A CONCEPTUAL FRAMEWORK FOR EFFECTIVE LOCAL INTEGRATION OF REFUGEES IN SOUTH AFRICA: CASE STUDY OF THE WESTERN CAPE PROVINCE

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DECLARATION

Hereby I, Albert Mpazayabo, declare that *A Conceptual Framework for Effective Local Integration of Refugees in South Africa: Case Study of the Western Cape Province* is my own original work and that all sources have been accurately reported and acknowledged, and that this document has not previously in its entirety or in part been submitted at any university in order to obtain an academic qualification.

Full name: Albert Mpazayabo

Signature:

Date: 24th of August 2023

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DEDICATION

The thesis, as a finished work, is a product of a very long life-process (1990–2023), and a very long academic journey (2004-–2023). Nevertheless, as the Latin saying goes *"Dum spiro, spero" ("While I breathe, I hope")*, the journey has been rewarding, and it's worth a memorable celebration.

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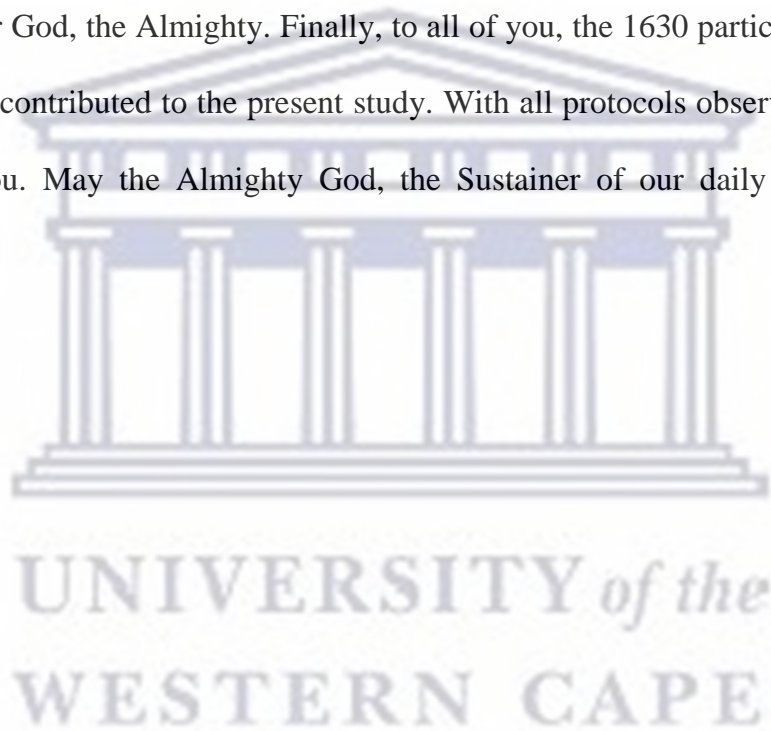
KEYWORDS

- Afrophobia

- Community

- Integration

- Naturalisation

- Permanent Residence

- Policies

- Refugee

- Republic

- South Africa

- Xenophobia

ABSTRACT

Local integration is one of the three durable solutions to refugee situations, besides voluntary repatriation, and resettlement (into a third country of permanent residency), as advocated by UNHCR, the UN Refugee Agency. Although South Africa's refugee legislation is sustained by both International Law and the Constitution of the Republic, the country has been struggling to implement its refugee law successfully. Hence, the present study was intended to understand dynamics of local integration, as on the one hand, refugees endeavour to be incorporated into South African core institutions, in attempt to secure a place within South Africa as their host society, and on the other, as local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the country in general, and in the Western Cape Province in particular.

The study examines local integration of refugees (within local host communities)[1], in urban settings, in South Africa, and by extension on the African continent. In attempt to capture and reflect daily lived experiences and realities on the ground in the real world of refugees in the Republic, the study expanded the four mainstreamed domains (legal, economic, social, and cultural) for local integration of immigrants, into ten domains for local integration of refugees in South Africa. Through snowball sampling, and self-administered questionnaires, the study surveyed a total sample of 1630 participants, of which 1432 were refugee respondents, 110 were common RSA citizen respondents from local host communities, while 4 respondents were representing non-government organisations (NGOs) working with refugees, then 72 respondents were office-bearers from different South African political organisations (of which Government Officials), and 12 respondents were from different South African media houses.

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[1] Within "local host communities": in the present thesis context, this term is used in opposition to "refugee camps".

The study was conducted in the Western Cape Province, and used snowball sampling, via Google forms, shared through e-mails and WhatsApp. Thematic analysis applied for these open-ended /multiple choice qualitative data. As a survey, quantitative in nature, the quantitative collected data were relevantly processed into Excel, and analysed through descriptive statistics, using cross-tabulation techniques, highlighting the measured categorical variables, their frequencies and percentages.

The study established that the lack of well-defined and structured policy for local integration of refugees in the Republic has been increasingly reinforcing informal entry of refugees within South African local economies and host communities, and has been one of the main contributing factors to Afrophobia in the country. The thesis strongly recommends that management of the integration process for refugees be implemented as per the provisions of the White Paper on International Migration of South Africa (DHA, 2017b).

Positioning itself within the pre-existing literature in the migration and refugee studies arena, the thesis carefully and critically considers both realities around causal and perpetuating factors relating to the specific aspects of refugee problems in Africa, and the implications thereof in the real world of African refugees. From a phenomenological perspective, the thesis takes a humanistic (human rights -based and human rights-oriented) approach, by both adopting the conventional UNHCR's *residual*ist definition of the term "refugee", which is defined under international law (in opposition to the IOM's *inclusivis*t definition of the term "migrant"). From such an approach, the thesis conceptualises local integration as a multi-faceted **normative two-way process** to be undergone by both refugees and local hosts, and a **state** (desired outcome) to be achieved by the two social groups, although to some differential extent.

Drawing on current practices at Refugee Receptions Offices (RROs) in South Africa, the thesis concluded that there are discrepancies between the conventional definition of the term "refugee" and its interpretation along the refugee status determination process, as the notion of "asylum seeker" introduced

by the Refugee Act, No.130 of 1998, has sustained potential indirect and/or constructive *refoulement* against holders of Section 22 Visa in the Republic.

LIST OF ACRONYMS

5-YMLAP	5-Year Mandatory [Local] Language Acquisition Plan
5-YSMS	5-Year Surveillance Municipal System
AAMR	African Academy for Migration Research
ABC	Australian Broadcasting Corporation
AMP	Adonis Musati Project
ACMS	Africa Centre for Migration and Society
ANC	African National Congress
APCOF	African Policing Civilian Oversight Forum
AU	African Union
ARESTA	Agency for Refugees Education, Skills Training and Advocacy
AID	Agenda for International Development
ACA	Aliens Control Act
AfD	Alternative for Germany
ADL-COE	Anti-Defamation League - Centre on Extremism
ASPCs	Asylum Seeker Processing Centres
BBC	British Broadcasting Corporation
CTRRO	Cape Town Refugee Reception Office
CTRC	Cape Town Refugees Centre
CBD	Central Business District
CREST	Centre for Research, Evaluation, Science & Technology
CSOs	Civil Society Organisations
CCMA	Commission for Conciliation, Mediation and Arbitration
CPF	Community Policing Forum
CRRF	Comprehensive Refugee Response Framework
COVID-19	Coronavirus 2019
CSS	Critical Social Science
DA	Democratic Alliance
DRC	Democratic Republic of Congo
DoE	Department of Energy
DoH	Department of Health
DHA	Department of Home Affairs
DoJ &CD	Department of Justice and Constitutional Development
DSD	Department of Social Development
DTRRC	Desmond Tutu Refugee Reception Centre
DEIC/VOC	Dutch East India Company
ECD	Early Child Development
EAC	East African Community

EMS	Economic and Management Sciences
CEMAC	Economic and Monetary Community of Central Africa
ECOWAS	Economic Community of West African States
EFF	Economic Freedom Fighters
EAA	Education Above All
ECRE	European Council for Refugees and Exiles
EESC	European Economic and Social Committee
EESC	European Economic and Social Committee
EOH	European Observatory on Homelessness
EU	European Union
EucA	European university college Association
GBV	Gender-Based Violence
GCM	Global Compact for Migration
GDP	Gross Domestic Product
HPCSA	Health Professions Council of South Africa
HIV	Human Immune-deficiency Virus
HRM	Human Relations Movement
HRW	Human Rights Watch
IAS	International Advice Services
ID	Identification Document
IT	Information Technology
ISD	Institute for Social Development
ICT	Intergroup Contact Theory
IPDs	Internally Displaced Persons
ICJ	International Commission of Jurists
IHRL	International Human Rights Law
IJRC	International Justice Resource Centre
IMF	International Monetary Fund
IOM	International Organisation for Migration
IRS	Internal Revenue Service/USA
ISS	Interpretive Social Science
LHR	Lawyers for Human Rights
LRC	Legal Resources Centre
LM	Logic Model
MEC	Member of the Executive Council
MIPEX	Migrant Integration Policy Index
MPC	Migration Policy Centre
M&E	Monitoring & Evaluation
M&EM	Monitoring & Evaluation Methodologies
NEC	National Executive Committee

NIIS	National Immigration Information System
NMU	Nelson Mandela University
NGOs	Non-Government Organisations
NPOs	Non-Profit Organisations
OCCRP	Organised Crime and Corruption Reporting Project
OECD	Organisation for Economic Cooperation and Development
OAU	Organisation of African Unity
PR	Permanent Residence/Residency
PRP	Permanent Residence/Residency Permit
PERRO	Port Elizabeth Refugee Reception Office
PoEs	Ports of Entry
PSS	Positivist Social Science
PHF	Progressive Health Forum
PAJA	Promotion of Administrative Justice Act
RDP	Reconstruction and Development Programme (Houses)
RAASA	Refugee Appeal Authority of South Africa
RAB	Refugee Appeal Board
RROs	Refugee Reception Offices
RRC	Refugee Rights Centre
RSDO	Refugee Status Determination Officer
RoC	Republic of Congo
RSA	Republic of South Africa
SAMCO	South Africa Multi-Country Office (UNHCR)
SAHO	South African History Online
SAPS	South African Police Services
SARS	South African Revenue Services
SASSA	South African Social Security Agency
SADC	Southern African Development Community
SCRA	Standing Committee for Refugees Affairs
STATSSA	Statistics South Africa
SIPRI	Stockholm International Peace Research Institute
SIM Card	Subscriber Identity Module Card
SDGs	Sustainable Development Goals
SD	Sweden Democrats
TV	Television
Ts &Cs	Terms & Conditions
DAFI	The UNHCR Albert Einstein German Academic Refugee Initiative
TOA	Theory of Actions
TOC	Theory of Change
LS	UNHCR's term for "Local Settlement" [herein referred to as "Local integration"]
RS	UNHCR's term for "Resettlement"

RP	UNHCR's term for "Voluntary Repatriation"
UK	United Kingdom
UN	United Nations
UNICEF	United Nations Children's Fund
UN CESCR	United Nations Committee on Economic, Social and Cultural Rights
UNCTAD	United Nations Conference for Trade and Development
UN DESA	United Nations Department of Economic and Social Affairs
UNDP	United Nations Development Programme
UNECE	United Nations Economic Commission for Europe
UNESCO	United Nations Education, Science and Culture Organisation
UN GA	United Nations General Assembly
UNHCR	United Nations High Commission for Refugees
UNHCR-IPs	United Nations High Commission for Refugees - Implementing Partners
UNHCR-PoCs	United Nations High Commission for Refugees - Persons of Concern
UNHR-OHC	United Nations Human Rights – Office of the High Commissioner /Geneva
UNHRC	United Nations Human Rights Council
UN OHCHR	United Nations Office of the High Commissioner for Human Rights
UNRWA	United Nations Relief and Works Agency for Palestine Refugees in the Near East
UNRISD	United Nations Research Institute for Social Development
USD	United States Dollar
USA	United States of America
UDHR	Universal Declaration of Human Rights
UCT	University of Cape Town
UCT RRU	University of Cape Town Refugee Rights Unit
UWC	University of the Western Cape
VAT	Value-Added Tax
WITS University	Witwatersrand University
WFP	World Food Programme
WHO	World Health Organisation
WRC	World Refugee Council
WWII	World War 2 /Second World War

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1. CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.1 Introduction

The chapter situates the study within the context of international migration, highlights migration as a human and natural phenomenon, and introduces the notion of local integration as one of the three durable solutions to refugee situations, as advocated by the United Nations High Commission for Refugees (UNHCR - the UN Refugee Agency). Wherever applicable, the chapter highlights currently available and updated key statistics related to international migrants at global, continental, regional and national levels, as lately provided by different relevant institutions, of which the International Organisation for Migration (IOM), UNHCR, and the South African Department of Home Affairs (DHA). The following sub-sections of the chapter provides a motivation for the need of the study, and highlights its limitations, while concluding with the study's chapter outline.

1.2 Background to the study

To date, available and accessible migration and refugee studies are dominated by those that have been focusing on labour-related migrants and resettled refugees, and were particularly conducted in Western countries, such as the United Kingdom (UK), the European Union (EU) Member States, the United States of America (USA), Canada, and Australia. These countries are said to have long-standing experience and good practice about local integration of such specific groups of international migrants (UNHCR, 2013a; Konle-Seidl & Bolits, 2016; MPC, 2016a; Papademetriou, 2016; Papadopoulou, et al., 2016; IOM, 2019c; UNHCR, 2020c; Badewa & Dinbabo, 2021; UNHCR, 2021).

Local integration as a two-way process to be undergone by both newcomers and members of the host society, and as a state to be achieved, has been a topic of hot debate in both political (policy makers) and academic (research) realms. The present chapter introduces an original research work, which investigates South Africa's practices (social policies) governing refugee matters in the Republic, and explores dynamics for local integration of refugees in the Western Cape Province. While the chapter contextualises the research by providing a relevant background to the study, and then indicates the research problem, research questions, aims and objectives, it also presents the rationale for the study, positioning the study *vis-à-vis* pre-existing literature within the migration studies arena; highlights the study limitations; and provides the general outline of the thesis.

Migration is a universal complex phenomenon and is as ancient as humanity itself. Humans have always moved around in search of safer environments and more conducive livelihood opportunities, and they are more likely to continue doing so, in an attempt to maximise their security and develop their full potential (DHA, 2016; IOM, 2019c; Dinbabo, et al., 2021).

As a natural phenomenon, human migration has shaped our world throughout history and acts as a key factor behind our cities' expansion (OECD, 2020). For centuries, human mobility has converged to cities, and has proven to have substantial bearings on socio-cultural, socio-political, and socio-economic shaping of such neighbourhoods (OECD, 2020). Today, migration has become a global phenomenon, whereby nearly all voluntary migrants and forcibly displaced persons, whether internal or international, tend to choose urban settings as their top priority destination (OECD, 2020).

With a spectacular increase from 173 million in the year 2000 to 221 million in 2010 to 281 million in 2020, the number of people living outside their country of origin (i.e., international migrants) went under robust growth over the last two decades, to represent about 3.6% of the current world's population (UN DESA, 2021:1). Nevertheless, such a figure suggests that the vast majority of people globally (96.4%) were estimated to be residing in their respective countries of birth (IOM, 2021:2).

Moreover, for the last decade, persecution, conflict violence, human rights violations, and events seriously disturbing public order have fuelled an increase in the number of forcibly displaced people worldwide, reaching estimates of 108.4 million at the end of 2022 (UNHCR, 2023: 2-3), a trend that is more likely to continue increasing into the year 2023. Around 52% of this global refugee population originated from just three countries (Afghanistan = 5.7 million; Syrian Arab Republic = 6.5 million; and Ukraine = 5.7 million) (UNHCR, 2023:2-3). Furthermore, while by the end of 2023, around 76% of this global refugee population were hosted in developing countries, and 70% of them being hosted in States neighbouring their home countries, Turkey hosted the largest number of refugees worldwide (3.6 million); followed by the Islamic Republic of Iran (3.4 million); followed by Colombia (2.5 million); then Germany (2.1 million); and then Pakistan (1.7 million) (UNHCR, 2023: 2-3).

In the same context, besides the approximately 62.5 million of internally displaced persons (IDPs) by the end of 2022, there were estimates of 35.3 million refugees by mid-2022, of which 29.4 million under UNHCR's mandate, and 5.9 million Palestine refugees under UNRWA's mandate, and approximately 5.2 million asylum seekers (other individuals in need of international protection), with approximately 3.9 million Venezuelans displaced

abroad (UNHCR, 2021:2). By the end of the year 2020, Uganda ranked third globally, and top-first on the African continent, with 1.5 million refugees hosted in its national territory (UNHCR, 2021:2).

In sub-Saharan Africa, a total of 7 million refugees remained displaced at the end of 2022, a slight increase from the previous year, and Uganda hosted the largest number (1.5 million) of refugees on the continent, followed by Sudan (1.1 million), and then Ethiopia (879,600) (UNHCR, 2023: 16). The Western and Central African region countries hosted 1.6 million refugees at the end of 2022, suggesting an increase of 5% compared to the year 2021, and approximately 85% of them were hosted in just three countries: Chad (592,800), Cameroon (473,900), and Niger (255,300) (UNHCR, 2023:16), while Southern Africa continued to host slightly more than three-quarters of a million refugees (773,000), with the Democratic Republic of the Congo (DRC) hosting the largest number (520,500) (UNHCR, 2023:16).

Currently, around 60% of refugees, and 80% of IDPs live in urban areas, where they had moved not only with hope to find a sense of community and more safety, but also in search of better socio-economic opportunities (OECD, 2020). Refugees and asylum seekers constituted roughly around one third of all international migration within sub-Saharan Africa (UN DESA, 2021:21). In 2020, while of all the 281 million international migrants worldwide, only 28 million of them (10%) were born in Sub-Saharan African region, and 63 million (23%) were born in Europe (UN DESA, 2021:15).

South Africa remains the top priority destination country across Africa, with around 4 million international migrants hosted in its national territory at the end of 2020 (IOM, 2019:57).

Table 1.1: Immigrants in South Africa by the end of 2020		
Country of origin	*Number*	*Per cent of Total*
TOTAL	*2,860,500*	*100%*
Zimbabwe	690,200	24%
Mozambique	350,500	12%
Lesotho	192,000	7%
Malawi	94,100	3%
United Kingdom (UK)*	67,400	2%
Democratic Republic of the Congo (DRC)	63,900	2%
Somalia*[2]	58,500	2%
Botswana	50,500	2%
Angola	47,900	2%
Eswatini	45,400	2%

Source: *United Nations Population Division, "International Migrant Stock 2020: Destination and Origin," (2020), as adapted from Moyo (2021)*

Arguably, for the period of 2016–2021, most immigrants in South Africa were of African descent (around 894,400), followed by Whites (around 91,000), and Asians (around 49,900), predominantly staying in Gauteng Province (the country's richest province, which comprises the commercial capital of Johannesburg, the executive capital Pretoria/Tshwane, and the manufacturing hub of Ekurhuleni) (Moyo, 2021). For a quantitative distribution of immigrants from ten top sending countries into South Africa by the end of 2019, see Table 1.1.

At the end of March, 2020, in the Southern African Development Community (SADC) region, there were around 767, 693 refugees in Southern Africa region; and estimates of 311, 670 asylum seekers, with a total of around 6 million (5, 600, 782) IDPs in DRC,

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[2] **Somalia and UK** are the only two countries that are not SADC Member States in Table1.1.

Mozambique, Republic of Congo (RoC), and Zimbabwe altogether; with around 2, 134, 349 IDP returnees in the DRC, between April 2018 and September 2019 (UNHCR, 2020a:1).

With specific reference to South Africa, accurate statistics related to both refugees and asylum seekers in the Republic are so difficult to establish, to the extent that not only have various sources been suggesting different figures, including UNHCR and the Department of Home Affairs (DHA) official sources, but also instances were noticed whereby, for relatively the same period, same institution's sources would display quantitative differentials around refugees and asylum seekers figures in South Africa, seemingly depending on whether such sources are regional or international.

From such perspective, as argued by DHA (2016: 30), in May 2015 the DHA undertook an analysis of the National Immigration Information System (NIIS), which records data on asylum seekers and refugees. The analysis suggested that 1 061 812 Section 22 Permits (asylum seekers temporary permits) had been issued, but only 78, 339 (just 8%) of them were still active on the DHA's system. Additionally, the same analysis showed that while 119, 600 Section 24 Permits (formal recognition of refugee status in the Republic) had been issued, only 96, 971 (97%) of them were still active.

Moreover, according to Masuku (2020), by the end of 2018, South Africa hosted about 273, 488 refugees and asylum seekers altogether, of whom 84% came from sub-Saharan Africa. Additionally, as per sources from UNHCR (2020b), by the end of July 2020, South Africa hosted an estimated number of 266, 694 refugees and asylum seekers, predominantly living

in urban settings of the three major provinces, Gauteng, KwaZulu Natal and the Western Cape.

Furthermore, according to Moyo (2021), sources from UNHCR (2021)[3] do indicate estimates of 255,200 of international forced migrants hosted in South Africa by mid-2021, of which 76,800 recognised refugees and 173,500 asylum seekers, making altogether 9% of the total of current immigrants in South Africa, and predominantly from the African continent. A quantitative distribution of ten top refugees and asylum seekers sending countries into South Africa is illustrated by Table1.2.

Table 1.2: Asylum seekers and refugees in South Africa, by the end of 2020		
Country of origin	*Number of Refugees & Asylum seekers*	*Percent of Total*
TOTAL	*250, 200*	*100%*
Ethiopia	63,700	25%
Democratic Republic of the Congo (DRC)	57,600	23%
Somalia	27,800	11%
Bangladesh	25,700	10%
Zimbabwe	14,900	6%
Congo (Brazzaville)	12,300	5%
Burundi	9,600	4%
Pakistan	8,900	4%
Nigeria	5,500	2%
Uganda	4,500	2%

Source: United Nations High Commission for Refugees (UNHCR, 2021 - Refugee Data Finder, as adapted from Moyo (2021)

While precise information relating to the number of refugees and asylum seekers in South Africa is disputed (Stupart, 2016), and government official refugee statistics are hardly

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[3] **UNHCR (2021):** United Nations High Commissioner for Refugees (UNHCR); "Refugee Data Finder". Available at < https://www.unhcr.org/refugee-statistics/download/?url=rVpdj6>. [Accessed on 11th November 2021].

accessible, in the absence of an encampment policy for refugees, most of them moves to the largest urban centres and resides within host communities among local citizens.

Local integration is one of the three durable solutions to refugee situations, besides voluntary repatriation, and resettlement into a third country of permanent residency, as advocated by UNHCR, the UN Refugee Agency (UNHCR, 2003, UNHCR, 2010c; UNHCR, 2013a).

When perceived through the lenses of the 1959 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, local integration is primarily a legal process, whereby refugees are granted a progressively wider range of rights and entitlements by the host-State, including, eventually (ideally), permanent residence rights and the acquisition of citizenship through naturalisation. Local integration has also a socio-economic dimension, a process through which refugees improve their potential to establish sustainable livelihoods, towards self-reliance and self-sufficiency, and would cease being a burden to the host-State and/or dependent on charity hand-outs. There is another aspect of local integration, which is the socio-cultural dimension, a process through which refugees endeavour to secure a physical and social space in the midst of local hosts (Crisp, 2023), against all odds. Moreover, it is only when refugees and other types of immigrants, members of local host communities, political leaders would perceive their interests and futures as intertwined, that progressive

inclusion (i.e., effective local integration) will be materialised (CMI; GFMD; OECD; UNCTAD; UNESCO; UN-Habitat; UNICEF; WHO, 2020)[4].

Successful integration is a dynamic and multifaceted two-way process that involves mutual adaptation of refugees and local hosts, based on principles of protection of fundamental rights, respect, tolerance and acceptance, the will to integrate within host society, and also the openness to accommodate incoming socio-cultural groups, without any discrimination whatsoever (IOM, 2020). The sooner refugees are locally integrated, the better for both refugees as they resume their social life, become socio-economically independent, and enjoy psychological speedy healing, while being socio-culturally integrated (UNHCR, 2003; UNHCR, 2011a) , and for the host-State, as refugees will be more likely able to contribute to local economies, and also put their socio-cultural potentials to public benefit (Quinn, 1994; IOM, 2005; UNHCR, 2011; UNHCR, 2013a; DHA, 2016; IOM, 2017).

South Africa is a relatively newcomer to international refugee protection community as it enacted its progressive piece of domestic refugee legislation in 1998 (Khan&Schreier, 2014). However, although South African refugee legislation is sustained by both International Law and the Constitution of the Republic of South Africa, the country has been struggling to implement its refugee law successfully (Khan & Schreier, 2014; Ziegler, 2020). Thus, both asylum seekers and refugees have been engaging in informal socio-economic integration into local economies and across different local host communities in

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[4] *Local inclusion of refugees and migrants. A gateway to existing ideas, resources and capacities for cities across the world:* This guiding report (document) was co-authored by the following organisations: The Centre for Mediterranean Integration (CMI), the Organisation for Economic Cooperation and Development (OECD), the United Nations Human Settlements Programme (UN-Habitat), the United Nations Children's Fund (UNICEF), the United Nations Conference for Trade and Development (UNCTAD), the United Nations Education, Science and Culture Organisation (UNESCO), and the World Health Organisation (WHO).

most major cities, resulting into recurrent xenophobia-related violence, and increasing generalised anti-immigrant sentiments among local communities (Misago, 2009; DHA, 2015; Misago et al., 2015; DHA, 2016; ICJ, 2020).

The study is intended to understand dynamics of local integration, as refugees endeavour to be incorporated into South African core institutions, in attempt to secure a place within South Africa as their host society, and as local South African citizens make efforts to accommodate refugees in their midst, within their communities in the country in general, and in the Western Cape Province in particular. The study has expanded the three [5] traditionally mainstreamed integration dimensions into ten. One of the ten dimensions for local integration of refugees is a brand new one, coined, conceptualised and operationalised by the thesis. Consequently, findings of the study have substantially contributed to the existing body of knowledge in the field of refugee studies in general, and in particular, the study will inform the formulation of different relevant social policies, with regard to best practices around local integration of refugees as a two-way and multi-faceted normative process, in the best interests of both refugees and their South African hosts.

Furthermore, seeing that in general, the phenomenon of international migration, and in particular, the presence of refugees and asylum seekers, have increasingly become issues of great concern within the South African context (in formal labour market and informal socio-economic opportunities, public service delivery, community safety, xenophobia and/or Afrophobia narratives, and in South Africa's political discourse), there is an urgent

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[5] **The three traditional mainstreamed dimensions** for local integration of migrants and refugees: Legal integration; Socio-economic integration; and Socio-cultural integration.

need for more accurate and accessible data and information on refugees and asylum seekers, through evidence-based findings and representative surveys (MPC, 2016a).

1.3 Research problem

In an attempt to identify good practices around local integration of refugees, the present study consulted several reports (Castles, et al., 2002; IOM, 2013; Papadopoulou et al., 2013 and 2016; UNHCR, 2013a; European Commission, DG Home, 2014; OECD, 2016 ; IMF, 2016; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2016b; OECD, 2016; Stupart, 2016; European Council on Refugees and Exiles, 2017), produced by international organisations and individual researchers. All these consulted sources indicated that there were still a number of gaps that needed to be filled in by subsequent studies. The available evidence from research was still scarce as the topic [of local integration] is perceived to be under-researched, suggesting research/literature gaps (Stupart, 2016), and a lack of quantitative data to know more about *barriers* and *facilitators* for refugees to integrate into relevant core institutions, and more particularly into the formal labour market of the host society (Konle-Seidl & Bolits, 2016:46; MPC, 2016).

A theoretical gap exists relating to programming (as only a few programmes explain the mechanisms through which activities had led to better integration); lack of clear theoretical framework (knowledge gap) that has been able to propose the sequence of steps that a refugee should go through in order to achieve the desirable local integration outcomes (MPC, 2016a; MPC, 2016b); the lack of theoretically grounded and empirically robust results in Africa, as the existing findings are mainly related to resettled refugees into Western countries, and thus, can only be partially relevant for the ongoing flow of

humanitarian migrants to Europe (MPC, 2016b), and such findings are less likely to be applicable to the *self-induced[6] refugee* situation prevailing in South Africa.

Particularly, South Africa's studies related to local integration of refugees tend to have been just focusing on one particular national community/or social group of refugees and/or asylum seekers, such as Congolese, Ethiopians, Somalis and Zimbabweans (Gema, 2001; Idemudia, et al., 2013; Crush, et al., 2017; Whitaker, 2020); or were qualitative research with very small samples that would not be representative of the refugee population in the Western Cape Province in particular, and in the Republic at large (Smit, 2015); and/or just exploring the legal, economic, and socio-cultural three mainstreamed domains for local integration (Kanamugire, 2016; Carciotto & D'Orsi, 2017, Amnesty International, 2019; IOM, 2021). Such studies have not been comprehensive enough to cover the complexity of South Africa's realities around the process for local integration of refugees in the Republic.

The present study has expanded the scope for local integration of refugees in South Africa from the three mainstreamed (Legal; Socio-economic; Socio-cultural) domains[7] to ten unique ones[8]. It is through the exploration of these ten (10) dimensions for local

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[6] *Self-induced* **refugees**: within the context of refugee movements to South Africa, refugees enter South Africa through their ways & means, and at their own risk. Hence, the author has coined the term *"self-induced"* refugees, as opposed to *"resettled"* refugees to the EU Member States. More essentially, with specific reference to South Africa, these refugees are dominantly from the rest of Africa, and would choose South Africa as their top priority destination country of asylum, over several other African countries that should be deemed "first safer country of asylum" outside their respective home country. Hence, the coined term of "*self-induced*" refugee (in) to South Africa.

[7] The terms "**domain**" and "**dimension**" (for local integration) have been used interchangeably across the study, to just mean one and same reality, unless specified otherwise.

[8] The ten domains for local integration of refugees in South Africa, as identified and suggested by the present thesis: Legal integration; Spatial integration; Social integration; Economic integration; Cultural integration; Civil and Political integration; Civic Attachment-Active Citizenship-Civic Citizenship integration; Attitudes of local hosts toward refugees; Attitudes of SA polity and media toward refugees; and Socio-psychological integration & Attitudes of Refugees towards local integration in South Africa.

integration of refugees in the Western Cape Province, and the respective measurement of their relevant indicators that the present study intends to contribute towards filling in gaps, which were identified by consulted sources. The present study has particularly focused on whether a discrepancy and/or agreement (conformity) status existed between South Africa's formal social policies governing refugee matters in the Republic, and their praxis in the real world of refugees in the Western Cape Province.

1.4 Significance of the study: positioning the thesis within pre-existing migration studies

The present section will attempt to position the thesis within pre-existing migration studies, more particularly around the concept of local integration as a multifaceted two-way process to be undergone by refugees and members of host communities, and also as a state to be achieved (a "desired outcome") by members of both groups, although to different extents.

First of all, with reference to the term "refugee", it worth highlighting that the thesis has adopted the UNHCR's "residualist" definition, acknowledging that refugees and migrants are entitled to the same universal human rights and fundamental freedoms, which must be respected, protected and fulfilled at all times (UN GA,2018). However, migrants and refugees are distinct groups governed by separate legal frameworks, whereby only refugees are entitled to the specific international protection defined by international refugee law (UNHCR, 2010c; UN GA, 2018).

In contrast, the International Organisation for Migration (IOM) has adopted an "inclusivist[9]" definition of the term "migrants", as an umbrella term, which encloses all people on the move (forced and/or voluntary, inside one's home country - referred to as "internal"/national migrants; and/or outside one's home country - referred to as "international" migrants), thus enclosing both refugees and migrants into one social group, it refers to as "migrants" (UN DESA,1998; IOM,2019b).

However, and more specifically, the debate at stake here is human life: namely the physical safety of the individual refugees, and the refugee international protection, which protection is clearly and conventionally defined under international law, a protection unto which refugees aspire, once forcibly pushed out of their home countries (international protection under the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, and other regional legal instruments, such as the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, as well as the 1984 Cartagena Declaration, governing refugee matters across the Latin America region).

Moreover, the debate here is about the intrinsic, not-negotiable, God-given human right to life[10] , for the individual refugee, in dire need of the conventional international protection. As Haddad (2004:8) notes, while citing Kuhlman (1969) "it is not some paradise at the other end they [refugees] seek, but merely an escape from the hell in which they live".

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[9] **IOM's inclusivist definition of the term "migrants"**: umbrella term, not defined under international law, referring to people who are on national or international movements, having moved from their habitual place of residence, regardless of the pushing factors, and legal status in new host places (IOM Glossary, 2019).

[10] **The right to lif**e: is an intrinsic human right, enclosing the right to dignity, the right to family reunification/joining, the right to citizenship/nationality (statelessness and homelessness are just a human creation), rights which the individual refugee should enjoy, just **by the virtue of being human.**

More particularly, the debate here is about the "African refugee", who once forced out of their home country, mostly by political persecution and gross violation of one's basic human rights (as it has been prevailing across Africa, all along the post-colonial era), and managed to enter South Africa (as a *"self-induced"* refugee, in opposition to *"resettled"* refugee), after a long, challenging, traumatising, and perilous journey, has to undergo informal local integration, through own ways and means, breaking oneself into pieces to supply daily basic needs (shelter, clothing and food), and thus has to self-induce resilience coping mechanisms, in order to survive, despite all adversities, in attempt to secure both physical and social space, within a given South African local host community.

Hence, drawing on the specific aspects of refugee problems in Africa, and the self-induced (in opposition to resettled - emphasis added) status of African refugees, increasingly choosing South Africa as the top priority destination, the thesis argues that such refugees are more likely to stay in South Africa, over the foreseeable future. Consequently, the thesis adopts a humanistic (human rights-based and human rights-oriented) approach and a phenomenological perspective , perceiving and conceptualising local integration as a multi-faceted **normative two-way process** to be undergone by both refugees and local hosts, and a **state** (desired outcome) to be achieved by the two social groups, although to some differential extent.

Furthermore, it worth highlighting that resettled refugees are under receiving States (host countries) pre-planned and incentivised national migration regimes, and are perceived as assets by (replacing the age-related shrinking Western human reproductive and labour force of) receiving States (MPC,2016a). Resettlement tends to be a very calculated "utilitarian" migration policy, on terms and conditions defined by potential recipient States, regarding

which refugee nationalities to bring in, which age categories in years, quotas per gender and per special skills, and alike.

Self-induced refugees are perceived as a burden by host States, more particularly in a host country, with no refugee camps[11], such as South Africa. Refugees are expected to live side by side with and among locals, and also have the right to enjoy basic constitutional human rights, of which physical safety, human dignity, freedom of movement in the Republic, access to (free) primary health care at public institutions, and access to (free) elementary education (primary and secondary) at public institutions, at the same basis as citizens, at the expenses of the host-State, in this case South Africa.

The thesis grounds its arguments around the concept of (local) integration from a phenomenological, humanistic, and residualist perspective, perceiving human dignity, physical safety, and above all, the need for conventional international protection as both vital and critical priority needs for refugees. As far as local integration is concerned, the thesis argues that within the real world of refugees, what would affect more (impact on) the life of a refugee is the political conception (definition) of both the terms "refugee" and (local) "integration" by host State polity (thus informing refugee policies - either inclusive or exclusive- as enforced by the host State), and less by abstract academic debates around integration as a concept. "We should […] be developing analytical models that seek to understand integration dynamics not to judge them" (Spencer & Charsley, 2021:4).

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[11] **Refugee camps:** it is common practice ("burden sharing" principle) that basic needs of refugees hosted in camps are mainly taken care of by the "international community" funding, via UNHCR, the UN Refugee Agency. South Africa has a "non-encampment" refugee policy, hence refugees are expected to integrate local host communities, and enjoy relevant & applicable Constitutional rights in the Republic, at the same basis as local Citizens.

Assumingly, the refugee as an individual is expected to integrate within a local host community, whose (local) members are assumed to be already "integrated", but would also, to some extent, mutually be affected by the refugee's integration process (as a two - way process), as well as have some greater degree of influence on such a process, seeing that they are in a stronger influential position as the socio-cultural, socio-political , and socio-economic majority: namely, a "normative" majority, unto which the refugee is expected to relatively conform, along the host-society's journey of forming and maintaining "idealised" national identity.

As observed lately, within the migration literature arena (which tends to be still dominated by studies around labour-related migrants and resettled refugees within Western societies), there have been increasing critiques centred on (local) integration as a concept. The critiques highlight the exclusionary aspects of local integration, which potentially contribute to the social division that local integration purports to address (Spencer & Charsley, 2021). While reflecting on Schinkel (2018), Spencer and Charsley (2021:4) posited that "scholars who monitor integration are contributing to a neo-colonial form of knowledge production, providing the factual architecture in which the problematisation of the *migrant other* takes shape". Furthermore, according to Anthias and Pajnic (2014), while integration purportedly concerns incorporation of migrants into different core institutions of the host society, it actually contributes to their marginalisation by constructing particular migrant groups and their descendants as "other", from a view of narrow and harmonised projection of national belonging (Spencer & Charsley, 2021).

However, on a different note and within the EU context, the 2021 EU Action Plan on Integration encapsulates the current consensus by arguing that integration is a right and duty for all, which must be actively promoted in order to ensure the long-term well-being of European societies and the stability of European economies (Ferwerda & Finseraas, 2022).

While some scholars argued that social scientists should write against local integration to challenge its perspective and find new ways of writing about empirical processes (Rytter, 2018; Schinkel, 2018), others strongly posited that there was no reason to advise against integration as a concept, as long as we take an independent, reflective, and non-normative analytical approach (Anthias &Pajnic, 2014; Klarenbeek, 2019; Penninx, 2019).

 Normativelly, integration is loaded with ideologies of nationalism, and construction of belonging and inclusion, in the name of some fictitious national unity , and idealised depiction of the host society, driven by political rhetoric, which when perceiving immigration as "problematic", would imply that it is the immigrant-descendant population that has to change (Spencer & Charsley, 2021).

In opposition to relevant pre-existing literature within migration studies arena, and in attempt to critically reflect on South Africa's refugee realities (which realities are in essence different from Western resettled refugees phenomena), the thesis argues that "inclusion" /exclusion (referring to host society asylum policy), and "incorporation" (referring to host society institutions, that may be either open or closed to refugees), and "acculturation", and /or "assimilation", when considered as concepts and not as immigration policies, are just aspects/facets of the complex local integration process, and not alternatives to it. Each one of these aspects would be experienced by the integrating refugee, sometime and to some

extent, along the process of integration within core institutions of the host society. Members of local host communities would also experience these aspects, at different pace and to different extents, and more likely to lesser degrees (than refugees), as they represent the dominant national "social culture"[12], into which refugees are expected to be integrating.

Taking cognisance of the different heterogeneous critiques[13] that have been lately levelled against the concept of local integration of (non-European) migrants into Western societies, as dominantly argued by different sources in migration studies (Crul & Schneider, 2010; Anthias & Pajnic, 2014; Rytter, 2018; Schinkel, 2018; Klarenbeek, 2019; Penninx, 2019; Magazzini, 2020), just to name a few, which were conducted around either resettled refugees, or labour related migrants (from third world countries into Western societies), or both, the thesis is selectively interested in refugees (from the UNHCR's residualist view), and not in migrants , as per the IOM's inclusivist definition, as such.

The critiques centre on ways in which normative underpinnings combine with conceptual fuzziness to produce migrant-blaming depictions of social process within distorted notions of States and homogeneous majority populations with them (Spencer & Charsley, 2021). Concluding observations to such critiques suggested that it was possible to address legitimate criticisms, while retaining the term (local) "integration" as the basis of theoretical and empirical scholarship, in preference to alternatives (Spencer & Charsley, 2021), and also noted that different scholars (such as Heckmann, Bommes, and many others), had

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[12] **Social culture**: umbrella term used by the author, referring to all social, cultural, economic, and political modalities as dearly valued and idealised by the host society.

[13] **The five (5) core critique**s against local integration: Normativity; Objectification of the "other"; Outdated imaginary of society (in this case "idealisation" of host society); Methodological nationalism; Narrow focus on migrants in factors shaping integration processes (Spencer & Charsley, 2021:5-6).

developed comprehensive analytical concepts, in which the notion of society was central (Spencer & Charsley, 2021).

Hence, the thesis conquers with Klarenbeek (2019), to conceptualise local integration as a two-way multi-faceted **normative process** of boundary change, in which all (both refugees and local hosts) are engaged, towards equality of social standing in their mutual relationships, and a **state** (desired outcome) to be achieved (by both social groups), addressing a form of injustice, whereby refugees should neither be the focus nor perceived as the problem (Spencer & Charsley, 2021).

From the Critical Science Theory's paradigm, not only the study endeavours to understand the world (i.e., the phenomenon under investigation, which is local integration of refugees within South African local communities in the Western Cape Province particularly, and in the Republic at large), but more so, it seeks to change such a world, for the betterment of human conditions, in all aspects. The thesis takes a human rights (human rights-based and human rights-oriented) approach, *vis-à-vis* the concept, process and state of local integration, and it does so by adopting the UNHCR's refugee residualist definition , as relevantly provided under international law (UN GA, 2018), and conventionally advocated by UNHCR, under the statutes of its humanitarian mandate (UNHCR, 2010c).

By its nature, Refugee legislation is a human-rights remedy to the challenging problem of forced (involuntary) migration (i.e., refugee situations), thus, such a legislation is not an immigration issue *per se* (Khan & Schreier, 2014). As the thesis is particularly interested in refugees (from the lenses of the UNHCR residualist definition) and not in migrants (as per the IOM's inclusivist definition), it takes a humanistic perspective, as it considers the

right to life and the right to human dignity key pulling factors, that would keep the refugee individual on the run, in search of the conventional international protection, which the refugee needs badly. It worth emphasising that, as provided by the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, for a refugee to be denied international protection, and even worse, if ever the refugee is forced back to his/her home country, such *refoulement* and/or deportation would virtually equal death sentence (for the concerned refugee).

Once more, it worth insisting that the thesis is interested in refugees, as per the UNHCR's (2010c) conventional residualist definition, and that the legal and conventional status of being a refugee is a temporary status, or surrogate protection only, until such time as national protection is relatively restored, or until refugee international protection is no longer required (Khan, 2014).

Therefore, the thesis takes a humanistic (human rights-based and human rights-oriented) approach, from a phenomenological perspective (in view of lived experiences[14] by both refugees and local hosts), and argues in favour of effective local integration, both as a two-way, multi-faceted **"normative process"**[15] (to be undergone), and a **state** (desired outcome)

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[14] **Lived experiences:** along the process of mutual adaptation (i.e., integration as a two-way process), as refugees endeavour to secure physical, legal, economic, social, cultural and political space within local host communities, and members of local communities endeavour to accommodate refugees in their midst.

[15] **Local integration of refugees as a "normative process"**: the thesis argues that, specific to each host-State's realities and asylum policies, the process would entail both asking "what the answer" to refugee temporary status should be (i.e., the actual problem at stake), within a foreseeable future, and "how" such a problem should be solved (i.e., "how" such an answer/solution should be enforced?, or "what" would be the optimal way to solve such a problem?).

to be achieved, by both refugees and locals (members of host community), although to different extents.

Moreover, increasing and diversifying armed conflicts have been lately observed across the African continent, and have led to multiform humanitarian crises, producing millions of IDPs and thousands of refugees across the continent (UNHCR, 2023). Consequently, the thesis argues that African refugees, who are currently in South Africa, are more likely to stay for good, as initial and ongoing pushing factors, that had forced them out of their home countries into asylum in South Africa in the first place, are less likely to cease within the foreseeable future.

Hence, the thesis advocates the three durable solutions to refugee situations, but in this case, more specifically local integration, assuming that voluntary repatriation is less likely to materialise as long as initial push factors and subsequent similar others are still prevailing in refugees respective home countries.

Additionally, resettlement from South Africa to a third country of permanent residency (traditionally to USA, Canada, EU, and Australia) is highly unlikely, as it is a very selective process, which also mainly depends on terms and conditions dictated by the potential receiving country (country of destination).

Globally, the existing findings around integration of refugees, as currently suggested by available migration studies, tend to be mainly related to resettled refugees into Western countries, and thus, not only such findings can be partially relevant for the ongoing flow of

humanitarian migrants to Europe (MPC, 2016b), but also they are less likely to be applicable to the *self-induced*[16] *refugee* situation prevailing in South Africa.

The study is not particularly focused on what South Africa does in the field of refugees' integration into its local host communities. Rather, it hopes to contribute to a better understanding of local integration dynamics (i.e., "what" works, for "whom", and in "what" circumstances), in the Western Cape Province, and by extension, in South Africa. Hence, while the study does not claim to be a panacea for the different gaps identified through the reviewed literature, it brings a relatively substantial contribution to the field of migration studies, by means of adding to the existing body of knowledge, through its findings.

From a phenomenological perspective, the study has identified and highlighted a linear legal process, which the refugee will have to undergo, in order to be and remain documented in the Republic (i.e., A Model for Legal dimension of refugee integration in South Africa. - Figure 6.1). Additionally, from its findings, the thesis has proposed a Solution-oriented model for socio-economic integration of refugees in South Africa (Figure 6.2), and a Solution-oriented simplified logic model (LM), together with a theory of change (TOC) for effective local integration of refugees in South Africa (Figure 6.5). Then above all, the thesis has coined, conceptualised, and operationalised

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[16] *Self-induced* **refugees**: within the context of refugee movements to South Africa, refugees enter South Africa through their ways & means, and at their own risk. Hence, the author has coined the term *"self-induced"* refugees, as opposed to *"resettled"* refugees to the EU Member States. More essentially, with specific reference to South Africa, these refugees are dominantly from the rest of Africa, and would choose South Africa as their top priority destination country of asylum, over several other African countries that should be deemed "first safer country of asylum" outside their respective country of origin. Hence, the coined term of "*self-induced*" refugee (in) to South Africa.

a brand new domain of integration (namely, the *Civic attachment - Active citizenship - Civic citizenship* dimension). More details are found in Chapter 2 and Chapter 5, wherein the brand new dimension was conceptualised and operationalised, respectively.

Furthermore, with specific reference to South Africa, the present study expands the scope for local integration of refugees from the three (3) traditionally mainstreamed[17] domains to ten (10) unique and relevant dimensions, in an attempt to reflect South Africa's realities and experiences of both refugees and their local hosts, *vis-à-vis* local integration of refugees in the Republic. Additionally, as previously highlighted, one of these ten (10) dimensions is a brand new one: *"Civic Attachment-Active Citizenship-Civic Citizenship",* coined, conceptualised and operationalised by the present study. Moreover, as a survey and quantitative in nature, the present study has attempted to propose a standardised and comprehensive "Conceptual Framework for Effective Local Integration of Refugees in South Africa", while inferring findings from the sample to the whole target population (Pretorius, 2006; Christensen, et al., 2011), more particularly for the sake of future refugee-related social policy-making in the Republic of South Africa.

1.5 Rationale of the study

The main pull factors for asylum seekers and refugees into South Africa include flexible and progressive refugee legislation, part of which is the *non-encampment* refugee policy; the "*conditional*" but possible access to specific public/social services by refugees under

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[17] **Legal, Socio-economic, and Socio-cultural**: are the three traditional mainstreamed dimensions for local integration of refugees and migrants. From time to time, these domains of local integration are mainstreamed as the **Legal, Economic, Social**, and **Cultural** four dimensions of integration.

same conditions as citizens; and South Africa's more promising business opportunities and life chances (Carciotto & D'Orsi, 2017).

The present thesis seeks to identify social policies governing refugee matters in the Republic, and then critically reflect on them, focusing on possible discrepancy and/or agreement (conformity) between the South African formal legislation related to such social policies, and their praxis in the real world of refugees. The exercise entails also highlighting limitations of the policies in question as well as their implementation gaps. It is anticipated that the findings by the present study will not only inform the formulation of a comprehensive "Conceptual Framework for Effective Local integration of Refugees in South Africa" that the study seeks to propose, but will also inform social policy-making related to local integration in refugee situations, around the globe.

1.6 Research questions

The main research question is:

What are the dynamics (legal, civil-political, socio-economic, and socio-cultural) for local integration of refugees in the Western Cape Province, and how do they differ and/or align with prevailing conceptual and practical approaches to integration?

1.7 Aim and Objectives

The main aim of the study is to assess the South African asylum policies in order to identify areas of strengths and weaknesses, with a view to inform the conceptual framework to be proposed, towards effective integration of refugees in the Republic. The critical impact of these policies on international protection of refugees in South

Africa will be highlighted, with a view to formulate a comprehensive "Conceptual Framework for Effective Integration of Refugees" in the Western Cape in particular, and in South Africa at large.

The objectives of the present study are the following:

(i)   To develop a conceptual framework that seeks to guide standardised interventions for effective local integration of refugees in South Africa.

(ii)   To explore the dynamics (legal, civil-political, socio-cultural, and socio-economic) of local integration of refugees (as a two-way normative process, which affect relatively, and at different extents, both refugees and local hosts) in the Western Cape Province.

(iii)   To investigate the role of civil society organisations in the process of refugee integration in the Western Cape.

(iv)   To analyse both vulnerabilities and opportunities surrounding the integration trajectory of refugee individuals and groups, including the differential resources presented by pathways of incorporation into (core institutions of) host society.

(v)   To explore the perception of "*successful*" integration as respectively defined by refugees, host community, host-State (Department of Home Affairs - DHA), and selected civil society organisations (front line refugee service providers).

(vi)   To identify gaps within the current South African refugee policy and provide a critical reflection as an attempt to suggest a "realistic" Theory of Change (TOC) and design a Logic Model (LM) for a comprehensive "Conceptual Framework for Effective Local Integration of Refugees in South Africa".

1.8 Limitations of the study

With the emergence of the COVID-19 pandemic early 2020, and all its national lockdown implications, physical interactions with potential respondents were subsequently replaced by virtual ones, more particularly through the use of Google forms (the actual anonymous self-administered questionnaires), shared online with potential participants, via e-mails and WhatsApp application, through an automatically generated link, unique for each of the ten identified domains for local integration of refugees in the Republic.

Another critical challenge was related to language barrier, as the study was conducted in English (data collection process), while most of its target population from which the sample was selected used other languages for daily interactions, such as IsiXhosa, Afrikaans, French, and other African foreign languages.

Additionally, although both asylum seekers (Section 22 Visa holders), refugees (Section 24 Visa holders), and members of host communities (SA Citizens), were afforded equal rights of inclusion and participation to the present study, the *Conceptual Framework* as proposed by the present study does exclusively target those officially recognised as refugees (holders of Section 24 Visa- Refugees Act, 1998) in the Republic and their local hosts (SA Citizens). Actually, the conceptual framework in question was

conceived under the assumptions that it would be applied as per the relevant provisions of the White Paper on International Migration for South Africa (DHA, 2017b), whereby the ASPCs asylum policy would be enforced, and then only those formally recognised as refugees in the Republic would be allowed to enter (integrate into) local host communities.

Presently, by the time the thesis is being compiled, holders of Section 22 Visa (Asylum seekers) in the Republic may be classified at least in two main categories, more particularly those awaiting their "second" interview to collect their Section 24 Visa, and those under appeal review (which is a very long process with uncertain outcome). As such, with regard to holders of Section 24 Visa (refugees), by virtue of their formal recognition as refugees in the Republic, it is assumed that their stay is more likely to be longer, with the potential possibility (through the prescribed manner), to become permanent residents, and eventually citizens, via naturalisation.

Hence, the conception of the framework for effective local integration of refugees as proposed by the thesis, seeks to target two main social groups (refugees and local hosts), whose physical presence and legal stay are relatively granted in the country, for the foreseeable future.

1.9 Chapter outline

The present study is divided into seven (7) main chapters. The chapter outline is presented below:

Chapter One introduces the research by providing relevant background and context of the research. It highlights the research problem, and the rationale of the thesis, and positions the thesis within pre-existing literature in the field of migration studies, while also indicating the aims, objectives, main research question, and the limitations of the study. Lastly, the chapter suggests a graphic synopsis of all the seven chapters of the present thesis as Figure 1.1.

Chapter Two provides a critical discussion of relevant selected international, continental/regional conventions, charters and protocols governing refugee situations, regarding international protection of refugees. While attempting to critically reflect on the application of such relevant legal instruments about specific refugee situations in Africa, the chapter also suggests a critical reflection on the current refugee legislation in South Africa. Furthermore, the chapter introduces and critically discusses the concept of *local integration* as one of the three durable solutions advocated by the United Nations High Commission for Refugees (UNHCR - the UN Refugee Agency), and as applied within the South African refugee context. Then, a critical reflection on nine (9) practices identified as South Africa's social policies governing refugee matters in the Republic is provided, while their respective implied domains (dimensions) for local integration of refugees in South Africa are also indicated.

Chapter Three briefly explores philosophical, conceptual and theoretical foundations of social science research. A brief critical reflection on Migration theories and Refugee movement theories is also provided. Then, the chapter introduces and briefly highlights critical aspects of the *"Intergroup Contact Theory"* (ICT), as the present study's main guiding theoretical framework.

Chapter Four briefly elaborates on Critical Social Science (CSS) as the philosophical approach guiding the philosophical aspects of the study. Additionally, the chapter discusses the design of the study and the methodology applied during the study. The chapter presents data collection methods and the analytical tools that were used for data analysis and data interpretation. The list of relevant indicators used to measure the ten (10) domains (dimensions) for local integration (areas of investigation) of refugees in the Western Cape Province is also highlighted.

Chapter Five positions the present research within the real world of refugees in the Western Cape Province, while the ten (10) domains for local integration as identified by the study are being investigated. The chapter analyses, presents, discusses and interprets findings (collected data) as to inform the formulation of a *Theory of Change* (TOC), and the design of a *Logic Model (LM)* as the comprehensive *Conceptual Framework for Effective Local Integration of Refugees in South Africa*, *per se*, as initially intended by the thesis.

Chapter Six presents and provides a detailed discussion of both the TOC and the comprehensive *Conceptual Framework for Effective Local Integration of Refugees in South Africa* (the Logic Model - LM). Additionally, the chapter highlights the strengths and weaknesses of the proposed conceptual framework and discusses the way forward regarding its implementation and adoption as a model for local integration of refugees in South Africa in particular, and in developing countries with similar urban refugee settings at large.

Chapter Seven concludes the thesis. The chapter suggests possible further potential areas for research. It suggests possible and conducive mechanisms that should be put in place, and applicable measures that should be taken by all relevant stakeholders to create and sustain conducive conditions for effective local integration as a multi-faceted, multi-stakeholders and two-way mutual normative process of reciprocal learning and accommodation between refugees and their local hosts in the Republic. Finally, the chapter provides key recommendations concerning refugee-related social policy implications in South Africa, as informed by the findings of the thesis.

1.10 Chapter summary

Chapter One of the thesis has provided an overview of what the research seeks to accomplish. It introduced and contextualised the research by providing relevant background to the research, and also, the research problem, research questions, aims and objectives were clearly articulated. Additionally, the significance of the study, its rationale and its limitations were expounded. The chapter concluded with the outline and description of the seven chapters of the thesis. The next chapter explores some relevant selected legal instruments, and briefly unpacks the concept of local integration, as well as highlighting nine (9) identified social policies as applied by South Africa, relating to the management of refugee matters in the Republic, and then provides a brief description respective to each of the ten (10) suggested dimensions of local integration of refugees in the Western Cape Province (and by extension in South Africa).

Figure 1.1: Outline of the chapters and subtopics of the thesis

Source: Author's own compilation (2021)
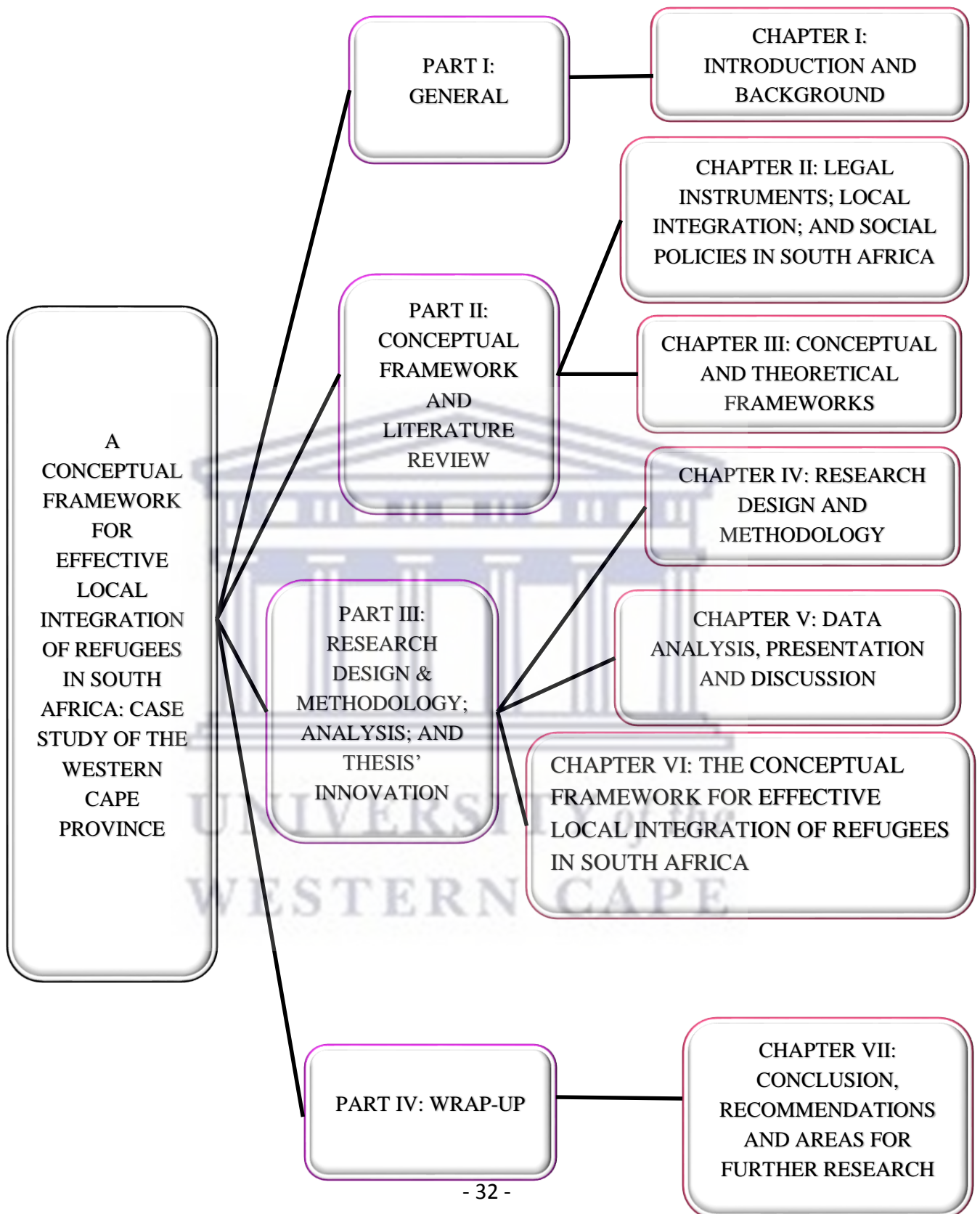
2. CHAPTER TWO: LEGAL INSTRUMENTS, LOCAL INTEGRATION AND SOCIAL POLICIES IN SOUTH AFRICA

2.1 Introduction

The chapter describes and critically reflects on four relevant international and continental Conventions and Protocols around refugee issues, namely the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees; the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa; the 1984 Cartagena Declaration; and the South Africa's Refugees Act No.130 of 1998.

Thereafter, the chapter provides a brief discussion of the concept of "*local integration*" as a durable solution to the refugee problem, as well as a critical reflection on the same concept as a two-way *process* to be undergone and a *state* to be achieved by the novice refugees and their local hosts, although at differential extents. Finally, the chapter identifies and briefly describes both the nine (9) selected practices considered to be *South Africa's social policies* related to local integration of refugees, and the ten dimensions (10) for local integration of refugees in South Africa, as suggested by the thesis.

2.2 International and Continental Conventions and Protocols

The present section describes and critically reflects on the four selected international, regional and national key legal instruments governing refugee matters. It is very critical to highlight the fact that the essence of successive adoption of these four specific legal instruments, in the history of managing refugee matters during the period between the two World Wars and thereafter, is fully grounded in the evolving definition of the term

"refugee" itself, namely defining who is a refugee and by extension, who is not (Haddad, 2008).

The 1951 United Nations (UN) Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees

The 1951 UN Geneva Convention is grounded in *"Article 14 of the 1948 Universal Declaration of Human Rights"*, (United Nations-UN, 1948:1-2; UNHCR, 2010c:2), which recognises the right of persons to seek asylum from persecution in other countries, establishes the principle of *"non-refoulement"* as its cornerstone (suggesting "not removing a person to a territory where she/he would be at risk of being persecuted", or "not being moved to another territory where she/he would face persecution"), and sets standards for the treatment (protection) of refugees, including their legal status, employment and welfare. Hence, the 1951 UN Geneva Convention Relating to the Status of Refugees is the benchmark and "centrepiece of international refugee protection" since its inception up to date (UNHCR, 2010c:2). The 1951 UN Geneva Convention Relating to the Status of Refugees is a legal binding treaty and a milestone in international refugee law. It was drawn up in parallel with the inception of the UN High Commission for Refugees (UNHCR) as the UN Refugees Agency, established in December 1950, with the intention of protecting refugees and promoting durable solutions to various refugee situations (UNHCR, 2003, UNHCR, 2010c; UNHCR, 2020c; UNHCR, 2021).

Initially, the 1951 UN Geneva Convention Relating to the Status of Refugees confined the definition of refugee to the European continent and limited its application exclusively on events that occurred prior to the 1st of January 1951 (UNHCR, 2010c). The needed expansion of the definition of the term "refugee" (as adopted by the 1951 UN Geneva

Convention) due to the initial definition's limitations in time and space, led to the adoption of the 1967 UN New York Protocol relating to the Status of Refugees, to give the refugee definition a universal coverage (UNHCR, 2010c). Similarly, in order to reflect African refugees' realities and experiences within the African post-colonial era, there was a need to expand the definition of the term "refugee" that had been suggested by the 1967 UN New York Protocol (a definition based on *individualised* persecution). Hence, the 1969 OAU Convention Governing Specific Aspects of Refugee Problems in Africa was adopted as a binding "continental" legal instrument, enabling host-States to acknowledge social groups as refugees, under a *prima facie* refugee status determination principle (Milner, 2009; UNHCR, 2010c; UNHCR, 2013c; Chetail, 2014; Schreier, 2014). In a similar spirit, central and southern American countries adopted the 1984 Cartagena Declaration, expanding the (existing) definitions of the term "refugee" to reflect their specific regional refugee concerns.

However, when applying the refugee definition, as articulated by the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, internally displaced persons (IDPs) – including individuals fleeing natural disasters and generalised violence, stateless individuals not outside their country of habitual residence or not facing persecution, and individuals who have crossed an international border fleeing generalised violence are not considered refugees (IJRC, 2021). Hence, the need for an expanded definition, more appropriate to regional/continental realities, more particularly in the post-colonial Africa. The next section will explore the definition of the term "refugee" as expanded by the 1969 Convention of the Organisation for African Unity (OAU).

The 1969 Organisation of African Unity (OAU) Convention and Refugee Problems in Africa

The 1969 OAU Convention was adopted on the 10th September 1969 in Addis Ababa, and then came into force on the 20th June 1974 (Okello, 2014), and it is the only "legally binding regional refugee instrument" governing the protection of refugees /asylum seekers on the African continent (Schreier, 2014:74). The 1969 OAU Convention expands the definition of the term *"refugee"* to include persons who were compelled to flee their home countries, not only as a result of individual persecution, but also "owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality" (UNHCR, 2003: 8). Hence, the term *"refugee"* in the African context now applies to individuals fleeing both persecution and generalised violence (Milner, 2009; Schreier, 2014). And thus, by making refugee status contingent on generalised situations in the refugee's home country, the 1969 OAU Convention affords hosting States the right to recognise "entire social groups" as refugees, grounded on shared characteristics and common cause of flight, a procedure referred to as *prima facie*[18] refugee status determination (Haddad, 2008; Milner, 2009; Pecoraro, 2012; Okello, 2013; Ibeanu, 2015).

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[18]***"Prima facie"* refugee status determination**: considered the main tenet of the *1969 OAU* (Organisation of African Unity) *Convention Governing the Specific Aspects of Refugee Problems in Africa*, it enables host-States to acknowledge social groups as refugees, based on shared conditions of flight (as prevailing in their country of origin), in opposition to the *1951UN Geneva Convention* & its *1967 UN New York Protocol Relating to the Status of Refugees*, which base their refugee status determination on "individualised persecution" (DHA, 1998; Milner, 2009; UNHCR, 2010c; Schreier, 2014).

Also, it is worth noting that the initial drafters of the 1951 UN Geneva Convention seemed to have ignored refugees displaced by violence and persecution from countries then ruled by colonial powers and white racist regimes (Schreier, 2014). However, the adoption of the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, reflected more closely African realities and lived experiences of African peoples during a period of violent struggle for national self-determination and development (Schreier, 2014). The 1969 OAU Convention must have been adopted to provide an alternative to the 1951 UN Geneva Convention's individual-based persecution approach, with emphasis on forced displacement resulting from liberation struggles related to prevailing colonial-external oppression, as reflecting in its wordings such as *"external aggression", "occupation", "foreign domination"*, which fitted accurately within the then (1960s) Africa's socio-political situational context, but now, within the 21st century, it needs to be revisited (Okello, 2014), for accurate update.

Drawing on Africa Centre for Strategic Studies (2021), it may be argued that some accurate concepts and terminologies to reflect the essence of the late forced movements of African peoples across the continent, in comparison with Africa's independence period (1960s – 1970s) at the early age of the OAU, should be *"internal oppression"* (African repressive, dictatorial, neocolonialist regimes), *"internal"* and/or *"regional armed conflicts"*, *"gross violation of human rights"*, *"socio-political instability"*, *"socio-economic hardships",* and alike. The key founding wordings of the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, which reflected realities around colonial experiences and forced movements of African nationals then, do not essentially reflect the

post-colonial African forced migration, as informed by the 21st century lived realities and daily experiences of African peoples on their mother continent.

Therefore, after realising that the 1969 OAU Convention's extended definition of the term "refugee" was no longer reflecting Africa's realities of the 21st century, some African sources were strongly arguing that the Convention needed a review, and its definition of the term "refugee" needed to be upgraded to reflect the actual situations, which have been lately causing African peoples to flee their home countries as refugees on the continent (Okello, 2014). Additionally, the Convention would have much to draw from the 1984 Cartagena Declaration which, in providing for generalised violence, international aggression and massive violation of human rights seem to fittingly better relate to today's African refugees' realities than the 1969 OAU Convention's extended refugee definition (Schreier, 2014).

The 1984 Cartagena Declaration

The Cartagena Declaration on refugees was adopted for the Central American region, adding the criterion "massive violation of human rights" (UNHCR, 2003:8). The 1984 Cartagena Declaration on Refugees for Latin America is a non-binding agreement, which was adopted by the Colloquium on the International Protection of Refugees in Central America, Mexico, and Panama, held at Cartagena, Colombia, during the period of the 19th – 22nd November 1984 (Schreier, 2014).

The 1984 Cartagena Declaration extended the initial definition of the term "refugee" as suggested by the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees by adding the criterion *"massive violation of human*

rights". Since its adoption, the Cartagena Declaration has become the central tenet informing Refugee Policy throughout Latin America, and was increasingly implemented by different States, although not binding (UNHCR, 2003).

Both the 1969 OAU Convention and the 1984 Cartagena Declaration have extended international protection to larger number of peoples, who were not initially provided for by both the 1951 UN Convention and its 1967 Protocol (UNHCR, 2003; Schreier, 2014). Broadening refugee definition against regional contexts has led to provision of much-needed flexibility, to cater for international protection of persons compelled to flee their home countries resulting from a complex range of factors, including armed conflicts, individual persecution, generalised violence, and widespread human rights abuses (UNHCR, 2003; Schreier, 2014). However, the broadened regional definition of the term "refugee" raised some new challenges also, seeing that a person recognised as refugee in one region, may not be necessarily acknowledged as such in another region (UNHCR, 2003; UNHCR, 2013a; Papademetriou, 2016).

Moreover, the "refugee problem" is first of all one of categorisation, of making distinctions, as defining who is a refugee implies equally defining who is not a refugee (Haddad, 2008). While the concept of refugee is both descriptive and normative, a mere description of the term refugee does not exist, as the refugee would always be described from the context and view from which he is being defined (Castles et al., 2002; Haddad, 2008; Jacobsen & Simpson, 2017). Not only while formulating definitions are contexts very critical, but also when employing the term refugee—we are both describing it and attaching a certain value judgement to it, as the concept has entered our explanations and valuations of political life (Haddad, 2008; Gordon, 2014; Amnesty International, 2019). The concept of "*refugee*" is

inherently political: from the domain of the politics as an analytical perspective, refugee situations are perceived to be complex issues on both domestic (national) and external (international) agendas, in both country of origin and host country in particular, and at the international level at large (Haddad, 2008).

Hence, the onus is on each individual host-State to apply relevant legal instruments and provide the needed international protection to refugees on its territory, via its applicable social policies as embedded in its national legislation. The next section will provide a brief critical reflection of refugee legislation in South Africa. Within the management context of refugees and asylum seekers matters in the Republic, the section will attempt to provide a brief, reflexive description of the following South African legal instruments: The Aliens Control Act No.96 of 1991; The South African Constitution (Act No.108 of 1996); The Refugee Act No.130 of 1998; The Immigration Act No.13 of 2002; and the famous Refugee Amendment Act (RAA) (No.11 of 2017.

2.3 South African Refugee Legislation

South Africa's human rights-based and human rights-oriented Constitution and refugee legislation (more specifically the non-encampment policy, suggesting that refugees do enjoy the right to freedom of movement and are allowed access to other core public services, referred to as the "South Africa's quality asylum"), are assumed to have been the main pull factors, leading increasing numbers of refugees from all corners of Africa to consider South Africa as their top priority asylum destination (DHA, 2015; 2016; 2017b).

The apartheid administration (1948–1994) encouraged clandestine migration in order to ensure an abundant cheap labour, but was vehemently opposed to black/African migrants

applying for citizenship in South Africa (DHA, 2016). In fact, the Aliens Control Act of 1991 was based on a 1913 Act that excluded blacks/Africans and was amended in 1930 and 1937 to exclude Jews (DHA, 2016). The racist orientation of South African immigration policy (under Apartheid) became very evident when the government warmly welcomed whites from some African countries such as Kenya, Zambia, and Zimbabwe, who were feeling threatened by black majority rule progressively ascending to power during the period of the 1960s–1980s, and were granted citizenship to increase the local white population (Crush, 2011; DHA, 2016; Delius, 2017; Vosloo, 2020).

From 1994 onwards, the vision of South Africa's first democratic government was to reverse racially biased and exploitative laws, with the intention to integrate South Africa into the Southern African Development Community (SADC) region, the African continent and the whole world (DHA, 2016). The struggle against colonialism has deep roots in humanism and internationalism, which found expression in the Freedom Charter and the Constitution, which although laying down certain relevant principles, do not make any immigration provisions, thus leaving specific immigration policy decisions to democratic processes (DHA, 2016).

Since 1994, South Africa has undergone a protracted process of developing policies on migration and refugees/asylum seekers (Segatti, 2011; DHA, 2016). These have included the statutory amendment of the Aliens Control Act No.96 of 1991 effected in 1995; the new (democratic, human rights-based and human rights-oriented) Constitution (1996); a Green Paper on International Migration published in May 1997 with the dual principles that a planned and efficient system of immigration would be in South African national best

interests and that unauthorised migration was undesirable; as well as the Refugees Act No.130 of 1998.

However, despite all the reforms, there were still concerns that the Aliens Control Act fell far short of constitutional expectations, hence more comprehensive reforms were and might still be necessary (Segatti, 2011; DHA, 2016). Consequently, in March 1999 a White Paper on International Migration was published (DHA, 2016), and eventually in 2002, the Immigration Act No.13 of 2002 was legislated following both the White Paper on International Migration (1999) and the Immigration Bill (2001) (DHA, 2016).

The Immigration Act (2002) was a benchmark legislation as it represents a critical policy and legislative departure from the Aliens Control Act (1991), (DHA, 2016). The Preamble of the Immigration Act No.13 of 2002 highlights several fundamental principles, which include the expeditious issuing of residence permits, maintaining a policy connection between foreigner workers and the training of citizens, addressing migration issues with other States, ensuring human rights protection in immigration control, preventing and countering xenophobia and/or Afro-phobia with Government and Civil society, just to name a few (DHA, 2016:25).

Furthermore, the Constitution of the Republic of South Africa, Act No.108 of 1996 is the highest law of the land. South Africa, as sovereign and both young democratic State and newcomer to the international refugee protection community, signed and ratified both the 1951 UN Geneva Convention Relating to the Status of Refugees and its 1967 UN New York Protocol, and the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, in their entirety and committed itself to honouring its obligations under

international law by enacting the Refugees Act, No.130 of 1998 (DHA, 2016; Khan & Schreier, 2014; Schreier, 2014). Moreover, even prior the Refugees Act (1998) came into force in April 2000, South Africa had been hosting refugees and providing necessary international protection in terms of the "Basic Agreement" it had signed with the United Nations High Commission for Refugees (UNHCR), in September 1993 (DHA, 2014c; DHA, 2016). The agreement in question between South Africa and the UN Refugee Agency made provisions for the presence, role, legal status, immunities, and privileges of the UNHCR and its personnel in the Republic of South Africa (Khan & Schreier, 2014:xxxv).

With specific reference to the Refugees Act No.130 of 1998, consistent with the Refugee White Paper (1998), the Refugee Act defines conditions under which an asylum seeker may qualify for refugee status, or be specifically excluded (Schreier, 2014). The Act also provides for the establishment of Refugee Reception Offices (RROs), staffed with refugee reception officers and refugee status determination officers (RSDOs) (Kerfoot & Schreier, 2014). Furthermore, the Act provides for the establishment of both a Standing Committee for Refugees Affairs (SCRA), a Refugee Appeal Board (RAB – currently referred to as the "Refugee Appeals Authority of South Africa" - RAASA), and specific guidance on the composition, powers, duties, and conditions of office for members of both bodies (DHA, 1998; Schreier, 2014).

Moreover, while the South African Constitution is the highest law of the land, refugees and asylum seekers matters are specifically governed by the Refugees Act No.130 of 1998, complemented by other relevant international, regional and national legal instruments (DHA, 2014c; DHA, 2015; Khan&Schreier, 2014).

Furthermore, it is worth highlighting that, the Refugees Act, 1998 offers a South African extended (slightly different) version of the 1969 OAU's definition of the term "refugee" by including additional words such as "or disrupting", which may indicate an intention to clarify the extent to which public order must be affected such that the individual would be compelled to flee his or her habitual place of residence (Schreier, 2014). It also uses the word "elsewhere" as opposed to "another place outside his country of origin or nationality" (which was initially used by the original version of the 1969 OAU Convention). The plain reading of the word "elsewhere" does not imply an alienage requirement, as contained in the 1951 UN Geneva Convention's definition (Schreier, 2014:76). However, it is assumed that section 3(b) of the Refugees Act, 1998 intended that a refugee be outside of his or her country of origin/nationality, for South African refugee protection to be provided (Schreier, 2014).

Additionally, section 3(c) of the Refugees Act No.130 of 1998 extended the definition of the term *"refugee"* to "a dependent of a person contemplated in paragraph (a) or (b)" (DHA, 1998:8).

However, family joining services as formally provided by section 3(c) of the Refugees Act, 1998 have been one of the most problematic services to access, and thus far, for unclear reasons, hindering main applicants' dependents such as children, relatives, and/or spouses from the enjoyment of such provisions of the Refugees Act (1998) (Kerfoot & Schreier, 2014; Ziegler, 2020), at different RROs, including Cape Town, in the Western Cape Province.

Furthermore, there had been some specific provisions by the White Paper on International Migration for South Africa (DHA, 2017b) , which withdrew from refugees, the right to access permanent residency permit (PRP), as they introduced the concept of "long-term residence visa" in lieu of PRP. However, it is not clear enough how the concept of long-term visa, would allow/enable the holder to integrate effectively in the country, as claimed by DHA (2017b), while it also de-linked citizenship through naturalisation from both the Refugee regime (Refugees Act, 1998) and the Immigration regime (Immigration Act, 2002), and argued that naturalisation would "be prescribed in the frameworks governing citizenship and civil rights in SA" (DHA, 2017b:61).

Subsequently, there was also the "curious incident of the RAA 2017" (Ziegler, 2020: 87), and its (new) regulations (repealing the 2000 regulations that had been applying to the Refugees Act, No.130 of 1997). The RAA seems to be the actual implementation of the White Paper (DHA, 2017b), more particularly through its main detrimental effects on the legal status and rights of recognised refugees in the Republic, and through their incompatibility with the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees (Ziegler, 2020). The Refugees Amendment Act, No.11 of 2017 (RAA 2017) institutes new grounds for refugee status withdrawal, thus intensifying refugee precariousness, and it renders PR, and thus SA citizenship far less attainable by refugees (Ziegler, 2020).

Overall, the introduction of the famous Refugee Amendment Act (RAA) (No.11 of 2017), and the gazetting and enforcement of its regulations as from the 01st of January 2020 onwards, formally and severely restricted access to asylum and international protection in the Republic, thus denying substantive rights to asylum seekers and

refugees, to respective different extent, which rights had been previously made both accessible and available to such specific social groups (Hobden, 2020; Ziegler, 2020).

However, despite the apparent excluding provisions of the two pieces of legislation in question (i.e., the White Paper on international migration - DHA, 2017b; and the RAA 2017, and its Regulations), until the time the final version of the thesis was being compiled, refugees were still applying to SCRA, for certification, through Section 27(c) of the Refugees Act, No.130 of 1998, and those that were certified were still enjoying VFS[19] services, applying for PRP, through Section 27(d) of the Immigration Act, 2002.

The next section will briefly elaborate on the concept of local integration as a multi-faceted two-way **normative process** to be undergone and a state (desired outcome) to be achieved by both refugees and local hosts, although at differential extent.

2.4 The concept of local integration as a normative process and a condition (a state/desired outcome)

Integration is often assumed to be a singular, universal, stage sequential and regularly paced process to which all individual migrants, immigrants, asylum seekers and refugees are exposed. It is with reference to such presumed universal stages and pace that migrants and refugees are often judged, in public discourse, as having been *"successfully"* or *"unsuccessfully"* integrated. Integration should be perceived as an umbrella term, while there is also a distinction between *"short-term"* and *"long-term"* integration, it must be

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[19] **VFS**: The Visa Facilitation Services Global (VFS Global) is an outsourcing and technology services company that manages visa and passport issuance-related administrative and non-discretionary tasks for clients, and has been contracted by DHA/South Africa to handle PR application related issues. Refugees applying for PRP in South Africa, as by August, 2023, could access VFS Global services across the Republic, in the cities of Bloemfontein, Cape Town, Durban, George, Johannesburg, Kimberley, Nelspruit, Polokwane, Port Elizabeth, Rustenburg, and Pretoria.

acknowledged that integration starts from day one of arrival in a host country (Castles, et al., 2002:126).

The process of integration is complex and gradual, comprising distinct but inter-related legal, economic, social and cultural dimensions (UNHCR, 2013a; DHA, 2015; DHA, 2016; Konle-Seidl & Bolits, 2016; MPC, 2016a; DHA, 2017b), all of which are important for refugees' ability to integrate successfully as fully included members of society (UNHCR, 2007).

Although there is no conclusive definition of local integration (Castles et al., 2002; Zincone et al., 2006; Marks, 2014), this concept may be understood as the "process of inclusion of migrants in the core institutions, relations and statuses of the receiving society. For the migrants, integration means a process of learning a new culture, acquiring rights, accessing position and status, building personal relations with members of the receiving society and growing to identify with it. For the receiving society, integration means opening up institutions, giving migrants equal opportunities and publicly welcoming their integration into society" (Borkert, et al., 2007:1).

The integration of refugees is a dynamic and multi-faceted two-way process, which requires efforts by all parties concerned, including a preparedness on the part of refugees to adapt to the host society (without having to give up their own cultural identity), and a corresponding readiness on the part of host communities (Khan,2007), and public institutions to welcome refugees and meet the needs of diverse refugee population, through providing for their basic needs and allowing them access to available essential services (Castles, et al., 2002; Van Rijn, et al., 2004; MPC, 2016a; UNHCR, 2020:53; Badewa, & Dinbabo, MF, 2023).

Integration requires that receiving State and Civil society create a welcoming environment , which supports refugees to achieve long-term economic stability and adjust to the new society, including fostering a sense of belonging, and encouraging active participation in their new communities (Castles, et al., 2002; Khan, 2007; UNHCR, 2013a; Konle-Seidl & Bolits, 2016; MPC, 2016a).

Furthermore, local integration as a durable solution is a legal and civil-political process, combining three dimensions. Firstly, it is a political-legal process, whereby host-States grant refugees a progressively wider range of rights and entitlements, which are broadly commensurate with those enjoyed by their own citizens. Secondly, it is a socio-economic process of establishing sustainable livelihoods and a relatively decent standard of living comparable to the host community. Finally, it is a socio-cultural process of adaptation and acceptance that enables refugees to contribute to the social life of the host communities, and live without anxiety of discrimination (Castles et al., 2002; Khan, 2007; Fielden, 2008; UNHCR, 2013a; DHA, 2015; MPC, 2016a; Robila, 2018).

Rights to be enjoyed by refugees should include, for instance, freedom of movement, access to education and to formal labour market, access to public services, the possibility of acquiring and disposing of property, access to valid travel and identity documents, and the right to family reunification, which is also crucial to local integration (UNHCR, 2010c; Dass et al., 2014). As a result, UNHCR has been and will continue to advocate for naturalisation and permanent residence in favour of refugees, as hosted within Contracting States to the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees (UNHCR, 2017).

Local integration follows the formal granting of refugee status, whether on an individual or *prima facie* basis, and assistance to settle down, for the refugee to live independently within the host community (UNHCR, 2003; UNHCR, 2011; UNHCR, 2013a).

