Assessing the Impact of Community Structures in Protecting Forced Migrant Women in Inner City Durban.

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Declaration

I, Tamasha Nyambura Maliti, declare that,

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2. This dissertation has not been submitted for any degree or examination at any

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ABSTRACT

Forced migration has become a global crisis, with half of those being women. Forced migrant women are the most vulnerable in situations of displacement and resettling in host countries. Community structures, however, can play important roles in protecting, integrating and providing women with support in their host country. The purpose of this study is to assess the roles and impact of existing community structures in protecting and integrating forced migrant women in the inner city of Durban, South Africa. This study uses social capital and social networks as a theoretical framework to understand the role of community structures in the protection and integration of forced migrant women. The study used a qualitative approach, with in-depth interviews with 12 women who were forced migrants. Participants were recruited through purposive sampling through a local non-governmental organization working with refugees. Data were thematically analysed with respect to the study's objectives. Results showed community structures played two main roles, first, in offering short-term assistance such as, short-term accommodation, food and medical attention to women. Second, in providing longer - term assistance, in the form of spiritual support, connection to work opportunities and reuniting families. Women's bonding and bridging social capital were important for them in accessing a wider range of opportunities via community structures and in establishing close-knit social networks such as support groups and savings clubs. Community structures also hindered migrant women's integration and protection, specifically, around women's experiences of sexual and gender based violence and intimate partner violence, community structures reinforced traditional gender roles, and they had limited resources to support women. Issues of mistrust also impeded the women from accessing needed assistance from wider social networks in the city. As a result, some women remained isolated and not adequately protected, hindering their integration and access to support systems. This study suggests that strategies to improve forced migrant women's integration and protection could include creating safe spaces for women. In addition, working with and building the existing community structures' capacity can help develop better responses to the needs of women.

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Chapter 1:
Introduction and Background

1.1. Introduction

The issue of forced migration has received considerable critical attention as it has become a global crisis (UN General Assembly, 2016). The most recent statistics show that forced migrant women form half the population of displaced people, and are the most vulnerable in situations of conflict and forced displacement (Gatewood and Price, 2017). In their host countries, the roles that community structures play in integrating, providing support and protecting forced migrant women are key to their resettling (Women's Refugee Commission, 2011c; UNHCR 2009a; UNHCR 2013). In the context of this study, existing community structures are an important component of urban areas, and play a key role in the lives of forced migrants in their host cities and countries, including Durban, South Africa (Landau and Duponchel, 2011; Lyytinen, 2016). Crisp Morris and Refstie (2012) argue that in countries that accept migrants, it is important to anticipate, understand the needs of and plan for the arrival and long-term settlement of forcibly displaced migrants. This chapter therefore presents the background to the study, problem statement, aim, objectives and research questions as well as the significance of the findings.

1.2. Background to the problem

This study uses the term forced migrant rather than refugee to include those who have experienced human rights violations and persecution, but may not yet have been recognised by the host country as formal refugees. As Smith (2019: 6) argues, the term refugee comes with 'baggage' and has become politicized, used to denote people who have gone through a rigorous screening process and demonstrated the criteria necessary to grant them this status. However, forced migrants are often collectively rather than individually vulnerable to persecution, and this study therefore includes not only those who are recognised refugees but also those who hold asylum seeker status or are undocumented (Bloch, 2010).

Forced migration is a global phenomenon (Bekker and Ferrara, 2019), and according to the UNHCR (2018) statistics, by the end of 2017, in excess of 65 million people were forcibly displaced from their homes due to natural disasters, intense conflicts and wars. The most recent examples of populations affected by forced migration are the Rohingya, who were expelled

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from Myanmar, as well as Syrian forced migrants who are affected by the Syrian civil war (Bekker and Ferrara, 2019).

Among those forcibly displaced are women (UN General Assembly, 2016), who, according to the UN 2016 report of the UN secretary general, represent almost 50% of the 244 000 000 migrants and 50% of over 19 000 000 forced migrants worldwide (UN General Assembly, 2016). According to the Internal displacement report on women and girls (2020), women are more likely to be vulnerable to certain impacts of displacement and to be displaced in the first place. There are several reasons for women displacement world-wide (IDMC, Women and Girls in Internal Displacement, 2020), these being: first, men are likely to stay behind to fight or are killed during a conflict (IDMC, 2020). Secondly, women are prone to being more vulnerable to many types of violence that may encourage them to abandon their homes faster than men (IDMC, 2020). Furthermore, the Internal Displacement Report on Women and Girls in Internal Displacement (IDMC, 2020) contends that gender-based violence is cited as one of the main causes of displacement, particularly in situations of conflict and violence, where women and their female daughters flee the risk of rape.

Much has been written on the vulnerability of forced migrant women and children in situations of conflict (UN General Assembly, 2016; Gatewood and Price, 2017; Smith, 2019; IDMC, 2020). This population is particularly vulnerable to gender-based violence, including rape, beatings and other kinds of abuse, often being the 'live casualties in war' (Fleury, 2016; United Nations High Commissioner for Refugees; Gatewood and Price, 2017). Forced migrant women experience trauma and violence as they flee their home countries, this situation being further exacerbated by isolation in their new homes in host countries (Pulvirenti and Mason, 2011; IDMC, 2020). Due to their new environment being unfamiliar to them, forced migrant women often face social integration barriers, such as language, access to healthcare, security and education, which pose new threats to the forced migrant women (IDMC Women and Girls in Internal Displacement, 2020).

Women often face greater challenges than men in creating a decent livelihood in forced displacement (IDMC Women and girls in Internal Displacement, 2020). This may leave them even more vulnerable to sexual exploitation, where they are forced to trade sexual favors for basic necessities in order to survive and provide for their families, especially in situations of displacement and forced migration (Ghosh, 2009). During forced displacement, women are

less able to make their voices heard or participate in decision making on matters that affect them (UNHCR, 2008, IDMC Women and Girls in Internal Displacement, 2020). Forced displacement on women heightens their risk of gender-based violence, as it separates then from their communities and in some instances, their families, who might otherwise protect them (IDMC, 2020). In addition, various studies cite an increase in domestic violence following displacement, which may be linked to higher levels of stress and trauma (Hall, 2012; Ghosh, 2009; IDMC, 2020). For instance, in a study carried out in Afghanistan on forcibly displaced women, the survey reported that two-thirds reported domestic violence and 12% of those said that it had become more common since their displacement (Hall, 2012).

According to the United Nations High Commissioner for Refugees, more than 60% of the world's forcibly displaced population now live in urban areas, with most living in cities and towns of low- and middle-income countries (LMIC) (Lyytinen and Kullenburg, 2013; Crush and Tawodzera, 2017). The social and economic impacts of forced migrant movements are therefore increasingly being felt in the towns and cities of host nations (Crush and Tawodzera, 2017). Within urban centres, community structures exist that forced migrants engage with or are part of. The literature revealing that community structures can provide a sense of support and protection to forced migrants, particularly women (UNHCR, 2008; Lyytinen and Kullenberg, 2013; Kingsbury 2017). This study draws on the definition of protection argued by Bartolomei, Eckert and Pittaway (2014), where, in the context of settlement of forced migrant women, protection is considered to focus on reducing the risk and exploitation, as well as the maintenance, restoration and promotion of rights, of forced migrant women. Bartolomei *et al*. (2014) note that for newly arrived forced migrant women, the services provided to them often focus entirely on the more practical aspects of settlement, such as the provision of housing and income assistance. As part of the process of rebuilding their lives, forced migrants have created and used community structures to facilitate their integration in their new host country as well as form new identities (UNHCR, 2008; Calhoun, 2010b, Women's Refugee Commission, 2011).

The most recent literature on forced migrants reveals that refugees are members of different community structures (Lyytinen and Kullenberg, 2013; Lyytinen, 2016), which are generally based on spatial identification, nationality, member characteristics, religion, language and others. In addition, refugees are often part of broken or mixed refugee-initiated structures (Lyytinen and Kullenberg, 2013). Calhoun (2010b) argues that community participation and

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improved protection of forced migrants are unquestionably linked, as it is through these structures that an individual is able to build on their social networks and capital. This participation results in promoting their protection by gaining access to various resources, such as health facilities, material and other economic resources (UNHCR, 2008; Calhoun, 2010b).

Lyytinen and Kullenberg (2013) argue that the extent to which forced migrants have a role to play in creating and building community structures will vary. It is through community participation that an individual is able to build on their social capital, thereby promoting their protection by gaining access to various other resources (UNHCR, 2008). However, those same structures can have negative consequences for those more likely to be marginalized, such as not being able to adequately exercise their rights. For instance, various studies on forced migrant women reveal that women and young girls are traditionally less likely than their male counterparts to have enough capacity to exercise their rights and have access to food, healthcare, shelter, documentation and other material resources (UNHCR, 2008). This is despite community structures being put in place to protect and support the most vulnerable.

In Africa, South Africa is one of the few countries that host forced migrants from neighbouring African countries. Post-Apartheid South Africa has an approach of self-settlement among forced migrants who come into the country, and imposes no restrictions on freedom of movement, including the geographical location where they can live and integrate (Gordon, 2014; Crush and Tawodzera, 2017; Rugunanan and Smit, 2011). According to the UNHCR (2019) statistics, South Africa hosts approximately 280,000 asylum seekers and refugees, and continues to receive high numbers of asylum applications. However, this number does not include the number of undocumented migrants living in the country as well as the backlog of asylum applications in the refugee appeal board (scalabrini.org.za).

Literature on refugee and asylum seekers in South Africa mainly focuses on the problems forced migrants face and their marginalization, which reinforces an image of this population as an exploited and vulnerable people (Crush and Tawodzera, 2017). The authors further argue that the characterization of forced migrants is restrictive, and treats them as a homogenous and undifferentiated population who are defined by their marginalized status as sole recipients of protection in the host country. However, among other reasons, this focus underestimates forced migrant's determination, creative ideas, ability to overcome some of these challenges and re-create their lives in South Africa (Crush and Tawodzera, 2017). It overlooks, for instance, the

community structures that are created and built by forced migrants themselves to help them better integrate in their host communities.

The history of migration in South Africa shows that while migration mainly entailed single male laborers, this has changed over the years, with an increase of women migrants (Crush et al., 2017; Mbiyozo, 2018). UNDESA (2017) estimates that there are approximately 1 792 275 women migrants in South Africa, with data on the number of women forced migrants being unavailable (Mbiyozo, 2018). The South African Home affairs department provides data on permits granted each year, with gender-disaggregated data not being included. In addition, the Southern African Migration program (SAMP, 2017) reported on the male bias used in determining the eligibility for a large number of the official work and resident visa categories in South Africa (Mbiyozo, 2018).

In addition, statistics on forced migrants or forced migrant women are also not known for KwaZulu-Natal (KZN) Province. Within KZN, the city of Durban has approximately 3.5 million inhabitants, making it the third most populated city in South Africa (Labys, Dreyer and Burns, 2017). However, statistics on the number of asylum seekers and refugees in Durban is unknown (Labys et al, 2017). It is against this background that this study explores the role played by community structures especially in protecting and integrating forced migrant women in the inner city of Durban, South Africa.

