



Feminizing migration patterns and remittances: socio-economic experiences of female migrant street vendors, Pietermaritzburg, KwaZulu-Natal.

By

Magwaza Nolwazi

(216067663)

This Masters project is the accomplishment for the degree in Social Science (Anthropology) in the College of Humanities, at the University of KwaZulu-Natal, Pietermaritzburg campus.

Supervisor:

Dr Balungile Prudence Zondi

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DECLARATION ON PLAGIARISM

I, Magwaza Nolwazi declare that this dissertation, “Feminizing migration patterns and remittances: socio-economic experiences of female migrants’ street vendors, Pietermaritzburg, Kwazulu-Natal”, is my independent work and that it has not been previously submitted in any institution for any qualification. Information from other sources is referenced as a sign of acknowledgement.

Full Name: Nolwaza Magwaza

Signature: N. Magwaza

As the candidate’s supervisor, I agree/do not agree to the submission of this dissertation.

Name: Dr Balungile Prudence Zondi (Lungile Prudence Zondi) 59454

Signature:



Date:

DEDICATION

I dedicate this thesis firstly to God Almighty, who has been my pillar of strength forever until this point in my life. A special dedication to my late grandparents for their guidance and love. I dedicate this thesis also to my Mother (the Queen of my Heart) for the unwavering support and mercifulness towards me during my school years, and lastly to my loving and kind Supervisor (Dr. Balungile Zondi) for the continual impact of knowledge and holding me by the hand throughout this research project.

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ABSTRACT

Using the African Feminist Theory coupled with Migration theory and the Social Identity Theory and qualitative/phenomenology research design, this study purposively sampled twenty (20) women who are street vendors in Pietermaritzburg KwaZulu-Natal. The study is titled: Feminizing migration patterns and remittances: socio-economic experiences of female migrant's street vendors, PMB, KwaZulu-Natal. This anthropological study revealed quite a number of research findings; it proved that feminized migration is a dawn that has allowed women to have a financial muscle that they have used to remit back to advance their families, education and health needs of their children and families at large. This study also revealed that migration patterns have allowed women to migrate from different parts of Southern Africa; hence most research participants came from Zimbabwe, Nigeria, Malawi, Mozambique, Ghana, Congo and Botswana. The analysis of the study shows that female street vendors don't occupy vending stalls. Another pertinent finding of the study is that Pietermaritzburg streets proved to be an informal economic space from which these women have generated money that they own, which has lowered their dependency on their husbands. This study revealed that even women who head households have embarked on migration patterns to provide for their families as they are not married. While street vending has proved to have been an informal economic space for foreign women. The study also revealed that foreign women are vending illegally as they don't have licenses to trade on the street. Most women indicated that they were occupying rented stalls. This means that some South Africans who had licensed stalls are now generating income from these women, but owners of these stalls are often not around to protect them when evicted by policies because they can't produce licenses. The study revealed that these female street vendors sell different goods; some sell corrugated iron baths (ubhavu wokugeza kathayela), brooms and bath dishes, fruits and vegetables, airtime, chips and sweets etc. depending on the targeted group of people in that area. This study revealed that their daily earnings between R1050 and R2500 prove that Pietermaritzburg streets are full of economic possibilities. These women can safeguard their vending earnings, which are remitted formally while others are informally remitted. With financial independence, these women had the state of holding sufficient financial gain to fund their surviving expenditure for their entire living without having to work or seek help from their spouses. The study revealed that these remittances play a role in raising the standard of living of those who receive these remittances and assisting the global poverty. Study findings also revealed that Covid-19 restrictions were

imposed in South Africa to curb the spread of the Covid-19 virus and decrease the number of fatalities impacted on street vendors. They were not allowed to sell during the stricter levels of lockdown. However, amid such conditions, women remittances played a constitutional part in changing the socio-economic situations of the people left in households, It has allowed them to buy necessities such as food and clothing. Many can now afford to buy sanitary towels for their girl children, which means that the young girls no longer miss school because they now have their monthly supply of sanitary towels. Study contributions and recommendations are discussed in the last chapter of this thesis.

Keywords: Feminizing, Migration, Remittances, Street vending.

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CHAPTER 1: INTRODUCTION AND BACKGROUND OF THE STUDY

1.1. Introduction

Gender and movement of people remain the critical economic issue in Africa. The World Health Organization (WHO) (2017) confirmed that anybody globally is an immigrant, and females record nearly an incomplete forty-eight percent of every global migratory. All these women are categorised as mothers, wives, sisters, aunts, grandmothers or adults who have a domestic responsibility to provide for their nuclear and extended families. The rise of poverty in most households, particularly from lower-income states and districts, results from the lack of job opportunities, ill-health of breadwinners, death and the retrenchment of husbands at their workplaces. These have conditioned women to migrate for socio-economic opportunities to provide for their families.

These females are moving on their own or as household maintainers to earn better to improve their or households' lives, have financial gain, and transfer remission into their households back home. This thus implies that the push and pull factors for feminized migration are equally varied. The feminized movement can convey societal, ethnic and financial remittals to families directing to developed livelihood situations, afford medical management for members of households, and greater financial security. Research is starting to consider women as migrants in their own right and capacity to seize economic opportunities. The ultimate intention is to aid their families and send remittances; hence "Feminized migration" is a significant research interest in anthropology. Migration has become a vast sector of anthropological research interest. The literature in anthropology confirms that movement has been happening for a very long time, and we have been part of it as it unfolds in time and space (Ojong, 2016). The moving of people from one place to another is called migration. Anthropology adds in the research of present-day migrant flows via its extensive motion, which can tie up jointly numerous opposite characteristics of compound movement processes.

The study focuses on females who have migrated from their original countries to South Africa, specifically the area of Pietermaritzburg KwaZulu-Natal. The study's rationale is centred on probing and recording the experiences and challenges the women have faced in South Africa, the reason to migrate and how the remittances have played a role in their households.

This chapter focuses on representing the research background and problem statement, what has been noted by anthropologists and other scholars, trends of women in migration, experiences of migrant women in host countries.

I will also discuss the research objectives, primary and secondary questions, key concepts, theoretical frameworks, the research methodology, and the dissertation outline.

1.2. **The Problem Statement: The socio-economic analysis of women in Africa**

Klaa (2020: 1) assert that the proportion of females in the continent of Africa is much more than half of the people of Africa. Information point out that women in Pietermaritzburg have low levels of education, poor health, and suffer the consequences of poor economic abilities. These women carry the brunt of a multifaceted burden that includes supporting children in the non-attendance of the spouse or partner because of death, divorce, rejection, or other reasons. Unquestionably, women in Pietermaritzburg have not celebrated gender equality because they continue to suffer from social and economic insecurity, are still trapped in poverty, and live below terrible mental and economic stressful conditions as an outcome of supporting the force of personal household matters. Though few known progressions have been ready-made in the effort to directing females in the African continent and females' duty in the ethnic and economical being, females in the African continent proceed in facing sexuality obstructions to their prospering involvement in the economic centres. African women suffer unbalanced communion of household duties, favouritism in the workplace, deficiency of management of cultivable assets like property and land, women have jobs that pay them low salaries and also the trading operations of micro-enterprise and proportion are not safe. These women suffer unbalanced communion of household duties, favoritism in the workplace, deficiency of management of cultivable assets like property and land, women have jobs that pay them low salaries and also the trading operations of micro-enterprise and proportion are not safe, there is still a need of qualitative research on females in the African continent that focuses on their societal and economic experiences. Reviews of the 4th Global Association on Female that took place in China, Beijing, depict that progress reported remains partially significant because, in twenty-six (26) years, the equality achieved is that of women's political representation. The report vividly captured that within the scope of 26 time of life males have always been migrating, thus far females are still stuck in one place. This is said to change the universe to the insupportable and unsatisfactory social process of females, which strip females of their

constitutional rights. Poverty has the face of women. It defines and dictates how they should negotiate their being in the socio-economic landscape of the world. This is even hard in Africa, as argued by other feminists, as they still can't escape patriarchal systems that do not see or value their agency.

Some of the issues that are constantly affecting young women and women in the world are:

- Patriarchy deeply entrenches gender inequality amid several calls to recognise women's agency “gender parity, gender equality”. Women and young women are victims of poverty, substantial safe food and malnourishment (Laouna, 2020 et al; Plan International, 2020a; Care, 2020 and Population Council, 2020). Wahome (2020) asserts that female employees are usually the primary family breadwinner, deficient occupation safety, and judicial rights. Women are much likely than males to undergo from nutrient danger and also deficiency disease and consist seventy percent of the world's famished (Mahuku et al, 2020) and Mahler (2020).
- They are victims of increased unplanned pregnancy because they do not entree in data on intersexual generative wellness and virtue. Because of culture and social constructs, these women are afraid to even access any forms of family planning because if they are married they are objectified be baby makers and baby minders. This means that they become financially depended on their partners, counterparts/husband to provide money to purchase basic needs e.g. sanitary towels and cosmetics (Malala Fund, 2020; UNFPA, 2020). The Population Council report. The CARE (2020) report aver that globally female's living is accumulated in loose sector with jobs that pays lesser. They work in sectors that do not guarantee their overt wellness crisis including judicial as well as societal reinforcement. Their marginalization is often intensified by the loss of employment and lack of economic empowerment.
- They contribute to high school or university dropouts due to domestic labour coupled with unplanned pregnancies and not having sanitary towels (De Hoop and Edmonds, 2020; Malala Fund, 2020).
- They are financially excluded because of domestic chores and unplanned pregnancies. They are victims of poor wages and salaries in the economic sector (Grown and Sanchez-Paramo, 2020; UN Women, 2020 and Population Council, 2020a). The Population Council report (2020) further indicates that women experience a high appraise of non-paying home labour.

- They are partially involved in the plan that enhances their human capital, economic empowerment, voice and agency (Grown and Sanchez-Paramo)
- They are open to gender-based aggressions and also undergo high appraisal of early marriage. They are also victims of accumulated intersexual victimisation and intersexual aggression, including interacting sexual practice and ascending in accordant intersexual acts (Bruce, 2016). Meaney-Davis et al. (2020) assert that disabled women and girls are likely to have anxiety about their secrecy, protection and safety.
- The 2020 Refugees International report indicates that women and young girls endure chronic poverty; are victims of financial exclusion and gender-based violence, which has led to maternal deaths, neonatal deaths, and other sexual related infections, e.g. HIV and STIs. They become widows at a very young age and end up not benefiting from their husbands because of the unfair interventions of nuclear and extended families who believe that women can't manage inheritances. As a result, these women are left without money to provide for their children. The World Bank report (2020) also concluded that many women and young girls are still denied housing, land, and property rights. The report concluded that such difficulties lead to an increased level of insecurities, homelessness, and unconfirmed livelihoods. This happens when their husbands and partners succumb to death; their tenure security is weakened due to limited protection, lack of documentation, lack of legal representation, restrictive social norms and prohibitions against owning any piece of land.
- As argued by the Population Council (2020a) and WHO, OECD, and World Bank report, women and young girls are heads of households and settlements that don't have good sanitation and don't have access to clean water and toilets.
- Sexuality has a historical relationship with the occurrence of impoverishment. Correlated to men, females are primarily friendly, unfit and undergo situations that might hold women back for genesis, excluding when a state has an effectual retroactive contract to crack this ellipse. The execution of policies that promote the empowerment of women in Africa appears to be hindered by history that does not recognise women's agency as a result of a patriarchal system. Females meet socio-economic situations that contain them from utilizing manlike assets to break from their impoverishment drain in numerous surroundings of the universe.

- Culture, social systems and religion are structural issues that have promoted patriarchy and oppressed women, socially and economically. Prejudice opposed to females has confiscated a collection of shapes, along with oppression of different setups of mistreatment. Patriarchy, the philosophy females' domination and also male domination on the other, frequently mention to as the ancient kind of prejudice in the universe and genuinely global process proceeds to consistently separates contra females and hinder the attempt that classless authorities has put in place to empower females in Africa. Other scholars noted that women in Africa have been categorized as “rural minors” for most of their lives; falling under the guardianship of their fathers and then their husbands; they grew up not having a voice over anything, including not being able to control their lives and resources.
- Egunjobi (2007) publication titled “African women” revealed that women have always lagged behind their male counterparts. Women have been given appellations that restricted them from realising their potential, which has set the status of African women at a shallow end or marginalized level of society and the family. Women were allocated not paying tasks such as agricultural activities, caring for the sick from the nuclear family, members of extended families, and the rearing of children in the family.

1.3. **Migration and gender “what has been noted by anthropologists and other scholars”**

Pedraza (1991), Tienda and Booth (1991), Bilsborrow (1992) Chant and Radcliffe (1992) and Hugo (1993) cited in Camlin et al., (2013:2) provide that “sexuality is progressively acknowledged as central to knowing movement process, cause, outcome. The initial censorious examining of movement inquiry direct the line of sexuality appeared ten years ago, leading focus to the man sexuality prejudice enclosed in immigration review. As Meillassoux (1960) argued, early anthropological research referenced the cognition that chieftain, male parent, including spouse clutch with honour to constraining female’s quality and strengthening their functions in rural manufacture. Female duties in day-care and agriculture decreased the likeliness of immigration. Societal force and sexuality ideologies endorsed the separation of the gender of social class, and females' economic dependency in rural communities restricted women's agency. The anthropological literature on migration patterns flipped a new lens as it discussed women as part of a fast-moving, economically active global village. Women were observed to have challenged patriarchy and overthrew the rug of subordination, which denied

their economic agency while subjecting them to domestic chores that did not pay them wages or salaries. Feminized migration implies that women have stepped outside of domestic cages with socially constructed gendered specific roles that are domestically limited.

In her publication, Pernia (2016: 1), alluded that the burden of poverty, gender inequality in the employment sector, unemployment of women and socio-economic statuses of developing countries has typically propelled women to embark on international migration with the hope to generate formal or informal remittances to benefit their families and households. Women were ethnographically observed to be part of labour migration patterns internationally. Anthropological sources reported that about 190 million people migrated from their original countries to other countries to find employment from the 1960s to 2005; most were females around 2010. Ojong (2016), the African anthropologist, agrees that anthropological research has paid careful attention to international migration patterns and did not shy away from realizing that migration was also a woman's experience; it is for this reason that most anthropologists have confirmed feminized migration as an anthropological research issue. Anthropologists have paid careful attention to feminized migration as they are interested in anthropologically understanding dynamics that have evolved through time and space.

Labour migration patterns have eradicated poverty and helped families and households provide and even pay for their children's education. Recent migration patterns have confirmed that those migrating outside their migration places sustain or keep ties by sending remittances back home. Anthropologists like Cohen (2011: 104-105) assert that immigrants who migrate also transfer their remittances for countless reasons; others move and transfer their remittances willingly, while some struggle to send their remittances because of their illegal status in host countries. Cohen (ibid) further defines remittances as economical transferral, which precede simplex way from mechanised workers to their dispatching households, neighbourhood and nation. Ojong (2016: 18) further asserted that migration has historically been a male-dominated occurrence in Africa since the dawn of labour migration. Labour migration previously permitted men to explore socio-economic opportunities, while women had to do domestic work, including raising the children. She further argued that the rise of globalization had brought significant change to the aspect of feminized migration. Globalization has created new migration paths, migration patterns have changed, women have embarked on labour migration. Women are observed to be embarking on economic opportunities either as legal or illegal immigrants in host countries. This means that globalization has become the oyster where

women strive to prove their agency, provide for their families, and spread their economic horizons without being dependent on their counterparts.

Pophiwa (2014) aver that there has been a global increase in the feminization of movement in Africa in recent years. This notion emerges as many females slowly become responsible for contributing financially to their nuclear and extended families while others hope to become financially independent. Balderas & Blackburn (2013) agree that the feminized migration patterns have caught many scholars' attention simply because women are part of the fast-moving world and want to gain their financial independence while others migrate for unknown push and pull factors. Holst (2012) states that females worldwide are observed and recorded to be moving on their own while others move with their counterparts searching for work to provide for their families back home. These female migrants are now becoming significant contributors to remittances and contributing to their home countries' economic development (Balderas & Blackburn, 2013). Holst (2012) defines remission as the amount of money earned by a migrant who works then sends it to their country of origin to fulfil their needs and wants. Masanja (2010) states that several studies show that, until lately, immigration was controlled by solitary males (de Haan, 2000). He says that the migration of women in the world is barely two eras. This is a sign that the feminization of migration is one of the current variations of population movements. In Africa, women immigration is also a new occurrence. The traditional form of movement within black Africans, which men controlled, enduring, and long-distance, is gradually becoming feminized. He further states that the anecdotal evidence discloses a striking escalation in migration by females, who had traditionally remained at home while males moved around in search of paid work (Masanjja, 2010). An essential part of these females is migrants who move independently to achieve their economic desires and not only join a man or other family members.

Ballara (1998) explains that women in Africa have faced many socio-economic challenges encouraging feminized migration patterns. Rife poverty, lack of job opportunities that recognize their skills, talents and poor remunerations (within the context of gender inequality at work) have subjected women to be on the move for better socio-economic opportunities. Women in Africa have felt the need, the desire to gain financial independence and to realize who they are outside the control of their nuclear, extended families, and other patriarchal systems. This self-realization has encouraged women to look for socio-economic opportunities that prove their agency as mothers, wives, members of society, or individuals. With financial independence, these women will hold plenty of financial gain to pay off for their surviving

costs for their entire existence besides having work or relying on their spouses. Ojong (2016) assert that women migration involves a lot of hardship; women find themselves trapped in spaces that subject them to various vulnerable contexts, it is not easy to find formal employment because they are illegal immigrants, they don't have legal documents which they could pull to defend why they are in foreign countries; they don't have work permits which confirm that have permanent employment and will be staying for a longer or shorter period; they are mostly alone with not family or network ties. They attract low paying jobs and are not protected by policies and laws in foreign countries. Their cry goes unnoticed or relatively unrecognized because they are commonly known as illegal immigrants.

1.3.1. Trends of women migration

Current migration trends confirm that they have embarked on varying migration patterns because of many domestic socio-economic living conditions. Their migration patterns have been celebrated because they have proved that women are now part of a moving global village and yearn to earn their economic agency, which has been a historic or patriarchal benefit for men. International demographics on migration patterns prove that about 48% of migrants are women, and they are observed to be embarking on migration patterns from as early as four years, but statistics have been observed between the ages of 10-14 years as they contribute 3.5% outnumbering statistics of males which is 34%. The following demographical picture of migrations indicates that women between 70-74 years constitute a percentage of 3.4% compared to men with only 2.7%. This thus implies that men migrants retire early compared to women, and women delay their retirement as they possibly want to fend "generate remittances" for their families.

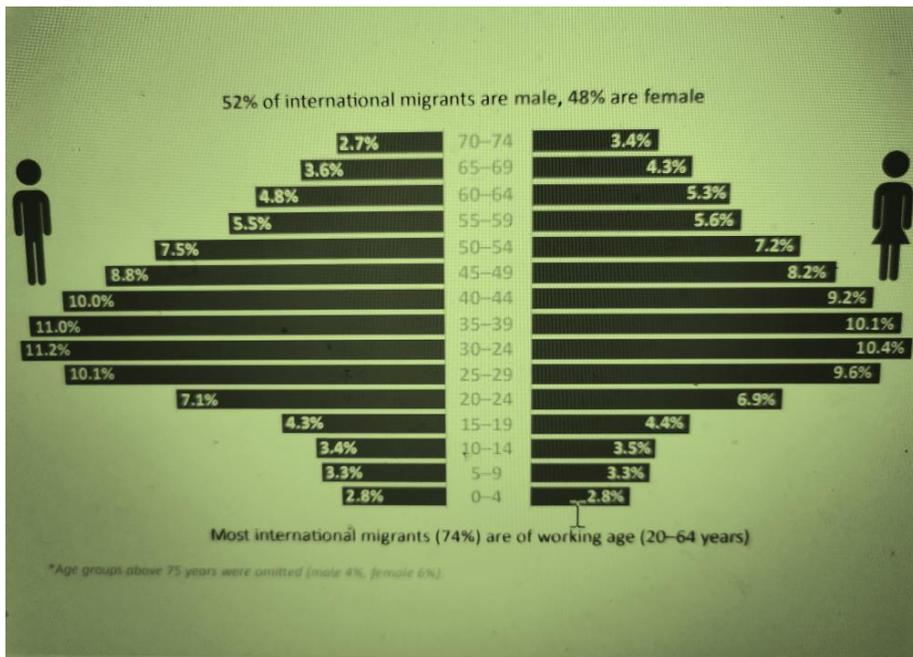


Figure 1-1: World Migration Report 2020

The World Migration Report (2020) further confirms that women have been part of migration patterns, e.g. 1 in every 30 migrating people is women.

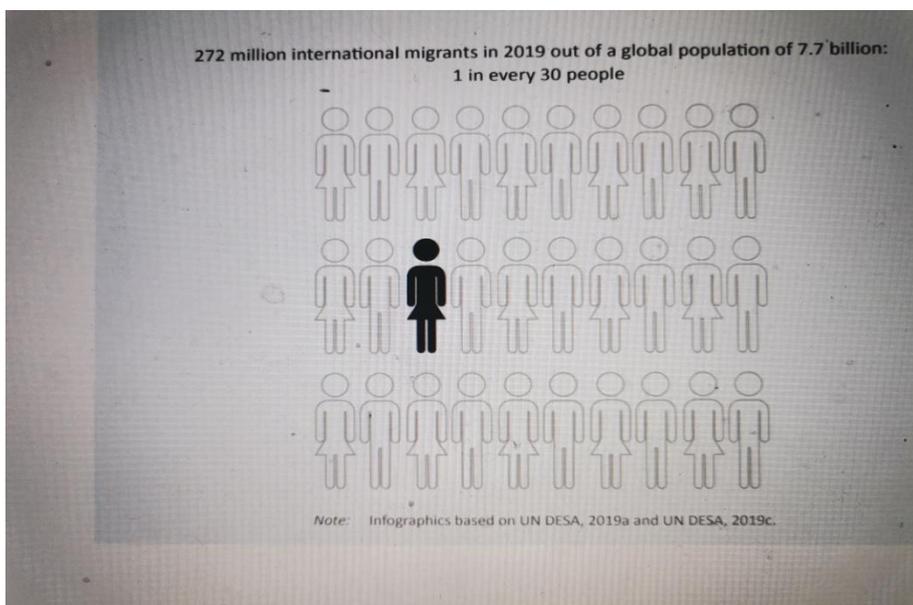


Fig 1-2: World Migration Report 2020

1.3.2. Feminized migration experiences in host countries

Women have experienced many obstacles; these include being homeless when they first arrive, they find it difficult to access essential services, including formal employment and health care.

Many suffer discrimination, abuse and marginalization just because they are women. Their rights as human beings are violated daily as some are categorised as illegal migrants because they don't have proper documents to guarantee their safety and security. They are often included in xenophobic attacks that communicate hatred to those who are not welcomed in host countries, and this has been a recent South African experience that led to injuries and loss of life (The World Migration Report, 2020)

Pophiwa (2014) and Bouiyou and Miftah (2015) agree that migrant women experience double marginalization and complex vulnerability in the host countries. This immersed marginalization and complex vulnerability include language barrier, identity, poor living conditions, lack of family ties/networks, and the absence of legal documents are listed amongst factors they experience while trying to settle. Kalitanyi & Visser (2010) further mention that they can also fight for many reasons, with groups of locals contending for restricted resources like jobs and healthcare, which results in xenophobic attacks.

Mirjana (2010) and Pophiwa (2014) agree that they carry a burden of stress which includes being categorised as immigrants because they probably have lapsed Visas in the host country. The dodging of law enforcers and the burden to conceal their identity as they do not want to be known is a huge barrier. They face the brutality of life as they do not enjoy the same rights as all other women in the host country. Findings also state that the female street vendors also suffer or rather endure contests with others who sell for wavering in marketplace cost, uncertain and uneven work. The other challenges they face are usually related to the invasion of public places, poor waste removal, and poor cleanliness (Jaishankar, 2016). Those from male-dominated nuclear or extended families suffer gender stratification as they cannot make many decisions, especially about their lives and choices in a new country. This directive illustrates the constraints migrant women experience from their husbands in a foreign country.

Ojong (2016) further state that even though these women get to encounter great ordeal in host countries, so much needs to be appreciated about them as they have committed to being part of the economic expansion of their home countries through the provision of remittances regardless of the problems irrespective of unpleasant challenges they face in the labour market or in host countries where they are trying to make a living. As they work either as legal or illegal immigrants in host countries, they routinely send remittances back home to support their families. Ojong (2016) further states that children's socialisation concerns female migrants.