Moreover, integration is a learning process, thus requiring and taking time, hence *"time"* is a very relevant variable for both first and second generations of migrants and the receiving society (Heckmann, 2006). Integration also has a relevant spatial dimension, and *"space"* as physical space and social construct relates to three aspects of local integration: firstly, in structural integration as housing, secondly, in interactive integration as an opportunity for interaction and social relations, and thirdly, in "*identificational"* integration as a spatial reference system to which place one belongs or wants to belong. Hence, integration as such is not a *linear, curvilinear,* or in any other pattern "necessarily" progressing process leading to a certain outcome. The process may have very different outcomes (Heckmann, 2006: 17-18*).* A Heuristic Model for the empirical study of integration processes for refugees and migrants is illustrated in Figure 2.1.
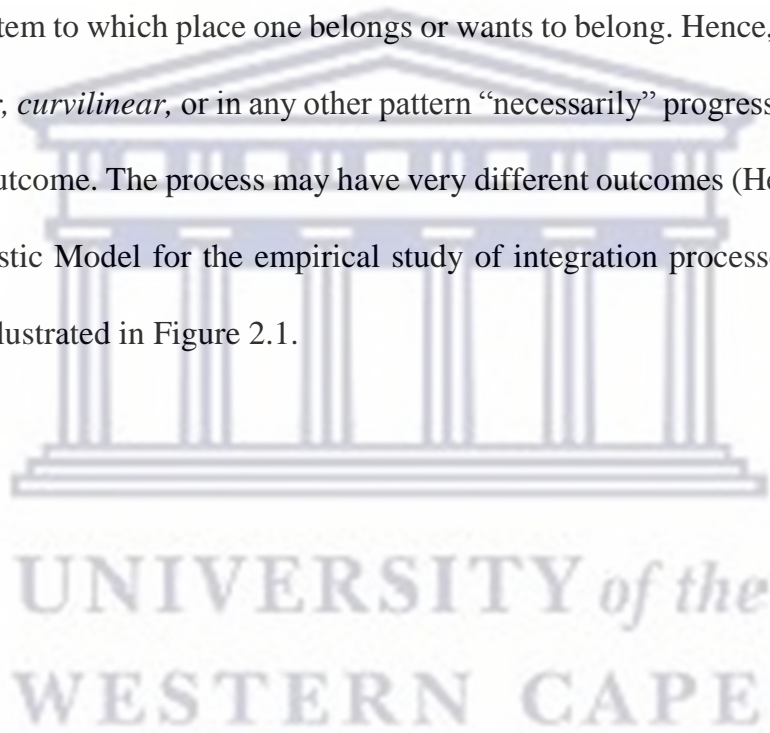
Figure 2.1: A Heuristic Model for the Empirical Study for Integration Processes of Refugees and Migrants
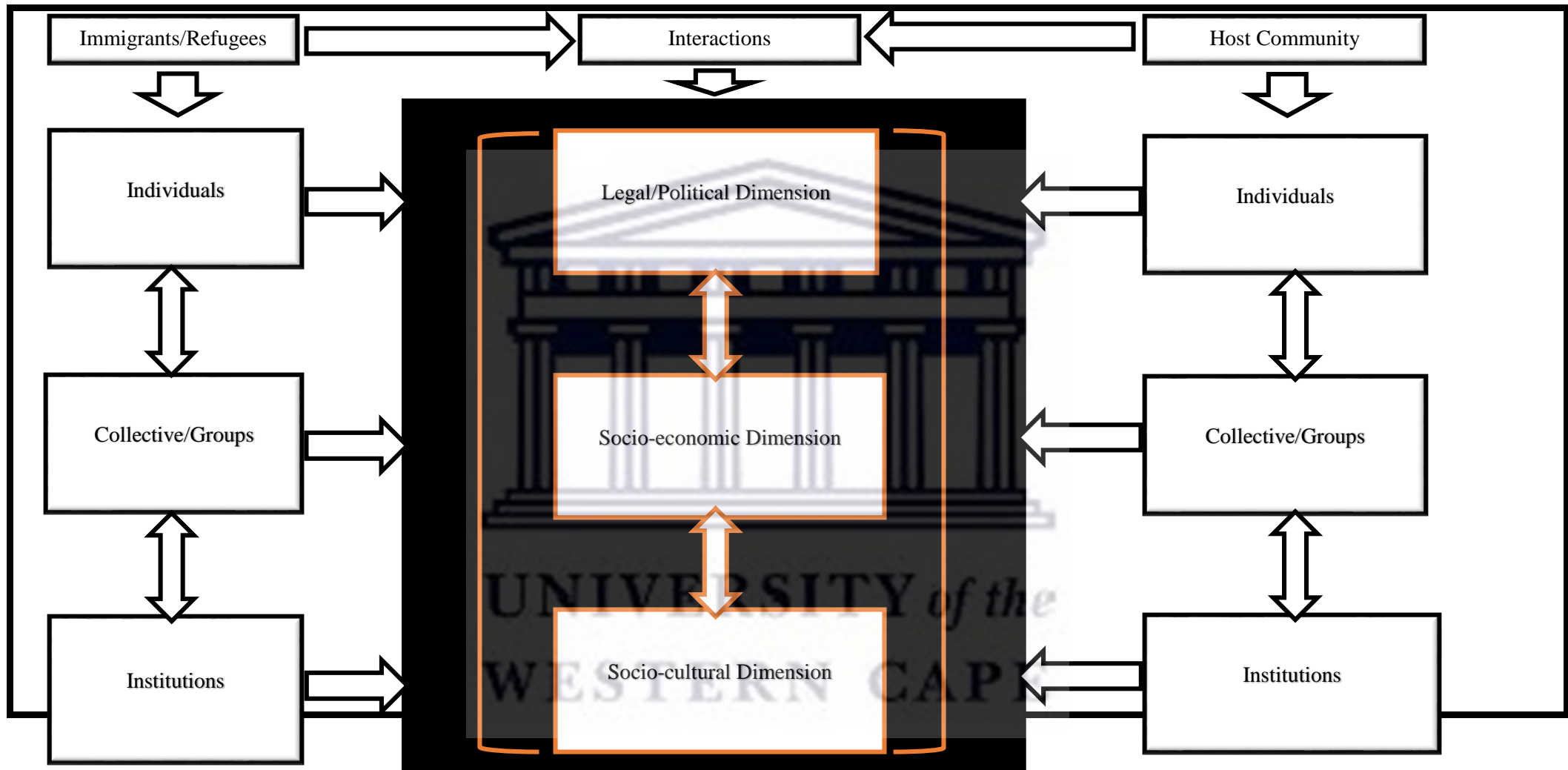
The next section elaborates on nine (9) selected practices deemed to be South Africa's social policies. The policies in question are related to the management of asylum seeker and refugee affairs in the Republic, within the post–apartheid democratic era. Also, the section indicates the policies' implied ten (10) dimensions for local integration of refugees in the Republic, as identified and suggested by the thesis.

2.5 Social policies for local integration of refugees in South Africa

Despite different relevant international and regional conventions related to the international protection of refugees and asylum seekers, the onus is on each host-State to define policy frameworks within which those conventions would be applicable (UNHCR, 2017c) on its national territory. According to UNHCR (2013a:9), while "integration occurs within a framework of national policy and in a particular cultural context, it is fundamentally a personal process through which refugees develop a sense of belonging, make friendships and enjoy mutual respect in their new society". Although there is no evidence to sustain the assumption that well-educated refugees would be more likely to integrate better, it was proven via good practices and implementation of the right policies that even the most vulnerable refugees may integrate successfully, should they be subjected to the right social (integration) policies (UNHCR, 2013a).

Contrary to most other African countries that host refugees in camps (and /or rural settlements), with very restricted rights to freedom of movement and very limited access to other basic human rights such as formal mainstreamed basic education, free access to socio-economic opportunities, and other life chances, South Africa does not have an encampment policy for refugees. As previously suggested by the White Paper on International Migration

for South Africa (DHA, 2017b), the current policy of non-encampment should continue, as permanent refugee camps in South African context would create serious logistic, security and humanitarian problems (DHA, 2017b). Arguably, it is far better to integrate those given formal recognition of refugee status into communities, provided that adequate mechanisms are put in place and there is coordinated support by relevant departments of the State and other actors (DHA, 2017b).

(1) Non-encampment Refugee Policy: The right to freedom of movement in the Republic

There are no refugee camps in South Africa. Refugees have the right to freedom of movement, enabling them to reside at any place of their choice in the Republic, and from whence they may work and/or operate their own business, as well as take up studies. Such right to freedom of movement is constitutionally grounded more specifically in section 21(1) of the Constitution of the Republic of South Africa (Act No.108 of 1996) relating to freedom of movement and residence, and embedded in section 8 of the Refugees Act, No.130 of 1998, relating to the establishment of Refugee Reception Offices (RROs), and the access thereof by refugees, anywhere in the Republic, by the Director General of DHA. By extension, the right to freedom of movement expands beyond South African borders, in that refugees should be allowed to travel to other countries, except their own home countries, using the 1951 UN Convention Refugee Travel Document, according to the provisions of section 21(2) of the South African Constitution (Act No.108 of 1996), section 27(e) and section 31 of the Refugees Act (1998), and article 28(1) of the 1951 UN Geneva Convention Relating to the Status of Refugees.

While in South Africa, with specific reference to the non-encampment asylum policy (suggesting the enjoyment of the right to freedom of movement) refugees are dominantly residing in main urban settings, the rest of African States tend to have adopted a "refugee camps" policy (Milner, 2009; Williams, 2019; UNHCR, 2020c; UNHCR, 2021). Table 2.1 gives an indication of the largest African refugee camps at the end of 2018.

Table 2.1: African countries with the largest refugee camps by the end of 2018

Host Country	Hosted Refugee population	African origin of Refugee population	Largest Refugee Camp/Settlement	Year established
Uganda	1, 165, 653	South Sudan, Burundi, Sudan	Bidi-Bidi	2016
Sudan	1, 078, 287	South Sudan, Central African Republic (CAR)	Shagarab	1985
Ethiopia	903, 226	South Sudan, Somalia, Sudan	Gambella Region	2009
Democratic Republic of Congo (DRC)	529, 061	CAR, South Sudan, Burundi	Lusenda	2015
Chad	451, 210	CAR, Sudan	Dar Sila Region	2003
Kenya	421, 248	Somalia, South Sudan, Sudan	Dadaab Complex	1991
Cameroon	380, 329	CAR, Nigeria	Minawao	2013
South Sudan	291, 842	CAR, Sudan	Yida	2012
Tanzania	278, 322	Burundi	Nyarugusu	1996
Egypt	246, 749	Ethiopia, Eritrea, South Sudan, Sudan	N/A	N/A
Niger	175, 418	Nigeria	Intikane	2013
Rwanda	145, 360	Burundi	Mahama	2013
Algeria	94, 350	Western Sahara	Tindouf	1976

Source: Adapted from (Williams, 2019:26)

(2) Sequential Refugee Documentation (Section 22; Section 24 of the Refugees Act, 1998)

For a refugee to be awarded citizenship via naturalisation, he/she must have stayed continuously in the Republic under Permanent Residence (PR) Visa at least for ten years preceding the date of application for SA Citizenship (Refugee Law, 2021). To qualify for a PR Visa, the refugee must first be certified as "refugee indefinitely" by the Standing Committee for Refugees Affairs (SCRA), according to the provisions of section 27(c) of the Refugees Act, 1998. One of the conditions for such a certification is to have stayed in the Republic at least for five (5) continuous years under section 24 (formal recognition of refugee status in South Africa – Refugees Act, 1998) preceding the date of application (for certification by SCRA) (Dass, et al., 2014:218).

(3) Conditional Permanent Residence and Naturalisation

Despite formal provisions of the Refugees Act, No.130 of 1998, the holder of Section 24 Permit/Visa does not automatically graduate for PR Visa after consecutive five (5) years (Principal Refugees Act, 1998), or ten (10) years [Section 23(c) of the Refugees Amendment Act No.11 of 2017] of residing in the Republic under legal refugee status (Section 24, Refugees Act, 1998). The refugee must first be certified as "*refugee indefinitely*" by SCRA, as provided by section 27(c) of the Refugees Act, 1998.

Such certification is very conditional: firstly, it is a function of the initial story that the refugee told the Refugee Status Determination Officer (RSDO), during the very first interview, when applying for asylum in the Republic. Secondly, it is a function of any evidence-based substantial changes (either positive or negative) that might have taken

place in the refugee's home country (economically, politically, socially) subsequently to the refugee's flight to South Africa.

 The mechanism of means and ways to assess such changes within the refugee's home country remains at SCRA's discretion. Should the applicant refugee be certified by SCRA, then technically, the applicant would undergo a shift from the Refugee regime (Refugees Act, No.130 of 1998) to the Immigration regime (Immigration Act, No.13 of 2002) for Permanent Residency (PR) application, and eventually citizenship application (DHA, 1998; DHA, 2002; Dass, et al., 2014; DHA, 2015; DHA; 2016; DHA, 2017b). For refugees, citizenship via naturalisation has a clear basis in international law, in article 34 of the 1951 UN Geneva Convention Relating to the Status of Refugees (UNHCR, 2010c; Dass et al., 2014).

While the interaction between access to citizenship and integration is complex, naturalisation is not only a final step in a process to put an end to any refugee and/or international migration situation, but it is also a tool to further improve integration in several other areas of life (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014). Citizenship is a societal outcome indicator, a policy indicator and a measure of openness of receiving societies, all at the same time (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014).

(4) Conditional access to Social Security Grants

As the South African Constitution makes provisions for some specific socio-economic rights and prescribe to the State to make them as available as possible to needy qualifying persons in the Republic in function of its available resources, *refugees living with disability*

were given access to SASSA Disability Grant since 2006, and thereafter with effect from the 01st April 2012, refugees were allowed to apply for all other SASSA Grants, in the same manner as do citizens and permanent residents, except for the "War Veterans Grant" (Dass, et al., 2014; DHA, 2015).

Interestingly, while by the end of the year 2014 an estimated refugee population (holders of Section 24 Permit/Visa) of 115 223 refugees had been registered on the DHA system in the Republic, during the same period, a total number of only 12 068 refugees (approximately 10% of the total recognised refugee population in the Republic) were receiving SASSA Grants (DHA, 2015:3&9).

At the time of conducting the study, there was no empirical explanation available to establish whether the highlighted limited number of refugees who were accessing SASSA Grants by the end of 2014 was justified by socio-economic self-sufficiency from the rest of refugees who were not accessing the grant, or could it possibly be a result of other administrative constraints such as delayed approval of their SASSA Grant application, or complications related to expired/renewable Visas (Section 24 Visa and/or Refugee ID Card), or others.

(5) Provision of and access to Health Care Services

Refugees and asylum seekers are able to access and enjoy health care at public health facilities on the same basis as citizens. Section 27(g) of the Refugees Act No.130 of 1998, sustains that

A refugee is entitled to the same basic health services and basic primary education which the inhabitants of the republic receive from time to time (DHA, 1998:20).

Subsequently, section 22(d) of the Refugees Amendment Act, No. 33 of 2008 states that

An asylum seeker is entitled to the rights contained in the Constitution of the Republic of South Africa, 1996, in so far as those rights apply to an asylum seeker (DHA, 2008:22).

In actual fact, the Refugees Amendment Act (2008) in question does make a distinction between the rights of refugees (section 21 – *Protection and general rights of refugees*), and asylum seekers (section 22 – *Protection and general rights of asylum seekers*), but at the same time, it does not specifically include any provision of access to basic health care for refugees or asylum seekers. Hence, both refugees and asylum seekers may benefit only by virtue of constitutional provisions, which make no distinction and guarantee everyone physically present in the Republic, the right to access public basic health care (Dass, et al., 2014).

Furthermore, the Department of Health (DoH) has issued a national Revenue Directive (Department of Health 2007 Circular Letter) relating to applicable fees to be paid by refugees and asylum seekers, for the basic health care and antiretroviral therapy they enjoy at South African public health facilities on the same basis as citizens, and it also appears that refugees and asylum seekers have been accessing these medical services by virtue of relevant constitutional provisions, more specifically section 27(1)(a); (2); (3) of the South African Constitution that guarantee everyone the right to basic health care (Act No.108 of 1996) (DoJ & CD, 1996:11; Dass, et al., 2014:229).

(6) Provision of and (free) access to Basic Education

The Constitution of the Republic of South Africa (Act No.108 of 1996), in its section 29(1) (a); (b) sustains that

> Everyone has the right to a basic education, including adult basic education; and to further education, which the state, through reasonable measures, must make progressively available and accessible (DoJ & CD, 1996:12).

Refugees and asylum seekers, more specifically children have access to basic education (primary and secondary education) in the Republic, under affordable (applicable) conditions as citizens, in all public education institutions. Seeing that the wording "everyone" as sustained by the South African Constitution has been interpreted to include non-citizens, and that primary schooling is compulsory in South Africa, the government has a statutory obligation to provide adequate primary schooling for all children in the Republic (Dass, et al., 2014).

Furthermore, not only does the Refugees Act No.130 of 1998, in its section 27(g) indicates that "A refugee is entitled to the same basic health services and basic primary education which the inhabitants of the Republic receive from time to time" (DHA, 1998:20), but also the South African Schools Act No.84 of 1996 and related regulations make "access to schooling a basic right and prohibit any kind of discrimination, or exclusion, whether on the basis of nationality, documentation status, or ability to pay school fees" (Dass, et al., and 2014:232).

Moreover, as provided by article 22(1) of the 1951 UN Geneva Convention, "The Contracting States shall accord to refugees the same treatment as is accorded to nationals with respect to elementary education" (UNHCR, 2010c:24).

(7) Absolute Non-eligibility of Refugees to Government Housing Scheme – RDP Houses

While the realisation of socio-economic rights in South Africa is progressive and is fulfilled over a period of time, South Africa has also identified refugees as one of the most vulnerable social groups in the country, probably more vulnerable than many of the indigent South African citizens, but refugees have no special rights to accessing housing (Dass, et al., 2014). The South African National Housing Code explicitly excludes migrants from government housing subsidies, although both refugees and citizens alike are covered by section 26 of the Constitution (Dass, et al., 2014). Moreover, such provision is just an "access right" and does not place a duty on the State to provide housing on demand, seeing that anybody who lives in South Africa and has sufficient economic means, has access to housing, and refugees and asylum seekers are no exception, as should they have enough means, they cannot be denied access to accommodation resulting from their legal status as refugees in the Republic (Dass, et al., 2014).

Moreover, there are no legal provisions barring landlords from renting their premises to refugees or asylum seekers because of their status as foreigners (Dass, et al., 2014). Additionally, even if the access right to housing for refugees is also provided by article 21 of the 1951 UN Geneva Convention, such a provision does not place any specific obligation on host-States in relation to providing housing to refugees, beyond the scope of its national social (housing) policy (UNHCR, 2010c; Dass, et al., 2014; DHA, 2015).

(8) Conditional access to other core public and private institutions and services

Asylum seekers and refugees can access some specific banking services, more particularly opening and maintaining bank accounts in the Republic, provided their permits (Section 22 and Section 24 Visas) are thoroughly verified by the DHA, and proven to be genuine. The length of time it takes for DHA to verify refugees and asylum seekers documents have some critical implications, including the risk either to lose work opportunities or to fail to gain work opportunities (Dass, et al., 2014). Refugees and asylum seekers have also access to legal and protection services at South African Courts of Law and South African Police Services (SAPS), refugees can access and use public transport, they can access and use public library services, they can access and use specific traffic services and own or operate cars on public roads, they can rent and /or own immovable properties in the Republic, and many other relevant commodities (UNHCR, 2010c; DHA, 2015; DHA, 2016).

(9) Conditional access to formal Labour Market (Public and Private sector)

With special emphasis particularly put on the full-time employment status, there tends to be official and formal systemic mechanisms such as the requirement of a South African Citizen identification document (ID) and/or South Africa's Permanent Resident ID, to have access to formal labour market in the Republic, both in public and private sectors, and thus formal employment is virtually reserved to citizens and holders of PR Visa only (Khan, 2007; ICJ, 2020; Ziegler, 2020).

As concluding remarks to this section, it is worth noting that although each of the nine (9) identified social policies were described separately, essentially, they are all interrelated and tend to be contingent on one another in practice, in the real world of refugees and asylum seekers, more specifically along the process of their local integration in the Republic. The

next section will describe and briefly reflect on each of the ten (10) domains for local integration of refugees in South Africa, which were identified by the study, as informed by reviewed literature, and through which the nine (9) identified refugee-related social policies are believed to have been implemented by South Africa as the host-State.

2.6 The ten identified domains for local integration of refugees in the Western Cape Province

It is believed that policy measures to protect the rights of both refugees and migrants, while providing access to basic services, addressing discrimination and promoting migrant and refugee integration can shape the degree to which migration is associated with inequality within host countries (UN DESA, 2020).

Drawing on a number of reviewed literature (Kuhlman, 1990; Castles, et al., 2002; Entzinger & Biezeveld, 2003; Esser, 2003; UNHCR, 2003; Van Rijn, et al., 2004; European Commission Employment and Social Affairs-DG, 2005; Heckmann, 2006; Zincone, et al., 2006; UNHCR, 2010c; UNHCR, 2011; Papadopoulou, et al., 2013; UNHCR, 2013a; DHA, 2014; Khan & Schreier, 2014; Marks, 2014; DHA, 2015; DHA, 2016; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2016b; Papademetriou, 2016; DHA, 2017b; IOM, 2019c; DNA Economics, 2020; ICJ, 2020; UN DESA, 2020; UNHCR, 2020c; Ziegler, 2020), the thesis has identified ten (10) critical dimensions for refugee integration in South Africa, which are the focus of the present section.

(1) Legal integration

This dimension refers to the extent to which refugees have access to documentation, enabling them to stay legally in the Republic. It is worth highlighting that while the Constitution of the Republic of South Africa (Act No.108 of 1996) is the highest law of the land, refugees and asylum seekers affairs are particularly governed by the Refugees Act No.130 of 1998, complemented by other relevant national, regional and international legal instruments such as: the 1993 Basic Agreement between the Government of South Africa and the UNHCR; Immigration Act, No.13 of 2002;1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa; 1951 UN Geneva Convention and its 1968 UN New York Protocol Relating to the Status of Refugees; and the 1948 Paris Universal Declaration of Human Rights (DHA, 2015).

While taking cognisance that the Refugees Act, No.130 of 1998 does not place any moral obligations on the State to receive refugees and asylum seekers, the same Act, in its sections 21(1) and 2(a) ;(b) makes it inherent in these specific provisions the obligation on the Government not only to receive asylum seekers, but also to assist them where necessary, during the asylum application process. Additionally, according to section 22(1) of the Refugees Act, 1998, the Refugee Reception Officer must issue a Section 22 Permit, allowing the holder to legally sojourn temporary in the Republic, pending the outcome (adjudication) of the asylum application [section 21(1)] (Kerfoot & Schreier, 2014). While the interaction between access to citizenship and integration is complex, not only is naturalisation a final step in a process to put an end to any refugee

and/or international migration situation, but it is also a tool to further improve integration in several other areas of life (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014). Citizenship is a societal outcome indicator, a policy indicator and a measure of openness of receiving societies, all at the same time (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014).

Some of the indicators to measure legal integration would include the types of status and rights accorded to refugees. It would also involve being former refugee who holds Permanent Residency, and/or those who were naturalised, and/or being former refugee with dual citizenship.

(2) Civil and Political integration

The present dimension would refer to the extent to which refugees are allowed to access all relevant rights as enshrined in the Bill of Rights (Chapter 2 of the South African Constitution, 1996). Except for some specific rights that would exclusively apply to citizens as provided by relevant legislation which may be enforced in the Republic from time to time, or specified otherwise in the Constitution, all the rights as enshrined in the Bill of Rights are perceived as universal rights, and as such they should apply to any human being, physically present in the Republic, regardless of the person's legal status (Dass, et al., 2014).

For both asylum seekers and refugees in South Africa, the overall enjoyment of these rights as enshrined in the Bill of Rights would entail the following rights: the right to physical security, the right to administrative justice, the right to access to justice, the

right to freedom of movement, the right to family unity, and the right to South African citizenship via naturalisation.

Some of the indicators of civil and political integration of refugees in the Republic would include, among others, the right to freedom of movement in the Republic, and the right to access South African Labour Market (Castles et al., 2002; Heckmann, 2006; Zincone et al., 2006; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2016b; Alfaro-Velcamp, et al., 2017; OECD, 2018).

(3) Social integration

Social integration refers to the extent to which refugees participate in local organisations and/or in community activism, the extent to which level relations at primary groups develop, the nature of "refugee-host" relationship in general, and the extent to which refugees are able to tap into existing local resources (Wessendorf & Phillimore, 2019).

Some of the indicators of social integration of refugees in the Republic would be, for instance, social interaction within and outside refugee groups, the nature of other primary public services (education, health, housing, etc.), and the extent to which they are accessible to refugees, the existence of important other service providers, and the nature of their services, and the extent to which these services are made accessible to refugees (Ager & Strang, 2008; Alfaro-Velcamp, et al., 2017; Appave & David, 2017; Amnesty International, 2019; Fajth, et al., 2019).

(4) Economic integration

This dimension refers to the extent to which refugees are allowed access to formal labour market and to informal socio-economic activities in the Republic (in both public

and private sectors). As observed across the Western Cape Province, more particularly in the City of Cape Town (Cape Metropolitan area), some foreign nationalities such as Somalis, Ethiopians, Pakistanis, Bangladeshis, tend to have been dominating the self-employment arena, and appear to have been very successful in both establishing and sustaining the tuck-shop industry within different townships across the Cape Metro area, while also contributing substantially to South African national economy, more particularly through paying tax to SARS. In the inner city, the right (permit) to trade is a key aspect of the right to the city and economic integration, whereby refugee entrepreneurs are also a key of the economy,as they carry out self-employment as a skill, not only as a survivalist strategy.

In the context of the thesis, more focus is put on the formal/full-time employment in the local labour market and not on private business ownership, seeing that self-employment through informal socio-economic integration within local communities tends to be the most common applicable option for refugees to survive in South Africa (DHA, 2015; DHA, 2016), wherein most of self-employed refugees engage in petty income generating activities as a matter of survival, hardly making the two ends of the month to meet, and feeding on very meagre recipes, unable to affords own kids school fees (primary and secondary education), and staying in overcrowded settings and precarious conditions, as a matter of inability to afford decent accommodation/housing.

Nevertheless, across the whole Western Cape Province, as a matter of daily survival, refugees are perceived to have been able to enter local host communities and informally integrate into the different local economies, via a variety of petty socio-economic initiatives and innovations, such as street vending, barber shops/hair salons/hair

dressing, selling cooked /African exotic raw food items, dress making/tailoring, car guard/parking attendance (at shopping centres/malls), and many more alike.

Within the refugee context in South Africa, willing it or not, refugees must create their own employment (own way of generating income) through their own means and ways (informal socio-economic integration), for the sake of daily survival (DHA, 2015).

Some of the indicators of economic integration would include, for instance, being employed refugee (or employer refugee) in formal employment in both public and private sectors, being self-employed, income level, need of and access to social security (SASSA[20]) Grants), type of housing and housing ownership, ownership of other relevant movable and immovable assets and liabilities (such as owning a motor vehicle) (Castles et al., 2002; Aleksynska & Tritah, 2013; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2017b; Ferraro & Weideman, 2020).

(5) *Cultural integration*

Cultural integration refers to the extent to which changes in cultural patterns have materialised, to increase compatibility with host community culture, and with the new situations (Sam & Berry, 2010).

Some of the indicators of cultural integration would include, for instance, the frequency, the nature of cultural events and the extent to which refugees are involved with within host communities, refugees' attitude towards basic rules and norms of the host society,

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[20] **SASSA** (South African Social Security Agency) Grants are accessible to qualifying Refugees (holders of Section 24 Visa) in the Republic, except the "War Veterans Grant", which is exclusively reserved for South African local citizens.

the choice of spouse and/or being in long-term relationship with a local citizen, frequency of use and degree of performance related to local language/s communication skills, being part of local religious groups/clubs, the frequency of and the extent to which refugees are involved in local traditional/cultural events and ceremonies (e.g., wedding events, mourning and funerals, social /occasional parties such as birthdays, baby and/or bride showers, manhood/womanhood initiation ceremonies, etc.) (European Community, 2005; Berry, 2009; Sam & Berry, 2010; Kymlicka, 2012; Beine, et al., 2013; Erdal & Oeppen, 2013; Björby, 2015; Blend-In.EU, 2016; McGregor & Ragab, 2016; European Parliament, 2017; Kuljis, 2017).

With specific reference to refugees residing in the Western Cape Province, the most important feature (indicator) of successful cultural integration would be satisfactory communication skills (more particularly verbal) in either of the two or both local languages predominantly spoken in host communities, which are Afrikaans and isiXhosa.

(6) Spatial integration

Spatial integration refers to whether refugees are residing in rural or urban area, and in suburbs or townships; and the extent to which refugees live in separate clusters from local/host population.

Some indicators to measure spatial integration would include, for instance, being resident of either area category, the living conditions (whether the refugee stays alone, share with others or sub-letting under somebody's else lease), housing affordability (whether the refugee is renting as a tenant or owns the place as "own landlord"), and

the degree/extent to which the individual refugee feels safe by virtue of residing in such specific area (neighbourhood) (Buhr, 2014; Van Gent & Musterd, 2016; Marcu, et al., 2018; Lichter, et al., 2020).

(7) Civic Attachment-Active Citizenship-Civic Citizenship

The Civic attachment-Active citizenship-Civic citizenship *"tri-une"* dimension, of local integration, was conceived by the present study, expanding on *"civic attachment"* dimension, as initially suggested by Marks (2014). The tri-une dimension would refer to the nature of rights refugees have, to the extent to which and how often refugees are involved in community activities, the nature of community activities refugee are involved with, the extent to which refugees feel belonging or attached to host community, the extent to which the individual refugee translates such feelings of belonging into concrete realities (from mere feelings into concrete actions) (Huddleston, et al., 2013).

- *Civic attachment*

Marks (2014), Ager and Strang (2004) argue that indicators of an integration framework are relatively comprehensive, but potential indicators tend to be exclusively quantitative, and lack the qualitative and affective aspects, as the framework does not elaborate on political efficacy, and/or on the refugee's affective agency to create any positive change in their social world.

While introducing the "civic attachment" dimension, Marks (2014) expanded Ager and Strang's indicators of integration framework to include a broader notion of citizenship.

Drawing on Marks (2014), as applied within the thesis' context, the notion of "civic attachment" entails that the refugee as an agent for change feels being an important community (neighbourhood) member, that his/her opinions matter with regard to community affairs, and that the refugee is willing to make the community a better place for all, through his/her contributions. Within such a context, civic attachment encompasses refugees' emotional and sentimental attachments to the host community in which they reside. Individuals with strong civic attachment not only have a sense of community, but may also have increased feelings of personal identity and personal security (Marks, 2014).

From the same angle, while a geographical place, or neighbourhood, has been described as a social entity or membership group that provides identity (Hays, 2015; Fu, 2019), neighbourhood attachment constitutes a specific localised form of place attachment that promotes a sense of security, strengthens personal ties, cultures and experiences, and maintains group identity (Hays, 2015; Dang, et al., 2022).

It was argued that place attachment would suggest emotional bonds and feelings that individuals develop towards a particular place over time (Brown & Perkins, 1992). While social identity theory explains why many types of prosocial behaviours are directed toward members of the group to which an individual belongs and with which they identify (Dang et al., 2022), social exchange theory maintains that individuals would engage in prosocial behaviour only for egoistic [in opposition to altruistic] reasons, or because they seek benefits in return (Dang, et al., 2022). Groups give us a sense of social identity: a sense of belonging to the social world, as we tend to divide our world into "*them*" and "*us*", based through a process of social categorisation, simply putting people into social groups (Mcleod, 2023). Stereotyping is a concrete product and typical example of such grouping

(i.e., putting people into groups and categories), as we tend to exaggerate both the differences between social groups and the similarities of things in the same group (Mcleod, 2023), a phenomenon referred to as *in-group* (us), and *out-group* (them) (Pettigrew & Tropp, 2011; Mcleod, 2023).

Box 2.1: An illustration of stereotyping and prejudicing: the "us" vs. "them"
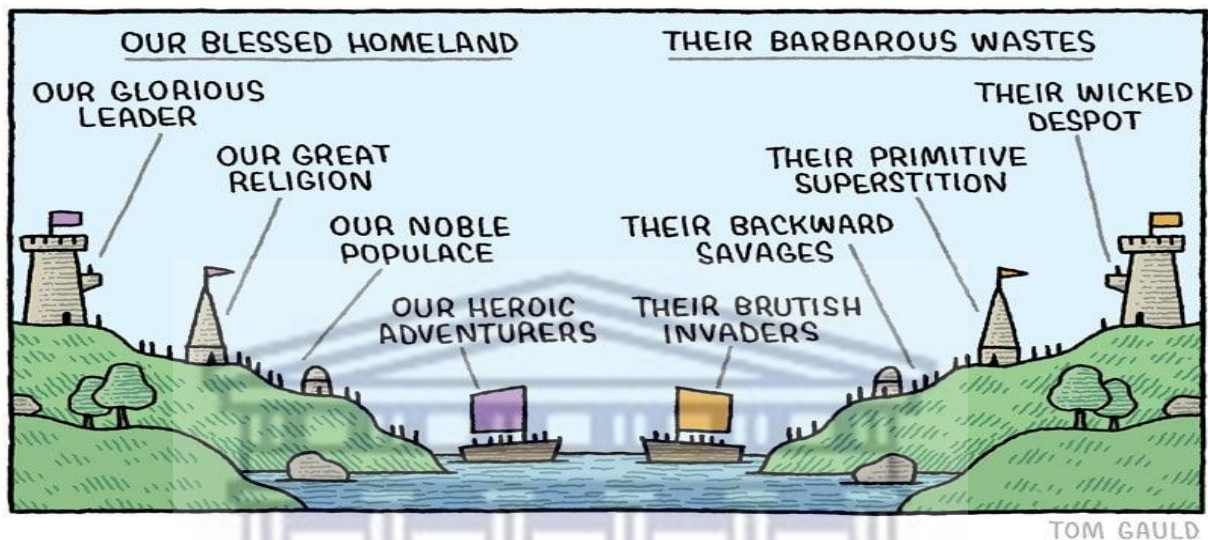
Source: Adapted from Mcleod (2023)

It is worth highlighting that in social identity theory, the "group membership" is not something foreign, or artificial, which is attached to the person − it is a real, true and vital part of the person. In such a context, "in-groups" are groups one identifies with, and "out-groups" are the ones that we do not identify with, and which we are more likely to discriminate against (Mcleod, 2023). The thesis expands Marks (2014)'s dimension referred to as "Civic attachment", beyond its affective (feelings of belonging to a specific neighbourhood, and beliefs that one's opinions matter at community/neighbourhood level, as well as the passive will to contribute to the betterment of one's neighbourhood), and adds

more aspects (Active citizenship and Civic citizenship), to coin it into a brand new one (tri-une) composite dimension.

- *Active citizenship*

Citizenship as an essentially contested concept in the social sciences, has been raising endless disputes (Abs & Veldhuis, 2006), that resulted in the definition of active citizenship being contested too (Abs & Veldhuis, 2006). Active citizenship can be defined as

> Participation in civil society, community and/or political life characterised by mutual respect and nonviolence and in accordance with human rights and democracy (Abs & Veldhuis, 2006:4).

Active citizenship suggests people getting involved in their communities and democracy at all levels from local to national and even global. An active citizen would promote the quality of life in a community through both political and non-political process, developing a combination of knowledge, skills, values and motivation towards the materialisation of positive change, for the betterment of society (European university college Association - EucA, 2023).

At large, active citizenship (or engaged citizenship) refers to active participation of a citizen, under the law of a nation, discussing and educating themselves in political and societal matters. It also advocates that individuals, charitable organisations, and companies have certain roles and responsibilities to society and the environment. Active citizens may be involved in public advocacy and protest (under the "do no harm" principle), striving towards positive changes in their communities (Elections Ontario, 2023).

The notion of active citizenship would entail working towards the betterment of one's community through participation to improve life for all its members. Democratic citizenship is a closely related concept, which emphasises the belief that citizenship should be based on democratic principles and values such as pluralism, respect for human dignity and the rule of law (Council of Europe, 2023). In any given community (neighbourhood), local civic engagement at the neighbourhood level would refer to activities that address common issues and reinforce neighbourhood solidarity (Fu, 2019; Dang, et al., 2022). Resident activities often aim to positively influence the neighbourhood's social situation or visual appearance, improving the community and society overall (Dang, et al., 2022; Elections Ontario, 2023).

Citizens with strong ties to the local community (peer relationships and relationships to neighbours) will be more likely to develop stronger emotional bonds to their neighbourhoods, which in turn would influence their community involvement (civic activities), including their time, their efforts, and material or financial resources (Dang, et al., 2022).

- *Civic citizenship*

Citizenship or civic participation consists of behaviours, attitudes, and actions that reflect concerned and active membership in a community, which would involve more traditional electoral citizenship activities, as well as less traditional forms of political participation, such as community organising and social activism (Gottlieb & Robinson, 2002; Council of Europe, 2023). Moreover, civic engagement has been defined as voluntary local activities of citizens conducted to benefit the community and improve conditions for others (Dang, et al., 2022). A civic action is an action that responds to problems in a community. The action

tries to bring about a solution to the problem, and makes the community better for all members (Elections Ontario, 2023).

Besides the distinctive definitions of the two concepts of "civic", referring to something related to community, and/or connected with the duties and obligations of belonging to a community (Abs & Veldhuis, 2006), and "engagement", suggesting the involvement of someone in an activity (taking part in such an activity) (Abs & Veldhuis, 2006), there is no dictionary definition of the compound word "civic engagement" *per se*.

Within the context of the thesis, citizenship is understood both as a status, involving rights, and as a practice, involving political participation (Lister, 1998). By extension, political participation reaches beyond traditional practices of voting and /or running for or holding a political office, and involves community activism for positive change in our neighbourhoods and betterment of our social environment at large and living conditions in particular.

On a similar note, civic responsibility is understood as active participation in the public life of a community in an informed, committed, and constructive manner, with a focus on the common good (Abs & Veldhuis, 2006). Being a good citizen would entail abiding by the laws of the land, having respect for others and their property, knowing one's rights and respecting the rights of others, keeping informed on concerning issues of the day, and alike (Lifespan, 2023).

The study preferred the concept of "citizenship" over "engagement", hence, in the conception of the tri-une dimension (Civic attachment – Active citizenship – Civic citizenship) as coined by the thesis, the compound concept of "civic citizenship" was adopted instead of "civic engagement". The intrinsic sense of belonging (to a city or a land),

which is embedded in the concept of citizenship, had a very strong positive bearing on the author's preference for "civic citizenship".

Some of the indicators to measure the tri-une, *civic attachment – active citizenship – civic citizenship* dimension, for local integration of refugees in South Africa would include, for instance, the frequency (how often) of participation involving refugees in host-community collective initiatives (whatever the nature),   the frequency and the extent to which refugees are involved in decision-making processes with regard to matters affecting their respective neighbourhoods (affecting them as a specific geographical community), the extent to which refugees' opinions are considered by other members of the host community, the degree to which the refugee feels belonging to (fitting into) his/her   host community, the number and the nature of community initiatives, or other community activities in which the refugee was once involved (or is involved with from time to time) as one of the "concerned" community residents (Huddleston et al., 2013; Petersen, 2015; Sadowski, et al., 2018).

Wherever applicable, additional indicators on other forms of civic participation of refugees would include voting (traditional political activity), running for or holding a political office membership in community-based organisations or other civil society organisations (such as a charity), protesting or volunteering activities are also needed to capture refugees' political and civic involvement (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014).

Furthermore, subjective factors implying more subjective indicators, such as 'sense of belonging', 'interest in politics', 'experience of discrimination' and 'trust in political

institutions' have been mentioned in the context of active citizenship (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014).

Although research is still at the beginning with strong suggestions of mixed results about how these indicators are related to the various forms of political participation, more research is being done on the question how these subjective indicators may also influence more 'objective' active citizenship indicators, for example, voting and membership and/or participation in other civil society organisations (Huddleston, et al; 2013; Sadowski et al., 2018).

As concluding remarks to the sub-section, it worth highlighting that the thesis expanded the dimension of "civic attachment" ,as initially suggested by Marks (2014), into a brand new tri-une domain of local integration, coined as a composite dimension , named *"Civic attachment- Active citizenship - Civic citizenship"*. Conceptually, the new dimension for integration enables the refugee to shift from psychological affective "passive" mode into an action-based and action-oriented "active" mode (i.e., a behavioural concrete "active" mode), whereby the refugee translates the feelings of belonging and the will to be part of the solution for the betterment of one's neighbourhood into concrete actions, via community active involvement in civic, cultural, social, economic, and political activism, around issues that are of common interests to one's neighbourhood, and beyond.

Additionally, it may be argued that one of the many apparent innovative aspects contributed within the migration studies arena, by the composite brand new dimension for local integration of refugees as coined, and conceptualised by the thesis here in Chapter 2, and then subsequently operationalised in Chapter 5, is the need to move beyond singular

domains (and consider adopting composite ones), because social and political aspects of local integration are intertwined and mutually reinforcing.

Domain of active citizenship	*Minimally expected form of participation*	*Additional comments*
Political (citizenship) participation	• Vote at local, regional, national or European election and in *referenda* • Influence decision-making when opportunities are offered, or via informal ways (lobbying) • Come up for citizens own interests by contacting civil servants, or politicians	• Citizens are part of the decision-making systems that decides about the distribution of scarce goods. • This dimension deals with participation in formal (voting) and (inter-)active ways of political involvement at various levels (neighbourhood, local, regional, national and European). • This dimension refers to political rights and duties *vis-à-vis* the political system, and includes the handling of government bureaucracy.
Social (citizenship) participation	• Become a member of voluntary associations • Become a member of the board of an association or take part in other activities of the association	• Citizens have relations among one another, and they have to contribute to society as a whole. • This dimension is about the functioning of an individual in the living environment, in situation of (health) care and leisure. • Participation in society demands loyalty and solidarity.
Cultural (citizenship) participation	• Fight exclusion and discrimination • Promote social cohesion	• Citizens are introduced in society, they are educated and receive norms and values, which are shared in the society they live in. • This dimension of citizenship refers to consciousness of a common cultural heritage, the developing of an own identity and the functioning in a multicultural society.
Economic (citizenship) participation	• Contribute to the production process: work • Become a member of the company's workers council • Take action against unequal global distribution of wealth	• Citizens are also workers (part of the productive society) and also consumers. • This dimension refers to the relation of an individual towards the labour and consumer market, and implies the right to work and citizenship within a company or enterprise.

Table 2.2: The four dimensions of Active Citizenship

Source: Adapted & compiled from Abs and Veldhuis (2006: 6-8), and expanded & reframed by the author (2023)

(8) Attitudes and Values of host community

The dimension refers to relevant changes in cultural/norms and behavioural patterns within a host community, resulting from the presence of refugees (Sam & Berry, 2010). By extension, within the South African refugee situation, the present dimension of local integration would also reflect the attitudes of local South Africans towards the presence of refugees in the Republic particularly, and the immigration phenomenon at large.

Some of the indicators to measure attitudes of a host community towards refugees and their presence in the Republic would include the numbers and nature of reported cases of unfair discrimination against refugees, prevalence and incidence of xenophobia and/or Afrophobia, frequency and the extent to which refugees are involved within cultural events of host community, being South African local citizen in long-term relationship with refugees, being a South African citizen in business partnership with refugees, or employing refugees, or working for refugees (Gordon, 2014; Dempster & Hargrave, 2017).

The strength of refugee-host community attitudes would mainly consist of four (4) key elements: First, how certain are the respondents of their opinions about refugees? Second, how much knowledge about refugees do respondents believe they possess? Third, how important is the topic of refugees (or refugee presence) for the respondents? And fourth, what is the overall impression of the host community towards immigration? (Crush & Pendleton, 2004; Crush, et al., 2013; Gordon, 2014; Dempster & Hargrave, 2017; WFP, 2020).

(9) Attitudes of host-State's Polity and Media

The dimension refers to the extent to which safety of a host-country is affected by refugees' presence, the real/perceived increase in local citizens delinquency resulting from refugees' presence, the nature of rhetoric used by local (host-State) polity towards refugees, the extent to which refugee policies are inclusive and/or exclusive, the nature of narratives used by host-State media in relation to refugee matters in the Republic, and so on.

Some of the indicators to measure attitudes of South African polity and media towards refugees and their presence in the Republic would include, for instance, the nature (inclusive/exclusive) and the number of policies addressing refugee issues in the Republic, the nature, the frequency (how often), and the intensity (the extent to which they are tolerant/non-tolerant) of pro-refugee or anti-refugee political discourses (political rhetoric/narratives), the types of narrative/discourse used by the media when reporting about refugees issues, the role played by media , and the extent to which the media did it along the process of local integration of refugees, and the overall impression of both media and host-State polity toward the presence of refugees in the Republic in particular, and toward immigration phenomenon at large (Misago, 2009; Misago, et al., 2015; Gordon, 2014; McGregor & Ragab, 2016; Mayda & Peri, 2018; Miller, 2018; Fajth, et al., 2019; Schneiderheinz & Lücke, 2020).

One and same questionnaire was used to collect data from both South African polity and media respondents. One of the questionnaire's items asked potential respondents

whether they belonged to any South African political organisation, or to any South African Media House. As suggested in the following Chapter Five, out of eighty four (N = 84) respondents, twelve (n = 12) of them belonged to media houses, whereas seventy-two (n = 72) belonged to different South African political organisations.

(10)   Socio-psychological integration and Attitudes of refugees towards local integration in South Africa

The present dimension has two aspects. The first aspect (socio-psychological) refers to how comfortable refugees would feel towards different issues affecting them in one way or the other, within their respective host communities, and towards South Africa as their host society at large. The second aspect (the attitudes) refers to the subjective degree to which the refugee identifies with the host society, internalises its norms and values (rather than just outwardly conforming to them), and experiences satisfaction.

Some indicators to measure the socio-psychological integration and attitudes of refugees towards local integration in South Africa would include, for instance, the subjective appreciation of satisfaction relating to the overall refugees' living standards in South Africa as a second home away from home, whether the refugee projects his/her (and dependents) foreseeable future life in South Africa (or back home, or somewhere else), whether the refugee feels he/she has achieved a successful overall integration in the Western Cape (South Africa), whether the refugee would "recommend" South Africa to potential refugees/friends, and should the refugee be given decision-making power around local integration related issues, what he/she would recommend to be done differently (if any) (Gordon, 2014; Schick, et al., 2016; Jerin & Mozumder, 2019; Donato & Ferris, 2020; Walther, et al., 2020; IOM, 2021).

It is worth highlighting that, "When one tries to put together studies and researches dealing with immigrants' integration, what emerges is more an interesting brilliant patchwork rather than a definite image of a patiently and coherently constructed puzzle" (Zincone et al., 2006:1).

2.7 Chapter summary

The chapter described the three main selected legal instruments governing refugees matters globally, continentally and locally: the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees; the 1969 OAU Convention Governing Specific Aspects of Refugee Problems in Africa; and South Africa's Refugees Act, No.130 0f 1998, respectively. The chapter also highlighted the chronological evolution of the definition of the term "refugee" and the role of the UN High Commission for Refugees (UNHCR), the UN Refugees Agency, from the 1951 UN Geneva Convention perspective. Thereafter, the chapter provided a critical reflection on local integration (of refugees) as one of the three durable solutions to refugee situations, as advocated by UNHCR. Additionally, local integration as a social concept, also as a two-way, multi-dimensional and multi-faceted normative process, and a state (condition/desired outcome) to be achieved by both refugees and local hosts, was discussed. Furthermore, the chapter identified and briefly described nine (9) practices deemed to be South Africa's social refugee policies, and then identified and briefly described the ten (10) dimensions for local integration of refugees in South Africa as suggested by the thesis, which also form part of the thesis' innovative contribution to the existing body of knowledge, more particularly in the field of Refugee Studies (Migration studies arena). One of these ten (10) dimensions is a brand new "tri-une"

(composite) dimension, referred to as *"Civic Attachment-Active Citizenship-Civic Citizenship"*, a dimension coined, conceptualised and operationalised by the study. The next chapter explores relevant conceptual and theoretical frameworks.

3. CHAPTER THREE: CONCEPTUAL AND THEORETICAL FRAMEWORKS

3.1 Introduction

Firstly, this chapter highlights and briefly elaborates on models and theories relating to migration and presents models and theories that explain refugee movements. Then the chapter provides a brief discussion of the Intergroup Contact Theory as initially argued by Allport (1954) and subsequently reframed by Pettigrew and Tropp (2011). The theory was selected as guiding theoretical framework of the thesis. Finally, the chapter provides a summary of the five typical criticisms of Intergroup Contact Theory (Allport, 1954; Pettigrew & Tropp, 2011) as argued by several interested sources, of which Ray (1983); McGarry and O'Leary (1995); McGarty and De la Haye (1997); Swart, et al., (2010); Swart, et al., (2011); Lolliot, et al., (2015); Daiber, (2017); Nell (2017), just to name a few.

3.2 Theories /models explaining migration

A theory refers to a system of interconnected abstract ideas, condensing and organising knowledge about the social world, and would be a type of storytelling explaining how some aspect of the social world works and why (Neuman, 2014). A social scientific theory would differ from a socio-political ideology and/or a moral-religious doctrine as faith-based belief systems. As we use theories to organise and systematise our thinking while we also deepen and extend understanding, theory would help us to sharpen our understanding about what we are doing in our study (Neuman, 2014). The next section will provide an indication of theories related to migration, and then briefly discuss theories explaining refugee movements.

A few major migration theories exist in literature. These include the following: Neoclassical economic theory; Dual labour market theory; New economics of labour migration theory; Relative deprivation theory; World systems theory; Network theory; and Institutional theory (Kurekova, 2011; King, 2012; Dinbabo & Nyasulu, 2015). While different theories of migration available in current literature do offer a great deal of narratives in attempt to contextualise the dynamics of internal and international voluntary migration, they tend to provide too little (hence, not satisfactory) to theoretical perspective relating to international forced migration, part of which are asylum seekers and refugees (Kuhlman,1990; King, 2012). According to the above-mentioned migration theories, push, pull and perpetuating factors of *voluntary migration* tend to be mainly centred around socio-economic opportunities and labour market situations prevailing in either place of origin or place of destination of the migrant, the existing people's networks, and/or third-party institutional roles (Kurekova, 2011; King, 2012; Dinbabo & Nyasulu, 2015).

However, asylum seekers and refugees tend to be forced to migrate as a result of fearing persecution, and their most critical concern would be seeking and securing international protection into a foreign country, and not better business opportunities *per se*. It appears that both causes and reasons to migrate as respectively applicable to voluntary migrants on the one hand, and asylum seekers and/or refugees (involuntary migrants) on the other, are ontologically different (IOM, 2019c; UNHCR, 2020c; UNHCR, 2021).

3.3 Selected cluster of theories /models explaining refugee movements

Drawing on the current different available "voluntary migration" theories (Dinbabo & Nyasulu, 2015), and relevant critiques of same theories (Kurekova, 2011), it is

suggested that tenets of such theories tend to be dominantly basing their arguments on both free will and choice of potential migrants to migrate, and socio-economic related push and pull factors in country of origin and destination of the migrant respectively (Piguet, 2018). In the same context, theories of refugee movements would also acknowledge some degree of one's choice in deciding whether to migrate (or to flee). However, theories of refugee movements would particularly highlight aspects of fear of individual persecution in their home countries (as push factors), and better safety (reliable political protection) for pull factors in their country of asylum. Additionally, theories of refugee movements put some emphasis on the essential difference between international voluntary (socio-economic/ labour-related) migration and forced international migration (producing refugees in need of international protection) (Hugo, 1996; George, 2009; UNHCR, 2010c; UNHCR, 2013a; Khan & Schreier, 2014; IOM, 2019c; UNHCR, 2021).

As argued by Kunz (1973) while attempting to conceptualise patterns of flights relating to migrants, the flight and settlement patterns of most refugees conform to two kinetic types. Firstly, it is "anticipatory" refugee movements, suggesting that refugees sense danger earlier, not only allowing them a readiness of mind for the projected new life, and orderly departure before the crises occurs, but also a fair chance to flee with the whole family, and other relevant (available) resources. Secondly, there is "acute" refugee movements which suggest responses to overwhelming push factors, whereby people are forced to leave their homeland suddenly as threatening events unfold. Thus, they flee unprepared for the journey and will only concentrate simply on surviving the disaster zone. Kunz (1973) regards refugee movements as more kinetic (as largely

governed by external forces) rather than dynamic, and not only in flight itself but also in the integration process, which often tends to be governed by pressure exerted on refugees (Kuhlman, 1990).

Kunz (1981) subsequently suggested a design of a theoretical framework to explain what happens to resettled refugees, and distinguishes three categories of factors referred to as home-related factors, displacement-related factors, and host-society related factors. Refugees who share similar political opposition views with their compatriots (who might still be living in their home countries), are referred to as "majority identified" refugees. Refugees who have left their home countries because of active or latent discrimination against the group to which they belong, frequently retain little interest in what occurs in their former home countries once they have left. Such refugees, who feel irreconcilably alienated from their fellow citizens, are referred to as "events-related" refugees (Kunz, 1981). The third type of refugees includes those who decided to leave their home countries for a variety of individual reasons, feeling alienated from their society not by any active policy of that society, but rather by some personal philosophy, and they are referred to as "self-alienated" refugees. In the African context, the category of "majority identified" refugees can be applied to a significant proportion of the current refugees and tend to identify themselves enthusiastically with the homeland nation, and not necessarily with its government and/or ruling political regime (Kuhlman, 1990).

According to critiques, Kunz's (1973; 1981) model of refugee movements appears to have been conceived with developed countries in mind, as a great deal of concern was dedicated to social and cultural adaptation of refugees in respect to the would-be host–

States. However, although Kunz's model was related to resettled refugee cases (usually from developing countries to the Western developed receiving States), and not to "self-induced" [in opposition to "resettled"] refugee situations as currently observed across Africa at large, and particularly in South Africa, some critiques maintained that should Kunz's model undergo further relevant modifications and additions, the model can be made highly useful also to refugee studies in developing countries, including Africa (Kuhlman, 1990).

Rogge (1979) suggested a typology of refugees (Refugee theory) based upon an examination of the "activating agent" for the refugee migration, the "objective" of the migration, and whether the migrants possess "refugee characteristics". Two classes of involuntary migration namely "forced" and "impelled" were identified. While "forced" migrants are expelled from their habitual place of residence by an external force, such as a repressive government regime, having absolutely no decision-making power nor any right of informed consent related to their forced removal, "impelled" migrants have a fair chance to consider whether moving or remaining when confronted with external threat, as they retain a certain degree of choice relating to possible flight. Thus, the difference between forced and impelled migrants lies in the amount of free choice and informed consent they have when confronted with potential forced migration (Hugo, 1996). Unfortunately, Rogge (1979) tends to illuminate the reader about flight conditions within migrant's home country, which does not increase our understanding of issues around the integration of migrants and/or refugees, whether forced or impelled, should they find themselves outside their home country.

According to George (2009), the refugee framework that had been suggested by anterior authors (more particularly Kunz, 1973; 1981) was expanded by Anne Paludan, in 1974. Paludan (1974) proposed an expansion to the refugee theoretical framework by suggesting the concept of "new" refugees versus "traditional" refugees. "New refugees" are culturally, racially and ethnically vastly different from their hosts, come from countries less developed than the host country, and not only are they more likely to lack kin and/or potential support groups in their host country, but also to experience very challenging difficulties along the acculturation process and settlement (integration) in the new host society. "Traditional refugees", on the contrary, are culturally and ethnically like citizens of their host country, are more likely to come from countries in similar stages of development, and are more likely to be welcomed and assisted by families and friends who speak their language (from similar socio-cultural backgrounds), and can cushion their adjustment.

Within the current refugee context of South Africa, to some relative extent, Paludan's notion of traditional refugees would apply to Zimbabwe nationals, more particularly the Ndebeles (from Matabeleland), and the Tsonga, and southern-Mozambique nationals (more particularly the Shangaan/ Tsonga), additional to any Batswana, Basotho, Baswati, and Namibians , who might be in South Africa as refugees, coming respectively from Botswana (speaking Setswana), Lesotho (speaking Sesotho), Eswatini (speaking SiSwati), and Namibia (speaking Afrikaans), as thus they would share respective cultural qualities with specific South African socio-cultural groups (generically under the Nguni, or Sotho-Tswana, or Afrikaans linguistic socio-cultural groups, as applicable). From such socio-cultural (local languages) aspect, Paludan's

notion of "new refugees" would apply to most of the remaining refugee social groups in the Republic.

However, seeing that local integration is a two-way multifaceted normative process that both refugees and locals (members of host communities) must undergo, and a state (desired outcome) that both parties must achieve at respective degrees, neither migration theories nor refugee movements theories would help to better understand the complex dynamics of such a critical phenomenon, taking place outside the refugee's home country, specifically in the refugee host-State.

Consequently, beyond migration theories and theories/models of refugee movements, what is needed is a theory that would guide the present study into exploration and description of local integration processes and dynamics in the refugee host-country (in this case South Africa).

A theory that addresses inter-social group dynamics, and which identifies both negative and positive influential factors towards the improvement of intergroup social relationships is the one needed as a theoretical framework to guide the present study. Hence, Intergroup Contact Theory (Allport, 1954; Pettigrew & Tropp, 2011) was identified and adopted in this study.

The next section will provide a critical discussion of the Intergroup Contact Theory (ICT), as initially argued by Allport (1954), and subsequently reframed by Pettigrew and Tropp (2011) and adopted by the study as its main guiding theoretical framework. The section will also highlight a number of criticisms levelled against Intergroup Contact Theory.

3.4 Exploring Intergroup Contact Theory

Intergroup Contact Theory (ICT) has its origins in the social science discipline of Social Psychology. Since the field focuses on individuals and groups in their social contexts, contact between people from different groups is a fundamental concern (Pettigrew & Tropp, 2011).
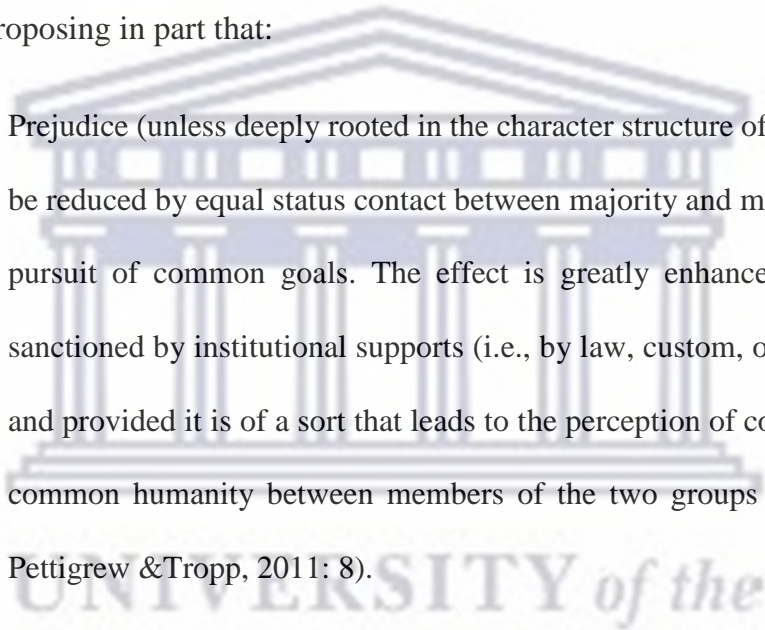
According to Williams (1947), many variables, such as the relative status of participants, the social milieu, the level of prior prejudice, the duration of the contact, the amount of competition between the groups in the situation, etc., are more likely to influence the effect of contact on prejudice. Particularly, the positive effects of positive contact are maximised when: (1) the two groups share similar status, interests, and tasks, (2) the situation fosters personal, intimate intergroup contact, (3) participants do not fit the stereotyped conceptions of their groups, and (4) the activities cut across group lines. This initial statement is apparently the first formal presentation of what has come to be known as "Intergroup Contact Theory" (Pettigrew & Tropp, 2011: 5-6).

Intergroup Contact Theory (ICT), as earlier argued by Allport and Kramer (1946) and Allport (1954), sustains that greater levels of intergroup contact are typically associated with lower levels of intergroup prejudice, as 94% of studies that were conducted suggested an inverse relationship between intergroup contact and prejudice (Pettigrew & Tropp, 2011). Hence, the two main tenets of ICT are group contact and prejudice. Studying these has the potential to increase our knowledge and understanding of human interaction and situational influences on human behaviour, and can effectively assist in improving

intergroup relations at a time when the different regions of our globe and different aspects of human social fabrics are falling apart due to widespread intergroup hatred, strife, and armed conflict (Pettigrew &Tropp, 2011).

Being aware of some other additional sources (Brophy, 1945; William, 1947; Stouffer, 1949), and also mainly drawing on relevant others (MacKenzie, 1948; Kramer, 1950), Allport (1954) noted the contrasting effects of intergroup contact (usually reducing but on occasion exacerbating prejudice). He then looked to features of the contact situation that could maximise the potential for prejudice reduction (Pettigrew & Tropp, 2011).

He eventually formulated the initial version of Intergroup Contact Theory (ICT), specifically proposing in part that:

> Prejudice (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports (i.e., by law, custom, or local atmosphere), and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups (Allport, 1954:281; Pettigrew &Tropp, 2011: 8).

With regard to *how* and *why* intergroup contact reduces prejudice, some specific variables, namely intergroup knowledge, reduced intergroup anxiety (reduced intergroup affect), empathy and encouraging perspective-taking (inducing positive affective processes), changed behaviours, reappraising the ingroup, perceiving new intergroup norms, and verification of qualities of typical ingroup members that may or may not characterise individual group members (e.g., verification of ingroup identities) have particularly been

under study by Social Psychologists (Pettigrew & Tropp, 2011). The how and why intergroup contact influences group attitude (i.e., promotes prejudice reduction) and are referred to as "*mediators*" of contact effects (Hewstone & Swart, 2011; Pettigrew & Tropp, 2011; Gómez, et al., 2013).

With regard to the critical role of threat in intergroup contact and the corresponding arousal of anxiety, it is argued that intergroup contact typically reduces intergroup threat and anxiety (Stephan & Stephan, 1985; Voci & Hewstone, 2003; Paolini, et al., 2004; Page-Gould, et al., 2008; Pogotto, et al., 2010; Pereira, et al., 2017), and in turn, the diminished anxiety predicts lower levels of prejudice (Pettigrew & Tropp, 2011).

Empathy also has been examined as a possible mediator of the association between intergroup contact and prejudice, whereby intergroup contact, more particularly that involving close, cross-group friendship, may enable one to take the perspective of outgroup members and empathise with their concerns, which in turn, has potential to contribute to improved intergroup attitudes, thereby acting as a mediator in contact's reduction of prejudice (Yabar & Hess, 2007; Dovidio, et al., 2010; Eisenberg, et al., 2010; Pettigrew & Tropp, 2011; Vezzali, et al., 2016).

Furthermore, according to Hewstone and Swart (2011), and Pettigrew and Tropp (2011), the "*when*" intergroup contact is most likely to reduce prejudice (i.e., to have positive effects) suggests the precise conditions (referred to as "*moderators*" of contact effects), more particularly referring to the situational conditions, as originally argued by Williams (1947) and Allport (1954). These optimal conditions include equal status in the situation, common goal, intergroup cooperation; and institutional support (Pettigrew & Tropp, 2011). While the most effective form of contact appears to involve both inter-group and

interpersonal factors, as when cross-group friends provide optimal contact while retaining their respective group memberships to promote generalisation, the effects of contact are greater when respective group memberships are salient and/or out-group members are considered typical of their group as a whole (Hewstone & Swart, 2011; Swart, et al., 2011; Zingora, et al., 2020).

In an attempt to integrate Intergroup Contact Theory (ICT) as a guiding theoretical framework within the context of local integration as explored by the study, indicators measuring prejudice and the degree of behavioural change will mainly be related to attitudes towards mutual acceptance between (members of) the host society (in this case local South African citizens), and refugees as members of such specific social group (McLaren, 2003; Pereira, et al., 2010; Tantaruna, 2016; Ward, et al., 2017; Evans & Kelley, 2019; Gorodzeisky & Semyonov, 2019 ; Islam, 2020; Tabaud, 2020; Amnesty International, 2021; Esses, 2021; UN OHCHR, 2021).

Through different key activities, intended to promote and nurture peace building, and to prevent collective violence, different moderators and mediators will be operationalised, as applicable, across the ten (10) dimensions for local integration of refugees in South Africa, as identified by the study. Some of such key activities are highlighted in Chapter Six, by the proposed solution-oriented model for economic integration, and the proposed theory of change and logic model for effective local integration of refugees in South Africa, as well as in Chapter Seven, via relevant recommendations.

The extent to which local host communities are welcoming, and the extent to which refugees are willing to genuinely integrate within local host communities, would have critical bearings on the success or failure of local integration as a mutual and multilevel normative

process. Furthermore, the degree to which refugees are included in (or excluded from) various core institutions in the Republic, would also influence local integration as a process to undergo and a state to be achieved by both refugees and local hosts. Various sources have proposed various nuanced versions for the definition of the concept of social inclusion (and by extension social exclusion) (Gidley, et al., 2011; Saloojee & Saloojee, 2011; Allman, 2013; Woolcock, 2013; Baron, 2015; Mascareño & Carvajal, 2015; UN DESA, 2016; The World Bank, 2021). Hence, commonly, social inclusion would be referred to as the process of improving the terms of social participation in society for people who are disadvantaged on the basis of their status in a given society *(*UN DESA, 2016), or as a process enabling people to take part in society on the basis of their identity (The World Bank, 2021)**.** Thus, similarly to local integration, social inclusion is both a process and a goal, hence, social exclusion would describe a situation (state) in which "individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state" (UN DESA, 2016:18).

Towards making refugee inclusion a shared value, several factors can impact on how people perceive migrants in general and refugees in particular. Hence, the extent of how neighbourhoods, schools, places of worship, public spaces, the diversity of the public service, the diversity of the political, media and cultural landscapes are mixed, and the general economic and employment conditions in the host-State, would be very good indicators of how either inclusive or exclusive the concerned society is (OECD, 2018). The active participation of refugees in local economies, politics, arts, sports, public institutions, and volunteering can create collective experiences that defeat stereotypes (OECD, 2018). Involving refugees in the shaping of local communities can help to demonstrate their

positive contributions and to overcome trust barriers, as local leaders influence host communities' perceptions of migrants and refugees, through their vision and communication campaigns (OECD, 2018).

3.4.1 *Criticisms of Intergroup Contact Theory (ICT)*

Intergroup Contact Theory (ICT), like all other important theories, has received its share of critical attention (Swart, et al., 2010; Swart, et al., 2011; Lolliot, et al., 2015; Daiber, 2017; Nell, 2017). Some critiques (Ray, 1983; McGarry & O'Leary, 1995; McGarty & De la Haye, 1997) had been viewing ICT's ideas "as being naively simple" (Pettigrew & Tropp, 2011:161).

 As further highlighted, the common claim that virtually all contact would inevitably lead to a reduction of prejudice is both false and mistakenly attributed to ICT (Hewstone, 2003; Pettigrew & Tropp, 2011). While the preliminary statements by Williams (1947) and Allport (1954) have spurred generations of research leading to a great deal of striking advances, it is critical to recognise that intergroup contact typically has positive effects and offers a promising approach, but also that its effects are highly complex (Pettigrew, 1998; Brown & Hewstone, 2005; Pettigrew & Tropp, 2011). As posited by Pettigrew and Tropp (2011), the following five points were highlighted by critics of the ICT:

- ***The claim that societal diversity reduces trust***

It was argued that at both the aggregate and individual levels of analysis, ethnic diversity is negatively associated with community trust, thus diversity has a dual negative effect, as it reduces both "*ingroup*" and "*outgroup*" solidarity (Putnam, 2007). Moreover, it appears

that it is rather the residential segregation of groups and not diversity *per se*, which drives down generalised trust (Uslaner, 2011).

- ### *The problem of achieving intergroup contact*

While it concerns how we can encourage groups with histories of conflict to positively interact with one another, in all three societies (South Africa, Northern Ireland, and the American South) reticence and awkwardness were realised to characterise intergroup interactions, together with intergroup avoidance, suggesting that the process of achieving intergroup contact deserves increased attention, and intergroup contact theory must be expanded to examine how past adversaries can be positively brought together (Alexander & Tredoux, 2010; Pettigrew & Tropp, 2011). The key lesson from these observations is that patterns of segregation are more likely to perpetuate further segregation, while positive contact would be more likely to lead to further similar contact (Orfield & Lee, 2007).

- ### *Intergroup contact retards social change - the [Stephen] Reicher's effect*

According to Reicher (2007), negative attitudes (even hatred) towards the majority are necessary for a minority group to initiate protest efforts for social change. To the extent that minority members engage in contact with the majority, it may soften or improve their views of the majority, as held by intergroup theory. This change could potentially diminish minority group members' perceptions of discrimination, and, in turn, would inhibit their motivation to mobilise to end structural inequality (Pettigrew & Tropp, 2011). While there are numerous survey studies showing support for Reicher's effect (Saguy, et al., 2009; Wright & Lubensky, 2009; Dixon, et al., 2010), there is also a great deal of literature

challenging Reicher's views (Rodriguez & Gurin, 1990; Ellison & Powers, 1994; Poore, et al., 2002; Tropp, 2007). Indeed, prior 1994 (more particularly during the apartheid era), the South African surveys suggested that interracial contact could sometimes lead blacks to hold greater prejudice against the (white political) majority when status differences between the groups were large (Pettigrew & Tropp, 2011). These majority-minority differences mitigate, but do not resolve Reicher's contentions (Pettigrew & Tropp, 2011). In sum, Reicher's effect often occurs, but it is an incomplete description of the complex relationship between intergroup contact and efforts for social change, and as with most social phenomena, collective action participation and intergroup contact (as "prejudice reduction" approaches) are intricately linked dynamics (Pettigrew & Tropp, 2011). Not only do some contact outcomes enable social mobilisation while others may counter it, but also mobilisation itself would, in turn, influence intergroup contact, more likely increasing it with outgroup allies, while decreasing it with outgroup opponents (Pettigrew & Tropp, 2011).

- *Shifts in attitudes at the micro-level (e.g., intergroup prejudice) and macro-level phenomena (e.g., intergroup conflict and collective violence)*

The critique involves distinct levels of analysis and posits that micro-level changes have little influence on the potential for change at the macro level. Extensive research literature from different sources (Festinger & Kelley, 1951; McGarry & O'Leary, 1995; Deutsh, 1996 ; Pettigrew, 1996; Forbes, 1997; Zick, 1997; Ross, 1998; Van Houten, 1998; Kunovich & Hodson, 2002; Varshney, 2002; Wagner, et al., 2003; Draguns, 2004; Forbes, 2004; Levin & Rabrenovic, 2004; Pettigrew, 2006; Wildschut & Insko, 2007), have suggested different views on the critique relating to the phenomenon at stake. While contact can exacerbate

intergroup prejudice and conflict, especially when it involves threat, the operation of negative intergroup contact is also more complex than generally recognised (Pettigrew &Tropp, 2011). Much negative contact is reported by people who have a considerable amount of outgroup contact, and as argued by Pettigrew and Tropp (2011), contrary to the claims of some critics, intergroup contact and intergroup threat are not separate phenomena: negative contact is related to greater prejudice, while positive contact is even more closely related to lowered prejudice (Pettigrew & Tropp, 2011).

3.5 Chapter summary

The chapter indicated the different current theories of migration and provided a brief description of different models and theories explaining refugee movements. Thereafter, the chapter suggested and briefly discussed Intergroup Contact Theory (ICT), as the main guiding theoretical framework for the present thesis. Additionally, "*group contact*" and "*prejudice*" as ICT's key tenets were highlighted, mediators (the "*how*" and "*why*") and moderators (the "*when*" or conditions) of contact effects were briefly explored, while its five (5) key criticisms were briefly discussed. As acknowledged by its critiques, intergroup contact does typically decrease intergroup prejudice and hostility, but not always and not under all conditions. The next chapter explores the research design and research methodology of the thesis.

4. CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The present chapter provides a brief introduction to both the philosophy of social science research and social science theory, and briefly reflects on Critical Social Science (CSS) (and by extension on Critical social theory) as the main research approach guiding philosophical dimensions (ontology, epistemology, methodology) of the study. Then, the chapter briefly discusses the research design, methodology, and the overall framework of the research process, as applied to the study in question. Also, the chapter provides a sketch of the ten (10) domains for local integration of refugees in South Africa, which were investigated, as well as some key respective indicators that were measured.

4.2 The philosophical foundations of Social Science research

Scientific research philosophy is the basis of research, which involves the choice of the research strategy, formulation of the research problem, data collection, data processing and data analysis (Zukauskas, et al., 2018). The question regarding what makes social science scientific is still being debated and is very relevant for learning about social research, and since there are multiple sciences, and several alternative approaches, the question does not have one answer , because there is no one way to do science (Neuman, 2014). While each approach to social science rests on philosophical assumptions, and has a stance on what constitutes the best research, approaches is a generic term, wider than theory or methodology, and includes questions about the theory of knowledge (epistemology), the purposes of research, such as understanding, explanation or normative evaluation (Neuman, 2014). The approaches in question are similar to a research programme, a research tradition,

or scientific paradigm (Babbie & Mouton, 2001; Terre Blanche, et al., 2006; Neuman, 2014).

Drawing on Kuhn (1970), a paradigm can be defined as a basic orientation to theory and research, or a "general organizing framework for the theory and research that includes basic assumptions, key issues, models of quality research, and methods for seeking answers" (Neuman, 2014:96). Alternatively, the term paradigm would refer to a model or framework for observation and understanding, which shapes both what we see and how we understand it. Paradigm is a term made popular by Thomas Kuhn to refer to "an accepted tradition and set of beliefs/values that guide research" (Babbie & Mouton, 2001:645).

As the paradigms of scientific research consists of ontology, epistemology, methodology, and methods (Terre Blanche, et al., 2006; Zukauskas, et al., 2018), it was further stressed that all scientific research rests on assumptions and principles from two philosophical areas of ontology and epistemology, as whether we acknowledge them or not, we make choices implicitly between them whenever we are conducting a study (Neuman, 2014). While each approach is associated with different social theories and diverse research techniques; connections among the approaches to science, social theories and research techniques are not strict (Neuman, 2014).

Ontology refers to the theory of the essence of things, their true nature, and/or the philosophical understanding of what aspects of human existence are available to study, and it specifies the nature of reality that is to be studied, and what can be known about it (Terre Blanche, et al., 2006). Ontology is also defined as an area of philosophy that deals with the

nature of being, or what exists; the area of philosophy that asks what really is (what exists) and what the fundamental categories of reality are (Neuman, 2014).

Epistemology (from the Greek word *"episteme"*: meaning "knowledge" in English) is an area of philosophy concerned with the creation of knowledge, and focuses on how we know what we know, and/or what are the most valid ways to reach the truth (Neuman, 2014). It is also referred to as the study of nature and origin of knowledge (literally "epistemology" means the study or logic "*logos*" of truthful knowledge) (Babbie & Mouton, 2001). It is also defined as the theory of grounds of knowledge (how things can be known), and/or the rules of premises by which it is accepted that knowledge is generated (Terre Blanche, et al., 2006).

Methodology was described as a "set of methods and rules, on the basis of which the research is carried out", and as "the principles, theories and values underlying certain approaches to research" (Zukauskas, et al., 2018:123-124). The methodological choice should be related to the philosophical position of the researcher, and the analysed social science phenomenon (Terre Blanche, et al., 2006; Neuman, 2014). In research, several philosophical approaches are possible. However, more extreme approaches can be delimiting (Neuman, 2014). Hence, only intermediary philosophical approach would allow the researcher to reconcile philosophy, methodology, and the research problem (Neuman, 2014).

4.3 Research approach: Critical Social Science (CSS)

The present section will mainly draw on Neuman (2014). There are three mainstream approaches in social science, namely Positivist Social Science (PSS), Interpretive Social Science (ISS), and Critical Social Science (CSS), according to Neuman (2014).

For PSS, the ultimate purpose of social science research (as value-free and objective) is to obtain scientific explanation (namely to discover and document universal causal laws of human behaviour). For ISS, the goal of social research is to develop an understanding of social life and discover how people construct meaning in natural settings. And in the CSS view, the primary purpose of research is not simply to study the social world, but rather to change it (Neuman, 2014; Nel, 2016).

CSS challenges the belief (claim) that science must be protected from politics and strongly argues that some politics, such as the politics for emancipatory social change may increase the objectivity of science. CSS thus rejects PSS and ISS for being too detached and too much concerned about studying the world instead of acting on it (Harvey, 2012; Neuman, 2014; Nel, 2016). CSS researchers conduct studies to critique and transform social relations by revealing the underlying sources of social control, power relations, inequality, and uncover conditions to empower the less powerful and marginalised people in society (Neuman, 2014).

Substantive questions asked by CSS researchers are addressed in terms of historically specific sets of social relations and as such cannot avoid political issues (Harvey, 1990;

Harvey, 2012). On the one hand, CSS recognises that human beings do exist within an ongoing relational process, as they create society and society creates them in a dialectal continuous dynamics process. On the other hand, it also recognises that although society exists prior to people and apart from people, it can only exist with people's active involvement as rational agents (decision makers), who are shaped by social structures, and creative beings, who in turn, construct social meanings and social structures (Neuman, 2014).

At the heart of critical social research is the idea that knowledge is structured by existing sets of social relations, thus the aim of a critical methodology is to provide knowledge which engages the prevailing social structures, which are seen by critical researchers, in one way or another, as oppressive structures (Harvey, 2012). Critical research would focus on the contest, conflict, and contradictions in contemporary society, and as it seeks to be emancipatory, it has potential to help eliminate the causes of false consciousness (alienation) and oppression (domination) (Nel, 2016). One of the significant strengths of the Critical Theory paradigm is that it combines theory and practice, seeking to create actual change from theoretical development. Rather than seeking prediction and control, or explanation and understanding, critical theories seek positive social change.

The goal of the present research is to inform the development of a comprehensive *Conceptual Framework for Effective Local Integration of Refugees in South Africa* and make relevant recommendations for necessary policy amendments towards needed relevant changes, in the best interests of South Africa as the host-State, South African citizens as host communities, and refugees themselves, who are in need of international protection in the Republic. Arguably, for any of these anticipated progressive changes to be effective and

sustainable, it is worth emphasising that South Africa as host-State, local South Africans as host communities, and refugees in need of international protection in South Africa, must be actively involved in the whole process and play their respective expected roles, and thus be active agents of positive change, as part of the solution. Hence, Critical Social Science (CSS) was selected as the most suitable philosophical approach for the thesis.

4.4 Research design

A research design refers to a plan or blueprint of how the research would be conducted, and it is also referred to as a plan for a study, providing a clear picture of what can be (or is intended to be) achieved, and how it can be achieved (Babbie & Mouton, 2001). Research design would focus on the end-product, namely what kind of study is being planned and what kind of results are aimed at, the point of departure for research design would be the research problem or research question, and would focus on the logic of research, namely "What kind of evidence is required to address the research question adequately?" (Babbie & Mouton, 2001:74-75).

The present study is a survey and quantitative in nature, suggesting the collection of numerical data (Babbie & Mouton, 2001), and the use of statistical types of data analysis (Durrheim, 2006). Additionally, it is a cross-sectional study, referring to a study based on observations representing a single point in time, and as a survey, it is designed to apply questionnaires to a large group of people (the sample), with the aim to a broader overview of a representative sample (participants, also referred to as observation units) of the large target population (Mouton, 2001). A survey is also referred to as a non-experimental research method, relying on questionnaires or interview protocols

(Christensen, et al., 2011), and as "the application of questionnaires or interviews to relatively large groups of people" (Terre Blanche, et al., 2006:565). Survey research is one of the best research methods available to the social scientist interested in collecting original data for describing a population too large to be directly observed. Surveys "are also excellent vehicles for measuring attitudes and orientations in larger populations" (Babbie & Mouton, 2001:232).

4.5 Research methodology

Research methodology refers to the research process and the kind of tools and procedures to be used in a most objective way possible (Mouton, 2001). More precisely, research methodology would refer to "the methods, techniques and procedures that are employed in the process of implementing the research design or research plan, as well as the principles and assumptions that underlie their use" (Babbie & Mouton, 2001: 647). Methodology is the "study of procedures (methods) used in research to create new knowledge", and it specifies "how researchers may go about practically studying whatever they believe can be known" (Terre Blanche, et al., 2006: 6 &561).

Explicitly for the purpose of constructing a sound factual description of social phenomena, social research methods and the accompanying standards of methodological quality have undergone years of development and refinement, more particularly the contemporary social science techniques of systematic observation, measurement, sampling, research design, and data analysis represent very undoubtedly highly evolved procedures for producing valid, reliable and precise characterisation of human behaviour (Rossi, et al., 2004).

Research methodology focuses on the research process and the kind of tools and procedures to be used, and would entail tasks such as literature study, sampling, designing tools for data collection purposes, data collection tasks, data analysis, and data interpretation (Mouton, 2001), while focusing on the individual (not linear) steps in the research process, and the most objective (unbiased) procedures to be employed (Babbie & Mouton, 2001).

4.5.1 Sampling

Due to the absence of a reliable sampling frame and because international (forced) migrants (in this case refugees) are not always documented, and their number can only be estimates, the present survey used "snowball sampling" techniques. Snowball sampling is a non-probability sampling method often used in field research, whereby each sampled person is asked to identify other potential participants with similar inclusion characteristics (Babbie & Mouton, 2001; Terre Blanche, et al., 2006; Christensen, et al., 2011).

Refugees are scattered throughout the Western Cape Province but can be randomly accessible both in rural and urban areas, and both in townships and suburbs. Through snowball sampling techniques, the researcher was able to have participants from different nationalities and different socio-cultural backgrounds, who are currently involved with different socio-economic activities in their respective host communities. The researcher selected key participants from social media platforms, (more specifically WhatsApp groups), through e-mails and mobile phone contacts, as well as from

neighbourhoods where physical access and direct interactions with potential participants were applicable.

 Additionally, in an attempt to apply snowball sampling techniques, and also as an alternative to field work, which was virtually impossible because of the national lockdown during the Covid-19 pandemic, the researcher sent relevant questionnaires to key contacts while also asking them to share the same with their friends (potential participants), on their social networks, across the Western Cape Province.

Moreover, the online Google forms data collection methods, as an alternative to physical field work (which was made impossible by the national lockdown during the Covid-19 pandemic), enabled the researcher to collect data from a total sample of 1630 respondents (4 were representatives of NGOs, 110 were common citizens and members of local host communities, 72 were office-bearers from the different SA political organisations, 12 were office-bearers from the different SA media houses, and 1432 were refugees in the Republic). As far as the fieldwork was concerned, snowball sampling was the most suitable alternative sampling method given the prevailing circumstances during which the study was being undertaken.

Nevertheless, it worth acknowledging the "sampling bias", associated with snowball techniques, which are essentially grounded in referrals , namely having the initial selected units of analysis (participant) referring the researcher to the next potential participants with similar inclusion characteristics (i.e., potential participants from same niche), and so on and so forth, hence, not every member of the research population

would have an equal chance to be part of such a sample, and thus, resulting into sampling bias. The thesis was not exempt from such a snow sampling bias phenomenon.

4.5.2 Data Collection: Instruments and Methods

Social research is concerned with gathering data that can assist in answering questions about various aspects of society, and thus would enable a better understanding of the world around us. Hence, the implicit assumption in the traditional use of data gathering techniques such as surveys, experiments and relevant others was that the research method is a means to an end, thus the "method would be used to gather information that would be used to benefit society either through the direct application of the findings to the amelioration of human social ills, or through the use of the findings to test theoretical issues in social science" (Baily, 1987:4). Data that were presented, analysed and discussed in Chapter Six of the present study, were collected from a total sample of 1630 respondents.

(i)   Quantitative methods

Some of the major advantages of quantitative methods include that they provide a basis of comparing different results, and that quantified data can be computerised through mathematical procedures, thus enabling the researcher to deal with large bodies of data, and wherever applicable, statistical techniques allow for rigorous testing of hypotheses. Disadvantages of quantitative methods involve the fact that some psychological phenomena are very difficult to quantify, hence emphasising quantitative methods may result not only in shallow aspects of human nature and experiences, but also data

converted into numbers are removed from the actual behaviour and experience of participants (Louw & Edwards, 1997).

Overall, quantitative method has the following features: it measures objective facts, focuses on variables, has reliability as the key factor, is assumed to be value free, separates theory and data, is independent of context, handles many cases and many subjects, uses statistical analysis and the researcher is assumingly detached from the phenomenon under investigation (Neuman, 2014:17).

Only findings from data collected within the quantitative paradigm can lead to conclusive generalisations over the whole population (Louw & Edwards, 1997), and the collected data from the sample, to be both valid and inferred to the population, the size of the sample must be of a satisfactory representation of the whole population from which it would be selected (Christensen, et al., 2011). However, sample size and representativeness are two related, but different issues, as "sample size is not the key issue for obtaining a representative sample; what is most important is that the correct sampling method is used" (Christensen, et al., 2011:330). The present study used snowball sampling method through anonymous self-administered questionnaires.

- *Anonymous Self-Administered Questionnaire*

A questionnaire is "a document containing questions and other types of items designed to solicit information appropriate to analysis. Questionnaires are used primarily in survey research and also in experiments, field research, and other modes of observation" (Babbie & Mouton, 2001: 646). The same is also referred to as a self-report data collection instrument filled out by research participants (Christensen, et al., 2011).