1.3. Problem Statement

South Africa is a major destination in Africa, for both voluntary and forced refugees, as it is regarded as an economic powerhouse and a democratic country where all people's rights will be protected. This has resulted in many migrants across the continent finding their way across its boarders, and making their way to various areas in the country, often urban centers, where employment opportunities are greater and there are other formal and informal resources and structures that they can tap into. This has resulted in many such persons, including forced migrant women, finding themselves in Durban, where they attempt to become integrated into the city's various communities to sustain themselves.

As mentioned in the previous section 1.2, women are at greater risk and often face greater challenges than men in creating a decent livelihood in forced displacement which may leave them even more vulnerable to sexual exploitation, where they are forced to trade sexual favors

for basic necessities in order to survive. (Ghosh, 2019; IDMC Women and girls in Internal Displacement, 2020). Forced migrant women are however able to participate in community structures where they can build on their social capital thereby promoting their protection (UNHCR 2008). Nevertheless, community structures have some negative consequences particularly on the most vulnerable and marginalized where they are not adequately able to exercise their rights such as women and children (UNHCR, 2008; Lyytinen and Kullenberg, 2013).

However, little research has been carried out on how forced migrants use the informal community structurers to protect and integrate themselves into their new lives. Very little is known about the impact of community structures in protecting forced migrant women in the Inner city of Durban, South Africa. In the absence of this information, it is not possible for organisations and practioners working in the field of forced migration, to create effective programs which build existing community structures capacity in protecting the most vulnerable among them.

1.4. Aim and Objectives

The aim of this study is to assess the impact of community structures in protecting forced migrant women in the Inner city of Durban, South Africa.
 This study had the following objectives:

- To explore the roles of community structures in responding to forced migrant women's particular needs.
- To determine the impact of local community structures on the needs of forced migrant women in the city of Durban
- To investigate the challenges facing existing community structures in protecting and supporting forced migrant women's integration in the city of Durban.
- To explore the effects of challenges faced by existing community structures in responding to the needs of forced migrant women in the city of Durban
- To explore strategies on how community structures can improve their role in responding and integrating forced migrant women in the city of Durban

1.5. Critical Research Questions
The study had the following critical questions:

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1. What roles do these community structures play in responding to forced migrant women's particular needs?
2. What are the impacts of local community structures on the needs of forced migrant women in the city of Durban?
3. What are the challenges facing the existing community structures in protecting and supporting forced migrant women's integration in the city of Durban?
4. What are the effects of challenges faced by existing community structures in responding to the needs of forced migrant women?
5. How can community structures improve their roles in responding and integrating forced migrant women in the city of Durban?

1.6. Significance of the study

This study has various implications related to forced migrant women. The study indicates the need for migration policies to have a gendered slant and to mainstream gender issues in immigration decisions, as this will improve the asylum system to protect vulnerable forced migrant women and children (Mbiyozo, 2018). The findings have implications for NGOs and other organisations that plan programs for urban forced migrants, and indicates that they need to direct their advocacy efforts on supporting existing forced migrant community structures to become part of the larger urban structures. This will enable these communities and the urban populations within which they live and work to interact more and benefit from each other (Lyytinen and Kullenberg, 2013).

A more balanced understanding of urban forced migrants' community structures, both positive and negative, will enable organisations to design programs that mitigate patterns of power relations, dominance and exclusion that might exist with them (Lyytinen and Kullenberg, 2013). Identifying the different forced migrant community structures will assist in planning and implementing programs that are designed for specific groups, such as those based on age and gender, and how these features impact on their functionality (Lyytinene and Kullenberg, 2013).

The findings may also make a contribution to understanding the role of community structures and thereby assist community development practitioners working with forced migrants in the city. The study will have implications for policy and practise for organizations and

development practitioners working with forced migrants, by enhancing co-operation between existing community structures and other agencies and authorities, and encourage them to work more closely. By understanding the roles the community structures play in protecting forced migrant women, community development practitioners working in the development field will be better equipped to build capacity. This may stimulate changes within them and lead to pathways for protecting forced migrant women. By emphasising the protection of forced migrant women and presenting opportunities enabling them to forge their own paths to self-reliance with dignity and hope, forced migrant women will be better able to change the circumstances of their displacement and be agents of change within their communities (Women's Refugee Commission - Annual Report, 2019).

1.7. Chapter organization

The study is presented in the following four chapters:

Chapter 2. Literature Review: this chapter reviews the local and international literature on forced migrant, with particular focus on gendered forced migration, from the global perspective, African and South Africa context as a host country. In particular, existing community structures are identified in Durban and their role they explored, especially in protecting and integrating forced migrant women.

Chapter 3. Methodology: this chapter details the methods used to achieve the study objectives, and outlines the study design and philosophy, data collection methods and processes, with use of in-depth interviews in the form of semi-structured questionnaires being used to obtain qualitative data which was thematically analysed. Ensuring the trustworthiness of the data, ethical considerations and study limitations are included.

Chapter 4. Results and Discussion: this chapter presents the findings from the thematic analysis with respect to the five study objectives, which are discussed with respect to the local and international literature to establish the extent to which they are similar, or different, to the findings of the study.

Chapter 5. Conclusion: this chapter addresses the extent to which the problem was addressed and the Aim achieved by reviewing the main findings of the five objectives. It also outlines the limitations that may have affected the results and provides recommendations for implementation and further research.

Chapter 2:

Literature Review and Theoretical Framework

PART ONE:
LITERATURE REVIEW

2.1. Introduction

This chapter provides an overview of literature on forced migration through a gendered lens and the role community structures play in the protection of forced migrant women. It begins with a description of the migration and forced migration, and discusses global than African perspectives on forced migration, with a gendered perspective. The chapter then reviews the literature on forced migrants in South Africa and their integration with the help of community structures, their roles and challenges they face in protecting forced migrant women. It outlines the theoretical framework within which understanding community structures are framed and analysed.

2.2. Migration

The study of human migration is a significant topic in the social sciences, with Niedomysl and Fransson (2014) explaining that it involves two dimensions, time and space, where time, or a temporal dimension, refers how long someone has to stay at a new location to be regarded a migrant, and space, or the spatial dimension, refers to how far someone has to move to be regarded as a migrant. Although these dimensions may be problematic in helping to better understand migration, Niedomysl and Fransson (2014) focused on the spatial dimension, where migration is typically defined as movement across administrative borders, irrespective of the distance of the move. Distance, the authors argue, is crucial in understanding the causes, effects and volumes of migration for individual migrants and societies (Black, Bennett, Thomas and Beddington, 2011; Rasool et al, 2012; Niedomysl and Fransson, 2014).

Migration has been occurring for centuries, with many people across the world migrating due to various factors (Black et al, 2011). According the United Nations (UN, 2020) the current global estimate in the world in 2019 is 272 million international migrants and 740 million internal migrants. Considerable literature exists on the reasons for migration, with Black et al. (2011) stating some of the complex reasons being reuniting or joining family members,

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escaping persecution, improving incomes and running away from environmental threats. Much of the literature on the drivers of migration discuss the push-pull models, which suggest that migrants were pushed out of their home countries or regions due to low incomes or other concerns, and are pulled by better livelihood prospects in more economically developed countries, or affluent areas (Black et al, 2011; Rasool; Botha and Bisschoff, 2012). Rasool et al. (2012) contend that push factors are generally associated with negative factors, as they drive the individual away from their home country or region. This could be due to crime and violence, declining education standards, poor working conditions, low service delivery and political instability (Rasool et al, 2012; Backwell and Long, 2018). This is seen as detrimental to the migrants' home countries, which lose out on skilled labour that would otherwise be useful in building and developing their economies (Parkins, 2010).

Pull factors are described as positive factors that attract a person to another country, and reflect the actions of the receiving country (Rasool et al., 2012). Such factors include better business prospects and working conditions, increased chances of promotions, improved lifestyles and opportunities to gain working experience (Du Plessis, 2009; Rasool et al., 2012). Literature on the shortcomings of the classic push-pull model has been gaining traction, with De Haas (2011) arguing that the character is static, as it presents migration as a single action rather than a process. Thus, the traditional push -pull model fails to account for the altered circumstance, modified decision as well as the changing motivations that could occur to the migrant en route to the destination country (De Haas, 2011).

In responding to the Syrian forced migration crisis of 2015, European governments highlighted the need to address migration challenges by engaging with the root causes (Carling and Collins, 2018). However, Carling and Collins (2018), argue that in current migration literature, the term 'causes' has become less frequently used, with 'drivers' having become the more dominant theoretical concept. In addition, the authors suggest that Van Hear, Bakewell and Long are the first to provide a comprehensive discussion of drivers of migration as a theoretical concept (Carling and Collins, 2018). Van Hear, Backwell and Long (2018) argue for a more nuanced understanding of how individuals make their decisions to migrate, and how the broader migrant patterns emerge by distinguishing between the root causes and drivers of migration. Drivers of migration is a more inclusive term, as it includes mechanisms that eventually produce migration outcomes (Van Hear et al., 2018). Specific focus is placed on the relationship between the drivers of migration, which are described as being deeply embedded in the social,

cultural, environmental and political context, and the more urgent drivers, which intrude on people's lives and impel their movement (Van Hear et al, 2018).

In their article on drivers of migration, Van Hear et al. (2018) discuss the four main drivers that precipitate migration in the 21st century, these being: predisposing; proximate, mediating and precipitating drivers. Predisposing drivers are created through structural disparities between the migrant countries of origin and destination (Van et al, 2018). These driver may include the unequal outcomes of broad processes, such as globalisation, urbanisation and demographic transformation, which bring about various kinds of disparities. For example, economic disparities between different regions may include differences in livelihoods and living standards that are shaped by the global economy and its inequities (Van Hear et al, 2018). Other disparities that may occur due to broad global processes are political, these relating to

Secondly, proximate drivers arise from the deep-seated structural features and have a more direct influence on migration. For example, some countries may experience economic downturns, or a worsening of the human rights environment or security. In the countries or regions of destination, they may include economic upturns, which assist in creating new employment opportunities, business development and may yield new opportunities (Van Hear et al, 2018).

The third are mediating drivers, which may enable and facilitate or consolidate and even diminish migration (Van Hear et al, 2018). The drivers that facilitate migration include the presence and quality of transport, communications, information and other resources needed to migrate (Czaika and de Haas, 2013; Van Hear et al., 2018). The drivers that may diminish or constrain migration are a lack of communication, information and resources needed to migrate (Van Hear et al, 2018). Lastly, precipitating drivers may trigger departure, the factors being related to distinguishable events (Van Hear et al, 2018). The precipitating factors may occur in three main spheres, namely: economic, natural and political. Precipitating factors in the economic sphere include a financial crisis, factory closure, rise in unemployment, and the disintegration of health and other welfare services (Van Hear et al., 2018). Examples of precipitating factors on the natural sphere are natural disasters, such as floods or earthquakes, which may precipitate the movements of people (Van Hear et al., 2018). Precipitating factors in the political sphere include persecution, massacre, escalation of conflict and an outbreak of war and invasion.

