

**Exploring Narratives of Coping and Resilience with Socio-Economic and Emotional
Challenges in a Group of Zimbabwean Migrants: A Qualitative Study**

by

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DEDICATION

I dedicate this thesis to my precious family who is my greatest asset God could have given me. To my loving and patient husband Edwin Sigamoney, who has been my partner in this long and arduous journey; my children, whose helping hands and understanding in realising the time and inspiration you have given me. My sons Jabez Hanson, for your kindness toward my time spent in work, and the late David Sigamoney, wished you could be here to celebrate my accomplishment. I miss you every minute of my life. Daughter Josephine Tanya, for your encouragement to finish and follow my aspirations; daughter Candice, for encouraging me to follow my purpose, to be an individual to stand out; and son Pregar, for the wisdom of not giving up in life to follow your dream. Not forgetting our gorgeous, handsome and cheerful baby Ezekiel Jabez, may God Hashem protects you and keeps you in good health. May His face shine upon on my family always?

DECLARATION – PLAGIARISM

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I, Rosalind Florence Sigamoney, assert that this thesis is my very own work. This thesis has no affiliation to any degree or examination at any other university.

This thesis does not contain similar scholarships, for example being recounted from other researchers. Various sources have been quoted and paraphrased; however, the extensive data ascribed to them has been referenced, or their precise expressions have been referenced.

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Signed

Rosalind Florence Sigamoney

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ABSTRACT

The research intended to explore the narratives of coping and resilience relating to the socio-economic and emotional difficulties of a group of Zimbabwean migrants residing in Johannesburg. Through a technique of social constructionism and dialogue between the researcher and the six (6) participants, the co-construction in accordance to subject matters was used, supported by way of a qualitative research strategy and the case study method. The exploration of the themes was based on the participants' narratives. Thereafter, the thematic analysis methodology was undertaken to analyse the data and connect it to supportive literature. The sample generated a full and rich account of the participants' experiences and this yielded awareness of the common themes, such as the challenges and coping in trying times of migration, as well as an in-depth interpretation of their resilience. A qualitative research method was employed. Purposeful sampling was used and semi-structured in-depth personal interviews were conducted with each of the six (6) participants. Three (3) male and three (3) female Zimbabwean migrants were chosen. The case study included a description of Zimbabwean migrants' coping and resilience with socio-economic and emotional challenges. It is anticipated that the results from this study will influence the progress of a unique review and support programme for the migrants who have endured socio-economic and emotional challenges. The results disclosed the reasons for migrating to South Africa, the challenges in the country of resettlement, socio-economic and emotional challenges, and the strategies used to cope and become resilient. Additionally, the analysis concluded that the participants in the study experienced similar narratives. The female participants left their families to seek greener pastures economically, but emotionally it affected their well-being. The Zimbabwean migrants coped with resilience utilising social networks, religion, self-regulation and mobile technology.

Key terms: coping, resilience, socio-economic, emotional, migrants, Zimbabwe

ACRONYMS AND ABBREVIATIONS

ACCORD	African Centre for the Constructive Resolution of Disputes
AIDS	Acquired Immunodeficiency Syndrome
ANA	African News Agency
CoRMSA	Consortium for Refugees and Migrants in South Africa
DoHA	Department of Home Affairs
DZP	Dispensation Permit
HIV	Human Immunodeficiency Virus
ILO	International Labour Organization
IMF	International Monetary Fund
IOM	International Organisation for Migration
Km	Kilometre
M	Metre
MOU	Memorandum of Understanding
NEM	New Economics of Migration Model
NGO	Non-governmental organisation
OECD	Organisation for Economic Co-operation and Development
RSA	Republic of South Africa
SADC	Southern African Development Community
SAHCR	South African High Commissioner for Refugees
SANDF	South African National Defence Force
SAPS	South African Police Service
Stats SA	Statistics South Africa
TA	Thematic analysis
UK	United Kingdom
UMC	Unaccompanied minor children
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
USA	United States of America
WB	World Bank

ZANU-PF	Zimbabwe African National Union – Patriotic Front
ZAPU	Zimbabwe African Peoples Union
ZSP	Zimbabwean Special Permit

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CHAPTER 1: INTRODUCTION

There comes a time in the life of every person when you either succumb or you fight.

George Bizos

1.1 INTRODUCTION

This chapter supported the background to the research that focused on probing the narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants. Furthermore, it elucidated the research problem and provided the purpose, significance, and scope of the study. The aim and objectives of the study were also outlined.

Over the last decade, South Africa has emerged as the major destination for people leaving Zimbabwe (Crush & Tawodzera, 2016). This study focused on exploring the narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants. South Africa has been experiencing an influx of Zimbabwean migrants since 2000. The Zimbabwean migrants include documented and undocumented migrants, skilled and unskilled persons, formal and informal traders, students, and asylum seekers. Although the exact numbers are unknown, and subject to debate, it is estimated that between 1.5 million and 2 million Zimbabweans live in South Africa, making up the largest group of foreigners in South Africa (Bolt, 2015).

1.2 BACKGROUND

Approximately 400 to 700 Zimbabweans are estimated to cross the border into South Africa daily, some of whom return to Zimbabwe, while others stay (Bolt, 2015). This study focused on looking at the narratives of coping with the socio-economic and emotional challenges of Zimbabwean migrants and how they cope with their adversities. Regardless of not having proper travel documentation, the majority of this group of Zimbabweans move to South Africa as a survival strategy, given the deepening social, economic and political challenges facing Zimbabwe, particularly since 2006 (Tawodzera & Crush, 2016).

1.3 GENERAL MAP OF ZIMBABWE

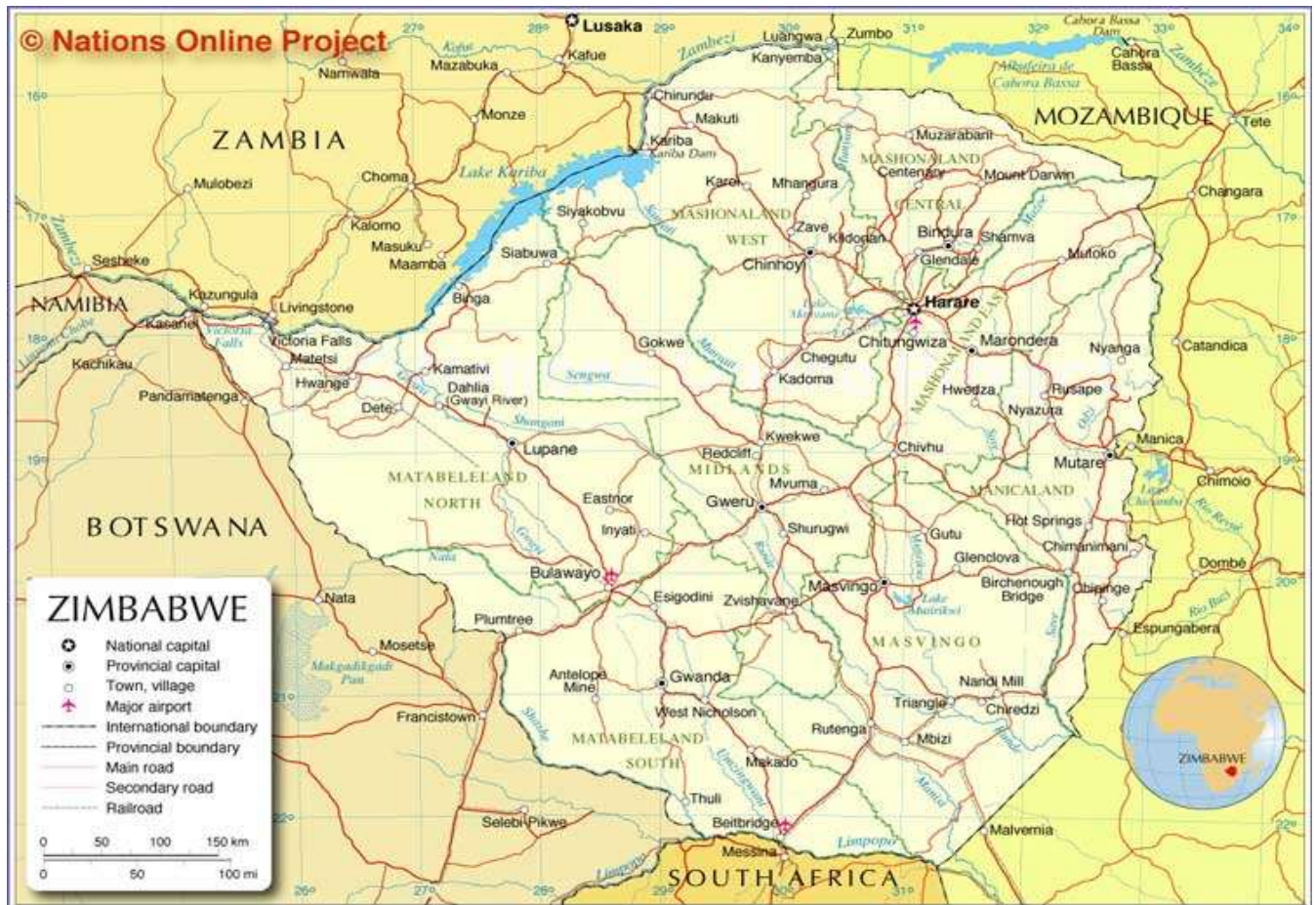


Figure 1: General map of Zimbabwe

Source: Nations Online Project (2019)

1.3.1 Zimbabwe geography

Location: Southern Africa, between South Africa and Zambia.

Map references: Africa.

Area: *total:* 390,580 sq km; *land:* 386,670 sq km; *water:* 3,910 sq km (kilometres).

Land boundaries: *total:* 3,066 km.

Distance to bordering countries: Botswana: 813 km; Mozambique: 1,231 km; South Africa: 225 km; Zambia: 797 km.

Climate: tropical, moderated by altitude, rainy season November to March.

Terrain: mostly high plateau with higher central plateau (high veld), mountains in the east.

Elevation extremes: *lowest point:* junction of the Runde and Save rivers 162 m; *highest point:* Inyangani 2,592 m.

Natural resources: coal, chromium ore, asbestos, gold, nickel, copper, iron ore, vanadium, lithium, tin, platinum group metals.

Geography note: landlocked.

1.4 KEY CONCEPTS

1.4.1 Migrant

A migrant is described as a person who has resided beyond their country for a number of years. Predominantly, a person leaves for a better lifestyle (Kok, 1999; Kok, Gelderblom, Ouch, & Van Zyl, 2006), namely, employment and other better living situations (Matlou & Mutanga, 2010). Furthermore, a migrant is defined as an individual who was born in a country but does not have citizenship. Certain migrants are compelled to move for a reason that is imperative to their family's well-being (Musuva, 2014), such as unrest, war, and political reasons (Chigeza, 2012). Matlou and Mutanga (2010) assert that, according to the migrant policy, migrants are depicted in terms of their position in the country of resettlement. Additionally, the International Organization for Migration (IOM) portrays a migrant as any human who resides in the short term or perpetually in the host nation (Chigeza, 2012). In this study, the Zimbabwean migrants were considered.

The IOM describes a migrant as any person who lived temporarily or permanently in a country where they were not born and have made choices about leaving their countries of origin, going into their current destinations (Chigeza, 2012). Both are applicable in this proposed study, considering the fact that some of the unaccompanied minor children (UMC) have voluntarily crossed the borders on their own and have made the choice of specifically coming to South Africa.

1.4.2 Xenophobia

Crush (2008) describes xenophobia as an excessive and irrational fear of anything foreign. This fear is most often of foreign people, places, or objects. The author claims that people who are xenophobic may display fear or even anger toward others who are foreign. This portrayal of fear of foreigners was evident in South Africa in 2008 when foreigners were beaten up by locals and one of the former was burnt to death (Crush, 2008). Crush (2008) further defines xenophobia as attitudes, prejudices and behaviour that exclude or reject

persons based on the perceptions that they are outsiders or foreigners to the community, society or national identity.

1.4.3 Migration

The movement of people from one country to another needs to be acknowledged as a serious issue in South Africa and globally. Migration is defined as the movement of people from one place in the world to another for the purpose of taking up permanent or semi-permanent residence, usually across a political boundary (Nshimbi & Fioramonti, 2014; Southern African Development Community [SADC], 2012). Similarly, Williams and Graham (2014) refer to migration as the movement of people from one settlement place to another. Two forms of migration are identified by Williams and Graham (2014): voluntary and involuntary migration. Involuntary migrants encompass that category of migrants or refugees who are distinguished by the circumstances of their arrival and the contextual push factors that precipitated their migration in the first place. Voluntary migration, on the other hand, includes individuals who leave their countries of origin owing to a lack of opportunity and economic conditions (Nshimbi & Fioramonti, 2014; Williams & Graham, 2014). Drawing from the above definitions, one is able to detect a thin line between these categories, which could easily be differentiated by the following: ‘involuntary migration’ refers to the push factors (which drive a person away), while ‘voluntary migration’ refers to the pull factors (which attract a person to the other country) (Mathe, 2018).

‘Forced’ can also refer to economic well-being, in that economic migrants may be ‘forced’ to migrate due to the socio-economic and socio-political situation in their home countries. Such migrants find themselves in an assumed ‘threatening situation’, a ‘symbolic ghetto’, and due to this reason, they may feel ‘forced’ to migrate, even though the ultimate choice is voluntary, and the assumed ‘symbolic threat’ is not life-threatening, violent, and could possibly, in some cases, be a false assumption (Nshimbi & Fioramonti, 2014).

However, scholarly literature emphasises a focus on socio-political, socio-economical and socio-cultural activities (Mathe, 2018). Socio-political activities would entail any forms of political affiliation or organisation by migrants related to their home nations whilst in the host nation, participation in electoral activities, or such other activities which are as simple as reading newspapers to remain politically informed of the happenings in the home nation

(Mathe, 2018). Socio-economic activities include monetary remittance and exchange between migrants and their home compatriots, as well as investments by migrants in their home country. Mathe (2018) also states that socio-economic activities assist in the economic development and financial stability of the home countries and also provide financial support and welfare to family members. Socio-economic activities can thus be argued to not merely focus on the home nation, but include the activities in the host nation, as it is within the host nation that transmigrants are physically located and are able to compete in the economic field.

1.4.4 Coping

Coping signifies the process of managing demands (external or internal) that are appraised as taxing or exceeding the resources of the person. It serves two distinct purposes: to do away with the problem (i.e. problem-focused coping), and to regulate emotional reactions (emotion-focused coping) (Cohen, Lo, Nzodom, & Sahlu, 2018). The authors extend the idea of coping by describing it as the individual's effort to manage stressful circumstances, expending effort to solve encountered problems, and seeking to master or reduce stress (Cohen et al., 2018). For the purpose of this study, coping will be described as encompassing the various ways used by different people to manage the varied stressful circumstances they encounter in their day-to-day living. This is based on the researcher's analogy that there is no structured way of coping; hence people devise varying ways of how to survive in each and every situation they face (Mathe, 2018).

1.5 ZIMBABWEAN MIGRATION

South Africa has received an influx of Zimbabwean migrants in 2000, searching for greener pastures. Nevertheless, owing to South Africa's apartheid-inspired immigration laws, numerous immigrants encounter extreme challenges in legalising their resettlement to appreciate their immigration wish (Polzer, 2008; Segatti & Landau, 2011).

While the definite number of undocumented immigrants cannot be determined, reliable estimates place the number of illegal Zimbabwean immigrants living in South Africa at between 1.5 and 2 million (Mlambo, 2017; Polzer, 2008). These are alarming figures, which raise concern and an urgent need for investigation, particularly in the interest of development for both Zimbabweans and South Africans. One of the main challenges is acquiring legal

documentation that allows the Zimbabwean immigrants to stay and work in South Africa in order to realise their immigration dream (Ngota, Mang'anyi, & Rajkaran, 2018).

In 1994, South Africa reformed its national immigration policies after the new dispensation and the country continues to regard migration as a “threat”. Large migration flows are believed to reduce wages and amplify unemployment, burden public security, endanger country wide identification and impose major health risks (Polzer & Segatti, 2011).

1.5.1 South Africa's propensity towards a protectionist migration agenda

South Africa has reformed its national immigration policies after the new dispensation in 1994, and the country continues to look at migration as a “threat” (Crush, 2008, Landau & Segatti, 2008; Palmay, 2002). Huge migration movements are alleged to decrease wages and intensify unemployment, drain public security, jeopardise country-wide identification and inflict major health consequences (Polzer & Segatti, 2011).

Vigneswaran (2011) suggests that South Africa's migration policy is focused on control-oriented policies, in which the focus is on identity documents, detention and deportation. Polzer and Segatti (2011) recognise the lack of rights secured for migrants in South Africa's national migration policies, with particular reference to refugees and asylum-seekers. Finally, numerous scholars have noted that South Africa's concept of nation-building and citizenship is one based on exclusion and indigeneity, which is exemplified in South Africa's national policies and responses to in-migration. In an attempt to explain why South Africa has adopted a protectionist migration agenda, academics have given numerous reasons. Neocosmos (2008) not only argues that xenophobia in South Africa has perpetuated nationalistic migration policies, but also that politicians and immigration officials have institutionalised xenophobia due to protectionist mind-sets and attitudes.

The perpetuation of apartheid and authoritarian migration policies into the new republic has also been regarded as a reason for South Africa's continued nationalistic migration regime (Oucho, 2011). Major concerns over border control due to increased flows of undocumented migrants and the threat of diseases spread by migrants are other arguments posed to explain South Africa's securitised migration regime (Rasool & Botha, 2011). Finally, Klotz (2013) has recognised the inability of South Africa's government to provide adequate social

provisions to its citizens as another reason for South Africa's attempts to slow down migration with protectionist policies. However, none of the studies mentioned above has been able to systematically organise and incorporate all the different drivers that have influenced South Africa's policy formation (Boynton, 2015).

Since the advent of a democratic South Africa in 1994, it has become a new destination for African immigrants, thus adding to the increasing trend of South-South migration globally (Rasool & Botha, 2011). African immigration to South Africa has increased, not only through the regular immigration of skilled professionals and other economic migrants, but also through refugees fleeing from conflict areas on the continent (Rasool & Botha, 2011).

Meanwhile, the introduction of multiparty politics in Africa, political conflict between political parties has characterised electoral politics, instability and democratic governance. There have been sporadic incidents of violence, hostilities and mutual distrust, leading to increasing destabilisation of the current political system on the continent (Chigeza, 2012). Furthermore, the countries of Africa are a volatile mix of insecurity and conflict. Besides that, the problem of conflict and insecurity is destabilising the ability to maintain peace. It is fine to argue that no continent that is bedevilled with the problem of peace and stability in its societal milieus will advance. The urgent need for peace in the African countries is therefore a matter that calls for great and urgent concern (Boynton, 2015).

In addition, Bracking and Sachikonye (2010) suggest that in Zimbabwe, violence has been a decisive instrument in the attainment of independence and for them, violence has remained the cancer that corrodes the country's political culture and blocks Zimbabwe's democratic advances. Since independence, Zimbabwe has been associated with violence and this cancer has spread down to the grassroots, reaching uncontrollable levels. The political landscape is now defined by a culture of impunity and thuggery and this has militated negatively on political stability, democracy and governance (Bracking & Sachikonye, 2010).

Furthermore, the nationalist movements that lead to independence, Zimbabwe African National Union - Patriotic Front and Zimbabwe African Peoples Union (ZANU-PF and ZAPU) were not structured democratically; authoritarian militarism is the chief and common feature of the liberation struggle. The movements paid scant attention to issues of freedom, and both advocated an implacable internal unity (Bracking & Sachikonye, 2010). The

liberation struggle is fraught with intense intrigues, factionalism, divided rule, violent purges and assassinations. There is a lot of witch-hunting, intimidation and torture, enemies “being summarily dealt with”, and this nurtured a culture of violence and instability in the Zimbabwean political landscape. A plethora of literature perceives that instability is one of the challenges of democratic governance in Zimbabwe. Power struggles in Zimbabwe can be conceptualised using two approaches, structuralism and institutional functionalism, to understand why political violence and instability manifested themselves in Zimbabwe’s political system in particular (Makumbe, 1998).

International migratory movements have been on the rise since the global economic crisis of 2007 (Boynton, 2015). As the deep underlying causes of the global crisis continue unresolved, so have the myriad factors forcing people to migrate, including wars, diseases, human rights abuse and economic implosion of weak economies. While international migration has been increasing, predominantly driven along the lines of the South-North nexus, South-South migration also continues to swell, with “the world’s 82 million South-South migrants forming about 36% of the total stock of migrants” (Organisation for Economic Co-operation and Development [OECD], 2016, p. 3). Such statistics show that South-South migration is an increasingly significant factor in the economic and social development of many developing countries. However, restrictive and repressive migration policies, particularly in the receiving countries, have resulted in immigrants being in a place where they have inferior legal, financial, economic, social and political positions. Subsequently, these policies have contributed to the rise in undocumented immigrants, and the formation of a precarious, flexible, super-exploited pool of migrant labour, used by governments and employers to “pull down wages and working conditions of the entire labour force” (Basso & Peri, 2015).

Although the exact numbers are unknown, and subject to debate, it is estimated that between 1.5 million and 2 million Zimbabweans live in South Africa, making up the largest group of foreigners in South Africa (Basso & Peri, 2015).

Approximately 400 to 700 Zimbabweans are estimated to cross the border into South Africa daily; some of whom return to Zimbabwe, while others stay (Bolt, 2015). These estimates vary due to several reasons, including large numbers of undocumented migrants crossing South Africa’s porous borders, and inefficient and unreliable data collection techniques of

responsible formal authorities such as the South Africa Department of Home Affairs (DoHA) and the Zimbabwe Department of Home Affairs. However, many Zimbabweans who find their way into South Africa and wish to stay and work legally, are finding it increasingly difficult to regularise their stay, with or without legal travel documentation upon entering South Africa's borders, hence this study. Without proper legal documentation, this group of immigrants is unable to access critical resources such as banking, legal representation, proper jobs, and other social services like affordable healthcare and housing (Basso & Peri, 2015).

Many Zimbabweans enter South Africa without proper documentation because they simply cannot afford the expenses involved, against the backdrop of major social challenges such as hunger and a lack of basic needs, such as a home. For example, due to displacements under the *Murambatsvina* (government-initiated operation clean-up of 2005), thousands of Zimbabweans were left homeless and resorted to moving into South Africa in a desperate quest for survival. While the definite figures of the numbers of undocumented immigrants cannot be ascertained, reliable estimates place the number of illegal Zimbabwean immigrants living in South Africa at between 1.5 and 2 million (Basso & Peri, 2015). These are alarming figures, which raise concern and an urgent need for investigation, particularly in the interest of development for both Zimbabweans and South Africans. As such, this thesis aims to investigate the challenges faced by Zimbabweans who move to South Africa in search of a better living, away from the long-standing economic, social and political complexities engulfing their home country, with no immediate or long-term solution in place. One of these main challenges is acquiring legal documentation that allows the Zimbabwean immigrants to stay and work in South Africa in order to realise their immigration dream (Basso & Peri, 2015).

1.6 RESEARCH PROBLEM

The political, economic and social instability that has affected the lives of many Zimbabweans over the last decade is widely referred to as the "crises" (Kupakuwana, 2017). The Zimbabwean crisis has attracted global debate and many scholars have attempted to find answers as to whom and what have contributed to the demise of a country that was once the pride of Africa (Kupakuwana, 2017). This topic is current, as Zimbabwe is presently preparing for a free and fair election after 37 years of rule under former President Robert Mugabe. The world is looking to see how this election will unfold. This caught the

researcher's focus, as migration plays an important role in this universe. As such, this study aimed to explore narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants who relocated to Johannesburg, South Africa (Kupakuwana, 2017).

1.7 MAIN RESEARCH QUESTION

Exploring narratives of resilience and coping with socio-economic and emotional challenges in a group of Zimbabwean migrants in Johannesburg.

1.7.1 Sub-questions

- (i) Why did the Zimbabwean migrants leave their country?
- (ii) What are challenges the Zimbabwean migrants encountered in their resettlement in the host country?
- (iii) What are the socio-economic challenges the Zimbabwean migrants confronted?
- (iv) What are the aspects of the emotional difficulties experienced in the host country?
- (v) How are the resilience and coping strategies implemented?

1.7.2 Objectives

- (i) To find out the reasons for leaving Zimbabwe.
- (ii) To ascertain the challenges the Zimbabwean migrants encountered in their resettlement in the host country.
- (iii) To uncover the socio-economic challenges the Zimbabwean migrants encountered.
- (iv) To find out the aspects of the emotional difficulties experienced in the host country.
- (v) To establish the resilience and coping strategies implemented.

1.7.3 Rationale

I visited Zimbabwe in March 2018. To my amazement I found the country to be contrary to what I have heard from media and people from Zimbabwe. The problem I encountered was the exchange of money from the South African Rand to the Zimbabwe dollar. The Zimbabwe dollar equals the American dollar in the exchange rate. Food was expensive. Healthcare

facilities were not so good. Harare seemed to be a built-up area as the President of the country rules and resides there. While being there, I communicated with Zimbabweans who had farms, children in private schools, and many explained how they were looking forward to the elections in July 2020 to learn what the future holds for them. This encouraged me to do the study on Zimbabwe's new dispensation and to understand the perceptions of the migrants from this country. There are many who are now flocking back to Zimbabwe. The Zimbabwean government has promised a better future for its people. There are still many Zimbabweans in South Africa. I wanted to explore the perceptions of the new dispensation for those relocating to Zimbabwe and the psychological challenges that inhibit the relocating.

1.8 SIGNIFICANCE OF THE STUDY

- The significance of this research paper could add to the body of knowledge on the emotional and socio-economic challenges facing migrants.
- The results of this study could consequently be sent to the relevant interested organisations. In the same way, this knowledge may perhaps be used by migrant communities and agencies that support the social welfare of migrants and South African communities.
- Non-profit agencies, such as Voice of the Voiceless, organisations of faith and healthcare practitioners may find this information important (International Organization for Migration [IOM], 2015).

1.9 SCOPE OF THE STUDY

The research concentrated on the Zimbabwean migrants' emotional and socio-economic challenges during their relocation and stay in Johannesburg, South Africa. A purposeful sampling method was chosen to embrace participants who would be able to appreciate the purpose of the study and would be willing to offer information on their encounters. The study explored and described the perceptions of the Zimbabwean males and females in terms of relocating from South Africa after the new dispensation in Zimbabwe (Khalema, Magidimisha, Chipungu, Chirimambowa, & Chimedza, 2018).

1.9.1 The psychological theories underpinning the study

A social constructionism theory was used in this study. This suggests that reality is socially constructed (Lincoln, Lynham, & Guba, 2011). Furthermore, this will signify that there is a

social basis for what we accept to be reality (Lincoln et al., 2011). Likewise, in social constructionism, persons seek to comprehend the world to which they adapt. Additionally, subjective meaning is revealed of others' experiences; these meanings are different and multiple, steering the researcher to look for the intricacy of views (Creswell & Creswell, 2013). The description is pertinent to the aim of the current inquiry, to study the narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants.

The nature of the reality underpinning the social construction theory is built on the idea that multiple realities are constructed within the lived experiences (Andrews, 2012; Creswell & Creswell, 2013; Guba & Lincoln, 1994). Andrews (2012) includes that reality is built intersubjective within an individual's communication with other affiliates of the society.

Social construction is an interpretive framework whereby individuals seek to understand their world and develop their own particular meanings that correspond to their experience (Creswell & Creswell, 2018). These meanings are not etched or innate within each individual. Rather, meanings are formed through interaction with others (Creswell & Creswell, 2013). Social constructionism has its origins in sociology and emerged over thirty years ago (Amugune & Otieno-Omutoko, 2019). Also referred to as interpretivist, social construction has been associated with the post-modern era in qualitative research (Khalifa, 2010). Social constructivists view knowledge and truth as created by the interactions of individuals within a society. Some researchers suggest that language predates concepts and allows an individual to structure the way their world is experienced (Amugune & Otieno-Omutoko, 2019; Galbin, 2014; Khalifa, 2010).

1.10 RESEARCH METHODOLOGY

1.10.1 Introduction

The methodology chapter was commissioned to elevate this study. The researcher commenced through elaborating on the key aspects of a qualitative framework, qualitative research design and qualitative case study method. Additionally, the description location, the data collection method, and the data analysis were undertaken. Thereafter the measures of trustworthiness and ethical consideration had been implemented in the course of the process.

1.10.2 Ontological position

The ontology or nature of realism supporting the social constructionist stance is founded entirely on the assumption that more than one reality is built by means of our lived experiences (Guba & Lincoln, 1994). Brydon-Miller et al (2011) assert that the truth is built intersubjective via an individual's communication with other individuals of the society (Brydon-Miller et al., 2011). Guba and Lincoln (1994) state that epistemology expresses the nature of the relationship between the knower and what can be known.

1.10.3 Epistemological position

The epistemology of social integration sees information as created in contact amongst the researcher and persons (Guba & Lincoln, 1994). Consequently, the present study was co-constructed by the researcher and the participants; as such, the researcher and the participants became involved in an interview dialogue whilst constructing a mutual understanding of the phenomenon of social integration (Brydon-Miller et al., 2011).

Creswell and Creswell (2013) assert that the research ontology and epistemology influence the desire of the find-out-about approach. The affiliation between the philosophy of social constructionist and the case study strategy is supported by Järvensivu and Törnroos (2010), who affirm that the case study method can be positioned on a continuum of more than one interpretation comprising opposing ontological, epistemological, and methodological assertions (Yin, 2013).

1.10.4 Rationale for the case study approach

This study incorporated a descriptive case study methodology, considering that the study concentrated on the Zimbabwean migrants residing in South Africa (Yin, 2013). Creswell and Creswell (2018) conceive that a case study is a suitable style when the inquirer has definitely identified instances with limits and seeks to grant an in-depth perception of the case. Descriptive case studies provide a rich and edifying perception into the social world of participants (Yin, 2013). A case study design is retained to gain a rich understanding of the scenario and importance for the individuals concerned. The significance is in the method instead of the outcomes, in context rather than precise variables, in discovery instead of approval. It is a concentrated description and scrutiny of a single unit or bounded system,

such as an individual, plan, intervention or community. Insights gathered from case studies can immediately affect policy, practice, and future exploration.

1.10.5 Selection of participants

Participants were selected from Johannesburg, Gauteng. A gatekeeper was consulted for the selection of participants. In addition, the researcher used a gatekeeper who was recommended by the community leader of the Edenvale Community Forum.

1.10.6 Study setting

The setting was in Johannesburg, Gauteng. Participants were from around Johannesburg. Participants from Edenvale (Central Business District), an area of Johannesburg, were selected.

1.10.7 Study population

The study population was the African migrants, particularly the Zimbabweans. The number of Zimbabweans was six (6); three (3) male and three (3) female participants were interviewed. The age range was between 25 and 45 years old.

1.10.8 Purposive sampling of participants

A sample is a sub-set of the population chosen to take part in a study. It describes the chosen groupings of constituents, particularly individuals, groupings or establishments (Patton, 2002). This research used a non-probability purposive approach of sampling. Purposive sampling is a technique ideal for specific situations with a specific motive (Neuman, 2014). In this instance, the study looked for the narratives of coping with socio-economic and emotional difficulties in a set of Zimbabwean migrants.

1.10.9 Researcher's instrument

Semi-structured interviews are non-standardised and are often used in qualitative study (Patton, 2002). The researcher used a record of main themes, and questions to be concealed. In this kind of interview the sequence of the questions could be altered, subject to the course of the interview (Kvale, 2009). The researcher probed in establishing the interview; notes were taken and a digital recorder was used to record the interviews. The importance of this type

of interview would provide the choice to probe for views and opinions of the interviewees. The researcher reflected on probing, as this would provide the opportunity to explore new patterns that were contemplated in the beginning. The average interview took about ninety minutes, depending the way the interview progressed (Rubin & Rubin, 2012). The biographical details of interviewees are outlined: age, gender, nationality, marital status, religion, and habitation. Furthermore, the number of years of residence in Johannesburg was taken into consideration for the migrants.

1.10.10 Data collection process

Data collection plan

The data collection process included the following activities:

- Planning, creating and developing an interview guide;
- Creating a rapport with the gatekeeper;
- Explaining to the gatekeeper regarding the study and interviewing of the participants in the community;
- Presenting the ethical clearance letter to the gatekeeper;
- Creating a consent form for the participants;
- Dispensing the consent forms via the gatekeeper;
- Doing interviews with participants; and
- Recording and analysing the interview results.

1.10.11 Data analysis

To analyse the data from the Zimbabwean migrants, the researcher used thematic analysis. This methodology was utilised due to the fact it is a flexible technique that can be used to analyse data through a qualitative technique (Creswell & Creswell, 2013). Additionally, this method of identifying, describing, analysing and reporting data inside the records uncovers rich information (Braun & Clarke, 2006). Fereday and Muir-Cochrane (2006) maintain that thematic analysis is a way of sampling awareness inside the data, where emerging themes form the categories for analysis. Boyatzis (1998) describes a theme as a repetitive phrase mentioned many times which becomes a pattern in the records that at a minimum describes and organises the viable observations and at a most interprets aspects of the phenomenon.

At the same time, thematic analysis has the ability to organise the data into themes due to the social world of the participants represented; however, it brings a rich description of the data-set related to a specific theme (Braun & Clarke, 2006; 2014; Clarke & Braun, 2013). Furthermore, Clarke and Braun (2013) assert that thematic analysis works with a wide range of research questions about people's experiences or understandings. It is also about the representation and construction of a particular phenomenon in context. Furthermore, thematic analysis can be used to analyse different types of data from secondary sources, such as media to transcripts of focus groups or interviews. Thematic analysis (TA) also manages large or small data-sets, and it can be applied to produce data-driven or theory-driven analyses. Social construction and thematic analysis are related, as people's lived experiences are analysed and themes are derived from their narratives. It is also constructed on people's lived experiences and what they consider to be a reality. TA is essentially a method for identifying and analysing patterns in qualitative data (Clarke & Braun, 2013).

1.11 ETHICAL CONSIDERATIONS

Cultural appropriateness was maintained while conducting personal interviews, at all instances (Mertens & Ginsberg, 2009). Furthermore, informed consent intended that sufficient knowledge was provided to participants concerning the study, namely the aim of the research, the compensations and shortcomings to which participants might be exposed, as well the strategies to be followed all through the study (Mertens & Ginsberg, 2009). The significance of upholding confidentiality was emphasised. Trainor and Graue (2013) assert that all participants have the right to privacy, anonymity and confidentiality. All information gathered from individuals in the course of the interview would remain confidential. The preservation of anonymity would entail that the names of participants would be regarded as private and would not be disclosed. In this study, all individuals had been given pseudonyms by which their interview responses in the findings are recorded (Kvale, 2009; Mertens & Ginsberg, 2009).

The recorded audio tapes and interview transcripts will remain in the researcher's possession in a secured area for five (5) years for security purposes (Trainor & Graue, 2013). The information and all resources accumulated are located in a locked electronic cabinet in an office and no one beside the supervisor and the researcher had access to this data. After a period of five (5) years the information regarding the study will be destroyed (Guba &

Lincoln, 2005). Similarly, as there are no direct benefits from the study to the participants, the individuals had an option to disclose their migration challenges and coping experiences. The information gained may additionally be of benefit to other migrant groups to which the study appeals in the well-being of the migrants (Trainor & Graue, 2013).

1.12 CONCLUSION

This chapter introduced an overview of the groundwork of the research. The chapter furnished the historical past of Zimbabwe as one of the nations that sees its citizens migrating to South Africa. The historical overview of the migration from Zimbabwe to South Africa was portrayed. Moreover, the research problem and rationale of the study, as well as the research question were presented. The aim and the objectives were also described.

1.13 FORMAT OF THE STUDY

The following chapters are presented:

Chapter 1: Background: underlines the synopsis and the layout of the chapters to follow.

Chapter 2: Literature review: is the comprehensive subject source of the coping with and resilience to the socio-economic and emotional challenges of the Zimbabwean migrants.

Chapter 3: Theoretical framework: acquaints the reader with the process and epistemological viewpoint in the course of the study. Additionally, the core concepts of social constructivism and the application of these concepts are explained.

Chapter 4: Research methodology: the various methods searched to obtain the data are clarified. A complete explanation of the data gathering process used is given, and it includes an objective evaluation of the research methods.

The research findings are presented in the ensuing chapters, as follows:

Chapter 5: Gift's Narrative: 'The Dream of being a Lawyer'.

Chapter 6: Levi's Narrative: 'A Quality of Life'.

Chapter 7: Josh's Narrative: 'The Business Owner'.

Chapter 8: Clare's Narrative: 'Better Opportunities'.

Chapter 9: Ali's Narrative: 'Education for Children'.

Chapter 10: Eve's Narrative: 'Further Her Education'.

Chapter 11: Comparative analysis: the main themes accepted from the narratives of the participants shown from Chapters 6 to 10.

Chapter 12: Conclusion and Future Recommendation: synopsis of the entire study. **The strengths and limitations** of this study are assessed, and proposals for future research are conveyed.

CHAPTER 2: LITERATURE REVIEW

Almost always, the creative dedicated minority has made the world better.

Martin Luther King Jr

2.1 KEY CONCEPTS

2.1.1 Xenophobia

Crush (2008) describes xenophobia as an excessive and irrational concern of something foreign. This concern is most frequently of foreign people, places, or objects. The writer claims that humans who are xenophobic may additionally display concern or even anger toward those who are foreign. This portrayal of concern of foreigners was evident in South Africa in 2008 when foreigners were overwhelmed by locals and one of the former was burnt to death (Crush, 2008). Similarly, Chigeza (2012) defines xenophobia as attitudes, prejudices and behaviour that eliminate or reject men and women based totally on the perceptions that they are outsiders or foreigners to the community, society or country-wide identity (Crush, Tawodzera, Chikanda, & Tevera, 2017).

2.1.2 Migration

The movement of people from one country to another needs to be acknowledged as a serious difficulty in South Africa and globally. Migration is defined as the movement of people from one area in the world to another for the cause of taking up a permanent or semi-permanent residence, usually through a political boundary. Similarly, Valtonen (2008) refers to migration as the movement of humans from one agreement area to another. The two forms of migration are recognised by Valtonen (2008), namely voluntary and involuntary migration. Involuntary migrants incorporate that category of migrants or refugees who are ‘exceptional’ by using the circumstances of their arrival and the contextual push elements that precipitated their migration in the first place. Voluntary migration, on the other hand, consists of persons who go away from their countries of origin owing to a lack of opportunity and economic prerequisites (Valtonen, 2008). Drawing from the above definitions, one is in a position to realise a thin line between these two, which could without problems be differentiated by way of the following: ‘involuntary migration’ refers to the push factors (which drive a character

away), whilst ‘voluntary migration’ refers to the pull factors (which entice an individual to the different country) (Mathe, 2018).

‘Forced’ can also refer to financial well-being, in that economic migrants may also be ‘forced’ to migrate due to the socio-economic and socio-political scenarios in their home countries. Such migrants find themselves in an assumed ‘threatening situation’, a ‘symbolic ghetto’, and because of this reason, they might also feel ‘forced’ to migrate, even though the last desire is voluntary, and the assumed ‘symbolic threat’ is now not life-threatening, violent, and could possibly, in some cases, be a false assumption.

However, scholarly literature emphasises a focal point on socio-political, socio-economical and socio-cultural activities (Crush et al., 2017).

Socio-political actions to take would entail any forms of political affiliation or employment used by migrants related to their domestic international locations whilst in the host nation, participation in electoral activities, or such different activities that are as simple as studying newspapers to stay politically informed of the happenings in the home country (Crush et al., 2017). Socio-economic actions would include financial remittance and exchange between migrants and their domestic compatriots, as well as investments with the aid of migrants in their home country. Additionally, socio-economic activities aid in the financial improvement and economic stability of the home nations and also grant financial aid and welfare to household members. Socio-economic activities can therefore be argued to not be in basic terms a focal point on the home nation; however, they include the activities in the host nation, as it is inside the host nation that transmigrants are physically placed and are able to compete in the financial field (Moyo, 2016).

2.1.3 Coping

Coping signifies the methods of managing needs (external or internal) that are appraised as exhausting or exceeding the resources of a person. It serves two significant purposes: to do away with the hassle (i.e. problem-focused coping), and to modify emotional reactions (emotion-focused coping) (Cohen & Lazarus, 1979). King and Christou (2008) extend the concept of coping by describing it as the individual’s effort to manipulate traumatic circumstances, expending effort to solve encountered problems, and searching to grasp or

minimise stress. For the purpose of this study, coping will be described as encompassing the various ways used with the aid of special humans to manage the different disturbing occasions the migrants encounter in their day-to-day living. This is primarily based on the researcher's analogy that there is no structured way of coping; subsequently human beings devise varying approaches of how to live to tell the tale in each and every situation they face (Mathe, 2018).

2.1.4 Migrant

The International Organization for Migration (IOM) (Georgi & Schatral, 2012) describes a migrant as any person who lived temporarily or permanently in a country where they were not born and has made choices about leaving their countries of origin, going into their current destination. Both are applicable in this proposed study, considering the fact that some of the migrants have voluntarily crossed the borders and have made the choice of specifically coming to South Africa. In addition, a migrant may be an individual who leaves their native country in search of work and improved livelihood (Matlou & Mutanga, 2010). Correspondently, war, poverty and political unrest allow migrants to relocate because of conditions outside their power (Chigeza & Roos, 2011). In the migrant policy migrants are designated with stipulations of their category as permanent versus illegal. Therefore permanent migrants aim to reside in the host country and have no plan of revisiting their country of birth (Mathe, 2018; Musuva, 2014).

2.1.5 Resilience

Resilience is described as a special phenomenon to distinguish individuals in copious circumstances. Furthermore, the lack of a widely recognised definition of resilience leads scholars to outline the time period in several ways. According to Masten (1994), resilience signifies “a classification of experiences characterised via really useful consequences regardless of dangerous stresses to adaptation or progress”. The goal of this study is to discover the resilience to highlight the capacity of Zimbabwean migrants to recover from trauma, cope with high levels of stress and control regardless of incessant complications (Bottrell, 2009; Masten, 1994). Resilience ensues when personalities accomplish in spite of all their probabilities. In addition, Meda (2016) mentions that resilience in migrants takes place when they are traumatised; they become successful, notwithstanding the hardships that they go through.

2.2 INTRODUCTION

The importance of a thorough, well-researched and presented literature review cannot be stressed enough (Bolderston, 2008). Bolderston (2008) states the literature aids in grounding the focus of the research study, as well as provides for a clear understanding of the research topic and the broader field. As this process essentially provides researchers with knowledge of previous scholarly work, it also aids in identifying knowledge gaps in the areas of concern, while informing the researcher of key concepts, authors, and methodologies related to this case study (Creswell, 2014). Therefore, applicable literature was consulted throughout this study. The sources consulted include books, textbooks, scholarly articles (both online and in print), news articles (both online and in print), statutory documents, and such other literature and documents that might prove to be useful towards addressing and ultimately answering the posed overarching research question for this study. The literature review can thus be deemed the first phase of data collection.

Global migration is a common phenomenon and people continue to migrate for various reasons to many destinations. Furthermore, immigration has developed into one of the most important concerns in the current global economy, where more than 110 million people now reside outside the countries of their birth (Crush & Williams, 2010).

2.3 CONTEMPORARY GLOBAL MIGRATION

Southern Africa's economy and society have been shaped by human mobility and elaborate efforts to control it. The results include spatialised patterns of poverty and politically volatile inequality (Crush & Williams, 2010). The end of apartheid in South Africa and conflicts elsewhere, coupled with shifting modes of production and political reforms, mean that more people are moving for ever more diverse reasons. For some, these new forms of mobility offer the promise of moving out of poverty. They also generate new governance challenges. Although migration is now a central component of people's livelihoods across the African region, policies to manage and capitalise on these movements have lagged, creating a disjuncture. First of these is the gap between what migrants are already doing - or trying to do - and the understanding of the long-term impact of mobility on livelihoods and poverty (Crush & Williams, 2010). The second is the chasm between governments' commitments to promoting regional integration, protecting human rights, and countering poverty on the one

hand, and their migration policies, administrative practices, and policing strategies on the other.

Countries and regions around the world are recognising that although migration is inevitable and potentially beneficial, it raises the spectres of social unrest and political backlash. Despite declining demographics and stalled growth and innovation, European leaders are reasserting the need to seal their borders. North America maintains a more open immigration regime, but there, too, political pressures have drawn attention away from the potential benefits of human movement. Developing countries reveal a diversity of policy situations and options. In some, such as Bangladesh, Mexico, and the Philippines, emigration has become central to national development strategies (Castles, 2010; Gindrey, 2011). In other countries, namely China and India, internal migration is so massive that it has become the main source of urbanisation and economic development. Elsewhere, as in Argentina, Brazil, the Republic of Korea, Singapore, and Thailand, immigration from within the sub-region shapes sections of the labour markets and allows the sustained specialisation of growth strategies (Misago, Landau, & Monson, 2008). These experiences offer a range of policy models. If South Africa is to fulfil its aspirations for economic growth and regional power, it will need to consider the viability of these options and weigh the costs and benefits of action and inaction. In addition, priorities are identified and pragmatics are observed regarding the government's potential role in managing mobility and its consequences in migration (Czaika & De Haas, 2014).

2.3.1 Africa

The United Nations Children's Fund (UNICEF) claims that Africa has the highest number of international migrants who originated from another country of the same region (87%), followed by Asia (82%), Latin America and the Caribbean (66%), and lastly Europe at 53% (UNICEF, 2015). This claim is also supported by Ratha et al. (2011), who assert that migration in Sub-Saharan Africa is predominantly movement within the continent, and 'few stocks' moving outwards to Europe and the Americas. Statistically, North Africa leads with 90% of immigrant movements into France, the Middle East and the Americas (Ratha et al., 2011). Since the fall of apartheid, approximately 6% of the total African migrant count is believed to have moved into South Africa, mostly attracted by the economic viability in the Southern African country (Ratha et al., 2011). However, researchers argue the possibility of even higher numbers of migration that are not reported. The question is why are people

moving? Are they moving individually or in chains, and what are the factors behind their decision to move?

This theme scrutinises the current complexities of Zimbabwe's multi-dimensional national crisis and how those problems have pushed people to look for alternative means of survival through migration into neighbouring South Africa (Bolt, 2015).