With specific reference to the study, each of the ten (10) dimensions was measured through its unique self-administered questionnaire: basically, as ten (10) unique (different) dimensions of local integration were investigated (each one of them, through the measurement of its respective selected key indicators), so, were ten (10) different questionnaires, each one of them tailored to the relevant dimension it was meant to measure.

Each one of the ten (10) questionnaires (for the 10 dimensions whose indicators were measured) was converted into a Google form, whereby a link was automatically generated, and then shared via either WhatsApp or e-mail, or both, with relevant potential participants. Each questionnaire was shared at a specific time along the data collection process. It took between 7 and 14 days to reach saturation. Subsequently, a second questionnaire was shared, following a similar *modus operandi*.

As a survey, the present study was conducted within quantitative paradigm in principle, hence, with regard to data collection, the study used dominantly quantitative methods, namely "Anonymous self-administered questionnaires", whereby for instance for one questionnaire of 30 items, a total of 25 were binary "YES/NO" format (quantitative data collection methods), and the remaining 1-5 were either open-ended questions, or multiple choice questions, herein referred to as qualitative data collection methods.

The administration of the questionnaire did not only target refugees and common local host citizens, but also respective provincial committees of South Africa's polity, more particularly the African National Congress (ANC) as the South African ruling party, and the Democratic Alliance (DA), and the Economic Freedom Fighters (EFF) as the

two main opposition organisations, were intentionally and selectively targeted. Additionally, the same Google Form Questionnaire link was shared with their respective Provincial Committee leadership of Gauteng, KwaZulu-Natal, and Western Cape provinces, whose contact details (e-mail address and/or WhatsApp number, or both) had been made available on Google engine (i.e.,on their respective official websites). These three provinces were intentionally selected based on the Government mainstreamed narratives that their respective metropolitan areas hosted larger numbers of refugees than other provinces in the Republic (DHA, 2015).

To this end, one and same questionnaire was self-administered, at once, for both South Africa's polity, and South Africa's media respondents, as one cluster of agents (stakeholders). However, in the next chapter (Chapter Five), data collected from South Africa's polity respondents, and data collected from South Africa's media respondents were analysed, presented, and discussed separately (in Sections 5.2.7, and 5.2.11 respectively), as two distinct dimensions for local integration of refugees in the Western Cape Province, and by extension, in the Republic. The distinct analysis, presentation and discussion of data collected from South African polity respondents, and South African media respondents, respectively, was intended not only to reflect on South African realities, but also to highlight the specific roles played respectively by the politicians and the media along the process for local integration of refugees in South Africa. A total number of 84 participants (N = 84) responded to this specific Questionnaire, of which a sub-total of 72 respondents (n = 72) indicated being members of South African political organisations, while a sub-total of 12 respondents (n =12) indicated that they were members of the South African media houses.

(ii)   Qualitative methods

Qualitative research attempts to study human action from the insider's perspective (the *"emic"* perspective) with the goal to describe and understand rather than the explanation and prediction of human behaviour (Babbie & Mouton, 2001). Furthermore, qualitative methods collect information in the form of words, which provide an in-depth understanding of the nature of what people experience (Louw & Edwards, 1997). Moreover, qualitative methods construct social reality and cultural meaning, while also focusing on interactive processes and events, and enabling the researcher to be involved within the phenomenon under investigation (Neuman, 2014). However, although the final qualitative research report would usually provide the reader with a deeper and more human understanding of the studied phenomenon, there are some concerning disadvantages with qualitative methods, and one main of them is that it is not always possible to make comparisons and draw general conclusions (Louw & Edwards, 1997).

Moreover, there are assumed traumatising experiences lived by refugees along their journey into exile, while fleeing home to a host country (in addition to miscellaneous challenges as experienced by both refugees and their hosts, along the process of local integration), as well as some affective dimensions of refugees' and hosts' experiences and perceptions, which would require qualitative data collection methods, in order to get in-depth understanding of what participants have been experiencing.

- *Literature review*

Literature review refers to "the identification and analysis, or review of the literature and information related to what is intended to be, or has been, studied" (Terre Blanche, et al., 2006: 561). The review of relevant literature was the main instrument method in gathering secondary data for the present study. It centred on literature derived from academic sources such as journals, books, articles, reports, internet sources, relevant programme documentations from the international, and continental institutions, as well as South Africa's national, provincial, and local ones.

4.5.3 *Data analysis, data presentation and discussion*

Drawing on the main research question "*What are the dynamics (legal, civil-political, socio-economic, and socio-cultural) for local integration of refugees in the Western Cape Province, and how do they differ and/or align with prevailing conceptual and practical approaches to integration?"*, it is noteworthy that the study is of both descriptive and analytical nature. This main question has two main components, entailing firstly the identification of social policies as implemented by South Africa within the context of managing asylum seeker matters in the Republic, and secondly, the identification and description of the extent to which such policies are in agreement and/or disagreement with mainstreamed local integration practices, in the light of current available migration studies.

While the first component of the main research question was addressed through the description of the identified nine (9) social policies related to refugees issues in the country

as explored in Chapter Two of the thesis, the second component would suggest more particularly the access rights, the degree for inclusion of refugees into South African core institutions, the degree for participation and the extent to which refugees are involved in democratic processes of decision making, with regard to societal issues that would affect them in one way or the other, within their respective local host communities in particular (in the Western Cape Province), and across the Republic at large.

Such an assessment was conducted through the exploration of various indicators respective to each of the ten (10) investigated dimensions for local integration of refugees in the Western Cape Province. Babbie and Mouton (2001) highlight that survey research is especially appropriate for making descriptive studies of large populations, although survey data may also be used for explanatory purposes.

- *Quantitative data analysis, presentation, and discussion*

For the study, collected quantitative data were processed by means of Excel, and analysed using descriptive statistics. Descriptive statistics summarise and organise characteristics of a data set in some manner such as describing, organising, summarising, or explaining data (Pretorius, 1995). Descriptive statistics are used to present quantitative descriptions in a manageable form, and to simplify large amounts of data in a sensible way. Each descriptive statistic reduces lots of data into a simpler summary (Terre Blanche, et al., 2006; Pretorius, 2006; Christensen, et al., 2011; Bhandari, 2022; Trochim, 2022). Quantitative analysed data are presented using typical techniques such as tabulations, as well as statistical graphics (bar charts, pie charts, etc.) for more visual presentation (Mouton, 2001), wherever applicable.

- *Qualitative data analysis, presentation, and discussion*

Collected qualitative data were coded. Coding is a process by which emerging ideas, concepts, and themes from collected qualitative data are coded into categories, which will, for instance, be collected using "open-ended questionnaire" items, or narratives collected via telephone or conversational interviews). In a nutshell, "coding is a process whereby raw data is transformed into standardised form suitable for machine processing and analysis" (Babbie & Mouton, 2001: 240).

For each dimension, the open-ended questions (the qualitative part of the Questionnaire) were captured from Google Form into Excel spreadsheet, then from Excel into Word document, whereby for each question, the highlighted ideas from different respondents were grouped into themes. Themes can be classified as either semantic (manifest), addressing more explicit or surface meanings of data items, or latent, which reflect deeper, more underlying meanings, assumptions, or ideologies. Although the researcher has great flexibility relating to which themes to identify, more importantly, the researcher should also strive to identify themes that provide important insights that address the research question (Kiger & Varpo, 2020).

From the different themes as identified for each open-ended question, specific qualitative variables (also referred to as categorical variables, seeing it is not numerical) were derived, and were processed through tabulation, to allow the measurement of frequency distribution of the variable in question. Tabulation is a systematic and logical representation of numerical data in rows and columns to facilitate comparison and statistical analysis

(Vedantu, 2023). It facilitates comparison by bringing related information close to each other and helps in statistical analysis and interpretation (Vedantu, 2023). A frequency distribution refers to systematic data arrangement in which the frequencies of each unique data value is shown, and more often the percentages for each frequency are also provided (Christensen, et al., 2011).

As also applied to quantitative data, the categorical variables (qualitative data) and their frequency distribution were graphically represented using bar graph, and pie chart, wherever applicable. Bar graph uses vertical bars to represent the data values of a categorical variable, whereas pie chart is a circular statistical graphic, which is divided into slices to illustrate numerical proportion (Christensen, et al., 2011).

For the study, qualitative coded data were analysed through thematic analysis. While thematic analysis is a method for analysing qualitative data that entails searching across a data set to identify, analyse, and report repeated patterns (Kiger & Varpo, 2020), interpretation refers to attaching a meaning to data (Bree & Gallagher, 2016). Thematic analysis is an appropriate and powerful method to use when seeking to understand a set of experiences, thoughts, or behaviours across a data set (Kiger & Varpo, 2020). The level at which themes are identified, whether it be semantic or latent must also be considered (Bree & Gallagher, 2016).

4.5.4 Measurement reliability and validity

Measurement reliability means that the numerical results that an indicator would produce will not vary because of characteristics of the measurement process or the measurement instrument itself (Neuman, 2014). Stability reliability is reliability across time, answering the question whether the measure delivers the same answer when applied in a different period (Neuman, 2014). Representative reliability applies across sub-populations or different types of cases, answering the question whether the indicator delivers the same answer when applied to different groups (Neuman, 2014).

The quantitative questionnaire for the present study was dominantly a binary *YES/NO,* whereby no score was attached to the answer, as there was no right or wrong answer, because the questionnaire was more about the respondent's knowledge relating to his/her rights to access to specific public services or specific public rights in the Republic. Hence, there was no need for the study to measure reliability of such instruments.

Measurement validity is about how well an empirical indicator and the conceptual definition of the construct that it is supposed to measure fit together (Neuman, 2014). To test the validity of the Questionnaire for each of the ten (10) dimensions, seven (7) questionnaires were meant for non-local South African (in this case refugees), and three questionnaires meant for SA citizens (i.e., members of local host communities, SA polity, and SA media), and one "exclusive" Questionnaire meant for NGOs involved with refugee matters in the Republic. Each of these questionnaires, was first tested among twenty (20) contacts, randomly selected from the researcher's social media platforms. Then remarks, and observations made by this "pilot sample" were taken into consideration to devise a more

accurate and simplified final version of the Questionnaire, which was later self-administered to respective respondents of each of the ten (10) identified dimensions for local integration of refugees in the Western Cape Province.

4.6 Definitions and Indicators of Measurement

4.6.1 Definition of dimensions for local integration

From reviewed studies, more specifically with regard to indicators for local integration of refugees and migrants, and from a synthesis of integration models as respectively suggested by same reviewed literature, the study has identified relevant key mainstreamed dimensions for local integration of refugees. The dimensions in question had been commonly mainstreamed and referred to as the socio-cultural, socio-economic and socio-political (or social, economic, cultural, and legal/political) ones. The relevant reviewed literature for key indicators of these mainstreamed dimensions involved (but were not limited to) the following: Kuhlman (1990); Council of Europe (1995); Castles , et al., (2002); Entzinger and Biezeveld (2003); Penninx (2004); Van Rijn, et al., (2004); European Commission for Employment and Social Affairs – DG (2005); UNHCR (2010c); UNHCR (2011); Papadopoulou, et al. (2013); UNHCR (2013a); Marks (2014); DHA (2015); DHA (2016); MPC (2016a); Penninx and Garcés-Mascareñas (2016); Papademetriou (2016); DHA (2017b); IOM (2019c); UNHCR (2020c); and UNHCR (2021).

In attempt to explore both realities and daily experiences of refugees in South Africa , and drawing on the reviewed literature, more particularly as informed by refugee policy gaps and refugee studies research gaps, the thesis has cautiously considered the few generic mainstreamed dimensions, which were initially suggested by the selected sources, and

expanded them into ten (10) critical and specific domains for local integration of refugees within South African host communities, more particularly in the Western Cape Province.

The ten (10) identified domains for local integration of refugees in South Africa, which are the very areas of measurement for the study are: Attitudes, norms and cultural values of host community towards refugee, Attitudes of host-State polity and media towards the presence of refugees in the Republic and the immigration phenomenon, Civic attachment-Active citizenship-Civic citizenship integration of refugees, Civil and political integration of refugees, Cultural integration of refugees, Economic integration of refugees, Legal integration of refugees, Social integration of refugees, Socio-psychological integration and Attitudes of refugees towards local integration in South Africa, and then Spatial integration of refugees. These ten (10) dimensions for local integration of refugees in South Africa were previously described in Chapter Two of the thesis. Relevant data collected on the respective indicators which were measured, relating to each dimension, were analysed, presented and discussed in the next Chapter Five of the thesis.

4.6.2 Indicators of Measurement

Indicators are a means to an end, a kind of language through which all integration actors can learn and communicate with a wider audience (Castles, et al., 2002; Heckmann, 2006; Zincone, et al., 2006; Papadopoulou, et al., 2013; Marks, 2014; MPC, 2016b).

According to the Council of Europe (Council of Europe, 1997; 2000), comprehensive monitoring systems should include both objective and subjective indicators. Subjective aspects, including feelings about one's own situation or achievement, might reveal as important as objective indicators measuring economic components of integration

(Montgomery, 1996). This implies that refugees should be given a voice in defining indicators of integration, as well as during the process of policy evaluation (Castles, et al., 2002; Zincone, et al., 2006).

There are three (3) key policy purposes for using integration indicators: firstly, understanding integration contexts and refugees' integration outcomes, secondly, evaluating the results of policies, and thirdly, mainstreaming integration into general policies (Huddleston, et al., 2013).

The factors that affect the integration process are not strictly personal, relating exclusively to the individual refugee, as there are also inevitable interactions between individual refugees and the social environment of the host community (Van Rijn, et al., 2004). Different sources have categorised indicators for local integration of refugees and/or migrants into different categories, such as "opportunity indicators", suggesting reduction in the social differences between members of the host community and refugees in various areas, and "risk indicators", pointing to integration stagnation or integration decrease (Van Rijn, et al., 2004). The Council of Europe (1995) has suggested a three-fold typology of integration indicators, namely *"indicators of accessibility"* dealing with the legal framework in which the refugee lives, *"classical indicators"* describing the actual situation of refugees in their host-State, and "*indicators informing a critical analysis*" within the attitudes of the migrants towards their host country, their personal expectations concerning their situation and their participation in social and political processes.

For the study, within the South African context, it was deemed critical to expand the present typology by means of adding three more types of indicators, namely: *indicators informing a close look into attitudes of refugees* specifically towards members of local host communities, their cultural values, norms, customs and traditions, *indicators informing a close look into attitudes of host communities* towards the presence of refugees in their midst and their expectations from refugees in general, and *indicators informing a critical analysis into attitudes of political leadership and media* of the host society towards the presence of refugees in the Republic particularly, and the immigration phenomenon at large.

Moreover, while all domains of local integration are both inter-related and interwoven, it is worth highlighting that *civil and political integration,* (which may also be referred to as the civil-political domain for local integration) of refugees, is the most critical one. Essentially, whether the host communities be welcoming, or the refugee be well-willing to integrate, any specific *inclusive* and/or *exclusive* integration policy remains absolutely a political decision by the host-State. Hence, the study deemed it very necessary to suggest the *"Attitudes of host-State polity and media"* (towards the presence of refugees in particular and immigration into South Africa at large), as one of new additional domains for local integration of refugees in the Western Cape particularly, and in South Africa in general.

The identification and expansion of different dimensions for local integration by the study, as well as the identification and selection of indicators of measurements, were mainly informed by (but were not limited to) the selected highlighted sources, as specified within relevant sections of the thesis. Table 4.1 offers an integrated synthesis of the ten (10)

domains (areas of measurement) for local integration of refugees in South Africa, and
respective selected indicators of each dimension.

Table 4.1: The identified ten (10) dimensions for local integration of refugees in South Africa and some of their respective indicators

Dimensions (Areas of measurement)	Selected key measurable indicators
1. Legal integration	• Percentage of respondents holding SA citizenship via naturalisation. • Percentage of respondents [former refugees] holding Permanent Residency (PR) in the Republic. • Percentage of respondents holding Section 22 and 24 Visa. • Percentage of respondents who are undocumented in the Republic.
2. Spatial integration	• Whether respondent is the owner or tenant/occupant of his/her current residential place. • Percentage of respondents who stay in which types of residential area. • Percentage of respondents staying either in mixed areas (with locals) or in segregated refugee areas.
3. Social integration	• Whether respondent has access to basic public services such as health care, elementary education. • Nature of other available primary public services and the extent to which they are accessible to refugees (respondents). • Percentage of respondents who have been victim of Afrophobia and/or xenophobia in the Republic • Whether respondent is accessing Social Security Grants (SASSA Grants) in the Republic. • Percentage of respondents who are members of local organisations or local community groups
4. Economic integration	• Percentage of respondents employed either in private and/or public sector. • Percentage of respondents who operate own businesses, and in which types of neighbourhoods. • Percentage of respondents who are out of work (neither employed nor self-employed). • Whether respondent has the right to own property in SA. • Whether respondent has the right to practice a profession in SA.
5. Cultural integration	• Respondent's choice of spouse (whether respondent's partner is local SA citizen). • Whether respondent has acquired any local language communication skills. • How often and to what extent the individual refugee (respondent) is involved with cultural activities of host community?
6. Civic Attachment-Active Citizenship-Civic Citizenship	• To what extent and how often is the respondent involved in community activities? • The extent to which refugees feel belonging or attached to host community • To what extent does the individual refugee translate such feelings of belonging into concrete realities (from feelings into actions)? • Whether respondent has a say in decision-making process around matters concerning his/her neighbourhood.

7. Attitudes (and norms and values) of host community towards refugees and immigration	- Perception of refugees' presence by members of host communities. - Perception of SA Immigration policies/legislation by members of local host communities. - Whether respondent (local SA citizen – member of local host community) would feel comfortable to enter long-term relationship (marital, business co-ownership) with refugees.
8. Civil & Political integration	- Percentage of respondents who are members of Civil Society Organisations in the Republic. - Percentage of respondents who are members of Trade Unions and/or Professional Boards/Associations in the Republic. - Whether respondent is engaged in political activities involving their home countries.
9. Attitudes of host-State polity and media towards refugees and immigration	- Perceptions of refugees' presence by the SA polity & SA media. - Perception of immigration phenomenon by the Polity & Media of SA as host society. - Role of SA Media in portraying refugees and immigration in general and shaping the host societal perception of refugees' presence in particular.
10. Socio-psychological integration and attitudes of refugees towards local integration in South Africa	- The extent to which (subjective degree) the individual refugee identifies with the host society, internalises its norms and values (rather than just outwardly conforming to them), and experiences satisfaction. [This does not imply cultural assimilation because the individual refugee in question may or may not retain many of his/her home country's cultural characteristics] - Whether respondent would feel comfortable to enter long-term relationships (marital, business co-ownership) with local SA citizen. - Whether respondent would feel comfortable exchanging his/her home country citizenship with SA one [losing one's nationality over the SA one].

Source: Author's own compilation (2021) (Qualitative data dominantly compiled from various and relevant consulted literature).

The study (data collection) took place in the Western Cape Province, South Africa in the year 2021.

District and Sub-district level map of the Western Cape Province

[Accessed on the 05th /July/2022]

Cape Town is the capital city of the Western Cape Province. The City of Cape Town Metropolitan Municipality is the local council for the Cape Town metropolitan area, and it contains two-thirds of the total population of the whole province. The rest of the province is divided into five District Municipalities, which are also divided into twenty-four Local Municipalities (Western Cape Government, 2019).

Refugees reside and are found within the different local host communities across the Western Cape Province, but more dominantly within urban settings, more particularly in suburbs than townships (Khan, 2007; DHA, 2015; DHA, 2016; Alfaro-Velcamp, et al., 2017). As argued by DHA (2015), one of the serious challenges faced by the DHA is that it cannot provide accurate statistics with regard to the total number of refugees and their whereabouts in the country, as there are no legal obligations on refugees to provide a physical address related to their business places or habitual residential areas in the Republic.

4.7 Ethical Observations

The present study was undertaken after approval was granted by the University of the Western Cape Senate, the Economic and Management Sciences (EMS) Faculty Board and the Institute for Social Development (ISD). As the data collection took place during the Covid-19 pandemic national lockdown (2021), the researcher used online Google Forms (Questionnaires) as an alternative to field work. Besides the introductory background to the study and particulars of the researcher, the first section of the questionnaire included a consent note, which was compulsory for the potential respondent to read and consent to (a consent without which the respondent would not have been able to proceed with subsequent different sections of the Questionnaire).

These two sections were made compulsory so that no participant could go to the questions without first reading the study background information, and/or giving his/her informed consent to participate voluntarily. The study was not intended to cause any harm to any party involved, hence respondents' participation was exclusively based on free will. The researcher committed to ensuring anonymity, and that all gathered

information are to be kept confidential and only used for the intended purposes of the present study, more particularly academic publications and social policy-making.

4.8 Chapter summary

The chapter introduced the present research design as a survey (hence quantitative and thus descriptive), and described the methodology the researcher used to complete the whole project. The study used snowball sampling method, and anonymous self-administered questionnaires as tools for data collection. Collected quantitative data were processed into Excel and analysed by means of descriptive statistics, while collected qualitative data were handled through thematic analysis. Tabulation and statistical graphics were used for more visual presentation of data findings.

With regard to measurement of reliability and validity of data collection tools, the questionnaire was first piloted across a smaller sample, whose outcome informed the devise of the final version of the questionnaire that was administered to the potential respondents for the present study. In search of the answer for the main research question, nine (9) social policies, as applied by South Africa while managing refugee matters on its national territory, were identified and discussed in Chapter Two, and ten (10) dimensions for local integration of refugees in the Republic, as suggested by the present thesis, are the extension of the three (3) commonly mainstream dimensions (i.e., legal, socio-economic; socio-cultural). The suggested ten (10) dimensions for local integration of refugees in South Africa were identified and named in Chapter One, along the "Research problem" (Section 1.3), while their selected key indicators were subsequently highlighted herein, in Chapter Four. The investigation of the suggested ten (10) dimensions for local integration of refugees in South

Africa was conducted in the Western Cape Province, and findings were analysed, presented

and discussed in the next chapter (Chapter Five).

5. CHAPTER FIVE: DATA ANALYSIS, PRESENTATION, AND DISCUSSION

5.1 Introduction

The chapter provides the analysis, presentation, and discussion of both quantitative and qualitative collected data respectively, for each of the ten (10) dimensions for local integration of refugees in the Western Cape Province. Additionally, the chapter provides a summary of opinions around key issues related to local integration of refugees in the country, as provided by four (4) respondents, from four (4) different NGOs involved with refugee matters in the Western Cape Province. While quantitative data were processed through Microsoft Excel, and then analysed, presented, and discussed using descriptive statistics, thematic analysis was applied for qualitative data. A tabulated summary (sketch) of relevant additional indicators for each of the ten (10) dimensions for local integration of refugees in the Western Cape Province is provided, respectively. A list of the ten (10) dimensions and respective number of respondents is also illustrated in Table 5.1.
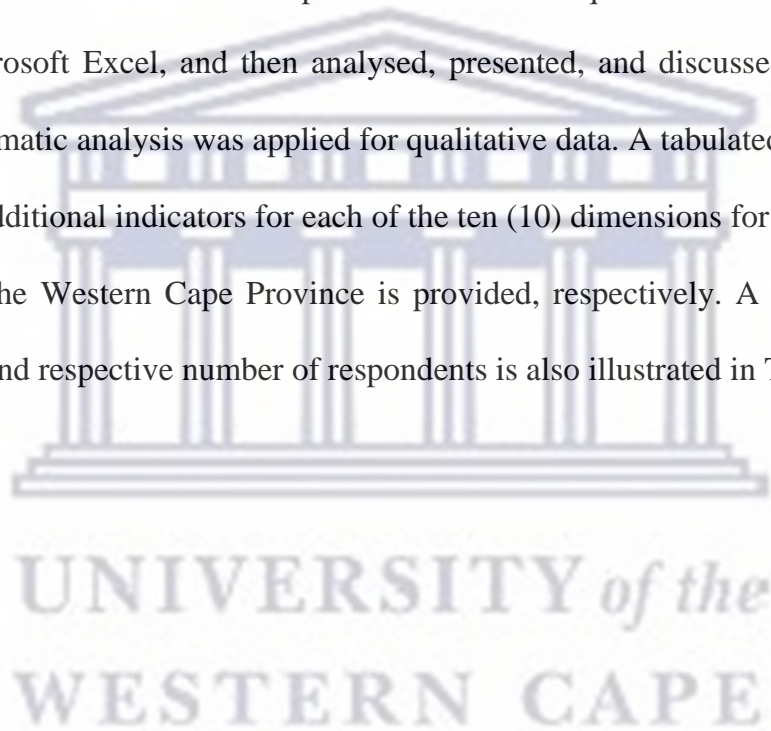
5.2 The ten (10) dimensions for local integration of refugees in the Western Cape Province

Table 5.1: Dimensions for assessing local integration and respective number of respondents (N = 1626)

Dimension for local integration		Number of respondents
5.2.1 Legal integration of refugees in the Western Cape		173
5.2.2 Economic integration of refugees in the Western Cape		148
5.2.3 Spatial integration of refugees in the Western Cape		179
5.2.4 Social integration of refugees in the Western Cape		203
5.2.5 Cultural integration of refugees in the Western Cape		174
5.2.6 Socio-psychological integration & Attitudes of refugees towards local integration in South Africa		237
5.2.7 Attitudes of local South Africans towards refugees and immigration		110
5.2.8	Attitudes of South Africa's Polity towards the presence of refugees in the Republic and immigration in general	72
	Attitudes of South Africa's Media towards the presence of refugees in the Republic and immigration in general	12
5.2.9 Civic attachment- Active citizenship - Civic citizenship integration of refugees in the Western Cape		159
5.2.10 Civil & Political integration of refugees in the Western Cape		159
TOTAL NUMBER OF RESPONDENTS (N)		**1626**

Source: Author's own compilation – Survey Questionnaire (2021)

In addition to the 1626 respondents that respectively self-administered the ten different questionnaires related to the ten dimensions of local integration of refugees in the Western Cape Province, there were also four (4) respondents from four (4) NGOs in the province,

who volunteered in the study, which led to a **grand total of 1630 respondents**, who participated in the study.

It is believed that policy measures to protect the rights of both refugees and migrants, while providing access to basic services, addressing discrimination and promoting migrant and refugee integration can shape the degree to which migration is associated with inequality within host countries (UN DESA, 2020).

Drawing on a number of reviewed literature (Kuhlman, 1990; Castles, et al., 2002; Entzinger & Biezeveld, 2003; Esser, 2004; UNHCR, 2003; Van Rijn, et al., 2004; European Commission Employment and Social Affairs-DG, 2005; Heckmann, 2006; Zincone, et al., 2006; UNHCR, 2010c; UNHCR, 2011; Papadopoulou, et al., 2013; UNHCR, 2013a; DHA, 2014; Khan & Schreier, 2014; Marks, 2014; DHA, 2015; DHA, 2016; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2016b; Papademetriou, 2016; DHA, 2017b; IOM, 2019c; DNA Economics, 2020; ICJ, 2020; UN DESA, 2020; UNHCR, 2020c; Ziegler, 2020; and UNHCR, 2021), the study has identified ten (10) critical domains for refugee integration in South Africa, as indicated above.

The ten (10) dimensions were investigated via ten (10) self-administered Questionnaires. Data collected respectively from each respondent were processed through Excel, and analysed via descriptive statistics, and/or thematic analysis as applicable. The analysed data were then presented and discussed in addition to the inputs from the four (4) NGO respondents, which were summarised in essay (narrative) format, and also are provided within the following sections of the present chapter. At

the end of the chapter, a sketch of key findings respective to each of the ten (10) dimensions for local integration of refugees in the Western Cape Province is provided.

5.2.1 Legal integration of refugees in the Western Cape

Legal dimension refers to the extent to which refugees have access to documentation, enabling them to stay legally in the Republic. Some of the key indicators for legal integration would include, for instance, the types of legal status and rights accorded to refugees, and the number of former refugees who hold a PR Visa, and/or were awarded citizenship through naturalisation.

- *Demographic characteristics of respondents*

Table 5.2: Legal integration - Demographic characteristics of respondents (N = 173)					
Categorical variables		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 – 35	40	23%	30	17%
	36 – 50	31	18%	47	27%
	51 – 65	5	3%	20	12%
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	1	1%	4	2%
	Asylum seeker (Section 22)	19	11%	25	14%
	Refugee status (Section 24)	32	18%	48	28%
	Permanent residency (PR/SCRA)	24	14%	19	11%
	Citizenship (Naturalisation)	1	1%	0	0%
Highest formal education	Never been to school	1	1%	1	1%
	Primary Education	7	4%	7	4%
	Secondary Education (Gr 8 – Gr12/Matric and/or College	36	21%	68	39%
	Tertiary Education (BA, Honours, Masters, PhD)	32	18%	21	12%
TOTAL (N = 173)					

Source: Author's own compilation – Survey Questionnaire (2021

In essence, refugee documents are very different and very distinct from those held by RSA Citizens and/or Permanent Residents in the Republic. As such, these refugee documents tend to be "unknown" (unrecognised) among core institutions and front-line service providers, including potential employers, a phenomenon that makes these refugee documents to be perceived as "not enabling", and despite that, a variety of rights are attached to such documents, refugees have been struggling to access and enjoy the rights in question (Khan, 2007).

- *Legal status of respondent in South Africa*

Figure 5.1: What is your current legal status in South Africa ?(N = 173)
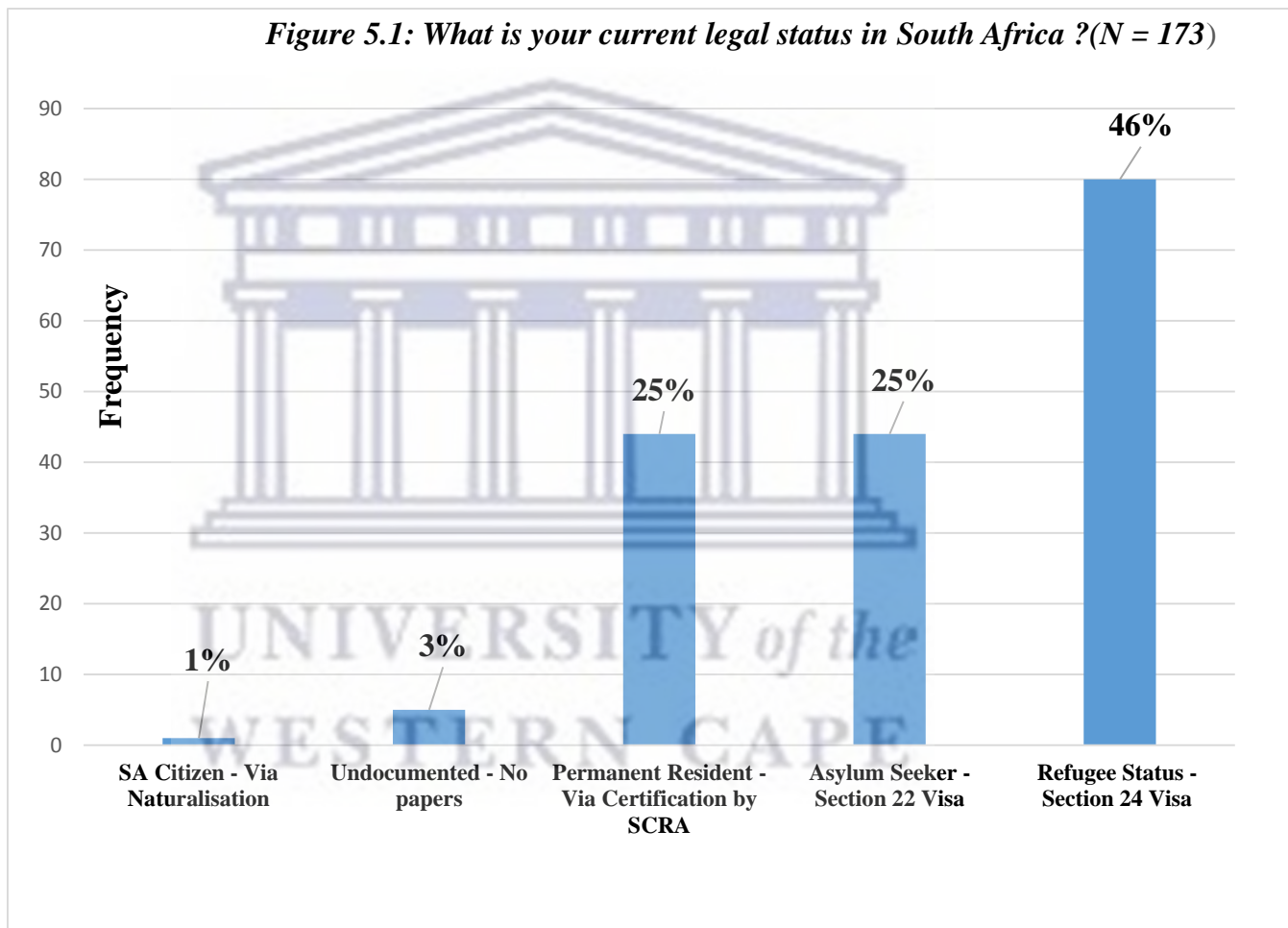
Source: Author's own compilation – Survey Questionnaire (2021)

South Africa's refugees (holders of Section 24 Visa) statistics for 2021 was 75,512 (a 1.59% decline from 2020), and for the year 2020, it was 76,729 (a 2.13% decline from 2019), whereas South Africa's refugee statistics for 2019 was 78,395 (a 12.2% decline from 2018) (World Bank, 2023).

According to Figure 5.1, out of a total number of 173 respondents (N = 173), 46% were holders of the Refugee status – Section 24 Visa, 25% were holders of Section 22 Visa (Asylum seekers), and 25% also hold a Permanent Residence Permit (PRP) (via Certification by SCRA). Contrary to assumptions by the South African media that there are several thousands of undocumented migrants in the Republic, the present study found that only 3% of respondents were undocumented. Ideally, the present study's target audience were refugees (holders of Section 24 Visa[21]), and members of local host communities, and the only inclusion criteria was either being a South African citizen, and either having acquired one's legal status in the Republic via the refugee regime route (Refugees Act No.130 of 1998) or having an intention to seek asylum (international protection) in South Africa.

A media statement by Risenga Maluleke, Statistician-General from Stats SA, argued that reports in the media had been erroneously making statements, assuming that there were 4 million undocumented migrants in South Africa. Maluleke highlighted that Stats SA had conducted three censuses since the inception of the democratic government in South Africa (1996; 2001; and 2011). While the number of those born outside South Africa were 958,

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[21] In the present study, the wording "Visa" or "Permit" is being used interchangeably for Section 24 & Section 22 (Refugees Act, 1998). However, drawing on DHA (2017b:61), Permanent Residence (PR) was also referred to as a Permit. Hence, Permanent Residence Permit (PRP).

188 in Census 1996, and 1, 03 million in Census 2001, and 2, 2 million in Census 2011, it is worth emphasising that the population census enumerates all persons within the borders of South Africa, irrespective of their citizenship, or migratory status by asking the province, country of birth, date moved to South Africa, and country of citizenship. Population census does not ask about the legal status of an individual (i.e., whether the person is documented or not), seeing it is not the mandate of Stats SA to determine the legal status of individuals physically present in the Republic, while born outside South Africa (Maluleke, 2021).

Furthermore, as established by the study, only a single person (1%) out of 173 (100%) respondents had been naturalised as South African citizen, and some provisions of the current White Paper on International Migration for South Africa (DHA, 2017b) highlights that refugees will no longer have access to Permanent Residency Permit (PRP) in the Republic, or to South African Citizenship (DHA, 2017b). Instead, refugees would be issued a "long-term" residence visa, as their legal status in the country would be under review every five years (DHA, 2017b).

As explicitly posited by DHA (2017b:61): "Refugees will no longer have access to South Africa's permanent residency since the PRP is being replaced by a long-term residence visa". Same sources further argued that

> The difference between permanent and long-term residency is that the latter will be reviewable and not linked to citizenship (DHA, 2017b:42).

Hence, refugees would be issued a "long-term" residence visa, as their legal status in the country would be under review every five years.

Nevertheless, the present study, which was conducted in the year 2021, has established that an estimate of 25% of refugee respondents were holders of PRP in the Republic. Such a finding would partly suggest that the highlighted provisions of the White Paper on International Migration for South Africa (DHA, 2017b) were not yet fully enforced, at the time the study had been conducted.

Moreover, advocates from Lawyers for Human Rights (LHR) who were addressing a South African Human Rights Commission (SAHRC) hearing in Johannesburg, argued that the refugee reception office (RRO) in Musina had approved only two (2) out of 10, 043 applications for refugee status in 2013, and only three (3) out of 14,586 in 2014, while no applications were approved in 2015 (Postman, 2018). Overall, during the period of 2013 – 2015, around 96% of applications for refugee status were rejected, leading Postman (2018) to describe DHA as "institutionally xenophobic".

However, if we consider that out of a total number of 173 (100%) respondents, an estimate of 25% were under Section 22 Visa, and that an estimate of 46% held Section 24 Visa (Refugee status) in the Republic, while 25% were under Permanent Residency (PR) legal status, and 1% were already SA citizens via naturalisation, then it suggests that an estimate of 97% of respondents were documented.

Additionally, although these figures do not provide us with specific percentages of holders of Section 22 Visa who might have been under appeal (i.e., whose applications must have been rejected by RSDOs, and thus were not qualified for Refugee Status – Section 24 Visa, until SCRA and/or RAASA make a favourable ruling), still the remaining majority of 72% whom the study deemed fully documented in the Republic, informed the thesis' conclusive

rejection of remarks made by Postman (2018). With regard to exercising and enjoying legal rights in the Republic, out of all the respondents, an estimate of 25% were members of community refugee-based organisations (non-profit and/or non-government organisations, other than religious communities), and only 8% of them were members of Trade Unions and/or Professional Boards in South Africa.

To identify the one most important thing respondents thought they needed to have, for them to feel having achieved a successful legal integration in South Africa, they were asked to answer a question relating to it.[22] .

- *The one most important thing respondents needed for successful legal integration in South Africa*

Figure 5.2: What is the one most important thing you need to feel having achieved successful legal integration in South Africa? (N = 173)
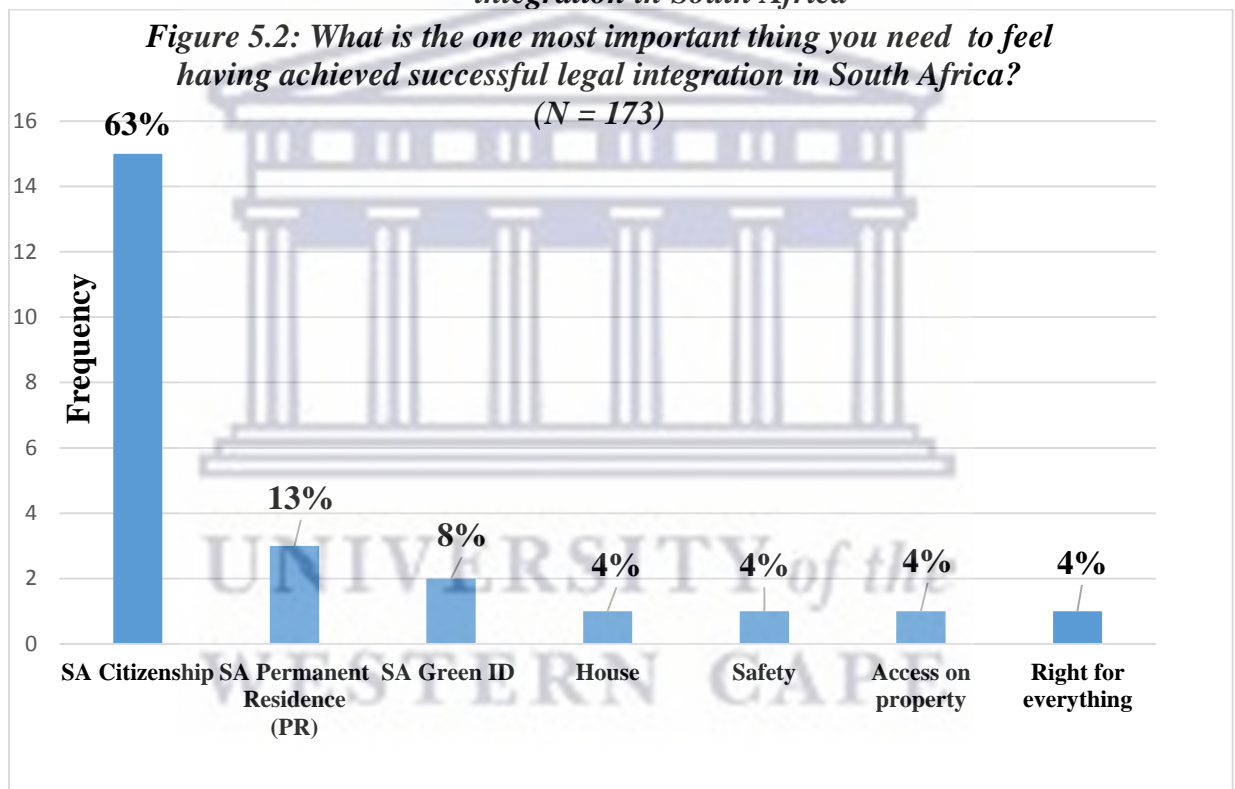
Source: Author's own compilation – Survey Questionnaire (2021)

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[22] Across Chapter five of the thesis, a similar question has been asked for each of the remaining other suggested dimensions for local integration of refugees in South Africa, wherever applicable.

According to Figure 5.2, the three main things that were highlighted by respondents, which they felt they ought to have, in order to feel that they have achieved successful legal integration in South Africa, were South African Citizenship as indicated by 63% of all respondents; (South African) Permanent Residency (PR) indicated by 13% of respondents, and then (South African) Green ID, which was indicated by 8% of respondents. Should these categorical variables be taken under one generic category as "enabling documents", it would suggest that 84% of respondents felt the one most important thing they needed to feel having achieved successful legal integration in the Republic was "enabling South African identification documents". Furthermore, access to property, house, safety, and right for everything, each was indicated by 4% of respondents, respectively.

I need SA Citizenship. I was born in SA of refugee parents, so the only country I consider my homeland is South Africa. It does not make sense to me to be referred to as refugee, while I never left the country I was born in (in this case South Africa) to seek asylum in another country. I was born in Cape Town, I consider myself a Capetonian, I master both English and Afrikaans like any other SA of my age, in my area. I have SA lifestyle (cultural values and norms) my parents' home country culture, values, and worldviews are alien to me: how on earth should I be referred to as refugee? (Refugee respondent, Survey Questionnaire, 2021).

To date, children that are born of refugee parents in South Africa are automatically given their parents' citizenship *("citizenship by right of blood"– "jus sanguinis"),* as provided by section 3(c) of the Refugees Act, No.130 of 1998, until they are 18 years old and can apply

for the SA Citizenship, in the prescribed manner. Drawing on data collected from refugee respondents, and the emphasis they put on SA enabling documents as the top most important thing to have, in order to feel successfully integrated across all the ten (10) investigated dimensions for local integration of refugees in the Republic, the thesis argues that the definition of "refugee" as provided by the SA Refugees Act, 1998 should be revisited, more specifically with reference to the concept of "dependant" relating to children born of refugee parents in the Republic.

Children born in South Africa very specifically to refugee parents, should have a "special status of dependency", some special provisions should be made, such as automatic granting of Permanent Residency (PR) legal status, to protect these children from the day they are born, opening for them life chances and opportunities, such as access to scholarship for them to enrol in SA tertiary institutions, since once they are 18 years old, they would be in a legal position to apply for SA Citizenship.

As currently provided by South Africa's relevant legislation, a child born of refugee parents in the Republic, would apply for South African citizenship (without transiting via SA Permanent Residency-PR), once they have been staying in the Republic without any interruption, since the day they were born, until they are 18 years old. Hence, making special legal provisions, and awarding PR legal status by birth, to children born of refugee parents in the Republic, would enable the child in question to be a well-equipped, fully-fledged, SA Citizen who would have access to all privileges, life chances and opportunities from an

early age, which would be more likely to result into a thriving, responsible and integral

citizen (a "quality"[23] citizen), as a substantial asset to the nation.

The "right of soil" *("jus soli"),* which refers to automatic granting of country of birth's

citizenship, does not apply in South Africa, neither does it apply in many other countries,

with non-encampment refugee policy, including the European Union Member States.

Nevertheless, the European Union citizenship legislation seem to be more flexible, to allow

access to EU citizenship by birth in three very specific circumstances, whereby at least one

parent is an EU citizen, or both parents of the baby are unknown, or the new-born baby

cannot inherit the citizenship of either parent (Morozova, 2022).

In some other countries with a history of good practices in matters of refugees and other

international migrants, such as Canada, for instance, any person that is born on Canadian

territory is automatically awarded Canadian citizenship by birth, regardless the legal status

of his/her biological parents. The only children whom such a privilege does not apply to,

are those whose biological parents are holding diplomatic legal status in Canada, at the time

of such a birth (International Advice Services – IAS, 2023). Furthermore, the US

Constitution directs that all persons born in the United States are US citizens, regardless of

the legal status of their biological parents in the US, at the time of such a birth (Internal

Revenue Service - IRS, 2023). The thesis is arguing in favour of some special legal (policy)

provisions, for children born of refugee parents in the Republic, to be issued PR legal status

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23 "Quality citizen" (vs**. "Quantity citizen"**) : within the context of the thesis and without any prejudices, in attempt to argue in favour of Permanent Residency (PR) by birth for children born of refugee parents in the Republic, the author coined these two opposing (mutually exclusive) concepts, in attempt to refer to citizens that are perceived to be "substantial assets" to the State (i.e., "quality citizens"), in opposition to those that are perceived to be a "burden" to the State (i.e., "quantity citizens" or "passive public services consumers", which would be more particularly considered, exclusively for demographic statistics and/or political elections - casting votes - purposes).

at birth, seeing within the foreseeable future, they would apply for SA Citizenship in anyway, once they are 18 years old. Within the South African context, until they are 18, children born of refugee parents in the Republic are unfairly denied access to a variety of vital life chances and opportunities, although they meet most requirements such as proficiency in local languages (besides English), excellent communication skills, studying at South African public institutions, and so on.

A majority of 84% respondents indicated that their one most important need was to hold SA Identification documents (IDs), in opposition to Refugee documents, as also provided by the Refugees Act, 1998, and the Immigration Act, 2002, more particularly with regard to certification by SCRA, through Section 27(c), and Section 27(d), respectively. Moreover, these findings are contradicting what had been assumed by stakeholders that had been arguing (from stakeholder's perspective) that for refugees in South Africa, (successful) local integration does not necessarily mean Permanent Residency and/or SA Citizenship (Khan, 2007). On the contrary, it really does.

Furthermore, when critically reflecting on the definition of "local integration" in the South African context as argued by DHA (2015), one notices that local integration refers to physical, social, economic, and cultural integration of refugees into local South African communities (the **legal aspect** is missing), and focuses on three dimensions, namely

> the provision of social assistance to indigent persons who are recognized as asylum seekers or refugees, […] the facilitation of integration of recognized refugees into local communities through state interventions such as the provision of basic services and access to socio-economic

opportunities. […] integration of refugees or former refugees as more durable solution e.g., alternative status such as permanent residence (DHA, 2015:11).

Nevertheless, here, also South Africa as a host-State acknowledges the vital importance of enforcing more durable solutions to end the precarious and temporary legal status of being refugee, and provides the option for accessing Permanent Residency (PR) in the Republic. Additionally, naturalisation of refugees has a clear basis in international law (i.e., Art 34 of the 1951 UN Geneva Refugee Convention), and although **citizenship** for (former) refugees via **naturalisation** is not explicitly provided by the Refugees Act, No.130 of 1998, however, refugees (although very few) and children born of refugees parents in the Republic have been relatively accessing the process toward South African citizenship, more particularly through Section 27 (d) of the Immigration Act, No.13 of 2002, and Section 5 of the Citizenship Amendment Act, No. 17 of 2010 (Dass, et al., 2014). For instance, for a refugee sample of 1432 individuals (100% of refugee participants), as surveyed by the thesis, only 1% of participants (former refugees) had acquired SA Citizenship, via naturalisation.

Furthermore, it would also be very fair to conclude that this definition of DHA (2015) for local integration (of refugees in the Republic), subsequently informed the provisions of the White Paper on International Migration for South Africa (DHA, 2017b), which strongly argues that the refugee status will be "de-linked" from both Permanent Residency (PR) and South African Citizenship. It is clearly stated that "Refugees will no longer have access to South Africa's permanent residency since the PRP is being replaced by a long-term

residence visa" (DHA, 2017b:61), and that "Naturalisation to become a citizen is not linked to the immigration and refugee regime and will be prescribed in the frameworks governing citizenship and civil rights in SA" (DHA, 2017b:62).

Undoubtedly, these specific provisions of the White Paper in question (DHA, 2017b) informed what was subsequently concluded by Khan (2019). She argued that although article 34 of the 1951 UN Geneva Refugee Convention, calls for the naturalisation of refugees by host-States, but is not a strongly stated right, as it gives host-States the discretion of enforcement thereof (Khan, 2019). South Africa has included a path to naturalisation in its legislation (Khan, 2019).

However, not only have the administrative bodies responsible for facilitating access to permanent residency and naturalisation interpreted the law in a harsh manner and made these pathways superfluous, but also, it made it evident that the vulnerabilities particular to refugees (as a unique social group) were not considered, when South Africa legislated on this issue (Khan, 2019). The whole picture suggests that the cumbersome three-step process spread across three[24] specific pieces of its legislation, and the complicated way in which they are regulated and administered is further evidence that South Africa may not have committed to article 34 of the 1951 UN Geneva Refugee Convention in good faith (Khan, 2019).

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[24] The three specific pieces of legislation in relation to the three steps towards naturalisation of (former) refugees in the Republic are: The Refugees Act No.130 of 1998; the Immigration Act No.13 of 2002; and the South African Citizenship Act No 88 of 1995 (but more particularly Section 5 of the Citizenship Amendment Act No.17 of 2010) (Dass, et al., 2014:218; Khan, 2019).

Under "normal" conditions, a refugee should shift from the Refugee Act (1998) in the legal prescribed manner from refugee status to the Immigration Act (2002) under Permanent Residency (PR), then eventually to South African Citizenship, via naturalisation (Citizenship Act, No.88 of 1995/Citizenship Amendment Act, No.17 of 2010).

Moreover, in general, all asylum seekers and refugees have specific needs that call for specific well-tailored interventions (MPC, 2016). But the condition of women asylum seekers as distinct from that of women refugees must be recalled. Women asylum seekers have not obtained the refugee status and therefore live in uncertainty in the host country, in this case South Africa. Such a living condition hinders, from the very beginning, their integration into host communities, and may at a later stage lead to particular problems in relation to the nationality of their children, born outside of their mother's home country, who might be stateless children (Sansonetti, 2016), in case the mother can neither be issued with durable and definitive legal status in the Republic, nor subscribe to voluntary repatriation, or find a resettlement opportunity.

As further argued by Khan (2007), South Africa is a highly identity-based society, so that every "legal" transaction requires an identification document (ID), including opening a bank account, accessing public education or public health care, registering for tax (SARS), signing a lease with landlords, purchasing a mobile phone, SIM Card, or purchasing furniture from South African retail stores.

Consequently, in South Africa's context for local integration of refugees in the Republic, documentation (namely legal integration) is the very first step of legally settling down and is the most critical dimension of the whole process of local integration. The legal integration

is unique, and independent, whereas all the other dimensions for local integration of refugees in the Republic are inter-dependent to one another, but all of them are unconditionally dependent to the legal dimension.

Even different xenophobia and/or Afrophobia related violence waves that have been swiping across refugees and migrant communities, from time to time in South Africa, more particularly from 2008 to date, tend to have been fuelled and sustained by political narratives around cleaning up "illegal" and/or "undocumented" migrants from local/host communities and local (informal) economies (Chigeza, et al., 2013; Klotz, 2016; Ruedin, 2019; Hiropoulos, 2020).

In conclusion to the present dimension of integration, the next Table 5.3 provides a sketch of additional indicators for legal integration of refugees in the Republic, as indicated by the 173 respondents. In summary, almost all refugee respondents were documented in the Republic (only 3% of them were undocumented, with no SA documents at all), the majority of refugee respondents were aware of their legal rights and the rights of their children in the Republic, and they indicated to have been relatively enjoying those rights. Above all, a majority of 84% of refugee respondents indicated that the one most important thing they needed for them to feel that they had achieved successful legal integration in South Africa, were South African enabling documents, which are referred to as Permanent Residency (PR), or SA Citizenship (through naturalisation).

Table 5.3: Additional self-explanatory indicators for legal integration of refugees in the Western Cape (N=173)				
Categorical variable	YES		NO	
	Frequency	Percentage	Frequency	Percentage
Do you feel that you have been enjoying access to public health in the Republic as citizens do?	165	95%	8	5%
Are your children enjoying access to public schools as citizens do?	15	9%	158	91%
Do you feel safe, secure and free from violence in the Western Cape?	136	79%	37	21%
Are you aware of your right to administrative justice in the Republic?	136	79%	37	21%
Are you aware of your right to accessing legal justice in the Republic?	143	83%	30	17%
Are you aware of your right to freedom of movement in the Republic?	143	83%	30	17%
Are you aware of your right to family reunification (family unity) in South Africa?	129	75%	44	25%
Are you aware of the legal provision that children born of refuge parents in SA, may apply for SA Citizenship once 18 years old?	143	83%	30	17%
Are you aware of your right to apply for SA citizenship after 10 years of Permanent Residence (PR) in the Republic?	136	79%	37	21%
Are you a member of a refugee-based NGO in the Republic?	129	75%	44	25%
Are you member of Trade Union or Professional Board in South Africa?	15	9%	158	91%
Are you member of religious fellowship in the Western Cape?	129	75%	44	25%
In the process of getting documentation in South Africa, have you ever been assisted by UNHCR‑IP or /and other legal practitioners?	151	87%	22	13%

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.2 Economic integration of refugees in the Western Cape

Economic integration refers to the extent to which refugees are allowed access to formal labour market in the Republic (in both public and private sectors). More focus is put on the access to formal/full-time employment in the local labour market and not on private business ownership *per se*. This is partly motivated by the fact that self-employment through informal socio-economic integration and a variety of petty income generating activities, within local communities, tends to be the most common applicable norm for refugees to survive in South Africa (DHA, 2015; DHA, 2016). Thus, within South Africa's refugee context, perceiving self-employment as a "conclusive indicator" for successful economic integration of refugees in the Republic, would more likely distort refugees socio-economic lived realities, with the potential to mislead both recommendations and policy making.

Some of the key indicators for economic integration includes, for instance, percentages of respondents employed either in private and/or public sector (excluding self-employment); percentage of respondents who operate own businesses; percentage of respondents who are out of work (neither employed nor self-employed); the need of and access to social security (SASSA) grants; type of housing and housing ownership (Castles, et al., 2002; Aleksynska & Tritah, 2013; Konle-Seidl & Bolits, 2016; MPC, 2016a; MPC, 2017b; Ferraro & Weideman, 2020).

- *Demographic characteristics of respondents*

Table 5.4: Economic integration - Demographic characteristics of respondents (N = 148)					
Categorical variables		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 - 35	35	24%	25	17%
	36 - 50	26	17%	41	28%
	51 - 65	3	2%	18	12 %
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	1	1%	2	1%
	Asylum seeker (Section 22)	16	11%	23	15%
	Refugee status (Section 24)	26	18%	42	28%
	Permanent residency (PR/SCRA)	20	14%	17	12%
	Citizenship (Naturalisation)	1	1%	0	0%
TOTAL (N = 148)					

Source: Author's own compilation – Survey Questionnaire (2021)
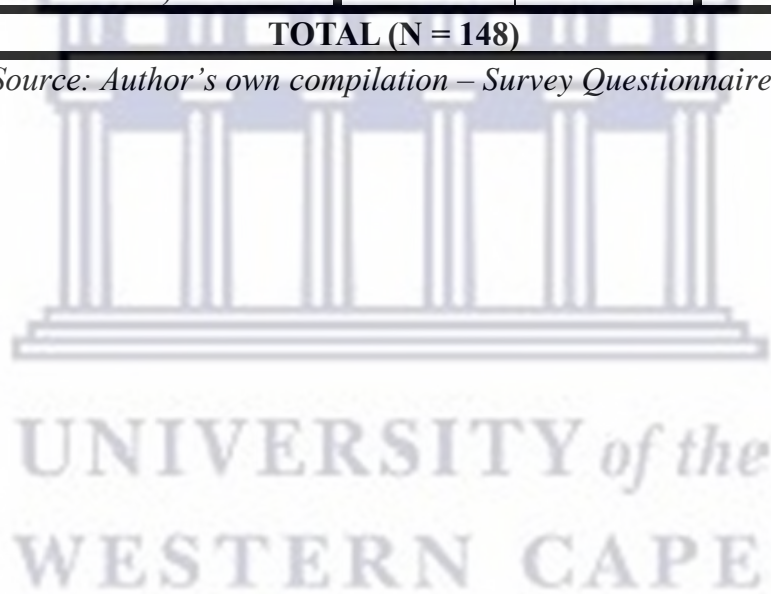
- *Occupation status*

To assess the occupation status of refugees in the Western Cape, participants were asked to answer the following multiple-choice question: ***"As a refugee in South Africa: under which category do you fall? Self-employed; Employed; Retired; Student; Unemployed; Not Applicable (N/A)"?***

- *Occupation status of respondent in South Africa*

Figure 5.3: What is your current occupation status ? (N = 148)
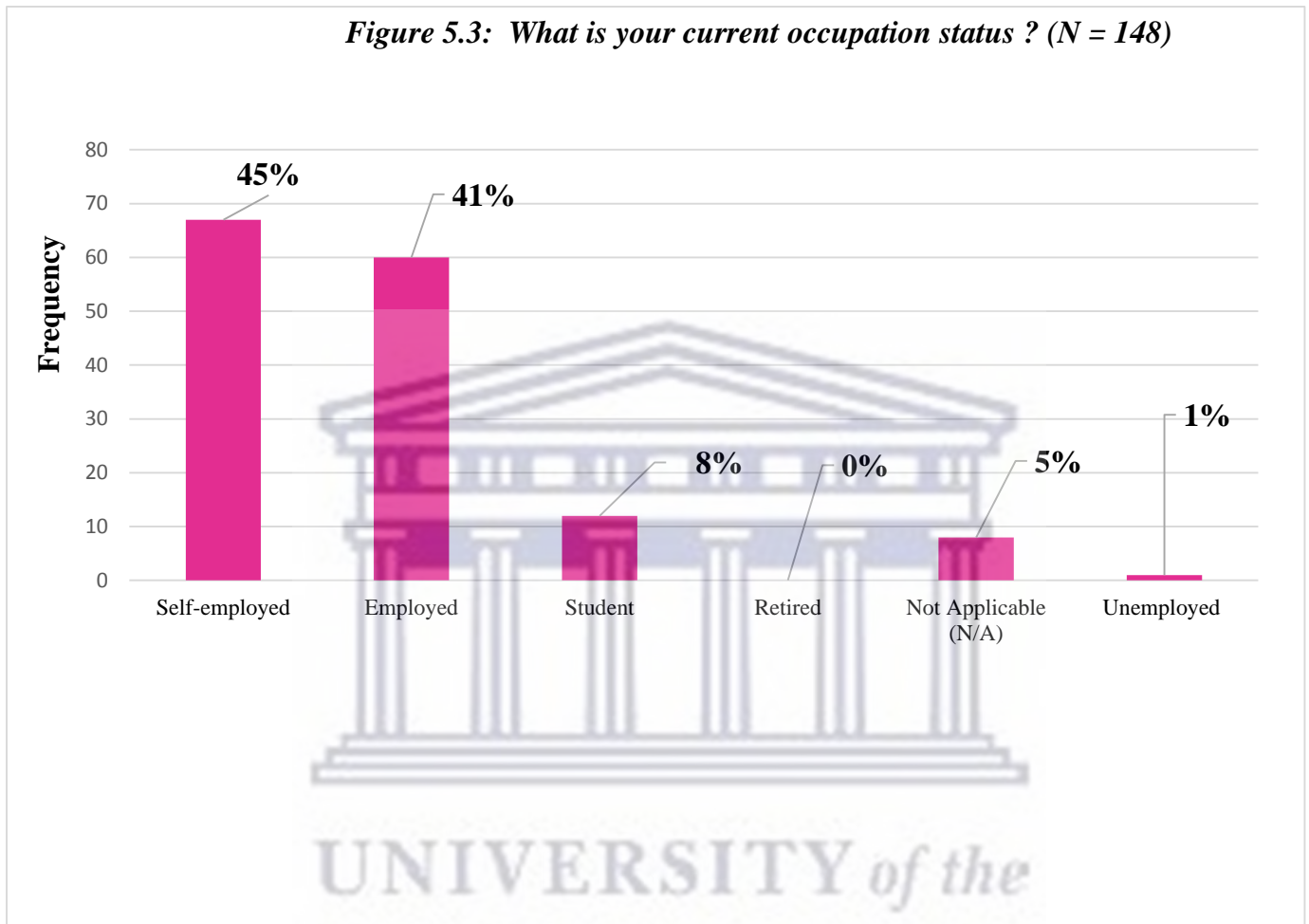
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.3, from a total of 148 (100%) respondents, an estimate of 45% were self-employed, while 41% were employed as an employee of an organisation or other business entity. Of all respondents, an estimate of 8% were students, while 1% were unemployed, and 5% did not resort under any of the suggested categories.

- *Whether the respondent has been victim of Afrophobia and/or xenophobia in South Africa*

Figure 5.4: Have you ever been victim of xenophobia and/or Afrophobia in South Africa? (N = 148)
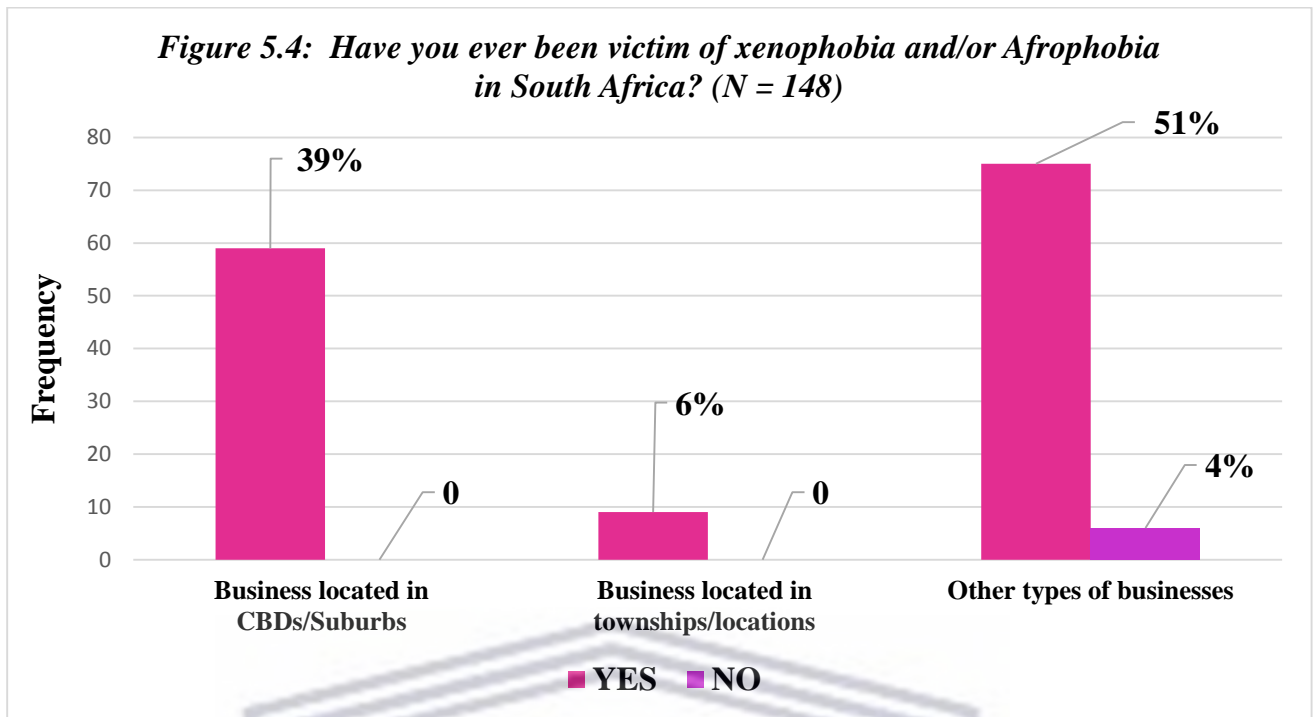
Source: Author's own compilation – Survey Questionnaire (2021)

As indicated by Figure 5.4, a total estimate of 96% of all respondents had been victim of Afrophobia and/or xenophobia in the Western Cape, while only 4% of respondents indicated that they had never been victim of xenophobia in the province whatsoever. According to explicit arguments by respondents, who tended to be dominantly from different parts of the African continent, they felt that they had been victim of Afrophobia rather than xenophobia *per se*. As further observed by respondents, in South Africa, xenophobia has turned into Afrophobia, selectively targeting African foreign nationals, and does not always manifest into physical violence: it is about verbal abuse, unfair discrimination, prejudice, bias and negative views, selectively directed towards African foreign nationals in the Republic. Within the South African context, Afrophobia is manifested by landlords, public servants, taxi drivers and local commuters, local neighbours, potential employers during job interview process, and more

explicitly during the looting violence of foreign-owned business in different townships, which tends to take place from time to time, especially resulting from community riots, strikes, or manifestations relating to poor public services provision, or issues related to land and eviction (informal settlements on public property).

- • **_Respondent's highest formal education_**

Figure 5.5: What is your highest formal education? (N = 148)
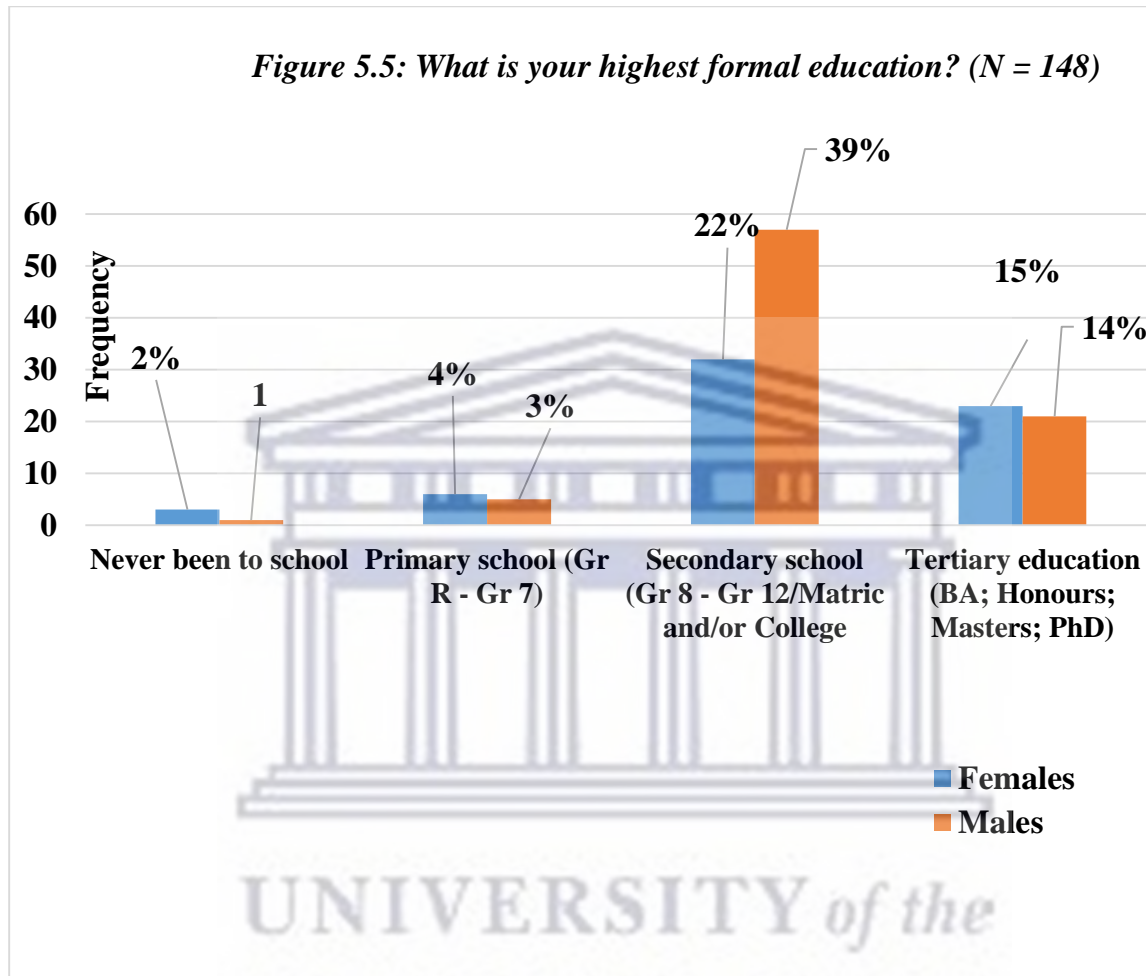
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.5, from a total of 148 respondents, the percentage of women and men that had never been to school were equal to 2% and 1%, respectively. The percentage of women and men with primary school as their highest formal education were 4% and 3%, respectively. An estimate of 39% of males had secondary (high school) and/or college formal education against 22% of females, while females with tertiary qualification were 15% against 14% of males.

Drawing on South Africa's realities within the context of refugee local integration, it is worth highlighting that refugees (holders of Section 24 Visa) and asylum seekers (holders of Section 22 Visa), do not have access to bursaries and scholarships administered by South African tertiary institutions, hence, they are more likely hindered from enrolling for Bachelors and Honours Degrees in the Republic. These two specific social group categories do not have access to the National Student Financial Aid Scheme (NSFAS), which is a South African Government financial institution to support South African citizens from high school to access undergraduate studies. The UNHCR Albert Einstein German Academic Refugee Initiative (DAFI) to support refugees in their country of exile is very competitive, selective, and has numerous conditions, as it gives preferences to those enrolling for professional degrees, and more specifically women refugees.

Consequently, in the context of the present study, the low number of refugees with tertiary qualifications can be mainly attributed to financial constraints in general, and the highest number of females with tertiary qualifications than males may be a result of women receiving more preference from potential "donors"/" funders", in addition to the probability that men would also prioritise to spend too much time engaging in livelihoods for their respective households, as main breadwinners.

- *Employment[25] sector for refugees in the Western Cape: Public vs. Private sector – Distribution per gender*

Figure 5.6: IF you are employed in the Western Cape: are you in the public or private sector? (n = 60)
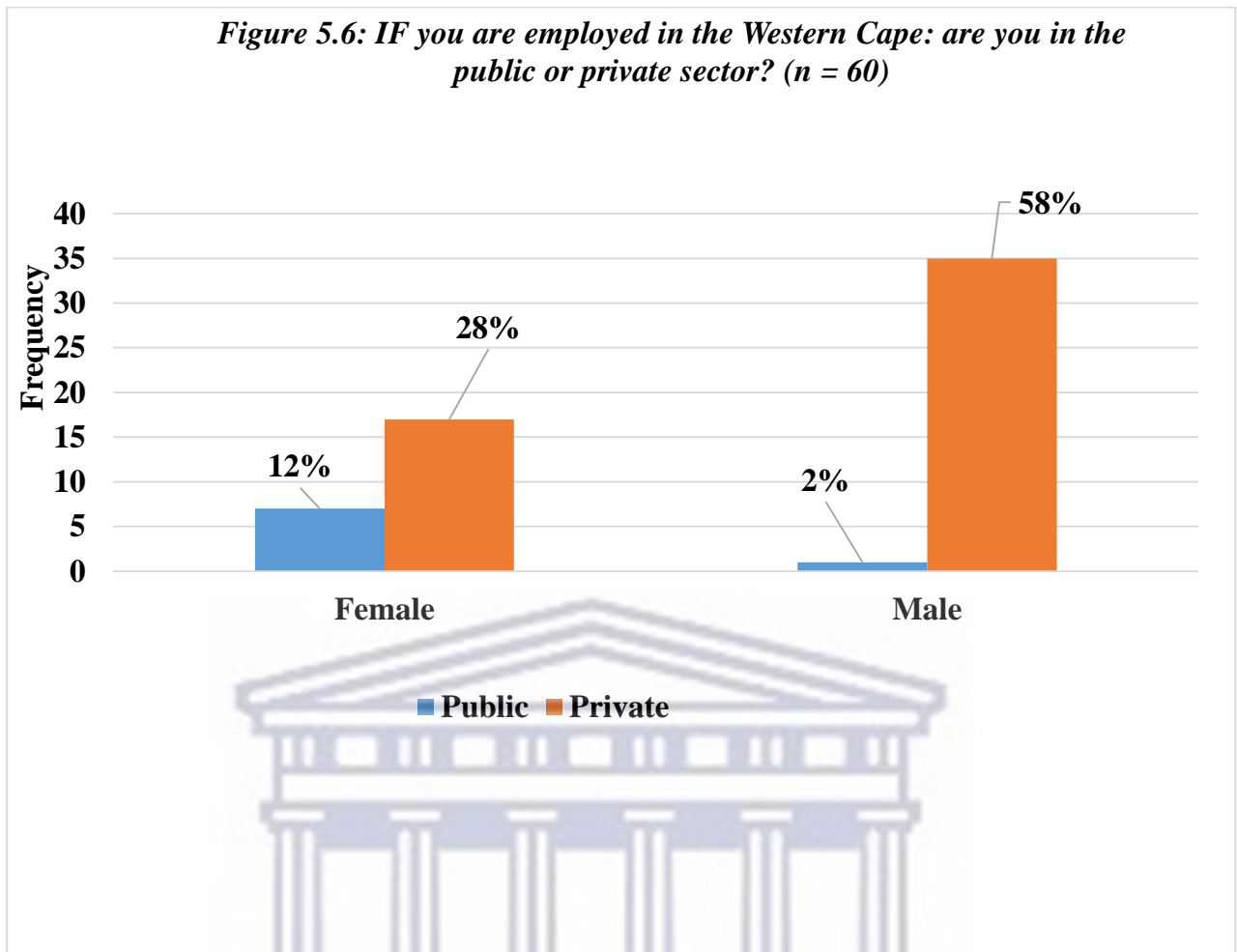
Source: Author's own compilation – Survey Questionnaire (2021)

An estimate of 41% out of 148 (N=148) respondents who have answered the question about occupation status of refugees in the Western Cape were employed either in public or private sector. As indicated by Figure 5.6 (n = 60), the public sector was dominated by women refugees with an estimate of 12% of employees, and only 2% of male refugees from the sub-total of 60 respondents (n = 60) out of the total (N= 148). More males than females were employed in the private sector, with estimates of 58% and 28%, respectively.

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[25] Employment: within the context of the present study, this term is used in opposition to "self-employment".

Contrary to the study's findings, a recent study exploring women issues and the labour market in Bulgaria, among women refugees that dominantly came from Afghanistan, Iraq, and Syria, with very traditional conservative norms (that discourage women from engaging in public matters outside her domestic territory, while men are supposed to be the sole bread winners for the whole family), found that these women (if ever attended school) tended to have very low formal education than men, hindering them from accessing the European formal labour market. For the total percentage of formal employment (not self-employment) opportunities that were then secured via the Caritas Sofia's Integration Programme to refugees in Bulgaria, 29% were women and 71% were men in the year 2017, and 40% were women, while 60% were men in 2018 (Hristova, et al., 2019:5).

Studies conducted among labour-related migrants and resettled refugees in the European Union have suggested that females were very under-represented in work settings – more so than males (Sansonetti, 2016; Yilmaz, 2021), contrary to what was established by the thesis, more particularly regarding formal employment in public sector, as more women (12%) than men (2%) were employed in the public sector (2%) (Figure 5.6).

Moreover, refugee women when compared to other migrant women tend to be the most disadvantaged with regard to employment, and they tend to have the highest rate of unemployment of all groups. Reportedly, women account for 51% of all migrants in the European Union, and although they are equally likely to be highly educated as local European women, and more likely to be highly educated than migrant men, migrant women in the EU have a higher unemployment rate than both groups (Yilmaz, 2021).

Furthermore, a study about how refugees were faring in the labour market in Europe argued that the employment rate of refugee women vary sharply with the level of education, and found that highly educated refugee women had an employment rate close to 69%, being 3% points higher than that of equivalent refugee men, and 5% points higher than that of other highly educated foreign-born women from non-EU countries, while low-educated refugee women have by far the lowest employment rates of all other groups, with less than one in three in employment (30%), besides that, they also face the highest unemployment rate (34%) (OECD, 2016:20).

Referring to the thesis, the factor of "employment rate of refugee women varying with level of education" might be a plausible explanation as to why for the eight (8) employment positions by respondents in the public sector, seven (7) were occupied by women, seeing refugee women respondents tended to be highly educated (at tertiary education level) with a slim margin of 1% than men, relating to tertiary qualifications, as displayed by Figure 5.5.

However, when considering the overall occupational status of respondents, as suggested by Figure 5.3 and Figure 5.6, male respondents dominated employment market when both public and private sectors are combined, at estimates of 60% against 40% of female respondents. Similarly, the self-employment sector was also highly dominated by men refugees, at estimates of 70% against 20% of women refugees.

The findings of Sansonetti (2016), and Yilmaz (2021) corroborate with recent studies exploring career processes of women refugees in South Africa, which found that women refugees struggle to access formal labour market in South Africa (Mbiyozo, 2018; Nyabvudzi & Chinyamurindi, 2019). According to these two studies, a number of challenges contribute to such an employment related phenomenon, including the lack or very low communication

skills in English and local languages, combined with xenophobic and/or Afrophobic attitudes from members of local host communities and potential employers, in addition to low or lack of formal qualifications, as well African traditional gender stereotypes, that still perceive certain social roles and duties as specifically belonging to women (Mbiyozo, 2018; Nyabvudzi & Chinyamurindi, 2019).

However, in the Western Cape Province, this thesis established differing findings to Sansonetti (2016); Yilmaz (2021); Mbiyozo (2018); Nyabvudzi and Chinyamurindi (2019), at least in two aspects: an estimate of 12% of refugee women respondents were formally employed in the public sector, against 2% of refugee men respondents, and 15% of refugee women respondents had tertiary education qualifications, against 14% of refugee men respondents. Such refugee female employment dominance over refugee males in public sector across the Western Cape contradicts refugee employment-related findings by Yilmaz (2021) and Sansonetti (2016), who argued that in Europe migrant women had a higher unemployment rate than both local women and migrant men.

Furthermore, as established by the thesis, 87% (52 out of "n = 60", i.e., the subtotal of employed respondents) were employed in the private sector, dominated by males with 58% against 28% females (Figure 5.6). The observed refugee "male-employment-dominance" in private sector across the Western Cape confirmed similar findings by studies conducted among labour-related migrants and resettled refugees in the European Union (Sansonetti, 2016; Hristova, et al., 2019; Yilmaz, 2021).

- **The one most important thing respondents need to feel that they have achieved successful economic integration in the Republic.**

Figure 5.7: What is the most important thing you need to feel that you have achieved successful economic integration in the Republic?   (N = 148)
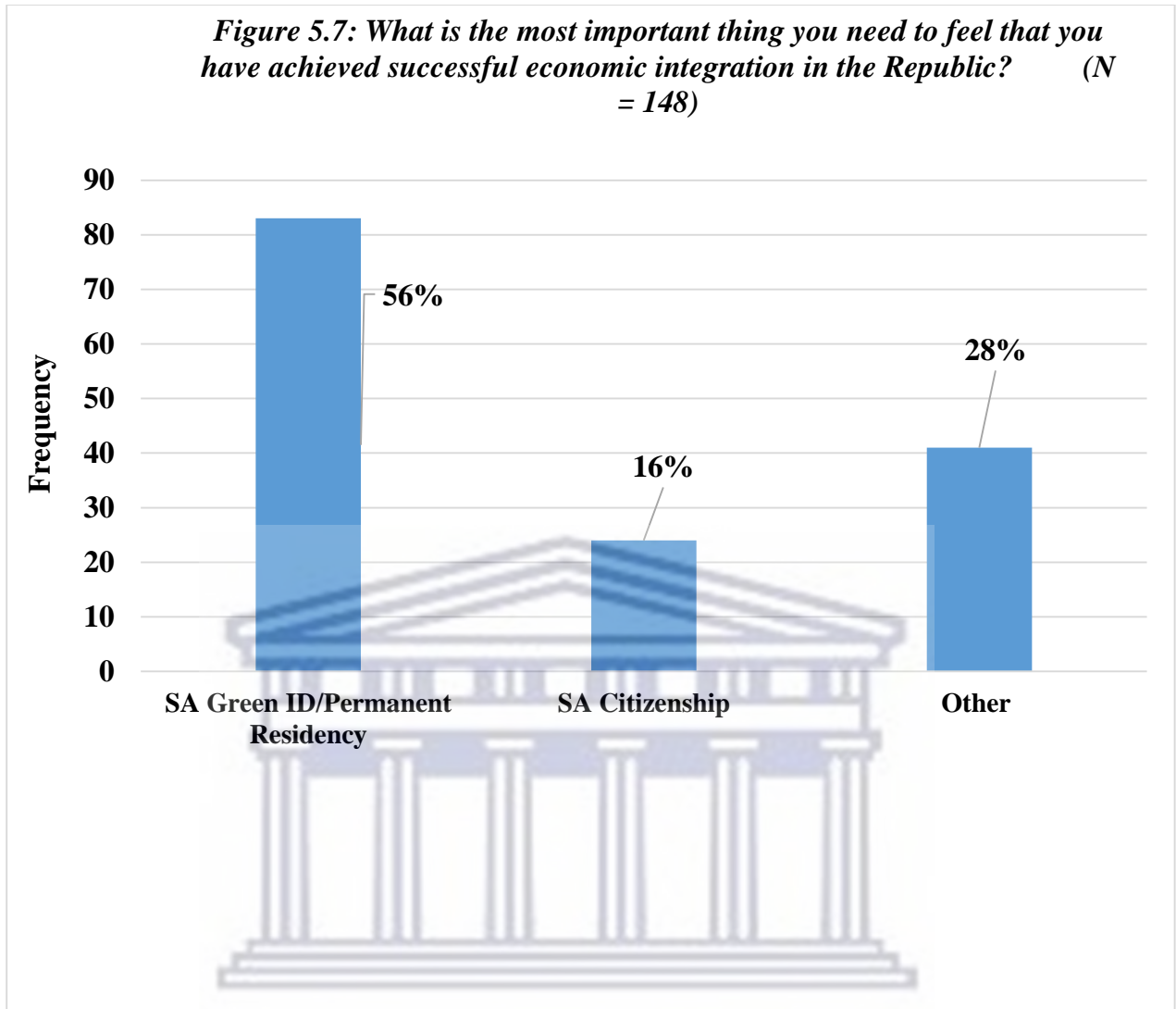
Source: Author's own compilation – Survey Questionnaire (2021)

Studies across the European Union by Papadopoulou (2013) and MPC (2016) have argued that integration of refugees and migrants into labour market are key for local integration to work. However, drawing on Figure 5.7, the present study has established that a dominant total estimate of 72% of respondents indicated that the one most important thing they thought they needed for them to feel that that they had achieved a successful economic integration in the Republic were South African enabling documents (South African Green ID, or alternatively, the South African Permanent Residency – PR, or SA Citizenship), referring to successful legal integration in the Republic. By extension, it is worth highlighting that a Permanent Residence (PR) legal status in South Africa would afford the holder the right to access all privileges and opportunities in the Republic as South African citizens do, at the exception of the right to vote or to run for a political office within South African political arena. Furthermore, an estimated 28% of respondents have indicated other things such as owning a house, having well-paying permanent employment, having a substantial investment capital to operate successful own business and so on. Moreover, it is worth highlighting that in general, migrants have made and continue to make significant economic contributions, in both countries of origin and of destination. Migrants' monetary remittances to their countries of origin are among the most widely researched and scrutinised economic contributions (IOM, 2019c).