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Klaus and Pachocka (2019) propose a 'push-out – push-back' approach that they argue emphasizes the two most crucial elements of forced migrants experiences where 'push-pull' factors are used in forced migration situations. 'Push–out' factors highlight the reason for leaving countries of origin or seeking temporary refuge that are not dependent on the will of the people who fled to those places (Klaus and Pachocka, 2019). 'Push-back' factors represent the refusal of countries, particularly of the global North, to accept forced migrants by using various practices, such as hindering access to the labour market and their integration, and making forced migrants live in camps, which prevent them from entering global Northern territories (Addaney, 2017; Klaus and Pachocka, 2019).

2.2.1. Forced migration/human displacement

Forced migration of individuals, families and communities is a complex phenomenon that is driven by various factors, such as armed conflict, climate change and changing patterns of globalization (Robertson and Hoffman, 2014). The most recent examples of populations affected by forced migration are the Rohingya, who were expelled from Myanmar, as well as Syrian forced migrants affected by the Syrian civil war (Bekker and Ferrara, 2019).

Various authors and institutions have attempted to define forced migration, the International Association for the Study of Forced migration (IASFM) (www.iasfm.org) defining it as the movement of refugee and internally displaced people (IDP) displaced by conflicts as well as people displaced by natural or environmental disasters, development projects and chemical disasters. Borrowing from the IASFM, Becker and Ferrara (2019:2) define forced migration as the movements of IDPS and refugees with no prior desire or motivation to leave their homes, which differs from other types of migration. The term refugee rather than forced migrant could be problematic, as such persons are regarded as seeking refuge in a host region or country, with the term having political, bureaucratic and humanitarian implication (Smith, 2019). That is, the term refugee may suggest the individuals have gone through a rigorous screening process and demonstrated the criteria necessary to grant them the status of refugee in the host country (Smith, 2019). However, forced migrants are often collectively rather than individually vulnerable to persecution, with various studies including not only those who are recognised refugees but those who hold asylum seeker status or are undocumented in their host country (Bloch, 2010).

Ruiz and Vargas Silva (2018) point out that the literature on the consequences of migration for the receiving populations often does not make a distinction between forced and voluntary migrants, although the two groups of migrants are indeed quite different. Both forced and voluntary migrants may share the experience of having to adjust to new environments, with the former having experienced the loss of physical assets as well as being uprooted against their individuals will (Becker and Ferrara, 2019). Forced migration may differ in size or scale, where conflicts or natural disaster could affect a small group of people, such as in cases of selective expulsions along ethnic or religious lines (Becker and Ferrara, 2019) Forced migration could also take the form of mass expulsions of millions of people, for instance the Rohingya in Myanmar and Syrian migrants from the Syrian civil war (Becker and Ferrara, 2019). Finally, forced migration could be either temporary, where people are forced to find a safe region or country while waiting to return home; or permanent, where people do not return due to protracted conflict that has lasted for several decades, such as Somalia and Eastern DRC (Ruiz and Vargas-Silva, 2017; Becker and Ferrara, 2019).

2.3. Global Perspectives on Forced Migration

Most forced migrant across the globe will have experienced multiple losses and traumatic experiences (Robertson and Hoffman, 2014). This section discusses the global perspectives on forced migration, particularly the challenging integration experiences such persons face around the world. According to the United Nation High Commissioner (2019), the most recent record of people who have been forced to flee their homes and seek places of refuge is over 79 million. These include recognised refugees, those waiting to seek asylum and internally displaced persons. International agencies who work with forcibly displaced people, such as the United Nations High commissioner for refugees (UNHCR), have argued that the situation of forced migration is not improving but rather worsening, as the current figures of those forcibly displaced reveals that the state of mass displacements is not diminishing (DeJesus, 2018; UNHCR, 2019).

Various refugee and humanitarian programs globally focus on forced migrants integration worldwide, particularly countries in the global North (Sak, Kaymaz, Kadkoy, and Kenanoglu, 2018). For instance, the Australia Refugee and Humanitarian Program key program objectives are successful settlement and the integration of forced migrants into Australian society (Fozdar and Hartley, 2013). However, research suggest that forced migrants face barriers and challenges to settling and integration. These include, language, cultural and value differences

from the host country, changing gender roles, low education levels and opportunities, increased domestic violence, lack of knowledge and access to services, poor health and mental health issues, discrimination and xenophobic attitudes (Fozdar and Hartley, 2014). Furthermore, Cheung and Phillimore (2014) suggest the inability to work or find employment is the single most significant barrier to successful integration of forced migrants.

During the Syrian crisis in 2015, millions of Syrian refugee and asylum seekers were forcibly displaced, with the German government opening its borders to approximately 890,000 forced migrants (Heins and Unrau, 2018). Thousands of ordinary citizens welcomed the forced migrants and offered to help them re-start their lives by providing basic needs, such as food and clothing, to sponsor them and help meet their needs. However, this did not prevent racist violent incidences and surges of right-wing populism (Heins and Unrau, 2018). The states neighbouring Syria, such as Turkey, Lebanon and Jordan, were unsure of how to effectively protect those who were seeking refuge (Chatty, 2017). While Turkey supported self-settlement of refugees, the government also rushed to set up its own refugee camp for the most vulnerable groups (Chatty, 2017:37). While both Turkey and Lebanon permitted Syrians to enter as temporary 'guests', Jordan did not seem as welcoming and suggested that they forcibly returned some Syrian forced migrants back to Syria, which is contrary to international norms (Chatty, 2017)

Fozdar and Harley (2014) go on to argue that the process of integration is greatly influenced by the institutional environment of the host country and the personal capacities of the settling population. However, the institutional environment in many host or receiving countries is unfriendly towards forced migrants (Chatty, 2017; Klaus and Pachocka, 2019). There has been a retreat from multi-culturalism in may receiving countries to a more conservative nationalistic stance from governments, inflaming xenophobic attitudes (Kobia and Cranfield, 2009; Fozdar and Hartley, 2013).

This has particularly led to challenges of forced migrants settling in urban contexts, such as xenophobic attitudes, discrimination and harassment, being exposed to exploitative and dangerous conditions of employment in the informal sector. In terms of housing, forced migrants are charged higher fees for rent and housing than nationals, have poor housing options, particularly in urban areas, where they tend to be concentrated in low-income and high-crime areas. There is a general mistreatment of forced migrants from most of the host population (Crisp et al. 2009; Kobia and Cranfield, 2009; Robertson and Hoffman, 2014).

2.4. Forced Migration Trends in Africa

There has been a rise of extensive conflict induced displacement within the different parts of Africa, such as the Central African Republic, the great lakes, the East and the Horn of Africa regions (Ruiz and Vargas-Silva, 2017). UNHCR (2019:8) statistics revealed that there are more than 33 million forcibly displaced persons in Africa, who account for approximately one third of the forcibly displaced population worldwide. Forced migrant displacement flows in the continent include the Burundi crisis, Democratic republic of Congo, The Central African Republic, South Sudan, Somalia and most recently, the Ethiopian crisis (UNHCR, 2019).

Ruiz and Vargas-Silva (2017) state that the general trend of forced migrant movements within Africa are often sudden, which has implications on host communities, as they are unlikely to be prepared to receive the large numbers of people. This contrast with other types of migration, such as economic migration, where the trend is a more gradual increase of the population moving to other countries (Ruiz and Vargas- Silva, 2017). In addition, Maystadt and Verwimp (2014) argue that many of the neighbouring host countries are known to have refugee camps as close to the border as possible, which assists in facilitating repatriation later as it is cost effective compared to the expenses involved in transporting forced migrants to other regions. For instance, this is the case in Kenya, where the Dadaab camp is located close to the Somalian border, or the Tanzanian camps close to the Burundian border, which helps forced migrants from Burundi (Ruiz and Vargas- Silva, 2014).

However, this does not take into account the forced migrants who travel to other parts of the continent that are not close to their borders. It also assumes the conflict is temporary, and does not take into account the protracted nature of forced displacement, with millions living away from their homes for a long period of time. Some of the refugee camps have been in existence for almost 40 years with little chance of closing soon. According to the UNHCR global trends report (2020: 8), the Democratic Republic of Congo (DRC) and Burkina Faso are the main hot spots facing civil war that are forcing people to flee their countries and seek refuge and protection in other host countries. It is estimated that in the DRC, approximately 2.1 million are internally displaced people (IDP's), while Ethiopia has approximately 1.3 million IDPs (UNHCR, 2020).

While some of the top forced migrant sending countries are South Sudan and Somalia, the receiving countries include Uganda and Sudan (UNHCR, 2020). The Burundian crisis saw between 400,000 and 700,000 individuals fleeing their country to neighbouring Tanzania and Rwanda (Fransen and Sigel, 2011; Fransen and Kushminder, 2011; Sigel and Silva, 2015). However, since the end of the civil conflict in Burundi, there has been a large wave of forced migrants returning to their home country (Siegel and Silva, 2015). Conflict in South Sudan during 2017 saw approximately 4.3 million people displaced, and more than 2 million forced migrants seeking refuge in neighbouring countries, while Uganda hosts the largest number of Sudanese forced migrants (UNHCR, 2017). In the Southern African region, South Africa is a major destination for forced migrants, with over 770,000 new asylum applications and remains one of the leading recipients of asylum applications worldwide (Gordon. 2016).

2.5. Gendered Forced Migration

Gendered analyses of migration, whether within or between countries, are fairly recent. Qasmiyeh, Loescher and Sigona (2014) discuss gender analysis as recognising that expectations, opportunities and social attributes related to 'being' female or male can change over time and be influenced by various processes of accelerated social change, which includes conflict and displacement. There is a tendency in development practise to equate 'gender' with 'women', while in the development discourse it has become outdated (Qasmiyeh et al., 2014). However, many studies have shown that women forced migrants experiences of forced migration and displacement differ from men (Ghosh, 2009; Qasmiyeh et al., 2014; Fluery, 2016; Amithralingam and Lakshan, 2017; Gatewood and Price, 2017). Qasmiyeh et al. (2014) deliberate on how feminist and gendered analyses of forced migration are important, especially when considering gendered causes and experiences. This is particularly in the two areas of mass conflict-induced displacement and refugee status determination (Qasmiyeh et al., 2014). Regarding mass conflict displacement, studies of gender and armed conflict have examined how conflict is created by gendered aims and implemented through gendered tactics (Qasmiyeh et al., 2014). For example, feminist investigations documented female-specific experiences of conflict, particularly sexual violence, which was recognized as prompting and accompanying processes of forced migration (Qasmiyeh et al., 2014).

In the case of refugee status determination, Qasmiyeh et al. (2014) explain that the UNHCRs definition of a refugee has historically been interpreted though a framework of male experiences. This implies that many claims of women and members of the LGBTIQ

community have gone unrecognised. As Ghosh (2009) explains, gender-based violence is not explicitly recognised as an adequate cause to receive asylum in most host countries. Women forced migrants who have fled their own home country are typically given refugee status as dependents and not refugees in their own right (Freedman, 2011). The forced migration of women is therefore typically made much more difficult due to the gender discrimination that determines their life in host countries and camps, as well as the patriarchal attitudes of policy makers and aid workers (Ghosh, 2009).

