

**LIVED EXPERIENCES OF MIGRANT FEMALE YOUTH: THE CASE OF
REFUGEES IN A SELECTED CHURCH IN MUSINA, SOUTH AFRICA**

By

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Dissertation

Submitted in fulfilment of the requirements for the degree of

MASTERS

In

SOCIAL WORK

In the

FACULTY OF HUMANITIES

(SCHOOL OF SOCIAL SCIENCES)

At the

UNIVERSITY OF LIMPOPO

Supervisor: Prof. SF Rapholo

2021

DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation titled, *“Lived experiences of migrant female youth: The case of refugees in a selected church in Musina, South Africa”* is my own original work, and that I have not previously submitted it at any university for a degree. All the sources used or quoted have been indicated and acknowledged by means of complete references.



16/10/2021

.....
Mamadi Khutso

.....
Date

DEDICATION

This study is dedicated to my family who continuously and tirelessly supported me throughout this difficult journey.

ACKNOWLEDGEMENTS

I would like to thank the almighty God for giving me the strength and wisdom throughout this study. I would also like to forward my sincere gratitude to the following individuals who significantly contributed both directly and indirectly to my journey:

- My supervisor, Prof. SF Rapholo for his guidance, support and patience. I am eternally grateful for the role he played in the study.
- The Musina Roman Catholic Church (female migrants' shelter) for granting me permission to conduct my study within their shelter.
- National Research Foundation (NRF) of South Africa for funding this research project under a Grant No: 116810
- My parents and siblings for their emotional support during challenging times in my study.
- My friends for their support and encouragement to do my best and never to give up.
- Prof SJ Kubayi for language edition.
- Lastly, the migrant female youth who participated in the study.

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ABSTRACT

This study presents qualitative findings on lived experiences of migrant female youth in Musina, Limpopo Province, South Africa. Studies reveal that young females, more especially those from the African continent, migrate to foreign countries in large numbers for better livelihoods. A growing number of women, African women in particular, migrate more than ever to meet their own or their families' economic needs. Some, of course, flee from wars and mostly migrate for better living conditions. Several studies show that many of these women migrate to South Africa. This is because South Africa is amongst the continent's most popular destinations for Africa's female migrants. Upon their arrival in South Africa, studies reveal that migrant female youth are faced with a vast number of challenges such as poverty and exclusion from accessing basic services. It is from this background that this study sought to explore lived experiences of migrant female youth in Musina. Nine female migrant youth accommodated by a church shelter in Musina were purposively and conveniently selected to participate in the study. Semi-structured face to face interviews were used to purposefully collect data that saturated at participant number 9. Thematic data analysis was used with the assistance of the Nvivo software to manage and organise data. The narrative theory was used in the study as it allowed the researcher insight and understanding when migrant female youth narrated their experiences and challenges they encounter as migrants in a foreign country. Findings reveal that many female migrant youths illegally migrate to South Africa in search of better livelihoods that are unavailable in their countries of origin. Furthermore, findings indicated that migrant female youth find themselves living in extreme poverty in the host country. However, the female youth employ various coping strategies for their sustainable livelihoods. They also experience exclusion from accessing healthcare services and face blatant xenophobia in the hands of local South Africans. It can therefore be concluded that migrant female youth face a number of challenges in their everyday lives as migrants in South Africa. It could also be helpful to integrate South Africa's basic service delivery to include services for female migrant youth.

CHAPTER ONE

GENERAL ORIENTATION TO THE STUDY

1.1 BACKGROUND AND MOTIVATION

Migration, more especially youth migration, is a worldwide phenomenon (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2013). Young people across the globe migrate from their countries of origin to the other. UNESCO (2013) continues to report that the movement of young people is a consistent phenomenon globally, since they are perceived as the most mobile social group around the world. As indicated by findings from the International Organization for Migration [IOM] (2017), South Africa has accommodated about four million migrants. The UN Department of Economic and Social Affairs (UNDESA) emphasised that the percentages of international migrants in South Africa has had the steepest increases in 2010 and 2017. This was also confirmed by Rugunanan and Smit (2011), who argue that South Africa has more refuge seekers to manage than any of the 27 nations of the European Union combined and has in truth turned into the biggest beneficiary of individual haven searchers on the planet. In order to scientifically explore the social phenomenon of the international youth migration, this study was conducted in Musina in Limpopo Province of South Africa from a selected church serving as a shelter for migrant women. Many female migrant youths from different African countries come to South Africa with nothing, having no place to stay or any relative; the shelter then accommodates them.

Young people migrate to foreign countries because of various reasons. According to Oyelana (2016), economic hardships and high unemployment rate in the home countries has led many young people to migrate in search of economic livelihoods elsewhere. This prompted has high inflation rates, financial breakdown and high joblessness rates. The international youth movement into South Africa may likewise be attributed to the financial improvement in South Africa. Oyelana (2016) argues that South Africa has the second-best evaluated economy in Africa. This may be the motivation why the country pulls in numerous individuals from other African nations.

Upon their arrival in the host countries, international migrants (young female migrants in the context of this study) face a number of challenges. Although migration serves

as an opportunity for young migrants, be it economical or educational opportunities, in the process, young people can lose their social networks and may also be without parents or family members to provide guidance and care. A thematic report by Global Migration Group [GMG] (2013) states that these young migrants are affected by xenophobia and discrimination and suffer further marginalisation due to lack of fluency in the local language, new and different cultural norms and lack of information about laws and regulations governing the host countries. Adolescent and youth migrants, especially girls, become vulnerable to a number of social ills. This was confirmed by GMG (2013) in that young girls become vulnerable to human rights violations such as child marriage, sexual exploitation, violence and unpaid labour.

The researcher has observed that in South Africa, more especially in Musina town, which is approximately 18km away from Beit Bridge border post, which divides South Africa and Zimbabwe, there is a great number of migrant female youth. The researcher has also observed that these young females coming from different African countries are discriminated against by the host citizens. Richter, Scheibe, and Vearey (2016) support what the researcher has observed in that female migrants in South Africa face numerous access challenges, and experience discrimination and abuse from healthcare providers during their engaging with the public healthcare sector. Therefore, the researcher was motivated to explore lived experiences of these female migrant youth in Musina town, which was not rigorously, contextually and scientifically studied in South Africa. The researcher therefore intends to contribute to the existing limited literature on the day to day experiences of female migrants in destination countries.

1.2 OPERATIONAL DEFINITION OF KEY CONCEPTS

1.2.1 Female youth

The National Development Agency defines youth as “a person who is between the ages of 14 and 35” (National Youth Development Agency [NYDA] Act 54 of 2008). In the context of this study, ‘youth’ refers to any migrant female person between the ages of 18 to 35 years.

1.2.2 Gender-based discrimination

Gender-based discrimination refers to circumstances where certain exercises advance men over similarly skilled women, or circumstances where male representatives are paid more than female workers for the equivalent or practically identical work (The Social Work Dictionary, 1999). In this study, gender-based discrimination means activities in the host countries where women are prohibited from performing them as opposed to men.

1.2.3 Migration

According to Suarez-Orozo (2005), migration is the permanent or temporary flow of individuals across the globe. It is also referred to as the intersection of international borders, the development starting with one country state, then onto the next that falls into the principle classifications of work movement, constrained relocation, family movement or movement for reasons of training and education. For the explicit purpose of this study, migration is the movement of female youth from other countries to South Africa for the purpose of seeking employment and better livelihoods.

1.2.4 Migrant

According to the International Organization for Migration [IOM] (2019), migrant is an umbrella term reflecting the common law understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons. In the context of the study, migrant refers to any female moving from her country of origin to South Africa in search of better living opportunities.

1.3 RESEARCH PROBLEM

Young females, more especially those from SADC countries, migrate to foreign countries in large numbers for better livelihoods. Dwindling economic choices have forced women from across African countries to migrate to other countries in order to seek additional income-generating activities from informal trade to long-term formal employment so that they can support their families (Cross, Cibangu, Omoluabi & Oucho, 2006). Upon their arrival in the host nations, they are more likely to face a wide range of problems, including exploitation and abuse, stigma and marginalisation,

arrests and deportation, inaccessibility of social services, and many more. The global movement of young people, particularly young females, has numerous impacts; youth migrants, especially girls, are vulnerable to human rights violations such as child marriage, sexual exploitation, violence and unpaid labour in the destination countries (GMG, 2013). These risks faced by international migrants are exacerbated in the case of adolescents and youth (GMG, 2013; Jeronimo, Patrick & Alison, 2014). Young international migrants are more vulnerable when, in combination with their age and stage of life, they experience isolation, exclusion, exploitation, abuse, discrimination, trafficking, exploitation, detection, detention and insecurity.

Female immigrants, just like male immigrants, face employment difficulties. According to Mbiyozo (2018), female immigrants do unskilled and undervalued jobs, including domestic work and care and agriculture. Historically, these jobs are undervalued and unprotected. The researcher has also observed that whilst female immigrants battle with employment challenges, they also face inaccessibility to fundamental/basic education in the host countries. To support this observation, Motha and Ramadiro (2005) aver that language skills and competency are quite challenging for the international migrants to be infused within the South African education system. This study therefore argues that there is a need to intensively explore contemporary experiences of female migrant youth in South Africa, particularly in Musina. There is limited research on immigration, more especially in South Africa, which specifically looks at experiences of female migrant youth. To this point, this study engaged more scientifically, lived experiences of migrant female youth in Musina.

1.4 PURPOSE OF THE STUDY

1.4.1 Aim of the study

The aim of the study was to explore lived experiences of migrant female youth at Musina town in Limpopo Province of South Africa.

1.4.2 Objectives of the study

The objectives of the study were as follows:

- To determine migrant female youth's experiences of poverty in Musina town.
- To establish how female migrant youth in Musina cope with poverty.

- To determine the level of discrimination, stigmatisation and marginalisation amongst migrant female youth in South Africa with regard to access to basic services.
- To determine how migrant female youth cope with xenophobia in South Africa.

1.5 RESEARCH METHODOLOGY

In this study, research methodology included the research approach and design, population and sampling, data collection method, data analysis method and quality criteria.

1.5.1 Research approach and design

The qualitative approach was utilised in this study to explore lived experiences of migrant female youth. The qualitative paradigm comes from the interpretative approach, and thus it is holistic and aims primarily at understanding social life and the meaning people give to everyday life. In its broadest sense, the qualitative paradigm refers to research that encourages the interpretation of meanings, experiences or perceptions by participants (De Vos, Delport, Fouche & Strydom, 2011). Moriarty (2011) adds that the qualitative approach is directed at providing an in-depth and interpreted understanding of the social world of research participants by learning about their social and material circumstances, their experiences, perspectives and histories. This type of research typically takes place in the natural world, drawing on multiple methods that respect the humanity of the participants in the study (Marshall & Rossman, 2016). The qualitative approach is therefore regarded as unstructured because it allows flexibility in all research aspects (Denzin & Lincoln, 2008). According to Marshall and Rossman (2006), researchers that use qualitative research tend to view social worlds as holistic and complex; they engage in systematic reflection on who they are in the conduct of the research; and are sensitive to their personal biography and how it shapes the study. This approach has therefore helped the researcher to better understand participants' daily experiences and the circumstances in which they live. The researcher has therefore asked general questions that enabled her to collect a large quantity of verbal data from participants.

Following the qualitative approach, the researcher used an exploratory case study design as a research design of this study. A research design is a plan or blueprint of

how one intends to conduct the research (Babbie & Mouton, 2011), and includes every aspect of a proposed research study, from conceptualisation of the problem to the dissemination of findings (Grinnell, 2001). A case study research design was used in the study as it allowed the researcher to engage in a single person's or a few individuals' activities in order to gain an intimate understanding of their social worlds and to examine patterns in the lives, words and actions in the context of the whole case. It involves exploring a bounded system (bounded by time, context and/or location) or a single or multiple case over a period of time through a thorough, in-depth data collection involving multiple data sources (De Vos et al., 2011). According to Yin (2003), a case study design is used when the focus of the study is to answer "how" and "why" questions. The researcher cannot manipulate the behaviour of those involved in the study. It is used when the researcher wants to cover contextual conditions because he/she believes they are relevant to the phenomenon under study. Gerring (2004) added that case study research involves the intensive study of a single unit for the purpose of understanding a larger class of (similar) units, observed at a single point in time or over some delimited period of time. As such, case studies provide an opportunity for the researcher to gain a deep holistic view of the research problem, and may facilitate the description, understanding and explanation of a research problem or situation (Baxter & Jack, 2008). It was important to opt for "exploratory" case study design as it helped the researcher to explore lived experiences of migrant female youth in Musina town. According to Blaike (2000), exploratory research assists researchers to delve deeper into a particular case, phenomenon, community or entity. In this case, the researcher had an opportunity to gain the most valuable data relating to lived experiences of female migrant youth in Musina town.

1.5.2 Population and sampling

The population of this study was mainly migrant female youth from other parts of the world, more especially the African continent but living in Musina, because there is an influx of female migrant youth coming from different countries to a selected church shelter for migrant women in Musina. Black African migrant female youth in Musina at a selected shelter between the ages of 18 to 35 years who are working, unemployed or in school were involved in this study.

A non-probability sampling method was followed wherein purposive sampling was used. In purposive sampling, an individual is chosen on the grounds that s/he illustrates some feature or quality (Miles & Huberman, 2014). Purposive sampling, which is also called judgemental sampling (Rubin & Babbie, 2005), depends totally on the judgement of the researcher in that a sample is made out of components that contain the most characteristics, representatives or typical attributes of the population that best serve the purpose of the study (Grinnell & Unrau, 2008; Monette, Sullivan & DeJong, 2005). The sample is chosen on the basis of the convenience of the researcher. Often, respondents are selected because they are at the right place at the right time (Acharya, Nigan, Prakash & Saxena, 2013). Higginbottom (2004) added that in purposive sampling, the most important guiding principle is maximum variation; that is, researchers should seek to include people who represent the widest variety of perspectives possible within the range specified by their purpose. According to Barratt, Ferris and Lenton (2015), purposive sampling relies on the researchers' situated knowledge of the field and rapport with members of targeted networks. As such, a sample from the migrant female youth in the women's shelter was drawn until saturation. In this study, participants were chosen because they had characteristics that served the interests of the study best.

Inclusion criteria

The study has included migrant female youth in Musina aged between 18 and 35 years. Only those who are able to speak English participated in the study. These female migrant youths were only those who come from other countries outside South Africa and are accommodated at a particular selected church at Musina town.

Exclusion criteria

Male migrant youth did not participate in the study. Female migrants who are below the age of 18 years and above 35 years also did not participate. They are excluded due to issues of consent because those who are below the age of 18 are still minors, and the researcher would need consent from their parents. South Africans did not participate in this study.

1.5.3 Data collection method

Semi-structured face to face interviews were used for data collection purposes. These types of interviews were ideal because they allowed the researcher to make follow ups on certain fascinating avenues of the interview as well as participants. This gave the researcher a detailed picture of participants' daily life experiences. Semi-structured interviews are mainly appropriate when the researcher is mostly fascinated in complication or when an issue is debatable or intimate (De Vos et al., 2011). The interviews used in this study allowed participants to be free to respond to open-ended questions as they wish, and the researcher was able to probe their responses (McIntosh & Morse, 2015). As such, the researcher probed and asked follow-up questions rather than leading questions with the aim of obtaining consequential information from participants. These types of interviews are unique for the degree of relevance; it provides the topic while remaining responsive to the participant (Bartholomew, Henderson, & Marcia, 2000). When using semi-structured face to face interviews, social cues such as voice, intonation, body language etc. of the interviewee can give the interviewer a lot of extra information that can be added to the verbal answer of the interviewee (Opdenakker, 2006). As such, semi-structured one-on-one interviews were used by the researcher to gain a complete picture of views from participants on a particular topic, or their opinions or accounts. The researcher used skills such as paraphrasing and observation and asked for clarity with the aim of paying attention to the original meaning behind what was said by participants during interviews. Field notes were taken during interviews and were later reviewed during the analysis process. Face-to-face interviews gave both the researcher and participants much adjustability. They allowed the researcher to have a complete understanding of lived experiences of migrant female youth in South Africa. Using this method of data collection, participants were viewed as experts on the subject and were therefore allowed maximum opportunities to tell their story.

1.5.4 Data analysis method

Data in this study was analysed thematically with the help of the Nvivo software which has helped in organising and managing the data. According to Heather and Jones (2014), data analysis is a process of understanding responses that one has received as a result of using different methods of data generation. Additionally, Fouché and De

Vos (2011) describe data analysis as a process which includes organising and creating meaning of the collected data. Bless, Higson and Kagee (2007) state that the process of data analysis begins once the data collection and checking have been done. The process of analysing data gives researchers an opportunity to generalise findings from a smaller sample that represents a larger population. The researcher has made it a point that data was transcribed and subsequently analysed into themes and subthemes. Marshall and Rossman (2006) identified the following guidelines which were followed in this study to analyse data:

Step 1: Preparing and organising the data

This is a step wherein the researcher began organising the data collected in a meaningful and systematic manner.

Step 2: Reducing the data

The second step followed by the researcher during data analysis involved the creation of classifications and data coding, the testing of evolving understandings and the search for different explanations and finally, the interpretation of the data.

Step 3: Visualising, representing and displaying the data

The researcher has presented the data in the last stage, wrapping up what has been found in the form of texts, tables and figures. This process is referred to as “concept mapping” (Babbie, 2007). For example, the researcher presented a contrast table when making a visual picture of the data, which compares migrant female youth in the study in terms of their age groupings.

This approach helped the researcher to be able to divide and classify the data collected into several themes and sub-themes. All transcripts were constantly read to ensure that data is correctly captured and organised. The researcher used audiotape recording to transcribe the data, to ensure the accuracy of the data and to verify the correctness by listening to the recorded data and working through the field notes (Botma, Greeff, Mulaudzi & Wright, 2010). The researcher determined the accuracy of findings with respondents by discussing the data received from them (member

checking). This was done by means of a follow-up interview with each participant in private to ensure confidentiality (Botma et al., 2010).

1.5.5 Quality criteria

To ensure the quality of findings of this study, the following four constructs and criteria were followed by the researcher:

1.5.5.1 Credibility/authenticity

Credibility is confirmed when participants recognise the reported findings as their own experiences (MacNee & McCabe, 2008). Credibility therefore refers to the validity of findings. It is about determining the congruency (similarity) of research findings with reality. For this study, credibility was ensured through long-term engagement and ongoing observations in the field, peer debriefing and member checks (Botma et al., 2010; Shenton, 2004). Field notes were written directly after each interview with a respondent.

1.5.5.2 Transferability

Transferability means that the results reached can also be reached by other researchers using the same research methods. Transferability is an alternative to generalisability, which refers to the extent to which research findings can be generalised to the larger population. Triangulation of various sources of data was used as an approach to ensure transferability of findings (Lincoln & Guba cited in De Vos, Fouché & Schurink, 2011). In other words, for the purpose of this study, transferability was used to confirm if the methods could be transferred to other contexts under similar situations. The researcher has improved transferability by selecting resources and sampling, saturation of data and detailed description of data (Botma et al., 2010; Shenton, 2004).

1.5.5.3 Dependability

Dependability is the extent to which study findings are constant in relation to the contexts in which they were generated. Furthermore, dependability relates to how consistent the results are when the research is repeated under the same methodological conditions (Cohen, Manion & Morrison, 2011). In this study,

dependability was guaranteed by the researcher by giving a detailed account of how data was collected. For example, through note taking, audio recording and correct data coding. Also, the researcher included in the research design what was planned and executed during the study.

1.5.5.4 Conformability

Conformability involves the extent to which other researchers can confirm or corroborate the results of an inquiry. In this research study, conformability meant that the research process and results are free of prejudice (Bowen, 2009). The researcher has ensured that results of the study were objective as far as possible and not based on the researcher's motives and perspectives. In order to prevent bias, the researcher asked follow-up questions from participants' responses. In this study, conformability was ensured by making field notes available for auditing purposes (Botma et al., 2010; Shenton, 2004).

1.6 SIGNIFICANCE OF THE STUDY

According to Punch (2005), significance refers to the study's justification, importance or contribution to a particular area of interest. This study may add to the existing body of knowledge on migration and may inform policy makers and programme developers about how to effectively deal with issues pertaining to the migration of young females. The study may therefore contribute to the knowledge base in the profession of social work, help social service practitioners to better understand issues affecting female migrant youth in the country and to assess their coping strategies as they try to fit in and survive in the host country. The study may also contribute to an understanding of how experiences of migrant female youth such as discrimination, exploitation, access to basic services and others have a negative impact on the welfare of these young migrants and how these experiences pose a challenge for their successful integration in South African communities in which they find themselves.

1.7 ETHICAL CONSIDERATIONS

Everyone involved in a research study must be fully mindful of what is good and wrong in a research project, they must be aware of the general agreements about what is proper and improper in the conduct of scientific enquiry (Babbie, 2001; 2014). Ethics

is a set of moral principles that an individual or group recommends. Ethics offers rules and behavioural anticipations for the most appropriate behaviour towards experimental subjects and participants in research. Ethical guidelines also serve as standards and a basis for evaluating researchers' behaviour while conducting a research project. Below are ethical aspects that were considered when conducting the study:

1.7.1 Permission to conduct the study

The researcher obtained ethical clearance to conduct her study from Turfloop Research and Ethics Committee (TREC) at the University of Limpopo project number **TREC/155/2020: PG**. The church in which this study was conducted gave permission for data collection.