Lastly, as displayed by Table 5.5 herein below, when asked whether they would feel comfortable to share income-generating business (i.e., to enter a business partnership deal) with local South African citizens, an estimate of 73% of the total number of 148 refugee respondents answered "NO", while only 27% answered "YES". However, when asked whether they would employ local South Africans, an estimate of 75% of respondents indicated "YES", against 25% that indicated "NO". This specific finding has confirmed what was also observed

by a previous study conducted among refugees, asylum seekers and migrants operating non-registered businesses in the Western Cape Province, and argued that as many as 41% of these foreign national business owners employed local South Africans. As argued by such a previous study, an estimated 57% of job opportunities (of which 41% were full-time jobs) that were created by these foreign national-owned businesses in Cape Town, were occupied by local South Africans (dominantly females) (Tawodzera, et al., (2015).

In conclusion to the present domain, the next Table 5.5 provides a sketch of self-explanatory additional indicators for economic integration of refugees in the Western Cape. In summary, the thesis established that the majority of refugee respondents were aware of their socio-economic rights in the Republic, and that they had been enjoying the rights in question, within the Constitutional framework, and in the limits of different legislation (laws and by-laws), as they had been enforced across the Western Cape Province (or nationally as it applied), from time to time. Socio-economic rights of refugees in South Africa include the right to access housing (refugees and SA citizens are covered by section 26 of the SA Constitution, and this is an *access right*, hence, it does not place any duty on the State to provide housing on demand, Dass, et al., 2014), the right to employment, the right to health care, the right to social assistance, and the right to education.

Table 5.5: Additional self-explanatory indicators for economic integration of refugees in the Western Cape (N = 148)					
Categorical variable	**YES**		**NO**		**N/A**
	Frequency	**Percentage**	**Frequency**	**Percentage**	
Would you feel comfortable to share (income-generating) business with local South African?	40	27%	108	73%	
Would you feel comfortable to employ local South African?	111	75%	37	25%	
Are you aware that refugee's children have the right to access primary and secondary public education in the Republic, on the same basis as local citizens?	134	91%	14	10%	
Are you aware that you are free to work or operate your own business in any area of own choice in the Republic (the right to freedom of movement)?	131	89%	17	12%	
IF you are employed: do you feel your employer is treating you as fairly well as local South Africans co-workers (colleagues)?	35	24%	32	22%	81 (55%)
When you are at public health facilities: do you feel that you receive health care at same basis as local South African citizens?	138	93%	10	7%	
Are you aware that as refugee, you have the right to access SASSA Grants IF you qualify?	133	90%	15	10%	
Are you aware that you have the right to access decent housing anywhere in the Republic (IF you can afford it finance wise)?	136	92%	12	8%	
Do you own a bank account in South Africa?	136	92%	12	8%	
Have you ever received financial assistance from UNHCR-IPs and /or other relevant NGOs in South Africa?	21	14%	127	86%	
Do you feel satisfied with your current working/business conditions?	52	35%	93	63%	3 (2%)
IF you ever searched for a job, and sat for interview: did you get the position you had applied for?	55	37%	55	37%	38 (26%)
IF you are employed: do you feel that you are paid at the same rate as RSA colleagues in both similar position and qualifications?	38	26%	27	19%	83 (56%)
IF you are employed: have you ever been promoted to a higher position or have your salary increased within the last 5 years?	14	9%	51	35%	83 (56%)
Whether employed or self-employed: do you feel overqualified for your current occupation?	79	54%	62	42%	7 (5%)

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.3 Spatial integration of refugees in the Western Cape

Spatial integration refers to whether refugees are residing in rural or urban area, and in suburbs or locations (townships), and the extent to which refugees live in separate clusters from local/host population. Some of the key indicators for spatial integration include, for instance, whether a respondent is the owner or tenant/occupant of his/her current residential place, percentage of respondents who stay in which types of residential area, the percentage of respondents staying either in mixed areas (with locals) or in segregated refugee areas (Buhr, 2014; Van Gent & Musterd, 2016; Marcu, et al., 2018; Lichter, et al., 2020).

- *Demographic characteristics of respondents*

Table 5.6: Spatial integration - Demographic characteristics of respondents (N = 179)					
Categorical variables		**Sex**			
		Females		**Males**	
		Frequency	**Percentage**	**Frequency**	**Percentage**
Age category in years	18 - 35	22	12%	36	20%
	36 - 50	33	19%	65	36%
	51 - 65	8	4%	15	9%
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	2	1%	4	2%
	Asylum seeker (Section 22)	25	14%	49	27%
	Refugee status (Section 24)	21	12%	36	20%
	Permanent residency (PR/SCRA)	14	8%	27	15%
	Citizenship (Naturalisation)	1	1%	0	0%
Type of residential area respondent resides in		**Frequency**		**Percentage**	
Township		41		22%	
Suburb		121		68%	
Other		17		10%	
TOTAL (N = 179)					

Source: Author's own compilation – Survey Questionnaire (2021)

- *The type of residential area a respondent stays in*

Figure 5.8: Which area do you stay in: a suburb or township (location)? (N =179)
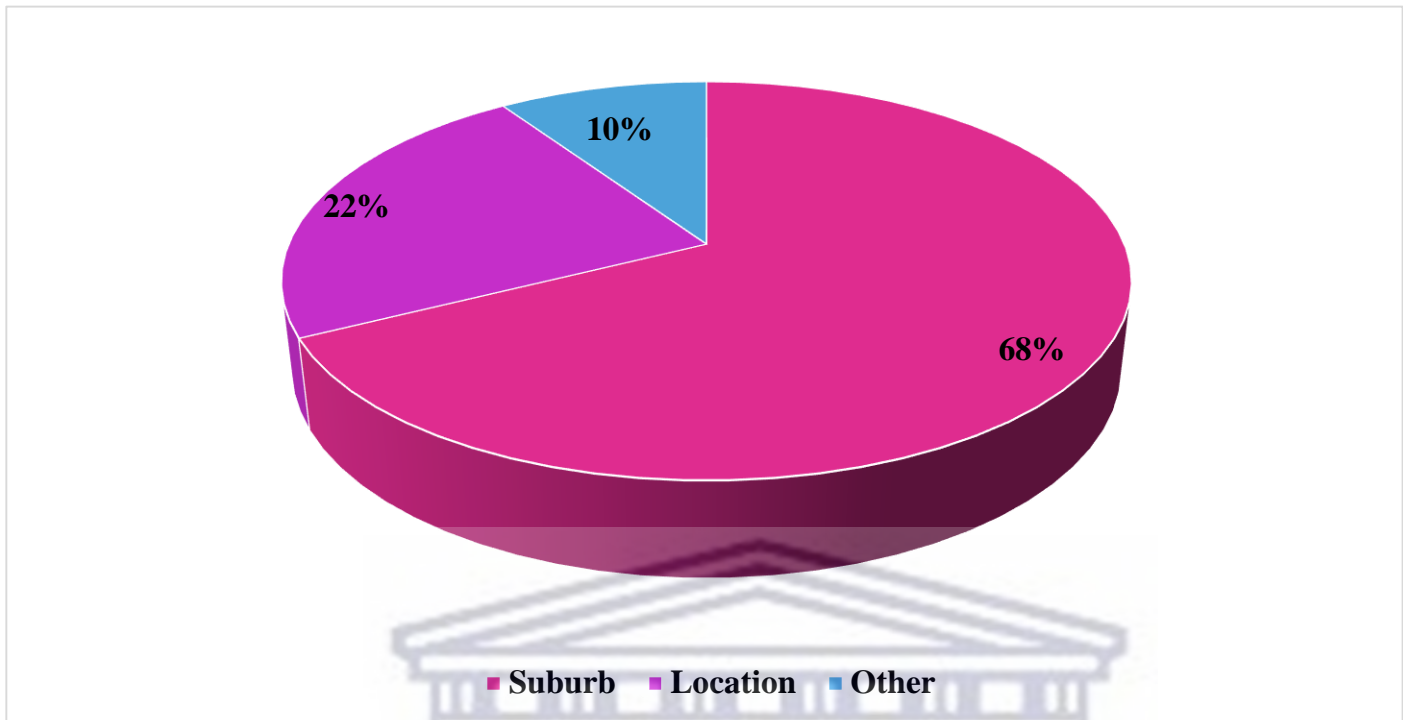
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.8, from a total number of 179 respondents, most of them (68%) were residing in suburbs, against an estimate of 22% that were residing in townships (in the Western Cape, township is commonly referred to as "location", in opposition to "suburb"), while 10% of respondents resided in some other types of neighbourhoods, which were not specified. A few factors such as financial affordability, or safety related reasons, or business opportunities, among many others, were behind respondents' decision and preference linked to residential areas.

The Geneva UN Charter on Sustainable Housing, which was endorsed by the UN Economic Commission for Europe (UNECE) in 2015, serves as one of the key policy documents that guide the work of the UNECE Committee on Urban Development, Housing and Land

Management to support member States in ensuring universal access to decent, adequate, affordable and healthy housing (UNECE, 2021).

While there is no single definition of social housing across Europe, especially for vulnerable groups like migrants, refugees, asylum seekers, internally displaced persons (IDPs), and stateless persons, such residential spaces are particularly reserved for (but not limited to) most vulnerable households, such as single parent families, elderly persons, the indigents, refugees, asylum seekers, migrants, IDPs, and stateless persons (UNECE, 2021).

In South Africa, one of socio-economic rights for refugees and asylum seekers is the "right to access housing". By virtue of its *non-encampment* refugee policy, South Africa is quite different from many other African countries, which have opted for refugee camps, whereby immediately upon arrival, newcomers are supposedly provided with basic necessities such as food, shelter, and health care (Dass, et al., 2014).

Within the South Africa's refugee context, although both South African local citizens and refugees are covered by section 26 of the Constitution of the Republic of South Africa [Section 26 (1): *"Everyone has the right to have access to adequate housing"*], this is an "access right", and does not place any duty on the State to provide housing on demand (Dass, et al., 2014). The person in need should be able to afford the adequate housing in question in order to have access to it. Moreover, even though South Africa has identified refugees as likely the most vulnerable social group in the Republic, the National Housing Code explicitly excludes refugees and other migrants from Government housing subsidies (Dass, et al., 2014; DHA, 2015), commonly referred to as the "Reconstruction and Development Programme" (RDP) houses.

- *Ownership status about the living place in which respondents are residing*

Figure 5.9: What is your ownership status about the place you currently stay in? (N = 179)

16%

84%

■ **Owner/Landlord**   ■ **Renting/Tenant**
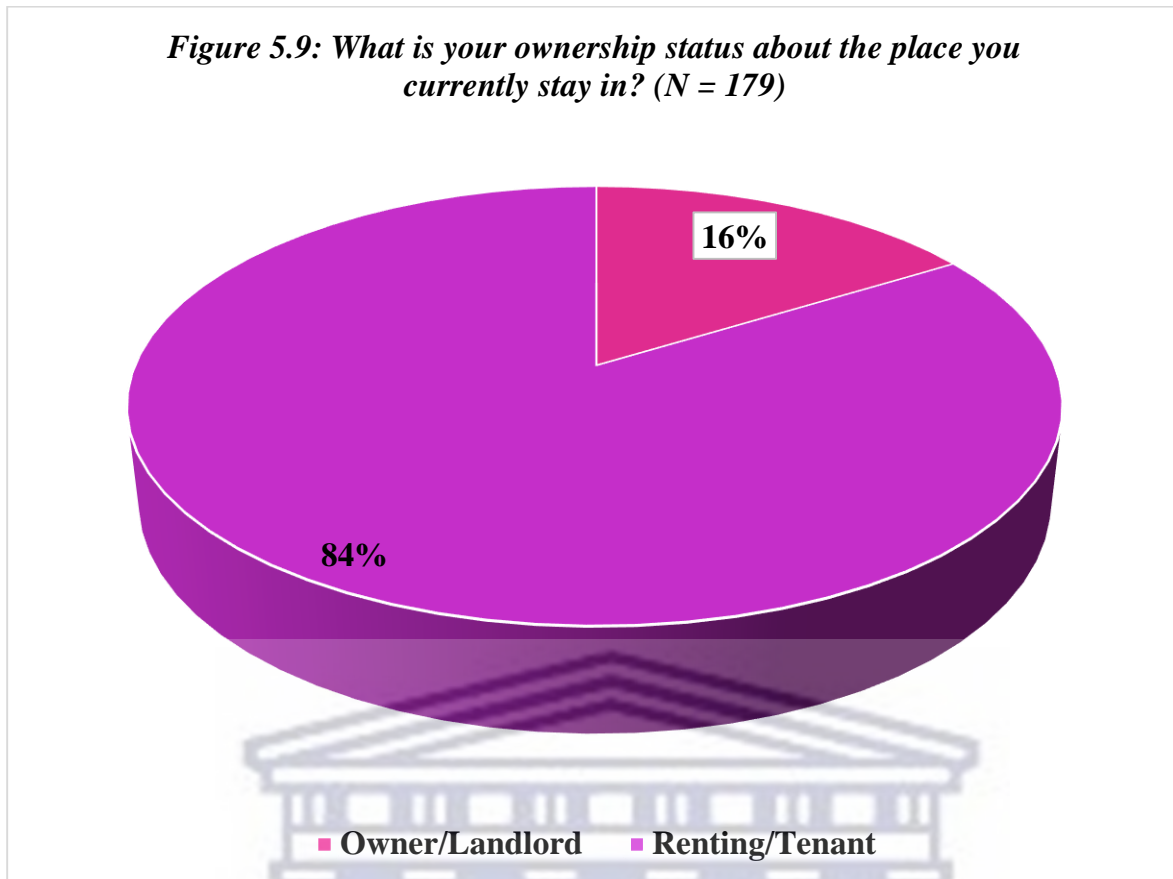
Source: Author's own compilation – Survey Questionnaire (2021)

Figure 5.9 gives a clear indication that only 16% of all respondents owned the place they were residing in at the time the research had been conducted, while 84% were renting as tenants. For a foreign national to own a housing property in South Africa, there are two mainstreamed routes. It is possible through a bank loan if the applicant (in this case the foreign national) has satisfactory and reliable source of regular income (employment and/or own business) and is a permanent resident in the Republic, then he/she may qualify for a housing bank loan. Moreover, although refugees (holders of Section 24 Visa) and asylum seekers (holders of Section 22 Visa) *de facto* do not qualify for a bank loan, they are legally allowed to purchase immovable property in the Republic, should they have enough cash to afford it, which still

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confirms that refugees and asylum seekers do enjoy their Constitutional right of access to adequate housing in the Republic (Dass, et al., 2014).

- ***The one most important thing respondents needed to feel having achieved successful spatial integration in the Western Cape Province***

Figure 5.10: What is the one most important thing you need to feel having achieved successful spatial integration in the Western Cape Province ?
(N = 179)
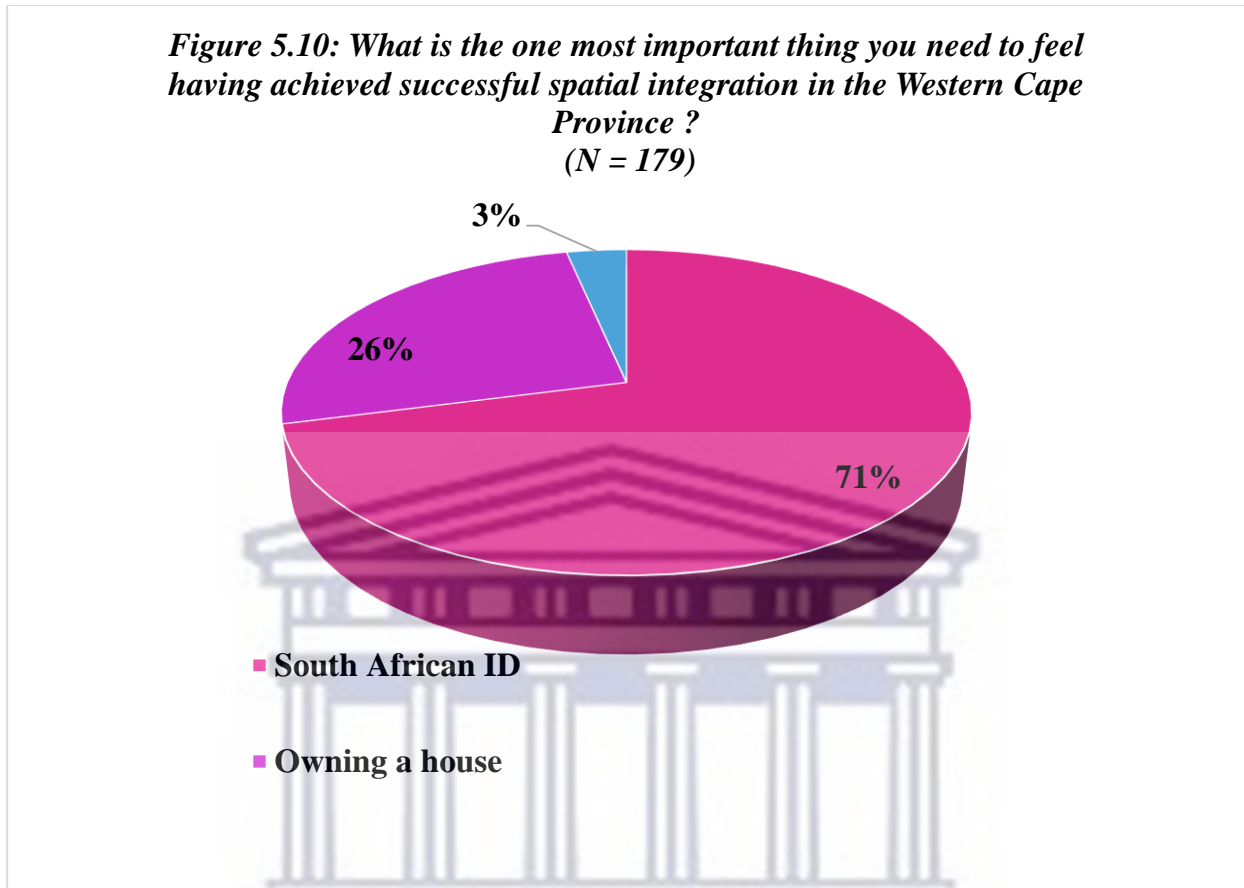
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.10, a combined estimate of 71% of all respondents indicated that the one most important thing they needed to feel that they have achieved successful spatial integration in the Western Cape was the South African ID, which is usually issued to foreign nationals via Permanent Residency (PR) and/or naturalisation (SA Citizenship). An estimate of 26% of respondents indicated that they needed to own a house, while 3% of them felt that speaking isiXhosa together with owning a piece of land in South Africa would be a satisfactory indicator of achievement for their successful spatial integration in the Republic.

In conclusion to the present domain, the next Table 5.7 provides a sketch of additional indicators for the spatial integration of refugees in the Western Cape Province. In summary, the majority of refugee respondents had been victim of xenophobia and/or Afrophobia in one way or the other, and also further indicated that they were not feeling safe enough from physical harm in their neighbourhoods, thus, they were considering moving to a different residential area, should their financial conditions enable them to do so. A total of 100% of refugee respondents indicated that they still preferred staying within South African local host communities than living in refugee camps.

Table 5.7: Additional self-explanatory indicators for spatial integration of refugees in the Western Cape (N = 179)				
Categorical variable	*YES*		*NO*	
	Frequency	*Percentage*	*Frequency*	*Percentage*
Do you feel safe enough from physical violence/harm in your neighbourhood/residential area (the right to physical security)?	75	42%	104	58%
Have you ever been victim of xenophobia and/or Afrophobia in your neighbourhood?	52	29%	127	71%
Would you prefer to stay in a refugee camp rather than staying in local South African host communities?	0	0%	179	100%
Have you ever been victim of street violence/street crime or any other form of unfair discrimination in your neighbourhood?	127	71%	52	29%
Would you consider to continue staying in the same area, even if your financial situation improves?	75	42%	104	58%

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.4   Social integration of refugees in the Western Cape

Social integration refers to the extent to which refugees participate in local organisations and/or in community activism, the extent to which level relations at primary groups develop, the nature of "*refugee-host*" relationship in general, and the extent to which refugees are able to tap into existing local resources (Wessendorf & Phillimore, 2019). Some key indicators for social integration include whether a respondent has access to basic public services such as health care and elementary education, percentage of respondents who have been victim of Afrophobia and/or xenophobia in the Republic, percentage of respondents accessing Social Security Grants (SASSA Grants) in the Republic, and whether the refugee respondent is member of any local organisation or community group.

- *Demographic characteristics of respondents*

Table 5.8: Social integration - Demographic characteristics of respondents (N = 203)					
Categorical variable		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 – 35	39	19%	40	20%
	36 – 50	30	15%	59	29%
	51 – 65	4	2%	31	15%
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	1	1%	3	2%
	Asylum seeker (Section 22)	19	9%	40	20%
	Refugee status (Section 24)	30	15%	61	30%
	Permanent residency (PR/SCRA)	22	11%	25	12%
	Citizenship (Naturalisation)	1	1%	1	1%
TOTAL (N = 203)					

Source: Author's own compilation – Survey Questionnaire (2021)

- *Access to SASSA Grant: specific situation applying to respondent's realities*

Figure 5.11: Currently, are you receiving SASSA Grant? (N = 203)

- **Respondent and/or spouse (partner) is on SASSA Grant**
- **Respondent's kids are on SASSA Grant**
- **Not on SASSA Grant**

Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.11, an estimate of 60% of respondents indicated that neither they nor their dependents were receiving SASSA Grants. A total of 40% of respondents were accessing SASSA Grants, directly (themselves), or indirectly (their dependents – spouse and/or kids), which is an indication of remarkable increasing numbers of refugees accessing SASSA Grants, in comparison to the 2014 available statistics, where only 10% of refugees were accessing SASSA Grants, as indicated by DHA (2015:9).

Article 23 of the 1951 UN Geneva Convention provides that Contracting States to the Convention shall accord to refugees lawfully staying in their national territory, the same treatment with respect to social security as it is accorded to their own citizens (Dass, et al.,

2014). According to DHA (2015), in terms of the Social Assistance Act, No.13 of 2004, SASSA pays grants to RSA Citizens, permanent residents (holders of PR Visa), and refugees (holders of Section 24 Visa) . SASSA Grants were awarded to refugees only from 2008 after a court challenge, and initially only covered "Foster Child Support Grant", and "Disability Grant". Effective from the 01st of April 2012, refugees were entitled to apply for all SASSA Grants in the Republic, except those for War Veterans (Nzabamwita & Dinbabo, 2022). By the end of December 2014, the total number of refugees receiving SASSA Grants was estimated at 12 068, which was just around 10% of the then recognised refugee population in the Republic (DHA, 2015:9).

- *The one most important thing to have for a respondent to feel having achieved successful social integration in South Africa*

Figure 5.12: What is the one most important thing you need for you to feel having achieved successful social integration in South Africa? (N = 203)
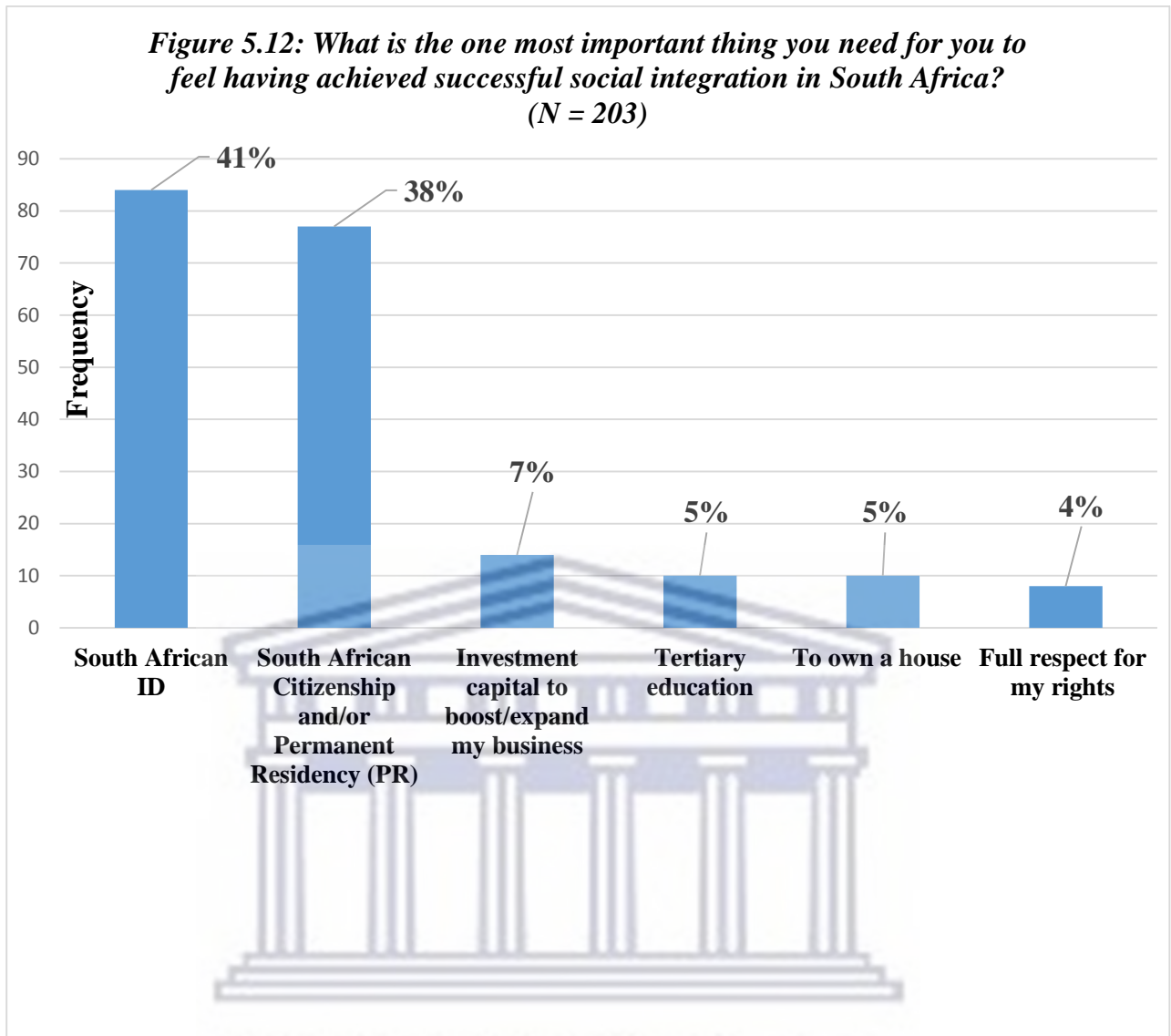
Source: Author's own compilation – Survey Questionnaire (2021)

The Department of Home Affairs (DHA, 2015) acknowledges that the very first step to local integration in the Republic is access to valid and recognisable documentation. The DHA also acknowledges that, as the custodian of documentation in the Republic, it (DHA) must embark on a nationwide educational awareness campaign to ensure that all Government departments at local, provincial and national levels, and key public and private institutions such as schools,

health centres, banks are aware of refugee rights, processes and documentation, and accept these documents in order for services to be effectively rendered. South Africa is an extremely identity-driven society, whereby it is virtually impossible to access any public or private service provision without an identity document (Khan, 2007).

Such realities would thus justify why the dominant majority of 79% of respondents, have indicated that one most important thing they wished they had to feel having achieved successful social integration in the Republic was the "South African ID", or "South African Citizenship", and/or "Permanent Residency", as displayed by Figure 5.12.

In conclusion to the present domain, the next Table 5.9 provides a sketch of additional indicators for social integration of refugees in the Western Cape. In summary, a very low percentage (4%) of refugee respondents indicated that they had criminal records in the Republic, a minority of 25% of respondents were members of mixed (locals and refugees) local organisation and /or community groups, half (51%) of refugees respondents were considering to repatriate to their respective home countries within the next ten years, while half (55%) of refugee respondents were considering leaving South Africa for a different country , within the next ten years. The majority (above 90%) of refugee respondents were aware of their social rights and the rights of their children in the Republic, and they indicated that they had been enjoying those rights (such as the right to freedom of movement, accessing SASSA Grants, accessing health care and education services at public facilities) similarly to SA citizens. Majority (89%) of refugee respondents felt that South Africa was a welcoming society, and majority (95%) of refugee respondents were willing to exchange their home country nationality for the South African one, should they be given an opportunity to do so. Furthermore, while a majority (89%) of refugee respondents indicated that they were members

of community refugee-based organisations, an equal majority of 89% also felt that South Africa as the host-State, had not been forthcoming in dealing with xenophobia and/or Afrophobia related violence in the Republic.

Table 5.9: Additional self-explanatory indicators for social integration of refugees in the Western Cape Province (N = 203)				
Categorical variable	**YES**		**NO**	
	Frequency	**Percentage**	**Frequency**	**Percentage**
Are you a member of community refugee-based organisation/association in South Africa (the right to freedom of association)?	181	89%	22	11%
Are you a member of a South African organisation or mixed (refugees & SAs) association?	51	25%	152	75%
Do you feel that you receive medical care at public health institutions as fairly as locals do (the right to health care)?	193	95%	12	6%
Are you aware that a refugee may access SASSA Grants in the Republic IF you qualify for it (the right to social assistance)?	193	95%	12	6%
Are you aware that refugees may access primary and secondary schools in the Republic at the same basis as SA citizens (the right to education)?	189	93%	14	7%
Are you aware that you may reside, work, and/or operate own business in any Province of own choice in the Republic (the right to freedom of movement)?	195	96%	8	4%
Do you own a bank account in South Africa (Access to banking services)?	181	89%	22	11%
Do you still have relatives/friends in your home country, with whom you still communicate from time to time [you stay in touch with]?	189	93%	14	7%
Do you have any criminal records in South Africa?	8	4%	195	96%
Have you ever been a victim of xenophobia and/or Afrophobia, street violence, street crime, and/or any other form of unfair discrimination in the Western Cape?	118	58%	85	42%
Do you perhaps feel that not enough investigations are being done to arrest, prosecute, and sentence those that are involved in crime and violence related to Xenophobia and/or Afrophobia in the Western Cape?	193	95%	10	5%
Do you feel that South Africans in general, and members of local South African communities in the Western Cape in particular, are welcoming society?	181	89%	22	11%
Do you have any close friends among local South Africans that you meet and/or visit one another from time to time?	136	67%	67	33%
Would you consider to leave South Africa and go to stay in another country within the 10 next years, as from the 31st /12/2021?	112	55%	91	45%
Would you feel comfortable to exchange your home country nationality with South African citizenship, IF you were given such an opportunity, to become South African citizen?	193	95%	10	5%
Would you consider to voluntarily repatriate (back) to your home country within the 10 next years, as from the 31st /12/2021?	104	51%	99	49%

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.5 Cultural integration of refugees in the Western Cape

Cultural integration refers to the extent to which changes in cultural patterns have materialised, to increase compatibility with host community culture, and with new situations (Sam & Berry, 2010). Indicators would mainly include the choice of spouse (European Community, 2005; Berry, 2009; Sam & Berry, 2010; Kymlicka, 2012; Beine, et al., 2013; Erdal & Oeppen, 2013; Björby, 2015; Blend-In.EU, 2016; McGregor & Ragab, 2016; European Parliament, 2017; Kuljis, 2017), whether a respondent's partner/spouse is a local SA Citizen. Some other key indicators of cultural integration would include, for instance, whether a respondent has acquired any fluent local language communication skills, and how often, and to what extent, the individual refugee (respondent) is involved in cultural activities of host community. Additionally, with specific reference to refugees residing in the Western Cape Province, the most important feature (indicator) of successful cultural integration would be satisfactory communication skills (more particularly verbal) in either of the two or both local languages dominantly spoken in host communities, which are Afrikaans and isiXhosa.
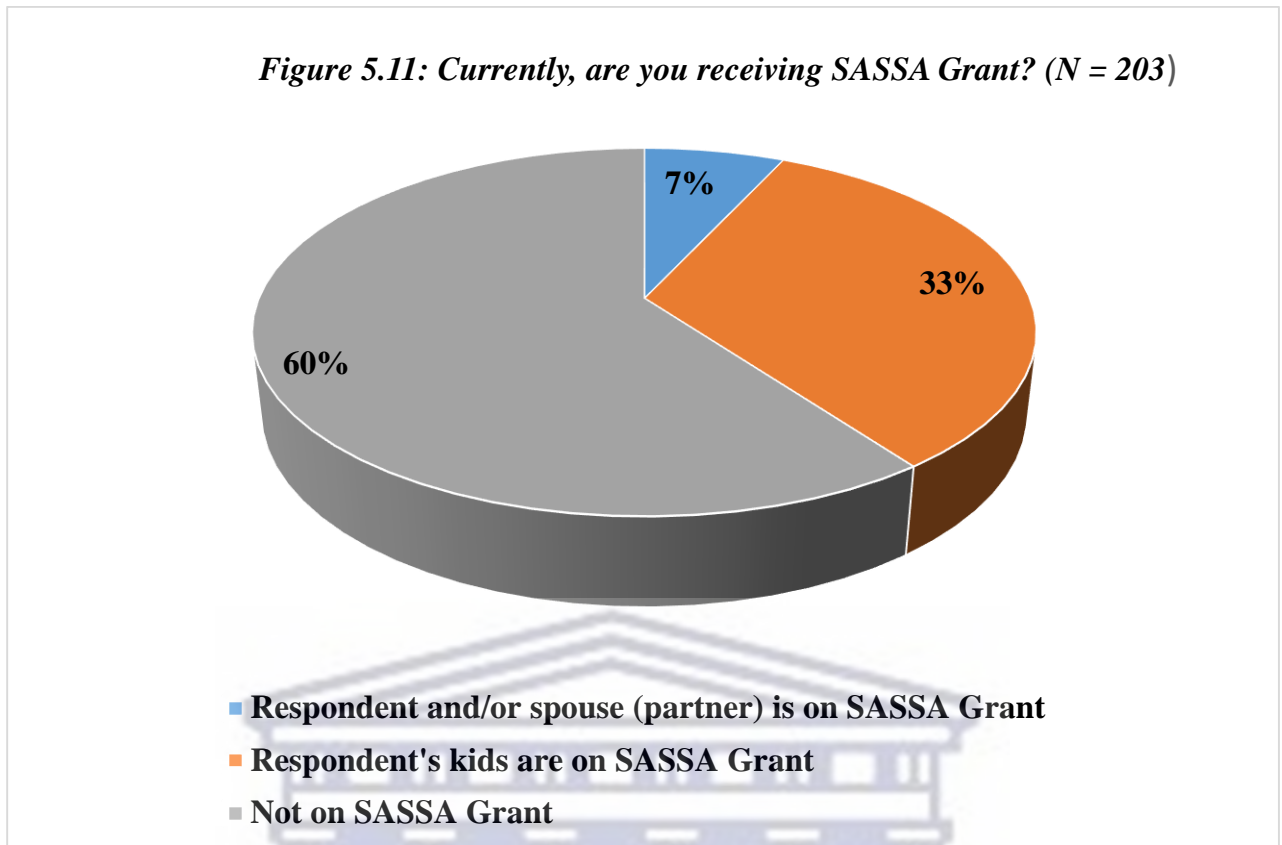
- *Demographic characteristics of respondents*

Table 5.10: Cultural integration - Demographic characteristics of respondents (N = 174)					
Categorical variables		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 - 35	35	23.6%	25	16.9%
	36 - 50	26	17.6%	41	27.7%
	51 - 65	3	2%	18	12.2 %
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	1	0.7%	2	1.4%
	Asylum seeker (Section 22)	16	10.8%	23	15.5%
	Refugee status (Section 24)	27	18.2%	41	27.7%
	Permanent residency (PR/SCRA)	20	13.5%	17	11.5%
	Citizenship (Naturalisation)	1	0.7%	0	0%
TOTAL (N = 174)					

Source: Author's own compilation – Survey Questionnaire (2021)

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- *Local language communication skills as acquired by respondent*

Figure 5.13: Besides English, what other SA local languages do you speak? (N =174)
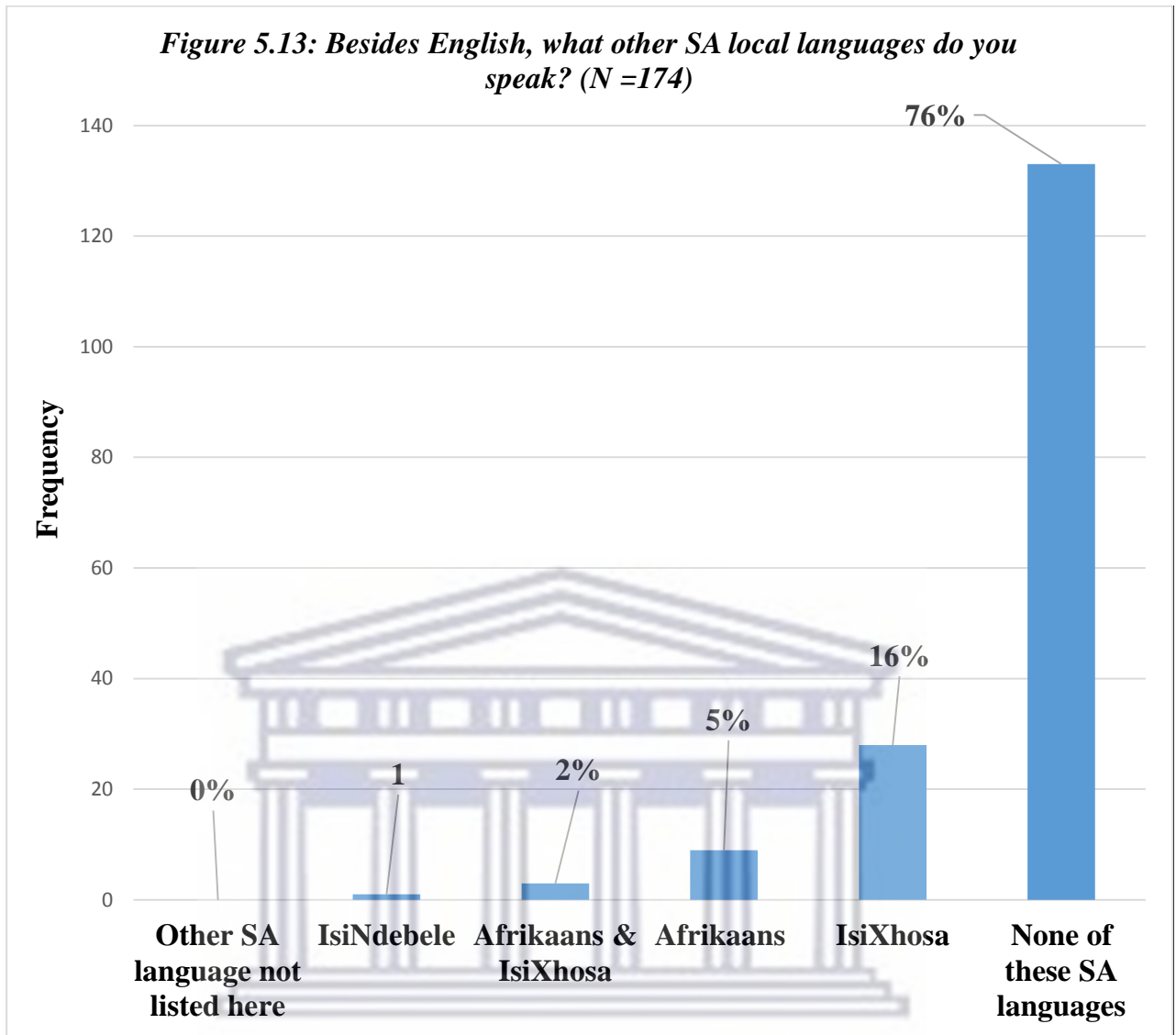
Source: Author's own compilation – Survey Questionnaire (2021)

According to the European Commission (2018), the European Union-host society local language is considered one of the most central aspects for refugees' inclusion by both the receiving society and refugees themselves, seeing for instance that an estimate of 95% Europeans are of the opinion that a certain command of the national language is important for both migrants and refugees to integrate. While language can facilitate inclusion prior to

departure, without or with insufficient knowledge of the language upon arrival, both migrants and refugees often identify language barriers as one of the first challenges they face (IOM, 2019c; Morrice, et al., 2021). A very recent study among refugee women in Bulgaria highlighted that knowledge of Bulgarian was the most important determinant in finding employment (Hristova, et al., 2019). Additionally, a study by Sorgen (2015) has observed that mastering local language communication skills have the potential to speed up cultural integration within a host society, thus curbing discrimination, and hence speeding social integration and fostering social cohesion.

As suggested by the local South African socio-cultural groups in the Western Cape Province, Afrikaans and isiXhosa are the two dominant languages spoken across the province, besides English. According to Figure 5.13, most respondents (76%) could speak no other South African language besides English. Such findings leave us with more unanswered questions: how is it possible that these refugees reside in local communities where isiXhosa or Afrikaans is used daily (of course besides English), but tend to have been dominantly failing to adopt either of these two languages into their daily lives by acquiring their relevant communication skills? Seeing that local integration is a very complex phenomenon and a very multi-faceted process, and that the different dimensions of local integration are inter-linked, the researcher will attempt to answer this question in the next sections, drawing on responses to (findings from) other domains for local integration of refugees in the Western Cape, as provided by participants to the present study.

Drawing on both the reviewed literature and the findings of the thesis, local language communication skills are vital for adult refugees to access host-State (formal) labour market

and "smoothly" integrating host society, and also for refugee children to access local schools

and thus efficiently integrating the host society education system (UNHCR, 2007).

- *The one most important thing a respondent feels he/she must have to achieve successful cultural local integration in the Western Cape*

Figure 5.14: What is the one most important thing you need to feel having achieved successful cultural integration in the Western Cape? (N = 174)

- Safety/Free from stigmatising names
- Enabling documents [SA ID; PR; SA Citizenship]
- Speaking IsiXhosa [Orientation & Integration Programmes]
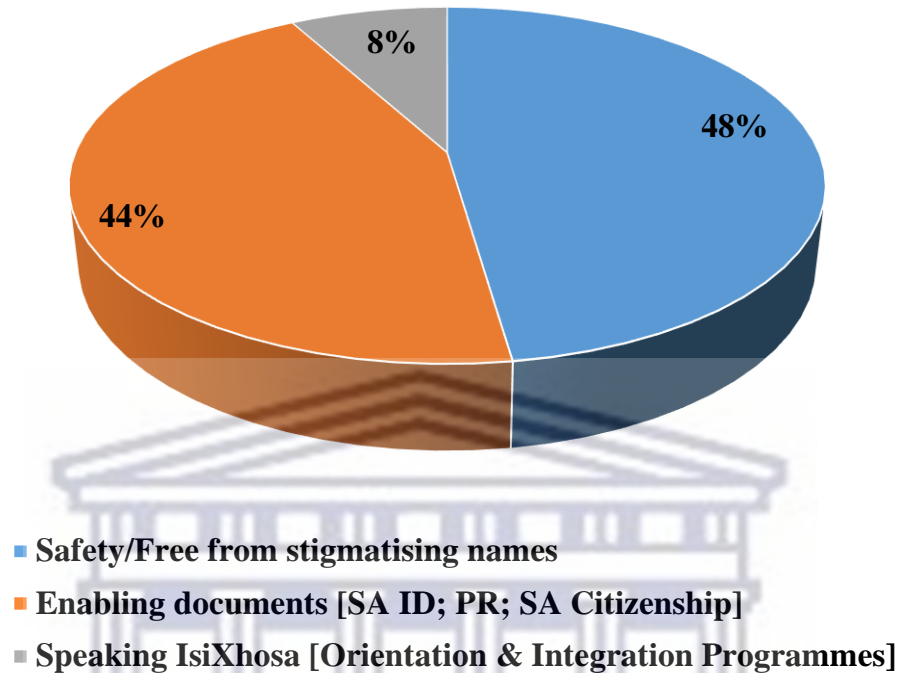
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.14, when asked about the one most important thing refugees think they should have to feel that they would have achieved successful cultural integration in the Western Cape, 44% of respondents indicated that they wished they could have enabling papers, more specifically South African Green ID (Permanent Residence-PR - and/or Citizenship). Then 48% of respondents highlighted concerns around safety issues, such as being called names (e.g., "*Makwirikwiri*"), wishing to be treated by locals as fellow human rather than a "foreigner", while only 8% thought that should they be speaking isiXhosa and had they

undergone both orientation and integration programmes, they would feel successfully integrated, cultural wise.

> *If I could speak isiXhosa, and have a Green ID, I would be sorted* (Refugee respondent, Survey Questionnaire, 2021).

Within refugees' and migrants' contexts, orientation programmes entail civic and cultural orientation, involving, among other things, information sessions provided to the newcomers (in this case, novice refugees), acquainting them with cultural practices, social and moral norms, philosophical worldviews, religious beliefs, political dynamics and the legal system of their host society, while integration programmes would consist of a variety of components, whereby focus is mainly put on training sessions related to local language skills acquisition on the one hand, and vocational training (labour related) courses on the other (Papadimitriou, 2016).

Furthermore, a study by Van Rijn, et al., (2004) argued that according to the Dutch Minister of Justice, a migrant social group would be considered integrated in the Netherlands if its members have a good command of the Dutch language, and have a proportionate participation in social domains such as education, employment and housing, and inter-ethnic contacts are maintained, and they subscribe to Dutch norms and the laws of the lands, more specifically the Dutch Constitution.

As further observed by MPC (2016), knowledge of a host country language is key for successful integration, and language instruction is important if it does not delay labour market entry and corresponds to occupational needs. Furthermore, refugees and migrants expand host

societies' cultures, by introducing new ideas, expertise, customs, cuisines, and art, and far from erasing the existing culture, they change it for the better (McCarthy, 2018).

In conclusion to the present domain, the next Table 5.11 provides a sketch of additional indicators for cultural integration of refugees in the Western Cape Province. In summary, while a majority (70%) of refugee respondents indicated that they had been in stable marital relationship, only a minority (8%) of them had a local South African as partner /spouse. Furthermore, a majority (65%) of refugee respondents indicated that they had close friends among local South Africans, and an equal majority (65%) of refugee respondents indicated that they had been participating in local cultural activities /ceremonies as organised and hosted by their local South African counterparts, but a lesser percentage (54%) of refugee respondents felt interested in adopting local South African cultural values and practices into their daily lives. Still, refugee respondents tended to be much attached to their home country, as a majority (96%) indicated that they still had close friends and contacts they stayed in touch with, since their arrival in South Africa.
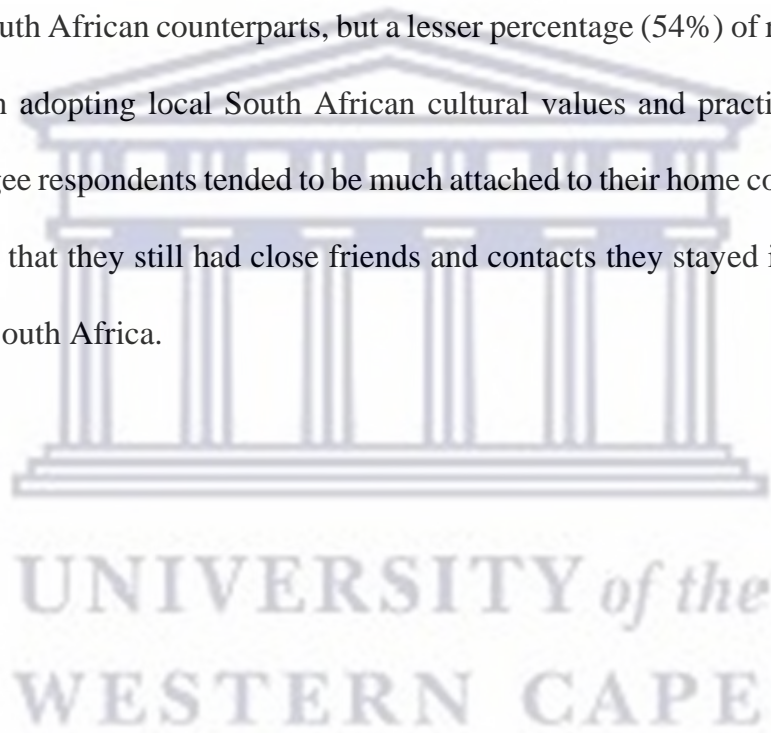
Table 5.11: Additional self-explanatory indicators for cultural integration of refugees in the Western Cape (N = 174)				
Categorical Variable	*YES*		*NO*	
	Frequency	*Percentage*	*Frequency*	*Percentage*
Are you in a stable marital relationship?	122	70%	52	30%
Is your spouse/partner local South African?	14	8%	160	92%
Do you participate in cultural activities of your national community?	167	96%	7	4%
Do you participate in cultural activities of local South Africans in your neighbourhood?	114	65%	60	35%
Do you feel interested in adopting some cultural values/practices of local South Africans into your own cultural practices?	94	54%	80	46%
Do you have friends among local South Africans, and visit one another from time to time?	114	65%	60	35%
Do you have friends in your home country, with whom you communicate from time to time?	167	96%	7	4%

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.6 Attitudes of local South Africans towards refugees and immigration

Within the South African refugee situation, the present dimension of local integration would particularly reflect the attitudes of local South Africans towards the presence of refugees in the Republic particularly, and the immigration phenomenon at large. By extension, this dimension would refer to relevant changes in cultural/norms and behavioural patterns within host communities, resulting from the presence of refugees (Sam & Berry, 2010).

Some key indicators for the dimension of (mutual) local integration include, for instance, the perception of refugees' presence by members of host communities, perception of SA Immigration policies/legislation by members of local host communities, whether respondent (local SA Citizen – member of local host community) would feel comfortable to enter long-term relationship (marital, business co-ownership) with refugees (Gordon, 2014; Dempster & Hargrave, 2017).
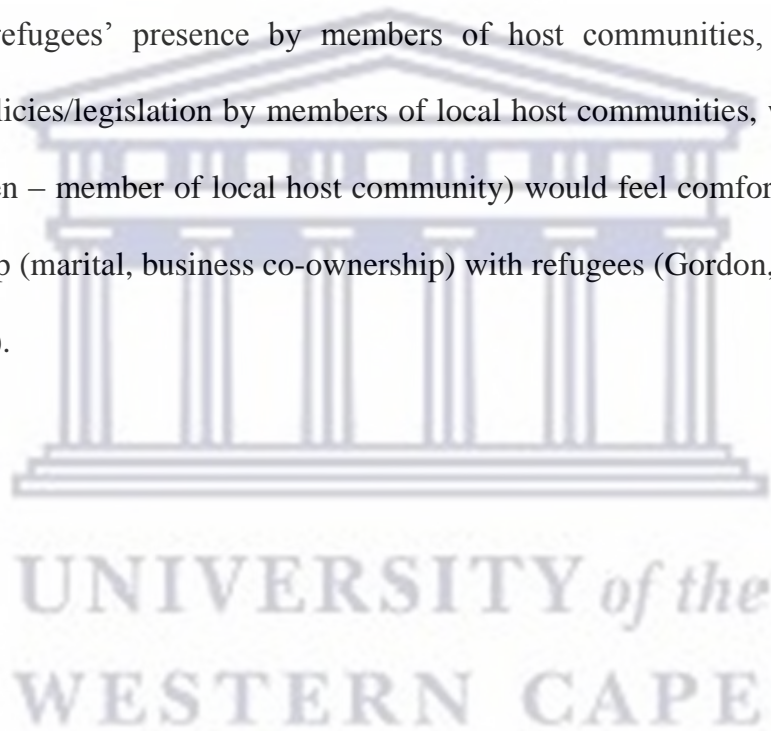
• *Demographic characteristics of respondents*

Table 5.12: Attitudes of local South Africans towards refugees and immigration Demographic characteristics of respondents (N = 110)					
Categorical variable		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 – 35	38	34%	26	24%
	36 – 50	17	15%	11	10%
	51 – 65	5	5%	6	5%
	Over 65	4	4%	3	3%
Legal status in South Africa	Local South African citizens	64	58%	46	42%
	South African citizen by naturalisation	0	0%	0	0%
TOTAL (N = 110)					

Source: Author's own compilation – Survey Questionnaire (2021)

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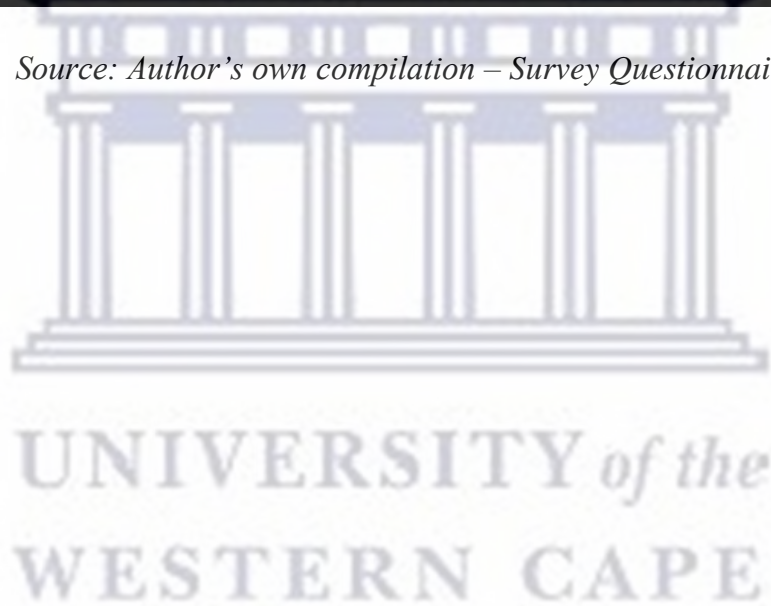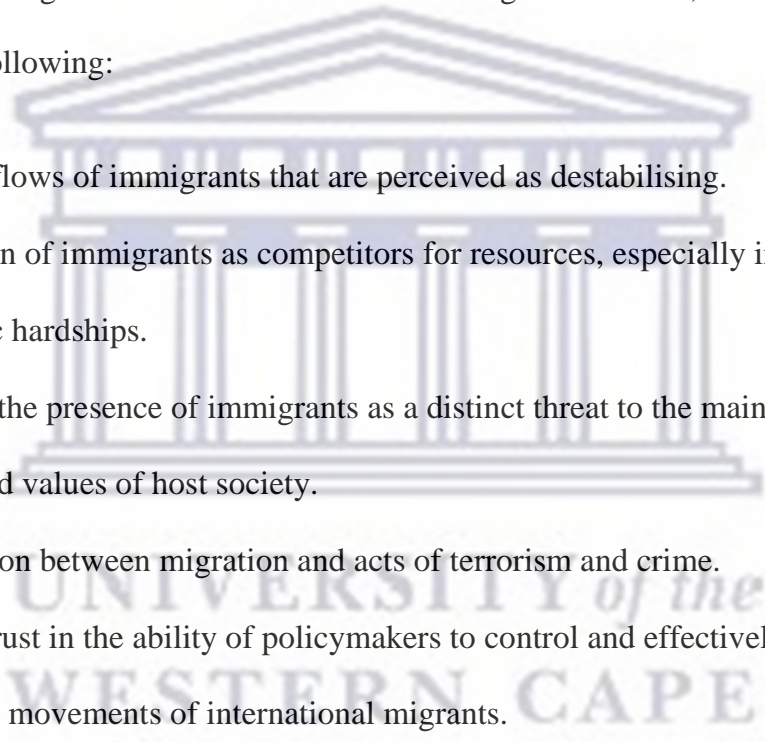
- *Respondent's feelings about the presence of refugees in his/her neighbourhood (the implications of refugees' presence)*

Figure 5.15: How do you feel about the presence of refugees in your neighbourhood? (N = 110)
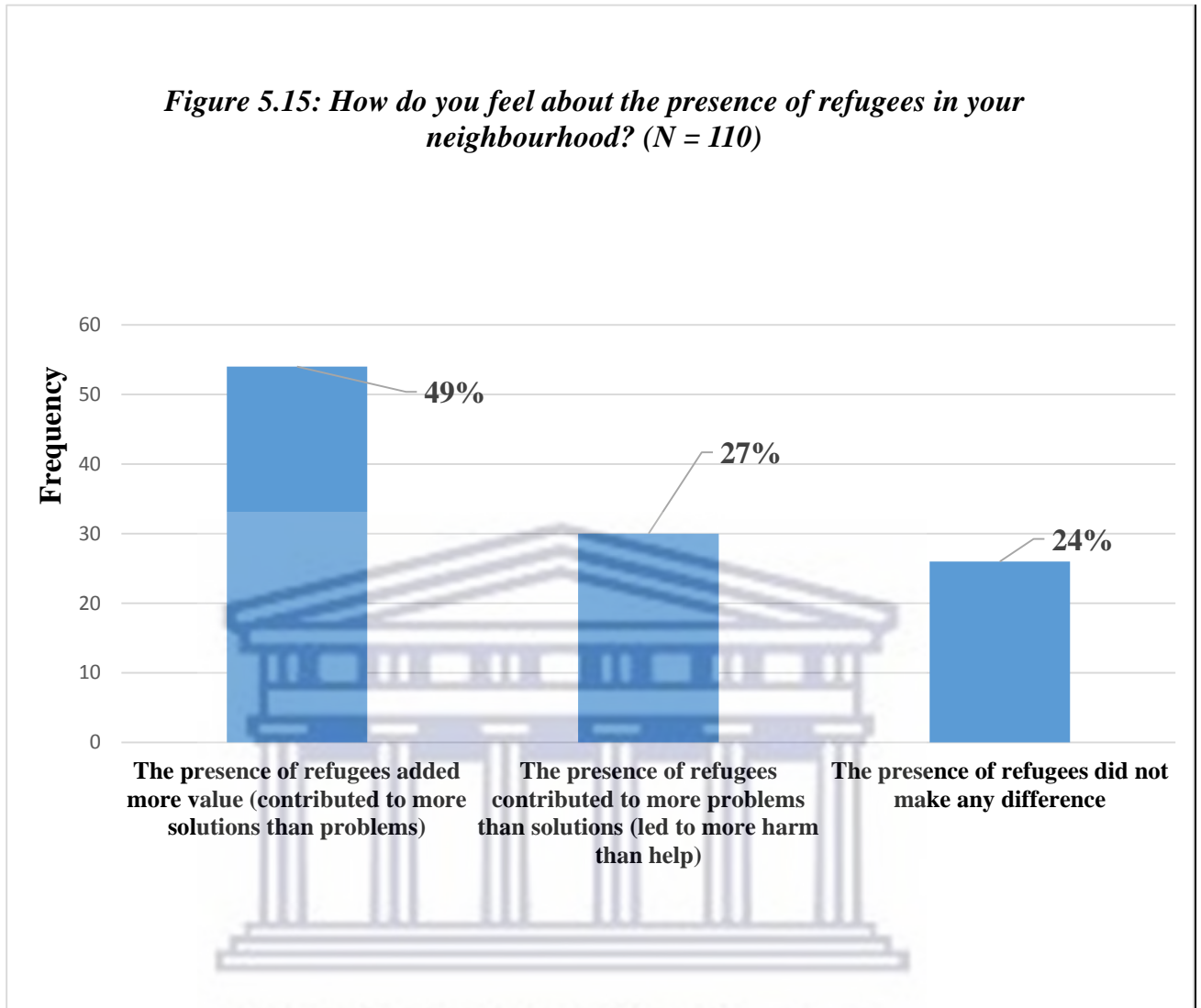
Source: Author's own compilation – Survey Questionnaire (2021)

As illustrated in Figure 5.15, an estimate of 49% of local South African respondents stated that the presence of refugees within their neighbourhoods has added more value (i.e., has contributed more to solutions than problems), while an estimate of 27% and 24% indicated that the presence of refugees contributed to more problems than solutions, and that the presence of refugees did not make any difference, respectively. Such findings confirmed the

arguments that the influx of refugees and of other types of international migrants has contributed to social diversity in South Africa, and has been one of the many contributing factors to on-going clashes between locals and foreign nationals in the Republic (Ruzungunde & Zhou, 2021). However, increased immigration does not always have to result in anti-immigration sentiments. According to the Migration Policy Institute, within the European Commission (European Commission: Competence Centre on Foresight, 2020), five (5) key conditions tend to fuel societal anxiety about immigration and local integration of immigrants, and virtually reflect the South Africa's perception about international immigration in general and the physical presence of refugees and other immigrants in the Republic particularly. However, depending on the local context of each refugee host-State, those condition are [not limited to] the following:

- Sudden flows of immigrants that are perceived as destabilising.
- Perception of immigrants as competitors for resources, especially in areas of economic hardships.
- Viewing the presence of immigrants as a distinct threat to the mainstream cultural norms and values of host society.
- Association between migration and acts of terrorism and crime.
- Loss of trust in the ability of policymakers to control and effectively manage incoming movements of international migrants.

• *The one thing respondent likes the most about refugees in their neighbourhood*

Figure 5.16: What is the one thing you like the most about refugees in your neighbourhood ? (N = 110)
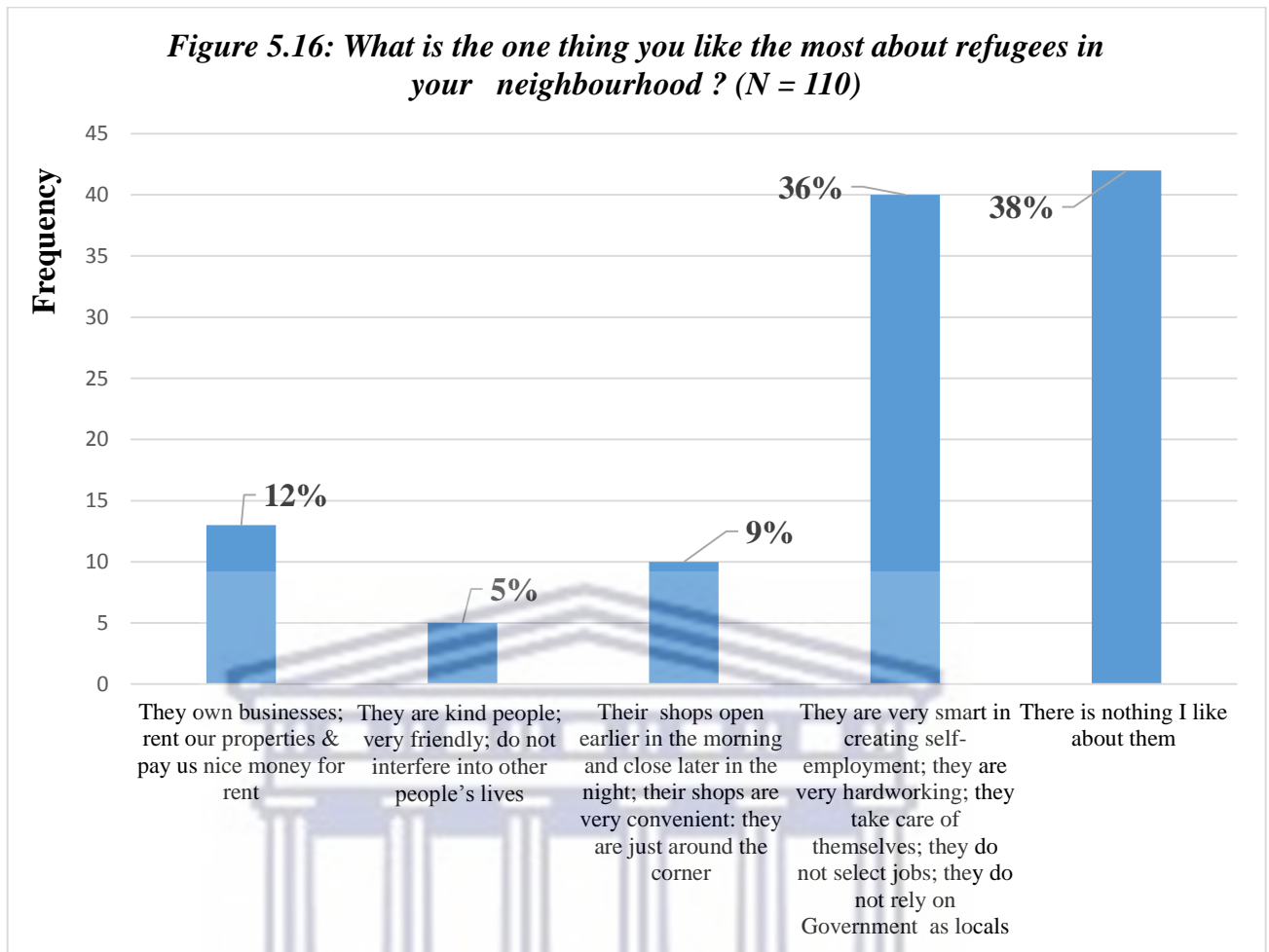
Source: Author's own compilation – Survey Questionnaire (2021)

As illustrated in Figure 5.16, an estimate of 38% of local South African respondents indicated that there was nothing they liked about refugees in their neighbourhoods, while a combined majority of 62% perceived refugees as a hardworking, innovative and resilient social group, as they do not rely on South African Government (as the host-State) for their social security, refugees create their own jobs and take care of themselves in many aspects of their daily livelihoods.

When asked about the one thing she/he liked the most about refugees in their neighbourhood, one of the respondents stated the following:

They have shops open early morning until late in the night, which is more convenient for us, and the shops are just around the corner. We are neighbours mosi [sic], they also give you stuff, when you are short of cash, then you pay later. Isn't it lovely? (Local respondent, Survey Questionnaire, 2021).

- ***The one thing respondent hates the most about refugees in their neighbourhood***

Figure 5.17: What is the one thing you hate the most about refugees in your neighbourhood ?(N = 110)
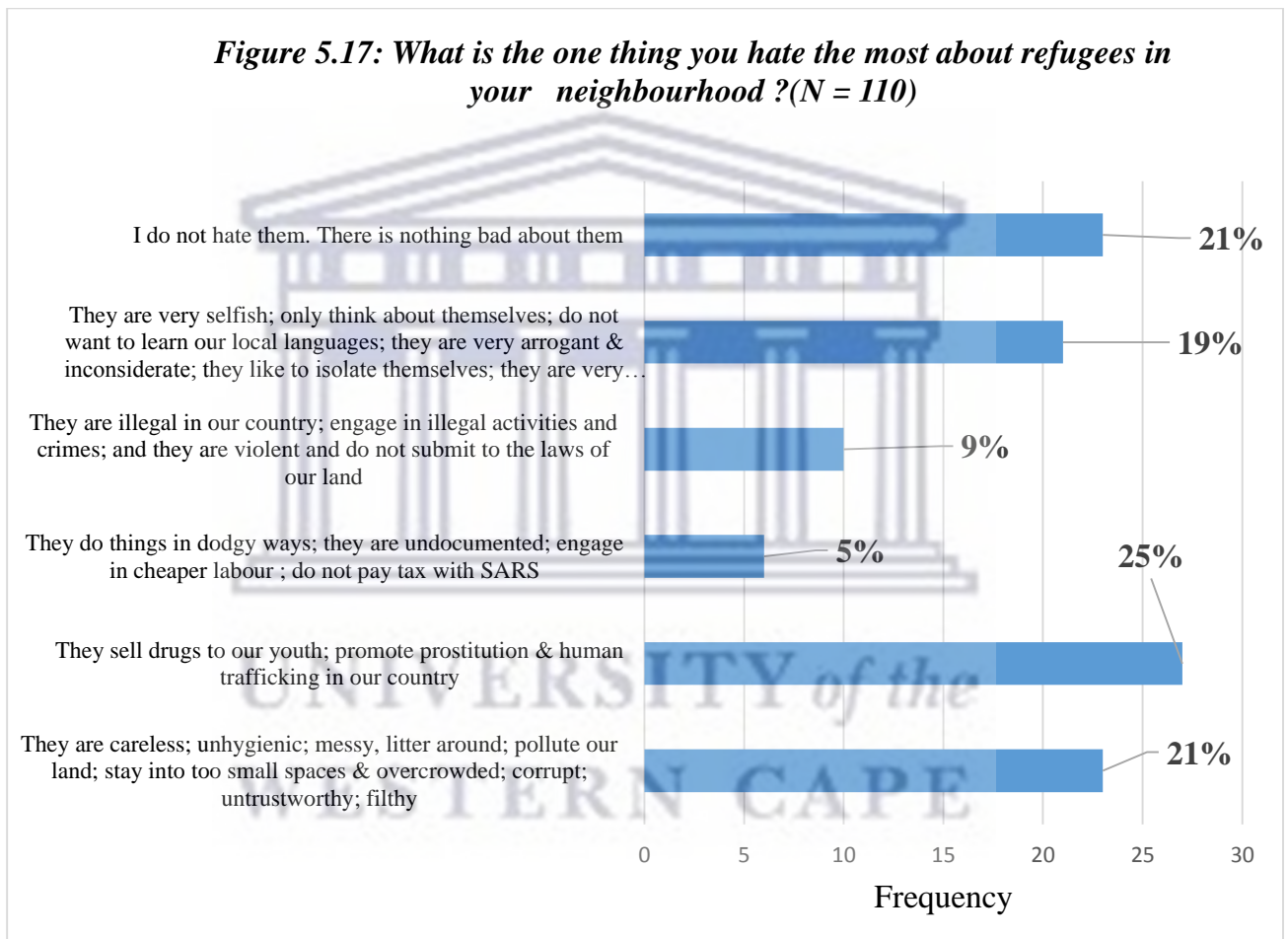
Source: Author's own compilation – Survey Questionnaire (2021)

According to Figure 5.17, while only 21% of local South African respondents indicated that there was nothing bad about refugees, a dominant majority of 79% of local South African respondents expressed very negative views towards refugees in their respective neighbourhoods. The allegations levelled against refugees included (but were not limited to) the following: being illegal and /or undocumented in the Republic, engaging in criminal activities in the country such as selling drugs to the local youth, promoting prostitution and human trafficking, engaging in violence and disregarding the laws of the land, engaging in cheaper labour and not paying tax to SARS, self-isolating themselves and not willing to learn local languages, disrespecting local cultures, norms, customs, traditions and values, and many other bad /criminal activities.

These findings confirm what was also established through a very recent study by Chikohomero (2023), which explored the causes of conflict between locals and immigrants in South Africa, using case studies in Atteridgeville (a suburb of the City of Tshwane[26] , Gauteng Province), and Diepsloot (a township located in the Region "A" of the City of Johannesburg Metropolitan Municipality, Gauteng Province), and noted that unemployment, competition over scarce resources, crime, drugs and poor service delivery were identified as key impediments to effective mutual local integration between immigrants and locals (i.e., South African hosts).

Nevertheless, it must be emphasised that both refugees and asylum seekers hosted in South Africa are entitled to seek employment and/or operate their own businesses (i.e., self-employment) in the Republic, as per provision in the Refugees Act (1998) and any other relevant legal provisions. As the employment of asylum seekers and refugees is governed by

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[26] The City of Tshwane: is the Capital City of the Republic of South Africa, and had been formerly known as Pretoria.

the Labour laws of South Africa, the employees are therefore able to access the services of the Commission for Conciliation, Mediation and Arbitration (CCMA), and the Labour Court, and these two social groups are equally liable to pay taxes in the same prescribed manner as South Africans do (Intergate Immigration, 2022).

Additionally, when social, cultural, or economic opportunities arise, refugees and other immigrants should participate and identify with locals (and not engage in self-induced isolation), whereby learning local languages and joining community activities could be a very efficient entry point (Chikohomero, 2023). Such community activities, which have the potential to foster peaceful coexistence between locals (hosts) and refugees would involve, for instance (but not limited to) participating in community initiatives against poor public services delivery, and/or being part of Community Policing Forums (CPFs).

- **The one most important thing you feel refugees should do, for them to be warmly welcomed into a respondent's community/neighbourhood**

Figure 5.18: What is the one most important thing refugees should do to be warmly welcomed into your community/neighbourhood? (N = 110)
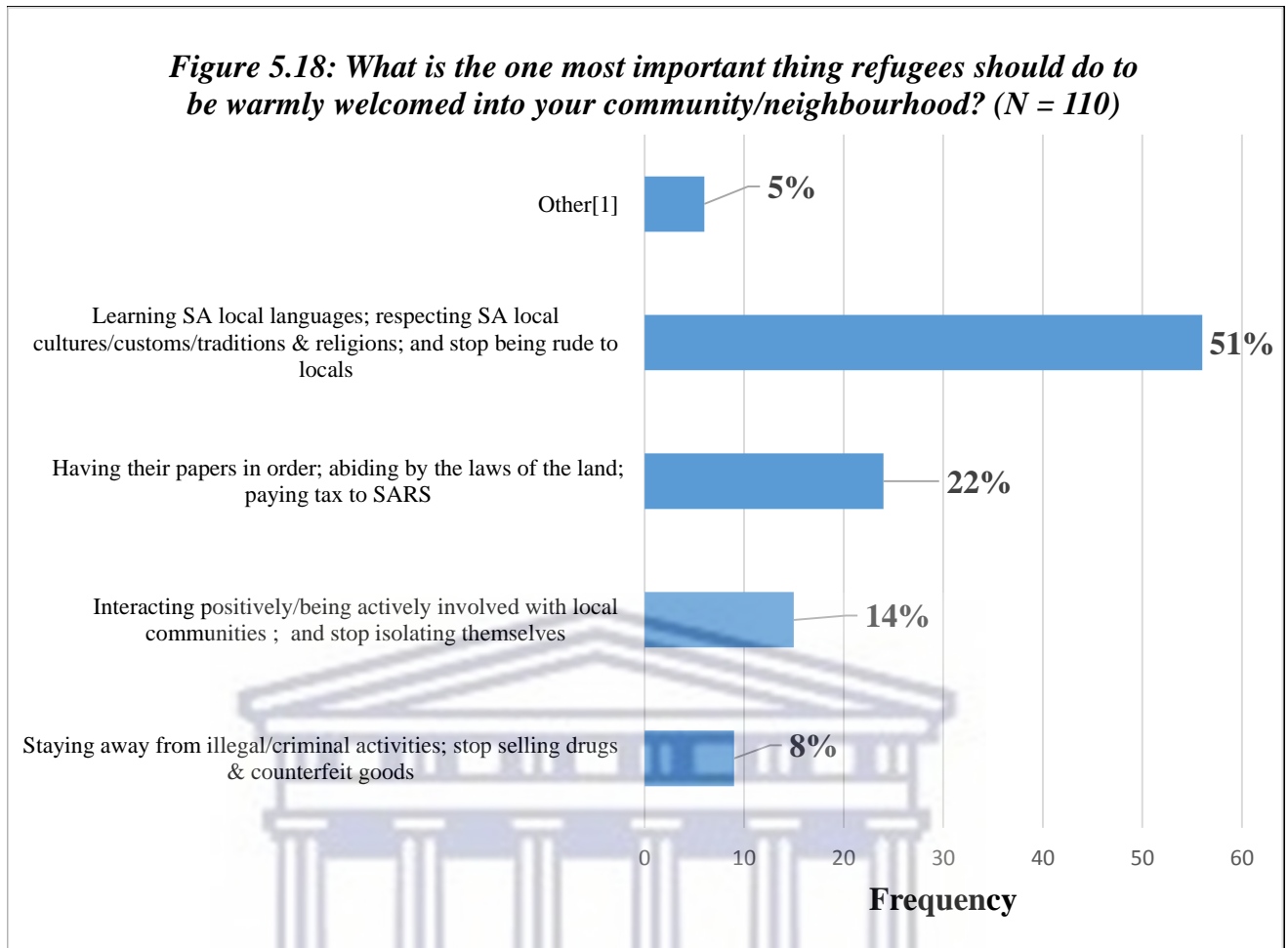
Source: Author's own compilation - Survey Questionnaire (2021)

Drawing on Figure 5.18, local South African respondents provided their opinions relating to social, economic, and cultural engagements refugees in particular and the rest of immigrants at large ought to subscribe to, for the process of local integration to be less problematic with different local host communities across the Republic. While about 5% of respondents argued that rather, it should be South African citizens (in this case members of local host communities) that ought to change their hostile attitudes, perception, and behaviours towards refugees and immigrants in general, a majority of 95% of local South African respondents indicated that

refugees ought to undertake positive engagements in the Republic, such as abiding unconditionally by the laws of the land, acquiring local language communication skills, interacting positively and being actively involved with their neighbours within local host communities, and stop isolating themselves.

On the one hand, as refugees endeavour to find and secure both social and physical spaces within local host communities through informal socio-economic integration (DHA, 2015; DHA, 2016), and on the other hand, while members of South African local host communities strive to accommodate the increasing numbers of refugees, asylum seekers and the rest of immigrants, within their midst, it is worth noting that locals and members of these different foreign national groups, have few "safe" spaces for social interactions (Chikohomero, 2023). The lack of such community safe spaces would accentuate cultural differences and would prevent refugees and other immigrants from developing mutual empathy toward one another (Chikohomero, 2023), which in turn, have the potential to inhibit mutual compassion, mutual understanding and mutual acceptance. Thus, the lack of such community safe spaces would rather nurture mutual hostility, and eventually, would yield and sustain frequent xenophobia and/or Afrophobia related collective violence, thus hindering the attainment of sustainable social cohesion in the Republic.

When asked about the one most important thing refugees should do to be warmly welcomed within different local host communities, one of the local[27] respondents argued as follow:

> *They should try and understand the culture that they are entering. Learn more about the people in the community where they are entering and become integral part of it, instead of staying at the outside the whole time. They should also learn at least one local language such as isiXhosa, to communicate better with locals, and not being content of the coloniser's language* (Local respondent, Survey Questionnaire, 2021).

For instance, in the Western Cape Province, although English is used as the *lingua franca*, different local host communities (townships and suburbs), within which refugees are dominantly found (reside and/or operate self-employed businesses), Afrikaans (in neighbourhoods still labelled as "White" and/or "Coloured"), and isiXhosa (in neighbourhoods still labelled as "Black" or "African"), are the two languages, dominantly (usually) used in daily social interactions. Within such a context, not only is English perceived as a foreign language, but in most cases, more particularly in African dominated communities (in this case isiXhosa speaking social milieu), both Afrikaans and English are perceived to be the "languages of the oppressor" (British colonisers and Afrikaners/Dutch apartheid)[28]. Consequently, being an African (refugee) and not being able to communicate in a local African

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[27] Local South African: within the context of the present study, the term "local South African" is used in distinction with respondents or other South Africans that would have acquired SA Citizenship via naturalisation.

[28] **English and Afrikaans:** within African dominated social circles, more particularly since 1974, when Afrikaans was imposed to African local people as a medium of communication alongside English, for formal education in schools across the land, English & Afrikaans are still perceived to be imposed languages by the "European oppressor". The rejection of such a racist legislation by local Africans led to what was later known as *"The June 16th (1976) Soweto Youth Uprising",* and is commemorated today by a South African national holiday, the "Youth Day", which honours all the African young people who lost their lives in the struggle against Apartheid and Bantu Education policies (SAHO,2023).

language with local African fellows, portrays one as alien. Such a phenomenon has potential

to inhibit mutual acceptance, and sustaining mutual hostility between the refugees and

neighbouring local hosts (more particularly of local African socio-cultural groups).

- **The one most important thing respondent feels should be happening between refugees and locals, for peaceful coexistence within local host communities**
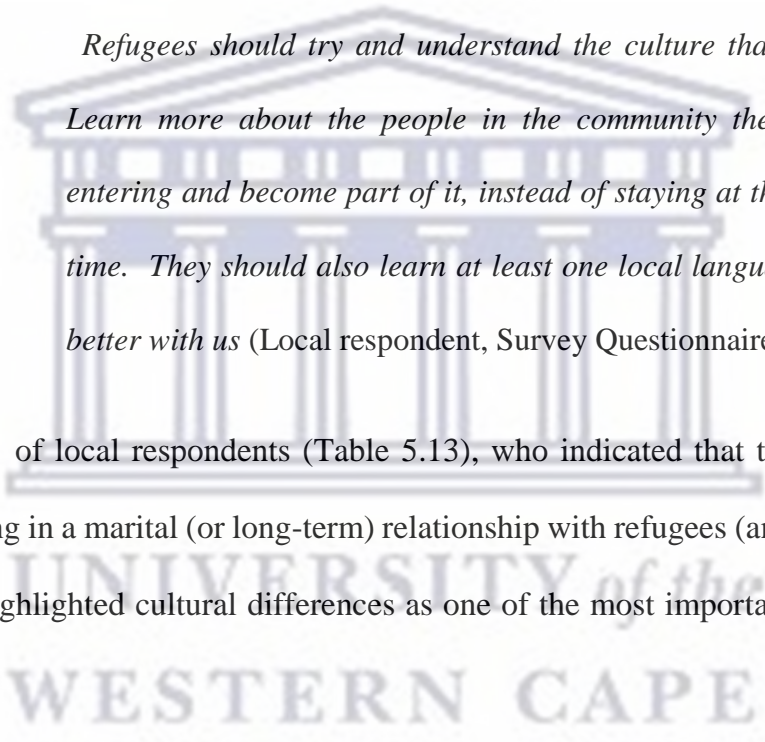
Figure 5.19: What is the one most important thing that should be happening between refugees and locals, for sustained peaceful coexistence within local host communities? (N=110)
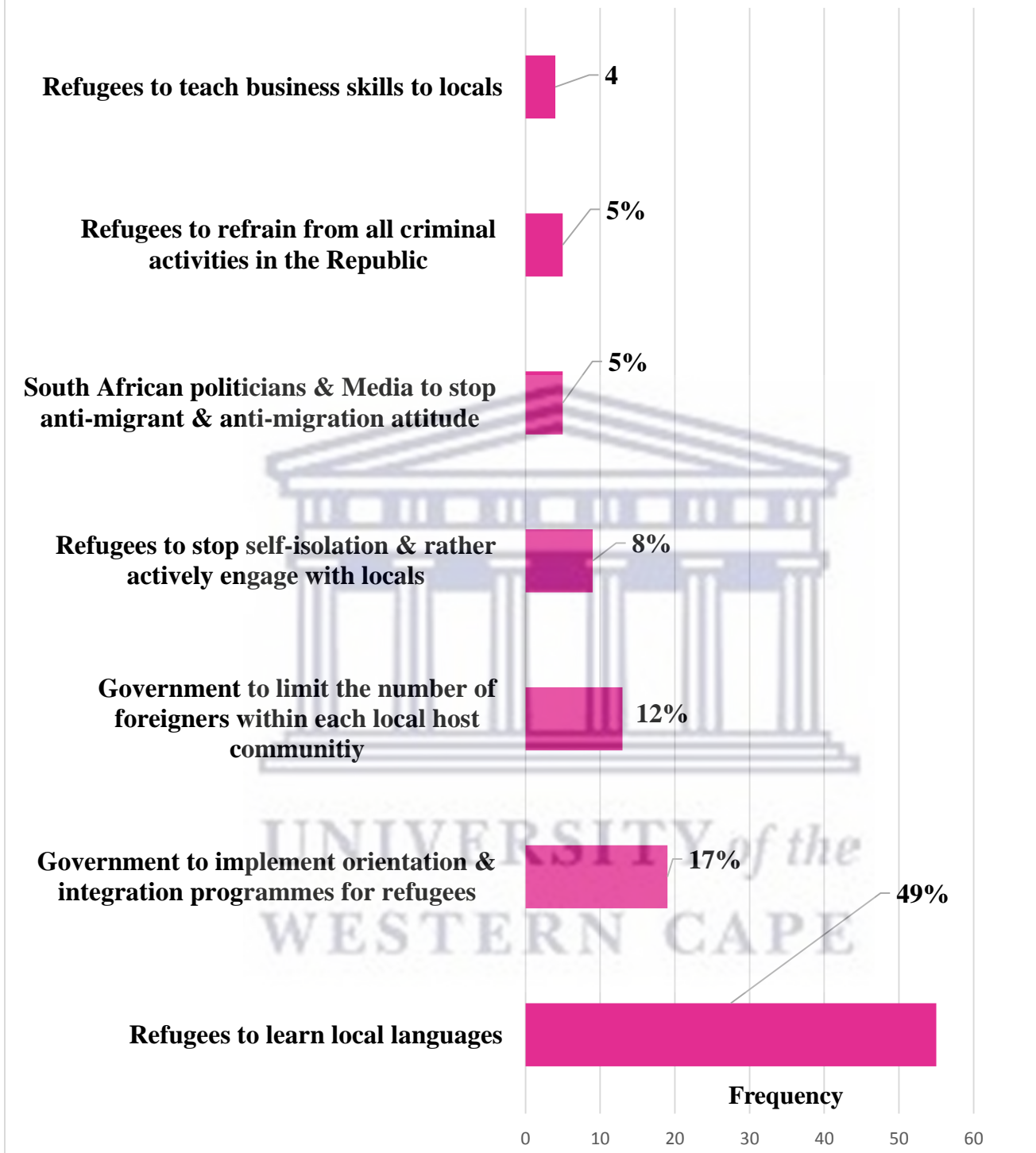
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on both Figure 5.19, an estimate majority of 49% of local South African respondents indicated that one of the most important things refugees could do to be warmly welcomed into local host communities in the Republic is to learn and practice local languages (instead of being merely content with speaking English).