In addition, statistics show that forced migrant women and girls have special protection needs that reflect their gender, and that gender specific solutions may be needed to resolve issues faced explicitly by refugee women (Qasmiyeh, 2014). For instance, women and children make-up approximately 80% of the world's population of refugees and internally displaced people globally (UNHCR, 2016). According to the 2019 Global Trends report, internally displaced women forced migrants account for an average of 52% of all IDP's worldwide. The highest number were reported from Burundi (65%) and Sudan at (57%) (UNHCR, 2020: 35), while 51% of women make up the stateless population (UNHCR:60), this figure rising to approximately 53% in Côte d'Ivoire (UNHCR: 60).

While the pain of displacement may be common to all people forcibly displaced, the impact of conflict on forced displacement is particularly acute for women in general (Gatewood and Price, 2017). The extra vulnerability of women refugees stems not only from their generally lower status in the home society, but because of the greater possibilities of violence against them. Gender-based violence against forced migrants can take many forms: sexual assault, often associated with violent physical assault; mass, multiple and gang rapes; and early or forced marriage. It can also manifest itself through forced pregnancies; enforced sterilisation; forced or coerced prostitution; military sexual slavery; human trafficking and domestic violence (Fleury, 2016; IDMC, 2020). Rape and physical abuse of women and girls is often a deliberate strategy of armed violence, and is increasingly seen as an international crime to be punished (Ghosh, 2009).

Forced displacement also generates pressures upon women, in some cases forcing them to resort to prostitution or the exchange of sexual favours to obtain basic items and services for their survival and that of their families (Ghosh, 2009; Fleury, 2016; Gatewood and Price, 2017).

In cases of resettling in new regions or host countries, forced migrant women may take up additional responsibilities of being the primary provider of the household (Ghosh, 2009). The new skills they might gain as they resettle into a new host country or re-build their lives in their new homes makes them assume new roles in the household (Gatewood and Price, 2017). However these changes are not without negative responses by men, and can lead to an escalation of violence against women in both private and public spheres (Fleury, 2016; IDMC, 2020).

Women forced migrants are often powerless to prevent conflict or exercise their rights to get access to resources (WRC, 2011; Gatewood and Price, 2017). For instance, the UNHCR (2008) shows how women and girls are traditionally less likely to be able to exercise their fundamental rights, and therefore have less access to food, healthcare and documentation. The distribution of food and other basic necessities in refugee camps and other settlements tends to be organised through male community leaders or heads of households, and this may exclude women and children from access or deprive them of their due share (UNHCR, 2008). In addition, the design of camps, which are usually cramped and uncomfortable, are typically not sensitive to the special requirements of women and girls refugees for privacy and security (UNHCR, 2008). In addition, there is little attention paid to the special reproductive health care needs of women in such circumstances (UNHCR, 2008).

Literature on forced migrant women argues for a need to focus on cases of their displacement because they have particular protection needs that are different and often surpass the needs of men (Gatewood and Price, 2017; Amirthalingam and Lakshan, 2017; Fleury A, 2016). The definition of protection argued by Bartolomei, Eckert and Pittaway (2014) is regarded as focusing on reducing the risk and exploitation as well as the maintenance, restoration and promotion of rights of forced migrant women. Bartolomei et al. (2014) note that for newly arrived forced migrant women in host countries, services provided to them often focus entirely on the more practical aspects of settlement, such as the provision of housing and income assistance. International bodies have acknowledged that girls and women are highly likely to be exposed to protection problems in resettling, related to their gender, as well as their cultural and socio-economic position, and thus less likely than men to be able to exercise their rights (UNHCR, 2008; WRC, 2011).

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The forced migrant women's low status or position in society can come from previous exposure to various forms of violence, such as sexually gender-based and domestic violence and female genital mutilation, which leads to social isolation and stigmatisation (Amithralingam and Lakshan, 2017). Even with learning new skills and having new opportunities to build their lives, forced migrant women are not necessarily given the opportunity to experience equitable gender relationships (Gatewood and Price, 2017). Gatewood and Price (2017) argue that while the women have new roles, the institutional context within which they are operate does not allow them to fulfil these effectively and mainly encourage gender discrimination.

In situations of resettling in camps or host countries, the UNHCR (2008) discussed various issues and challenges faced by forced migrant women and girls that put them in a position of heightened risk. This is due to various reasons, such as gender discrimination or their status in the community, which may lead to being marginalised and excluded rather than supported (Bartolomei et al, 2014). This would specifically be in situations of forced migration where women are used as weapons of war (Fleury, 2016). The importance of focusing on forced migrant women and their distinct female needs cannot be over emphasized, as this would have critical policy implications (IDMC, 2020).

Godziak (2009) identified a number of challenges faced by resettled refugee women. This include the difficulty of making "*life and death decisions at every stage of the migration process*" and the mental health consequences that must be acknowledged during resettlement (Amirthalingam and Lakshan, 2017). The integration of women can be challenging in the new host city, with problems relating to language barriers, adaptation to a new culture and food all adding to the stress of integrating into their new environment, with a resulting loss of sense of belonging (Bartolomei et al, 2014).

The challenge of having language barriers, not being able to communicate and facing issues of xenophobia and discrimination prevents the forced migrant women from establishing new networks and friendships. In addition, getting access to support systems may prove to be a challenge for forced migrant women, which may lead to alienation and thus more vulnerable (Fry et al, 2017). Initially upon entering a host country, forced migrant women may have feelings of relief having come from a traumatic fleeing experience, where they managed to escape life-threatening situations and are now in a safe environment (Ross-Sherriff, 2013). The practise is that they settle-down with friends or relatives sharing accommodation with families

(Ross-Sherrif, 2013). This is particularly common with refugees and asylum seekers living in the inner city of Durban (Baruti, 2008). However, after some time, their feelings of safety are soon dispelled as the realities of day-to-day life begin to set in (Ross- Sherrif, 2013). In refugee camp settings, the women are responsible for the running of the household, which includes collecting firewood, water from a nearby water source and preparing food. This however put them at risk of being victimised by others in the camps, such as being raped, and subsequently rejected by their spouses (Ross-Sherrif, 2013)

Extensive literature on forced migrant women shows that after settling in the new host city, they continue to go through oppressive conditions, such as domestic violence, thus raising their levels of anxiety and depression (Godziak, 2009; Dossa, 2010; Fry et al, 2017). For example, the potential for domestic violence may continue at home due to the husband's feelings of inadequacy to provide for the family, as well as their own experiences of violence, trauma and use of alcohol (Fry et al., 2017). Observing it from a gendered perspective, the forced migration experience affects the masculine gender role negatively (Fry et al, 2017). Fry, Skinner and Wheeler (2017) argue, male refugees have the additional struggle to play out traditional gender roles of masculinity, which contributes to negative socializing patterns. The reasons for fleeing conflict to their inability to get gainful employment and provide for their families may result in them perceiving their manhood to be challenged, which may lead to negative consequences, such as aggressive behaviours towards women (0'Neil, 2008; Jaji, 2009; Fry et al., 2013; Gatewood and Price, 2017). O'Neil (2008) reiterates that the continued stress on challenged masculinities lead to generalised masculine behaviours, with detrimental outcomes, such as aggressive sexual behaviours and violence towards women. In addition, the women may face aggression and be stigmatized for having been sexually violated (Bartolomei, et al, 2014).

More recently, authors have recognized that while womens' experiences of forced displacement differed from men, their accounts have often been diminished (Qasmiyeh, 2014). This result in forced migrant women not being regarded as active agents who deserve respect rather than simply pity (Hajdukowski-Ahmed, Khanlou and Moussa, 2008; Ruiz and Vargas-Silva, 2017).

Some researchers have observed forced migrant women as having better coping mechanisms than men (Amitharlingam and Lakshan, 2017; Gatewood and Price, 2017). For instance, Goddziak (2009) argues that even with the challenges faced by forced migrant women, they

are nevertheless resilient and need cultural–specific methods of coping and surviving traumatic experiences, and examines the advantages of using holistic approaches to develop coping strategies through family and community support. Thus, coping strategies are key for women and their families to overcome the negative impacts of past trauma (Godziak 2009; Dossa, 2010; Fry et al., 2017). Dossa (2010) states that forced migrant women want to re-build their lives and move on from their past sufferings and dehumanizing experiences, and work towards a future for their families and themselves.

2.6. Migrant Communities in South Africa

In Africa, South Africa is one of the few countries that hosts forced migrants from neighbouring countries, with most being located in urban centres (Gordon, 2014). Currently, South Africa is one of the popular destinations for those seeking refuge, particularly from forced displacements in Africa (Gordon, 2014). This is because the country has an approach of self-settlement among forced migrants who come into the country where they are not confined to refugee camps or physically separated from citizens (Crush and Tawodzera, 2017). In addition, South Africa imposes no restrictions on freedom of movement, including the location where forced migrants can live and integrate (Gordon, 2014; Crush and Tawodzera, 2017; Rugunanan and Smit, 2011). Much like other countries in Africa, South African cities have transformed into highly diverse spaces made up of large numbers of recent migrants, including forced migrants (Madhavan and Landau, 2011; Gordon, 2014).

South Africa is a signatory to the international and regional conventions on refugees, which obligates the member states to provide the growing populations of forced migrants with protection, including the legal rights to work and study (Gordon, 2014). However, a growing number of activists from civil society organizations and scholars have rather raised concerns about the protection that forced migrant populations living in South Africa have access to (Handmaker, 2011; Pugh 2014; Gordon, 2014). Concerns are raised around the process and access to legal documentation. Bloch (2010) discusses how, in forced migrant receiving or host countries, including South Africa, access to the asylum process can be very problematic. Increasingly, scholars have criticized the South African government for its slow refugee status determination process, where the majority of forced migrants are asylum seekers often wait for months or even years for their status as refugees to be confirmed (Haddad, 2008; Handmaker, 2011; Gordon, 2014). This has been brought on by the volume of applications as well as weak

administrative systems, which has resulted in backlogs in the home affairs department determinations process (CoRMSA, 2011; Handmaker, 2011; Gordon, 2014).

Landau and Duponchel (2011) demonstrated that the legal status as a refugee or asylum seeker in South Africa is not a significant determinant or receiving effective protection. Additionally, forced migrants safe integration and protection is often undermined by the presence of widespread xenophobia in South Africa (Gosh, 2014). Gordon (2014) argues that in the spaces where the state authorities are weak, the support of the South African public is essential for the successful implementation of forced migrant protection policy. Gordon (2014) further notes the active role the civil society organizations have taken to campaign and increase protection and ensure access to social services and legal protection for forced migrants.

Literature on refugee and asylum seekers in South Africa mainly focuses on the problems forced migrants face and their marginalization (Gordon, 2014; Smit and Rugunanan, 2014; Zihundula, Meyer-Weitz and Akintola, 2017; Chikanda, Crush and Tawodzera, 2020). This focus reinforces an image of forced migrants as an exploited and vulnerable people (Crush and Tawodzera, 2017). The authors argue that the characterization of forced migrants is restrictive, and treats them as a homogenous and undifferentiated population who are defined by their marginalized status and recipients of protection in the host country. However, this focus underestimates the forced migrant's determination, creative ideas and ability to overcome some of these challenges and re-create their lives in South Africa (Crush and Tawodzera, 2017). It overlooks, for instance, the community structures that are created and built by forced migrants themselves to help them better integrate into their host communities.

According to Smit and Rugunanan (2014) research shows an increase in the feminization of migration with the most recent statistics at 46% of forced women migrants arriving in Southern Africa.