2.3.1.1 *Migration patterns into South Africa post-1994*

Migration is not a new phenomenon, as South Africa has attracted migrant workers since the late 19th century when it recruited unskilled mine and farm workers from neighbouring countries (Campbell, 2010). During the post-apartheid era (post 1994), South Africa began to attract a diversity of workers, including highly skilled workers from a wide range of African and Eastern European countries (Adepoju, 2010). Hence, Crush and Tevera's (2010) comment that post-apartheid South Africa is highly attractive to all classes of migrant workers and migrants consider South Africa as a country of 'greener pastures' in a sub-region blighted by wars, political and economic instability, and government corruption. This indicates that South Africa has a more stable political and economic climate when compared to other countries in this sub-region. Trimikliniotis, Gordon, and Zondo (2008) have argued that migrant workers are found in large numbers in certain South African labour sectors because they are easier to exploit than native workers, who have various political parties and unions guarding against exploitation. Statistics South Africa (Stats SA, 2015) reports a figure of about 1.7 million non-nationals living in South Africa, comprising 3.3% of the country's population.

Zimbabweans have been leaving, particularly for South Africa, due to the difficult conditions in their home country (Worby, 2010). Mlambo and Raftopoulos (2010) have indicated that in 2006, 85% of the Zimbabwean population was living below the poverty datum line, which indicated difficult living conditions in the country. Although the literature points to the fact that Zimbabweans are by far the largest migrant group in South Africa (Crush & Tawodzera, 2017), the actual number of Zimbabweans in South Africa is a subject open to debate. Unfortunately, in this debate, due to the absence of an accurate database of migrants, facts are usually shrouded in emotion and political expedience.

These distinct phases of post-independent Zimbabwe came with several challenges that forced millions of Zimbabweans to flee to South Africa in search of a better living. In response, South Africa instituted several immigration policies to try and curb the influx of immigrants from Zimbabwe and other African countries. Since then, the agricultural production has gone down, food insecurity increased, loss of jobs on the farms forced former farm workers into the already struggling job market and unemployment increased to unprecedented levels; companies are underperforming and shutting down and there is increased international isolation. As a result, the crisis in Zimbabwe continues to deepen.

As fighting, poverty and hunger intensify in different parts of Africa, many people in general constantly flee their countries of origin, leading to massive congestion in the perceived peaceful and economically stable countries. Attesting to this view is UNICEF (2015), pinpointing the facts that migration occurs all over the world, and that each region has its own patterns and context.

Both adult and child migration in Africa are driven by several factors, namely poor economic conditions, wars, hunger and poverty (McAuliffe & Ruhs, 2017).

It is acknowledged that South Africa experiences what is referred to as a mixed flow of migrants, which can be defined as a combination of different categories of migrants arriving in this country, each with different incentives and motivations for their migration and each with varying levels of vulnerability (Schreier, 2011). According to the latest annual report of the United Nations High Commissioner for Refugees (UNHCR), 51.2 million individuals were forcibly displaced by the end of 2013, where 86% of this population is hosted by developing countries; and children below 18 years constituted 50% of the displaced populations (UNHCR, 2018).

In a research study conducted by the Southern African Development Community (SADC), Dodson and Crush (2015) furthermore revealed that South Africa houses the highest number of both adult and child immigrants from Southern African countries. This is clearly attributed to its strong business environment, high quality of life, respect for people's human rights and freedom. What could be derived from the above discussion is that since South Africa has one of the best economies in the region, this entails that it will constantly be a recipient of people from the 37 different poor neighbouring countries. The Democratic Republic of Congo,

Rwanda, and Somalia from Southern African countries, mentioned above, tend to cross borders daily. This influx is blamed on the South African refugee and asylum legislation which is quite promising and attractive to migrants of all ages (Consortium for Refugees and Migrants in South Africa [CoRMSA], 2011). According to Elphick and Amit (2012), the non-encampment policy, right to work, study, and access to basic services have lured waves of migrants to South Africa. Because of all these rights and benefits, many migrants perceive South Africa to offer a higher degree of safety and greater economic opportunities than in their home countries (Elphick & Amit, 2012). As usual, political violence and civil war are often cited as the pushing factors for fleeing from the countries of origin.

Due to restrictive border entry requirements in South Africa and a lack of travel documents, large numbers of women and children cross the borders into South Africa informally (Landau & Amit, 2014). It is interesting to highlight that although the South African border is patrolled by the South African National Defence Force (SANDF), the same officials allow entry into the country without maintaining any official records, which at times leads to requiring bribes (Landau & Amit, 2014). This basically means that any undocumented person, whether a child or an adult, is able to negotiate entry into South Africa without producing any documentation. This highlights the unethical conduct of the relevant SANDF officials as far as protecting the country's borders from illegal infiltration is concerned (Landau & Amit, 2014).

2.3.1.2 *Motives for the Zimbabwean Migration*

It is difficult to separate an immigrant's country of origin from their reasons for leaving, because the former is almost inextricably linked to the latter. However, the particular circumstances within their home country should not be taken for granted. Economists take for granted that migration decisions are based mainly on an economic calculus: expected wages abroad minus unemployment risk and moving costs (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2017). The wage differential theory fails to account for different perceptions of risk and the relative economic standing of potential immigrants at home and abroad. To claim that Mexican and Nicaraguan immigrants migrate to the United States of America (USA) with the same economic motivators omits how the different situations could affect their activities away from home.

Those fleeing protracted economic stagnation and those experiencing a recent depression might have different expectations about their return and obligations abroad (UNESCO, 2017). Furthermore, immigration policies in most countries differentiate between persons coming for economic reasons, refugees with close family ties and those escaping political persecution. Political victims are often eligible for protected status, but economic migrants rarely qualify. Immigrants escaping state-sanctioned political violence may carry that fear overseas, whereas those fleeing non-violent political oppression might embrace a new opportunity to participate without a clue by the home government on how to fix the entanglements holding back the country's development trajectory (De Jager & Musuva, 2016).

With no sign of hope and a solid plan in place to correct the crisis, Zimbabweans have been left with no option but to flee the country and migrate to other countries, mainly South Africa, to find better living conditions (De Jager & Musuva, 2016). With migration came its challenges of resettling in South Africa, the host country.

2.4 CHALLENGES EXPERIENCED DURING RELOCATION

Migration is a phenomenon with many risks (Bloch, 2005; Mawadza, 2008), and this is even more real for illegal migration. Apart from the dangers that pressure people to leave their home countries, many illegal migrants are subjected to abuse, theft and violence used by the authorities in South Africa (Crush & Williams, 2010; Palmary, 2002). They are constantly concerned about deportation (Palmary, 2002), and are regularly victims of exploitation through the employers (Bloch, 2005). Most of the illegal migrants working in the domestic and building sectors are paid very low wages (Mawadza, 2008), leaving many with no option but to become de-skilled by accepting menial jobs (Chigeza, 2012). The intense xenophobic attacks were aimed at migrants, particularly those who are undocumented in South Africa, (Neocosmos, 2008).

However, notwithstanding the compound risks that unlawful migrants are exposed to, many seem to cope and adapt in high-quality ways. Positive community psychology is primarily based on a socio-ecological concept that holds that all humans are open structures who constantly interact with others and the contexts in which they feature (Bronfenbrenner, 1979). It is additionally in line with the literature that regards resilience as a context-bound

transaction (Theron & Theron, 2010). Context in this learning refers to political, economic, geographic, cultural, social and relational circumstances.

In this regard, due to the resilience of the unlawful migrants as a relational community, they are a crew of people who share commonalities in that they are ‘pushed’ from their home nations due to the political and monetary context there. They depart familiar geographical and cultural contexts, they have shared dreams of ensuring the survival of their households (social context), and they are exposed to additional risks and adversity in the receiving communities (social and cultural contexts) in South Africa (geographical context).

2.4.1 Xenophobia

In 2008, brutal xenophobic assaults flared up in South Africa, and black African migrants grew to be the victims of wrath and hostility (Crush, 2008). Several African migrants were ruthlessly hit, a few were burnt alive, and a few females were raped. More than 60 migrants have been killed (Burns & Mohapatra, 2008; Dodson, 2010; Nell, 2008). The houses and corporations of the migrants were demolished, leaving several thousand migrants displaced (McConnell, 2009; Steenkamp, 2009). Additionally, many of the migrants had been exposed to humiliation, scorns and abuses (Crush & Ramachandran, 2010). As the assaults intensified around the country, many migrants sought protection in churches and police stations (Vromans, Schweitzer, Knoetze, & Kagee, 2011). Xenophobia is nonetheless widespread in some parts of South Africa, and African migrants continue to fear being killed and victimised by their fellow black South Africans (Kruger & Osman, 2010; Mashaba, 2011).

Furthermore, xenophobia is labelled as hatred or fear of foreigners and unfamiliar persons, which is talked of by way of slaying, aggression, prejudice, verbal abuse and public resentment towards migrants. The xenophobic violence of 2008 must be reflected in the context of the trade to democracy in 1994, which directed many migrants from the African continent in search of employ and enhanced lifestyles. Thus, these migrants had confidence to have a part in the new democracy after the demise of apartheid (Dodson, 2010; Nell, 2008). Conversely, black South Africans in particular perceived them as opposition for the available assets and employment prospects and used them as victims for the continuous social and monetary hardships of black South Africans (Steenkamp, 2009). Xenophobia

consequently appears to arise where anticipations of transport are improved, but serious disparities and inadequacy persist (Burns & Mohapatra, 2008).

The aftermaths of xenophobia are portrayed properly in the literature, but the collaborations between citizens and migrants have not been researched extensively. The goal of this literature review was therefore to explore coping and resilience of the socio-economic and emotional challenges of the Zimbabwean migrants.

Migrants and residents often impart one-of-a-kind cultural, social, economic and political contexts, as associations are socially shaped as a result of relationships and family membership with others (Chigeza & Roos, 2011; Gergen, 1992).

The connection in the context of xenophobia is characterised principally by using prejudice, which has cognitive (belief), affective (emotional) and conative (behavioural predisposition) elements. The bad cognitive and affective beliefs of citizens towards migrants are characterised by way of a lack of sympathy, camouflaged rejection and full-size degrees of incongruence.

Most information to date has contributed to a grasp of prejudice in phrases of its cognitive and affective aspects, but extraordinarily few studies have been achieved on the behavioural manifestations of prejudice between migrants and citizens.

The xenophobic attacks coincided with large numbers of Zimbabweans entering South Africa as a result of the ongoing financial and political disaster in the neighbouring country. Hyperinflation of the Zimbabwean dollar, blended with the electoral violence in 2008, intensified migration flows to South Africa, as well extensively adding to the number of Zimbabweans seeking asylum (Crush et al., 2017). Today, it is impossible to estimate legitimate numbers of Zimbabweans inside South Africa; however, estimates factor to one to 5 million. These imprecise estimates indicate that a considerable number of undocumented migrants proceed to make their way into South Africa. In the broader context of Zimbabwean migration to South Africa, two immediate dynamics can be observed: one is the persisted tightening of regulation enforcements collectively with increased border controlling measures, the other, the intensification of informality whereby migrants are capable to create social and financial formations in South Africa notwithstanding these policies (Manik, 2013).

Policies toward Zimbabwean migrants and asylum seekers remain provisional in nature and various researchers have pointed to the necessity of growing longer-term options to migration in the area (Dzingirai, Mutopo, & Landau, 2014; Polzer, 2008). Due to the lack of regional solutions to mobility, Zimbabweans who find themselves compelled to migrate to South Africa might also pick between two distinctive paths; searching for safety within the organisation of asylum, or migrating informally by warding off any interference from authorities. Against the backdrop of general suspicion directed at their forays into South Africa, each route is likely to lead to illegality and the accompanying exposure to arrest, deportation and street violence.

Zimbabweans are the largest population of immigrants living in South Africa, both documented and undocumented. Additionally, Zimbabwean migrants find it increasingly difficult to make a decent living in South Africa (Hobbs, 2014). One of the main causes of such difficulties stems from the failure to secure legitimate stay, due to increased difficulty in naturalising their stay. South Africa's restrictive immigration policy and increased xenophobic attitudes from South African locals are but some of the main reasons that make it a tumultuous task for Zimbabweans to secure decent livelihoods in South Africa.

To survive, Zimbabwean migrants had to devise different, occasionally very creative, strategies to make a living in a seemingly hostile, but promising land (Dzingirai et al., 2015).

2.4.2 Documentation

Research by Fritch, Johnson, and Juska (2010) indicates that Zimbabwean under-age unaccompanied migrants comprised the majority of such children in South Africa. In 2009 and owing to the financial breakdown in Zimbabwe, the inflow of unaccompanied children reached proportions that required humanitarian assistance (Save the Children, 2009). This resulted in help being rendered to more than 800 children in the border city of Musina in South Africa (Save the Children, 2009). It is worth underlining that in Africa, South Africa is regarded as the important recipient of asylum functions, with more than 778,000 new purposes being registered between 2008 and 2012, consisting of an estimate of nearly 400,000 teenagers (UNHCR, 2013). The research carried out by SADC (SADC, 2012) revealed that South Africa houses the highest number of immigrants in Southern Africa. Adding to the above is a study conducted with the aid of the UNHCR (2013) in five (5) South

African municipalities: Musina, Thohoyandou, Makhado, Tzaneen and Polokwane, in the Limpopo Province, which recognised a complete range of 776 UMC, of which 500 were boys and 58 were below the age of 12. This is attributed to its stable financial system as well as its political situation. Migration in South Africa is prompted further by the surprisingly high levels of lifestyles and robust commercial enterprise environment.

2.5 SOCIO-ECONOMIC PROBLEMS

2.5.1 Employment

Globally, transnational and regional work migration is currently a contentious issue. In the developed world, the latest elections in England, Australia and the USA had immigration problems as central matters on the election campaign trail. Migration in Africa is also not new, and will increase in extent and the speed of worldwide migration for a long time (Pringle, 2010).

Empirical studies postulate that the selection to migrate to another country is strongly influenced by financial factors, principally employment opportunities and higher wages (Dzingirai et al., 2014). Deumert, Inder, and Maitra (2005, p. 318) notice that a low likelihood of securing employment does not discourage migration. This is described by Stark and Bloom (1985, p. 173) as the “image of employee success”. If a significant range of workers consider that well-paying employment can be obtained, or it is profitable waiting for it, migration will take place (Dzingirai et al., 2014; Stark & Bloom, 1985).

Regional migration in Sub-Saharan Africa, in particular, has enjoyed significant coverage in the press as well as in academia in the last 10 years, ordinarily as a result of the ensuing financial and political instability in Zimbabwe after state-sponsored farm invasions and the caving in of governance in 2000 (Makina, 2012). Zimbabweans have left their home country in droves in search of means to earn a place to live and to help their families that stayed back at home (Makina, 2012). North America, Europe and Southern Africa are the favoured workable destinations for professional and qualified Zimbabweans, who often go to the USA as felony immigrants (Makina, 2012).

Literature suggests that these area selections are not solely predicted through wages, but also on the helpful attention of prior immigrant aid networks in the chosen destinations (Hungwe,

2013). Unskilled individuals, who generally depart as illegal cross-border migrants, are not recorded and remain as such throughout their stay (Makina, 2012). Most illegal immigrants from Zimbabwe end up in South Africa, the place they compete with locals for the readily available employment possibilities and housing. Although Zimbabwean migrants face similar challenges in South Africa to that of migrants from other countries in Africa, they constitute a unique group because of their reasons for migration (Hungwe, 2013).

In contrast to the majority of African migrants who do so for economic reasons, Zimbabweans migrate for economic, political and humanitarian reasons (Blaauw, Pretorius, Schoeman, & Schenck, 2012). There are no dependable facts on the numbers of Zimbabweans coming to South Africa (Makina, 2012, p. 1). Estimates of the number of Zimbabweans in South Africa range from 1 to 3 million people (Makina, 2012). Migrants are among the most vulnerable individuals of any society, even greater so in developing countries. They are detached from social assistance structures and typical security nets in their countries of origin (Blaauw et al., 2012). Workers can be exposed to racism, xenophobia and a number of types of discrimination on a non-stop basis in the host country. This is even more evident in instances of the monetary downswing and the resultant developing unemployment in migrant-receiving international locations (Mutanda, 2017).

South Africa is no exception. Zimbabwean migrants in South Africa often encounter extreme xenophobic reactions to their presence. Many South Africans, use derogatory terms such as ‘amakwerrekwerre’, to humiliate the foreigners. This term, derived from isiXhosa, is used to describe all nationals of different African states, to describe undesirable immigrants (Mutanda, 2017). One pertinent conception is that immigrants from north of the country’s borders are taking South Africans’ jobs, undermining labour standards and wages in the unskilled sectors (Mutanda, 2017). It is regularly claimed that casual immigrant workers are inclined to work for very low daily wages, meaning that they get temporary employment in the informal and formal economic system at the price of South African employees who have much higher reserved wages in the identical informal labour market. Day labouring is a basic instance of ‘informally employed’ workers who actually work in the formal sector, but on a particularly ‘casual’ basis (Adjai & Lazaridis, 2013).

This is the first indication of the wages of migrant day labourers in South Africa’s financial system of the Day Labour Market. In South Africa, day labouring has emerged as an

international phenomenon, with a steady growth in the wide variety of people congregating every day on street corners, ready for any individual to provide them with a job (Adjai & Lazaridis, 2013).

Day labouring in the developed world has uniquely different traits from those in the developing world. In the USA, day labouring serves as an entry into the labour market for usually migrant workers who hope to make the transition into the formal financial system (Adjai & Lazaridis, 2013).

The entry factor function is additionally real for many Zimbabwean migrants who find their way onto the street corners of South African cities. However, this is where the similarity ends. In the growing USA, like South Africa, the day labour market serves as a catchment place for the fallout from a formal economic system unable to provide employment to all of those who choose it. Once in this pool of broadly speaking unskilled labour, the opportunity of a return or first transition into the formal economy is very limited, as the existing de-skilling in this market is an actuality faced by South African-born day labourers and Zimbabwean migrants alike (Adjai & Lazaridis, 2013). The street corner acts as the *laissez-faire* marketplace in this labour market. There is no current monthly wage or official minimum wage level applicable in this market. Day labourers are generally paid in cash, are not entitled to social security and unemployment benefits and are for the most part not recorded for monetary functions (Adjai & Lazaridis, 2013).

The pricing of the labour provided in this section of the labour market is a function of negotiation between the prospective agency and the day labourer available at the street corner. This negotiation system usually takes place before the day labourer gets into the car of the business enterprise to be transported to the place of business for the day (Adjai & Lazaridis, 2013).

Day labourers often take up employment without any information about the potential employer, regularly leading to abusive behaviour such as non-payment (Blaauw et al., 2012). Even if negotiation takes place, there is nevertheless no warranty that the day labourer will be paid at the end of the day for their efforts. Incidences of under-payment or no charge at all are commonplace in this informal labour market (Theodore, Valenzuela, & Meléndez, 2009). In

familiar terms it can be concluded that day labourers are going through a double quandary of infrequent hiring patterns and commonly low ranges of profits (Blaauw et al., 2012).

Previous studies advise that for numerous immigrant-receiving countries, aptitude in the host country's language enhances income, and this investment can provide a high rate of return (Gao & Smyth, 2011). In the case of the Zimbabwean day labourer, this is no longer a significant adjustment problem. The official language in Zimbabwe and in South Africa is English. Immigrants who are able to speak correctly in the key language of the host are in an effective role to collect records about employment possibilities and earnings. Their most desirable language skill ability additionally enables them to successfully carry data about their skills to viable employers. Proficiency in the major language of the host community also increases the productiveness of employed immigrants (Gao & Smyth, 2011). They will be able to understand guidelines from their employers better and therefore will probably make fewer mistakes (Gao & Smyth, 2011). South Africa has 11 official languages, including English.

Another aspect receiving attention in the literature on migrant wages is that of felony status, with many studies indicating that prison immigrants have higher levels of remuneration than their unlawful counterparts (Gao & Smyth, 2011). Legal status can create job stability, if not security of profits. If the family head can achieve this envisaged stability, it may additionally permit families to reunite and deepen the settling out procedure (Gao & Smyth, 2011).

2.5.2 Remittances and growth

The World Bank (WB), International Monetary Fund (IMF), and different international monetary establishments have embraced the notion of the practicability of remittances as development tools. Remittances can be monetary, technological, and even knowledge/ideas (Brown & Connell, 2015). Due to the world financial restructuring that is in motion, people from the developing world are pressured to migrate to try to find higher possibilities to earn a dignified living. The goal for the migrating is to earn, and when this happens, money starts to trickle slowly again to growing regions (Brown & Connell, 2015; Ratha et al., 2011).

The people who migrate vary from individuals to entire families, and they are spurred on to do so by means of the want to enhance their livelihoods and that of their extended families

(Fransen & Mazzucato, 2014). As such, when migrants earn cash, they ship it to their home countries to fund education, health insurance, earning-producing initiatives and building properties. Due to collapsed social welfare structures in many developing countries, people are left with no option whatsoever but to look for ways to sustain themselves and to increase their incomes to improve their livelihoods (Brown 2015; Ratha et al., 2011). For rapidly industrialising countries such as India, which is a originating country, migration and the resulting remittances led to many trends, including improved incomes and poverty reduction, accelerated fitness and academic outcomes, while promoting productivity and gaining access to finance (Czaika & De Haas, 2017).

In the USA, for example, the numbers of undocumented Mexican immigrants continue to swell and with no legal rights, they cannot work in the formal sector. The Mexican migrants are relegated to the informal job market where they take the lowest paying jobs and, in the process, keep wages low (Cenker & Holder, 2020).). As such, most indigenous people of the receiving countries resent migrants on the grounds that they are an additional burden on the socio-economic system, resulting in xenophobic reactions, racism, and strengthening of elite social corporations that keep to themselves; however, take advantage of desperate immigrants for capital gain. According to most economic studies, an increase in less costly immigrant labour promotes financial growth because the more the people, the more the tax paid, and the higher the client expenditure, which is a cornerstone of industrial capital (Czaika & De Haas, 2017).

At the height of Zimbabwe's monetary turmoil in 2008, 1.5 to 2 million Zimbabweans crossed into South Africa (Crush, 2008). The proximity of the Musina Border Post in South Africa is convenient in the movement of items from neighbouring South Africa to Zimbabwe. Cross-border traders from throughout Southern Africa go every day to buy items for resale and the influx of overseas nationals, especially Zimbabweans, has reduced labour charges for most corporations as they exploit the surplus labour available. Between November 2014 and November 2015, Zimbabwe imported about USD 2 billion worth of items from South Africa (Crush, 2008). These figures may likely be higher, considering that there are some goods that are smuggled out of South Africa into Zimbabwe. The above information validates Genc (2014)'s thesis on migration and trade. However, it should be cited that Genc (2014) is conscious of the downside of this role and as such, he forwards the poor with regard to the impact of migration on trade.

2.5.3 Unaccompanied migrants

When young refugees flee from their home countries because of conflict or persecution, they are confronted with an incredible assignment of adapting to existence in a new cultural setting. They are anticipated to quickly modify and attempt to realise their desires in a new country. More often than not, young people are affected generally due to the fact of the compelling nature of their departure and hectic experiences which they come across on the flight to the host country (Meda, 2014). Making matters worse, refugee adolescents find it difficult to adapt to the host nation. This brings about post-migration experiences with which each young refugee must deal. Post-migration experiences are encounters confronted by refugees when they settle in communities and adapt to the new tradition of the society. Bhugra et al. (2011) contend that post-migration is viewed as the incorporation of the immigrant within the social and cultural framework of the new society. Some cultures where refugee teenagers find themselves living are very hostile (Meda, 2016).

In some instances, refugee children end up getting traumatised in the host nation more than they had been in their home and international locations (Schwertl, 2017).

This calls for youngsters to be resilient in order to realise their dreams against all odds (Bottrell, 2009; Masten, 1994). Resilience occurs when individuals triumph against all odds. Meda (2016) states that resilience among refugee teens occurs when they are traumatised but come to be successful regardless of adversities that they go through. In South Africa, refugee children's post-migration experiences require them to be resilient in order to realise their desires (Meda, 2016; Meda, Sookrajh, & Maharaj, 2012). Children are exposed to some antagonistic communities which are determined to get rid of foreigners on xenophobic grounds (Vearey & Nunez, 2011). Refugee teenagers are despised in South Africa and they are denied rights to simple needs. This is in spite of the truth that South Africa is a signatory to the United Nations Convention on the Status of Refugees. Rwandarugali (2011) argues that whilst South Africa has a record of successfully integrating refugees from Mozambique at some stage in the apartheid regime, the integration of refugees these days in this post-apartheid era is critical.

They are denied right of entry to education and healthcare (Rugunanan & Smit, 2011). Van Baalen (2012) postulates that one of the integral problems dealing with refugee children in South Africa is the refusal to acquire fitness care offerings. A state of affairs of discrimination of refugees is no longer strange only to South Africa. Meda (2016) verifies that discrimination in hospitals, in the community and neighbourhood colleges in Georgia remains a problem for some refugees. Children and adults are discriminated against and denied fundamental rights, in the main due to the fact that they are foreigners who are not conversant with neighbourhood languages. Being faced with a situation of hostile community members, and a view that some refugee youth will be unaccompanied, they are faced with the need to be resilient and focused. Syrians have long been exposed to intensive warfare and warfare which have precipitated the greatest humanitarian disaster (Syria Humanitarian Response Plan, 2016). Resilience among refugee children is superior by way of education, social support, acculturation strategies and hope for the future (Sleijpen, Boeije, Kleber, & Mooren, 2016).

2.5.4 Vulnerability to people in power

Zimbabwean immigration to South Africa is no longer an extraordinary phenomenon. Prior to the pronouncement of the Limpopo River as the recognised borderline in 1881, there had already been activity between the territories. While Zimbabwean emigration has spiralled owing to the country's financial meltdown, it has always taken place, even in colonial times. Results from the evaluation of the 2011 South Africa Census data revealed that there are 2,173,409 global migrants in the country (4.2% of the 2011 total population) (Stats SA, 2015). However, girls are moving in greater numbers than ever (Mbiyozo, 2018). Both the proportion of all migrants and proper numbers of migrant women have improved (Mbiyozo, 2018). Mbiyozo (2018) suggests that migrant girls constituted 44.4% of total migrants in 2017. There are only facts from the White Paper on International Migration (DoHA, 2017), which suggests that between the period 2011 to 2016, Zimbabwean migrants were the second largest group of arrivals in the country after Lesotho, constituting 21% of total arrivals. Migrant populations in South Africa have been exposed to enormous changes in the country's immigration regulation and insurance policies over the past two decades (Moyo, 2016). Throughout the 1990s, the Aliens Control Act No. 96 of 1991 (RSA, 1991) was the cornerstone of South Africa's immigration policy. The Aliens Control Amendment Act No,

76 of 1995 (RSA, 1995), promulgated after South Africa's first democratic elections in 1994, confirmed a reluctance to accept migrants (Moyo, 2016; Peberdy, 1998).

Official attitudes to immigration tended to either be founded in a discourse of migrants versus the national activity or of xenophobia and racism (Landau & Segatti, 2008). The on-the-spot post-1994 immigration insurance policies benefited skilled migrants at the cost of their less professional counterparts (Moyo, 2016). Dodson (2010) argues that the bias towards accepting relatively skilled migrants was proven in the 1999 White Paper of the Aliens Control Act that discriminated against women. Moyo (2016) argues that subsequent rules, such as the Immigration Act (No. 13 of 2002) (RSA, 2002), as amended by the Immigration Amendment Act (No. 19 of 2004) (RSA, 2004), and the Immigration Amendment Act (No. 3 of 2007) (RSA, 2007), provided for a less restrictive immigration regime. Successive immigration provisions in the various immigration regulations and the White Paper on International Migration (DoHA, 2017), display the renewed approach of the South African government in creating an adversarial immigration environment. This environment epitomises the two-gate approach of the Aliens Control Act (RSA, 1991), which excludes a large number of migrants by choosing only highly professional migrants as desirable. When the Immigration Regulations, 2014, were introduced, for many migrants who no longer meet these critical abilities requirements, this entails undocumented border crossing and the use of human smugglers to enter South Africa.

An asylum seekers permit, regularly referred to as a Section 22 permit (Refugees Act No. 138 of 2008) (RSA, 2008), allows asylum seekers to continue to be in South Africa and work or study, whilst their information for refugee status is being processed. The refugee's permit formally recognises an asylum seeker as a refugee in South Africa. It is valid for a period of two (2) years and has to be renewed not much less than three (3) months prior to the expiry date (Nyamunda, 2014).

All Section 24 permit holders may apply for a refugee identification file and a tour document. People who have refugee status can get right of entry to most of the identical rights as South African citizens (except the right to vote). The amendments to the Refugees Act that are being proposed in the White Paper on International Migration (DoHA, 2017) are seeking to strip away the right to work. Those who are now not refugees, or not regarded as such, must apply for one that allows Zimbabweans as a group that the South African government

considers as ‘economic migrants’ instead of genuine asylum seekers. Mkuseli Apleni, Director-General for Home Affairs at the time, argued that “there used to be evidence of abuse of the Refugees Act, with over 90% of applicants solely seeking financial opportunities” (DoHA, 2015, 24 April). According to information from Amnesty International, the rejection price for all refugee functions in the USA currently stands at an appalling 96% (Vanyoro, 2019).

Moreover, a majority of less skilled migrants from Southern Africa, in particular Zimbabweans, fall through the cracks of the Immigration Regulations due to the fact that they are perceived by the nation as ineligible in many ways. They are perceived as stealing jobs from locals. They do no longer meet the fundamental requirements for regularisation. For example, they often do no longer possess ‘critical skills’, and often cannot have enough money to pay for requirements such as clinical cover, and face difficulties displaying proof of formal employment because they work in sectors such as domestic work and the place employment contracts are often no longer provided owing to enterprise and social ideologies about refugees (Nyamunda, 2014; Vanyoro, 2019).

These dynamics forced many Zimbabweans to border-jump via the Limpopo River, assisted with the aid of both ‘izimpisi’ (or every now and then with the aid of ‘omalayitsha’). ‘Izimpisi’ are brokers who work with taxi operators, are familiar with the area, and understand the crossing points that are exceedingly safer from the South African Police Services (SAPS) and/or South African National Defence Force (SANDF) who patrol the border (Moyo, 2016). ‘Omalayitsha’ are operators of non-public businesses on a range of scales, from small, often unregistered couriers who use pick-up trucks or minibuses to ferry money and other items across the border from South Africa, to giant consortia and registered transport corporations (Nyamunda, 2014). ‘Malayitsha’ is a Ndebele term which means ‘the one who incorporates a heavy load’ (Nyamunda, 2014).

When Zimbabwean migrants are assisted by using ‘izimpisi’, they are exposed to extortion by ‘omagumaguma’, ‘unscrupulous gangs’ that rob and assault undocumented border crossers (Moyo, 2016). However, these classes are not cast in stone. Ndlovu-Gatsheni (2018) argues that the manner is mutable, with some ‘omagumaguma’ supporting undocumented Zimbabweans into South Africa but at a later stage targeting those whom they assisted. Meanwhile, Mdlongwa and Moyo (2014) hold that ‘omagumaguma’ are rogue factors that

operate independently of 'izimpisi' and 'omalayitsha'. The terms are, however, often used interchangeably.

In the current regulatory scenario, turning into an undocumented migrant occurs through the 'overstay' of visa requirements. Would-be migrants navigate this via strategies of bribing officers as properly as sending unaccompanied journey documents through border posts. In 2012, Zimbabwe and South Africa instituted a Memorandum of Understanding (MOU) to scrap visa requirements for their residents travelling to the USA (only as visitors). This alleviation intended that Zimbabweans should now enter South Africa and receive a visitor's visa valid for up to 90 days.

However, South African Department of Home Affairs (DoHA) immigration officials at the border exercise their private discretion in granting the visas. They are frequently reluctant to give the full 90 days, and have been known to supply Zimbabwean 'visitors' as little as seven-day visas. Owing to the well-documented endemic corruption in the DoHA, this restrictive visa allocation is frequently bypassed by paying bribes. Most Zimbabweans travel to South Africa on this visa. These modifications had been announced by Director-General Apleni when he stated: "An alternate of repute or visa phrases and stipulations from inside the Republic will no longer be accredited for persons on Visitor's or Medical Treatment Visas" (DoHA, 2015).

These migrants often overstay their visitors' visas as they often do not have the funds to return home to apply for work permits. They often ward off the crooked implications of this by paying a high-quality or by way of bribing Home Affairs officials at the border, who, for the payment of a bribe, will grant a backdated stamp. The DoHA also amended the Regulations in 2014 (DoHA, 2015) to include the blacklisting of migrants who overstay their approved time of 90 days in the country. The scheme works as follows: A Zimbabwean enters South Africa, and, at the time of visa expiry, and for a fee, they send their passports across the border with a bus driver or 'omalayitsha' who cooperates with officials at the border. Those officials will, at a cost, have the passport stamped to indicate that the holder has left the country. This allows the holder to stay in South Africa even if recorded as officially being out of the country (Tshabalala, 2017).

This is the second way in which Zimbabweans become undocumented migrants. There is also a question of the reach of these permits (Moyo, 2016).

Employment stipulations (wages, working hours and advantages such as leave) improved; they had larger employment mobility, have been handled with extra respect, and ought to travel to Zimbabwe to go to household and friends without the monetary and ‘safety costs’ associated with cross-border undocumented movements (Moyo, 2016).

Nonetheless, in sum, this immigration policy further creates risk and dangers for Zimbabwean migrants and is marred by a number of uncertainties. It affords amnesty to a small range of Zimbabweans, leaving the rest undocumented (Fassin, 2012; Moyo, 2016). In addition, this gap highlights the absence of a South African labour migration policy, which would possibly focus on ‘vulnerable sectors’ and groups. It is argued that Zimbabwean migrants face various structural challenges in regularising their stay in South Africa, which leave a majority of them inclined to be undocumented and prone to abuse by employers as a result (Chigeza & Roos, 2011).

2.6 EMOTIONAL STRUGGLES ENCOUNTERED BY ZIMBABWEANS

2.6.1 Separation from family

2.6.1.1 *Children of migrant parents*

Parents who are migrants are undecided on whether to take the decision of migrating without their children. At times, this choice is made due to the fact that the remittances of migrant parents grant the children a better lifestyle. In other cases, it is due to the risks and dangers of being absent as a parent (Frank, Clough, & Seidman, 2013).

For those who use unlawful routes when migrating, the situation is even more complex. Zanamwe and Devillard (2010) document that those who use these routes are regularly subjected to many types of abuse, along with extortion, abandonment, theft, bodily violence, rape and sexual abuse. Consequently, many youths are left in Zimbabwe without one or both parents. The occurrence of children of migrant parents being left at home has an impact in many growing international locations and may additionally grow to be greater, due to the world-wide economic crisis and migratory labour trends.

Africa has usually been seen as the continent with the most cellular populations, with an estimated 17.1 million migrants or 3% of the total African population in 2005 (Zanamwe & Devillard, 2010). In Zimbabwe, there is no clear indication of the number of youngsters left in the home by migrant parents, making it difficult to verify the extent of the problem. Looking at the figures in other international locations affected by out-migration, however, can provide some indication of the incidence in Zimbabwe. Bryant (2005) estimates that in Thailand, some half a million children up to the age of fourteen are left behind and about one million in Indonesia. Estimated numbers of teens left in their 38 domestic countries, furnished by UNICEF (2017), are staggering: one million in Sri Lanka, nine million in the Philippines, 31% of 0 to 14 year olds are left behind by way of either the mother or the father and 5.4% by both parents in Moldova. In 2002, 13% of Mexicans and 22% of Salvadoran immigrants living in the USA had left young children in their home countries.

2.6.1.2 *Separation of family members*

Studies have also noted that migration influences more than just the individual, but also has a significant effect on the households that go through strain, having to reorganise and are disrupted by the departures (Grant, 2007). Literature on family separation stresses the diversity of experiences and there are countless theoretical and conceptual frameworks developed globally to determine the effects of migration on the well-being of migrants' household participants who remain in the country of origin (Stark & Bloom, 1985).

Suk (2017) explains the collaboration and combat in Transnationally-Dispersed Zimbabwean families. Using depression, anxiety, identity diffusion, individuation, self-esteem, deviance, faculty misconduct and grades, marital agreement and parent-child communication as variables, they concluded that family brotherly love has a direct linear relationship to advantageous results and higher functioning of all family members. That is, a household which is extra cohesive and characterised by means of good parent-adolescents communication and marital consensus will result in better psychological functioning, best of relationships and behaviour of its members, which include adolescent children. Schmalzbauer (2004) establishes that familial separation can profoundly affect the roles, development and responsibilities of individual members of transnational families, resulting in psychological and emotional stress. For example, children find it stressful to count on roles previously provided by a migrant father and mother as these responsibilities are usually in addition to

previous ones, such as other-mother roles for females who have grown to be nurturing figures to younger siblings. Studies by Maphosa (2012) and Zhou et al. (2017) understood that separation from a partner can lead to extramarital affairs, exposing the marital pair to health risks, such as HIV/AIDS.

This, mixed with the intensification of populace mobility of the previous two decades, has placed both the mobile associate and the community of origin's fitness and well-being at risk, compounding stress and concomitant poor emotions of exposed adolescents (Maphosa, 2012).

Silver (2014) reviewed research carried out on Latin-American households affected by out-migration, highlighting emergent themes such as depression, abandonment and rejection, conflicting feelings, position modifications and function additions, a lack of social support, and the significance of communication. These themes provide a useful perception into the phenomenon; however, little research has been carried out in Africa, particularly in Zimbabwe, on households affected by out-migration. With regard to how adolescents deal with familial separation, research carried out in other nations affected by out-migration and family separation would include the fact that the usual structure of Zimbabwean families, which stresses the importance of the prolonged unit, has probably been negatively affected by the migration of key function players, leaving adolescents without mentor roles and guidance structures.

The Zimbabwean media has highlighted the plight of teens whose parents have out-migrated, whose care arrangements are unsuitable and make them prone to toddler abuse, but has contributed little to providing details of how the lives of these youth have been reshaped and affected by parental absence and how they are coping with their character circumstances.

2.6.2 Vulnerability to people in power

Vulnerability to people in power in Johannesburg is common for migrants (Ahouga, 2018), and in the case of Zimbabwe, most of the brain drain refers to the loss of skilled citizens to neighbouring countries, especially South Africa (Zanamwe & Devillard, 2010, p. 35). Monson and Kiwanuka (2009) assert in their study of Zimbabwean migration into Southern

Africa, firstly, that Zimbabwean migrants choose South Africa as their prime destination, followed by Botswana, prior to opting for other African or Western nations.

Secondly, Zimbabweans who migrate include informal traders, shoppers, and long-term skilled and unskilled migrants. Thirdly, Zimbabwean migrants are constantly moving back and forth to visit, “deliver remittance”, work, shop and exchange resources, thus the migration is circular and temporary or semi-permanent. Then, lastly, male citizens still dominate Zimbabwean migration in terms of the number of migrants and length of stay; however, “women are increasingly on the move as cross-border traders, shoppers and visitors” (Monson & Kiwanuka, 2009). Furthermore, the majority of Zimbabwean migration occurs against the background of political instability and economic collapse in Zimbabwe, and is generally considered as economic migration rather than forced migration.

Similarly, to understand Zimbabwean migration would entail the appreciation of the existence of both force and voluntary (economic) reasons at the centre of the decision to migrate, thus further alluding to the probable necessity to blur the lines between these two entities. Economic reasons, followed by political and civil upheaval, are regarded as the prime reasons for leaving Zimbabwe (Zanamwe & Devillard, 2010). Ahouga (2018) identifies “unemployment, hyper-inflation and devaluation of the currency, poverty, acute shortages of foodstuffs, and the collapse of major economic and public service sectors such as healthcare and education” as the core economic reasons for migrating.

Different scholars also cite the depletion and/or lack of basic resources, a lack of employment and hyper-inflation as paramount to the decision to leave Zimbabwe (Idemudia, Williams, & Wyatt, 2013; Zanamwe & Devillard, 2010).

For instance, Zanamwe and Devillard (2010) note the growth in the number of day-trippers, which refers particularly to shoppers who cross the border into South Africa just for the day and return to Zimbabwe. However, Idemudia et al. (2013) also cite a lack of healthcare and medication in addition to economic reasons, as well as political and civil unrest and violence. Therefore, the migration to, as well as living in South Africa, is expected to serve as an immediate and direct remedy for the aforementioned.

When in South Africa, a country which promises hope and 'greener pastures', Zimbabweans are met by disappointment, according to Idemudia et al. (2013), finding it difficult to obtain basic resources such as adequate housing, employment, and in some cases, food sources. These authors also state that many unskilled Zimbabwean migrants enter exploitative and sometimes coercive work environments where they are poorly compensated, if at all, for their usually blue-collar labour (Idemudia et al., 2013).

Socially, Zimbabwean migrants also still face an array of xenophobic sentiments and attacks, regardless of whether they make strong contributions to the economy and the job sector of South Africa (Adjai & Lazaridis, 2013; Dzimwasha, 2014). They are perceived as 'job-takers' by local South African citizens who see them as a 'threat' to scarce employment opportunities and resources (Adjai & Lazaridis, 2013). This social hostility, according to Pasura (2013), acts as indirect reinforcement of transnational ties and relationships which Zimbabwean migrants maintain with family and friends in Zimbabwe. Pasura (2013) refers to religious and cultural activities, and practices which migrants collectively partake in with fellow migrant compatriots in the host nation (Adjai & Lazaridis, 2013; Dzimwasha, 2014).

Political and economic imbalances among African countries are a major driving force for migration, coupled with poverty, inequalities, gender-based discrimination, and a lack of opportunities, abuse, and violence (Betts, Loescher, & Milner, 2013; Doek, Van Loon, & Vlaardingerbroek, 1996). Given these circumstances, migration could be an important strategy for coping with the changing environmental conditions (Liehr, Drees, & Hummel, 2016). Despite the fact that child labour is illegal in South Africa, many migrant children come to this country in search of work and end up working on farms, as domestic workers, running errands, and sometimes selling sex (Moorhouse & Cunningham, 2010).

This situation is compounded by experiences of discrimination, deportation, and detention which they encounter in the country from which they have sought protection (Clacherty, 2003). The situation and conditions at Lindela (a private repatriation centre located in Krugersdorp) where they are normally detained upon arrival in South Africa, also exacerbate the plight of the migrant UMC (unaccompanied minor children). When detained, these children are exposed to a plethora of challenges that might have a permanent effect on their social functioning. The main challenge is that they are mostly detained in the same cells as adults, thereby exposing them to sexual abuse and violence.

2.7 CAPACITIES THAT ENHANCE COPING AND RESILIENCE

Resilience and coping are closely associated theoretical constructs. Ayers and Sandler (1999) refer to them as “resilient coping” and “coping efficacy” and define them to be the adaptive, conduct of adolescents living with parents with pathology, at the same time as Reife, Duffy, and Grant (2020) without doubt refer to “children coping with stress” as “resilient children”. Buck and Snook (2020) clarify the relationship in addition in describing adaptive strategies as “unique passing time period or extended time period resilience or coping processes discovered by way of the person through gradual exposure to increasing challenges and stressors that assist the man or woman to soar back”. In other words, coping is the science of extremely good people, whereas resilience is the story of how extremely good people can be.

In a similar manner, Villanueva et al. (2020) explain the resilience of an individual, team or strategy with the capability to engage with and adapt to the present environment, coupled with the addition of strengths to cope with the stress and adversity experienced inside a crisis. Strengthening this factor, in addition, are Munger, Seeley, Mender, Schroeder, and Gau (2020), who maintain that the individual’s capacity to ‘bounce back’ biologically, psychologically and socially relies completely on an understanding of danger factors which have the potential to prevent successful adaptation and protection of common functioning within altering instances and environments. Absence of parental guidance means the absence of parental love, which might result in emotional instability, negative psychological functioning, which in reverse ought to preserve again the child’s development (Munger et al., 2020).

However, an enabling surrounding with enough love, enough food, shelter, security and safety will offer effective elements that could reinforce resilience within any individual. The researcher’s argument stems from the assumption that any favourable environment is likely to enable the migrant to reply in a socially perfect manner, despite the exceptional environmental adjustments they encounter. This assumption is strengthened by Antronico, De Pascale, Coscarelli, and Gullà (2020) who argue that developmental surroundings are an integral contributor to resilience (Villanueva et al., 2020).

For this reason, a grasp of factors that promote resilience and coping is of important relevance to the study. From the above literature, it could be deduced that resilience and coping as profitable adaptations rely on extraordinary responsiveness to the environmental challenges as suitably as resistance to damaging stress effects. Like resilience, coping is defined as comprising cognitive and behavioural responses to a disturbing situation, as adequately as efforts to control and overcome needs and necessary activities that pose a challenge, threat, harm, loss and/or adversity to a person (Antronico et al., 2020).

Wu et al. (2013) cover the conceptualisation of coping by describing it as the individual's effort to manipulate annoying circumstances, expending effort to remedy encountered troubles and seeking to master or decrease stress. For the purposes of this study, coping is viewed from the Zimbabwean migrant's perspective of coping with lifestyle challenges in South Africa, closely describing and exploring strategies they use in threatening circumstances. Adults deal with stress in several ways, from helpful techniques such as exercise, meditation, and cognitive and behavioural efforts to manage precise exterior and internal demands that are experienced as taxing or exceeding the sources of the person (Wu et al., 2013).

Problem-focused coping strategies and emotion-focused techniques are two primary coping strategies that migrants make use of when they are faced with traumatic or negative conditions (Li, Eschenauer, & Persaud, 2018). In making use of the problem-focused strategy, a man or woman takes the integral steps to have interaction with and confront the problems at hand, whereas in emotion-focused coping, the individual tends to focus on dealing with feelings regarding the situation, as a substitute to trying to change the fact of the circumstances. Emotion-focused coping additionally consists of turning to others and seeking social support, as well as turning to non-secular or religious sources of power and support (Kassin, Fein, & Markus, 2014).

This type of coping may tend to similarly include avoidance, which exists when a person ignores the situation at hand, and avoids any interaction referring to the troubles (Carver & Scheier, 1990). A third method of coping, referred to by Ângelo and Chambel (2014), is proactive coping, which implies upfront efforts to ward off or to exchange the onset of a crisis or taxing event. Social and non-secular resources could also be engaged in attempts closer to proactive coping. Akujah (2011) describes coping mechanisms as responses of an

individual, group or society to challenging conditions while, according to Li et al. (2018), a coping approach is a particular effort, both behavioural and psychological, that people employ to control, tolerate, reduce, or minimise worrying experiences. While some coping mechanisms might also be brought into play by means of a stress factor, others may additionally be an intensification of already internalised behavioural patterns (Davies, 1993).

For the purposes of this study, the concept of coping strategies/mechanisms is viewed as intently associated to the notion of survival and dealing with threats. It is a key thinking of emergency management, which refers to the capacity to respond to and get better from something worrying over which one has very little control (Rutter, 1999). The more one is vulnerable, the less one has the potential to cope and the greater one tends to adopt terrible coping mechanisms (Davies, 1993; Ruttter, 1999).