1.7.2 Informed consent and voluntary participation

According to Rubin and Babbie (2005), partaking in a research project should always be intentional and voluntary; none of the individuals should participate in the project by force. The researcher asked participants permission to conduct the study. They were provided with all the necessary information that will enable them to decide whether or not they want to participate in the study. Such information included the purpose of the study, the procedures involved and the potential dangers and benefits of participation (De Vos et al., 2011). They were also asked to sign a consent form whereby they agreed that they will participate in the proposed study. The researcher asked for permission to record interviews of the migrant female youth.

1.7.3 Avoidance of harm

The researcher ensured that there were no procedures involved in the research that could harm respondents. The researcher also ensured that participants were protected from any form of mental harm that may result from the research project within all reasonable limits. This was guaranteed by explaining processes and procedures that could be harmful to research participants. This avoided causing emotional harm to respondents (Creswell, 2003). The significant ethical rule of social research is that it needs to gather information or discover knowledge without bringing no harm to participants (Babbie, 2007). Where the respondents show signs of discomfort due to

the question asked, the researcher was prepared to move from general to specific questions. In order to avoid possible harm that might have occurred during interviews, the researcher was prepared to refer the participants to authorised personnel for professional intervention by a social worker or psychologist. This did not happen as there were no signs of harm to participants.

1.7.4 Violation of privacy/anonymity/ confidentiality

Privacy in its most basic sense, according to De Vos et al. (2011), is to keep to oneself what is normally not intended to be observed or analysed by others. It is important for researchers to be reminded of the importance of safeguarding respondents' privacy and identity, and to act with the necessary sensitivity when it comes to the privacy of subjects. During the course of the study, the researcher always reminded herself of the importance of safeguarding respondents' privacy and identity when conducting the study.

The ethical responsibility of confidentiality refers to an individual or an organisation's responsibility to safeguard information entrusted with it. The researcher made an obligation to protect participants' information against unauthorised access, use, disclosure, alteration, loss or theft. In addition, anonymity meant that no one, including the researcher, should be able to identify any subject or link any respondent with the responses given during interviews (Babbie, 2001; Smith, 2013).

1.7.5 Publication of findings

The researcher explained to participants that they will be informed about the findings of the study. The study findings will be presented in a written form to the general public in the form of article publication. In order to avoid dishonesty by subjects and the general public, the information will be formulated and communicated clearly and unmistakably. The researcher made it clear to participants that, when the research findings are published, they will be informed objectively without offering too many details or impairing the confidentiality principle (Bless & Ashraf, 2006).

1.7.6 Deception of participants

According to De Vos et al. (2011), deception refers to misleading participants, deliberately falsifying facts or withholding information from them. Neuman (2000) adds

that deception occurs when the researcher deliberately deceives subjects through written or verbal instructions, other people's actions, or certain aspects. In this study, the researcher briefed the participants about the purpose of the research. No information was withheld to enable them to make informed decisions about their involvement in the research and to ensure that they are not deceived.

1.7.7 Respect and dignity of participants

According to Baines, Taylor and Vanclay (2013), a researcher should always demonstrate respect in terms of all their interactions with participants, including not judging them, not discrediting them, in ensuring that their views are faithfully recorded and given due consideration in the assessment process. In this study, the researcher ensured the dignity and respect of participants throughout the research process by being non-judgemental, respecting their personal lives and keeping in mind things that are personal and private. In this way, participants felt respected by the researcher, and were able to open up comfortably, not withholding any information during data collection.

1.7.8 Benefits and risk

Benefits in research, as described by De Vos et al. (2011), refer to a valued or desired outcome or an advantage of a research project. Risk is the probability of harm or injury (physical, psychological, economic and social) of participants occurring as a result of participation in a research study. In this study, the researcher minimised risks by not exposing participants to harm, whether physical or psychological, and by informing them that there would be no payment for participation. However, the outcomes of the study would add on the existing body of knowledge in lived experiences of migrant youth female in host countries. As such, participants received no payment for their participation in the study.

1.8 Outline of the study

The study is organised as follows:

Chapter 1: General orientation to the study.

Chapter 2: An Overview of challenges faced by immigrants.

Chapter 3: Qualitative data presentation, analysis and interpretation.

Chapter 4: Summary of major findings, conclusions and recommendations.

1.9 Conclusion

This chapter provided an overview of the study and the research methodology that was used to explore lived experiences of migrant female youth. The research methodology focused on the research approach and design, population and sampling methods, data collection methods, data analysis methods and quality criteria. The significance of the study was also presented. The next chapter will look at the literature review of the study, which is an overview of the challenges faced by immigrants.

CHAPTER 2

AN OVERVIEW OF CHALLENGES FACED BY IMMIGRANTS

2.1 INTRODUCTION

Over the past years, international migration has become a global phenomenon (United Nations Department of Economic and Social Affairs [UNDESA], 2015). People migrate from one country to another for numerous reasons, including the exploration of new economic opportunities such as jobs, reunification with or joining their families, pursuing of studies, a simple desire for a change of environment and flight from persecution and health grounds. Some migrate for reasons such as conflicts, poverty, natural disasters and socio-economic and political transformations in their countries of origin (Organisation for Migration [IOM], 2010; UNDESA, 2012; Kapindu, 2011). Such movements have become even more pronounced in modern days due to increased globalisation, with better, easier and cheaper means of mobility and communication.

Migration is often viewed as a male gendered phenomenon (Mbiyozo, 2018). Pragmatically, both men and women migrate for various reasons. For the purpose of this chapter, female migration will be the centre of the discussion. A growing number of women, African women in particular, migrate more than ever to meet their own or families' economic needs. Some flee from wars, and mostly migrate for better living conditions. Many of these women migrate to South Africa. This is because South Africa is amongst the continent's most popular destination for Africa's female migrants (Okyere, 2018). The focus of this chapter is on challenges that female migrants face in the host countries.

African migration is typically viewed through a male lens. However, women are moving more than ever (Mbiyozo, 2018). The 'feminisation of migration' refers to an overall rise in the number of women migrants. Besides an increase in number, the migration experience is also profoundly gendered. Women are often compelled to migrate for different 'push' and 'pull' factors than men. The "push" factors are the aspects of life in the female migrant's country that produce dissatisfaction and provide the impetus to move, while the "pull" factors have been defined as anticipated benefits that draw the migrant to a particular place (Jackson, 2008). The major "pull" forces are family reunification, the availability of employment in the migratory-receiving country, and the opportunity to receive higher wages. The most common "push" forces that cause

females to migrate include poverty, unemployment, gender norms and expectations, war and political instability. Large numbers of women are making individual migration decisions and are moving throughout Africa.

2.2 BACKGROUND OF IMMIGRATION IN SOUTH AFRICA

Among the countries known to host significant proportions of migrants of African descent is South Africa, which is host to citizens of some hundred countries, with the total population of international migrants estimated to constitute 5.7% of the entire country's population (Adepoju, 2003; Dinbabo & Nyasulu, 2015). During the colonisation and apartheid era in South Africa, the dominant features of the economy perpetuated the migrant labour system. In this system, migrant labourers came not only from the rural parts of the country but were also recruited by employment agencies from neighbouring states like Botswana, Zimbabwe, Lesotho, Swaziland as well as Malawi and Mozambique (Adepoju, 2003). South Africa, as Africa's largest economic sphere, is the foremost migrant receiving country in Southern Africa.

Migration to South Africa has been described as a well-established household poverty-reduction strategy. Many people from within Southern Africa migrate to South Africa in the hope of a better life. Migrants from Mozambique, Zimbabwe, Lesotho and Malawi are said to comprise the majority of undocumented or irregular immigrants to South Africa, with their total number being estimated at between 500 000 and 1 million (Kapindu, 2011). This supports Hiropoulos' (2017) argument that the migration of most foreign nationals to South Africa is both rampant and illegal. Many people from all over the continent (Africa), legal or illegal, migrate to South Africa with the hope of reaping the fruits of the country's democracy, regardless of their undocumented status. According to Hiropoulos (2017), most international migrants come from the African region, including significant numbers of refugees and asylum seekers. Immigrants hail predominantly from Zimbabwe, Mozambique, the Democratic Republic of the Congo, Angola, Somalia, Rwanda and Malawi, many of whom come in search of economic opportunities or have fled conflict and persecution in the region. Once many of these migrants are in South Africa, they find work opportunities mostly in the informal sector with only a small fragment making it in the formal sector of the economy.

2.3 CHALLENGES FACED BY IMMIGRANTS IN THE HOST COUNTRIES

While South Africa is an increasingly popular destination for migrants in numeric terms, it is often an intimidating and unstable destination. There are enormous challenges for women migrants who are more likely to be disadvantaged by their migration experience compared to their male counterparts. Migration poses various opportunities, risks and vulnerabilities for women migrants. It can contribute to women and girls' capabilities and freedoms but can also expose them to significant risks, (Mbiyozo, 2018). Upon their arrival in host countries, migrant women find themselves in various challenging circumstances. They do not have access to the many "fruits of democracy" they have migrated for due to their migrant status. According to the researcher, migrants from different parts of the world, mostly from the African continent migrate to South Africa in search of sustainable livelihoods that are not available for them in their countries of origin. They come to South Africa with the hope of getting better job opportunities, better governance and better standard of living. Unfortunately, migrants from all over the continent (Africa) who come to South Africa face a vast number of challenges which are presented below. This is supported by Datta, Mcllwaine, Evans, Herbert, May and Wills (2006), who noted that because of differences and host country socio-economic dynamics, migrants face numerous difficulties in their countries of destinations.

2.3.1 VIOLENCE AND XENOPHOBIA

As migrants try and adjust in their newly found homes in the host nation, they are faced with extreme xenophobic attitudes from the host citizens as a way of showing them how unwelcome and unloved they are. In this section, the researcher looks at female migrants and their experiences of xenophobia in South Africa.

2.3.1.1 Anti-migrant attacks

The hostile environment of the host country contributes to immigration challenges of assimilation for African female migrants. In South Africa, this has been most noticeable in the outbreak of intermittent xenophobic attacks, particularly on African migrants since 2008 (Hiralal, 2017). South Africa is home to more than 3 million foreigners. In 2014 there were 230 000 asylum seekers and over 65 500 refugees in South Africa (Meny-Gibert & Chiumia, 2016). After South Africa has attained its democracy in 1994, many African migrants, particularly female migrants, started flowing in large numbers

looking for a new life full of opportunities. Evidence of xenophobia in South Africa can be seen in the high-profile violent anti-migrant attacks against ordinary African migrants. However, while episodes of shocking and widespread violence against the “kwerekwere” (foreigner) continue to be reported in the media, these ‘outbreaks’ serve to highlight the xenophobic nature of South African society that long pre-dates the May 2008 attacks (Gordon, 2010). Incidences of xenophobia by South Africans are still experienced by migrants to date, including African female migrants. The researcher is of the opinion that the extreme hatred and dislike of foreigners is of a much dangerous nature and can sometimes lead to loss of lives. Local South African citizens will stop at nothing to see migrants out of their country, because they hold a strong belief that are responsible for the disruption of peace and social order. South Africans believe that most female migrants, especially those in unskilled line of work, take away their jobs, bring illnesses and cause a lot of crime in the country. This is supported by Crush (2008), who postulated that the perception amongst all South Africans that migrants steal jobs rose from 56% in 1999 to 62% in 2006, and coincides with the increase in unemployment. South Africa is struggling to meet the needs of its own people. As such, it will further struggle to allocate resources to foreigners in the country. Adjai and Lazaridis (2013) add that the internal socio-economic challenges in South Africa heighten the perception that migrants place an immense burden on already scarce resources. This position is in keeping with international studies that reveal that migration poses 'substantial economic costs and strains to infrastructures in housing, education, transportation and on welfare providing institutions' (Terrif, 1999). Therefore, the researcher is of the view that because of the scarcity of resources in the country, including jobs, these female migrants do not have a place in the country as it would mean that South Africans will now have to share the scarce resources with people who are not the country's legal citizens. As a result, they resort to xenophobic treatments towards African migrants.

2.3.1.2 Migrants and police assaults

African female migrants in the context of this study living or working in South Africa are frequently apprehended by law officials. Many of these women report having been stopped by the police far more frequently than South Africans (Nduru, 2005). A survey conducted by the University of the Witwatersrand based in Johannesburg, which is in Gauteng Province of South Africa found that 71% of refugees interviewed said they

were stopped by the police, compared with 47% of South Africans (Valji, 2004). Similar results were found by the Special Assignment Programme in 2006 indicating that black African migrants are often stopped and questioned by the police on suspicion of being illegal and undocumented as compared with only 30% of black South Africans that were frequently questioned (Special Assignment, 2006). African women migrants' distinct skin colour and the manner in which they dress attract the attention of the police. As a result, they are frequently questioned by the police. Reasons for apprehending a person and the process of deciding their legal status has been described as archaic and dehumanising by the South African Human Rights Commission. The criteria used to identify whether these women are illegal migrants include traits such as skin colour, height, and the presence of inoculation marks has also meant that South Africans get arrested and detained (Valji, 2004). There is little doubt that the racialised nature of contemporary South African xenophobia and the identification of 'black' foreigners from 'black' Africa (typified as primarily sub-Saharan Africa) is constructed, and has been shaped by the former apartheid system with its enormous emphasis on racial discrimination. National identity in the new democratic South Africa has therefore been built on citizenship. Access to state and public resources is determined by citizenship, and is protected by legal instruments. For this reason, African female migrants, especially the undocumented, are treated indifferently and with so much hostility.

2.3.1.3 Racism

Many African migrants in South Africa experience racism from the host citizens in almost every day of their lives. The treatment of black immigrants by black South Africans is indicative of internalised racism. Weissglass (2010) argues that patterns of internalising and transferring racism (insults, criticisms, slurs and violence) are rooted in genocide, slavery, subjugation, conquest and exploitation. When people are hurt and not allowed to heal through emotional release, they are pulled to re-enact the hurt on someone else. This follows the logic that the abused becomes the abuser. Black South Africans were greatly disadvantaged by the apartheid regime that objectified them as inferior. They were made to feel worthless and hopeless in a country of their own. Legislation was used to ensure that they were treated and conceptualised as second-class people, unworthy of rights. The law favoured the whites and excluded ordinary black South Africans. The exclusion that they suffered is now projected onto

immigrants. Nyamnjoh (2006) argues that immigrants are targeted because of their blackness, by a society where skin colour served as an excuse for whole categories of discriminatory practices (Nyamnjoh, 2006). African female migrants in the context of this study are faced with a lot of racist attitudes and treatments by locals in South Africa. This is mostly because female migrants coming from different backgrounds in their countries of origin are desperate for a better life, leading them to accepting any form of racist treatments from the host citizens who feel that South Africa should only be a home for its people and not foreigners who come and compete with them over their scarce resources.

Stripped of their citizenship rights under apartheid, black South Africans now enjoy full citizenship in the new South Africa. In spite of this, the majority of South Africans realised that their constitutional rights have been slow in delivering the material benefits of citizenship. Racism towards African female migrants therefore becomes an expression of disillusionment of the government's ability to deliver, and the 'other' becomes the target of frustrations. African female migrants seeking employment in South Africa, for example, are treated with hostility by the host citizens because they believe that because of their desperation and readiness to take any job and amount offered, they will be the ones preferred by employers. The unfair and racist treatment against ordinary African female migrants by local South African citizens stems from feelings of being denied opportunities in their home because of migrants. Unwittingly, citizenship defined in racial terms has been used to exclude the 'other' black African immigrants. Thus, the researcher believes that because South Africans were previously disadvantaged by the Apartheid government, they also feel the need to oppress and hate other African migrants because they live in constant fear that these migrants would take a lot from them, including jobs.

2.3.2 SOCIAL EXCLUSION

Upon arrival in host countries, female migrants try to adapt to the new environment and look for opportunities in order to uplift their standards of living and earn an income to support either themselves or their families. Unfortunately, because of their migrant status, they are often faced with social exclusion and cannot access many social services in the host country. In this section, the researcher focuses on female migrants

and their challenges of social exclusion, in particular, with regard to access to healthcare, housing and education.

2.3.2.1 Inadequate healthcare services

Female migrants have difficulties in accessing healthcare services, not only in South Africa, but also in most host countries. Access to healthcare services is a constitutional right in South Africa and is guaranteed for everyone. Further, the Constitution of the Republic of South Africa Act 108 of 1996 provides in section 27(3) that no one may be refused emergency medical treatment. Thus, from a constitutional standpoint, both the more general right of access to healthcare services and the specific right to emergency medical treatment are guaranteed for everyone irrespective of status such as nationality or immigration (Kapindu, 2011). This means that both South African citizens and migrants staying in the country should receive medical care despite one's nationality. The basic human right of access to health services is incorporated in the constitution of South Africa, and the progressive realisation of this right is being recognised despite limited resources (Vearey, Modisenyane, Charalambous, Smith & Hanefeld, 2016). Consequently, free primary healthcare at the point of use is included in South Africa's public health system. This includes free healthcare for all lactating and pregnant women as well as children under six years of age, and free primary and emergency healthcare at the point of use for all (Veary et al., 2016). It is however unfortunate that in practice, the constitution is not being adhered to, and as a result, African migrants in South Africa are denied healthcare services. The following are challenges that female migrants are faced with regarding access to healthcare services in the host country.

- **Medical xenophobia**

African migrants, particularly females, are faced with negative treatments and hostility by medical professionals while trying to access medical services in the host country. To date, South Africa is known for institutionalised medical xenophobia and discriminatory practices against foreign migrants trying to access medical care in the country's public health facilities. Medical xenophobia is the negative attitude that health workers exhibit towards refugees and migrants (Crush & Tawodzera, 2011). These migrants are treated with hostility and hatred because of their migrant status and are made to feel unwelcome at public healthcare facilities. Medical xenophobia is

a fundamental breach of South Africa's Constitution and Bill of Rights, international human rights obligations and various professional codes of ethics governing the treatment of patients. In practice, these should be adhered to by medical professionals in order to provide the best medical care to everyone, migrants included. Xenophobic views towards African female migrants and related practices in the healthcare system have also been blamed as yet another challenge in accessing healthcare services by refugees (Crush & Tawodzera, 2014). Additionally, migrant women are fearful of going to consult at clinics and hospitals because of how they are treated by healthcare workers in these facilities.

Medical xenophobia manifests itself in several ways in the public healthcare system. Healthcare professionals demand a lot of documentation from female migrants seeking care with the knowledge that they do not have such documentation due to their undocumented status. Crush and Tawodzera (2010) concur with this, stating that patients are required to show identity documentation, proof of residence status and evidence of a home address before treatment is provided. Patients who, for one reason or another, do not have such documentation can be denied treatment. Thus, according to the researcher, South African healthcare professionals give medical care based on one's nationality, and therefore overlook the medical conditions that may be presented by the foreign female migrants. To them, the seriousness of the sickness or condition of the migrant does not matter, unless one can provide proof of being a South African citizen.

- **Discriminatory practices by health professionals**

Medical treatment in South Africa's public health facilities is often accompanied by verbal abuse, discriminatory statements and insults towards ordinary African female migrants. These unfair treatments are portrayed by medical professionals in facilities. Non-South African patients often have to wait until all South African patients have been attended to even if they have been waiting longer for treatment. Also, migrants and refugees have such difficulty accessing anti-retroviral therapy (ART) for HIV in public institutions that many are forced to rely on the NGO sector (Crush & Tawodzera, 2011). South African health professionals feel that the country's resources should only be for local citizens and not outsiders. This leaves women migrants desperate without care. Many of these female migrants then depend on other alternative sources of

medicine. This is supported by Bollini and Siem (1995), Nkosi (2004) and Pursell (2005) as cited in Rapholo (2020), who have noted that immigrants in South Africa have challenges of being denied access to emergency and basic care, including full course of prescribed medication, because of the unwillingness of health professionals as a result of xenophobic attitudes. Veary and Nunez (2010) contend that cross-border migrants in South Africa are denied access to healthcare services because of the prevailing discourse in the healthcare system, which associates health seeking as one of the main drivers of international migration. Healthcare professionals believe that the improved healthcare standards in South Africa is one reason among others that force these female migrants to leave their countries of origin. This, according to the researcher, is merely because of migrants' legal status. South Africans believe that people migrate to their country to deplete their resources. If not, migrants would not be experiencing such difficult challenges when seeking medical assistance. In this instance, healthcare service providers were found to ration services to migrants to limit migration.

Munyewendea, Rispela, Harrisa and Chersicha (2010) assert that migrant women have special health needs and the South African Constitution guarantees the right of access to healthcare for all. However, in practice, the process is mired in uncertainty, and many migrants do not have access to healthcare for fears of being asked for official documentation which they do not have, and could therefore, end up being deported. According to Veary et al. (2016), some groups of African female migrants encounter challenges in their health, which are often related to the living and working conditions in destination countries. Some working conditions expose these migrants to different kinds of illnesses which will require them to get medical attention. These conditions include insecure and congested living spaces, food insecurity, limitations on livelihood opportunities and barriers to accessing social services. Additionally, xenophobic violence, insensitive health workers, and social exclusion may prevent migrants from seeking medical attention. The researcher is therefore of the view that illegal migrants feel that they are better off without medication, because going to clinics is a much greater risk which could land them in trouble, and as a result, get deported. Because they do not want to get in trouble with the law officials, the migrants decide to stay at home with their illnesses without any medical care. Additionally, Makandwa and Vaerey (2017) postulate that once these female migrants' identity as migrants was

revealed, the quality of care given to them is then reduced, and they experience different sorts of abuse from healthcare providers. Ideas of foreignness and perceptions by healthcare providers that non-nationals, particularly from African countries, are growing in numbers further support the anti-foreigner sentiments of many South Africans who position foreigners as a burden to the healthcare system and that they come to abuse and benefit from South Africa's public services (Vearey, 2014). Many of these migrants then resort to alternative ways of accessing medical care. In the researcher's view, migrant females are discriminated against by healthcare workers mainly because they are non-South Africans. One's nationality speaks volumes if one wants to acquire medical treatment in South Africa's health facilities.