Not much has been written on the gendered nature of forced migration in South Africa. According to statistics South Africa, has found that the socio-economic status of forced migrant women shows that marriage remains highest among migrant women (Statistics South Africa, 2020). Compared to non-migrant women, migrant women made up the highest proportion of those who have had no schooling, are largely discouraged job -seekers, resulting in a high percentage of forced migrant women involved in informal trade (Statistics South Africa, 2020).

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More research on the urban impacts of protracted refugee situations is urgently needed (Crush and Tawodzera, 2017), specifically on forced migrants and their impact on the host cities. For instance, various authors are encouraging more research to be carried out in urban centers to better anticipate, plan for and understand the long-term settlement of displaced populations settling in these centers, as well as the urban economic impacts and economic advantages and benefits linked with the presence of forced migrants (Crisp, Mors, and Refstie, 2012; Crush and Tawodzera, 2017).

2.7. Community Structures

Various definitions of communities exist in the community development discipline. Broadly speaking, community can refer to a location, communities of place, a collection of individuals with a common interest or ties, whether in close proximity or widely separated (Phillips and Pittman, 2009). Community structures focus on the underlying organizational and group capacity to bring about or stop change, and include various institutions, such as educational entities, non-profit organizations and informal groups (Phillips and Pittman, 2009).

Every community has its own management system, structures and coping mechanisms (Phillips and Pittman, 2009; Lyytinen and Kullenberg, 2013). They are either 'traditional' or newly merging, and create mechanisms to handle their own problems, events and politics (Landau and Duponchel, 2011). In displacement situations, forced migrants may have been forcibly displaced from family units, groups or villages, and may maintain some management structures to adapt to their changes in the communities in host countries (Lyytinen and Kullenburg, 2013). Increasingly, studies on forced migrant populations show that they are part of different community structures that are created based on spatial identification and member characteristics (Lyytinen and Kullenburg, 2013).

The current literature on forced migrants reveals that refugees are members of different community structures (Lyytinen and Kullenberg, 2013; Lyytinen, 2016), although there is a scarcity of research on those created by or supporting forced migrants. Lyytinen and Kullenburg (2013: 5) outline both formal and informal community structures that forced migrants draw on to support their integration and achieve protection outcomes. They identify four informal structures: nationality-based; spatially defined community (referring to people

with similar characteristics), mixed (refugee and non-refugee) and refugee-initiated groups, while the formal structures are mainly non-governmental organisations.

2.7.1. Informal Community Structures

These community structures are generally based on issues such as spatial identification, member characteristics, religion and language. Forced migrants are often part of nationally based community, mixed and refugee-initiated structures, such as local faith communities (Lyytinen and Kullenberg, 2013).

a. Nationally based Community Structures.

One form of network is based on forced migrants nationality, which can extend to ethnic groups, such as Zimbabweans. It is commonly assumed that when a group belongs to the same nationality, they automatically makeup a national community and are homogenous (Lyytinen and Kullenburg, 2013; Lyytinene, 2016). This assumption however hides various differences and sub-structures that exist between people and groups of the same nationality (Lyytinen and Kullenburg, 2013). According to the Womens Refugee Comission (2011c), research indicates that forced migrants nationality plays a key role in their capacities to establish social networks in their city of exile. For instance, in Johannesburg, Somali forced migrants mainly rely on tribal, family and religious links, while the Congolese rely on family networks and civil society organisations.

b. Mixed community Structures

Some studies suggest that communities can be mixed. (Madhavan and Landau, 2011; Lyytinen and Kullenburg, 2013), and consist of a combination of both host and refugee communities. Madhavan and Landau, (2011) suggest the community is formed due to the increasingly fluid nature of cities, coupled with the high levels of hardship found in low- to middle-income countries, which in turn influence urban forms of social capital (Lyytinen and Kullenburg, 2013). In addition, as a result of conflict and flight, traditional community structures (are often based on kinship) can be broken, thus creating a sense of 'absent community' (Lyytinen and Kullenberg, 2013). These mixed and broken community structures form safety nets that help members draw support from neighbors and friends (WRC, 2011:57; Lyytinen, 2017) through the use of social networks, and increases peoples trust and ability to work together (WRC, 2011). The support could include material and emotional support (WRC, 2011; Lyytinen, 2017).

c. Local Faith Communities

An term regarded as most useful in conceptualising existing communities among various refugees by researchers is that of refugee-initiated communities (Lyytinen and Kullenburg, 2013). These refer to associations, self-help groups, community-based organisations and local faith communities (Bonfiglio, 2010). According to UNHCR (2014:2), the term Local Faith communities is defined as consisting…of people who share common religious beliefs and values, and draw upon these to carry out activities in their respective communities. They are often providers of first resort in humanitarian emergencies, mobilizing and providing support through their membership and faith networks. Le Roux (2015) makes the distinction between Faith Based Organisations (FBO) and local faith communities, where the former operate more formally.

Religious networks, such as local faith communities (LFC), have been highlighted as important for forced migrants well-being in a number of studies (Pavanello, Elhawary and Pantuliano, 2010; Ager, Fiddian-Quasmiyeh and Ager, 2015). The roles LFCs play in forced migrants lives, as such as meeting the basic needs of displaced persons includes providing shelter, food and non-food items. For instance, in Kampala, Uganda, many forced migrants rely on protestant churches to provide temporary accommodation to Congolese forced migrants (Religions for peace 2010; Ager, 2013; Fiddian-Quasmiyeh, 2014).

Churches have however been primarily seen by forced migrants as a space for spiritual protection, with studies in SSA supporting this observation by observing how LFC's are significant places to create social ties (Nzayabino, 2010; Fiddian-Qasmiyeh, 2013). These spaces therefore present a place where refugee feel a sense of belonging and protection, as was created between the Congolese forced migrants and God (Russell 2011; Fiddian-Quasmiyeh and Ager 2013; Lyytinen, 2017). Le Roux (2015) reiterates this point by explaining how those who have been displaced in conflict, post-conflict zones and emergency setting are provided with emotional, physical and spiritual resources by being a member of a faith group, which enables their survival. LFC's are shown to be equipped with key resources for effective response, and may be physical, such as spaces for storage, shelter and protection, or social, which includes the ability to mobilize human and financial resources form local or host communities (Ager, Fiddian-Quasmiyeh and Ager, 2015).

2.7.2. Formal Community Structures : Non-Government Organisations

Non-Governmantal Organisations (NGO) also play a role in protecting forced migrants, being defined an organization that is self-governing, involves some level of voluntarism and is constitutionally independent from the state (Robinson, 2014). NGOs are professionally staffed organization which aim to contribute to reducing human suffering (Nikkhah and Redzuan, 2010). In general, NGOs play several roles or functions, the three major ones being: educational, service delivery (such as welfare, basic skills and relief) and public policy. In addition, NGO's are important for promoting sustainable community development through activities that support capacity building and self-reliance which rely on participatory processes (Nikkhah and Redzuan, 2010).

More recently, other than providing humanitarian aid, NGOs roles in protecting forced migrants include advocacy, lobbying, announcing their position and organizing public opinion to help change national and international juridical, as well as other political visions of forced migrants human rights (Kim, 2010). For instance, in Kenya, the UNHCR and national NGOs put their efforts in advocating to sensitize the police and judiciary regarding refugee rights and documentation (Lindely, 2011). There is also a growing trend of NGOs building networks with other NGO's, the private sector and governments to help forced migrants by issuing publications and organizing public opinion campaigns and events (Kim, 2010).

However, when it comes to protecting forced migrants NGOs are faced with a myriad of challenges. Asylum seekers who are not granted formal refugee status in the host country are prevented from accessing social welfare services, with NGOs becoming the focus for support for this marginalized population (Westoby and Ingamells, 2010). Robinson (2014) explains how NGOs that help forced migrants face increasing demands and pressures due to limited capacity to assist due often to financial constraint. Fundraising is competitive and demands on resources is high, with a constant tension being faced by front-line personnel working with limited resources to provide adequate services (Robisnon, 2014). There are no resources to do advocacy work, which in turn restricts their critical political role (Alock and Carig, 2009). In light of this problem of limited resources, Kim (2010) raises the important question of NGOs independence, and whether they are able to maintain their independence from agents of bigger INGOs and funding organisations or government.

2.7.3. The role of Community Structures

Community structures can play important and positive roles, with the UNHCR (2018) arguing that they are vital for assisting forcibly displaced people to feel protected, with the help of traditional leaders and host community structures continuing to stress the importance of building such structures (UNHCR, 2008). The community can thus play a big role in identifying who is at heightened risk and help in protecting them. Pulvireti and Mason (2011) agree and argue that the role of communities, especially through wider social networks, is seen as important in proving protection and building forced migrants women resilience. Lyytinen and Kullenburg (2013) argue that where a community structure is present, those in the community may feel protected by their traditional leaders, making it important to build on these systems as well as map the various structures of the existing community.

2.7.4. Challenges faced by Community Structures in protecting Forced Migrant Women

In some cases, traditional leadership structures can in fact institutionalise and exploit those who are most vulnerable (UNHCR, 2008). The United Nations High Commissioner for refugees (2008) argued that if these community structures are not monitored, they have the ability to exclude minority groups from needed information resources, making forced migrant women more vulnerable to protection risks. For instance, without political representation, forced migrant women are left out of important decision-making processes, which results in their needs being left unresolved, and in some cases, their exclusion may lead to lack of delivery of basic resources and services, such as housing, healthcare and work opportunities (UNHCR, 2011). It is therefore important to understand existing structures that will help ensure that the community is represented equitably, where the structures allow for meaningful participation of those marginalised and most vulnerable in the community (UNHCR, 2011; WRC, 2011; Robinson 2014; Lyytinen, 2017).

Calhoun (2010b) argues that community participation and improved protection of forced migrants are unquestionably linked. It is through community participation that an individual is able to build on their social networks and capital, which results in promoting their protection by gaining access to various resources, such as health facilities, material resources and other economic resources (UNHCR, 2008; Calhoun, 2010b). Lyytinen and Kullenberg (2013) reinforce this argument and state that the extent to which forced migrants have a role to play in creating and building community structures will vary. It is through community participation

that an individual is able to build on their social capital, thereby promoting their protection by gaining access to various other resources (UNHCR, 2008).

Madhavan and Landau (2011) suggest that social networks within cities are spread thinly across many people and places, and are usually limited to assisting others in cases where there is an assurance of mutual returns. In some instances, this may require vulnerable forced migrant women to pay back through sexual favors (Bartolomei, Eckert and Eileen, 2014). In Lyytinen's (2013) article on refugee communities of trust in Kampala, she described the Congolese forced migrants challenge of having an attitude of mistrust of other smaller refugee communities and of protection institutions. This implies that forced migrant women in these communities were not encouraged to seek help from better resourced institutions or organisations, or were discouraged from seeking support from outside their national community, thus encouraging their isolation. Community structures such as local faith communities face challenges in addressing issues such as Sexual Gender Based Violence (SGBV) and Intimate Partner violence (IPV). Literature has shown that there is a refusal to acknowledge that SGBV and IPV occur in their communities, and that the stigma attached to the survivors is not addressed (Le Roux, 2015). In addition, there is the danger of normalizing these abuses against women and is a private matter, thus producing a 'conspiracy of silence' hindering the support and protection for such women (Pulvirenti and Mason, 2011). Le Roux (2015) argues that this refusal to address SGBV often extends to its underlying causes, such as power, gender inequality and patriarchy, which leaves many women facing IPV and SGBV more vulnerable to continuous abuse (Ghosh, 2009).