2.7.1 Fake identification documents

The use of fake identification archives is one common survival strategy used by many undocumented Zimbabwean immigrants living in South Africa, mainly to find employment in the formal sector. In an in-depth study of survival approaches used by Zimbabwean migrants residing in Johannesburg, South Africa, using a sample size of six (6) migrants, Hungwe (2013) noted that a significant number of migrants used fake South African identity books. These identification books are generally stolen, “lost and found”, or purchased or used occasionally with consent (with terms and stipulations that may also advantage the bona fide identification book owner) from different South African citizens, when only the photograph on the unique identification book is removed and changed with an image of the undocumented immigrant (Hungwe, 2013).

The falsified identification book holder will then use all the identification details on that institution’s book, including financial institution, which includes the identity and identification numbers of the previous owner (Galvin, 2015). In the study carried out in Johannesburg, it was found that some employers genuinely offer such false identity books to undocumented immigrants and use that to preserve the undocumented personnel tied to the low paying job and harsh working conditions. With developing desperation to secure residency or workers’ permits, some corrupt officials of the South African DoHA are in many cases involved in the manufacturing of artificial files via an entire chain of legitimate but

corrupt channels. Sometimes the persons are also given South African names, have their years and areas of birth altered, and then in many instances study to communicate the South African languages to grow to be conversant like a real South African. The variety of files produced in this way is frequently a greater challenge for the police to notice authenticity as they are produced by the right workplaces with respectable stamps (Sigamoney, 2016).

Hungwe (2013) and Galvin (2015) mentioned that due to the fact that the method involved a chain of corrupt officers to produce a lasting ‘pretend’ document, the process was once regularly costly, involving large amounts of money. Although the exercise of falsified identification is common, the South African authorities are now conscious of this illegal practice and embarked on a drive to arrest any fake identification holders, making this practice less popular among migrants for fear of arrest and immediate deportation (Hungwe, 2013. pp. 59-60). Crime and marriage are also approaches the migrants use to survive.

2.7.2 Protective resources

Migrants use protective resources to cope with the risks and challenges of living in South Africa. Furthermore, self-regulation, hope, optimism, and autonomy are some of the elements that help the migrants. Firstly, self-regulation is displayed in the capacity of the migrants to manage them and not to retaliate to insults from South African citizens (Chigeza & Roos, 2011). For instance, even though some neighbourhood people referred to them by names such as ‘makwerekwere’, which means skilled foreigners, or stated horrific matters about them, they no longer retaliated. They remained centred on their purpose of finding work so that they could provide for their families (Frounfelker, Tahir, Abdirahman, & Betancourt (2019).

The migrants for this reason alter their behaviour by developing the capability of ignoring the temptation to interact in fights and alternatively established their goals. The hardships in their international beginnings assist the migrants to withstand all kinds of provocation. Basically what force them from home are economic crises. Self-regulation is an essential asset that helps unlawful migrants to adapt positively to provocative situations. They follow self-regulatory advantage by focusing on their future and long-term goals. Self-regulation helps migrants to steer away from distractions that aim to divert them from the mission at hand, which is to earn money for their families (Ommundsen, Haugen, & Lund, 2005).

Any deviation from this task would result in that they, or additionally their households back home, would bear the consequences. The unlawful migrants in this situation believed that if they did not manipulate their anger, they would lose sight of their reasons for migrating to South Africa. Self-regulation enabled the contributors to manipulate their anger and consequently promoted their ability to cope. This finding is supported in the literature (Narayanan, 2015; Ommundsen et al., 2005).

2.7.3 Hope and optimism for a better future for the family

Hope in this experience refers to the migrants' sturdy belief in the future. Most of the contributors believed they would accumulate wealth and prosperity, not only for themselves, but also for their households in their countries of origin, and that they would return home with the fruits of their efforts in South Africa (Kofman, 2004; Frounfelker et al., 2019).

2.7.4 Being hopeful for the migrants meant searching beforehand for a better future

Hope and optimism about accomplishing future desires help illegal migrants to keep their enthusiasm and focal point on what makes existence well worth living (Sheldon & King, 2001). Seligman and Csikszentmihalyi (2000) recommend that hope and the ability to be optimistic about the future help human beings to adapt positively to hard circumstances.

2.7.5 The autonomy to assist the family

In this study, autonomy means being unbiased and self-reliant. Autonomy is considered as a dimension of well-being that increases independence (Nelson & Prilleltensky, 2005). In the current study, the participants' striving for autonomy is expressed as a force to be unbiased and to keep their dignity and pleasure, regardless of their unlawful status. Cicchetti, Rogosch, Lynch, and Holt (1993) affirm that autonomy improves vanity and helps human beings adapt positively to hard situations.

2.7.6 Social networks

At present, social and familiar networks serve a significant purpose for Zimbabweans and this motivates them to migrate to South Africa. Although transferring on a character basis, Zimbabweans tend to make use of loved ones and friends in accepting one another, most often Johannesburg (Chigeza & Roos, 2011; Crush et al., 2017). For Zimbabweans, social

networks not only influence the choice to migrate, but may additionally facilitate housing in inner-city Johannesburg, while also making it less difficult to get admission to casual jobs. Due to the large number of Zimbabweans without any prison documentation, social networks additionally play a vital role in informing newly arrived migrants about stipulations on the ground. This, in turn, lowers the danger of being arrested, detained and deported. In other words, migrant societies function as a shape of local community connections and help in order to assist newly arrived migrants to get started (Kok et al., 2006). Networks differ in personality relying on ethnicity; while Somalis remember non-secular affiliations and institutions, Zimbabweans differ because they especially count on household or direct neighbours (Sigamoney, 2016).

The composition and characteristics of Zimbabwean social networks may also be a testimony to the history of Southern Africa, considering that post-colonial borders had been positioned between workers in South Africa and their loved ones were returned home. In other words, Zimbabweans have family members in South Africa based entirely on direct family connections and social ties due to the region's historic interdependence (Hungwe, 2013; Hungwe, 2014).

However, whilst Zimbabweans make use of family to facilitate migration, it can be argued that networks create a diploma of restraint (Hungwe, 2013; Hungwe, 2014). A principal project can be identified in the informality, as these networks mainly provide entry to the casual job sector, which might also perpetuate financial and person insecurity. Nevertheless, networks are essential facilitators and supporters of migration and can be viewed as an alternative for the lack of governmental assistance (Hungwe, 2014).

It is evident that migrants with friends or family in Johannesburg have a significantly higher success rate finding jobs and housing. The factor of social capital can actually be viewed as a basis for getting a start in the City of Johannesburg, although it has to be noted that migrant networks might also not directly consolidate social barriers. This can be seen in a channelling function, as networks introduce migrants to one specific place, whilst simultaneously limiting the probabilities of this precise location. In other words, migrant networks restrain the range of possibilities as much as they boost these (Kok et al., 2006). This becomes empirically evident, on account that a majority of Zimbabweans show up to get entry to housing, money and prison recommendation through social connections (Dzingirai et al., 2014).

However, the jobs obtained by Zimbabweans are primarily found within the casual job market, which testifies to the socially stratifying skills of migrant networks. Thus, social safety enabled by using migrant networks cannot be seen as completely positive, as they seize newly arrived Zimbabweans in the same socially low-level positions as the ones before them (Bloch, 2010). Nevertheless, to be granted the opportunity to accumulate earnings, livelihoods and the chance to remit financial savings for the ones left back in Zimbabwe is no longer a small step forward with regard to Zimbabweans fleeing severe destitution (Galvin, 2015).

Although neither the monetary nor the developmental issue of remittances is inside our analytical focus, it inevitably has an impact on migration flows from Zimbabwe to South Africa. We find it noteworthy that Dzingirai et al. (2014) observed some far greater investments of cash from remittance into social circles as an alternative to material welfare. One rationalisation can be observed in the aspiration of increasing household recognition as well as social connections in the neighbourhood. Thus, in this case, remittances can be considered much less of a developmental factor, but alternatively as an element that attracts more Zimbabweans to South Africa (Dzingirai et al. 2014). In other words, in Zimbabwean communities it can be observed as a lot of status to have family in South Africa, hence developing further stimulus to migrate by way of representing a socially perfect scenario.

Migrants describe the situation themselves as “the burden of ubuntu”, which obliges them to provide for the spouse and children and others in need. As we have proven above, most Zimbabweans who migrate have some form of social connection to South Africa (Ramoroka, 2014). We therefore see Zimbabwean migrants cutting monetary and social ties with their homes and relatives when their own financial resources are insufficient (Serumaga-Zake, 2017).

Contrary to the usual public depiction of Zimbabweans as a burden for society, one may argue that it is not until such situations develop that migrants lose their real potential to contribute to society. These dynamics underscore the social and economic significance of migrant networks (Serumaga-Zake, 2017). Even though the facilitating features of migrant networks, such as the right of entry to housing and jobs opportunities, are beneficial for

getting migrants settled in an unfamiliar environment, the resources and possibilities of these networks are subsequently limited (Serumaga-Zake, 2017).

At present, social and acquainted networks serve a tremendous position for Zimbabweans and this motivates them to migrate to South Africa. Although moving on a personal choice, Zimbabweans tend to make use of partners and children and friends in receiving areas, most often Johannesburg (Chigeza, 2012; Crush et al., 2017). For Zimbabweans, social networks no longer only have an impact on the preference to migrate, but may also facilitate housing in inner-city Johannesburg, while imparting an easier right of entry to informal jobs. Due to the large number of Zimbabweans without any criminal documentation, social networks additionally play an essential feature in informing the newly arrived about conditions on the ground. This, in turn, lowers the chance of being arrested, detained and deported. In other words, migrant societies act as a form of neighbourhood connection in order to help newly arrived migrants to get started (Kok et al., 2006).

2.7.7 The role of religion

Religion may play a role in specific degrees of migrants' individual and collective life:

- Religion can constitute a very personal difficulty regarding the religious existence of an individual.
- It may also instigate community building, or might also even turn out to be the simple justification for community life.
- At the national level, faith can additionally be seen as an instrument for political and social cohesion, although on the contrary some states elect to depart absolutely from spiritual troubles in the non-public sphere (Jackson & Passarelli, 2008). Religion influences not only individuals, but also possibly neighbourhood existence and the interior brotherly love (Muruthi, Young, Chou, Janes, & Ibrahim 2020).

Religion affects a range of aspects of character, such as the development of private identification and the daily components of dwelling as a migrant in a European state.

2.7.7.1 *Religion and personal identity*

For many people, religion is a component of their personal identity. Their religion is the foundation for their cost system, which additionally shapes their day-by-day life. The

teachings, traditions and habits of a faith affect those who accept as true within it, shaping their behaviour, their way of drawing close situations and the way they relate to one another and to others. When religion is an essential part of an individual's identity, even if such a character migrates to any other, they will elevate these factors of belief with them (Ennis, 2011; Sigamoney, 2018).

Religion may additionally end up a vital part of the identity of a migrant, even if they had rather little pastime in spiritual matters until leaving their home country (Ennis, 2011). In new situations, such as those incurred through the process of migration, having left behind household and social links, individuals may also join non-secular communities with greater eagerness, not least due to the fact that they may additionally sense that they want to protect their identities (Sadouni, 2009). Whether faith serves as a superb or poor thing in the personal method of integration relies on how this faith, and faith in general, is perceived and lived in the host country. In some cases, religion can serve as a separating force, whilst in others it creates chances for an experience of belonging (Settler, 2017).

Religion may, moreover, end up as an instrument and opportunity for migrants to boost a transnational identification or one that crosses borders from the host society to the destination society (Ennis, 2011; Settler, 2017). In other words, the migrants may additionally outline for themselves a new identification comprising aspects from each society. Religion might also assist to add plausibility and relevance to this process, for instance, in intertwining individual biographies with religious narratives. Religion and culture of both the host and home country have very direct interaction. At the same time, it is necessary to distinguish between lifestyle and recognising that religion is not in simple terms a section of lifestyle; however, it informs, shapes and challenges it as well (Sigamoney, 2018).

The everyday conflict between first and second generations in migrant communities is frequently centred on the various degrees of intensity in religious practice, which every now and then differ throughout generations (Ennis, 2011, Sigamoney, 2018). The question of equal rights for men and women may also create necessary conditions where these rights result in conflict with interpretations of spiritual principles. The degree of spiritual observance in migrant communities can have a very good or a bad effect on the integration process. In the first phase of integration, observance may provide the migrant with a feeling of home and belonging that instils an experience of protection and mutual support. However,

if over the longer term these communities grow to be closed or marginalised by using the host society, growing a ghetto-like situation, this improvement could grow to be counterproductive for the integration process (Settler, 2017; Sigamoney, 2016).

On the other hand, if such a community is an open or even a combined community with migrant and host members, where a frequent trust is the binding link, this situation can also serve as a bridge between these communities and allow for a smoother integration process.

Finally, the non-secular community may additionally play an essential function in directing migration movements. They might also be conscious that in a secure metropole there is a neighbourhood that professes the same creed, where it will be simpler to experience feelings of being at home and to receive support (Sigamoney, 2018). In this way, religion might also come to be a pull aspect for migration, as has already been the case with Christians from the Middle East and Africa.

The religious needs, sturdy convictions and values these individuals bring with them can also foster conflicts with the policies and the way of existence in the host country. Social cohesion may additionally be put at risk. This scenario becomes even more vital when spiritual establishments from the country of origin continue to affect the existence of migrant communities in the country of immigration (Al-Sharmani, 2010).

As mentioned earlier, faith can be necessary for all parts of everyday lifestyles (Chigeza, 2012).

For the reasons above – that religion plays a central role in the daily lives of migrants, in the development of communities and in defining how the state must respond to new migration – it is feasible that religious corporations such as churches can have a tremendous influence on migrant integration (Sigamoney, 2018; Thomas, 2006). However, is this something with which they ought to feel compelled to get involved? Churches are belief communities and as such have a spiritual mandate, which compels them to act. More practically, many migrants are or have grown to be Christians.

2.8 FACILITATING INTEGRATION THROUGH MOBILE TELEPHONES

Mobile technology has grown to be the pathway for migrants worldwide. Additionally, the concurrent growth of the broadband net and smartphones in Zimbabwe is changing how individuals in scattered households are in contact with cherished ones globally and at home (Suk, 2017), with Facebook and WhatsApp the societal interacting programs. These networks permit multilateral conversations to unroll in real time (Marlowe, 2019).

Mobile telephones are a very important object for migrants settling into a society, permitting them to access a large range of essential data and services, such as housing, employment or training opportunities, neighbourhood health and transport, schools and childcare, cultural or spiritual occasions (especially inside their own diaspora community) (Gelb & Krishnan, 2018). Phones additionally allow migrants to engage with the authorities processing their asylum or residency claims and are a private protection mechanism for agencies such as female home workers. The technology is more and more important to overcoming often overwhelming language barriers: language getting to know and translation apps are increasingly used both by migrants themselves and by NGOs which provide migrant help services in many countries (Marlowe, 2019). This underlines that mobile telephones are not the answer to all migrants' challenges; although they limit difficulties of accessing records and save time and money, migrants nevertheless need to analyse the language in their host country, discover a job, secure and pay for housing, and register children with faculties and fitness offerings (Gelb & Krishnan, 2018).

Social media are the most frequent software programs used by migrants and have fundamentally changed their relationships, permitting them to keep links with households and communities 'back home' and integrating into diaspora and local communities in the destination country (Oiarzabal & Reips, 2012). There are, however, downsides; emotional 'support' can additionally be a means of controlling behaviour or increasing monetary needs, either to or from the migrant, and this is likely to influence females increasingly negatively (Marlowe, 2019). Some argue that continuing robust origin-country links may also be regarded as an impediment to migrants' integration into their new countries due to the fact of 'bridge burning' assists integration. However, it looks quite viable for migrants to simultaneously have sturdy ties with their home nations and be well-integrated into host international locations (Marlowe, 2019). 'Live', dynamic hyperlinks between migrants and

households and communities at home can also have benefits for those communities, in the shape of ‘social remittances’ (Oiarzabal & Reips, 2012).

2.9 CONCLUSION

In this chapter the literature was discussed in detail. Numerous facts and figures were highlighted. The scholarship was scrutinised and referenced according to the content and information regarding the Zimbabwean migrants socio-economic and emotional challenges were underlined, including the coping and resilient strategies to build protective resources.

CHAPTER 3: THEORETICAL FRAMEWORK

A man is but a product of his thoughts. What he thinks, he becomes.

Mahatma Gandhi

3.1 THE PSYCHOLOGICAL THEORY UNDERPINNING THE STUDY

3.1.1 Introduction

This research embarked on a social constructionism perspective which suggests that realism is socially built (Lincoln et al., 2011). This pointed out that there is a social foundation for what is viewed to be reality (Lincoln et al., 2011). In social constructionism, individuals are trying to comprehend the world in which they reside and occupy. Individual meaning is found of others' occurrence. These meanings are numerous and multiple, directing the researcher to look for the complex views (Creswell & Creswell, 2013). The description is applicable to the purpose of the contemporary inquiry, to discover, to explore the narratives of coping with socio-economic and emotional difficulties of a group of Zimbabwean migrants in Johannesburg, South Africa. Ontology, epistemology, modernism and postmodernism are discussed.

3.1.2 Ontological position

The concept of reality is called ontology, while the view of how we acquire knowledge is known as epistemology. Ontology is the initial stage which directed us to our own theoretical framework. When one examines ontology, they understand what it means when something is said to be existing. If otologists work on what is meant when something is said to be existing, then an epistemologist works on what is meant by saying something is known (Mack, 2010).

The ontology or description of realism sustaining the social constructivism viewpoint is established on the belief that multiple realities are created around the lived happenings (Guba & Lincoln, 1994). Lincoln et al. (2011) enhanced that reality is formed inter-subjectively within an individual's relations with persons in the society. Guba and Lincoln (1994) support that epistemology conveys the subject in the nature of the relationship between the knower and what can be known.

3.1.3 Epistemological position

Guba and Lincoln (2005) state that every research conductor owns a paradigm that directs the study, a perspective of the process of knowledge production consisting of the main compounds of epistemology (nature of knowledge), ontology (nature of existence), methodology (the most proper ways to construct knowledge), and axiology (the role of values in knowledge formation). Epistemological theories are related to how knowledge can be formed, gained and communicated (Scotland, 2012). Meta-theoretical assumptions on epistemology imply that objective reality occurs beyond the human mind according to positivism, while knowledge of the world is purposely formed through an individual's experiences according to interpretivists. The assumptions of epistemology direct our preferences as to our choice of topics, research questions, underlying theories, methodology, analyses, and conclusions (Hesse-Biber & Leavy, 2011; Pascale, 2010).

The epistemology of the opinions of the Zimbabwean migrants appreciates acquaintance as designed in interaction including the researcher and participants (Guba & Lincoln, 1994).

3.1.4 Modernism

- The Newtonian or Modernistic viewpoint on human behaviour (which has its origins in the western, scientific custom) leans on the possibilities listed below. These suppositions all link differently but will be mentioned individually (Becvar & Becvar, 2006).
- Reality is measureable, that can be objectively determined by using scientific means. Reality is presumed to be objective of the researcher's opinion.
- A linear cause and effect is expected, which entails that any is setback solvable; the researcher must completely discover the reply to answer the query 'Why?'
- The globe is recognised as consisting of objects and themes which can be decreased to their smallest feasible components in an effort to determine goal and absolute truths about reality.
- The sphere is appreciated to be deterministic and to function according to law-like values (the detection of which is expected to reveal complete truths around reality) (Becvar & Becvar, 2006).

3.1.5 Postmodernism

Postmodernism is an extensive phase used for a number of distinctive approaches which challenge the reason of directedness, efficiency and rationality of modernism (Terre Blanche & Durrheim, 2002). Dykeman (2016) states that postmodernism began as a substitution to the inquiry between theoreticians and learners in view that the certainty, the methods and practices of modernism had been doubted as not totally to offer a reason for all human activities (Dykeman, 2016).

Postmodernism challenges the modernist concept that there is objective understanding and absolute truth; rather, they identify the opportunity of a couple of perspectives. The postmodernist assents that there are multiple truths which are shaped inside the framework of a person's societal and history and the person's happenings. According to Doan (1997, p. 129), postmodernism arose after it grew to be apparent that there had been different memories about the world as huge and that there was once now not absolutely "one true account", which functionality we "live greater in multiverse".

Berger and Luckman (1966, p.35), as noted in Terre Blanche and Durrheim (2002, p. 135), mentions "between many realities, there is one that affords itself as the fact equal excellence, this is the truth of daily life as it appears as an area of reason in the back of which there is a backdrop of obscurity". It appears that there is no single, actual story or reality; as a substitute we share the information we have with each different people, which capacity that our reality of day-to-day life is shared. Terre Blanche and Durrheim (2002, p. 85) allege that we live and create reality primarily based on our own "unique mixtures of heredity, experiences and perceptions". Each person's actuality is legitimate and consequently we ought to admit that we "live in a multi-verse of many equally valid observer-dependent realities".

Watts (1972, mentioned in Becvar & Becvar, 1996, p. 94) pronounces that due to the fact we suppose in terms of languages and images invented via others, our skilled feelings and non-public ideas are no longer in reality our own. Thus the language and photos we have of our world are given to us with the aid of society. Looking from the postmodern stance, the fundamental assumption is that humans have equally valid perceptions and there is no single 'correct' account of reality. A dialogue of two epistemologies within postmodernism, constructivism and social constructionism follows.

3.1.6 Social constructionism

A paradigm is described as a central way of practice and thinking, which courses the nature of the research along the elements of ontology, epistemology and methodological assumptions (Guba & Lincoln, 1994). Hruby (2001) outlines constructivism as a principle or a set of theories about how persons trend or construct knowledge, rather than get hold of it ready-made, or as a psychological description of knowledge. Therefore, this study adopted a social constructionism stance which conceives that fact is socially built (Lincoln et al., 2011). This implies that there is a social basis for what we take to be truth (Lincoln et al., 2011). In social construction, individuals are seeking for insight of the world in which they reside and labour. They search a particular meaning of others' encounters; these meanings are mixed and numerous, allowing the researcher to understand the intricacy of interpretations (Green, 2015).

On the other hand, social constructionism is described as a sociological account of familiarity, and manages with knowledge and formation, between participants in social relationships and context. Young and Collin (2004) point out how constructivism is now firmly linked in the discipline of psychology. The authors (Young & Collin, 2004), however, postulate that it is taking time to agree upon definitions and application between the two theoretical perspectives. Raskin (2002) states that there are so many varieties of constructivist psychology that even the specialists appear to have been confounded. Terms like 'constructivism' and 'constructionism' are employed so idiosyncratically and inconsistently that at instances they defy definition. This is no longer due to the fact constructivism and social constructionism cannot be amazing from every other. Constructivism focuses on the meaning making and developing of the social and the psychological worlds through individual, cognitive processes, while social constructionism emphasises that the social and psychological worlds are made real (constructed) via social approaches and interactions. Freedman and Combs (1996) differentiate between the two views by means of indicating that the cross from constructivism to social constructionism is from an 'experiential' to a 'social' epistemology. In other words, there is a shift from focusing on how a person constructs a perfect focus on how people have interaction with one another to construct, modify and keep what their society holds to be true, real and meaningful.

3.1.7 Foundation of social constructionism

Social constructionism began as an attempt to come to terms with the nature of reality (Fielding, 2009). Social constructionism is basically an anti-realist, relativist perspective. The influence of social constructionism is a current issue within grounded theory, and the understanding of its main concepts is important in considering its influence on the methodology (Andrews, 2012). Additionally, the terms construction and social constructionism tend to be used interchangeably and integrated under the typical term ‘construction’, mainly by (Charmaz, 2006). Construction implies that each individual mentally constructs the world of experience through cognitive processes while social constructionism has a social rather than an individual focus (Young & Collin, 2004).

Berger and Luckmann (1991) emphasise the nature and construction of knowledge: how it transpires and how it relates to the significance for the society. They view knowledge as created by the relationships of individuals within society which is central to constructionism (Aranda, 2006). For Berger and Luckmann (1991), the division of labour, the emergence of more complex forms of knowledge and what they term economic surplus give rise to expert knowledge, developed by people devoting themselves full-time to their subject. In turn, these experts lay claim to novel status and claim ultimate jurisdiction over that knowledge.

3.1.8 Theory of meaning – social constructionism

Social constructionism looks at human actions and interactions as experienced and constructed in a given context (Greene, 2003). The actors construct dimensions of the social world (emotional, linguistic, symbolic, interactive and political) and give them significance. Social constructions are influenced by the specific historical, geopolitical and cultural practices and discourses, and also the intentions of actors. Nightingale and Cromby (1999), focusing more on a process, state that structures of meaning, conventions, morals and discursive practices are socially reproduced and transformed (Liebenberg, 2008).

A researcher working within a constructionist approach achieves a model of constituted general experience with its conceptualisations “essentially derived from language, beliefs and social rules – the ‘world view’ – of the agent’s cultural community (Greene, 2003). A process of analysing people’s constructions is an interpretative task, as ‘the inquirer’s world view becomes part of the construction and representation of meaning in any particular context” and

“the inquirer’s bias, experience, expertise, and insight are all part of the meanings constructed and inscribed” (Greene, 2003, p. 986). Thus, the result of an inquiry is influenced by those who construct the meaning – a subject of a research and a researcher immersed in a society.

There are many significant people connected with the expansion of the theory of social constructionism. Corey (2005) asserts that attributes by Yang and Gergen (2012) put emphasis on the ways in which people make meaning in social relationships to the birth of social constructionism. Yang and Gergen (2012) state further that it is believed that Berger and Luckmann (1966) were the first to use the term “social constructionism” and that it signalled a shift in the emphasis in individual and family systems psychotherapy. Individuals are believed to be the masters of their own lives (Yang & Gergen, 2012).

According to Terre Blanche and Durrheim (1999), the origins of social constructionism may be traced back to, among others, Ferdinand de Saussure, a key figure in modern linguistics. Saussure introduced a fundamental distinction between language (the system of language) and parole (the use of language in actual situations).

Harland (1987, cited in Terre Blanche & Durrheim, 1999), states that “[i]n Saussure’s theory, language is constantly and secretly slipping into our minds a whole universe of assumptions that will never come to judgement”. Social constructionism may thus be regarded as an attempt to introduce an explicitly critical element into social science research, with constructionist researchers sometimes presenting positivist or interpretative research as playing into the hands of the political *status quo*.

The command of language and the recounting procedures are the motivation for accepting and assisting individuals to construct a preferred difference (Young & Collin, 2004). In social constructionism, solution focused and narrative viewpoints accept that there are multiple realities which are socially constructed through human communication (Corey, 2005). Furthermore, these approaches uphold that the person is a professional in their own life. The individual offers an acute position regarding information that is taken for granted, thus stimulating orthodox information that reveals people in their discernment of their domain, cautioning how the environment is (Berger & Luckmann, 1966)). Both language and the concepts used to understand an individual’s world are generally historically and culturally specific. Additionally, knowledge is like the socially constructed social processes of other

individuals (Green, 2015). Therefore, reality becomes significant in people's lived experiences. The perceptions of the people become subjective to the individuals, for they view the world according to their understanding of knowledge and language and the environment in which they live (Fielding, 2009).

In contrast, nuisances occur when individuals identify a problem which needs to be fixed. In terms of the postmodern view and postmodern thinking, language and the use of language in stories create meaning (Green, 2015). A constructionist researcher focuses on language, for example the language used by two different cultures and in terms of which the same words used may have different interpretations or meanings (Berger & Luckmann, 1966). However, constructionist research is not about language on its own but about interpreting the social worlds as a kind of language and as a system of meanings and practices that construct reality. Just as our everyday talk helps to create and maintain the world in which we live, so, too, do everyday actions or images. The social constructionists wish to flag the notion that representations of reality are structured like a language or a system of signs (Young & Collin, 2004). They construct a version of the world by providing a framework of systems through which they are able to understand objects and practices, as well as who they are and what they should do in relation to these systems (Fielding, 2009). The manner in which people engage with their world is thus structured by the way in which their world is constructed; their reactions and what they achieve is the reproduction of the ruling discourse of their time, while they re-enact established, relational patterns (Terre Blanche & Durrheim, 1999).

Social constructionism is congruent with the philosophy of multiculturalism. Multicultural clients often complain that they are required to align their lives and norms to the truths and reality of the dominant society of which they are a part (Corey, 2005). In terms of the social constructionist approach, clients are provided with a framework in terms of which to reflect on their thinking and to determine the impact that their stories have on what they do (Young & Collin, 2004). Individuals are encouraged to explore the way their realities are being constructed and the consequences that flow from such constructions. The framework for this approach comprises the individuals' own cultural values and worldviews in terms of which they may explore their own beliefs and provide their own reinterpretations of significant life events (Corey, 2005). Social constructionists believe it is important to view the communities and context in which people live as an indicator of their attitudes and the meanings they attribute to trauma. If a number of observers agree with one another about their observation,

then they have come to a co-construction of reality. In other words, when a group of people agrees on a set of rules or norms for their society, this may be termed a socially constructed reality (Berger & Luckman, 1966; Young & Collin, 2004).

Based on the social constructionist point of view of socially shared constructions and that these meanings need to be taken into account in psychology, it was the aim of this research study to locate the meaning in an understanding of how the narrations, ideas and attitudes of the participants had developed over time within their community and their social context.

3.1.9 Social constructionist understanding of recognition and self-definition

According to Gergen (1992, p. 22), all knowledge-claims concerning the subject's expression, means or definition of the self must be grounded in the institutional or social context of the discursive negotiations, that is, 'self-experience' as simply a social construction. According to Chiong (1998), recognition formation is no longer a result of a private, internal underlying process, but of culturally appropriated modes of discourse by using which people infuse their moves with rationality and warrant ability. Identity achievement, rather than being an individual achievement ascribes to interior tactics of which the person has no control, lies greater within a social locus of control, which is no longer constantly benign (Chiong, 1998).

Hence, failure to or challenge in achieving a cohesive identity does no longer constitute a moral deficit or a lack of control over the process, however instead a failure to mesh with society's needs and rewards. Therefore, identity formation is a difficult challenge for all the migrants, especially in a pluralistic society the place nationality is a figuring out factor (Spickard, 1989). Drzewiecka and Wong (1999) state that in accordance to the constructionist view, the existence of the first-person self is reduced to a subject for social psychology. Specifically, the existential self is re-defined as a social description and an evaluation of its which means content desires no longer hinge on a find out about of the inner experience of the subject. Seeing that the content of the self is understood to be a social description, it has to comply with from this view that even those silent soliloquies or internal cognitive processes which are inwardly carried out via the individual actor ought nevertheless to be categorised as public-social discourse when decoded in phrases of their semantic meaning. This elucidates that the content material of an individual's expression can solely be built on

the institutionalised use of speech performances, this conveys the message that the first-person owns no self-reliant supply and strength for giving a special interpretation to their internalised experience of the self (Bukman, 2017).

Mojapelo-Batka (2008) asserts that the qualification to which a given account of the world or self is kept all through time is not established on the goal validity of the account, but on the events of social processes. This capacity that ‘objective knowledge’ is the end result of social procedures involving a coalition of subjective perspectives. The glue that holds objective expertise together is language, which serves to bind us socially.

3.1.10 Limitations of a social constructionist approach

Social constructionists deny to interaction in the exploration of the first-person reserved way in their explanation of the advancement of self (Drzewiecka & Wong, 1999). Furthermore, Social constructionists do value the significance of ‘change’ in an individual’s procedure of language development, but such acknowledgement seems to be empty, as no efforts have been undertaken to provide an explanation for how an individual adopts the language used. Subsequently, this mental oversight of social constructionist views discrepancies as a convincing model to record of how a conceptually unique psychological character can be produced from a group of homogeneous social actors.

As a result, the most common assessment of social constructionism is that it tends to collect human beings as little more than impressionable objects, without problems moulded by means of the massive, blind forces of their society and social clubs. Concurring with Drzewiecka and Wong (1999), the first-person ‘private experience of the self’ does not routinely result from a correct utilisation of words or language; thus the utilisation has to be composed with the aid of a non-public journey of the significance of the words which brings out their creativity. Social constructionists have advocated that our ‘social selves’ can be formulated within a public expression of ‘role identities’; however, they have unfortunate trouble of how individual social actors convert the significance of their personal survival (Mojapelo-Batka, 2008).

By affirming that the necessities for the formation of the self are interpersonally conferred as ‘social criteria’, this social constructionist view impedes the ‘absolute right’ of the first-

person to create a different, and previously unknown, set of 'conceptual criteria' for organising an self-reliant feel of the self (Drzewiecka & Wong, 1999). Moreover, It also weakens the moral foundation for assisting a first-person judgement of the norms for defining 'autonomy' and 'responsibility', as maintained by means of the subject's direct opinion of the ethical means of the situation. By insisting that the criteria for the 'construction of the self' be interpersonally negotiated as social criteria, social constructionism negates the meanings of all those expressive and bodily gestures which are proven and displayed with the aid of the first-person, even although these have been no longer registered via any onlookers.

This denial and negation of the 'truthful self' may want to be without problems manipulated by way of a totalitarian organisation (be it a religion, science, state, or family) to license its personal agenda on the means of social communications, and to deny an individual their right of self-expression and self-determination. Instead of developing the right for the individuals to transform their use of the frequent language to open up chances for growing 'new forms of life', social constructionism relativises that absolute right, thereby securing a public warranty of an unconscious repetition of 'social processes', justified in the identify of 'normative development' (Wong, 2006, p. 80). Wong (2006) concludes by way of indicating that if social constructionism hopes to contain the first-person into its analytical framework, new conceptual classes for modifying itself into a 'truth-oriented psychology' want to be created, by means of devising a new epistemological framework for enquiring into the 'inner experience' of the individual subject.

As a result, the most common criticism of social constructionism is that it tends to construct human beings as little more than malleable objects, easily moulded by the massive, blind forces of their society and social clubs. According to Drzewiecka and Wong (1999), the first-person 'private sense of the self' does not automatically result from a correct usage of words or language; the usage has to be accompanied by a personal experience of the meaning of the words which the subject uses for their self-expression. Social constructionists have suggested that our 'social selves' can be fabricated through a public show of 'role identities', but they have failed to address the issue of how individual social actors perceive the meaningfulness of their own existence (Mojapelo-Batka, 2008).

By stating that the criteria for the creation of the self are interpersonally negotiated as 'social criteria', this social constructionist view precludes the 'absolute right' of the first-person to

create a different, and hitherto unknown, set of ‘conceptual criteria’ for organising an autonomous sense of the self (Drzewiecka & Wong, 1999). It also undermines the moral basis for supporting a first-person judgement of the criteria for defining ‘autonomy’ and ‘responsibility’, as maintained by the subject’s direct perception of the moral meaning of the situation. By insisting that the criteria for the ‘construction of the self’ should be interpersonally negotiated as social criteria, social constructionism negates the meanings of all those expressive and bodily gestures which are shown and displayed by the first-person, even though these were not registered by any onlookers. This denial and negation of the ‘truthful self’ could be easily manipulated by a totalitarian institution (be it a religion, science, state, or family) to license its own agenda on the meaning of social communications, and to deny an individual their right of self-expression and self-determination. Instead of creating the right for the individuals to transform their use of the common language to open up possibilities for creating ‘new forms of life’, social constructionism relativises that absolute right, thereby securing a public guarantee of an unconscious repetition of ‘social processes’, justified in the name of ‘normative development’ (Wong, 2006, p. 80). Wong (2006) concludes by indicating that if social constructionism hopes to incorporate the first-person into its analytical framework, new conceptual categories for transforming itself into a ‘truth-oriented psychology’ need to be created, by devising a new epistemological framework for enquiring into the ‘inner experience’ of the individual subject.

3.1.11 Significance of constructivism

Constructivism is a perspective that arose in developmental and cognitive psychology, and its central figures, including Bruner (1990), Hein (2001), Piaget and Inhelder (1969), and Vygotsky (1978), on constructivism propose that a person’s mental constructs of the world of journey are within the cognitive processes. It changes from the scientific orthodoxy of common-sense positivism in its competition that the world can’t be recognised directly, but as a substitute with the aid of the construction imposed on it by using the mind. However, it is usually regarded to share positivism’s dedication to a dualist epistemology and ontology. It therefore represents an epistemological viewpoint concerned with how we are aware and, through implication, how we improve meaning. These processes are inner to the individual, integrating information (or meaning) into pre-existing schemas (assimilations) or altering the schemes to suit the environment (Piaget & Inhelder, 1969). Radical constructivists, like Von Glasertfert (1993), argue that the character idea constructs reality.

More moderate constructivists, like Piaget and Inhelder (1969), renowned that the person constructions take area within a systematic relationship to the exterior world. Finally, social constructivists, such as Bruner (1990) and Vygotsky (1978), recognise that influences on individual development are derived from and preceded through social relationships. Although this closing position has some similarity to that of social constructionist, it differs due to the fact of its dualist assumptions. However, these dualist assumptions are not central to scientists in other disciplines who take on constructivist's mantle (Bada & Olusegun, 2015). For example, Bruner (1990), by means of focusing on acts of meaning, tried to overcome the dualism of thinking and culture, and biology and bodily resource.

3.1.12 Constructivist ontology and epistemology

Constructivists agree with that the actuality to be studied consists of people's subjective experiences of the exterior world, which could be won by way of the usage of an interactional and interpretative approach, which goals to explain the subjective reasons and meanings that lie in the back of social movements (Terre Blanche & Durrheim, 1999). Kelly (1999) describes this strategy as an 'insider' or first-person perspective, which comprises empathic, context-bound research, and consists of less quintessential phenomenology. Kelly (1999) similarly defines this 'insider' or first-person point of view as a method that focuses on how the experience is lived or developed from the viewpoint of the difficulty of the person having the experience. This includes the find out about of text (in this instance textual content refers to the transcribed interviews of the narratives of coping with the challenges of socio-economic and emotional difficulties of the group of Zimbabwean migrants).

Since the principal centre of attention of this study is on understanding the meaning, perceptions and experiences of character Zimbabwean migrants, the constructivist ontology and epistemology would be more relevant in imparting the perception of the couple's subjective experiences of the truth of being in such relationship. According to Gergen (1985), focusing solely on 'understanding' of subjective experiences is limiting as it does no longer allow for a section of 'interpreting' grasp in its context. It has been stated that one of the important strengths of qualitative lookup is that, it is generative, in that it constructs new approaches of appreciation or new intelligibilities (Gergen, 1985). Understanding does now not go very far if it stops at summarising the way that people construct or recognise their own

realities, or focusing solely on the interior or subjective experience, and ignoring the interpretation of social processes that affect the character experience.

3.1.13 Constructivist view of identity and self-definition

Cox and Lyddon (1997), similarly to Kelly (1999) and Piaget and Inhelder (1969), are moderate constructivists, express the 'self' as a complex apparatus of a dynamic and interactive self-organising procedures directed nearer to self-organisation and order, fixed in social and symbolic context, looking to reap a constancy between ordering and disordering practices. Drzewiecka and Wong (1999) contend that the reality of the self is defined in a first-person encounter of the self. Berzonsky (1993) uses the term 'experience' to refer to a person's impressions, behavioural countenances and physiological emotional state, which are introduced by means of the first individual by using the use of language, gestures and any other processes of picturesque and symbolic demonstration which is a way of embedding. In addition Berzonsky (1993) reasons that it is reasonably not promising for all and diverse to obtain a word with the assistance of signifying to an 'inner object' which exclusively can observe? While reserved identity affects one's person's characteristics, social or collective identity issues the characteristics of one's group, which may additionally characterise one as an individual.

3.2 LIMITATIONS OF A CONSTRUCTIVIST APPROACH

Karagiorgi and Symeou, (2005), and Martin and Sugarman (1999), argue that the discontent of constructivism lies in its dependence 'an individual independent' course of cognitive construction to reveal how humankind can add to so extensively socially, to construe, influence and bring a mutually episodes collectively. This implies that constructivism employs a very individualistic methodology lacking character to the social interaction, context and dialogue that make self-reflection, important, constituting memoirs workable. Gergen (1985, p. 478) agrees that concentrating only on the subjective experiences as created by the individuals, or what he means to as the study of 'isolated minds', is illogical.

Additionally, it also ignores the social relatedness or how collectivises create meanings, often without a particular purpose to do so. Reid (2006) has the same opinion that socially constructed meanings are regularly taken at the cost through members of the community as facts, the reality, common sense, or even as inarguably foundational meanings. This can also

result in the internalisation of positive meanings or socially built discourses about a sure event, place or phenomenon.

3.3 THE CONTRAST BETWEEN CONSTRUCTIVISM AND SOCIAL CONSTRUCTIONISM

The distinction between the concepts of constructivism and social constructionist is no easy matter. Unfortunately, the terms have come to be carelessly used in unfamiliar fields of enquiry, such that their definitions have ended up distorted. Even within superficially social constructionist literature, obscurities and reservations flourish. There is a distinction made by way of many authors between convincing or intense social constructionism, and frail or weak constructionism (Andrews, 2012). Other experts of what is genuinely social constructionism, for example, the work of Gergen (1985) curiously call it constructivism (Raskin, 2002). Furthermore, Hruby (2001) expresses constructivism as a conception or a prepared set of theories about how individuals' tend or collect knowledge, as an alternative instead of tailor-made, or as a psychological explanation of knowledge. Social constructionism, on the other hand, is defined as a sociological description of information, and contracts with knowledge formation independently between individuals in social relationships and context. Young and Collin (2004) specify how constructivism is now firmly related in the field of psychology. Brown (2002) reveals how the knowledge that was previously considered "constructivist" in Brown and Brooks (1996) is re-named "social constructionist". Raskin (2002) states that there are numerous kinds of constructivist psychology that even the specialists seem to have been perplexed. Terms like "constructivism" and "constructionism" are used so idiosyncratically and conflictingly that at occasions they defy the definition. This is now not due to the fact constructivism and social constructionism cannot be distinct from every other. Constructivism focuses on the creation and increasing the social and the psychological worlds through individual, cognitive processes, despite the fact social constructionism highlights that the social and psychological domains are made real (constructed) within social tactics and communications. Freedman and Combs (1996) distinguish between the two views by utilising that the symbol comes from constructivism to social constructionism is from an "experiential" to a "social" epistemology. In other words, there is a change from concentrating on how a character creates a model of truth from their experience to centring how human beings interact with another construct, and adjust and keep what society holds to be true, real and meaningful. The simple distinctions supplied above, however, mask the

range and heterogeneity each inside and between constructivism and social constructionism due, in part, to differing epistemologies (that is, the nature of the relationship between the researcher/knower and what can be known) and ontologies (that is, the nature of fact that is to be studied), which serve to weaken the distinction.

3.4 CONCLUSION

The current research inquiry was co-constructed by the researcher and the participants; as such the researcher and the participants were in interview dialogue while constructing mutual understanding of the phenomenon of perceptions of the Zimbabwean migrant (Lincoln et al., 2011). The research was co-constructed by the researcher and the participants; as such the researcher and the participants were in a dialogue while forming a common thought of the phenomenon of awareness s of the Zimbabwean migrants (Lincoln et al., 2011).

The current study emphasises the social constructionist viewpoint which postulated a stand for initiating knowledge socially, understanding many subjective happenings of participants (Creswell & Creswell, 2013), further generating knowledge that is co-constructed by the researcher and participants (Lincoln et al., 2011).

Creswell and Creswell (2013) support that the research ontology and epistemology influence the choice of the study approach. The relationship between the philosophy of social constructionist and the case study approach is supported by Järvensivu and Törnroos (2010) in stating that the case study approach can be placed on a continuum of multiple views consisting of differing ontological, epistemological, and methodological premises.

In summary, the current study focused by the social constructionist standpoint which stipulated a platform for creating knowledge socially, understanding multiple subjective experiences of participants (Creswell & Creswell, 2013), and creating knowledge that is co-constructed by the researcher and participants (Lincoln et al., 2011).

CHAPTER 4: RESEARCH METHODOLOGY

Safeguarding the rights of others is the most noble and beautiful end of a human being

Khalil Gibran

4.1 INTRODUCTION

This chapter outlines the research methodology which was used to be commissioned to enhance this study. I commenced by means of elaborating upon the key features of a qualitative research framework, qualitative research perspective and qualitative case study approach. I similarly described the study site, strategies of data collection and data analysis. Thereafter I mentioned how measures of trustworthiness and ethical consideration have been implemented during the process.

4.2 RESEARCH PARADIGM

The word paradigm refers to the researcher's interconnection between his epistemology, ontology and methodological beliefs (Denzin & Lincoln, 1998). This implies that the researcher's beliefs and perceptions will be reflected through the research and the study methods. Wahyuni (2012) describes a paradigm as follows: "(the) metaphysical, theoretical, conceptual and instrumental convictions of the unique scientist and those of the group, which, in the scientist's discipline, has sanctioned the paradigm as the approved technique of explaining the phenomenon in the field of study". Ontology refers to the nature of "reality" or phenomena under observation. The nature of this "reality" is considered dynamic, which can be formed and reshaped relying on the nature of the context and ecology of the ideas of the problematic system. The processes and steps followed as part of the research method refer to the methodology (Neuman, 2014).

In addition, Creswell (2014) asserts the significance of differentiating between methodology, which has to do with the tools and methods of research, ontology, which is about our assumptions about how the world is made up and the nature of things, and epistemology, which has to do with our beliefs about how one may discover information about the world. He notes that the epistemological and ontological positions the researcher holds have to have

some bearing on the techniques that one selects for the research. Moyo (2017) concurs, that the ability to recognise the relationship between the epistemological foundation of research and the techniques engaged in conducting it is fundamental in order for the study to be truly meaningful.

4.3 THE ONTOLOGICAL POSITION ADOPTED

The ontology or nature of reality supporting the social constructionist perspective is centred on the supposition that many realities are built passing through our lived experiences (Guba & Lincoln, 1994). Lincoln et al. (2011) claim that reality is developed intersubjective within an individual's associations with other individuals of the society. Moyo (2017) maintains that epistemology articulates itself to the nature of the connection between the knower and what can be known.

4.4 EPISTEMOLOGICAL POSITION

The epistemology of the perception of the Zimbabwean migrants is familiar with expertise as created in communication embracing the researcher and participants (Moyo, 2017). Therefore, the present study inquiry co-constructed by the researcher and the participants; as such, the researcher and the participants have been in an interview while establishing mutual grasp of the phenomenon of perceptions of the Zimbabwean migrant (Moyo, 2017; Neuman, 2014).

In summary, the present study was fixated by means of the social construction stance, which furnished a platform for growing understanding socially, perception with more than one subjective experiences of participants and developing expertise that is co-constructed by means of the researcher and the contributors (Creswell & Creswell, 2013; Neuman, 2014). Creswell and Creswell (2013) help that the study of ontology and epistemology affect the preference of the study approach. The relationship between the philosophy of social constructionist and the case find out about method is supported by means of Järvensivu and Törnroos (2010) in stating that the case learn about approach can be placed on a continuum of with more than one views consisting of differing ontological, epistemological, and methodological premises. Furthermore, case studies take into account the multiple constructed, communities-bounded realities of studied instances (Järvensivu & Törnroos, 2010).