This worry includes the functionality of their nuclear and extended families while they are away and fending for the survival of their families. The 2007 Africa Partnership Forum in Berlin confirmed that broke females in the African continent reside in rural regions. Females regions that are rural and urbanised demand accession to power all over commercial enterprise services. There is a sexual disparity in the African continent. The position is compound due to ethnic and customary discourse that is hooked in ideas, standards, and patterns that breed social control and feminised impoverishment. The gathering resolved that Africa's development and improvement plan can win if the landmass can gully on every reference and if females can participate in full economic, societal and governmental being. Females in Africa proceed to be principally accountable for acts like kids, older family associates, cooking, cleaning, fetching water from the river and collecting wood to make fire where electricity has not been installed. They are responsible for managing the household in general, but if something goes wrong, they are first to be blamed, and when there are praises are due, males celebrate them. Other factors range from aboriginal unions, polygyny also genitor authorization to genetic endowment, exemption of motion and the being of statute law backbreaking acts of aggression against females. Compared to males, females are inclined to have lesser accession or rights to real estate, credit entry installation, and educational installation. Verily in the farming sector, where females are inclined to rule, assets and real estate control has been orientated to the main head of the family to the impairment of females and, so, to the impairment of farming improvement in the African continent. Sexuality difference in geographical areas and African hereditary pattern laws constitutes a sedate menace to females in these fortunes. The destructive personal effects of belongings rights violation- considering impoverishment, illness, aggression, and destitute -are merely exaggerated and ready-made much legal for females who face the mark of having to lose their husbands and wives because AIDS or themselves are HIV/AIDS positive. Women are subject to a wide ramification of socio-economic conditions that would propel them to be part of labour migration to change the situation.

1.3.3. Position of the researcher in the study

The study was conducted to anthropologically examine the feminizing of migration patterns and remittances experiences of female migrant street vendors in Pietermaritzburg. The principal investigator's study was interested in recording feminizing of migration patterns and remittances: socio-economic experiences of female migrant street vendors in Pietermaritzburg, KwaZulu-Natal. One of the reasons that I, as the principal investigator, identified Pietermaritzburg as a problem or an area of interest is that the Pietermaritzburg streets were

historically known to be street vending trading spaces for local women, but with time there has been an increase in the number of female migrants who are also street vendors. Realizing that they were trading in foreign countries, it became an anthropological interest to record their remittance experiences. The importance of this study is supported by Carling (2014: 218) in his publication known as “*Scripting Remittals: Making Sense of Money Transfers in Transnational Relationships*”, where he says that it is important to study migrant remittances because they reflect individuals’ commitment, priorities, difficult decisions and they encounter complex difficulties as they try to negotiate on the foreign streets because of their gender, foreign nationality and that they usually don’t have vending permits which makes them to be in constant conflict with municipality by-laws and other law enforcers”. Tanga (1994) and Sankaran et al. (2007), both cited in Lapah (2011: 20-21), assert that those who sell on the streets are frequently connected with precise down income from their trading activities. Disregard that street vendors largely do their business below challenging trading situations suchlike marketing in the wide-open space, open to bad weather which sometimes is very hot and it rains heavily, with small social security from the people, they return with a small amount of their income. Their earnings prove not to bail them out of the poverty net. The continuation of such studies is supported by McKay (2007), Akesson (2011), Katigbak (2015), Hannford (2016), Lacroix (2016) and Zharkevich (2019) assert that the distances of household associates caused danger by the very process of movement of people, is in itself inclined to produce motive breakdown, increasing people to ask how to decently accomplish one’s duty and entrust amongst relations that stayed back home. Remission supply few responses to questions, helping to represent how great relations is to act. Studies like this are supported by McKay (2007), Conradson and McKay (2007) and Christou (2011) cited in as they agree that studying migration and remittances has displayed the value of sensitivity and feelings in the maintaining of international systems and thus the examination of remittal can no incertitude intensify our perception on the involvement among feelings and quality. The giving and getting of remission is inclined to cause declared motive questions and request about who we are as ethnic existence and what are our beliefs and precedence, our succeeding entrusts or requirements in connection to the important with some others also the appropriate usage of currency.

Owing (2012: 813) further states that it is important to pay careful attention on female narratives with the context or scope of migration and remittances because their narratives could reflect dominant social and moral values which were not historically recorded when migration patterns were guaranteed to be a male experience. Such ethnographic studies eminently show

how women operated or kept the picture of their female siblings who migrated for better earning or other varying opportunities and still felt the need to transmit remittance to their home countries and therefore assist the household. Ramhan (2019:2) discovered that women street vendors are fewer on the streets due to patriarchy, spiritual hindrance, uneven powerfulness social relation, female inferiority, inability to make decisions, females ability to interior works and other hardships so that research findings could make recommendations to support them.

1.3.4. Relevance of this study in anthropology

This study is conducted in anthropology because anthropologists have a continuous historical curiosity in the movement of people itself. Moreover, anthropology as a specialized field has contributed immensely to examining the modern-day migrant movement's complete conceptualization. It can bind jointly numerous various features of compound processes of migration. (Rosenblum, 2012).

Rosenblum (2012) states that the anthropology movement's work gained from concentrated association with close fields such as ethnic studies, postcolonial studies, economic science, humanistic discipline, judicial studies, social science, and geographies. During the 1950s, the examination of human migration was not a focal point in anthropology in past times. Earlier, the focal point of anthropology was mainly in the analysis of the vicinity of limited-scale. In the 1970s and 1980s, anthropology contributed to analyzing human movement by revealing the necessity of migration of people from rural regions to urban regions. This study finding are relevant in anthropology because they embody ethnography which extends interaction with the subject as the author of knowledge, the narrator of emic perspectives on a particular phenomenon through qualitative research approaches. Daniel (2012) states that the mobility “human migration patterns” of human beings and experiences attached to mobility patterns has become the area of specialty for most anthropologists; hence they lead in publishing experiences of people as a result of globalization, migration and those who are symbolically identified as diasporas. This study is relevant in anthropology because of its interest in females migrating from their homes to other areas looking for jobs or employment to look after their families back home. Ojong (2016) and Pophiwa (2014) agree that anthropologists do not take women migration push and pull factors as less significant hence they have been interested as anthropologists in recording, understanding and probing feminized experiences of migration. Ojong (2016) says the anthropological interest in studying women migration patterns or feminized migration patterns is that their decision to migrate for various economic activities should be celebrated because they have been trapped in the patriarchal systems that defined

their agency within the parameters of their households. For the longest time, the patriarchal system has been against realising their financial agency to be free human beings. Seeing them as part of migration patterns celebrates the advocacy that African feminists have lobbied for. This notion emerges as many females slowly become responsible for contributing financially to their nuclear and extended families while others hope to become financially independent. The study conducted by Balderas & Blackburn (2013) advocates that feminized migration patterns have caught anthropologists' attention because women are part of the fast-moving world; they want to gain their financial independence while others migrate for unknown push and pull factors. Anthropology today has undertaken the females' wellbeing in the host countries and their contribution to their home countries. A study assembled by Visser & Kalitanyi (2010) states that immigrants find work only with great difficulty and are grossly exploited. Eversole and Johnson (2014) assert that anthropologists have historically been interested in how immigrants generate remittances, studying the impact of remittances on households and remitting corridors. A feminized migration aspect makes migration and remittances an exciting research topic for anthropologists. They unearth how women generate remittances; how they send them home, and the impact these remittances have on their families and households while they are away. Study findings of this thesis contribute a new context, being street vending, which has not been the writing scope for many researchers. It further clarifies how female migrant street vendors have embodied the responsibility to send remittances to their families. This study thus illuminates the role and responsibility that women in migration patterns have contributed, which could be different from men.

1.3.5. Perspective of anthropologists about street vending

According to Jimu (2004), it is stated that he discovered that anthropologists are classified as the scholars who first reoriented a gender viewpoint about street vending early in 2004. The taking over of the participants who are women in the informal sphere or sector is said to be a low cause of poor learning also employable ability degree amongst female, that prevent a number of females from instantly loving the gaining of a developing conventional sphere. Nevertheless, ultra-women's rightists debate that the movement indicates the imbalance in gender constitutional in patriarchal social set up that approves men opposed to women in educational skill, employment and teaching and learning. It is also said to be proof that in many instances, in the informal sphere, business is nationally owned, dominated locally, and little allergic to economic adversity correlated to big ones. Frequently, the casual sphere prospers also render working for oneself throughout the period of financial condition. He further states

that the share of anthropologists on selling in the streets is the possibility of the informal sphere to boost friendly justness gets understandable when someone holds a sexuality viewpoint that centres on the degree of involvement within the economic system through men and women Jimi (2004), in his study continues to state that in other written reports in the African continent and different states globally that are still developing, it points out that females make up the main working class in the informal aspect, especially in such acts as nutrients and drinks, wholesale commerce, clay ware, container handicraft and cross borderline trade. He states that selling on the streets has so much to bestow the socio-economic improvement of unfortunate sections of the urban and rural economic system. It can eliminate impoverishment, make self-employment, progress the federal economic agency of females and regenerate households.

Street vending is said to display one of the most viewable apparent loose economic systems. It has been designed for more than thirty-five years by different subjects, particularly anthropology, economic science, and social science. According to Recchi (2020), selling in the streets is customarily fixed in numerous south-central states' societal and efficient material and has primarily been calculated regarding Africa. Recchi (2020) is one of the famous anthropologists who wrote about informal street vending. He defines informal street vending as the vending of food and other goods in cities which are open areas. These public spaces are ordered or organized by the law and are given out in building structures that are not permanent. The direct worldwide figure of people selling on the streets is unknown and represents a significant informal sector. Disregard that authorized territorial statistics and investigation, which high spot the immense degree of the sphere in limited underdeveloped countries, live. For example, the people who sell on the streets report from twelve to fourteen percent of the whole urbanised rural state. Customarily, street selling is outlined using the divided difference around conventional and unofficial, or ordinary and disorderly economic, human action.

Mengistu and Nega (2015:124) state that street vending has become a corridor through which many women in underdeveloped African countries have earned financial, human and social capital, which the patriarchal system has denied. Still, the experiences of these women do not prove successes because these women cannot freely enjoy their monies because of domestic issues such as poverty, family health issues, paying their children school fees. Therefore, they sell on the streets as a protection net for the deprived groups.

1.4. Research objectives

Though the movement of females is said to have an affirmative outcome on the working-class social unit and the economic system in the host and country of origin, it can be connected with a different value for the migratory. Hennebry (2014) stated that the limited access to education, health services, segregation made by language barriers and physical separation, delays in family reintegration, and family detachment have severe long-run impacts on the well-being and welfare of migratory persons and their kids. In addition, female migratory individuals might encounter an unescapable deficiency of integration courtesy, stigma or occupation chances that may result the females and their reliance unfavourably (Hennebry, 2014). Females' refugee labourers are said to be triply deprived. They face discrimination and restricted judicial security or long-run safety in the socio-economic labour class. Women's workplace skills consist of negative skills such as discernment, mistreatment in relation to unfortunate situations of work, pestering, societal segregation, isolation, and pressure; however, they are some affirmative skills that consist of chances for development and economic freedom (Niimi & Reilly, 2011).

The study was motivated to anthropologically analyse the feminizing migration patterns and remittal experiences of female migrants' street vendors who reside and sell in Pietermaritzburg. There are varying reasons that have tricked such a drive to focus on migrant women. The indications are women trapped in the nexus of socio-economic and geographical issues. They are women, mothers, possible wives, grandmothers, and immigrants in the host country. They navigate daily with challenges involving patriarchy, noting that women migrants' remittances are more substantial and reliable (Goff, 2016). Carling (2014: 220) further states that "the existing ethnographic literature has proved that remittals incline to incarnate particular anticipate, significance and purpose". As argued by Cohen (2011), remittances constitute an international movement that connects operators and immovable with money while, on the other hand, it strengthens familial social and cultural ties between movers and non-movers. Adams (1998), Adams and Page (2005), Verme (2011), Ozden and Schiff (2006) categorically state that movement of people and remission should be interpreted in abstraction to manlike improvement and the condition of a simple method of societal protective covering and impoverishment decrease where women have played an instrumental than men.

1.4.1. Primary and Secondary Objectives

The primary objectives of the research are:

- To understand the reasons behind the migration of women.
- To explore the socio-economic experiences of migrants operating in Pietermaritzburg.
- To understand how women, send their remittances back home and record the remitting corridors they use
- To understand the role played by the remittals of immigrants in their household back home.

The secondary objective is:

- To understand why women chose Pietermaritzburg streets as potential spaces to generate income through street vending.

1.5. **Key questions**

The primary key questions are:

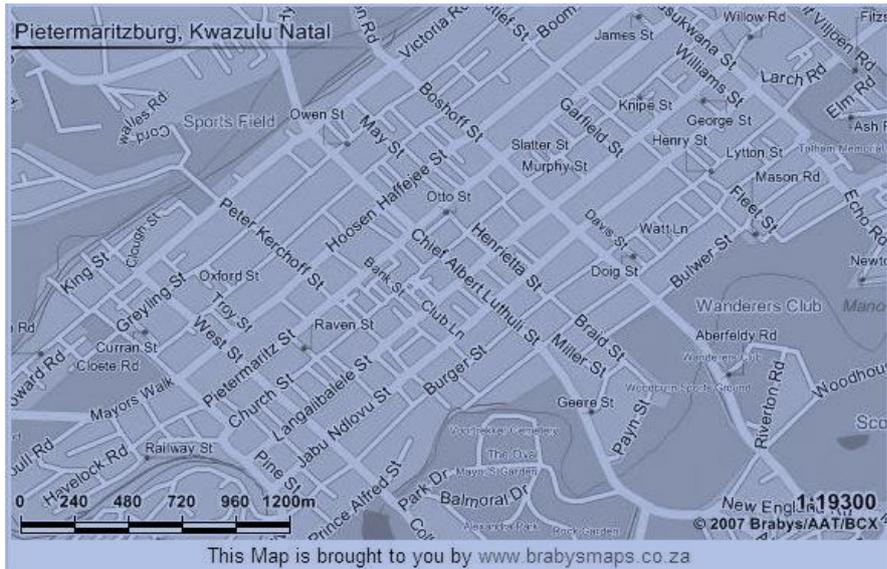
- What are the reasons that encouraged their feminized migration patterns?
- What are the daily socio-economic experiences of migrants operating as street vendors on the PMB streets?
- How do they send their remittances back home, and what are the remitting corridors they use?
- What is the role played by remittances in their families back home?

The secondary question is:

- Why did they choose Pietermaritzburg streets as potential spaces to generate income through street vending?

1.6. **Location of the study**

The research site for this study was Pietermaritzburg owing specific attention to foreign women who are surviving through street vending. Lapah (2011: 2) agrees that urban areas, towns, and cities in South Africa have been a migration destination for immigrants for various commercial and economic reasons; hence, more research is still needed to make sense of their trading experiences in foreign countries. Therefore, the entire Pietermaritzburg CBD and surroundings were identified as a research site. Research participants who met a foreign female street vendor category were identified and recruited to volunteer their participation in the study. Due to the confidentiality clause, the researcher will not discuss street corners or pavements where foreign women trade as street vendors because most of them do not have legal trading permits.



Source: <http://www.msunduzi.gov.za/site/map/index.html>

Figure 1-3: Pietermaritzburg CBD map

1.7. Brief introduction of theoretical frameworks

The word theory often means a guess or speculations without supporting evidence. However, theory could also be a set of guiding principles. This study will be guided by three theoretical frameworks used in most anthropological research endeavours. The first theoretical framework is African Feminist theory; the African Women's liberation movement is a theoretical conceptualization formed in the 1980s by anthropologist Filomina Chioma Steady. It has been borrowed by other scholars who write on issues that limit women's agency in Africa. The conviction of this theoretical lens is that women in Africa have to be studied within the scope of their problems, which are not women's experiences in European countries. This theory is much suited for the study because it looks at women's social role and experiences with their street vending and how they manage or influence how their remittances are spent at home.

The second theoretical framework is Migration Theory. Flahaux and Haas (2016) state that migration has been propelled by push and pull factors that have encouraged women to migrate in pursuit of economic opportunities; hence scholars speak about feminized migration trends, patterns and drivers. These scholars clarify that migration is no longer a man's experience as many have historically documented it. The Migration Theory will allow the researcher as the principal investigator to critically explore the push and pull factors that can categorically be listed. These can be classified as exogenous and endogenous migration patterns from the emic

perspective of the sampled population from the other country. This theory will allow the researcher to record and analyse the dynamic issues that propelled the participants to migrate to South Africa, Pietermaritzburg, and understand why they chose Pietermaritzburg streets as potential economic spaces to generate income through street vending, and learn how they send remittances back to their families.

Lastly, Social Identity Theory is defined as the quota of a person's self-concept resulting from observing association in the pertinent societal crowd as richly formulated by Henry Tajfel in the 1970s and 1980s. Tajfel's social identity theory clarifies that a portion of the individual's idea of identity originates from the crowds or individuals of that particular fit (Ashforth and Mael, 1989). Therefore, social identity theory will allow the researcher to look carefully at the circumstances under which the female migrants in Pietermaritzburg will be sampled reflect themselves as mothers and wives working far away from their countries of origin. Furthermore, this theory will enable the researcher to record experiences that include experiences attached to their identities and the functionality of their nuclear and extended families while they are away and fending for the survival of their families.

1.7. Brief introduction of research methodology

This study employed qualitative/phenomenology as a research design. The rationale for employing qualitative/phenomenology research as a key design was that the principal investigator was interested in collecting population experiences/ narrative data instead of quantified data. The nature of key research objectives, open-ended (what, why, how) questions and theoretical frameworks that have been discussed locate the study itself in the qualitative/phenomenology design. This research design allowed the researcher to ask open-ended-semi structured questions from which themes for data analysis thematically emerge from people's narratives through the purposive-snowballing-convenient sampling technique. Through this sampling technique, the principal investigator in the study was able to recruit and sample twenty participants who volunteered to participate in the study. This sampling technique allowed the inclusion and an exclusion criterion. The inclusion criterion involved foreign women who were vendors/street traders in Pietermaritzburg. The exclusion criterion excluded women that were born and bred in Pietermaritzburg even though they were trading on the streets. The principal investigator conducted face to face interviews which is an

empirical method of data collection in anthropology. Each participant was asked to sign a consent which was confirming her voluntary participation in the study.

This study does not require Gatekeeper Clearance because it focuses on individuals. Data collection took place after the research had been ethically cleared. Thematic analysis was used as a method of data analysis. This data analysis method is commonly used in anthropology. The researcher engages in generating themes that are presented in research findings. The thematic analysis involves six steps: familiarization, coding, developing themes, rereading themes, describing and naming themes and writing up. Data dissemination and generalization of findings will be limited to research participants that participated in the study.

1.8. Structure of the dissertation

Chapter 1: This chapter will include the research topic and the background and context of the study

Chapter 2: This chapter focuses on the literature review of the study, and details what the different scholars have written on this topic, issues, my contribution and views on the topic.

Chapter 3: This chapter will discuss the theoretical frameworks used in the study

Chapter 4: This chapter will discuss the research methodology.

Chapter 5: This chapter will cover the data presentation, data analysis and the twelve themes.

Chapter 6: This chapter covers the study's summary, conclusion, and recommendations.

1.9. Chapter Summary

Chapter One introduced the study, background and the problem statement. The background and problem statement focused on how the female migrants suffer in the host countries. This chapter also looked at the conceptualization of the key concepts, the key research questions, objectives and aims of the research. Finally, the chapter also briefly introduced the three theoretical frameworks and the research methodology used in the study.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

Women are now moving from their original countries to other countries alone to meet their economic necessities instead of moving to be connected with their spouses and household (Pophiwa, 2014). The chapter begins by conceptualising critical concepts in the study; further unpacks remittances as an economic muscle of women, conceptualising key concepts, contextualizing feminized migration, the importance of remittances, and the adversities Covid-19 on remittances and households and other socio-economic impacts on migration and remittances.

African migration is said to have a long history; however, a new pattern has emerged; where women are now moving from their original countries to other countries alone to meet their economic necessities instead of moving to connect with their spouses and households (Pophiwa, 2014). Historic scholars like DeLaet (1999) confirm that for many years ago, sexuality was never reflected a serious issue to knowing the mechanism behind the global movement and the generation of remittances as this was the solemn task for men. In the scope of migration as a socio-economic corridor, females were perceived only as spouses who escorted husbands. This regime of dealings began to alter in the 1980s with a turning point specific content on females in the Global Movement Review (1984). The INSTRAW (2007) report started reporting that women are now migrating to immerse themselves in the economic world. The economic world was inclusive of formal and informal economic opportunities that gave these women financial strength; hence the feminization of migration gained the recognition of many scholars, even in anthropology. Since then, the feminization of migration has become an ordinary place; even though the women movement is not a new occurrence, it merely stays fundamentally mislaid for movement studies (Donato, Alexander, Gabaccia, & Leinonen, 2011). Castles and Miller (1998: 9) state that females show an accelerative part in all areas and kinds of movement. They contend that the feminization of movement is the fifth leading component in migrating movement.

Pophiwa (2014) states that the movement of ornamentation in Africa is quite significantly prejudiced by existent elements such as exploitation and its initiation of unknowing borderline that wanted to split culturally connected people into various nations. He further states that in the past years, on that point, it has been a total outgrowth in feminisation of movement in the African continent as numerous females increasingly become economic beings and accountable to assist economically to their households. He argues that looking at everything in the present

time, almost one-half of the 40% of all migrant workers are females (Pophiwa, 2014). A human activity that used to be fundamentally man controlled has transformed progressively maiden like. It was a standard, particularly in the colonial period, for men working class to leave their homes behind and transverse global extent looking for employment, especially in the South-central African area where the South African mines were established to be an attraction for occupation.

2.2. Conceptualization of key concepts

With the definitions that scholars have contributed that were deemed relevant to the study, the principal investigator delimited the scope of the study to the following four concepts.

2.2.1. Migration

Oiarzabal & Reips (2012) states that the movement of people from one place to another to subsist permanently or temporarily in a new area is called migration. He says it happens in phases; instead of one prolonged motion, the push-pull hypothesis presumes that movement enables an individual to achieve a definite economic reaction. Migration is also known as the manlike migration that is citizenry by push-pull procedure; that is, the provision sections such as admonitory situations in a peculiar point “push” people out, and the demand sections much as approving situations in an external location “pull” them in. This implies that the first inception of the movement is better external economic opportunities. Parkins (2010) argued that the global movement method hypothesis outlines that movement results from a macro artefact operating with a micro artefact. The rationality choice theory discussed by King (2012) and da Haas (2002) confirms that there is a level of thinking or bargaining with the time involved in the decision to migrate. (i) some migrants move mainly over short distances, while others opt for international destinations and they go for the greater middle of diligence and commercialism; (ii) almost movement are from farming, underdeveloped to developed regions; (iii) large cities and township develop much more by movement than earthy addition because of holding accepted both legal and illegal immigrants who came for different remitting objectives; (iv) females attempt shortened spacing movement, whilst males are the number in global movement because of economic needs. Ojong (2012) postulated through the prosperity theory that the decision to migrate is largely encouraged or deeply seated at the heart social and economic milieu of their households and countries, which is often the driving desire for both men and women. The prosperity theory embodies altruism and intuitiveness, which becomes the driving force of those who migrate to generate remittances. They are driven by

love, care, support and mainly by the sense of wanting to provide for their families. As Mubangizi (2003) argued, those migrating are sometimes betting their landing place condition founded on manlike assets ties that they have identified in host countries. The Social Capital Theory depicts that the assets that migratory hold upon reaching the destination country are the human resource whose essential signals are acquirement, teaching, education, certainty, reciprocity, relation, and systems. These connections and networks largely depend on kinships, friendship and shared community origin.