PART TWO:

THEORETICAL FRAMEWORKS

2.8 Theoretical Frameworks

This section presents the theoretical frameworks used in this study, namely, Social Networks, Social capital and the Weak-Tie theory. These frameworks were best suited for this study to better understand the ways in which forced migrant women navigate the existing community structures in the city.

2.8.1. Social Capital Theory

Social capital has been conceptually and theoretically used in urban refugee studies (Lyytinen and Kullenberg, 2013), having been originally conceptualised by Bourdieu (1986) in his theory of social space, where each actor belongs to a social field that is a competition for power and position. To maintain their position in the field, the actor must have social capital (Bacishoga, Hooper and Johnston, 2016). The concept of social capital has been further developed by various scholars, such as Coleman (1988), Burt (1992), Putman (2000) and Lin (2001). Putnam's (2000) widely accepted definition states that "*social capital refers to connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them*". Gibbs, Campbell, Akintola and Colvin (2014) conceptualise social capital as an umbrella concept that describes processes, including norms, trust, networks and relationships that allow opportunities for participation and collective action, which enables communities to address issues of common concern.

Social capital makes up a social network (Stone, 2018), with the capital not being economic or human, and is translated as the gains made by an individual or group as a result of the interaction between actors in a social network (Stone, 2018). While there is no clear consensus on the notion of social capital, Bjomskov and Sonderskov (2012) suggest that it has potential value as it provides individuals the chance to access various resources or information in their social network. Orlowoski and Wicker (2015) define social capital as having features of social organisation, such as norms, trust and networks, which are able to improve the efficiency of society by promoting combined actions. There are several forms of social capital, namely **bonding, bridging, linking and spiritual capital** (Lyytinen and Kullenberg, 2013).

Bonding Capital is a type of social capital that describes connections within a community or group that typically have high levels of similarity in demographic characteristics, attitudes, resources and available information (Claridge, 2018). According to Putnam (2000), bonding capital is inward looking and tends to reinforce 'exclusive identities and homogenous groups', such as close friends, family and neighbours. Bonding capital can be used to define the characteristics of community structures, for instance, Landau and Duponchel (2011) refer to nationality, ethnicity and religion as exclusive characteristics of bonding networks. Bonding capital is seen as an important form of social support, although it can also have some negative outcomes due to its exclusive nature (Claridge, 2018),

Bridging Capital is a type of social capital that describes connections that link people across social cleavages that divides society, such as class, religion or race (Lyytinen and Kullenberg, 2013; Claridge, 2018). Bridging capital is more 'Outward looking' with associations bridging between communities, organisations and groups (Lyytinen and Kullenberg, 2013). The benefits of bridging capital include an increased ability to gain access to information, get better placement within the network and an increased ability to recognize better opportunities (Claridge, 2018). For instance, WRC's (2011a) study found that bridging capital amongst forced migrants have benefits like assisting them to feel less isolated, helps with information on how to solve problems and get access to services in a new environment.

Linking capital involves linking people who are seen to have less power with those in authority that can be used to access resources or power (Lyytinene and Kullenberg, 2013; Claridge, 2018). Linking capital can also have indirect community benefits, such as connecting government official with people who provide skills and knowledge to perform their job (Claridge, 2018). In forced migration studies, linking capital can be clearly seen through the relationships between forced migrants and other actors in the city, as such NGO's, municipal authorities and service providers (Lyytinen and Kullenberg, 2013).

Spiritual capital in forced migrant studies has not been discussed on a theoretical level, with the role of religious culture motivating social action having been addressed (Stawski, 2012; Baker and Miles-Watson, 2010). Forced migrants derive support from churches, mosques and other places of worship, thus faith and spiritual capital can impact both bonding and bridging social capitals (Lyytinen and Kullenberg, 2013). For instance, churches and mosques represent a place where forced migrants feel a sense of belonging. This belonging is created among

members of the congregation and also through preaching how faith directly addresses the difficulties of the lost aspects of home in the forced migrants lives (Russell, 2011, cited in Lyytinene and Kullenberg)

The study will therefore apply social capital theory to better understand the forced migrant women's interactions through the various community structures they interact with. The study applies bridging capital to understand
and bonding capital to understand how the forced migrant women interacted with the community structures. Linking capital is applied in the study to understand how the existing community structures, access resources from external authorities to further assist and protect forced migrant women. Spiritual capital is used in the study to understand how existing community structures impact on the forced migrants bridging and bonding capital as well as the women's protection needs.

2.8.2. Social Networks

The terms of social networks and social capital are often used interchangeably in forced migrant studies (Lyytinen and Kullenburg, 2013). The authors explain how social capital can be formed through various way that include social networks and connectedness, relationships of trust and membership in more formalized groups. The WRC (2011c: 75) states that social capital has been equated with social networks. However, there are theoretical discussions on social networks that argues that the concept of social capital has no resonance with the concept of social networks, as they are seen as an interaction rather than as capital or an assets (Lyytinen and Kullenburg, 2013).

Barnes (1954) first developed the concept of a social network with his work in a Norwegian village to describe patterns of social relationships that were not as easily explained by more traditional social units, such as work groups or extended families. Heaney and Israel (2008) describe social networks as linkages between people that may or may not provide social support and may serve various other functions. Social networks refers to the web of social relationships that surround individuals (Heaney and Israel, 2008). For Schnetter (2009), the role of networks is communicating ideas and information amongst others, as well as the effects of different types and distances of relationships in achieving this. Stone (2018) reiterates that the work in this area explores how individuals perceive and understand their own networks, and how they fit into the larger social structures and how they interact more through them.

In forced migrant studies, social networks include relationships of trust and reciprocity, which in turn can provide access to informal safety nets and facilitate cooperation (WRC 2011d:4). In addition, social networks are used to refer to relational ties between actors who are able to channel resources, embedded in social networks (Lyytinen and Kullenberg, 2013). For instance in the WRC's study (2011c:75), social networks increase peoples trust and ability to work together and serve as informal safety nets that draw support from kinship, neighbours and friends, which are based on solidarity and may include material and emotional support. Social networks, they argue, are especially important, given forced migrants exclusion from formal safety nets, such as government social assistance programs (WRC 2011c:75), which is especially true in the case of forced migrant women. Social networks are useful to understand how forced migrant community structures are shaped and function (Lyytinen and Kullenburg (2013). Many studies on forced migration communities use social networks as a tool for analysing how refugees and other forced migrants adapting to their new environments. Social Networks explore how behaviours, access to information and social support structures are affected and shaped by connections with others (Heaney and Israel, 2008).

This study uses social network theory as a tool to describe and understand how the existing community structures identified by the women in the study are shaped. Specifically, aspects of relationships of trust and reciprocity as informal safety nets, and the role they play in protecting the women will be investigated in the study.

2.8. Conclusion
The literature provided an overview of forced migration, including the global and African trends, with almost one third of all migrants being within Africa. The gendered nature of migration emphasised the vulnerability of forced migrant women, and how studies often focus on male perspectives and neglect the safety, social and physical components that are unique to females. Forced migrants engaged in informal community structures as a means of drawing support from neighbours, friends and kinship and formal community structures to access support from outside actors such as municipal authorities and service providers. This includes how they are formed and the roles they play in protecting forced migrant in their country of asylum. Lastly the theoretical framework of social capital theory and social networks provided the framework for the questions asked of the participants, and against which the results were compared to establish their interactions with various community structures to seek protection.

Within the structure of a social network, bridging capital assist in giving access to new information and ways of thinking. On the other hand, close-relationships built through bonding capital allow individuals to get things done effectively, enjoying greater trust as they are more likely to return the favours over time. A combination of bridging and bonding capital builds the ideal social network structure where it promotes the ability of the networks to access new ideas and act on them creating beneficial outcomes for all within the network. However, in order to move through this rich social network, individuals need complex roles and status sets to relate to people unlike them hence being able to express their ideas to various actors (Stone, 2018). This then describes social network structures which form the foundation of forced migrant community structures made up of networks of actors connected by ties which sometimes engage in complex social interactions.

CHAPTER 3:

Methodology

3.1. Introduction

This chapter presents the research methodology that is used to address the study aim, that being to establish the role and impact of community structures in protecting and integrating forced migrant women in the Inner city of Durban, South Africa. The study used a social constructionist paradigm and interpretative phenomenological approach (IPA) to better understand the lived experiences of the participants and what it means to them. These two paradigms will enable an understanding of the ways the women understood the existing community structures they interacted with. In addition, the IPA will assist in better understanding how the women used their social capital and social networks to access protection in the city. The research study uses a qualitative approach by collecting data through in-depth interviews with 12 forced migrant women living in Durban.

This chapter discusses the methodology of this study in the following sections: research design, research paradigm, the research approach, data collection techniques, population and sampling techniques, data analysis, trustworthiness of the findings, limitations and ethical considerations.

3.2. Research Design

Various scholars have suggested that the research purpose and questions are the starting point to develop a research design, as they provide clues on the substance that a researcher in attempting to assess (Saunders, Lewis and Thornhill, 2009; Yin, 2012; Wahyuni, 2012). Van Wyk (2012) notes how the study design is an overall plan for connecting the conceptual research problems to the appropriate empirical research by clearly communicating the data that is required, the methods that are going to be used to collect and analyse data, and how it all comes together to address the study Aim. Consequently, various design logics are utilised for different types of study, the main types being exploratory, descriptive and explanatory (Van Wyk, 2012).

Exploratory studies are useful for projects where there is scarcity of existing research on the subject matter. The main intention of this research, according to Van Wyk (2012), is to identify boundaries of the environment within which the issues, situations of interest and opportunities are likely to reside. In addition, exploratory research assists in identifying relevant factors or variables that might be found (Van Wyk, 2012). A Descriptive study aims to provide valid and more accurate representations of factors or variables that are applicable to the research question (Van Wyk, 2012), and is also more structured than exploratory research (Van Wyk, 2012). Explanatory studies are also referred to as analytical studies, their main intention being to identify any causal links between the variables that apply to the research problem, this type of research being very structured in nature (Van Wyk, 2012.).

This study used a Qualitative descriptive research design, which was used to acquire information on the current state of forced migrant community structures and their role in protecting forced migrant women in Durban.

3.3. Research Paradigm.

A research paradigm can be defined as a set of vital assumptions and beliefs about how the world is perceived, and therefore serving as a framework that guides the researcher's behaviour (Jonker and Pennink 2010; Wahyuni, 2012). Various writers (Creswell, 2009; Saunders, Lewis and Thornhill, 2009; Neuman, 2011; Wahyuni, 2012) emphasise the importance of initially questioning the research paradigm to be applied in conducting research, as it influences how the researcher undertakes a social study and how they understand and frame the social phenomena.