- **Self-care practices by female migrants**

Female migrants who come from different parts of the African continent in South Africa are faced with a challenge while trying to access the country's public healthcare facilities. As a result of being denied access to services by healthcare facilities, female migrants then resort to self-medication and other forms of survival. As a survival strategy, they resort to buying medicines at local pharmacies and visiting traditional healers for healthcare. Some resort to their social networks by asking acquaintances who have documentation to access non-prescription drugs over the counter on their behalf (Crush & Tawodzera, 2011).

While migrants who fear arrest and deportation may ask friends to buy them medicine at a pharmacy, they can only access non-prescription, over-the-counter drugs. When the condition is more serious and they need examination by a health practitioner, the migrants tend to suffer at home without proper advice and medication. Crush and Tawodzera (2011) support this in that some migrants are afraid of going to a health facility, and resort to conniving with a friend who goes to a clinic on their behalf and pretends to be sick. While this desperate strategy may work for some, it is potentially dangerous for both the sick person and the friend who wants to help. The sick person may be exposed to inappropriate medicine if the friend is unable to mimic being sick and accurately describe the symptoms of the disease. In addition, health staff may decide that the impersonator is not very sick as they do not have a fever and are therefore likely to prescribe weaker dosages or nothing at all. In support of Crush and

Tawodzera (2011), Apalata, Kibiribiri, Knight and Lutge (2007) and Davies, Baston, Frattini (2006) contend that refugees are also more likely to transition to self-care practices and (or) traditional remedies because of the limited economic resources and social barriers they encounter during settlement and resettlement, respectively. This, according to the researcher, is proof that migrants have each other as a support system should one of them be in trouble or fall sick. They even go to the lengths of faking illnesses so that their undocumented friends can get medication from a clinic or hospital.

- **Linguistic barriers**

Language competency is another challenge that female migrants face in order to access healthcare services in the host countries. In their study, McKeary and Newbold (2010) support this assertion in that some healthcare providers are willing to provide healthcare services to female refugees; but because of linguistic barriers and cultural practices, this is quite challenging. Many migrants are not fluent in South Africa's local languages. And as such, it becomes difficult for health professionals to communicate with them, which subsequently leads them not to receive treatment. Crush and Tawodzera (2011) also support this assertion in that communication difficulties arise when health staff refuse to communicate with patients in a common language or allow the use of translators.

Language is one of the greatest challenges faced by these female migrants with regard to access to public healthcare system, which is also an obstacle for migrants who cannot speak any of South Africa's local languages except English, which is not preferred by these healthcare professionals (Makandwa & Vaerey, 2017). Healthcare workers use language competency as a way of screening whether a particular patient is a South African citizen or a non-national, leading to a series of verbal abuse and negative treatment of the patients once their non-national identity was discovered. Migrants would be forced to speak in languages they are not competent in, which subsequently turns them away because of communication barriers. This assertion is supported by Makandwa and Vaerey (2017), who contend that healthcare workers often request that these female migrants should speak in South Africa's local languages such as Zulu and Sotho, and not in English, which becomes a challenge as there would be no means of communication between the health professional and

migrants (Makandwa & Vaerey, 2017). The researcher holds the view that healthcare facilities use the language barrier as an excuse to why they do not want to give medication to non-nationals. This is because they know that most of these female migrants are not well acquainted with South African local languages, and therefore, cannot be able to communicate with them while seeking medical attention.

- **Lack of documentation**

Documentation seems to play a major role in the decision by healthcare workers about service delivery to clients. Crush and Tawodzera (2011) pointed out that the most important obstacle for migrants trying to access healthcare services in South Africa is the issue of documentation. African migrants carry a wide variety of documents, including passports, temporary and permanent residence permits, short term visitors' and business permits, refugee documents and asylum-seeker permits. Some carry no documentation at all. Constitutionally, none of this should matter. This should mean that when female migrants are ill and seek treatment at a government hospital or clinic, they should be treated just like anyone else, despite their legal status. But in practice, it does matter. Clerks in public health facilities do not ask for migrants' documentation merely because they want to verify their names and addresses. This is done as a way of checking whether or not these migrants are legal or illegal without the necessary documentation (Crush & Tawodzera, 2011). Once a migrant is found without documentation, it would then mean that there would be no treatment for such a migrant due to their failure to produce the relevant documents required at the healthcare facility. Despite the South African Department of Health (DoH) having recommended the rights of asylum seekers and refugees to obtain care, healthcare workers repeatedly violate that provision and discriminate against patients on the basis of their nationality or lack of proper documentation (Human Rights Watch [HRW], 2010). Access to healthcare services in the host countries is dependent on whether or not a migrant produces legal documents or no medical care at all. This suggests that their conditions would remain untreated. Where this is the case, illnesses become more severe or resistant to first-line drugs, care becomes costlier, and communicable diseases may threaten citizens and non-citizens alike (Consortium for Refugees and Migrants in South Africa [CoRMSA], 2011; McKeary & Newbold, 2010; UNHCR, 2008).

Demands for identification and proof of residence not only reduce female migrants' access to health services in host countries but heighten their vulnerability to alternatives that are sometimes detrimental for their health. Migrants could end up trying other healing methods that could be even more dangerous. Instead of being places of healing, hospitals and clinics are regarded by many migrants as spaces to fear. This is merely because of the way these female migrants are treated while they are at clinics and hospitals seeking medical attention. Undocumented migrants who usually confine themselves to their residences and/or workplaces tend to try and avoid clinics and hospitals since they run the risk of being intercepted by or reported to the police (Crush & Tawodzera, 2011). Additionally, Hacker, Anies, Folb and Zallman (2015) concur by stating that because of fear of deportation, undocumented migrants do not prefer seeking healthcare services whenever they are feeling sick and need medical attention. In some countries, these migrants avoid visiting health facilities by all means and wait until their health conditions become serious to seek services because of fear of being deported (Hacker et al., 2015). It can thus be deduced that documentation in South Africa's healthcare system plays a major role in determining whether a patient gets medical attention or not. Undocumented female migrants are therefore disadvantaged by this fact, and often go without medical treatment.

2.3.2.2 Female migrants and access to housing

Many migrant women come from different parts of the continent (Africa) to South Africa in search of better living conditions and standards such as improved residential places with good sanitation. In this subsection, the researcher focuses on female migrants and access to housing in the host country.

- **Finding homes through churches and temporary shelters**

Access to clean, decent and permanent living spaces are some of the challenges faced by migrants in foreign countries. Many illegal migrants arrive in South Africa with no place to stay, no friends and no relatives to turn to. As a housing survival strategy, many migrants take up long and short-term accommodation in churches, which have proved to be a significant provider of housing needs for the migrant population (Greenburg & Polzer, 2008). This assertion is supported by Garcia and Duplat (2007), who add that there is a rapid growth in church-based shelters throughout South Africa in a direct response to a lack of accommodation for migrants. Migrants arriving in

South Africa with no friends and relatives, find shelter in the churches accommodating migrants without homes (Rapholo, 2020). This is done as a means to try and keep these migrants off the streets where they sleep in shopping centres and under bridges under very unpleasant and unhealthy conditions.

Churches are identified as a hub in which a wide range of personal and social services are provided, significantly aiding co-ethnic members to adapt to their new conditions (Hiilamo, 2012; Ley, 2008 as cited in Rapholo, 2020). Government officials always shift the responsibility of migrant youth to churches that have accommodated them. Migrants in Musina town in Limpopo Province have challenges in terms of access to government resources such as healthcare, paupers' burial and food parcels. As such, churches take them in (Rapholo, 2020). Churches are some of the most significant means through which migrants without homes gain access to accommodation, both long-term and temporary. The churches find it as their responsibility to accommodate migrants as Christians and as Godly people and feel that it would not be fair if they sleep on the streets while churches are empty.

Non-governmental actors are only able to provide shelter to migrants for a certain period of time. This is mainly because the funding such organisations receive is often unstable. That is where the churches come in, providing both long term and short-term accommodation for these migrants. Consequently, the migrant population will, at a later stage, be forced to be on their own and look for a place to stay since the shelters cannot afford to accommodate them forever. Other migrants live on the streets or at bus stations, on vacant land, and/or in makeshift shelters where they are at the mercy of the elements. This, for female migrants, poses their lives at a greater risk and danger because they are without protection, and anything bad might happen to them. Those applying for asylum documents often sleep outside Home Affairs offices for as long as three months, awaiting an opportunity to lodge their asylum applications (Garcia & Dulpat, 2007). Migrants without any means of social support such as friends and family in destination countries find it very hard to survive on their own, as they do not have anyone to help. This is very challenging for them, as it becomes difficult for them to settle and adapt in the host countries.

- **Exploitation by landlords**

Exploitation by landlords in destination countries is another challenge faced by migrants living in foreign countries without the necessary documentation, making them susceptible to exploitation and abuse. Migrants, particularly those from the African continent, live in shared apartments, but landlords often overcharge them so that they are forced to share the accommodation with other families in order to make ends meet. Sometimes ten or more people share a room in order to reduce rental costs. Garcia and Dulpat (2007) postulate that since some migrants have no proper documentation to be in South Africa, they are unable to report incidences of rental irregularities or exploitation by landlords in the accommodation market. Additionally, because of difficulties that migrants face as they try to access housing legally, many South African landlords offer them housing at much higher prices; others refuse to give back their deposits at the end of the lease, and many other forms of exploitation of migrants take place (Morare, 2017). Landlords take advantage of the desperate migrants because they are aware of the fact that they have no legal documents, and therefore, are left with no choice as they cannot qualify to legally purchase houses. This type of exploitation aggravates conditions of the already poor migrants. The lack of documentation makes them susceptible to all sorts of abuse and exploitation by their landlords who know very well that they will not report the incidences.

Poverty also means that migrants end up living in shacks, abandoned buildings or other dangerous spaces because they cannot afford to live in any decent place. Also, many are forced to find places closer to work. These are often expensive or overcrowded places (Morare, 2017). The researcher is of the view that landlords who rent out rooms to migrants take advantage of the fact that they have no documentation and cannot report to the police should there be problems that arise such as exploitation and demands of higher rents than other South Africans renting the same place.

- **Overcrowded living spaces such as informal settlements**

Living in overcrowded spaces such as shacks and backrooms is what most undocumented migrants experience upon arrival in host countries. Most international migrants encounter severe housing challenges when they come to cities in South Africa (Greenburg & Polzer, 2008). Undocumented female migrants living in South Africa often experience overcrowding in their places of residence, bad service delivery,

negative treatments from their landlords and other challenging housing-related problems. Non-governmental actors often provide limited shelters to the migrant population. This form of accommodation is, however, temporary and lacks funding.

Although some of the females migrating to South Africa may be able to find a place to stay before they arrive, others may have to search for places to sleep once they have arrived in the country. Finding decent and affordable housing may take time, sometimes several months, which can affect their health as well as their educational or employment prospects (United Nations [UN], 2013). These female young migrants are often poor or have limited financial resources when they first arrive in destination countries, and therefore not having money to pay rent and food usually becomes a major obstacle for them to secure a decent place to live and settle. This housing situation particularly tends to be complicated and stressful for undocumented migrant youth, especially those who have just arrived in destination countries with no social networks. The UN (2013) further asserts that female migrants in host countries are vulnerable to abusive landlords who may threaten to report them should they attempt to exercise their rights. So they may hesitate to complain about their deplorable living conditions. Moreover, their migration status often makes them ineligible for participation in housing assistance schemes. Consequently, some of these female migrants end up homeless or living in slums, with limited access to safe drinking water, electricity, sanitation services and other basic needs. Urban areas also receive large numbers of international migrants who are homeless and who then live in informal settlements (shacks) in the outskirts of urban areas because they have nowhere else to go.

In Alexandra Township, which is located in Gauteng Province, cross-border migrants are significantly more likely to live in poorer accommodation conditions than South Africans are. They are most likely to live in informal/self-built housing (e.g. shacks), and they are least likely to have access to electricity and running water, and only 1 per cent of them have access to low-cost houses built by the Government to replace shacks (Misago, Monson, Polzer & Landau, 2010). Living in overcrowded shared spaces puts women migrants at a greater risk as they live in unsafe and unprotected environments. International Organisation for Migration [IOM] (2009) adds that migrant women working on farms often report cases of rape, which is often associated with overcrowded accommodation (such as in cases where several couples share a room

and women report that they are being forced into sex by one of the other males, while their regular partners are away). Such overcrowded living spaces often leave women migrants without much privacy as both males and females often share the same room. This is supported by Hungwe (2013), who postulates that migrants in Tembisa, a township in Gauteng Province, can share accommodation such that 4 or 5 adults can sleep in one small room regardless of sex and social distance. This means that one room can house men and women who are relatives and friends, sometimes including brothers and sisters-in-law or uncles, aunts, nephews and nieces. They live and sleep in the same room. Such individuals are culturally expected to maintain a certain social distance which becomes difficult when people sleep in the same room. In such instances, there is lack of privacy and decency, and it can hinder the proper fulfilment of conjugal rights for couples. Therefore, to be able to cope with the difficult housing challenge that migrants are faced with, they take turns to bath and dress while others go outside the room and just stand or walk around the house. This, by itself, suggests that such living arrangements are difficult and not easy to get used to. One can never find comfort while living in such an environment.

The researcher is therefore of the view that because most migrants are unemployed or do not have better paying jobs, they then resort to living in overcrowded spaces such as shacks. This is because they cannot afford to pay rent and live in houses with more privacy and space. Their health is also jeopardised in this regard because many of them sleep in one room which is overcrowded.

2.3.2.3 Access to education

Most of the young migrant population come to South Africa looking for better living opportunities and a way to improve their standards. Such opportunities include securing education for themselves. In this section, the researcher focuses on female migrants and access to education in the host nation.

- **Unfair treatment by fellow students**

African migrants at institutions of higher learning are faced with a challenge of non-acceptance by fellow students who are the country's local citizens. Although South Africa is a democratic country, racial divisions amongst South African students is very visible at higher education institutions. The policies of these institutions may contain democratic principles. However, students' interactions with each other reflect racial

divisions. This suggests that local South African students treat foreign students unfairly on the basis of their nationality, making them feel unwelcome and therefore making their learning journey very challenging and hard. Foreign students, however, perceive these divisions differently. Cross and Johnson (2008) at Wits University, which is located in Gauteng Province of South Africa, postulate that, amongst other things, xenophobia 'has had serious repercussions', and that 'xenophobia is something that makes South Africa a very intimidating society'. Foreign students in South Africa feel that local students hold the belief that these students are using the country's scarce resources to develop themselves, hence they treat them unfairly and with hostility. The researcher is of the opinion that many of these young migrants coming to South Africa from different parts of the African continent looking for educational opportunities experience discrimination from their fellow students in institutions of higher learning merely on the basis that they are non-South African nationals, and therefore, are somehow not deserving to be in the same institutions with them.

- **The use of local languages by university staff**

Migrant students in institutions of higher learning do not only experience racist attitudes from their fellow students, but from the university staff as well, who have a tendency of using local South African languages in class and around the premises. This becomes a challenge and makes it difficult for them to learn. The influx of migrants in learning institutions in South Africa can be attributed to Zimbabwe's political and economic challenges over the last five years (Manik, 2012), lack of jobs, hyper-inflation and human rights violations (Bloch, 2010). Many students and academic staff have crossed the border into South Africa to seek education and employment. By virtue of their close location to Zimbabwe, universities such as the University of Limpopo and the University of Venda located in Limpopo Province are natural choices for such students (Bloch, 2010). Unlike the xenophobic experiences in South African communities which are more violent in nature and openly hostile, xenophobia within the higher education context manifests in subtler ways. This means that xenophobia in universities and colleges is not violent and heated up like it happens in the communities. It does not include physical fights and violence, but rather, migrant students are called names such as kwerekwere and are stigmatised because of their nationality. The effect, however, is still the same as it leads to foreign students being made to feel unwelcome. It also creates a sense of 'not belonging'.

Also, one of the ways in which non-South African students experience xenophobia in colleges and universities is when local students and sometimes staff members would speak to them in local languages such as isiZulu and isiXhosa. The fact that they do speak isiZulu, or any South African language except English creates a gap between them and black South African students. They often have to cope with being called names such as Makwerekwere, a derogatory name for an African migrant (Smit, 2013).

- **Difficulty in accessing government schools**

Access to government schools is another challenge that migrants are faced with in host countries. It becomes very difficult for a migrant to be enrolled in a government school. This suggests that once they are rejected, migrants do not go to school. One of the major sites for xenophobic exclusion of foreign nationals is the South African school system. Early investigations of discrimination in post-apartheid South African schools focused on the persistence of racism (Mda & Mothata, 2000; Jansen, 2001). Later studies pointed out that migrants face serious obstacles in accessing government schools in South Africa (Belvedere, 2010; Motha, 2004; Buckland, 2011). Many students are faced with difficulties as they do not have all the necessary documents required by schools they want to enrol in. Crush and Tawodzera (2011) support this assertion in that some of the problems that the migrant population face in host countries is accessing government schools. These include demands by school administrators and principals for study permits and birth certificates, language admission tests, claims that schools are 'full', being relegated to the bottom of enrolment lists, financial hardships, geographical inaccessibility and unwarranted fee demands.

A refugee permit should guarantee automatic access to a school. In practice, the permits look very different from South African identity documents, and school administrators are often unfamiliar with them. Most South Africans also believe that most refugee claims in South Africa are fake. In such circumstances, refugee permits are not enabling documents, and despite the fact that various rights are attached to such documents, refugees struggle to access these rights. The South African government has done very little to educate South Africans about refugee documents, and as a result, refugees are severely prejudiced (Crush & Tawodzera, 2011). As

such, foreign learners are often given such excuses by schools in the hope of turning them away as they are not welcome in some of South Africa's government schools.

The National Department of Education stipulates that in order to register a learner at a government school, parents are required to provide a birth certificate and an immunisation card. Lawyers for Human Rights and Consortium for Refugees and Migrants in South Africa [CoRMSA] (2010) have found that schools have a tendency of turning learners away if they fail to produce these documents. This was confirmed by Crush and Tawodzera (2011), who contend that it is very difficult for migrant learners to be enrolled in South African schools without these documents. Most school authorities do not even give these learners a chance to be enrolled in school while they try to secure the required documentation. The choice is documentation upfront or no registration at all. Unfortunately, most migrants left their countries under crisis conditions that did not give them time to bring all their documents or enough time to acquire them. It is therefore unreasonable to expect them to produce what they do not have or have little chance of acquiring.

2.3.3 EMPLOYMENT AND FEMALE MIGRANTS

Most immigrants encounter various challenges pertaining to employment in host countries. In this section, the writer focuses specifically on employment challenges faced by female migrants in destination countries. According to O'neil, Fleury and Foresti (2016), the labour market, including for migrants, is extremely segmented by sex, class and ethnicity. The following are some of the challenges that are encountered by female migrants regarding employment.

2.3.3.1 Economic exploitation

Economic exploitation in the workplace is among the many challenges faced by African migrants working in host countries. The position of undocumented female migrant labourers in South Africa is precarious and vulnerable. Work is uncertain and is often seasonal in nature. There is also little or no control over the amount which they earn, and conditions and income are below the minimum wage. On average, undocumented female migrants are much less well paid than local South African citizens. However, it is difficult to ascertain whether this is because of their status or because of the nature of their employment, which is clustered in low paid, low skilled secondary sector (Williams & Warnes, 2006). Erhabor, Williams and Wyatt (2013)

postulate that many female migrants in South African workplaces are vulnerable. This may be due to the fact that they are undocumented and have no legal documents to be in the country. Also, if these female migrants are fortunate enough to secure a job, there would still be no guarantee that they would be paid the right amount for all the hard work they have put into do their jobs. The migrant population is a source of cheap labour, and they are paid less than what local citizens would require from employers. Unfortunately, because employers know that these migrants have no legal documentation, they use this to their advantage by exploiting and over working them. Employers know that such cases cannot be reported. This is quite challenging for migrants who work hard to support themselves and their families back in their home countries.

Low wages, long hours, poor training facilities, heavy workloads, abuse and restriction on freedom of movement are among the most common issues regarding working conditions of migrant women workers in some workplaces in South Africa (Erhabor, Williams & Wyatt, 2013). Female migrants' extreme poor working conditions can be attributed to the fact that the hiring process usually takes place within the underground economy and does not follow government regulations. In most cases, workers perform tasks while they are alone in the house of the employer. This type of isolation allows employers to control their migrant employees, resulting in a psychological dependency that may prevent a labourer from escaping an abusive environment or report such incidences of exploitation and abuse by their employers.

In the South African Government News Agency report of October 2017, the then Home Affairs Minister Malusi Gigaba stated that many businesses, particularly in the construction, agriculture and hospitality sectors do not hire South African workers because they prefer to hire migrants (South African Government News Agency, 2017). He further stated that one of the reasons that migrants are preferred to South African workers in these industries is that migrants "accept anything offered" as they are desperate and thus, they are easy prey for exploitative and abusive employers. The researcher is therefore of the opinion that employers in the hospitality, agriculture and construction sectors do not hire migrants on basis of skills they possess, but rather because these migrants have no choice but to accept whatever salary is offered, and continue to work under any conditions with no questions asked because of their desperation for employment.