2.2.2. Remittances

Goff (2016) defines remittal as the part of global migratory workers' income transmitted rear from the state of occupation to the nation of ancestry. De Haas (2007), Monsuitti (2008) and Cohen (2011), cited in Simoni and Voirol (2020:2), state that remittals are usually reasoned as the scheme of economic variegation for families. They might improve living conditions (adding wellness and teaching), make financial possibilities, and lessen impoverishment. Movement economic aid displays that remissions are indispensable for confirming, acting (re) producing, and (re)defining societal relations with family members left behind. Therefore, remittals are a means to keep and (re)make connections and accomplish a befitting duty and relationship, frequently permeate with powerful sensitivity and line of motive responsibility. The Migration, Remittances also Financial Inclusion: Challenges and Opportunities for Women's Economic Empowerment report (2017:10) defines remittances as financial resources that are ambulant, assembled and partially used up in one area and ransomed and used up by families in some other location. Suliman et al. (2014), cited in Nzabamwita (2015:15), aver that there are two types of remittances; cash or financial transfers. Cash remittances that sent through formal and informal corridors. Informal corridors are from person to person. Formal corridors observe monetary transaction processes governed by the host and the country of origin and are subjected mainly to tax conditions. The World Bank (2014) recorded that informal remittals are specifically transported when one is visiting home, by household associates, communication systems of transferral authorities that are not certified, and other currency messengers, through telephone call stores, cultural shops or motion bureaus without declaration.

Informal money transfers are also known in the existing literature as "*Hawala scheme*", "*Hundi scheme*", subsurface banking-systems, informal economic value currency transferral scheme, broke man's finance scheme, Colombian black industry, peso transaction scheme and cultural shops. (McCusker, 2005; Todoroki et al., 2011; Milklian, 2009) cited in Nzabamwita

(2015:27). Jost and Sandhu, n.d), also mentioned in Nzabamwita (2015: 26), state that hawala business concerns are publicized in the migration linguistic communication to prevent the localised government from knowing what is planned. Hawala proceedings can be completed with a time, there is no evidence confirmation, and their continuing bigness counts on migratory systems and relations. Hawala scheme offers liberty, privacy and obscurity of the users. The discreetness rendered by the informal transmission to its customer shuffle the component of property and connexion its necessary characteristic. Generally, the informal remittal transmission transactions are worldly sincere in their commercialism. Arestoff, et al. (2010) and Loschmann and Siegel (2014), cited in Nzabamwita (2015: 28), further informed that the procedure of remittal transferral is also altered by the surroundings of the possible transmitter, nation to nation remittance passageway, and the surroundings of the potential recipient. From the sender's area, motive, financial gain, household size, learning achievement, sexuality, judicial position, and ethnicity determine the sum of money, the type, and the oftenest of remittals.

2.2.3. Feminized migration

Alteration has taken place in the global movement structure of females: Many migrate from their own places of origin to other places independently, instead of connecting with their spouses and household associates. Coe (2016: 40) implies that it has increasingly turn 'common' for females from other parts of the world, particularly from households trapped or caged by poverty and economic hardships, to move to render remittals for their families. As argued by Hildebrandt and McKenzie (2005), Ambrosius and Cuecuecha (2013) cited in Migration, Remittances and Financial Inclusion: Challenges and Opportunities for Women's Economic Empowerment report (2017:9-10) research report on feminized remittances has proved that remittals have indeed been connected with the decrease of baby mortality rate also got an affirmative impact on minor weightiness. Remittances have created opportunities for women to be able to provide good health coupled with the power to lessen danger to wellness crisis in their households, allowing families to be little dependent on liability funding for wellness aid. On the other hand, women's remittances have increased repercussions of households, sanctioning them to react to the rage of poverty and the inability to pay for children school fees. Goff (2016) agrees that migratory females are inclined to remain connected; and forfeit much for their families in nations of descent, also add importantly to heighten families' abilities to reply to situations and construct economical and manlike working capital as an investment for their kids and other household associates at large. The Human Right Council (2019:8) report suggest that women frame their movement aims in sexuality position,

introducing each other as obedient female offsprings and protective wives, and encouraging to pay some of their income to guarantee the coming wellbeing of the household associates who remained home.

2.2.4. Street vendors

Santos et al. (2020: 1) state that vendors all around the globe are in the streets all over the world are full of vendors marketing or selling goods and services, from clothes to cell phones, food, fabrics and fruits and vegetables. According to Rahman (2019:3), a person who sells on the street is called a street vendor. They sell goods and services to the public under temporal structures. They sometimes migrate from one spot to another, conveying their merchandise on driven wagons, in containers on top of their heads, or trade their goods on wheel motors. Street selling is defined using the divided difference around formal and informal, or ordinary and disorderly economic, human action. A person who sells on the street (street vendor) is also outlined as someone who sells merchandise from a station located in an area with pedestrians.

2.3. The policy context of Street vending/trading in South Africa

Migrants' endorse insurance that interrupts townsmen' living and their ingestion options; hence, it was pivotal for this chapter to review the street vending policies as part of the South African informal economy regarding a few metros that have adapted the endorsed policies on street vending. A critical argument to note in this study is that the most common feature in the urban centre neighbourhood is abundant vendors' everyday commerce in braced and good produce. Thus far, authority usually contains these kinds of casual and from time to time prohibited initiatives giving privilege to the privatised sanitized streetscapes to be migratory, and generally are at business ten to twelve hours per day. Street vendors are part of the unorganized sector that has criminalised those hoping to generate earnings by trading on the streets (Bhandari, 2020:6). Paskarina et al. (2017:66) assert that misunderstood and unclear policies between law enforcers and street vendors usually cause conflict. An anthropological study, "*Anthropological Perspective Women's Street Vending to sustain their daily survival in Urban Life of Dire Dawa: Challenges and Prospects*", conducted by Tufa (2020:4), reveals that commerce sphere (street vending) plays an integral part in the economic system as it takes on less educated and skilled individuals and acts as a daze soaker in the livelihoods and income of the misfortunate. Research findings depict how most street vendors operate while faced with the fear of being excluded, harassed, and penalized as the law does not recognise or accommodate their operation. Mostly they use a portion of their day-to-day earnings as a payoff in command to continue operating. Most in some states in Africa and Asia, excluding a portion of India, street selling is prohibited, and they are activated as crooks from time to time. Cited

governments like South Africa run with antiquated constraining insurance and modulates, which put intensity on unlawful vending; however, sellers on the streets are not alert to these insurance and modulates in numerous cases. It was thus essential to discuss the policy position of South Africa, Pietermaritzburg, where the study was conducted.

South Africa extract from Horn, P. Collective Bargaining in the Informal Economy cited in (Women in informal employment globalizing and organization 2018). In Southern Africa, with economic alleviation during the 1980s, the Legal Instrument Act was situated by the Businesses Act in 1991, which eradicated the demand for legal documents for free-and-easy financial system functions. Yet, Clause 6A of the Act (Powers of localised dominance) permitted urban areas to accomplish rules to regularize street vending. The provender was planned to guarantee that street vending regulations are utilised not to forbid street vending. Municipalities were given guidelines for drafting and adapting street trade bylaws. Certain dense trading areas were allowed to be alleged as constricted commerce regions after pursuing certain procedures where all practitioners had a fair-and-square chance to contest like proclamations on the journey, and here is a responsibility to inquire with all curious organizations, considering the street vendors oneself. Subsequently, exclaiming an area as a restricted commerce region, the urban areas must pursue a process to allocate constricted trading space to those socio-economic classes wishing to commerce there. This requires a portion to function in these kind of spaces. The South African undergo has conveyed that it is outstandingly simple for government to curve the legal document method rear into the ancient permit method, by declaring full municipalities or urban centres as limited commerce spheres and so working a cosmopolitan license method like a permit method. This usually happens when police authorities take shortcuts when proclaiming restrictions in trading areas WIEGO Resource Document No 10 26 without following proper procedural channels of consulting all stakeholders. By the time this is finished, street vendors battle to be judicial, and authorities face similar struggles as those required licenses are hard to attain. Even though these traders have trading rights, not having viable trading space pushes them to be in the separation of modulate. Indeed, in a licensed method restricted to the definite region, the more constricted the figure of legal documents in whatsoever commerce region, the more the amount of getting much permission to intensify retired of median dimension due to concealed amounts for the negotiator and corrupt payoffs. This affects hapless trader's exclusion from trading in these first commerce regions even though it is not regulated in the rule and regulated dominant street commerce. It is uncommon as many South African administrative districts trust free-and-easy commercialism technology

to create modulate and City Police or Traffic Police to implement them. At the same time (Local Economic Development) administrators usually have many complex viewpoints but no strength to employ. The comprehensive view and preparation duty of EcoD says that enforcement is intimately connected to a much extensive imagination for the ordinance of informal commercialism.

The Informal Trading Policy, 2013 (Policy no.12664) rings out the former insurance better-known as the Informal Trading Policy and Management Framework. This insurance takes an evolving movement to the ordinance of informal commercialism, and Clause 9.5.4 clarifies the undermentioned basis for the portion of “commerce embayment”. Individuals must be active casual commerce or inclined to get along casual commercialism (rendered they follow with the necessitate beneath, and might be, for instance, casual workers, searching to set up their personal, commercial enterprise);

- The quality of the consumption and economic consumption should not struggle with punctually contend with: o the kind of economic consumption oversubscribed by business enterprise that are formal in the commercialism region.
- Not working individuals who do not have jobs intent on getting predilection d) Where embayment is accessible, commercialism operational much often intent on getting penchant all over infrequent/nonchalant commercialism inside the commercialism region.
- The individuals’ power to encounter the commercialism period of time primed for the commercialism region
- Preference will be given to Historically Disadvantaged Individuals • Consideration shall be given to new traders to the City database
- Just a single embayment intent to be chosen per dealer
- The seller requirement be in control of a legal and binding South African personal identity written document permitting the singular person to employed license.

WIEGO “The contract aim was that every individual employed in the open location would register as a business organization. This is a conclusive change departed from the present position where indefinite processes render entree to an open area, and some cause approval to run in a peculiar sphere. Enrolment (and ongoing costs of belongings) is the act that renders approval to function and supplies accession to work and aid. The insurance specifies that the

information of every individual employed in open areas should be improved. Allocation insurance outlined the standards by which they would trade in these trading sites where rental agreements and licenses would be provided to permit commercialism.

Allocation insurance in honour of commercialism (embayment, socio-economic class, legal documents, etc.) is fundamental to the whole insurance for the simple economic system as it is the open direct which localized authorities can bring off and assist it. The purpose of the portion insurance is to help develop and render chances for brand-new beginners in an economical property and helpful societal manner. It can provide straight into the business enterprise diligence, direct accomplishing the proper occupier concoction at tourist-connected spheres. The basis for apportioning will be discussed sectionally with shareholders. Administrators will so finish the portion of the land site. The insurance could be utilized as an instrument to evolve business concerns amongst constituted commercialism and brand-new beginner. Rental policy: “Localized authorities are screening commercialism as businesses and individuals hence it is important to spot a much worth on various commercialism position like paved surface.” Worth is set on places by systematically making different rental rates for different sites. Rental rates intend to be connected to site magnitude, good placement, and the tireless work rendered. Unwavering intent to be ascertained by contemplating the amount to localized authorities of rendering the installation, remembering the necessity to support brand-new chances in many spheres. The duty artefact intent to permit for lucid grant in bidding to guarantee cross-concession and stake.” This insurance was an effort to change out from the scheme of trust on a completely-owned civic establishment viz. the Mandela Bay Development Agency to work out power and rule over casual commercialism as this was the as this was bearing for judicial proceeding around localized authorities slacking its obligations when pulling off open areas.

The particular license governs forged to compel this scheme were as precede: “Fundamental to even-handed allotment of commercialism embayment, is the collection by the urban area of an information of all street commercialism and managers of street commercialism in a peculiar region, that will consider for each one merchant or leader of such trader: Identification figure or some accepted descriptor of identification, code, goods being sold-out, commercialism placement and any related info.

The fundamental law of the democracy of South Africa chapter 7 subdivision of the fundamental law of the democracy of Southern Africa points out these non-subjective of the localized authorities [152 (1)]

- Render egalitarian and responsible authorities for the localized world organization
- Guarantee the condition of employment to world organizations in a property style
- Encourage societal and economic improvement
- Encourage a harmless and flourishing geographical area/surroundings
- Promote the participation of communities and social groupings in the matters of localized authorities.
- The reappraisal of the informal economic system and street trader policy is the municipality's fulfilment of its constitution.

The National Development Plan is an overarching strategic document steering and guiding development in the country; it advocates transformation and seeks to achieve short and medium-term development into vision 2030. The plan is based on a detailed diagnosis of issues faced by South Africa and outline several strategic interventions to address these problems. Providing social facilities to communities' forms part of the strategic interventions of ensuring social protection and improving infrastructure.

The Industrial Policy Action Plan seeks up key intervention complete a resonating three-time period, with a ten years' period of time chance on desired economical results. Priority reforms include amongst others

- Correction of procurance modulate to denominate central sphere for home manufacturers in relations to open acquisition, peculiarly in the copulation to open substructure outgo
- Reorientation of the Industrial Development Cooperation of South Africa to render befitting funding device for precedence Industrial Policy Action Plan sectors.

The International Framework for Local Economic Development, also known as the LED in South Africa, had these objectives, a much strategical formulation to the improvement of national municipalities try to manage the re-occurrence of non-viable projects and help realize the optimal potential of local communities in national economy. The Local Government and Informal Trade Policy, local government is said to have govern their areas of jurisdiction in accordance with national and provincial laws. By-laws regulate local government; improvement national authorities relate to municipalities running with the community to discover lasting structures to encounter the necessity of the people. Local government is said to have four functions that relate to poverty alleviation. Firstly, provision of basic needs (household infrastructure and services), creation of habitable settlements, the furtherance of national economic improvement, and lastly, condition of world organisation authorization and

distribution. The responsibility to promote and control street trading rests with the local government.

The KwaZulu-Natal Informal Trades Policy facilitates a favourable environment for street vendors whilst ensuring sustainable economic growth for an informed economy. The policy aims to provide better protection to informal trader's while ensuring they are better accommodated in the policy. Job eradication and income generation directly lead to the growth of the local economy. This policy regulates the informal sector in KwaZulu-Natal. Participation of street vendors is boosted by establishing the informal economic chamber as required by the municipalities in the province.

2.4. Street vending

A street vendor is an individual who sells goods or services in a public place for pedestrians, but they do not have a built-up structure and are not permanent in that area. Lapah (2011: 5) defines it as a commercial activity in non-permanent structures. This form of economic activity has been a relief to those trying to escape poverty and those who want to generate income amid unemployment challenges facing most African countries. Street vending goes from temporarily business organization on street areas to motorized work in parks, stations, and opposite open and secluded regions. Instance reckon footwear reparation, tiny wayside nutrient sellers and those merchandising sweet on a wagon. Street vendors are said to be an essential portion of metropolitan economies worldwide. They offer admission to a wide variety of goods and services in spaces with many people. Street vendors sell almost everything from building materials to crafts and garments, prepared food and vegetables, from consumer electronics to haircuts, even auto repairs. The Informal Economy Monitoring Study publicized different methods in that people who sell on the streets construct their people places their live in. The people who sell on the streets, also known as street vendors, provide their households with food, pay school fees for their children who attend schools and most importantly, they are the primary source of income providers in their families. These street vendors have solid relations to the formal economy. The IEMS also revealed that the street vendors make sure that their customers are safe and the environment they work in is clean, and they try to provide their customers with friendly personal services. They create jobs for those who are also job seekers, not just for themselves, merely for safety guardians, porters and casual conveyance agents (Sally, 2016). Kumar (2012) also adds that street vendors improve enthusiasm for city life and, in numerous places, is measured as a foundation of historical and cultural heritage.

Studies that have been conducted on street vending in South Africa, the geography being Durban and Johannesburg, proved that street vendors generate earnings that are between R200 to R600 per month from their trading. In countries like India, street vendors earn between 40 and 80 Rupees per day. Street vending is not easy, although it appears to be a relaxed market, commercializing space. Street vendors without permits are often defined by what many governments call the “penetration” of neighbourhood, unlicensed/permitted trading activities. They are often subjected to pay fines or penalties, which negatively impede the returns they have generated with the hope to remit or invest in their families. This becomes worse if these street vendors have the identities of a foreigner without legal documents because of migration patterns that are part of a globalized village. Zack (2015) agrees that trading on the street is not easy at all; street vendors are constant victims of “Operation Street Clean-up”; which is the slogan that law enforcers embark on in order forcefully evict those who are immigrant street vendors and those who don’t have legal permits. Their experience includes having to run for their lives because they don’t want to be detained, and they escape the use of tear gas and other violent means. This treatment is not gender exclusive; it affects both women and men trading on the street as street vendors. The Social Theory of Public Space brings to life that street vendors represent a significant share of the work forces in most parts of the world as they impart to the conventional and casual economic system. Street vending sustains less-wage families and migrations with no other economical option, though they rely on communication systems that give them access to neighbourhood commercialism. The theory brings to the fore that street vendors come across many barriers that do not support their aim, which is to generate economies to sustain their families.

Government officials don’t prove to be supportive. At the same time, getting an operating permit has many ambiguities or hurdles that include both permanent cities and largely exclude immigrants who are street vendors. If they can’t escape law enforcers, they are forced to pay instant bribes, which are mostly expensive (Fahmi, 2018). The Social Law Project (2014) postulate that while the South African Constitution guarantees equality of benefit and protection of the law, the right to choose their occupation, trade, or profession has not been celebrated mainly because street vendors are not protected. Non-citizens are not direct beneficiaries of the Constitutional provision because of their immigration status. Chen (2018) further assesses the International Labour Organization (ILO) call on the Formalization of the Informal Economy and the New Urban Agenda prove to be favourable to those trading on the streets. However, the poor and the marginalized are detained from using public places to

generate the income that will bail them from the cage of poverty and financial miserly. It is thus clear that street vendors' rights to embark on free street trade is limited or intimidated by regulations, harassment, and new urban initiatives, making women especially more vulnerable.

Migratory Females- immigrants who have migrated (or are endeavoring to migrate) from a state to another state frequently but not need fully the state of their status and whose existence in the previous might or might not be law-abiding or official. According to the UN Women (2013), the movement of females can hold an affirmative outcome on the working-class unit and the economic system in states of ancestry; it can be connected with different amounts for the migratory. Experiences of migratory women in foreign countries are restricted access to education and healthcare, joined with separation (personal and separation made by communication obstructer), household alteration, can hold a harmful impact on the wellness and their children in the long run. Females can counter emotional, fiscal, corporal, and mental amounts of movement throughout their journey. On the other hand, movement can be a luxurious procedure for females who might experience advanced unwavering liabilities because of advanced enlisting interest, movement and surviving amounts connected with movement (UN Women, 2013).

Other general challenges faced by street vendors are:

- Both formal and informal traders face the same vending/trading challenges. Some of these challenges stem from most of them being illiterate or unfamiliar with the language of written by-laws. Not understanding the terms and conditions of the vending or trading license makes it difficult for both foreign and local vendors to understand the law. As a result, they are often found to have bridged their licences, and law enforcers confiscate their goods. Foreign vendors are mostly accused of selling illegal items/goods on the streets; hence they experience unannounced raids. If their legal goods are confiscated, foreign vendors cannot claim their goods/products back while local vendors/traders can make a court appearance before the court of law, receive their charge, and then claim their goods. This is impossible for foreign female street vendors because they are illegally in the country. As a result, they run the loss and spend their last cent on buying their new goods/products to continue trading on the street (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).

- Some formal and informal street traders often find it challenging to make sense of the following regulations, which are often part of their licenses if they own trading licenses. For example, the Wellness Department regulations on well-being levels of street traders entangled in preparing vending nutrients.
- The Zoning Scheme Regulation which, demarcates where casual selling is permitted; By-laws and regulations connected to streets, open spaces that they need to avoid e.g. trading inform of parliament, etc. or schools without being cleared by the governance of that institution or supermarket (Street vendor manual, 2014 and Females in casual work internationalizing and organization (2018).
- It is common for both formal/informal or local or foreign traders to experience difficulties accessing resources to start up. They find it very difficult to borrow money from the bank because they have nothing to produce or put up as security for their loan. They are often self-reliant or borrow money from their family members who do not charge them interest. In contrast, others borrow from money-lenders who charge exorbitant interest rates (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).
- Operating on the street as a street trade/vendor is not easy. They don't instantly attract customers, let alone foreign vendors, because of discrimination and other trust issues. It takes a while for them to have reliable customers. The other problem is that finding a perfect spot for your street business has proved to be a problem because the spot has to be at the heart of the city with many pedestrians. What is being sold on the streets must catch the buyer's interest to generate daily income. Most street vendors/traders cannot generate monies on some days. They mostly do so when most people have received government grants and wages or salaries. Those trading along taxi ranks can make daily earnings because of the taxi industry (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).
- Many women traders lack the skills to take their business further because the money they generate from their street vending stalls responds to urgent domestic challenges such as buying food, paying school fees for children, transportation to medical centres. At the same time, their partners manage some without their consent. The migrant street

vendors can't access institutions that could assist them in expanding their businesses, while local street vendors remain illiterate to understand what is written in those documents; hence their business doesn't grow until they decide to stop trading or retire without having grown their businesses. If it's not, that they can't read documents, they are not licensed to operate on the streets; hence they don't get any assistance as compared to men who have connections with institutions and law enforcers (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).

- Foreign and local street vendors/traders are not politically aligned and known, and women movements do not even support their rights. These women are basically on their own; their voices are not represented before the law and in political spaces. Moreover, the government does not ensure that their rights in terms of giving them good infrastructure are achieved. Yes, there are cities where vending stalls are sheltered. Still, most of them are occupied by men. Their stalls or vending stalls don't have electricity, water, and ablution facilities. Women need such facilities more than men (Street vendor manual, 2014 and Women in informal employment globalizing and organization (2018).
- Competition on unlicensed stalls/spaces is another problem that women mostly experience. Men use their masculine powers to evict or chase women. Foreign women are discriminated against not only by local men but also by local women who claim their citizenship rights; hence they can occupy any space at any given time. Such competition encounters disturb foreign traders from confirming their daily earnings not unless they have established good relations, which create a conducive business platform for them as foreign vendors. The other competition between street traders/vendors is fighting over customers because of their prices for the same goods/products (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).
- Safety from criminal activities does not choose to be foreign or being local. Women trading on the street are usually targeted as they can't defend themselves from such criminals. These criminals are street boys using drugs and substances on the streets.

Such criminal patterns threaten them daily (Street vendor manual, 2014 and Female in casual work internationalization and organization 2018).

- Street traders/vendors find it difficult to find storage places close to their stalls. They either have to transport their goods/products every day or be subjected to pay rental fees to supermarkets that are close to their trading spaces. Some of these storage places/spaces charge them daily, while others charge them monthly. Those that are licensed to own vending stalls only pay storage fees. It becomes a challenge for foreign traders because they sometimes have to pay the rent for the stalls, storage and residential rentals. As a result, they may not be able to remit money for the benefit of their families (Street vendor manual, 2014 and Women in informal employment globalizing and organization 2018).

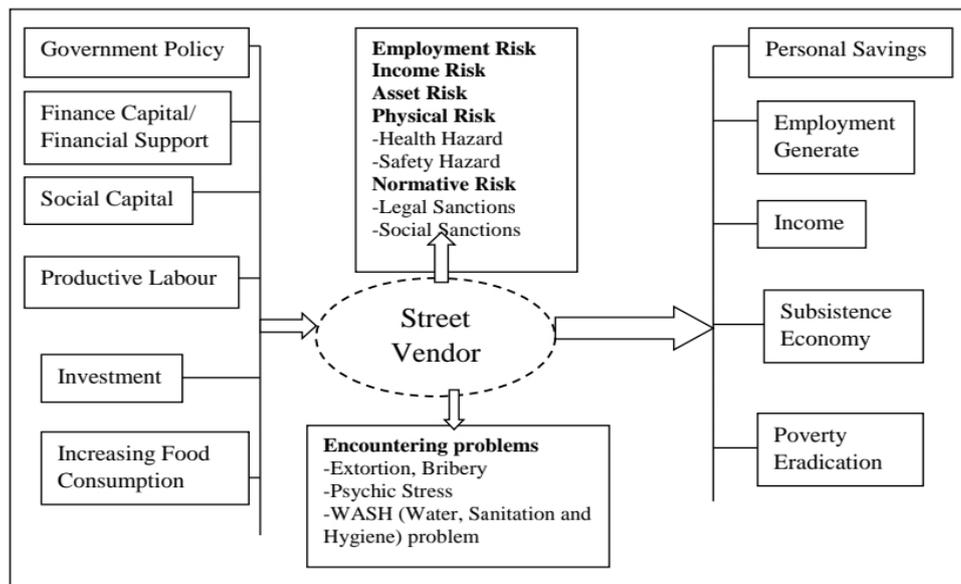


Figure 2-1: Abstract framework of lifestyle and livelihood of street vendors Source: Adopted and modified from (Husain et al. 2015 and Mahmud et al. 2014)

With the above conceptual framework, Rahman (2019: 3) states that street vendors contend with the other sellers of the metropolis and encounter trouble when the urban area and the law military force hinder their business enterprise. Their intellectual tension transforms when constrained to parting their employed point without anterior observation. This state generates both economic and mental stress for the street vendor.