Local language is considered one of the most central aspects for refugees' inclusion by both the receiving society and refugees themselves. While local language tends to be one of the main challenges faced by both refugees and migrants in Europe (IOM, 2019c; Morrice, et al., 2021), satisfactory communication skills in local language are essential for the latter to integrate (European Commission, 2018) locally and successfully.

> *Refugees should try and understand the culture that they are entering. Learn more about the people in the community there, where they are entering and become part of it, instead of staying at the outside the whole time. They should also learn at least one local language to communicate better with us* (Local respondent, Survey Questionnaire, 2021).

Among the 34% of local respondents (Table 5.13), who indicated that they would not feel comfortable being in a marital (or long-term) relationship with refugees (and were dominantly women), they highlighted cultural differences as one of the most important reasons for such attitude.

They argued that they would live with uncomfortable feelings, on a daily basis, more particularly scenarios whereby the local South African woman would spend the rest of her life, with a foreign national man, speaking English (while living in South Africa, her homeland), instead of her own mother tongue.

> *I won't marry or date a foreigner until he can speak my mother tongue. I don't have a problem with English as a language, but I don't see myself spending the rest on my life talking to my partner in a foreign language, while I am living in my own motherland. It really can't be. No…* (Local women respondent, Survey Questionnaire, 2021).

The acquisition of satisfactory local language communication skills for the purpose of granting permanent residency (PR) or citizenship to immigrants has been in practice across the European States for a while, and should not be perceived as awkward when applying to South Africa.

The thesis argues that the acquisition of local language communication skills (besides English) should be made mandatory (or compulsory), for refugees in particular, and all other foreign nationals at large, who would wish to establish themselves permanently in South Africa, prior to accessing permanent residency (PR) legal status in the Republic.

Box 5.1 below provides some insights on the importance attached to the acquisition of satisfactory local language communication skills, as required from foreign nationals in the process of entering the European labour market, and acquiring European permanent residency (PR), and/or European citizenship.

Box 5.1: Local languages acquisition by immigrants across European States. Are courses and tests compulsory or optional?

- In Western Europe language courses are compulsory in 8 cases out of 12. A language test proving that the applicant has reached the level required by law is compulsory in nine countries: in Germany, Austria, Liechtenstein, Denmark, the Netherlands, the United Kingdom and Finland, it is compulsory for permanent residence, and in some cases also for admission and citizenship, while in France and Greece, it is compulsory only for people seeking permanent residence. In Luxembourg a test in Letzeburgesch is required for citizenship but not for permanent residence and admission to the country, although courses are compulsory. Lastly, Italy is planning to introduce a compulsory language test for permanent residence.

- In most cases in Western Europe (France, Germany, Denmark, Norway, Luxembourg, Greece), courses and/or language testing are free of charge if they are compulsory (8 cases out of 11). Costs are borne partly by the migrant in Austria (course fees partly reimbursed) and in Finland (free compulsory courses, fee-based test). They are borne by the migrant in the Netherlands and Liechtenstein (there are no government-funded courses and the test is fee-based), as they are in the United Kingdom (optional courses and compulsory testing, both fee-based).

- In Eastern Europe, three countries out of ten have compulsory courses: Lithuania (for permanent residence and citizenship), Poland (for refugees) and the Slovak Republic (for citizenship). Optional courses are provided in five states, namely Hungary (for citizenship), Poland (for repatriated persons), the Czech Republic and Slovenia (for permanent residence and citizenship) and Ukraine, where there has been an EU-financed programme since 2009. Four out of ten states have a language test for permanent residence and/or citizenship, namely Lithuania (compulsory course), Estonia (no course), the Czech Republic (optional course) and Slovenia (for citizenship only – optional course). Both courses and tests may have to be paid for by the migrant.

- Sanctions and incentives are based on students' class attendance and their success in tests and are mainly a feature in Western European countries. Sanctions may be of a financial nature, taking the form of reductions in benefits or 100% liability for course fees. Incentives include the partial reimbursement of course or test fees.

- Finally, in countries where language proficiency is not compulsory, specific government-funded courses are often available. This is the case in particular in the following countries:
  - ✓ Belgium/Wallonia: So-called social advancement courses, to which the association *"Lire et Écrire"* makes a major contribution.

Source: Compiled from Extramiana and Van Avermaet (2011:20-21). Framing by the author (2023)

Across the ten (10) dimensions as both suggested and investigated by the thesis, respondents have highlighted the necessity for refugees to acquire local language communication skills (Afrikaans and/or isiXhosa for the Western Cape), besides English. Hence, drawing on local respondents remarks, it is assumed that refugees would have been relatively more warmly welcomed within local host communities, had they been able to communicate in local languages other than English (in other words relating more to local than alien realities), and had they avoided subscribing unto self-induced isolation. Such local cultural integration would have nurtured and enhanced more sustainable and increasing mutual acceptance, thus curbing hostile attitudes, mutually expressed by members of either social group towards the other, from time to time. As hostilities decrease, mutual acceptance increases, and sustainable peaceful coexistence is more likely to prevail between the two communities (i.e., refugees and local hosts).

Community structures are best placed to foster social cohesion (Chikohomero, 2023), as local integration takes place within local host communities (at Local Government level), and members of local host communities have the potential to make either easier or difficult the life of incoming refugees, by virtue of being either open (welcoming), or close (hostile). Hence, both the Provincial and National Governments should be actively involved, and ensure that conducive mechanisms are put in place at host-community levels, easing the process for local integration of refugees, more particularly through a "5-year mandatory local language acquisition plan" (5-YMLAP), prior to applying for Permanent Residence (PR) legal status in the Republic, as suggested and recommended by the present study. Besides English, Afrikaans and IsiXhosa are the two most dominant local languages across the Western Cape Province.

Acquiring and mastering local dominant language communication skills is the most significant step towards effective integration within core institutions of the host society. Not only are language skills a form of human capital to enhance socio-economic individual productivity, but also local language is a gateway for refugees and other immigrants to access and integrate the different social, cultural, economic and political dimensions of the host society. In a nutshell, acquiring and mastering local language communication skills create a foothold for refugees and other immigrants to explore available and accessible opportunities and life chances within their host society (Esser, 2006; Zorlu & Hartog, 2018).

In conclusion to the present specific dimension, the next table (Table 5.13) provides a sketch of additional indicators for attitudes of local hosts towards the presence of refugees within their neighbourhoods and the phenomenon of international migration at large. In summary, a minority (12%) of local respondents believed that (the presence of) refugees in South Africa were the cause of the challenges they are faced with in their local (host) communities, and a minority (13%) of local respondents indicated that refugees should be stopped from accessing SA public resources, while a minority (31%) felt that refugees were taking away their socio-economic opportunities. Furthermore, while a majority (73%) of local respondents indicated that they were working (either employed or self-employed), a majority (69%) of local respondents indicated that they had close friends among refugees, a majority (97%) of local respondents believed that refugees had been making their own (legitimate) ways to survive in South Africa, and a majority (74%) of local respondents felt that refugee-owned businesses (such as tuck-shops) had been adding value to their neighbourhoods. Finally, while a majority (77%) of local respondents felt that removing refuges from their communities/neighbourhoods would not improve locals living conditions any better, a majority (89%) of local respondents

indicated that refugees should continue to stay within local host communities (in opposition to removing them and taking them away to live in some remote refugee camps).

Based on the present findings (Table 5.13, herein below), and on similar others across Chapter Five, the thesis has conclusively dismissed all previous narratives sustained among foreign nationals (refugees, asylum seekers and other types of international migrants) in the Republic, that South Africans are "inherently" xenophobic and or /Afrophobic. The thesis strongly argues that South Africans are a warm welcoming society, who despite their own challenges have been striving to accommodate refugees within their midst. The right to freedom of movement enjoyed by refugees across the Republic, coupled with fair access to SA public resources, such as SASSA Grants, health care and free elementary education speak volumes. Consequently, the *onus* is mainly on refugees, to apply reasonable measures and attempt to tap into many other available and accessible resources. More importantly, refugees should take responsibility for themselves, and go the extra mile, and genuinely realise the totality of their willingness to integrate, as they endeavour to secure and sustain legal, social, economic and cultural spaces within local host communities.

Table 5.13: Additional self-explanatory indicators for attitudes of local South African respondents towards refugees (N =110)				
Categorical variable	**YES**		**NO**	
	Frequency	**Percentage**	**Frequency**	**Percentage**
Are you aware of any refugee presence in your community/neighbourhood?	97	88%	13	12%
Do you have any close friend/s among refugees?	76	69%	34	31%
Would you feel comfortable being in long-term marital relationship with refugee?	73	66%	37	34%
Do you feel that refugees are taking jobs away from South Africans?[29]	34	31%	76	69%
Do you feel that refugees are making their own ways (taking care of themselves) to survive in South Africa?	107	97%	3	3%
Do you feel that refugees should be removed from local communities and taken away to stay in refugee camps?	12	11%	98	89%
Do you feel that the South African Government should stop accepting refugees into South Africa?	24	22%	86	78%
Do you feel that refugees who run tuck-shops in your neighbourhood are contributing anything good (adding value) to your community?	81	74%	29	26%
Do you believe that some unplanned life circumstances beyond your control could force you into becoming refugee?	83	75%	27	25%
Do you feel that refugees should be stopped from accessing public services and public resources in the Republic?	14	13%	96	87%
Do you feel that removing refugees from your neighbourhood would improve your living conditions?	25	23%	85	77%
Would you feel comfortable sharing income generating activities /business with a refugee?	28	25%	82	75%

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[29] It worth recalling that the present survey questionnaire was administered in 2021, prior to the emergence of **Operation Dudula Movement (ODM).** As unemployment and socio-economic inequality in South Africa keep increasing, calls for mass deportation of foreigner nationals have spread. "*Dudula*" is isiZulu term, referring to "forcing out". ODM, which emerged from Soweto township in 2021, proved to be an anti-immigrant vigilante organisation. Members of ODM have faced allegations of hate speech and physical violence, via xenophobic acts such as turning foreign nationals away from accessing medical care at public health facilities, and conducted door-to-door searches of foreign national operated businesses in different townships, more particularly across Gauteng province, demanding to see identity documents. Reportedly, ODM has recently registered as a political organisation, and is preparing to contest seats in the coming 2024 SA general elections (Allison, 2023).

Do you feel that most of evils and ills that have been befalling South Africans, more particularly since the early 1990s up to date, are dominantly a result of the presence of refugees in the Republic?	13	12%	97	88%
Are you aware of any shops, or homes of foreigners, and/ or refugees that were robbed, looted, vandalised, or demolished as a result of xenophobia/Afrophobia related violence, within the last five years, in your neighbourhood/community?	98	89%	12	11%
Currently, are you working (either employed or self-employed)?	80	73%	30	27%

Source: Author's own compilation – Survey Questionnaire (2021)

5.2.7 Attitudes of South African Polity towards refugees and immigration in the Republic

This refers to the extent to which safety of the host-country is affected by refugees' presence, real/perceived increase in local citizens delinquency resulting from refugees' presence, nature of rhetoric used by polity towards refugees, the extent to which refugee policies are inclusive and/or exclusive, the nature of narratives used by host-State media in relation to refugee affairs in the Republic, etc. Indicators include the Perceptions of refugees' presence by the SA polity and SA media, Perception of immigration phenomenon by the polity and media of SA as host society, The role of SA Media in portraying refugees and immigration in general and shaping the host societal perception of refugees' presence in particular (Misago, 2009; Misago, et al., 2015; Gordon, 2014; McGregor & Ragab, 2016; Mayda & Peri, 2018; Miller, 2018; Fajth, et al., 2019; Schneiderheinz & Lücke, 2020).

- *Demographic characteristics of respondents*

Table 5.14: Attitudes of South African polity towards refugees and immigration - Demographic characteristics of respondents (n = 72 out of N = 84)					
Categorical variables		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 - 35	0	0%	0	0%
	36 - 50	9	13%	18	25%
	51 - 65	27	37%	18	25%
	Over 65	0	0%	0	0%
TOTAL (n = 72)		**36**	**50%**	**36**	**50%**

Source: Author's own compilation – Survey Questionnaire (2021)

One and same questionnaire was self-administered to South African respondents, who were either members of the South Africa's polity, or members of the South Africa's media industry, or both. Respondents were asked to indicate which one of the two groups they belonged to. Out of 84 (100%) respondents (N = 84), an estimate of 86% (n = 72) indicated that they were part of the South African polity (members of political organisations), while an estimate of 14% (n = 12) indicated that they were part of South African media houses. The present section (analyses, presents, and discusses data collected from respondents who indicated they belong to the South Africa's polity (members of political organisations, n = 72), while data of those who indicated to belong to South African media houses (n =12) will be presented, analysed and discussed afterwards, in Section 5.3.12 (Attitudes of South African media towards refugees and immigration in the Republic).

- *Respondent's occupational status per gender*

Figure 5.20: What is your current occupation status in South Africa?
(n = 72)
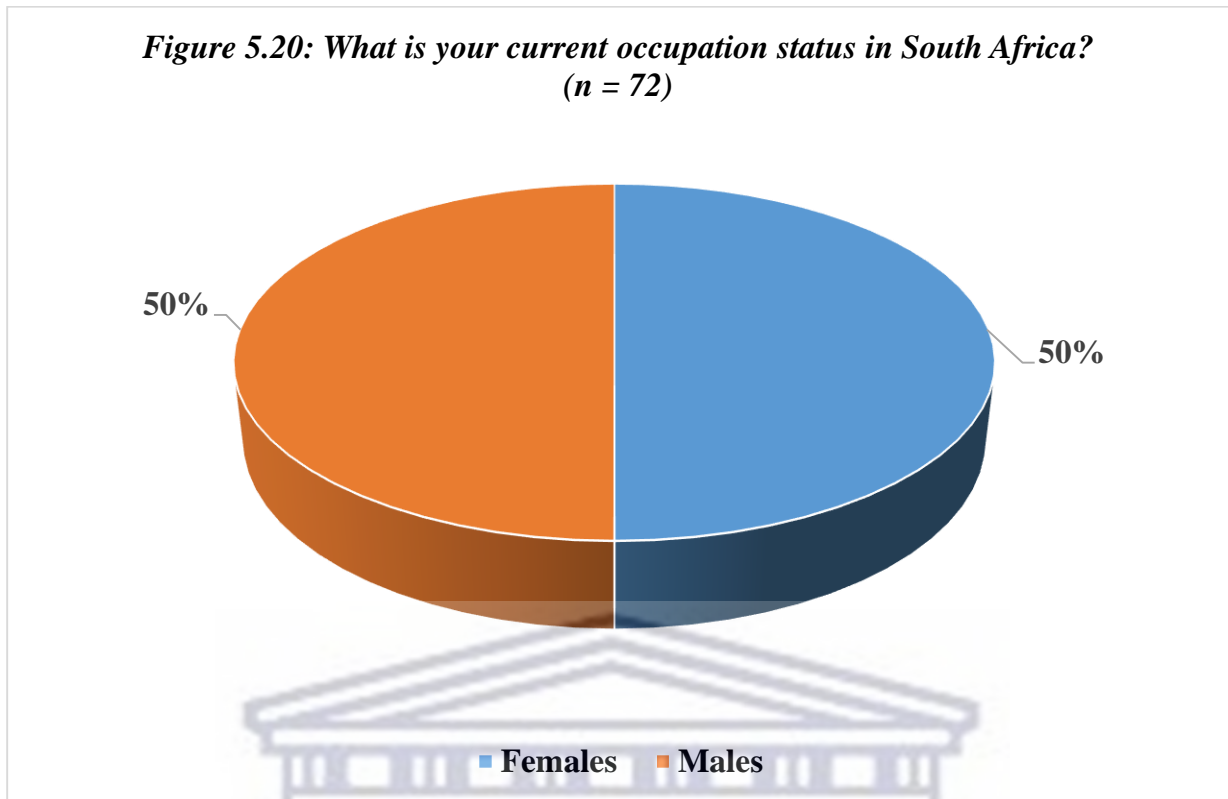
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.20, an equal estimate of 50% respondents were females and males, respectively. All these respondents indicated that they were office-bearers in different South African political organisations.

- *Respondent's suggestion of push factors that have led to having African people fleeing their home countries to seek asylum (international protection) in South Africa*

Figure 5.21: From your best knowledge: what do you think are push factors in their home countries, that have led to having African people seeking asylum in South Africa?
(n = 72)
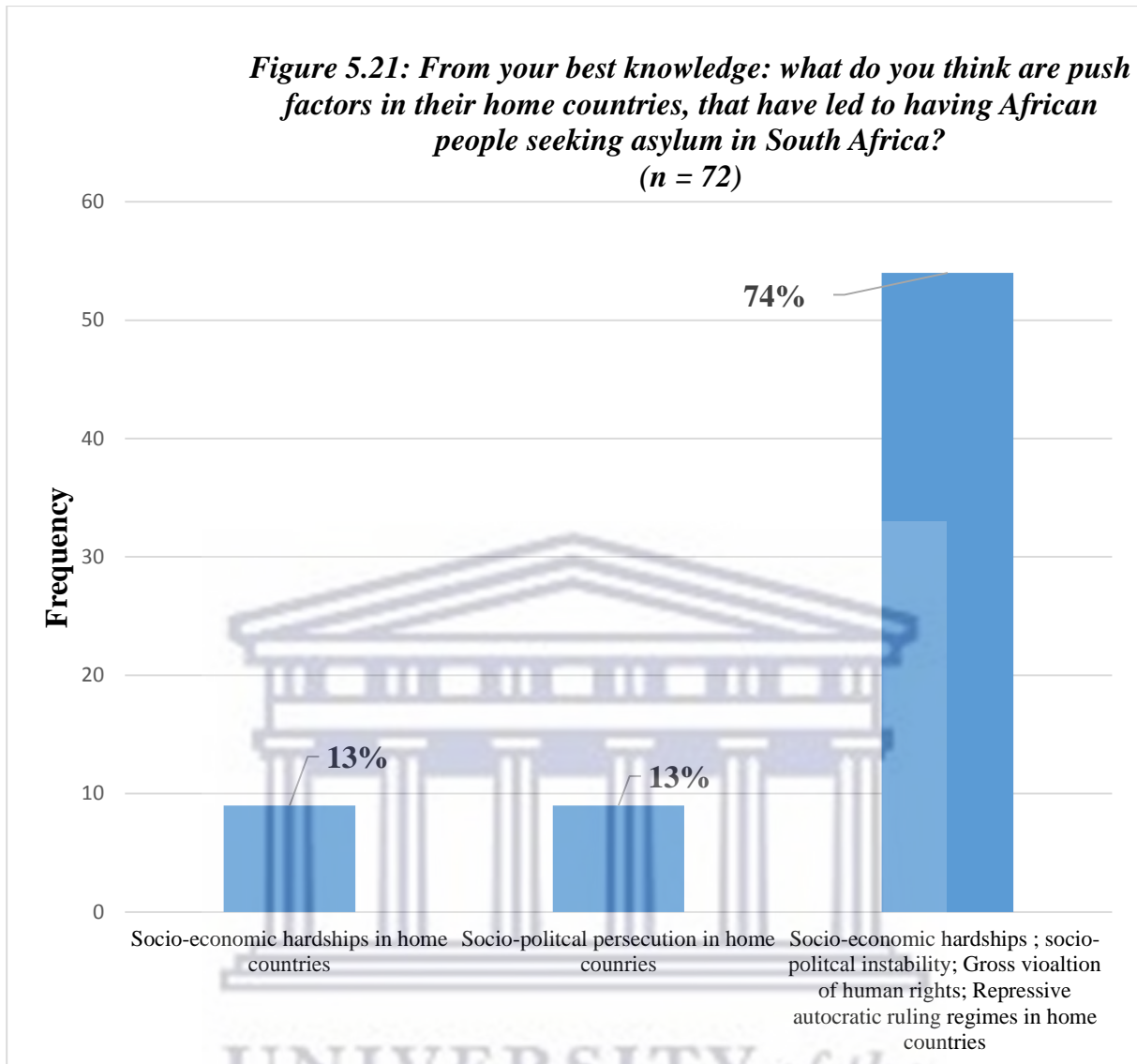
Source: Author's own compilation – Survey Questionnaire (2021)

Contracting party States to the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, have a broad discretion to choose what forms and kinds of support they will offer to asylum-seekers (UNHCR, 2000). Such a support may range from "in kind" support, such as accommodation, food and health care, to financial allowances, or work permits to allow self-sufficiency (UNHCR, 2000).

By an informed consent, through an act of ratification of (or accession to) the 1951 UN Convention and its 1967 UN Protocol, a contracting party State chooses to be bound by the Convention and its Protocol. However, such a contracting party State has the discretion to decide to what degree of quantity asylum and quality asylum will be made available and accessible to foreign nationals, who might enter its national territory, seeking international protection, under the Convention and its Protocol.

Hence, in the context of the present study, bearing in mind that any refugee policy (whether inclusive or exclusive) is a political decision, it was very critical to assess (to some extent) the understanding (knowledge and awareness) of the South African polity respondents, around social, economic, political, or regional security-related issues (push factors) that might have forced different African nationals out of their respective home countries, into becoming refugees in South Africa.

According to Figure 5.21, while an equal estimate of 13% of respondents indicated that the main "push" factors for African refugees as currently hosted in South Africa have been socio-economic hardships and socio-political persecution in their home countries, a dominant majority (74%) of respondents argued that a cluster of push factors of which socio-economic hardships, socio-political instability, gross violations of human rights, and repressive autocratic ruling regimes in their respective home countries have forced out their own citizens and compelled them to seek international protection in South Africa.

- **Respondent's opinion on refugee's access to formal labour market in the Republic**

Figure 5.22: What is your opinion on refugees' access to formal labour market in South Africa? (n = 72)
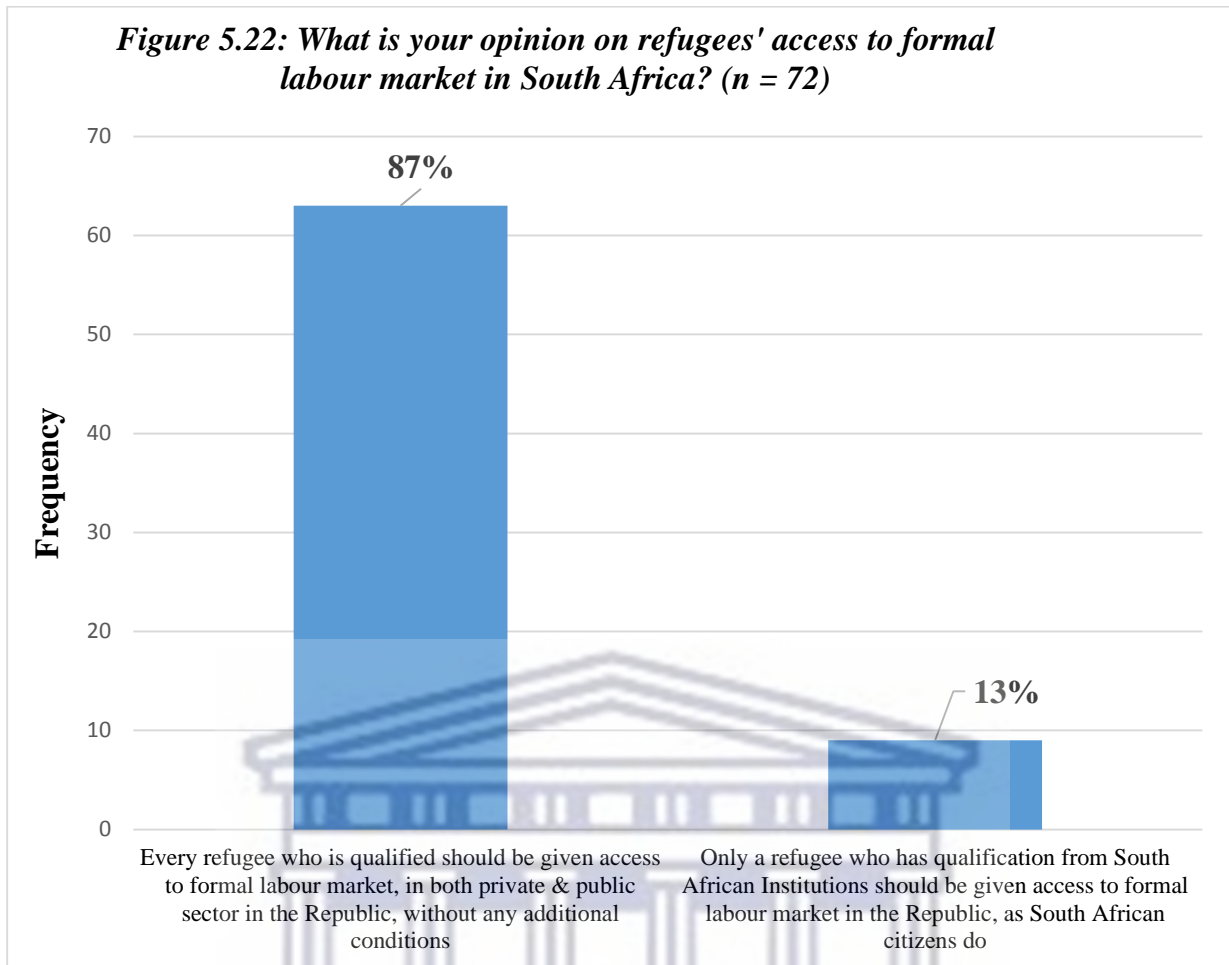
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.22, majority of respondents (87%) indicated that qualified refugees should be given access to the South African formal labour market, without any additional conditions (restrictions) in both public and private sectors, while 13% of respondents argued that only refugees whose qualifications were obtained from South African institutions should be allowed access to formal labour market in the Republic. These are quite interesting sentiments: virtually, 100% of South African polity respondents were of the opinion that qualified refugees should be allowed access to formal labour market in the Republic, although

to a different extent (i.e., unconditionally, and on condition that the qualification the refugee is holding is from a South African institution).

These findings corroborate with the ones as established previously, from indicators for economic integration of refugees in the Western Cape, whereby it was found that 41% of refugee respondents were employed (in opposition to self-employment), with a total of 14% in the public sector (with a majority of 12% being women), and a total of 86% being employed in the private sector, with a majority of 58% being men. Consequently, the thesis has concluded that South African formal labour market is becoming slowly but progressively permeable for employability of qualified refugees. The thesis argues that inclusion is not synonymous to fusion. Therefore any objective observer would agree that when South Africa as a refugee-host State is practicing fair discrimination in favour of its own citizens, more particularly as part of its national mandate, with regard to protection of local labour market, such an approach should not be perceived as xenophobic and/or Afrophobic.
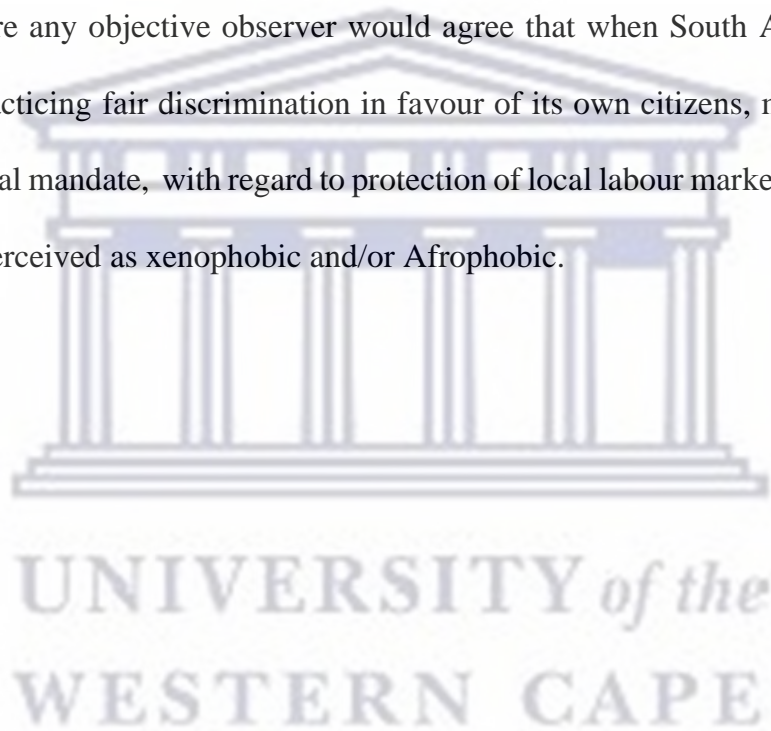
- **_Respondent's suggested causes of Afrophobia[30] in South Africa_**

Table 5.15: In your own opinion: what seems to be the causes of Xenophobia and/or Afrophobia in South Africa? (n = 72)		
Categorical variable	_Frequency_	_Percentage_
Induced "black self-hate" of some South Africans leads to the "selective" violence against African immigrants	8	11%
Rivalries over scarce socio-economic resources & opportunities between refugees and members of local host communities	21	29%
Anti-immigrant policies; bad governance & corruption	2	3%
The problematic of illegal & undocumented African immigrants; and misinformation whereby refugees, asylum seekers, (illegal) immigrants are perceived as one	2	3%
Refugees and asylum seekers are innovative: it puts a threat on local South Africans	4	5%
Cultural differences and self-isolation tendencies from refugees side	10	14%
Foreigners work for much lower wages against higher productivity. They do not belong to any SA Trade Union; they often have nothing more to lose as they do not have much. This is perceived as taking jobs away from locals	25	35%
TOTAL (n = 72)	**72**	**100%**

Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Table 5.15, an aggregated estimate of 40% of respondents indicated that the induced "black self-hate", and socio-economic rivalries over both scare resources, and life chances and opportunities were the main drivers behind Afrophobic selective violence, which had been perpetrated more dominantly by African locals against African foreign nationals across the country. Then an aggregate of 6% of respondents felt that misinformation about immigrants, and misperception labelling all African foreign nationals as "illegal" in the country, coupled with anti-immigrant policies, bad governance and corruption have been behind Afrophobia violence in the Republic, and an aggregate of 19% of respondents felt that

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[30] **Afrophobia**: while answering and/or commenting on questions around xenophobia in South Africa, respondents were dominantly of the opinion that there has been "selective violence" against African foreign nationals in the country, hence, in attempt to reflect more accurately daily realities and experiences lived by African foreign nationals in South Africa, in its conclusion, the present study would prefer the use of the term "Afrophobia" instead of xenophobia.

refugees were too entrepreneurial (which threatened locals), and they also tended to isolate themselves from locals, which deepened cultural differences gap, with potential to induce and maintain anti-foreign sentiments among locals. Above all, an estimate of 35% of respondents indicated that exploitation of foreign nationals by potential employers in the country, whereby foreign nationals were paid less (below the minimum wages threshold) against higher productivity, was perceived to be a threat by locals, and has been one of the perpetuating factors of hostilities (between the two social groups), and anti-immigrant sentiments among local hosts.

These findings tend to partly confirm what was also observed by a very recent study, exploring the causes behind conflicts between locals and immigrants in Gauteng Province, and has established that the lack of accurate information (which ought to be provided by policy makers and other relevant government institutions) at community level, leaves citizens to speculate and spread misperceptions about immigrants (Chikohomero, 2023). As illustrated in the Box 5.2 below, xenophobia and/or Afrophobia related violence in South Africa is caused by a complex interplay between underlying conditions, proximate causes, and precipitants and triggers. Underlying conditions include socio-economic deprivation, history and group conflict, and violence and xenophobia, while proximate causes consist of governance deficit and violence entrepreneurship, and both precipitants and triggers include violence, community protests and mobilisation (Misago, et al., 2021).

Box 5.2: Xenophobia and/or Afrophobia in South Africa: A sketch of causal factors

1. Underlying conditions: socio-economic deprivation, history of violence/crime, and xenophobia

- Socio-economic deprivation
- History of group conflicts and violence
- Xenophobia and negative attitudes towards outsiders

  ➢ In South Africa, xenophobic and/or Afrophobic violence mostly occurs in areas where local governance is either absent or weak.

2. Proximate causes: Governance deficit and violence entrepreneurship

- Governance deficit
- Violence entrepreneurship: leadership vacuums and the rise of violence entrepreneurs

3. Precipitants and triggers: violent community protests and mobilisation

- Violent service delivery, community protests
- Mobilisation as a trigger of xenophobic violence

  ➢ Xenophobic and /or Afrophobic violence in South Africa is caused by a complex interplay between underlying conditions, proximate causes, and precipitants and triggers. Underlying conditions include socio-economic deprivation, history and group conflict, and violence and xenophobia.
  ➢ Proximate causes consist of governance deficit and violence entrepreneurship.
  ➢ Precipitants and Triggers include violence community protests and mobilisation.

Source: Compiled from Misago et al. (2021: 26 – 35)

Within the South African context, xenophobic and /or Afrophobic violence is generally a collective action (i.e., a kind of collective violence), carried out by groups, whether large or small, of ordinary members of the public often mobilised by local leaders, either formal or

informal, and influential groups or individuals to further their own political and economic interests (Misago, et al., 2021). It results from the observation that no effective preventive and response mechanisms are in place, xenophobic and/or Afrophobic violence continues unabated, and some specific areas (more particularly townships) have been experiencing it multiple times over (Misago, et al., 2021).

- *Responses and interventions to address xenophobic and/or Afrophobic violence in South Africa*

The official response from the South African Government to xenophobia and/or Afrophobia has been featured by a lack of political will, denialism, and impunity for all actors involved (Misago, et al., 2021). As observed in the past, during the outbreak of different major xenophobic and/or Afrophobic violence, the South African Government has created specialised units, *ad hoc* committees, and task teams in National Parliament, national departments, SAPS, and both provincial and local governments to address the problem. However, once the acute violence subsides, all these efforts and initiatives disappear without any concrete outcomes or further effective, applicable and sustainable propositions (Misago, et al., 2021).

Furthermore, it appears that SAPS would rarely respond to threats or visible warning signs of xenophobic and/or Afrophobic violence, as their response is either often too late and ineffectual, or unable to prevent and stop the violence (HRW, 2020; Misago, et al., 2021). Since 2008, xenophobic and/or Afrophobic violence has resulted in meaningless arrests, and very few convictions (Misago, et al., 2021), criminal cases reported and opened by victims are rarely followed by thorough investigation, formal charges, or convictions (HRW, 2020; Misago, et al., 2021), and consequently, most of victims of xenophobic and/or Afrophobic

violence tend to have been lately demotivated from reporting such cases, and/or opening criminal cases against the perpetrators (APCOF, 2021).

Moreover, although different interventions from Civil Society Organisations may have helped to increase awareness of xenophobia and/or Afrophobia as a concerning social problem, such responses have achieved very little in addressing social and institutional xenophobia and/or Afrophobia and its various complex manifestations (Misago, et al., 2021). This is due to various factors: Firstly, the South African civil society tends to lack the required political muscle to hold the government accountable for failing to protect peoples and citizens basic and fundamental human rights across the Republic, or to influence strong and sustained public response to xenophobia and any other related violence (Misago, et al., 2021). Secondly, it is commonly observed that local civil society organisations have been basing their interventions on shaky foundations and untested theories of change: the emphasis on attitudes tends to overlook the importance of political mobilisation of xenophobic discourses or institutional configurations (Misago, et al., 2021). The South African polity and any other leadership structures, often deliberately capitalise on distrustful climates and make political or economic gains from discrimination against, and violent exclusion of those deemed to be "outsiders" (Misago, et al., 2021:40). Thirdly, many civil society interventions have been targeting the wrong sources of conflict, and all the efforts through community dialogues, cultural and sport festivals, in attempt to bring different socio-cultural and socio-economic groups together, with anticipated outcomes of peaceful coexistence, have not been reaching the actual actors and drivers of xenophobic and/or Afrophobic violence in the Republic, namely addressing the "political economy of violence within South African communities" (Misago, et al., 2021:40).

- *Respondent's opinion about the right to freedom of movement for refugees in the Republic, and migration movements of potential new coming refugees into South Africa*

Figure 5.23: What is your opinion on refugees' right to freedom of movement in the Republic & migration movements of potential new refugees into South Africa?(n = 72)
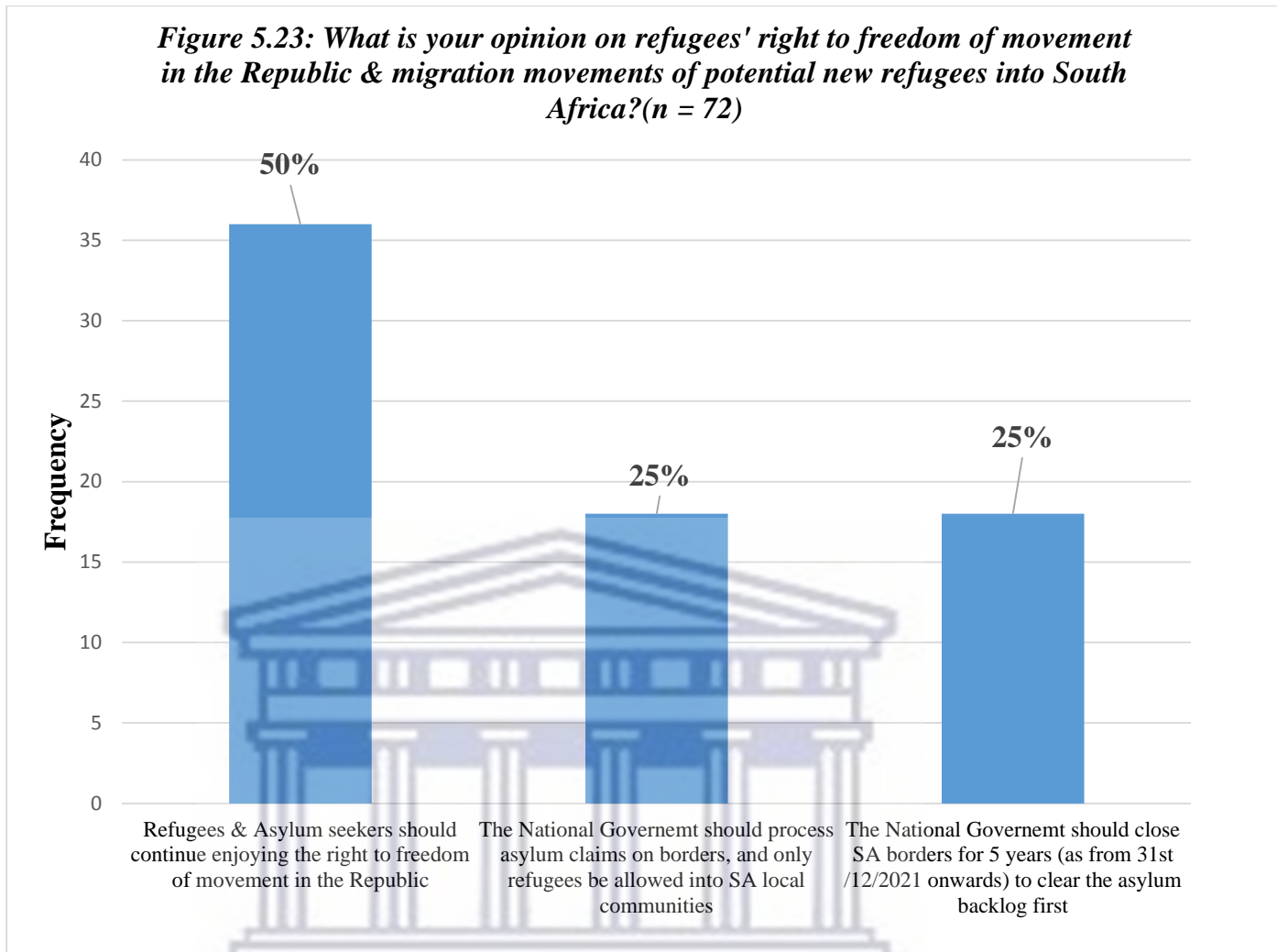
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.23, an estimate of 50% of respondents argued that refugees should continue enjoying the right to freedom of movement in the Republic. Respectively, an equal estimate of 25% of respondents indicated that the national Department of Home Affairs (DHA) should process asylum claims on borders, and only allow those that are formally recognised as refugees to integrate local communities, and that the National Government should close

South African borders for five years, and have the current asylum seekers backlog cleared first, before allowing any new asylum seekers to enter.

These findings tend to corroborate partly with the current White Paper on International Migration for South Africa, which stipulates that with intention to provide both quantity and quality asylum, in a "humane, secure and effective manner" (DHA, 2027b: 61), multi-stakeholders facilities, referred to as "Asylum Seeker Processing Centres" (ASPCs) will be established, to profile and accommodate asylum seekers during their status determination process. Within the ASPCs context, the automatic right to work, study or conduct business that had been enjoyed by asylum seekers in the Republic will be virtually withdrawn, under the provision that while their status is being determined, their basic needs will be catered for in the ASPCs (DHA, 2017b). Drawing on the provisions of the White Paper in question, it would seem that the DHA is intent on establishing the ASPCs on the northern borders of South Africa, more particularly in Lebombo and Musina (Kerfoot & Schreier, 2014). Should the ASPCs policy be implemented, then asylum seekers (holders of Section 22 Visa), whose claims would be rejected, and who would have exhausted all legal provisions for appeal processes, without any positive outcome, would be dealt with, via the relevant provisions of the Immigration Act (2002), with higher likelihood to be deported back to their home countries, as only refugees (holders of Section 24 Visa) will be allowed to integrate local host communities in the Republic.

- *Respondent's opinion to allegations that South Africa's polity has been part of the problem (contributing factor), in sustaining anti-African migrants' sentiments in the Republic*

Figure 5.24: What is your opinion on allegations that SA polity contributed to sustaining anti-African migrant sentiments in the Republic? (n = 72)
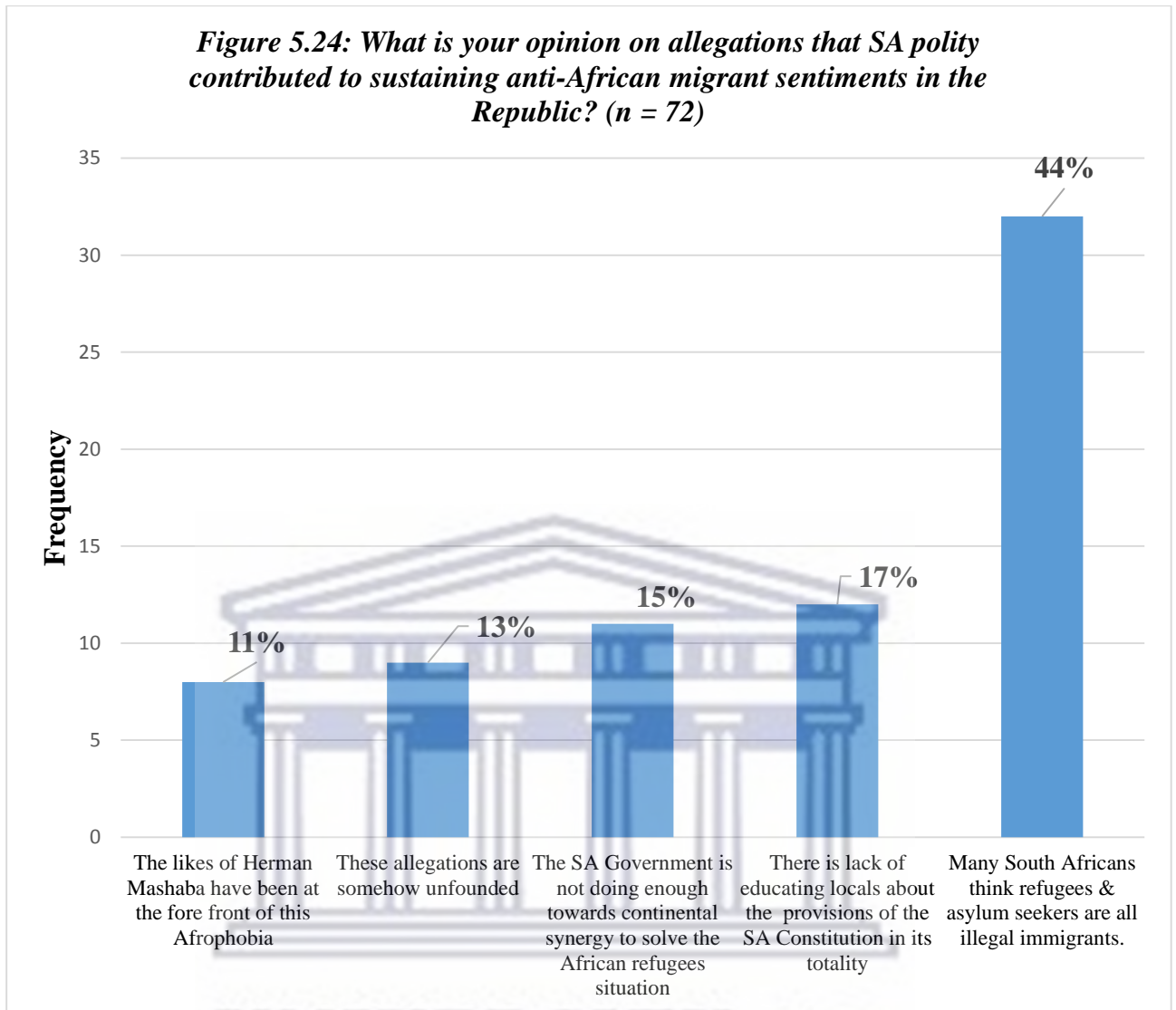
Source: Author's own compilation – Survey Questionnaire (2021)

According to Figure 5.24, an estimate of 44% of the respondents indicated that refugees and asylum seekers are dominantly perceived as illegal immigrants, and 17% argued that there is a lack of societal and community education about the provisions of the South African Constitution in its totality, and by extension the lack of education about forced international migration issues on the African continent, and around the implications of hosting refugees in

the country. While 13% of respondents felt that the allegations accusing the South African

polity of being Afrophobic were unfounded, an estimate of 11% of respondents felt that not

only have South African political discourses been adding fuel to the Afrophobic fire in the

country, but also 15% of respondents argued that South Africa as a refugee-host State was not

doing enough towards continental synergy, to assist resolving and both effectively and

adequately addressing the specific aspects of the refugee problems in Africa. Moreover, the

White Paper on International Migration for South Africa (DHA, 2017b) makes provision that

"In exploring all three durable solutions for refugees, South Africa will also assist refugee-

sending countries, especially from the continent, to reach political and socio-economic

stability where their citizens can be repatriated and contribute to the development of their

countries" (DHA, 2017b:60).

> *It is true, the likes of Herman Mashaba[31] have been at the forefront of this*
> (South African polity respondent, Survey Questionnaire, 2021).

A recent paper exploring and reflecting on why and how anti-immigrant populist discourse has

been becoming a sensible and justifiable way of speaking and thinking about immigration in

the mainstream political discourse, despite being morally repugnant and at odds with South

Africa's democratic principles and vision of regional integration (Machinya, 2022), argues that

South Africa is witnessing a steady rise to prominence in anti-immigrant populist rhetoric in

the mainstream political discourse, with numerous leaders proclaiming a direct causal

relationship between the socio-economic challenges and the presence of migrants, and one of

the most influential one being HSP Mashaba, the former Mayor of the Metropolitan City of

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[31] **Herman Samtseu Philip Mashaba**: Served as the Mayor of the Metropolitan City of Johannesburg (Gauteng Province) for the period of 2016 – 2019. He is leading "Action SÁ", a political organisation he launched on the 29th of August 2020. He has been expressing controversial and anti-African immigrant narratives in public.

Johannesburg (Machinya, 2022). Machinya (2022) mentions a number of South African political figures and argued that they are populist, however, the thesis has maintained just one of them, namely HSP Mashaba, because he was the one whose name was highlighted by some members of the South African polity (who volunteered as respondents in the study), as one of South African figures who have been fuelling anti-African immigrant sentiments among local people.

As further argued by Machinya (2022), South Africa, is threatened by a crisis, as its socio-economic potential is declining, while unemployment among the youth is escalating, crime rate is increasing, public health sector is deteriorating, and several municipalities are dismally failing on services delivery.

Arguably, such a climate create conducive opportunity for populist politicians, who would claim to be the voice of the people ("our people"), and would apply smart strategies such as identifying a seemingly failing issue (such as the South African borders control or immigration), and elevating the so-called failure to the level of a crisis, then looking for a culprit (scapegoat) , who is not only blamed for the crisis, but also deemed (portrayed) as the "enemy", then setting the enemy against the people, construing him (the enemy) as evil and a threat to "our people". Then the populist politician would jump into proposing to the people simple solutions to complex problems, the solutions that would hardly address the structural causes of the issues at stake (Machinya, 2022).

Amid the prevalence of these challenges, South Africa is witnessing a steady rise to prominence in anti-immigrant populist rhetoric in the mainstream political discourse, with numerous leaders proclaiming a direct causal relationship between the socio-economic

challenges and the presence of immigrants in the Republic (Machinya, 2022). Slowly, but progressively, anti-immigrant narratives are being normalised through mainstreamed populist political discourse, as South African populist politicians continue to convey anti-immigrant messages, inducing moral panic through spectacularised performance of crisis, in the way they talk about African immigrants in particular, and the South African immigration at large (Machinya, 2022). Box 5.3: "The HSP Mashaba Box[32]" provides a typical example of an influential South African populist political figure.

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[32]**"The Herman Samtseu Philip (HSP) Mashaba Box":** an *ad hoc* term coined by the author, in attempt to contextualise the arising South African populist political discourse, which tends to fuel both xenophobia and Afrophobia anti-immigrant narratives, in the name of "being the voice of the people", referred to as "our poor, forgotten people".

Box 5.3: The HSP Mashaba Box: Claiming to be the voice of the people, while fuelling Xenophobia and Afrophobia through scapegoating and populism

- While for many populist actors, it is convenient scapegoating immigrants for the challenges South Africa is facing, doing so often raises the ire of rights activists and groups.
- In such circumstances, the populist actors' strategy is to claim being the courageous voice of the unarticulated sentiments of ordinary people (Betz, 2002, as cited in Machinya, 2022).
- Raising such a controversial subject publicly positions the populist actor as attuned to the issues affecting the people.
- A good example is Herman Mashaba, the former DA Mayor for Johannesburg who, in a media briefing during his first 100-days-in-office address, expressed his commitment to fight 'illegal' immigration.
- He said, "They [illegal foreigners] are holding our country to ransom and I am going to be the last South African to allow it" (Mashego & Malefane, 2017, as cited in Machinya, 2022).
- In another media statement that was posted on the City of Johannesburg's website in January 2019, Mashaba indulged in self-praise saying that by publicly speaking against the state of 'illegal' immigration, he "went where angels feared to tread" (Mashaba, 2019, as cited in Machinya, 2022).
- He even expressed dismay about why "it took so long for someone to speak about an issue of such importance to our citizens". (Mashaba, 2019, as cited in Machinya, 2022)
- Predictably enough, Mashaba's boldness to speak publicly against 'illegal' immigration made him an instant celebrity to many South Africans who urged him to remain resolute in "cleaning" the city of 'illegal' foreigners.
- In the same media statement, Mashaba writes about how "ordinary people" appreciate him for his efforts to speak about the issue of 'illegal' immigration: Something strange began to happen. Everywhere I went I was being stopped in the street by ordinary people who were so grateful that someone had said something about it (Mashaba, 2019, as cited in Machinya, 2022).
- This way, Mashaba positions himself as a political leader who cares about and is ready to fight for "ordinary people", who he refers to as, "our poor, forgotten people" (Mashaba, 2019, as cited in Machinya, 2022), and that he is not out of touch with the everyday realities affecting them.
- Speaking about how 'illegal' immigration makes the people of South Africa suffer, gives Mashaba and other populist leaders ground for xenophobic (and Afrophobic) denialism.
- Rather, they claim to be speaking about 'real' issues affecting the people, and this gives moral legitimacy to their anti-immigrant political message.
- A quite effective strategy for anti-immigrant populists when advocating against foreign nationals, is to play the perpetrator-victim reversal.
- The xenophobic and /or Afrophobic utterances of these leaders inevitably generate moral outrage and condemnation from civil society groups, democratic politicians, and public intellectuals.
- The populist leaders in return bemoan that such strong condemnation is a way by the liberal democratic forces to silence them from articulating issues that affect 'the people', which conveniently amounts to perpetrator-victim reversal (Cammaerts, 2018, as cited in Machinya, 2022).
- Mashaba turned himself into a victim after his xenophobic and Afrophobic stance received widespread condemnation and in the media statement he laments, "For merely lamenting the state of illegal immigration I was labelled 'xenophobic', 'afriphobic' and 'illiberal'" (Mashaba, 2019, as cited in Machinya, 2022).
- The perpetrator-victim reversal enabled Mashaba to portray himself to his constituents as a selfless leader who practices self-abnegation by continuing to fight for the interests of "ordinary people" despite the backlash he faces. Mashaba, despite receiving a lot of criticism for his discernible anti-foreigner attitude, has managed to establish a huge followership of people who

- *Respondent's one most important message to refugees who are currently staying in different local host communities in the Republic*

Box 5.4: What is your one most important message to refugees staying in different local host communities in the Republic? (n = 72)

- Uphold the SA Constitution, and all other laws of the lands, enforced from time to time
- Abide by the laws of our land and enjoy your human rights in the Republic; and be friendly to locals
- If in South Africa legally, refugees have Constitutional rights, of which accessing socio-economic opportunities until they voluntary repatriate back home
- Refugees are now part of us, and we must work together in ensuring that South Africa prospers, and we need to be each other's keepers

Source: Author's own compilation – Survey Questionnaire (2021)

- *Respondent's one most important message to members of local communities, that have been hosting refugees in their midst*

Box 5.5: What is your one most important message to members of local host communities?

(n = 72)

- Refugees and Asylum seekers are not here to take away your jobs or your women
- South Africans should practice tolerance and be more accommodating (Be open to learn and accept others) to make refugee integration less problematic
- Everyone on this earth has human rights
- Keep on doing the great work
- Start with loving yourself, then uphold the Constitution of the Republic

Source: Author's own compilation – Survey Questionnaire (2021)

Within the South African context, while it is felt that immigration is a sensitive and very controversial political issue, it has also been observed that attitudes towards refugees and other types of immigrants tend to be more positive in host communities where the standard of living

conditions are more decent and level of unemployment is lower. It is argued that when places

are economically successful, all residents benefit and it becomes easier to combat different

forms of discrimination (OECD, 2018).

- • *Respondents suggested solution to the specific aspects of refugee problems in Africa, to have African citizens remain and enjoy peace and prosperity in their home countries*

Figure 5.25: According to your best knowledge: what is your suggested solution to resolve the specific aspects of refugee problems in Africa? (n = 72)
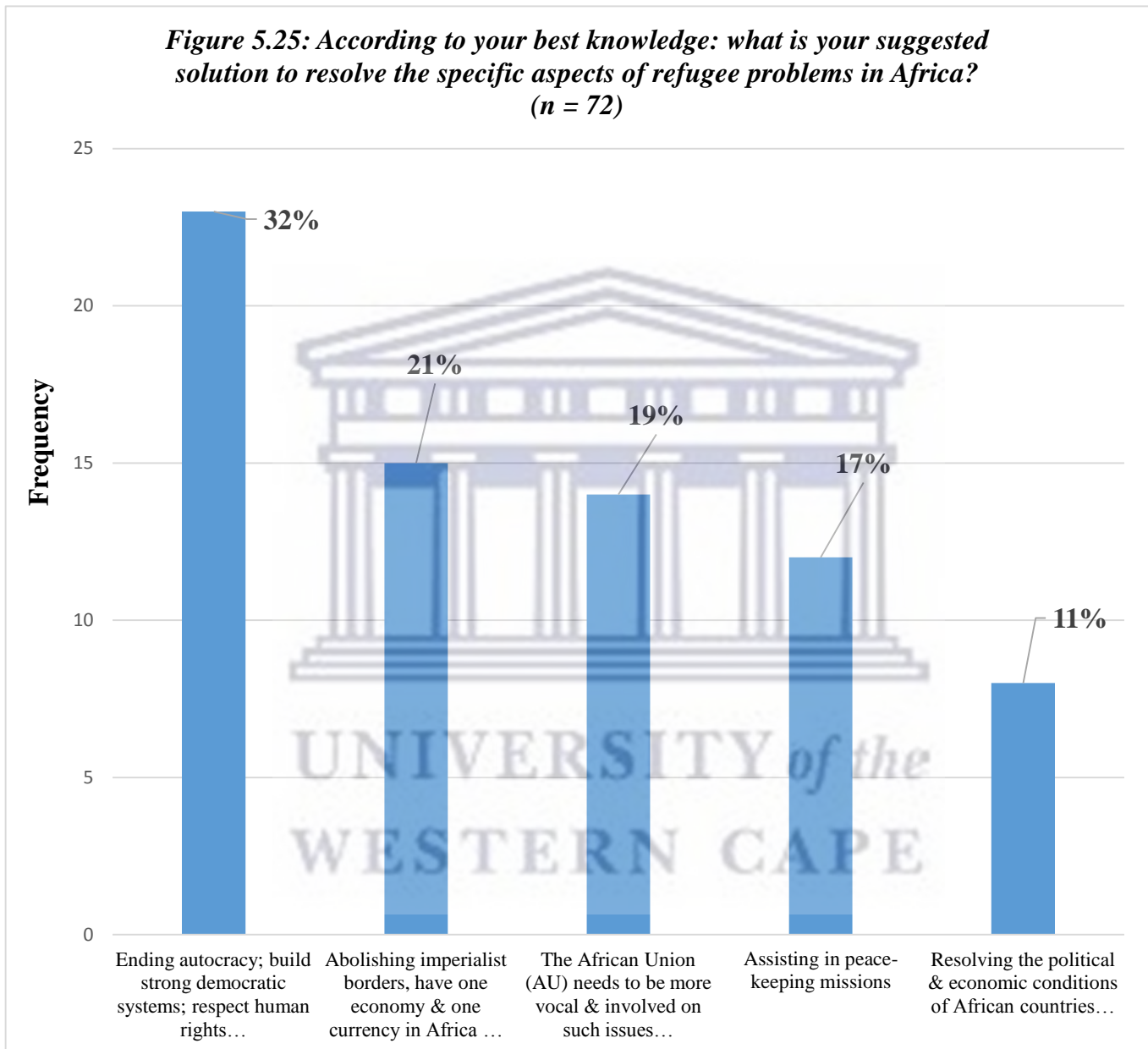
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.25, an aggregated estimate majority of 64% of respondents indicated that in order to resolve the specific aspects of refugee problems on the continent, not only should African States end autocracy and build democratic governance systems that uphold human rights, but also they should abolish current colonial borders, synergise into one consolidated continental trade system, which hopefully would lead to the adoption of one continental economic currency, and would in turn, help to resolve the "imposed" or rather conditioned political and economic dependency of the continent on Western countries. Moreover, an estimate of 19% of respondents felt that the African Union (AU) should be more actively engaged and be more vocal on refugee issues on the continent, while 17% of respondents felt that should African States be more involved in peace keeping missions, it would contribute towards having the specific situation of refugee problems on the continent resolved.

The thesis argues that instead of funding military peace-keeping[33] missions in Africa, such funds should be invested in initiating, nurturing and sustaining human rights–based and human rights–oriented democratic governance systems, through putting in place effective and efficient democratic institutions, based on the rule of law. Such mechanisms have the potential to promote and foster social cohesion, and peaceful coexistence between different social strata of national societies, thus preventing collective violence and civil wars. Above all, should a human rights-based and human rights-oriented socio-political system be in place, surely African peoples would be incentivised to remain (stay) in their home countries, and strive to thrive in all aspects of their daily social, economic, cultural, and political state of being, instead

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[33] **Peace-keeping Missions in Africa:** as observed across the continent, whether it be UN Troops or AU Troops, it appears that the mission maintains the prevailing *status quo*, without influencing any substantial positive change, toward restoring socio-political stability and socio-economic prosperity, which would incentivise African people to remain and thrive in their home countries. Hence, having peace-keeping boots on the ground, without changing local socio-political landscapes, would not add any substantial value towards having the problematic and complex aspects of refugee problems in Africa resolved, for good, at least within the foreseeable future.

of adventuring on risky and fatal forced journey, to seek international protection in South

Africa.

- • *Respondent's suggestion on how South Africa as refugee-host State may assist to resolve specific aspects of refugee problems in Africa*

Figure 5.26: According to your best knowledge, what is your suggestion on how South Africa may assist to resolve the specific aspects of refugee problems in Africa (n = 72)
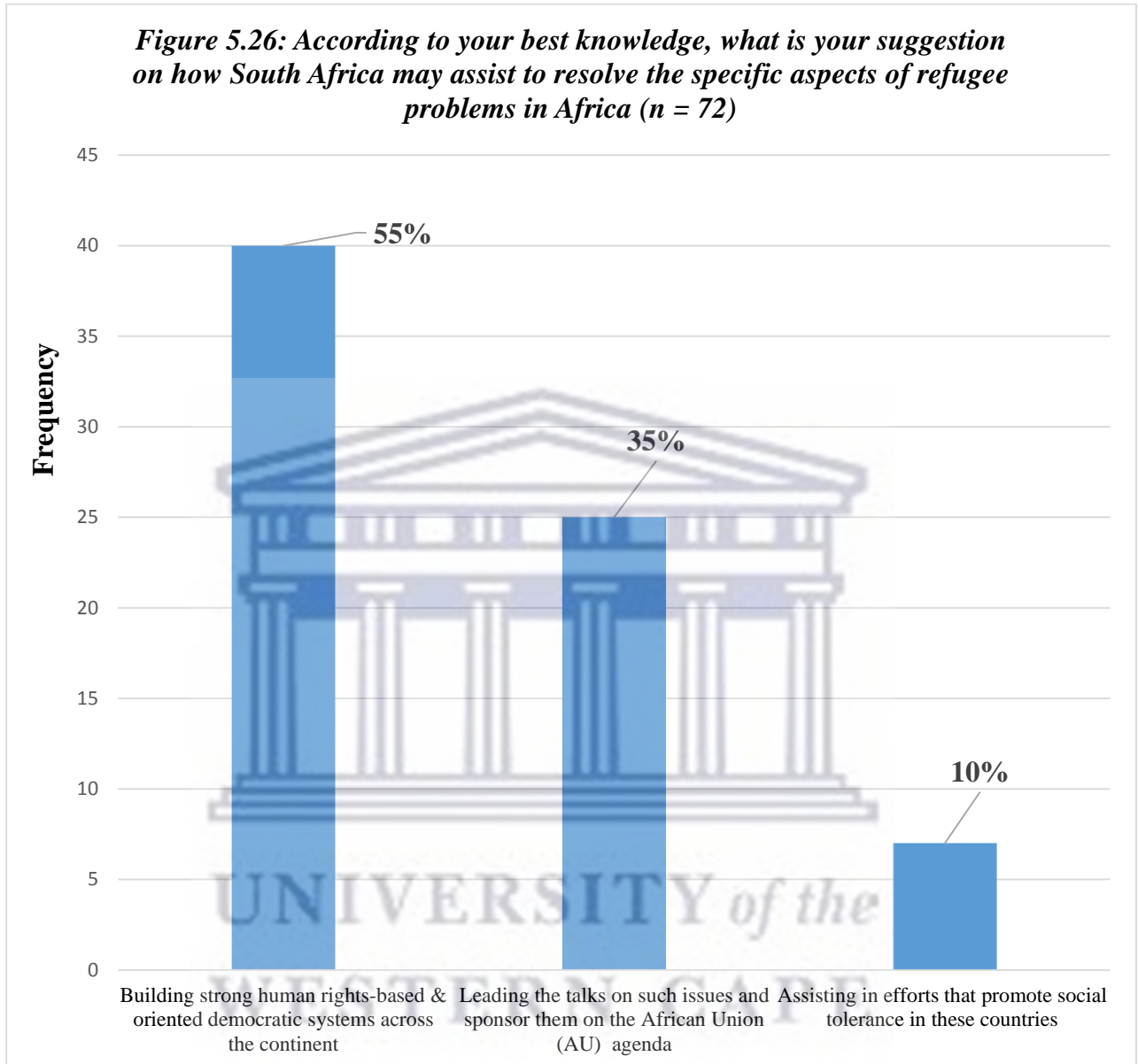
Source: Author's own compilation – Survey Questionnaire (2021)

As illustrated in Figure 5.26, an estimate of 55% of respondents argued that South Africa, as

a refugee-host State, which tends to be the top priority country of asylum for most African

refugees since the early 2010s (DHA, 2015; DHA, 2016) to date, may assist in building strong human rights-based and human rights-oriented democratic systems across the continent, while 35% of respondents suggested that not only should South Africa lead talks on issues around the problematic situation of African refugees on the continent, but also it should sponsor such items on the AU's agenda. An estimate of 10% of respondents felt that the contribution of South Africa towards resolving the refugee problems on the continent, should be to assist and support efforts and initiatives meant to create social tolerance in these African refugee-sending States on the one hand, while also exerting some extent of diplomatic pressure, compelling these African refugee-sending countries to put effective democratic institutions in place as matter of priority. Should human rights and progressive democratic mechanisms be put in place, it would create socio-cultural, socio-political, and socio-economic conducive conditions, to enable citizens to stay and contribute to political democratic process and economic prosperity of their respective home countries, instead of being forced out to seek international protection in South Africa.

> *Building strong democratic systems, growing the economy and creating jobs particularly for the youth, eliminating corruption and fraud, and respect for human rights, that what Africa needs, at least by now* (South African polity respondent, Survey Questionnaire, 2021).

As previously argued, South Africa seeks to build a system that would provide for both quantitative and qualitative asylum in a humane and secure manner (DHA, 2017b). In the same perspective, as a refugee-host State, South Africa will endeavour to implement the three durable solutions to refugee situations, as advocated by the UNHCR, the UN Refugee Agency.

With hope to have most of refugees voluntarily repatriating to their home countries, the current White Paper on International Migration for South Africa has made provisions of a clause whereby South Africa has committed to assist African sending-refugees States to put in place conducive human rights-based and human rights-oriented progressive mechanisms, based on the rule of law, to incentivise their citizens who are currently enjoying temporary international protection in South Africa, to go back to their respective home countries, with human dignity, and actively contribute towards the fulfillment of their national common destiny (DHA, 2017b).

According to the Stockholm International Peace Research Institute (SIPRI, 2020), there were at least 15 countries with active armed conflicts in sub-Saharan Africa by the end of 2019. Almost all these armed conflicts were internationalised, through direct State actors or through proxies, and the transnational activities of armed groups such as the Islamists or other criminal networks (SIPRI, 2020).

Moreover, besides such terrorist insurgencies and externally imposed wars, most African refugees currently hosted in South Africa are products of repressive, dictatorial, autocratic regimes that potentially lead to civil unrest and mass uprising in their home countries (Adebe, 2019). Reaching political stability and socio-economic prosperity in these affected refugee-sending countries would entail having human rights-based and human rights-oriented democratic institutions in place, which may only make effective democratic governance and the rule of law possible.

African nations do need ruling regimes and governance systems that would

uphold individual's human rights, thus, creating conducive climate that

would open up opportunities for them to thrive in their own home countries

(South African polity respondent, Survey Questionnaire, 2021).

By the end of 2021, Sub-Saharan Africa remained the region with the highest number of wars (The Heidelberg Institute for International Conflict Research - HIIK, 2022), while also by the end of 2017, half of the world's 20 violent conflicts were in Africa, dominantly resulting from chronic poverty, economic hardships, anti-democratic governance, marginalisation of women and of the youth, political election-related violence, just to name a few (Adebe, 2019). As observed by the end of 2021, forced displacements across Africa were more related to conflicts within States (than between States, which was the case during the 1960s, when the 1969 OAU Convention related to refugees came into being), and only genuine and objective political will, can resolve these conflicts (Adebe, 2019). Hopefully, that would help to heal the African continent from chronic internal deadly wars and perpetuated movements of forcibly displaced African citizens up and down and across the continent.

- **The one most important thing refugees should do to be warmly welcomed within local host communities in the Republic**

Box 5.6: In your own opinion: What is the one most important thing refugees should do to be warmly welcomed into SA local host communities? (n = 72)

- Abiding by the laws of the country
- Forming organisations with like-minded South Africans and doing more awareness
- Being honest and socialise with the locals. Avoiding self-isolation
- Adapting to the rights and freedoms of SA Constitution, and not coming to SA with demands, expecting special treatment.

Source: Author's own compilation – Survey Questionnaire (2021)

A brief but overall reflection on Box 5.6 above would suggest that community safe spaces, whereby refugees and their local hosts may come together, under the same roof, to hear and appreciate one another's life experiences and lived realities, through life and lived storytelling, would trigger mutual empathy, thus increasing and improving mutual acceptance, mutual respect, and mutual cultural tolerance. As members of host communities strive to accommodate refugees within their midst, refugees are expected to be content with the available quality asylum South Africa as the host-State has made accessible to them, and not "expect special treatment".

- • *Respondents best description for successful local integration of a refugee in South Africa*

Figure 5.27: How best would you describe "successful local integration" of a refugee in South Africa? (n = 72)
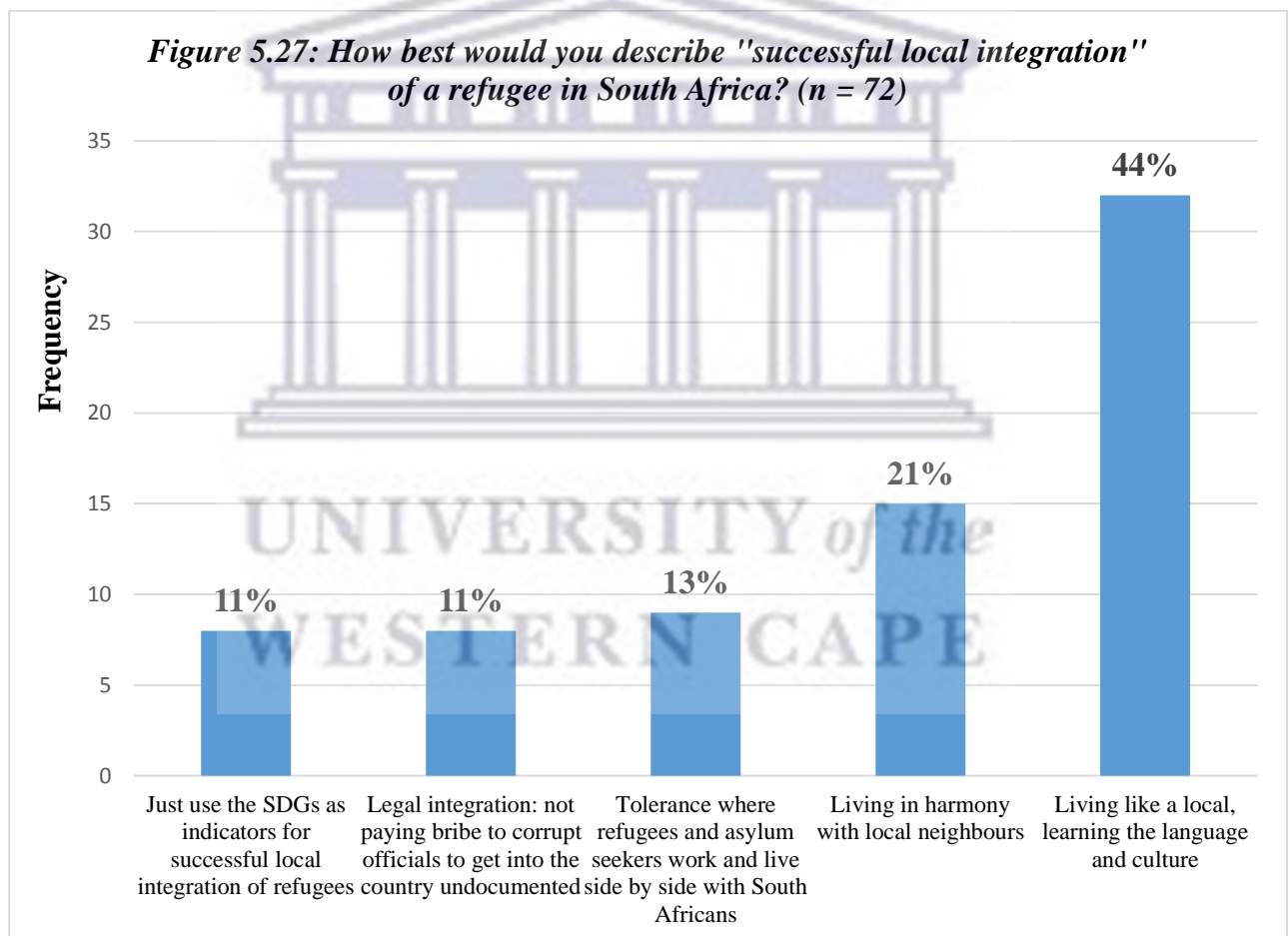
Source: Author's own compilation – Survey Questionnaire (2021)

Figure 5.27 features the *verbatim* clustered different answers from South African polity respondents to the question *"How best would you describe successful local integration of a refugee in South Africa?",* and it confirms once more what was highlighted by the reviewed literature that (local) *integration* is dominantly used as a term, but not conclusively defined as a concept (Castles, et al., 2002; Haddad, 2008; Penninx &Garcés-Mascareñas, 2016). The term "integration" is ambiguous and complex, as it operates within economic, social, political, cultural, and other spheres, but would mainly refer to relation dynamics between a refugee and /or the immigrant with the destination (host) society (Duncan, 2016).

While an aggregated majority of 78% described successful local integration as a lived reality within a tolerant atmosphere, whereby refugees would live like locals, having learned the local language and culture, to live in harmony with local neighbours, and to sustain a healthy working relationship with local citizens, an estimate of 11% of respondents felt that successful local integration would be materialised when Sustainable Development Goals – SDGs are used to gauge local integration; and another equal 11% of respondents noted that local integration would materialise when refugees are not paying bribes to corrupt immigration officials to get into South Africa undocumented.

> *Government, together with the private sector, must use concerted efforts to integrate refugees and empowering them to contribute to the economy and their community. Local government needs to develop policies for integration of refugees* (South African polity respondent, Survey Questionnaire, 2021).

It is worth emphasising that the atmosphere of sustained hostility, fear and mistrust, an atmosphere as lately observed between refugees and citizens in different local host communities have been perpetuated by inflammatory narratives peddled by some influential public figures, local leaders and community members (Chikohomero, 2023). It has been strongly argued that only a sustained State political will, informed by accountability, the rule of law, and the eradication of impunity, combined with evidence-based civil society interventions, have the potential to help prevent xenophobic and/or Afrophobic violence, and/or at least mitigating its effects (Misago, et al., 2021).

As best described by the Department of Home Affairs (DHA, 2015:11), (successful) local integration (of refugees) refers to "the physical, social, economic and cultural integration of refugees into local South African communities". As further argued by same sources (DHA, 2015), local integration in the South African context focuses on three dimensions: providing social assistance to indigent asylum seekers and refugees (not provided by the State, but by different NGOs), facilitating refugee integration into local host communities through systematic State interventions including the provision of basic services and access to socio-economic opportunities (e.g., self-employment), and integration of (former) refugees as a more durable solution, through enabling mechanisms (i.e., alternative to refugee status) such as accessing Permanent Residency (PR) legal status in the Republic.

Table 5.16: Additional self-explanatory indicators for South Africa׳s polity towards refugees and international migration in the Republic (n = 72)

Categorical variable	YES		NO	
	Frequency	Percentage	Frequency	Percentage
Are you aware of any refugee's presence either in your work environment or residential neighbourhood?	63	87%	9	13%
Do you have any work related and/or private links within refugee social circles?	36	50%	36	50%
Would you feel comfortable being in a stable work/business-related or private/marital relationship with refugee in South Africa?	72	100%	0	0%
Do you feel that refugees/asylum seekers are taking away socio-economic opportunities (jobs) from local citizens?	9	13%	63	87%
Are you of the same opinion as shared among different local South African spheres that most of ills & evils, which have been befalling local South Africans, more particularly since the early 1990s up to date, are dominantly a result of refugees & asylum seekers presence in the Republic?	0	0%	72	100%
Do you feel that refugees should be removed from local communities and stay into refugee camps in remote areas?	9	13%	63	87%
Do you feel that removing refugees and asylum seekers from local host communities would help any better in improving living conditions of local South Africans?	9	13%	63	87%
Do you feel that refugees and asylum seekers should be stopped from accessing South African public resources and public services such as SASSA Grants; public schools; public health care; and alike?	9	13%	63	87%
Do you feel that refugees and asylum seekers who are working (employed/self-employed) are contributing anything substantial to South African different economies?	63	87%	9	13%
Have you ever heard of the South Africa's "Refugees Act, No.130 of 1998"?	54	75%	18	25%
Are you able to provide a definition of the term "refugee" and "asylum seeker" in own words, drawing on the South Africa's Refugees Act (1998), and highlight the essential distinction between these two terms?	36	50%	36	50%
Are you aware that in South Africa, refugees have the right to enjoy the Constitutional rights that are provided in the Bill of Rights (Chapter 2 of the Constitution of the Republic of South Africa, Act No.108 of 1996), including working and studying in the Republic?	72	100%	0	0%
Do you feel that the presence of refugees and asylum seekers in different local host communities has been contributing to more harm than help?	9	13%	63	87%
Do you feel that the African Union (AU); Regional bodies such as the SADC; and individual countries such as South Africa, should contribute to heal Africa, curb push factors, and have these African peoples (potential refugees &asylum seekers) live peacefully & remain prosperously in their respective home countries?	54	75%	18	25%
Do you feel that South Africa as refugee-host State should intervene and/or initiate processes towards negotiating terms (Ts) and conditions (Cs) for voluntary repatriation, reintegration and rehabilitation of refugees to their respective home countries?	45	63%	27	37%

Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on the self-explanatory Table 5.16, it is worth noting that 50% of respondents (as office-bearers of political organisations in the Republic) were not able to provide a definition of the term "refugee" and "asylum seeker" in their own words, drawing on the South Africa's Refugees Act, No.130 of 1998, and highlighting the essential distinction between the two terms.

Once again, not only is there a pressing need to educate South Africans, as refugee-host society, about international migration phenomenon, immigration issues, and the implications of the presence of refugees in the Republic, but also there is a need to incorporate "Refugee Studies" as a topic/subject into the South African education curriculum in primary, secondary, and tertiary institutions (UNHCR, 2023)[34] . The need to educate local communities and local authorities and teach learners about refugees and international migration issues is proving more essential and more needed now, than ever before. It is very critical to learn about refugees in particular and international migrants at large, seeing millions of people are being forcibly displaced around the world. Refugee numbers have been progressively increasing as armed conflicts, natural disasters and climate change impact our world and affect our daily lives. It's also important people learn about the positive contribution refugees bring into host-State's local communities (Humanitarian Careers, 2023).

The final, and probably most important reason, why people should learn about refugees is that it creates and nurtures empathy (Duncan, 2023). It is very critical that crucial members of host-society have some understanding of the pain, trauma and suffering undergone by refugees, on

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[34] **UNHCR Global Website**: Teaching about Refugees. Available at < https://www.unhcr.org/what-we-do/build-better-futures/education/teaching-about-refugees>. Accessed on the 01st /May/2023.

their journey starting from persecution and forced displacement in their own home lands, then along their challenging route to their potential host-State, which would become their "temporary" home away from home. By learning about refugees and building empathy with displaced people, we are better able to help them. Drawing on current global geopolitics, there is a higher likelihood that the number of forcibly displaced peoples will keep on increasing. Hence, it is critical to ensure that refugee issues are not continuously seen as abstract. Refugees live within local host communities, among local citizens, and learning about human forced displacement would enable the host society to understand what refugees may have been through, and more likely to realise even the extent to which the host-State might have been acting along the process of forced displacement lived by the refugee groups in question (Duncan, 2023).

While the Government of South Africa leads the response to protect and assist refugees and asylum-seekers on its national territory, UNHCR, as the UN Refugee Agency, just provides direct operational support, capacity development and technical advice to the South African authorities. As the refugee agency, UNHCR also coordinates the efforts of UN agencies and partners to support South Africa's refugee response, in its unprecedented efforts to avoid gaps in the assistance system, while it endeavours to find durable solutions to the refugee situations across its SAMCO jurisdiction (UNHCR-SAMCO, 2023).

5.2.8 Socio-psychological integration and attitudes of refugees towards local integration in South Africa

The present dimension for local integration of refugees in South Africa has two aspects. The first aspect relates to the "socio-psychological" integration of refugees, which refers to "how comfortable" refugees would feel towards different issues affecting them in one way or the other, within their respective host communities, and towards South Africa as their host society at large. Some key indicators include, for instance, whether respondent would feel comfortable to enter long-term relationships (marital, business co-ownership) with local SA Citizen, and whether respondents would feel comfortable exchanging his/her home country citizenship with that of SA.

The second aspect (i.e., attitudes) refers to the subjective degree to which the refugee identifies with the host society, internalises its norms and values (rather than just outwardly conforming to them), and experiences satisfaction. Some of the key indicators include, for instance, the subjective appreciation of satisfaction relating to the overall refugee's living standards in South Africa as his/her second home away from home, whether within the foreseeable future the refugee projects his/her life (and dependants) in South Africa, or back home, or somewhere else, whether the refugee feels he/she has achieved a successful overall integration in South Africa/in the Western Cape, whether the refugee would "recommend" South Africa/the Western Cape Province to potential refugees/friends (Gordon, 2014; Schick, et al., 2016; Jerin & Mozumder, 2019; Donato & Ferris, 2020; Walther, et al., 2020; IOM, 2021).

- *Demographic characteristics of respondents*

Table 5.17: Socio-psychological integration and attitudes of refugees towards local integration in South Africa - Demographic characteristics of respondents (N = 237)					
Categorical variables		**Sex**			
		Females		**Males**	
		Frequency	**Percentage**	**Frequency**	**Percentage**
Age category in years	18 - 35	50	21%	35	15%
	36 - 50	38	16%	76	32%
	51 - 65	5	2%	33	14%
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	2	1%	4	2%
	Asylum seeker (Section 22)	28	12%	44	18%
	Refugee status (Section 24)	42	18%	76	32%
	Permanent residency (PR/SCRA)	20	8%	19	8%
	Citizenship (Naturalisation)	2	1%	0	0%
TOTAL (N = 237)					

Source: Author's own compilation – Survey Questionnaire (2021)

To assess both socio-psychological integration and attitudes of refugee respondents towards local integration in South Africa, within their respective host communities in particular, and towards South Africa as their host society at large, a 20-item questionnaire was shared, as a Google-form, of which 13 items were designed for the binary "YES/NO" answers, and 7 items were open-ended questions. Table 5.18 herein below provides a sketch of the 13 questions and respective answers, in terms of frequencies and percentages.