Rutherford and Addison (2007) have identified violations against migrant female farm workers in South Africa. The contraventions are blamed on the farmers themselves and the lack of enforcement, and include pay below the minimum wage, unlawful deductions and overtime without consent. Research with Zimbabwean farm workers by Rutherford and Addison (2007) also found gender differentials, with migrant men earning more than migrant women. Male farm workers are paid much more than females doing the same job merely on the basis of gender differences. This suggests that such workplaces are discriminating women on the basis of their gender and are not paid equally with men. The researcher holds the view that many South African employers take advantage of migrants' desperation and the fact that their legality is uncertain. Undocumented migrants who complain to the police can easily find themselves detained and deported. Moreover, they have little choice to make complaints because they are vulnerable.

2.3.3.2 Low paying, undervalued and unskilled jobs

Most female migrants in host countries and not only in South Africa, are involved in unskilled and undervalued jobs, including domestic care, agriculture, construction, waitressing and hair dressing. Historically, these jobs were undervalued and unprotected. Female migrants also often fall into high-demand, but low-value, poorly controlled work, regardless of their abilities. In addition, Mbiyozo (2018) indicates that women migrants are less likely to be employed than males, leading to precarious informal self-employment among some female migrants, including hair braiding or crafts. When these female migrants find it difficult to secure jobs in host countries, they resort to making work available for themselves in the informal self-employment using skills they possess such as hair dressing.

Mawadza (2008) contends that as a result of their lack of proper documentation, female migrants most easily find work in unprotected and/or poorly regulated sectors such as domestic and farm work. The construction industry has, for example, reportedly made extensive use of migrants as a source of cheap labour. However, once these migrants are in South Africa, they are unable to secure jobs in their professions, and therefore, are prepared to accept jobs in the domestic, construction or other low skilled sectors, an indication of their growing desperation. These illegal migrants are prepared to work in precarious and unsafe jobs despite the dangers they

may be putting themselves into so they could put food on the table for their families. Additionally, Crush and Williams (2005) concur with this assertion in that construction, commercial farms and small businesses in the informal sectors are amongst the key areas of work for undocumented migrants coming to South Africa, especially those without legal documentation. Desperation makes undocumented migrants accept almost any kind of contract and quietly endure it. While these migrants are aware of the exploitation and abuse experienced in their workplaces, they have no better choice than to accept the terms, and in fact, consider themselves lucky to get the jobs in the first place. They only change jobs or become vocal about their conditions once their status has been legalised, and such cases are very rare. Unfortunately, for those who are not legal, they find that their educational qualifications do not matter as they occupy low, degrading jobs (Van Nieuwenhuyze, 2009). This kind of a living is the reason why many Zimbabweans in South Africa will argue that education does not really matter (Maphosa, 2011). They are only grateful that upon arrival, they were able to secure jobs, despite the little amount they earn and the skills they possess.

Many of the undocumented female migrants in South Africa are employed as domestic workers. The International Labour Organisation [ILO] (2015) has noted that most migrant domestic workers are women and girls, approximately 75% of the 11.5 million estimated in 2013. Domestic work is the most common employment for migrant females under the age of 16 (United Nations Higher Commissioner for Human Rights [UN OHCHR], 2015). Despite the high demand for and numbers of domestic workers in South Africa, domestic and care work is less socially valued than other types of work, something that is reflected in lower pay and fewer labour regulations compared with other sectors (Petrozziello, 2013; Temin, Montgomery, Engebretsen & Barker, 2013). Since paid domestic work mostly takes place in private homes, it increases the risk of abuse and mistreatment of female migrants (Fleury, 2016; Temin et al., 2013; UN OHCHR, 2015). This becomes a challenge for the poor migrants as no one from outside can be able to see when the migrant is being abused and exploited, because the work is mostly done in private homes. These domestic workers often receive low pay, work long hours, may suffer from insufficient sleep and depending on their employer, may have difficulty in receiving time off or pay (Temin et al., 2013; UN OHCHR, 2015). According to the researcher, employers take advantage of female migrants, whether skilled or unskilled, merely because they lack documentation, and

because of that, they have nowhere else to run to when they experience maltreatment from their employers. Lack of proper documentation exposes female migrants to low pay and longer working hours in their different places of work. They end up taking any job that is available to them in order to survive and be able to send some money back home. Lack of proper documentation and desperation for employment leaves migrants more prone to exploitation. Because of their undocumented status, female migrants are subjected to working under extreme conditions and getting paid less than the hours they put in the work. Mawadza (2008) concurs with this statement by noting that jobless and hungry people will stop at nothing for survival.

2.3.3.3 Informal self-employment

Informal self-employment is amongst other survival strategies adopted by migrants who find it difficult to get employment in destination countries. The difficulty of finding formal employment for most migrants is linked to challenges in accessing proper documentation. Many are unable to access the country's Department of Home Affairs for a legal migrant status, have difficulty in accessing the banking systems and are marginalised by perceptions among citizens that foreign migrants steal jobs (Northcote, 2015). Thus, migrants who are largely excluded from the formal sector show high levels of creativity using their hands and skills in the informal market (Maqanda, 2012 as cited in Crush, Chikanda & Skinner, 2015). The informal sector therefore allows migrant women to earn a living despite not having the proper legal documents. Because in the informal sector, the issue of legal documentation is not a requirement like it is in formal sectors of the economy.

African migrant women are located at the lower end of the occupational hierarchy in both informal and formal labour markets (Tsikata, 2009). Moreover, when compared to men, their labour is more highly concentrated in the informal sector. In 2014, 74% of women's non-agricultural work in Africa was categorised as informal (ILO, 2015). Hiralal (2017) has noted that female migrants remain in weak economic conditions because of their preparedness to work for a low wage and under unfavourable conditions. Therefore, they resort to working in the informal sector to overcome their unemployed state although the conditions of service may not be the best. Hiralal (2017) supports claims by Ghanaian migrants in Johannesburg on exploitation by employers in a study conducted by Okyere (2018). The migrants in the study are

forced to work with their employers who are salon owners although they are being cheated of their monthly earnings. Additionally, securing a livelihood is largely dependent on migrants' social networks. Most of these migrants come to South Africa purposely to work in saloons and so their employers secure a place for them in the saloons prior to their arrival.

Although most of these migrants are employed in the informal sectors of the economy, there are, however, a few migrants who are fortunate enough to secure jobs in the formal sector, such as teachers (Northcote, 2015). The informal work mostly done by female migrants include, amongst others, entrepreneurial activities such as trading through spaza shops and street side enterprises like artisanship, tailoring, hair salons and hair braiding, and the sale of beadwork. Consequently, for most migrants, informal sector employment becomes a survivalist trap from which they are unable to escape, and for others, it is a stepping stone to more secure and formal employment. According to the researcher, migrants in South Africa use their unemployment status as an opportunity for them to start a small business of their own as a means of survival. They become too involved in the informal sector selling goods on the streets and through spaza shops, for them to put food on the table for their families. Additionally, female migrants in South Africa have developed a high entrepreneurial spirit in order to solve their economic challenges such as unemployment. This is supported by Northcote (2015), who noted that since most migrants in South Africa are unable to access employment in the formal sector, many of them resort to the informal sector for a source of livelihood.

2.3.3.4 Discrimination in the workplace

Discrimination against migrants in their places of work in destination countries is one of the many challenges that they are faced with on a daily basis. They are more exposed to abusive working conditions and discrimination at work for being foreigners. The exposure to more vulnerability to abusive working conditions is therefore increased by their undocumented worker status (Marfleet & Blustein, 2011). The particular vulnerability of irregular migrants is their status as "illegal", where employers can exploit them to a point that would be unacceptable. The power dynamics are unequal between the employer and the migrant, and due to their lack of legal status, the inequality in the workplace worsens. These women migrants suffer exploitation in

the hands of the employer who feels powerful and preys on their desperation for survival. According to the ILO (2010), International Migration Paper No 112, women migrant workers who are found in South Africa's hotel industries are drawn into lower-paid informal or casual employment, and often remain at low skills levels when compared to workers who are local South Africans. This suggests that foreign-born employees face racial and xenophobic discrimination from other workers and managers. For example, a hotel manager who is of a certain ethnic group may favour employees from the same grouping and discriminate against others who are of a different ethnic group (ILO, 2010). This type of racial discrimination in the workplace may ultimately make the women migrants to have feelings of despair and helplessness, more especially because they are in a country that is not theirs.

It is confirmed above by ILO (2010) that migrant workers in the hospitality sector are open to more abuse by unethical employers, and are even less fortunate than their South African counterparts when it comes to wages and other working conditions. The researcher is of the opinion that most employers discriminate migrants on the basis of their nationality, to a point where they are even paid less than their South African colleagues doing the same work as them. Because of migrants' undocumented status, they ought to accept whatever they are paid by their employers without question and fear of being fired from work.

Khosravi (2010) has noted that the connection between employers and police is the migrant employees' key to their fear of the employer. African migrants are being exploited to a point where they do not even have a written contract and let alone a verbal one (Khosravi, 2010). Employers do as they please; firing the workers anytime they wish. A condition where migrants have no working contract creates a situation where they feel that their working conditions are dependent on the employer. They are vulnerable to the exploitation by the same employer.

2.3.3.5 Self-degrading work/sex work

Because of lack of employment, migrant women end up getting involved in sex work in destination countries. Richter, Luchters, Ndlovu, Temmerman and Chersich (2012) argue that cross-border migrant women involved in sex work are normally heads of households supporting an average of five persons in their families. Such vulnerabilities may explain, in part, why many of the migrant women do not like to label themselves

as sex workers, preferring instead to show that their selling of sex is merely because of the pressure and the economic demands that they are faced with, such as having to support their children and families (Richter et al., 2012). As a result, many urban migrants, especially undocumented migrants, choose to engage in informal livelihood strategies, including sex work.

Vearey, Richter, Núñez and Moyo (2011) contend that female migrants may enter a city, look for various ways to establish a livelihood to support themselves and their dependents back home in their countries of origin and find that the informal sector employment is more accessible than the formal sector. Although sex work is considered an informal livelihood strategy, the criminalisation of sex work alongside the attention of trafficking means that migrants selling sex are not considered as contributors in the areas of work and livelihood; rather they are given names and labelled as prostitutes, criminals and/or victims. While the exact number of sex workers in South Africa as a whole is unknown, the growing body of research on migrant sex workers in South Africa indicates that the largest percentages of sex workers are either internal or cross-border migrants (Richter et al., 2011). It is, however, unfortunate that being a migrant, a woman and sex worker also places migrant women selling sex at increased risks of human rights violations, including police abuse, arrest, detention, deportation, discrimination, xenophobic violence and death. The researcher is therefore of the view that because most migrant women are unable to secure work in the host country as a result of their undocumented status, they then resort to other measures of survival such as sex work. This is done in the name of supporting their families, regardless of the dangers they may be putting themselves in.

2.3.3.6 Migrants selling sex at risk of human trafficking

Migrant women selling sex in foreign countries are at an increased risk of human rights violations as well as human trafficking. Human trafficking and smuggling have numerous human rights consequences. Migrant women as victims of human trafficking are subjected to various physical, sexual and emotional abuses (Aransiola & Zarowsky, 2014). The failure of existing economic, political and social structures to provide equal and just opportunities for women to work has contributed to the feminisation of poverty, which in turn has led to the feminisation of migration, as women leave their homes in search of viable economic options in foreign countries

(Aransiola & Zarowsky, 2014). As such, migrants become involved in sex work as a means to earn a living and a way for them to improve their circumstances. Further, political instability, unemployment, civil unrest, internal armed conflict and natural disasters in the migrants' countries of origin also intensify their vulnerabilities and may result in an increase in trafficking (Truong, 2005).

The combination of migrant sex work and trafficking means that experiences of those who cross borders and sell sex are commonly misrepresented and twisted into narratives of victimisation, exploitation and as individuals who lack autonomy, leading to the labelling and stigmatisation of migrants involved in sex work. High rates of gender-based violence and xenophobia coupled with being engaged in sex work places female migrants in increased precarious positions (Walker & Oliveira, 2015). Increased stigma associated with being a non-national and labelled as a 'foreigner' also carries increased negative consequences for cross-border migrants in South Africa. Because of their desperation, migrants become easy targets for traffickers who lure them into sex work and trafficking under the false pretence of giving them better job opportunities. The researcher holds the view that female migrants' desperation for employment can be a threat to their safety on its own. This is because they end up trusting anyone who approaches them in the name of having a job offer for them, leading them to trafficking and involuntary sex work.

2.3.3.7 Unfair labour practices

Many undocumented migrant women working in host countries are faced with the challenges of being treated unfairly by their respective employers in the areas they work. Female migrants working in South Africa's informal sector often have to resume their jobs instantly after birth, resulting in all sorts of reproductive health issues in most instances (Srivastava & Sasikumar, 2003). This is a challenge on the general health of the migrants as they are not yet fully ready to return to work after they had just given birth, and have not rested enough to be productive at work. Such working conditions are unsafe for women as they place their health and safety on the line. The International Organization for Migration [IOM] (2010) concurs with this in that migrants in South Africa usually do not have the right to sick leave when recovering from injuries or illnesses. Additionally, Mbiyozo (2018) has noted that many women migrants do not have employment rights. Without legal rights, workplace abuses increase. Labour laws

and standards also do not protect many migrant women. Given the private nature of most migrant women's work, abuses increase without documentation and often go unpunished. Thus, Kapindu (2011) argues that the illegal residence status for most of the migrants exposes them to exploitation on the labour market, and exclusion from participation in some activities necessary to protect or promote their rights, such as participation in labour or trade union activities. A general lack of knowledge about their rights is another factor that significantly contributes to the exploitative labour practices that they are subjected to. Migrant workers are subjected to all sorts of human rights violations in their workplaces. The state of being an undocumented migrant in South Africa invites various challenges in the migrant's life.

Jinnah and Cazarin (2017) postulate that foreign-born workers often hope to use their informal jobs as a stepping-stone to a promotion to a more formal position. Although they may be successful at times, usually they find themselves stuck in low paying positions with no benefits and no job security, no or little paid leave, long hours, no notice periods and no social benefits such as Unemployment Insurance Fund (UIF). Mbiyozo (2018) pointed out that women migrants, particularly girls, have less access to information and to regular migration options than men migrants. This puts them at greater risk of exploitation and abuse. Women migrants tend to be more isolated and less aware of laws, even when they have documents. The researcher is therefore of the opinion that even though there may be laws and regulations in place to protect migrants in host countries, migrants are still subjected to exploitation and abuse by their employers and at times, by government officials. This assumption is supported by Crush (2008) in that there is hostility, exploitation, abuse and maltreatment of foreigners by a variety of institutions and actors in South Africa, ranging from the police, the Department of Home Affairs to employers and neighbours.

2.3.4 DISCRIMINATION, STIGMA AND MARGINALISATION

Literature shows that undocumented migrants in South Africa are discriminated against and are marginalised because of their non-national status. They are also faced with a lot of stigmatisation from the country's citizens. In this section, the writer looks at female migrants and their stigmatisation and marginalisation.

2.3.4.1 Female migrants and discrimination

Migrant women in South Africa are discriminated against on the basis of their nationality. They do not experience racism, patriarchy and xenophobia separately, these are mutually dependent and overlap with one another. African women migrants face triple discrimination; as black, as women and as migrants. According to Gordon (2010), South Africans discriminate migrants based on the way they look and their origin. They are always associated with crime in the country merely on the basis of their dark skin. Name calling of migrants is a way of showing that they are unwanted and are seen as different and therefore can never belong in South Africa. Dark skinned refugees and asylum-seekers, with distinctive features, are especially targeted for abuse by police and the public alike (Gordon, 2010). This has resulted in situations where South African citizens are mistakenly thought to be foreigners and arrested and targeted by the police. Individuals are often assumed to be Makwerekwere on the basis that they 'look foreign' or are 'too dark' to be entitled to South Africa. The researcher holds the view that migrant women are treated differently and unfairly in the host nation merely because of their dark skin colour and manner of dress, and that gives local citizens reason to label them thieves and criminals.

2.3.4.2 Name calling

As a way of chasing away migrants and making them feel unwelcome, local South African citizens have resorted to calling them different sorts of names that are humiliating. At a local level, foreign migrants have been labelled "Amakwerekwere", a derogatory word that refers specifically to unintelligible sounds of a foreign language (Hickel, 2014). This kind of labelling makes the migrants appear as the "Other". Foreign migrants are viewed in stark difference to local South Africans. Being considered as the "other" makes it easy for local citizens to blame any bad that may happen in their country on the poor migrants. Hence, local citizens view ordinary African migrants as dangerous threats to social order, a nuisance and deadly parasite and as hardened criminals. It is also perceived that they have come to South Africa in large numbers, and are responsible for importing diseases, depressing wages, consuming social services, intensifying unemployment, destroying local recreational facilities and transforming the inner city neighbourhoods into slums where they

establish homes (Murray, 2003; Dodson & Oelofse, 2000). Migrants are perceived as parasites and a disruption to South Africa's social order and stability.

Gordon (2010) mentioned that the majority of South Africans do not welcome foreigners, especially those from other African countries. Few words based on their nationality and origin is more derogatory in modern South Africa than "amakwerre-kwerre", a popular label for unwanted immigrants. According to the researcher, foreign migrants are being labelled and called different sorts of names in order to make them uncomfortable and unwelcome, with the hope that they would return to their countries where they originally came from.

2.3.4.3 Vulnerability to police brutality

There is extreme xenophobia in South Africa, which is directed against other Africans, as well as the extortion and victimisation of undocumented and other migrants by the police (Klaaren & Ramji, 2001; Landau, Ramjathan-Keogh & Gavatri, 2005). Black South Africans come across as having basically two attitudes towards foreigners; they either look up to them as articulate and accomplished or look down on them as people depleting their scarce resources. Articulate and accomplished white migrants are presumed to bring opportunities while the poor African migrants are said to deplete resources and disrupt social order in the lives of South Africans. This is supported by Daily Dispatch (2015), which noted that South Africa is one of the places where other black foreigners are treated worse by the police than black South Africans were at the height of apartheid. However, migrants of North America and Europe are regarded more favourably than those from the rest of Africa (Crush, 2008). This shows that migrants from other African countries are more vulnerable in South Africa than from the rest of the world. There are black South Africans who feel strongly that Makwerekwere should remain in their own countries and try to sort out their problems rather than fleeing from them, because South Africa has "too many problems of its own", and in any case "cannot be expected to solve all the problems of Africa". Negative views about African migrants are particularly dangerous when held by the police as the treatments following such views could be threatening for migrants (Nyamnjoh, 2010).

Irrespective of the fact that the police are clearly violating the human rights of migrants, one of the justifications for their action is based on the myth that migrants commit

crime. Arresting migrants is one of the measures taken by the police to reassure the population that steps are being taken to address the high levels of crime in the country. A distinctive feature of these cases is that the other is the foreign national (Nyamnjoh, 2010). In the case of South Africa, foreign nationals targeted are black Africans, while those from Europe and South East Asia are excluded. The researcher is of the opinion that African migrants are treated badly merely on the basis of their physical appearance, their skin colour, manner of dress and even the way in which they walk. They are being stigmatised and discriminated against because of their distinct skin colour and accent, while migrants from better off countries are not experiencing the same treatment.

2.3.4.4 Accusations by local citizens

Migrants in host countries are often faced with the challenge of being accused of being thieves and stealing of jobs that are meant for the local citizens. Regardless of migrants' origins and motives, and their likely legal status in the country (South Africa), they experience discriminatory treatments in almost every day of their lives by the host citizens. These migrants encounter negative attitudes based on the way they look and the languages they speak from people with whom they come into contact in their everyday lives, including neighbours who believe that they bring nothing but diseases such as HIV and are also involved in crime and 'stealing' of jobs in South Africa (Dodson, 2010). Foreign African nationals are perceived by local South Africans as an economic threat and as people who have come to take their employment opportunities. The perception amongst South Africans that migrants steal jobs rose from 56% in 1999 to 62% in 2006 (Crush, 2008). This is mostly because migrants are desperate, and as a result, they accept anything that is offered to them by employers. In the post-apartheid period, when people's expectations were heightened, the realisation that delivery is not immediate has meant that discontentment and indignation are at their peak, thereby providing the perfect breeding ground for xenophobia to take root and flourish.

Gordon (2010) added that migrants in South Africa are perceived as a threat to their economy. They are also viewed as competitors and consumers for the already scarce resources and opportunities. This sentiment is often evident in the media where xenophobic rumours that have been fuelled include the notions that foreigners are

taking citizens' jobs, are responsible for crime, and are the cause of insecurity. This is because migrant workers accept lower remuneration, thereby depressing wages, and making South Africans not to be considered for jobs. According to the national surveys conducted by SAMP (South African Migration Project), it is always the 'black' foreigner from Africa that seems to constitute the greatest possible threat (Crush, 2008; Landau & Segatti, 2009). The researcher believes that because migrants are a source of cheap labour and preferred by most employers, local citizens dislike them because they believe that if it were not for these migrants, they would be the ones occupying most of the jobs.

2.4 CONCLUSION

South Africa has been and will remain a key migration centre for migrant populations from across the continent (Africa). Women make up a growing number of migrants and will continue to increase. As a result, they experience severe vulnerabilities across multiple areas of society. These are different from those faced by local women or migrant men; meaning that the dual effects of being a migrant and a woman result in intensified exposure. As it stands, most South African migration policies are gender-neutral or oriented towards male migrants. They do not consider the unique experiences and vulnerabilities of female migrants. This therefore exposes them to additional risks instead of protecting them from harm. South Africa sees high rates of xenophobia across multiple levels of society, and many South Africans believe that migrants hurt their employment prospects, bring crime and disturb their peace as a country. The next chapter presents, analyses and interprets the qualitative findings of this study.