2.5. Contextualizing feminized migration (“gender and migration”)

For decades, international migration has occurred; however, the function of females in movement has never been a leading concern in history until such a time where anthropological research findings recorded that migration patterns are not inclusive of women who are not migrating to join their husbands, but whose migration push and pull factors include the thrust to generate remittances which are intended to improve the situation of their families and households and to maximize their economic agency in spaces where they could locate themselves.

Other scholars in anthropology called this pattern of migration, the dawn of Feminized migration which was not intended to overshadow migration patterns which have been historically the experience of men as it has been known that African men has been the one recorded to embark on labour migration patterns. Artuc & Ozden (2013) agree that women during ancient times travelled mainly as reliant on man relations who had relocated for improved forecasts. Women migrants were not remittances contributors because of their dependent status, but during the last periods, that transformed. Artuc & Ozden (2013) further states that this direction emerges as women worldwide are increasingly gaining improved skill sets has caused a rise to independent migration. This factor is in both industrialized and unindustrialized republics, thus diminishing gender inequality. Therefore, since the status of females has changed, they have become breadwinners of their relations; they are no longer dependents. This method is evident by sending remittances to those they have left behind. He states that females got a double part to show in remittals, also the transmitter and recipient of global currency transmissions. The role of women in international remittances will be more impactful as the feminization of international migration carries on (Artuc & Ozden 2013).

South Africa has a lot of history about cross-border relocation and related movements of remittances. Women have been involved in migrating across the country's borders to look for work. However, cross-border monetary movement in the county has remained subjugated by male migrant labour to the South African mining industry. Over the past 10 -15 years, proof found by Global Knowledge Partnership on Migration and Development proposes that women movement in the region, especially to South Africa, has augmented remarkably (Ratha and Deetal, 2016). McDonald and Jacobs (2005) revealed that the importance and effect of men and women refugees' remittances are proof of the impact of household spending. They found that remittances play an essential part in backing South African homes. Also, studies have shown that sending remittances home is one of the essential contributions migrant workers

make to their households. Remittances play an integral role in improving the socio-economic conditions of those remaining at home (Antman, 2012). Migrants, both men and women, not only prove a strangely high inclination to dispatch currency home to their relatives; however, those transmittals remain important in allowing relatives to encounter their daily wants. Remittance actions and the part of remittances in the family economy vary merely a little centred on the role of the migrant. This segment proves that females' movement is very significant to the migrant-sending home whilst lesser in capacity than men's movement. Assumed that multiple woman migrants originate from woman-arranged dwellings, with no spouse or male companion, females' movement is substantial to such homes as the main frequently the single font of family salary (McDonald and Jacobs, 2005). Nimi & Reilly (2011) stated that migration could remain an affirmative and endowing skill for females. It has allowed numerous females to advance economic freedom to donate to the labour market and societies.

2.5.1. The importance of remittances

Adhikari (2020:2) critically asserts that labour movement in the African continent is primarily intraregional with nearly eighty % occurring within the continent's boundaries. Many families and households face unemployment and poverty; hence, remittances remain a survival staple. It involves a lot of hardship and resilience, which become the daily experience of those who have embarked on this economic journey. In recent years, remittances have become a very pivotal source worldwide. Chapter one outlined various types of remittances and how they are sent to places of origin. Maimbo & Ratha (2005) state that remittances are the biggest source of external financing in underdeveloped nations. The remittal movement is less affected by the economic downturn and or remains a viable or maintainable source of wages. According to Randazzo & Piracha (2014), family spending echoes households' liking's for consumption, and household appearances are important to know how revenue between the goods which are not the same is shared. In their study, authors such as Medina & Cardona (2010) found that remittances have significantly impacted the education level. They also have a significant impact on the livelihoods of the households. Migrant remittances have played an important role in many countries; it has substantially impacted many families and contributed to many developing countries' GDP.

Remittances have grown in the world's economy over the longest time as the scale of migration between different countries has increased. Remittances have played a huge role in receiving countries and households. Remittances have improved the well-being of those left behind and have improved some countries' economies. The flow of remittances has positively affected

educational investments in those children that are left behind. They have also reduced poverty and inequality by helping those in rural areas and those who are poor. In some parts, the flow of remittances seems to raise investments, enable access to financial institutions, and promote financial literacy and savings. A significant challenge, though, is that much of this literature, primarily when concentrating on business savings, remains the problematic effect of assimilating human capital during the migration process and the flow of remittances themselves. The primary distinction of the flow of remittances is their flexibility and countercyclical nature, promoting stability (Dorantes & Pozo, 2014). Remittances are said to have created a significant and stable source of foreign exchange; remittances help avoid unexpected current account setbacks during times of economic instability. The country's credit ratings are improved and enable the inflow of new investment. Remittances are said to boost economic growth and reduce poverty and inequality.

According to Vadean & Piracha (2009), the women movement brings out an alteration of the duty of females in the households and assemblage of ancestry. They state that females are gradually travelling without their partners, and very few travels with their male relatives/spouses; women presume the duty of primary economical suppliers and leaders of families. Females also show a significant part in diverse phases of movement such as managers of remittances, healthcare providers for the ones remaining back home, and emotional supporters of migrants in different situations (Vadean & Piracha, 2009). They discussed that females play an essential part as managers' receivers also of remittals. The information shows that females utilize remissions for nutrients and learning. They further add that the remittals transmitted by female's dissent from the ones sent by men in their applicable frequency, measure, and maintainable overrun. Even though the sum sent by males, including females, is the same, females transfer a bigger portion of their earnings than males, granted the income prejudice in the acquired nation.

Vadean & Piracha (2009) states that Female's remittance plan is contained by compliance a close-fitting power over expenditures (whilst males substitute bigger total of currency for private disbursement) and frequently needs determination in their occupation as active-in home proletarian in bidding to preserve as more than of their earnings as assertable. Further than financial remittances, Vadean & Piracha (2009) also add that the social remittances of female migrants (skills, thoughts, knowledge posture, etc.) can endorse socio-economic improvement, constitutional rights and sexuality equivalence. Females' migrants who transfer currency convey what it says to be a woman. It can impact how households and assemblage see females.

Similar to some other features of their existence, females also got multiple parts to show in remittals, being the transmitter and recipient of global currency transferee. The continuation of the feminization of the world movement intends to make females' duty in international remittals even much effective (Vadean & Piracha, 2009).

Malone (2007), on the study that was conducted, states that the results of remittals on impoverishment seem overmuch little disputable that their effect on differences. He mentions three things related to the agreement that remittals decrease impoverishment. First, he states that remittals are crucial and firm origin of financial gain for numerous families in nonindustrial states, particularly in informal settlements and remittances assist in lessening financial regulation; creaseless ingestion also defeats trouble in times of junctures. The sum of money sent back home reduces poverty's unwavering depth. It betters the standard of living for individuals. They also change the economic diversity gain and permit family associates to apportion many references to rendering nutrients, accession wellness work, and assigning their kids to educational institutions (Malone, 2007). Paerregaard (2015) adds that the money migrants send to their place of origin makes up a many-sided compound phenomenon and the most instant and physical expression of the concern of migrants concerning the family members that are left behind. Lastly, he states that remittances are financial transactions that defy market fluctuations. Remittances, in times of crisis and during the economic decline, show a crucial part in reacting to the social necessity; this includes education and medical care (Housen et al. (2012). The money sent home by the migrants to their families has a progressive outcome, so there is a fundamental component of the argument on change and migration. Remittances are said to maintain the connection between the countries of origin and a foreign country and compound the signalling goods market among the country of origin and destination.

Remittances can help the underdeveloped countries in different ways, because of the magnitude and stableness of these movements, from improving the economic stability of those developing countries to drawing funds for asset accumulation. Remittals can supply a barrier to a family's wages in the period of financial also economic variability. Remittances have allowed families to improve their living conditions and facilitated access to a broader world. Some of the cons of the flow of remittances are that they might decrease lineage dependence by daunting obtaining family's associates from functioning. Remittals might also affect receiving family members by changing the consumption patterns and reducing the labour supply. Ratha (2011) says that the huge inflows of remittances cause gratitude of the exchange rate, causing a fall in competitiveness.

Along with international migration, remittances are shortened by mounting xenophobic emotion and more complicated implementation patterns in host member states. He further states that remittals can grow the intake of non-tradable commodities. It can increase the costs and decrease exports, harming the obtaining states' rivalry in the global marketplace (Ratha, 2011).

Migration in many countries that are still developing is the key to ensuring the lives of family members. Remittances are connected to vast levels of intake and well-being (Cohen, 2011). According to Isoto & Kraybill (2014), remittance's role as a determinant of food security has mainly been explored in the research internationally. They further state that the outcome shown by these studies is undoubtedly related to the food security of the receiver's families (Isoto & Kraybill, 2014). A study conducted by Thow et al. (2016) found that remittances help change consumption over time and expand the entry to food, lowering the danger of families and assisting to assure and to discuss the issues of being skinny. He also found that remittances have a downward effect on measures of prolonged deficiency disease and stimulate movement in the routine of eating to lesser healthy foods (Thow et al., 2016).

Remittances and migration patterns are said to have a good impact on sending families globally and communities. Studies that are conducted show that they do have a good effect. Remittances have historically proved to support family's accession to improved wellness care and boost the welfare for every person, particularly in informal regions where individuals frequently got merely constricted accession to wellness care work. Alonso (2011) further state that the migration of individuals to different nations tend to cut down the level of poverty in families as it creates possible for better survival means for family's members. The impact of reducing poverty is more significant for those countries where immigrants are accumulated in the lower-income decile. He further states that one should be reminded that not all migrant-sending families receive remission and that the movement of people will not always be affirmative, reducing-poverty effects on families' levels (Alonso, 2011). Discussed findings revealed that immigrant families are likely to invest some income in businesses and land. Remittances that are received are spent on children's education and health services. According to McKenzie & Rapoport (2011), in most cases, migration has a powerful impact on investment in education, merely not always a constructive impact in terms of educational achievement (McKenzie & Rapoport, 2011). The head of the family member who migrates leads to the construction of families and relations within the family members. The household structure changes have a substantial effect on families that consider alteration the duty and responsibilities of members

of the families staying behind. Remittances give the developing countries a means of restful outer difficulty on their development, assisting them finance imports and maintain the payments balance, and providing a source of saving, from a macroeconomic view (Siegel, 2012).

The International Fund for Agricultural Development (IFAD) states that the remittals constitute up to 60% of receiving households on medium and typically more than double a household's available income and assist deal with doubt, permitting them to construct possession. It has shown that the study of the developing countries which are 71 appear important reduction of poverty impacts of remittances: a 10% increment in per capita remittances tops to 3.5% decrease in the share of people who are poor people in the grouping. In poor communities (rural communities), half of the remittances are consumed on related agricultural costs. Extra remuneration raises recipients' families' requests for food, which increases domestic nutrition manufacture and better nutrient, especially between youngsters and the older (IFAD, 2017). It further states that agricultural activities create employment opportunities to invest immigrants' income. Remittances invested in wellness aid entree to medical speciality, preventative aid and well-being security commodities better the well-being and health of the receiving households. Babies born into families that are being remitted are said to have bigger birthweight and are lesser to pass away in their one year. It has been stated that the key reason that the immigrants send their earnings back home is to make sure that their children have or gain exceptional education. Households that receive remittances have better learning members than those who are not remitted; they also invest one 10th of their earnings teaching their children. The kids from households that are remitted, particularly young woman, roll high schools attending, registration costs and extra years in school. Remittances considerably lessen the chance of the labour member. The migrant who are female now consist of one-half of all those who send remittances, 100 million in full.

Remission changes females' economic duty both on the remitting side and receiving and direct to financial freedom and improved occupation chances. While females pay about the same sum of money as males, females incline to remit a bigger balance of their earnings regularly, although they mostly get paid little than males (IFAD, 2017). They further add that to make societal funds and pool capital to discuss community necessities, immigrants and their relatives frequently form themselves into locality companies in their neighbourhoods or through with Hometown Associations (HTAs) overseas. It has been further added by the IFAD (2017) that the HTAs determine improvement arrangements and take part in their accomplishment even so

method proposal and raising fund. Programs consider property concerns and group social welfare founded on principal necessities, e.g., providing a new freshwater supply structure.

Remittances are said to effectively affect household possession and the whole quality of living when endowed in construction. They are much more possible to be utilized for household development than for household acquisition. Inexpensive resolutions for low-income families and their neighbourhood are possibly accessible, considering structured cooking appliances and new energy resolution. Localized neighbourhood programs may employ cleaned energy applications, especially in distant rural communities that are missing electrical energy sources (IFAD, 2017). As households who receive remittances rises their acquisition capability and transform their intake structure, they can do so by coming together with single necessities and aims inside the environmental limitations of the planet. Families of migrants are daily, and massive take-up of nostalgic goods homo-country commodities.

For countries of origin, nostalgic goods and diaspora tourism show basic income. The movement of people is said to become solely of climate change progressively. The investment of diaspora and remittances play a vital part in decreasing its adverse effects and assisting cope with payment lack due to related-weather shocks. It has been stated that remits allow for fostering more viable crops and non-farm projects. Example consider; help to localized project to render resolutions for floods control, developed provision method, much systematic use of water, disruption/high temperature/wind-resilient construction materials between others. The currency held by households who receive remittances and the savings of the migrants in host countries better the financial resources accessible to the general economy. Capital can be accelerated when connected with monetary and enterprising work. Migrant workers have enormous possession, understanding, expertise and communication system. Migrants investing in micro, small or medium organizations productively render occupation and financial gain in local communities improved outcomes. Reducing the transfer costs of remittances can considerably change usable financial gain for households receiving remittances. By lowering the normal price to 3% worldwide, remittal households would preserve an extra US\$20 billion yearly. Civil social group consciousness is increasing, and content campaigns are developing, encouraging improved working situations for migrant workers (IFAD, 2017).

According to Ratha (2011), he states that there are incontestable welfare impacts of remittances of migrants. He says that the money sent home by migrants is significant earnings for many poor or low-income families in developing counties. He also states that these remittances are

sent home to supply the solid money needed for the extra savings fund for the development of the economy and for importing insufficient inputs that are not accessible domestically (Ratha, 2011). The immensity of the improvement effect remittances on the countries receiving was acknowledged by numerous academics to count on how this money was used. Therefore, an important dimension of the literature is examining remissions for ingestion, housing, buying of land, financial saving and productive investing. The spending on enterprising investment has a specific affirmative outcome on the development and employment; there is no doubt.

The critical duty of migration and remittances in transferring communities' social and economic reproduction has been extensively recognized. Just in a few instances, the worldwide movement of migrants evoked rural withdrawal in the awareness of a complete decrease in population. These kinds of procedures, if they happen to take place, alternatively appear to be connected to interior migration. Global migration and remittances permit other families and community members to proceed to live in developing areas of which are rural (Klooster, 2005). All the money sent back home by migrants is said to have been assigned a crucial part in making sure the surviving and duplication of families and they're in conservation in the countries of origin. Whilst keeping the societal and economic duplication of communities, Klooster (2005) further states that remission is also inclined to change the social constitution and care setups. As a matter of discrimination, remittance and migration, it is very significant to instinctively transcribe as bleak any structure of transformation from an actual or visualized steady and traditional past. However, remissions may permit families to better their living and replace household carers for compensated care. Though the societal and mental costs of segregation often stay high, this allows reason to counter superficial perspectives on the seemingly destructive impacts of remittances life and migration life (Klooster, 2005).

The writings on the effects of migration and remissions on transferring communities are also likely to disregard the sexual category proportions. This sexual role ignorance is also the biggest criticism on the family perspectives commended by New Economics of Labour Migration (NELM), which may constitute families as inflexible, internally selfless components making the united conclusion to the benefit of the entire group. Researchers who are feminist have asserted that this abstraction disguise intra-household ability imbalance and regulation on the couple sole resolution building and the impact of non-family members.

According to Butch et al. (2002), the effect of the remittances savings, expenditure and private consumption is solely a portion of the narrative about the addition of remittances to the

development and improvement of original countries. Remissions are included not only to the domestic family financial gain but also to the receiving area of the balance of remissions. He further states that by decreasing the insufficient foreign trading, remissions offset persistent stability of remittance shortfall. These transferrals can assist in reliving the frequently necessary discipline forced on the economic improvement of migrants and countries of origin by the stability of remission shortfall. He adds that they have many affirmative effects on the stability of remissions than some other financial influx because their utilization is not fastened to specific investment programs with advanced significant content, have no involvement and do not have to be compensated. Again, remissions are a much more stable point of foreign trading than some other personal capital movement, and for definite countries, they display an anti-cyclical persona (Buch et al. 2002).

2.5.2. Adversities of Covid-19 on remittances and households

Andualem (2021) and the World Bank report (2020a) confirmed that Covid-19 had impacted the remittances just like it has on other aspects of human life. In other areas in the world, Covid-19 had a pessimistic outcome on remittances. Also, this was a result of hard lockdown restrictions intended to mitigate the possible uncontrollable spread of the virus. While the hard lockdown restrictions meant well, they also inhibited immigrants from being economically active where they had located themselves for economic reasons. This experience became worse for those whose financial sources are from informal sectors such as street vending and other economic sectors that are not formal or may not have a sustainable path of the economy. Street selling as an informal sector of the generation of the economy also faced detrimental effects because street vendors could not generate any income while countries were on hard lockdown and borders were closed. Moreover, the closure of borders did not permit the transportation of remittances, as the literature discussed in the first part of the chapter confirmed that remitters have various formal and informal ways of sending remittances to their destinations.

Objections encountered by migratory employees in the middle of the epidemic affect the movement of remittals around the world. The detrimental effects also affected the sustainable livelihoods of direct and secondary beneficiaries of remittances because there was no income generated across the globe. The World Bank (2020a) report confirmed as early as 2020 that the Covid-19 pandemic has economically many families badly and migrants. There has been the disruption of financial flows and exacerbated poverty, socio-inequality, flapped economic downturns and a dramatic reduction in remittances. The report further confirmed that many developed and undeveloped countries, especially the employment sector, experienced massive

job losses, resulting in the limitation of income as many companies could not rise back, especially after the first levels of hard lockdown. Many people faced retrenchments while companies faced liquidations. The experience of those in the informal economic sector is extremely sensitive because they did not have access to financial recovery schemes accessed by those who may have been formally employed. This experience was detrimental to most informal economic sectors, including street vending and community supermarkets. Informal economic sectors proved to be excluded from financial recovery schemes from the government, and foreign nationals in those informal economic corridors were not even considered nor even falling in between the cracks of such schemes; they were forgotten. This exclusion proved that migrants in the informal economic sector have limited safety nets. Many immigrants are now unemployed, unable to support their families, and stranded in foreign countries. Since the pandemic, no meaningful remittances were generated; this meant that families in their places of origin were at risk of getting their necessities. Secondly, this also meant that many migrant families dependent on these remittances which are coming in, which their use to buy food, pay for their education and health-care and paying for housing were not received just because they were not generated or they could not arrive to relevant families because the mobility of people was also restricted. The World Bank Report (2020a) further states that remittance providers had to decrease their working hours; some had to close. The movement and open transferral limitations made it hard for individuals to orbit subdivisions. The migrants are having difficulty sending and receiving remittances as there are restrictions. Since the pandemic, there has been a drop-in remittance that has affected most communities and countries' economies, lessening in cultivatable investing, ingestion disbursement, and accession to educational activity and wellness care work. Covid-19 has had migrants having less and no income.

Many people around the globe rely on the remittances sent by their relatives and acquaintances (IFAD, 2019). Remittances are a lifeline; remittances help them buy clothes, food, and necessities. Remittances have increased in recent years, and remittances have become the key financial inflow in developing countries. Covid-19 triggered a bad effect in some of the states. The virus has affected the migrants and those people working outside other countries. The world economy is undergoing the worst consequences, and remittances are significant for some vulnerable people and the poor without access to social safety nets and the economy. Steps have been taken to relief few restrictions encountered by migratory and their households in some countries due to this pandemic. Many states have extended visas of migrants and the

permits of workers. For example, the priesthood by Kenya of Working class as well as Societal Security stated that consistent employees that are migrants who lost their businesses and occupations due the pandemic will not be seen or taken as migrants who are irregular and that their work permits and their place to stay will stay effective until the given period (ILO, 2020b). South Africa, on the other hand, its department of Home Affairs said that the customers of the immigrants' party centre who warrants termination would never be reprimanded as long as they renew their visas once the lockdown is lifted. The Covid-19 and migrant remittances report (2020) pointed out that this pandemic wrecked the world's economy and was further harsh in Africa because of its colonial history and underdeveloped delays.

The economic strength of most African households who were relying on remittances collapsed and pushed nearly 5 million people into extreme poverty. The other adversities brought by Covid-19 within the scope of remittances proved that being poor in a foreign country became expensive. Remitters experienced inflated remitting rates for their families. This meant that their remittances were exorbitantly charged, which resulted in their families getting lesser than what they intended to send to their families as relief to poverty and a therapy to the Covid-19 pandemic, which brought a lot of uncertainties in the world. At the microeconomic unwavering, money sent back home proved to show an important part as a societal control surface and societal guard clear as there was reduction in impoverishment as well as devising learning also wellness aid accessible and inexpensive especially or specially making it for those who are unfortunate as well as defenceless sector of the people. The vulnerable sector includes females, kids as well as individuals who are disabled. Unfortunately, many families in the informal and urbanized regions were significantly affected by adversities of the Covid-19, which introduced a sharp decline in remittances.

Adhikari (2020) study conducted in Moldova assessment of coping mechanisms of families with children from the Republic of Moldova revealed that the population that depended on remittances were affected by the Covid-19 crisis could not cope with the situation. Moldovan families with children have lost their average income due to this pandemic. Most migrants had lost their jobs, some had to return home, of which they had lost their source of income. The decline of the local economy has been one of the experiences of households not receiving remittances. Many breadwinners of the families lost their jobs, and others could not work during the lockdown. Expenses of the Moldova families increased due to the fall in income. As the Covid-19 pandemic affected almost all the population, to cope with this pandemic, the Moldovan community or families and the children had to cut down on costs to lower their

living standards. Many families have also turned to coping mechanisms that are not maintainable. Not only did the Covid-19 crisis affect the Moldova family's households and children, but it has had an impact on other migrants in other countries. Those migrants who were vulnerable before the covid19 continued to be. Takenaka et al. (2021:1) research findings reveal that migrant workers were hit hard by the Covid-19 pandemic because they could not travel home due to lockdown restrictions. Those employed in the informal sector could not generate any income which could have supported their families. This means that their families faced extreme poverty while they were also subjected to poverty and economic hardship as remitters.

In the same breath, the United Nations report (2021) titled "*How the pandemic affects females and young female kids in developing countries*" has resulted in a profound shock. It affected how they make a living to provide for their families as a patriarchal expectation in the absence of male providers or when these women have assimilated roles of providing their families either as heads of households or as supporters of their counterparts. What has been documented from many countries is that women and girls have faced the brunt of Covid-19 differently. The Covid-19 experience exposed women and girls to cognition inequality across all areas, from well-being to economic and safety to societal security. Lockdown restrictions presented a crisis that strained resources, and the institutional capacity to be accessed or to assist women and girls appeared to be limited, and this had far-reaching consequences

Ahmed (2021) assert that the decrease in remittals is menacing the stableness of billions of households in Africa; hence continued research is encouraged to gather experiences of those affected by Covid-19 within the scope of migration and remittances. This is how the subject will be well understood especially that Covid-19, migration patterns and remittances include the experience of women and girls in the world, especially in Africa where gender inequality, poverty and economic exclusion is still their identity amid policies that have not translated any form of relief to them.

2.5.3. Other socio-economic impacts on migration and remittances

The World Migration (2020) report also illuminated an assemblage of proof on movement and mobilities, which displays that remittances have experienced not only the aftermath of Covid-19 unprecedented times but quite a number of seasons. Such seasons have included global economic recession social, political, and technological transformations that have impeded the accumulation and the corridors of remittances. These seasons have brought many uncertainties

to those who have migrated to generate money in foreign countries. Those remaining behind are also panicking that they lose hope if they will ever receive remittances from their loved ones to escape poverty and other familial economic hardships. These uncertainties have become a sharp double cutting sword; hence generators of remittances are forced to daily think about how to generate and protect their remittances from honouring what their families expect from them. This becomes a lot harder for women.