In the modern-day study, the case study method enabled the generation of rich descriptions of participants' views of the phenomenon of perceptions within a unique context (Yin, 2012).

4.5 MODERNISM

Modernism corresponds to the concept of 'enlightenment' in English. 'Modern', a word based on enlightenment, has been produced from Latin 'modo' and means that modernus separates past and present (Liu, & Liu, 1997). The word 'modern' is used as synonymous of the near future which has been furthered from the past (Richardson, 2002). This situation is the one which has been created from a radical change and has been applied to human and its natural environment. According to Yildirim (2009), modernism is living and being in a qualified, different and new world which does not belong to the past.

Modernism, as Richardson (2002) asserts, is a product of an idea where the individual will be able to orient everything as he requests and believes he can do everything by using his intelligence. Modernism includes a change, transition to fine and beautiful things, and also war. Modernism is formed of individuals who are living relationships basis for an intelligence world regularity formed of enlightened individuals and organisations of these individuals (Yildirim, 2009). So, according to Yildirim, (2009), the modernism concept states: "A situation in which a differentiation of progressing, economic and administrative rationalisation and social world opposite to traditional order in parallel with modern capitalist –industrial government and which has been started to be used in West with the Enlightenment in the eighth century (Yildirim, 2009). Self-confidence of the individuals increased with modernism but human beings preferring narcissism of the individualism have been burst out in their internality by the loneliness of urbanisation.

4.6 POSTMODERNISM

Postmodernism signifies a set of ideas, which can only be understood in relation to the previous length and thoughts of that time (Stobaugh, 2014). Postmodernism is characterised by a questioning of the thoughts and values related with a structure of modernism that believes in almost inevitable progress and innovation (Duignan, 2014). Furthermore, Green (2015) mentions that Postmodernism entails theories which embrace and aim to create

diversity, and it embraces uncertainty, flexibility and change. It is expressed in art, architecture, literature and even urban planning.

Similarly, Heidegger (2005) rejects the philosophical groundwork of the ideas of subjectivity and objectivity and asserts that similar grounding oppositions in good judgment in the end refer to one another, which ought to be embraced thru his idea of the Hermeneutic Circle. Heidegger (2005) stresses the historicity and cultural development of standards.

On the other hand, Foucault focussed on the approaches in which generic social and psychological constructs can foster cultural hegemony, violence and exclusion. Peters (2004), on the contrary, uses assumptions of universality, consensus, and generality and is widely known for his articulation of Postmodernism after the late Seventies and the analysis of the impact of postmodernity on the human condition. Peters (2004) estimates that epistemology had been a present day philosophies legitimised their truth-claims no longer on logical or empirical grounds, however as an alternative on the grounds of typical stories, or meta-narratives, about know-how and the world. He argued that in our postmodern condition, these meta-narratives no longer work to legitimise truth-claims. From some other continent, Rorty and Aryal (2006) rejected the subculture of philosophy in accordance to which knowledge entails correct illustration (a 'mirror of nature') of a world whose existence stays thoroughly independent of that representation.

It looks clear that a theme for the duration of with these thinkers is a tendency for scepticism of expertise that is objective and absolute, and as a substitute that ideas are considered as being social constructions.

4.7 SOCIAL CONSTRUCTIONISM

A paradigm is described as an overarching system of practice and thinking, which influences the nature of the study with the elements of ontology, epistemology and methodological norms (Radley, 1995). Therefore, this study adopted perspective which suggests that reality is socially constructed (Lincoln et al., 2011).

Social constructionism develops phenomena relating to social contexts, whereas social constructivism points to an individual formulating meaning of knowledge within a social

context. Andrews (2012) scripts that while constructivism recommends that each individual mentally constructs the world of experience through cognitive processes, social constructionism has a social to be more precise than an individual concentration and is absorbed in the process by which meanings are created, conferred, sustained and adapted. Gergen (1992) contends that social constructionism ascended as a challenge to scientism and has been manipulated by the post-modernist movement.

This infers that there is a social basis for what we take to be reality (Neuman, 2011). Therefore, in social construction, individuals seek interpretation of the world in which they live and work. They discover subjective meaning of others' experiences; these meanings are diverse and numerous, directing the researcher to look for the intricacy of views (Creswell & Creswell, 2013).

Liebrucks (2001) states, in line with this view that the mind in social constructionism is seen as a social construct, a person's beliefs, memories and thoughts are understood as socially constituted phenomena which are driven not by nature, but are rather a result of the active cooperation of people in relationships with their communities, societies and groups. It may then be understood that a person's verbal account is not viewed as the external expression of their internal cognitive processes, but rather as an expression of their relationships in a social, professional or religious context (Liebrucks, 2001).

Perspective knowledge is a process of symbolic interaction and exchange within the social group rather than in the minds of individuals. This means that the modernist and traditional views that tended to focus on the mind or individual have been replaced by the social constructionist world of inter-subjectivity and shared meaning making (Blustein, Schultheiss, & Flum, 2004).

4.8 JUSTIFICATION FOR A QUALITATIVE RESEARCH DESIGN

A qualitative case study method was used to explore the socioeconomic and emotional challenges of the Zimbabwean migrants residing in Johannesburg, South Africa. The researcher elaborated on the key features of a qualitative research outline, with a particular focal point on the purpose for a social constructionist paradigm, qualitative study graph and qualitative case study approach. Additionally, the researcher explained the research site,

methods of facts series and analysis. Thereafter the researcher reflected how measures of trustworthiness and ethical consideration have been carried out for the duration of the process. Qualitative study is the study of a phenomenon or a study subject in context; the phenomenon tends to be explorative in nature, as the researcher tends to research subjects that have no longer been widely investigated or need to be investigated from a one-of-a-kind attitude (Creswell & Creswell, 2013).

Merriam (2002) outlines four concepts which equally qualify this for a qualitative approach. One of the concepts is the emphasis on meaning and understanding; qualitative researchers are involved in how people interpret their subjective experiences, how they connect their worlds and what that they contribute to their experiences. Secondly, qualitative research acknowledges the researcher as the primary instrument for records collection and evaluation and places the accountability for being aware of biases and preconceptions on the researcher (Patton, 2002).

The concept of qualitative study entails a method of inductive (data-driven) and deductive (theory-driven) conceptualisation and analysis, considering the technique is extra probable to discover the multiple realities to be found in the data. In striving to derive that means from the interview data, the researcher presumed a deductive and inductive stance while coding the data and deriving themes from participants' interviews. Lastly, the findings of qualitative research are richly described. Towards this end, the researcher strived to supply a rich description of the phenomenon under enquiry (Neuman, 2011).

It can be contended that the use of qualitative methodologies is predicated upon social constructionism and the adherence to a social constructionist philosophy requires the use of qualitative study strategies (Denzin & Lincoln, 2011). The natural relationship between qualitative research methods, such as interviews and a social constructionist epistemology stands upon the acknowledgement that as researchers our role in the research method is as co-constructors of reality. Researchers convey to their worldviews complete with bias and prejudice; it is practicable to separate the 'me' from the research. Merriam (2002) asserts that the research process becomes one of co-construction in partnership with the individuals and a perception is formed of their reality.

From the position of knowledge, the methodology used the case study research method. Qualitative research methodologies are able to remove the level of detail often hidden through greater traditional, positivist methods. They provide the ability to search for a deeper understanding and discover the nuances of experiences not on hand through quantification. This methodology assists the researcher in widening the frame of questions by asking questions of human survival employed by social constructionists (Creswell, 2014; Neuman, 2011).

4.9 RATIONALE FOR CASE STUDY APPROACH

This study comprised a descriptive case study method (Yin, 2013). The study centred on the on the Zimbabwean migrants. Creswell and Creswell (2013) claim that a case study is a reasonable approach when the inquirer has without a doubt identified cases studies with boundaries and seeks to provide an in-depth understanding of the case. Descriptive case studies offer a rich and revealing perception into the social world of participants (Hollweck, 2015; Yin, 2014). A case study design is used to acquire an in-depth of knowledge of those involved (Merriam, 1998; Stake, 2005). Furthermore, the attention is in the procedure noticeably than the results, in context rather than specific variables, in detection rather than approval. It is an in depth description and analysis of a single unit or bounded system such as an individual, plan, event, group, intervention or community. Perceptions collected from case studies can directly impact policy, practice, and future research (Merriam, 1998; Stake, 2005).

4.10 QUALITATIVE RESEARCH DESIGN

The research design was a case study. It is qualitative. Semi- structured interviews were used to collect the data which was then analysed using thematic analysis (Patton, 2002). The qualitative approach emphasises individuality and attempts to understand individuals' subjective experiences (Punch, 2014). It seeks to explore phenomena of interest such as perception in context specific-settings (Creswell, 2014). The present study aimed to gain an insight into how individuals make sense of their worlds after moving from one country to another. A qualitative design was therefore deemed suitable as it is mainly concerned with how individuals interpret events and make sense of the world around them (Neuman, 2014).

4.11 SELECTION OF PARTICIPANTS

Participants were selected from Johannesburg, a city situated in the province of Gauteng in South Africa.

In addition, the researcher utilised a gatekeeper to gain participants from the city. Participants were selected from a group of Zimbabweans, namely academics, the informal sector, teachers, housekeepers, farmers and business persons.

4.11.1 Background of Johannesburg

Johannesburg is situated in the Gauteng province, South Africa. Edenvale is a neighbouring suburb adjacent to the eastern part of the town of Johannesburg. It lies about halfway between the OR Tambo International Airport and the Johannesburg city centre and is located 12 km by road from Sandton and about 9 km from the closest Gautrain station. Much of that has changed as it has been widely diversified by foreigners, mainly Zimbabweans, Zambians, Nigerians and Malawians. It also hosts a large population of Portuguese and Italian inhabitants (Chigeza & Roos, 2011).

4.11.2 Study population

The study population is particularly the Zimbabweans migrants. Males and females were interviewed. For the final study, the researcher interviewed six (6) Zimbabwean migrants. The age range was around 25 to 45 years old. The sample encompassed a university students, waitresses, academics, business owners, and workers. The migrants had to reside in Edenvale for at least five (5) years or more.

4.11.3 Sampling

4.11.3.1 Purposive sampling of participants

A sample is a sub-set of the population chosen to participate in a study. It defines the selected group of elements, particularly individuals, groups or enterprise (Patton, 2002). Purposive sampling is an approach acceptable for specific situations with an explicit purpose (Neuman, 2011).

Qualitative research trails a distinctive logic from quantitative research and uses non-probability samples for selecting a population to study (Patton, 2002). For this reason, the individual participants are chosen for a specific purpose for a particular quality which is chosen for the study. In like manner, purposive sampling has two main purposes: (i) to confirm that all the key features that are important to the topic of the study are included, and (ii) to make sure that within each key principle some variety is included so that the impact of the attribute s concerned can be studied. Therefore, individuals were selected to expound their narratives on the socioeconomic and emotional challenges during their relocation in the host country.

Creswell and Creswell (2013) and Neuman (2011) maintain that qualitative samples are generally small in size, as the aim of this form of study is not to estimate the prevalence of a phenomenon however to furnish an in-depth understanding of a topic, to boost explanations and to generate thoughts or theories. Three predominant reasons for this are discussed. Firstly, if the information is analysed accurately, there would be no need to rely on more information from additional field work. This is because a phenomenon needs only to appear as soon as to be part of the analytical map (Seidman, 2013). In the same manner a point of diminishing return is reached where expanding the sample size no longer provides new confirmation. Secondly, descriptions of the experiences about the new dispensation are not the concern of qualitative research (Punch, 2014; Trainor & Graue, 2013). Additionally, there is no requirement to validate that the sample is a satisfactory measure, or to establish statistically significant discriminatory variables. Thirdly, the data that qualitative studies generate are rich in detail (Neuman, 2011).

4.11.3.2 *Research instrument*

Semi-structured interviews are non-standardised and are frequently used in qualitative evaluation (Chenail, 2011; Patton, 2002). The researcher used a list of key themes, issues and questions to be covered. In this type of interview, the order of the questions may want to be changed relying on the path of the interview (Kvale, 2009). The researcher used many questions in the opening of the interview, which was unexpected; the researcher made notes and used a digital recorder to file the interviews (Punch, 2014; Trainor & Graue, 2013). The ability of this interview offers the choice to probe for views and opinions of the interviewee (Creswell & Creswell, 2013). The researcher regarded probing, as this supplied the

probability to discover new paths that were no longer envisaged. The interviews took approximately 90 minutes each (Chenail, 2011).

Chenail (2011), Kvale (2009), and Patton (2002) verify that semi-structured interviews allowed the researcher to explore, probe, and ask questions that would elucidate and illuminate that specific challenge and to construct a conversation about a unique challenge area, to word questions spontaneously, and to establish a conversational style, but with the focus on a unique subject that has been predetermined. Biographical important points of participants were used: Age, gender, nationality, marital status, religion, residence, vocation, number of years in Johannesburg, whether working or as a student, stage of schooling and type of work were cited in the biography.

4.12 DATA COLLECTION PROCEDURE

Customary, there are two different ways gathering information if one requires information about the lived understanding of a phenomenon from someone else. The first is the conventional eye-to-eye contact interview, and secondly, one can request for a written (or recorded) interpretation of the experience (Kvale, 2009). There is no prescriptive quality to a good interview.

4.13 DATA COLLECTION PROCESS

4.13.1 Data collection plan

The data collection process comprised the following:

Designing, formulating and developing an interview protocol, document analysis and observation;

- Ascertaining a contact with a gatekeeper;
- Debriefing the gatekeeper on the objective of the study asking consent to conduct interviews;
- Preparing a consent form for the participants;
- Presenting the ethical clearance letter to the gatekeeper;
- Supplying the consent forms through the gatekeeper;
- Face-to-face interviews with individual participants; and

- Assembling and analysing the results from interviews (Creswell, 2009; Punch, 2014; Trainor & Graue, 2013).

4.14 CASE STUDY

Yin (2009; 2014) and Stake (1995) describe the case study approach as an empirical inquiry that look at an existing phenomenon contained by its realistic context; when the boundaries between the phenomenon and context are not uniquely evident; and in which many sources of proof are consumed (Yin, 2014). Similarly the case study technique is one of the most meaningful and compliant of the research designs, and is principally appreciated in researching matters related to sustain and recognised systems. Equally important it includes various data-gathering methodologies, namely document analysis, surveys, participant or non-participant observation, and participatory or action research (Stake, 1995; 2006).

The information produced through this technique is mostly biographical and relates to reflective experiences in the individual's past, adding to significant comings which are presently taking place in the individual's everyday life (Yin, 2009). For this reason it offers a detailed and complete profile of the individual, including the unequivocal requirement which the researcher anticipates to interpret and explore. For this reason it also includes quantitative and qualitative data. Conversely, in this qualitative study the focus is on the lived experience of the participants. Likewise, individuals in case study research are generally chosen through information-oriented sampling, in contrast to random sampling, where individuals are selected centred on their particular case, conveying perceptions into the subject matter and for the interesting case they present.

The case study research is ideographic – there is attention on the individual case without reference to an assessment group. As a qualitative rather than quantitative investigation, case studies supply extraordinary testimonies of an experience as a substitute than the nomothetic, which seeks to endow more universal law-like statements, generally by emulating the common sense and methodology of the natural sciences (Hayes, 2000). Yin (2014) differentiates between 'intrinsic case studies' that are chosen simply because they are unique in their own right and without the need to essentially irradiate conventional problem or phenomenon (Yin, 2014).

The cases are chosen to provide the researcher an event to find out about the phenomenon of interest, such as understanding and how diverse people experience the phenomenon beneath investigation. Searle and Willis (2002) explain that the boundaries of case research consist of the obvious reality that the effects can no longer always be generalised to the wider population. Since they are set up on the analysis of qualitative (i.e. descriptive) data, a lot relies upon on the importance the psychologist rely on the information they have acquired. The findings may additionally also be challenging to replicate and there is a lot of scope for observer bias – it ought to be that the subjective opinions of the psychologist intrude on the assessment of what the data means. On the other hand, case studies provide unique qualitative data and possibilities to shed light on traits of human questioning and behaviour that would be wrong or unrealistic to study in other ways. Case studies yield in-depth facts that may create insight for research (Searle & Willis, 2002).

4.15 DATA ANALYSIS

4.15.1 Thematic Analysis

Thematic evaluation is a technique that identifies, analyse and report patterns inside data. It minimally organises and describes your information set in (rich) detail. However, it often goes further than this, and construes a range of aspects of the research topic. Braun and Clarke (2006) distinguish between content and thematic analysis by documenting whilst content material analysis gives a numerical description of aspects in a text, thematic evaluation focuses more on the qualitative aspects of the fabric being analysed. Equally important it provides evaluation of in context, “thus including the approval s of the subtlety and complexity of an accurate qualitative analysis” (Braun & Clarke, 2006, p. 57). Therefore, themes are the patterns throughout information sets, such as across case studies, which are important for the description of a phenomenon such as perceptions of the migrants.

Accordingly, the researcher looks for patterns in the information and divides up the statistics to yield increased clarity related to the themes. The issues are then analysed and the nuances of the routine issues are explored in depth. The themes emerge as the classes of analysis. The themes may be clustered to structure overriding themes, or sub-themes may also be recognised that aid the fundamental topics in the material. Braun and Clarke (2014) similarly point out semiotic analysis that takes it in addition by means of analysing the material in greater depth, for occasion by asking ‘what is no longer being stated here?’; ‘why?’, and ‘is

there any particular motive why not?'. Semiotic evaluation is the art of literary and social theorists, and represents the opposite of methodological function of positivism. Braun and Clarke (2006) notice that thematic content material analysis presents a flexible and useful research tool, which can doubtlessly grant a prosperous and detailed, but complex, account of data, as long as it is utilised in a theoretically and methodologically sound way. Braun and Clarke (2006) observe that in order for this to be the case, researchers need to make their (epistemological and other) assumptions clear, be distinct about what they are doing and why, and include the often-omitted 'how' they did their evaluation in their reports. Braun and Clarke (2006) stress the significance of identifying the researcher's active function that identifies themes or patterns in the material, selects which are of interest, and reviews them in the report. For Clarke and Braun (2013), it is necessary to well known that the researcher does now not make it appear as if the subject matters in basic terms emerged, however acknowledges that they actively pick out and highlight themes.

This is no longer a problem as long as the researcher recognises this process, and consequently is cognisant of how the theoretical framework and techniques suit what the researcher needs to know. Any theoretical framework includes with it a number of assumptions about the nature of the data, what they symbolise in phrases of the 'the world', 'reality', and so forth. A proper thematic analysis would make this precise. Braun and Clarke's (2006) seminal article guides the researcher to differentiate whether they would choose to offer a rich description of the data set, or as an alternative a precise account of one specific theme or group of themes. A difference in facts of analysis is observed by Braun and Clarke (2006), in an inductive as contrary to in a deductive-theoretical way. In this study the fondness is for an inductive thematic evaluation that is data alternatively than purely theory-driven, as feasible no longer trying to be allocate the themes too strongly into the researcher's preconceptions, considering that "data are no longer coded in an epistemological vacuum" (Braun & Clarke, 2006, p. 84).

Correspondingly, themes could be recognised at two levels: at a semantic or specific level, or at a latent or informational level. Once again, the inclination is for penetration of analysis and in this study to permit underlying concepts and assumptions on the latent level to appear, that may be advising the semantic content of the data. For instance, cultural expectations and conventions may not be explicitly stated.

4.15.1.1 *Phase description of the process*

1. Acquainting manually with the data: Recording data, reading and rereading the data, noting down preliminary ideas.
2. Creating preliminary codes: of the data in a systematic way across the entire data set, collating information applicable to every code.
3. Penetrating for themes: Organising codes into possible themes, collecting all data applicable to each probable theme.
4. Revising themes: Ensuring if the themes work relative to the coded extracts (Level 1) and the complete data set (Level 2), creating a thematic ‘map’ of the analysis.
5. Outlining and nominating themes: Continuing analysing to improve the aspects of each theme, and the overall narrative, generating clear descriptions and names for each theme.
6. Yielding the report: The final possibility for analysis. It is a recursive process with back and forth undertaking all through the phases.

A practical attempt to qualitative research is provided by means of Braun and Clarke (2006; 2012) in what they call ‘a step-by-step guide’ to doing thematic analysis. The following desk gives a correct summary:

Table 4.1: Step-by-step guide to thematic analysis repeat

Phase	Description of the process
Phase 1: Familiarising with data	(i) Transcribing the interview recorded, reading and re-reading interview transcripts and scrutinising the transcripts with the original audio-recordings for correctness. (ii) Look for patterns that were appearing within the data use of a reflexivity record.
Phase 2: Generating initial codes	(i) The coding progression included a continuing dissection and classification of text to form similes and extensive themes in the data. (ii) The coding attracts attributes of the data in a logical manner all through the data, categorising data relevant to each code.

Phase 3: Summarising data and identifying initial themes	<ul style="list-style-type: none"> (i) Distinctive codes into prospective themes, and gathering all the pertinent interview extracts within the known themes. (ii) A thematic map with a list of candidate themes.
Phase 4: Reviewing themes	<ul style="list-style-type: none"> (i) Read the assembled quotations for each temporary theme, focusing for a coherent pattern. (ii) Re-read the whole data set, giving thought to the themes that connect to the data from a wider range, to view the thematic map accurately reflecting the meanings which marked in the data
Phase 5: Defining and naming themes	<ul style="list-style-type: none"> (i) Tie on the theory and the literature whilst demarcating the essence of what each theme suggested. (ii) For each identified theme, a detailed written analysis as well as ascertaining the narrative which each theme expresses in relation to the research questions.
Phase 6: Confirming the findings	<ul style="list-style-type: none"> (i) Triangulation of sources was verified. (ii) Comparing and double-checking the reliability and contradiction of the current study's findings. (iii) Centred on the analysis and justification with the literature findings, interpretations conclusions were drawn. (iv) Recommendations were given.

Source: Braun & Clarke (2006; 2012)

4.16 TRUSTWORTHINESS

In evaluating the data collection tool of a study, the study should be effective to warrant the implementation of the validity and consistency measured important. Consistency means that the procedures of a study, in fact the data collection procedures, can be repeated to reach a comparable outcome. Furthermore, authenticity describes the depiction and demonstration of

a fair, honest and balanced account of social life or circumstances, shown from the vantage stance of an individual who occurs daily (Creswell & Creswell, 2013). Qualitative research should be reliable and attempt to create a connection between understandings, insights, and accounts relative to the social world, along with its actual reality and experiences (Neuman, 2011).

Credibility is established when the research participants identify the stated research findings as their actual, individual encounters (Patton, 2002). It signifies the reality and certainty of how the participants discern and experience the phenomenon under review (Anney, 2014; Krefting, 1991). Events that increase the prospect of credible findings include prolonged engagement, reflexivity, triangulation, peer, participant debriefing and member checks (Lincoln & Guba, 1985).

- Dependability and Confirmability

- Dependability denotes the consistency of the study over time and within researchers (Lincoln & Guba, 1985; Shenton, 2004). Confirmability points to determine a degree of neutrality or the extent to which the findings of the study are shaped by the participants and not the researcher's prejudice (Lincoln & Guba, 1985). Lincoln and Guba (1985) state that dependability and confirmability can be proven by affording to be clear of the account of the research process, in this manner permitting researchers in future to repeat the work. Lincoln and Guba (1985) recommend keeping an audit trail which keeps evidence of a systematic data collection and data analysis record to assist future researchers, an audit trail with a comprehensive set of data analysis documents was kept in a password-protected electronic file and is available upon request (Shenton, 2004). This study involved human participants, and as such certain ethical considerations were considered. These are discussed in the following section.
- Transferability: Lincoln and Guba (1985) express transferability as the extent to which features of a qualitative research study can be transferred to another comparable context or similar groups of people, while still maintaining the meanings and inferences from the concluded study. Furthermore, keeping the findings in context is an important principle of qualitative research (Patton, 1999). It is impossible to validate that the findings and conclusions are completely

appropriate to other situations and populations (Shenton, 2004). However, it is imperative to provide a thick description of the phenomenon under study to permit others to contrast the instances of the phenomenon to related study context (Shenton, 2004). Additionally, a case study design necessitates the researcher to provide a rich description of the study in a particular context (Yin, 2012). The researcher attempted to address the issue of transferability by providing dense, rich descriptions of the case study background and context, participants, method of data collection, analysis and findings in various chapters, so that the reader can assess the potential for relating the findings to narrated context (Clarke & Braun, 2013; Lincoln & Guba, 1985). Moreover, extracts from the interview transcripts were included into the findings to demonstrate how the researcher completed the reported findings, should another study be considered within the environment (Shenton, 2004).

4.17 ETHICAL CONSIDERATIONS

4.17.1 Prevention of harm

No harm, particularly emotional and physical harm, will be caused to participants (Strydom & Raath, 2005). There is no reason for any potential physical or emotional harm, but commitment had to be given to respect this important instruction during the research route. It is emphasised that no minors will be involved in the study. Freedom was given to the participants to withdraw from the study willingly (Milford, Wassenaar, & Slack, 2006).

4.17.2 Informed consent

To gain informed consent implies that all possible or significant information about the goal of the exploration of the procedures will be supervised during the research study. Information on the possible advantages, disadvantages and dangers to which the participants may be exposed, as well as the credibility of the researcher, will be available to prospective participants or their legal agents (Strydom & Raath, 2005). Also, participants will be aware that they would be able to withdraw from the study at any time. In the beginning of this study, a form specifying all the essential information as well as a letter of consent will be given to every probable participant; the gatekeeper would help should any questions arise.

4.17.3 Criteria for participants' selection and recruitment

The criteria for selecting participants will be Zimbabwean migrants residing in Johannesburg, South Africa.

4.17.4 Risks and precautions

The researcher will clarify all the possible risks for all measures that the participants would experience during the study and respond to questions like: "Were there risks involved in a participant taking part in this research?" Finishing the questionnaire should not cause more harm as emotional difficulties experienced by migrants should not be more sensitive than what they experience daily. Precautions will be taken with the use of personal information.

4.17.5 Benefits for participants

Possible direct benefits for the participants will be that they could be more aware of their experiences in counselling.

Indirect benefits for society at large or for the researchers/ institution: In this study, the possible benefits regarding the participant as well as the community were more significant than the possible risks.

4.17.6 Facilities

The questionnaires will be completed in the privacy of the participant's home. The researcher does not foresee any possible threats or emergencies to occur regarding the facilities.

4.17.7 Participant recruitment

Recruitment of human participants took place within a specified time frame/schedule and continued indefinitely. Furthermore, e-mails were sent to participants to identify information collected were correct. In addition, telephone calls were made confirming the participation in the study. Participation was voluntary, with minimal risk to the participants.

4.17.8 Setting of data-collection

For their own convenience and to eliminate any financial expenditure to participate in this research, all interviews will be conducted in the comfort of participants' own discretion, or in other appropriate places they prefer.

4.17.9 Incentives and/or remuneration of participants

4.17.9.1 *The announcement of the study results to participants*

Participants will be informed about the findings in an objective way, without too much information or impairing the principle of confidentiality. This creates a way of recognition and expression of gratitude to the participants (Strydom & Raath, 2005). The results of the study will be communicated via e-mail to the participants in the following way:

The research results of the current study will be made available online to all participants on the completion thereof. The researcher will be available for any follow-up questions or discussion of the results.

4.17.10 Privacy and Confidentiality

Privacy implies personal privacy, while confidentiality indicates the handling of information in a confidential manner (Strydom & Raath, 2005). During this research, the identity and privacy of participants were kept confidential and the information was handled as such.

The identity of the participants will not be disclosed in the documentation of the research. The personal information disclosed by participants will be treated anonymously and confidentially. Further, anonymity and privacy of the participants will be ensured by the use of pseudonyms. The data will be treated with respect and integrity. All questionnaires will be safeguarded by the researcher and supervisors.

4.17.11 Confidentiality

Confidentiality will ensure that appropriate measures would be implemented to prevent disclosure of information that might identify the participants, either during the research or afterwards.

4.17.12 Management, storage and destruction of data

The interviews will be audio-recorded with a digital recorder in order to ensure the accurate reproduction and processing of the data. Confidentiality will be achieved by storing the audio-recordings in a safe place where no one but the researcher and her promotors would have access to the recordings. The recordings will be destroyed after five (5) years. The completed questionnaires, if received by e-mail, will be printed and stored by the researcher in a locked cabinet and the study leaders would have access to the data.

4.17.13 Monitoring of research

The research proposal, ethical considerations, data collection and response will be constantly monitored by the study leader.

4.17.14 Justification of sample size

The sample size was determined by a purposive non-probability sample. Three (3) women and three (3) men experiencing socio-economic and emotional difficulties were interviewed. Subsequently there will no generalisability because the sample size is small. Furthermore, the research is qualitative; therefore the sample size is small.

Cultural appropriateness was maintained at all times while conducting individual interviews, (Trainor & Graue, 2013). Adequate information was provided to participants regarding the study by the Informed consent (Mertens & Ginsberg, 2009). The significance of maintaining confidentiality was highlighted by Trainor and Graue (2013), who stated that all participants have the right to privacy, anonymity and confidentiality. Therefore all information gathered from participants during the interview process stayed confidential. The maintenance of concealment involved that the names of participants and other significant identity characteristics of the organisation involved were considered personal and may not be disclosed (Kvale, 2009; Mertens & Ginsberg, 2009).

The recorded audio-tapes and interview transcripts will remain in my possession in a secured location for five (5) years for confidentiality to be maintained (Trainor & Graue, 2013). In the same manner the data and all materials gathered will be placed in a locked electronic cabinet and nobody other than the study supervisor and I will have entry to this information. After a period of five (5) years, the resources will be destroyed (Guba & Lincoln, 2005). Even

though there were no direct benefits from the study to the participants, the participants had the opportunity to communicate their migration experiences, including experiences in South Africa as their country of resettlement. The information gained would also be of benefit to other parties interested in the well-being of the Zimbabwean community (Shenton, 2004).

4.18 ANTICIPATED OUTCOMES

The Zimbabwean migrant community could benefit from counselling by non-profit organisations that are occupied in trauma counselling, such as the Family and Marriage Society of South Africa, which recommends various counselling, including trauma counselling.

Furthermore, non-governmental organisations (NGOs) help to incorporate grief and bereavement counselling for families in view of the many losses related to migration and particularly challenges connected to rape, killings and xenophobia.

The Victim Empowerment Programme is a service where the dignity and rights of victims are protected, and the victim is encouraged and not subjected to secondary discrimination by the incompetence of the criminal justice system. Therefore, migrants who face traumatic situations should be referred for such services (Mojapelo & Ngoepe, 2017).

Inadequacies of the migration policy in South Africa suggest that a policy is needed to safeguard the human rights of illegal migrants, providing them admission to basic health services and basic primary education, as recommended by the IOM. In addition, such a policy makes it easy for the migrants to be exploited by employers, South African citizens and those in authority. Possibly those illegal migrants who have been in the country for more than five (5) years in terms of adding value to the South African economy could be recognised by receiving legal documentation to grant them refugee status with permission to work in the country.

4.19 CONCLUSION

This study is exploring the socio-economic and emotional challenges of a group of Zimbabwean migrants in South Africa. The background, problem statement, rational,

significance, scope, research question and objectives have been discussed. In addition, the theoretical framework, literature review and methodology have been outlined.

In the following chapters, the themes that come out from the six (6) interviews conducted with the participants became clear. The following chapters are centred on the encounters of the Zimbabwean community.

The final transcribed interview were carefully analysed and are presented according to themes. The underlined themes may not be mutually exclusive, or the only true evidence represented as an essential truth about the realities of the experiences of the Zimbabwean community.

The interviews varied in length. The researcher chose to use all of them for the purpose of extracting themes in order to achieve a broader picture rather than one that would have been obtained from using only the lengthier interviews. The themes and sub-themes are organised with quotations from the participants' transcripts. The quotations have been presented to maintain the participants' exact words. Important themes that appeared from the narration are emphasised. Subsequently, the major themes accentuated interweaved with other themes that are stressed; it may seem to overlap.

The researcher identified that the themes highlighted are those that were pronounced. Therefore, it is necessary to focus on the succeeding themes that do not represent a single truth regarding the subject on the coping and resilience of the Zimbabwean migrants experiencing socio-economic and emotional challenges whilst living in South Africa. There are many realities present; instead, scholar's study may attribute to additional themes that are not presented in the current study. The known themes and sub-themes are presented in the chapters to follow.

CHAPTER 5:

GIFT'S NARRATIVE: 'THE DREAM OF BEING A LAWYER'

Personal data

Participant:	Gift
Race:	African
Place:	Zimbabwe
Age:	26
Language:	English/Shona
Occupation:	University student in Law/Waiter
Research Setting:	Interviews conducted from Gift's home.

5.1 INTRODUCTION

Gift is a young student who is studying law at a university in Pretoria, South Africa. He arrived in South Africa after his mother resettled in Johannesburg, South Africa. His mother is a single parent. He has a sister who does not share the same father. The sister is living in Zimbabwe with a relative, continuing her schooling. Since Gift was in school his dream was to become a lawyer. Due to the socio-economic and political situation in Zimbabwe it was difficult for Gift to study because of funding his studies. His application to the University of Zimbabwe failed because he could not pay the fees.

5.2 EMERGING THEMES

The following themes were identified from Gift's narrative of the dream of being a lawyer:

5.2.1 The reasons for migrating to South Africa

There are many reasons that motivated Gift to ponder before migrating to South Africa, particularly Johannesburg. He realised that he was alone and does not have support from his parents. His father lives Botswana and his mother is a single parent. Additionally, his mother could not fund his studies to be a lawyer. He described that his mother migrated to Johannesburg before him, so this gave him some hope to migrate. He migrated for a quality of life, to look after the needs of his extended family, and there is a shortage of food in Zimbabwe. Furthermore, his mother, family and friends who migrated earlier encouraged him

to come over to Johannesburg. The sub-themes are described below, beginning with searching for a better life.

In search of a better life: Gift described why he came to South Africa in the first place. He mentioned how he came to South Africa 6 years ago. His mother came earlier. His aim for relocating was to study for a law degree at the University of South Africa. The University of Zimbabwe was very expensive because presently the country is going through an economic meltdown and to find a job in order to pay for his studies is difficult. He then decided to make a change by migrating to South Africa. He recounted:

I came to South Africa because of my studies ... I am living in South Africa for 6 years ... My mother migrated earlier many years before I decided to come ... the reason I stayed behind was because I have a little sister who remained in Zimbabwe and I did not want to leave her alone as I am the older sibling ... her older brother to her.

The researcher asked him the difference between the university in South Africa and college in Zimbabwe, and why he had to come to South Africa to study and it being inconvenient for him. He mentioned that it was difficult in Zimbabwe for his studies. He tried many institutions, namely colleges and private institutions and public university but it was not easy to get in and the fees are very expensive. He was getting depressed to see his dream going away in front of his eyes. He explained:

The main reason is I tried many institutions, to study for the qualification I wanted ... it was hard, and so that's why I came to South Africa. So I decided to settle on a law degree. I want to help my people ... It's what I wanted ... I wish I had parents that could make comfortable for me, unfortunately my mum is a single parent and my father left me to live in Botswana, he remarried so my benefit is not there ... Now I am student and I feel great ... I am 26 years old and my mother helps me to pay my fees ... Family and friends encouraged me.

Take care of the needs of family members, the needs of the family were also crucial, as Zimbabwe is going through an economic collapse it was imperative for another route in

finding help for my family too. His sister remained in Zimbabwe due to a lack of finance. She lives with his grandmother. Gift's grandmother does not have a good income as the country, he said, has sanctions from the United States of America. Gift further mentions the government does not see the poverty in his country. His family in Zimbabwe and his friends who came to South Africa encouraged him to migrate and check it out about a quality of life. He concludes:

My mother is a single parent. She does domestic work in the weekend and works at a hairdressing salon. It's difficult for money in the home. She sells clothes to help me with my study fees as well. I work part-time to help with my sister back home. ... My family encouraged to go and see what a difference it will make in my life ... I thank them for the advice to make a difference in my life ... My friends help me to stay with them first when I came to this place ... I thank God for helping me to make this decision ... In few years I will be able to help my family when I qualify and find a job.

The food shortages in Zimbabwe have become critical. Additionally, food is very expensive, and the prices of essentials are challenging. Food is transported to Zimbabwe by migrants in South Africa. Furthermore, it is very costly. Gift asserts that he must work hard to send bulk food to family in Zimbabwe. He also states that his grandfather from his mother's side is still alive and he lives by farming vegetable to get by. Since the grandfather is old now it is not easy to sell the produce in the market. Gift's sister, who lives in Zimbabwe, has to be taken care of. Gift and his mother send money and food to Zimbabwe by land and electronic transfer. He asserts:

I pay money for the taxi driver to export the food to Zimbabwe. It's expensive as the taxi is expensive ... It is a win-lose situation. Also, to trust the goods are safely transported to the home. There is lack of food in Zimbabwe ... the price of food and other essentials is out of the reach for those that are below the poverty line ... it's not fair when the country became free from Britain ... looking for freedom ... my forefathers thought it would give the people a better life. It's challenging when we don't know where our next meal is coming from. The decision to leave was better so that I can work and help my mother to send money to the family.

Gift revealed that on 23 March 2020, the president of South Africa, President Cyril Ramaphosa, announced that there was going to be a lockdown implemented for 21 days due to the announcement from the World Health Organization (WHO) that the corona Virus (Covid-19) has become a pandemic. Additionally, this announcement brought anxiety to Gift as he refers to his family and the lockdown of the borders, travel and social distancing as a discipline to become a habit. Equally, Gift points out that he was not able to send money or food to the family in Zimbabwe by land; this created a concern for him and his mother, Zimbabwe was also on a lockdown. He stated:

Twenty-one days is a long time, I could not send essentials and money with the taxi driver for my family in Zimbabwe ... My family depends on the food we send and other goods ... I was sweating with disbelief ... my mother cannot work as she works in the salon ... this was a nightmare for me.

Gift continues when he brings up that caring for the family was one of his aims in migrating to South Africa, particularly to Johannesburg. He assists his mother to care for the relatives.

I am blessed to have relatives, in my culture we must help the elderly ... that's my reason for migrating to South Africa ... it's similar to the land of milk and honey ... the United States of America (USA) ... it has abundance of food, material wealth, ... I will suggest it is progressive compared to the African states ... I like South Africa. Since being here my family has a better life ... because now my sister can complete school.

This lockdown in Zimbabwe and South will be problems for the family and friends. This too shall pass. The world comes with its surprises uhm ... It's a matter of patience I guess, I feel controlled.

Sending essentials home, Gift asserts that sending essentials like oil, flour, maize, clothes and many more is a norm for migrants. Furthermore, sanctions that have been put by USA President Donald Trump have hindered the growth of the Zimbabwean economy. One of the main reasons for migration is loss of income. He said;

Sending essentials home to Zimbabwe has become a way of living for the migrants. Zimbabwe is going through a political, economic meltdown and this puts more pressure on the Zimbabweans to fend for their families. The prices of food and basic essentials are not available in Zimbabwe.

Gift confirms that his mum sends goods every month via a bus or taxi service. This is for his sister and grandmother for the month. It is cheaper to buy the goods here in South Africa than sending all the money to purchase goods in Zimbabwe.

My mum used to be in the informal sector in Zimbabwe before she relocated. She buys her commodities in Johannesburg and sends it with a taxi that delivers the goods right to the doorstep. She buys and sells clothes to enhance her income.

When my mother visits me, we go shopping and buy bulk so that it last longer and avoids the frequent travel. ... I must save the money to buy the essentials ... I don't live a luxurious life here in Johannesburg; every cent I earn is for my family.

The reasons for migrating to South Africa were highlighted above. Gift is searching for a quality of life. The encouragement from family and friend allowed him to help the family back in Zimbabwe by sending essential.

5.2.2 Challenges in the country of resettlement

The challenges the migrants experience when resettling are *accommodation* and *xenophobia*. Furthermore, Gift stated that migration comes with its challenges when resettling. This becomes a concern and communicating with the locals turn out to be a risk, particularly when there is misinterpretation, resulting in xenophobia. The sub-themes are discussed.

Accommodation: Gift explained how difficult it is seeking and paying for accommodation in Johannesburg. Initially he shared a flat with his mother who shared the flat with another Zimbabwean female, migrants and children. This is what he asserted:

Yes, my mother already lives here in SA, so I live with her she was renting a one bedroom flat ... Being in my twenties sharing a bedroom with my mother was bad, she was renting a one bedroom flat. I had no privacy sharing the same room with my mother ... the bathroom and toilet also gave me the creeps knowing I had to share my privacy with strangers. I am living now with other people in the flat ... And with females again it's uncomfortable. I got no choice. The rent is very high, and I am studying ... (Tears in his eyes when he reflected on the accommodation). Well ... (He pondered with a deep thought for a second).

He further stated that he did not expect that this would be such an awful experience, staying with many people in one flat to make up the rent for the accommodation. When his mother got piece jobs, meaning casual jobs, over the weekends, he mentioned that he managed to look for other accommodation. His mother paid the deposit which her employer gave her to pay the deposit for the rent for another flat. He affirms:

I was happy when my mother gave me the good news of paying the deposit for the rent. I was so ecstatic that I phoned my friends and to my amazement, I managed to get my friends to share the rent with me ... after all I am a student, rent would be a problem. Thereafter I got a job as a waiter in the restaurant in Bedfordview, Johannesburg, to help my mum with the rest of the money. Besides accommodation being a challenge, I have to be cautious for misunderstandings with the locals regarding xenophobia.

Xenophobia was a dilemma, Gift averred, whenever he is in the presence of the locals, he becomes weary because of the insults. He made a claim that the locals have a perception that the foreigners are migrating to take their jobs and livelihood. Xenophobia created a psychological problem in his life, he claimed. He tends to label the locals as watching him constantly. He confirms that he is afraid to be free in public and shies away when he is in the midst of them. He supports:

When I arrived in South Africa, I was confused when my friends mentioned to me to be careful when I travel or be in public places. I did not understand the statements they were uttering to me ... before I left Zimbabwe my friends did not warn me about the dangers of being here ... to my imagination it was a free

country ... which was asserted by Nelson Mandela after the 1994. I'm trying to adapt with anxiety.

To Gift's amazement he heard a local shouting at him why was he in South Africa. He further states how fear gripped him to such an extent that he became numbed. He equally felt he was going to die until he told his mother and she assured him that it would be fine and he must get accustomed to the way of life in the country. He said:

They are stealing our jobs; they must go back. I was struck with fear ... almost wet myself because in Zimbabwe I did not experience this kind of behaviour. In Zimbabwe we are alike in our story as the economic and political problems affect all of us ... So we become empathic to the next person. As the years goes by I am becoming familiar to those locals who are suffering just like us, they call us derogatory words and swear at us, I behave as if I'm numbed to their remarks.

The main challenges that Gift experienced in the country of resettlement were highlighted above, namely accommodation and xenophobia.

5.2.3 Socio-economic challenges

The subsequent sub-themes that underpin economic challenges *are employment, remittances and travel to Zimbabwe* experienced by the Zimbabwean community. The discourse is described below.

Employment, Gift mentions that he was worried when he arrived in South Africa. Employment was his worry because without employment, there would be no money, accommodation and studies. The dream of being a lawyer would be a thought of the past. Presently South Africa is in a recession, he said. He is working part-time to fund his studies. Because he is a foreigner he is paid less from his employer. He said:

I started working as a waiter because it's difficult to find work when the documents are not finalised. Then I was working for a South African to start a business with him, he robbed me and used my expertise. Nevertheless, I continued

with menial jobs until I had to leave and focus on my studies ... then I got another job as a contract worker. It is very difficult when you are a foreigner.

Gift commented regarding his mother working in the informal sector during the weekends. As a foreigner it is hard to open a bank account, the jobs come without any benefits. The corona virus has spread throughout the world. The lockdown in the country has made employment more difficult. The Minister of Finance, Mr Tito Mboweni, announced that South Africans must be given preference for jobs in spaza shops and restaurants. This is another blow to the migrants. He said:

The Zimbabweans work in the informal sector and restaurants in Johannesburg. The announcement from the minister of finance has put us in a predicament of xenophobic attacks once the lockdown is lifted ... we are in a predicament. That's why I say employment is difficult in the foreign land.

Remittances: Gift conversed how migrating to South Africa is a form of escape from Zimbabwe's political and economic woes. He elucidates that he was drawn to South Africa by its economic prosperity, political stability, and promise of better working conditions and income. Moreover, he indicated that the economic and political instability in Zimbabwe was the main motives (push factor) for leaving their home country. Overall he reported that they struggled to survive in Zimbabwe, hence their move to South Africa. He said:

I send money for my family in Zimbabwe. For rent and essentials every time I have money. I am still a student and my mother helps me to buy my books for my studies ... but I feel guilty she has to help my sister in Zimbabwe and buy food. Therefore I work to send remittance to Zimbabwe. I work in the informal sector but don't earn much ... I wait to save a lot of money then I send it to my family in Zimbabwe. The remittance gives hope to my family in Zimbabwe ... I sleep well at night knowing my sister is taken care of my gran's home. If I don't send remittance home then my family are starving and crying for food.

Gift solemnly recites the effect of the lockdown implemented by the President of South Africa. This practice decreased my mum's income as she could not go to work due to social distancing. The part-time work in the informal sector gave him some hope to go on, until the

government requested a permit to be issued; unfortunately Gift reminded that he did not sell essentials. He said:

The Covid-19 (corona virus) that spread all over the world has caused an economic meltdown, especially for us migrants. In Zimbabwe the president also implemented a lockdown until 5 May 2020. The borders are closed. I am waiting for the lockdown to be lifted so that I can go back to my informal sector and send remittance to my family. I have hoped my family will be fine. My mum will be back at work and life will be normal again except we have to use a mask. Travel has been suspended and the international borders closed, I have to wait ...

Travel to Zimbabwe: Gift does not go to Zimbabwe often as it is very expensive. He can use the same money for university fees. He works in the informal sector to raise funds for his studies and helps with the rent. He says he loves to travel to Zimbabwe often but money stops him. My mum pays for my sister's visits to South Africa, which works out cheaper.

I am studying for a law degree, I miss my sister, but I cannot afford to go to Zimbabwe often as it is expensive. I rather my sister visit me so that I can spend quality time with her. My mother works hard to pay for us and that's why Zimbabwe has become a scare for us.

The last time he remembers being in Zimbabwe was when he had a car, and he drove to Zimbabwe to visit his sister. He said he was very excited to be home. He felt like not coming back, but the economic crisis did not afford him the freedom. Migration will enable him someday when he is a lawyer to go frequently and eventually be home. He said:

I visited Zimbabwe when I had a car. I decided to see my sister, family and friends ... it was good but the state of my country is sad ... the cost of food is so high ... the money is not enough to enable me to stay another day ... also the petrol price is so high ... I was not able to go many places. I figured it out that when I am employed according to my degree, I will afford to stay longer.