CHAPTER THREE

QUALITATIVE DATA PRESENTATION, ANALYSIS AND INTERPRETATION

3.1 INTRODUCTION

The aim of this chapter is to present, analyse and interpret findings of the study, which was conducted in Musina town in Limpopo Province of South Africa with nine (09) migrant female youth. The aim of this study was to explore lived experiences of these migrants. To achieve the aim of this study, the qualitative approach with an exploratory case study design were used. Semi-structured face to face interviews were used to purposefully collect data that got saturated at participant number 9. A thematic data analysis was used with the assistance of the Nvivo software, which helped in managing and organising data. The following themes and sub-themes emerged.

3.2 BIOGRAPHICAL DETAILS OF PARTICIPANTS

The biographical details of participants included their age, country of origin, marital status, educational status as well as their employment status.

3.2.1 Age of participants

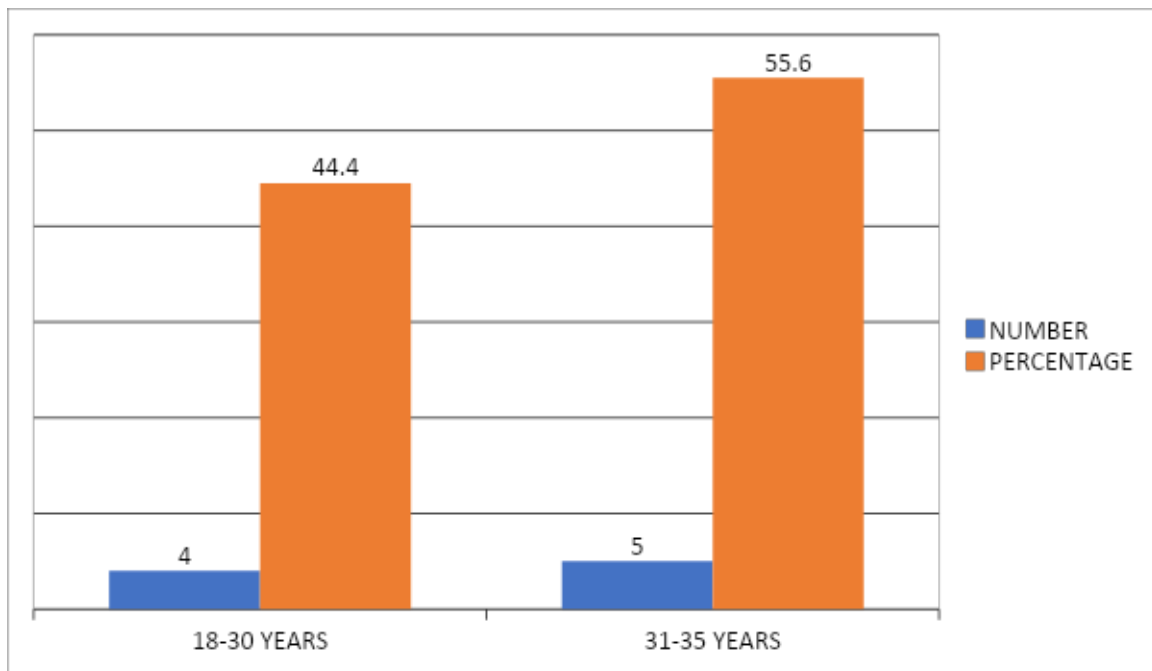


Figure 1 Age of participants

Figure 1 above shows that four (4) participants were of the age range of 18-30 years and made 44.4% of the sample representation, while five (5) were between the age

range of 31-35 years and made 55.6% of the sample. It can be noted from the above figure that most participants were above the ages of 30 years. This study was solely focused on female migrant youth from the age of 18 to 35 years. However, it cannot be concluded that other immigrants from the other age categories do not experience challenges in their everyday lives as migrants in South Africa.

3.2.2 Country of origin

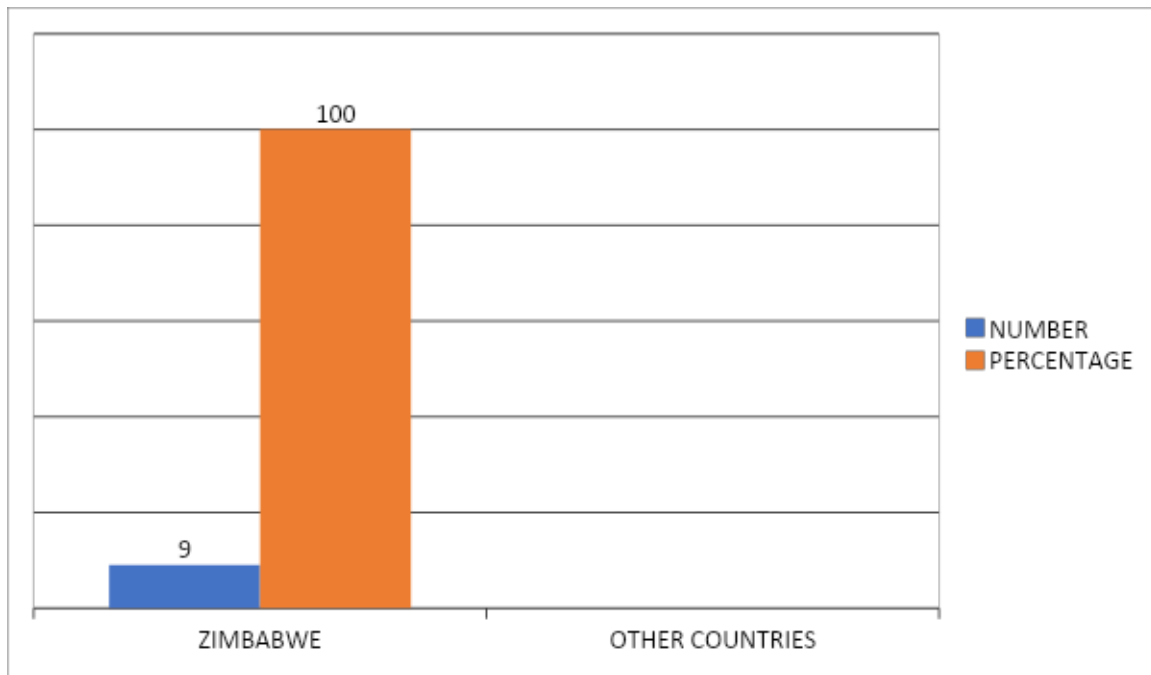


Figure 2 Country of origin

Figure 2 above shows that all female migrants (N=9) who participated in the study were from Zimbabwe. However, this does not mean that only Zimbabwean female migrant youth encounter challenges in South Africa in their daily lives as opposed to those from other countries. A possible reason to only end with female migrant youth from Zimbabwe who participated in this study is that they were the only available female migrants from the shelter where this study was conducted. It should also be noted that the study was conducted at Musina town which is located very closer (18 KM) to Beit-bridge border post which divides South Africa and Zimbabwe.

3.2.3 Marital status

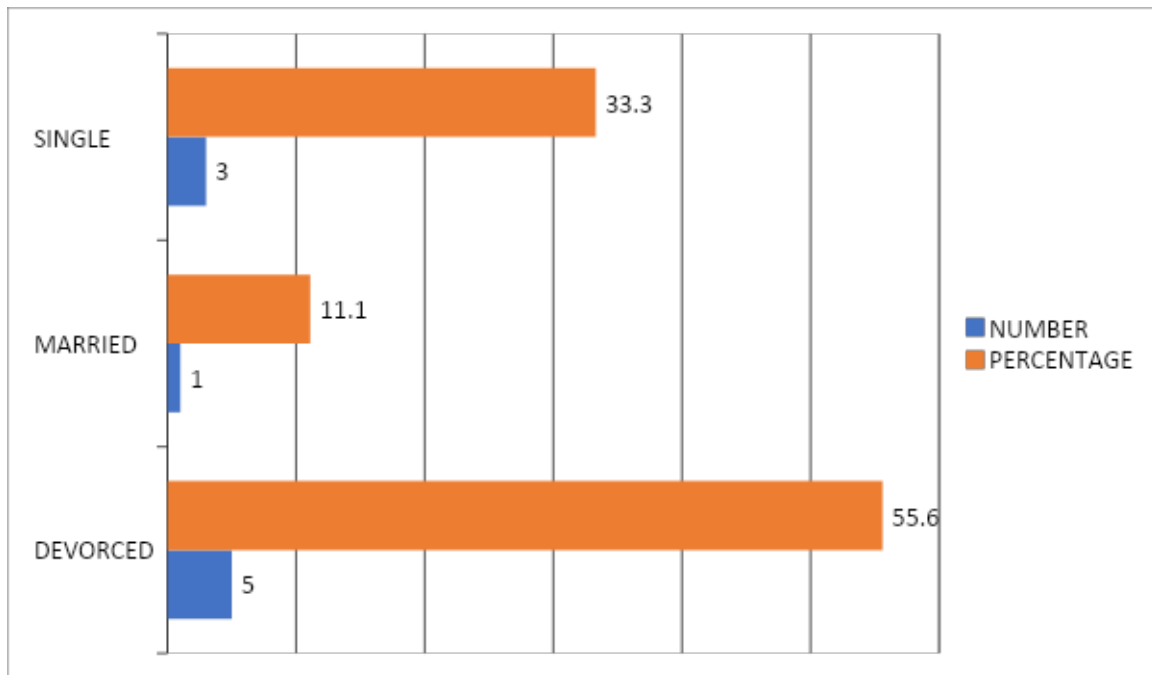


Figure 3 Marital status

Evidence from figure 3 above shows that one (1) participant in the study was married and made 11.1% sample representation, and three (3) of them were single and made 33.3% sample representation. Five (5) participants were divorced with 55.6% sample representation. It can be deduced that most participants did not have marital partners which could be a possible reason for their migration to South Africa so as to meet basic needs of their households. However, it cannot be concluded that married female immigrants do not struggle financially, but, in most cases, it is males who migrate so that they can provide for their families whilst their wives nurture children at home countries. In support of this assertion, Jolly and Reeves (2006) postulate that traditionally, men are expected to support their families economically. Thus, males migrate to other countries to earn money so that they can assist in meeting the basic needs of their families while their wives and children stay behind. Contrary to the above, Posel (2003) contends that the reasons for women's migration are complex and may include both economic and non-economic factors.

3.2.4 Educational status

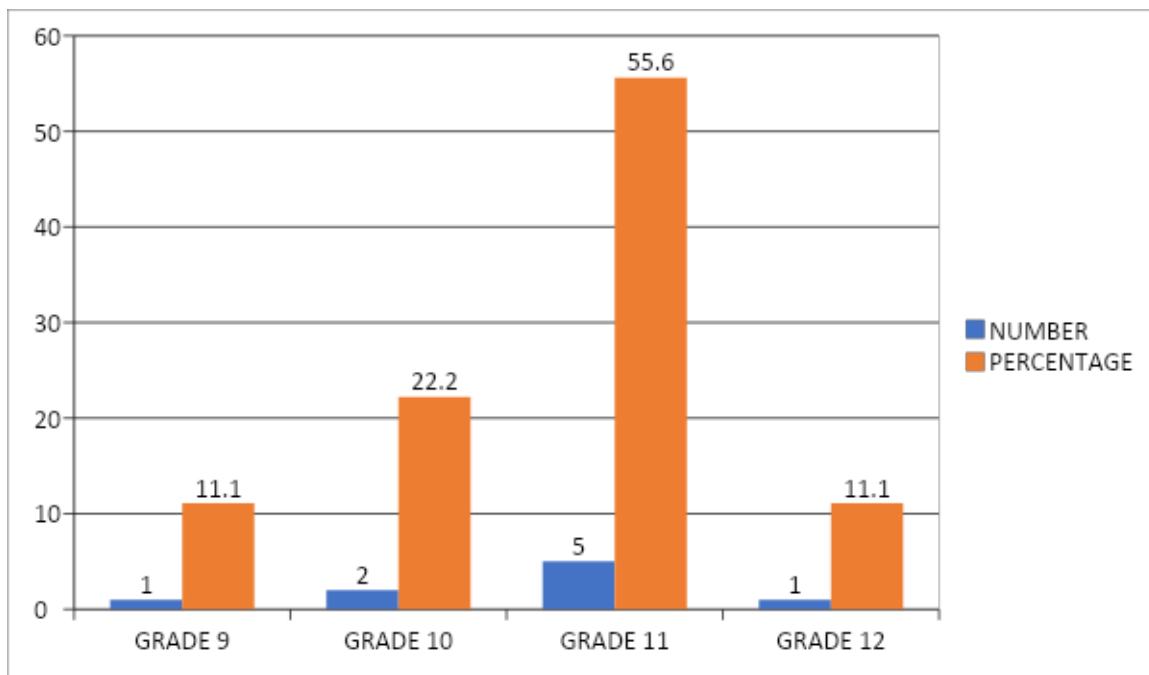


Figure 4 Educational status

Figure 4 above shows that one (1) participant had completed grade nine (9) and made 11.1 % sample representation. Two (2) participants had completed grade ten (10) and made 22.2 % sample representation whilst one (1) participant had grade twelve (12) and constituted 11.1 % of the sample representation. Five (5) participants had completed grade eleven (11) and made 5% of the sample representation. This figure illustrates that all participants had a secondary education. In Zimbabwe, the literacy rate is higher in males at 90 % than among females at 80 %. Zimbabwean women still constitute the majority of the illiterates in both rural and urban areas (the literacy ratio was, according to the 2010 population census, 61 percent male to 39 percent female, in urban areas and 69 percent male to 31 percent female in rural areas (United Nations Girls Education Initiative, 2010). The possible reason could be that in times of financial stress, parents in Zimbabwe have been seen to prefer to send boys to school at the expense of girls, arguing that girls are transitory, whilst boys are an insurance policy in parents' old age. This patriarchal preference for educating boys at the expense of girls has denied girls unfettered access to schooling from pre-school to tertiary education (Mawere, 2013). This could be the reason why most participants in the study did not have their high school education, because education for girls is deemed valueless and a waste of money in Zimbabwe, thereby investing in male children's

education because they are seen as an insurance for their families. The education system in Zimbabwe has thus been criticised by Chirimuuta (2006) for being gender-insensitive and gender-blind as it encourages male models, male-authored textbooks and theories, spelling out that women should be academically subordinate as well.

3.2.5 Employment status

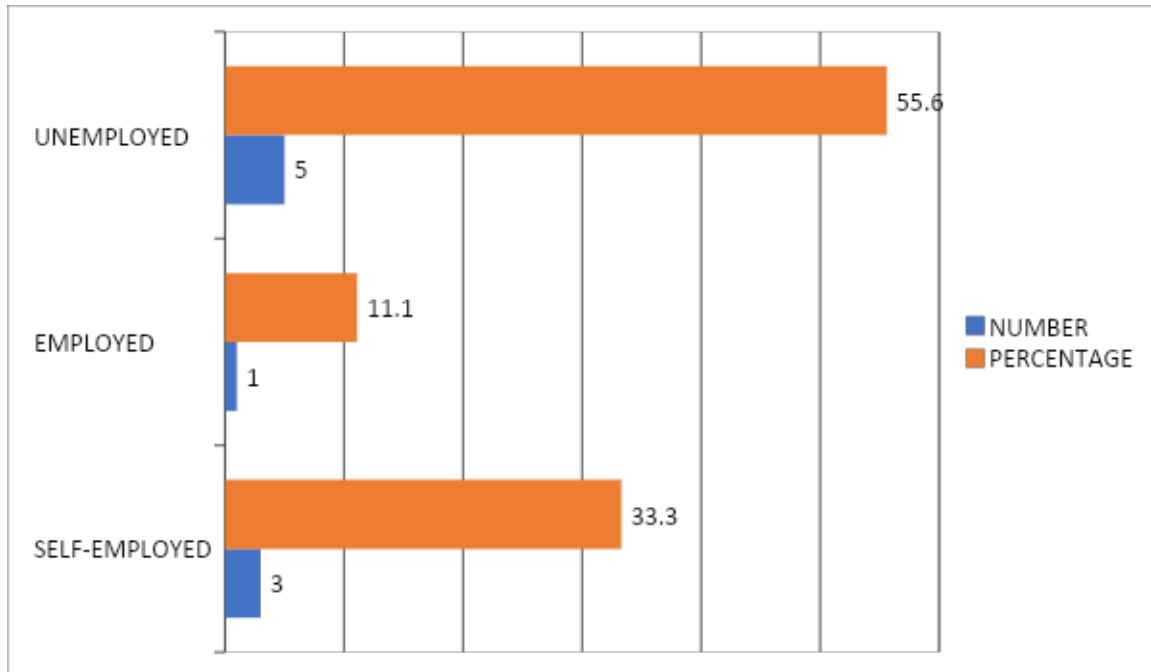


Figure 5 Employment status

Figure 5 above shows that one (1) participant was employed and constituted 11.1% sample representation, and three (3) participants survived through self-employment and made a sample representation of 33.3%. Five (5) of the participants interviewed in the study were unemployed and constituted 55.6% of the sample representation. The above figure illustrates that many female migrant youth migrating to South Africa often find it difficult to secure employment to support themselves and their families back home. However, it cannot be deduced that all females who migrate to South Africa face similar challenges with regard to finding employment upon their arrival.

3.3 DISCUSSION OF FINDINGS

This section discusses the empirical findings which are informed by the aim and objectives of this study as highlighted in chapter 1 of this research report. The following themes and sub-themes emerged during the study.

3.3.1 LIVED EXPERIENCES OF MIGRANT FEMALE YOUTH ON POVERTY IN SOUTH AFRICA

Under this theme, the aim was to determine female migrant youth's lived experiences of poverty in South Africa. According to Rutherford and Addison (2007), the position of undocumented migrants in South Africa is precarious, leaving them vulnerable to other social ills such as poverty. In their study, Idemudia, Williams and Wyatt (2013) found that Zimbabwean immigrants migrated from their countries for South Africa expecting to find an abundance of opportunities and "a land flowing with milk and honey". It is unfortunate that such immigrants encounter a large number of difficulties on their stay in South Africa. Those who participated in this study indicated that they are facing poverty in South Africa even though they had hoped for the better as opposed to the situation in their country of origin.

This is what the other participant stated:

"I don't have anything here in South Africa since I came here last month, I am feeling angry when I'm here, because I want to work sometimes, even preparation for my unborn baby, something with money I want."

In the same wavelength, another participant echoed that:

"Oh okay, ahh the problem is this one....in this South Africa, I can't find enough money to stay alone. That's why you see I'm staying here. I don't have anything, it's hard."

Another participant added by stating that:

"Eish it is too difficult you know. Yeah it is very difficult because sometimes you know, like myself, I'm not able to live alone and pay rent, because you only work to feed those that are back at home, if you don't feed them, it's a problem, this poverty eish is something else. We are no longer doing our duties as young ladies, because now those that are at home, they are depending on us, you understand. It is like we are their shield, only depending on us. If you don't send something it means their life is something else.....Eish"

Findings reveal that female migrant youth come to South Africa with high hopes of getting a better and improved standard of living than the one they had back in their home countries. However, the findings also show that their expectations of South Africa being a place with so many opportunities were not met as they had initially anticipated. Many of them have, from a distance, always seen South Africa as a country where people can easily find work and make money without much struggle. As a result, female migrant youth find themselves living under poverty with no income to provide for themselves and their families, leaving them desperate for any kind of work. Additionally, Idemudia, Williams and Wyatt (2013) contend that Zimbabweans left for South Africa expecting to find an abundance of opportunities. The basic and prevalent premise was that the risks in immigrating to South Africa were worth taking compared to living with deprivation and for some, physical harm.

The following sub-themes emerged upon a question on lived experiences of female migrant youth in relation to the poverty they are facing in South Africa:

3.3.1.1 Poor living conditions

Participants mentioned poor living conditions as one of their lived experiences as female migrant youth in South Africa. They have highlighted how unpleasant and uncomfortable their current living conditions are as it is not what they had hoped for and anticipated. One participant mentioned that at times she feels their home country was better because now they live in an overcrowded and unhygienic shelter with no personal space and privacy. In support, Muzondidya (2008) adds that living conditions for Zimbabwean migrants in South Africa are overcrowded and often unsafe. Although participants have mentioned that they are grateful they found a place to live, they still feel that they are living under a very poorly managed shelter. According to Misago et al. (2010), cross-border migrants are significantly more likely to live in poorer accommodation conditions than South Africans are. Additionally, the UN (2013) contends that migrants' living conditions in host countries particularly tends to be complicated and stressful for undocumented migrant youth, especially those who have just arrived in destination countries with no social networks.

To support the above, one participant said:

“Ahh..... when I stay here, this place is not good for me. That food that we eat here is not good, there's a lot of people living here are talking too

much and making noise. Even that room we sleep in is not good because someone have a baby maybe do the dirty in the room so that's why I'm saying it is not good for me."

Another participant added by saying that:

"The first day I came and slept here, when I came here last year, the life was hard because when I came here at Musina I didn't have any money, and here I will eat food at the supper only, since morning I didn't eat anything so life is hard this time."

Findings show that upon their arrival in South Africa, female migrant youth find themselves living under extremely poor conditions which is not exactly the living conditions they had imagined and anticipated before they migrated to South Africa. The shelter that has accommodated the female migrants is overcrowded with so many people sharing a place to sleep, which in turn affects their personal hygiene. The findings further revealed that the female migrant youth in the shelter lack personal space and freedom as others complained of extreme and disturbing noises caused by large numbers of people accommodated in the shelter. In support of these findings, the Centre on Housing Rights and Evictions (2005) noted that African migrants in South Africa experience difficulties procuring adequate shelter, and risk their lives in overcrowded, unclean, dilapidated and dangerous squats without proper sanitation. It can therefore be concluded from the study that the conditions under which female migrants in South Africa live are unpleasant and hard to adapt to.