Clewclew and Mishra (2017), Muggah and Goldin (2019) state that migrant workers and remittances has faced new rate of alteration in the (Geo) governmental, societal, state of affairs and scientific areas has made few experts as well as commentator to mintage, and utilize constructions like the “years of speeding”, the “4th post-industrial alteration”. A broad acknowledgement of how rapidly the universe is ever-changing and the rate of alteration seem to be going fast on the far side all expectation also articulation. There is a consciousness that alteration is resultant in unpredicted (also discarded) effects: migrant workers are surviving directly on a period of aggravated upheaval, disenchantment and obfuscation. Xenophobic attacks resulted in displacements across countries and territories. These new disasters were caused by conflict, violence, climate change and migrant workers, and their remittances were at stake as policies of foreign countries could not protect them. Migrants have also experienced objections in informing their intellectual, societal and corporal welfare necessities. Migrants face situations in accessing certifications, info, documents, and help; also, they are open to extra uncertainty and other discriminatory incidents. Women have felt the brunt of socio-economic adversities of migration patterns. Incidences of xenophobic and acrophobic attacks in South Africa are discussed below.

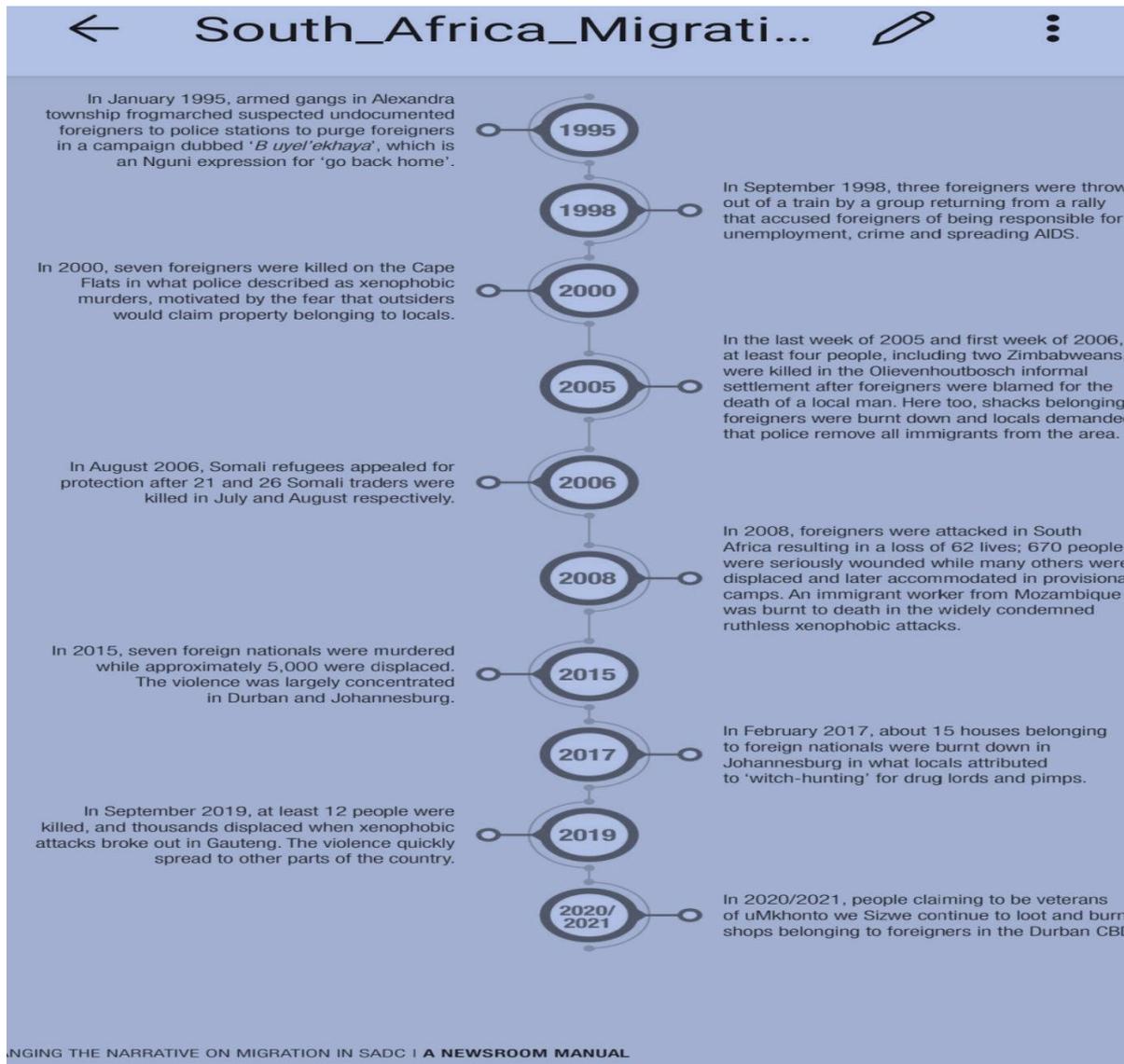


Figure: 2-1: South Africa's xenophobia timeline

2.6. Chapter Summary

The literature review was drawn to represent the important writings of different authors, which fit my research study, which concentrated on feminized movement and contextual situations. The conceptualization of key words, the contextualizing of feminized migration, stated that international migration has been occurring for decades where the duty of females in movement was never a leading concern. This included the importance of remittances the adversities of Covid-19 on remittances and households. Chapter 3 presents the theoretical framework that was instrumental for this research study's success. None of the policies or legislative frameworks are silent about foreign women trading or vending on the streets, which implies that they are indeed protected.

CHAPTER 3: THEORETICAL FRAMEWORK

3.1. Introduction

According to Abend (2008), the theoretical framework helps the researcher study the research variables critically. The theoretical framework could help the researcher determine the research design for the study and the literature that should be discussed; it can offer the researcher a general framework for the data that will be analyzed three theoretical frameworks anchored this research.

The first theoretical framework is the African Feminist theory, a theoretical method formulated during the 1980s by Filomina Chioma Steady. The second theoretical framework is the Migration Theory. Filomina Chioma Steady asserts that migration has been propelled by push and pull factors that have encouraged women to migrate in pursuit of economic opportunities; hence, scholars speak about feminized migration trends, patterns and drivers. Lastly, Social Identity Theory is defined as the quota of a person's self-concept resulting from observing association in the pertinent societal crowd as richly formulated by Henry Tajfel in the 1970s and 1980s. This chapter will depict the relevance of these theoretical frameworks in the study.

3.2. The significance of theoretical frameworks in research

Abend (2008) states that theories are put into words to give details, foresee, and comprehend occurrences also, in various instances, to trial or test and spread out present information inside the restrictions of dangerous leaping norms. He states that theoretic framing is the assembly that can grasp and sometimes back up a hypothesis of an investigation examination. It also defines a hypothesis that elucidates why the investigation question is in the research subsist (Abend, 2008). Abend (2008) further states that the theoretical framework is composed of ideas and explanations, and orientations to related academic works. This present concept is cast-off for the particular examination. It should prove the consideration of theories and opinions which are relevant or applicable to the research topic of your paper and that also narrate to the broader parts of information being measured. He states that theoretical framework is frequently not somewhat willingly originate in the literature. According to Abend (2008), one must evaluate course analyses and related research studies for concepts or ideas and investigative replicas that are pertinent to the research problem one is examining. The collection of a theory should rest on its suitability, comfort of claim, and descriptive influence (Abend, 2008).

According to Ravitch & Riggan (2016), the theoretical framework makes the study stronger in the following ways. They state that a clear report of theoretic norms allows the one reading to assess them analytically. It links the investigator to standing information. Directed by an applicable theory, a basis for the theories and choice of research methods is specified. Pronouncing the theoretical expectations of an investigation study forces you to report why and how problems. It allows the researcher to change from only labeling an occurrence the researcher has witnessed to simplifying several features of that occurrence. Ravitch & Riggan (2016) further state that theory helps the researcher classify the restrictions into simplifications. It helps to stipulate which vital variables impact an occurrence of interest and highpoints the essential to test how critical variables may vary and under which conditions. They add that good theory in the social sciences is of value especially since it accomplishes one most significant drive: to explain the nature, intellect, and trials connected with an incident, often skilled but unresolved in the world in that people exists in, therefore that people might use that information aalso considerate to take action in much knowledgeable as well as operative ways. According to Jacard & Jacob (2010), we as researchers should think of theories as the theoretical foundation for examining, planning, and understanding means to discuss relations in social methods. Therefore, the following parts assisted by a theory can assist guide the progress of the researcher's framework. Means in which the new research information can be coded for upcoming use and construed, recognizing and well-defining research complications, assessing or suggesting resolutions to research complications, ways to notify and also monitor research so that it can develop qualified preparation and in turn monitor research struggles, provide members of a skilled discipline with a mutual linguistic and a structure of reference for outlining the restrictions of their occupation, means of giving old information new meaning and old information new understandings, recommend the most serious research queries that need to be responded to exploit understanding of the matter also classify the significant new subjects, means of discriminating positive details amongst the accrued information that are significant and which specifics are not (Jacard & Jacob, 2010). The role of the theoretical framework in research is to lessen the outrageous subject to two issues to simplify the idea, including the research problem and the basis of examining the subject (Swedberg, 2014). According to Swedberg (2014), he asserts that the theoretical framework happens to be one of the key measures of the research document. He states that it must be offered in the first unit of all theses.

Murphy (1998) mentioned the goal of a theoretical framework is to present and clarify original corridors of a particular discussion.

3.3. The contribution of theoretical framework in the study

The study is proposed to understand or make sense of the experience of the female migrants who are street vendors. It falls within the scope of anthropology. It places importance on female businesswomen who also support their households whilst living in another country; therefore, the contribution of these theories plays an important role in presenting and clarifying the evidence or data presented.

3.3.1. African Feminist theory

It is a theoretical motion formulated in the 1980s by Filomina Chioma Steady, an anthropologist borrowed by others who write on issues that limit women's agency in Africa. The conviction of this theoretical lens is that women in Africa have to be studied within the scope of their problems which are not the experience of women in European countries. Asberg (2010) agrees that the African feminist theory delineates issues that limit women's matriarchal agency in a patriarchal African context. Structural problems that women in Africa are issues of gender inequality and limited rights to socio-economic opportunities; they don't have a voice in spaces that led by men because they were assumed be confined in domestic spaces such as the kitchen and look after their children, husbands as well as extended families as wives not women with agency. This is because African countries are patriarchal in their approach as well as in the distribution of roles and responsibilities. Patriarchal countries are those that promote male dominance, male privileges, steer male-centered benefits while inhibiting the agency of women (Diop, 2017: 13). This theory was deemed best fitting because it enabled the principal investigator of the study to word out objectives that have been discussed in chapter one of this thesis. The contribution of this theoretical framework is also justified by Ballara (1998) depicted the socio-economic context of women in Africa that have potentially encouraged feminized migration patterns. Hennebry (2014) further aver that rife poverty, lack of job opportunities to recognize their skills, talents and poor remunerations (within the context of gender inequality at work) have subjected women to be on the move for better socio-economic opportunities. This theory is much suited for the study because it looks at women's social role and experiences in relation to their street vending or selling on the streets and how they manage or influence how their remittances are to be spent at home.

3.3.2. Migration Theory

The migration theory asserts that people's movement has been part of human life. People have been moving in search of an improved living, life or protection, or else rushing to escape natural tragedies, education, formal employment, improved health facilities. Migration patterns are part of humankind. Flahaux and Haas (2016) assert that migration has been propelled by push and pull factors that have encouraged women to migrate in pursuit of economic opportunities; hence scholars speak about feminized migration trends, patterns and drivers. This theory first brings to the fore the definition of migration and then discusses different types of movement

The definition of migration is that it is when people move from one place to another

- Migrating to some new place inside a country, state continent or nation Moving to a new home within a state, country, or continent (Internal Migration)
- Migrating to a different place in a new nation, state, country/continent (External Migration)
- Migrating from a country to live in another country (Emigration).
- Migrating to a different country (Immigration)
- The transferral of an individual is when authorities or government regimes remove a number of individuals out of an area or sphere because of beliefs or culture and this is sometimes called forced migration (Population Transfer)
- People are not moved out by force out of their country, but those individuals leave voluntary because of bad situations in their country of origin (Impelled Migration)

Wimalaratana (2017:2) in his publication discussed that that migration appears to be different also varied to be explained by a one theory'. He then discussed the following perspectives which befit migration as an international experience of humanity where he argued that migration is as old as humanity and it unfolds in time and space. Wimalaratana (ibid) further state that movement of people is a world process which and the reason for it is not just caused economical component, simply by societal, governmental, ethnical, environment, wellness, learning and transportation system causes. It normally happens because of the pushing elements of little chances in the socio-economic conditions as well as because of the pulling elements that are in much industrial countries or regions.

- Neoclassical understanding of migration patterns:

The hypothesis presumes that labour socio-economic class as well as economic system change in the situation in the extended run directly through commercialism as well as movement. It

reckons migratory as strictly coherent players. Migratory migrate in social groups where work is plentiful as well as earnings are down, to social groups where work is insufficient also earnings are higher. Conclusions to move are taken over at the singular unwavering also reckon that high wages in the prolonged run equilibrist for the expenditure as well as endangerment of moving into a new place.

- The New Economist version of migration patterns

The hypothesis subsumes the social magnitude in the determination to move. The movement determination is frequently condemned jointly, particularly inside families. Movement of chosen household associates might be utilized to lessen venture also change financial gain informant for the whole household. If things go good for the people that are moving, they will render assistance for their households in the original state, also the other way.

- Migration Systems and Networks

The hypothesis centering on the link among individuals at root age also terminus. Migrant migration is frequently related to antecedent long connections amongst transferring also obtaining states, such as commercialized or ethnical relations. They yield commencement to movement methods, namely 2 or 3 states dealings migratory, also movement systems, like global also diaspora-founded movement. Individuals migrate where they can trust on somebody they recognize. The procedures are accumulative and not heedfully incline to a reaction: the many the migrants grow the more it will draw in fresh migratory.

- Institutional According to this theory

Forms that formulated aboard global movement begin to show a part in raising also primitive advance movement. The instability amongst the insufficiency of sanctions or any other judicial transmissions to come in terminus states also the sum of groups who desire to move assist to make a movement economic system also a limited social class whose players orbit from migration professionals, traveling also enlisting bureaus, to export and imports.

- World System

The hypothesis makes clear movement from skirting underdeveloped states to centre capitalistic combined. Migratory movement from the outer boundary to the centre while working capital, machine, also goods movement from the centre to the outer boundary. This frequently makes a cringle: Working capital also machine, for example, might process cultivation fecundity, making individuals to migrate inside to urban centre and drive advanced young groups of people no jobs in citified regions. These young people might be ending up moving to much progressive economic system.

This scholar makes it clear that migration has been historically documented by many scholars. They have acknowledged increased flows will differ in context, meaning their push and pull factors will defer from that of man and that how they insert and seek job opportunities in foreign countries will also differ from man. The Migration Theory allowed the researcher as the principal investigator to critically explore the feminization of migration as a critical variable or theme in the study, explore push and pull factors that can categorically be listed and other migration related experiences that they have experienced in foreign countries as street vendors. These can be classified as exogenous and endogenous factors of migration patterns, from emic perspective of the sampled population being from the other country. While others have been moving out of international or national borders, others have been moving mainly from rural to urban and such patterns intrigue anthropologists to learn from such contextual experiences. This theory allows to record and analyse dynamic issues that have propelled the sampled women to migrate from their original countries to South Africa, Pietermaritzburg. To also understand why female migrants decided to choose Pietermaritzburg streets as potential economic spaces to generate income through street vending and learn how these women send remittances back to their families.

3.3.3. Social Identity Theory

This theory is defined as a quota of a person's individuals-idea resulting from observe association in pertinent societal crowd as richly formulated by Henry Taifel in the 1970s also 1980s. Taifel's societal personal identity hypothesis clarifies that portion of the individual's idea of identity originates from the crowds or individuals to which that particular being fits (Ashforth and Mael, 1989). A person does not just have an own or personal selfhood but numerous personalities also characteristics connected with their allied groups. One might act in an opposite manner in opposite social cobble according to the community they suited in.

Tajfel as well as Turner's state that there are three procedures that make this out group and in-group mind-set. Firstly, they speak of social categorization, when they classify individuals in order to comprehend and also recognize them. Secondly, they spoke of societal/group identification why they said it is an individual's intellect of who they are centered on their group belonging. Lastly, they looked at Social comparison, this states that a person determined their own social and person determined their own social and person worth based on how they build up against others they see themselves as better or worse than the other. Social identity theory is allowing the researcher to look carefully at the circumstances under which the female migrants in PMB that will be sampled reflect themselves as mothers and wives who are working far away from their countries of origin. This theory has been immensely relevant for the study because being a migrant street vendor is a socially constructed identity that has been earned by the studied population hence the Social Identity Theory was relevant. The theory speaks of one's self-concept derived from perceived membership in the social group, it allowed the investigator to critically identify symbolic identities of each individual were important in the study such as women in migration patterns, women as human beings, women as street vendors in the foreign country, women as mothers who relocated for economic opportunities, women as partners to husbands who they are not living with because they migrated for economic opportunities and lastly women contributing in remittances. The theory permitted the study to record experiences which include experiences attached to their identities as well as the functionality of them of their nuclear as well as extended families while they are away and fending for the survival of their families. The relevance of this theoretical framework in this study is supported by Phillips and James (2014) who argue that too often, women working experiences particularly in foreign countries is omitted from discussions because they are assumed to be located primary in the informal economy or domestic arena, and therefore deemed too informal to gain recognition. These scholars raised two critical positions of the theory. The first critical position is that, a substantial number of African female migrants continue to work in informal employment that do not recognise their agency; and secondly, they are excluded from 'the world of work' hence research has to incorporate domestic and informal realm of their work.

3.4. Relevance of these theoretical frameworks in anthropological research

All the theoretical frameworks are deemed relevant because they put the research participant at the centre of data collection and permits the investigator to realise the phenomenon from the

point of view of the researched. These theoretical frameworks have also shaped the research design of the study. All theoretical frameworks position research participants at the core of data collection.

3.5. Contribution of Theoretical frameworks on data analysis and interpretation

It is directly the discussed theoretic framing which the researcher in the examination was able to ask questions which generated the data set that will be presented and analysed in the following chapters. These theoretical frameworks guided the researcher to use thematic analysis as the best method of data analysis simply because the study intended to collect narratives ‘emic perspectives/phenomenological experiences of the studied population’ which needed to be presented thematically instead of quantitative data. Bryman (1984) defined data analysis as a development of converting, changing and showing data to determine valuable info for decision-making. He states that the aim or the purpose of data analysis is to remove valuable info from data and captivating the result or conclusion built upon the data analysis. The data set will be analysed through perspectives of discussed theoretical frameworks as well as the content of the literature review chapter.

3.6. Chapter Summary

This chapter focused on the theories that my study used. It represented three theoretical frameworks. They have worked together to broaden the literature review perspective. There are three theories that the study focused on and these are the African feminist theory, the migration theory and the social identity theory. Each theory was explained and discussed, such as the African feminist theory, African feminist theory delineate issues that limit the matriarchal agency of women in a patriarchal African context. Structural issues that women in Africa through are issues of gender inequality, limited rights to socio-economic opportunities, they don’t have a voice in spaces that led by men because they were assumed be confined in domestic spaces such as the kitchen and look after their children, husbands as well as extended families as wives not women with agency. Migration theory, which stated that migration has been propelled by push and pull factors which in recent years have encouraged women to migrate in pursuit of economic opportunities hence scholars speak about feminized migration trends, patterns and drivers. Lastly, the social identity theory, clarifies that portion of the individual’s idea of identity originates from the crowds or individuals to which that particular

being fits. The next chapter 4 is the methodology section, which is very important for the research study as it looks deeply at the makeup of this research.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1. Introduction

The section explains the investigation plan engaged in the examination; it discusses the research methodology that guides the data presented in the following chapters. Research methodology is said to remain the critical feature of any study that is said to be successful. This chapter presents the research journey that the researcher took in the research study while attempting to study the experiences of the female migrants who are street vendors in the Pietermaritzburg area, KwaZulu-Natal. It also discusses how the researcher got the ethical clearance, ensured ethics during data collection, how the principal investigator ensured the data was analysed and the process involved in data analysis. The chapter also discusses the data collection experience, the limitations faced during the research and the chapter summary.

4.2. Research design and the method of the study

This investigation plan advert to the whole plan of action which one selects to incorporate the various elements of the examination in a consistent, ordered manner, and assuring one would effectively deliver the study question; it represents the pattern for accumulation, measure, as well as analytic thinking of information. Hill (2012) provides that the study questions decide the plan one must utilize. Gounder (2012) defines this study plan as the process for assembling, making sense, explaining, and writing out information in literature studies. The idea or design links the abstract study questions with the relevant (and accomplishable) empiric study. In other words, the study plan plans the process on the needed information, the approaches to be put in place to accumulate and examine the data, and how entirely this will respond to the study inquiry (Grey, 2014). The phenomenological qualitative study plan, also known as the narrative qualitative study plan, was a befitting research design. Butina (2015: 196) assert that “narrative/phenomenological research design is one of the long-standing conceptualization of qualitative study”.

Ntinda (2020: 1-2) assert that the narrative/phenomenological qualitative research design purpose is to unknot eventful narratives of individuals experiences as narrated by themselves in their words. In the discourse of societal discipline, this study plan is information collecting and interpretative or analytic framing. It comes across these matching destinations commendable by having individuals forming meaning of their experiences and welfare in their societal discourse as they interpret it, including soul-encountered narratives. This study design gets inside the sphere of a societal artistic movement that individuals experience narratives seizure the difficulties also shade perceptive of their important incidents. The premise of the

research design is that individuals interpret also render messages to their experiences by the narratives they narrate.

4.2.1. Advantages of the narrative/phenomenological qualitative research design

Creswell (2012), Newby (2014), Savin-Baden and Niekerk (2007), cited in Ntinda (2020:9), stated the following advantages of the narrative/phenomenological qualitative research design:

- The researcher finds it simple to get individuals to narrate their experiences;
- This research design affords researchers to gain extent information;
- Research participants want to disclose their stories concerning the phenomenon under study;
- Researchers can record voices of participants many want to narrate and tell their stories about their own experiences
- Researchers can gain in-depth (thick description)/ rich strata of data described in events by research participants.
- The final research product provides the person who reads with an elaborated perceptive of the topic concern.

Butina (2015:190) advanced on the advantages of narrative/phenomenological qualitative research design by stating that:

- The advantage of this research design is that the researcher can research problems in extent with information
- Accumulation frequently happens through unrestricted questions allowing an individual to realise and seizure the view pointing of the different individuals without deciding that viewpoints direct anterior option of form conception.
- The research results add in a richness of careful data about a little amount of individual.
- This research design embodies or hinges on descriptive and explanatory research. The researcher gets to perceive the direct global view of the person participating.

This design best fitted the study because the research focuses on examining the feminizing of migration patterns and remittances experiences of female migrant street vendors in the Pietermaritzburg area. Definitions of a qualitative study are many; several writers detail the study aim and focal point. Merriam (2009) states that qualitative individuals are curious about the significance individuals have built: how individuals form meaning of their existence and the things they experience in the existing world. Parkinson & Drislane (2001) assert that qualitative study is an investigative method using participant observation to use approaches or

written documents that affect a narration, synchronic report of an environment or preparation. Bernard (2011) stated that the trademark of social science is the expedition of the complexness and refinement of manlike interactivity and discernment. As a field of study, anthropology unites humanistic and societal scientific discipline schemes. The know-how that makes anthropology differ from different subjects is descriptive anthropology, the qualitative procedure of research in extent the whys and how's of manlike civilisation, action, and countenance. Using this ethnographic method, anthropologists can unveil unheralded vision that are foremost advantage by reading a subject in individual, over period of time, as well as from various viewpoints.