- *The one thing respondent likes the most about South Africa*

Figure 5.28: Thematic sketch identifying the one thing respondent likes the most about South Africa (N = 237)
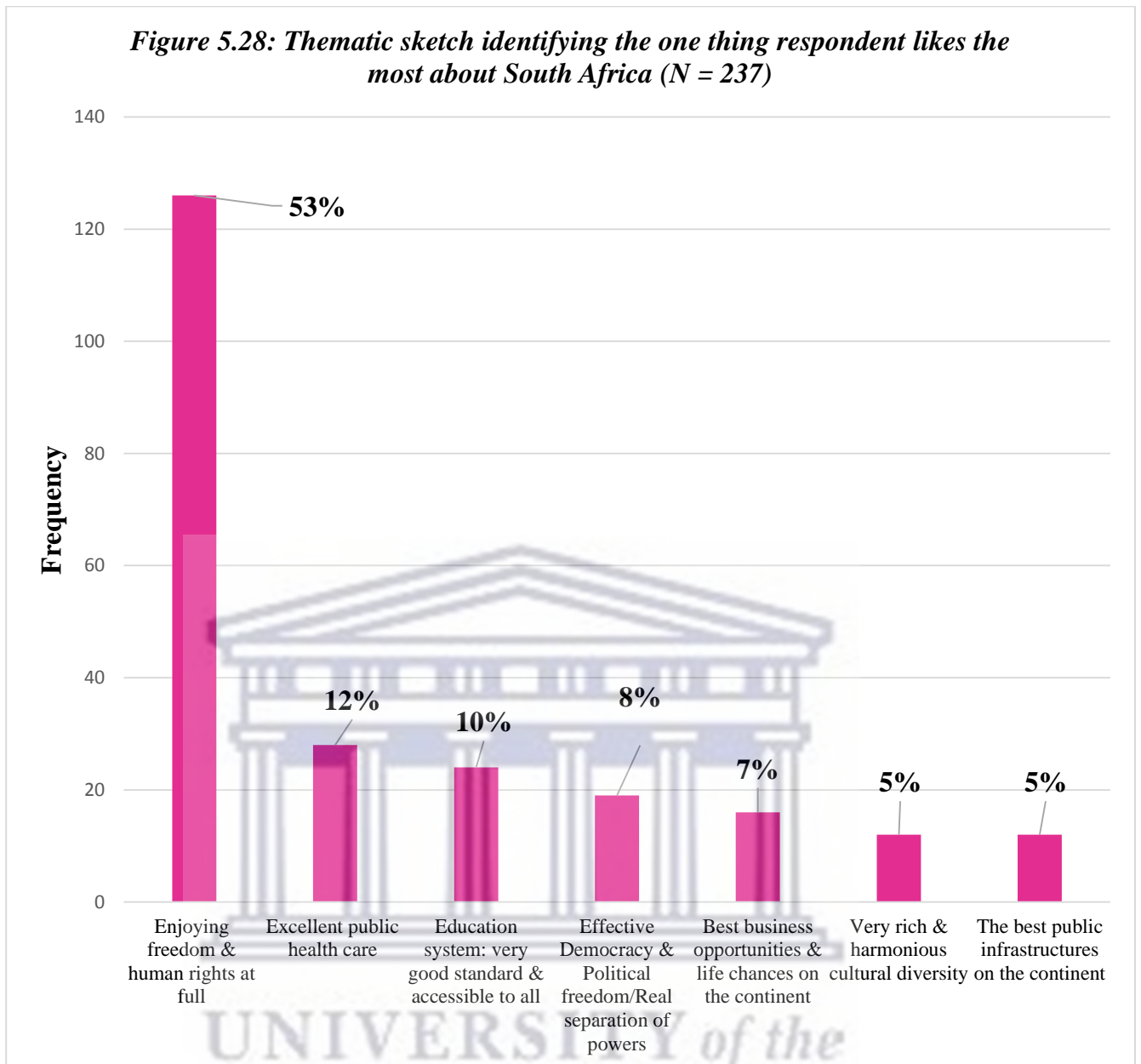
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.28, an aggregate estimate of 61% of respondents indicated that the one thing they liked the most about South Africa and its people is the full enjoyment of freedom and human rights, as well as effective democracy, political freedom and real separation of powers (i.e., the Executive, the Legislative, and the Judiciary). An aggregate of about 34% of

respondents felt that South Africa has the best public infrastructures and the best opportunities and life chances on the continent, besides an excellent health system and a very good standard educations system, which is also accessible to all, while 5% of respondents considered the South African socio-cultural diversity as the one thing, they liked the most about South Africa.

> *I like the racial diversity of the SA Nation (The Rainbow Nation). I also feel that SA is a very welcoming society, seeing the bigger numbers of non-citizens staying or operating own businesses among different local host communities, in relatively pacific atmosphere. I mostly like the democratic, human rights-based & human-rights-oriented practices, along most of decision-making processes across the social policies arena* (Refugee respondent, Survey Questionnaire, 2021).

Following democratisation, South Africa became an attractive destination for migrants from other parts of the African continent and beyond, as a result of its relatively stable political and economic environments (Machinya, 2021), in addition to its acclaimed best and most progressive, human rights- oriented and human rights-based Constitution (DoJ & CD, 2023). South Africa's Constitution is one of the most internationally acclaimed constitutions in the world. It is widely acknowledged not only as one of the most progressive constitutions, but also as a transformative constitution with its primary concern being to facilitate change in political, economic and social relations in South Africa (DoJ & CD, 2023).

- *The one thing respondent hates the most about South Africa*

Figure 5.29: What is the one thing you hate the most about South Africa (N = 237)
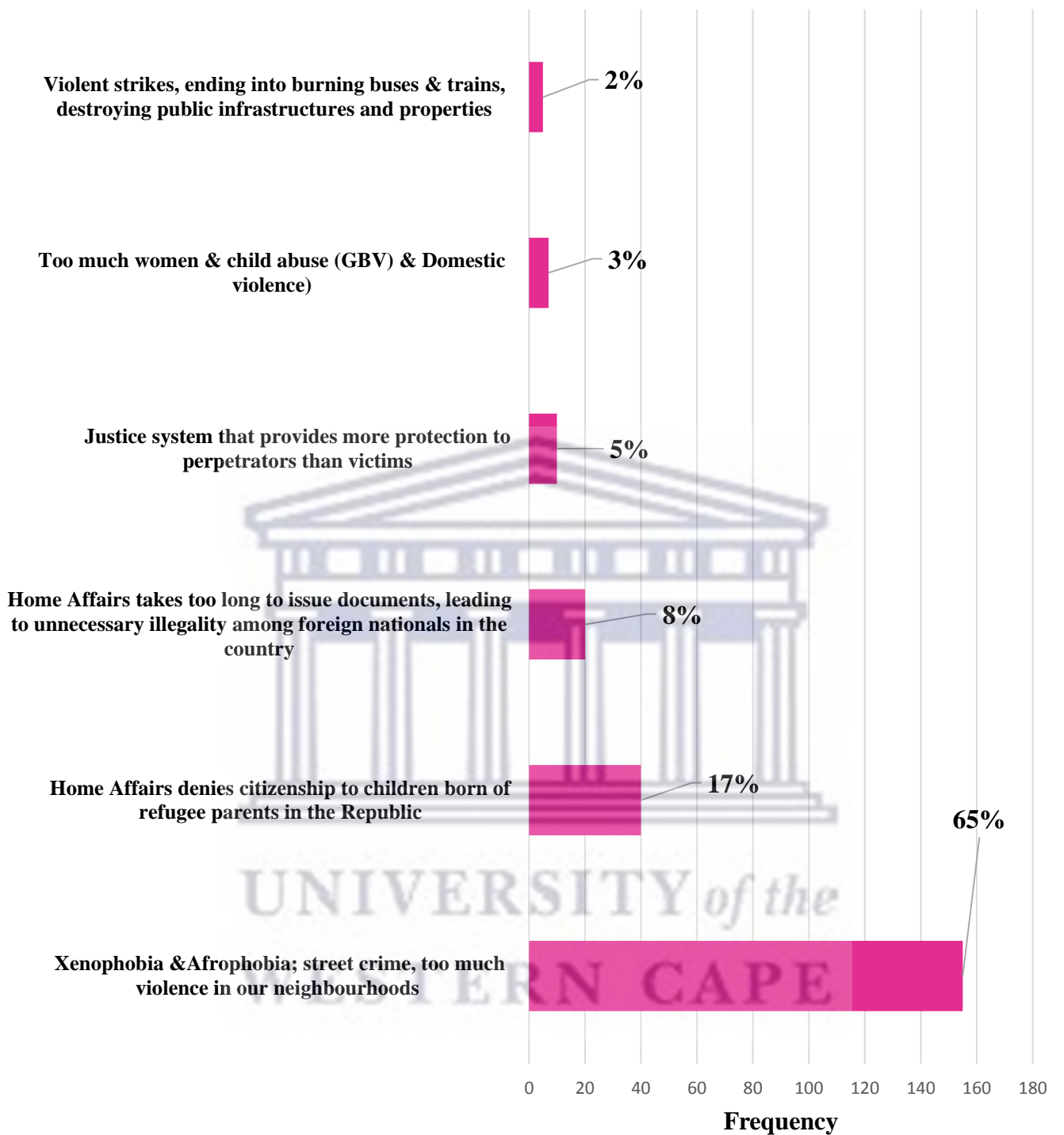
Source: Author's own compilation – Survey Questionnaire (2021)

According to Figure 5.29, an aggregate majority of 70% of respondents indicated that the one thing they hated the most about South Africa was associated with violence: from xenophobia and/or Afrophobia, street crime and violence, gender-based violence (GBV) and domestic violence, and violent strikes resulting into the destruction of public infrastructures and both public and private properties. An estimate of 5% of respondents felt that the South African justice system seems to provide more protection to perpetrators than victims. About 25% of respondents were very concerned about the DHA documentation processes (institutionalised xenophobia *modus operandi*), which, not only denies most of benefits/privileges (referred to as "SA citizenship[35]" as argued by respondents) to children born of refugee parents in the Republic, but also tend to be too slow, and compel many foreign nationals into unintentional illegality in the country.

> *South African citizenship is not easily permeable by children of foreign nationals who are born on the South African land. Children born in South Africa of refugee parents are labelled as refugees from birth. These children are not qualified to be labelled as refugees as these children did not immigrate into South Africa. These children were supposed to be regarded as South Africans, or at least as permanent residents straight from birth in the Republic, but absolutely not as refugees* (Refugee respondent, Survey Questionnaire, 2021).

The definition of the term "refugee" as provided by the South African Refugees Act, No.130 of 1998, in its section 3 (a) & (b) expanded more specifically from the relevant provisions as initially suggested by the 1951 UN Geneva Convention, then by its 1967 UN New York

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[35] South African citizenship: it must be clarified that the current South African legislation related to immigration and citizenship has made provisions for children born of refugee parents in the Republic, to apply for SA Citizenship, once they are 18 years old.

Protocol, then by the 1969 OAU Convention. The SA Refugees Act, 1998 extended the definition of refugees to dependents of the principal applicant, of which spouse and/or children meaning that a child born of refugee parents in the Republic is automatically ascribed legal refugee status in South Africa by birth.

From the transformative perspective[36] of Critical Social Science (CSS) perspective, it is the intention of the thesis to argue in favour of the amendment of section 3(c) of the Refugees Act, No.130 of 1998, with intention to make special provisions for children born of refugee parents in the Republic, and ascribe with Permanent Residence (PR) legal status by birth (in opposition to refugee status), until they are 18 years old to apply for SA Citizenship. Similar typical good practice within the field of immigration management would be Canada and the United States that award their respective citizenship to foreign nationals born on their respective national territory, regardless of the legal status of biological parents, in the land (IAS, 2023).

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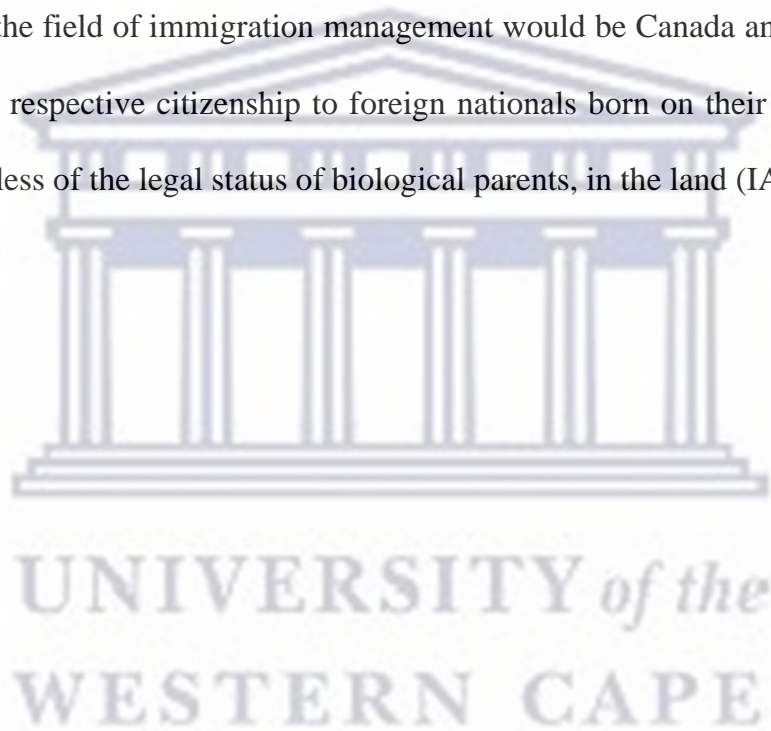
[36]**Transformative perspective of CSS**: the view that the researcher probes beyond the surface level of reality in ways that can shift subjective understanding, and provide insight into how engaging in socio-political action may dramatically improve the condition of people's life (Neuman, 2014). Through research, CSS seeks to challenge and disrupt the *status quo*, by empowering historically oppressed and marginalised social groups, with intention to achieve a more equitable and democratic society, where all individuals can realise their full potential (Science Direct, 2023).

Table 5.18: Self-explanatory sketch of YES/NO binary respondent's answers related to psycho-social integration and attitudes of refugee respondents towards local integration in South Africa (N = 237)

Question	*YES*		*NO*	
	Frequency	*Percentage*	*Frequency*	*Percentage*
Can you exchange South African citizenship with your home country nationality, if you were asked to do so, in order to get South African citizenship?	206	87%	31	13%
Do you have closer friends among local South African citizens?	185	78%	52	22%
Would you feel comfortable to be in stable marital relationship with local South African citizen?	121	51%	116	49%
Would you feel comfortable to share accommodation/shelter with local South African citizen?	154	65%	83	35%
Would you feel comfortable to share (income-generating) business with local South African citizen?	137	58%	100	42%
Do you feel that South Africans are a welcoming society?	142	60%	95	40%
Do you feel that the South African Government is doing good enough to educate its citizens about matters relating to African[37] refugees?	28	12%	209	88%
Do you feel that South African media (national TVs; newspapers; radio; etc...) are doing good enough to educate South African citizens about matters relating to African refugees?	21	9%	216	91%
Do you feel that South African public safety services such as the Police (SAPS) and/or Law Enforcement do care for African refugees as they do for South African citizens?	76	32%	161	68%
Do you feel that when you were at public hospital (Day hospital/ Community health centre), you received as enough care & attention as South African patients that were there?	216	91%	21	9%
Are you member of the Community Policing Forum (CPF) in your residential area?	19	8%	218	92%
If you had a relative in your home country, who needs to migrate to another African country, would you suggest that he/she comes to South Africa?	97	41%	140	59%
Would you like to become a South African citizen and live in South Africa for the rest of your life?	147	62%	90	38%

Source: Author's own compilation – Survey Questionnaire (2021)

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[37] **African refugees**: emphasis is put on African refugees, because past observations suggest that African foreign nationals, who are refugees and/or asylum seekers in South Africa, have been subjected to selective xenophobic violence (Afrophobia) by locals, the South African polity and the South African Media.

Although data presented in Table 5.18 are self-explanatory in essence, it is worth to highlight that the informal nature of socio-economic local integration of refugees and asylum seekers in South Africa, resulted in various conflict situations and tensions over scarce resources and socio-economic opportunities between migrants, refugees, and asylum seekers in the country, which are alleged to have been part of the contributing factors to sporadic xenophobia and Afrophobia related violence that has been occurring from time to time.

- • ***One most important thing the respondent has learned from host community and has incorporated into daily life***

Figure 5.30: What is the one most important thing you have learned from host community and you incorporrated into your daily life? (N = 237)
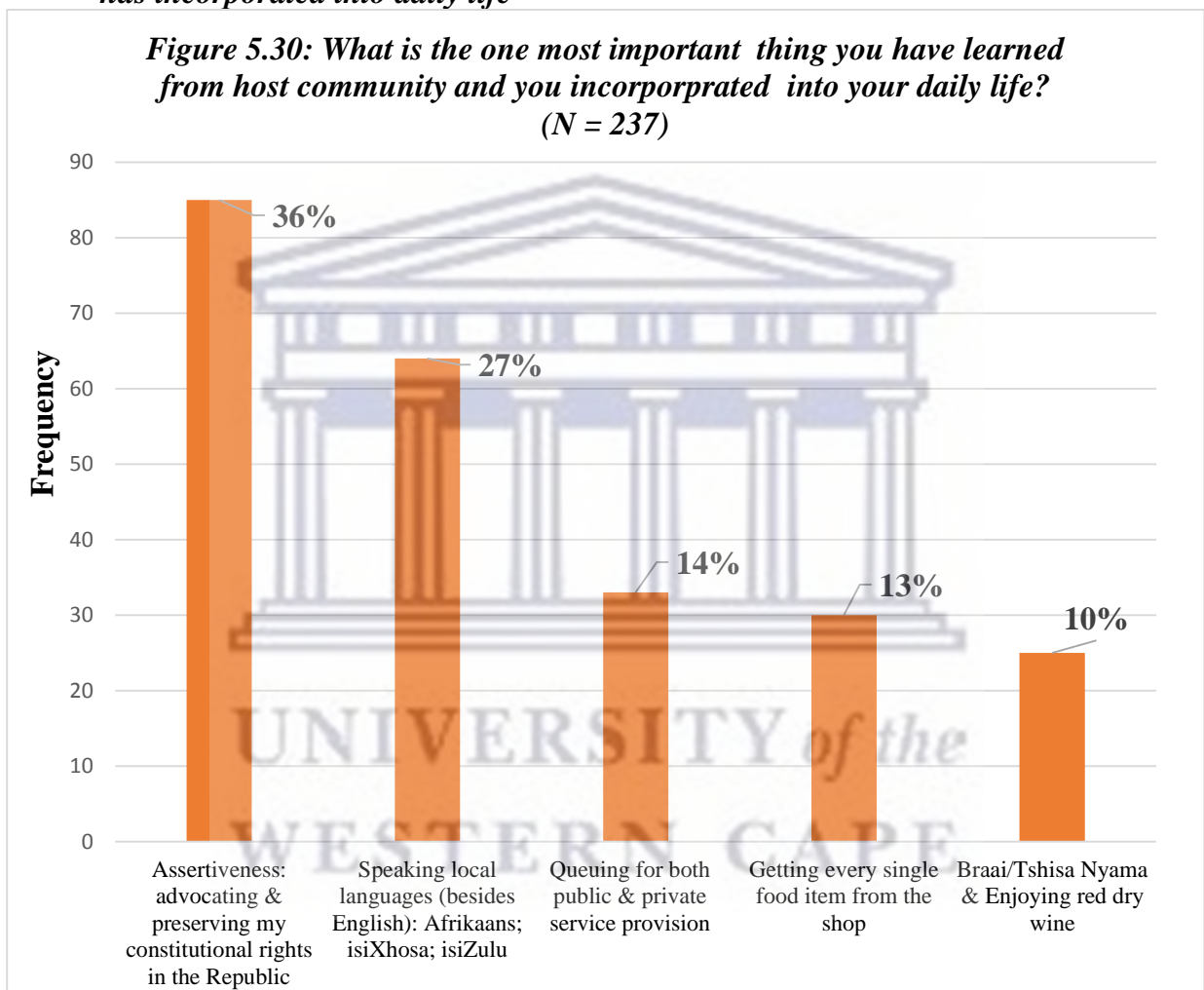
Source: Author's own compilation – Survey Questionnaire (2021)

As illustrated in Figure 5.30, with regard to the one most important thing respondents have learnt from local host communities and have adopted in their daily lives, an estimate of 36% of refugee respondents highlighted assertiveness around advocating and preserving their constitutional rights in South Africa as their host-State, and estimate of 27% of refugee respondents highlighted communication skills in local languages, more specifically isiXhosa, isiZulu; and Afrikaans, besides English. Queuing for both public and private services access, getting all food items from shops (in opposition of growing own crops/subsistence farming), and enjoying braai/*Tshisa nyama* and red dry wine were highlighted by 14%, 13%, and 10%, of refugee respondents, respectively.

Language is considered one of the most important means of interpersonal and intra-societal communications, and without it, the cognitive activity of individuals is impossible. Language is an essential tool for intercultural dialogue, which in turn, is required for integration. It is very necessary for refugees to learn the language of their host countries as an enabling tool towards effective integration within both local societal daily realities and core institutions of the host-State. Intercultural dialogue is vital in order to avoid ethnic, religious, linguistic and cultural differences and preventable hostilities (Sarsour, 2022).

While language learning encourages openness between people and makes them ready to discover the culture of others, and has potential to change stereotypes or attitudes about people who belong to other cultures (Sarsour, 2022), it may be assumed that one of the main barriers towards effective local integration of refugees in the Western Cape Province, has been the "informal self-integration" process, within local host communities, a process along which most of refugees have been exclusively content of English communication skills, whereas isiXhosa

and Afrikaans are respectively *de facto* communication media across local host communities in the province.

5.2.9 Civic Attachment- Active Citizenship - Civic Citizenship

The *"tri-une"* dimension, was partly conceived by the present study, expanding on Marks (2014)'s *"civic attachment"* dimension, and would refer to the nature of rights refugee have, to what extent and how often are refugees involved in community activities, nature of community activities refugee are involved with, extent to which refugees feel belonging or attached to host community, and the extent to which individual refugee translate such feelings of belonging into concrete realities (from feelings into actions) (Huddleston, et al., 2013).

Some key indicators include the frequency (how often) of participation involving refugees in host-community collective initiatives (whatever the nature), the frequency and the extent to which refugees are involved in decision-making processes with regard to matters affecting their neighbourhoods (affecting them as a specific geographical community), the extent to which refugee's opinions are considered by other members of the host community, the degree to which the refugee feels belonging to (fitting into) his/her host community, the number and the nature of community initiatives, or other community activities in which the refugee was once involved (or is involved with from time to time) as one of the "concerned" community members (Huddleston, et al., 2013; Petersen, 2015; Sadowski, et al., 2018); EESC, 2012; ECRE, 2013; Marks, 2014).

Additional indicators on other forms of civic participation of refugees would include voting, membership in community-based organisations or other civil society organisations,

running for or holding a political office, protesting or volunteering activities are also needed to capture refugees' political and civic involvement (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014; Dinbabo, et al., 2021).

Furthermore, subjective factors implying more subjective indicators, such as "sense of belonging", "interest in politics", "experience of discrimination" and "trust in political institutions" have been mentioned in the context of active citizenship (EESC, 2012; ECRE, 2013; Huddleston, et al., 2013; Marks, 2014). Although research is still at the beginning with strong suggestions of mixed results about how these indicators are related to the various forms of political participation, more research is being done on the question of how these subjective indicators may also influence more "objective" active citizenship indicators, such as voting and membership and/or participation in other civil society organisations (Huddleston, et al; 2013; Sadowski, et al., 2018).

Table 5.19: Civic Attachment - Active Citizenship - Civic Citizenship: Demographic characteristics of respondents (N = 159)					
Categorical variables		*Sex*			
		Females		*Males*	
		Frequency	*Percentage*	*Frequency*	*Percentage*
Age category in years	18 - 35	35	22%	27	17%
	36 - 50	28	18%	46	29%
	51 - 65	3	2%	20	12%
	Over 65	0	0%	0	0%
Legal status in South Africa	Undocumented (No papers)	1	1%	4	2%
	Asylum seeker (Section 22)	18	11%	28	18%
	Refugee status (Section 24)	27	17%	43	27%
	Permanent residency (PR/SCRA)	20	12%	17	11%
	Citizenship (Naturalisation)	1	1%	0	0%
TOTAL (N = 159)					

Source: Author's own compilation – Survey Questionnaire (2021)

- *The one most important thing respondent has ever contributed to their neighbourhood*

Figure 5.31: What is the one most important thing you feel you have ever contributed to your neigbhourhood /residential community? (N = 159)
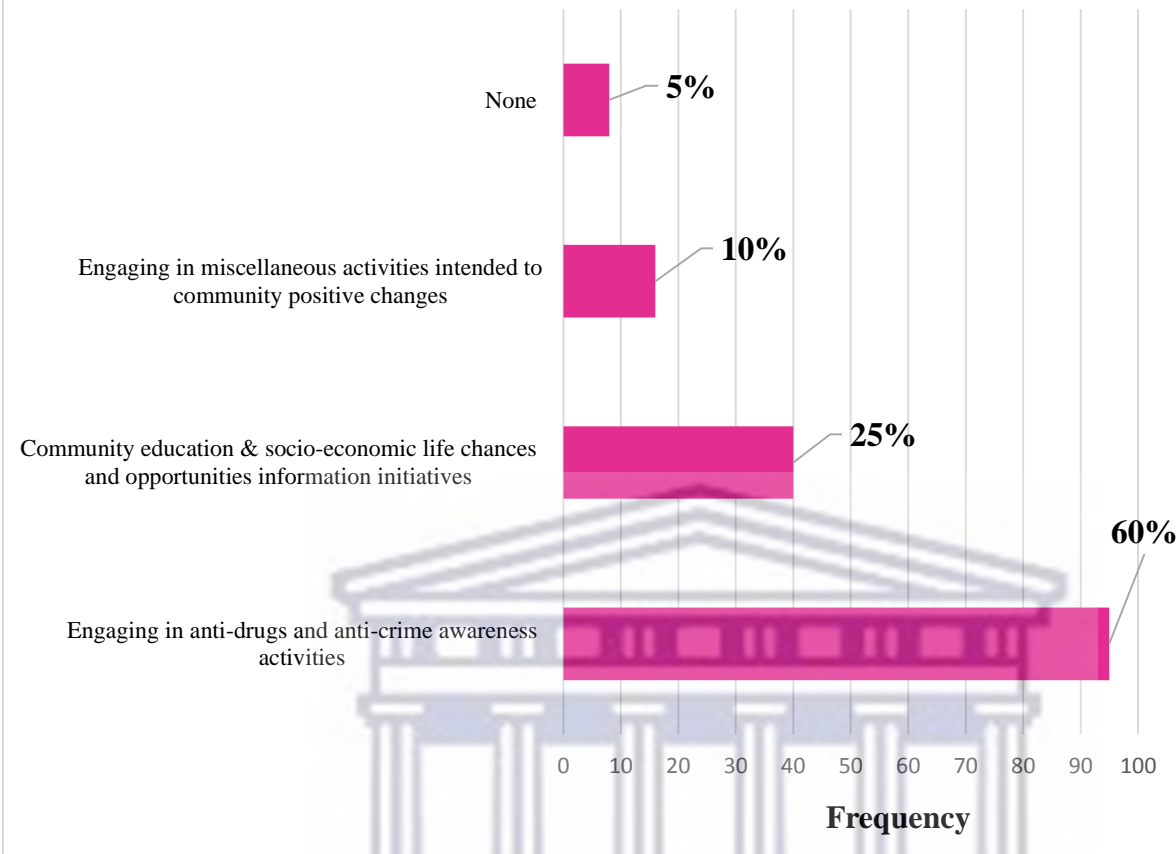
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.31, a majority estimate of 60% of respondents indicated that they had been engaging more specifically in anti-drugs and anti-crime activities in their neighbourhoods, and an aggregate estimate of 35% of respondents indicated that they had been engaging in activities intended to contribute to community or individual positive changes. An estimate of 5% of respondents declared to have not been involved in any community activism and/or initiatives whatsoever.

- **The one most important thing respondent must have to feel that they belong in South   Africa**

> **Box 5.7: What is the one most important thing you think you should have /you wish you could have, for you to feel you successfully belong in South Africa?**
> **(N = 159)**
>
> - South African Permanent Residency & or/ South African Citizenship
> - SA Citizenship
> - The green ID
> - Full recognition as SA Citizen
> - Change legal status
> - To get citizenship or permanent residence
> - SA Permanent Residency, and/or SA Citizenship. That's all I need by now, for me to feel that I belong here
> - Permanent residence
> - I am over 18 years, I need Permanent Residence

Source: Author's own compilation – Survey Questionnaire (2021)

Box 5.7 reflects a "*verbatim*" semantic cluster, as compiled from the short answers, provided by the 159 respondents, to the question: "*What is the one most important thing you think you should have /you wish you could have, for you to feel successfully belonging into South Africa?*". It is worth stressing that the one most important thing, each one of the 159 respondents wanted, in order to feel that they belong in South Africa, can best be referred to (generically) as "enabling documents", expressed using different wordings (such as "Green ID", "SA Citizenship", "South African Permanent Residency", "South African documentation"; and alike), by different respondents.

Should a refugee shift from refugee status to permanent residency (PR) through the provided and prescribed manner, it would eventually lead to citizenship via naturalisation, which would mark the end of the refugee situation for the concerned individual, as she/he would then be completely integrated within different core institutions of the host-State (host society), as one

of its citizens. The naturalisation of refugees has clear basis in international law, as provided by article 34 of the 1951 UN Geneva Convention (related to the status of refugees), which stipulates that

> […] contracting states shall as far as possible facilitate the assimilation and naturalisation of refugees. They shall in particular make every effort to expedite naturalisation proceedings […] (Dass, et al., 2014:217).

Table 5.20: Self-explanatory sketch of binary YES/NO respondent's answers assessing Civic attachment - Active citizenship – Civic citizenship dimension for integration of refugees in the Western Cape (N = 159)

Questions	*YES*		*NO*	
	Frequency	*Percentage*	*Frequency*	*Percentage*
Do you feel that you have the right to be a member of any civil society association/organisation of your choice in South Africa (where applicable) (The right to freedom of association)?	116	73%	43	27%
Do you feel that you have the right to access formal jobs/employment in the private and/or public (government) sector in South Africa?	57	36%	102	64%
Do you participate in community meetings/events that take place in your residential area /neighbourhood from time to time?	14	9%	145	91%
Do you feel that you can make a contribution to make your neighbourhood/residential area a better /safer place to live/stay in?	145	91%	14	9%
Do you feel that you are an important member of the community /neighbourhood you are currently staying in?	87	55%	72	45%
Do you feel that you are involved in the processes of decision-making for different social, economic, and political decisions that are taken at local government/community level, and that affect you in one way or the other, in your neighbourhood?	43	27%	116	73%
Do you participate in community events/manifestations related to "poor" service delivery, which may take place in your community/neighbourhood, from time to time?	43	27%	116	73%
Are you member of any Trade Union/Professional Board in South Africa?	0	0%	159	100%
Do you feel that South Africa is your second home away from your home (country)?	145	91%	14	9%
Have you ever been a member of Community Policing Forum (CPF) in your neighbourhood?	6	4%	153	96%

Source: Author's own compilation – Survey Questionnaire (2021)

Different sources have argued that as a product of people having a common interest in the places where they interact and fulfil their daily needs (Jurs, 2015), wherever social relations and strong neighbourhood attachment are a reality, then civic engagement and altruism would be enhanced among concerned community members, as well as the desire to benefit the

community, to ensure that individuals continue not only to engage regularly in their neighbourhoods (Wilson & Son, 2018; Dang, et al., 2022), but also to engage actively in "civic responsibility"[38], and acting beneficially toward their community (Lanero, et al., 2017; Fu, 2019). The more people believe that they are responsible for contributing to the common good, the more likely they are to actively participate in civic actions (Lanero, et al., 2017; Dang, et al., 2021), as both responsible and concerned community members, seeking to contribute to positive changes in their neighbourhoods (Dang, et al., 2022).

Drawing on Table 5.20, it is worth noting that out of all of the 159 respondents, not a single respondent was a member of any South African Trade Union, or any South African Professional Board. Furthermore, it is quite amazing to note that, while a majority of 91% of respondents have indicated that they felt they could make a contribution to make their neighbourhoods better places to live in, an equal majority (91%) of refugee respondents indicated that they felt South Africa was their second home away from home, but only a mere 9% of respondents indicated that they had been participating in community events and meetings in their neighbourhoods, whereby critical decision processes take place. Decisions taken in such community decision-making platforms are virtually meant to directly or indirectly affect all members of such a community, although at different degrees. There appears to be a great deal of discrepancy between what refugee respondents are stating (words), and how they are behaving (practice): they tend to be content with mere words (statements), but do not take action (they are not walking the talk). The tendency of refugees to self-isolate and self-induce victimisation have been reported in previous chapters, and may be perceived

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[38] **Civic responsibility:** is an individual's sense of obligation and personal responsibility to contribute to his/her community (Komives, et al., 1998).

(interpreted) as a lack of will to genuinely integrate within local host communities. The lack of communication skills in local languages (e.g., Afrikaans and isiXhosa for the Western Cape Province) is just one of the many other examples.

In this specific context, it is worth recalling that one of the ultimate objectives of the present specific dimension for local integration of refugees, was to measure not only the extent to which respondents (refugees) felt belonging or attached to their respective host communities, but more importantly, to measure the extent to which the respondent refugee had been translating the "feelings of belonging" in question, into concrete realities, namely the "lived" shift, from feelings into actions (shifting from the passive affective mode into the active concrete mode).

Drawing on life experiences and daily lived realities within the South African social, economic, political, and cultural contexts, there is a variety of local integration spheres and aspects, from which refugee respondents would have translated their feelings of belonging to specific neighbourhoods, into concrete lived realities (i.e., concrete actions), engaging for instance in community activism, and/or community initiatives promoting peaceful neighbourhoods. One of such opportunities would have been for instance participating in the various activities and initiatives facilitated through Community Policing Fora (CPFs), across their respective neighbourhoods.

 Drawing on different Questionnaires as self-administered by participants in the present study (such as dimensions of : *"Psycho-social integration and Attitudes of refugees towards local integration in South Africa",* and *" Civic attachment – Active citizenship – Civic citizenship"*), majority of respondents, estimates of 92%, and 95% of refugee respondents, respectively, indicated that they never belonged to CPF as a community conflict resolution mechanism,

and/or have ever been involved in CPF activities in their respective neighbourhoods, while also 91% indicated that they did not participate in any of the community activities /events in their neighbourhoods, although an estimate of 73% of refugee respondents indicated being aware of their righto freedom of association (Dass, et al., 2014; Dinbabo, et al., 2021).

Consequently, the present study has concluded that refugee respondents have dominantly dwelled (were fixated) on the "Civic attachment" aspect of their local integration (just being affectively content with the mere sense and feeling of "belonging to" one's residential neighbourhood), and had failed to shift into civic activism, namely to actualise the tri-une dimension for local integration (i.e., "Civic attachment – Active citizenship – Civic citizenship"), which would basically have entailed shifting from the mere feelings of belonging and the mere intention of contributing towards positive change, to concrete actions, materialised through concrete activities such as volunteering into CPF's community duties, participating in community decision-making processes (meetings and initiatives), engaging in community activism and mobilisation, through various community initiatives, such as protesting against poor public services provision, and many more alike. There tends to be a generalised lack of willingness from the refugees' side, to integrate fully, within local host communities.

Within different South African local host communities (particularly in townships), as highlighted by local respondents, across the thesis relevant survey questionnaires, refugees are perceived to be "self-isolating", and "self-alienating", as they tend to avoid involving themselves in various community activities, whether social, cultural, or community mobilisation related, which might be occurring within their neighbourhoods, from time to time. Such self-induced isolation and self-induced alienation by the refugee community have very

detrimental implications on both process and outcomes for local integration of refugees in the Republic, as perpetuating factors for mutual hostilities between the two social groups (i.e., refugees and local hosts), which might be perceived (by local hosts) as an "intentional" lack of will to integrate, from the refugees side.

5.2.10 Civil and Political Integration of refugees in South Africa

This dimension refers to the extent to which refugees are allowed to access all relevant rights as enshrined in the Bill of Rights (Chapter 2 of the South African Constitution, 1996), which apply to any human being, physically present in the Republic, regardless of the person's legal status (Dass, et al., 2014), except for some specific rights that would exclusively apply to citizens as provided by relevant legislations, which may be enforced in the Republic from time to time, or specified otherwise in the Constitution. Indicators include how much of these rights are made available, to what extent they are made accessible to refugees in the Republic, and whether refugees, in their real worlds, are enjoying them.

Some of the key indicators for civil and political integration include, for instance, a percentage of respondents who are members of Civil Society Organisations in the Republic, a percentage of respondents who are members of Trade Unions and/or Professional Boards/Associations in the Republic, a percentage of respondents who are engaged in political activities involving their home[39] countries, and the extent to which respondents have been able to access (enjoy),

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[39] **Refugees engaging in political activities involving their respective home countries:** different reports (BBC, 2011; ABC, 2019; OCCRP, 2022) have argued that African repressive ruling regimes tend to engage in transnational criminal activities of which kidnapping, assassination, and other ruthless behaviours, against their critics and political opposition activists, beyond their national borders. While in exile (in asylum), refugees would also sustain some degree of political activism, engaging in different advocacy and lobbying activities, with the hope that their cause (voice) would be heard and that the international community would assist in having their plight given the attention it deserves, and socio-political conducive atmosphere restored and/or created in their respective home countries, to

community/local areas, national levels), undertake volunteer work, and support fellow migrants (especially those who are newly arrived) as they integrate into their new host communities (Bradley, et al., 2019; IOM, 2019c).

Perhaps more than socio-cultural and socio-economic contributions, the extent to which migrants are able to make civic–political contributions depends on policy settings of the host society, including at the national, provincial and local levels, thus giving an indication of the complexity of factors affecting the extent to which migrants are able to contribute in the civic–political sphere, which include structural settings, but extend to other factors, including cultural and demographic aspects (Bradley, et al., 2019; Milner, 2011; IOM, 2019c).

Migrants, including refugees, can also be important agents of change in peace-building and reconstruction processes, bringing their experiences, skills, and resources to the rebuilding of infrastructure, social cohesion and political processes in post-conflict settings (Bradley, et al., 2019; Milner, 2011; IOM, 2019c).
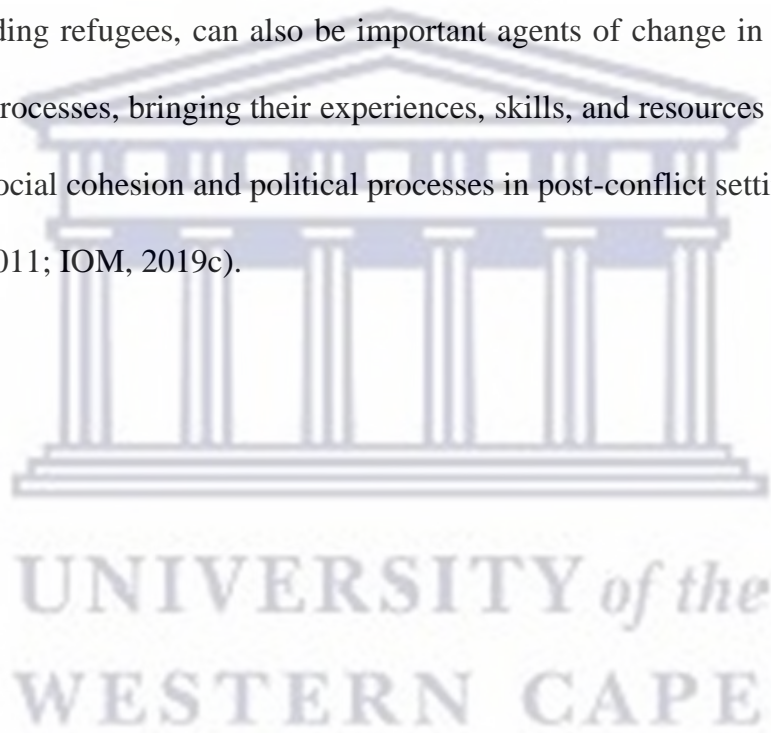
Table 5.22: Self-explanatory sketch of binary YES/NO respondent's answers assessing civil and political integration of refugees in the Western Cape (N = 159)

Questions	YES		NO	
	Frequency	Percentage	Frequency	Percentage
Are you member of any local South African Civil Society Organisation?	29	18%	130	82%
Are you member of any Community refugee-based association/organisation in South Africa?	57	36%	102	64%
Are you member of any Trade Union/Professional Board in South Africa?	14	9%	145	91%
Are you member of any political movement/organisation/party (liberation movement/freedom fighter movement/political liberation struggle movement), involved with your home country politics?	43	27%	116	73%
Have you ever been a victim of xenophobia/or Afrophobia, or street violence/street crime/or any other form of unfair discrimination in the Western Cape?	130	82%	29	18%
Do you feel safe enough from potential physical harm, when you are walking around in your residential area/neighbourhood (the right to physical security)?	14	9%	145	91%
Do you know (are you aware) that IF a South African Official makes a decision that may affect you/or may violate your rights in one way or the other, you have the right to ask him/her a written reason/explanation for such a decision (the right to administrative justice)?	21	13%	138	87%
Do you feel that IF you are in trouble, you may go to the Police (SAPS) or a relevant Court of Law in the Western Cape, and get help/be assisted (the right to access to justice)?	145	91%	14	9%
Do you feel that you may reside/stay, and/or work, and/or operate your own business in any Province of your choice in South Africa (the right to freedom of movement)?	102	64%	57	36%
Do you know that as refugee in South Africa, you have the right to have all your family members (dependants) united to you in South Africa (the right to family unity/family reunification)?	102	64%	57	36%

Question				
Do you know (are you aware) that IF you are refugee in South Africa; then get Permanent Residence (PR) via Certification by the Standing Committee for Refugees Affairs (SCRA); then spend 10 continuous years in the Republic under PR legal status, you have the right to South African Citizenship via Naturalisation (the right to naturalisation)?	102	64%	57	36%
Do you know (are you aware) that IF you are refugee in South Africa, all you children that are born in South Africa, and stay for 18 continuous years in the Republic (from birth until they are 18), have the right to South African citizenship when they are 18 years old?	102	64%	57	36%
Are you a member of any South African political organisation in the Republic?	1	1%	158	99%
IF you were given an opportunity: would you love to be member of one South African political organisation/party of your choice, and then run for a political office/position in the Republic?	57	36%	102	64%
Do you feel that you can be part of the solution in the process of political/democratic change in your home country to make your country a better place for all your citizens to live, and prevent some of them (including yourself) from being refugees?	88	55%	71	45%
Are you aware of any non-government organisations (NGOs) and/or institutions, referred to as "UNHCR Implementing Partners" (IPs) in South Africa"?	102	64%	57	36%

Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Table 5.22, it is worth highlighting that among all the respondents (N=159/i.e., 100%), only one person (1%) indicated belonging to a South African political organisation. Taking cognisance that current South Africa legislation does not allow refugees, asylum seekers and holders of Permanent Residency (PR) Visa any political membership of South African political organisations, it needs to be understood that this one respondent must have

been once a refugee in South Africa, then shifted from the refugee regime (Section 27(c) of the Refugees Act, 1998) to Permanent Residency Visa (immigration regime – Section 27(d) of the Immigration Act, 2002), then eventually was granted South African citizenship , through naturalisation (Section 5 of the Citizenship Amendment Act, No.17 of 2010). On a similar note, an estimate majority of 91%, and 82% of respondents did not belong to any South African Trade Union/Professional Board, or to any local South African civil society organisation. Furthermore, an estimated majority of 91% of respondents indicated trust and belief in the SAPS services and in the South African Judiciary, while at the same time, a dominant estimate of 87% of respondents indicated that they were not aware of their right to administrative justice. It is also quite interesting to note that an estimate of 27% of refugee respondents indicated that they were members of political organisations and/or liberation movements involved with their respective home countries politics.

The thesis argues that the refugee problem is political, therefore the solution thereof must also be political, and that instead of dwelling in the passive mode, playing the victim, the concerned refugees should be actively involved in politics of their home countries, to combat injustices that have forced them out of their motherland into refugee life. The refugee should be an agent of the positive changes they wish to see materialising in their home countries, for them to voluntarily repatriate and contribute to the socio-political democratic processes, and socio-economic developments of their homelands, as active citizens.

As further argued by the thesis, there is an imperative need for South Africa as a refugee-host State, to find a conducive safe space (operational framework), whereby to reconcile the Regulations related to the Refugees Amendment Act No.11of 2017, as gazetted and came into force on the 01st /January/2020 (Ziegler, 2020), which regulations prohibit refugees from

engaging into their respective home countries politics while still into asylum in South Africa, on the one hand, and on the other hand, the White Paper on International Migration for South Africa (DHA, 2017b), which provides that in its efforts to explore the tree durable solutions to specific aspects of refugee problems in Africa, South Africa would assist African refugee - sending countries, in their efforts toward reaching political and socio - economic stability , whereby their citizens could be voluntarily repatriated, and contribute to the social, cultural, economic, and political development of their home countries (DHA, 2017b).

Expanding on the commonly shared slogan among refugee *milieu*, known as *"Nothing about us, without us"*, the thesis argues that refugees must be involved in such processes /engagements between South Africa as the host-State and their respective home countries towards securing reliable, measurable, and sustainable terms and conditions for their voluntary repatriation, seeing they are the first ones to be directly affected, and they are specifically the ones, whose life, rights, and liberties are at stake, as far as such States engagements around repatriation (as a durable solution to refugee situations) are concerned.

It is the thesis view that as long as the individual is still under the temporary refugee status, whereby repatriation is still an option on the table, then the refugee should be allowed some reasonable degree of political involvement with his/her home country politics, seeing any political developments, either in the home country, or in the host-country, or in both, would have the potential to affect such a refugee, in one way or the other, and to some debatable extent.   The refugee problem is political in the first place, and the solution thereof must be political too and the refugee must be given a fair chance to be part of both the process and the solution, as there should be nothing about the refugee, without such a refugee being involved, more particularly, with regard to voluntary repatriation, which put the refugee life and well-

being at stake. Refugees are in a better position than the two States (i.e., the home country and the host country) to know what is good for them, and when it would be safe (not when it would look like and /or feel like safe) for them to repatriate. Hence (voluntary) repatriation should be a matter of choice and informed consent by the concerned refugee, and not unilateral coercion by either State, or diplomatic arrangements between the two States, or mutual political decisions over refugees' lives by the two States, without free and fair involvement and informed consent to repatriate, by the concerned refugees.

- • ***The one most important thing respondent thinks they need, in order to feel having achieved successful civil and political integration in South Africa***

Figure 5.32: What is the one most important thing you think you need to feel having achieved successful civil and political integration in South Africa?
(N = 159)
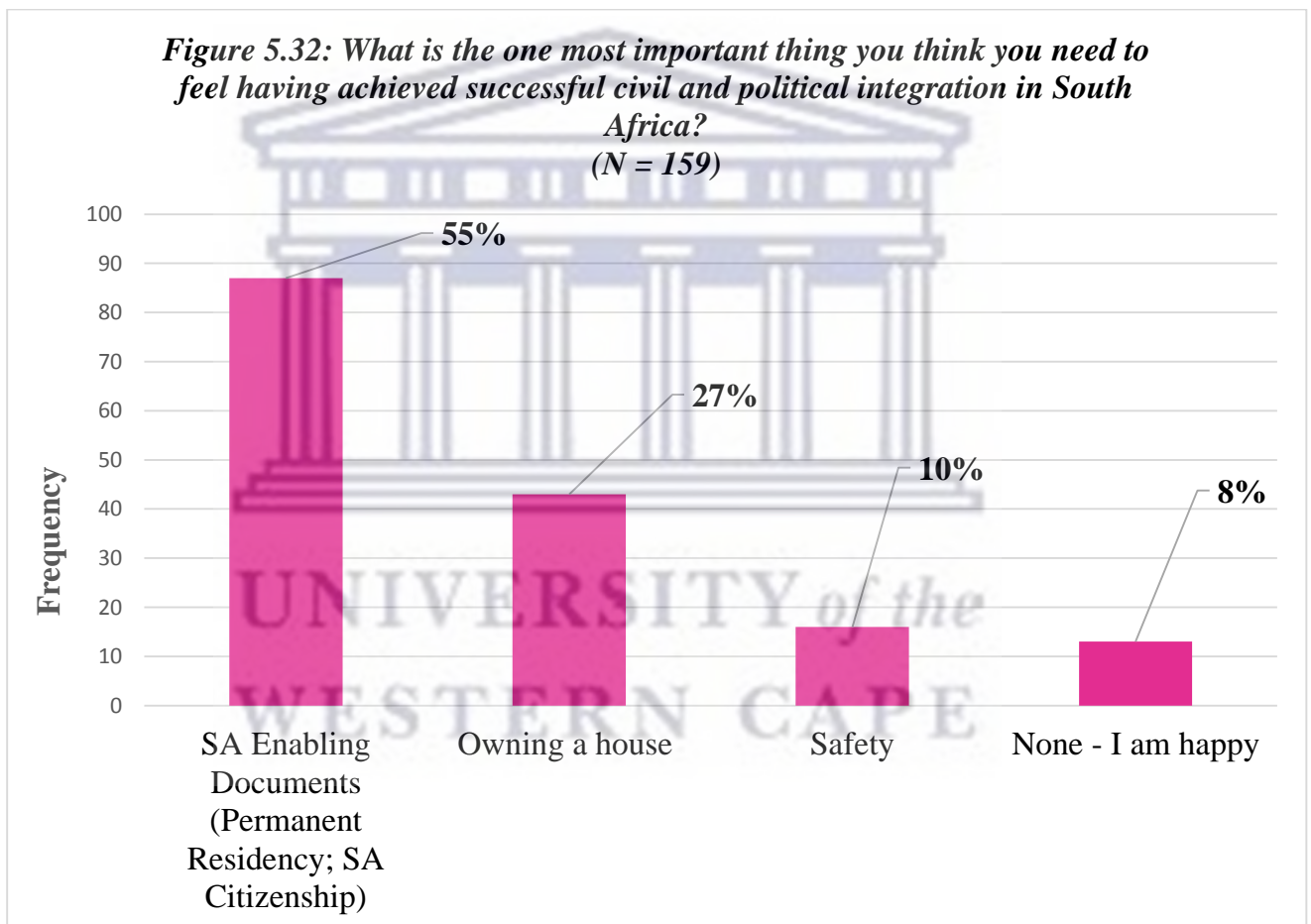
Source: Author's own compilation – Survey Questionnaire (2021)

Drawing on Figure 5.32, a majority of 55% of respondents indicated that the one most important thing they felt needing to achieve successful civil and political integration was either South African Permanent Residency (PR), and/or South African Citizenship, which the thesis has generically referred to as "SA enabling documents".

As expressed in the different answers by different refugee respondents to different questions, exploring the different dimensions for local integration of refugees in the Western Cape Province particularly and in South Africa at large, the "South African enabling documents", more specifically "Permanent Residency" (PR) and by extension "Citizenship", have been highlighted as the one most important thing, the majority of respondents wished to have, for them to feel successfully integrated, both socially and institutionally, in the Republic of South Africa.

Moreover, "equality on paper" means that refugees and other immigrants enjoy equal rights and long-term security like local citizens , but not equal opportunities (Solano & Huddleston, 2020:9), and with the emergence of *"Operation Dudula"* and related actions and processes, which are pushing to have all foreign nationals prevented from operating any trade in the Republic, except for "special skills" as gazetted by DHA from time to time, the Afrophobia phenomenon in South Africa is potentially shifting to "immigration without integration". This implies that immigrants, part of which are refugees (even if they were able to settle legally on long-term basis in the country), would be denied (international and/or constitutional) protection in the Republic, which ought to materialise through access to a variety of basic rights, life chances and opportunities. Within the South African context, various

[…] anti-immigrant groups, including Operation Dudula, the All-Trucker Foundation, and the South Africa First Party, have become reference points for national debate […] Anti-immigrant activism is politics by other means, with violence likely to become common amid fundamental ruptures in governance. After years of unfulfilled promises, a youthful citizenry has lost considerable faith in formal electoral politics (*The Conversation*, 2022).

The extent to which equality on paper is applied to the benefits of refugees and other types of immigrants would be a function of host-State "political will" and its international "migration policies".

- *The most important push factors*

Figure 5.33: What is the one most important factor/reason that you feel have forced you to leave your home country (push factor), and have made you a refugee on your own continent?(N = 159)
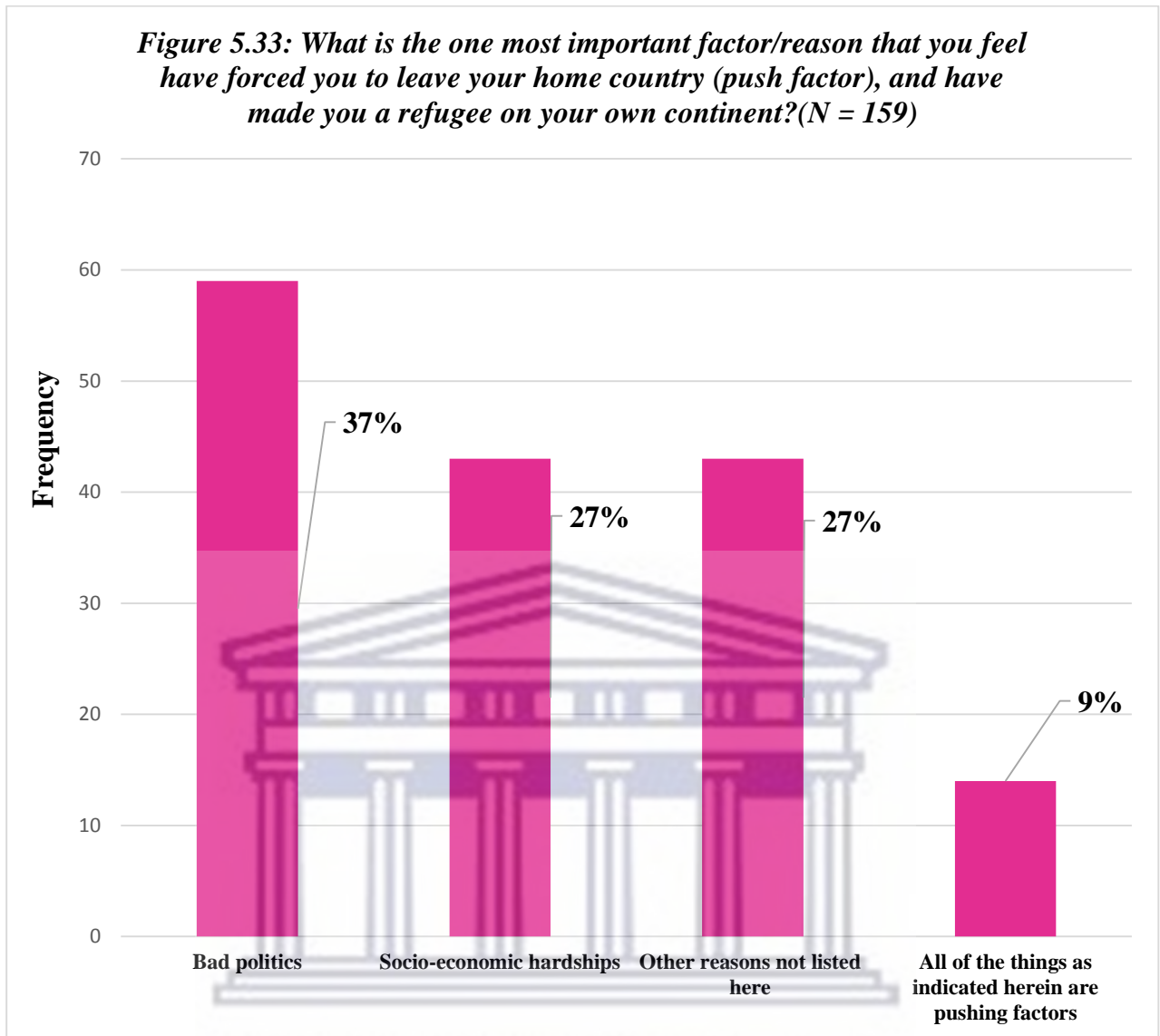
Source: Author's own compilation – Survey Questionnaire (2021)

As displayed by Figure 5.33, an estimate of 37% of respondents indicated that they had been forced out of their home countries by bad politics (political persecution, and gross violation of human rights by ruling regimes), while an equal estimate of 27% of respondents highlighted socio-economic hardships and other reasons not listed, to have been the main push factors, respectively. An estimate of 9% of respondents felt that all the listed issues were part of push

factors that had forced them out of their respective home countries, compelling them into refugee situations on their own mother continent. The arguments by the 37% respondents corroborated with human rights-related observations, as reported by Amnesty International (2023), and both highlighted and summarised in Box 5.8 below.

Box 5.8: An overview of civil and political rights violation across Africa during 2020-2022.

- As usual, across the African continent, for the period of 2020 – 2022, it was observed that armed groups and government forces alike targeted civilians, leaving a trail of death and destruction.
- There was also very limited progress across the region in fighting impunity and ensuring the right to truth, justice and reparation for victims of crimes under international law and other serious human rights violations and abuses.
- Furthermore, armed conflicts on the European continent caused considerable spikes in food prices which disproportionately affected those who were marginalised and most vulnerable to discrimination.
- Food insecurity worsened as drought in several African countries reached unprecedented levels.
- Large segments of populations faced acute hunger and high levels of food insecurity in different African States.
- Crackdowns on the right to freedom of assembly intensified as authorities used national security or the Covid-19 pandemic as pretexts to ban, suppress or violently disperse protests.
- Human rights defenders, activists, journalists and opposition members faced harassment, intimidation and threats simply for exercising their right to freedom of expression.
- Authorities in the region tightened their grip on the right to freedom of association, impacting civil society organisations.
- Increasing numbers of people fled their homes due to conflict or climate crises.
- An additional 600,000 people were internally displaced in DRC, bringing the total to nearly 6 million, the highest in Africa.
- As the conflict in Mozambique expanded, the number of displaced people rose to 1.5 million.
- Food and water insecurity, malnutrition, precarious health and inadequate housing marked their living conditions.
- In Somalia, more than 1.8 million people were displaced due to drought and conflict.
- Authorities across the region deployed various tactics to silence peaceful dissent.
- Crackdowns on the right to freedom of peaceful assembly intensified as authorities used national security or Covid-19 as a pretext to ban, suppress or violently disperse protests.
- Human rights defenders, activists, journalists and opposition members faced intimidation and harassment, including arrests, detention and prosecution as authorities tightened their grip on the rights to freedom of expression and association.
- The number of people fleeing conflict or climate crises continued to rise.

Source: Amnesty International Report 2022/2023: Africa Regional Overview (2023:21)

5.2.11 Attitudes of South African media towards the presence of refugees in the Republic, and the immigration phenomenon in general

Categorical variables		Sex			
		Females		Males	
		Frequency	Percentage	Frequency	Percentage
Age category in years	18 - 35	3	4%	1	1%
	36 - 50	2	2%	5	6%
	51 - 65	1	0%	0	0%
	Over 65	0	0%	0	0%
TOTAL (n = 12 [14%] of N = 84 [100%])		6	6%	6	7%

Table 5.23: Attitudes of SA media towards refugees: Demographic characteristics of respondents (n = 12) of the combined total of respondents (N = 84)[40]

Source: Author's own compilation – Survey Questionnaire (2021)

- ***Media attitudes: prejudice, biased coverage, skewed views***

Not only online and social media sources in South Africa were observed to have xenophobic tendencies, but also a recent study, which analysed selected South African newspapers headlines, from the *Daily Dispatch, The Citizen, Sunday Times, Business Daily, and Independent Online News (IOL)*, between the period of 2008–2018, has established that these publications and reportage were misrepresentative, biased, and unbalanced, more specifically on xenophobia-related violence in the Republic (Mgogo & Osukunhle, 2021) . As further

[40] **N = 84**: With intention to reflect South Africa's realities, and the critical role played by both the South African Polity and the South African Media along the process for local integration of refugees in the Republic, the thesis has deemed *the "Attitudes of South African Polity"* and the *"Attitudes of South African Media"* towards the presence of refugees in the Republic and the phenomenon of immigration, two distinct dimensions. However, the thesis has measured the two dimensions (which traditionally have been two sides of one single dimension), by one and same Questionnaire, which was administered at once, to potential respondents who would either belong to the South African Polity, or to the South African Media industry, or to both. It was in this context that the total number of respondents to the concerned specific Questionnaire were 84 (N =84), of which 72 (n =72) were part of South African Polity, and 12 (n = 12) indicated that they were part of the South African Media houses.

sustained by same sources, the headlines of the newspapers in question have the potential to put their readers on the edge and thus incite xenophobic violence across the country, hence, in attempt to discourage xenophobic behaviours "peace journalism" and "*Ubuntu* journalism" were recommended as alternative models for reporting xenophobic violence and conflict across South Africa (Mgogo & Osukunhle, 2021).

As argued by South Africa's Justice and Correctional Services sources, by July 2017, only 7.5% of people that were behind bars across the Republic were foreign nationals, which suggests that individuals that were jailed (prosecuted for criminal activities) in South Africa, at that specific time in history, were dominantly South African citizens and not foreigners (Newham, 2017), thus contradicting the commonly shared misperception (as promoted by online, social, and printed media, and mass media such as radios and TVs, and anti-migrant political discourses) that crime in South Africa is dominantly committed by foreign nationals.

When asked about the specific issue of having refugees accessing formal labour market in the Republic, media respondents provided the following opinions, respectively:

- ***Option best reflecting the feeling of media respondents about the refugee's right to access formal labour market in the Republic***

Figure 5.34: What is your opinion about allowing refugees to have access to formal labour market in the Republic? (n=12)
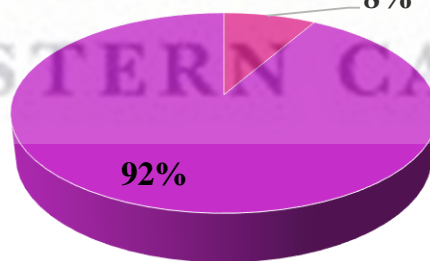
- **Refugees with SA Tertiary qualifications must be given access to formal labour market to pay back to the host- State**
- **Refugees with qualifications must be given access to formal labour market in the Republic without any additional conditions**

Source: Author's own compilation. Survey Questionnaire (2021)

As displayed by Figure 5.34, it is striking to realise how a majority of 92% of media respondents argued that refugees with qualifications must be given access to formal labour market in the Republic, without imposing on them any additional conditions, despite the common politicised and scapegoating narratives that not only are foreign nationals taking away "all" socio-economic opportunities from locals (*Mail & Guardian*, 2015; Dewa, 2022), but also they are overburdening South African public resources, more particularly at public health facilities (Health E-News, 2022; Vanyoro, 2022). The present findings confirm that although some media, whether print media, online media, radio and television might be biased and have skewed negative views about the presence of refugees and other types of immigrants in the country in particular and about immigration phenomenon at large, objective observations suggest that not all South African media are anti-immigrants.

To have fair access to formal labour market in both public and private sectors, refugees (but also other international migrants) need to have their "home countries academic qualifications" recognised by the host-State, thus enabling them access to formal labour market, corresponding to their skills, and continue learning at the right level, and ensure that any further qualifications earned are accepted when they return to their home country. Countries follow different approaches in recognising foreign academic qualifications. The Global Compact on Refugees, led by the Office of the UN High Commissioner for Refugees (UNHCR), revisits and updates commitments already made under article 22 of the 1951 UN Refugee Convention that Refugees should have their foreign school certificates, diplomas and degrees recognised by host-States (UNHCR-UNESCO-EAA, 2018).

When asked to provide their opinions about the right of refugee and asylum seekers to

freedom of movement in the Republic, media respondents provided the following differing

views:

- ***Option best representing the respondent's feelings around refugees' and asylum seekers' right to freedom of movement in the Republic (n =12 out of N =84)***

Figure 5.35: What is your opinion about refugees' and asylum seekers' right to freedom of movement in the Republic? (n=12)
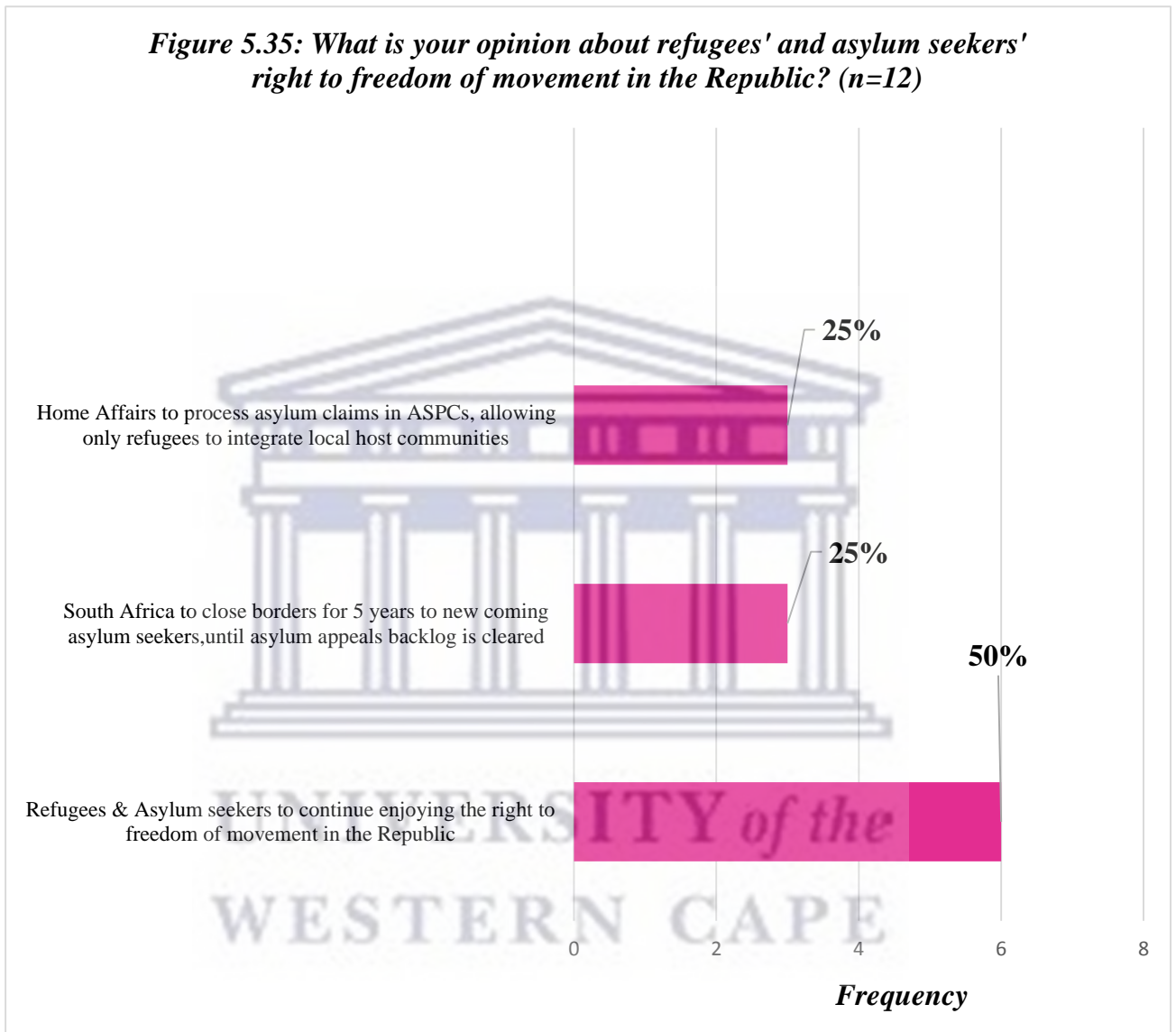
Source: Author's own compilation. Survey Questionnaire (2021)

Drawing on Figure 5.35, while an estimate majority of 50% of media respondents argued that

refugees and asylum seekers should continue enjoying the right to freedom of movement in

the Republic, an equal estimate of 25% of media respondents were of the opinion that South African should close its borders at least for 5 consecutive years, until further notice, to prevent new asylum seekers from entering the country until the current asylum appeals backlog is cleared, and that the DHA should start processing asylum claims from the potential asylum seekers processing centres (ASPCs).

International migration should be managed proactively and strategically in order to contribute to national priorities such as nation building, having in place mechanisms that would enable the State to prevent collective violence against foreign nationals, and to promote social cohesion through peace-building initiatives, as well as fostering economic growth and national security (DHA, 2016). The DHA (2017b) argues that the asylum seeker regime had been lately abused by economic migrants, leading to over 90% of claims for asylum being rejected. Nevertheless, South Africa strives to continue building a regime for asylum seekers and refugees that will protect and provide for their needs in a humane and secure manner (DHA, 2017b), hence, it has been considering establishing asylum seeker processing centres (ASPCs) at identified peripheral bordering sites, and thus, as the country upholds the non-encampment refugee policy, only those whose claim for asylum outcomes are positive (successful), would then be issued Section 24 Visa, and enjoy free movement in the Republic, as they will be officially entering and residing within (i.e., integrating) local host communities (DHA, 2027b).

Table 5.24: Self-explanatory sketch of binary YES/NO answers from media respondents
(n = 12 out of N= 84)

Categorical variables	YES		NO	
	Frequency	Percentage	Frequency	Percentage
Do you feel that South Africa as an African refugee host-State should intervene through continental (AU) /regional (SADC) mechanisms to facilitate voluntary repatriation of African refugees?	7	63%	5	37%
Do you feel that South Africa, the AU and the SADC should intervene to assist African refugee-sending States to have conducive mechanisms in place to prevent citizens from fleeing into exile?	9	75%	3	25%
Do you feel that the presence of refugees and asylum seekers in different local host communities has been contributing to more harm than help?	1	12%	11	88%
Are you aware that in South Africa, Refugees have the right to enjoy the Constitutional rights that are provided in the Bill of Rights (Chapter 2 of the Constitution of the Republic of South Africa, Act No.108 of 1996), including working and studying in the Republic?	12	100%	0	0%
Do you feel that you are able to define the terms of "refugee" and "asylum seeker" according to the SA Refugees Act, No.130 of 1998, and highlight the essential difference/distinction between these two terms?	6	50%	6	50%
Have you ever heard of the South Africa's "Refugees Act, No.130 of 1998"?	9	75%	3	25%
Do you feel that refugees and asylum seekers who are working (employed/self-employed) are contributing anything substantial to South African different economies?	11	88%	1	12%
Do you feel that refugees and asylum seekers should be stopped from accessing South African public resources and services such as SASSA Grants (exclusive to qualifying refugees /not accessible to asylum seekers); public schools; public health care; and alike?	2	13%	10	87%
Do you feel that removing refugees and asylum seekers from local host communities would help any better in improving living conditions of local South Africans?	2	13%	10	87%
Do you feel that refugees should be removed from local host communities and from urban settings, and be taken away to stay in refugee camps, somewhere in remote areas (refugee	1	12%	11	88%

camp sites to be identified by relevant government services)?				
There have been common, shared sentiments among different local South African spheres, alleging that most of ills and evils that have been befalling local South Africans, more particularly since the early 1990s up to date, are dominantly a result of refugees and asylum seekers presence in the Republic: Do you also feel that way?	0	0%	12	100%
There have been common, shared sentiments among different local South African spheres, alleging that refugees/asylum seekers are taking away socio-economic opportunities (jobs) from local citizens: Do you also feel that way?	1	12%	11	88%
Would you feel comfortable being in stable work/business-related or private/marital relationship with refugee in South Africa?	12	100%	0	0%
Do you have any work-related or private links among refugee circles?	6	50%	6	50%
Are you aware of any refugee's presence either in your work environment or residential area/neighbourhood?	11	88%	1	12%

Source: Author's own compilation – Survey Questionnaire (2021)

As shown in Table 5.24, a total of 100% of media respondents respectively indicated they were aware that refugees may enjoy Constitutional rights as provided in the Bill of Rights (Chapter 2 of the South African Constitution, Act No.108 of 1996), and said "No" to the common allegations that most misfortunes and other ills and evils that have been befalling South Africans were the result of the presence of refugees in the Republic.

These opinions from media respondents are very positive and favourable towards refugees and their presence in the Republic, as well as their access to the enjoyment of a variety of rights in South Africa, as provided by relevant pieces of legislation such as the South African Constitution (1996), the Refugees Act (1998), and relevant others. The responses from media respondents are predominantly a contradiction to anti-immigrant narratives that have been

highlighted by the headings of different local newspapers. It appears that such local newspapers used xenophobic and/or Afrophobic titles, to attract readers, and had been misleading the public opinion, telling them what they would like to hear.

> *Media organisations, particularly individual journalists must improve their reporting about immigration. They must stop stereotyping immigrants from Africa. It is only when this happens that the situation will improve in terms of media coverage of this issue* (South African media respondent, Survey Questionnaire, 2021).

It has been argued that there was a need to ensure respect for the dignity of refugees and other immigrants in media. It is very critical that any State that has committed to host refugees on its territory takes steps to encourage accurate and non-discriminatory portraying of immigrants and refugees, helping media gather and share accurate and non-discriminatory information about human mobility and human rights implications of immigrants' and refugees' integration, while avoiding messages that are stigmatising, xenophobic, racist, alarmist or inaccurate (Hajduković, 2021). Additional key highlights from qualitative data collected among the South African media respondents are illustrated in the different boxes below (Box 5.9 – Box 5.10), and are self-explanatory.

Box 5.9: The one most important message from media respondents to refugees and asylum seekers, within different local host communities, across the Republic (n=12)

Question: What is the one most important message you would love to send to refugees and/or asylum seekers or both, who are currently staying in different local host communities across the Republic? (n=12)

The answers from media respondents were clustered *verbatim* as follow:

- Be part of the good that is happening in that community, work hard and contribute to socio-economic improvement in both South Africa and your home the country of origin.
- Follow the legal routes into their residential status in SA, get integrated in your local host community and become an active participant in your community activities for instance: fighting crime, keeping areas clean and participate in an honest way in the local informal economy.
- Be honest on the reasons you are in South Africa, especially to host communities. Also don't only socialise with people from your country or those who are immigrants. In that way acceptance and integration becomes easier and quicker.
- If you are refugees and are in South Africa legally, you have rights too and should be treated humanely. You have a right to access economic opportunities until your home countries are no longer eligible for refugee or asylum status.
- You are now part of us and we must work together in ensuring that South Africa prospers and we need to be each other's keepers.
- Love yourself and you'll be able to transfer that love to other people.
- Everyone on this earth has human rights, irrespective of where they make a living for themselves.

Box 5.10: The seeming reasons behind selective xenophobia violence against African immigrants (Afrophobia) in South Africa (n=12)

Question: How best can you describe the seeming reasons behind selective violence targeting African immigrants across South Africa, as observed since 2008 to date?

The answers from media respondents were clustered *verbatim* as follow:

- Refugees and asylum seekers are very innovative which puts a threat on South Africans. Cultural differences also play a major role in sustaining conflicting and hostile vibes between these two social groups: locals and African immigrants.
- These African fellows do work for much lower wages, higher productivity as they do not belong to any South African Worker Unions. They often have nothing more to lose as they do not have much. Skilled refugees and asylum seekers especially technically and information technology (IT) skilled persons are sought after, as local South Africans have a skill deficit. These foreigners are good entrepreneurs, which trigger jealousy and potential conflicts.
- The problematic people are illegal and/or undocumented foreign nationals, not refugees or asylum seekers *per se*.
- Misinformation: It stems from misunderstanding of various status of inward migrants. The difference between refugees, Asylum seekers, illegal immigrants and legal migrants. Communities might see these categories as one.
- Contestation over very limited economic opportunities fuelled by the failure of bad government policies and track record of corruption.
- It is just hatred for fellow African people: Apartheid legacy, reinforced "black-self-hatred" projected unto African foreign nationals.
- Self-hate of some South Africans leads to the "selective" violence against other Africans. This kind of violence is not inflicted on European (White) or Asian immigrants (refugees or asylum seekers).

5.2.12 A summary of general self-explanatory opinions from different stakeholders in the Western Cape: Non-Government Organisations (NGOs) involved with refugees/asylum seekers (N = 4)

The section presents a summary of different opinions from four respondents, representing four non-government organisations (NGOs), who have volunteered to participate in the study, among other dozens of NGOs that claim to be involved with refugees/asylum seekers matters in the Western Cape Province.

It is worth highlighting that discussing in more details the responses provided by these NGOs participants would have led to unnecessary repetitions, seeing these items had been also addressed by other participants across previous sections. Consequently, the rationale behind surveying NGOs involved with refugee matters in the Western Cape Province was more particularly intended "to investigate the role of civil society organisations in the process of refugee integration in the Western Cape." Although UNHCR (the UN Refugee Agency) was not part of the four responding NGOs, its critical role in South Africa (by virtue of its Global Humanitarian Mandate for the protection of refugees) will be briefly highlighted at the end of the present section.

The Questionnaire that was self-administered by the four NGO respondents centred on the following four (4) key themes:

- The readiness and preparedness of South Africa as a refugee-host State, to provide both quality and quantity asylum for foreign nationals, in need of international protection in the Republic.

- Mutual acculturation (socio-cultural aspects) between refugees and members of local host communities, and socio-economic aspects of local integration process.

- Service provision to refugees in South Africa (Orientation and Integration Programmes).

- Social inclusion/exclusion, xenophobia and Afrophobia, and social cohesion.

Within South Africa's refugee context, *quality asylum* (Milner, 2009) would refer to South Africa's readiness and preparedness for local integration of refugees within local host communities, and how much and to what extent public services are made both available and accessible to refugees in the Republic. Within the same context, *quantity asylum* (Milner, 2009) would refer to the number of asylum seekers and refugees that South Africa as a host-State is willing to host across its national territory. As highlighted by the NGO respondents, refugees tend to be struggling, making their own informal way to enter socio-economic labour markets, struggling to get Home Affairs documents in order, and to get accommodation as landlords charge them too much money and require too much papers from refugees. Also, refugees are subjected to frequent xenophobia, Afrophobia, unfair discrimination, and street violence.

A lack of formal orientation and integration programmes was observed across the views from the four (4) NGOs respondents. In South Africa, neither civil society organisations (CSOs/NGOs) involved with refugees matters, nor do the National, Provincial, or Local Governments, have such programmes in place. Orientation and Integration Programmes ought to be made available and accessible for each novice refugee to undergo, as he/she embarks on local integration process in the Republic. As further suggested by the NGO respondents, the National Government should have a special fund, to put in place and sustain specific programmes ("community safe spaces" at Local Government level), intended to educate locals

about international (forced and voluntary) migration phenomenon in Africa, and its bearings on host society social policies, and also educate refugees about social, cultural, economic and political contextual backgrounds and frameworks of South Africa, as the host society.

On the one hand, such community safe spaces (programmes) would provide community dialogue platforms, contributing towards improving the knowledge and understanding (awareness) of locals around specific aspects of refugee problems in Africa, and thus addressing negative perceptions (as held by locals) about immigrants and refugees (with the aim and potential to prevent anti-migrant xenophobia, Afrophobia, violence and unfair discrimination). On the other hand, the knowledge and understanding (awareness) of refugees relating to South Africa's socio-cultural, socio-economic, socio-political and legal landscapes would be improved, with the potential and aim to prevent skewed and biased prejudices held by refugees towards local citizens.

Above all, for successful local integration between refugees and local host to materialise, it is essentially critical to create such public community spaces that bring the local community, immigrants, and refugees together (Hajduković, 2021), towards the prevention of collective violence and the promotion of community social cohesion.

In South Africa, refugees have been self-integrating within local host communities through informal proceedings (DHA, 2015; DHA, 2016). As observed by the NGO respondents, local integration takes place within local host communities, at Local Government level. Hence, both the National and Provincial Governments should put in place effective mechanisms (namely orientation and integration programmes) to support municipalities across the Republic, more particularly in Gauteng, KwaZulu-Natal, and the Western Cape Provinces (where the largest

concentration of refugees is to be found), as these three Provinces strive to have both locals and refugees coexist in peaceful, more cohesive and thriving social environments.

Furthermore, an estimate of 75% of NGO respondents were of the opinion that the presence of refugees in the Republic in general and in the Western Cape in particular has brought a positive contribution to host communities in particular and the South African society at large. Besides paying tax to SARS, and a diverse socio-cultural capital being imported into the country, refugee business owners have added to the creation of socio-economic opportunities (self-employment sector), and brought basic needs services provision closer to the community, in more convenient and "more affordable ways"[41].

- ***The role** of UNHCR in South Africa (as the UN Refugee Agency)*

The UNHCR, the UN Refugee Agency, has a global humanitarian mandate, to protect refugees and stateless persons, and the legal framework of its works is grounded in the 1951 UN Refugee Convention. UNHCR's work mainly focuses on four (4) areas of interventions, namely protecting international[42] forced displaced persons, responding to emergencies, protecting human rights, and building better and secure futures.

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[41] **More affordable ways**: refugee owners of tuck-shops in different local host communities would open as earlier as 5:00 am, and would close as later as 23:00. Furthermore, they would, for instance, provide bread, sugar, and other basic food items for credit to locals, who stay in the vicinity of the tuck-shop, and expect money (payment) when debtors have cashed out their SASSA Grants at month-end. More particularly, they would make a plan for as little food items provision such as salt, sugar, fish-oil as for R5 or R2, as less much as the local consumer would afford for direct /immediate subsistence needs.

[42] **International forced displaced persons**: these are persons forced to flee their home countries to seek international protection in other countries (i.e., asylum seekers/refugees), in opposition to "internally displaced persons" (IDPs), that are forcibly moved from their habitual places of residence, but are still hosted on the national territory of their own home countries.

By the end of the year 2022, there were estimates of 108.4 million of forcibly displaced individuals worldwide, and those under UNHCR protection mandate and assistance (PoCs) were around 112.6 million persons (UNHCR, 2023:5). By June 2022, the African continent hosted around 30 million internally displaced persons, refugees and asylum seekers, representing almost one-third of the world's refugee population (UNHCR Africawebsite, 2023). Persons of concern (PoCs) to the UNHCR include refugees, returnees, stateless people, the internally displaced persons (IDPs), and asylum seekers.

The UNHCR's South Africa Multi-Country Office (SAMCO)[43], serves nine (9) African countries, which together host approximately 260,521 persons of concern to UNHCR, and South Africa hosts the majority of them, with 250,250 refugees and asylum seekers living in the country. Some African countries of origin for refugees (holders of Section 24 Visa) and asylum seekers (holders of Section 22 Visa) hosted in South Africa include Burundi, the Democratic Republic of the Congo (DRC), Ethiopia, Rwanda, South Sudan, Somalia, and Zimbabwe (UNHCR-SAMCO, 2023).

In South Africa, UNHCR has two field offices in Cape Town (The Western Cape Province), and Musina (Limpopo Province). UNHCR's South Africa Multi-Country Office (SAMCO) is headquartered in Pretoria (Gauteng Province), and services nine (9) countries in the region. In South Africa, UNHCR has different implementing partners (IPs), whose services are made accessible and available for both refugees and asylum seekers (as applicable), in different provinces, and are rendered free of charge. Such services involve (but are not necessarily

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[43] **UNHCR-SAMCO:** this regional office is based in Pretoria and serves nine (9) countries: Botswana, Comoros, Eswatini, Lesotho, Madagascar, Mauritius, Namibia, Seychelles, and South Africa.

limited to) the following: legal services, socio-economic services, and socio-psychological services (UNHCR, n.d).

UNHCR in South Africa works in partnership with three legal assistance organisations in South Africa, namely Lawyers for Human Rights (LHR) (servicing Gauteng, KwaZulu Natal and Limpopo provinces), University of Cape Town (UCT) – Refugee Rights Unit (RRU) (servicing the Western Cape Province), and Nelson Mandela University (NMU) – Refugee Rights Centre (RRC) (servicing the Eastern Cape Province) (UNHCR, 2023). A sketch of different legal services rendered by UNHCR – IPs to refugees and asylum seekers in South Africa is illustrated in Box 5.11 and Box 5.12 below.