Upon a follow up question on how the living conditions affect them as female migrant youth, some participants indicated that they are continuously stressed by their current circumstances. Participants have indicated how their current living conditions affect their lives as migrants. Female migrant youth have mentioned how stressful it is living in an overcrowded shelter, with some days being worse than others. It was further highlighted by participants that they sometimes survive on a single meal per day and would therefore have to make other plans to get food. Another participant highlighted that because of poverty and unemployment, they have feelings of worthlessness like their lives don't matter because sometimes they are being treated like they don't matter, and this leads to them suffering from stress. In support, a report by the Forced Migration Studies Programme (2009) indicates that lack of food, employment and

decent shelter are a significant problem for Zimbabwean migrants in South Africa. Homelessness and over-crowding are common. These in turn may constitute public health risks such as various hygiene related diseases as well as mental health issues. In support, Pamaray (2014) adds that individuals escape difficult circumstances in their home countries and arrive in a new country hopeful and optimistic about establishing a new life. However, very soon experience considerable stress and emotional hardships as they are faced with multiple challenges associated with being a refugee in a new country. Living in poor conditions negatively affects the emotional well-being of migrants in South Africa.

In support, one participant said:

“You know sometimes in this poverty you are going to be like down you know what, everyone can do whatever they want to do with you because of this poverty. Everyone takes advantage of you, you see. Everyone treats you like a piece of tissue, it is very stressful.”

In the same wavelength, another participant echoed that:

“Ah.... it’s boring because here at the shelter sometimes at lunch they say we cook food for children only so we must make a plan and you start stressing since you don’t have a plan.”

The other participant added that:

“What I can say is, when you’re used to doing things by yourself, it’s hard to live the life that we live here at the shelter. You wait for someone to help you, unlike when you’re working and doing things for yourself. So, it’s hard if you don’t have anything, you start thinking a lot.”

Findings reveal that female migrant youth’s poor living conditions have a negative impact on their lives, particularly their emotional well-being. This could be because of living in a foreign country with limited resources and social networks. The findings also show that when the aspirations of female migrant youth for a better life are not fulfilled, it leads to them having no hope for a better life, and the situation itself is emotion triggering and hard to bear. This could in part be due to the fact that they have children and families depending on them for remittances. According to Dalla, Antoniou and Matsa (2009), migration is a major life transition often accompanied by a myriad of

stressors that require significant adjustment to new surroundings, leading to psychological challenges, including anxiety, frustration and hopelessness. The lives of female migrants in South Africa is challenging and hard, especially because they left their home countries full of hope. Additionally, Handmaker and Parsley (2010) argue that emotional challenges faced by migrants and refugees are further compounded by a lack of housing and food, as well as the insecurity, hostility and poverty that they encounter in host countries.

3.3.1.2 Lack of employment

Participants highlighted difficulties in finding employment as one of lived experiences they are faced with as female migrant youth in South Africa. Securing employment is one of the biggest challenges in their everyday lives as migrants. This could be attributed to their undocumented status and lack of social networks. Female migrant youth in the study have also mentioned that it often takes them a while before they could get a job and be able to buy food for their children. One participant mentioned that finding a job in South Africa is very hard, especially when you don't have legal documents to be in the country. Participants also mentioned that they live on hope that employers would come to the shelter looking for people to work for them. According to Jolly and Reeves (2006), migration may be the only option for women in the face of family poverty, or the best option for personal or family improvement. The desire is often to send remittances to families back home. Unfortunately, with high levels of unemployment as a stumbling block amongst the migrant population, taking care of themselves and sending remittances becomes a challenge.

In corroboration of the above, one participant echoed that:

“I have nothing to do, because something that I'm in need of, that I'm hungry for, is a job. And sometimes I think it is better for me to suffer, because like the other option which will be there for me is to sell my body, and I am not even ready to do such thing.”

Another participant added that:

“I'm staying here because I don't know anyone and anywhere, so I'm here. I'm just waiting for someone to come and take me when they have a job for me.”

The other participant said that:

“When I came here I try to work hard to become better but there is no option to become better because it is tough, there is nowhere to get money to afford to make my parents feel free even my child because I don’t have money, I can’t work here because the South African people they don’t want the Zimbabwean people to work here.”

Findings show that upon arrival in South Africa, the hopes of female migrant youth and aspirations for a better and improved life are not constantly met. Due to the difficulties in securing employment, it becomes even harder for them to improve their circumstances and be able to take care of their children. Additionally, the findings indicate that most female migrant youth have migrated with no social networks in the destination country who could help them look for employment. They are dependent upon South Africans who visit the shelter looking to hire people for casual jobs. According to Rutherford and Addison (2007), Zimbabweans maintain strong transnational linkages with family members who are sometimes dependent on them, unemployment therefore jeopardises a family’s livelihood survival strategy. Additionally, Lefko-Everett (2007) contend that most Zimbabwean migrant women left their country expecting that they would be able to easily find work, or opportunities for business or trade in South Africa. However, the reality is actually the opposite. It can therefore be concluded that while some female migrants may use migration as a poverty reduction strategy, for others this proves to be a challenging circumstance since it is hard to find employment, particularly for those without legal documentation. In support, Makina (2012) argues that unskilled individuals who usually leave as illegal cross-border migrants are not recorded and remain in poor economic conditions without employment during their stay in host countries.

Upon a follow up question on how lack of employment affects their lives as female migrant youth, participants highlighted that being unable to find employment and provide for themselves and their families leads to their loss of identity and a sense of self, always doubting themselves and feeling like failures. Another participant added that they sometimes feel like their future is doomed and uncertain, particularly with increased family and social pressures that they should find work and be able to send

remittances back home. One participant indicated that they are faced with many family expectations, because to their families, migration to South Africa meant that situations at home would start to improve. These kinds of expectations put them under a lot of pressure to do better, even when it seems impossible. In support, Bloch (2010) adds that the impact of migrants' unemployment, irregular employment and low pay therefore affects remittances and in turn the support provided to family members. Muzondidya (2008) asserts that African migrants struggle to secure jobs on the South African labour market, which has, over the years, not been generating enough jobs to absorb both domestic and foreign supply, hence the high unemployment rate among the migrant population.

In support, one participant echoed:

“Like now I have nothing to do, because something that I’m in need of, that I’m hungry for, it’s a job. Without a job I feel like I’m failing my parents and children. Without money, they won’t have a good future”

Additionally, another participant said that:

“I don’t have anything here in South Africa since I come here last month, I am feeling angry when I’m here. Because I want to work sometimes, even preparation for my unborn baby, something with money I want to do for my child.”

In the same wavelength, one participant added:

“I’m not able to live alone and pay rent, because you only work to feed those that are back at home, if you don’t feed them, it’s a problem, this poverty eish is something else. We are no longer doing our duties as young ladies, because now those that are at home, they are depending on us, you understand. Is like we are their shield, only depending on us. If you don’t send something it means their life is something else.”

It can be noted from findings that lack of employment opportunities for female migrant youth in destination countries is a challenging circumstance. They are faced with so much pressures and expectations from their families. This could be due to the fact that most families use migration as a poverty reduction strategy, and when their migrant children are not able to send remittances, it negatively affects the livelihoods of

families and those of migrants in that they feel that it is their responsibility to better their family conditions. In support, Maphosa (2004) notes that remittances sent by migrants in host countries contribute significantly in the improvement of livelihoods of receiving households. The researcher is of the view that such pressures lead to female migrant youth viewing themselves as failures, and that they are neglecting their duties to provide for their parents and children. Muzondidya (2008) argues that women migrants are particularly vulnerable in destination countries. They have more limited employment opportunities than their male counterparts.

3.3.1.3 Inaccessibility to independent housing accommodation

Participants have highlighted that it is their wish to live independently with their children elsewhere than the shelter, so they will not have to depend on anyone for hand-outs. Participants also mentioned that as much as they would like their own personal space and independence, it is very hard for them to leave the shelter because paying rent and buying food on their own would be highly impossible looking at their current financial standpoint. One participant further mentioned how difficult it is to live under someone else's roof having to abide by and follow their rules. All they want is a better life for their children. The UN (2013) supports these findings by reporting that female migrant youth are often poor and had limited financial resources when they first arrived in destination countries, and therefore not having money to pay rent and food usually becomes a major obstacle for them to secure a decent place to live and settle with their children.

In support, one participant echoed that:

“I’m trying to work hard to take care of my children. I’m the mother and I’m the father because the father passed away so eish, it’s hard for me to pay rent, buy electricity, to buy food for myself. The only thing I can do is to work, that little thing I find, I send it home to my children.”

Another participant added that:

“You see the way I live here sometimes I feel like I’m free sometimes I feel like I’m not free, is like if you’re living in somebody’s place and you’re not paying rent, you’re not paying anything, you’re not paying bills is

going to be difficult because you have to follow some of the rules, it's better if you live alone with your children"

The other participant said:

"You know as for now you see that I'm here, I can't do anything because I don't have any job I don't do anything I don't have money you know, I am suffering, so but when I get job, I can support my children, take them to school and do everything they want, find a place to rent but now, nothing, I have to live here."

Findings reveal that female migrant youth who have migrated to South Africa have a strong desire for their independence and autonomy. They are, however, disadvantaged by the circumstances in which they live. Findings also show that regardless of their financial difficulties, female migrants still want to do their best for themselves and their children, so that they are not always dependent on other people. Being a female and a migrant at the same time has proved to be challenging for the migrants, particularly because they have children and families depending on them. Morare (2017) notes that because of migrants' economic conditions, many of them are forced to live in overcrowded spaces, as they cannot afford to pay for more decent accommodation opportunities.

Upon a follow up question on how inaccessibility to independent housing accommodation affects them as female migrant youth in South Africa, participants highlighted that not living under their own roof where they pay rent for themselves means that they have to be someone else's burden, and this makes them uncomfortable. One participant mentioned that they feel like they are trapped and that their lives and those of their children are in the hands of someone else. Another participant added that such kind of life is hard; all they want is to be able to provide a comfortable and safe environment where they could raise their families.

In support of the above, one participant said:

"Ahh the problem is this one....in this South Africa, I can't find enough money to stay alone. That's why you see I'm staying here. I don't have anything, it's hard."

Additionally, another participant echoed:

“It’s boring because here at the shelter sometimes at lunch they say we cook food for children only so we must make a plan. It is bad when you don’t have your own place to live with your child because you don’t have money for rent.”

Another participant added that:

“What I can say is, when you’re used to doing things by yourself, it’s hard to live the life that we live here at the shelter. You wait for someone to help you, unlike when you’re working and doing things for yourself at your own place. So, it’s hard if you don’t have anything.”

Findings reveal that not being able to afford rent and live independently with their children is difficult for them as migrants in a foreign country. Living under someone’s roof feels like entrapment. It can also be noted from findings that it is hard to live on hand-outs, as it means that one will always have to wait for someone else to come to their rescue and give them food. The researcher is of the view that these female migrant youths have the urge and desire to do right with their children and raise them well. They are, however, disadvantaged by their current predicament, which is unemployment. Dumba and Chirisa (2010) note that migrants who do not have a house or home to call their own in a foreign community are unknown, disrespected, overlooked and treated as charity cases.

3.3.1.4 Lack of a home upon arrival in the host countries.

Participants indicated that upon arrival in South Africa, they had nowhere else to go because they knew no one and had no social networks or money. As a result, they had to spend their first night in the streets after crossing the border. Another participant added that in their migration journey, they had to sleep outside a shopping centre under very unsafe and unpleasant conditions because they had nowhere to go and had no friends or family. In support of the above assertion, Mbiyozo (2018) notes that many undocumented migrants come to South Africa with the help of smugglers who helped them to cross the river. However, after they have been smuggled illegally into the destination country, female migrant youth had to arrange the rest of the journey by themselves.

In support of the above, one participant said that:

“It was tough, nowhere to sleep, no food, ahhh... we ended up sleeping at the mall but there were so many risks. Many men were just looking at us as if we’re prostitutes and they just say I want one, we were two. It was tough and not safe.”

Additionally, another participant said that:

“My plan was to go to Durban because I was staying in Joburg once before but eish I didn’t go because all the money I left it there at the border and I slept also inside the boarder because my money was finished, I didn’t know this place before, you see.”

Findings reveal that social networks in the destination country is an important factor to consider for females migrating to foreign countries, especially when they are financially struggling. Not having money makes it difficult for female migrant youth to have the “easy life” they had hoped for immediately after they have migrated to South Africa. Females migrating to South Africa for the first time with no friends and relatives find themselves in risky and unsafe circumstances, because after arrival in the country, they do not even know where to go. However, some are fortunate to find help from strangers, while others are left stranded and on their own.

Upon a follow up question on how a lack of home upon arrival affected their lives as female migrant youth, participants indicated that the situation created feelings of panic and fear. They mentioned that this is because the environments in which they found themselves upon arrival in South Africa were unsafe and very risky. Another participant mentioned that they had to sleep outside shopping centres because they had nowhere else to go, and the situation itself is risky in that they could get killed or raped. In support, Morare (2017) adds that poverty among new migrants in destination countries means that migrants end up living in shacks, abandoned buildings or other dangerous spaces because they cannot afford to live anywhere else.

To support the above, one participant said that:

“When I first came here in South Africa, I don’t know any place to go, then I found other men down there and they direct me here to stay here then I come here at the shelter”

Additionally, another participant echoed:

“First night I slept at the border, then a man came to me and gave to R20 and directions to come here at the shelter. The men at the boarder come to you pretending like they want to help, but they only want to take your belongings and money”

Findings reveal that upon arrival, female migrant youth without social networks in destination countries find themselves in very unpleasant and unsafe circumstances. They find themselves alone, stranded and in need of help, because they have no one and nowhere to go. This proved to be very risky as they end up sleeping on the streets without any form of protection, exposing themselves to all sorts of dangers. It is the researcher’s view that poverty and lack of social networks in destination countries has forced migrants to be under such circumstances, as they are not able to get a safe place to sleep once they arrive. In support of the above, Mbiyozo (2018) asserts that migrant women are at a heightened risk in transit and at destination, particularly if not accompanied by a man. Furthermore, migrants and refugees living in unstable environments with strangers in destination countries are often exposed to increased levels of sexual and gender-based violence.

3.3.1.5 Sexual harassment by employers

Participants highlighted that they were often victims of harassment and exploitation in their places of work. One participant mentioned that being a female migrant youth looking for work in South Africa is very risky as opposed to when you are a man. Unlike men, migrant women are not able to protect themselves from employers who take advantage of them. Another participant mentioned that some male employers ask for sexual favours before they could give them a job, and they believe this is because employers are aware of their desperation for employment. In support, HSRC (2008) asserts that employment amongst migrant women is limited. The few who manage to secure employment usually work as domestic servants in the homes of South Africans, where wages are low and sexual abuse is also rampant.

In support of the above, one participant echoed:

“There are many risks if you’re a woman like me looking for a job, if you want a job they say first you must sleep with me then I will give you a job and sometimes take money and all your belongings, so it’s tough for a female.”

Additionally, another participant said that:

“If you’re a female migrant and looking for a job. There is some of the things they are going to make you feel down and cheap, like here in South Africa is that men take advantage especially if you’re suffering or if you don’t have anything to eat.”

In corroboration of the above, one participant added:

“Like some other time, I had an incident, a man came here and said she wants me to wash for his clothes but when we went to his place, he just said no I want you to entertain me, that they want to use you, have sex with you.”

It can be noted from findings that female migrant youth feel unsafe in as far as seeking employment is concerned. They experience harassment in that they are sometimes asked for sexual favours in order to get employment. Findings also reveal that seeking employment for female migrant youth is risky as compared to their male counterparts as they could get raped while trying to secure jobs. In support, Hiralal (2017) notes that migrant women have difficulty in securing formal employment, and are subject to harassment, sexual abuse and patriarchal oppression. Collectively, these factors have, to some extent, exacerbated violence against some women immigrants.

3.3.2 COPING STRATEGIES FOR MIGRANT FEMALE YOUTH IN SOUTH AFRICA

To cope with poverty, a number of African migrants in South Africa were found by previous studies to have resorted to a variety of ways of making a living for either themselves or their families in South Africa and those left at home. Casale and Posel (2002) argue that migrant women are usually self-employed and work in the informal sector where many of them are creating some sort of employment for themselves in order to cope with their extreme living conditions. Participants indicated the following as their strategies to cope with poverty in South Africa.

3.3.2.1 Seeking help from strangers

Participants indicated that upon arrival in South Africa, they had no money and no friends who could accommodate them until they are more stable to maintain themselves. Other participants mentioned that they had to ask for help from people they met along the way, just so they don't end up sleeping on the streets. Some were lucky to find help and were provided with a place to live until they were able to independently look for other ways to provide for themselves. According to Ryan, Sales, Tilki and Siara (2008), social networks in destination countries with fellow migrants plays an important role to avoid incidences of being homeless and helpless in destination countries without friends or relatives. The relationship that is established with prior migrants provides resources in the form of jobs, housing and emotional support for potential migrants on their arrival in countries of destinations. Without such networks, female migrant youth often find themselves in desperate situations, leading them to seek help from strangers, which could also be a risk for them and their safety.

In corroboration of the above, one participant said that:

“I came with Malaisha in South Africa, so when I got here, because I had nowhere to go to, I lived with him, his wife and his two children in Johannesburg, Lanesia. I did not know him but I had to ask for help because I was alone. I stayed there for three months and then I found a job and I started to get my own place.”

Another participant added that:

“From where they left me in South Africa side, I did not have money, even to come here. Then I begged for help again from a taxi driver, then they agreed to come with me to Musina, and I was stuck here in Musina.”

It can be noted from findings that due to their helplessness upon their arrival in South Africa and poverty that they face, female migrant youth are forced by their circumstances to seek help from strangers. Integrated Regional Information Networks [IRIN] (2007) notes that some Zimbabweans without employment in host countries end

up begging from strangers, and others become dependent upon friends and relatives. This is one of the unsafe coping strategies that render lives of female migrant youth at risk of additional social ills such as rape and violence. In support, Idemudia, Williams and Wyatt (2013) assert that migrant women encounter life threatening situations such as physical violence and rape during their migration journeys to destination countries. Migration can be dangerous and harmful for female migrant youth travelling alone as they could end up getting killed in the process of seeking better livelihoods through migration.

3.3.2.2 Church-based shelters

Participants indicated that as a housing strategy, the church shelter in Musina was the first place they were directed to upon arrival in South Africa. Other participants also added that they had no one else to go to. Therefore, they were compelled by the situation to ask for help from people they met along the way, until they were sent to the shelter that accommodates female migrants. Having no money and no job secured for them upon their arrival in South Africa, female migrant youth have had to find homes in the church shelter so that they do not end up homeless. In support of the above, Greenburg and Polzer (2008) postulate that churches are some of the most significant means through which migrants are gaining access to accommodation, both long-term and temporary. Several churches also converted storerooms into temporary lodging spaces for migrants, and contributed directly to migrants' monthly rent or to rented rooms specifically marked for the lodging of church members.

This is what one participant said:

“I tried to look for help from people and they denied, I guess it’s not their problem because some of them they don’t even know me. Then there is this other mother who was sitting on my side, and then sorrow was written all over my face, and she asked about my situation and I told her everything and she said if you don’t have money, there is this refugee shelter, you can go there and you will find help, and I did that.”

Additionally, one participant echoed that:

“Yoooh.... it was hard. But there was someone who told me if you don’t know anyone, because the first time I come to South Africa there was no

one whom I knew, so I was asking for a job to anyone because I don't have a place to sleep or for accommodation so someone directed me here to the shelter, the church, the Roman Catholic Church, that's why I'm here."

Another participant said that:

"When I came here in South Africa, I didn't know any place, then I find another man down there and they direct me here to the shelter to stay here then I come here at the shelter and talk to the woman in charge of taking in migrants then they say you can enter and stay with others, then I came and stay."

Findings reveal that churches are some of the ways in which female migrant youth find places to live upon arrival in the host country. They provide shelter for both documented and undocumented migrants who have nowhere to go and have no social networks to rely on. Female migrant youth indicated how safe and grateful they were to be taken in by the church because they know how tough life would be if they were to live alone by themselves. Churches provide a safety net for female migrant youth where they are provided with accommodation and meals. According to Harley and Eskenazi (2006), religion and churches play a crucial role in the lives of migrants as spaces of safety, providing emotional, instrumental and informational support. It is the researcher's view that churches play a significant role for female migrant youth entering South Africa with literally nothing, providing them with either temporary or permanent homes.

3.3.2.3 Informal self-employment

Participants indicated that because of the scarcity of jobs and the difficulties they encounter in their quest to find employment, they have resorted to informal self-employment working as hairdressers and street vendors. In support of this assertion, the South African Institute of International Affairs [SAIIA] (2008) and Hiralal (2015) contends that many female immigrants are disadvantaged by low literacy levels, lack of funds and unemployment. Many struggle to find decent work and thus enter the labour market as semi-skilled or unskilled workers. The informal sector has been an important source of livelihood for many women immigrants. Many are likely to work as hawkers, street traders and vendors (SAIIA, 2008; Hiralal, 2015).

In corroboration of the above, one participant said that:

“When I’m talking about me, I plait hair. When I plait hair, I will charge money. What I want is money, if she says I have R50 or R20 I do it because what I want is money.”

Another participant said that:

“I am a hairdresser. That’s how I make extra money besides selling fruits and vegetables in town. Now I’m from town now, to sell fruits, eggs and snacks.”

Additionally, one participant echoed that:

“Ahh... sometimes I just plait people’s hair here in the shelter, like today I have two girls I’m going to plait their hair and they will give me R10 or R20.”