4.2.2. Research paradigm

It is “the fixed on public ideas and opinions as well as consent divided amongst a man of science on how question or issues must be interpreted and self-addressed” (Khaldi, 2017). Kivunja (2017) and Hughes (2010), cited in Kamal (2019:1388), assert that the word inflection or paradigm is traced from a meaningful Greek shape and has been generally outlined by numerous scholars. It is detected as a manner of sighting the universe, framing a study subject also determines the manner that investigators consider about the subject. The ontology, epistemology and methodology are related to an investigating paradigm.

The ontology of this study is that the feminization migration patterns and remittances are a dimensional process where females are on the relocation as ever earlier in past times, which substance that females migrate as more currency as males, though at a great percent of their financial gain. The researcher's epistemology is that through information accumulation, the investigator will be fit to find the different experiences that female migrants' street vendors face and relate to the study being conducted. The methodological of this study is that a qualitative method will be used to find out the experiences of female migrants who are street vendors. It can allow those participants to elaborate on their responses and also can be used to analyse the emotions and people's attitudes towards a topic.

4.2.3. The relevance of qualitative research in the problem statement

Qualitative research is an extensive study that wants to interpret why a thing occurs in the manner it does. It regards involving and perceptive. It is frequently transverse trait bound and isolated from a particular topic or multivariate that are designed. Qualitative research methods allow anthropologists to discover in-depth by asking the why, what, and how questions in their research. Hence, qualitative research helped the researcher ask questions such as the reasons that encouraged their feminized migration patterns and the daily socio-economic experiences

of migrants operating as street vendors on the PMB streets? How do they send their remittances back home, and what is the role of remittances in their families back home? The relevance of qualitative research in the problem statement is that qualitative research makes the researcher engage with the participant to get an individual experience; the researcher discovers modes that permits the person to narrate to the investigator about their experiences in life as an immigrant in an afloat and opened mode as manageable which permits this singularity to discover reflexion during the period where questions are asked.

4.2.4 The relevance of qualitative research in anthropology

Qualitative research is an extensive study that wants to interpret why a thing occurs in the manner it does. It is frequently transverse trait bound and isolated from a particular topic or multivariate that are designed. Qualitative research methods allow anthropologists to discover in-depth by asking the whys, what, and how questions in their research. There are various functions of anthropology that form an appropriate higher different societal scientific discipline in supplying broad open investigations with extremely rich data, acquired in a mode of a scholarly asperity: anthropology sees the acquainted anew directly cantering on categorization also on knowing logicity in societal and ethical discourse; it high spot the worth of information collected conversationally and the divergence amongst what a population express, consider, and does; its intensity on empiric generality assists to deflect faulty unspecific and their possibly questionable concerns (Lambert 1996). Zicik (2007) states that a specific manner that anthropology accomplishes this is by its focal point on categorization and curiosity.

This curiosity possibly originates from anthropology's growth as a field of study connected with the ethnographic examination of "Some other" Discernment, in that the universe also bounds of seemingly radical categories such as household, belief, as well as medicinal drug would never be putative though bounden empiric research (Zicik, 2007). Furthermore, Creswell (2014) assert that the "trademark of social science is the expedition of the complexness and refinement of manlike interactivity and discernment. This study is anthropological, and it seeks to ask the participants to discuss the feminizing of migration patterns and remittances and further question the experiences of female migrants who are street vendors. Qualitative anthropological study assists in interpreting the national discourse also it is an important requirement for explaining social relation and content moulded inside it. By researching the representation of the mark people, it includes the extent to examination in broad, by sanctioning researching the explanation running behind the reality. It would determine solutions and courses that would appear inside the mark people whilst the research

is inactive, also would function as an instrument of expanding itself not only into being portion of policy devising, but of policy applying too (Zikic, 2007).

4.3. The significance of research methodology to the anthropology

It is said that the Anthropologists engage themselves in the prosperous, primarily qualitative data conduct iterative analyses to classify developing themes, fit that outcomes from their study also gather understandings around the significance of the information. The anthropological method aims to clarify the greatly defined data, can be simulated, and offers respected visions. Therefore, the significance of research methodology to anthropology is to provide the occupation design of the study; it's essential to plan a method for the question selected. More precisely, research methods in anthropology assist the investigator in acquiring an answer to a question. The examination of study methods provides grooming to utilise them to a question, and also it is the way that shape how data will be collected. According to Bernard (2012), the trademark of anthropology is the examination of the complexness and distinctions of humanlike interaction and civilisation. He states that anthropology unites humanistic and societal scientific discipline schemes as a field of study. The technique that isolated anthropology from different areas of study is ethnography, the qualitative procedure of searching the extent of manlike discernment, action, and reflection of how's and whys. So by utilizing this method, social scientists can reveal unpredicted visions that are high-grade increasing by reading a subject matter in individual, over time, also from a different viewpoint (Bernard, 2012). Gaille (2018) states that the advantage of qualitative research designs is that it becomes possible to understand attitudes and makes it easier, or it becomes easier to maintain relationships. It permits originality to be an impulsive power; study deals with reality rather than views. Instead of creativity, it needs observation. The qualitative research procedure eradicates the prejudice, which inclines to arrive directly gathered information as responsive try to respond queries in a manner that satisfy the investigator. Respondents here are encouraged to be themselves. It is a process that is always unrestricted; there's never a wrong or right response that makes the accumulation of data very easy. He further states that Qualitative research design has flexibility. He says that there is no rigid structure to this research process. He says that it tries to search for reliable data and emotional answers. This is because of this flexibility. He further states that skilled researchers are allowed to follow up on any response should they wish to make extra complexity to the gathered data (Gaille, 2018).

4.4. Method of data collection

Amid unprecedented times brought by the advent of Covid-19, the researcher conducted ethnography during the flexible times (level 3 to 1) of hard lockdown in South Africa. Burke & Kirk (2001) provide that ethnography has its roots planted in anthropology and is defined as a data collection method that includes conducting interviews while observing human interactions in social settings and activities in the research site. According to Awah (2017), ethnography is a narrative and analysis method anthropologists have employed to study participants more closely than to disseminate questionnaires. Ethnographic interviews immerse the researcher in the study and the world of the studied population or group of people who meet the description of the researcher's phenomenon. Therefore, this technique requires the researcher to be part of the study by engaging with the participants on the field for months, weeks, or even for years to understand them and their nature. The advantage of ethnography is that it allows the researcher to get first-hand information, also known as primary or raw information. The researcher gets to meet and capture the participant's behaviours and engage with them. With ethnography, you build a trusting relationship with the population you are interviewing. Awah (2017) states that the ethnographic research method also allows, inspires, supports, and helps the researcher share learned patterns of values and explain legal information, beliefs of that particular group that was investigated. It is also known as the holistic method. It also permits qualitative investigators to collect credibility, reliability, and thus maintain the rigor of research findings. Odoyo and Nixon (2020) and Denzil and Lincoln (2011) agree that ethnography allows qualitative researchers to interact with the population and observe them in their real-life environment. Lockdown restrictions were adhered to, such as keeping social distancing between myself and the research participants; putting on masks during data collection, I self-administered the data collection instrument, which included wording out narratives/responses of research participants. I only met with one research participant a day, and this was in line with observing Covid-19 protocols.

4.4.1 Method of data collection and instruments used

The qualitative study method is what the researcher used in the research study. Open-ended and conversational communication is the way qualitative study emphasises finding data. The method used is not only about what the individuals think about a phenomenon but also about why individuals think so. It was best suitable because it looks at the experiences of female migrant's street vendors. It refers to a range of analysis techniques and data collection that utilize in-depth structured/ open-ended interviews (Gopaldas, 2016).

Knox & Burkard (2009) state that there must be a number of questions to be asked before any interview. In-depth interviews were used in this study as the information accumulation method. The interrogation or the questions were channelled between August and October 2021. These in-depth questions were informal. There was no age range, and the study focused on the migrant females who are street vendors. Methods of data collection vary from face-to-face interviews (ensuring data collection); due to Covid-19, the principal investigator made sure they stuck to the rules and regulations; these included social distancing, wearing masks and sanitizing at all times. In-depth interviews are more like conversations than an interview that needs the skills and following a lead. These kinds of interviews also allow the principal investigator to build rapport with the participants, get information from the participant and find the meaning in the information given. Interviews took place where the participants were doing their business; getting their time was crucial since they were busy attending to the customers. If they were not very busy, we would continue with the interview. Each interview took an hour, while some took more because of the complexities of ethnography during the Covid-19 pandemic. This allowed them to discuss and share their experiences in the host country. Each question was explained since some of them didn't know several of the questions. The researcher took the responsibility to record in the data collection instrument, and all research questions were asked in English. The intention was to probe for the desired data and encourage research participants' participation. This method of probing allows research participants to draw mainly from their personal experiences instead of being limited to a Likert scale of responses. All responses were written on the data collection instrument prepared to collect people's narratives. Through interviews, the researcher built a rapport with the population. The research aimed to gather the experiences of the female migrant street vendors and understand why they chose Pietermaritzburg streets as potential economic spaces to generate income through street vending and learn how they send remittances back to their families. All interviews were given a minimum of 60 minutes because this data collection took the shape of ethnography. The intention was to probe for the desired data and encourage research participants' participation. This method of probing allowed research participants to draw mainly from their personal experiences instead of being limited to a Likert scale of responses. Anthropologists can record emic perspectives, also known as thick descriptions through people's narratives, which makes anthropological research be about the studied population other than opinionated by the study, which sometimes becomes biased. All responses were written on the data collection instrument prepared to collect people's narratives.

4.5. Sampling technique

Acharya & Nigam (2013) assert that sampling is usually related to the study investigation; however, it is essential for every societal study. It is a means by which a choice is ready-made from the basal part of the examination. It is hopeless to detect or interrogate each person and everything in some people or some societal scenes. In such situations, a sample is used for a thorough study. The methodological literature makes a difference amongst several types of sampling, and it is to these that we now turn. The qualitative research instance option has a thoughtful outcome on the crowning prime of study (Acharya & Nigam, 2013).

4.5.1. Sampling technique employed

They are two types of sampling methods. The difference made is between probability and non-probability sampling. Pandey (2015:15) states that the important distinctive of probability sampling is that it can stipulate for one part of the people the chance to be added into sampling. In comparison, in non-probability sampling, there isn't a mode to guess the probability of one part being comprised into illustration and no declaration which all parts have several possibilities of being added. Non-Probability Sampling will be utilized in the research. Non-probability sampling is a selection method where an investigator selects samples grounded on individual judgment rather than random selection. This sampling method is said to depend heavily on the expertise of the researchers. Non-probability sampling is a technique where not all participants of the populace have the same possibility of partaking in the study.

The non-probability sample has three participant selection methods: purposive sampling, quota sampling, and snowball sampling. The researcher will be using non-probability purposive sampling.

The purposive sampling technique determines the inclusion and exclusion criteria of participation. This sampling method will allow the researcher to sample female street vendors, not those possibly employed as white-collar employees; the second level of inclusion and exclusion will be to sample females who are migrants, not South Africans. In this study, snowball sampling was used when wanted sample characteristics. The snowball sampling will recruit the first research participant and request her to suggest a person willing to participate in the study. With the convenient sampling technique, the research will agree to meet when they are available and prepared to be interviewed because of the nature of their work and Covid-19 restrictions). As a researcher, I chose Pietermaritzburg female street migrants for two reasons:

firstly, because the city has many street vendors. Secondly, the city has a lot of female migrant vendors.

4.5.2. Stipulation of ethical clearance

The researcher was granted ethical clearance by Humanities and Social Science Research Ethics Committee on 28 July 2021 with Protocol reference number HSSREC/00002946/2021. The letter states that investigation information must be firmly stored inside the discipline or department for five years.

4.5.3. Data handling and filtering

Information separate is the procedure of selecting a small portion of information using to fit also utilizing it to view or analyse stated Facer (2021). Only the relevant answer was documented during data analysis. The data was recorded then transcribed. Thematic analysis was utilized as a method of analysing information. This data analysis method is commonly used in anthropology. The researcher engaged in the process of generating themes that are presented as research findings. The thematic analysis involved six steps: familiarization, coding, developing themes, rereading themes, describing and naming themes and writing up. Data dissemination and generalization of findings were limited to research participants that participated in the study.

4.5.4. Data analysis methods and their relevance to the research methodology and paradigm.

Thematic analysis is said to be an applicable qualitative research method. The qualitative research method is the cherished paradigm of inquiry. The complication that borders qualitative research method needs careful and methodical techniques to make helpful results. Thematic analysis has been badly marked, used mainly in qualitative and has not been valued in the same way as ethnography, phenomenology and grounded theory (Braun & Clarke, 2006). Braun & Clarke (2006) further add that it must be a foundational method for qualitative investigation, as it gives skills that are core for directing various forms of qualitative analysis. They add that it is a qualitative method that can be broadly used over a space of epistemologies and questions in research. It is a technique of examining, recognizing, narrating, arranging and reporting all the themes found within the data set. The thematic analysis gives a highly flexible conceptualization that can be altered for the needs of many studies, giving an elaborated and well off yet compound account of information (Braun & Clarke, 2006). The thematic analysis offers many reachable forms of reasoning, especially for those early in their research career. They further add that it is a helpful technique for analysing the position of different research

participants, emphasizing similarities and dissimilarities. It is also beneficial for summing up all the central characteristics of a large data set.

Thematic analysis involves six steps:

Step1: familiarization, in this first step, you firstly familiarize yourself with data that you have collected. It can be a script, recordings on your gadgets. You have to sit down and go through the data that you have collected from the whole examination also begin picking written records. Here, you begin figuring labels which will describe the content. This measure is basically about getting to know the information you gathered from the participants. Coding, in this second step you give codes to the data you've collected. This is a statement of what has been talked about during the asking of questions, all time period as a researcher I pick up a thing in the interview that is interesting you write down the code. Developing themes, on this third steps, this is where you the researcher starts sorting the codes. The researcher starts looking at the list of the codes that they have listed on the second step, then try to gather the codes into wider themes that says something interesting about the data. Rereading themes, during this step, it is where the themes are reviewed and clarified that are spotted during this step. The extracts that are related to the codes, the researcher reads through them in order to support the theme, if there are any opposition and see if these overlaps. This step is a repetitive process. Describing and naming themes, this a step where the researcher name and describe each theme that has been identified in the previous. Each theme should be illustrative and also interesting. The theme does not have to be described what is about, in the description of themes. The researcher can also what is fascinating about each theme. As the researcher describes each theme, there has to be an identification of which story theme engages in and this theme is related to other themes. The last step of the thematic analysis is writing up, this is the final report. This where the researcher write up everything on what they have done. There should be enough data when they write up the results about the study. When the themes are presented, quotes of what the participants said to show the findings.

4.2. Ethical consideration

Ethical clearance is vital in research that will be conducted. It is required to make sure that the study will pose no risk or cause harm to participants, meaning that risk should be minimized and research is done in a very responsible way (Hanekom, 2018). According to Resnik (2020) he adds that when individuals consider morals, they consider of regulation for differentiating amongst wrong also right.

4.6.1. Voluntary Participants

This is when the participant answers questions that they have made their own choice to be involved in research study (Marshall, 2014). The researcher ensured that the interviews were conducted in the way discussed during the recruitment process. The interviews were conducted transparently to make it easier for the participant to open up with the principal investigator. The participants were advised that they could withdraw if they were uncomfortable.

4.6.2. Informed consent

According to Burns & Grove (2013), informed consent is a process where the participant is advised about the benefits and all the risks and alternatives of the study. The participants must be informed about the choices they have as participants. A permission descriptor was given to the participants to be signed before data collection; a consent form containing the ethical clearance and the supervisor's contact details was used.

4.6.3. Confidentiality

This was another important ethical consideration in the study. Participants were assured that research data would be kept private. This meant that no other person would have access to the research data besides the supervisor who may want to validate the accuracy of narratives. All information gathered on the field was kept private. Pseudonyms names of participants were used to replace their original identity. Access to the final thesis will be guided by the University of KwaZulu-Natal Intellectual Property Clause as well as university libraries.

4.6.4. Beneficence

The researcher tries to make sure that harm is avoided in all ways (Bereket, 2018). The study was presented to the Culture Cluster of UKZN's School of Social Science for approval. Then it was presented to the female migrants who are street vendors in Pietermaritzburg, KwaZulu-Natal, who took part in the research.

4.6.5. Validity

The investigator should make that the study is researched well and the information is valid. Heale (2015) agrees that validity should be assessed early during the study process while the researcher decides how to collect data. As a researcher, I used a data collection method that is quality in my research the experiences of female migrants who street vendors. This data collection method is valid and reliable.

4.6.6. Generalization

Generalization allows researchers to take what they have learned on a small sample population and relate it to the entire population (Walker, 2007). It is what researchers use in academic surroundings. The generalization of the study is limited to the migrant women selling in the Pietermaritzburg streets.

4.6.7. Reliability

According to Haele (2015), Reliability states that there should be reliability throughout the data collection method so that the results are consistent. Therefore, the researcher needs to carefully plan the interview process, be observant in the field, monitor the participant's behaviour and movements when they answer questions. This will contribute to getting consistent and reliable results. Data instruments were prepared in advanced and vetted by the ethics committee. They were all deemed relevant to be asked to people and in the most appropriate way. The principal investigator took the responsibility of ensuring that all questions were asked in the same manner and with utmost respect to research participants.

4.3. Data collection experience

For this study, female migrants who are street vendors in Pietermaritzburg were approached. The researcher had difficulties recruiting people that will be part of the research conducted because of Covid-19 restrictions. One of the restrictions, social distancing by maintaining a distance of 2 metres between people, made recruiting difficult. When the researcher engaged the participants, the participants were advised that the research would be done under the strict lockdown regulations as gazetted by the South African Government. The city is so large, and the street vendors are scattered; some are uptown, and some are downtown. It was a very long distance to walk because some of those females run their business in dodgy and hidden spots. It was dangerous since different people on the streets also try their luck by stealing other people's gadgets and money for a living. The researcher had an experience whereby it was tough to communicate with them due to the language barrier. Some did not fully understand English, but their business partners assisted with translating. Some interviews spread across a number of days, as they were conducted in the evening, after their customers have left. Other than that, some participants were very welcoming and excited to share their experiences with the researcher. Other participants assisted with the recruitment process.

4.4. Chapter Summary

The chapter, which is the methodology chapter, has represented the research concept and the type of methodology used in the research study. The qualitative method was utilized in this research; with the intent to probe the experiences of the female migrant street vendors in Pietermaritzburg. The next chapter presents the data and the data analysis under various themes. It discusses the findings about the role the remittances have played in their lives and the experiences in the host country.

CHAPTER 5: DATA PRESENTATION AND ANALYSIS

5.1. Introduction

Thematic analysis was utilized to examine this information. This allows the principal investigator to make sense of the collected data. The thematic analysis also helps the anthropologists to recognize every theme that comes up whilst the data is conducted. The thematic analysis offers many reachable forms of reasoning, especially for those early in their research career. They further add that it is a helpful technique for analysing the position of different research participants, emphasizing similarities and dissimilarities. Thematic analysis is also beneficial for summing up all the central characteristics of a large data set. The female migrants who are street vendors in Pietermaritzburg and analysis of qualitative data are therefore regarded as the procedure in which individuals in a diverse group tell a story and build story narratives of their lives. This research, it emphasizes is on the experiences and answers to the research questions. These are constructed on the feminizing migration patterns and remittances: socio: economic experiences of female street vendors in Pietermaritzburg, KwaZulu-Natal.

This chapter will interpret and analyze data collected from the participants involved in the study. The main objective of the research was to interpret reasons behind their feminized migration patterns, explore socio-economic experiences of migrants operating in PMB, understand how they send their remittances back home, make sense the roles played by the remittals of immigrants in their households in their original countries; and lastly to understand why they chose Pietermaritzburg streets as potential spaces to generate income through street vending.

Twenty (20) participants were sampled in this study. Due to the nature of their work and Covid-19 restrictions, face to face interviews were used to accumulate information. Thematic analysis was employed as a way of analysing the data. With links to the theoretical framework, it renders compound also encompassing abstract knowledge of objects that cannot be fastened in: how social group's function, institutions run, why population interconnect in the definite procedure. Hypothesis provides investigators with contrary "lenses" direct which to perceive at complex questions and societal matters, centering their care on the opposite feature of the information and rendering a hypothesis inside that to demeanor their investigation. The thematic analysis highlights, distinguishes, rectify and renders structures of significance or topic inside qualitative information. The analysis accommodates the plotting of peoples' narratives.

Thematic analysis is the foremost content as a defence condition for a collection of various conceptualization, instead than a remarkable technique. Various variation of thematic analysis is nurtured by various philosophic also abstract anticipate also are different in phrase of routine. The themes that emerged during data analysis are presented below.

5.2. Presentation of data themes

Through discussed theoretical frameworks, the content of the literature and the data set that was qualitatively gathered, data analysis revealed the following themes, which will form the discussion of this dissertation. These themes will translate the critical contribution of the qualitative phenomenological research design that the study employed and discussed under the methodology chapter of this thesis.

Theme	Theme Description
1	Demographics of research participants, pseudonyms, level of education, family/household structure, and number of years in South Africa, Pietermaritzburg, and the number of years they were last at home.
2	The reasons behind migration? The push and pull factors
3	The socio-economic experiences of the female migrant street vendors in Pietermaritzburg
4	Daily-earnings on the streets, through street vending, pseudonyms, items sold, target market, banking styles, and the reason for the preferred banking method.
5	Vending spaces or stalls
6	Storage facilities of goods and or products
7	Number of children left at home
8	The role played by the remittances at home
9	Corridors of sending remittances “flow of remittances”, and how they are distributed.
10	Surviving xenophobic attacks

- | | |
|----|---|
| 11 | Challenges female migrants face in the host country during daily basis and family related problems that have trouble them as they are from their families |
| 12 | The reasons female migrants chose the city of Pietermaritzburg in South Africa |

Table 5-1: Data Themes of the study

These findings are interpreted, discussed and contextualized in relation to the study query also reviewed literature in Chapter Two. In addition, people's narratives about the topic will also be analysed and interpreted through them.

5.2.1. Theme One: Demographics of research participants, pseudonyms, level of education, family/household structure, number of years in *South Africa*, Pietermaritzburg, and the number of years they were last at home

Pseudo nym	Level of educa tion	Family/household structure (Nuclear/extended /single-headed)	Ma rital stat us	Countr y of origin	Number of years in South Africa (Pietermaritz burg)	Ye ar s las t at ho m e
Chamai n	Not educa ted	Single-headed	Sing le	Nigeria	Five years	T wo ye ars ag o
Mirria m	Not educa ted	Extended	Sing le	Ghana	Two years	A ye ar

Gurai	Educated	Extended	Single	Mozambique	Eight years	ago Five years ago
Sharon	Educated	Extended	Married	Zimbabwe	Four years	ago Never went home
Afryea	Not Educated	Single-headed	Married	Nigeria	Three years	ago Never went

Ajoba	Educated	Extended	Single	Zimbabwe	Six years	home Three years ago
Akuba	Not educated	Single-headed	Single	Malawi	Three years	Never went home
Emmanuel	Educated	Extended	Married	Zimbabwe	Four years	Never went

Adaolis a	Not educa ted	Single-headed	Sing le	Congo	Two years	ho me Ne ve r we nt ho me
Afoun	Not educa ted	Extended	Sing le	Botswa na	Four years	A ye ar ag o
Adaora	Not educa ted	Extended	Mar ried	Nigeria	Two years	Ne ve r we nt ho me

Adaugo	Not educa ted	Nuclear	Mar ried	Zimbab we	Three years	Ne ve r we nt ho me
Gloria	Not educa ted	Single-headed family household	Sing le	Malawi	Four years	T wo ye ars ag o
Sara	Not educa ted	Extended family household	Sing le	Malawi	Six years	T wo ye ars ag o

Kwende	Not educated	Extended family household	Single	Zimbabwe	Two years	Three years ago
Lamburira	Not educated	Single-headed family household	Single	Congo	Five years	Never went home
Anaisha	Educated	Extended family household	Married	Malawi	Four years	A year ago
Ancha	Not educated	Extended family household	Single	Zimbabwe	Four years	Never

Abigail	Not educa ted	Single-headed family household	Sing le	Zimbab we	Six years	we nt ho me T wo ye ars ag o Ne ve r we nt ho me
Zala	Not educa ted	Single-family household	Sing le	Malawi	Three years	

5.2.2. Theme Two: The reasons behind migration? “Push and pull factors”

This theme translated some of the critical perspectives that have been contributed by the African Feminism Theory and the Migration Theory as discussed in Chapter Three. In my understanding, the movement of people from one place to the next is migration. There are many reasons people decide to migrate; some migrate to settle in that place they have migrated to permanently, some temporarily. For many years’ sexuality was never perceived as a serious issue to knowing the driving force behind the global movement. Females were perceived only as relatives who escorted spouses, with economic science being the motivation for the world movement (Zanabazar, 2021). Ojong (2016) and Pophiwa (2014) aver that there has been a global increase in the feminization of movement in Africa in recent years. This notion emerges as many females slowly become responsible for contributing financially to their nuclear and extended families while others hope to become financially independent. Balderas & Blackburn (2013) agree that the feminized migration patterns have caught many scholars' attention because women are part of the fast-moving world and want to gain their financial independence while others migrate for unknown push and pull factors. Having interviewed the female migrant street vendors, the following are reasons why they have moved to South Africa.