This study used the social constructionist paradigm by emphasising ways that people construct knowledge based on how they categorize their world (Kiwanuka, 2008). This knowledge is created through the contexts that people are in, as well as their interactions within such an environment (Kiwanuka, 2008). This would mean migrant women's understanding of community structures in a forced migration context is based on their interpretation of what they consider to be their reality, where the environment and series of actions play an important role in influencing such understanding (Kiwanuka, 2008). The constructionist paradigm also focuses on how a sense of social order is created through talk and interaction (Kiwanuka, 2008,). The study research participants perceptions of their community structures could therefore be based on their subjectivity. In focusing on subjectivity, the concept of language is

regarded as important in the process of constructing reality, as it enables people to think about the meaning to their experiences (Kiwanuka, 2008).

This research study also used an interpretative phenomenological approach (IPA) in investigating forced migrant community structures and the roles they play in protecting women. IPA involves studying the lived experiences of the participant and what it means to them (Peat, Rodirgez, Smith, 2018). IPA looks at what a lived experience means to the person being studied. In addition, Peat et al (2018) note that IPA is particularly important when investigating under-researched perspectives or phenomena. This approach was therefore useful for this study as it focused on the perspectives of forced migrant women, the ways in which they interacted with existing community structures and how they used their various forms of social capital to access them.

3.4. Research approach

This study uses a qualitative approach drawing upon a social constructionist paradigm to enable a deeper understanding of the lived experiences of forced migrant women (Denzin and Lincoln, 2008). The qualitative approach assisted this study to explore deeper understandings of forced migrant women's perceptions of the roles community structures have played in protecting them and assisted in their integration into the city. Qualitative research is therefore a term that encompasses several techniques which describe and analyse people's individual and collective actions, beliefs thoughts and perceptions (Denzin and Lincoln, 2008). This qualitative approach was preferred due to its advantage of offering insight into human behaviour, where the social and cultural contexts of human activities cannot be understood without reference to the meanings and experiences attached hitherto (Guba and Lincoln, 2011).

3.5. Location of Study

The study was carried out in the inner city of Durban in KwaZulu-Natal province in the Republic of South Africa. Durban is located on the most eastern side off the coast of South Africa. It is the most populated city in the province of KwaZulu-Natal, the county's third smallest province. The city of Durban was selected for this study as it hosts a growing population of forced migrants in the country (Makanda and Naidu, 2020).
A map of the city in on the next page.

Commented [TN8]: Where the study was carried out

Figure 1: Map of Durban in KwaZulu- Natal province.

This map shows Durban city located in KwaZulu-Natal province, Republic of South Africa.

3.6. Data Collection techniques/instruments

As IPA involves studying and understanding human lived experiences, the researcher relies on individual accounts of participants (Gentles, 2015), which are obtained through methods such as interviews, focus groups and diaries (Moser and Koretijens, 2018; Gentles, 2015; Creswell, 2013).

This study focused on collecting data through in-depth interviews with 12 forced migrant women living in the inner city of Durban, South Africa. The women interviewed in the study, all live in the central business district of Durban in KwaZulu-Natal Province. All the interviews were held in the Refugee Social Services offices in Durban.

The use of in-depth face-to-face interviews and participant observation allowed the women to narrate their shared lived experiences (Peat et al, 2018). The intention of using in-depth interviews was to assist the research participants to share the experiences meaningful to them, with the role of the researcher during the interviews being to guide the discussion in a way that focused on the lived experience of the phenomena of interest (Peat et al, 2018). In this case, the forced migrant women's experiences in integrating with community structures in Durban.

The narrative technique was used in the study to obtain information from the participants, and can be described as oral histories expressed through stories (Kiwanuka, 2008). This provided *"in-depth details and insight into cultural and social meanings within which their personal narratives were embedded"* (Kiwanuka, 2008). This technique was utilized as stories and their open-ended nature presents the best means of learning about an individual's experiences and perceptions (Lieblich et al, 1998, Gergen 1997). This is based on the theory that people narrate particular experiences in their lives often where there has been a breach between ideal and real; self and society, as is the case of the participants of this study, whose forced migration experiences turned out differently to what they expected.

The researcher interviewed 12 women forced migrants in the study, with each recorded interview session lasting approximately 45minutes long. The key issues explored on were:

- The roles of community structures in responding to forced migrant women's particular needs.
- The impact of local community structures on the needs of forced migrant women.
- The challenges facing existing community structures in protecting and supporting forced migrant women.
- Effects of challenges faced by existing community structures in responding to the needs of forced migrant women.
- Strategies on how community structures can improve their role in responding and integrating forced migrant women.

3.7. Population and Sampling Techniques

The participants in this study were all adult African forced migrant women from the central and eastern part of the African continent, who were forced to flee their homes due to civil war or unrest. Civil war in this study included but not limited to, physical violence such as beatings, killing of innocent unarmed civilians and sexual abuse such as rape (ref). These were the list of criteria used to identify women fleeing from conflict in the study
The researcher interviewed 12 women from the central and eastern regions of the African continent. 10 women were from the Democratic Republic of Congo, one woman was from Burundi and one woman from Rwanda. The women were all above 18years old as per the ethical considerations of restricting interviews to adults only.

Commented [TN10]: specified the women are from the African continent

Commented [TN11]: list of criteria of women fleeing war and conflict

Commented [TN12]: specified which countries and where in the African continent the women were from

In the city of Durban, there is a growing population of forced migrants from the Democratic Republic of Congo (DRC) compared to forced migrants from other African countries (Mujinga 2016; Makanda and Naidu, 2020). As a result, most forced migrants accessing assistance from NGO's in Durban such as Refugee Social services were from the DRC. This then resulted in majority of the forced migrant women interviewed coming from DRC with very few from other African countries.

Commented [TN13]: reasons why majority of the women in the study were from DRC.

For IPA studies, small homogenous samples are required (Peat G et al, 2018, Moser A and Korstjens K, 2018), which are typically fewer than 10 people to enable the participants micro-level analysis of their lived experiences. Gentles et al. (2015) supports this by arguing that the general aim of sampling in qualitative research is to obtain information useful for understanding the depth, differences, complexity and setting surrounding a phenomenon, rather than to represent populations as in quantitative research.

The researcher used Refugee Social Services as a mediator in accessing and identifying possible participants for the study. This study therefore utilized purposive sampling, which can be defined as an intentional choice of participant selection because of certain qualities they hold (Etikan, 2016). Purposive sampling, involves the researcher selecting participants who are typical cases of the population being studied (Terre Blanche, Durrheim K, Desmond P, 2011; Polit DF and Deck CT, 2017). Purposive sampling was also appropriate for this study as it has an advantage of benefitting from people who are experienced and are able to identify participants for the study (Etikan, 2016). The researcher, was in a position to identify the required participants as she was an employee in Refugee Social Services organisation and had experience with working with women forced migrants living in the city of Durban.

This study also used criterion sampling, which involves selecting participants with pre-determined criteria, the most being that they have experienced the phenomenon under study (Moser and Koretijens, 2018). Clear criteria in selecting participants was consequently important. For the purposes of this study, the researcher purposely selected forced migrant women who were over the age of 18years old, could speak English or Kiswahili, had experienced forced migration due to civil unrest or war and had been in South Africa for at least one year.

Commented [TN14]: All participants were over 18 years old.

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3.8. Data Analysis

The study sort to focus on the gendered experiences of the women participants by thematically analysing the data generated from open-ended questions. Braun and Clarke (2012) define Thematic Analysis as "*a method for systematically identifying, organizing and offering insight into shared patterns of meaning(themes) across a data set.*" Thematic analysis enables the researcher to make sense of and realise the shared experiences and meaning across a data set (Braun and Clarke, 2012).

The data collected in this study was analysed manually, with the interviews being transcribed and translated in English, coded and grouped into emerging themes and subthemes (Kingsbury, 2017). The researcher begun by looking closely at the first participants' interview and considering themes and sub themes that came out of it, after which a rigorous analysis method was followed that entailed the following steps (Peat et al., 2018).

- Immersing herself in the data of the first interview.
- Noting initial observations from the interview in the margins of the transcribed interview.
- Developing themes that emerge out of the initial data that relate to the observational notes in the margins
- Searching for and connecting similar emergent themes by grouping blocks of data and notes together and seeing how they related.
- Looking at the next case with 'new and fresh eyes' while having bracketed the previous derived themes.
- Searching for emerging patterns across the cases where themes or qualities were identified across the interviews, which were then highlighted and noted for any peculiar differences.
- Going into a deeper level of analysis by analysing the emergent themes across the data set and temporary denoting and using analogies that further brought out meaning of the experiences.
- The final level of analysis used the theoretical framework to further review the data.

The findings were then presented as a logical analytical account that included pertinent quotes as well as detailed interpretive commentary (Peat, 2018).

3.9. Trustworthiness

As this research study is qualitative in nature using mainly a phenomenological paradigm, the study used qualitative criteria to ensure trustworthiness of the qualitative data (Anney, 2014; Blaikie, 2010, Bryman, 2008). Various authors (Kalof, Dan and Dietz 2008; Bryman 2012; Wahyuni, 2012) argue that the traditional concepts of reliability and validity do not fit seamlessly with qualitative research, as they cannot be practically used as criteria to asses qualitative research. However, some alternative terms have been use to explain reliability and validity for the specific nature of qualitative research (Wahyuni, 2012). The four main criteria regarding research trustworthiness developed by Lincoln and Guba (1985) have been widely cited in the social science research method literature (Wahyuni, 2012). Bryman (2008) also regarded the four criteria of trustworthiness as being credibility, transferability and dependability and confirmability (Bryman, 2008).

Credibility can be defined as the confidence placed in the 'credibility' or truth of the research findings (Anney, 2014; Macnee & McCabe, 2008). It assists in establishing whether the research findings from the participants are acceptable as well as a correct interpretation of their original views (Anney, 2014). In view of this, the researcher adopted the following credibility strategies in ensuring the rigor of the study. Firstly the researcher utilised participant verification by inviting participants to comment on the interpretation, analytic categories and conclusions made from data obtained from them (Moser A and Kostjens I, 2018). This strengthened the data, as the researcher and respondents looked at the data sets with 'different eyes' (Moser A and Kostjens I, 2018, Peat G et al, 2018).

Transferability is the degree to which the results in a qualitative study can be transferred to other settings with other participants (Moser and Kostjens, 2018). The authors argue that the responsibility of a researcher is to provide thick description of the respondents as well as the research process, as this enables the reader to assess whether the findings are transferable to their own setting, also known as the 'transferability-judgement'. The implications of this are that the reader not the researcher makes the transferability judgement, as the researcher does not know their particular setting (Moser and Kostjens I, 2018; Anney 2014). This research study thus achieved transferability through providing thick descriptive data of the experiences of the forced migrant women as well the context of the community structures they engaged with to enable these experiences as well as their behaviour which was more meaningful to the researcher.

Dependability asses how stable the findings of the study are over time by involving the participant evaluation, interpretation and recommendations, which ensures that all the findings support the data as received from the participants (Cohen et al., 2011; Anney, 2014). Confirmability refers to the extent to which others can validate the findings in order to ensure the results reflect the understandings and experiences of the participants being studied (Wahyuni, 2012). It ensures participant involvement in evaluating the findings, interpretations and recommendations made, which are all supported by the data received from the participants (Moser and Kostjens, 2018; Peat et al, 2018). This research study therefore ensured dependability and confirmability by inviting and involving the participants to comment on the findings and the data interpretation. This then ensured more accurate descriptive validity and encouraged transparency.