In support, another participant said that:

“Sometimes you know if I budget some little money I loan money to those people I know who are around, like I have two people they go and sell for me in town, I sell ice creams, maheu, yoghurt and other things, so you see some of the things like that they make me have some money”

Findings show that female migrant youth have an entrepreneurial mind; they work hard to fight their poor conditions. Throughout the interviews, the researcher has noted how, because of poverty, some of the participants who work as hairdressers were willing to accept any amount paid by clients, for as long as they will be able to buy food and not starve. In support, Hopkins and Hill (2006) argue that some migrants move to other countries in an attempt to escape poverty and lack of opportunities in their countries of origin, and later in their host country create small businesses or do jobs that are of less interest to the natives of the host countries. Additionally, Maharaj and Sidzatané (2013) note that migrants from African countries, particularly those without proper documentation, often end up as street traders and hairdressers in the cities of South Africa, supplying goods and services at an affordable price. It can also be noted from the above findings that because of their independence in the host country, female

migrants work hard for themselves and their families back home, to a point where they create employment when it becomes difficult to secure one.

3.3.2.4 Casual jobs

Some participants indicated that because of scarcity of employment, the work they mostly do is seasonal in nature. However, because of poverty and their continued desperation for employment, they are grateful that from time to time, they are able to secure something that will allow them to put food on the table for their children. Many participants highlighted that they are mostly involved in household duties such as cleaning, doing laundry, looking after children and ironing. According to the Global Commission for International Migration [GCIM] (2005), migrants cross illegally into South Africa to meet the demand for cheap and seasonal non-contractual labour that undocumented migrants can offer in certain sectors of the economy. So there is a high demand, particularly for household work. In the same wavelength, Rutherford and Addison (2007) postulate that many undocumented Zimbabweans in South Africa are from time to time engaged in seasonal work, including in farms during picking season.

In corroboration of the above, one participant said that:

“Now I do laundry for people and cleaning houses, taking care of babies.”

Additionally, another participant echoed that:

“Ahh.... it’s tough. It is so tough to survive because here I’m doing piece jobs, some days they don’t have piece jobs some people say we don’t have money so it’s hard. I wash clothes, cleaning the house. Besides piece jobs I don’t have any plan, all I want is a permanent job”

In support, one participant added that:

“I was working in the farm before as an irrigator in the farms, now I don’t have a job. I try to market jobs but there is none. So, I do piece jobs to wash for some people, cleaning the yard, cleaning the house something like that”

It can be noted from findings that jobs such as cleaning, washing clothes and looking after babies are coping strategies for female migrant youth who find it difficult to secure jobs during their stay in South Africa, and therefore, resort to casual labour. In support

of the above assertion, Cheng (2014) contends that some migrant women serve as cheap labourers in domestic work for their survival. Findings also show that female migrant youth hold the view that nothing comes easy in life, and as a result, they have to work very hard in order to send remittances back home. It is the researcher's view that the poor conditions female migrant youth have forced them to fight for survival in the host country. It can also be noted from findings that as a result of scarcity of employment opportunities, female migrant youth will stop at nothing for survival. Therefore, when an opportunity for work presents itself, they take it without hesitation.

3.3.3 MIGRANT FEMALE YOUTH'S EXPERIENCES OF DISCRIMINATION, MARGINALISATION AND STIGMATISATION REGARDING ACCESS TO BASIC SERVICES

Migrant female youth in South Africa are faced with a lot of discrimination, marginalisation and stigmatisation in their everyday lives, particularly when seeking access to the country's basic services. They are often discriminated against based on their nationality and legal status. Many of them are denied services by government officials merely on the basis of their undocumented status; and are as a result, ill-treated and sent away when seeking assistance. Klaaren and Ramji (2001) and Landau, Ramjathan-Keogh and Gavatri (2005) found extreme xenophobic attitudes by the South African officials against undocumented immigrants in as far as access to basic services is concerned. The following sub-themes emerged as experiences of female migrant youth in relation to their discrimination, marginalisation and stigmatisation from access to basic services in South Africa.

3.3.3.1 Police officers neglecting their cases

Participants have highlighted their unpleasant experiences with the South African police when they report their cases to them. Some participants indicated that whenever they would go to the police station to report cases of assault or other criminal activities instigated upon them, they would be treated negatively with so much stigmatisation and discrimination, and their cases would be left hanging. One participant mentioned that when they get to the police stations, they are always asked for documentation, and if they cannot produce this, their cases will not be attended to. Khosravi (2010) adds that documentation matters for an irregular migrant and affects their lives in numerous ways in destination countries. Furthermore, it was pointed out

by Davies, Basten and Frattini (2009) that irregular migrants are stigmatised and excluded from accessing social welfare services in destination countries. This creates difficulties for them to access social rights. In support, the Amnesty International (AI) report of 2015 adds that discrimination against African migrants is often exhibited by police officers as well. Apparently, Zimbabweans frequently complain that they are targeted by criminals and harassed by the police in South African cities (Independent Online, 2007). However, this does not come as much of a surprise as the Centre for the Study of Violence and Reconciliation (CSV) research in 2004 showed that only 35 per cent of the South African Police Service had received 'some' training on race and discrimination, and that diversity training is largely seen as irrelevant to police work by station commanders (Palmary, 2004). The police can hardly be expected to treat foreigners impartially if they do not understand their language or cultures, and have no basic training in human rights.

In support of the above, one participant echoed that:

"Hmmm it's very hard, for example, last year I was working in Tzaneen farms, we worked for about two months without pay, and when we ask them about our salary they just disappear. We went to the police and the police said you must find those people you yourself, we can't help you here."

Additionally, another participant said that:

"Like some other time, I had an incident, a man came here and said she wants me to wash for his clothes but when we went to his place, he just said no I want you to entertain me. But he became violent and started slapping me, so we ended up at the police and he told them that this girl stole my phone and the police said nothing, they just took me back to the shelter without doing anything and let him go."

In support, another participant echoed that:

"I was working on farms, and then I was staying with my husband and then he beat me and he poured me with boiling water, I got to the hospital and then I was discharged and I went to the police and to open a case and then we go there, we didn't find him, he run away. The police then

brought me here and left, since then, they did not do anything about my case and didn't go looking for him."

It can be noted from findings that South African police officers are very stereotypical and discriminative towards African migrants. Despite the seriousness of cases reported by female migrant youth, they are often left hanging or unattended, merely because of documentation. Female migrant youth have continually had to deal with rejection, non-acceptance and discrimination, even in the hands of government officials. Adjai and Lazaridis (2013) argue that national identity in the new democratic South Africa has been built on citizenship. Access to state and public resources is determined by citizenship and protected by legal instruments. The researcher is of the view that, for one reason or the other, the police as well hold negative views of African migrants in South Africa, leading to secondary victimisation and endless discrimination and stigmatisation of female migrant youth.

3.3.3.2 Migrant female youth's experiences regarding access to healthcare services

As a result of their lack of legal documents, migrant female youth in South Africa are faced with a lot of negative treatment from the healthcare professionals when they visit the clinics and hospitals. They are often turned away, asked to produce documents upfront, called by names and other negative treatments. According to Vearey, Modisenyane, Charalambous, Smith, and Hanefeld (2016), the basic human right of access to health services is incorporated in the South African constitution, with an acknowledgment of the progressive realisation of this right given limited resources. This is in line with the 2008 World Health Assembly resolution on the issue of migrants, which calls upon member states to promote equitable access to health promotion, disease prevention and care for migrants (Vearey et al., 2016). However, non-nationals face access challenges, and healthcare responses have engaged with migration to a limited extent only. Therefore, female migrant youth trying to access healthcare services in South Africa are met with a lot of discriminatory attitudes from those who offer the services. The following emerged as what female migrant youth in Musina town experience in relation to access to healthcare services in South Africa.

3.3.3.2.1 Stigmatisation and name calling by health professionals

The participants have indicated that when trying to access the public health facilities such as clinics and hospitals, they are often stigmatised on the basis of their migrant status and are as well called different sorts of names by the nurses and staff. One participant further mentioned that the nurses would often walk past them and ignore when they ask questions related to their health. Belvedere, Pigou and Handmaker (2001) and Crush and Tawodzera, (2014) argue that to date, South Africa is known for institutionalised medical xenophobia and discriminatory practices against foreign migrants. Xenophobic views and related practices in the health system have also been blamed as yet another challenge in accessing healthcare services by refugees (Belvedere et al., 2001; Crush & Tawodzera, 2014). This somehow shows how culturally insensitive South Africans are towards other Africans.

In support, one participant echoed that:

“When you go to the hospital for example, you’re going to waiting area, then you stay there in that place. The nurse come and take another people, don’t talk with you maybe you ask a question and they don’t answer you and you continue stay in that waiting area”

Additionally, another participant said that:

“The nurses in South Africa they say to the Zimbabwean people “Makharanga ano boha” meaning the Shona people is boring and they often say they hate us Shonas. They call us names such as Kharanga”

Findings reveal that despite policies in South Africa that assure free medical care to everyone, including migrants, health staff find it difficult to incorporate and implement such policies in practice, merely because of their cultural insensitivity and their dislike for migrants. The Constitution of the Republic of South Africa is interpreted within the National Health Act (2004) to include provisions relating to access to public healthcare services for all in South Africa, with no mention of nationality or legal status. However, its interpretation is less inclusive within implementation guidelines and practice. Consequently, migrants are disadvantaged by this fact, and end up without medical care. The researcher is of the view that nurses in clinics and hospitals stigmatise and call migrants all sorts of negative names in order to turn them away.

3.3.3.2.2 *Being verbally abused by nurses*

Many participants stated that nurses in South African clinics and hospitals often abuse them verbally, shouting at them despite their medical conditions, making them feel inferior and unwanted. One participant added that nurses would often tell them in front of everyone that Zimbabweans are not welcome and that they should go back. In support of the above, Human Rights Watch [HRW] (2010, 2015) contends that migrants who seek healthcare are often mistreated and verbally abused by healthcare workers, denied care or charged unlawful fees. Moreover, Sheaffer (2010) adds that in the healthcare setting, documented encounters of health workers' xenophobia included incidents of insensitive comments, for example racial slurs, unfriendly attitudes, stereotyping and discrimination, and provision of inferior care (Magoon, 2005; Stewart, Gagnon & Dougherty, 2008).

One participant said that:

“When you go to clinics, there the nurses will shout at you especially when you don't have a passport, but as to me I have a passport but they will also shout and they will say go back to Zimbabwe. Sometimes we don't go there, we just sleep when we are not feeling well, and we will be fine.”

Another participant added that:

“Ahh.... you see sometimes, especially when I go to the clinic, they don't treat us nice because they said we are Zimbabweans and we don't help you here you don't have passport so it's so difficult. For example, last month I was in pain, my tooth was aching and when I go to the clinic, they say we can't help you. That time I was not even eating, and I was feeling so guilty, why are they doing this to us.”

In corroboration of the above, one participant added that:

“When I go to the clinic the other time, they didn't take me because I don't have a passport, they don't want to treat the Zimbabweans here because Zimbabweans are boring, so I will come back to the shelter thinking too much, most of us the Zimbabweans we suffer with BP because of situation”

Findings show that female migrant youth go through rough treatment by health professionals in South Africa on their healthcare consultations. This is mostly due to their illegal status because local South Africans are not treated the same way when seeking medical care. The right to access healthcare services is constitutionally guaranteed for everyone living in South Africa, and by the National Health Care Act as well as the Refugee Act (HRW, 2015). The researcher has noted from findings that being a foreign migrant invites a lot of negative and bad treatment from the host citizens, who feel that migrants are competing with them over their already scarce resources, hence the hatred and hostile treatment. The researcher is of the view that female migrant youth in South Africa are being ill-treated on the basis of their nationality and legal status. This kind of treatment itself exacerbates their conditions in that they are sometimes left unattended. In support of the above, Crush and Tawodzera (2014) and HRW (2010) contend that this problem of healthcare workers denying migrants access to proper healthcare services on the basis of documentation seems to be pervasive, as female migrants who crossed the border from Zimbabwe also reported that they find it difficult to access healthcare services because they have no documentation.

3.3.3.2.3 Resorting to self-care practices with fear of deportation or harassment

Some of the participants indicated that because of their fear of deportation and the negative treatment from clinics and hospitals, they often go without medical care, deciding to stay at home in fear of being shamed and discriminated against. One participant added that they once witnessed a fellow migrant woman giving birth outside a clinic because nurses would not help her without legal documents. According to HRW (2015), Human Sciences Research Council [HSRC] (2010), Randolph (2012) and The Guardian (2015), the violent xenophobic attacks directed mostly at foreign migrants results in many refugees avoiding seeking healthcare services irrespective of the severity of their health conditions, in fear of blatant xenophobia and possible discrimination. Additionally, Apalata, Kibiribiri, Knight and Lutge (2007) and Davies, Basten and Frattini (2006) have noted that refugees are also more likely to transition to self-care practices and (or) traditional remedies because of the limited economic resources and social barriers they encounter during settlement and resettlement.

In support, one participant said this:

“When you go there the nurses will shout at you especially when you don’t have a passport, but as to me I have a passport but they will also shout and they will say go back to Zimbabwe. Sometimes we don’t go there, we just sleep when we are not feeling well, and we will be fine.”

Additionally, another participant said:

“I went to the clinic, I was in accident last year, and they say they will not treat me here and said I must go back. Then I will come back at the shelter and stay without help until I’m okay. I feel it is better to die with sickness than to go to the clinic”

In corroboration, one participant added that:

“Sometimes you give birth outside the clinic because the nurse doesn’t want to help, and even when you have pain, you don’t talk to nurse because they don’t treat you nice. So, I’m thinking sometimes our country is better than South Africa.”

Findings reveal that because of unfair treatments of public health professionals, female migrant youth resort to self-care practices which are risky for their lives. For example, some feel that they are better off without medication from clinics, because of the negative and unfair treatment they receive from nurses. It is the researcher’s view that instead of being places of healing for those who are sick, clinics and hospitals have become places that female migrant youth are fearful of, because of the treatment they receive. To support this assertion, a HRW (2015) report describes how harassment, a lack of documentation and the credible fear of deportation prevent many refugees from seeking medical treatment. This is despite the South African law and policy indicating that asylum seekers and refugees have a right to healthcare services.

3.3.4 MIGRANT FEMALE YOUTH’S EXPERIENCES OF XENOPHOBIA IN SOUTH AFRICA

Migrant female youth in South Africa are discriminated against on the basis of their nationality. South Africans fear that having them in the country would cost the local

citizens a lot, including jobs and the already scarce resources. As a result, female migrant youth are called names, blamed for stealing jobs and causing other social ills such as crime. Gordon (2010) has noted that the majority of South Africans do not welcome foreigners, especially those from other African countries. Few words are more derogatory in modern South Africa than “amakwerre-kwerre”, a popular label for unwanted immigrants. It is evident that xenophobia is a pressing issue of concern for South Africa, and that confronting xenophobia and its underlying causes is a matter of great urgency. Locals are afraid of economic competition, increase in crime, and loss of identity or acculturation. They often feel insecure because of the threat posed by ‘outsiders’. The level of fear usually varies based on the socio-economic, educational, and employment status of the residents (Landau, 2005). The following sub-themes emerged as xenophobic experiences of female migrant youth in Musina town in South Africa.

3.3.4.1 Derogatory name calling

Participants have highlighted how often they were negatively treated by South African citizens on the basis of their nationality. Some participants mentioned how they were called all sorts of shameful and derogatory names such as Amakwerekwere, making them feel like outsiders in a country they do not belong to. Since refugees are often considered as “others” or “outsiders” who are entering the country to access the limited resources destined to legitimate citizens, they are mostly impacted by limited access to health and social services (HSRC, 2010; Randolph, 2012; Crush & Tawodzera, 2014; HRW, 2015). Street level narratives about Africans and xenophobia are often framed around the metaphor of the makwerekwere, a derogatory term used to refer to “outsiders”. By framing their narratives around makwerekwere, local South Africans are laying claims of spatial ownership, and that African migrants do not belong in South Africa (Hickel, 2014).

In support of the above, one participant echoed that:

“People in South Africa they say to the Zimbabwean people “Makharanga ano boha” meaning the Shona people is boring and they often say they hate us Shonas. They call us names such as Kharanga.”

Additionally, another participant said that:

“Personally, I have been called names for being a Zimbabwean, especially because my name is the same as Zimbabwe’s first lady’s name, so the South African people hate it.”

One participant also added that:

“You know what I saw, people calling us names, calling us Makwerekwere, magrigamba. Those names you know. You know what is grigamba, grigamba is an animal but they are calling us like that because we are foreigners. But we don’t have a choice, we are used to that because we are suffering.”

It can be noted from the above findings that migrants are made to feel unwelcome in South Africa in their everyday lives. Incidences such as when they are called names make them have feelings of helplessness and of being lost. South Africans do this purposely because they do not want foreigners in the country, such bad names are said in the hope that they would leave and go back to their home countries. But because of their desperation for a better life, female migrant youth are left with no choice but to endure and accept their circumstances. According to Sandwith (2010), these linguistic utterances of “Makwere-kwere” emerge in a form of impassioned hatred concealing itself in the language of autochthony and alien nature, which gives meanings to a set of oppositional conceptions of Africans.

3.3.4.2 Blame shifting (migrants steal jobs and cause crime)

Some participants mentioned how South Africans always blame them for every bad thing that happens in their country. From illnesses such as Human immunodeficiency virus and Acquired immunodeficiency syndrome, to all sorts of criminal activities. One participant indicated that they are often blamed whenever there has been a robbery or theft in that everyone points fingers at them. It appears that negative stereotypical views about refugees are widespread, especially among South Africans who perceive them as threats in the job market (Amnesty International, 2015; HSRC, 2010; Landau, 2011). South Africans tend to ascribe many of the nation’s economic and social challenges to migrant youth. These stories create a bad image of African migrants who are blamed for all the societal ills of post-apartheid South Africa, ranging from

crime, HIV/AIDS, unemployment, scams and witchcraft. Additionally, Neves and Du Toit (2012) note that in a country with growing unemployment, especially amongst the black majority, African migrants are somehow blamed for local South Africans' joblessness and have also been made the scapegoat used to justify the shortcomings of elected leaders. Also, Crush and Ramachandran (2009) add that in situations of heightened xenophobia, foreign migrants often endure threats of violence and victimisation as xenophobia increases their vulnerability by exposing them to regular harassment, intimidation and abuse by society. Clearly, when female migrant youth are made scapegoats, or are demonised for various social ills such as crime and unemployment, negative and biased stereotypes are produced and re-produced.

One participant echoed that:

“In some places when there was a robbery or someone does something bad, the police and community members will just say it was these foreigners and you’ll find that is not even true.”

In support, another participant added:

“But another South African people don’t want to see us, sometimes when I’m walking they don’t talk anything with me, sometimes they shout us and even talk rubbish to us, telling us we are here to finish their jobs and bring disease. They tell us we come to do crime and steal.”

Findings above suggest that as a result of their strong hatred of female migrant youth, South Africans blame all the social ills on them. In instances where something was stolen, the first suspect has to be the migrant. The researcher is of the view that this is done so that the police could arrest them and deport them back home. According to Hickel (2014), the idioms associated with African migrants in South Africa suggest that they participate in forms of material accumulation that are considered immoral and anti-social, and therefore enriching themselves at the expense of others.

3.3.4.3 Violent attacks against migrants by South Africans

Participants have shared how they were often attacked by South Africans while walking from the stores or elsewhere. Such attacks mainly come in the form of robbery, where their belongings such as cell phones, money, groceries etc. are taken away from them. One participant mentioned that they were robbed of their money by a South

African merely because they are Zimbabwean. The rights of undocumented migrants “Makwerekwere” are particularly severely circumscribed as they are reduced to living clandestinely and exploited with impunity by locals enjoying the prerogatives of citizenship (Nyamnjoh, 2006).

One participant echoed that:

“Xenophobia treatment, what happens is they take people and they burn the people in a tyre. Others when you come from the shops with a plastic, they take it and go with it, then they push you, they take the things which you buy.”

Another participant added that:

“That experience is painful because you know this people from South Africa, they use guns so even if you buy a nice phone for yourself, they just take out the gun or the knife and they say give me that phone you give them, give me money you give them. There is no way for you to do, you can’t go to the police, they just take everything for you.”

Additionally, one participant said that:

“Someday I went to town and I was asking for a taxi to Pretoria, and a South African tell me I don’t help the Zimbabwean, you must know your country not South Africa and then he take my money that I have.”

From the above findings, it can be noted that being a female migrant youth itself invites a lot of disrespect and harassment, particularly those without legal documents. Participants in the study indicated how they were attacked by local South Africans. Such incidences themselves put their lives at risk, because it is far worse than being robbed or raped. According to Breen and Juan (2014), hate crimes against African migrants can involve mixed motives, including criminal incentives, such as robbery, but incorporate a range of crimes where the victim’s actual or perceived identity such as race, nationality or sexual orientation was a factor. In the researcher’s view, local South African citizens attack these female migrant youths mainly because of their nationality. They are aware that without legal documents, female migrant youth would not report such matters to the police in fear of arrest and deportation.

3.4 CONCLUSION

This chapter was about the presentation, analysis and interpretation of data on lived experiences of migrant female youth. The study found that female migrant youth coming to South Africa seeking better livelihoods are met with many difficulties and challenges in their everyday lives. They are faced with poverty, which limits them from taking care of their children and sending remittances. It was also found that female migrant youth in South Africa are discriminated against, marginalised and stigmatised by local citizens as well as government officials. This can be attributed to their nationality and legal status. Such treatment is largely because most female migrant youth were undocumented. Despite the negative treatments and their experiences of poverty, they have developed ways and coping strategies to limit the adverse impact that their circumstances have on their lives. The next chapter will be about summary of major findings, conclusions and recommendations.