Box 5.11: UNHCR's main areas of interventions

- **Responding to emergencies**

When people are forced to flee, speed is critical. Refugees often arrive across a border traumatised, hungry and exhausted, with little more than the clothes on their backs. UNHCR, the UN Refugee Agency, works to ensure they can reach safety and are not returned to situations where their lives or freedom would be in danger ("Non-Refoulement" principle). This is the core principle of the 1951 Refugee Convention, which forms the legal basis of UNHCR's Humanitarian Mandate.

- **Protecting international forced displaced persons**

Every year, millions of people are forced to flee their homes to escape conflict and persecution and cannot return without risking their lives, safety or freedom. UNHCR, is there for them at every stage of the refugee and displacement journey, from the beginning of a crisis, through the months and often years that they are displaced from their homes. UNHCR protects people who were forced to flee their homes, as well as stateless persons. UNHCR delivers life-saving assistance in emergencies, safeguards fundamental human rights, and helps find long-term solutions so they can find a safe place they can call home. UNHCR delivers life-saving aid and protection in emergencies, advocates for improved asylum laws and systems, so forcibly displaced people can access their rights; and helps find long-term solutions so that they can return home once safe to do so, or alternatively, build a secure future in a new country.

- **Protecting human rights**

Governments normally guarantee the basic human rights and security of their citizens, but when people are forced to flee and become refugees, they can no longer rely on this safety net. UNHCR works to protect refugees, displaced and stateless people by advocating for their rights. We work with governments and partners to advise on and strengthen laws and national systems and help provide services.

- **Building better and secure futures**

Employment, education and a safe place to call home mean refugees can begin to rebuild their lives. UNHCR helps refugees find employment so they can support themselves and their families with dignity and contribute their skills to host communities. UNHCR helps people who cannot return home due to conflict and persecution rebuild their lives through access to education and work while also helping find long-term solutions.

Source: Compiled from (UNHCR - The UN Refugee Agency, 2023)

Box 5.12: UNHCR's legal assistance to Refugees and Asylum seekers in South Africa

Newcomers

- Access to application [for asylum]

Documentation issues

- Lost documents
- Expired documents
- Errors on document

Rejections of status

- Appeal affidavits
- Representation at appeals before the Refugee Appeal Authority of South Africa (RAASA)
- Written representations to the Standing Committee for Refugee Affairs (SCRA)
- Judicial reviews in the High Court

Family joining

- Application for derivative status
- Children's court enquiries

Children

- Unaccompanied minors
- Separated children
- Access to schools
- Joining parents

Socio-economic rights

- Labour
- Education
- Health care
- Rental/ evictions
- Banking

Civil rights

- Access to justice
- Rights to dignity
- Equality

Durable solutions

- Permanent Residence Applications
- Stranded migrant applications to International Organisation for Migration (IOM)
- Protection concerns

Source: Compiled from (UNHCR, 2023) – Help South Africa. Legal Assistance

5.2.13 Sketch of key findings across the ten (10) dimensions for local integration of refugees in the Western Cape Province

Legal integration (N = 173) – Source: Author's own compilation -Survey Questionnaire (2021)

- 95% of refugee respondents felt that they had been enjoying health care services in the Republic as SA citizens did.
- 87% of refugee respondents were assisted by UNHCR -IPs along the process of legal documentation in the Republic.
- 84% of refugee respondents indicated that the one most important thing they needed for their successful legal integration were "South African enabling documents".
- 83% of refugee respondents were aware that children born of refugee parents in South Africa may apply for SA Citizenship once they are 18 years old.
- 46% of refugee respondents were holding Section 24 Visa (formal recognition of refugee status in the Republic)
- 25% of respondents were under PR legal status; and other 25% were under Section 22 Visa (asylum seekers)
- Only 3% of respondents were undocumented (had no SA papers at all)
- Just 1 respondent (1%) had acquired SA Citizenship (via naturalisation).

Economic integration (N = 148) – Source: Author's own compilation – Survey Questionnaire (2021)

- 92% or refugee respondents owned a SA bank account.
- 91% of refugee respondents were aware that refugee children have the same rights to access basic education in the Republic as SA citizens do.
- 86% of refugee respondents were active in the employment sector (had income sources: public & private sectors).
- 76% of refugee respondents were taxpayers (SARS).
- 75% of refugee respondents were comfortable to employ SA citizens; but only 27% of refugee respondents were comfortable to share business (income generating activities)/partner with SA Citizens.
- 72% of refugee respondents felt that the most important thing they needed for successful economic integration were SA enabling documents.
- 54% of refugee respondents felt they were overqualified for their current occupations.
- 26% of refugee respondents have benefited from UNHCR-IPs material/financial assistance.
- 45% of refugee respondents had been victim of xenophobia and/or Afrophobia at least once.
- 36% of refugee respondents had been victim of xenophobia and/or Afrophobia along the employment searching process.
- 14% of refugee respondents had a tertiary education qualification.
- Among self-employed refugee respondents, only 13% operated their businesses from townships.
- 1% of refugee respondents were unemployed (without any "reliable" source of income).

Spatial integration of refugees (N = 179) – Source: Author's own compilation - Survey Questionnaire (2021)

- 100% or refugee respondents preferred to stay/reside within local host communities than living in a refugee camp.
- 74% of refugee respondents generically resided in houses and/or flats (in opposition to being confined in just one room or a bungalow).
- 71% of refugee respondents indicated to have had been at least once, victim of street violence/crime, or any other form of unfair discrimination in their respective neighbourhoods.
- 71% of refugee respondents indicated that they had never ever been victim of xenophobia and/or Afrophobia in their neighbourhoods.
- 71% of refugee respondents felt that the one most important thing they needed for successful spatial integration was SA enabling documents; against 26% who felt that owning a house in the Republic was the one most important thing for them.
- 58% of refugee respondents felt that they had not been enjoying the right to physical security (they were not feeling safe in their neighbourhoods).
- 58% of refugee respondents were considering to move to a different residential area, should their financial situation improve.
- 45% of refugee respondents indicated that safety was the main factor informing their choice/preference of residential area.
- 22% of refugee respondents had been staying/residing in townships/locations.
- 16% or refugee respondents owned (were landlords/landladies of) the place they were staying in.

Social integration (N = 203) – Source: Author's own compilation – Survey Questionnaire (2021)

- 95% of refugee respondents were willing to exchange their home country nationality to SA Citizenship should life offer them such an opportunity.
- 95% of refugee respondents felt that not enough has been done to investigate and prosecute xenophobia and Afrophobia related crimes in the Republic.
- 95% of refugee respondents felt they had been enjoying medical health care services in the Republic as SA citizens do.
- 93% of refugee respondents still had contacts/relatives /friends in their respective home countries, with whom they stayed in touch.
- 91% or refugee respondents were actively in the employment sector (they had income sources: 34% females; 57% males) either in private or public sector.
- 89% of refugee respondents were members of community refugee-based organisations in South Africa.
- 89% of refugee respondents felt that there had been a lack of political will to prosecute xenophobia and Afrophobia related crimes in the Republic.
- 79% of refugee respondents felt that "SA enabling documents" was the one most important thing they needed for successful social integration.
- 40% of refugee respondents were beneficiaries of SASSA Grants (either themselves, or their spouses, or their children).
- 32% of refugee respondents had tertiary education qualifications (17% were females; 15% were males).
- 18% of refugee respondents owned (they were landlords of) the place they were staying in.

Cultural integration (N = 174)

Source: Author's own compilation – Survey Questionnaire (2021)

- 76% of refugee respondents had not acquired any South African local language communication skills, besides English.
- 76% of refugee respondents indicated that they had been enjoying their religious rights in various mixed groups made up by both local South Africans and refugees.
- 65% of refugee respondents had been participating in various cultural activities of local South Africans, in their respective host communities.
- 54% of refugee respondents felt interested in adopting cultural values of local South Africans into their daily cultural practices.
- With regard to the one most important thing refugee respondents needed for successful cultural integration; 48% indicated that such a one most important thing they needed was to "stop being labelled/named" for instance as "*makwirikwiri*"; while 44% indicated that SA enabling documents were such one most important thing; and 8% indicated that speaking isiXhosa was such a one most important thing.
- 8% of refugee respondents had a local South African as spouse/partner.

Attitudes of local South Africans towards (the presence of) refugees in the Republic (and the phenomenon of immigration at large)

(N = 110) – Source: Author's own compilation – Survey Questionnaire (2021)

- 97% of local SA respondents felt that refugees had been making their own ways to survive in the Republic, without necessarily relying on the SA Government.
- 95% of local SA respondents indicated that in their neighbourhoods, all non-South Africans were generically referred to as "foreigners", without any distinction on their respective legal statuses in the Republic.
- 89% of local SA respondents were aware of at least one foreign owned business, which was once looted or vandalised as a result of xenophobia and/or Afrophobia related violence, in their respective neighbourhoods.
- 83% of local SA respondents felt that refugees/foreign nationals were involved in a variety of criminal activities (e.g., selling drugs, promoting prostitution, motor vehicle thefts, human trafficking) in their neighbourhoods.
- 73% of local SA respondents were working (employed, or self-employed).
- 60% of local SA respondents felt that rivalries over scarce resources, SA politicians and media anti-immigrant narratives, mistrust & hostilities between local hosts and refugees, were driving forces behind xenophobia and Afrophobia in the Republic.
- 51% of local SA respondents felt that should refugees acquire efficient local language communication skills, and strictly abide by the laws of the land, they would be warmly welcomed within local host communities.
- 49% of local SA respondents felt that the presence of refugees has added more value to their respective communities, while 27% of local SA respondents felt that the presence of refugees has caused more harm than help.
- 45% of local SA respondents, and 33%, and 9%, and again 9% indicated that isiXhosa, and isiZulu, and Afrikaans, and again, English was their respective mother tongue.
- The parents of 43% of local SA respondents, and of 39%, were born in the Eastern Cape Province, and in the Western Cape Province, respectively.
- 38% of local SA respondents felt that there was absolutely nothing to like about refugees, while 36% felt that they liked the apparent resilience and innovation abilities of refugees to create self-employment, and their self-reliance to make their own living in the Republic, in opposition to citizens who tend to heavily rely on the Government in all aspects of their daily lives.
- 25% of local SA respondents indicated that the one thing they hated the most about refugees/foreign nationals was that they sell drugs to the local SA youth.

Attitudes of South Africa's polity towards (the presence of) refugees (in the Republic) and (the phenomenon of) immigration

(n = 72 from N = 84) – Source: Author's own compilation - Survey Questionnaire (2021)

- 100% of SA polity respondents said "NO" to the allegations that all evils, ills, & misfortunes that have been befalling South Africans along the post-apartheid era were a result of the presence of refugees and asylum seekers in the Republic.
- 100% of SA polity respondents indicated that they would feel comfortable being in long-term business and/or marital relationship with a refugee.
- 87% of SA polity respondents were of the opinion that qualified refugees should be given access to formal labour market in the Republic, without any additional conditions.
- 74% of SA polity respondents were of the opinion that socio-economic hardships, socio-political instability, gross violation of human rights, repressive autocratic ruling regimes in their home countries had been the main push factors, forcing African nationals into exile to South Africa.
- 55% of SA polity respondents felt that South Africa as African refugees host-State could help to resolve the specific aspects of refugee problems in Africa, via assisting African refugee-sending States to build strong human rights-based & oriented democratic systems across the continent.
- 50% of SA polity respondents argued that refugees should continue residing within local host communities.
- 47% of SA polity respondents insisted that "abiding by the laws of the land" was the one most important message to refugees in the Republic, for them to be warmly welcomed within local host communities.
- 44% of SA polity respondents felt that many South Africans think that all refugees are illegal immigrants: a mis-perception that has been contributing to sustain anti-African immigrants in the Republic.
- 44% of SA polity respondents, best described "successful refugee's integration" as "living like a local", "learning/practice local language & culture".
- 33% of SA polity respondents argued that South Africans should practice tolerance, and be accommodating to make the integration of refugees less problematic.
- 32% of SA polity respondents were of the opinion that the following were effective solutions to specific aspects of refugee problems in Africa: ending autocracy, building strong democratic systems, upholding human rights, growing the economy, creating socio-economic opportunities for the youth, eliminating corruption and fraud on the African continent.
- 29% of SA polity respondents felt that the one most important message they wished to send to refugees in South Africa was asking them to uphold the Constitution and other laws of the land, as enforced from time to time in the Republic.
- 25% of SA polity respondents, respectively, argued that refugees should be kept in "Asylum Seeker Processing Centres" (ASPCs); and /or that South Africa should close its borders for at least 5 years, to clear the current asylum backlog, before resuming to accept and process new asylum claims/applications.

Socio-psychological integration and attitudes of refugees towards local integration in South Africa (N = 237)

Source: Author's own compilation – Survey Questionnaire (2021)

- 91% of refugee respondents indicated that they had been receiving as much medical care and services at public health centres as SA Citizens did.
- 91 % of refugee respondents felt that the SA media had been failing to educate members of local host communities about African refugee matters.
- 88% of refugee respondents felt that the SA National Government had failed to educate SA society about African refugee matters.
- 87% of refugee respondents were willing to exchange their respective home country nationality with SA Citizenship.
- 76% of refugee respondents indicated that they had not acquired any communication skills in any of the SA local languages, besides English.
- 65% of refugee respondents indicated that the one thing they hated the most about South Africa was xenophobia and Afrophobia.
- 62% of refugee respondents were willing to live in South Africa for the rest of their lives.
- 60% of African refugee respondents felt that South Africans are a welcoming society.
- 53% of refugee respondents indicated that the one thing they liked the most about South Africa was the enjoyment of freedom & human rights at full.
- 51% of refugee respondents indicated that they would be/feel comfortable to be in a stable/long-term marital relationship with a local South African.

Civic attachment – Active citizenship – Civic citizenship (N = 159)

Source: Author's own compilation – Survey Questionnaire (2021)

- 100% of refugee respondents indicated that the one thing they need the most for successful local integration in the Republic was "South African enabling documents".
- 91% of refugee respondents felt that South Africa has been their second home.
- 91% of refugee respondents felt that they were able and willing to contribute towards making their neighbourhoods better and safer communities (better places to live in).
- 85% of refugee respondents felt that their neighbourhoods were still relatively safer, relating to street violence, street crime, robberies (i.e., with regard to public safety).
- 70% of refugee respondents indicated that the one most important message they wished to convey to other refugees and asylum seekers in the Republic was encouraging them to "abide by the laws of the land", unconditionally.
- 60% of refugee respondents indicated that one most important activity, in which they had ever taken part in their neighbourhoods, was "engaging in anti-drugs" and "anti-crime" awareness campaigns.
- 54% of refugee respondents indicated that the one most important message they wished to convey to local South Africans was "expressing gratitude" for the warm hospitality (international protection) they (refugees) had been enjoying in their (local hosts) midst (in the Republic).
- 50% of refugee respondents indicated that the one thing they felt the most uncomfortable in their neighbourhoods was street violence & street crime.
- 50% of refugee respondents indicated that the one thing they liked the most about South Africa was a higher standard of quality education system, stronger economy, viability of life chances and opportunities, and very impressing public infrastructure.

Civil-Political integration (N = 159)

Source: Author's own compilation – Survey Questionnaire (2021)

- 91% of refugee respondents indicated that they still had confidence in the South African Police Services (SAPS) and in the South African Judiciary.
- 91% of refugee respondents indicated that they <u>were not</u> members of any SA Trade Union or any SA Professional Board.
- 87% of refugee respondents indicated that they <u>were not aware</u> of their "right to administrative justice".
- 82% of refugee respondents indicated that they <u>were not</u> members of any SA Civil society organisations.
- Only 64% of refugee respondents were aware of UNHCR's presence/existence in South Africa.
- 55% of refugee respondents indicated that the one most important thing they needed to feel that they had achieved a successful civil-political integration in the Republic were "South African enabling documents".
- 37% of refugee respondents felt that the one most important push factor that had forced them into exile was "repressive governance" (persecution and gross violations of human rights) in their respective home countries.
- 37% of refugee respondents indicated that along their asylum application process in South Africa, they had not received any assistance whatsoever from NGOs, which claim to be involved with refugees/asylum seekers matters in the Western Cape Province.
- Only 1% of respondents (former refugee/s) was member of a SA political organisation.

Attitudes of South African media towards (the presence of) refugees (in the Republic) and the phenomenon of immigration

(n = 12 out of N = 84) - Source: Author own compilation - Survey Questionnaire (2021)

- 100% of media respondents indicated being aware that refugees should fully enjoy human rights as enshrined in the South African Bill of Rights (Chapter 2 of the Constitution of the Republic of South Africa, Act No.108 of 1996).
- 100% of media respondents indicated their disagreement with the commonly held allegations that most ills, evils and misfortunes that have been befalling South African along the post-apartheid democratic era were a result of physical presence of refugees and asylum seekers in the Republic.
- 100% of media respondents indicated that they would feel comfortable being in a long-term /stable marital relationship with refugees.
- 92% of media respondents felt that refugees with qualifications must be given access to formal labour markets in the Republic, without any additional conditions.
- 88% of media respondents indicated being aware of physical presence of refugees in their neighbourhoods and/or work settings.
- 88% of media respondents felt that refugees who were working in the Republic had been contributing substantially to SA local economies.
- 87% of media respondents felt that refugees & asylum seekers should continue having access to relevant public resources & services in the Republic.
- Only 75% of media respondents indicated being aware of the Refugees Act (No.130 of 1998).
- 75% of media respondents felt that South Africa as an African refugees host-State should intervene through SADC and AU to assist African refugee-sending States to put democratic conducive mechanisms in place, which would prevent their citizens to continue fleeing into exile.
- 63% of media respondents felt that South Africa as an African-refugees-host-State should intervene through SADC and AU, to facilitate voluntary repatriation processes for African refugees.
- Only 50% of media respondents indicated that they were able to define the terms "refugee" and "asylum seeker" and provide a describing distinction between the two.
- 50% of media respondents indicated that refugees should continue enjoying the right to freedom of movement in the Republic.

5.3 Chapter summary

Chapter Five presented an analysis of the ten (10) domains of local integration of refugees in the Western Cape Province in particular and in South Africa at large, as both identified and suggested by the thesis. Through descriptive statistics and thematic analysis, the chapter extensively analysed, presented, and discussed quantitative and qualitative collected data, simultaneously, relating to each of the ten (10) dimensions for local integration of refugees, drawing on responses from the [1630] participants to the present study. Key takeaways involve, but are not limited, to the following: all 100% of media respondents indicated being aware that refugees should fully enjoy human rights as enshrined in the South African Bill of Rights (Chapter 2 of the Constitution of the Republic of South Africa, Act No.108 of 1996), and 92% of media respondents felt that refugees with qualifications must be given access to formal labour markets in the Republic, without any additional conditions. All 100% of SA polity respondents said "NO" to the allegations that all evils, ills, and misfortunes that have been befalling South Africans along the post-apartheid era were a result of the presence of refugees and asylum seekers in the Republic, and 87% of SA polity respondents were of the opinion that qualified refugees should be given access to formal labour markets in the Republic, without any additional conditions. An estimate of 97% of local SA respondents felt that refugees had been making their own way to survive in the Republic, without necessarily relying on the SA Government, and 95% of local SA respondents indicated that in their neighbourhoods, all non-South Africans were generically referred to as "foreigners", without any distinction on their respective legal statuses in the Republic, while 83% of local SA respondents felt that refugees/foreign nationals were involved in a variety of criminal activities (e.g., selling drugs, promoting prostitution, motor vehicle thefts, and human trafficking) in

their neighbourhoods. An estimate of 12% felt that refugees should be removed from their neighbourhoods and taken away to stay in remote refugee camps, while 77% of local SA respondents felt that removing refugees from local communities would not improve their current living conditions in any way. Additionally, 13% of SA local respondents indicated that refugees should be stopped from accessing public resources in the land, while 31% felt that refugees were taking away their socio-economic opportunities, and 73% felt that tuck shops owned and/or operated by foreign nationals had been adding value to host communities.

All 100% of refugee respondents indicated that the one thing they needed the most for overall successful local integration in the Republic was "South African enabling documents", and an estimate of 91% of refugee respondents indicated that they still had confidence in the South African Police Services (SAPS) and in the South African Judiciary, while, equal estimates of 91% of refugee respondents felt that South Africa has been their second home, and that they were able and willing to contribute towards making their neighbourhoods better and safer communities (better places to live in), respectively. All 100% of refugee respondents indicated that they prefer staying /residing within local host communities than living in a refugee camp, 86% of refugee respondents were active in the employment sector (had income sources: from public or private sectors), and only 40% of refugee respondents were beneficiaries of SASSA Grants (either themselves, or their spouses, or their children), while also 76% of refugee respondents indicated that they were taxpayers. An estimate of 91% of refugee respondents indicated that they had been receiving as much medical care and services at public health centres as SA Citizens did, 76% of refugee respondents had not acquired any South African local language communication skills, besides English, and only 8% of refugee respondents had local South African as spouse/partner, while also only 3% of refugee respondents were

undocumented in the Republic (had no SA papers at all), and just 1% from among all refugee respondents had acquired SA Citizenship (via naturalisation). Finally, the concluding sub-section of the chapter provided a sketch of the highlighted key findings for each of the ten (10) dimensions for local integration of refugees investigated by the present study, as the "Case Study of the Western Cape Province".

6. CHAPTER SIX: THE CONCEPTUAL FRAMEWORK FOR EFFECTIVE LOCAL INTEGRATION OF REFUGEES IN SOUTH AFRICA

6.1 Introduction

As informed by both reviewed literature and key findings from data analysis (Chapter Five), the present chapter seeks to conceptualise a solution-oriented logic model (framework) and its theory of change, for effective local integration of refugees in South Africa. As such, the chapter will attempt to highlight both conducive mechanisms and key activities that need to be implemented for anticipated outcomes to materialise. To this end, the chapter briefly elaborates on the implications of the "non-encampment" policy within the South Africa's refugee context. Thereafter, the chapter revisits both the legal and economic (socio-economic) dimensions for local integration, with the intention to highlight the aspects of their respective capital importance as the two main pillars, upon which the local integration process in South Africa would unfold. A model of the legal dimension for integration, and a solution-oriented model for socio-economic local integration of refugees in South Africa are also suggested. Furthermore, a short critical reflection on the asylum process, through the lens of the current White Paper on International Migration for South Africa (DHA, 2017b), as well as a brief elaboration on both the Comprehensive Refugee Response Framework (CRRF) and Global Compact on Refugees (GCR) are provided. Then, the chapter provides a brief introduction and application of the two concepts of "theory of change" (TOC) and "logic model" (LM), within the context of effective local integration of refugees in South Africa, and proposes a solution-oriented simplified conceptual framework (TOC & LM) for local integration of refugees in South Africa. As the chapter highlights community dialogues as one of key

activities towards sustainable social cohesion in the Republic, it also integrates Intergroup Contact Theory (ICT) within community dialogue processes (as the guiding theoretical framework of the thesis), and concludes by highlighting the strengths and weaknesses of the (thesis') suggested conceptual framework for local integration of refugees in South Africa.

6.2 The non-encampment policy

According to DHA:

> The current policy of non-encampment should continue as permanent camps in our context would create serious logistical, security and humanitarian problems. It is far better to integrate those given refugee status into communities, provided adequate mechanisms are put in place and there is coordinated support by relevant departments and other actors (DHA, 2017b:67).

Drawing on findings by the present thesis, for the purpose to inform the Theory of Change (TOC) and the Logic Model (LM) behind the model of local integration the present thesis sought to propose, the study has identified "what" would work, for "whom", under "what" circumstances, in "what" respect , and "how" (Pawson & Tilley, 1994). Basically, referring to conducive mechanisms, which need to be present, for refugees to lead meaningful life (namely to be deemed "successfully" integrated) in the Republic in general, and in the Western Cape Province in particular.

Moreover, as observed by the Green Paper on International Migration for South Africa, in its "*Situational analysis*" sub-section, under the title "*Management of the integration process for international migrants*" (DHA, 2016:70), the following points need to be highlighted:

- South Africa is a progressive constitutional nation still in formation, which also tends to be lacking common vision of the value of international migration, which has not yet adopted any clear and coherent integration policy of foreign nationals into the country's values and population.

- Such a condition has resulted into having hosting communities struggling to handle unregulated influx of migrants into their midst without any proper strategies in place to create awareness and induction of foreign nationals into local host communities.

- Hence, while locals tend to have been hostile towards the presence of foreign nationals, the latter tended also to have been reluctant in settling down within supposedly hosting communities. Such a phenomenon has resulted into anti-foreign behavioural patterns on the one hand (discrimination and xenophobia and/or Afrophobia), and the creation of isolated-closed migrant "social entities" (geographic areas) on the other hand, with some places labeled "no-go-areas" by and for citizens.

- Also, there have been tendencies among different Government institutions, to deem DHA as the sole custodian of international migration in the Republic, which unfortunately, contrary to international best practices, has led to a serious "lack of development of integrated approaches across government" (DHA, 2016:70) departments, and other societal core institutions.

Consequently, in accordance with "international standards", not only is there an imperative need to propose a comprehensive "model" for effective local integration of refugees in South Africa, but also the existence (or alternatively initiation) of an efficient synergy between all relevant Government institutions and concerned stakeholders from civil society is critical, if

any effective and efficient management of refugee affairs is ever to be achieved in the Republic.

The present study is particularly interested in local integration as a durable solution to refugee-related issues, and attempts to propose relevant mechanisms that should be in place for effective integration of refugees within local host communities in the Western Cape Province, and by extension, in South Africa.

6.3. The legal and socio-economic dimensions: the two main pillars for effective local integration of refugees in South Africa

The tradition of scientific study of social problems seeks to improve physical and social environments of humankind and enhance both individual and collective well-being through systematic creation and application of knowledge (Rossi, et al., 2004). To distinguish worthwhile programmes from ineffective ones, policy makers, policy implementers, decision makers (politicians), programme planners and programme managers need to have answers to a variety of relevant key questions, such as "What are the nature and the scope of the problem [the need to be addressed]? Where is it located, whom does it affect, how many are affected, and how the problem does affect them?" (Rossi, et al., 2004: 3).

Not only programmes are effective instruments for improving social conditions, but such programmes must also address a significant social need and must do so in a manner that is responsive to the circumstances of its target audience (those negatively affected by such a need). Hence, a description of the need that the programme seeks to address is required (Rossi, et al., 2004), and such a description must be provided prior the implementation of

the programme in question. Thus, the logic of the programme (the logic model) stems from careful description of the social problem the programme seeks to improve (Rossi et al., 2004). It is very critical to understand and realise that the social programme seeks to address the actual causes of the problem, and not the problem (symptoms) *per* se.

In the context of the present thesis, integration policies should be understood as a continuous, two-way process based on mutual rights and corresponding obligations of refugees and members of local host communities. While the primary responsibility for the elaboration and implementation of the policies in question remains with South Africa as the host-State, such policies should be developed within a coherent national and regional framework, considering the legal, political, economic, social, and cultural diversity of South Africa and the region it is located in (The Bertelsmann Foundation, 2003).

Refugees must find a place in a social and cultural sense, they must establish cooperation and interactions with other individuals and groups, get to know and use institutions of the host society, and become recognised and accepted in their cultural specificity. The host society does not remain unaffected, as its size and composition would change, new institutional arrangements would come into existence to accommodate refugees' political, social, and cultural needs. Hence, an effective/successful integration "is the process of becoming an accepted part of society" (Penninx & Garcés-Mascareñas, 2016:14).

Moreover, according to the Dutch Minister of Justice (Van Rijn, et, al., 2004), a refugee social group would be considered integrated in the Netherlands, firstly, if its members have a good command of the Dutch language, secondly, if they have a proportionate participation in social domains such as education, employment and housing, thirdly, if inter-ethnic contacts are maintained, and fourthly, if they subscribe to Dutch norms and

the laws of the land, more specifically the Dutch Constitution (Van Rijn, et al., 2004). As further indicated by the Dutch Government, integration can be achieved by providing refugees with "resources" enabling them to develop the knowledge and skills that are required to achieve any vertical social mobility, and by "approachability" between refugees and members of host communities, thus nurturing conducive opportunities between refugees and their hosts to get knowing and appreciating one another through social contacts, and also by "accessibility", which suggests that private and public sectors would strive to be more accessible and more accommodating for refugees (Van Rijn, et al., 2004:13). The present arguments by the Dutch Government were fundamentally relevant to the formulation of the Conceptual Framework the present study sought to propose, for an effective local integration of refugees in South Africa.

Barriers to integration could be legal barriers or rules of institutions that bar participation and membership of refugees (often referred to as "institutional discrimination"), discriminatory behaviour as unjustified unequal treatment of refugees in interpersonal encounters, prejudice that may lead to discriminatory behaviour, and lack of support by the State and civil society to support the integration process (referred to as "structural discrimination") (European Monitoring Centre of Racism and Xenophobia, 2004, as cited in Heckmann, 2006: 19).

The legal (political) and policy framework of South Africa in general as a country, have critical potential to influence the process of integration for refugees residing in the Republic, not only regarding resources and opportunities made available and accessible to them, but also with regard to requirements and restrictions imposed by South Africa as the host society, and to both attitudes and perceptions towards the presence of refugees in particular, and the concept

of immigration at large, as advocated by political leadership, grass roots citizens and/or the local media.

As established by the findings of the present thesis, the one most important thing respondents thought that they needed to have, for them to feel that that they have achieved successful local integration (within its multi-dimensional aspects) was the "enabling" documents, namely the South African Green ID as issued to holders of Permanent Residency (PR) Visa, and/or the current South African ID Smart Card, issued to South African Citizens, which (former) refugees would access via citizenship, through naturalisation.

In South Africa, refugee documents as issued according to relevant provisions of the Refugees Act, No.130 of 1998, allow the holder to reside and legalise his/her stay in the Republic as it is proper, but are not enabling documents *per se*, as they only allow refugees to access a very limited number of rights in the Republic, without most core privileges that go with a Permanent Residency (PR) or Citizenship legal status in South Africa. Practically, the mainstreamed and politicised narratives that in South Africa, *"refugees have equal rights as citizens except the right to vote"*, is somewhat erroneous and misleading. In practice, and in the real life and real world of refugees, only holders of PR Visa (former refugees, via certification by SCRA) have most of the rights as citizens in the Republic (except the right to vote), but and absolutely not refugees at all.

Drawing on South Africa's realities, the Conceptual Framework for Effective Local Integration of Refugees in South Africa as proposed by the present thesis is a two-way model (hence, mutual integration processes between refugees and local hosts), and is made

up by two non-linear pathways. The most critical pathway is the legal integration, related to proper documentation to regulate the legal stay of the holder in the Republic.

As local integration is officially kicked off at the DHA/Refugee Reception Office (RRO) by the issuing of Section 22 Visa, referred to as the *"Temporary Visa for Asylum Seeker",* then in the logic of the Refugees Act, 1998, it is followed by the issuing of Section 24 Visa, referred to as the *"Formal Recognition of Refugee Status in South Africa"* (entitling the holder to a refugee ID Card, and a Refugee UN Convention Travel Document in lieu of a national Passport, and access to SASSA Grants as the need may be). Then, in the prescribed manner, the refugee may subsequently apply for "certification" as refugee indefinite, by SCRA, towards applying for PR in the Republic. Once the PR legal status is granted, the former refugee stands a chance to become a South African Citizen, one day, through "naturalisation", which would mark the definitive successful legal integration of the "former" refugee into South African society as one of its own citizens. A Model for the Legal dimension of refugee integration in South Africa is illustrated in Figure 6.1, as conceived and compiled by the author.

Although in April 2023 the then Minister of Home Affairs opened a Refugee Centre in Epping, Western Cape, at the time the thesis was being finalised, the refugee centre in question had not yet resumed providing services to novice asylum seekers, freshly arriving from their different refugee-sending countries.

Figure 6.1: Model for Legal Dimension of Refugees Integration in South Africa

(Source: Author's own compilation, 2017- Thesis Proposal)

Refugee Reception Offices

Musina, Desmond Tutu, or Durban [The process would take place in the Asylum Seeker Processing Centres –ASPCs: DHA, 2017 – White Paper; DHA, 2017b – Refugee Amendment Act, No.11 of 2017]

Fist Interview

Asylum seekers receives Section 22 Visa

Second Interview

Claim Accepted

Claim Rejected as Manifestly Unfounded

Applicant Received Section 24 Visa

Must apply for & be issued with Refugee ID Card [Maroon]

& Has right to access the UN Convention Travel Document

Claim Rejected as Unfounded

Standing Committee for Refugee Affairs (SCRA)

14 Days to Apply/Appeal

Civic Attachment -Active Citizenship-Civic Citizenship dimension; and Social Integration & Civil - Political Integration dimensions [come into play as soon as the Section 24 Visa is issued]

Refugee Appeal Board (RAB/RAASA)

10 Days to Apply/Appeal

High Court

On Case's Legal Merits

High Court

On Case's Legal Merits

Supreme Court of Appeal

Long-term Visa ≠ Permanent Residency (PR – Possible after 10 years of Section 24 Permit)

[Ref: Section 23 (c) of the Amended Refugee Act. No.11 of 2017]

Supreme Court of Appeal

IN CASE REJECTION IS SUSTAINED BY THE COURT

Laws for Aliens (Immigration Act, No.13 of 2002) Apply: Voluntary Repatriation or Deportation are the most probable options.

Citizenship/Naturalisation through Immigration Act No.13 of 2002 may not be applicable, but Refugees may apply to the Minister of Home Affairs for Permanent Residence (PR) (DHA, 2017a:19; DHA, 2017b:59-63)

- *Admission of asylum seekers and refugees in the Republic through the lens of the White Paper on International Migration for South Africa (DHA, 2017b): A critical reflection*

According to DHA:

> In order to admit asylum seekers in the refugee regime in a humane, secure, and effective manner, South Africa will establish Asylum Seeker Processing Centres. The centres will be used to profile and accommodate asylum seekers during their status determination process. During this process special services will be given to applicants in need of care and vulnerable groups. This will be a multi-stakeholder facility with stakeholders like the DHA, Refugee Appeal Board (RAB)[44], SCRA, Department of Social Development (DSD), Department of Energy (DoE), Department of Health (DoH), and United Nations High Commissioner for Refugees (UNHCR) playing active and regulated roles (DHA, 2017b:68).

Prior to the Green Paper on International Migration for South Africa (DHA, 2016), and the White Paper on International Migration for South Africa (DHA, 2017b), both asylum seekers and refugees had been informally integrating South African local host communities and economies, at their own risk, at their own pace, and through their own ways and means. Patterns of informal mutual integration of these two social groups within local communities and economies were still unchanged as at the time the present research was being conducted (2021-2023).

The present thesis was conceived under the assumptions that South Africa as a refugee host-State will establish Asylum Seeker Processing Centres (ASPCs - which centres would be to

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[44] **Refugee Appeal Board (RAB**): Subsequently renamed **"Refugee Appeal Authority of South Africa" (RAASA).**

some extent, in lieu of "traditional" Refugee Reception Offices - RROs), seemingly "primarily if not exclusively at Lebombo and Musina on the northern borders of the Republic" (Kerfoot & Schreier, 2014:143). In accordance with the Refugees Act (1998) provisions, should the applicant qualify for refugee status in the Republic, then a Section 24 Visa would be issued, and the novice refugee be released from the ASPC, to legally enter local host communities, and undergo an integration process (DHA, 2017b).

Assuming that one of the purposes of establishing ASPCs was to regulate and "monitor" or "control" movements of asylum seekers and refugees in the Republic, the Conceptual Framework for Effective Local Integration of Refugees in South Africa as proposed by the present thesis, advocates for a "5-year surveillance" system, from the day the novice refugee is released from the ASPC to enjoy the right to freedom of movement in the Republic, until his/her refugee status is taken under first review for "long-tern visa" consideration (DHA, 2017b:61) to be applied (enforced).

- ***Local integration of refugees takes place at Local Government level***

Local integration of refugees takes place where refugees do integrate, namely into their new neighbourhoods where they reside, at the schools where they send their children, and at the workplaces where they find income-generating occupations (OECD, 2018). Consequently, seeing that local integration of refugee mainly takes place within local host communities, at Local Government level (municipalities), a *"5-Year Surveillance Municipal System"* (5-YSMS)[45] would be introduced and enforced at the Local Government level, then related

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[45] **The "5-Year Surveillance Municipal System" (5-YSMS):** A concept coined by the author, within the context of implementing the thesis Conceptual Framework for Effective Local Integration of Refugees in South Africa. The 5-YSMS entails that during the first 5 years, from the day the refugee is inducted in a local community, not only he/she will register his/her physical address with the Municipal office, and notify the office of any subsequent change of

statistics about refugees' physical presence in the Republic, and their respective relatively estimated residential whereabouts would be reported from down upwards (from Local to Provincial to National Government) in the prescribed manner. Similar practices have been into effect in different European Union Member States such as Denmark, Finland, Germany, Greece, Norway, Sweden, and others, with a history of good practice regarding the management of refugee affairs, and were reported to be very successful local integration policies, in attempting to coordinate available efforts towards ensuring better conditions for newcomers on the one hand, and maintaining social cohesion on the other (Sabchev, 2019), in European countries (The Council of Europe, 2017; Doomernik & Ardon, 2018; Agenda for International Development - AID, 2019; OECD, 2020; Hangartner, et al., 2021; Soltész, et al., 2021; Adserà, et al., 2022).

Local Government structures are in a better position to manage many of the policies that support various aspects of integration of refugees across their jurisdiction, such as housing, language classes and education, as well as support to local employment and welfare services, as they know their cities and towns, should be better informed even about socio-economic opportunities available for newcomers, besides knowing how refugees can better contribute in many areas, from meeting employment gaps to diversifying economic and cultural opportunities for all residents (OECD, 2018).

Some of the advantages of such a "5-year surveillance system" is that it would contribute substantially to more effective and more efficient management of refugee matters in the Republic, including planning, budgeting, regulating integration of refugees into South African

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physical address, but also once in every six months, the refugee will have to report physically at the Municipal office, to substantiate his/her physical presence at the given address.

local economies, putting in place proactive mechanisms towards the prevention of collective xenophobia and/or Afrophobia and the promotion of social cohesion, and annual "official"[46] induction of refugees into local host communities, just to name a few.

However, should the asylum claim be definitively dismissed, and all the avenues for appeal and/or other options for alternative visas to remain in the Republic be exhausted, then the former applicant would be dealt with according to applicable provisions of the Immigration Act (2002), which would ultimately involve his/her forced removal from South African territory via deportation, as only refugees (holders of Section 24 Visa) would be allowed to enter South African local communities (DHA, 2017b). Therefore, the Conceptual Framework for Effective Local Integration of Refugees in South Africa that the present thesis sought to propose is exclusively applicable for refugees *per se,* and not for asylum seekers.

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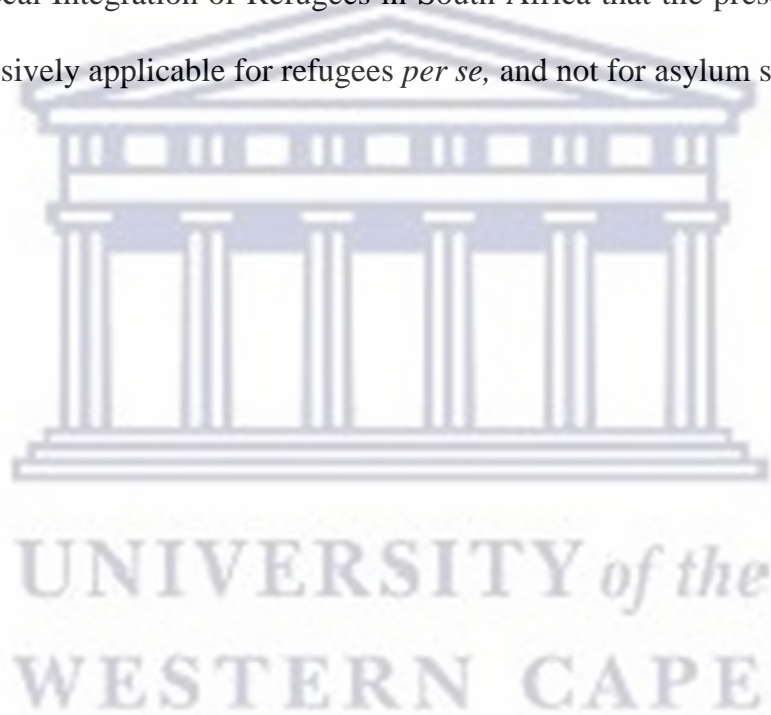
[46] **The "Official" induction of refugees into local host communities**: not necessarily via public community events, but the fact that particulars and initial (the first 5 years) physical addresses of refugees would be recorded on Municipality data base, constitute an official and formal acknowledgement of refugee presence within the Municipal jurisdiction.

- *Socio-economic integration of refugees in South Africa*

The other dimensions for local integration for local integration of refugees in the Republic are *de facto* dependent on the legal dimension, and are interwoven without any clear cut or linear sequences.

The second itinerary, which even is most vital, consists of the "indefinite" economic integration of the novice refugee into South African economies. Until the current state of things (mid-2023), integration of refugees into South African local economies had been a process that started from the day the refugee enters South Africa, until the last day of the refugee's physical presence on South African territory. Whether the refugee is documented or not (documents do not make someone to be a refugee, rather they confirm him/her to be one (Khan, 2014)), he/she needed to fit somewhere into South African economies, for daily survival. Not only the Refugees Act (1998) provides for the basic framework of rights and entitlements of refugees in the Republic, but also the Bill of Rights of the South African Constitution extends such entitlements to every human being, physically present in South Africa, by virtue of their humaneness (Dass, et al., 2014).

As highlighted in the previous chapters, refugees in South Africa were expected to self-integrate into local communities and local economies to secure the needed psychological, social, cultural, and economic space to lead their daily lives. On the one hand, the civil and political integration of refugees in South Africa would ideally entail the right to physical security, the right to administrative justice, the right to access to justice, the right to freedom of movement, the right to family unity, and the right to naturalisation (Dass, et al., 2014). On the other hand, while refugees (and asylum seekers) in South Africa are

expected to supply their own material needs, socio-economic rights of refugees in South Africa would suggest the right to access housing, the right to employment/work (i.e., employed or self-employed), the right to health care, the right to social assistance, and the right to education (Dass, et al., 2014; Dinbabo & Badewa, 2020).   A Solution-oriented Model for Socio-economic Integration of Refugees in South Africa is illustrated in Figure 6.2 below.

Asylum claim successful: Section 24 Visa (Refugee Status) is issued. Attitudes of the holder/Refugee and prevailing circumstances within local host communities do inform subsequent choices by the holder of Section 24 Visa

Social integration and Civic Attachment – Civic Citizenship – Active Citizenship dimensions

- Host society offers opportunities, makes demands & imposes restrictions on Refugee's Participation

Spatial Integration dimension

- Official Induction of Refugees within Host-communities at Local Government level
- Adherence to a 5-Year Surveillance Municipal System [5-YSMS -Tracking Refugee's movement in the Republic]

- Residing in Township [Refugee's choice and/or a matter of affordability]

- Residing in Suburb [Refugee's choice and/or a matter of affordability]

Economic Integration dimension

- Host society offers opportunities, makes demands & impose restrictions on Refugee's Participation

Cultural Integration dimension

- Adherence to the mandatory 5-Year Mandatory [Local] Language Acquisition Programme [5-YMLAP]
- The refugee must be willing to integrate

- Employed (Public / Private Formal Sector)

- Self-Employed

Attitudes of Host-Country Polity & Media dimension

- SA polity & media to be encouraged to stop anti- immigrant discourses.
- Promoting Refugee Studies in all SA education institutions (Primary, Secondary & Tertiary).
- Educating SA about the specific aspects of Refugee Problems in Africa.

Attitudes & Values of Host-Community dimension

- National, Provincial and Local Government structures to engage in regular & intensive education (information and awareness) campaigns around refugee issues in Africa, and implications of the presence of refugees in South Africa.
- African Refugee studies to be incorporated into Primary, Secondary and Tertiary Education Curricula in the Republic.

Civil & Political Integration dimension

- Enabling refugees' full access to Constitutional Rights (Bill of Rights) in the Republic.

6.4 Comprehensive Refugee Response Framework and the Global Compact on Refugees

As unanimously adopted by the United Nations General Assembly (UN GA), in September, the 19th /2016, the New York Declaration for Refugees and Migrants reaffirms the importance of the international refugee regime and contains a wide range of commitments by Member States to strengthen and enhance mechanisms to protect people on the move (i.e., both voluntary and forced migrants) (UNHCR, 2023). Among many other things, in adopting the New York Declaration, Member States agreed upon the core elements of a Comprehensive Refugee Response Framework (CRRF), and a Global Compact on Refugees (GCR), and a Global Compact for Safe, Orderly and Regular Migration (whose shortened name is just the "Global Compact on Migration" - GCM) (UNHCR, 2023). These three pieces of refugees and migrants "global policy" were adopted subsequently in 2018.

6.4.1   The Comprehensive Refugee Response Framework

As noted by the UN General Assembly, "refugee camps should be the exception and, to the extent possible, a temporary measure in response to an emergency. We note that 60 per cent of refugees worldwide are in urban settings and only a minority are in camps" (UN GA, 2016: 13-14).

- *Inclusion is key for effective local integration of refugees*

The kernel perception of the Comprehensive Refugee Response Framework (CRRF) and the Global Compact on Refugees (GCR) is the idea that refugees should be included in the communities from the very beginning (UNHCR, 2018b), through various core institutions of the host society such as education and local formal labour market, which would enable them to build, expand and exploit their skills and become self-reliant, contributing to local economies and fuelling the development of local host communities (UNHCR, 2018b).

Additionally, in the 2016 New York Declaration for Refugees and Migrants, Member States acknowledged that refugee camps "should be the exception," and a temporary measure in cases of emergency. They argued that refugees should rather be allowed to live among local host communities, towards their thriving and not just surviving (UNHCR, 2018b). By encouraging and promoting direct integration of refugee within local host communities, not only will the risk for protracted situations reduce, but also refugees' dependence on humanitarian aid will be substantially lessened (UNHCR, 2018b).

Moreover, although the CRRF is a comprehensive set of commitments, listing a number of actions and best practices in four areas, namely reception and admission measures, support for immediate and ongoing needs, support for host countries, and enhanced opportunities for durable solutions, the CRRF will in all situations be tailored to local circumstances and respective operational contexts (UNHCR, 2017). It is worth highlighting that these actions and best practices are designed to meet four objectives: firstly, to ease pressures on countries that host large numbers of refugees, secondly, to enhance refugee self-reliance (i.e., fostering local integration within first country of asylum), thirdly, to expand third-country solutions (i.e., resettlement programmes), and fourthly, to support conditions in countries of origin for return in safety and dignity (i.e., voluntary repatriation) (UNHCR, 2018a).

- *Voluntary repatriation is the best of the three durable solutions to the refugee problem*

In line with the rationale behind the adoption of the CRRF, it is worth highlighting that "to support conditions in countries of origin [of refugees] for return in safety and dignity" (UNHCR, 2018a: iii) (i.e., voluntary repatriation) would entail transparent talks not only between the refugee-hosting State and the refugee-sending State, with possible facilitation by the UNHCR, but more importantly, refugees (potential returnees) as the social group that would be immediately affected by such measures, should be substantively represented, and both directly and actively involved from the assessment phase, through

the formulation of terms and conditions of such repatriation (and rehabilitation into national- home society , and reintegration into their former communities, once back into their home country), and through the implementation phase. More particularly, African refugees, victims of gross human rights abuse by dictatorial, repressive regimes in their home countries, need to make an informed decision, and convince themselves of voluntary repatriation, under negotiated terms and conditions, free from any third party's coercion.

On the same note, the current White Paper on International Migration for South Africa, in its sub-section highlighting policy objectives, states that "In exploring all three durable solutions for refugees, South Africa will also assist refugee-sending countries, especially from the continent, to reach political and socio- economic stability where their citizens can be repatriated and contribute to the development of their countries" (DHA, 2017b: 60). Hence, it is very vital and critical for the refugee inherent right to life by the virtue of being human, to emphasise that the "repressive regime" State (that had forced its own citizens out of their homes into refuge), and the "compassionate regime" State (that's has been hosting such refugees as their second home away from their homes) ought not to seat around the table, negotiating and deciding over same refugees' lives, without the refugees being actively and freely involved in the whole process , and have their opinions heard, acknowledged, and taken into considerations, to inform the outcomes of such a round table engagements.

6.4.2 The Global Compact on Refugees (GCR)

While the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees are the foundation of the international refugee protection, the International Refugee Law, International Human Rights Law, and International Humanitarian Law provide the legal framework to strengthen the international protection of refugees (United Nations, 2018).

The Global Compact on Refugees (GCR) was adopted by the United Nations General Assembly (UN GA) in December 2018, following the adoption of the New York Declaration for Refugees and Migrants in September 2016 (United Nations, 2018) which aimed at improving the way in which the international community responds to large movements of refugees and migrants. As the name suggests, the New York Declaration for Refugees and Migrants addresses the situations faced by refugees and by migrants, whereby States made robust commitments that apply equally to refugees and migrants around issues related to racism, xenophobia and human trafficking, and separate commitments for refugees and for migrants respectively (UNHCR, 2018b).

The GCR was adopted as a representation of political will, with the ambition to operationalise the principle of *"burden - and responsibility-sharing"* between States Parties to the 1951 UN Geneva Refugee Convention and its 1967 UN New York Protocol, whereby these States committed to protecting those who are forced to flee their home countries, and supporting the foreign countries that host them. Such commitments are considered shared international responsibilities that must be borne more equitably and predictably (UNHCR, 2018a; United Nations, 2018). Furthermore, the GCR is intended to mobilise the international community as a whole, and to galvanise action for an improved response to refugee situations (United Nations, 2018).

The GCR is grounded in the international refugee protection regime, and centred on the fundamental principle of non-refoulement, which is the corner stone of the 1951 UN Convention and its 1967 UN Protocol (United Nations, 2018). While national ownership and leadership of the refugees' host-State are key to its successful implementation, taking into account national legislation, policies and priorities, the humanitarian principles of humanity, neutrality, impartiality, and independence, guide the overall application of the Global Compact on Refugees (United Nations, 2018).

In line with relevant provisions of few selected legal and policy instruments related to the international protection of refugees in general, and in South Africa in particular, including the 1951 UN Geneva Convention and its 1967 UN New York Protocol Related to the Status of Refugees, the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, the Global Refugee Compact (GRC) (UN GA, 2018) and its Comprehensive Refugee Response Framework (CRRF), the South African Refugees Act, No.130 of 1998, the South African Immigration Act, No.13 of 2002, the White Paper on International Migration for South Africa (DHA, 2017b), and the Constitution of the Republic of South Africa, Act 108, of 1996, and being informed by both the reviewed literature and the findings from respondents who have participated in the research, the thesis conceives and proposes a Theory of Change (TOC) as illustrated by Figure 7.3, and a Logic Model (i.e., a Conceptual Framework) for effective local integration of refugees in South Africa, as illustrated by both Figure 7.4 and Table 7.1.

6.5 Defining a Theory of Change (TOC)

A theory of change (TOC) refers to an outcomes-based causal model, which articulates underlying assumptions, and links outcomes to activities to show *how* and *why* the desired change is expected to come about. TOCs may start with programmes, but are best when starting with goals, before deciding what programmatic approaches are needed (Clark & Anderson, 2004).

A theory of change (TOC) is also referred to as "theory of actions" (TOA), or a "programme theory", and bears the burden of specifying and explaining assumed, hypothesised, or tested causal links (CREST, 2014). A programme theory is a "specification of what must be done to achieve the desirable goals, what other impacts may be anticipated, and how these goals and impacts would be generated" (CREST, 2014:13). In the monitoring and evaluation (M&E) field, a theory of change may be in graphic or essay format. TOCs show pathways of change, and thus are explanatory in nature (CREST, 2014).

Drawing on both its findings and reviewed literature, and informed by relevant legal and policy pieces of instruments, the present thesis formulated and proposed the TOC for the effective local integration of refugees in the Western Cape Province, and by extension in South Africa at large (Figure 7.3). Besides few cultural and/or economic specificities respective to each of the nine provinces of South Africa, the experiences and daily realities of refugees (as they strive to survive and secure physical, social, cultural, economic, psychological, and political space in the Republic) are similar. Hence, it is assumed that "what" would work for refugees in the Western Cape, regarding local integration, would work elsewhere in the Republic for similar purpose, with little nuances due to possible local specificities. The study presents both an *"IF"/ "THEN"* linked narratives format, and a simplified diagram (chart) format, to formulate the TOC and the Logic Model behind the TOC.

- ***Assumptions***

According to the basic assumption around the concept of "equality" in the new democratic South Africa (as a liberal democracy), everyone who is legally residing in the Republic should have an equal chance to fully participate in the economic, social, cultural (and to certain degree, even in the political life of the country), regardless of their race, colour, religion, gender, sexual orientation, social status, ethnic or national origins.

Within the present context, the concept of "equality" would refer to the opportunity to have the same living standards as everyone, based on the same freedoms of choices, including the discretion to exercise the right to decide on own cultural and religious orientation (identity), even for minority social groups such as refugees. According to the Council of Europe, equal opportunity policies "are the means by which national and local governments, as well as individual organisations ensure that their practices and behaviour do not act as barriers to the participation of minorities" (The Council of Europe, 1995: 15).

Additionally, it is worth emphasising the necessity to have ways of evaluating the effectiveness of equal opportunity policies in every public or private institution.

6.5.1 Key findings that have informed the formulation of the suggested TOC

Drawing on the reviewed literature, it appears that common practices and standards of quality asylum provided for local integration of labour-related migrants and resettled refugees across the EU member States has been channelled through two main interventions. On the one hand, there are *civic and cultural orientation programmes*, involving among others, information sessions provided to the newcomers, in this case asylum seekers, acquainting them with cultural practices, social and moral norms, philosophical worldviews, religious beliefs, political dynamics and the legal system of the hosting society. On the other hand, there are *integration programmes*, consisting of a variety of components, whereby focus is mainly put on training sessions related to local language skills acquisition, and vocational training (labour related) courses (Konle-Seidl & Bolits, 2016; Papademetriou, 2016).

In addition to reviewed and consulted literature, relevant legal and policy pieces of instruments, and key findings to inform the theory of change (TOC) for effective local integration of refugees in South Africa were identified from three main stakeholders' (respondents) perspective: refugees, members of local host communities, and core (private and public) institutions, such as the government, media, political parties, and non-government and civil society organisations (NGOs).

From refugee respondents' perspective, there was a shared perception of selective and institutionalised "unfair" discrimination, excluding refugees from both achieving successful legal integration and accessing formal labour market in the Republic. Refugee respondents tended to agree on the perception that both South Africa's polity and media have been telling only one side of the story (blaming foreign nationals, part of which are refugees), through anti-immigrant politically motivated narratives, and via biased and skewed coverage on refugee/international migrant issues, by South African media. Refugee

respondents conclusively indicated that both politicians and the media have been part of (or adding to) the problem around xenophobia and Afrophobia in South Africa. There has been a substantial lack of information campaigns by relevant Government departments (at local, provincial, national level) to educate local citizens and core institutions about the specific refugee problems on the African continent. Furthermore, South African educational institutions (primary, secondary, and tertiary) have not been fully informed on the situation and plight of African refugees and the perpetuating push factors in their respective home countries, and/or have not been formally introduced to African refugee studies.

However, from both refugee respondents and collected data from local hosts, there were strong indications suggesting that, to some extent, refugees have been part of the problem too, making local integration process more problematic than it should be. Some of the indicators to substantiating such an assertion involved (but were not limited to) the apparent failure (or possibly lack of goodwill to integrate) of the majority of refugee respondents to acquire satisfactory local language communication skills (besides English), such as isiXhosa and/or Afrikaans, which are the daily dominant native (local) languages spoken within different local host communities, within which refugees are dominantly found, across the Western Cape Province.

From the perspective of local respondents, there were tendencies to use the blanket term "foreigners", equally referring to either refugees or other types of non-locals (or immigrants). Foreigners are blindly prejudiced to be staying "illegally" (undocumented) in the country, and in perpetual conflict with the laws of the lands via a variety of criminal activities, involving (but not limited to) drug deals. Locals tended to blame foreign nationals for taking away socio-economic opportunities from them, and draining South Africa's public resources in particular

From the South Africa's polity and media perspective, there seemed to be tendencies of shared perception to refer to all non-locals by one umbrella label as "foreign nationals", who have been taking advantage of

the flexible South African international migration legislation (claimed to be "human rights-based" and "human rights-oriented" legislation). Foreign nationals are believed to have been entering South Africa from non-designated ports of entry (PoEs), then remaining in the Republic undocumented, while they unlawfully engage in unfair milking and straining of South Africa's public limited resources. Inspired by the reviewed literature (more particularly by Van Rijn, et al., 2004: 13), and the consulted relevant international, continental and national pieces of legal and policy instruments, and research findings, a narrative ("IF …THEN") theory of change (TOC) for effective local integration of refugees in South Africa was formulated, as illustrated in Figure 6.3, bellow:

Figure 6.3: The narrated version of Theory of Change (TOC) for Effective Local Integration of Refugees in South Africa

IF refugees are supported with clear legal pathways for achieving Permanent Residency (PR)and/or Naturalisation in the Republic, to provide them with equal access to relevant resources by core institutions in the Republic, so that they are enabled to develop the knowledge and the skills required to acquire decent positions in society, both socially and economically [horizontal and vertical social mobility], via accessibility, suggesting that both private and public sectors must open themselves up inclusively to refugees, and also through tapping into other available and accessible resources; and should refugees and members of local host communities be afforded a fair chance to know about and appreciate one another, via approachability, by maintaining social contacts and nurturing mutual empathy [through storytelling and sharing]; and also should refugees be willing to integrate, more specifically through the acquisition of local language communication skills (besides English), to secure social and cultural space within local host communities, THEN effective mutual integration between refugees and their local hosts can be achieved, and by extension, effective local integration of refugees in South Africa, as the host society will materialise, under sustained promotion of social peace-building and prevention of collective violence in different local host communities, across the Republic.

Source: Author's own compilation (2022)

6.6 Defining a Logic Model (LM)

A Logic Model comprises of varying components of the programme, such as activities, outputs, outcomes, indicators, and are descriptive in nature (CREST, 2014). A Logic Model is a simplified model of an intervention that indicates *how* and *why* a programme will work, what the relationship is among different resources to deliver the programme, the activities, and the outcomes or changes/effects that are hoped to be achieved (CREST, 2014). As the term suggests, a Logic Model suggests the logic (the rationale) behind a programme intended to be implemented. It clearly identifies and links programme activities to outputs and outcomes (CREST, 2014).

Drawing on the ten (10) dimensions for local integration of refugees in South Africa as investigated by the study, the chapter argues that the whole process of local integration of refugees in the Republic has two critical components. The first component refers to the very first step of the integration process once the asylum seeker enters South Africa, which is a long-lasting integration aspect referred to as the dimension of "Legal integration", whereby the novice refugee is supposed to be issued with "enabling" documentations to legally stay and be active in the Republic. Should this process unfold under "normal" conditions as provided by relevant pieces of legal and policy instruments (more specifically the Refugees Act, No.130 of 1998), the legal integration process would be crowned by a Permanent Residency (PR) Visa towards citizenship through naturalisation, which marks the very definitive end of the refugee status, seeing the citizenship laureate in question would be officially deemed integrated into South African society as one of its citizens. A Model for Legal Integration of Refugees in South Africa was previously illustrated in Figure 6.1.

The second component is the long process through which the documented refugee endeavours to integrate into different core institutions of South Africa as host society, in attempt to enjoy constitutional rights and fulfil constitutional obligations, while legally staying in the Republic. The process in question encompasses all the remaining dimensions for local integration, as suggested by the thesis. The dimensions are interdependent and intertwined, and were synthesised into a "Solution-oriented Model for Socio-economic Integration of Refugees in South Africa", as previously illustrated by Figure 6.2.

Within the context of the study, integration was approached as a two-way normative process (affecting both refugees and local hosts, although at differential extent), three-fold (a policy-goal, a process, and a status/state to be achieved), multi-dimensional (occurring at individual, community, societal level), long-term undertaking, dominantly driven forward by three major forces. Firstly, there is South Africa as host-State, acting through its immigration policies, which might be either inclusive or exclusive towards immigrants at large and refugees in particular. Secondly, there must be the willingness of the refugee to integrate: the refugee is expected to make efforts towards self-incorporation into different core institutions of hosting society, in attempt to tap into available opportunities and make fruitful use of them, with intention to secure a social (economic, political/legal, cultural) status (position) in South Africa, as the second home away from home. And thirdly, there is also the host society that might be either a welcoming (open) one, or hostile (closed), respectively offering opportunities and/or imposing restrictions (or both), which the integrating refugee will have to deal with at different stages of the integration process (Castles, et al., 2002; Van Rijn, et al., 2004; Khan, 2007; Papadopoulou, et al., 2013; Konle-Seidl & Bolits, 2016; Papademetriou, 2016).

Along the whole process for local integration of refugees in the Republic, the State, local host communities and refugees are the primary actors, while private institutions and civil society organisations are secondary actors. While the former actors have "statutory"[47] direct involvement in the process of local integration of refugees in the Republic, the latter has "voluntary"[48] indirect involvement.

6.6.1 *The Basic Logic Model for Effective Local Integration of Refugees in South Africa*

1. Goal

✓ To have refugees successfully integrated into South African local host communities.

2. Objectives

✓ Objective one: To enable refugees to enjoy international protection (through integration into core institutions) in the Republic.

✓ Objective two: To prevent collective xenophobia and Afrophobia violence via the promotion of social cohesion (social peace-building).

3. Assumptions

- *Implementing institution*

The implementing institution is the State (i.e., South Africa as refugee host-State). The author has developed the present Logic Model from the assuming perspective that South Africa, as a refugee host-State would implement the policy of "Asylum Seekers Processing Centres" (ASPCs), whereby asylum seekers would be kept in the ASPCs for their asylum claims to be

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[47] **Statutory** direct involvement: not only a "refugee status" goes with entitlements to specific services to be supplied by the host-State, but also the process of local integration mutually affects both refugees and members of host communities, within which the former strive to secure physical and social space, while the latter endeavour to accommodate such "newcomers" into their midst.

[48] **Voluntary** indirect involvement: private institutions and civil society organisations associate with refugees to the extent of their own discretion and instrumentalist benefits.

definitively adjudicated, and hence, only refugees (holders of Section 24 Visa) would be allowed access to integration into local host communities, as provided by the White Paper on International Migration for South Africa (DHA, 2017b).

- *Beneficiaries*

The beneficiaries (rights stakeholders) are local host communities and refugees in the Republic.

Moreover, a Logic Model, which is based on the *"IF ...THEN"* narratives theory of change, is *de facto* grounded on the   assumptions that certain resources are needed to operate a programme, and *IF* those resources are accessible, *THEN* they can be used to accomplish the planned activities. And *IF* the planned activities are accomplished, it is anticipated that the expected number of services and/or products will *THEN* be delivered. And then *IF* the expected number of services and/or products are delivered, *THEN* the targeted audience will benefit in specific ways. Eventually, *IF* benefits to the targeted audience (participants) are fulfilled, *THEN* it is hoped that specific changes in the systems or communities, would occur under specified conditions (W.K.Kellogg Foundation, 2004). Therefore, a Logic Model is an outline stipulating the ordered activities being conducted, the outputs recorded, and the outcomes anticipated, for a particular programme (CREST, 2014). A template of Basic Logic Model is illustrated by Figure 6.4. A simplified Logic Model (LM) for effective local integration of refugees in South Africa and its Programme Implementation Template (Theory of change – TOC) is illustrated by Figure 6.5 in a diagram (chart) format (in alternative to the previous narrative *"IF .... THEN"* one).

Figure 6.4: A Template of Basic Logic Model
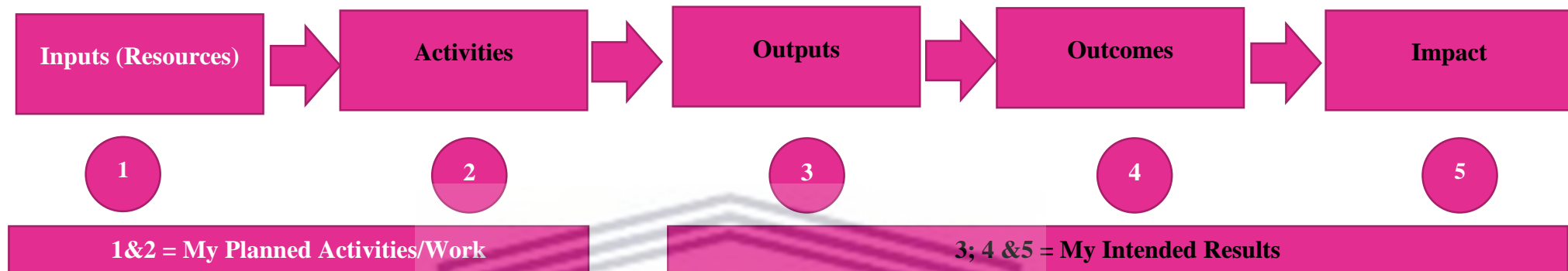
Source: Adapted from W.K. Kellogg Foundation (2004:1) & Modified by the author (2023)

- **Inputs (or resources):** refer to resources over which the programme implementer has direct control. It includes human, financial, material, organisational/institutional, and community resources available to materialise the programme (W.K. Kellogg Foundation, 2004).

- **Activities:** refer (but are not limited) to processes, events, and actions that are intentional part of the programme implementation, as means towards achieving the intended changes or planned results (W.K. Kellogg Foundation, 2004).

- **Outputs:** are deliverables. They are the direct products of the executed activities. They can be a service delivered such as a workshop, or a good produced such as a manual, a booklet, or a brochure (CREST, 2014).

- **Outcomes:** outcomes focus on what the programme or intervention makes happen rather than what it does. Outcomes are the intended results of the intervention, not the processes of achieving them. Outcomes are the changes the programme hopes to achieve with each target group; or the benefits and gains that accrue to a target group (CREST, 2014). In principle, the outcomes of any social intervention are classified into three categories, firstly, there are "short-term outcomes", suggesting positive changes in knowledge level of target audience, which are the direct consequences of the intervention on its consumers and may be, for instance, increased awareness or concern, or increased knowledge. Secondly, there are "middle-term outcomes", suggesting positive changes in behaviours of the beneficiaries, such as increased adoption of empathic attitudes or alternatively increased abandonment of xenophobic attitudes. And thirdly, there are "long-term outcomes", which would reflect the consequences of a social intervention in the broader community. As the name suggests, long-term outcomes would take a long time to occur, but would eventually materialise as the goal of the intervention in question. (CREST, 2024). In the South African refugee's context, some of the long-term outcomes for an effective local integration of refugees within local host communities would be, for instance, the total absence of xenophobia/Afrophobia violence across the Republic, and/or the adoption and daily use of local languages by refugees across their respective host communities, instead of English.

- **Impact:** in the context of the present study, the term "impact" of a programme or a social intervention is used interchangeably with the term "long-term outcomes" as they refer to same results or goal that the suggested Logic Model and TOC were intended to achieve.

Figure 6.5: A solution-oriented simplified Logic Model (LM) and Theory of Change (TOC) for local integration of refugees in South Africa

THEORY OF CHANGE AND LOGIC MODEL FOR EFFECTIVE INTEGRATION OF REFUGEES IN SOUTH AFRICA

THE KEY PROBLEM

There is a lack of formal Orientation and Integration Programmes for Refugees (i.e., inclusive refugee policies) in South Africa: Once refugees enter South Africa, they are abandoned to themselves, making their own ways, through their own means and undergoing informal integration into local economies and host communities, to secure physical, social, economic, political and cultural spaces, within core institutions of South Africa, as their host-State.

KEY CONSEQUENCES/IMPLICATIONS

- Refugee movements in the Republic are not properly recorded and/or accurately monitored, more particularly for planning and budgeting purposes at Local Government level.
- Sustained conflicts and rivalries between locals and foreign nationals, over scarce resources, life chances and opportunities at Local Government level, resulting into recurrent incidents of xenophobia/Afrophobia violence in the Republic.
- Refugees are not officially inducted within local host communities; hence they continue to enter informally, both local communities and economies.
- Although local integration takes place at Local Government level, both Municipal and Ward Council structures are not officially involved in the process for local integration of refugees in geographical areas under their respective jurisdiction.
- Both members of local host communities and Local Government structures continue to perceive refugees as "outsiders"/ "aliens", as they (refugees) also keep self-isolating themselves in more accommodating "comfort" zones (English-speaking areas).

SOLUTION: KEY ACTIVITIES - THE THEORY OF CHANGE FOR EFFECTIVE LOCAL INTEGRATION

Refugees are officially inducted in local host communities (at Municipal Local Government level)

Community dialogues between local hosts and refugees are held at least once every 3 months and the subject of "African Refugee Studies" is incorporated into SA National Education Curriculum

The 5-YSMS [5-Year Surveillance Municipal System] is enforced

The 5-YMLAP [5-Year Mandatory [Local] Language Acquisition Programmes are implemented

KEY ACTIVITY'S OUTCOMES

Members of local host communities are involved in welcoming refugees, and they are informed about reasons behind the presence of refugees in their midst. Refugees' willingness to integrate is met by welcoming attitude from hosts.

Regular story telling sessions take place, creating mutual empathy between refugees & their local hosts; & All SA Educational institutions teach "African Refugee Studies". As mutual knowledge; understanding and appreciation increase, hostility is decreased, thus peaceful coexistence between SA Citizens and foreign nationals prevails.

Refugees' particulars are recorded on Municipal Database and their physical residence verified and confirmed. Local Government planning and budgeting is accurately informed.

Refugees undergo mandatory local language acquisition programmes and then; their communication skills are as efficient as locals. Subsequently, through PR and Naturalisation, refugees fit perfectly into SA Society as "quality" citizens.

IMPACT

Effective local integration as a mutual process is achieved via peaceful coexistence between refugees and their local hosts, refugees have acquired and incorporated local languages into their daily modalities, and hence, they are not perceived as aliens. Refugees are part of public planning and budgeting at Local Government level. Refugees' matters are effectively and efficiently managed, and peace building is promoted; collective violence is prevented; and social cohesion is sustained across local host communities in the Republic.

As suggested by the thesis' logic model for the effective local integration of refugees in the Republic, one of the recommended key activities, towards achieving peaceful coexistence between locals and refugees within different local host communities is teaching African Refugee Studies (or teaching about African refugee issues on the continent), in primary, secondary, and tertiary institutions.

The lack of awareness and understanding by South Africans, about refugee rights and refugee documentations, as well as the harsh reality of xenophobia and Afrophobia in South Africa, also have a direct impact on the ability of many refugees to locally integrate into the host society (Khan & Schreier, 2014) at large, and within their respective host communities across the country, in particular.

Should any social intervention intended for social cohesion, peace building, and collective violence prevention wish to achieve sustainable outcomes, then such intervention should particularly target the youth, both in schools and outside schools. Not only the youth are leaders in the making, (and thus potential policy decision makers for tomorrow), but also past observations have established that the youth have been the main actors, involved with different incidents of xenophobia and Afrophobia violence, that have been taking place from time to time, in different local communities across the country. Hence, the thesis argues that incorporating African Refugee Studies as a new subject within the South African curriculum is vital, as numbers of African refugees entering South Africa, in search of international protection are more likely to keep increasing, and implications related to their physical presence within local host communities would keep getting more complex and more problematic.

Within the same context, South Africa may draw from experiences of other countries such as the UK. The University of Oxford, at Queen Elizabeth House, has founded the Refugee Studies Centre (RSC) in 1982, as part of the Department of International Development, within its Social Sciences Division (University of Oxford, 2023). The RSC currently issues different degrees, including a Master's of Science (MSc) in Refugee and Forced Migration Studies (Oxford University, 2023).

Furthermore, the UN Refugee Agency, has designed and published a *Guide for Teachers. Teaching about Refugees* (UNHCR, 2021), which is a very instrumental tool for teaching refugee issues in both primary and secondary schools, and may be a very useful baseline teaching manual, to design the subject (i.e., African Refugee Studies), and adapt it to both African and South African contexts, and then incorporate it within the curriculum of South African formal education system at both primary, secondary and tertiary institutions.
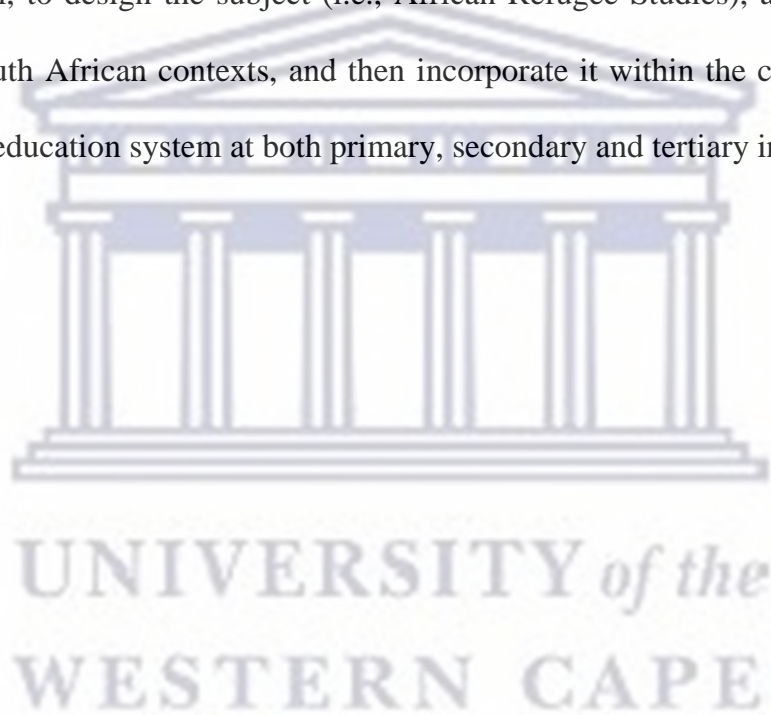
6.6.2 Recommended Community Dialogues: Creating empathy via "community safer and healing spaces" for storytelling and sharing

The present section briefly discusses and advocates "Community Dialogues" as "safer community platforms" and "safer community healing spaces", through the lenses of Intergroup Contact Theory (ICT) as the theoretical framework, which has guided the present study. The creation of *empathy* (as a mediator) towards *reduced prejudice* (as an outcome) are the central tenets of the formal essay discussion now, and would be central tenets of the community dialogues proceedings then, as the community safer and healing spaces would be transpiring, through storytelling and sharing, in the real worlds of members of South African local host communities and refugees. "Enhanced general knowledge of the outgroup" and "reduced anxiety" are the two other main mediators (towards reduced prejudice) besides empathy, that will guide the present discussion and advocacy. Along the present section, the arguments drew mainly on Pettigrew and Tropp (2011).

As far as both the thesis and the framework for effective local integration of refugees it sought to propose are concerned, within the context of social cohesion, social exclusion/inclusion and collective violence, it is very critical to conduct community dialogues and sustain such activities on a regular basis within local host communities. Such activities are at the core (and are to some extent, the very kernel aspect) of the thesis suggested framework's efficiency.

Empirically, it is perceived that ignorance contributes to intergroup prejudice and corrective information has the potential to increasingly improve intergroup relationships. However, intergroup contact contributes to reducing anxiety, and in turn, reduced anxiety would predict lower level of intergroup prejudice (Pettigrew & Tropp, 2011), and by extension, lower potential hostilities.

Drawing on Intergroup Contact Theory (ICT), which was used as the theoretical framework for the study, it is strongly recommended to South Africa as a refugee host-State, at the National, Provincial and Local Government levels, to enforce social cohesion (social peace-building) programmes, including (but not limited to) regular Community Dialogues, which would nurture social platforms, whereby lived realities and past and/or current daily experiences from both local hosts and refugees would be shared (individual and societal story telling/sharing), with the potential to create and nurture mutual empathy.

Moreover, it was empirically established that intergroup contact reduces prejudice, with anticipation that successful intergroup contact would provide the individual with useful knowledge about the other social group (i.e., the outgroup), thus reducing one's anxiety in intergroup encounters, and consequently enabling the individual to take the outgroup members' perspective, and empathise with their concerns (Pettigrew & Tropp, 2011). Arguably, such perceptive changes would in turn reduce prejudice towards the outgroup, and would absolutely enhance the potential for meaningful, trusting cross-group engagements (Pettigrew & Tropp, 2011).

Intergroup contact, more particularly when it involves close cross-group friendship, has the potential to enable the individual to take the perspective of the other social group (outgroup) members and potentially empathise with their concerns, as it reduces intergroup threat and anxiety (Pettigrew & Tropp, 2011). Such a new perspective would consequently result in improved intergroup attitudes, thereby acting as mediator towards reduced intergroup contact's prejudice (Pettigrew & Tropp, 2011).

As previously highlighted, mediators of the positive relationship between intergroup contact and prejudice reduction would predict *how* intergroup contact leads to the positive outcomes.

The mediators in question would include intergroup knowledge, anxiety, empathy, learning about the outgroup's culture, changing intergroup behaviours, restructuring the intergroup relationship, and perceiving shifts in intergroup norms (Pettigrew & Tropp, 2011).

In summary, although anxiety reduction and empathy help to explain intergroup contact effects, the more we learn about intergroup contact, the more complex it becomes, and further research is needed to enable us to understand the complex phenomenon of intergroup contact and all its implications. It must also be highlighted that there are many more mediators ("*how*") and moderators ("*when*") that exist in the complex relationship between intergroup contact and prejudice, beyond what was explored in these chapters. Above all, it must be noted, as initially argued that:

> Prejudice (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional support (i.e., by law, custom, or local atmosphere), and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups (Allport, 1954:281, as cited in Pettigrew & Tropp, 2011:8).

These four highlighted conditions are optimal for "reduced prejudice" (or ideally the absence of prejudice) to be a reality between the two social groups, namely local hosts and refugees.

- *Equal status in the situation*

Equal status is very difficult to define, and different social science researchers have used the term in different ways (Pettigrew & Tropp, 2011). From Allport (1954)'s perspective, it is critical that despite different types of pre-existing inequalities within any given society, the

groups are granted equal status within the contact situation, such as equal opportunities to participate in given relevant activities, offering opinions, having a say in decision-making processes (decisions that would affect them in one way or the other), being given access to available resources, etc. This suggests that for community dialogues to be effective, refugees and members of host communities, as members of same and one community (as a residential geographical entity), should have applicable equal decision-making powers along the proceedings, and along the whole process of implementation of any peace building, or collective violence prevention, or social interventions promoting community social cohesion.

- *Common goals*

When members of different groups have common goals, not only do they tend to act in more friendly ways, and become more inclined to support one another, but there is also a need for effective contact to involve compatible goals between groups where there is a joint effort and commitment to achieving the goals the groups do share (Pettigrew & Tropp, 2011). For community dialogues to lead to anticipated outcomes, it is important that both refugees and local hosts perceive community peace-building efforts as a joint action plan (JAP) towards sustainable social cohesion, as a collective initiative. In order for integration to succeed, dialogue and mutual acceptation between the members of local host communities and refugees must be based on a common (shared) set of values (IOM, 2020).

- *Intergroup cooperation*

Attempts to achieve common goals should occur under cooperative rather than competitive circumstances, as interdependency and cooperative activities have the potential to reduce hostility and conflict between the concerned groups, which would consequently allow stronger and positive relations and friendships to develop across group boundaries (Pettigrew &Tropp,

2011). Along the processes and proceedings of community dialogues between refugees and their hosts, using such opportunities as safer spaces to create and nurture mutual empathy via storytelling and sharing, it is capital that the two groups appreciate one another, as social "partners" towards common goals, around issues of common concern/interest (i.e., promoting peace building and preventing collective violence in their community).

- *Institutional support*

Positive effects of intergroup contact would be maximised when the equal status, cooperative nature of contact take place with support from institutional authorities (Pettigrew & Tropp, 2011). In the context of the thesis, South Africa as host-State, should formally define and establish norms for local integration of refugees within local host communities, thus providing acceptance and guidelines for mutual rights and responsibilities towards one another (i.e., local hosts and refugees). The advocated Community Dialogues will take place, be sustained and yield the anticipated outcomes (prevention of collective violence through the promotion of social cohesion/social peace-building) only when and where Local Government (and by extension Provincial Government) authorities will be actively providing institutional support to such community initiatives and social interventions.

6.7 Strengths and Limitations of the present Logic Model

- *The strengths of the present Conceptual Framework*

The strengths of the present Conceptual Framework (Logic Model) include [but are not limited to] the following:

(i)   The present Conceptual Framework is in line with both the Global Compact on Refugees, as adopted by the United Nations General Assembly (UN GA), in December 2018, and its Comprehensive Refugee Response Framework (CRRF).

(ii)   The Logic Model is articulated in simple terms, comprehensible to common people. Potential readers, and/or potential implementing agents will not need to be qualified in Monitoring and Evaluation Methodologies (M&EM) to comprehend the present Logic Model's narratives.

(iii)   Drawing on South Africa's current experiences as a refugee host-State, and on the ongoing conflicting and problematic dynamics around the coexistence between refugees and members of local host communities on the one hand, and on the other hand, realising that there has been a lack of a national comprehensive, standardised framework for effective local integration of refugees in the Republic, the Conceptual Framework is the right tool, for the right cause, which is proposed at the right opportune time, relating to the management of refugee affairs, and their local integration in the Republic.

(iv)   The present Conceptual Framework is informed by real experiences and daily lived realities of both refugees and members of local host communities, along the process

of mutual local integration between the two social groups, through the lenses of selected South Africa's pieces of legislations. The interpretation of any relevant provisions of these South African pieces of legislation, in the context of international protection of refugees in the Republic, should be in harmony with the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees, as well as the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa.

(v)   The present Conceptual Framework also reflects the efforts invested by South Africa as a refugee host-State, and the challenges encountered along implementing legislation relating to the management of refugee affairs in the Republic. The Conceptual Framework sustains that the application (implementation) of the White Paper on International Migration for South Africa (DHA, 2017b) has the potential to work towards the best interests of both refugees in need of international protection in the Republic, and of local host communities, as well as for South Africa, as a refugee host-State. Thus, not only would its enforcement lead to effective local integration of refugees in the Republic, but also to sustainable peaceful coexistence between refugees and local hosts, and materialisation of societal cohesion in South Africa.

- *The limitations of the present Conceptual Framework*

The limitations of this proposed Conceptual Framework for Effective Local Integration of Refugees in South Africa include [but are not limited to] the following:

(i)   There is a need for political will, to be applied by the host-State, to effect relevant provisions of the 1951 Convention and its 1967 Protocol and all other relevant legal and/or policy instruments. The same applies for the present Conceptual Framework. Only the South African Government, as refugee host-State will decide whether to adopt the Framework for a "Local Integration Model" of refugees in South Africa.

(ii)   Another limitation of the present Conceptual Framework is that it was conceived through the lenses of the White Paper on International Migration for South Africa (DHA, 2017b). Drawing on relevant provisions of the White Paper in question, asylum claims will be processed from designated "Asylum Seeker Processing Centres" (ASPCs), and virtually, only recognised refugees (holders of Section 24 Visa) will be allowed to integrate local host communities. Hence, in its formal nature, the present Conceptual Framework was conceived to apply exclusively for refugees and their South African counterparts, within local host communities, as it was assumed that from the day South Africa as refugee host-State would decide to enforce the ASPCs policy, onwards, all asylum seekers (holders of Section 22 Visa) related matters would be dealt within those ASPCs.

6.8 Chapter summary

Chapter Six has revisited the "non-encampment" policy within the South African refugee context, and provided a brief elaboration on its various implications. A critical reflection of the particular importance and indispensable role of both the legal and socio-economic dispensations along the process of local integration of refugees in South Africa, was provided. The chapter proposed respective models for legal dimension for local integration, and for solution-oriented socio-economic local integration of refugees in South Africa. A critical reflection on the asylum process through the lens of the White Paper on International Migration for South Africa (DHA, 2017b) was provided, while drawing on relevant international, continental and national legal and policy pieces of legislations on the one hand, and on the other hand, being also informed by findings as established by the thesis, a theory of change (TOC), and a Logic Model (a solution-oriented Conceptual Framework *per se*), for effective local integration of refugees in South Africa were proposed. The chapter concludes by highlighting the strengths and limitations of the Conceptual Framework for Effective Local Integration of Refugees in South Africa as proposed by the thesis.