“The reason I decided to move from my country is because I wanted to find a better quality of life here in South Africa, and also better opportunities of work since I have been facing unemployment back home. At home, we did not have any one who was working I had to do something since I’m the elder. I have siblings who are in high school who needs food and clothes to wear I had to make a plan to migrate and find a better life for me and them. I’m also a student, I am trying by all means to balance things together, school work and selling on the streets. In the long run I also need to survive especially in these streets.” - Mutamwa Gurai, interviewed in August 2021

Most of the participants stated that their reasons to South Africa were to find better jobs and embark on economic opportunities. Some wanted to generate income because their partners were also unemployed. There are running away from poverty in their countries. There is a lack of job opportunities, so by migrating, they seek job opportunities, and others migrate because their husbands migrated and never remitted back home. The following is what are other participants stated by their reasons for migrating.

“The reasons why moved from home, I wanted to realize who I am outside the control of our extended family. I wanted to meet our economic needs. I lived in poverty back home where

one will look at the other for food. I had to make a plan and escape this misery life.” - Susan Mataka, interviewed in August 2021

“I migrated because I wanted to progress my families and my life and to escape pressure such as the economic instability, to find better living conditions and be independent, I was running away from poverty wanting to be financially independent” - Mudende, interviewed in August 2021

Three in twenty (20) people had different reasons to had move to South Africa, KwaZulu-Natal. They have stated that they migrated to South Africa because of relatives who were in South Africa. For example, one participant said that after finding out that their relative had started a business, she decided to come and help them. When family complications began, she decided to sell fruit and vegetables in the streets. The second participant had migrated from her country was because she wanted to join her husband, who insisted that she comes to help him run his business.

From the above responses, I have learnt that the female migrants are moving or migrating to find economic stability; these women in Africa have felt the need and the desire to gain financial independence. I have learnt that migration is not something that has occurred now, but it is an ongoing process. Some migrate to join their family members, and some migrate individually to better their lives. Some of the participants narrated that this migration system was happening in the olden days, but men migrated to come to South Africa to mine. African migration is said to have a long history; however, things have changed because women now are migrating to better their lives in other countries. Sibanda (2020) explains that women in Africa have faced many socio-economic challenges that have encouraged feminized migration patterns. Rife poverty, lack of job opportunities that recognize their skills, talents and poor remunerations (within the context of gender inequality at work) have subjected women to be on the move for better socio-economic opportunities. All the responses, most of them were similar.

5.2.3. Theme Three: The socio-economic experiences of the female migrant street vendors in Pietermaritzburg

Ojong (2016) assert that women migration involves a lot of hardship; women find themselves trapped in spaces that subject them to various vulnerable contexts; it is not easy to find formal employment because they are illegal immigrants. They don't have legal documents to defend why they are in foreign countries; they don't have work permits that confirm that they have

permanent employment and will stay for a longer or shorter period; they are mostly alone with no family or network ties. They attract low paying jobs and are not protected by policies and laws in foreign countries. Their cry goes unnoticed or unrecognized because they are commonly known as illegal immigrants. Roever (2014) cited some street vendors' experiences; he states that controlling the streets can be puzzling. Getting a street vendor licence to sell can be complicated; this can leave many street vendors endangered or at risk of being strained and expelled. Sellers with permits had difficulty discovering a reliable selling place; goods were sometimes taken by force to those who had followed the law. He further adds that street traders can provide a workable living, although the income is small and dangers are high for many sellers, especially those who sell vegetables and fruits.

“As the street vendors, we face many challenges of which we sometimes survive here South Africa. Difficulties and poor working conditions. The low incomes and financial start-up assistance” - Sharon, interviewed in August 2021

“They are many things we experience as females who sell here in the streets; the obvious one is danger and uncertainty as our occupation, or line of work is reasoned prohibited.”

- Afryea, interviewed in August 2021

“Some of the challenges I went through was when I was chased by the police when I failed to produce my legal documents, which allows me to be here on the streets. I did not have legal documents since I'm not a registered citizen” -Fara, interviewed in August 2021

One of the participants stated that in the streets of Pietermaritzburg, they had experienced a lot of unfair competition amongst the other street vendors. Unfair competition was explained, of which it is false statements about their goods and services were spread around, which led to customers no longer wanting to buy from them. Popiwa (2014) and Bouiyou and Miftah (2015) assert that migrant women experience double marginalization and complex vulnerability in the host countries. The language barrier, lack of family ties/networks, and the absence of legal documents are listed amongst the factors they experience while settling. The following are other experiences that migrant female participants have come across in the streets of Pietermaritzburg.

“Some of the experiences include a competition which is unfair. Other street vendors will try and sabotage me by spreading lies about my goods and service, which leads to people not to come and buy to me. During the paydays the city is packed and they are increased traffic and pedestrian congestion which is hard to do business in the streets because of no space”

-Ajoba, interviewed in August 2021

“There is pollution in these spaces of which is never good to our health. We do not have shelter so if they are heavy rains we are unable to do business. There is no space, water sanitation and no electricity to allow us to fuel local economic growth” - Akuba, interviewed in August 2021

“There is pollution in our public spaces of which is never good for our health. We sometimes struggle to have access to credit from conventional establishments like banks. It is hard for us as migrants to borrow money from the bank because they have nothing to put us as a security for our loans, and we do not qualify for funding” - Afuon, interviewed in August 2021

“We have faced xenophobic attacks, they are a language barrier, people hardly understand us, and I hardly understand them. We stigmatized for not understanding the language and we are exploited and discriminated because of our race, we don't enjoy the same rights as the South African Citizens, and we usually fight with the locals and compete for resources that are not enough for all of us” - Emmanualla, interviewed in August 2021

This study has revealed that female migrants who are street vendors their lives are hard even in such circumstances; they have been able to survive all of these hardships regardless of being exploited and discriminated. Their self-realization has encouraged them to look for socio-economic opportunities that prove their agency as mothers, wives, members of society, or individuals. Financial independence means that these women have the position of having good financial gain to fund their life expenditures for the rest of their lives, without having to work or rely on their spouses. These females stated that as they run business in the streets, they are faced with work threats. They lift and carry the goods that they sell from home to work. I have discovered that these women are open to danger and hurting themselves because they do not have appropriate and safe equipment.

Furthermore, these vulnerable women might get hurt from the inappropriate ruling or law of congestion in trading places. With the social identity theory, I have learnt that the female migrants find themselves with great difficulty; they are exploited and frustrated in their goals to integrate into the host country (South Africa). Furthermore, they face many problems and sometimes hatred from the people of origin, affecting their business. And lastly, the inadequate waste disposal and clean-up system result in unsanitary vend situations and sabotage sellers.

5.2.4. Theme Four: Daily earnings on the street through street vending, Pseudonyms, Items that are sold, target market, Banking styles and reasons for the most preferred style of banking.

Pseudonyms	Items sold	Target Market	Days	Banking styles	Reasons for the most preferred style of banking
Champion	Airtime and Cool drinks	Workers	Regular	Domestic keeping style	It is the safest way to save money.
Uduonye				Formal bank account/domestic keeping styles	

Mirr iam	corrugated iron bathtub	Wom en and men	R 2 5 0 0	Domestic keeping style	Since I don't have the occupation permit and a business license I keep it safe for myself in my room.
Gur ai	Brooms and bathtub	Wom en and men	R 1 5 0 0	Formal bank account	Safest way to do it. I used my Passport and student ID
Afr yea	Fruits and vegetables	Pedes trians	R 8 0 0	Domestic keeping style	Safest way to do so.
Ajo ba	Airtime, chips and sweets	Teach ers and schoo l learne rs	R 1 0 0 0	Domestic keeping style	I am unable to save and keep my money safe since I do not have the citizenship.

Aku ba	Chicken giblets	Taxi men at the taxi rank	R 4 0 0	Domestic keeping style	No banking cards.
Em man uall a	Hotdogs	Prima ry schoo l kids	R 2 0 0 0	Domestic keeping style	No banking card and I'm not a legal citizen.
Ada olis a	Fat cakes and baked cakes	Factor y worke rs	R 4 0 0	Domestic keeping style	Do not have knowledge of banking cards since I am old.
Afo un	Pap and meat	Taxi driver s	R 3 0 0	Domestic keeping style	Not a legal citizen .
Ada ora	Sandwich es with juice	Pedes trians	R 4	Formal banking style	I have a boyfriend who is a South African I use his bank account

			5		
			0		
Sara	Popcorn	School kids	R	Domestic keeping style	Since I don't have permit I pile it in my room for safety.
			6		
			0		
			0		
Kwendee	Pens, Pencils and airtime	School kids	R	Domestic keeping style	Safest way to do so.
			1		
			0		
			0		
Lambura	Pots	Women	R	Domestic keeping style	Safe way to save money.
			6		
			0		
			0		
Anaisha	popcorn, sweet and chips	Pedestrians	R	Domestic keeping style	No Citizenship
			2		
			5		
			0		

Anc ha	Second- hand clothes (pinafores/ traditional attire) and combs.	Old wome n and young ladies .	R 7 4 0	Domestic keeping style	No knowledge on how to do banking
Abi gail	Vegetable s	Pedes trians	R 2 0 0	Domestic keeping style	Safest way to keep money
Zala	CD's/DV D's	Wom en and men	R 5 0 0	Domestic keeping style	No Citizenship

The data presented above depicts the nature of goods/products that foreign street vendors trade on the street, their target market, their daily earnings, how they keep or bank their daily earnings and reasons for preferred keeping and banking styles. This study celebrates that these women can earn something from their sweat and economic resilience amid unpleasant street vending conditions. This study also reveals that the journey to alleviate poverty and gain financial agency does not necessarily need a fancy office, but it requires the ability to trust in your own accord that women could potentially self-emancipate their identity. Within the scope of the Migration Theory, this study validates that the paving or rather the demarcation of Pietermaritzburg street is possibly one of the pulling factors of migration patterns because they have provided vending spaces for these women; hence they can remit for their families. Pietermaritzburg streets have eradicated poverty from economically emancipated foreign women. Through

the African Feminist Theory and Social Identity theory, this study believes that these women have earned a different social identity as they have changed the economic status of their families.

5.2.5. Theme Five: Vending spaces/ stalls

Vending spaces/ stalls	Number
Licensed vending stalls	None
Unlicensed vending stalls	Twelve
Rented stalls	Eight

The above data revealed that female street vendors don't occupy vending stalls. Many are vending illegally as they don't have licenses to trade on the street. This study also revealed an interesting finding, where these women expressed that they are occupying rented stalls. This means that some South Africans who had licensed stalls are now generating income from these women, but owners of these stalls are often not around to protect them when evicted by policies because they can't produce a license. This research finding also creates a research interest that other researchers would have to explore: why South Africans rent their vending stalls to foreigners, what economic interest they are gaining from its, or ask why they apply for vending licences and later thought of renting it out.

5.2.6. Theme Six: Storage facilities of goods/products

Pseudonym	Storage facilities (Local storage /Local market or Transported by vendor daily)	Daily costs
Chamain	Transported by vendors daily	–
Miriam	Transported by vendors daily	R72 per day
Gurai	Transported by vendors daily	R48 per day
Afryea	Transported by vendors daily	–
Ajoba	Transported by vendors daily	–
Akuba	Transported by vendors daily	–

Emmanualla	Transported by vendors daily	–	
Adaolisa	Transported by vendors daily	–	
Afoun	Transported by vendors daily	–	
Adaora	Transported by vendors daily	–	
Sara	Transported by vendors daily	–	
Kwende	Transported by vendors daily	–	
Lamburira	Transported by vendors daily		R26 per day
Anaisha	Transported by vendors daily	–	
Ancha	Transported by vendors daily	–	
Abigail	Transported by vendors daily	–	
Zala	Transported by vendors daily	–	

The above data translates that very few street vendors spend on the storage facility while many take their goods and products back home for storage. What is important from this data is the daily expenditure, which makes significant money multiplied in a month. For example, Mirriam does street vending for seven days, spends R72.00 on storage per day. R72.00 multiplied by 30 = R2 160.00; this means some of her earnings are celebrated by those that have given her storage space and this could be detrimental on the remittances that she has to send back home for the survival of her family.

5.2.7. Theme Seven: Number of children left back home

The following data presents that these women migrated with a purpose in mind: they wanted to provide for their children, including advancing or paying for their level of education. But the gist of the data is that they migrated because of the structural support they have back home. This family support, which comes in the form of caregivers such as aunts, grandparents, husbands, and firstborns, translates that families need to have strong support for women to bail their families from the chains of poverty.

Pseudonyms	Number of children	Level of education	Caregivers: Aunt/grandparent/mother/firstborn child
Chamain	Four	Still in school (Primary and High school)	Mother
Miriam	Six	4 still in school. Unemployed (High school)	Grandparent
Gurai	None	-	Mother
Sharon	Five	Primary school	Aunt
Afryea	One	Primary school	Mother
Ajoba	Three	Two – Primary school One – unemployed	Mother
Akuba	One	Unemployed	Mother
Emmanualla	Two	High school	Mother
Adaolisa	Three	High school	Mother

Afoun	Two	Primary school	Grandparent
Adaora	Four	Three – High school One – employed	Mother
Adaugo	Two	Unemployed	First born
Gloria	Two	One – Primary school One – unemployed	Mother
Sara	One	University	First born
Kwende	Two	High school	Grandparent
Lamburira	Two	One – High school One – University	Mother
Anaisha	One	University	Mother
Ancha	Three	Two – High school One – University	Grandparent
Abigail	Two	High school	Aunt
Zala	One	High School Unemployed	Mother

5.2.8. Theme Eight: Role played by remittances back home

Remittance is a sum of money or payment sent by a person abroad to their country of origin, sending it to their relative (Murphy, 2021). Cohen (2011:104-105) defines remittances as an economical transfer that precede simplex way from motorized workers to their transmitting households, people and state. Holst (2012), on the other hand, defines remittances as the share

of global migrants' individuals; income transmitted back from the host to the country of origin. According to Murphy (2021), these remittances have shown a massive part in the economies of developing nations. These remittances play a role in raising the standard of living of those who receive these remittances and assisting global poverty. In the current years, it has been noted that the movement of females for some parts of the world is increasing continuously, especially for family reunions. Females are now moving on their own in search of better working conditions to provide for their relatives back home. Therefore, the female movement is becoming vital because they are now contributors to remittances and directly contribute to their country's economy back home (Niimi & Reilly, 2011).

According to Vadean & Piracha (2009), the women movement brings out an alteration of the part of females in their households and assemblage of descent. They state that as females are gradually travelling on their own and fewer as dependents of their male relatives or spouses, they assume the role of primary economic providers and heads of households. Females also play a significant part in diverse phases of movement such as managers of remittances, health professionals for families remaining home, and emotional supporters of migrants in different situations (Vadean & Piracha, 2009). This statement is backed up by McDonald and Jacobs (2005), who revealed that the importance and effect of men and women refugees' remittances are proof of the impact of household spending. They found that remittances play an essential part in backing South African homes. Also, studies have shown that transferring remittals to the original country it is essential attempt for immigrants who work form to their families. Remittals show an inbuilt part in bettering the socio-economic situations of the people left at back home (Antman, 2012). They discussed that females play an important role as managers' recipients and of remittances. The following are information given by participants when there were interviewed:

“The little money I get here in this business has played a significant role at home. I remember when I left the condition of the house was not okay, we lived in poverty, had no plan on how to build a house because we had no money, we had nothing to eat, there was not enough food for everyone since we are one big family. My family back is able to sleep eaten a decent meal, I have built a home for my kids since they lived in a shack when I left them”

- Adaolisa, interviewed in September 2021

“The remittances’ have become the main source of income for my poor family back home. It has allowed me to buy basic necessities such as food and clothing. My girls are now able to

afford sanitary towels, and they don't skip school because they now have a monthly provision" - Adaora, interviewed in September 2021

"I have invested to better my families and my life. The money I get I have used it to build my family a house, and it has been used to expand the other business back home which is ran by my daughter" - Adaugo, interviewed in September 2021

"It has reduced poverty. It has reduced financial restrictions and overcame difficulties in times of crisis. It has paid for food and education" - Gloria, interviewed in September 2021

Seventeen participants have similar answers. Their response is almost the same; the remittances have played the same role back in their homes. This agrees with what Malone (2007) asserted in his study that remittals are a crucial and firm origin of financial gain for numerous families in developing nations, particularly in rural areas, and remittances reduce financial limitation, glossy ingestion and defeat troubles in time of situations. Remittances reduce both the level and depth of poverty. Remittals better the standard of life. They change, diversify financial gain, and permit family associates to assign many references to render nutrients, accession wellness utility, and transfer their kids to educational institutions (Malone, 2007). When looking at the responses that I have received from the participants, which linked itself to African Feminists, they, as females in Africa, have faced many socio-economic challenges that have encouraged feminized migration patterns. Hennebry (2014) further aver that rife poverty, lack of job opportunities that recognize their skills, talents and poor remunerations (within the context of gender inequality at work) have subjected women to be on the move for better socio-economic opportunities.

The other three participants had different answers to the question on the role of remittances back home. One of them mentioned that their relatives passed on when they were here in South Africa, so the little money she works for here in the streets is for personal use. The second participant narrated that she is not close to her family members due to personal reasons. I heard by the way she spoke and the tone of her voice that she did not want to get into details about why she no longer has a relationship with her family. These remittances also assisted those who live in improved countries to open bank accounts. This is said to be a trend that helps with boosting the economy.

5.2.9. Theme Nine: Corridors of sending remittance “flow of remittances” how they are distributed amongst each other

Corridors of sending remittances

Pseudonyms	Formal Remittances	Informal remittances
Chamain		✓
Miriam	✓	
Gurai	✓	
Sharon	✓	
Afryea	✓	
Ajoba		✓
Akuba		✓
Emmanualla		✓
Adaolisa		✓
Afoun		✓
Adaora		✓
Adaugo		✓
Gloria		✓
Sara		✓
Kwende		✓
Lamburira		✓
Anaisha		✓
Ancha	✓	
Abigail	✓	
Zala		

Chapter Two discussed methods of remitting, which included formal and informal remitting corridors (IFAD, 2017). The discussion revealed that informal channels or transfer is sending money via family members, friends, trusted agents, and personal transporters. In contrast, formal remittances send monies back home through registered banks and the internet to transfer remittances. The findings revealed that most participants transfer the earnings to their relatives, and transferring these remittances is a process. This theme also translates the importance of having family ties or rather a common identity which falls within the critical contribution of the Social Identity Theory. Other narratives also acknowledged being part of a technological village where mobile applications have contributed to remitting money without sending it

through a formal banking system. The following are the narratives of the participants who participated in the research:

“I transfer some of my earnings back home using an app called World Remit as it is the fastest, cheapest way to do it, and my mother is the one who is responsible for distributing these payments amongst my kids” - Sara, interviewed in September 2021

“I use cellphone banking to transfer some of my income to my relatives”- Dorcas, interviewed in September 2021

“I do not use bank apps to transfer money because I do not have knowledge on how to use all these gadgets since I am old, I use the informal way. I do the physical delivery of cash. When I go home, this is when I give them money. This way it is much cheaper”

- Nina, interviewed in September 2021

The study conducted about remittances states that there is an informal and formal way to receive and send remittances. Some use the informal way, and some use the formal way delivery. The informal way delivery includes physical cash, which is famous as the cover scheme, casual hawala-type remittal concern replica and good remittals. With the physical delivery of cash, they use the envelope system; it is the physical way of transferring money in person or by an intermediary. Individuals make multiple attempts to conceal the currency transmitted in their bags with the physical delivery. With formal corridors, this is when banks operating worldwide are used.

Ratha (2020) has cited in his findings that three steps are usually taken when transferring remittances. The first step is that the migrant sends the money to relatives back home using a credit card, cash, money order, check or debit instruction sent by phone, email, or internet. Secondly, the migrant that is sending initiates its agent in the other country to deliver the remittances. Lastly, the sender makes the payment to the receiver. Other participants narrated that they do not transfer their money, but since they visit their home countries three times a year, they give them these payments. They explained that this is because they are not the only people who work, but some relatives offer financial assistance back home. This means that their remittances are not subject to bank or internet charges. This method of remitting also means that the country of origin does not benefit from domestic/informal remitting corridors.

5.2.10. Theme Ten: Surviving Xenophobic Attacks

Many definitions have been given with the term “xenophobia”. Writers like Harris (2002) have cited that xenophobia is understood or perceived in the background of social transition and transformation. It is the refusal of or aggression to migrants in South Africa is associated with limited resources; these include housing, education, healthcare and employment. Female migrants’ entrepreneurs face many difficulties, including the suffering of substantial xenophobic aggression focused on them and the businesses that they have started in the host countries. Hook & Eagle (2002) has cited that xenophobia is hatred of immigrants, customs, and beliefs. Obasi (2008) stated that since 1995 the occurrences of xenophobic attacks counter to immigrants from mainly other African countries have been recognised. Since the beginning of 2008, he further says that the assaults on foreign residents rose in 2007. On January 8, 2008, the incidents became serious and more people were now part of xenophobic attacks, leaving South Africa with more than 62 people dead, some wounded, and others moved. These attacks were aimed at the immigrants living in South Africa and were seemingly encouraged by xenophobia (Obasi, 2008). Looking at the responses given by the participants, only 3 out of 20 responded on how they survived xenophobic attacks because the rest came after the incidents. The following is how the participants responded to how they survived xenophobic attacks:

“When the riots chased me, I was lucky to escape and immediately approach the nearest police station; that was when I was able to report and lay a charge against those people. I was then moved to the displaced shelters which were specifically for us foreigners who were victims of xenophobic attacks” - Kwende, interviewed in October 2021

“During the xenophobic attacks I had to hide. There is a very generous being whom I called a friend who was able to assist me during those hurtful days. She gave me a shelter, we stayed together even though it was too risky for her, but she helped me hide” - Lamburira, interviewed in October 2021.

“I was able to hide for a few days then I was found by police of which they moved me to the displaced home for the foreigners” - Anaisha, interviewed in October 2021

Based on this research collection and the evidence from the literature study on xenophobic attacks, these attacks have been in existence since 1994. The female migrants knew that, or they understood that migrating to South Africa would be a huge challenge and they would face traumatic incidents, which made them realize that to survive in South Africa, they had to be strong since they did not belong there. Listening to them, one can hear that they have grown to

criticism. Some participants did not relate to surviving xenophobic attacks because there haven't been any since they arrived in South Africa. Still, they mentioned that they sometimes meet xenophobic people, who violate and harass them, but because there are people they've grown very fond of, who protect and defend them when a need arises.

5.2.11. Theme Eleven: Challenges female migrants face in the host country daily and family-related problems that trouble them as they are far from their families.

Hyman (2013) states that many female migrants encounter segregation from official governmental procedures in their home countries and host countries. He says that they frequently tolerate prejudice and subjugation because of the patriarchal societal and governmental scheme on the country and household unwavering (Hyman, 2013). For female migrants, governmental privileges are even much challenging to acquire than societal privileges. Progressive insurance of diverse-culturalism has frequently unintentionally shown into subjugated governmental systems and patriarchal preaching dissertations inside migratory communities (Hyman, 2013). The following is the response from the participants.