CHAPTER FOUR

SUMMARY OF MAJOR FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

4.1 INTRODUCTION

This chapter aims to provide a summary of findings, conclusions and recommendations. The study sought to explore lived experiences of migrant female youth in Musina town. Findings show that upon their arrival in host countries, migrant female youth are faced with a number of challenges in their everyday lives, from poverty to their lack of access to the country's basic services. As a result of their legal status and nationality, migrant female youth experience negative treatments from South African citizens, including those who offer basic services as well as their employers. However, the study has shown that the youth employ various survival strategies to improve their livelihoods in South Africa. This chapter also presents the re-statement of the research problem, the aim and objectives of the study, feedback on the theoretical framework used in this study, summary of major findings, conclusions drawn from this study as well as recommendations.

4.2 RE-STATEMENT OF THE RESEARCH PROBLEM

Young females, more especially those from SADC countries, migrate to foreign countries in large numbers for better livelihoods. Dwindling economic choices have forced women from across African countries to migrate to other countries in order to seek additional income-generating activities from informal trade to long-term formal employment so that they can support their families (Cross, Cibangu, Omoluabi & Oucho, 2006). The study has shown that female migrant youth came to South Africa in search of sustainable livelihoods because of their home country's economic and political conditions. Upon their arrival in the host nations, they are more likely to face a wide range of problems, including exploitation and abuse, stigma and marginalisation, arrests and deportation, inaccessibility of social services, and many more. The study has shown that female migrant youth are faced with the challenge of accessing basic services, xenophobia and are also discriminated, stigmatised and marginalised by local South African citizens. This is in line with GMG (2013), who noted that the global movement of young people, particularly young females, has numerous impacts. Youth migrants, especially girls, are vulnerable to human rights violations, sexual exploitation, violence and unpaid labour in destination countries.

These risks faced by the international migrants are exacerbated in the case of adolescents and youth (GMG, 2013; Jeronimo, Patrick & Alison, 2014). This study has shown that female migrant youth in destination countries are faced with risky working environments where they are continuously harassed by their employers. Young international migrants are more vulnerable when, in combination with their age and stage of life, they experience isolation, exclusion, exploitation, abuse, discrimination, exploitation, detention and insecurity.

Female immigrants, just like male immigrants, face employment difficulties. According to Mbiyozo (2018), female immigrants do unskilled and undervalued jobs, including domestic work and care and agriculture. Historically, these jobs are undervalued and unprotected. The study has shown that female migrant youth are involved in unskilled casual labour for their survival, performing household duties for South Africans such as cleaning, laundry and babysitting. The study has also shown that whilst migrant female youth battle with employment challenges, they also face inaccessibility to healthcare services in host countries. The study has shown that migrant female youth are denied access to healthcare services in South Africa's public hospitals and clinic because of their nationality and legal status. This is in line with Bollini and Siem (1995), Nkosi (2004) and Pursell (2005) as cited in Rapholo (2020), who have noted that immigrants in South Africa have challenges of being denied access to emergency and basic care, including full course of prescribed medication, because of the unwillingness of health professionals as a result of their xenophobic attitudes. This study therefore argues that there is a need to intensively explore contemporary experiences of migrant female youth in South Africa, particularly in Musina. There is limited research on immigration, more especially in South Africa, which specifically looks at experiences of female migrant youth. This study has engaged more scientifically, lived experiences of migrant female youth in Musina.

4.3 RE-STATEMENT OF THE AIM AND OBJECTIVES OF THE STUDY

4.3.1 Aim of the study

The aim of this study was to explore lived experiences of migrant female youth in Musina town in Limpopo Province of South Africa.

4.3.2 Objectives of the study

The objectives of the study were as follows:

- To determine migrant female youth's experiences of poverty in Musina town. This objective was achieved in theme 1, which is in 3.3.1 of chapter 3.
- To establish how migrant female youth in Musina cope with poverty. This objective was achieved in theme 2, which is in 3.3.2 of chapter 3.
- To determine the level of discrimination, stigmatisation and marginalisation amongst migrant female youth in South Africa with regard to access to basic services. This objective was achieved in theme 3, which is in 3.3.3 of chapter 3.
- To determine how migrant female youth cope with xenophobia in South Africa. This objective was achieved in theme 4, which is in 3.3.4 of chapter 3.

4.4 THEORETICAL FRAMEWORK OF THE STUDY

The study was guided by the narrative theory to understand experiences of migrant female youth in their everyday lives in South Africa. Narrative theory was developed by Michael White and David Epston in the 1970's. Through his theory, the researcher gained insight and understanding when migrant female youth told their experiences and challenges that they encounter as migrants in South Africa. The narrative theory was helpful in understanding experiences of migrant female youth such as poverty, xenophobia, discrimination, marginalisation and discrimination in the hands of South Africans, including government officials. Bal (2004) asserts that the narrative theory is adopted when one puts forward information about occurrences that have occurred, may or may not occur. Therefore, this theory helped as it is primarily about accounts of what happened to particular people in particular circumstances. As a result, migrant female youth were able to narrate what happens in their lives in their quest for sustainable livelihoods in South Africa. They also explained the coping strategies employed in order to survive their adverse circumstances. The theory also helped in understanding how they make sense of their surroundings in their newly found home in South Africa. For example, the youth explained that because of the way they are negatively treated by local South Africans, they have had to make peace and accept

it as it is their everyday reality. They accept that they have no choice but to soldier on, hoping for the best.

4.5 SUMMARY OF MAJOR FINDINGS

4.5.1 Lived experiences of migrant female youth on poverty in South Africa

The findings of the study revealed poor living conditions as one of the experiences of female migrant youth in destination countries. It was found that female migrant youth live in poorly managed shelters that are overcrowded and unhygienic, thereby affecting their health and personal hygiene. Similar findings were revealed by Muzondidya (2008), who asserts that living conditions for Zimbabwean migrants in South Africa are overcrowded and often unsafe.

The findings also show that female migrant youth are faced with lack of employment, mainly because they have no work experience and are undocumented. Therefore, it is hard for them to secure jobs, especially those that require some sort of documentation. This validates findings by Makina (2012), who established that unskilled individuals who usually leave as illegal cross-border migrants are not recorded and remain in poor economic conditions without employment during their stay in host countries.

The findings further revealed that inaccessibility to independent housing accommodation as a result of poverty as well as lack of a home upon arrival in the host countries is another challenge experienced by female migrant youth. This is mainly because of their lack of social networks in the destination country. Therefore, they found themselves struggling to find a place to sleep once they have arrived in South Africa. Similar findings were found by the UN (2013), who averred that female migrant youth are often poor and have limited financial resources when they first arrive in destination countries.

Sexual harassment by employers is also among lived experiences of female migrant youth of the study. It was revealed that female migrant youth are often asked to give sexual favours in exchange for employment. Those who are employed were found to be harassed in their places of work by their employers. To supplement the above, HSRC (2008) asserts that employment amongst migrant women is limited. The few

who manage to secure employment usually work as domestic servants in the homes of South Africans, where wages are low and sexual abuse is rampant.

4.5.2 Coping strategies with poverty for migrant female youth in South Africa

The findings reveal that seeking help from strangers is one of the coping strategies employed by new migrant female youth who have just arrived in the destination country without social networks. Although this strategy could be risky, they were forced by their circumstances as they had nowhere else to go. This validates findings by the Integrated Regional Information Networks [IRIN] (2007), who established that some Zimbabweans without employment in host countries end up begging from strangers, and others become dependent upon friends and relatives. The study also revealed that taking up short- and long-term accommodation is another strategy employed by female migrant youth without families and friends in destination countries. They have found places to stay in church shelters that offer accommodation to female migrant youth who are stranded. This is in line with Harley and Eskenazi (2006), who assert that religion and churches play a crucial role in the lives of migrants as spaces of safety that provide emotional, instrumental and informational support.

The findings also reveal the creation of business and work opportunities as a survival strategy for migrant female youth in order to fight their poverty in South Africa. They are involved in street vending and have resorted to being hairdressers, offering their services and products at an affordable price. Similar findings were revealed by Hopkins and Hill (2006), who averred that some immigrants migrate to other countries in an attempt to escape poverty and lack of opportunities in their home countries, and later in their host countries create small businesses for survival. The findings further revealed that migrant female youth are involved in casual labour for South African households, where they perform chores such as laundry, baby sitting and cleaning for their survival. This validates findings by Cheng (2014), who established that some migrant women serve as cheap labourers in domestic work for their survival in host countries.

4.5.3 Migrant female youth's experiences of discrimination, marginalisation and stigmatisation regarding access to basic services

The findings reveal that after reporting cases of violence against them, cases of migrant female youth are often left hanging and unattended by police officers on the

grounds that they do not have legal documents. This is in line with the Amnesty International [AI] report of 2015 which found that discrimination against African migrants is often exhibited by the police as well, with Zimbabweans frequently complaining that they are targeted by criminals and harassed by the police in South African cities (Independent Online, 2007). Also, the study revealed that migrant female youth experience stigmatisation and name calling by health professionals when seeking medical care. Similar findings were revealed by Belvedere et al. (2001) and Crush and Tawodzera (2014), who assert that xenophobic views and related practices in the health system have also been blamed as yet another challenge in accessing healthcare services by refugees. They are verbally abused by nurses in public hospitals and clinics because of their nationality. Culturally insensitive nurses and healthcare staff turn female migrant youth away and deny them treatment. This is in line with Veary and Nunez (2010), who assert that cross-border migrants in South Africa are denied access to healthcare services because of the prevailing discourse in the healthcare system, which associates health seeking as one of the main drivers of international migration.

The findings also show that because of their fear of deportation and harassment from health professionals, migrant female youth resort to self-care practices instead of going to consult at clinics and hospitals. This reveals that for migrants, clinics and hospitals have become places of fear, instead of places of healing. This validates findings by the HRW (2015), Human Sciences Research Council [HSRC] (2010), Randolph (2012) and The Guardian (2015), who established that the violent xenophobic attacks directed mostly at foreign migrants results in many refugees avoiding seeking healthcare services irrespective of the severity of their health conditions, in fear of blatant xenophobia and possible discrimination.

4.5.4 Migrant female youth's experiences of Xenophobia in South Africa

The findings show that migrant female youth are called with derogatory names by local South Africans based on their nationality. They are often called names such as grigamba and amakwerekwere, to point out that they are outsiders. This is in line with Hickel (2014), who asserts that at a local level, foreign migrants have been labelled "Amakwerekwere", a derogatory word that refers specifically to unintelligible sounds of a foreign language. Furthermore, the findings revealed that local South Africans

have turned on to blame migrant female youth for the country's social ills. Consequently, migrant female youth are blamed for stealing jobs that are meant for local citizens and for causing all sorts of criminal activities and bringing diseases into the country. Similar findings were revealed by Dodson (2010), who averred that local South Africans believe that migrants bring nothing but diseases such as HIV, and are involved in crime and 'stealing' of jobs in South Africa.

The findings also revealed that migrant female youth are also violently attacked in their everyday lives by South African citizens and are being robbed of their belongings. This validates findings by Breen and Juan (2014), who assert that hate crimes against African migrants can involve mixed motives, including criminal incentives such as robbery, but incorporate a range of crimes where the victim's actual or perceived identity such as race, nationality or sexual orientation is a factor.

4.6 CONCLUSIONS

Based on the findings of the study, the following conclusions could be drawn:

- It can be deduced from the findings that due to poverty as a result of difficulties to get jobs in South Africa and their desperation, migrant female youth suffer other social ills such as sexual harassment and job exploitation.
- Migrant female youth employ various survival strategies in host countries to fight poverty and unemployment. These include informal self-employment working as hairdressers and street vendors, doing casual labour such as household duties, finding homes in church-based shelters and seeking help from strangers
- Migrant female youth are socially excluded from accessing basic services such as healthcare and housing in South Africa.
- It can be noted from the findings that migrant female youth in South Africa are faced with blatant xenophobia from local citizens.

4.7 RECOMMENDATIONS

Based on the findings and conclusions of the study, the following recommendations are made:

- It should be imperative for the South African government to design entrepreneurial education specifically aimed at empowering migrant female

youth (legal immigrants) who are excluded by the formal labour market to start their own businesses so as to mitigate poverty.

- Local employers should be educated about workplace policies and code of conduct regarding the treatment of all their employees, regardless of their nationality. The government should develop protective laws against the unfair treatment of employees in workplaces, migrants included.
- The government should cooperatively work with other community stakeholders in ensuring that shelters that accommodate female migrant youth are in good governance and follow all the safety and health protocols.
- It is imperative that government officials offering basic services be trained and empowered on issues of cultural sensitivity and respect for all people, migrants included.
- Further, government officials should be made aware of the laws and regulations put in place that guarantee access to healthcare and other basic services to everyone, regardless of nationality.
- It is imperative that local South Africans be empowered on the principles of ubuntu and acceptance, so as to improve their treatment of non-nationals.
- Security at South Africa's ports of entry should be tightened, and the area should be secured and guarded by patrolling officers so as to reduce the influx of illegal migration into the country. Restrictive immigration conditions should be put in place in order to control illegal entry into the country.

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ANNEXURE A: INTERVIEW SCHEDULE

Research topic: Lived experiences of migrant female youth: The case of refugees in a selected church in Musina, South Africa.

The results of this research project will be used by me, Ms K Mamadi to fulfil the research requirements of the University of Limpopo and to obtain my Masters in Social Work.

Your names will be addressed anonymously wherein you will be addressed as respondent 01 etcetera.

Please answer the following questions with honesty and to the fullest. Remember there is no right or wrong answer.

Thank you for your voluntary co-operation, your opinions and time. Your support is of great value and is appreciated.

SECTION A: Biographical details of the female migrant youth

1. Age of the participant

| | |
|-------|--|
| AGE | |
| 18-23 | |
| 24-29 | |
| 30-35 | |

2. Country of origin

| | |
|------------------|--|
| Zimbabwe | |
| Mozambique | |
| Others (specify) | |

3. Marital status

| | |
|--------------------|--|
| Single | |
| Married | |
| Divorced | |
| Other (specify) | |

4. Educational status

| | |
|-----------------|--|
| Primary | |
| Secondary | |
| Tertiary | |
| Other (specify) | |

5. Employment status

| | |
|---------------|--|
| Employed | |
| Self-employed | |
| Unemployed | |

SECTION B: Poverty amongst migrant female youth

1. Tell me about your experiences of poverty as a migrant in South Africa.
2. How do you survive under such experiences?
3. What other measures do you resort to in order to cope with poverty? Do they pay off, if yes, how so?
4. Tell me about your living conditions in South Africa
5. Tell me about your experiences with regard to finding a place to stay in South Africa.
6. Where did you live upon arrival in the country and under what conditions?
7. How do such living conditions affect you as a female migrant youth? (Physically, psychologically and on their health).
8. How do you make a living in South Africa?
9. Tell me about your working conditions in South Africa.
10. Tell me about your experiences with regard to gender and employment of migrant youth in South Africa.

SECTION C: Discrimination, stigmatisation and marginalisation with regard to access to basic services.

1. What are your experiences with regard to stigma as a foreign young female national in South Africa with regard to access to basic services? (probe)
2. Tell me about the stereotypes you have encountered as a young female in South Africa with regard to an access to basic services.
3. Tell me about the level of discrimination with regard to accessing basic services (Healthcare services, Housing and Education) in a foreign country.
4. Tell me how the stigmatisation, discrimination and marginalisation in accessing basic services impact you as young female migrants in a foreign country.
5. What happens in instances where you are unable to report to work as a young female migrant? For example, after giving birth. (probe)

6. Tell me about the days where a female migrant does not report to work due to ill health. What happens?

SECTION D: Migrant female youth's xenophobic experiences in South Africa

1. Tell me about your experiences of xenophobia in South Africa
2. How do you deal or cope with your experience of Xenophobia in South Africa?

Ms K Mamadi

Master of Social Work student

University of Limpopo



ANNEXURE B: INFORMED CONSENT

Title of the research project: Lived experiences of migrant female youth: The case of refugees in a selected church in Musina, South Africa.

CONSENT FORM OF FEMALE MIGRANT YOUTH

PARTICIPATION IN THIS RESEARCH IS VOLUNTARY.

You are free to decline to be in this study, or to withdraw at any point even after you have signed the form to give consent, without any consequences.

Should you be willing to participate you are requested to sign below:

I _____ hereby voluntarily consent to participate in the above-mentioned study. I am not coerced in any way to participate and I understand that I can withdraw at any time should I feel uncomfortable during the study. I also understand that my name will not be disclosed to anybody who is not part of the study and that the information will be kept confidential and not linked to my name at any stage. I also understand that I might benefit from participation in this project and are aware of the possible risks. Should I need further discussions someone will be available to assist me.

Signature of participant



Date

11/11/2020

Signature of the person obtaining

Date

ANNEXURE C: LETTER TO THE CHURCH (SHELTER FOR WOMEN)



UNIVERSITY OF LIMPOPO

Turfloop campus

**School of Social Sciences: Department of
Social Work**

Enquiries: Ms K Mamadi

Cell: 0766426429

Email: nozikhutso@gmail.com

05 July 2019

Roman Catholic Church

Shelter for women

Musina

0900

Dear Sir/Madam

RESEARCH PROJECT: MS K MAMADI, MASTER OF SOCIAL WORK STUDENT

RE: Request for permission to conduct a study under the title: Lived experiences of migrant female youth: The case of refugees in a selected church in Musina, South Africa. Ms Mamadi would like to establish whether the female migrant youth in your church (Roman Catholic Church, shelter for women) could be the respondents of the research project.

The purpose: To explore lived experiences of migrant female youth in Musina Town (Roman Catholic Church, shelter for women).

Data Collection: For the purpose of this research the qualitative way of data collection by means of semi-structured interviews guided by an interview schedule will be used. Semi-structured interviews will be conducted in order to explore lived experiences of female migrant youth in Musina Town.

Benefits of the research: This study will contribute to the existing body of knowledge on migration and also inform policies and programme development as how to effectively deal with the issues pertaining to the migration of young females. The study will add to the knowledge base in the social work profession and help the social service practitioners to better understand the issues affecting the female migrant youth in the country and also to assess

their coping strategies as they try to fit in and survive in the host country and also explore their experiences and the challenges they are faced with on a daily basis.

Confidentiality: The data will be completed anonymously. The researcher will allocate a number to each respondent beforehand which will be named in the document such as respondent 1, respondent 2 and so forth. No names of respondents will thus be disclosed.

Consent: It will be explained to each respondent that their participation is completely voluntary and withdrawal at any stage would be allowed, without it impacting on service rendering. Written consent will be obtained from the respondent after she has been informed about the research in a transparent manner.

If there are any questions the following persons can be contacted:

Supervisor: Prof S.F Rapholo (015 268 3876/079 970 7404)

Researcher: Ms K Mamadi (076 642 6429/060 3414 880)

Thank you for your kind consideration of my request.

Kind Regards,

Ms K Mamadi

Masters Student



ANNEXURE D: FACULTY APPROVAL LETTER



University of Limpopo
Faculty of Humanities
Executive Dean

Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 4895, Fax: (015) 268 3425, Email: Satsope.maoto@ul.ac.za

DATE: 19 June 2020

NAME OF STUDENT: MAMADI, K
STUDENT NUMBER: [201523215]
DEPARTMENT: MSW – Social Work
SCHOOL: Social Sciences

Dear Student

FACULTY APPROVAL OF PROPOSAL (PROPOSAL NO. FHDC2020/5/16)

I have pleasure in informing you that your MSW proposal served at the Faculty Higher Degrees Meeting on 20 May 2020 and your title was approved as follows:

TITLE: LIVID EXPERIENCES OF MIGRANT FEMALE YOUTH: THE CASE OF REFUGEES IN A SELECTED CHURCH IN MUSINA, SOUTH AFRICA

Note the following:

| Ethical Clearance | Tick One |
|--|-----------------|
| In principle the study requires no ethical clearance, but will need a TREC permission letter before proceeding with the study | |
| Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate | ✓ |
| Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate | |

Yours faithfully

Prof RS Maoto,
Executive Dean: Faculty of Humanities

Director: Prof SL Sithole
Supervisor: Dr SF Rapholo

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ANNEXURE E: TREC 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: 12 August 2020

PROJECT NUMBER: TREC/155/2020: PG

PROJECT:

Title: Lived experiences of migrant female youth: The case of refugees in a selected church in Musina, South Africa
Researcher: K Mamadi
Supervisor: Dr SF Rapholo
Co-Supervisor/s: N/A
School: Social Sciences
Degree: Master of Social Work

PROF P MASOKO

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.

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ANNEXURE F: LETTER OF LANGUAGE EDITION



University of Limpopo
School of Languages and Communication Studies
Department of Linguistics, Translation and Interpreting
Private Bag x1106, Sovenga, 0727, South Africa
Tel: (015) 268 3707, Fax: (015) 268 2868, email:kubayij@yahoo.com

10 June 2021

Dear Sir/Madam

SUBJECT: EDITING OF DISSERTATION

This is to certify that the dissertation entitled 'Lived experiences of female migrant youth: The case of refugees in a selected church in Musina, South Africa' by Mamadi Khutso has been copy-edited, and that unless further tampered with, I am content with the quality of the dissertation in terms of its adherence to editorial principles of consistency, cohesion, clarity of thought and precision.

Kind regards



Prof. S.J. Kubayi (DLitt et Phil - Unisa)
Associate Professor
SATI Membership No. 1002606