7. CHAPTER SEVEN: RECOMMENDATIONS, CRITICAL AREAS FOR FUTURE RESEARCH, AND CONCLUSION

7.1 Introduction

Considering international migration trends across the African continent, there is a need for South Africa as an African State, to acknowledge that the country is more likely to remain the top priority destination for migrants and refugees from different African migrant and refugee-sending countries, partly due to socio-political instability, gross violation of human rights, and more importantly, the lack and/or unsecure life chances and opportunities in these countries in question. There is a great likelihood that the arriving migrants and refugees will stay longer and/or simply immigrate to South Africa. Seeing that "work is key for integration to work" (MPC, 2016a: 6), the benefits of speedy integration of these arriving social groups into local labour markets and local host communities outweigh by far the conflicting implications of any *laissez-faire* policy.

The large and increasing number of migrants and refugees arriving in South Africa since the 1990s to date has given the country a historic challenge, and has tested South Africa's societal cohesion and decision-making ability, and it seems still uncertain whether South Africa can rise to such multidimensional challenge: securing South Africa's borders, setting up local integration programmes with the different Provincial Governments, and agreeing on fair distribution of refugees in different local host communities. Equally important and even more challenging are the steps to be taken within South African economies and social settings to facilitate processes for local integration of novice refugees, and integrating their children into the South African education system, integrating refugees with qualifications into South

Africa's formal labour markets, as well as maintaining and fostering the willingness of local host communities to help and welcome the newly arriving refugees.

It is time for South Africa to acknowledge that the presence of refugees is real. It is a challenge, and cannot be ignored or talked away. South Africa as a refugee host-State needs to apply a mind of pragmatism and action, driven by a sense of urgency, while taking into account the long-term effects of current decisions. It is time for South Africa to turn the presence of refugees (which is too often considered a burden) into an asset and to look for opportunities into the present situation. Qualified refugees and migrants are already, and will always be needed, to complement the shortage of skills in the Republic. However, some conducive conditions are necessary for their successful economic and social integration across the country. Firstly, South Africa, as refugee host-State must design inclusive policy frameworks for integrating refugees into its different core institutions, in ways that benefit rather than harm local communities. Secondly, the media, and South African polity must actively and positively contribute to prepare (educate rather than alienate) the South African public opinion, for a multi-national society. Thirdly, refugees must actively put into practice their willingness to integrate into local host communities (more particularly by acquiring active communication skills in local languages, besides English). Fourthly, but most importantly, host communities must be welcoming, and exhibit welcoming and tolerant attitudes towards foreign nationals.

This chapter concludes the thesis, and provides important recommendations for the formulation of relevant and efficient social policies for effective management of refugee matters in the country. Additionally, the chapter highlights some other important areas for further research. Finally, the chapter provides a relevant conclusion highlighting both the delicateness of local integration as a concept and a state, and the complexity of the term

"refugee" as defined by different relevant legal instruments (conventions), and as applied in the real world, through the refugee status determination process, in South Africa.

7.2 Critical areas for future research: Research and literature gaps

The thesis' findings have offered some insights into the processes for the informal local integration of refugees in South Africa. Nevertheless, some other important issues came to the fore, which warrants further investigation. Critical areas for future research include but are not limited to the following:

- *Need for comparative case studies across provinces in South Africa*

Deeper, wider, and more detailed analysis of different kinds of integration mechanisms and support measures for refugees, as residing in the nine different provinces in the country are needed. So far, there is a lack of comparative data, between the nine provinces of South Africa, about what is done by whom and where, to support refugees' integration in their provincial jurisdiction, and mechanisms put in place, which might have led to expected outcomes. Such comparative studies would facilitate some mutual learning across the nine provinces of the country, materialising comparability, both in terms of the structural challenges faced, and in terms of policy response to them. Consequently, such a policy convergence would allow for mutual cross-country learning.

7.3 Recommendations

Despite different relevant international and regional conventions related to the international protection of refugees and asylum seekers, the *onus* is on each host-State to define policy frameworks within which those conventions would be applicable. Refugees, as a social group, differ from other migrant groups, in terms of demographics and skills, and in terms of push factors (making them departing their home countries), and pull factors into countries of destination with the likelihood to establish long-term residence. As a particularly vulnerable social group, refugees require targeted, well-coordinated and quite comprehensive policy responses (MPC, 2016a).

Due to the forced nature of their migration, coupled with traumatic experiences frequently associated with it, refugees may suffer from psychological distress, and would also face barriers above those encountered by other migrant groups, in making successful transition into social, cultural and employment labour market. Refugee women have even more challenges than their male counterparts, and would require that the asylum application procedures, and reception conditions be made more gender-sensitive (MPC, 2016a), including the provision of women refugee status determination officers (RSDOs) or women interviewers. Due to the lack of data, there has been very little empirical research done on local integration of refugees in South Africa.

Besides xenophobic and/or Afrophobic violence and related issues that seem to have been having particular attention of some selected South African tertiary institutions such as the

Africa Centre for Migration and Society (ACMS)[49]/WITS University, data examining and tracking the integration of newly arriving refugees in South Africa are generally very scarce. Refugee-specific integration has not been measured at South African national level.

Drawing on current available literature within migration and /or refugee studies, the thesis is more likely to be the most comprehensive cross-sectional study to date, as far as local integration of refugees is concerned, in South Africa in particular, and on the African continent at large, and by extension at global level, having investigated ten (10) dimensions for local integration of refugees within local host communities. In attempt to explore different dimensions and aspects, specific to daily lived realities of both refugees and locals in the country, and with anticipation to reflect on South Africa's realities along processes of mutual integration between refugees and local host communities, the study expanded the three mainstreamed dimensions of integration (legal, socio-economic, socio-cultural) into ten (10) domains for local integration of refugees. Furthermore, as its main contribution to South Africa (in this case as a refugee-host State), towards effective and efficient management of refugee matters in the Republic, the present study has conceived and proposed a "Conceptual Framework for Effective Local Integration of Refugees in South Africa". To such ends, drawing on its findings, the study has suggested a Theory of Change (TOC) and a Logic Model (LM) thereof. Moreover, while policy recommendations are challenging to draw, the following are few policy pointers:

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[49] **ACMS/WITS University:** besides conducting field work research in different selected local host communities around the "Prevention of Collective Violence and Promotion of Social Cohesion" in South Africa; among any others, ACMS also owns "*Xenowatch Project",* which is an "Academic & Community" Research Project, to monitor and report on a daily basis, issues related to xenophobia across the Republic.

- *Multilevel governance mechanisms for local integration of refugees in the Republic*

Local integration (more importantly labour market and social integration) takes place at local government level, and initiatives to facilitate such process should be taken and implemented at local and provincial levels, instead of relying on national government action. The South African refugee/asylum policy is national, hence, its implementation at local level creates tensions that should be addressed with appropriate exchange of information and proper synergised coordination mechanisms across local, provincial and national institutions and across different national departments, as a collective initiative.

- *Permanent Residency (PR) Visa at birth for children born of refugee parents in South Africa*

Section 3(c) of the Refugees Act No.130 of 1998 extended the definition of the term *"refugee"* to *"a dependent"* of the main applicant (i.e., children, spouse and/or relative), implying that the dependent is automatically ascribed the legal status of the main applicant unto whom he/she is dependent. Hence, children born to refugee parents in the Republic are automatically issued with a Section 24 Visa, which is a "formal recognition of refugee status in South Africa". As currently provided by South Africa's relevant legislation, a child born of refugee parents in the Republic, would apply for South African citizenship (not for SA Permanent Residency -PR) once they are 18 years old. Hence, ascribing PR legal status by birth, to children born of refugee parents in the Republic, would enable the child in question to be a well-equipped, fully-fledged SA Citizen, to have access to all privileges, life chances and opportunities from early age, in making of a thriving, responsible and integral citizen, as an asset to the nation. Otherwise, keeping these kids under refugee status (section 24 Visa) for 18 whole years is

virtually keeping them in an 'alienation mode', a sphere wherein they can only access very limited life chances and opportunities, thus handicapping their potential and future in the Republic. As previously highlighted in Chapter Five, Canada and the USA are very good examples of States that award citizenship to foreign nationals born on their territory, regardless the legal status of the concerned biological parents. In the context of the present recommendation, a child born of refugee parents on SA territory would be ascribed a PR legal status by birth in the Republic, until she/he is 18 years old to apply for SA Citizenship.

- *Mandatory [Local] Languages Acquisition Programme (MLAP)*

Lack of local language proficiency is a major barrier to effective local integration in all aspects of the integration process. Hence, language support (especially occupation-specific support), should be one of the first integration measures. As initial part of the process for local integration of refugees in the Republic, local language courses should be mandatory, during the first five years, as soon as the novice refugee is out of the ASPC, and allowed to enter and integrate in South African local host communities. Such courses should be adapted to the profile of beneficiaries and employment prospects. After five continuous years staying within local host communities, the refugee should be able to have acquired fluent communication skills (speaking, reading, writing and vocabulary) in the relevant local language, respective to the host community she/he has been living in. MLAP should be funded by the National Government, and implemented by the Provincial/Local Government, to be compulsory for refugees towards Permanent Residency (PR) and/or Citizenship legal status in the Republic.

- *A 5-Year Surveillance Municipal System (5-YSMS)*

Similar practices for local integration, whereby refugees are assigned to municipalities (Local Government structures) have been enforced in different member States of the European Union, and have proven to be both effective and efficient. Similarly, to such EU refugee-host States, some of the advantages (outcomes) for such a 5-YSMS in South Africa would include but not necessarily be limited to the following: the number of refugees' households and estimate numbers of individual refugees, residing in any given municipality will be known, and thus, more inclusive planning and budgeting for public services delivery will be made possible. Within such a context, it is anticipated that such realities would result into having the ongoing rivalries, between refugees and members of host communities, conflicting over scarce resources at Local Government level, be substantially reduced (if not completely prevented). It is useful to note that such a 5-YSMS does not restrict the refugee from the right to free movement in the Republic, rather, it is more about registering the physical presence of refugees at Local Government level, for the latent purpose of more inclusive planning and budgeting, towards adequate public service provisions, by Local and Provincial institutions.

- *Improvement of reception conditions for female refugees*

Women and children are more vulnerable than adult males, which call for more gender-sensitive application procedures. Because women and girls need extra attention, proper mechanisms should be put in place to allow them access to private sanitary facilities at RROs; females RSDOs and female interpreters should be made available and provided in due time.

- *Support for refugee-based organisations*

A need exists to provide financial assistance to volunteer support networks, including refugee-based organisations, for them to improve their provision for integration services to refugees in the Republic.

- *Equal treatment to citizens and refugees*

Novice refugees tend to be very unfamiliar with dynamics within the South African labour market. Such ignorance has the potential to expose these refugees to various vulnerabilities, including gross exploitation by potential employers. Hence, South Africa should enforce equal treatment in terms of working conditions, wages, and access to redress for violations and abuse by potential employers, more particularly in the farming industry.

- *Proactive mechanisms to prevent xenophobia and Afrophobia*

South Africa, as a refugee host-State, must develop and initiate proactive mechanisms, with immediate effect, towards prevention of further xenophobic and Afrophobic violence, and most importantly, for the ANC Cabinet to exercise political will for the protection and preservation of human dignity of each individual physically present in the Republic, for them to enjoy all relevant South African Constitutional rights, without unfair discrimination whatsoever. Inflammatory and sensational reporting by media, and campaigns and/or political rhetoric by South African polity are perceived to incite hatred, and anti-foreigner sentiments among local populations in the Republic, and should cease, and/or alternatively must be subjected to criminal investigation and prosecution as authors of 'hate speech', thereby curbing it definitively.

- *Conducive measures to curb unfair discrimination*

South Africa, as a refugee host-State, must put conducive measures in place to curb unfair discrimination based on social identity and nationality. For such ends, Government should collaborate with civil society, traditional and faith-based movements to educate South Africans on the rights and responsibilities of refugees in the Republic, as well as conflict management processes to address contentious issues that may arise from time to time, between refugees and their hosts, within local communities.

- *Active political will*

It is recommended to the South African Government that there is an urgent need for political will to be exercised, to curb the apparent politically-motivated anti-African immigrant waves and movements in the Republic, and allow immigration and refugee relevant legislation to fulfil their purpose.

- *Implementing the White Paper on International Migration: Management of Asylum seekers and Refugees (DHA, 2017b)*

In the best interests of both local South Africans and African immigrants, South Africa should implement the policy for the management of asylum seekers and refugees, as per the provisions of the White Paper on International Migration for South Africa (DHA, 2017b) through proactive approach, which would entail not only adjudicating asylum claims within the Asylum Seeker Processing Centres (ASPCs) on bordering peripheries of the Republic, but more also, engaging African refugee-sending countries, to put in place multiparty systems and effective democratic mechanisms, as provided by the sub-section *"Policy Objective/s"*, on page 60, of the White Paper in question. Furthermore, South Africa as refugee-host State

should further assist, preferably via regional bodies (e.g., SADC, EAC, ECOWAS, CEMAC, etc.), and continental (AU) mechanisms, towards having effective and efficient human rights-based and human rights-oriented democratic governance institutions in these African refugee-sending countries, in order to reach negotiated terms and conditions for voluntary repatriation of these African refugees, as the one most preferable durable solution to the specific aspects of refugee problems in Africa, as per relevant provisions by the White Paper of International Migration of South Africa (DHA, 2017b: 60).

- *Negotiated Terms and Conditions for Voluntary Repatriation*

It must be strongly highlighted that the negotiated terms and conditions that ought to be facilitated (or at least initiated, supported and possibly sponsored by South Africa, as currently the top priority destination for African asylum seekers), via regional and continental relevant mechanisms, would also provide for reintegration and rehabilitation of these African refugees back in their homelands, to have an opportunity to contribute to socio-cultural, socio-economic, and socio-political initiatives of their home countries. Most of African refugee-sending countries to South Africa are featured by dictatorial repressive regimes, and/or internal politically induced wars (in opposition to external imposed wars), which force their own citizens into exile to South Africa, as a result of gross violation of basic and fundamental human rights, lack of democratic practices, exclusive public social policies, corrupt and neo-colonialist public governance, socio-economic hardships, and socio-political instability. Hopefully, these negotiated terms and conditions, for voluntary repatriation would work for the best interests of South Africa's local host communities, as rivalries over scarce resources between local citizens and more particularly with African refugees would be substantially cut off.

- *Human rights-based and human rights-oriented governance systems across Africa*

Obviously, not only strong, effective, and conducive human rights-based and human rights–oriented democratic mechanisms would progressively keep African people inside their homelands, but also it would motivate, strongly encourage, and enable the majority of African refugees in South Africa (if not all) , to subscribe to voluntary repatriation back to their respective home countries, under negotiated terms and conditions for reintegration into their respective national society, and rehabilitation into their respective socio-cultural groups, once back home. Although African refugees and asylum seekers in South Africa would love to be in their respective homelands, contributing their best to the prosperity of their own home countries, rather than being 'prejudiced' in South Africa, the current socio-political and socio-economic conditions back home in those different African refugee-sending countries are not conducive enough to safeguard their social security, cultural emancipation, legal protection, political activism, and economic prosperity.

- *Teaching 'African refugee studies' as a subject at South African schools*

Taking into consideration increasingly deteriorating socio-political fabrics, resulting from socio-political instability, socio-economic hardships, gross violation of human rights by repressive regimes, just to name a few, as lately observed across most of sub-Saharan African States, one can predict, with a very slim margin of error, that most African asylum seekers and refugees physically present in South Africa are more likely to stay for good. Hence, teaching "African Refugee Studies" as a subject, within social sciences departments, across the country (primary, secondary and tertiary institutions), would add value and make a very substantial

difference, toward societal education and awareness of such South African "leaders in making" (and potential decision makers of tomorrow), around African continent peoples' plight. While also, at the same time, South Africa as a refugees' host-State, would be endeavouring to promote peace-building and to prevent xenophobia and Afrophobia within local host communities, towards achieving sustainable social cohesion across the Republic. The manual *Guide for Teachers. Teaching about refugees* as provided by the UN Refugee Agency, (as previously mentioned), is a dual pedagogical approach of "teaching about" and "teaching with" refugees, which would benefit both refugees (forcibly displaced learners), and the (local) teachers and local learners, that have welcomed the refugee learners in question (UNHCR, 2021). Manuals tailored to age categories (6 – 9; 10 – 12; 13 – 15; 16 – 18 years old) are accessible to the public on UNHCR's Teaching About Refugees web page:

https://www.unhcr.org/what-we-do/build-better-futures/education/teaching-about-refugees

- *Orientation and integration programmes*

As part of the solution to refugee challenges in South Africa, Government should put in place adequate mechanisms for reception, orientation and integration of refugees in the country, including introduction (orientation) of refugees to South African social and cultural values, legal, political, economic systems , and also educating local South Africans about continental geopolitics, socio-political instability and gross violation of human rights in many African countries, which tend to force their own citizens into becoming refugees in South Africa. Public and official induction of refugees in local host communities would help in fostering peaceful coexistence between refugees and their local hosts. Access to formal labour market in both private and public sectors for those refugees with relevant qualifications would add value on both sides, as refugees would also pay substantial tax to South African Revenue

Service (SARS). Learning local languages according to provinces should be mandatory for refugees, before they get permanent residence (PR) legal status in the Republic. To such end, the National Government needs first to put in place reliable, and well-structured conducive mechanisms at Local Government level.

7.4 Conclusion

As provided by the 1951 UN Geneva Convention, the initial definition of the term "*refugee*" was specifically tailored to the refugee situation in Europe after World War II, and could not be universally applicable. Hence, the adoption of the 1967 UN New York Protocol, relating to the Status of Refugees that removed temporal and geographical limitations of the definition of the term "refugee", as previously provided by the initial 1951 UN Geneva Convention, thus making the definition more likely to cover every refugee.

However, despite the adoption of the 1967 Protocol, still the central feature of the term refugee remained its exclusive reference to "individualised persecution", which failed to accommodate the evolving nature of refugees, as it has been observed in recent decades, more specifically in the developing world, part of which are African countries. The needed additional criteria to the 1951 UN Convention of Refugees definition included but was not limited to various socio-political factors such as generalised violence, or natural catastrophes beyond human control (UNHCR, 2003; Milner, 2009).

Subsequently, both the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, and then the 1984 Cartagena Declaration on refugees, which since its adoption has become the central tenet informing Refugee Policy throughout Latin America, and was increasingly implemented by different States, although not binding (UNHCR, 2003),

have extended international protection to larger number of peoples, who were not initially provided for by both the 1951 UN Geneva Convention and its 1967 UN New York Protocol.

Broadening refugee definition against regional contexts has led to provision of much-needed flexibility, to cater for international protection of persons compelled to flee their home countries resulting from a complex range of factors, including armed conflicts, individual persecution, generalised violence, and widespread human rights abuses. However, the broadened regional definition of the term "refugee" raised some new challenges also, as a person recognised as refugee in one region, may not be necessarily acknowledged as such in another region (UNHCR, 2003).

In attempts to deal with different refugee situations in a more objective manner, voluntary repatriation, local integration, and resettlement to a third county of permanent residency have been applied as durable solutions.

Integration as a state to be achieved is a very complex process whose definition has been hotly debated by different sources. In the real world on the ground, local integration of refugees is a two-way (but multi-faceted) process, affecting both refugees and members of local host communities, at different degrees. For integration to succeed, not only must refugees exercise the will to integrate into local host systems, and host communities must be welcoming and accommodating to refugees, but more importantly, the host-State must devise and implement inclusive social policies, to enable refugees' full integration into core institutions of the host society. However, it is critical to acknowledge that although local integration is recognised as a durable solution by all the contracting parties of the 1951 UN Geneva Convention and its 1967 New York UN Protocol Relating to the Status

of Refugees, integration policies are shaped by each country's social, economic, cultural and political context, as well as their experience of international migration, history and institutional arrangements, all of which can lead to the creation of different integration solutions at the community and individual levels (OECD, 2020).

Cognisant that refugee law is by its nature a human-rights remedy to the problem of forced migration and not an immigration issue *per se*, South African citizens' lack of awareness and understanding of refugee rights and refugee documentations, coupled with the harsh realities of xenophobia and Afrophobia in different parts of the country, have critical and devastating bearings on the ability of refugees to successfully integrate into local host communities in the Republic (Khan &Schreier, 2014).

There is a subtle and implicit discrepancy between the "formal" aspect of the 1951 UN Geneva Convention and its 1967 New York Protocol Relating to the Status of Refugees, with specific reference to the definition of the term "refugee" (i.e., who is a refugee and who is not according to the Convention and its Protocol in question), and the "practical" aspect of refugee status determination as practiced in South Africa. Ideally, within the meaning of the 1951 UN Geneva Convention and its 1967 New York Protocol, a person is a refugee as soon as he or she fulfills the relevant criteria as suggested by the Convention and its Protocol, which would necessarily occur prior the time at which one's refugee status would be determined at the refugee reception office (RRO) as prescribed by the Refugees Act, No.130 of 1998. Therefore, it is not the formal recognition of his or her refugee status that makes him or her a refugee, but such a recognition declares him or her to be one. He or she does not become a refugee because of the formal recognition (the issued refugee paper/document), but is recognised as such because he or she is one by virtue of the nature

of push factors (Khan&Schreier, 2014). The challenging practical technicality here is that while South Africa's refugee legislation makes two formal, but very critical distinctions, using the terminologies of "*asylum seeker*" and "*refugee*" as respectively provided by section 22 and section 24 of the Refugees Act, No.130 of 1998, the 1951 UN Geneva Convention and its 1967 UN New York Protocol Relating to the Status of Refugees do not mention the term "asylum seeker" in its content. They both highlight the word "refugee", which can be found mentioned almost in each of the 46 articles of the 1951 UN Geneva Convention.

Despite fatal incidences of xenophobia and/or Afrophobia related violence, which have been observed and recorded in the Republic, from time to time, and more particularly as from 2008 onwards, formally, the South Africa's refugee regime is human rights-based and human rights-oriented, and both its legislation and implementation tend to strive towards reaching Constitutional standards, suggesting that refugees have the rights to live in dignity and safety in the Republic (Khan & Schreier, 2014).

 In South Africa's post-apartheid democratic dispensation, physical persons, including refugees do enjoy the right to freedom of movement across the Republic, as prescribed by the laws of the land. The *onus* is on the refugee, to strive and secure a physical place to stay, to find an occupation within legal frameworks, and provide their own basic needs, of which shelter, food and clothing.

As observed along the post-apartheid dispensation, refugees tend to have been supplying their own daily needs through informal integration within South African local economies. Such "institutionalised" informal local mutual integration between refugees and their local

hosts has led to perpetuating rivalries between the two social groups over scarce resources, such as socio-economic opportunities and strained public services provision, resulting in recurrent xenophobia and Afrophobia related violence, selectively targeted towards African foreign nationals in the Republic.

On the one hand, the thesis endeavoured to contribute to and be part of the solution, for the best interests of South Africa as refugee-host State, and party State to the 1951 UN Geneva Convention and its 1967 New York Protocol Relating to the Status of Refugees, and party State to the 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa. On the other hand, the thesis sought to contribute to the best interests of South Africans as members of local host communities, and for refugees to enjoy the full international protection that they badly need in the Republic. Drawing on findings from a total sample of 1630 respondents, the present study has made relevant recommendations to inform applicable reforms around refugee-related policies in the Republic, and has proposed a very pragmatic and solution-oriented Conceptual Framework for Effective Local Integration of Refugees in South Africa.

7.5 Chapter summary

Chapter Seven highlighted relevant aspects for local integration of refugees in South Africa, which should be given particular attention for future research. The chapter also made relevant recommendations to the South African Government, as the main policy-making decision authority at both designing and implementing refugee policies in the Republic. The chapter provided a concluding sub-section to the whole thesis, recalling the complexity of the concept of *local integration* as a state to be achieved, and also

highlighting the discrepancy between the formal conventional definitions of the term "refugee" and its controversial praxis aspects in the real world of refugees, host communities, and host-States, whereby someone is not recognised to be a refugee, until he or she is issued with a formal document, acknowledging him or her to be one. Thus, in practice in South Africa, someone is not a refugee by the virtue of the 1951 UN Geneva Conventional definition, but by the "right paper", issued by the host-State, which would make someone to "be a refugee". Reportedly, the apparent struggles to apply an accurate interpretation of the 1951 UN Geneva Convention, along the process of refugee status determination by South African Refugee Status Determination Officers (RSDOs), have led to having several "conventional" genuine refugees being denied access to the international protection they deserved, which suggest an "indirect *refoulement*" (Khan & Schreier, 2014). Additionally, when shallow interpretation is applied to definitional concepts along refugee status determination interviews, and erroneous meanings are read into refugee legislation, it may lead to denying (calculatingly) a variety of rights to these individuals, suggesting a "constructive *refoulement*" (Khan & Schreier, 2014), as these conventional refugees might be compelled to leave South Africa, in search for an alternative country of asylum, with hope and in the efforts to having their refugee status (within the meaning of the 1951 Convention) formally recognised in the other new countries of asylum.

8. APPENDICES: COPIES OF THE APPLIED SELF-ADMINISTERED QUESTIONNAIRES

1. Appendix A: Legal Integration of Refugees in South Africa

Questionnaire No.01: Legal Integration of Refugees in South Africa

Form description

Legal Integration of Refugees in South Africa
Description (optional)

Research Background information

It will take you 10 – 15 minutes to completing this anonymous self-administered Questionnaire. This is Questionnaire No.01 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for a more effective & efficient management of refugee matters in the Republic.

 Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

Yes
No

2. What is your sex?
*

Female
Male

Other...

3. What is your age category in years?
*

18 - 35
36 - 50
51 - 65
Over 65

4. What is your legal status in South Africa?
*

Undocumen
Asylum see
Refugee (Se
Permanent F
South Africa

5. Currently: Are you working? (Employed/Self-employed)

*

Yes
No

6. Do you have access to Public Health Care Services in your residential area/neighbourhood at the same basis as local South African Citizens?

*

Yes
No

7. IF you have children: do they have access to Public Education Services/Public Schools (Primary & High School) in the Western Cape at the same basis as local South African Citizen children?

*

Yes
No
Not Applicable

8. Do you feel safe, secure and free from violence in the Western Cape (The Right to Physical Security)?

*

Yes
No

9. Do you know that "IF" a South African Official (Home Affairs; Hospital; Police/SAPS; Traffic Services; Court of Law; etc.), makes a decision that affects you, you can request written reasons, for such a specific decision (The Right to Administrative Justice)?

*

Yes
No

10. Do you feel/know that "IF" you are in trouble: you can seek legal assistance from the Police (SAPS), and/or a Court of Law in the Western Cape, and get help (The Right to Access to Justice)?

*

Yes
No
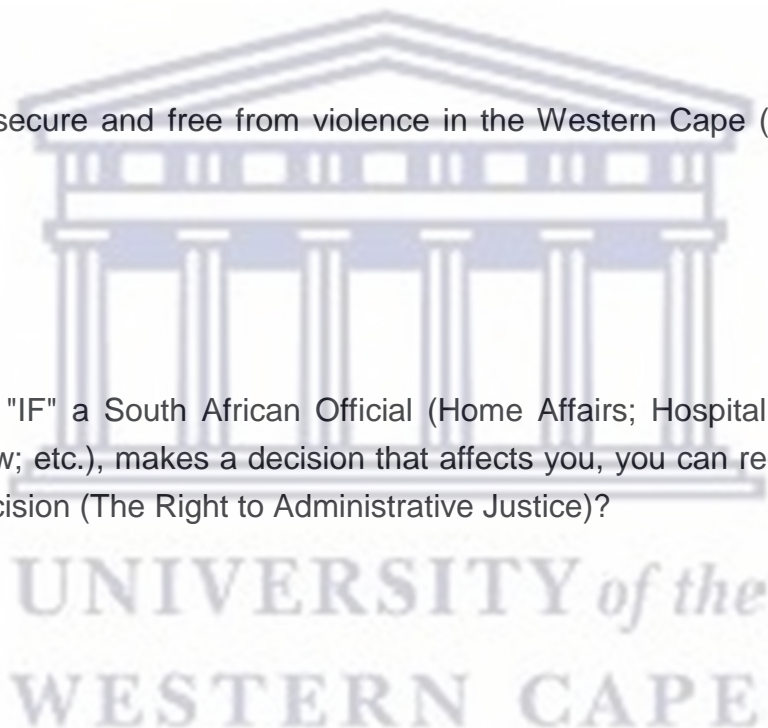
11. Do you feel/know that you may operate you own business from and/or stay at any place (area) of your choice in South Africa (The Right to Freedom of Movement)?
*

Yes
No

12. Do you feel/know that you have the right to have all your family members united to you in South Africa (The Right to Family Unity/Family Reunification)?
*

Yes
No

13. Do you know that children born in South Africa of refugee parents may apply for South African Citizenship, when they are 18 years old?
*

Yes
No

14. Do you know that after 10 years of continuous stay in South Africa under Permanent Residency (PR) legal status, you may apply for South African Citizenship?
*

Yes
No

15. Are you member of any Community refugee-based organisation (Non- Profit Organisation - NPO; Non -Government Organisation - NGO) in South Africa?
*

Yes
No

16. Are you member of any Trade Union/Professional Board in South Africa?
*

Yes
No

17. Are you member of any South African Political Organisation in South Africa?
*

Yes
No

18. Are you member of any religious fellowship/organisation in South Africa?
*

Yes
No

19. In your process to have Asylum seeker permit (Section 22 Visa) and/or Refugee status (Section 24 Visa), and/or SCRA Certification (Section 27-c -Letter): how did you manage to get it?
*

I was assis
I was assis
I was assite
I was assis
I was assis
I did not nee
Not Applicat

20. What is the one most important message would you love to send to the Department of Home Affairs (DHA)?
*

Long answer text

21. What is the one most important thing you think you should have /you wish you could have, for you to feel that you have achieved a successful legal integration in South Africa?
*

Long answer text

2. Appendix B: Spatial Integration of Refugees in South Africa

Questionnaire No.02: Spatial Integration of Refugees in South Africa

Form description

Spatial Integration of Refugees in South Africa

Description (optional)

Research Background Information

Completing this anonymous self-administered Questionnaire will take you around 10 – 15 minutes. his is Questionnaire No.02 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for the more effective & efficient management of refugee matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above, are you willing to participate?
*

Yes
No

2. What is your sex?
*

Female
Male

Other...

3. What is your age category in years?
*

18 - 35
36 - 50
51- 65
Over 65

4. What is your legal status in South Africa?
*

Undocun
Asylum s
Refugee
Permane
South Af

5. Which type of area are you currently staying in?
*

Location
Suburb
Other

6. In the area you currently stay: do you feel safe enough from physical violence/harm in your neighbourhood/residential area (the right to physical security)?
*

Yes
No

7. In the area you currently stay: have you ever been victim of xenophobia?
*

Yes
No

8. According to your own experiences, would you prefer to stay in a refugee camp rather than staying in local South African host communities?
*

Yes
No

9. In the area you stay in: have you ever been victim of street violence/street crime or any other form of unfair discrimination?
*

Yes
No

10. Currently: are you working (employed/self-employed = the right to employment)?
*

Yes
No

11. If your financial situation improves /gets much better: do you feel that you would continue to stay in the same area?
*

Yes
No

12. If your friend is looking for a place to stay: do you feel that the area you are staying in now is one of the best places to recommend to him/her?

*

Yes
No

13. With regard to the place you stay in now, what is your ownership status?

*

Ow ner /I
Tenant/R

14. Which type of accommodation do you currently stay in (the right to housing)?

*

House
Flat
Room
Bungallo
RDP Hou
Separate
Other

15. IF you are staying in a house or a flat/separate entrance/granny flat: how big is it?

*

A
A
A
Bigger th
Not appli

16. How many people are staying with you in (how big is) your household (your family) altogether, including parents & children (if applicable)?

*

I am just
We are c
Our num
We are n

17. Besides English, which one/s of these two languages do you speak?

*

| Afrikaans |
| IsiXhosa |
| Both Afri |
| None |

18. What is one most important thing that makes you feel most uncomfortable (least comfortable) in the area you currently stay?

*

Long answer text

19. What is the one most important reason that made you to "choose" staying in the area you are staying now?

*

Long answer text

20. What is the name of the area do you currently stay in?

*

Long answer text

21. What is the one most important message you would love to send to the Department of Home Affairs (DHA)?

*

Long answer text

22. What is the one most important message you would love to send to other community members in your neighbourhood/residential area?

*

Long answer text

23. What is the one most important thing do you think you need to have, for you to feel that you have achieved a successful spatial integration in the Western Cape?

*

Long answer text

Copy of

3. Appendix C: Social Integration of Refugees in South Africa

Questionnaire No.03: Social Integration of Refugees in South Africa

Form description

Social Integration of Refugees in South Africa
Description (optional)

Research Background Information

Completing this anonymous self-administered Questionnaire will take you less than 10 - 25 minutes. This is Questionnaire No.03 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for a more effective & efficient management of refugee matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now having read all the above: are you willing to participate?
*

| Yes |
| No |

2. What is your sex?
*

| Female |
| Male |

Other...

3. What is your age category in years?
*

| 18 - 35 |
| 36 - 50 |
| 51 - 65 |
| Over 65 |

4. What is your legal status in South Africa?
*

| Undocun |
| Asylum s |
| Refugee |
| Permane |
| South Af |

5. Are you member of any Community refugee-based organisation/association (Religious community; NGO/NPO) in South Africa (the right to freedom of association)?

*

Yes
No

6. Are you member of any South African organisation/association (or mixed association/organisation of refugees & South Africans) such as a religious community, an NGO/NPO in South Africa?
*

Yes
No

7. When you go to Public Hospital/Clinic: do you feel that you receive medical care and health services in the same way as local South Africans that are there (the right to Heath Care)?
*

Yes
No

8. Do you know that Refugees (holders of Section 24 Visa) and their dependents have the right to access to specific SASSA Grants IF they qualify (the right to social assistance)?
*

Yes
No

9. Do you feel/know that you and your children have the right to access Primary & Secondary/High School education in South Africa, at the same basis as local South African Citizens (the right to Education)?
*

Yes
No

10. Do you feel/know that you have the right to stay/reside, work, and/or operate your own business in any Province of your choice in South Africa (the right to freedom of movement)?
*

Yes
No

11. What is your current housing status in South Africa (the right to Housing)?
*

Landlord
Tenant (y

Sharing
Other

12. What is your working status in South Africa (the right to Employment)?
*

Employed
Self-emp
Not appli

13. Do you have/own a Bank Account in South Africa (access to banking services)?
*

Yes
No

14. Do you still have relatives/friends in your home country, with whom you still communicate from time to time (with whom you stayed in touch)?
*

Yes
No

15. Do you have any criminal records in South Africa?
*

Yes
No

16. Have you ever been victim of xenophobia/Afro-phobia; street violence; street crime; and/or any other form of unfair discrimination in the Western Cape?
*

Yes
No

17. There have been allegations shared among refugee/asylum seeker communities in South Africa, arguing that not enough investigations are being done to arrest, prosecute, and sentence those that are involved in crime and violence related to Xenophobia/Afro-phobia. Do you also feel that way (Do you agree with such allegations)?
*

Yes
No

18. IF you answered "YES" to "Question 17": Which one of the following statements, would describe the best what you think is the reason behind such impunity? (Why do you think these criminals behind xenophobia/Afro-phobia are not arrested & prosecuted?)

∗

| Investiga |
| Politicians |
| All of the |
| None of |
| Not Appli |
| There ar |

19. IF you answered to "Question 18" that "There are other reasons/factors behind the impunity, related to crime of Xenophobia/Afro-phobia in the Republic". Please indicate at least one of those "other reasons/factors". [But IF you answered otherwise, please indicate Not Applicable -N/A, as your answer to "Question 19"].

∗

Long answer text

20. Do you feel that South Africans in general, and members of local South African communities in the Western Cape in particular, are welcoming society?

∗

| Yes |
| No |

21. Do you have close friends among local South Africans that you meet and/or visit one another from time to time?

∗

| Yes |
| No |

22. IF you were given an opportunity to choose a partner for stable marital relationship in South Africa: which one of the following would you prefer?

∗

| Some on |
| Some on |
| Local So |

23. What is the one most important thing you like about South Africa as your host society?
*

Long answer text

[ ]

24. What is your current level of formal education that you have already successively achieved?
*

| Never w |
| Primary e |
| Seconda |
| Tertiary / |

25. What is the most important message would you love to send to members of local South Africans in your neighbourhood/residential area?
*

Long answer text

[ ]

26. Do you consider to leave South Africa and go to stay in another different country within the 10 next years, as from the 31st/12/2021?
*

| Yes |
| No |

27. Would you feel comfortable to exchange your home country nationality with South African Citizenship, IF you were given such an opportunity, for you to become a South African citizen?
*

| Yes |
| No |

28. Do you consider to voluntarily repatriate (back) to your home country within the 10 next years, as from the 31st/12/2021?
*

| Yes |
| No |

29. Access to SASSA Grant: Which one of the following situations refers to your current "social security" realities?

*

| Yourself |
| Your par |
| Your chil |
| Not Appli |

30. What is the one most important thing you think you should have/you wish you could have, for you to feel that you have achieved a successful social integration in the Western Cape? *

*

Long answer text

4. Appendix D: Economic Integration of Refugees in South Africa

Questionnaire No.04: Economic Integration of Refugees in South Africa

Form description

Research Background Information

Completing this anonymous self-administered Questionnaire will take you around 10 -25 minutes. This is Questionnaire No.04 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for the more effective & efficient management of refugee matters in the Republic.

 Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere on this form and in the Questionnaire), and that such information will be used for the purpose of the study, including

academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

| Yes |
| No |

2. What is your sex?
*

| Female |
| Male |
| Other |

3. What is your age category in years?
*

| 18 - 35 |
| 36-50 |
| 51-65 |
| Over 65 |

4. What is your Legal status in South Africa?
*

| Undocun |
| Asylum s |
| Refugee |
| Permane |
| South Af |

5. As Refugee in South Africa: do you know that you/your children have the right of access to (free) Primary & Secondary education at public schools, under similar conditions as South African citizens?
*

| Yes |
| No |

6. As Refugee is South Africa: under which category do you fall?
*

Self-emp
Employed
Student
Retired
Unemploy
Not appli

7. IF you are self-employed: where is your business located?
*

Suburb/L
Informal
Not appli

8. IF you are employed: where do you work?
*

Public/Gc
Private s
Not appli

9. IF you are employed: in which field do you work?
*

Hospitalit
Engineer
Administr
Security
Shop ste
Petrol filir
Farm w o
Manufac
Domestic
Home ca
Medical/F
Academi
Primary &
Business
Property/
Motovehi
Wholesa

| Transpor |
| Communi |
| General |
| Other fie |
| Not appli |

10. As Refugee in South Africa: do you feel/know that you may stay, work and/or operate own business in any area of your choice in the Republic?

∗

| Yes |
| No |

11. IF you are employed: do you feel that your Employer is treating you as fairly well as your South African co-workers (colleagues)?

∗

| Yes |
| No |
| Not appli |

12. As Refugee in South Africa: when you are at public health centre (hospital/clinic), do you get health care services and treatment by medical staff (pharmacy, nurses/sisters, doctors) in the same way as South African citizen patients that are there?

∗

| Yes |
| No |

13. As Refugee in South Africa (Refugee Status & Refugee Identity Card/Maroon ID): do you know that you have the right to access SASSA Grant, if you qualify for it?

∗

| Yes |
| No |

14. As Refugee in South Africa (If you have enough money): do you know that you can buy or rent house (residential property) in any area of your choice in the Republic?

∗

| Yes |
| No |

15. As Refugee: do you have a Bank account in South Africa?

*

Yes
No

16. As Refugee in South Africa: which is your highest formal education level/qualification?

*

Primary/E
Seconda
Tertiary
I have ne

17. Would you feel comfortable to share (income generating) business with local South African citizen?

*

Yes
No

18. As Refugee in South Africa: have you ever been victim of Xenophobia; and/or discrimination; and/or been abused?

*

At work/
In Taxis/E
By Law
By South
At Public
At Bankir
During pr
At Schoc
By Traffi
By Depai
By Neigh
Under sc
By your
By Munic
By Provir
Not appli
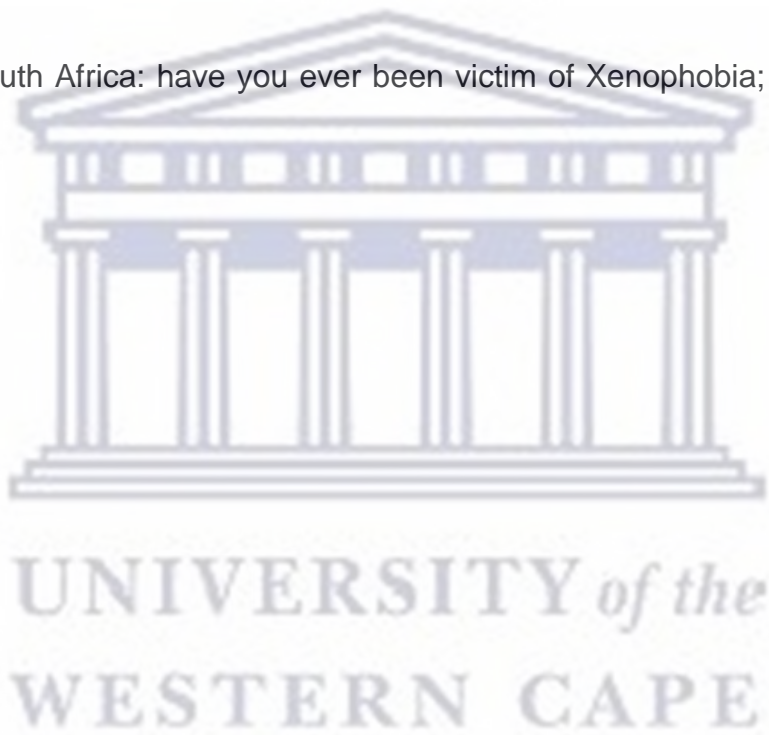
19. As Refugee in South Africa: what is the one most important thing you wish you could have, for you to feel that you have achieved a successful economic integration in the Republic?
*

Long answer text

20. As Refugee in South Africa: just in one sentence, what is the most important message you wish to send to the Department of Home Affairs (DHA)?
*

Long answer text

21. IF you are self-employed: which type of business are you involved with?
*

| Tuckshoj |
| Street ve |
| Street ve |
| Services |
| African f |
| Hair salo |
| Transpor |
| Furniture |
| Mr Delive |
| Car guar |
| Mechanic |
| Communi |
| Tailor/Dre |
| Handcraf |
| Sex wor |
| Cash for |
| Bottle sto |
| Herbalist |
| Voluntee |
| Other typ |
| Not applic |

22. It is assumed that for you to participate in this study, you should have satisfactory English communication skills. Now, besides English, which other South African language/s do you currently speak?

✳

| Afrikaan: |
| IsiXhosa |
| Both Afri |
| None of |
| Other So |

23. While you were looking for a job (or in the process of establishing your own business): Did you receive any financial assistance (at least once) from any of the following institutions: UNHCR; Adonis Musati Project (AMP); SCALABRINI; ARESTA; Cape Town Refugee Centre (CTRC)?

✳

| Yes |
| No |
| Not Appli |

24. Are you satisfied with your current working conditions or current own business situation?

✳

| Yes |
| No |
| Not Appli |

25. IF you searched around seeking employment, and had a chance to sit for interview: Did you get the job/position you had applied for?

✳

| Yes |
| No |
| Not Appli |

26. IF you are currently employed: Do you feel that you are paid at the same rate (same amount of money & benefits) as your South Africans colleagues in similar positions & equal qualifications?

✳

| Yes |
| No |
| Not Appli |

27. IF you are currently employed: Have your employer promoted you in higher position/s or increased your salary within the last 5 years?
*

| Yes |
| No |
| Not Appli |

28. Whether you are employed or self-employed: Do you feel that you are overqualified for your current occupation? [The job you are doing now is not using all your skills]
*

| Yes |
| No |
| Not Appli |

29. Please indicate the one most challenging situation/problem you have encountered along the process of establishing your own business or looking for a job in the Western Cape Province?
*

Long answer text

30. For the whole time you have spent in South Africa: What do you feel you have contributed to South Africa as your "second home" away from your home country?
*

Long answer text

Untitled f

5. Appendix E: Cultural Integration of Refugees in South Africa

Questionnaire No.05: Cultural Integration of Refugees in South Africa

Form description

Cultural Integration of Refugees in South Africa
Description (optional)

Research Background Information

Completing this anonymous self-administered Questionnaire will take you around 10 - 15 minutes. This is Questionnaire No.05 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

 The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for the more effective & efficient management of refugee matters in the Republic.

 Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above: Are you willing to participate?
*

Yes
No

2. What is your sex?
*

Female
Male

Other…

3. What is your age category in years?
*

18 - 35
36 - 50
51- 65
Over 65

4. What is your legal status in South Africa?
*

Undocun
Asylum s
Refugee
Permane
South Af

5. What is your Religious Orientation?

*

| Christian |
| Islam |
| Other |

6. Enjoyment of your religious rights: in which type of fellowship do you exercise your religious practices?

*

| Only witl |
| In mixed |
| Only witl |
| Other |

7. Besides English, which one of these two languages can you speak?

*

| Afrikaan: |
| IsiXhosa |
| Both Afri |
| None |

8. Are you in a stable marital relationship now?

*

| Yes |
| No |

9. IF you are in a stable marital relationship: is your partner a local South African citizen?

| Yes |
| No |
| Not Appli |

10. IF you are in a stable marital relationship: is your partner someone from your home country?

*

| Yes |
| No |
| Not Appli |

11. Do you participate in cultural group activities (such as weddings; parties; funerals; rituals; etc.) of your (national) community in the Western Cape, from time to time?

*

Yes
No

12. Do you participate in cultural group activities (such as weddings; parties; funerals; rituals; etc.) of local South Africans in your neighbourhood/residential area, from time to time?
∗

Yes
No

13. Do you feel interested in adopting some cultural values/practices of local South Africans into your own cultural practices?
∗

Yes
No

14. What is the one most important thing that you have learnt/learned from local South Africans in your neighbourhood/residential area, which you are now practicing?
∗

Long answer text

15. Do you have close friends among local South Africans, who visit you, and/or that you visit from time to time (occasionally)?
∗

Yes
No

16. Do you still have friends/relatives in your home country, with whom you communicate from time to time (with whom you have stayed in touch)?
∗

Yes
No

17. What is the one most important message would you love to send to the Department of Home Affairs (DHA)?
∗

Long answer text

18. What is the one most important thing do you like about the cultural practices of local South Africans in your neighbourhood/residential area?
*

Long answer text

19. What is the one thing that you do not like (you hate the most) [if there is any] about cultural practices of local South Africans in your neighbourhood/residential area?
*

Long answer text

20. What is the one most important message would you love to send to local South Africans in your neighbourhood/residential area?
*

Long answer text

21. What is the one most important thing, you think you need, for you to feel that you have achieved a successful cultural integration in the Western Cape?
*

Long answer text

6. Appendix F: Civic attachment –Active Citizenship- Civic Citizenship Integration of Refugees in South Africa

Questionnaire No.06: Civic Attachment-Active Citizenship-Civic Citizenship Integration of Refugees in South Africa

Form description

Civic attachment - Active citizenship - Civic citizenship Integration of Refugees in South Africa
Description (optional)

Research Background Information

Completing this anonymous self-administered Questionnaire will take you around 10 - 15 minutes. This is Questionnaire No.06 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for a more effective & efficient management of refugee matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and

that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

| Yes |
| No |

2. What is your sex?
*

| Female |
| Male |

Other...

3. What is your age category in years?
*

| 18 - 30 |
| 31 - 50 |
| 51 - 65 |
| Over 65 |

4. What is your legal status in South Africa?
*

| Undocun |
| Asylum s |
| Refugee |
| Permane |
| South Af |

5. Do you feel that you have the right to be member of any civil society association/organisation of your choice in South Africa (where applicable) (The right to freedom of association)?
*

| Yes |
| No |

6. Do you feel that you have the right to access formal jobs/employment in the private and/or public (government) sector in South Africa?

*

Yes
No

7. Do you participate in community meetings/events that take place in your residential area /neighbourhood from time to time?

*

Yes
No

8. Do you feel that you can make a contribution to make your neighbourhood/residential area a better /safer place to live/stay in?

*

Yes
No

9. Do you feel that you are an important member of the community /neighbourhood you are currently staying in?

*

Yes
No

10. Do you feel that you are involved in the processes of decision-making for different social, economic, & political decisions that are taken at local government/community level, and that affect you in one way or the other, in your neighbourhood?

*

Yes
No

11. Do you participate in community events/manifestations related to "poor" service delivery, which may take place in your community/neighbourhood, from time to time?

*

Yes
No

12. Are you member of any Trade Union/Professional Board in South Africa?

*

Yes
No

13. Do you feel that South Africa is your second home away from your home (country)?
*

Yes
No

14. What is the one most important thing you feel that you have ever contributed to the community/neighbourhood in which you currently live/stay?
*

Long answer text

15. What is the one most important thing you feel that you like about South Africa as host-State?
*

Long answer text

16. What is the one most important thing you feel that you like about your neighbourhood/residential area?
*

Long answer text

17. What is the one thing you feel that you hate the most [you mostly do not feel comfortable about] in your neighbourhood/residential area?
*

Long answer text

18. What is the one most important message you feel that you would love to send to local South Africans in your neighbourhood/residential area?
*

Long answer text

19. What is the one most important message you feel that you would love to send to other refugees in your neighbourhood/residential area?
*

Long answer text

20. What is the one most important thing you think that you should have /you wish you could have, for you to feel that you successfully belong into South Africa?
*

Long answer text

7. Appendix G: Attitudes of Local South Africans towards Refugees in the Republic

Questionnaire No.07: Attitudes of Local South Africans towards Refugees in the Republic

Research Background Information

It will take you about 10 – 25 minutes to complete this anonymous self-administered Questionnaire. This Research project is being conducted by Albert Mpazayabo (2446440@myuwc.ac.za) or (albert.mpazayabo@gmail.com), a PhD Candidate at the Institute of Social Development (ISD) of the University of the Western Cape.

You are invited to participate in this project as a local South African Citizen, because to some extent, the study focuses on the experiences of members of host communities, as they endeavour to accommodate refugees within their midst, in South Africa, more particularly in the Western Cape Province.

The purpose of this study is to generate a better understanding of dynamics around the process of local integration of refugees within local South African host communities in the Republic at large, and in the Western Cape Province in particular; while also highlighting the challenges faced by both refugees and their hosts. Drawing on the findings, the study will attempt to propose a conceptual framework, as to how these challenges can be addressed for the best interests of both refugees and host communities, and by extension, for a more effective and efficient management of refugee related matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that my participation in this study is voluntary and that I am free to withdraw from the study at any stage of the process.

I also understand that my names will not be mentioned anyway across this Questionnaire, and that the Researcher will use the information I will provide, exclusively for the purpose of the present study, including Academic Publications and Recommendations to inform the formulation of different relevant Social Policies in the Republic.

Now, having read the information above, are you willing to participate in the study?
*

| Yes |
| No |

1. What is your sex?
*

| Female |
| Male |

Other...

2. What is your age category in years?
*

| 18-35 |
| 36-50 |
| 51-65 |
| Over 65 |

3. Are you a South African citizen?
*

| Yes |
| No |

4. Are you aware of any refugees in your community?
*

| Yes |

No

5. Do you have any close friend/s among refugees?
*

Yes
No

6. Would you feel comfortable being in a stable marital relationship with a refugee?
*

Yes
No

7. Do you feel that refugees are taking away jobs from local South Africans?
*

Yes
No

8. Do you feel that refugees are making their own ways (taking care of themselves) to survive in South Africa?
*

Yes
No

9. Do you feel that refugees should stay away from your community and live in refugee camps?
*

Yes
No

10. Do you feel that the South African Government should stop accepting refugees into South Africa?
*

Yes
No

11. Do you feel that refugees who run tuck-shops in your neighbourhood are contributing anything good (adding value) to your community?
*

Yes
No

12. Do you feel that some unplanned life circumstances beyond your control could force you into becoming a refugee?
*

Yes
No

13. Do you think that refugees should be stopped from accessing South African public services and public resources?
*

Yes
No

14. Do you feel that removing refugees from your community would improve your living conditions?
*

Yes
No

15. What is the most important thing you feel refugees should do, for them to be warmly welcomed into your community?
*

Long answer text

16. What is the one thing you hate the most about refugees in your community?
*

Long answer text

17. What is your mother tongue?
*

English
Afrikaans
IsiXhosa
IsiZulu
Sesotho
Setswana
Tshivenda
IsiNdebele
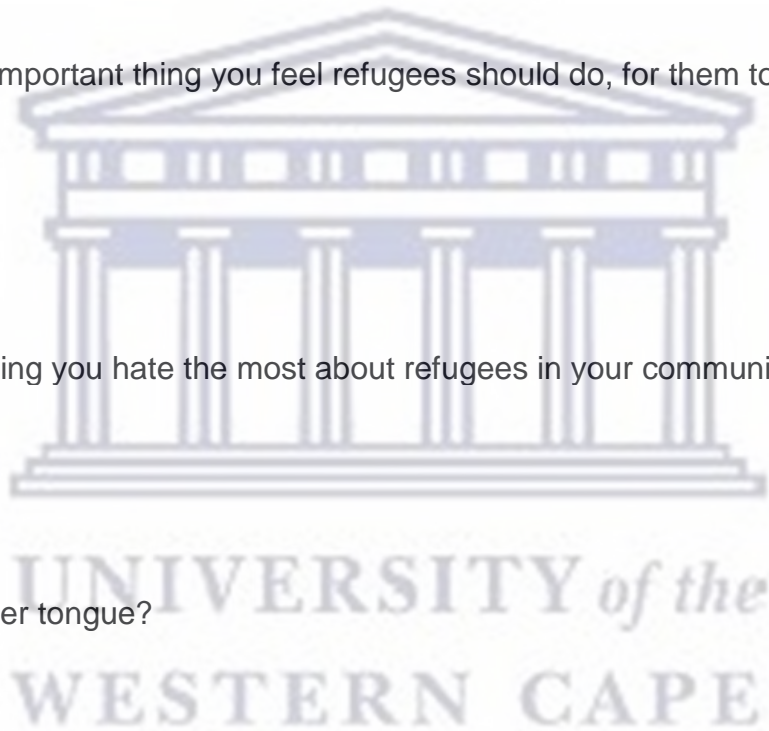
SiSwati
Xitsonga
Sepedi

18. Which province are your parents from?

*

Eastern (
Gauteng
Western
Northern
KwaZulu
North We
Free Stat
Limpopo
Mpumala

19. Would you feel comfortable sharing (being share holder of) income generating business with refugee?

*

Yes
No

20. There have been shared allegations among some local South African spheres, sustaining that most of evils and ills that have been befalling South Africans, more particularly since the early 1990s up to date, are dominantly a result of the presence of Refugees in the Republic: Do you also feel that way?

*

Yes
No

21. Which of these statements reflects the best your genuine feelings about the implications of the presence of Refugees in your neighbourhood?

*

The pres
The pres
The pres
I am not a

22. There have been rumours among some local South African communities, accusing "foreigners" [non-citizens] of being involved in various criminal activities: At your best knowledge, which one of these listed activities, do you think/feel /suspect these "foreigners" are involved with, in your neighbourhood?

*

| Street dr |
| Sex w or |
| Motovehi |
| All of the |
| Some of |
| Other cri |
| None of t |

23. What is the one most important thing you like about Refugees in your neighbourhood? [IF there is nothing, please indicate "Non applicable" - N/A]

*

Long answer text

24. What is the one most important new thing you have learned from refugees in your neighbourhood? [IF there is nothing, please indicate "Non applicable" - N/A]

*

Long answer text

25. Some social conversational observations within local South African communities tend to maintain that "foreigners" and "refugees" are same social groups, under one "generic social umbrella", and are simply referred to as "foreigners": Which of the following statements reflects the best your own community's impressions?

*

| In my cor |
| In my cor |
| In my cor |
| In my cor |
| I am not a |

26. Are you aware of any shops, or homes of foreigners, and/ or refugees that were robbed, looted, vandalised, or demolished as a result of xenophobia related violence, within the last five years, in your neighbourhood/community?
*

Yes
No

27. In your honest opinions: What is the one most important thing, which seems to have been the main contributing/causing factor of xenophobia violence in your community? [IF there have never been any xenophobia related violence/incidences in your community within the last five years, please indicate "Non-Applicable" - N/A]
*

Long answer text

28.Are you currently working (employed/self-employed)?
*

Yes
No

29. Which one of the following statements would reflect the best, your feelings about the driving forces of xenophobia/Afro-phobia in South Africa?
*

Mistrust/I
Politician:
Rivalries/
All of the
None of t

30. Please indicate the one most important thing you feel should be happening between Refugees and their local hosts, in order for them to stay peacefully with one another.
*

Long answer text

Untitled f

8. Appendix H: Civil & Political Integration of Refugees in South Africa

Questionnaire No.08: Civil & Political Integration of Refugees in South Africa

Form description

Research Background Information

Completing this anonymous self-administered Questionnaire will take you between 10 - 25 minutes. This is Questionnaire No.08 of a series of 10. The present study is conducted by Albert Mpazayabo (2446440@muywc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

The study is intended to understand dynamics of Local Integration, as refugees attempt to secure a place within South African society, and local South African citizens make efforts to accommodate refugees in their midst, within their communities, in the Western Cape Province.

Findings of the study will assist in advising social policy makers with regard to best practices around local integration as a two-way process, for the best interests of both refugees and their South African hosts, and by extension, for a more effective & efficient management of refugee matters in the Republic.

 Your participation is greatly appreciated.

Informed Consent

I understand that participating in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my name will not be mentioned anywhere in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

| Yes |
| No |

2. What is your sex?
*

| Female |
| Male |

Other...

3. What is your age category in years?
*

| 18 - 35 |
| 36 - 50 |
| 51 - 65 |
| Over 65 |

4. What is your legal status in South Africa?
*

| Undocun |
| Asylum s |
| Refugee |
| Permane |
| South Af |

5. Are you member of any local South African Civil society organisation?
*

| Yes |
| No |

6. Are you member of any Community refugee-based association/organisation in South Africa?
*

| Yes |
| No |

7. Are you member of any Trade Union/Professional Board in South Africa?

*

| Yes |
| No |

8. Are you member of any Political movement/organisation/party (liberation movement/freedom fighter movement/political liberation struggle movement), involved with your home country politics?
*

| Yes |
| No |

9. Have you ever been victim of xenophobia/street violence/street crime/or any other form of unfair discrimination in the Western Cape?
*

| Yes |
| No |

10. Do you feel safe enough from potential physical harm, when you are walking around in your residential area/neighbourhood (the right to physical security)?
*

| Yes |
| No |

11. Do you know (are you aware) that IF a South African Official makes a decision that may affect you/or may violate your rights in one way or the other, you have the right to ask him/her a written reason/explanation for such a decision (the right to administrative justice)?
*

| Yes |
| No |

12. Do you feel that IF you are in trouble, you may go to the Police (SAPS) or a relevant Court of Law in the Western Cape, and get help/be assisted (the right to access to justice)?
*

| Yes |
| No |

13. Do you feel that you may reside/stay, and/or work, and/or operate your own business in any Province of your choice in South Africa (the right to freedom of movement)?
*

| Yes |

No

14. Do you know that as refugee in South Africa, you have the right to have all your family members (dependents) united to you in South Africa (the right to family unity/family reunification)?
*

Yes

No

15. Do you know (are you aware) that IF you are refugee in South Africa; then get Permanent Residence (PR) via Certification by the Standing Committee for Refugees Affairs (SCRA); then spend 10 continuous years in the Republic under PR legal status, you have the right to South African Citizenship via Naturalisation (the right to naturalisation)?
*

Yes

No

16. Do you know (are you aware) that IF you are refugee in South Africa, all you children that are born in South Africa, and stay for 18 continuous years in the Republic (from birth until they are 18), have the right to South African citizenship when they are 18 years old?
*

Yes

No

17. Are you member of/ or involved with any South African Political organisation/party in the Republic?

Yes

No

18. IF you were given an opportunity: would you love to be member of one South African political organisation/party of your choice, and then run for a political office/position in the Republic?
*

Yes

No

19. What is the one most important message would you love to send to the current Government/ruling party/political regime of your home country?
*

Long answer text

20. What is the one most important message would you love to send to the African Union (AU) with regard to socio-economic and socio-political conditions in your home country and/or regional politics, that made you to become refugee on your own continent?
*

Long answer text

21. From the following suggestions: Please indicate the most important factors/reasons that you feel have forced you to leave your home country, and have made you refugee on your own continent:
*

| Bad politi |
| Economic |
| All of the |
| Other rea |

22. Do you feel that you can be part of the solution in the process of political/democratic change in your home country to make your country a better place for all your citizens to live, and prevent some of them (including yourself) from being refugees?
*

| Yes |
| No |

23. IF you answered "YES" to "Question 22": Please tell us what you feel you can do to be part of the solution in the process of political/democratic change in your home country? [IF you answered "NO" to "Question 22", please indicate "Not Applicable - N/A" as answer to "Question 23".
*

Long answer text

24. What is your impression about the work/refugee & asylum seekers related services of the United Nations High Commission for Refugees (UNHCR) in South Africa?
*

| UNHCR T |
| UNHCR p |

25. Have you ever heard about some non-government organisations (NGOs) and/or Institutions, referred to as   "UNHCR Implementing Partners" (IPs) in South Africa"?
*

Yes
No

26. Since you have been living in the Western Cape: Which one of the following organisations/institutions you feel that has assisted you with the most important service relating to asylum seeker or refugee issues?

*

UCT - Re
Legal Re
ARESTA
Cape Tov
Adonis M
SCALAB
None of t

27. What is the one most important message would you love to send to South African Political organisations in general, and to the African National Congress (ANC) - the ruling party in particular?

*

Long answer text

28. IF you are refugee/asylum seeker, currently staying in the Western Cape: What is the one most important message, would you love to send to the Democratic Alliance (DA) as ruling party of the Western Cape Province? [If you are a PR/SA Citizen, please indicate: "Not applicable - (N/A)" as answer to this question]

*

Long answer text

29. What is the one most important things/activities do you feel refugees/asylum seekers in South Africa (including yourself) should be doing now, in attempt to have their refugee situations resolved in the foreseeable future [through "Voluntary repatriation" to their home countries; or "Local integration" in South Africa; or "Resettlement" to other countries]?

*

Long answer text

30. What is the one most important thing, you think you should have/you wish you could have, for you to feel that you have achieved a successful civil & political integration in South Africa?
*

Long answer text

Untitled f

9. Appendix I: Attitudes of South African Polity & Media towards Immigration and Refugee's presence in the Republic

Questionnaire No.09: Attitudes of South African Polity & Media towards Immigration and Refugees Presence in the Republic

Form description

Research Background Information

To complete this anonymous self-administered Questionnaire will take you between 10 – 25 minutes. The present Research project is being conducted by Albert Mpazayabo (2446440@myuwc.ac.za) or (albert.mpazayabo@gmail.com), a PhD Candidate at the Institute of Social Development (ISD) of the University of the Western Cape.

You are invited to participate in this project as an Official of the South African Polity (Political Organisations)/South African Government Employee , or Member of South African Media Houses, and as such, to some extent, you are involved with, and/or influence, in one way or the other, democratic processes of decision-making and public opinions that affect either positively or negatively both Refugees and Asylum seekers on the one hand, and South African Citizens, members of local host communities, on the other hand, in the Republic.

While the study anticipates to generate a better understanding of dynamics around Local integration of Refugees in South Africa, as a two-way & multi-faceted process, it will also highlight the challenges refugees might be facing in their attempts to be incorporated into core institutions of South Africa as host society, and the efforts invested by local South Africans as they endeavour to accommodate refugees in their midst, within local host communities in the Republic.

Hopefully, the findings of the present study will inform how these challenges can be addressed for the best interests of both Refugees and Host Communities, and by extension, for a more effective and more efficient Management of Refugee related matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that participation in the present study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that my names will not be indicated anywhere throughout the Questionnaire, and that the Researcher will use the information I will provide, only for the purpose of the study, including Academic Publications, and Recommendations to inform the formulation of different relevant Social Policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

| Yes |
| No |

2. What is your sex?
*

| Female |
| Male |

Other…

3. What is your age category in years?
*

| 18 - 35 |
| 36 - 50 |
| 51 - 65 |
| Over 65 |

4. Which of these qualifiers describes your occupational status the best?
*

| Office be |

Member o

All of the

None of t

Other

5. Are you aware of any refugee's presence either in your work environment or residential area/neighbourhood?

*

Yes

No

6. Do you have any work-related or private links among refugee circles?

*

Yes

No

7. Would you feel comfortable being in stable work/business-related or private/marital relationship with refugee in South Africa?

*

Yes

No

8. There have been common, shared sentiments among different local South African spheres, alleging that refugees/asylum seekers are taking away socio-economic opportunities (jobs) from local citizens: Do you also feel that way?

*

Yes

No

9. There have been common, shared sentiments among different local South African spheres, alleging that most of ills & evils that have been befalling local South Africans, more particularly since the early 1990s up to date, are dominantly a result of refugees & asylum seekers presence in the Republic: Do you also feel that way?

*

Yes

No

10. As refugees have been living among locals in different host communities, peaceful coexistence tends to have been very problematic, as featured by sporadic Afro-phobia/xenophobia violence: Do you feel that refugees should be removed from local host communities & from urban settings, and be taken away to stay in refugee camps, somewhere in remote areas (refugee camp sites to be identified by relevant government services)?
*

Yes
No

11. Up to date, both refugees and asylum seekers have been enjoying the right to freedom of movement in the Republic, residing/staying; working/operating own business in places of their choice, across different Provinces of the Republic: Which of these options reflects the best your genuine feelings about this whole issue:
*

Refugee
Both refu
The Natio
From the

12. Do you feel that removing refugees & asylum seekers from local host communities would help any better in improving living conditions of local South Africans?
*

Yes
No

13. Do you feel that Refugees and asylum seekers should be stopped from accessing South African public resources and services such as SASSA Grants (exclusive to qualifying refugees /not accessible to asylum seekers); public schools; public health care; and alike?
*

Yes
No

14. Do you feel that refugees and asylum seekers who are working (employed/self-employed) are contributing anything substantial to South African different economies?
*

Yes
No

15. Have you ever heard of the South Africa's "Refugees Act, No.130 of 1998"?

*

Yes
No

16: IF you were asked to provide a definition of the term "*refugee*" and "*asylum seeker*" in your own words, drawing on the South Africa's Refugee Act (1998): Do you feel that you would be able to highlight the essential difference/distinction between these two terms?

*

Yes
No

17. Are you aware that in South Africa, Refugees have the right to enjoy the Constitutional rights that are provided in the Bill of Rights (Chapter 2 of the Constitution of the Republic of South Africa, Act No.108 of 1996), including working and studying in the Republic?

*

Yes
No

18. Which one of these statements reflects the best your genuine feelings about this specific issue of "access to formal labour market in the Republic"?

*

Refugee:
Except fo
Refugee:
With or w

19. Do you feel that the presence of refugees and asylum seekers in different local host communities has been contributing to more harm than help?

*

Yes
No

20. Drawing on past observations around "xenophobia" in South Africa (more particularly as from 2008 onwards), refugees and asylum seekers from different African countries seem to have been selectively targeted by perpetrators: How best can you describe the alleged reasons behind such "selective violence" against African refugees/asylum seekers/migrants in South Africa?

*

Long answer text

21. There tend to be shared sentiments among refugees/asylum seekers circles, that South African Political actors (at Local, Provincial, & National Government level) have been both part of the problem (rather than solution) & contributing factors to the sustenance of anti-African migrant sentiments (xenophobia/Afro-phobia tendencies) among local South African host communities: How best can you challenge such serious & "immoral" allegations?
*

Long answer text

22. What is the one most important message would you love to send to refugees and/or asylum seekers or both, who are currently staying in different local host communities in the Republic?
*

Long answer text

23. What is the one most important message would you love to send to members of local host communities, who have been accommodating both refugees & asylum seekers in their midst?
*

Long answer text

24. As member of the South African Polity: In your own opinion, which one/s of the following factors contribute the most, to have African people fleeing their home countries to seek asylum (international protection) in other countries, including South Africa (pushing factors)?
*

| Socio-po |
| Gross ab |
| Repressi |
| Socio-po |
| Socio-ec |
| All of the |
| Some of |
| None of t |

25. As member of the South African Polity: In your opinion: Do you feel/think that the African Union (AU); Regional bodies such as the SADC; and individual countries such as South Africa, should

contribute ("Intervention" is not synonymous of "Interference") to heal Africa, and have these African peoples (potential refugees &asylum seekers) live peacefully & remain prosperously in their respective home countries?

*

Yes
No

26. IF you answered "Yes" to "Question 25": What is the one most important thing you suggest that should be done, to heal Africa (these refugee-sending countries) and prevent Africans from being refugees & asylum seekers (Stateless) on their mother continent? [IF you answered "No" to "Question 25", please indicate "Not applicable" - N/A- as answer to "Question 26"].

*

Long answer text

27. As member of the South African Polity: In your opinion: Do you feel/think that South Africa as refugee host-State can/should intervene/contribute, through continental/regional bodies such as the African Union (AU); and/or SADC; (and/or other relevant ones), to eliminate/curb the highlighted pushing factors in different African refugee-sending countries ("Intervention" is not synonymous of "Interference"),   towards having most of [if not all] refugees & asylum seekers "voluntarily & peacefully" repatriated [slowly but progressively, pending safety & respect for Human Rights back home] from South Africa to their respective home countries, within the foreseeable future?

*

Yes
No

28. IF you answered "Yes" to "Question 27": What is the one most important thing you suggest should be done, as to how South Africa as "refugee host-State" can/should go about assisting in having Human Rights, Democratic practices, upheld in these African refugee-sending countries, to have their respective nationals "voluntarily" repatriated from South Africa back home, within the foreseeable future? [IF you answered "No" to "Question 27", please indicate "Not applicable" - N/A - as answer to "Question 28"].

*

Long answer text

29. In your own opinion, as member of South African Polity: What is the one most important thing do you feel refugees should do, for them to be warmly welcomed (co-exist peacefully) within their respective local host communities in the Republic?
*

Long answer text

[ ]

30. As member of South African Polity: How best would you describe "successful local integration" of Refugees in South Africa [in other words: What would be some of key indicators for successful local integration of refugees in the Republic]?
*

Long answer text

[ ]

10. Appendix J: Socio-psychological Integration & Attitudes of Refugees towards Local Integration in South Africa

Questionnaire No.10: Socio-psychological integration & Attitudes of Refugees towards Local integration in South Africa

Form description

Research Background Information

It will take around 5 minutes off your time to complete this anonymous self-administered Questionnaire. This is Questionnaire No.10 of a series of 10. The present Research project is being conducted by Albert Mpazayabo (2446440@myuwc.ac.za) or (albert.mpazayabo@gmail.com), a student at the University of the Western Cape.

You are invited to participate in this project as a Refugee/Asylum seeker in South Africa, because to some extent, the study focuses on the experiences of Refugees/Asylum seekers, as they endeavour to integrate among local host communities, and on the experiences of local South Africans, in their efforts to accommodate refugees within their midst, in the Western Cape.

The purpose of this study is to generate a better understanding of dynamics around the process of local integration of refugees within their host communities, while highlighting the challenges faced by both refugees and their South African hosts, and attempt to propose a conceptual framework, as to how these challenges can be addressed for the best interests of both refugees and host communities, and by extension, for a more effective and efficient management of refugee related matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that my participation in this study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that the information I will provide is anonymous (my names will not be mentioned anyway in this Questionnaire), and that such information will be used for the purpose of the study, including academic publications and informing the formulation of different relevant social policies in the Republic.

1. Having read the information above, are you willing to participate in this study?
*

Yes
No

2. What is your sex?
*

Female
Male

Other...

3. What is your age category in years?
*

18 - 35
36 - 50
51 - 65
Over 65

4. What is your current legal status in South Africa?
*

Undocumen
Asylum see
Refugee (S∈
Permanent F
South Africa

5. Can you exchange South African citizenship with your home country nationality, if you were asked to do so, in order to get South African citizenship?
*

| Yes |
| No |

6. Do you have closer friends among local South African citizens?
*

| Yes |
| No |

7. Would you feel comfortable to be in stable marital relationship with local South African citizen?
*

| Yes |
| No |

8. Would you feel comfortable to share accommodation/shelter with local South African citizen?
*

| Yes |
| No |

9. Would feel comfortable to share (income generating) business with local South African citizen?
*

| Yes |
| No |

10. Do you feel that South Africans are welcoming society?
*

| Yes |
| No |

11. Do you feel that the South African Government is doing good enough to educate its citizens about matters relating to African refugees?
*

| Yes |
| No |

12. Do you feel that South African Media (National TVs; Newspapers; Radios; etc...) are doing good enough to educate South African citizens about matters relating to African refugees?
*

Yes
No

13. Do you feel that South African public safety services such as the Police (SAPS) and/or Law Enforcement do care for African refugees as they do for South African citizens?
*

Yes
No

14. Do you feel that when you were at public hospital (Day hospital/ Community health centre), you received as enough care & attention as South African patients that were there?
*

Yes
No

15. Are you member of the Community Policing Forum (CPF) in your residential area?
*

Yes
No

16. If you had a relative in your home country, who needs to migrate to another African country: would you suggest that he/she comes to South Africa?
*

Yes
No

17. Would you like to become South African citizen and live in South Africa for the rest of your life?
*

Yes
No

18. What is the one thing you like the most about South Africans as people, and South Africa as a country?
*

Long answer text

19. What is one thing you hate the most about South Africans as people and South Africa as a country?
*

Long answer text

20. It is assumed that to participate in this study, you should have satisfactory English communication skills. Now, besides English, which one of these South African languages can you currently speak?
*

| Afrikaans |
| IsiXhosa |
| Both Afrikaa |
| None of the |
| Other South |

.

Untitled f

11. Appendix K: Exclusive Questionnaire – NGOs – Western Cape Province

Exclusive Questionnaire: Non-Government Organisations (NGOs) involved with Services Provision to Refugees in the Western Cape Province

Form description

Service Provision to Refugees by NGOs in the Western Cape Province
Description (optional)

Service Provision to Refugees by Core Institutions in South Africa
Description (optional)

Research Background Information

To complete this anonymous self-administered Questionnaire will take you between 10-15 minutes. This Research project is being conducted by Albert Mpazayabo, a PhD Candidate at the Institute of Social Development (ISD) of the University of the Western Cape (2446440@myuwc.ac.za) or (albert.mpazayabo@gmail.com).

You are invited to participate in this project as an Official/Staff Member from NGO (or a Private Institution) that provides services to Refugees in the Western Cape Province, because to some extent, the study seeks to explore the experiences of both Refugees and Service Providers, along the process of Refugees incorporation into Government/NGOs/Private Institutions of the Western Cape Province.

While the study anticipates to generate a better understanding of dynamics around the process of Local integration of Refugees within local host communities, it will also highlight the challenges refugees might be facing in their endeavours to access available services as provided by NGOs/Private Institutions in the Western Cape Province, and the efforts invested by the latter in the Province, as they attempt to assist and accommodate Refugees within local host communities.

Hopefully, the findings will inform how these challenges can be addressed for the best interests of both Refugees and Host Communities, and by extension, for a more effective and more efficient Management of Refugee related matters in the Republic.

Your participation is greatly appreciated.

Informed Consent

I understand that participation in the present study is voluntary, and that I am free to withdraw from the study at any stage of the process. I also understand that my names will not be indicated anywhere throughout the Questionnaire, and that the Researcher will use the information I will provide, only for the purpose of the study, including Academic Publications, and Recommendations to inform the formulation of different relevant Social Policies in the Republic.

1. Now, having read all the above: are you willing to participate?
*

| Yes |
| No |

A. QUALITATIVE ASYLUM IN SOUTH AFRICA

Qualitative asylum refers to types and quality of services made both available & accessible to refugees, by South Africa as host-State, across different core institutions in the Republic.

I. Theme one: South Africa's readiness & preparedness for Local integration of refugees in the Republic

Description (optional)

2. Which one of these different qualifiers describes the best your institution?
*

| South Af |
| Internatic |
| South Af |
| Communi |
| South Af |
| South Af |
| South Af |
| South Af |
| South Af |
| Religious |
| Sports cl |
| Other |

3. Does your Institution have any key mechanisms/programmes/interventions in place, to speed up Local Integration of Refugees in the Republic/Western Cape Province?
*

| Yes |
| No |

4. IF you answered "Yes" to "Question 3": Please provide a short description of such mechanisms/programmes/interventions?
*

Long answer text

| |

5. Drawing on your experiences with Asylum seekers & Refugees matters: Do you feel/believe that Refugees are successfully integrated in the Republic and/ or in the Western Cape?
*

| Yes |
| No |

6. IF your answered "Yes" to "Question 5": Please name at least one thing, which in your opinion indicates that Refugees are successfully integrated in South Africa /or in the Western Cape?
*

Long answer text

7. IF you answered "No" to "Question 6": Please provide a short description of the one most important thing as to why you feel that Refugees are not successfully integrated in the Republic and/or in the Western Cape?
*

Long answer text

8. What additional mechanisms/interventions do you feel should be put in place [or what would you suggest should be done different], for any possible improvement (a more effective local integration of Refugees in South Africa/or in the Western Cape)? [Please provide a short description of at least one of such interventions/mechanisms]
*

Long answer text

II. Theme two: Service delivery to Refugees in the Republic (Orientation Programmes & Integration Programmes)

Orientation programmes refer to interventions meant to acquaint newly arriving refugees with essential aspects of social, cultural, political and legal dimensions of South Africa as host society; while Integration programmes refer to interventions targeted to newly arriving refugees with labour related guidance, and local languages acquisition, among relevant others.

9. Does your Institution (Department/NGO/Business), have any Orientation Programmes for Refugees/Asylum seekers in the Republic/Western Cape?
*

Yes

No

10. IF you answered "Yes" to "Question 9": Please provide a short description of such orientation programmes?
*

Long answer text

☐

11. Does your Institution (Department/NGO/Business), have any Integration Programmes for Refugees/Asylum seekers in the Republic/Western Cape?
*

Yes
No

12. IF you answered "Yes" to "Question 11": Please provide a short description of such integration programmes?
*

Long answer text

☐

III: Theme three: Social cohesion; Social inclusion/exclusion; Xenophobia; Social cohesion
Description (optional)

13. Drawing on past experiences, it has been observed that "selective" xenophobic/Afro-phobic violence against African refugees has been erupting from time to time, in different locations in the Western Cape: In your opinion, what seem to be the perpetuating factors of such violence towards African Refugees in the Western Cape, and similar violence in other parts of the country? [Please provide a short description of at least one thing/factor]
*

Long answer text

☐

14. What specific mechanisms you feel should be put in place/or what specific social/community interventions do you feel should be implemented by National/Provincial/Local Government, to reach and sustain peaceful coexistence between Refugees and their Host communities? [Please provide a short description of at least one such mechanism/intervention]
*

Long answer text

15. Drawing on your own experience with both local South Africans and Refugees/asylum seekers on the one hand; and on the fact that local integration is a "complex, two-way multi-faceted process" on the other hand: What do you think is the one most important thing refugees should do towards more peaceful coexistence with local South Africans /or towards their successful integration within local host communities?
*

Long answer text

16. Drawing on your own experience with both local South Africans and Refugees/asylum seekers on the one hand; and on the fact that local integration is a "complex, two-way multi-faceted process" on the other hand: What do you think is the one most important thing local South Africans should do towards more peaceful coexistence with refugees/or towards successful accommodation of refugees within local communities?
*

Long answer text

IV. Theme four: Mutual acculturation & Socio-economic aspects of Local integration
Description (optional)

17. Drawing on both your observations and experiences working with Refugees & Asylum seekers: Do you feel that there is any positive contributions made by Refugees to South Africa in general and/or to the Western Cape Province in particular?
*

Yes

No

18. IF you answered "Yes" to "Question 17": Please provide a short description of at least one of such contributions?
*

Long answer text

19. Do you feel that South Africa as a Host-State and/or the Western Cape Province have experienced any changes (positive or negative) resulting from the presence of Refugees?
*

Yes
No

20. IF you answered "Yes" to "Question 19": Please provide a short description of at least one of such things/examples that you feel have featured such changes?
*

Long answer text

[   ]

B. QUANTITY ASYLUM IN SOUTH AFRICA

Quantity asylum refers to the number (numbers) of refugees South Africa as host-State is willing to accommodate on its territory.

V. Theme five: Refugees & Asylum seekers in South Africa
Description (optional)

21. Do you have an idea of how many people were officially recognised as "Refugees" in South Africa by the 30th of June 2021? [From United Nations Refugees Agency -UNHCR Reports; Government/DHA Statistics; the Media; NGOs involved with refugees; etc.]
*

Yes
No

22. IF you answered "Yes" to "Question 21": What is the current total estimated number of Refugees in South Africa? [If you do not have any idea, please indicate "Not Applicable - N/A"]
*

Short answer text

[   ]

23. Do you have an idea of how many people had their applications still pending at the Department of Home Affairs (DHA) as "Asylum seekers" by the 30th of June 2021? [From

DHA Statistics; UNHCR Reports; NGOs involved with Asylum seekers issues in the Republic; etc.]

*

Yes
No

24. IF you answered "Yes" to "Question 23": What is the current total estimated number of Asylum seekers in South Africa? [If you do not have any idea, please indicate "Not applicable - N/A"]

*

Short answer text

25. What is the current estimated number of Refugees residing in the Western Cape Province? [If you do not have any idea, please indicate "Not Applicable - N/A"]
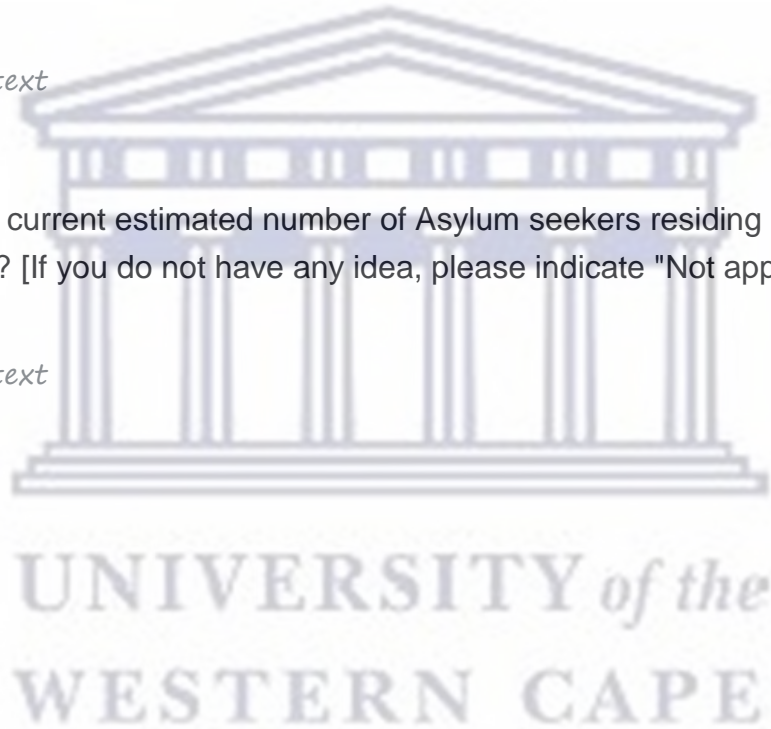
*

Short answer text

26. What is the current estimated number of Asylum seekers residing in the Western Cape Province? [If you do not have any idea, please indicate "Not applicable - N/A"]

*

Short answer text

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