Sending essentials to Zimbabwe is Gift's primary concern. Due to the lack of essential commodities, food and other essentials, travel to Zimbabwe was not feasible because of the expense. He sends the goods via a special transport or use friends to take it over. He said:

Sending essentials is imperative for us migrants. The reason for the migration is to send food and clothing to our families. My sister gets bread weekly because the prices are high in Zimbabwe ... I support South African products.

5.2.4 Emotional challenges

The sub-themes that support the theme 'experiences of emotional challenges' are: *Separation of family and children, employment, vulnerability in relation to people in authority, and healthcare.*

Separation of family and children: Gift explains how the Zimbabwean migrants encounter numerous difficulties with families and children. Additionally, migrating to a new country disrupted his family's cultural norms and therefore this involves the innovation of the community and traditional uniqueness. The transmission of family values and traditions is threatened as migrants inevitably experience incongruence between the cultural values of the new country and those of the country of origin.

Gift claimed that his father lives in Botswana and his sister has her own father; they do not share the same father. He highlighted that he is the firstborn for his mother and his sister is the only sister he has. In addition, he explains he has an important role to play in his family since there is no father figure in his family life. He looks out for the sister and helps to send goods for her in Zimbabwe. He said:

I send goods through the taxi. She's my sister. I must look out for her and her education. My mum is a single parent. She works weekends and sells clothes to make ends meet. She pays for my fees and this makes her sad not to see my sister in Zimbabwe, I miss my sister as well. I get to see very seldom. I miss my sister ... my mother worries what is going on in Zimbabwe. When there's no food, I worry how it's going to be comfortable for her. It's very sad.

Gift refers to the studies and whether he was going to write his exams in May 2020. His mother works long hours to help in paying his fees. Anxiety began to creep in as he thought this was going to be his final year. He said:

The previous week the President of South Africa announced to the country that the people in the country must practise social distancing and work from home, to the jobs that can be implemented ... I thought I cannot attend classes as examination for the semester is in May ... I was worried ... Now I don't know where I stand in this predicament ... the virus is killing people ... the importance of a mask and social distancing ... its giving me worries (tears in his eyes, sobbing).

Vulnerability in relation to people in authority: Gift informed that the police and officials on duty seemingly often abuse their control of migrants. He continues to agree that authorities take bribes and exploit the innocent and naïve Zimbabwean migrants who are new in the country. Since they are further targets for exploitation from the police and healthcare, he is afraid to report the crimes in the knowledge that it will not be addressed.

Bribery: Bribery is one of the common things the police undertake in many ways. Gift mentions he was asked for a bribe numerous times, they intimidate you and this brings fear which paralyses me and he said he becomes dumb. Gift narrated the encounter:

I am younger and don't know what happens with police, my friend reminded me to take my documents with me when I travel ... The police stopped me and asked me for passport ... earlier to that and asked for a bribe because at that time it was at home, I told them I'm a student I don't have money ... They said they will send me back ... Since then I'm am afraid when I see police, they are there not to protect us foreigners.

Gift asserts that the fear of authority destroys the freedom and takes the human right which is bestowed by God on humans. He addresses the human suffering from his country in Zimbabwe, when the country was ruled by an iron fist of his former government. Correspondently he narrates on his reflection in the similar scenario, when there was confusion from the right and wrong behaviour. He said:

From a teenager I acknowledged what my mother has related to me following the right path in life. At this stage I remember how confused I was with peer pressure and pleasing friends ... parties, clubbing, and truanting from school ... When I got disciplined ... it hit home I must get my act of reforming. When I crossed path with the authorities in Johannesburg ... I tried to do the right thing by not giving into the bribe when I did have a asylum document with me, I had to lie to get away ... later on I felt miserable.

Exploitation: Gift suffered from a local South African whom he trusted as a friend in business. Additionally, he refers to him being hard work and long hours of developing the company; he thought this was a breakthrough for him in the country. Furthermore, he was excited because this looked a lucrative business and he began to believe in himself again. The colleague promised him a stake in the company. Gift worked hard to make the business a success but he got deceived by his friend/colleague. He affirmed:

'Yes, this guy started a company, gas fitting company, windscreens, did research in term of marketing, I advertised, Google, etc., after a few months, this guy disappeared, changed everything, phone, etc., get a stake in the company together with his wife, from Kwazulu-Natal, wife from Limpopo, going from company to company, I managed to get 10 companies, he gave me a disappointed till today he's operating. It was hard for me ... Emotionally I was devastated.

Gift claimed how sad and despondent he was when the colleague left him out of the business. He indicates he nurtured the business as a 'baby'. He trusted the South African colleague because he was the friend of his cousin. He also remarks that because his business partner hails from Kwazulu-Natal and speaks the Zulu language it was easier for him to be friends with him. The comment he makes is he does not want to be judgmental that all South Africans are also good people. He states:

That was my baby, he was a friend of my cousin, he had a business idea, I did a lot for the company ... it affected me emotionally. Trust issue, that was it, I'm not a judgmental person, I don't blame every South African, with the culture here in

South Africa, I am Ndebele, South African is similar to Zulu and Xhosa, ... our cultures are in one bottle, it was not a barrier, easy for me to get friends.

The healthcare system in South is better than in Zimbabwe, indicated Gift. He states that when there is an emergency, the ambulance does not have the facilities to treat the patient. That is one of the reasons the Zimbabweans migrate to South Africa. The general hospitals and clinics are good. He reveals his visit to the healthcare when he was sick. He said that he was feeling grateful and happy when he arrived. He waited for a long time, ignored because he was a migrant/foreigner. That disappointed him because he felt that healthcare is a human right. He said:

I visited the clinic when I had the flu ... the clinic near my house is the first place I can afford to go ... when the healthcare practitioner attended to me ... was not happy ... she said I must wait in the queue ... the hours were long. I could hear the remarks ... they must wait ... they are exhausting us ... go to your country ... tears rolled down my eyes.

He said he felt the discrimination and did not believe when his friends remarked earlier that they were treated unfairly when going to the clinic. Similarly, he is afraid to go back there. With the part-time jobs he goes to the private doctor, yet it cost him money and lessening his money for necessities for himself. He said:

Going to the clinics for treatment is very discriminating; we have to wait long when we are recognised as foreign nationals: In Zimbabwe the healthcare systems are very bad, the hospital doesn't have proper facilities. We are in a lose situation. I use my money ... I save for my essential to pay a private doctor to avoid the slander and harshness ... this give me peace of mind ... I am sorry for this.

The emotional challenges highlighted above were being separated from family and children, vulnerability of people in authority, and healthcare.

5.2.5 Coping and resilience strategies

The sub-themes *Protective resources in the self in relation to others that are social networks, religious beliefs and mobile technology*, are strategies that help the migrants to cope and become resilient.

Regulation of the self to benefit family, Gift referenced that self-regulation was used in the capacity of the migrants to monitor themselves and not to get even to swearing from South African citizens. For example, when people labelled him as *makwerekwere*, which means foreigners, or humiliated him, he did not avenge. He said he was calm to this behaviour. He said:

If they call me bad names I just ignore them because I know what I came here for. I did not come here to fight, so I just ignore them. My mother always advised me to have a thick skin and a deaf ear to the insults of the people who want to irritate me to react to their taunting ... I know what hardship is all about, therefore I this is not my place forever ... so I pursue the dream of completing my studies.

Similarly, he controlled his behaviour by ignoring the temptation to engage in fights and instead focused on his goals. He concluded in saying he told his family and friends that he is not going back to his homeland empty, but with a hand and heart that is filled to give.

Myself personally, I just ignore them if they want to fight me. I am here to look for money, so if I fight with people it would mean that I would be derailed from my mission to find money. I promised my family that I am going to make them proud with a qualification ... This qualification will bring joy to our family in empowering us once again in this dark moment.

The hardships in his country of origin helped him to resist all forms of provocation:

Basically what pushed us from home is economic crisis. We are here to look for employment and look after our families. We did not come here to fight. The dream of qualifying and finishing my degree is vital.

Hope and optimism for a better future for family are the aspects for a better prospect for the family. Gift avers that hope in this sense refers to the migrants' strong belief in the future. He believed they would acquire wealth and prosperity – not only for themselves, but also for their families in his country of origin – and that he would return home with the fruits of his efforts in South Africa. They described wealth as owning cars and having money.

This is a car. I want to buy a car. Back home I cannot afford to buy a car because they are expensive and I am poor. But here if I get a good job I will be able to buy a car. The car will help me in terms of transport to and from my home country ... I came to South Africa to work and get money.

Autonomy to support family is one of the attributes to self-regulate. Autonomy for Gift meant being independent and self-reliant. He said that he wanted to earn his own income and did not want to rely on his mother. He said that he had to be self-reliant as he had an obligation to look after his family back home. "I want to maintain my pride to be the provider for my family." He said:

I personally am not interested in getting free food; it makes me feel like a destitute ... it is better to give a man a 'hook than a fish'. So I prefer to work than to beg. ... Yeah, in terms of being given food I am not interested because I am not here for food. I am here to look for money and support my family. So if someone gives me food it is obvious my family gains nothing.

Social networks have assisted the migrants to be motivated in their resettlement. Friends and acquaintances enhanced their morale. Family members also met up for gatherings; this brings joy. Gift has extended family from his mother's side. His friends meet on social occasions to discuss the events and gossip of the week. He looks forward to meeting fellow Zimbabweans to discuss the events in the native country. He mentions they discuss the news. His mother meets him every week.

I have a South African friend, good relationship with South Africans, had problems with one guy, some I study with them, borrow textbooks for study. My mother visits her extended family in Johannesburg ... there she relates the events of the week ... she is happy because she has relations that are common and she

feels as if she is in Zimbabwe. I feel comfortable when we get together in the weekend ... We play music and hear the cultural music from back home ... it's like being in a party.

Gift talks about the cultural norms he shares in social networks. He indicates that the migrants receive from one another that they are accepted for who they are. We share the traditions and maintain them when we are together. It is great to be together; this he said elevates his mood and gives some sense of hope. He said:

I rejoice when my home friends and family meet ... we talk about when is the next gig ... the way we do it in Zimbabwe. We plan a function and each one of the guys bring a portion of food we eat in Zimbabwe ... we dance and singing drink beer. It's a jolly fun way I say ... social network is our way of connecting.

Religious beliefs: Going to church gives him a sense of hope. The migrants shared an existential context through the collective practice of spirituality. They regarded this existential context as important for effective relationships. Worshipping together gave the migrants a feeling of comfort and contributed to the strong emotional bond between them. Gift attends the Roman Catholic Church weekly. He said:

I have a sense of hope for the week. Meeting people in church helps me with discussions of coping in my challenges; we go to church to pray every Sunday. It is very important for us to go and pray to God. Back home we go to church so there is no reason for us not to continue praying. We pray so that God may continue to guide us.

Gift remarks that the message that migrants receive from one another is that they are accepted for who they are, irrespective of their religious affiliation. Gift says that in their collective spiritual meetings they focus on the similarities between them rather than on denominational differences. He is encouraged in the fellowship meetings once a week, and although the migrants were often from different denominations, they came together on Sundays to worship together. This builds reliance in him; he gets motivated to move on despite his risks. He comments:

Yes, I am Roman Catholic all my life ... but when I am with people in church ... we are different and come from different backgrounds and worldviews. We look for each other ... I am from different religion(s) such as, Roman Catholic, Presbyterian, Anglican and Methodist. We all meet here. As a community we just meet together in one area to pray. We are all Christians.

Mobile technology: The migrants described how delighted they know that mobile technology aids them in communicating with their loved ones back home and in the host country. Gift uses social media to communicate with his friends and family. WhatsApp and Skype enhance their communication:

Its home away from home, I video call my sister and family back home in Zimbabwe ... when I have studying to do with friends we Skype, and now with the corona virus globally ... social distancing must be maintained ... the university is closed ... we working on Zoom, a communication platform, to continue with my study.

Gift said a smart phone is very important. He can send messages via WhatsApp. In addition, he can retrieve his e-mails and send his assignments to the university. Furthermore, he has a WhatsApp group to connect with the students and feedback on questions. He said:

Even with the lockdown in Johannesburg ... I am not disabled ... because I can continue with my studies via social media and online because of the smart phone using mobile technology. I am fine knowing I can communicate from anywhere ... without a computer I can still pursue my studies ... Mobile technology is an asset to me.

Gift declared that social networks, religious beliefs and mobile technology enhanced the coping and resilience in the understanding of his resettlement.

5.3 CONCLUSION

In the narration of Gift's experiences from his relocating to South Africa it seemed evident that religion, self-regulation and social networks indeed played a major role in the response to

the socio-economic challenges, vulnerability to authority and emotional challenges he encountered *en route* to his destination. Furthermore, religion gave him the sense of community and optimism. Gift also felt conscious of his communication with the environment and the people he associates himself with. Additionally, the vulnerability of being exploited and bribed by officials in authority helped him to self-regulate reflecting on the purpose and aim of his migration to South Africa. Gift encountered the challenges of socio-economic challenges. His faith and autonomy during his challenges were evidently defined by his cultural, religious beliefs and values from his experience with the church. His perception of his migration was evidently based on the evidence of his friends and family telling him how good it was to relocate.

Gift's viewpoint of loss and the response thereof, of the loss of a job and being exploited by his friend has defined and shaped his behaviour and self-control. It is clear that his coping has also defined the circumstances in which he overcame. In summary, he did not allow the socio-economic and emotional challenges to be bitter in his adversaries.

The obstacles and disappointments that he experienced with what was going on in a foreign country were overcome by viewing the aim of the reason he came to Johannesburg. What is emphasised in the trajectory is coping and resilience.

CHAPTER 6:

LEVI'S NARRATIVE: 'A QUALITY OF LIFE'

Personal data

Participant:	Levi
Race:	African
Married:	Yes
Children:	4 daughters
Place:	Zimbabwe/Harare
Age:	38
Language:	Shona/English
Occupation:	Construction/project manager
Research Setting:	Interview conducted from Levi's office

6.1 INTRODUCTION

Levi is from Bulawayo, Zimbabwe. He is married, and has four (4) children. His eldest daughter attends the University of Zimbabwe and the younger daughters are still at school. Moreover, his wife works for the government in Zimbabwe. Levi previously worked as a planner for the government. Equally, he has an honours degree in planning. His salary could not help to provide for the family as he has his parents living with him. Due to the economic and political problems in Zimbabwe Levi was encouraged to migrate to seek greener pastures for his him and his family.

The following themes were prominent in Levi's narrative with regard to the reasons for migrating to South Africa. The reason for migrating to South Africa is the theme. Additionally, the sub-themes are firstly *in search of a better life*, secondly *encouragements from family and friends*, and thirdly *to take care of the needs of family members*.

6.2 EMERGING THEMES

The following themes emerged from Levi's narrative.

6.2.1 The reasons for migrating to South Africa

The main theme, ‘a reason for migrating to South Africa’, has sub-themes: the first sub-theme is *in search of a better life*; the second sub-theme is *encouraged by family and friends*; and the third sub-theme is *looking after the needs of family members*. The first sub-theme is discussed below.

In search of a better life: Levi studied planning at the University of Zimbabwe. He worked for the government but his salary was very small. This brought a lot of tension each month as he has a family of 3 daughters and an extended family in Zimbabwe. His wife works for the government. Together they could not manage with their income each month. Living has become a stress, due to the economic and political problems Zimbabwe was experiencing at that time. It was during that time that Levi mentioned that he decided to leave for greener pastures. He asserts:

Due to the economic problems in Zimbabwe I could not manage to take care of my family. I worked as an engineer, but the salary was low. I completed my honours degree but that was not enough for me to stay ... I came so that I can afford a better education for my children. Its 3 years ago I came to South Africa.

Levi qualified with an honours degree from the University of Zimbabwe. His aim was to complete his master’s degree, but that was not possible because he reflected that he needed the money more then to make ends meet. He said:

My wife asked me whether I was making the correct decision to leave ... \I told her I don’t have an option, with my qualification, an honours degree, I cannot complete my master’s because it will not feed my family presently. I discussed with my family and decided to take the leap of faith.

Three years ago, Levi arrived in Johannesburg. He also mentioned that this country has a lot of resources and he could find some kind of job to start. He recalls:

I did not get a job for many months ... I was getting desperate and wanted to throw in the towel ... just when my cousin got me a job as a construction worker.

My family and friends encouraged me to go out of Zimbabwe and try in South Africa.

Encouragement from family and friends: Family and friends played a vital role in Levi's migration to South Africa. His friend who already relocated to South Africa influenced him to migrate. They enticed him, he said, and since then he doesn't regret making that choice of migrating. He said:

I struggled when I came ... It was difficult to find work ... I stayed with my friend for a while. I almost gave up ... Sad; want to be together, colleagues said go well follow you there. I almost wanted to go back when my cousin found me a job in a construction company.

Furthermore, Levi said he did not feel so overwhelmed because he had the benefit of his family. His wife and four daughters accepted that their father had to leave to look after them. Initially he said it was a shock as his family is very close and loving. Fear was mentioned as he was not going to be with his family. He sought the advice of his wife and she encouraged him to go to Johannesburg and give it a try. He mentioned:

From a planner as a job description to a construction worker ... This was a big shift but ... I like it very much. In Zimbabwe there is no scope for me to grow or be promoted ... the economy is getting worse. Many promises to the people but no delivery ... here it's difficult but I have a chance to try new avenues. I miss my wife and daughters, I am alone here ... at least now I can give them education. I thank my friends and family for taking care of my family ... giving them moral support when I am here ... it makes me feel better and not to worry too much ... Now I can look after the family and take care of their needs.

Moreover, Levi mentioned that living in the rural area is quite different from the urban areas. He said he is comfortable to be wherever he needs to be, as long as it benefits him to prosper. The friends motivated me greatly; he could not lose the opportunity. He confirms:

Yes I come from the rural area in Harare. I am thankful I took the opportunity to migrate ... presently I am satisfied for my family.

Looking after the needs of family members: The family in Zimbabwe lives with his wife, she works for the government, and still there is a stress to meet the needs of the family. Levi remarks how he works long shifts to save money to buy essentials. He has four daughter and they need to be educated. He had to live apart to see to their needs and make his family comfortable and happy. He indicates:

My wife comes to South Africa every two months. It is easier for me to send the essentials with her; we go to Johannesburg and buy the things like clothing, shoes, and other essentials for the family. I work sometimes 7 days to have money for the family ... I have to buy in bulk ... so it last for long as the travel is long.

Levi is excited when he reveals that his older daughter has the opportunity to go to university. He also point outs out that his youngest daughter is now at school. He mentions:

I worked hard but did not see the benefit at the end of the month. The situation was getting worse even after the election. The new government did not make any difference. The food prices in Zimbabwe are expensive. The monetary is between the US dollar and the Zimbabwe bond note. The price of the staple food must be bought in South Africa and sent to Zimbabwe. It is cheaper that way. Now I have some happiness my children are going to school.

Levi explains that his weekends are very lonely without his wife and children. He sleeps most of the time when he is at home, particularly at the weekends. He said:

I miss my family ... I am losing time seeing them grow, I sleep most of the weekends, I cannot do much alone ... I cherish the time when I video call them on WhatsApp, but know they are better.

The reasons for migrating to South Africa were underlined above. Levi is seeking a superior way of living. The encouragement from family and friend to relocate permitted him to send essentials to Zimbabwe.

6.2.2 Challenges in the country of resettlement

Resettling in a foreign country comes with its challenges. *Accommodation* was one of the challenges experienced when Levi first landed in South Africa. In addition, *xenophobia* was something he had to be aware of. Next the researcher describes the sub-themes.

Accommodation: The Zimbabwean migrants agree that finding accommodation in Johannesburg is very difficult and expensive. Levi explains the stress of sharing the place. He lives in a township in the north of Johannesburg. This township is large. He lives in a single room. There he shares the ablution facilities with other tenants:

I came to Johannesburg and lived with my friend. I had to find a job so that I can have money to pay rent for the accommodation ... I looked. When I found a job, I rented a single room just for sleeping, with no bathroom and toilet ... there's no comfort or privacy ... I have to keep quiet because in the township there are all different nationalities living there.

Levi asserts that the landlord allows them to share the ablution facilities and shower, so infections are common. The rent is very expensive, explained Levi.

For a single room I pay a lot. I have no choice in the matter, because the moment the landlord knows you are a foreigner, they increase the rent. My workplace is nearby, that's why I chose the place, and it was convenient for me. Additionally, my boss asked me to pick up the other employees that work in the same place. It's expensive to rent a house. For a room without bathroom ... is one thousand five hundred. I have to work every day till late and sometimes it is stressful. My employer asked me to transport the other employees to and from township ... that is the reason why I chose to live in this township which is overcrowded. Being a foreigner has its stigma ... it is like a 'lamb to the slaughter' ... they caught the victim to exploit ... (Tears in his eyes).

Levi laments when he describes his wife's visit from Zimbabwe. He expresses the lack of privacy because of the environment. He is thankful he can afford the rent but it is not up to a

good standard. Accommodation is very expensive; he is hoping to get more money to get a better place to live. He states:

When my wife visits me its uncomfortable to see her share the bathroom with others in the same complex, I live in Diepsloot. I am grateful for the landlord for his kindness, but that does not pay the rent or upgrade the room I live in ... My wife helps me when she visits for a week, she understands the plight ... she's my partner in this new life of prospering. It is fearful at times when we relate to the locals ... I am uncomfortable because they feel we are taking their space and stealing from there ... we are called names in their ethnic language ... I keep to myself just to avoid a conflict. The word xenophobia keeps me aloof.

Xenophobia: Xenophobia is one of the aspects in this country that Zimbabweans must constantly look out for. Levi claims how he hears the locals torment him when they remark they don't have jobs because of the foreigners. When he came to Johannesburg he was prepared to start from the bottom. He did not understand the landscape, therefore he agreed to what could allow him to start a new life. He discloses:

When I was still living in Zimbabwe, I used to hear through watching television and from friends in Johannesburg how unsafe it was when xenophobia broke out. The locals get the impression we Zimbabweans are deliberate in taking jobs. My country is economically down and with the sanctions, the country has a shortage of food and other essentials, people are starving in my country ... I have four daughters and extended family to take care of ... missing my family is depressing ... so xenophobia is not nice. I don't go to the shops.

During xenophobia, he does not visit the shops until he feels it is safe. He does not trust the South African police because he is a foreigner. He states he does not go to work, when he first visited.

I don't go to the shop at night ... I observe their mannerism towards me. I live in Diepsloot (near Johannesburg) in a one bedroom where I share the ablution facilities with everyone living there. It is like living in a prison. During xenophobia I don't go to work. I lose money for fear of my life. The corona virus

did not make it easier when the government in South Africa announced a lockdown. I could not go to Zimbabwe for fear of losing my job when I come back. The locals were there all the time ... I stayed in the room until it was safe to do so.

Levi is despondent when he heard the Minister of Finance announce that South Africans have first preference for jobs, informal sector, and restaurants with regard to the lockdown. He said this is not xenophobic. He was in despair; if he returns to Zimbabwe jobless, his family would suffer. He said he is waiting to see what the outcome will be. He said:

I was shocked to hear the announcement of the Minister of Finance making the citizens a priority compared to the foreigners ... This depressed me ... what am I going to do when the lockdown is lifted ... hope there is not going to be clashes with the locals with regard to jobs and conflict. I like this country, it gives many opportunities ... its developed compared to my country ... I rather suffer here than going to Zimbabwe.

The above themes of challenge in the country of resettlement were highlighted. In addition, the sub-themes accommodation and xenophobia were underlined.

6.2.3 Socio-economic challenges

Economic challenges were one of the aspects that attracted the Zimbabwean migrants to migrate to South Africa. *Employment* was scarce in the country. The migrants send money to the family and children in the form of *remittances*. Furthermore, *travelling to Zimbabwe* becomes a challenge as the travel is expensive. The following sub-themes are discussed below.

Employment: South Africa has a high unemployment rate as well, states Levi. In the beginning of his resettlement, he found it difficult to find a job. He said he was stressed as he promised his family he was coming to Johannesburg to get a job that would give him better opportunities. He said:

It took me six months to find a job. My cousin found a job for me when I almost gave up going back to Zimbabwe. I was worried; every day I look in the papers and go into the internet searching for a job ... I used to experience anxiety, until I found the job.

Levi believed that when the employer noticed he is a foreigner, the wage is compromised. He gets frustrated because his hard work is taken for granted. In the same way, he lacks the courage to question the discrimination. He said:

When we are known to be foreigners then they change the wage ... I get frustrated and think about my qualifications ... I studied hard ... but I am grateful to start a job ... knowing the unemployment rate is low. I have to go with the flow of the people and work hard and reap the benefits ... I am in charge of 10 people who work under me now. Being treated differently I am accustomed to that ... my country is become that, and even worse ... when there is no growth in my job.

Levi asserts that the job he is currently doing does not match his degree. This does not allow him to rent better accommodation in Johannesburg. He said:

The locals feel we are stealing their jobs, we are competent. I was going to go back to Zimbabwe when my cousin got me a job. It's a job not matching my degree, nevertheless I had to start somewhere, and it makes me depressed because I cannot pay for a better accommodation. I need to send remittance to my family.

Remittances: Levi works awkward times to send money and goods to his home in Zimbabwe. He mentions that his wife works for the government in Zimbabwe, but the salary is very low. He is a planner, but he had to take the job regardless of his qualification.

Every month I send money home for my family. My wife comes to visit me because she buys the essentials and take it over to my children. Remittance is vital to keep the family together and meet the needs of the children's education.

Every month Levi has to send money for the children's school fees. His older daughter is presently at university and he says it costs a lot of money. He said:

I have 4 daughters ... the lastborn is in school now ... I have to pay for university and school fees ... it costs a lot ... I don't have money for leisure ... I don't go home because the same money I use for the children and the paying of bills.

Levi references that there are shortages of food in Zimbabwe, the essentials are retrieved from South Africa. The place in Limpopo called Musina, not far from Bulawayo, is where the Zimbabweans buy essentials and take for their families and sometimes they resell to the people in Zimbabwe to make profit. So sending remittances help the family to do much and make life easier. He said:

Zimbabwe has food shortages and many others; it's so difficult to live there when there's no money. The exchange of rand, the dollar, and Zimbabwean bond makes for the exchange in the black market ... meaning people sell dollar, outside of the bank ... big money is done in this way. Remittances help my family, I am satisfied when my family is happy ... if they don't get the money there is a problem. There are many ways also for sending money. This helps me from not going to Zimbabwe frequently.

Travel to Zimbabwe: Travel to and from Zimbabwe has become a big business for commuters. Levi prefers his wife to visit him, to lower the cost of travelling. Likewise, the bus and taxi fares are very expensive to go and come from Zimbabwe. He said:

Transport to Zimbabwe is very expensive for the migrant to visit frequently. Travelling to Zimbabwe is costly. I cannot afford the travel as the transport is very expensive. My wife visits me. The taxis and buses take about 2 days in travelling, very exhausting.

Levi avers that due to the high travel expense, he sometimes prefers buying goods which will be more of benefit to him. He contends:

With the money to spend on travel, I used it for a better use to buy goods and clothing for my family in Zimbabwe. Also, I, not often, I did not go for Christmas holidays last year, I use my work, situation is bad, if I go too much pressure here. It was a terrible experience not being there for Christmas, they compare me with parents, and the father is not there.

The transport of essential commodities, namely food and clothing, is transported via taxi to the family in Zimbabwe. Bulk is bought from the retailers in South Africa. The commodities are sent with the hope it will arrive safely. This is so stressful for him. He explains:

When I get paid, I buy the essentials to send to my family. Sometimes my wife visits me and it's easier to send it ... Otherwise I have to pay the taxi driver to take it ... Its costly about plus minus a thousand rand (Tears). It's a gamble I take. It is sometimes emotional.

The theme, economic challenges, was explained by the narratives of the migrants. Additionally, the sub-themes employment, remittance, and travel to Zimbabwe and from Zimbabwe were emphasised.

6.2.4 Emotional challenges

The sub-themes supporting the themes 'occurrences of emotional challenges' are *separation of family and children*, and *vulnerability in relation to people in authority*.

Separation from family and children: Levi elucidated that being separated from children has become a new normal for Zimbabwean. The children of migrant parents have become accustomed to being separated from either their mother or father or both parents. Being taken care of by the grandmother or a member of the family is a way of life for the children of migrant parents. He said the life he lives is of loneliness and depression. He explains how he longs to hug his children and wife, but it is only through video call that he can do that:

... My children, I miss them and my extended family ... it's so difficult to explain this. Since the political problems from the time of the government from President Robert Mugabe and the change with the Emmerson Mnangagwa, not much has

been done since. My children are still trying to get accustomed to not seeing me. I am away from them for 3 years.'

Levi continues to describe that he and his wife behave like single parents. His children are living with his wife and grandparents. He lives in South Africa, Johannesburg as a single parent he mentioned this is tough mentally, on his marriage.

Also, I do not go often, I did not go for Christmas holidays last year, I use my work, situation is bad, if I go, too much pressure here. It was a terrible experience not being there for Christmas, they compare me with parents, and the father is not there ... My marriage is a worry ... we live like single parents to our children ... this depresses me.

Crime in South Africa is high at the moment. The locals blame the foreigners for the crime.

The stress and despair is when I am alone and my family is in Zimbabwe. The crime is so high in South Africa. It worries me when I'm living with the locals, they blame us for the crime: to bring to light. I was blamed for interfering with the car that belonged to a local. I told the police it's not me, he did not want to believe ... fortunately my landlord spoke for me otherwise they wanted to burn me with a tyres (tears). Insomnia, anxiety and lingering fear is becoming part of my life.

Levi recounts the special birthdays and anniversary. He said:

I miss my children's birthdays. I video call them but that's not sufficient, I long to hug them, to have the human touch. My wife visits me here on our wedding anniversary.

Vulnerability in relation to people in authority: Bribery, exploitation, and healthcare have been problems for the migrants. Levi described how vulnerable they are when in South Africa. He added that the police and migration officials apparently often misuse their power to the disadvantage of migrants. The police do not listen, he asserted, and he would rather walk away than to report the matter because he knows it is futile.

Bribery: Levi makes clear that bribery from the Department of Home Affairs and the South African police is common. It is, for example, he said it is like a fish being hooked.

I came here to South Africa by bus, but I had to give police money for me to be here. I was paying throughout my journey. It was expensive for me but that was the only way I could reach South Africa.

On arriving in South Africa, Levi said the migrants continued to use bribery as a means of remaining in the country. Most of them tried to be 'invisible' to avoid detection and deportation. To avoid deportation, they pay the bribe to secure their stay in South Africa. He said:

I need a job. Something to secure me from the police, not to be taken home ... I need papers, for me to live here in South Africa. Some of the Home Affairs officers who are corrupt ask us to pay huge amounts of money we cannot afford. They take advantage because they know we do not have papers.

The vulnerability of the migrants was also evident in their hesitation to report instances where they were victims of crimes. Levi reported how he was accused by his neighbours for stealing. He said:

I rented a room and this place I lived was with different nationalities. One evening I was called by the South Africans ... they became aggressive towards me and accusing me of stealing. They wanted to burn me with a tyre around my head ... I was terrified. Thankfully my landlord intervened.

Exploitation: Levi said that the locals seemed to have a problem with the migrants sharing accommodation with them. Taunting is one of the things they experience daily. When we are in their presence, he said, they have to be cautious on how they react to their insults and taunting.

I am exploited..., if there's a small mistake done by a foreigner it's blown out of proportion. Burn tyres, it almost happens to me. I saw my car, then I drove after

seeing my friend who was sick, they saw my car met me, and then he wants to accuse me of stealing he's car battery, they are saying R5000, for the things. The landlord helped, went to the police station. After 3 weeks they found the crook. They wanted to burn me with the tyres.

Levi sadly explains that there is nothing to go back to in Zimbabwe. The middle class has nothing to fall back on, that is why they have to endure the long suffering of being bribed and exploited. He said:

During the Covid-19, the South African police took bribes and violated the code of conduct. My friend, a local, explained how he got locked up in the cells, because he disobeyed the rules of lockdown, I escaped that.

The **healthcare** systems in South Africa are more advanced than those in Zimbabwe. Levi mentions he uses the clinics and provincial hospitals which are good for his ailments He said:

When I am sick I visit the nearby clinic, they treat me, but I am aware of the facial expression of taunting. Some of the employers here in South Africa, they treat us badly of our situation in Zimbabwe knowing we don't have nothing to go back to.

The corona virus (Covid-19), a virus that took the world by storm, is affecting the migrants more. This brought a lot of confusion to leaders in countries. Presently South Africa is under lockdown. Zimbabwe is also on lockdown.

I am in South Africa and my family is in Zimbabwe. There is no way to send essentials to my family, the borders are closed. The South Africans are being looked after. The food parcels are delivered to the locals. The migrants are not free to receive the food parcels.

He said:

The pandemic has disrupted my life. I am fearing, anxiety prone and worried. I cannot see my family, it is a worry not knowing what can happen, if they will be

infected with the virus ... whether I am going to see them again ... also the healthcare is not good in Zimbabwe. The South Africans have priority in the hospitals right now. Many Zimbabwe migrants want to go back; fearing dying and knowing the healthcare towards migrants are bias and discriminating.

Levi sadly clarifies that he is afraid if he is sick to go to the hospitals as he feels the citizens of the country get first preference, should he get sick now. He fears getting the virus lest he is treated unfairly. He said:

I pray, I am religious, because I don't want to go to a healthcare professional, I know I have to give a long explanation. The hospitals are good, but detest the behaviour.

The themes, the occurrences of emotional challenges, were narrated by the participant. In a like manner, the sub-themes, separation from family and children and vulnerability to the officials in authority, were outlined.

6.2.5 Resilience and coping strategies

The sub-themes, *protective resources in the self in relation to others, social networks, religious beliefs and mobile technology* are strategies that help the migrants to self-regulate and cope in bouncing back.

Regulation of the self to benefit family: Levi recounted how *self-regulation* was used in the competence of the migrants to scrutinise them and not to give in to revenge when they were being humiliated by the locals. For example, when people labelled the Zimbabweans as job stealers and criminals, he preferred having self-control. He said:

I am very aware of my purpose. When I am in the midst of negative behaviour toward me, I tend to take a deep breath. My friends encourage me constantly to overcome the humiliation. They remind me of my goal of having a quality life ... I come from a place of hardship and poverty. This is the foundation for my resilience.

Equally, Levi states that he is very controlled with his temperament. His vision is to own his own flat, buying a car for travel to and from Zimbabwe. He completed in saying he told his family and friends that he is going back home with a fulfilled dream of possessing the attributes of an entrepreneur and to give back to the people who have influenced him:

The difficulties and economic inconveniences in my country of origin assisted me to oppose all forms of aggravation. Presently with the pandemic of corona virus (Covis-19) that has affected the world, this has made me to be resilient in the times of uncertainty. I am in South Africa during the lockdown and my family is in Zimbabwe, it is hope and being optimistic that helps me to be resilient.

Hope and optimism for a better future for family

Autonomy to support family: Hope and optimism are the features that may enhance the possibilities for the family and him. Levi maintains that hope in this viewpoint signifies the Zimbabwean migrants' fervent trust in the future. He assures himself of pursuing a quality life for his family, including his four daughters.

My hope of educating my children remains my mission daily. My promise to myself is to succeed no matter the trials I have to go through; hope is what sustains my moving forward and enduring the hardship. I am optimistic that I will have my entire daughters educated and pursuing their careers.

The autonomy to support the family: These are one of the attributes to self-regulate. Autonomy for Levi meant being self-sufficient. Levi is accustomed to being independent. These boost his self-confidence. In addition, he claims that autonomy gives him power to own himself and to dominate in the corporate environment. He continues to point out that he is determined to attain the prestige he is aiming for. He said:

Personally am not interested in getting free food; it makes me feel like a destitute ... it is better to give a man a 'hook than a fish'. I pursue the good things in life than to wait for charity. I am fulfilled to watch the smiles on the faces I love knowing they appreciate my comeback from the poverty we were experiencing ... I am resilient because I am optimistic. I love my independence.

Social networks: This plays a vital role in the migrant community. Levi is enlightened when he meets other Zimbabwean migrants, family and friends. Furthermore, building a community with other Zimbabweans plays a major role in coping. There are incidents which allow distress and turmoil. The Zimbabwean shared sense of belonging enhances motivation and joy when they have their gatherings: He said:

When we get together in parties and social meetings, we exchange cell telephone numbers, and talk about our struggles and triumphs. I met a friend in the group, who helped me to bounce back from my depression when I could not find a job, now I can buy food and pay my rent and send money home.

Levi reveals that getting together with other Zimbabwean migrants reminds him of Zimbabwe. He meets them over weekends and when there is a meeting to discuss the sending of essentials to Zimbabwe. He says it brings up the unity and empathy among them. He said:

I am comfortable when I meet my fellow Zimbabweans. We share news of what is happening here and back home ... it's like old times of mixing of cultures ... The social networks brings about community.

Religious affiliation: Levi is a religious person. He goes to a Seven Day Adventist church. He mentions he looks forward to attending the gathering. He gets his spiritual well-being when he meets the fellow Christians in church. He said:

I am a Seven Day Adventist Christian ... we go to the gathering on a Saturday ... I observe the Sabbath meaning we rest on a Saturday. I meet my fellow Adventists and we discuss the experiences of the week, our challenges and hope. It builds my strength for the days of the week.

Besides being an Adventist, Levi mentions he visits with his friends of other denominations of church. Additionally, he asserts that when they gather they do not consider being different; they are all one in their religious beliefs. He recalls that in their shared spiritual gatherings, the migrants concentrate on the relationships between them rather than on different faiths. He said:

I am happy to meet different affiliations in the faith. When I meet with them there is no differentiation of the mode of worship ... I am blessed to see the similarities in the mode of worship. From the difficulties of the week I seek refuge in God, I get engaged in the collective singing, it builds my strength and hope. We are from various religious faiths such as Roman Catholic, Presbyterian, Anglican and Methodist. We become a community ... We just meet as a community to pray. We are all Christians.

Levi mentions that during the week day he visits a religious meeting for an hour. This meeting is a prayer meeting.

I give my prayer request to the pastor. I need this prayer and encouragement to manage with my loneliness and troubles at work. I go to the week day prayer meeting. I give my prayer request to the pastor or leader to pray for me collectively ... I feel optimistic to face the days of work. Pray for my family in Zimbabwe. I am motivated to try new work and take the challenges with hope, knowing I pray for strength to finish what I started. It's not easy to be living in a foreign country. I have to face exploitation, fear, and crime, discrimination, which is the reason I seek refuge in God and attend the gatherings with people of faith.

The illegal migrants in the study encouraged each other to have fellowship meetings once a week. This refers to the message that migrants receive from one another that they are accepted for who they are irrespective of their religious affiliation and, although the migrants were often from different denominations, they came together on Sundays to worship together.

Spiritual affiliations play a role in their life. There they gather to seek a 'higher power' for peace and hope. Gatherings in church seem to bring the migrants to a place of worship and oneness. Friends and family engage in common views.

Yes, I'm a believer, Advents church, I don't go here in South Africa, I feel the difference, I survive through God, I tell them pray without ceasing. Even if the world is full of people, he sees you as an individual.

Mobile technology: This is the gateway to communication with family and friends back in Zimbabwe. It enhances the freedom to communicate and builds confidence; it has become the new normal in the way migrants talk to their loved ones. Levi states that he lives alone in Johannesburg and his children and wife in Zimbabwe. Every day he speaks to his family. He uses social media, WhatsApp, Facebook, as a means of communication. He said:

I WhatsApp call my children every morning before I start my day; it gives me peace to know what is occurring in the home. I am not far from home when I can use ... I video call them, I formed a family group so I send a group message to them. This makes life easier as I can message or text my friends and family from anywhere. It eliminates stress and despair, this coping mechanism is what I need.

Levi uses Facebook to communicate with his friends. He said they share pictures and news of the daily happenings. Friends from Zimbabwe share of the news of their family. Furthermore, mobile technology gives him the option of sending and receiving his mail. Equally, he can transfer money to his family, pay his bills, downloading and viewing the occurrences via the internet. These coping strategies make him become resilient, Levi avers:

Facebook has become my part-time friend ... My family lives in Zimbabwe ... during the weekends I am alone. I have time to view my friends and they post pictures and I connect with them globally. I use my smartphone instead of a computer to send my e-mails and receive them ... my work is made easier. When I need information on anything regarding my interest I download it from the internet.

The theme coping and resilience was outlined. In the same way, the sub-themes self-regulation, including hope, optimism and autonomy, were narrated by the participants. Equally, social networks, religious affiliation, and mobile technology using smartphones, were narrated in their resilience.

6.3 CONCLUSION

In the narration of Levi's encounters from his moving to South Africa, it is evident that religion, self-regulation, social networks and mobile technology aided the Zimbabwean

migrants in their reaction to the socio-economic challenges, vulnerability to authority and emotional challenges they confronted on the way to his destination. Furthermore, social networks and mobile technology helped him in his resilience. The sense of community enhances the context of culture and gave him the sense of community and optimism. Levi overcame the exploitation of the people in authority by being optimistic and practicing autonomy. Levi overcame the economic challenges by taking care of his family. He worked as a contractor despite his high qualification as a planner. His choice of his reality became fruitful to see that his children have been educated and on their way to a better future. In summary, despite the challenges of that Levi has experienced, he is coping by being resilient.

CHAPTER 7:

JOSH'S NARRATIVE: 'THE BUSINESS OWNER'

Personal data

Participant:	Josh
Gender:	Male
Race:	Zimbabwean African/Masvingo Zimbabwe
Married:	Yes
Children:	2
Place:	Rural area
Age:	40
Occupation:	Business Owner
Language:	Shona/English
Research Setting:	Interview conducted via Zoom

7.1 INTRODUCTION

Josh is an African Zimbabwean who has been living in South Africa for 16 years. He comes from the rural area in Zimbabwe. He is married and has two (2) children. This is his second marriage. His first wife passed away. His present wife is a nurse and lives in Zimbabwe with the children. Josh has expressed the reasons for migrating, his socio-economic and emotional challenges he has encountered and how he has used survival and coping strategies to overcome his challenges since migrating to Johannesburg. In the following sections the researcher describes Josh's journey from his narrative.

7.2 EMERGING THEMES

The following themes emerged from Josh's narrative.

7.2.1 The reasons for migrating to South Africa

Zimbabwean migrants migrated to South Africa in search of greener pastures. Additionally, the needs of the family are a priority for the migrants who have family members to take care of. Due to the shortage of essentials such as food, family and friends encouraged their fellows to reach for a better life. The reasons for this exodus are explain next.

In search of a better life: Josh left Zimbabwe 16 years ago in search of a job and improving his life. The economic and political situation in Zimbabwe became too difficult for the people to live. He mentioned it was stressful to know whether he could take care of his family and extended family in Zimbabwe. His wife is a nurse and depends on a single salary. Since then he decided to leave Zimbabwe for a quality life for his family and extended family. He said:

I was frustrated living in Zimbabwe with debt. I could not ... feed my children and pay for their school fees. I was feeling depressed every month ... because the money was not enough. I decided one day to take a chance ... I phoned a friend and he lent me the money to come to South Africa. I have been staying in South Africa for 16 years. Since then I am blessed to be a business owner.

Josh travelled by bus to South Africa. The journey was never-ending, he claimed. He was very tired, but his hope was not lost of the dream of coming to South Africa to give himself and his family a more comfortable life. The political and economic situation in Zimbabwe gave him the courage to look for work. This is what he confirmed:

I left to study in SA. The political meltdown and that I can work anywhere ... I used a bus, a long trip which was so uncomfortable, no money to buy a soda ... I endured the tiredness because I wanted to fulfil the dream of being a business owner. In my country it is not possible because there is no money and proper rule. Bribery and corruption is rife and it is difficult to get job to start off with.

Encouragement from family and friends: Family and friends played an important role in Josh's migration. The migrants invite their family friends when they succeed to find jobs and improve their lifestyle in South Africa and to their families in the native country. Josh asserts that he observed the progress of his family and friends who went before him to South Africa. When he inquired about their developments, they encouraged him to try the visit. He said:

It's been many years now that I am still in South Africa. I am glad I responded to the call of my family and friends their developments have enticed me to migrate to South Africa ... today I have my own vehicle to do business and I am a business owner in my own right.

Josh revealed that friends and family already resettled in Johannesburg, South Africa, and the time of getting a job were critical. They mentioned to him that his purpose could change, unlike Zimbabwe where there is no hope of money and reassurance: He recounts:

I came to Johannesburg ... when I was told by my friends to visit and check it out ... I was astonished to see there was such a plenty of things ... food and essentials for my family back home. I stayed back since then.

Josh's friends fortified his will to experience a better life. He stayed with them for a while and when he arrived they were part of his job hunting. They were interested in his well-being. He was so thankful for the kind gestures by his friends. He indicated:

My friends stood by my intention when they suggested that I think of migrating to Johannesburg. I did not expect they will look out for me in referring me to jobs. I was able to get my footing slowly.

Josh was appreciative of the advice and care his family took to make his stay a comfortable one. He made reference:

My family who lived in Johannesburg started me off by helping me with finance and housing ... I felt safe being with them. My brother and sister housed me when the job I had was closer to the place of employment.

Looking after the needs of family members: Josh has a large family to take care of in Zimbabwe. The members of his family are 15, including his extended family. The youngest is five and the oldest is 65 years old. His concern was his oldest family member because the pension was not enough to see to his needs. In his culture the older members are important in their lives. That was also why he decided to migrate. He said:

My thoughts were ... My father took care of me and gave me the best he could afford. Now it is my time to look after him and give him what he needs. Zimbabwe is a tough place to live in, the economic situation is so bad that food has become

hard to come by ... also to buy medicines is costly. So, I could not handle the poverty and decided to make a change in my life and the lives of my family.

He adds that this became a burden to him and his wife. The cost of food, rent and transport was very expensive. He said:

My extended family including my parents became my responsibility. In my culture, we must look after our elders. It is a big decision to leave them behind ... they are elderly my parents. But the risk I had to take ... In Zimbabwe there is so much of stress. I send money home when I save enough.

Josh promised his elderly parents that when he is older and prosperous, he would be looking after his parents and they would have no need for their home. He said:

When I was growing up, I watched my father working extremely hard to educate me and give me the best he could afford. I told myself I would look after him because he is my role model.

Josh avers that after the year 2000 the food situation in Zimbabwe began to deteriorate. The government took a stand against the farmers. Since then the farmers who took over have no clue what they are doing. They are seeking assistance from the farmers who have remained in the country. He said:

My father did advise that the exchange of farmers since colonialism will be a disaster. He said we used to have food, and plenty but now we are starving ... the people of Zimbabwe are suffering ... no staple food, lack of maize, oil, we are living on herbs which are affordable.