“The daily problems that I deal with are that sometimes I’m unable to communicate with my customers due to the language barrier, we are assaulted and called by names (we are given derogatory names to be separated from South Africans). We are being called ‘amakwerekwere’ or ‘amazayizayi’ and sometimes were are the victims of corruption”

- Ancha, interviewed in October 2021

“A common and hurtful insults thrown at us, we are harassed by not using the local language in our daily interactions, and if we use the English language they laugh at us and say we have a 'funny accent'. When we try and speak their own language, it is often met with disapproval. We are accused of speaking Animal language, and we have trouble in accession wellness aid as well as different basal utility”- Ana, interviewed in October 2021

“One of the challenges I face daily has to be working outside. I do not have shelter, when I wake up in the morning I always have to pray for the weather to cool because when there is too hot, my goods are exposed to the sun, and that might sabotage my fruits that I have to sell due to this strong heat. Heavy rains also disturb me since I do not have shelter. We don't have accession to fresh water as well as toilets” - Abigail, interviewed October 2021

“The most painful challenge is not knowing when my last meal will be. How my kids are back home since there is not enough money to pay for their school fees, assist them when they are

not feeling good and food. Not being able to be in contact with my family back home sometimes brings conflict because some days I'll be avoiding their calls because I know they will want money from me and sometimes business does not go the way you have planned"

- Lisa, interviewed October 2021

Hennebry (2014) stated that migrants in most countries face or experience limited access to education and health services, combined with segregation caused by language barriers and not having legal documents. This is not to say they will be discriminated against when accessing these services in foreign countries. Still, foreigners themselves are afraid of being asked questions that they won't respond to, e.g. why are you in this country illegally. They are scared of being deported back to their country of origin or afraid of facing legal charges because of having frauded documents. The delays in family reintegration, or family separation, can have long-run harmful impacts on the wellness and welfare of working immigrant individuals and their kids. Female migrants might encounter an inescapable deficiency of integration utilities, stigma or occupation chances, impacting the females and their relatives they rely on negatively (Hennebry, 2014). Niimi & Reilly (2011) further add that female' refugee labourers are triply deprived. They face discrimination and constricted judicial security or long-run safety in the working-class market. Women skills in the place of work also consist of negative skills like discernment, mistreatment in relation to unfortunate situations of work, pestering, societal segregation, isolation and pressure; however, some affirmative skills consist chances of development and economic freedom (Niimi & Reilly, 2011). By looking at the participant's responses, discrimination was one of the features that many participants expressed. This was informed by that they are not the same and separated in most activities because of their foreignness. Other participants mentioned adapting in South Africa as one of their daily problems. They have stated that they believe that this is because people in their nation do things differently from South Africans. Most mentioned the change in culture and language has to be another problem they face daily.

"Hardship is one of the daily problem. I have to face aggressive people on the streets and they are a very high crime rate and we all know that females are the easy targets. We are targeted by amaphara/street-boys that are using drugs and substances. They either take what were are selling or they take our money, it is a risk to trade on the street because when such incidences happen to us as women, we are afraid of opening cases of such crimes because some of us are not licensed to trade on the street" - Zee, interviewed in October, 2021

Competition is too high and each and every day I have to fight for space where I will sell my things on the streets.” - Zala, interviewed in October 2021

“I have to fight for survival each and every day, sometimes business is slow I have to come up with ways to attract customers. Waking up early in the morning to clean the streets, the place where I put my goods have to be clean. Each day I have to survive being harassed, and sometimes people steal what we sell. Since I don’t have a proper shelter, windy and rainy days interrupt the running of my business” - Dani, interviewed in October 2021

“Meeting different people each and every day. This means I meet different people who behave in different ways, most are rude and others tend to be nice towards us and also having to apply diverse life method. For a short time; it meant a new different life experience” - Breya, interviewed in October 2021

The interview responses to “what are the family-related problems that have troubled them as they are far from home?” most answered that during the Covid-19 pandemic, the business was slow. No money was coming in as they were not allowed outside, and people were told to quarantine. As they were not sending anything back home, their families struggled to get food. The other family-related problems that have troubled them as they are far from home are fighting and jealousy between relatives and sickness. Relatives were sick, which led to death. They could not go back home due to the restrictions the government placed during the quarantine days. Lastly, one participant stated that there are clashes and disagreements over the way of doing things back home since there is no head of the house.

5.2.12. Theme Twelve: Reasons female migrants chose Pietermaritzburg in South Africa

South Africa attracts migrant foreigners because of its reputation; it is a democratic, free, and developing country. South Africa is well-known for its centre of employment for migrant workers, bait by the industries of gold and diamond during the apartheid era. The Global Entrepreneurship Monitor, also known as “GEM” (2009), cited that during 1990 the moving of foreigners into South Africa has been happening and increasing rapidly. They would choose to migrate and settle down for good in their workplace, and they would not choose to be labour migrants (GEM, 2009). They derive from South Africa’s customary supply regions, for the most surroundings and the SADC countries. Others come from further afield areas and some elsewhere in Africa. The history of migration of other Africans to Southern Africa is one of the

best-recorded academic fields in the area, cited by many scholars (Posel, 2003:2). Migration inside newfound South Africa has drastically risen, especially as economic and governmental situations in close African states have worsened (Posel, 2003:2). Many female migrants left their home countries to South Africa because of political instability. Two participants left their home country for South Africa because of political unrest. They confirmed that their lives and relatives were in danger with the political turmoil. There is no improvement in their businesses, no peace, and their children do not have a decent education so migrating to South Africa was a better option.

“I moved to South Africa because in my country there is no political stability, and the reason why I chose Pietermaritzburg is because I have a relative who migrated here in South Africa and they were already in PMB, instead of finding a new place which is hard to find I decided to move in with them and besides PMB is a busy city, and that is why I decided to sell here at the market, they are a lot of people around here who buy my fruits and vegetable” - Mirriam interviewed in October 2021

“I came to South Africa to start my business of selling corrugated iron bath (ubhavu wokugeza kathayela) and grass broom of which I make with my hands to. I came here to South Africa, PMB to pursue this business to make money to support my family back home. I have recently moved to PMB, I was located in Durban, due to personal reasons. - Ancleta interviewed in October 2021

In the interviews, I found that different female migrants from other countries had various reasons they chose Pietermaritzburg in South Africa; some of their reasons were personal and private, and they did not want to discuss with me. Others moved to South Africa because of equality, quality of life, environmental conditions and business opportunities. However, most female migrants I interviewed were Zimbabweans, a country experiencing political and economic problems.

5.3. Limitations of the study

Covid-19 was the only restriction that this research encountered because it delayed data collection; however, the collected data set is presented truthfully and credible.

5.4. Chapter Summary

This chapter has thematised the life and experiences of female migrants' street vendors who reside or sell in Pietermaritzburg. The phenomenological qualitative research design has allowed the researcher to study daily challenges of female migrants on the streets of Pietermaritzburg, the survival of these migrants in terms of their sustainability as individuals, looking at wage labour, their businesses which sometimes do not go very well because of xenophobic attacks, criminal incidences as well bad weather conditions. This study shows that women who assimilate the identity of being foreign immigrants have migrated to South Africa to seek better economic earnings that have been remitted formally and informally to their country origins. This means that South African streets should be celebrated as spaces through which people can generate any form of income to alleviate poverty and attend to the socio-economic needs of their families. One can also agree that Pietermaritzburg streets are full of significant economic opportunities. This study also noted with interest that these women come from various family institutions; some are nuclear families while others are from extended families, and some are from single-headed families. And these women occupy different age categories. In South Africa; they have encountered many challenges like exploitation and harassment. This chapter focused on what the participants said. One can conclude by saying that migration is still happening; people are migrating to embark on economic opportunities, and women migrate to become responsible and contribute financially to their nuclear and extended families while others are hoping to become financially independent. Female street vendors need our support; by buying their goods and respecting them, we should accommodate them so that they will see themselves as part of the community. Buying their goods, will mean a lot to them, and will put money on the table. The female migrant street vendors need government's support, by building shelters for them and providing protection on the streets.

CHAPTER 6: SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

The principal investigative study was interested in recording the feminizing of migration patterns and remittances: socio-economic experiences of female migrant street vendors, PMB in KwaZulu-Natal. Through the contribution of the African Feminist Theory and Migration Theory and critical insights from other scholars as discussed in the literature review, this study was intended to anthropologically study their experiences as they generate earnings in Pietermaritzburg as female street vendors. The migrant female street vendors have appeared to have survived the most tragic incidents in South Africa, KwaZulu-Natal; hence, this research has shared the experiences, survival and positive impact the remittances have made in their households. In this chapter, I draw out a summary of the study. I also highlight the key moments in each chapter and the findings. I lastly put forward the recommendations from this study backed by the scholarly literature and the conclusion derived from the research questions.

6.2 Summary of Study

This section summarises the main points of the study. In Chapter One, the background, the problem statement of the study, and the socio-economic analysis of women in Africa were covered and discussed in detail. Women in Africa are not celebrated enough; there is no gender equality, they are still trapped in poverty, and continue to suffer from social and economic insecurity. Women are victims of poverty and lack job security and legal rights. Furthermore, this chapter applied the migration and gender, that gender is increasingly recognized as central to knowing movement process, cause, and results. It's also looked at the trends in migration that the current migration trends confirm that because of many domestic socio-economic living conditions they have embark on varying migration patterns. The key questions and aims and objectives achieved. There is also a brief introduction to the research methodology and the used theoretical framework, where the qualitative method in-depth interviews are defined and its contribution to the research study.

Chapter two was for the literature review. The literature review begins by the conceptualization of critical concepts in the study and further unpacked remittances as an economic muscle of women. Firstly, Migration, which is the movement that involves people from moving from one place to some other with purpose of subsiding, for good or for short period of time, at anew a newfound area. Remittances, is the share of global immigrant employee's income transmitted back from the country to the country of origin. Feminized migration, there has been an alteration in the global movement design of females: Many are migrating from one place to some other place individually, instead to link their spouses or other household associates. A street vendor is an individual who sell goods or services in a public place for pedestrians but they do not have a built up structure and are not permanent in that area Migratory females, immigrants who have migrated to a state from a different nation frequently but not inevitably the state of their citizenship also whose existence in the previous might or might not be legal or official. Again, this review drew an important literature on the conceptualizing feminized migration, the importance of remittances, adversities of Covid-19 on remittances and households and other socio-economic impact on migration and remittances.

Chapter three delineated three theoretical frameworks that the study employed. These were the African feminist theory, the conviction of this theoretical lens is that women in Africa has to be studied within the scope of their issues which are not the experience of women in European countries. African feminist theory delineated issues that limit the matriarchal agency of women in a patriarchal African context. This theory was deemed best fitting because it enabled the

principal investigator of the study to word out objectives that have been discussed in chapter one of this thesis. The contribution of this theoretical framework is also justified by Ballara (1998) depicted the socio-economic context of women in Africa that have potentially encouraged feminized migration patterns. Migration theory, the migration theory assert that the movement of people has been part of human life. This theory allowed to record and analyse dynamic issues that have propelled the sampled women to migrate from their original countries to South Africa, Pietermaritzburg. To also understand why female migrants decided to choose Pietermaritzburg streets as potential economic spaces to generate income through street vending and learn how these women send remittances back to their families. And lastly, the social identity theory. It is defined as the quota of a person's self-perception resulting from observe association in pertinent societal crowd as richly formulated by Henry Taifel in the 1970s and 1980s. This theory has been immensely relevant for the study because it allowed the principal investigator to critical symbolic identities that are important to the study such as women in migration patterns, women as human beings, women as street vendors in the foreign country, women as mothers who relocated for economic opportunities, women as partners to husbands who they are not living with because they migrated for economic opportunities and lastly women contributing in remittances. Within the scope of the Migration Theory, this study validates that the paving or rather the demarcation of Pietermaritzburg street is possible one of the pulling factors of migration patterns because they have provided vending spaces for these women hence they are able to remit for their families. Pietermaritzburg streets have eradicated poverty, economically emancipated foreign women. Through the African Feminist Theory as well as Social Identity theory, this study believes that these women have earned a different social identity as they have changed the economic status of their families.

Fourthly, Chapter four discussed the study method and the methodology for the research. This chapter has looked at what type of methodology was used. A qualitative methodology was used. Qualitative research design also known as the Narrative Qualitative research design was employed as befitting research design for the study. Twenty female migrants who are street vendors were interviewed. This chapter represent the research journey that the researcher took in the research study, while attempting to study the experiences of the female migrant who are street vendors in the PMB area, KwaZulu-Natal. It also discusses how the researcher got the ethical clearance, ensured ethics during data collection, how the principal investigator ensured how data was analysed and the process involved in data analysis. The chapter further discuss the data collection experience; the limitation was faced during the research and ethical consideration and the final section summaries and conclude the chapter.

Lastly, Chapter 5 delineated data findings. It represents what the participant answered on their interviews during the study research. The study has revealed the following:

- The study revealed that female migrants moved to South Africa because in their country there is no political stability, and the reason why they chose Pietermaritzburg is because they have relatives who migrated here in South Africa and they were already in PMB, instead of finding a new place which is hard to find they decided to move in with them and besides PMB is a busy city and that is why they decided to sell at the market, they are a lot of people around here who buy fruits and vegetable from them.
- How they survived their daily in the street they have to fight for survival each and every day, sometimes business is slow they have to come up with ways to attract customers. Working up early in the morning to clean the streets, the place where they put their goods have to be clean. Each day they to survive being harassed and sometimes people steal from them what they sell. Since they don't have a proper shelter windy and rainy days interrupt the running of my business.
- The study has revealed that female migrants have experienced hurtful insults thrown at them, they are harassed by not using the local language in our daily interactions and if they use the English language they laugh at us and say they have a 'funny accent'. When try and speak their own language it is often met with disapproval. They are accused of speaking Animal language and have strain in retrieving wellness care also some fundamental utility
- It has revealed that some female migrants are not registered citizens, they are here in South Africa unlawfully and they do not use bank apps to transfer money because they do not have knowledge on how to use all these gadgets since they are old and since they are trying to dodge the law, they use the informal way. They do the physical delivery of cash. When they go home, this is when they give their family money.
- The study revealed that the street vendors face many challenges of which they sometimes survive here South Africa. Difficulties and poor working conditions. The low incomes and financial start-up assistance.
- They experience danger as well as uncertainty as their avowal is reasoned prohibited.

- Some of the experiences include a competition which is unfair. Other street vendors will try and sabotage them by spreading lies about their goods and service which leads to people not to come and buy from them. During the paydays the city is packed and they are increased traffic and pedestrian congestion which is hard to do business in the streets because of no space.
- There is pollution in these spaces of which is never good to our health. They do not have shelter so if they are heavy rains they are unable to do business. There is no space, water sanitation and no electricity to allow them to fuel local economic growth.
- They sometimes struggle to have access to credit from conventional establishments like banks. It is hard for them as migrants to borrow money from the bank because they have nothing to put up as a security for their loans and they do not qualify for funding.
- Research findings also revealed that informal remitting corridors are made possible by family ties, identity relations as they send money back home through family relatives.

6.3 Findings

- Feminized migration should be considered as corridor that emancipate the economic agency of women in Africa.
- Feminized migration contributes in the self-realization and self-actualization of women mothers, wives, members of the society or as individuals.
- Feminized migration eradicate poverty in most households. It improves the socio-economic index of most households in Africa.
- Pietermaritzburg streets through street vending should be recognized as an informal space that contribute in allowing women to earn their minimal income, gain economic agency, remit to their families in Africa and improves the socio-economic index of household's even those that are headed by single parents.
- Women migrate in large numbers, especially the ones that have low levels of skills as well as low level of education to find better working conditions in other countries
- Street vendors in South Africa face large scale xenophobic violence. They are accused of undercutting the prices of the locals and many of them are killed.
- One of the problems is that unless there are certain migration arrangements for small scale entrepreneurs and cross border trading host countries do not gain from the benefits

that entrepreneurs can deliver to host countries. Putting certain migration arrangements in place may help to empower women who are biggest sector in cross border trading.

6.4 Recommendations

- Street vending Acts, Policies and Laws should protect women that are trading/vending on the streets irrespective of their legal or illegal citizenship status. Through a sound security, these women will earn remittances which will not only be celebrated by families only but by Africa as a whole.
- Their vending stalls should be sheltered so that they will be able to trade in all seasons of the year.

Study recommendation for future research.

- Future researchers should study how feminized migration impact on offspring of women who migrate for better economic opportunities.
- Traders permits be developed that will offer multiple entry for people carrying goods under certain amount. This will allow them to sell goods in the informal and formal markets. Regulations should include strong penalties for those who abuse the permits.
- Gender concerns are most often excluded. This lack of attention to women migrants needs and conditions is to the detriment of host countries. Far more attention needs to be paid to the positive benefits of women's migration.

6.5 Conclusion

This study revealed that women had played a very important role in boosting the economy of their families albeit they have been confronted by many uneasy conditions. The experiences of the female migrant's street vendors have hit hard during this COVID-19 lockdown. Their lives have been devastated by this pandemic. The restrictions had affected them badly and many had found themselves with no income and money to send back home. Women street vendors need our supports, by buying their goods and also respecting them, we should accommodate them so that they will see themselves as part of the community.

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Anthropology Masters: Research Plus Special Topic 2020

Researcher: Nolwazi Magwaza

Student Number: 216067663

Telephone number: 084 669 9947

Email address: 216067663@stu.ukzn.ac.za

Lecturer: Dr. Balungile Prudence Zondi

Office Telephone number: +27 33 260 2589

Email address: balungilezondi@gmail.com

Dear Respondent,

Information Sheet

I, Nolwazi Magwaza, an Anthropology Masters student, in the School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg Campus, invite you to participate in my research project entitled Feminizing of migration patterns and remittances: socio-economic experiences of female migrants' street vendors, PMB, KwaZulu-Natal.

The aim of this study is to: find out what are the socio-economic experiences of female migrants' street vendors, the survival of the migrants in terms of their sustainability as individuals, looking at wage labour, their small business which sometimes do not go very well because of xenophobic attack and due to limitations because they are operating outside their country. I also want to look at what role has these remittances play in their families or households even though they are some difficulties in running their business in a different country.

Through your participation I hope to know how you survive the xenophobic attacks, what role has the remittances play in your families and the experiences you face in another country? The results of the interview are intended to contribute to other Students and Society.

Your participation in this project is voluntary. You may refuse to participate or withdraw from the project at any time with no negative consequence. There will be no monetary gain from participating in this interview. I will maintain confidentiality and anonymity of records identifying you as a participant in this study.

If you have any questions or concerns about participating in this study, please contact me or my lecturer at the numbers and emails listed above.

It should take you about 40 minutes to complete the interview. I hope you will take the time to participate.

Sincerely,

Magwaza Nolwazi

Signature of Researcher

Date

Place

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za



**UNIVERSITY OF
KWAZULU-NATAL**™
**INYUVESI
YAKWAZULU-NATALI**

Anthropology Masters: Research Plus Special Topic 2020

Researcher: Nolwazi Magwaza

Student Number: 216067663

Telephone number: 084 669 9947

Email address: 216067663@stu.ukzn.ac.za

Lecturer: Dr. Balungile Prudence Zondi

Office Telephone number: +27 33 260 2589

Email address: balungilezondi@gmail.com

CONSENT

1. I _____ have been informed about the study entitled Feminizing migration patterns and remittances: experiences of female migrants' street vendors, PMB, KwaZulu-Natal by Nolwazi Magwaza.

I understand the purpose and procedures of the study of the Experiences of Malawian female street vendors.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me because of study-related procedures.

If I have any further questions/concerns or queries related to the study, I understand that I may contact the researcher at her number or email.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

Lecturer: Dr. Balungile Prudence Zondi

Office Telephone number: +27 31 2605012

Email address: balungilezondi@gmail.com

31 Golf Rd, Scottsville,

Pietermaritzburg,

3201

KwaZulu-Natal, SOUTH AFRICA

Signature of Participant

Date

Place

Signature of Researcher

Date

Place

Signature of Witness

Date

Place

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

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Email: HSSREC@ukzn.ac.za



Anthropology Masters: Research Plus Special Topic 2020

Researcher: Nolwazi Magwaza

Student Number: 216067663

Telephone number: 084 669 9947

Email address: 216067663@stu.ukzn.ac.za

Lecturer: Dr. Balungile Prudence Zondi

Office Telephone number: +27 31 260 2589

Email address: balungilezondi@gmail.com

Isethulo somcwaningi

Ngifisa ukuthatha lelithuba ngibingelele ngesizotha nangenhlonipho.

Mina, Nolwazi Magwaza, umfundi weAnthropology eNyuvesi yakwazaZulu-Natal. Eskoleni kwezohlalakahle, Ngiyakumema ukuba ube yingxenywe yocwaningo lwami olunesihloko “Ubungcweti babesifazane bokufika abadayisa emgwaqeni, eMgugundlovu’.

Umgomo walolucwaningo ukuthola ukuthi yisiphi isipiliyoni abasifazane bokufika abanaso ngokudayisa emgwaqeni, ukusinda kwabo njengoba bengabokufika kwezokisimama njengomuntu munye, sbuka abasebenzi namabhizinisi abo amancane abuye angahambi kahle ngenxa yezokucwasana kwabokufika. Okunye engfisa ukukubheka yindabaimali le ethunyelwayo eseyidlalile emndenini nasemakhaya nanoma kuba nobunzima ekuthuthukiseni ibhizinisi kwelinye ilizwe.

Ngokusebenzisana nawe ngiyathemba ngizokwazi ukuqonda ukuthi nisinda kanjani uma kade nicwaswa njengoba ningabokufika, imali le ethunyelwayo iyiphi indima eyidlalile emindenini nasemakhaya enu. Okuhlosiwe Imphumelo yalengxoxo ukufaka isandla nakubanye abafundi kanye nomphakathi.

Ukubamba iqhaza kwakho kuleProjekthi kuzobe ngokuzithandela. Unganqaba uma ugathandi ukuba yingxenye yayo noma uphume nanoma ingasiphi iskhathi. Kuzobe kungekho nzuzo yezimalingokuba yingxenye yengxoxo. Ngizoyilondoloza imfihlo futhi amarekhodi aveza wena njengengxenye yalengxoxo ngeke kwaziwe.

Uma unemibuzo noma ukukhathezeka ngokuba yingxenye yalolucwaningo, ngicela uxhumane nami noma umfundisi kulezinombolo noma imeyili bhaliwe ngaphezulu.

Kuzokuthatha imizuzu engu-40 ukuqeda lolucwaningo. Ngiyethembe uzothatha isikhathi sakho ukuba yingxenye.

Ozithobayo,

Magwaza Nolwazi

Ngobuqotho,

Magwaza Nolwazi

Isignesha yomcwaningi

Usuku

Indawo

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za



UNIVERSITY OF
KWAZULU-NATAL™
INYUVESI
YAKWAZULU-NATALI

Anthropology Masters: Research Plus Special Topic 2019

Researcher: Nolwazi Magwaza

Student Number: 216067663

Telephone number: 084 669 9947

Email address: 216067663@stu.ukzn.ac.za

Lecturer: Dr. Balungile Prudence Zondi

Inombolo yaseHhovisi: +27 31 260 2589

Email address: balungilezondi@gmail.com

IMVUME

Mina_____ ngazisiwe mayelana nocwaningo osihloko sayo sithi

“Ubungcweti babesifazane bokufika abadayisa emgwaqeni, eMgugundlovu

nguNolwazi Magwaza.

Ngiyayiqonda injongo Kanye nenqubo yocwaningo olumayelanda nespiliyoni sabokufika besifazane eNingizimu Africa, eMgungundlovu.

Nginikezwe ithuba lokuphendula imibuzo mayelana nocwaningi ngaphendula ngokwaniseleka.

Ngiyavuma ukuthi ukuba kwami yingxenye yalolucwaningo kube ukuzithandeka futhi ngingaphuma nanoma yisiphi iskhathi ngaphandle kokuthinta noma yikuphi okuyinzuzo engikunelungelo loku.

Ngitsheliwe mayelana nokuba khona kwesinxephezelo noma ukwelashwa uma ngivelelwa yingozi.

Uma nginemibuzo noma yizikhalazo mayelana nocwaningi ngiyaqonda ukuthi ngingaxhumana nomcwaningi kwinombolo noma imeyili.

Uma nginemibuzo nomayizikhalazo mayelana namalungelo ami njengengxenye yocwaningo nomaukukhathazeka ngningaxhumana no:

Umfundisi: Dr. Balungile Prudence Zondi

Ucingo LwaseOffice: +27 31 2605012

Ikheli le-imeyili: balungile@gmail.com

31 Golf Rd, Scottsville,

Pietermaritzburg,

3201

KwaZulu-Natal, SOUTH AFRICA

Isiginesha yomhlanganyeli usuku indawo

Isiginesha yomcwaningi usuku indawo

Isiginesha yofakaza

usuku

indawo

isiginesha yomuhushu

usuku

indawo

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