Every month Josh sends food which is scarce in Zimbabwe. The taxi charges hundred rand a trip. It is expensive but it is more affordable than buying the food in Zimbabwe. He said:

I go to Joh'burg where the taxis and buses are. The Zimbabweans go there to send food and other essentials for their family. I pay the transport R100, for a single trip. Here in South Africa there is plenty of food to survive on. The price of

bread in South here is cheaper compared to Zimbabwe. My friends buy five loaves of bread weekly to send to their children in Zimbabwe.

7.2.2 Challenges in the country of resettlement

The main theme is challenges in the country of resettlement. In addition, the sub-themes are *accommodation* and *xenophobia*. These will be discussed below.

Accommodation: Migrating to a country with no prior experience can be daunting. One of the significant challenges is accommodation. In South Africa xenophobia has become a phenomenon and this accelerates fear in the migrants Josh mentioned he was at the mercy of friends who were prepared to house him for a few days. He said:

I was happy to come to South Africa, but the accommodation was a problem. In the beginning I stayed with my friends for a few days. I was looking for a job that can sustain me for my accommodation.

The Zimbabwean migrants concur that locating accommodation in Johannesburg is very difficult and expensive. Josh explains the stress of sharing the place. He lives in a township in Johannesburg, called Tembisa.

I came to Johannesburg and lived with my friend. I had to find a job so that I can have money to pay rent for the accommodation ... I looked. When I found a job, I rented a single room, I have to keep quiet because in the township there are all different nationalities living there ... when there is a problem the migrants is the target ... so I am friendly to my neighbour.

The problem of high rent is stressful for Josh. He explains that he must do odd jobs just for the rent. Furthermore, he goes hungry for days because he must save the money for the rent. The landlords are becoming rich with renting out their dwellings to migrants. Tembisa was his first choice when he arrived because his friend lives there. He reveals:

It's pricey to rent a house. I have to work every day till late and sometimes it is stressful. I must take a taxi to my place of work ... also to the shop to buy my

food. The rent increases every year ... I budget my money to pay the rent on time, otherwise I would be homeless.

Josh reveals that he could not bring his family to Johannesburg because the accommodation would be very expensive. Furthermore, he feared for the safety of his children and wife. He states:

I fear for my family's safety in South Africa because of the crime and xenophobia. Additionally, there is no place for my family to stay should they visit because I have a small place now.

Josh claims that the landlords are living off the rent of the foreigners and adding to the economy in South Africa.

Xenophobia: Josh declares that xenophobia is one of the aspects in this country that Zimbabweans must constantly look out for. Additionally, whenever there is an economic problem in South Africa, the foreigners become the targets for job losses and stealing employment from the locals. He discloses:

When I was still living in Zimbabwe, I used to hear through my friends living in South Africa and from friends in Johannesburg how unsafe it was when xenophobia broke out. The locals get the impression we Zimbabweans are deliberate in taking jobs. My country is economically down and with the sanctions, the country has a shortage of food and other essentials, people are starving in my country.

During xenophobia, his boss used to pick Josh up from the nearest petrol station for fear of intimidation. He did not trust the South African police services because he is a foreigner. He states that he does not go to work when he first visited. Killings and crime are blamed on the migrants. He subsequently mentioned that he has a family who depends on him, resulting in his conservative behaviour during xenophobia. He said:

I was fortunate I had an Indian employer who took care of me. He picked me up from the nearest garage so that I could be safe. My focus was on my family therefore I did not allow the fear of hatred to destroy my ambition to work.

As a Zimbabwean male migrant in South Africa, Josh mentioned he has certain apprehensions and fear. Anxiety became a part of his living in Johannesburg. The locals were provoking many comments of dread that kept him on his feet to be on the lookout. He said:

I am fearful during xenophobia that my boss picks me up from a petrol station for fear of becoming intimidated and taunted .I fear when I heard the Minister of Finance announce that South Africans have first preference to jobs, informal sector, restaurants with regard to the lockdown. He said this is not xenophobic. I was in despair; if I go back my family will be suffering.

The above theme of challenges in the country of resettlement was highlighted. In addition, the sub-themes accommodation and xenophobia were underlined.

7.2.3 Socio-economic challenges

The economic challenges in Zimbabwe forced the people to relocate in order to help their families back home. The Zimbabweans left behind also face challenges. Additionally, they depend on the remittances, essentials, and visits from family, namely a mother, father or sibling, to support based on the employment. *Employment and remittance and travel to Zimbabwe* are the sub-themes.

Employment: Employment was difficult in the beginning. Josh mentions he worked part-time jobs as a contract worker in the beginning. Being a migrant and a skilled worker, he was not paid accordingly. Now he has his own business and with the lockdown, it is challenging He said:

Yes, I did not have a permit initially. So, it was hard. I am stressed now because the lockdown ... due to the Covid-19 virus that has affected the whole world and South Africa. Financially my money has taken a knock; I don't know what I am

going to do, being self-employed. They affect business but are necessary to keep society safe and protect lives.

The main reason for his migration was employment. The jobs in Zimbabwe do not pay good wages, besides the loss of jobs and unemployment is so critical. The Zimbabwean's friends and family back are also frustrated. He said:

I was skilled in my job in Zimbabwe. I was prepared to take on jobs that did not fill my job description. In the beginning I was unemployed for months ... and I was lost, giving up. I waited outside a construction site begging for a job from the project manager.

Remittance: Josh states that remittances are one of the foremost reasons for relocating to South Africa. Remaining in Zimbabwe would have been detrimental for Josh because sending remittance to his family has created more opportunities and satisfaction. He confirms:

I am glad that I made that move to migrate. My presence at home with my family would have been futile because I was unemployed and was not useful in taking care of my family. By sending remittance ... my family is taken care of.

Remittances are important in the life of migrants, particularly for Zimbabweans. Josh refers to the money he receives from the job he does which is sent to his home. On the other hand, Josh explains how sad the family in Zimbabwe feels abandoned, yet they receive support from their father. He said:

I send money to my family so that my wife can take care of the family and pay the fees for children's schooling. I have parents to take care of ... so that they can buy essentials and pay the rent and food. I send remittances to my family bus, money grams and mukuru app. Which I use to send money'

When Josh left Zimbabwe, he could not afford to pay for his wife's fees to become a qualified nurse. He said:

Since I came to South Africa and resided in Johannesburg, the world was at my disposal. I took the advantage to work hard to fulfil the goals of my family ... My wife used to complain that she could only be a care giver in the hospital ... I was distressed to hear that ... I worked hard and sent the remittance, now she paid her way to be a nurse ... added income for the family.

The kind of life of a family man as a migrant is lonely. In the host country he lives as a single man and in Zimbabwe a married man and his children basically live without seeing much of the father, and the father sends money for them to meet their needs. He said:

I have accepted life, to be what it is, remittance is what I live for here. My family deserves it; now with the Covid-19 epidemic, it has become a struggle for me to send remittance normally.

Travel to Zimbabwe: Josh mentions he can count the times he has been to Zimbabwe. He prefers his wife visiting because it is more affordable. Furthermore, Josh does not have the privilege to watch his children grow, to witness their special events. Additionally, he states he lives his life as a single person with no family. Travel to Zimbabwe is very expensive. He reveals:

During the festive seasons the travel becomes more expensive to Zimbabwe. The bus and taxis raise the fare to travel to Zimbabwe. During that time, I buy and send the clothing for my children to attend school the following year. I'm hoping when I make more money I will visit my family often.

At present there is no travel to Zimbabwe. Due to the lockdown, travel anywhere nationally and internationally has been suspended. This poses many problems for the migrants. Usually his wife visits, but now they cannot meet. He sadly recounts:

During the Easter season, my wife and I buy the goodies for my children to take to Zimbabwe. It is convenient. The travel from Zimbabwe is cost effective in that sense because I can be with my wife and send the essential with her. Until recently, we must follow a new normal in the world. Zimbabwe is also on a

lockdown, travel is restricted, my friends want to go back to their country ... despite the food shortages.

Josh remains calm; he claims that his travels to his native country make him sad. He loves to travel often but he cannot due to the high fare that is charged. The fare is about six hundred Rand a single trip. He hopes one day he could do a monthly trip to his family. He said:

I am regulated in my emotions. I miss my family and extended family. My children long to see their father and I long to see them. The distance is long and tiring. I look to future to owning my own vehicle that will make my journey a comfortable one.

Sending essentials is the main aim of the Zimbabwean migration to South Africa. Josh reflected when he saw his friend's progress when they came to South Africa. They had the money to buy and send food, maize, oil flour, bread and other important commodities. This was gained by employment and sending remittances. He said:

The price of essentials is very expensive and scarce in Zimbabwe. The reason Zimbabweans migrate is because there are no essentials in Zimbabwe ... the flour, oil, bead and others can be bought as it is very affordable to send to the homeland. I cannot live to see my family starving. My wife was unemployed then when I decide to resettle in South Africa. I buy in bulk and send the essentials through a member by taxi. I must pay the driver a certain fee to take the essentials to my hometown.

Although migrants are blamed for job stealing and so forth, the South African economy is also gaining from the migrants in that they buy a lot of South African goods, including essentials to send to their country. He said:

The Zimbabweans feed on South African commodities and essentials. Things for building our houses, furniture, crockery, is bought in South Africa. I am sad to mention that Zimbabwean is becoming a ghost nation ... the elite or upper class are still comfortable ... I am still in need of sending essentials to my family, sad to concur that we live a life being absent from my family.

7.2.4 Emotional challenges

Separation from family: It is argued further that at times the unrealistic expectations among those who stayed behind can lead to resentment on their part if they feel remittances are not enough. In some extreme cases, this mutual resentment results in a breakdown of families. Josh cries:

I am in Johannesburg under lockdown for 21 day, and my family is in Zimbabwe ... I am lonely. The separation of my family is depressing when I don't know when I am going to see them. I am living like a single man, worried about the corona virus that is consuming the world right now.

The worry of family in Zimbabwe increases stress and despair for the migrant in South Africa. Correspondingly, the acceleration of crime does not ease the tension and anxiety for Josh. He emphasised that he does not watch the news on television for fear of hearing bad news from Zimbabwe. He said:

I don't watch the news on television, for fear of bad news from Zimbabwe ... My family lives in Zimbabwe. It's lonely without them. I work weekends so that I am occupied and keep my mind busy. I am praying to earn money so that I can join my family and be united again.

Josh asserts that when he arrived in the country, he was very sad because it was the first time; he left his country to relocate for quality of life. As the days went by, he said he was not aware how careful he had to be realising the crime in the country. He was depressed, missing the family and friends he left behind. He found it difficult when he could not find a job immediately, which brought this despair. He said:

Stress and despair become an everyday symptom when you are in a foreign country, particularly in the early days. I am the older child. So, the responsibility to look after the family is mine ... I go to church when I'm depressed. The pain is so deep. The downgrade of country affects us as we employ many people that support families. I have family support and church.

Vulnerability in relation to people in authority: The people in authority namely, the police at the border, the South African police, and Home Affairs seem to be the ones who measure the lives of the migrants in their migration.

The vulnerability of the migrants was also clear in their reluctance to report occurrences when they were blamed for crimes they were not responsible for. Josh's recounted his distressing experience; he said:

One day I was taking a stroll during the night. The thief confronted me and hit me from the back ... They stole my cell phone. I did not go to the police because at that time I did not have my proper papers from home affairs in South Africa.

Josh watched the South African Police and migration officials at first sight frequently abuse their power on the migrants. The first thing they ask for is your papers, and when you do not have it with you, they ask you for a bribe. His friends and family were deported when they did not have their proper papers from Home Affairs. He claims:

The South African police ask papers when they heard me speaking Shona. I produced my papers, they left me. They deported those who do not have papers ... I was in distress as these are my friends and they accompanied to South Africa.

Bribery at the borders and in Johannesburg is a common practice.

When we arrived at the border, they said we must wait, then I was asked if I got something meaning money. I was eager to get into South Africa, so I gave a bribe.

He recounted:

My permit was invalid, so I jumped the border; I paid for bribes, and entered the country, Desperation has caused me to give into bribes ... to get a job. I was determined to come into South Africa. Bribery has become a norm for migrants. I was on foot and travelling with the taxis, fortunately I was with a friend.

Exploitation is another means the South African Police use to intimidate the migrants. Josh described that the local South Africans tend to treat them unfavourably because of the job situation. They remind him that he is not supposed to be here. The fear of being confronted is like trauma. Josh said:

If there's a problem done by a foreigner it is blamed on us. I control my displeasure to react is a crime. I think about my family. I give myself the benefit of the doubt. This is common in another country ... I feel like a criminal because of the behaviour from the locals.

The process of renewing documents or papers for staying in the country at the Department of Home Affairs becomes frightening. Josh confirms that this becomes unpleasant for him. Additionally, the language and ethnic group become an indication for them to exploit. He reveals:

The language and nationality expose us to exploitation from the Home Affairs as well. Because we need asylum, they ask for bribe to speed the process, otherwise the waiting is long. I have to go to work the next day otherwise I will lose my job.

Josh mentions that he is thankful every day for the job as a business owner he has. The wage is less but he continues. Due to his persistence, he managed to find a job where the manager trained him to install DSTV in homes. He said:

I am thankful for the job I have now. I was taken as an operator then trained to install DSTV in homes. Then through the management of my employer I feel less vulnerable to the people in authority.

Healthcare is progressive in South Africa in contrast to his homeland. Despite the harsh reality of being humiliated by the healthcare professionals in the hospitals and clinics, he prefers the healthcare here. He said:

The healthcare system in Zimbabwe is very disgusting compared to South Africa. The healthcare nurses call us derogatory names and tell us to go back to our country. Despite the humiliation I still get better medical care from the clinic.

Josh claims that the people in healthcare can be scary. With healthcare comes a price to pay. He is obligated to visit the healthcare departments because it is affordable, and the medicines are good. He said:

When I visit the healthcare professional, I feel uneasy because I am a foreigner ... it feels as I am stealing ... I tell myself to mumble ... I came here to get help, my aim is to avoid any unwelcome response.

Mentioning healthcare, we are currently faced with the corona virus. Josh is filled with anxiety. He is afraid of contracting the virus. Moreover, he is worried about his family. He said:

The corona virus has upset my life ... it seems I have followed a new normal. The government is not concerned about the migrants. I cannot go to Zimbabwe because it will be difficult to come back. It is awkward should I get sick ... I am depressed, what should I do. My family is a concern.

7.2.5 Coping and resilience strategies

The migrants professed those *Protective resources in the self in relation to others*, including regulation of the self to benefit the family, hope and optimism, autonomy, *social networks*, *religious beliefs*, and the use of *mobile technology* using smart phones assisted in the resilience and coping in the resettled country.

Regulation of the self to benefit family: Josh communicated how self-regulation was attained in the capability of the Zimbabwean migrants to overcome socio-economic challenges. The assessment of the self by the people in South Africa did not change their motivation in their goal. Furthermore, Josh reminds the researcher he is determined to change the destiny of his family. He said:

I am immersed in my goal to change the destiny of my family, especially my children, the education is changing all the time, therefore I have to buy laptops

and buy data for them so that they can do online learning. The Covid-19 virus demands social distancing.

Similarly, Josh comments that he does not respond to unkind behaviour from individuals. For the benefit of the family he changes his stance towards the behaviour. He affirms:

I decided to relocate for the benefit of the family. It was harsh in the beginning, but I overcame by ignoring the hurt and humiliation. My focus is to educate my children and see to it they go to university and pursue their careers.

The situation in South Africa has become bleak for Josh. The sudden Covid-19 pandemic has struck the world, making it uncertain for him. There are no visits and transporting goods to the family in Zimbabwe as the international borders have been temporarily closed. This has made him stressed but he continued to self-regulate and cope. He asserted:

I decided to focus on my prosperity and a better lifestyle...the reason I came to South Africa. Being a migrant it forces me to go the extra mile for myself and family. The situation of the Pandemic gave me time to reflect on my highlights and challenges and how I overcame them.

Hope and optimism for a better future for family are the qualities that may build the options the family. Josh has hope that for his family he is the parent and the guardian, he has hope and optimism that his family will not go hungry and will fulfil the hope of educating his children. He asserts:

My hope of educating my children remains my mission, I am optimistic and hopeful though I could not see my family during the lockdown ... The circumstance will not stop me, my job is on hold right now, but I trust that there is still hope for a family to prosper.

Autonomy to support family: Josh is a person that can be self-sufficient. To put it succinctly, maintaining an autonomous lifestyle has assisted him to support his family. Hence he has become a proud business owner. As a result of his hard work and long hours, his employer

advised him to get his driving licence and presently he has his own van to do his business. He describes:

Personally, I believe that autonomy promoted my self-efficacy ... I believe in hard work and harvesting the benefits. I am self-sufficient and like to try new things and take risks. I worked for an Indian gentleman, his company was Jabez Telecoms ... He taught me how to install DSTV satellite dishes, and then he promoted me to be supervisor. When he saw me improving in what he advised me.... From a disillusioned person...today I got my driver's licence and own a van to do my business. I do business that is like my previous boss. He guided me all the way by referring me to other companies to work. I owe it to him to where I am and my autonomous living to support my family.

To be resilient is great. Josh states that without difficulties life has no testimony. He is proud of his achievements thus far. He said proudly:

I am content to watch the delight from my family ... My narrative is to be heard by my children and grandchildren ... my family must be proud of me.

Social networks: Social networks play an important role with coping and resilience. The socio-economic and emotional problems experienced by the Zimbabwe community are widespread. Family and friends are one of the motives that enhance the self-efficacy of the Zimbabwean migrants. In addition, the community and culture bring a sense of hope for the future. He maintains that:

I am self-assured when I meet friends and extend family. This gives me a sense of hope ... we chat about the happenings of the week. We have a community of Zimbabweans where we look out for each other's needs ... I'm happy I forget my own emotional challenges at that time.

The mixing of cultures comes together when the Zimbabwean approach each other. Josh communicated when they shared the rooms and had everything in common. Furthermore, he said it felt like being at home. He said:

The Zimbabwean community, we look out for each other. I am sad when my friends tell me that they are unemployed ... Without the social networks we are lonely. Johannesburg seems to be the meeting place for us. I meet with the community friends when I am not busy particularly during the weekend. We braai the meat and buy cold drink ... put the music and dance. It's a good time there; this does not allow us to think of home for that day. I am comfortable when I meet my fellow Zimbabweans. We share what is happening here and back home ... it's like old times of mixing of customs and worldview ... The social networks bring about our society.

Josh explains that the connecting with social networks helps him when he is lonely. They encouraged him to hold on to his purpose and not to look at his circumstance of being unemployed. I have South African friends who look out for me. Eventually he gained experienced and became a business owner. He said:

I have many South African friends, we go out and meet other friends, and I feel good. I feel I can go on living here and support myself, me for friends help me to cope. I get advice from them.

Religious affiliation helps Josh to cope in his resilience Spirituality, prayers and religious beliefs created a significant role for the Zimbabwean migrants. Josh has Christian beliefs. He attends church weekly and sometimes mid-week if he is not working. Prayer is one aspect that builds his self-esteem when he is stressed. He said:

I am a follower of Jesus Christ. My self-esteem is enhanced when I go to church, my spirituality is strong. Meeting my friends and community members, gives me a chance to catch up on the weeks happenings. I love to pray when there is distressed when things don't work out for me ... I pray for my children and family back home in Zimbabwe.

Josh expresses his joy when he goes to the church gathering. He describes the songs that are sung by the worship teams and how the songs lift his spirit. His actions are displayed in his prayers and reading the Bible, a holy book, which he refers to when he needs to be uplifted. He said:

I am a believer of Jesus Christ ... we go to the gathering on a Sunday ... He heals and blesses us with the Holy Communion, and we discuss the experiences of the week, our challenges and hope. The worship team sings beautiful and enlightening songs. It builds my strength for the days of the week. My feeling of distress is gone after going to church and praying ... stress and despair goes away, I have hope and resilience after the worship service. I am happy to meet different associations in the faith. The worship of singing spiritual songs boosts my mood. I am blessed to hear the songs and I sing along. We are from various religious faiths such as Roman Catholic, Presbyterian, Anglican and Methodist. We become a community ... We just meet as a community to pray. We are all Christians.

During the lonely days, he was worried about his family living in Zimbabwe. There were no churches to attend. He watched the spiritual meeting via You Tube and livestreaming. This has changed his normal life and he found solace from the burden of worrying. He said:

I watched the church via livestream, and You Tube. I was distressed about my family as I am in South Africa and they are in Zimbabwe. I prayed to cope with the stress. Prayer and spirituality helped me to be resilient. I give my request for prayers and to the pastor or leader to pray for me communally ... I pray for my family in Zimbabwe. I am inspired to try new work and take the challenges with hope knowing I pray for strength to finish what I started. My safety is in my spiritual beliefs.

Mobile technology becomes a part of the migrant's life in their trajectory. The smartphones enable migrants to communicate with family and friends from any part of the globe, through social media, such as Facebook, WhatsApp, and many others. The feeling of sadness, homesickness and the great sense of connection to the home country were strongly observed. Josh said:

During my journey in my migration I needed the mobile technology ... The feelings of sadness and being in a place that is foreign to be gave me the urge to seek a mobile phone.

Josh pointed out that when he arrived in South Africa, he purchased a smartphone, despite the low wage from his first job. Overall keeping in touch with family and friends in Zimbabwe is important for him. This gave him a sense of hope when communicating. He said:

In my first job I was able to buy a smartphone. The smartphone enables me to chat to my family every day. I WhatsApp them on video call and send voice notes. It feels as if I'm at home with family and friends every day.

Mobile technology becomes a part of the migrants' lives in their journeys. The smartphones enable migrants to communicate with family and friends from any part of the globe. Equally, social media, like Facebook, WhatsApp, and many others add to the list of communication. The feeling of sadness, homesickness and the great sense of connection to the home country were dismissed. He said;

I was delighted when I bought a smartphone in the resettlement country before I became a business owner. That was the first I bought with my income. I used to miss my family, now I send them a voice note. I also video call them, this helps me to cope and being resilient amidst the challenges I face. Now I can chat to my family and friends, this brings me satisfaction ... the country is on a lockdown with corona virus, I don't feel alone because mobile phone helps me to know what's happening around the world.

Josh uses Facebook to communicate with his friends. He sends pictures and news of the daily happenings in South Africa. At present the county is under lockdown, He sends money via electronic transfer. These coping approaches help him to be optimistic to the future. Josh confirms:

I communicate with my friends ... My family lets me know about their happenings via social media. I also send money via the banking app to my wife.

The theme *coping and resilience* was outlined. In the same way, the sub-themes were narrated by the participants. Equally, sub-themes *Protective resources in the self in relation*

to others, social networks, religious affiliation, and mobile technology using smartphones, were narrated in their resilience.

7.3 CONCLUSION

The narrative of Josh explains the trip from Zimbabwe to South Africa. The reasons thereof are described. It is well-defined that the reasons for migrating to South Africa were encouraged by family and friends, a shortage of essentials supplies, food and clothing in Zimbabwe, taking care of family and friends from relocating to South Africa; religion, self-regulation, social networks and mobile technology strengthen the aspects relating to coping and resilience. The socio-economic challenges resulting in unemployment problems, vulnerability to authority and emotional challenges were expounded. The sense of community built the context of culture influenced by the sense of community and optimism.

CHAPTER 8:

CLARE’S NARRATIVE: ‘BETTER OPPORTUNITIES’

Personal data

Participant:	Clare
Gender:	Female
Race:	Zimbabwean African
Married:	Yes
Children:	4
Place:	Rural area
Age:	50
Language:	Ndebele
Occupation:	Reception and counsellor for Lifeline
Research Setting:	Interview conducted from Lifeline office

8.1 INTRODUCTION

Clare came to Johannesburg, South Africa, in 2009. She has school-going children and teenagers attending the University of Zimbabwe. Her husband works for the airport services in Zimbabwe. Her vocation in Zimbabwe was a police officer. Due to the political and economic meltdown, Clare could not meet the needs of her family. Her husband’s salary was not enough to cover the cost of paying the bills. Clare was enticed by her friends who informed her how well they were doing in South Africa. She recalls her conversation with her husband regarding the decision to go to South Africa. Clare explained her husband was not happy. Despite his decision of not wanting to migrate, she came along with her friend. Since then she has resigned from her job and migrated to South Africa to make ends meet at home. Below the researcher describes the narrative of her resettling.

8.2 EMERGING THEMES

8.2.1 The reasons for migrating to South Africa

The theme *reason for migrating to South Africa* is elucidated. In addition, the sub-themes *in search of a better life, encouragement from family and friends, looking after the needs of family members*, and were narrated by the participant.

In search of a better life: Clare came to Johannesburg in 2009 to seek greener pastures. She was seeking for better opportunities. In Zimbabwe she was a police officer. She mentioned that there was no scope for her in this job. She asserts that holding the status of a police officer gives one status, but there was no money in it. Clare explains:

I came to South Africa seeking greener pastures. My job as a policer officer was good as a status, but not good to earn a living. My husband work for Air Zimbabwe ... with our combined salaries it was still difficult to make ends meet. I began a conversation with my husband regarding seeking another job ... the only option was South Africa.

Clare was eager when she inquired about how her friends were progressing since they migrated to Johannesburg, South Africa. She told her husband that she needs to improve her salary by searching for better opportunities. Clare had the strength to leave because of the economic situation in Zimbabwe. She avers that since the year 2000 onwards the country was declining economically and politically. She said;

The economic situation is so bad, that's why I left, no food, money is not enough, here we get a job and assist the family. The cost of is so expensive ... by the time I pay my debts, there is not enough money to buy luxuries. Maize, oil, petrol and other essential were scarce.

Clare migrated for improvement and to pursue greener pastures. She also adds that she needs a change. She said:

My job was boring ... It was the same every day. There is no promotion, the salary did not change, and there was no increase in my salary ... I am growing old; I have to fulfil my heart's desires.

Looking after the needs of family members: Clare was concerned about the needs of her children. The education, she said, was of high standard until lately, looking back at the situation that is not improving in her country. This stressed her and she was going into

despair when she could not afford the needs of school supplies. She has seen the countenance of her children, and this made her sad as a mother and parent. She said:

I migrated because my salary was low, I want to educate my children and send them to school ... My children are going to need university, buy laptops, books, it's better here if I was home, because assisting each other ... My passport expires, I jumped the border, I paid 200 for bribes, and I sneaked into the country, Mashingo, I come from there. I had a lot of fear, right at the border, about 2007, 2 guys share the money.

Encouragement from family and friends: Clare observes the difference it made in her friend's life and the way she took care of her children after she relocated to South Africa.

I had a friend of mine, who came here, and I saw how she was looking after her children, so I decided to see that something good here, there are big problems in Zimbabwe, no money.

Clare was eager to leave Zimbabwe for a more purposeful life. She was in contact with her friend to plan a trip of relocation. She did not tell her husband and children because they would not allow her to make this trip to an unknown place and alone. She said:

My family was surprised; I could see they could not believe I would take that stance; to relocate with my friend ... My husband and children were shocked; I told them to, they were not happy without telling them. I came with my friend.

The families are starving in Zimbabwe. The elite is not troubled by the situation. Clare confirms that the lower income groups cannot make it to earn a living with the informal sector. Shortages of essential are rife. There is a scarcity of flour, milk, sugar and other basics foods. She said:

In Zimbabwe, shopping for basics has become a task so monumental, frustrating and sometimes hazardous. Basic goods such as meat, milk, sugar, salt, and cooking oil are not ordinarily available on the formal market. Most manufacturers of basic commodities have either ceased or scaled down

operations in the wake of commodity price controls. So, waiting in the long, meandering queues does not guarantee success.

Taking care of the family members: Clare migrated to South Africa because she wanted to take care of the needs of her family members. Her job as a police officer in Zimbabwe did not meet the needs. Since then, she is able to support her family. She confirms:

I migrated because my salary was low, I want to educate my children and send them to school. My children are Form 6 going to university, buy laptops, books, its better here if I was home, because assisting each other.

Clare is happy being in South Africa. Her lifestyle and the family's life have been improved since she is in the host country. She mentions although she is alone in this country and her children live in Zimbabwe with the husband, she is glad that she can provide the necessities for them. She said:

Here I live like a single mum. My husband lives like a single parent. My children live without their mother. This life has a new normal for us. But I see to the needs of my family, and hope the sacrifice is worth it. Now my children are becoming educated and able to attend university.

8.2.2 Challenges in the country of resettlement

When the migrants entered the country they were faced with challenges of finding proper accommodation. The accommodation is expensive. In addition, the fear of xenophobia was also a threat as the locals feel that the foreigners are stealing their jobs. Next these sub-themes will be explained.

Accommodation: When Clare arrived in South Africa, she thought it was milk and honey. To her amazement it was the opposite. It took her a long time to get a job. She said:

I was first homeless; I took a job as a domestic. Yet having a job as a police officer in Zimbabwe, I did not give up ... I shared accommodation and begged for

food. My husband is the main bread winner in my commodities. I miss my family ... no money. No family.

Accommodation is very expensive, according to Clare. We are exploited because we are foreigners. Bathrooms and toilets are shared by many residing in the same place. She said:

The landlord notices when we are foreigners he increases the rent. At first I am excited, but when the rent is high it becomes stressful ... because the wage is low, when you're a domestic worker it's difficult. The problem is when we have to share the bathroom and toilet and you have to wait in turn to use it.

Clare maintains that she lives in Johannesburg in a block of flats and shares the flat with a friend Furthermore; she shares the rent and electricity with the flat mate. Additionally, this makes it affordable for her to live. She is happy now and can save money to send to her family back home. She confirms:

I am comfortable now living with a friend. I share the rent and this is affordable for me. I am safe with a roommate. I can save money to send to my family back home. Living in a foreign country is not safe when the crime is high ... living with a roommate keeps me safe and we share our things. I am meeting many locals and I am friends with them in time of xenophobia I feel safe.

Xenophobia: Clare asserts that xenophobia was one of the reasons she decided to have a roommate while living in Johannesburg. She says she was reminded by her friends that the locals become intimidated with foreigners. She said:

I decided to live with a friend so that I can feel safe when xenophobia breaks out in the city. I was not affected so much with the xenophobia, because I am friends with few of the locals. I learn to speak Zulu ... so I relate with them. I become a friend of them.

Clara explains that her friends were affected by the xenophobia and are afraid to attend work or take the taxis. They stay at home until the conflict subsides among the foreigners and locals. The reason is that the locals feel they have been robbed of their jobs. She said:

When we come to South Africa, we take any job to get our footing. It is not easy as we have to market ourselves and hear by word of mouth for a job. Because we settle for a low wage we get hired, we put up with being exploited because we need the job ... xenophobia brings fear to us and we can't go anywhere. These are one of the challenges we face.

8.2.3 Socio-economic challenges

The sub-themes of socio-economic challenges are *employment, remittance, travel to Zimbabwe and sending essentials*. Socio-economic challenges are one of the factors that concerned the Zimbabwean migrants to migrate to South Africa. Employment was limited in their country. The migrants direct money to the family and children through remittances. Furthermore, frequent moving to Zimbabwe is arduous, because the cost is very high. The sub-themes are discussed below.

Employment: Finding employment in South Africa was difficult for Clare. She confirms that when she arrived, she initially thought it would be easy for her to find a job. She was deceived when she observed the progress from her friends already living in South Africa. She was homeless at first until she got employed:

Initially, I thought as soon as I arrive in Johannesburg (SA) ... I would not be disappointed in finding a job. After a while I took a rain check and I decided to take any job to survive. I was employed as a cleaner, from a police officer, then housekeeping. When I lost my job, I went to the street.

As noted above, after Clare became homeless, she was offered a job as an intern from Wits University to train to interview sex workers and HIV patients in fieldwork. Clare mentions it was a great opportunity for her, because it opened her world. If she was still in Zimbabwe, she would have remained a police officer with no joy in it. She said:

I joined sonke, did photographing, sex workers, editor, writer, doors started opening for me, they were paying, it was more you can do for the money, they

paid for photography, chosen to do interviews on television, went to legislator to debate, oasis, project came to an end.

After her work concluded with the above, she was employed at Lifeline as a receptionist and counsellor. She said:

I got a chance to work in the reception at Lifeline. I am happy and I learn new things every day, work with people who need counselling. I am happy now.

With the Covid-19 lockdown in South Africa, Clare is not at work, she is worried about her salary cut and how she is going to help her family in Zimbabwe. She said:

I was told that I could not attend work due to the social distancing, which was announced by the President. Since then I am home without money. My family are in Zimbabwe ... I am uncertain of the future ... my country, the people are hungry ... looking for a way out.

Remittances: Clare stated that when she worked as a police officer in Zimbabwe, she was unable to ‘make ends meet’, meaning the salary at the end of the month was not sufficient to pay her bills. Equally, her husband works at the airport; however, he could not help in paying the school fees and buy the books for the children. In addition, the frustration was growing in the family. She said:

My job as a police officer gave me status in the community, but it did not make me happy at the end of the month. I was struggling to make ends meet and this frustrated me. I decided to do something about it; despite my husband’s disapproval of migrating ... I came with a friend and then told my family what I pursued.

The roadmap to Johannesburg is her gateway to living a better life. Although it is lonely without the family she reflects that she has no choice but to work and send money home for the children’s education. She avers:

I send money so that my husband can pay for the school fees. My daughter needs a laptop, I buy for them, remittance is important for me to send to my family ... they depend on it for their survival. Clothing is more affordable here, my husband visits me, I send it with him and the money for the children's education.

Travel to Zimbabwe: Travel to and from Zimbabwe is a big business for the taxis, cars and buses. Clare reminds the researcher that because of the high amount of the ticket, she cannot afford to go to Zimbabwe often. Besides, her family needs the money and essentials. She said:

Transport to Zimbabwe is very costly for me, to visit often is not wise for me ... It is convenient for me to save and buy the commodities they do not get in Zimbabwe. These days, travelling is risky, as well ... The accidents are so frequent ... The transport charges quite a sum to deliver the goods we send to Zimbabwe. With the money to spend on travel, I used it for a better use to buy goods and clothing for my family in Zimbabwe. Also, I not often ... I did not go for Christmas holidays last year, I use my work, situation is bad, if I go too much pressure here. It was a terrible experience not being there for Christmas, they compare me with parents, and the father is not there. Because I need to save the money for the essentials for my family ... I restrict my travel to Zimbabwe, I don't spend Christmas with my family. I did not see my family for 3years (tears).

Sending essentials from South Africa to Zimbabwe is significant. Bulk buying saves us transport cost. The reason for her migrating was to give her children a quality of life. She said:

My friends told me go to South Africa and work to give your children a quality life. I observed ... I save my money every month so that I can buy food and clothing every 3 months for the family. It's cheaper to buy goods and essential here in South Africa. I do buy groceries; I buy in bulk, buy specials. I give money for bus to take R1000 ... And to take to the home. We buy for months, 3 to 6 to 7 months.

Clare also states that she uses the Christmas holidays as a trade-off to work as a domestic to buy school essentials for her children. Moreover, she is sad because it has been 3 years since she visited them because of sending essentials. She cites:

Because I need to save the money for the essentials for my family ... I restrict my travel to Zimbabwe, I don't spend Christmas with my family. I did not see my family for 3 years (tears).

8.2.4 Emotional challenges

The Zimbabwean migrants make decisions to leave family behind so that they can afford a decent living. Separation from family, vulnerability in relation to people in authority and healthcare will be discussed.

Separation from family: The participant Clare mentioned how she misses her family, especially her husband and children. She projects the pain by buying them clothing and essentials they need. The special moments of their growing up and accolades are missed by her. Last year she did not go to Zimbabwe for the Christmas holidays due to financial constraints. Furthermore, she works as a domestic during the holidays to make money for school fees. She said:

During the Christmas holidays I work piece jobs as a domestic to buy school clothes for my children in January. I miss my children ... I feel bad, comfort yourself by buying things for them, lay-buy clothes for them, Take care of them, I miss the time I could spend with them ... see them grow, it makes sad for the time I miss and won't get back.

Since the economic and political crisis hit Zimbabwe, her family and husband began to separate and this caused anxiety among her children on how they are going to manage in the days, months and years to come. She reflects:

The separation of my family depresses me. My children do not see their mother. For 3 years I did not go home. I am sad ... I live as a single mother in South Africa.

Clare stresses that despite the children being in a better position with their family separation in the sense of upgrading their lifestyle, it does not fill the gap of both the parents. She said:

I left my job as a police officer as the salary I was helping in the strain the country was putting us in ... without informing my husband I accompanied my friend to come to South Africa, he was angry for a time ... then he accepted that for I was helping the family ... I live as a single woman. My children are separated and in despair not to have the relationship and human contact with their mother. The situation in Zimbabwe has made me a single woman though I am married ... my children without their mother ... my husband a single man.

Vulnerability in relation to people in authority: Clare observed how the police and migration officials seemingly often abuse their influence to the disadvantage of illegal migrants. This brings fear of reporting the crimes due to intimidation. Her friends were deported when they did not have their papers. She claims:

They ask papers when they heard me speaking Shona. I produced my asylum, they left me. They deported those who do not have papers. I am weary that is the reason I am learning the language Zulu ... so I can be more fluent and understand when the officers ask me what I am doing in South Africa.

Bribery at the borders was a common practice instituted by the border patrol. Migrants entering South Africa had to pay a certain fee to be allowed in the country. She said:

My passport expires, I jumped the border, I paid 200 for bribes, and I sneaked into the country, Mashingo I come from there. I had a lot of fear, right at the border, about 2007, 2 guys share the money. Because we are so desperate we are prepared to give into bribes to get a quality of life.

Exploitation is another means the South African police use to intimidate the migrants. Clare explained the locals seemed to have been unruly with the foreigners sharing accommodation with them. The rent for the accommodation is expensive when the foreigners live in the places of abode. Provoking is one of the things they experience each day:

The locals become agitated when they see us staying in the apartments with them. Also the rent is increased when the landlords know we are foreigners. Exploitation is what I and the other migrants experience on a daily basis.

The process of renewing the asylum or other documents becomes a nightmare. Clare confirms that this becomes the breeding ground for officials from the Department of Home Affairs to feed off it. Language and nationality become a sign for them. She reveals:

The language and nationality expose us to exploitation from the Home Affairs as well. Because we need the asylum, they ask for bribe to speed the process, otherwise the waiting is long queues and take a day or more.

Healthcare is advanced in South Africa compared to where Clare comes from. The healthcare system is not good in Zimbabwe. There is a lack of proper medicines and the hospitals lack proper facilities. Private hospitals are attended by the upper class. She said:

It has become difficult for us. We are scorned before we are being seen to at the clinics and general hospitals. The healthcare system in Zimbabwe is very bad compared to South Africa. The healthcare nurses call us names and tell us to go back to our country. Despite the humiliation I still get better medical care from the clinic.

Clare alleges that the people in authority can be intimidating. Bribery and corruption have become rife. With healthcare comes a price to pay and that is intimidation. She said:

When I need to visit the healthcare professional I feel uncomfortable because I am a foreigner. I tell myself I came here to get help, my motive is to avoid the any negative response ... get the medicines and leave, also, to be thankful for the treatment.

Clare mentions she was distressed when the corona virus was spreading. Furthermore, when the government from both the countries announced a lockdown and social distancing, this increased the anxiety in her, because her family is in Zimbabwe. The virus is dangerous, she

mentioned. Moreover, she is afraid should she get infected whether she will be treated fairly at the clinic. She avers:

The corona virus has upset my life ... it seems I have follow a new normal. The government is interested in the citizens first. I cannot go to Zimbabwe because it will be difficult to come back. I am also worried about my family ... the healthcare system presently is awkward should I get sick ... I am depressed, what should I do.

8.2.5 Resilience and coping strategies

The sub-themes, *protective resources in the self in relation to others*, namely *family, hope and optimism, autonomy: social networks, religious beliefs* and *mobile technology* are strategies that help the migrants to self-regulate and cope in bouncing back.

Protective resource to benefit family: Clare described how *self-regulation* was managed in the capability of the migrants. When the locals ridiculed and slandered the migrants, they did not to give in to revenge. Furthermore, Clare recalls when she was demeaned by the locals. For example, when people branded the Zimbabweans as job takers, convicts, she chose to control her anger. She said:

I am focused on my mission to work and I am constantly reminding myself what I have promised my family. When I am in the situation of defending myself against allegation, I walked away and thought about the consequence if I reacted.

Similarly, Clare mentions she is very controlled and does not get upset very easily. Her wishes are to educate her children. She asserts that she is dreaming of seeing her children accomplished and working. She said:

I sacrificed my marriage and family life to give my family, especially my daughters, a better life. My focus is on having a comfortable life when I go back to Zimbabwe ... but now I need to be hopeful to endure this challenge.

The challenges that the world are enduring due to the Covid-19 virus has made her resilient.

Expectation and commitment are the highlights that may improve the opportunities for Clare and the family. She keeps up that trust in this perspective connotes the Zimbabwean's vagrants' intense trust later on. She guarantees herself of seeking a quality life for her family, including her children.

My hope of educating my children remains my mission daily. My promise to myself is to succeed no matter the trials I have to go through hope is what sustains my moving forward and enduring the hardship. I am optimistic that I will have my entire daughters educated and pursuing their careers.

The autonomy to back the family is one of the properties to self-regulate. Independence for Clare implied, being self-sufficient. Clare is familiar to being autonomous. These boost her self-confidence. In expansion, she claims that independence gives her control to claim power to rule within the corporate environment. She proceeds to point out that she is determined to achieve the distinction she is longing for. She said:

Actually I am not inquisitive about getting free nourishment; it makes me feel like a down and out It is way better to provide a woman with a sewing machine to empower oneself than to getting charity. I am satisfied to observe the grins on the faces I adore knowing they appreciate my comeback from the destitution we were encountering ... I am flexible since I am idealistic. I cherish my independent.

The social network: This made the Zimbabwean community strong. Clare states that when they get together it seems as if she is in Zimbabwe. They play the popular music and dance. The community forgets about their problems and relaxes to the events of the evening. She said:

When I get together in social gatherings par I meet my friends ... we cook and eat have drinks and just enjoy the evening ... I feel joy and meeting my fellows makes me strong. Ties and social meetings, we exchange cell telephone numbers, and talk about our struggles and triumphs. I met my aunt whom I did not see for many years in the group, who helped me to bounce back from my depression.

Clare confirms that meeting her friends in church also helps her to overcome her loneliness. She declares how having the friends who are in similar situations makes her to feel good. The sending of essentials is made more convenient when the Zimbabwean community collaborates. She said:

I am comfortable when I meet my fellow Zimbabweans. We share the happening of what is happening here and back home ... it's like old times of mixing of norms and values ... The social networks bring about community. My friends and I collaborate to send essentials and money to family.

Clare exclaimed how social networks have helped her to adapt to the new environment in South Africa: She said:

I have many South African friends, we go out and meet other friends, and I feel good. I feel I can go on living here and support myself, me for friends help me to cope. I get advice from them.

Religious affiliation: Clare looks to be spiritual. She prays to God and adds that she feels good. She attends a Catholic church, the minister is TB Joshua, he teaches people not to forget their families; good teachings he gives. Furthermore, she mentions she looks forward to attending the gathering. She said:

I am a Catholic Christian ... we go to the gathering on a Sunday ... I listen to TB Joshua, a Nigerian minister. He heals and blesses the people and we discuss the experiences of the week, our challenges and hope. It builds my strength for the days of the week. My stress and despair go away, I have hope and resilience after the worship service.

Clare visits her friends and they go to the gathering together. Her flatmate also accompanies her to church. She is a Pentecostal but that does not worry her. Clare declares that God is one. She recalls that in their shared spiritual gatherings, the migrants concentrate on the relationships between them rather than on difference faiths. She said:

I am happy to meet different affiliations in the faith. When I meet with them there is no differentiation of the mode of worship ... I am blessed to see the similarities in the mode of worship. From the difficulties of the week I seek refuge in God, I get engaged in the collective singing, it builds my strength and hope. We are from various religious faiths such as, Roman Catholic, Presbyterian, Anglican and Methodist. We become a community ... We just meet as a community to pray. We are all Christians.

Clare attends a home meeting where they discuss the sermon that was taught on the previous Sunday. This network group enhances her self-concept. She reflects how she is nurtured from her pain to growth. She declares:

I go to the network church weekday meeting. I give my request for prayers and to the pastor or leader to pray for me communally ... This enhances my self-esteem. I feel hopeful to move on daily particularly when my family is not with me ... Pray for my family in Zimbabwe. I am inspired to try new work and take the challenges with hope knowing I pray for strength to finish what I started. It's not easy to be living in a foreign country especially ... without family and husband. My safety is in my spiritual beliefs.

Clare attends church, she mentions how church helps to seek God and pray. When she needs spiritual help, she seeks the pastor. She meets many people in church. This gives her peace and hope. It assists her to be motivated to face her challenges. She said:

When I have a bad week, I look forward to attending church ... I feel good after hearing to the sermon and the worship songs we sing. Praying to the Almighty gives me hope in this life.

Mobile technology is the gateway to communication with family and friends back in Zimbabwe. Possessing a smartphone opens the communication to Facebook, Zoom, Skype, WhatsApp, and sending e-mails directly, so there is no need for a laptop and many more avenues.

It enhances the liberty to connect and build relationships with family and friends. Clare mentions that this has become the new normal for foreigners and refugees. Clare states that she lives alone in Johannesburg and she communicates with her children and husband in Zimbabwe daily. She uses social media, WhatsApp, and Facebook as a means of communication. She said:

I video call my children on WhatsApp when I have data ... otherwise a simple text message on WhatsApp is very essential for me. I also send a group message to my family. Being a mother the bond is strong for nurturing ... It removes stress and despair, from me when I call them.

Clare uses Facebook to communicate with her friends. She sends pictures and news of the daily happenings. Friends from Zimbabwe share of the news of their family. Furthermore, mobile technology gives her the choice of sending and receiving mail using the smartphone. In the same way she can transfer money to her family. These coping approaches help her to be optimistic to the future. Clare confirms:

I like it because I view pictures and information of what is happening around the world. I also meet new people and they become friends of mine. Living alone meaning without my family becomes lonely.

Social media, for instance the Zoom platform and Skype, aid her when working for Lifeline in Norwood, Johannesburg. She is a counsellor and she works online. Clare agrees:

I use my smartphone instead of a computer to send my e-mails and receive them ... my work is made easier. When I need information on anything regarding my interest I download it from the internet. I am counselling online via the Zoom and Skype platform, sometimes use my smartphone for this.

The theme coping and resilience was outlined. In the same way, the sub-themes self-regulation including hope, optimism and autonomy were narrated by the participants. Equally, social networks, religious affiliation, and mobile technology using smartphones, were narrated in their resilience.

8.3 CONCLUSION

The narrative of Clare from the time of migrating and the reasons thereof are explained. It is clear that the reasons for migrating to South Africa were encouraged by family and friends, buying the essentials which are in shortage in Zimbabwe, taking care of the family were emphasised. Clare made it clear that from relocating to South Africa, religion, self-regulation, social networks and mobile technology strengthen her communication and optimism. The socio-economic challenges resulting in unemployment problems, vulnerability to authority and emotional challenges were explain by Clare. Furthermore, social networks and mobile technology helped her. The sense of community building the context of culture contributed to her the sense of community and optimism. Clare overcame the despair during the lockdown due to the corona virus since 26 March 2020.

CHAPTER 9:

ALI'S NARRATIVE: 'EDUCATION FOR CHILDREN'

Personal data

Participant:	Ali
Gender:	Female
Race:	Zimbabwean African
Language:	Shona
Married:	Yes
Children:	2
Place:	Bulawayo
Age:	45
Occupation:	Salon assistant/Domestic worker
Research Setting:	Interview conducted from Ali's home

9.1 INTRODUCTION

Ali came to Johannesburg, South Africa, 15 years ago. She has 2 children, a teenage girl named Lyn and a young adult son named Gin. Ali came to South Africa when she realised her friends and siblings, who came before her, were doing better in their homes. She worked for her father and stepmother who grew vegetables on the farm. She sold the vegetables in the informal sector in Zimbabwe. Due to the socio-economic and political problems in Zimbabwe, she could no longer remain in her native country. The money she was making was not enough to take care of the needs of the family. Shortages of food and essentials created starvation among the Zimbabweans. In the following sections the researcher describes the narrative of her migration. The emerging themes are outline below.

9.2 EMERGING THEMES

9.2.1 The reasons for migrating to South Africa

Ali relocated to Johannesburg 15 years ago from Bulawayo, Zimbabwe. She has two children, a son and a daughter. Her children are not from the same father. Presently she is a single parent. The sub-themes are *in search of a better life, encouraged by family and friends,*

shortage of essentials, and taking care of the needs of the family. The sub-themes are discussed below.

In search of a better life: Ali stayed in Bulawayo. She used to sell clothes for a living. Additionally, she sold vegetables from her father's farm to look after her children. The situation in Zimbabwe became unbearable, and then she decided to leave to try for a better life in South Africa: She confirmed:

I was frustrated every day because I could not make ends meet when I was in Zimbabwe. My son was in Botswana staying with his father and this stressed me out, weeping for him. I had a daughter to take care of, being single. It was difficult to look after myself and my children, my father is old, and I have a stepmother.

Working for her father was good, but Ali narrates that when there is no rain then the crops suffer. Furthermore, her business was stopped for a while. She goes on to sell clothes which are new and second hand to make up for the deficit from the informal sector. Ali explains:

When there is not enough rain ... I am worried because the vegetable will yield its crop on time. This gives me empty wallet to manage the month. I am a single parent, my son and daughter are from different fathers ... that's why it's a problem for me because my daughter's father does not contribute a child maintenance.

Ali asserted that her father is old. Money was not enough for her, so she decided to come to South Africa for a better life for her and her children. Moreover, she alluded to educate her son and daughter and give them a more comfortable life. She said:

My dad was becoming ill, and the produce was becoming a problem to sell. I was in despair and decided the only way out is to migrate to South Africa. I have some family and friends in Johannesburg. They introduced me to domestic work at first. From there on I was asking friends to look out for me. Since then I am improving myself ... My son is studying and my daughter is studying in Zimbabwe.

Encouragement from family and friends: Friends and family already resettled in Johannesburg, South Africa: Ali mentions that this enticed her to migrate to Johannesburg. Getting a job was critical at that time. They mentioned to her that her destiny could change unlike Zimbabwe, where there is no hope of money and security:

I came to Johannesburg ... when I was told by my friends to visit and check it out ... I was surprised to see there was such an abundance of things ... food and essentials for my family back home. I stayed back since then.

Ali's friends encouraged her to experience a better life. She stayed with them when she arrived. They were part of her job hunting. Word of mouth was her curriculum vitae. She was so impressed by her friends taking a great interest in her welfare. She indicated:

My friends were true to their word when they suggested that I think of migrating to Johannesburg. I did not expect they would look out for me in referring me to households that needed a domestic worker. I was able to get my footing slowly.

Ali made reference to that it was touching when her family who relocated earlier tried to make her comfortable when she arrived in the country. In the same manner, she received the advice of the landscape of the environment and its culture. She made reference:

My family who lived in Johannesburg started me off by helping me with finance and housing ... I felt safe being with them. My brother and sister housed me when the job I had was closer to the place of employment.

Looking after the needs of family members: Ali stated that looking after the needs of the family is a priority. She is a single parent. Her son's father lives in Botswana and he is not faithful to look after her son. She has to pay for the educational needs of her daughter and son. She said:

I could not pay the school fees for my daughter ... my son wanted to study at the University of Zimbabwe. I could not help him pay his fees. The needs of my family are vital to me. I did not finish school that is the reason I came to Johannesburg, to work and earn money. When I started a job at the hairdressing salon, I brought

my son to Johannesburg ... Now he is studying law at the University of South Africa.

Ali's aunt became the guardian to her daughter, Lyn, in Zimbabwe. Her daughter was still in school when she left Zimbabwe. Since then she is completing her schooling with the help of the school fees being paid. Ali confirmed:

It was sad to leave Lyn behind. I had no option because I was going to a land I don't know much about. My aunt takes care of her and I pay for her food and accommodation. Soon she will finish her last grade and study further. Seeing to the needs of my children and extended family is crucial.

The employer at the salon helps Ali to pay for her daughter's studies. During the corona virus epidemic, her boss was troubled because the salons were closed due to the lockdown and no work was coming in. The employer did not want to pay for her daughter's fees for the studies. She recalls:

I am a worker at the salon, I depend on the money to pay for my rent and paying the bill ... My employer was giving me problems when she said she could not pay for Lyn's studies. I had an altercation with her then she assisted to pay me at least for the studies of my daughter.

Ali described how she could not buy maize, oil, sugar and other staple food essentials. The prices were exorbitant. There were also shortages of food in the supermarkets. The dollar was cheaper to get in the black market. Life was becoming unbearable, as we were afraid of starving:

I was worried when my children did not have bread and maize to eat. I did not know what to do, this allowed me not to hesitate but to leave them with my aunt and come to South Africa. So that I can work and send money to my family and daughter.'

The migrants are desperate to send essentials to their families. During the lockdown, Ali told the researcher how desperate she was to send food to her daughter in Zimbabwe. The food

was more expensive in Zimbabwe because they are also under lockdown due to the spread of the virus. Ali explains:

The food shortages made me to migrate, people are starving in Zimbabwe. The country is not improving after the election. The migrants who went to Zimbabwe during the lockdown are complaining there no food. The migrants are suffering. I did not go because will be stranded to come back. Presently the situation is worse; there are intense food shortages and other essentials.

9.2.2 Challenges in the country of resettlement

Accommodation: Accommodation in Johannesburg is very expensive. Ali referred to her acquaintances that had the same problem. The moment the landlords know you are a foreigner, they get greedy and charge higher rent:

The landlords tend to exploit us. The condition of the accommodation is sometimes deplorable but we have no choice as the wages we get is so small ... I shared a flat with a person I knew ... my son shared the bedroom with him and he's an adult. It was not comfortable for both of us.

Ali shared a room with another person from Zimbabwe; she trusted her but realised that her things were missing. When she confronted her, a brawl took place. The other woman hit Ali and it became ugly. Eventually Ali moved out and found another place in Edenvale. The rent was high so she shared house rent. She reflects:

My things were getting stolen ... until I caught her on my own when she stole my clothes. She fought with me, saying I am stealing. She got physical with and I got injured. My son told me to move out of the flat, it was not safe ... I asked my employer to lend me the money for deposit for another accommodation; she said she can take it the money she is lending me out from the salary every month. Rent is always increasing; we are always sharing to meet the rent.

Xenophobia: Stress and despair were the elements that stopped the migrants from moving forward in their resettlement. Xenophobia and discrimination added to it. The separation of

family and friends were one for the pre-existing factors in their despair and stress. Additionally, parents missed their children and the feeling of abandonment was the main reasons for sadness. Ali stated:

As much as I was looking for a place of 'milk and honey' South Africa was that for me but with many emotional challenges to face. I am scared to go out alone because of the crime in this country, the locals blame it on the foreigners. My daughter wants to live with me in Johannesburg ... I am scared because for her safety, I'm also afraid of her being alone in Zimbabwe ... I am missing out on her upbringing. I'm afraid she is getting involved with the wrong partner there. It's her education that's why I have to leave her there.

Xenophobia has attributed to a lot of fear and anxiety for Ali. During the xenophobia she had to miss days of work because she takes the general taxi to work. The locals refer to migrants as *makwerekwere*, this is a nickname for them:

The locals mention we are taking their jobs ... we must go back to our county. They are going to kill us. I was so afraid.

9.2.3 Socio-economic challenges

The sub-themes of socio-economic challenges are *employment, remittance, travel to Zimbabwe and sending essentials*. Socio-economic challenges are one of the factors that concerned the Zimbabwean migrants to migrate to South Africa. Employment was limited in the country. The migrants direct money to the family and children through remittances. Furthermore, frequent moving to Zimbabwe is tough, because the cost is very high. The following sub-themes are discussed below.

Employment: In establishing the socio-economic effect of migration in South Africa, participants were probed whether they were employed and the type of employment in which they were employed. Ali maintained that without the proper documents, it is challenging to get a job that is respectable:

I was disappointed from time to time ... I had to do jobs that were beyond my expectation. I maintained my composure because I had to feed my family who was relying on me to feed them and educate them. When you're a migrant it's tough.

Seeking employment in South Africa was a challenge for Ali. She adds that when she arrived, she initially thought it would be easy for her to find a job. She was misled when she noticed the headway from her friends who had been living in South Africa. She was disappointed and managed to seek employment. She narrated:

Initially, I thought as soon as I arrive in Johannesburg ... I would not be disappointed in finding a job. After a while I took a rain check and I decided to take any job to survive. I was. I was employed as a domestic worker, then housekeeping.

Ali got acquainted to the county, particularly Johannesburg, to live. She used the word of mouth to pursue better employment. She got employed in the salon. She said:

I work at the salon in Parktown, a suburb in Johannesburg. I am happy there as my employer takes care of me. When I need extra money she helps me. When I needed money for the deposit for the flat, she gave me. My boss looks after me.

With the Covid-19 lockdown in South Africa, Ali complained how it affected her. She is worried about her salary cut and how she is going to help her family in Zimbabwe. The President, Mr Cyril Ramaphosa, announced that salons and hairdressing may only open in level 2 or 1 of the lockdown. She said:

I was told that I could not attend work due to the social distancing, which was announced by the President. Since then I am home without money. My daughter is in Zimbabwe ... I am uncertain of the future ... my country the people are hungry ... looking for a way out.

Remittances: Many Zimbabwean migrants have asserted that remittance is what they must work hard for. Ali confirmed how hard she must work to send money to her family, including her daughter. It is not enough for them in Zimbabwe, Ali claimed.

I have to save the money for the month. I work hard, 7 days a week for my daughter. It is still not enough my daughter says ... it does not let the pain go away. She is missing me (tears). I am tired; I have no rest because she needs the money and food. I am the only bread winner ... my son does not work. Remittance is important for my money.

Ali mentions she uses e-wallet to pay to send the remittance to her daughter in Zimbabwe. It makes it easier and the validity of it makes it easier. Previously I used to send the money via couriers who took the essentials to Zimbabwe. They charged her R10 per trip. She said:

I send the remittance via the taxi, they charge me R10. Now because of the borders being closed due to the lockdown in this country ... I have to send the money through e-wallet. It's safer as it give confirmation as a SMS on the cell phone. My daughter gets confirmation on the phone. The journey to Johannesburg, South Africa, is my opportunity to a better livelihood for my family. Although it is difficult without my daughter, I have no choice but to work and send money home for the Lyn's studies.

She avers:

I send money so that my daughter can pay for the studies. My daughter needs a laptop, I buy for them, remittance is important for me to send to my daughter and my aunt also depends on it for their survival.

Travels to Zimbabwe: Visiting their families or taking goods to Zimbabwe becomes a nightmare for most of the migrants. Ali revealed that she likes to visit her aged father, but it is so difficult for her, the money that she has could be used to send remittance and buy essentials for the family. It is described as a 'lose-win' situation:

I love to visit and see my family at least once a year. It's so difficult I don't know what to do. I pray that everything must be fine with my family ... I pay money towards the society ... if anything happens to me, have insurance.

The travel business for buses and taxis is a big business. In order for Ali to visit Zimbabwe, she has to save the money over many months. She cannot visit during the festive season because the taxi and bus fares are increased, making it impossible to travel. She said:

Transport to Zimbabwe is very costly for me, to visit often is not wise for me ... It is convenient for me to save and buy the commodities they do not get in Zimbabwe. These days, travelling is dangerous, as well ... With the money to spend on travel, I used it for a better use to buy goods and clothing for my family in Zimbabwe. When there's a funeral of a close relative I go ... otherwise it takes years to visit Zimbabwe.

Sending essential commodities to family is not enough, was Ali's conclusion. The disappointment is that the recipients, however, are still in poverty:

I try my best, to satisfy my family ... it's stressful to save money. Living in South Africa is good but I cannot save money for a rainy day because I have to buy essential supplies for my daughter. Progress is not there; I am still in debt.

Ali references that essential supplies are affordable and available in South Africa. Bulk buying saves on transport cost. The reason for her migrating was to give her children a better life and to educate them. She did not complete school. She said:

I save my money every month so that I can buy food and clothing every month for my daughter Lyn. It's cheaper to buy goods and essential here in South Africa. I do buy groceries; I buy in bulk, buy specials. I give money for bus to take it ... And to take to the home. I buy bread for the whole week for Lyn. Now Covid-19, I cannot send the essentials supplies to her. The borders are closed. Because I need to save the money for the essentials for my family ... I restrict my travel to Zimbabwe, I don't spend Christmas with my family. I did not see my family for 3 years (tears).

Ali elucidates that she was told that Zimbabweans who are desperate send the essentials with coffins that are going to Zimbabwe. It has become so critical for the survival of families who

are left behind that the migrants become desperate to send the essentials by any means. She said:

Yes my friend told me that desperate Zimbabwean migrants send essential supplies with the coffins that are carrying the deceased to Zimbabwe, by that we can see how critical the shortages of essentials are.

9.2.4 Emotional challenges

Separation from family: As implied previously, the agony of leaving is the main cause of children and parents having to experience an emotional challenge. The assessment of those who have only heard by word of mouth or rely on the media to understand the situation in Zimbabwe can, at times, be unfairly harsh towards the approach taken by Zimbabweans in the face of their circumstances. Traditional family has become a thing of the past. Ali remarked that the divorce among them is high since the exodus of migrants from Zimbabwe.

It is difficult for South Africans living in countries where food, water and other essentials are simply accessible to understand the urgent challenges encountered by us, the people in Zimbabwe ... The normal individual in Zimbabwe is hungry, sick and just tired. Living a traditional family life has become a thing of the past for us. I don't know when I have seen my father who is very old ... He lives on the farm and lives on farming in a small way. My son is separated from his father ... my daughter does not see her father ... I don't see my daughter often ... This has become a norm among us Zimbabwean migrants ... the locals think I was happy to be in a foreign land (tears).

As much as the children appreciate the assistance from the parents and a quality of life, it is painful to experience the separation. The lack of parenting in the life of a child is viewed as abandonment. She said:

Presently, I don't know what my daughter is feeling; the whole country is under social distancing due to Covid-19. It becomes a situation of uncertainty and life is so short ... not sure I will see my daughter again ... I'm in stress and despair. I

am missing out on the developments during her teenage life ... having a boyfriend and whether she is taking the proper path to her growth and career.

Vulnerability in relation to people in authority: Ali witnessed the South African police and migration officials outwardly often misuse their power on the migrants. This creates anxiety of exposing the crimes due to pressure. Her friends and family were extradited when they did not have their papers. She claims:

The South African police ask papers when they heard me speaking Ndebele. I produced my papers and they left me. They deported those who do not have papers ... I was in distress as these are my friends and they accompanied me to South Africa.

Bribery at the borders was a normal practice started by the border patrol. Migrants entering South Africa had to reimburse the people in authority to enter and the process to be done quicker without any glitches. She recounted:

My passport was invalid, so I skipped the border, I paid for bribes, and I sneaked into the country. Because we are so desperate we are prepared to give in to bribes to get a quality of life. I was determined to come into South Africa. Bribery has become a breeding ground of corruption. When I reached the border, I had a sigh of relief. To my amazement I was stopped, and they were checking on me ... I told them I have my passport ... but I had to give something to enter. At that time, I just wanted to get in, I had no money ... I did not know what to do ... I stayed with my friend until I was on my feet again.

Exploitation is another means the South African police use to intimidate the migrants. Ali explained that the local South Africans tend to treat them critically because of the job situation. Ali said:

They hate us thinking that we are gaining from the county in working the odd jobs with less pay. The wage we get is not enough to pay the bills. They despise us, I work hard, these local ladies dislike us, there's no friendship between us. It's frightening, if there's a problem done by a foreigner it is blame on us. I control

my temper to retaliate because I focus on my purpose in this country. The jobs I work is low wage ... I have to do it, because it's something I can do to live.

The process of renewing the documents or papers for staying in the country at the Department of Home Affairs becomes nightmarish. Ali confirms that this becomes dreadful for her. Language and nationality become a sign for them to exploit. She reveals:

The language and nationality expose us to exploitation from the Home Affairs as well. Because we need the asylum, they ask for bribe to speed the process, otherwise the waiting is long. I have to go to work the next day otherwise I will lose my job.

Jobs are hard to come by for migrants. Ali said she started being a domestic worker. The pay was less, and she could not afford to buy food. The locals want cheap labour. She said:

I stay far so the taxi fare takes half of the pay I get for the domestic work. When I explain to the employer, they say just be grateful, it's worse where you come from.

Healthcare is advanced in South Africa compared to where Ali comes from. The healthcare system is not very good in Zimbabwe. The doctors are also suffering because of low salaries and good facilities. Despite the harsh reality of being humiliated by the healthcare professionals in the hospitals and clinics, she prefers the healthcare here. She said:

It has become challenging for us. We are belittled before we are being attended to at the clinics and general hospitals. The healthcare system in Zimbabwe is very disgusting compared to South Africa. The healthcare nurses call us derogatory names and tell us to go back to our country. Despite the humiliation I still get better medical care from the clinic.

Ali claims that the people in healthcare can be intimidating. With healthcare comes a price to pay. She is compelled to visit the healthcare departments because it is cheaper for her and the medicines are good. She said:

When I visit the healthcare professional I feel uneasy because I am a foreigner ... it feels as I am gate-crashing a party for food. I hype myself ... I came here to get help, my aim is to evade any undesirable response ... get the medicines and leave, also, to be thankful for the treatment.

Healthcare in Zimbabwe is wretched. That is why Ali asserts that she wanted to come to South Africa because she could give her children a better life. Here the clinics are good, though they intimidate them. She said:

I was sick with a rash on my face and forehead, I went to the clinic, they could not help me ... I must go back ... this is not your country. I had to go to a private hospital. I borrowed the money from my employer and had to take it out from my wages. The Covid-19 has brought distress for me.

Moreover, when the government from both the countries announced a lockdown and social distancing, this increased the anxiety in her. She mentioned:

The virus is dangerous, besides, I was afraid should I get infected whether I would be treated impartially at the clinic.

Ali states:

The corona virus has upset my life ... it seems I have to follow a new normal. The government is not concerned about the migrants. I cannot go to Zimbabwe because it will be difficult to come back. It is awkward should I get sick ... I am depressed, what should I do.

9.2.5 Coping and resilience strategies

The sub-themes *Protective resources in the self in relation to others, social networks, religious affiliation* and *mobile technology* are the sub-themes to be discussed.

Protective resources in the self in relation to others: *Regulation of the self to benefit family:* Ali expressed how self-regulation was achieved in the competence of the

Zimbabwean migrants. The testing of the self by the locals did not deter her to give up her purpose. Moreover, Ali reminds the researcher that she was persistent in her call to make a difference to her family, including her extended family, as her father is very old. She said:

I am absorbed on my undertaking to work and I am always prompting myself what I have promised my family, because my father being from the old school of life told me, ... I won't survive in my migrating, I have to win this battle of succeeding for my family.

Equally important, Ali mentions that she responds in kind when she is treated harshly by an individual. For the benefit of the family she resets her behaviour. Her aim is to regulate her emotions in order to accomplish her goals. She affirms:

I did not finish my schooling ... I worked on the farm with my father ... My difficult upbringing has made me to be harsh towards being teachable ... Now I have children to look after ... my stance has been change towards my accusers.

The encounters that the world is enduring due to the Covid-19 virus have made her resilient. Her employer closed the shop and now she is unemployed. She does odd jobs to pay the bills. Furthermore, she mentions it is tough but grateful that she can live for the day. She said:

During the time of isolation I managed to get odd jobs, my employer is old and decided to close the shop at the salon. I regretted not pursuing my career as a beautician, because presently I would have fallen back on my business. Anyway I will bounce back as soon as the things become better in the country.

Hope and optimism for a better future for family are the qualities that may build the options the family. Ali has hope that she will fulfil the dreams she has for her children to succeed. She adds that she was looking forward to attend her son's graduation ceremony this year, but was disappointed due to the lockdown for the Covid-19 virus. Her son was going to graduate with his law degree. She asserts:

My hope of educating my children remains my mission daily. I am optimistic and hopeful though I could not witness the graduation of my son completing his law

degree; he will get a job in that field and earn himself money to continue his destiny. The circumstances will not stop me. I am proud of my son's achievement. My resilience paid off thus far.

Autonomy to support family: Ali is proud of the woman she has become when she claims that she grew in her independence. She works extra hours to maintain the life she wants to live for her and the family. She comments:

Personally am not for charity ... I believe in hard work and reaping the benefits. My children must look at me as a role model and the standard I have set in this life.

To be resilient is great. Ali states that without difficulties, life has no narrative. To her the world is a better place when you have a testimony to tell. She subsequently explains leaving a legacy in supporting the family. She said:

I am content to watch the jubilation on the faces of my family ... My narrative is to go on to my descendants. The great mother I was, grandmother and so on.

Social networks are vital to coping and resilience in surviving the economic and emotional challenges of the Zimbabwean migrants. Family and friends are one of the reasons of bouncing back. In addition, the community they live in brings a sense of Zimbabwe to the migrants as they experience a sense of oneness. Ali goes to Johannesburg often so that she can see her friends and meet with the community. She maintains that:

I look forward to go to meet my friends and extend family, my brother and sister who also live in Johannesburg. This gives me a sense of family and we talk about our issues and triumphs. We have a community of Zimbabweans where we look out for each other's needs ... I'm happy, I forget my own emotional challenges at that time.

The mixing of cultures comes together when the Zimbabwean approach each other. Ali exclaimed that they view each other as one family and one house. She adds that they do not see differentiation of backgrounds but view it as one family, brothers and sisters. She said:

The Zimbabweans, we look out for each other. I empathise with the ones who don't have a job. Our meeting places are all about a job, tears, worries and triumphs. Without the social networks we are lonely.

Johannesburg seems to be the meeting place for Ali. She has family and friends living there. She goes when she is not busy, particularly during the weekend. She said:

We braai the meat and purchase drinks ... put the music and party. It's a great time there; this does not permit us to think of domestic life for that day. I am comfortable when I meet my individual Zimbabweans. We share the event of what is happening here and back domestic ... it's like ancient times of blending of traditions and worldview ... The social systems bring almost our society.

Ali exclaimed that the communicating with social networks helped her when she was about to give up and go back to Zimbabwe. They encouraged her to hold on to her purpose and not to look at her circumstance of being unemployed. She said:

I have many South African friends, we go out and meet other friends, and I feel good. I feel I can go on living here and support myself, me for friends help me to cope. I get advice from them. Also, when I was unemployed I wanted to go back to Zimbabwe, the social networks encouraged me to stay and not give up.

Religious affiliation: Spirituality, prayers and religious beliefs have created a significant role for the Zimbabwean migrants. Attending a gathering once a week motivates the migrant to go on despite the struggles they face. Prayer is one of elements the Zimbabwe migrants practice when they are distressed. When there is a problem, the migrants seek the priest of the church for prayer and counsel. Ali stated that church affiliation and her Christian beliefs enhance her self-esteem. This is what she narrated:

I am a follower of the Roman Catholic Church. I get my spirituality built when I go to church. Meeting my friends and community members gives me a chance to catch up on the weeks happenings. I love to pray when there is distressed when

things don't work out for me ... I pray for my daughter and family back home in Zimbabwe.

Ali's expressions of her spirituality are displayed in her prayers and reading the Bible, a holy book, which she refers to when she needs to be uplifted. She attends a Roman Catholic Church in the area. She said:

I am a Catholic Christian ... we go to the gathering on a Sunday ... He heals and blesses us with the Holy Communion, and we discuss the experiences of the week, our challenges and hope. It builds my strength for the days of the week. My feeling of distress is eased after going to church and praying ... stress and despair goes away, I have hope and resilience after the worship service.

Ali accompanies her family and friends to the church. Her son also accompanies her to church. Praying to God gives her a sense of hope in facing the future. Subsequently she visits different faiths as well to seek strength and peace. She welcomes different religious faiths. She said:

I am happy to meet different associations in the faith. The worship of singing spiritual songs boosts my mood. I am blessed to hear the songs and I sing along. We are from various religious faiths such as, Roman Catholic, Presbyterian, Anglican and Methodist. We become a community ... We just meet as a community to pray. We are all Christians. During the corona Virus, I was in distress because my daughter is in Zimbabwe. There were no churches to attend. I watch the spiritual meeting via You Tube and livestreaming. This has changed my normal life. I found peace from the worry I had for my daughter.

She said:

I watched the church via livestream, and You Tube. I was distressed about my daughter as I am in South Africa and she is in Zimbabwe. I had no money for food, as there is no work. I prayed to cope with the stress. Prayer and spirituality helped to be resilient. I go to the network church week day meeting. I give my request for prayers and to the pastor or leader to pray for me communally ... This

enhances my self-esteem. I feel hopeful to move on daily particularly when my family is not with me ... Pray for my family in Zimbabwe. I am inspired to try new work and take the challenges with hope knowing I pray for strength to finish what I started. My safety is in my spiritual beliefs.

Mobile technology becomes a part of the migrant's life in their trajectory. The smartphones enable migrants to communicate with family and friends from any part of the globe through social media like Facebook, WhatsApp, and many others. The feeling of sadness, homesickness and the great sense of connection to the home country were strongly observed in Ali.

I was delighted when I bought a smartphone after many years in the resettlement country. I used to miss my daughter, now I send her a voice note. I also video call her, if we were not in a different country, this helps me to cope and being resilient amidst the challenges I face. Now I can chat to my family and friends, this brings me satisfaction ... the country is on a lockdown with the corona virus, I don't feel alone because mobile phone helps me to know what's happening around the world.

Ali uses Facebook to communicate with her friends. She sends pictures and news of the daily happenings in South Africa. In the same way she can transfer money to her family. These coping approaches help her to be optimistic to the future. Ali confirms:

I communicate with my daughter ... My family lets me now about their happenings via social media. I also send money via the banking app to my daughter.

The theme *coping and resilience* was outlined. In the same way, the sub-themes were narrated by the participants. Equally, sub-themes *Protective resources in the self in relation to others* social networks, religious affiliation, and mobile technology using smartphones, were narrated in their resilience.

9.3 CONCLUSION

The narrative of Ali explains the journey from Zimbabwe to South Africa. The motives thereof are described. It is well-defined that the reasons for migrating to South Africa were encouraged by family and friends, a shortage of essentials supplies, food and clothing in Zimbabwe, taking care of the daughter and son were outlined. Ali clarified that from relocating to South Africa, religion, self-regulation, social networks and mobile technology strengthen the aspects relating to coping and resilience. The socio-economic challenges resulting in unemployment problems, vulnerability to authority and emotional challenges were expounded. The sense of community building the context of culture influenced the sense of community and optimism.

CHAPTER 10:

EVE’S NARRATIVE: ‘FURTHER HER EDUCATION’

Personal data

Participant:	Eve
Gender:	Female
Race:	Zimbabwean African
Married:	No
Age:	27
Language:	English
Occupation:	Graphic designer/artist
Research Setting:	Interview conducted from her home

10.1 INTRODUCTION

Eve migrated to South Africa in 2010. She came with her brother to further their studies. She comes from Harare in Zimbabwe. She is single and lives in Johannesburg. She is an artist and does graphic design. Her father was a businessman in Zimbabwe. Her mother is a patient services manager for the National Health Services in the United Kingdom. She is a nurse. Eve is a female artist from Zimbabwe and she speaks Shona and English. The brother who accompanied her to South Africa has married a French woman and lives in France.

10.2 EMERGING THEMES

The main theme is reason for migrating. The sub-themes are *in search of a better life*, *encouragement from family and friends*, and *shortage of essentials*.

10.2.1 The reasons for migrating to South Africa

Her father, a businessman, passed away. Her parents were divorced and her mother relocated to the United Kingdom. She was brought up by her grandmother, her father’s mother.

In search of a better life: Eve’s parents were divorced when she was younger, and she lived with her father. Eve was in boarding school during her primary and secondary schooling. Her mother relocated to the United Kingdom, and she mentions she hardly gets to see her mother.

Since her father's death, life has not been the easy for her and her siblings. Her father was a businessman who hardly spent time with them. They stayed in a boarding house attending a boarding school. Her grandmother, her father's mother, took care of them. Life became difficult because the last will and testament was stolen by her father's family after he died. Eve did not have money and her life was very insecure due to the economic and political meltdown. She reflects:

Since my parents' divorce, I became an orphan ... my father was a businessman and did not have time for us. He was always busy. I was in a boarding school and lived in the boarding house. To live a traditional life with family was not there. My mother relocated to the UK while I was very young. I yearned for the relationship with my mother but I did not get it ... we communicate from a distance. It was my mother who encouraged me to come to South Africa to finish my studies I long for the mother's touch. But I don't have that, I'm alone and (sad tears).

When her father passed away, there was no money because the will was stolen. She said:

My father was wealthy, his family stole the last will and testament ... they gave a small portion of the money which did not help.

She said:

The will was stolen, my mother was helping us from the UK, and we had no money. My grandmother took care of us in the meanwhile.

Eve mentions that life in Zimbabwe is bad. There are food shortages and it is expensive. She was a student then. Her father had children from different women and she had older siblings with whom she did not communicate with because she was not aware of them, only after her father passed away; she has no relationship with them. She said:

There are food shortages in Zimbabwe ... I have siblings from my father's relationships with other women ... I was alone with no income. I decided to make

a new life for myself while studying in South Africa. I wanted a better life, so I am studying and working to achieve that.

Encouragement from family and friends: Eve enlightened the researcher how her friends who are living in South Africa encouraged her and her brother to migrate to South Africa. There are many different colleges at that time to study. She said she was delighted at the opportunity because she was not advancing with her studies in Zimbabwe. She reflected:

I was glad to share my experience regarding my dream to become a famous artist. When I was in Zimbabwe, I was not progressing with my studies, so my friends encouraged me to try South Africa as it is a more developed country and diverse with its education system compared to Zimbabwe.

Eve's mother advised her to study in South Africa. She was prepared to help her financially to pursue her studies. The problem Eve was experiencing was about the direction and which courses to choose. She said:

I did not see my mother for 6 years. But she was prepared to help me to pay for my fees. My mother is from Mozambique so I followed my dad because my mother left when I was very young.

Taking care of the needs of family members: Eve was one of the participants who came to South Africa with her younger brother to study. Her intention was to study, work and look after her siblings back home who are struggling to survive. In addition, she did not know her father had children from relationships with other women, but she is acquainted with them now. She mentions she is concerned to see their struggles because of the economic situation in Zimbabwe. She expounds:

My younger brother and I are from the same parents, which is the reason we have a close relationship ... My intention is to study, work and take care of my siblings in Zimbabwe. Though we are not close I am concerned about them.

Shortage of essentials: Zimbabwe is experiencing an economic and political problem since the year 2000. Eve believes it is her responsibility to take care of the needs of her family. At

one stage when her father was alive she experienced the good life. That is the reason for her courtesy towards her family.

My father took care of my brother and me very well. He could afford the luxuries of life. We were brought up by maids, unfortunately, but I did not experience a lack then. My concern for helping my stepsisters and brothers are because they have children. They are undergoing struggles and no jobs to be adequate in their lives.

Eve describes the shortage of food in Zimbabwe. The people are suffering without work and hope. She mentions that it is more affordable to buy the essentials in South Africa and send it to Zimbabwe. She said:

I buy bulk to send to my family, but it is expensive because I have to pay the driver to transport it to Zimbabwe and personally drop it off at my family home. Essentials in South Africa are affordable; we can also sell them to make profit in Zimbabwe. In Zimbabwe, shopping for essentials has become a task so huge, challenging and sometimes unsafe. Basic goods such as meat, milk, sugar, salt, and cooking oil are not ordinarily available on the formal market.

Eve describes food supplies in short supply on the official market, yet available on the black market at ten times the price. The people of Zimbabwe have become used to waiting in endless queues with little to no guarantee of getting the food once they reach the end of the line. She said:

Zimbabweans could join any queue even if they did not know what was at the end of the line. However, by joining that queue, they know very well that whatever they are going to get, if they get it, will be of use sooner or later. In many cases, they are sure they can buy something that they can re-sell at an exorbitant profit. Days are spent in queues. Sometimes they return empty-handed but that does not deter them from joining queues again the following day. Unfortunately, some people have lost lives in those queues ... I'm sad.

10.2.2 Challenges in the country of resettlement

Participants agreed that accommodation in Johannesburg is very expensive. Eve recalls when she arrived in South Africa; she shared the accommodation with several other migrants, including her brother. They collectively paid the rent and used the facilities in the house. The rent was very pricey for the migrants to begin their journey. Eve recounts:

The migrants tend to be stranded when they migrate to South Africa, that's why they congregate to make it a success. Sharing the facilities and rent is not the problem for us, because we share the same culture, norms and values.

Xenophobia and prejudice are some of the aspects that the Zimbabwean migrants have experienced during their migration. Eve experienced being uncomfortable among people when she arrived in Johannesburg. She discloses that the moment the individuals recognise you are Zimbabwean, their behaviour changes towards them. She reveals:

I introduced myself to the women in the sister's group at church ... they asked where I am from ... when they realised I was a Zimbabwean migrant, their expressions on their face made me feel uncomfortable. It is gloomy when I am with folk that are privileged and I am African ... I feel labelled as if all migrants are exploiting the country.

Xenophobia has become one of the aspects that migrants are exposed to in South Africa. Eve claims that she listens to the local's humiliation about migrants. When she came to Johannesburg she was prepared to start any part-time job to help her with her accommodation while studying. She described:

When I was with my friends they reminded me about the xenophobia in South Africa. The locals get the notion that the Zimbabwean migrants are intentional in stealing jobs from the locals. My country is economically depleted and is hit with sanctions. Xenophobia cripples us.

During xenophobia, she does not visit the shops until she feels it is safe. She does not trust the South African police because she is a foreigner. Eve mentioned that she lived in fear for

her life when she watched the television and saw tires were burnt and locals marching in the city. She said:

I don't go to the shop at night ... I observe their mannerism towards me as I live in Johannesburg. During xenophobia I don't go to work. I lose money for fear of my life. I am a contract worker, so losing days at work does not make it easy for me.

The above themes of challenge in the country of resettlement were highlighted. In addition the sub-themes, accommodation and xenophobia, were underlined.

10.2.3 Socio-economic challenges

Economic challenges are one of the aspects that attracted the Zimbabwean community to migrate to South Africa. The sub-themes are *employment was scarce in the country; the migrants send money to the family and children in the form of remittances*. Furthermore, *travelling to and fro from Zimbabwe* becomes a challenge as the travel is expensive. The following sub-themes are discussed below.

Employment: South Africa is experiencing a recession and the rate of unemployment is high. Eve references the beginning of her journey, as she found it was problematic to find a job. Besides, she said she was anxious because she promised her mother and family she was resettling in Johannesburg to get a job that would give her better opportunities while she completed her study. She uttered:

It took me some time to find a job. My brother found a job for me who was very kind but the job was not in my interest but I took it to make ends meet. I was worried; every day I look in the papers and go into the internet searching for a job ... I used to experience anxiety, until I found the job. My mum used to phone me about the job, so that I can supplement my income.

Eve supposed that when the employer perceived she was a foreigner, the wage was negotiated. This was discouraging because she was looking forward to the job because it relates to graphic design. She said:

When we are known to be foreigners then they change the wage ... I get frustrated and think about my qualifications ... I studied hard ... but I am grateful to start a job ... knowing the unemployment rate is high. I have to go with the flow of the people and work hard and reap the benefits.

Eve states that the job she is presently doing is coinciding with her interest of graphic design and art. This does afford her to rent better accommodation in Johannesburg. She said:

The locals feel we are stealing their jobs, we are competent. I was going to go back to Zimbabwe when my brother went to France with his wife. Presently I have a job. It's a job corresponding to my study of art and graphic design. I can send remittance to my family now.

Remittances: The remittances are one the amazing most meaningful form of shared maintenance with the Zimbabwean migrants in Johannesburg. Eve mentioned how she tried to send remittance to her family in Zimbabwe. Her siblings were unemployed due to the economic problems in Zimbabwe and they had children to look after: She said

I have to send money to my relatives because the price of goods, oil, and flour, maize is very expensive in Zimbabwe. School fees were needed for my stepsister's children, I am so sorry to hear how they are living in Zimbabwe. I have to send remittance to my family.

Eve stated that when she worked as an artist in Hyde Park, she was unable to 'make ends meet', meaning the salary at the end of the month was not adequate to pay her bills. Equally, her mother from the UK works at the National Health System; however, she helped her in paying the rent. She said:

My job as an artist and graphic designer gave me status in the community, but it did not make me happy at the end of the month. I was struggling to make ends meet and this frustrated me. My mother sent me remittance and I sent money to my family in Zimbabwe.

The journey to Johannesburg, South Africa, is Eve's source of revenue, a better life. Although it is lonely without any family, she reflects she has no choice but to work and send money home to her half brothers and sisters who are struggling. She avers:

I send money so that my half sisters and brothers can buy food. Remittance is important for me to send to my family ... they depend on it for their survival. My brother lives in France so I am alone and feel pity for my extended family.

Travels to Zimbabwe: Travelling often to Zimbabwe becomes costly and unbearable for the Zimbabwean migrants. The trip for them is a privilege as the cost is very high to go and come back. Many participants, like Eve, encountered how they cannot afford to go even on special holidays to Zimbabwe:

I did not go to Zimbabwe for a long time. The bus trips are expensive, and my salary is very low. I feel trapped in a world that does not move. Now I have only my step-siblings in Zimbabwe, so I missed the holidays. I'm sad as life is so short.

Eve claims that travel to and from Zimbabwe is an enormous commerce for the taxis, cars and buses. She prompts the researcher of the high fare of the ticket; additionally, she cannot afford the trip to and from Zimbabwe often. She said:

Transport to Zimbabwe is very costly for me, to visit often is not wise for me ... It is expedient for me to save and buy the merchandises they do not get in Zimbabwe. These days, journeying is risky, as well ... The accidents are so frequent ... The transport charges quite a sum to transport the goods we send to Zimbabwe. Besides I did not go for Christmas holidays last year, because I need to save the money for the essentials for my family ... I restrict my travel to Zimbabwe, I don't spend Christmas in Zimbabwe because my brother is gone to France and my mother whom I did not see for 6 years is not available for me.

Sending essentials: Eve comments that necessities are affordable and accessible in South Africa. Bulk buying saves on transportation cost. She worries about her extended family, She is alone in Africa, her mother and brother are in Europe. She said:

There is no use me going to Zimbabwe when I can help my family from South Africa.

Eve further states that she uses the Christmas holidays as a trade-off to work as a nanny. Moreover, she is sad because it has been three years since she visited Zimbabwe but she is planning to go next year. She cites:

Because I need to save the money for the essentials for my family ... I restrict my travel to Zimbabwe, I don't spend Christmas with my family. I did not see my family for three years (tears). I plan to go next year to Zimbabwe.

10.2.4 Emotional challenges

The Zimbabwean migrants make decisions to leave family behind so that they can afford a decent living. *Separation from family, vulnerability in relation to people in authority and healthcare* will be discussed.

Separation from family: Eve is desperate to see her mother whom she has not seen since growing up. When she does not have money, she becomes stressed. She is alone in South Africa and this has an emotional challenge for her. She said:

My mum helps sometime to pay rent and I try to fill in the rest of the money. It's hard I don't have anyone, I don't have electricity now, I babysit for friend to get money, I borrow 100 Rand in babysitting, I can't ask anyone, it's tough, I go to neighbours to make tea, I only eat bread, my fridge is empty. I have not seen my mother for six years. It's sad because I wish to see my mother; I don't know what is to have a mother (tears).

Eve mentioned how she misses her family, especially her brother and mother. She projects the agony by working continuously. The special moments of her growing up and accolades are missed by her mother. Furthermore, Eve mentions that it is normal for parents to leave their children and seek their own destiny in her culture. She said:

I am an unlucky person. I migrated to South Africa and my mother migrated to the United Kingdom when I was a little girl. The absence of parents to their children becomes norm in my culture. I long for the touch from my mother.

Since the economic and political crisis hit Zimbabwe, her family began to separate and this caused anxiety among them on how they were going to manage in the days, months and years to come. She reflects:

The separation of my family depresses me. My brother has settled to France from South Africa ... I live as an orphan in South Africa.

Eve stresses that regardless of her time in Johannesburg, she longs for the family. She lives a lonely life. It is lonely and the separation depresses her to such an extent that she prefers to be alone. She said:

My mother and brother are separated from me. I am in despair for not having the relationship and human contact with them. The situation in Zimbabwe has made me an orphan.

Eve came to South Africa and had her brother with her. Since her brother went back to Zimbabwe to sort out family issues, she has been alone. She continued her work and studies in Johannesburg. Her brother now lives in France and he married a French woman he met in Johannesburg. This makes Eve very lonely and disheartened. She said:

If anyone feels the need to come to South Africa, it must have a purpose, it's going to be very hard, rather build something, very lonely, my sister-in-law is a tourist seeing in South Africa, because of her skin colour, we have black on black hate, it's always black people, when they know you're from Zimbabwe, they treat you badly. I don't feel comfortable when going for a job, it's hard finding employment, in my job I need connections, my salary is okay, if I contract for three months, few days' works, it fluctuates.

Vulnerability in relation to people in authority: The police and officials who manage migration seemingly abuse their authority when it comes to migrants who have no

documents. The participants in the present study reported that the authorities received bribes and exploited as well as abused illegal migrants to the extent that they sometimes preferred not to report crimes against them.

Eve commented how she hesitated to report instances when she had a bad experience with the locals regarding when she was a victim of crime:

One day I was walking alone during the night from work. The robbers attacked me. I was not aware I was being watched by the thieves. I was attacked from the back and they took my new cell phone and a watch. I could not go to the police because I know I do not have protection. As migrants there is no protection from the authorities.

Eve witnessed how the police and officials in authority repeatedly abuse their power on the illegal migrants. This triggers fear of exposing the corruptions due to pressure. Her friends were expatriated when they did not have their proper papers. She claims:

They ask me for the papers when they saw me on the road. My friends were illegal so they faced problems of being deported. The last time I did not hear from them ... hope they are well.

Bribery at the borders was the normal routine by the border patrol. Migrants entering South Africa had to pay a certain fee to be allowed into the country. Sometimes it takes long, but she was not affected directly by it. Her friend did give in to a human trafficker. She said:

I came by bus so I was not directly affected by the bribes. My acquaintances were the victims to this crime. I felt sorry for them because that was the money they had. It is not easy to come through the borders ... I saw people running and some trying to escape.

Eve comment on how she had bribed police officers as a means of entering South Africa. She said:

I came here to South Africa by bus, but I had to give police money for me to be here. I was paying throughout my journey. It was expensive for me but that was the only way I could reach South Africa.

On arriving in South Africa Eve stated that they continued to use bribery as a means of remaining in the country. Most of them tried to be 'invisible' to avoid detection and deportation. If they were caught, some bribed officers to secure their stay in South Africa:

I need a job, something to secure me from the police, not to be taken home. I need papers, for me to live here in South Africa. Some of the Home Affairs officers who are corrupt ask us to pay huge amounts of money we cannot afford. They take advantage because they know we do not have papers.

Exploitation is another behaviour the South African police use against migrants. Eve mentions that the South African police heard her complaints; they refused to listen and help her when she was robbed for her cell phone while walking on the road from work.

I was amazed when I reported to the police that I was robbed of my cell phone. While I was walking from work to my house I was terrified ... I saw the guy running off with my phone. The person robbed me from the back. I reported it to the police ... but to no avail, I did not get any help.

Being a black African Zimbabwean becomes unfair for her. Eve in fact relented, that at times she did not want to retaliate when she is treated unfairly by people of authority. She said:

I am here to complete my studies and pursue my career of being a famous artist/graphic designer. Someday I want to make a name for myself and make myself proud. So when the people of authority treat me unfairly I tolerate it because I have a goal to fulfil.

Eve cited that she gets exploited by her employer. She works extra hours and does not get paid for it. She does more work and less pay:

Some of the people here in South Africa, they take advantage of our situation. They give us little money because we are foreigners. Because we do not have papers, ID, so they just give us any amount they feel like giving.

The Department of Home Affairs (DoHA) was problematic for her when she arrived. That place is a breeding ground for corruption. There are language barriers for some migrants who are older and do not understand the protocols.

The language and nationality barrier reveals to them our weakness to be exploited. Because we are desperate, we tend to give into the need to give money because of our situation. Many of us are exploited at the Home Affairs as well. The asylum documents/passports are important to us.

Healthcare is much better in South Africa in contrast to where Eve comes from. The healthcare system is not good in Zimbabwe. There is a lack of proper medicines and the hospitals lack proper facilities. Private hospitals are attended by the upper class. She said:

It has gotten to be troublesome for us. We are hated at some time recently we are being seen to at the clinics and common clinics. The healthcare framework in Zimbabwe is exceptionally awful compared to South Africa. The healthcare medical caretakers call us names and tell us to go back to our nation. In spite of the mortification I still go to the healthcare professionals ... I have no choice'

Eve recounted when she was injured due to banging her head against a glass when walking into it, furthermore she was not aware there was a glass in front of her. In addition, an ambulance was called because she was bleeding profusely. Moreover, the ambulance took her to a private hospital because she was on a medical aid scheme. To her disgust, the hospital refused to take her in to treat her because they wanted R3 000 deposit, Eve did not have that kind of money. Then the ambulance transferred her to another private hospital.

In 2015 I was with Momentum medical aid, I banged my head on a glass, the injuries and it was bad, an ambulance was called, hoped that the bill will not be so much, consultation R3 000, only for the bed, yet I had medical aid, I was transferred to another hospital in midland to Carsten of Life healthcare.

Eve states that her time in the hospital was not a pleasant one. The nurses were not taking good care of her when she needed the treatment. She reflected:

The nurses were so rough, in the hospital, I actually aske them for a gauze, I did not have a good experience, I was not treated well. Being a foreigner is not good, we are not treated well. I was sad, I had no family to take care of me ... I paid for medical aid then when I was financially fine.

Eve mentioned that she was distressed when the corona virus was spreading. Furthermore, the government from both the countries announced a lockdown and social distancing; this increased the anxiety in her. She has no close family. Moreover, she is afraid should she get infected whether she will be treated fairly at the clinic. She avers:

The corona virus has upset my life ... it seems I have to follow a new normal. The government is interested in the citizens first. I cannot go to Zimbabwe because it will be difficult to come back. I am also worried about my health ... the healthcare system presently is awkward should I get sick ... I am depressed, what should I do.

10.2.5 Coping and resilience strategies

The sub-themes *Protective resources in the self in relation to others, social networks, religious affiliation* and *mobile technology* are the sub-themes to be discussed below.

Protective resources in the self in relation to others: The protective resources that the Zimbabwean migrants applied to survive with the dangers and oppositions of living in South Africa comprised self-regulation, hope and optimism, and autonomy. Importantly, altogether these personal traits were expressed in terms of their associations with other migrants and people.

Regulation of the self to benefit the family: Self-regulation was demonstrated in the capacity of the Zimbabwe migrants to regulate them and not to react to offences from South African citizens. For example, while some local people called them names such as *makwerekwere*,

which means foreigners, or humiliated them, they did not retaliate. Their focus was intact. Eve applied these approaches. She recalled:

If they call me bad names I just disregard them because we know what we came here for. I did not come here to battle, so I just overlook them.

Eve states that she therefore regulated her behaviour by snubbing the insults to involve herself in conflicts and as an alternative she fixed on her purposes. She said with great motivation:

Myself personally, I just ignore them if they want to fight me. I am here to look for money, so if I fight with people it would mean that I would be derailed from my mission to find money. Basically what pushed us from home is economic crises back home. We are here to look for employment and look after our families. We did not come here to fight.

Hope and optimism for a better future for the family: Hope in this perception refers to the migrants' sturdy confidence in the future. Eve proclaimed she would acquire affluence and success – not only for herself, but also for her family in their countries of origin – and that she would return home with the rewards of her labour in South Africa. She depicted prosperity as owning cars and having money. With excitement she said:

I also want to buy a car. If I get a good job I will be able to buy a car. The car will help me with transport to and from my home country.

Many of the migrants did not have their families with them in South Africa. Eve was very positive about transporting her half-brothers and sisters to South Africa if they could acquire official documents. With hope she said:

I really hope I will get a job which gives me more money so that I can apply for the legal documents and bring my family here in South Africa.

Personal qualities like optimism motivated Eve to go on despite the trial experience: Eve said boldly:

I said I'm not going to give up, I'm not going to say I'm not getting enough food, I'm not having fun, I'm not having everything I used to have before, so I'm going to give up and just lie there and kill myself, no I didn't. I'm optimistic I will overcome.

Autonomy to support the family: Autonomy meant being independent and self-reliant. Eve emphasised that she wants to be worthy of her wage. Furthermore, she did not want to depend on others for her maintenance. By the same token she said that she had to be autonomous as she has an obligation to look after her stepbrothers and sisters because they are so poor in her country of origin. She confidently said:

I in my conclusion am not curious about getting free sustenance; it makes me feel like I am penniless ... So I favour to work rather than to ask. No doubt, in terms of being given sustenance I am not interested since I am not here for food. I am here to explore for money and give for my family. So in case somebody gives me nourishment it is apparent my family picks up nothing to go on.

Social networks: This played a vital role in Eve's stay in South Africa. She sensed a feeling of being protected. Her stay allowed her to meet people from diverse cultures and nationalities.

Eve exclaimed how significant family, friends and community support was to her coping. In the pre-migration and transition periods, participants reported largely receiving support from their family and friends. Family, including extended family members such as grandparents, cousins, aunts and uncles, were described as providing emotional support. Eve described receiving support from her mother and grandmother:

At that time my grandmother was alive so if I have anything I just go and talk to her and yeah, she comforts me. Emotional support was also provided by close friends.

Social settings entrenched in the cultural context in which migrants function are rooted in a shared cultural context. Eve said that this means they are from the same country, race and

culture and share related values and beliefs. Furthermore, Eve mentions that the cultural values that support their relational context impact on feelings of belonging, being mutual. She said:

I feel a sense of belonging when I am with my own people, we have the same culture, race and values ... We have mutual interest and understanding of our background ... this gives me hope because I don't feel alone.

Eve asserts that the emotional closeness of the migrants results in the distribution of resources and the manifestation of care. Eve said:

We as Zimbabweans, we appreciate each other better than other people will understand us. We are now closer because of the shared bond of what other people do not have.

There is transparency in the relationship when we get together with the social networks. Eve mentioned that they discuss personal issues that affect them. This can be seen in the unconditional trust they have for each other. She said:

I trust them when we collectively send essentials and remittance to our family in Zimbabwe. Personal issues are discussed because of the unconditional trust we have for each other.

Religious beliefs: The migrants shared an existential context through the collective practice of religiousness. Eve regarded this spiritual context as important for her effective relationships. Eve said with excitement:

I go to church to pray every Sunday. It is very important for me to go and pray to God. Back home we go to church so there is no reason for us not to continue praying. We pray so that God may continue to guide us. Worshipping together gave the migrants a feeling of comfort and contributed to the strong emotional bond between them.

Trusting in God seems to be the hallmark of Eve's spiritual life. She finds solace in attending church. This helps her to pray and find hope in her struggles being a migrant. She said:

Well it's God that is taking care of us here as in survival. It's not easy but all I know is that it is in the hands of God. Anything one will be in this country is in the hand of God.

Eve looks to spirituality as she prays to God and adds that she feels good. She attends a Full Gospel church which is multiracial. She said:

I am a Pentecostal Christian ... we go to the gathering on a Sunday ... It builds my strength for the days of the week. My stress and despair go away; I have hope and resilience after the worship service.

Eve socialises with her friends and they go to the congregation together. She is a Pentecostal but that does not worry her. Eve announces that God is one she recollects that in their shared spiritual gatherings; the migrants focus on the relationships between them rather than on difference faiths. She said with assurance:

I am happy to meet different affiliations in the faith. When I meet with them there is no differentiation of the style of worship ... I am blessed to see the likenesses in the manner of worship. From the difficulties of the week I seek solace in God, I get betrothed in the shared singing, it builds my strength and hope. We are from various religious faiths such as, Roman Catholic, Presbyterian, Anglican and Methodist. We become a community ... We just meet as a community to pray. We are all Christian.

Mobile technology: Mobile technology is the gateway to communication with family and friends back in Zimbabwe. Retaining a smartphone opens the communication to Facebook, Zoom, Skype, WhatsApp, and sending e-mails directly; there is no need for a laptop and many more avenues.

Mobile technology raises the liberty to connect and create contacts to family and friends. Eve points out that this has suited the new normal for foreigners and refugees. Eve states that she

lives alone in Johannesburg and she connects with her mother and brother from the United Kingdom and France often. She uses social media, WhatsApp, and Facebook as a means of contact. She said contentedly:

I WhatsApp call my mother and brother from overseas often it gives me peace to know what is going on at ... I video call the family group so I send a group message to them. This makes life more convenient to message or text my friends and family from anywhere. It removes stress and despair, this is my surviving mechanism.

Eve uses Facebook to communicate with her friends. She sends pictures and news of the daily happenings. Friends and her stepbrothers and sisters from Zimbabwe share of the news of their family. Likewise, mobile technology gives her the choice of sending and receiving mail using the smartphone. Similarly, she can transfer money to her family. These coping strategies benefit her to be optimistic about the future. Eve reveals:

I like social media, especially Facebook, because I view pictures and information of what is happening around globally. I also meet new people and they become friends of mine. Living alone, especially in the lockdown due to corona virus, makes me lonely as I am alone. This eases the tension because I view family friends experiencing similar circumstance ... I don't feel alone.

Social media such as the Zoom platform and Skype benefit her when working from home during the lockdown due to Covid-19, a pandemic that has struck the world. Due to the lockdown, she works online. Eve agrees:

I utilise my smartphone rather than a computer to send my e-mails and get them ... my work is made less demanding. When I require data on anything with respect to my interest I download it from the web. Communicate online by means of the Zoom and Skype stage ... this has gotten to be a modern means for me.

The theme coping and resilience was outlined. In the same way, the sub-themes *Self-regulation including hope, optimism and autonomy* were narrated by the participants.

Equally, social networks, religious affiliation, and mobile technology using smartphones, were narrated in their resilience.

10.3 CONCLUSION

Eve's narratives describe the journey from Zimbabwe to South Africa. The reasons are outlined in the sub-themes. It is well-defined and the reasons for migrating to South Africa were for a better life, encouraged by family and friends, taking care of the needs of the family and shortage of essentials in Zimbabwe. Eve elucidated that from relocating to South Africa, religion, self-regulation, social networks and mobile technology strengthen the aspects relating to coping and resilience. The socio-economic challenges resulting in unemployment problems, vulnerability to authority and emotional challenges were illustrated. The vulnerability to people in authority was also explained. The sense of community built the context of culture that influenced the sense of community and optimism.

CHAPTER 11: COMPARATIVE ANALYSIS

11.1 INTRODUCTION

Six (6) participants were contacted and invited to participate in the study. There were three (3) male and three (3) female Zimbabwean participants in the study. The interviews were organised at a place of convenience for the participants and for their accessibility, being interested to set a time and date that would suit them. Three (3) of the interviews were conducted at the participants' homes and the remaining three (3) via Zoom calls due to the corona virus (Covid-19) pandemic lockdown in South Africa. The government announced that social distancing was enforced. The six (6) participants were Gift, a final year law student and he was to graduate in 2020, Levi works for a construction company, Josh is self-employed, Clare works for Lifeline as a receptionist, Ali works at a salon and works in the informal sector, and Eve is an artist and graphic designer.

The following themes emerged from the six (6) narratives which were narrated by the male participants, Gift, Levi, Josh, and the female participants, Clare, Ali, and Eve.

11.2 THE REASONS FOR MIGRATING TO SOUTH AFRICA

In search of a better life for the migrants was a priority to upgrade their way of life, including that of their extended family and children. Gift came to Johannesburg to further his studies. He was restricted in his application for the degree for which he wanted to study. Schreier (2011) asserts that replacing a life of indeterminate state creates uncertainty for the future. Furthermore, Levi, a construction worker who works for a fibre company in Johannesburg, mentions that he worked for the government in Zimbabwe as a planner. He has an Honours degree in Planning, but this could not afford him a life of plenty. That is the reason he decided to migrate to South Africa. In the study by Elphick and Amit (2012), the suffering of the Zimbabweans since 2000 is emphasised. Additionally, Chigeza (2012) describes the corrupt state and the poor going hungry because of the shortage of essentials. Josh, a business owner, asserts that he came to South Africa when his wife had passed away; he then remarried and has two children. The experience of difficulties hastened his decision to migrate for a better life.

Two of the remaining participants, namely Clare and Ali, are single parents. Clare came to South Africa to educate her children. Despite her husband's rejection of her relocating, she migrated to South Africa. On the other hand, Eve came to South Africa to study, as the colleges here would give her more opportunities. The encouragement from family and friends was motivating for the participants. The motives of the migrants were to improve their livelihood for themselves and their family. Furthermore, Gift recounted that studying in South Africa gave him the initiative to become a lawyer and to become financially secure. Zimbabweans have been leaving, particularly for South Africa, due to the difficult conditions in their home country (Worby, 2010).

In search for a better life is the reason for leaving their old lives to start a new one in the host country. De Jager and Musuva (2016) indicate that in 2006, 85% of the Zimbabwean population was living below the poverty datum line, which indicated difficult living conditions in the country. Although the literature points to the fact that Zimbabweans are by far the largest migrant group in South Africa (Campbell, 2010; Crush & Tawodzera, 2014), Levi asserted that although he was working for the government in Zimbabwe, he maintained the search of a better life. In response, South Africa instituted a number of immigration policies to try and curb the influx of immigrants from Zimbabwe and other African countries (De Jager & Musuva, 2016). Josh maintained that he dreamt of the day he would be able to support his family to educate his wife to become a nurse. Clare, in contrast to Josh, left her family, despite the pressure from her family to remain in Zimbabwe. The search of a better life ignited the flame for Ali and Eve. They interpreted the search of a better life by following their aspirations and making it a reality when they arrived in the host country (Schreier, 2011).

The encouragement from family and acquaintances was the main reason for the migration for many Zimbabweans to relocate to Johannesburg, South Africa (Hungwe, 2013). Migration tended to be an outcome of a combination of macro (economic environment) and micro or interpersonal factors, such as the availability of data and money, encouragement and a lack of resistance from household members, and the individual's very personal curiosity and aspirations to enhance themselves (Chigeza, 2012). This used to be the reason in many instances for coming to Johannesburg, although the main reason was the harsh economic actuality in Zimbabwe. These tended to be facilitating factors in the migration process (Chigeza, 2012). The participant Gift recounted that he was encouraged by his mother and

sister to relocate in order to pursue his degree. In a similar manner, Levi was encouraged by his extended family in Zimbabwe and his friends who came to South Africa before him. Josh, in the same way, realised that the family hoped for a bright future for his children by migrating. Chiumia (2013) elucidates that around 400 to 700 Zimbabweans are estimated to cross the border into South Africa daily, some of whom return to Zimbabwe, while others remain. Likewise, Clare, Ali and Eve aver that coming to South was encouraged by friends and family, since taking their advice has empowered them to seek better opportunities.

Looking after the needs of family members was another aspect of the migration. Gift followed his intuition to have a better life compared to his parents' decision to separate. His mother is a single parent and his sister remained in Zimbabwe because she goes to school. Due to their crisis, Gift agrees that he and his mother take care of the needs of his sister. Levi and Josh are in a similar predicament. Similarly, Clare and Ali save their money to send essentials to their families. Eve, on the other hand, wants to look after the needs of her siblings and their children.

Encouragement from family and friends played an active role in the migration of the participants mentioned in the study. With the migration of the Zimbabweans, word of mouth became a marketing strategy to entice friends and extended family to improve their livelihoods.

Shortage of food has become one of the main issues facing Zimbabweans. The Zimbabweans buy most of their food commodities from South Africa and send it to Zimbabwe. Buses, taxis and private vehicles transport this food to families in Zimbabwe. All the participants agree that they buy mainly South African commodities to send to Zimbabwe (Hungwe, 2013).

In summary, the motives for migration have been consequently generally economic. All the participants stated to that their migration was in search of better financial opportunities and the potential to look after themselves and their families. While a few migrants noted that they got here to be a part of their family members, this choice used to be associated to perceived better monetary opportunities (Hungwe, 2013).

11.3 THE CHALLENGES IN THE COUNTRY OF RESETTLEMENT

The migrants face several challenges when settling in the host country. The price of lodging is exorbitant. The fee for the apartment becomes negotiable with sharing and a compromise of privacy (Sigamoney, 2016).

Accommodation has developed as a commercial enterprise for South Africans due to renting their abodes to foreigners. Generally, migrants believed that one ought to now not overstay one's welcome. Whether living with friends or relatives, there was once an urgency to shortly pass and set up one's existence alone. This typically occurred in the first two or three months or after the new migrant acquired a job. Gift lived with his mother when he arrived. Moving out was once a way of transferring away from strained relationships, making an attempt to save relationships from turning into awful and every now and then just to achieve independence (Hungwe, 2103).

Discrimination and xenophobia is South Africa's predicament, as xenophobia is demarcated by the discrimination and prejudice to which migrants are exposed, often daily. The main focus of the country's extreme xenophobia is described as an increased practice of xenophobia in which resentment and antagonism to those alleged as strangers and foreigners are uttered through violent acts; the target is the trades run by migrants and refugees in the informal sector (Crush et al., 2017).

The participants narrated that the xenophobia becomes a catchphrase of terror. Gift mentioned that he befriends the locals to protect himself from the South Africans. Levi, on the other hand, has experienced xenophobia to the extent that he was almost killed. He elucidates that his landlord had to step in to save his life otherwise he would have been necklaced with a burning tyre. Josh explained that his employer took care of him during the xenophobic violence. He used to change his dress and block his face for fear of being detected. Bloch (2005) and Mawadza (2008) conducted studies on relational experiences of African migrants in the context of xenophobia. The participants explained that migrating to South Africa was an exciting move but were reminded of the violent acts by angry locals (Burns & Mohapatra, 2008; Dodson, 2010; Nell, 2008). Attitudinal evaluations reveal that South Africans segregate migrants by nationality of origin and that Zimbabweans are amongst the most hated (Vromans et al., 2011). Additionally, Zimbabweans are not the only

small business vendors to have become victims of severe xenophobia. Conversely, few studies to date have particularly studied the effect of xenophobic violence on Zimbabweans who are trying to make an income in the South African informal sector (Crush et al., 2017). The authors describe that living with xenophobia is a nightmare. Clare and Ali prefer staying at home when there is xenophobic violence. They reveal that they lose money for the day's work for fear for their lives. Eve does not own a motor vehicle, so she stays with a fellow during the time of violence. She further states that anxiety and depression lurk within her, so she admits taking medicine to calm her (Vromans et al., 2011). As the attacks escalated around the country, many migrants sought refuge in churches and police stations.

11.4 SOCIO-ECONOMIC CHALLENGES OF THE ZIMBABEANS

Employment was one of the attractions that lured the Zimbabweans. South Africa has become a land of opportunities for the migrants from the rest of Africa. Universally, transnational and local work migration is now a controversial matter (Pringle, 2010). For the participants, Gift was interested in completing his law degree, so he works as a waiter to earn a decent wage to help himself and his sister back in Zimbabwe. Levi has a degree in Planning from the University of Zimbabwe, yet he came to South Africa for employment. His lifestyle has changed because of the migration. Another participant, Josh, relocated to Johannesburg to become a business owner. However, this job opportunity comes with a lot of stress and struggle being in a foreign country. Exploitation became common as the wage is questionable (Chigeza, 2012). Empirical reports assume that the decision to migrate to another country is strongly influenced by economic factors, principally employment prospects and higher wages. Note that a low possibility of finding employment does not dishearten migration. This is depicted by Stark and Bloom (1985) as the 'image of worker success'. If a major number of workers trust that well-paying employment can be obtained, or it is worthwhile waiting for it, migration will take place (Stark & Bloom, 1985).

Zimbabweans depart their native country in attempting businesses and discover new avenues and to live a more at ease lifestyles for themselves and their households (Morreria, 2010). Literature suggests that these location choices are not only predicted by wages, but on the beneficial concentration of prior immigrant support networks in the chosen destination (Gozdziak & Bump, 2004). Clare, Ali and Eve described their employment opportunities and how it made the difference in their lives. Although Zimbabwean migrants encounter

difficulties in South Africa in contrast to migrants from other parts of Africa, they signify an exceptional group because of their need to migrate (Pringle, 2010).

It is often claimed that casual immigrant workers are willing to work for very low daily wages, meaning that they get temporary employment in the informal and formal economy at the expense of South African workers who have much higher reservation wages in the same informal labour market. In a developing country like South Africa, the day labour market serves as a catchment area for the fallout from a formal economy unable to provide employment to all of those who want it offered in this labour market, and it is a function of negotiation between the prospective employer and the supply of day labour available at the street corner. The official language in Zimbabwe and South Africa is English. Immigrants who are able to communicate effectively in the key language of the host country are in an advantageous position to acquire information about employment opportunities and earnings. Their superior language proficiency also enables them to effectively convey information about their skills to potential employers (Gao & Smyth, 2011; Pringle, 2010). They will be able to understand instructions from their employers better and are therefore likely to make fewer mistakes. The following item the researcher found significant was remittances.

Remittances outline an important part in the lives of migrants. The families from their native countries rely on the remittances to live their daily lives. Due to the global economic reordering that is in motion, more individuals from the emerging world are forced to migrate to seek better opportunities to earn a dignified living. The goal for the migrating is to earn, and when this happens, money starts to trickle slowly back to developing regions (Faist & Fauser, 2011; Ratha et al., 2011).

The people who migrate vary from individuals to entire families, and they are spurred on to do so by the need to improve their livelihood situations and that of their extended families. Gift migrated for a better life so that he could send remittance to his sister and family in Zimbabwe. As such, when migrants earn money, they send it back to their home countries to fund education, health insurance, income-generating projects and building homes (Ratha et al., 2011). Due to collapsed social welfare systems in many developing countries, individuals are left with no option but to seek ways to sustain themselves and to augment their incomes to improve their livelihoods. Levi and Josh managed to send remittances to their family when they saved enough money. For rapidly industrialising countries such as India, which is a

sending country, migration and the resulting remittances led to many developments, including increased incomes and poverty reduction, improved health and educational outcomes, while promoting productivity and access to finance (Ratha et al., 2011). Some of the female participants, namely Clare and Ali, send remittances to their children in Zimbabwe. They make use of taxis, buses and money markets to transfer the remittances to their beloveds. Eve, on the other hand, very seldom sends remittances to her siblings, who are experiencing poverty in Zimbabwe.

Travel to Zimbabwe and sending commodities were a major responsibility for the participants. Gift mentions that he sends essentials to his sister via taxi, bus or privately. Levi affirms that his wife visits him every two months to receive the money so that they can shop together for the family. This makes it easy for him, as his wife travels from Zimbabwe because it is expensive for him to travel frequently to his home. On the other hand, Josh sends essentials for his family via a private taxi. The female participants, Clare, Ali and Eve, save money so that they can send bulk commodities to Zimbabwe. Ali sends bread weekly for her daughter in Zimbabwe, whereas Clare saves her money and buys bulk essentials and commodities and sends it to her family so that it could be used for a few months (Chigeza, 2012). For the Zimbabweans, it is vital to send essentials to their homeland for their families.

11.5 EMOTIONAL CHALLENGES

The emotional challenges encountered by the Zimbabwean community included the separation from children and parents. Additionally, exploitation by people in authority was damaging to the ego of the Zimbabweans. Moreover, the healthcare system offered to the Zimbabwean community also created bias. The discussion below clarifies the emotional challenges.

Separation from family creates a void in the traditional family system. Studies have recognised that migration affects more than just the individual, but also has a significant effect on the families who suffer strain, must reorganise and are disrupted by the experience (Willis & Yeoh, 2000; Yeoh, Huang, & Lam, 2005). Gift, one of the participants, expressed his disappointment at not spending quality time with his sister back in Zimbabwe. Literature on family separation emphasises the multiplicity of experiences and there are several theoretical and conceptual frameworks established globally to study the effects of migration

on the well-being of migrants' family members who remain in the country of origin. Levi and Josh, the other married participants with children, feel the despair and stress at not being with their children and partners. Furthermore, the Zimbabwe participants agree that it is painful when there is a reversal of roles when they migrate to South Africa. Stark and Bloom (1985) describe how families without migrant relatives witness the economic gains and benefits which families who do have migrants receive from their remittances, which often act as a catalyst for out-migration. Clare and Ali particular are mothers who took on the role of the breadwinner when they migrated, with the result of not functioning as a normal mother to their children. Ratha et al. (2011) found that separation creates challenges to family relations and child development, that a relationship between separation and depressive symptoms exists, and that although painful, separation is significantly affected by circumstances and context.

It is a choice whether to leave their children in the home country that can be a voluntary or unescapable choice for migrating parents. At times, this choice is made because the remittances of migrant parents provide the children with a better lifestyle. In other cases, it is due to the risks and dangers of travel changed it (Suk, 2017). The crisis in Zimbabwe has created stress and despair for the people in Zimbabwe. Families are disrupted. Children are growing up without parents. Wives separate from husbands and parents live like single parents. Migration has created a new normal for the migrants from Zimbabwe. Children and parents live separate lives despite being economically better off with parents working and sending essentials to the remaining family members. The search of a better life for their families was a priority for the Zimbabwean migrants. Overall, all the participants agreed that they had no option but to leave their families behind.

Vulnerability in relation to people in authority: Discrimination and xenophobia were cited as common experiences of the participants, who stated that they often experienced discrimination and xenophobia from the South African police force as well as residents of the townships and were consequently robbed of their freedom in South Africa (Jinnah, 2013; Palmary, 2002). It was apparent that the participants were pained as the result of discriminatory treatment, as is evident from the following excerpts. The participants highlighted the fact that they had experienced considerable xenophobia from the township residents (Amit, 2015; Kiwanuka, 2010).

Recent anecdotal evidence indicates that Zimbabwean migrants living and working in businesses are at the receiving end of criminal xenophobic attacks by the locals. Ali recited the paranoia she experienced when she first came to Johannesburg. Eve discussed that when she was involved in a robbery, the police turned their faces away when she called on them for protection. Levi and Josh, similarly, were terrified when they heard of police. Schreier (2011) asserts that migrants leave their native countries each with distinctive reasons and inspirations for their migrations and each with changing levels of vulnerability. Furthermore, Sigamoney (2016) emphasises that despite the vulnerability of the migrants with people in authority, particularly the abuse from the Department of Home Affairs (DoHA) and the police, they continue to live in the country (Chigeza, 2012).

Healthcare played an essential part in the lives of the migrants. They are denied access to healthcare (Rugunanan & Smit, 2011) Van Baalen (2012) claims that one of the imperative problems dealing with migrants in South Africa is the denial to get healthcare services. Eve, one of the participants, recounted how she was refused proper treatment when she visited a private hospital in Johannesburg. Furthermore, the nurses took long to attend to her when they realised she was a foreigner. A situation of discrimination of migrants is now not exclusive to South Africa. Idemudia et al. (2013) confirm that discrimination in hospitals, in the community and neighbourhood schools in Georgia becomes a problem for some migrants. Josh, Levi and Gift mention that they are discriminated against and denied fundamental rights, usually because they are foreigners who are not fluent in local languages. Being confronted with a scenario of adversarial community members, and a view that some migrant's kids will be unaccompanied, they are challenged with a want of being resilient and focused. Zimbabweans have been exposed to intensive struggle and battle, which have precipitated the greatest humanitarian crisis (Syria Humanitarian Response Plan, 2016). Clare and Ali ask their employers to help them when they need medical treatment to avoid much of the discrimination. Resilience amongst young refugee people is more advantageous with the aid of education, social support, acculturation strategies and hope for the future (Sleijpen et al., 2016).

11.6 RESILIENCE AND COPING STRATEGIES

Resilience is understood as the capacity to anticipate, manage, adapt to, cope with, and recover from risks to livelihoods and it expresses the capacity of a system to absorb

disturbance and reorganise itself so as to retain essential functions, structure, identity and feedback (Richardson, 2002; Ungar, 2008). In conceptual terms, the resilience of a household depends on the number of options available, such as assets, income-generating activities, public services and social safety nets (Ungar, 2008). In contrast, when shocks occur (endogenous or exogenous), households react by using available coping strategies (Ungar, 2012). The participants used *protective resources in the self in relation to others*. Regarding regulation of the self to benefit family, Levi recounted how self-regulation was used in the competence of the migrants to scrutinise them and not to give in to revenge when they were being humiliated by the locals. For example, when people labelled the Zimbabweans as job stealers and criminals, they preferred having self-control (Chigeza, 2012).

Hope and optimism are the features that may enhance the possibilities for the family. Levi maintains that hope in this viewpoint signifies the Zimbabwean migrants' fervent trust in the future. He assures himself of pursuing a quality life for his family, including his four daughters. Meda (2016) asserts that these attributes enhance resilience in the family. The hope of living and giving the family a purpose to succeed despite the risk and adversity builds resilience. Gift kept his mother and sister in mind when faced with humiliation and frustration. Josh, on the other hand, consumed himself with his work. Optimistic behaviour of spending long hours at work avoided the chance of being disillusioned. Ali worked at the salon and doing domestic work gave her the resilience to educate her daughter and son. Clare preserved, despite missing her family during festive seasons, birthdays and special moments with the family. Eve, despite not seeing her mother for many years, continued in her journey to being an artist. Richardson (2002) and Ungar (2012) describe that adversity creates resilience.

The autonomy to support is one of the attributes to self-regulate the participants for a brighter future (Kumpfer, 1999). Autonomy for Levi meant being self-sufficient. Levi is accustomed to being independent. These boost his self-confidence. In addition, Pulla (2013) claims that the migrants claimed that autonomy gave them power to own and to dominate in the corporate environment. Levi began pursuing better prospects in his work environment. Josh became a business owner by being independent and looking for avenues that enhanced his resilience. Eve began joining an agent to seek more work in the media world; this gave her leverage with what she intended to accomplish. Clare worked with Lifeline and became a counsellor and receptionist; she became self-reliant and proud in what she was doing. Gift,

after being disappointed by his South African friend, completed his law degree and he can now seek employment.

Social networks serve a significant role for Zimbabweans and this motivates them to migrate to South Africa. Although moving on an individual basis, Zimbabweans tend to make use of relatives and acquaintances in receiving areas, most often Johannesburg (Chigeza, 2012; Crush, Frayne, & Pendleton, 2012). The participants used social networks to migrate to South Africa. Clare followed and accompanied friends who advised her to migrate. For Zimbabweans, social networks not only influence the decision to migrate, but may also facilitate housing in inner-city Johannesburg, while providing easier access to informal jobs. Ali came to South Africa accompanied by her friend and family member (Kok et al., 2006). In contrast, networks change character depending on ethnicity; Somalis rely on religious affiliations and institutions (Sigamoney, 2016).

One explanation can be found in the aspiration of increasing family status as well as social connections in the neighbourhood. In this case remittances can be seen less of a developmental factor, but rather as an element that attracts additional Zimbabweans to South Africa. In other words, a lot of prestige can be found to have family in South Africa in Zimbabwean communities, thus creating further stimuli to migrate by representing a socially desirable scenario (Dzingirai et al., 2014).

Migrants describe the situation themselves as ‘the burden of ubuntu’, which obliges them to provide for relatives and others in need. As we have shown above, most Zimbabweans who migrate have some form of social connection to South Africa. We therefore see Zimbabwean migrants cutting economic and social ties with their home country and relatives when their own economic resources are insufficient.

Contrary to the conventional public depiction of Zimbabweans as a burden for society, one may argue that it is no longer valid until such time that migrants lose their authentic capability to make contributions to society. These dynamics underscore the social and economic importance of migrant networks. Even though the facilitating features of migrant networks, such access to housing and jobs opportunities, are useful for getting migrants settled into an unfamiliar environment, the assets and opportunities of these networks are finally restricted.

Religion may also play a vital role at exceptional levels of migrants' resilience. At the country-wide level, religion can additionally be seen as an instrument for political and social cohesion, even though some states elect to leave religious troubles completely in the personal sphere (Jackson & Passarelli, 2008). Religion influences not only individuals, but also possibly community life and the inner concord of a country. Religion affects a variety of aspects of character life, consisting of the development of private identity and the everyday aspects of living as a migrant in another state. The participants explained the importance of religion in their daily lives. One of the participants, Gift, mentioned that he goes to a Roman Catholic Church and finds peace for himself to continue his journey in the country of resettlement.

Religion and personal identity: For many people, religion is an element of their personal identity. Their religion is the groundwork for their value system, which also shapes their everyday life. Josh and Levi make their religious life a priority as they pray for their families back home. The teachings, traditions and habits of a specific faith have an impact on those who accept it as true, shaping their behaviour, their way of drawing near conditions and the way they relate to one another and to others. Ali is a Church-goer when she is available. Clare goes to church with other Christians and makes it a priority as it gives her peace of mind for herself and praying for family in Zimbabwe. Eve goes to a Pentecostal Church. She elucidates that she is alone and needs the gathering to meet with others and pray with other believers. When faith is an essential part of an individual's identity, even if such an individual migrates to another region, it can sustain them. Integration and observance may additionally furnish the migrant with a feeling of home and belonging that instils a sense of security and mutual support. However, if over the longer period these communities end up closed or marginalised by using the host society, developing a ghetto-like situation, this improvement could grow to be counterproductive for the integration process (Chigeza, 2012). For the motives suggested above, that faith plays a central part in the everyday lives of migrants, in the development of communities and in defining how the nation ought to respond to new migration, it is plausible that spiritual agencies such as churches can have a large impact on migrant integration (Thomas, 2006). For Muslim refugees, commonly speaking, in times of difficulty, their *salah* (five times daily) prayer seemed to be at a deeper level. Often the Muslims use the Qur'an, or other rituals to assist with prayer. Both Christians

and Muslims reported that each character and collective prayer had a calming influence (Thomas, 2006). Mobile technology aided the participants in their resilience.

Mobile technology: The simultaneous extent of broadband internet and smartphones in Zimbabwe started in the mid-2000s and is altering how humans in scattered households are in contact with loved ones globally and at domestic levels (Suk, 2017). Such technologies allow families to bridge physical separations and salvage some of the everyday immediacy that was lost by migration. Social networking systems like Facebook and WhatsApp permit multilateral conversations to unroll in real time, almost as they do over a dinner or all through the course of a weekend visit (Marlowe, 2019).

The members defined that using the smartphones enabled them to be in better communication. Cell phones also enabled parents to provide recommendation from afar and to reveal their children's activities, while siblings could use this technology to start businesses and format family events (Benitez, 2012; Oiarzabal & Reips, 2012). Internet-connected smartphones additionally decrease the charges of worldwide communication significantly, which lets people in Zimbabwe to initiate conversations without problems, whereas in the past they had to wait for calls from overseas or 'beep' their households in the diaspora to let them know that they wanted to discuss and then wait for a return call (Suk, 2017). Gift, Levi and Josh talk via these social network systems and expressed how handy it had become looking ahead of the daily happenings of family and friends. Even so, digital divides persist. Compared to their loved ones in Zimbabwe, diaspora can commonly get entry to cheaper, higher bandwidth internet connections and more expensive, full-featured devices. Clare used this medium to communicate with her family weekly and finds this gratifying. Ali mentions that she sends voice notes to her daughter and uses social media to connect with friends globally. On the other hand, Eve speaks to her mother in the United Kingdom via WhatsApp and uses social media to connect with her brother in France (Genc, 2014). Meanwhile, even though internet is expanding in rural areas of Zimbabwe, people in town still have higher connectivity and more handy funds to spend on communication. Also, even though separated spouses and mothers and fathers appreciate social media, it puts pressure on their thoughts when it is hard to be with their families. The remaining participants emphasised that without social structures they would to be lost because this allows them the comfort to understand that the friends and family are doing well.

11.6 CONCLUSION

The chapter integrated the findings with the literature that was reviewed. After comparing and analysing the narratives, many similarities and differences were compared.

CHAPTER 12:

CONCLUSIONS AND RECOMMENDATIONS

12.1 INTRODUCTION

This study revealed a number of issues that require attention from both the government and the support organisations in the host country. It also highlighted some areas where future research could uncover useful information. The study had a number of limitations, which could be used to structure future research to eliminate these limitations. These matters are discussed in more detail in the following sections.

12.2 FUTURE RECOMMENDATIONS

- Efforts involving significant others connected with migrants would be of importance in the future.
- An assessment into some psychological components, for example defence mechanisms, coping styles and strategies that can assist with the socio-economic and emotional challenges regarding the migrants.
- For future research, a social constructionist framework can be used as a foundation for this study within the South African context and is encouraged as a study paradigm.
- Additional exploration of the coping and resilience of the socio-economic and emotional challenges of migrants will be more suitable.

It must be borne in mind that this study was partially conducted in South Africa during a time of complete lockdown as a measure to mitigate the effects of the Covid-19 pandemic on the population of the country. The lockdown has affected economic and living conditions for the citizens of the country, including the participants in this study. It may be possible, therefore, that some of the findings of this study were distorted because of the unusual circumstances in South Africa, as was the case of almost all countries around the world. It may therefore be a consideration to repeat a similar study in future when the conditions in the country have returned to normal, and to compare the results of such a study with the findings of this study. It can be foreseen that interesting findings may be revealed.

Added to an imposing involvement centred on the discussions of this research project, the following proposes similar studies on the area of migration of Zimbabweans that ought to be

considered. Given the large spectrum of household and community techniques concerned in fostering resilience, what can policymakers and carrier providers do to enhance the psycho-social well-being of children in South African resettlement? The results suggest that improving migrants' psycho-social well-being could be approached through strengthening the protecting agents, resources, and in particular mechanisms that have been identified in this study.

To begin with, it is necessary to assume that a mental well-being or health clinician in practice seeing migrants who are sufferers may additionally not be capable to do a great deal to alter these family and neighbourhood processes. However, clinicians who are engaged in provider provision or sessions with schools, resettlement agencies, and faith-based corporations are better positioned to make a contribution. Furthermore, provider companies do now not only include clinicians, but also refer to a wide spectrum of employees who are positioned to assist adolescent refugees in quite a number of contexts, including college teachers, staff, and coaches, church teams of workers and congregants, resettlement organisation caseworkers and pastime leaders, and volunteers. This broad spectrum of service carriers can be used as protective agents for children, husbands and single parents. Because the contemporary barriers of protecting migrants reflect systems problems, it follows that protecting migrants could be bolstered by a systems method that involves:

1. Building or strengthening the relationships between agencies and corporations that can assist migrant children (e.g. between schools and faith institutions);
2. Convening dialogues about disruptions and options for migrants (e.g. about priority dangers such as dropout, crime, drugs, HIV);
3. Linking informal networks with establishments concerned about refugee adolescents (e.g. connect mother and father);
4. Creating feedback loops regarding statistics pertinent to refugee youth (e.g. monitoring most urgent health and social problems requiring attention); and
5. Enhancing the abilities of businesses and companies to be flexible in addressing the wishes of migrants (e.g. that practices and insurance policies exchange in response to length of time in South Africa).

It is mainly important to prioritise strengthening health establishments and families, who in this research about migrants, appeared to be under-performing relative to their potential.

Targeted training of health providers, and family guidance and schooling interventions for migrant families may prove helpful.

Policymakers and service companies should centre the attention of new initiatives on sustaining those protecting sources that were sturdy (cultural adherence and faith), strengthening these resources that had been weak (finances for necessities, English proficiency, social support networks) and initiating these protective sources that had been the weakest (engaged parenting and academic support). It is in particular essential for policymakers and service providers to focus on the protective mechanisms being promoted due to the fact these are the actual tactics with the aid of which fine adjustments occur. The findings indicated that there had been deficiencies in informational and developmental defensive mechanisms that serve as centred interventions. Moreover, the model shows that because resilience works through protective mechanisms, greater attention should be paid to appreciation of how to enhance them through new programmes and practices.

Government cannot clear up these issues alone. However, government can grant resources, support, and preparation to extend the capacities of service providers in places where migrants can be helped. These in turn can work directly with children and parents. In particular, the three highest priorities that emerged from this study were: 1) Parenting teaching and guide interventions; 2) advertising greater parental involvement in education; and 3) ample jobs for refugee families.

Programmes and providers ought to use the results of this study to replicate on their cutting-edge work with migrants and to strengthen new strategies. They might begin by asking: 1) Do present day techniques and moves assist to give a boost to the protecting agents, resources, and mechanisms that had been recognised in this study? If so, how? 2) What other protecting agents, resources, and mechanisms are rather being targeted? 3) What are the boundaries to enhancing protecting sources and mechanisms and how can these be ameliorated or overcome?

12.3 STUDY LIMITATIONS AND FURTHER RESEARCH

This study had many limitations. For one, given the differences in language and culture, misunderstandings were possible. This challenge was addressed through doing a few

interviews via Zoom, an online meeting platform that was used because of the lockdown due to the corona virus pandemic. The government announced a lockdown and that social distancing had to be maintained. A multilingual research team and ongoing review of translation and cultural issues could be useful.

In the second place, the sample was not representative of all Zimbabwean migrants. The study findings might therefore not be generalisable. There is a need for further research that builds knowledge on protective agents, resources, and mechanisms. One priority is to conduct intervention research in communities to examine which acts of enhancing protective agents, resources, and mechanisms work with whom, under what circumstances, and why?

12.4 STRENGTHS AND LIMITATIONS OF THE STUDY

Social constructionist philosophies, mirrored in this study, prohibited the dualistic division and assessment of experiences in terms of ‘good’ and ‘bad’, inferring that components like ‘strengths’ and ‘limitations’ are context-bound. The dialogue of particular strengths related with particular thoughts cannot be frequent devoid of questioning and reflecting the specific initial thoughts from exceptional perspectives (Liebenberg, 2008).

The elasticity of qualitative techniques inside the context of social constructionism generated a chance inside the relevant and new thoughts to be developed. The researcher endeavoured to use views from current sources through the meeting with the participants to create new insights, beliefs and understandings as a co-construction of the participants’ experiences. A flexible research framework ought to be perplexing to the reader who might have fixed and truly described strategies of enquiry in mind.

A probable restriction of this research paper could include the absence of quantifiable methods of inquiry for a few and for others the qualitative description of this research could avoid the reduction of manifestations to a distorted numeric number.

For the researcher, no final and/or perfect interpretation of what is ‘correct’ or ‘incorrect’ may want to be anticipated, consequently it is certain to make the research effects tentative, negotiable and open to different explanations. A viable ability of this idea is the opportunity

for new and optimistic alternative ideas about the research entities, but this could additionally be limiting in terms of ‘successful’ or ‘unsuccessful’ outcomes.

The collection of participants in this study could be a restrictive reason in making generalised statements about the research data. A possible strength of the diminutive population used for this study could, concurring. Bromley (1986) mentions an in-depth account of unique incidences, and be introspective of related occurrences other contexts that might be related or suitable to the research findings from a small population (Becvar & Becvar, 1996).

This perception is reinforced by the social constructionists’ expectations that previous experiences could influence future performance and evidently our choice in methods used to gain knowledge from the individuals. The notion that actions could not be identified according to linear and unassuming cause could be understood as a restriction for this study. The events of phenomena are not at random assigned to specific causes, but rather attributed to different reasons and could therefore be expected to be strength of this study. The period of engagement with the participants deserves that more information regarding the support to help trauma in migrants during difficulties especially xenophobia be addressed.

While the studies reveal new information on migrants, it also confirms facts we already know. It could provide a good basis from which to launch future similar projects.

What counts in life is not the mere fact that we have lived; it is what difference we have made to the lives of others that will determine the significance of the life we lead.

Nelson Mandela

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APPENDIX A: ETHICAL CLEARANCE

Ref. No: PERC-17025



Ethical Clearance for M/D students: Research on human participants

The Ethics Committee of the Department of Psychology at Unisa has evaluated this research proposal for a Higher Degree in Psychology in light of appropriate ethical requirements, with special reference to the requirements of the Code of Conduct for Psychologists of the HPCSA and the Unisa Policy on Research Ethics.

Student Name: Rosalind Florence Sigamoney **Student no.:** 35535733

Supervisor: Prof. M. Papaikonomou **Affiliation:** Department of Psychology, Unisa

Title of project:

Exploring the experiences of the African Migrants (Zimbabweans) social integration with the South African community in Johannesburg

The application was approved by the departmental Ethics Committee on the understanding that —

- Information which may be reasonably expected to be confidential will not be used to identify potential participants. Potential participants will have to indicate their willingness to participate by volunteering. Social organisations or community leaders will not be asked to disclose the identities of potential participants, but may play a mediating role by making the study known to potential participants and requesting voluntary participation;
- All ethical requirements regarding informed consent, the right to withdraw from the study, the protection of participants' privacy and confidentiality of the information will be explained to the research participants in a way that will be clearly understood and signed consent forms will be obtained from each of them;
- No identifying information which may undermine the confidentiality of information will be released, and information disclosed in confidence will not be made available to any person or organisation without informed consent.

Signed:

A handwritten signature in black ink, appearing to read "P Kruger".

Prof P Kruger

[For the Ethics Committee]
[Department of Psychology, Unisa]

Date: 18 September 2017

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.***
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the Psychology Department Ethics Review Committee.***
- 3) An amended application should be submitted if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.***
- 4) The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.***

Please note that research where participants are drawn from Unisa staff, students or data bases requires permission from the Senate Research and Innovation Committee (SENRIC) before the research commences.

APPENDIX B:
CONSENT FORM 2020

I am Rosalind Florence Sigamoney a student from the University of South Africa. I am currently completing the PhD degree in psychology. I am the principal researcher of this project, entitled narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants in South Africa. I would like to seek permission to interview you about your experiences regarding the socio economic and emotional challenges of your migration.

The interview will take around an hour. Furthermore, with your approval, I would like to audio-record the interview to maintain accuracy. Besides, the recordings will be heard by me and my supervisor. Moreover, the whole information collected will be kept strictly and highly confidential, Thereby the information will be stored in a locked filing cabinet, to which only my supervisor and I will have access. You are free to refuse the interview any time during the interview or answer any questions which you are not comfortable with or end the interview.

The risk implicated in this study is that the interview may induce some negative emotions, in which case counselling will be organised to support you to manage with those emotions. The advantage of your participation is that you may gain by voicing your opinion on the experiences encountered as a migrant in the country. It is also anticipated that other migrant communities will understand the narratives of coping with socio-economic and emotional difficulties in a group of Zimbabwean migrants.

There are possibilities of publishing the findings of the study in scientific journals; however names of participants, or any identifying characteristics, will not be employed in any of the publications. A copy of the study will be given to the participants upon request, please provide me with your email address and a copy of the thesis will be available to you.

You can contact the researcher at 072 435 0822 if you have any questions about this research or email the researcher at Jsigamoney1@gmail.com or my primary supervisor, Prof Papaikonomou.

I express my gratitude for your participation in the study. A copy of the consent form is available for you to fill in the details.

Please tick your agreement to the study by ticking Yes/No for the recording of the interview below:

Yes /No

Rosalind Florence Sigamoney

.....

Researcher's Signature

.....

Signature of Participant

APPENDIX C: INTERVIEW GUIDE

PHD INTERVIEW GUIDE: R.F SIGAMONEY

EXPLORING STORIES/NARRATIVES OF COPING WITH SOCIO-ECONOMIC AND EMOTIONAL DIFFICULTIES IN A GROUP OF ZIMBABWEAN MIGRANTS: A QUALITATIVE STUDY

At the beginning of the interview all participants' biographical/demographic information will be obtained, of the following questions will be asked:

Biographical details of participants

Name:

Gender:

Age:

Marital Status

Language

Reasons for Leaving Zimbabwe

1. What were the reasons that made you to leave Zimbabwe and relocate to South Africa?
2. What were you and your family's feelings about this decision?
3. What were you and your family's expectations when relocating to South Africa?
4. **Challenges and Experiences en-route to South Africa**
5. What were your experiences and challenges during the process of moving to South Africa?

Challenges since Arrival in South Africa

6. How have you adjusted and settled in South Africa?
7. How did you obtain resources in South Africa?
8. What have been your experiences in finding employment since you came to South Africa?
9. Have you been exploited and intimidated by the host country?
10. What were your experience and challenges whilst travelling in and out of South Africa?
11. Are you here with your family? If not, how are you managing your marital and family relationships?
12. Describe and specify whether you are able to access any social services such as health care, education, and housing since you came to South Africa?