3.9. Limitation of the Study

A number of limitations may have affected the study findings. The interviews were mainly conducted in English and Kiswahili, with the latter being translated into English, which may have resulted in some of the questions asked and answers having lost their meaning. In addition, the questions posed to the participants might not be culturally relevant, which may have affected their responses. As this study elicits migrant women's experiences of the role that community structures play and focuses on their vulnerability, the findings of this study pose a risk of generalizing all forced migrant women as universally vulnerable. This is not the purpose of the study, as not all forced migrant women are particularly vulnerable in their host country or community structures. Vulnerability depends on an individual's capacity to absorb and respond to external and internal shocks, and the available networks (Kiwanuka, 2008). In addition, the use of qualitative methods in this study does not allow a generalisation of the findings.

3.10. Ethical considerations of the Study

The following ethical considerations were applied in conducing the research:
Ethical approval was obtained from the Humanities and Social Sciences Research Ethic Committee at the University of KwaZulu-Natal, to conduct the study before any engagement with the participants occurred. The participants chosen for study were all above 18years old and considered an adult at the time of the interview. No children were involved in the research.

Commented [TN15]: all the women were 18 years and above.

The participants were provided with information about the study, such as the types of questions which would to be asked to confirm that if they participated in the study, they were entirely aware of the nature of the study (Kiwanuka, 2008). This was done verbally and in an information sheet in either English or Swahili before the study started to enable them decide if they wanted to participate. They participants were also required to sign an informed consent form, a copy of which was provided to them. The participants were assured of anonymity using pseudonyms and were informed that their participation in the study was voluntary and that their responses would be treated in a confidential manner. The researcher also reassured the women of confidentiality by stressing that the information collected from then through the tape recordings and written text would not be shares publicly in a way which could be linked back to a certain participant (Kiwanuka, 2008).

They were made aware that they could withdraw from the research at any time without any repercussions for doing so. Professional counselling services were also made available from Refugee Social Services should the interviews cause the participant's distress. In addition, the interviews were carried out in a safe place which guaranteed privacy, which was in a private office in Refugee Social Services premises. The data obtained from the participants has been stored on a password protected laptop and will be deleted after five years.

3.11. Conclusion

The chapter discussed the social constructivist and interpretive phenomenology approach in investigating forced migrant community structures that women interact with. Potential participants were identified and selected using purposive sampling with in-depth interviews using the narrative techniques being used to collect qualitative data, which was thematically analysed with respect to the five study Objectives. Matters related to ensuring trustworthiness in the study were outlined, specifically issues related to credibility, transferability, dependability and confirmability. The limitations of the study were noted and the ethical considerations taken into consideration were detailed.

CHAPTER 4:

RESULTS AND DICUSSION

4.1. Introduction

The study aimed to assess the role and impact of community structures in protecting forced migrant women in inner city Durban. The results that emerged from the data collected in the study are organized according to the themes that emerged from each Objective. They themes were presented in narrative form by relying on thick descriptions by the participants, with additional extensive comments on the results as they are presented. This chapter presents the participants demographic details followed by the result for each Objective The findings of the study are presented based on the study objectives.

1. To explore the roles of community structures in responding to forced migrant women's particular needs.
2. To determine the impact of local community structures on the needs of forced migrant women in the city of Durban
3. To investigate the challenges facing existing community structures in protecting and supporting forced migrant women's integration in the city of Durban.
4. To explore the effects of challenges faced by existing community structures in responding to the needs of forced migrant women in the city of Durban
5. To explore strategies on how community structures can improve their role in responding and integrating forced migrant women in the city of Durban

4.2. Demographic profile of participants

The 12 participants consisted of 12 women, who came from the central and eastern regions of the African continent, with 10 from the Democratic Republic of Congo, one from Burundi, and one from Rwanda. When the interviews were conducted, all the research participants were above 18years old with the youngest participant at 21years old and the oldest at 52 years old. 10 women were involved in informal trade and 2 women were formally employed. 8 women were married, 2 were divorced or separated with their husbands and 2 were single and had never been married (Table 4.2.1) At the time of the interviews, all the women had lived in South Africa for a period of at least 4 years. Pseudo-names were used to protect the women's identities. The women's socio-demographic details are displayed in the table on the next page.

Commented [TN16]: added information on socio-demographics of the women

Commented [TN17]: specified that women's identities were hidden and pseudo-names were used.

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Table 4.2.1: Participants demographic details

	Pseudo - Names	Age (current)	Country	Marital status	No of Children on arrival	Year of arrival	
1	Zaina	40	DRC	divorced	3	2011(10)	flea market
2	Susanna	52	DRC	married	6	2013(8)	Selling avocados off a street in Durban
3	Gia	21	DRC	single	0	2013(8)	Studying and working at a KFC outlet
4	Faith	24	DRC	single	1	2017(4)	Cleaning houses
5	Justine	36	DRC	married	1	2016(5)	Selling school shoes off a street in Durban
6	Margaret	25	DRC	married	0	2014(6)	Hairdresser and Interpreter at Refugee Social Services
7	Rose	36	DRC	divorced	1	2010(11)	Runs a child care centre in the city of Durban
8	Zubeda	32	DRC	married	0	2013(8)	Runs a home based child care centre in her flat in Durban
9	Violet	30	Burundi	married	3	2012(9)	Runs a home based child care centre in her flat in Durban
10	Zainabu	28	DRC	married	1	2012(9)	A beautician-does nail manicures and designs off a street in Durban
11	Joan	28	DRC	married	1	2009(9)	Seamstress and sells at a flea market
12	Pretty	41	Rwanda	married	0	2007(14)	Sells food and snacks at a tuck shop
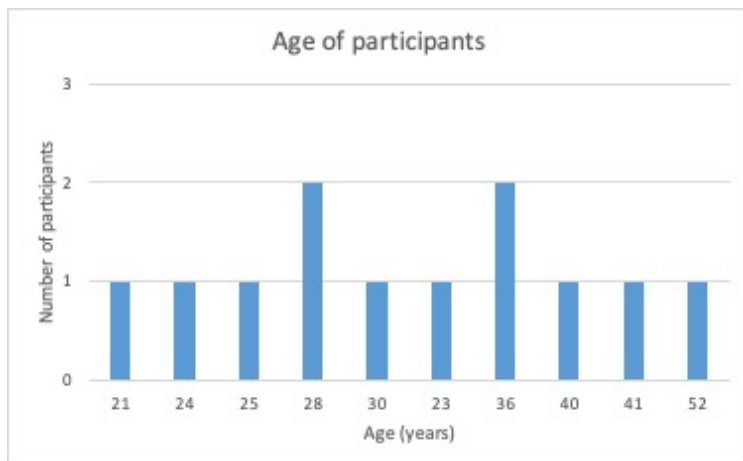
Figure 2: Age of participants

Figure 2 shows the age range of the participants, where participants were between 21years and 52 years old. 2 participants were 28years old and 2 participants were 36 years old at the time of the interview.
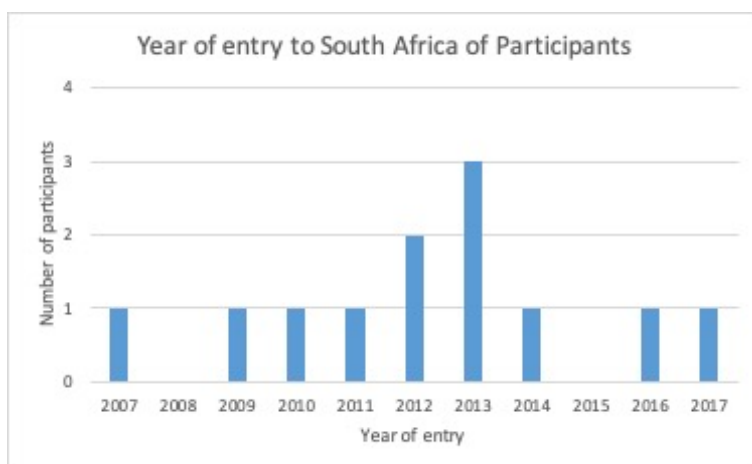
Figure 3: Year of entry into South Africa of participants

Figure 3 shows the year of entry to South Africa by participants with most of them entering South Africa between 2012 to 2013.
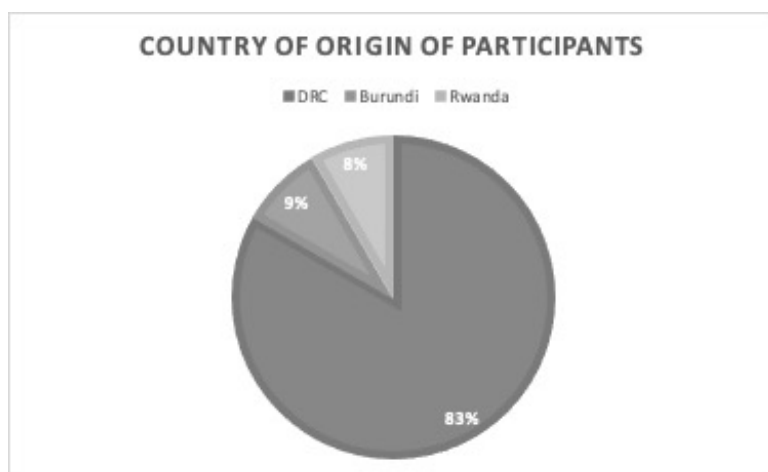
Figure 4: Country of origin of participants

Figure 4 reveals that most participants were from DRC at 83% of the total number of participants interviewed.

4.3. Thematic analysis

A number of core themes emerged from this study were drawn from the study's research questions linked to the objectives of the study. These objectives were;

1. To explore the roles of community structures in responding to forced migrant women's particular needs.
2. To determine the impact of local community structures on the needs of forced migrant women in the city of Durban.
3. To investigate the challenges facing existing community structures in protecting and supporting forced migrant women's integration in the city of Durban.
4. To explore the effects of challenges faced by existing community structures in responding to the needs of forced migrant women in the city of Durban.
5. To explore strategies on how community structures can improve their role in responding and integrating forced migrant women in the city of Durban.

4.3.1. Roles of community structures in responding to the needs of forced migrant women

To address Objective 1, the participants were required to share the roles played by both informal and formal community structures in responding to their needs. In the participants accounts of the events surrounding the roles community structures played in protecting them, 2 themes emerged. All the community structures the women engaged with provided short-term assistance and longer-term assistance.

Theme 1: Short-Term assistance

- **Short-term accommodation, Food contribution and Medical attention**

The participants in the study indicated that short term accommodation, food contribution and assisting with medical attention were vital roles community structures provided in responding to their needs.

The study revealed that faith communities played a big role in assisting the women For instance Zubeda described how a Congolese church in Durban's CBD assisted her when she first arrived in Durban after fleeing from the war torn DRC. She had experienced abuse from her husband whom she had been forced to marry at 16. She described her perilous journey from the DRC

through several transit countries before arriving in South Africa in 2013. She had no networks or family ties in Durban. The driver who transported her to South Africa, dropped her off at a church in Durban that he knew. She described how this church community helped her for the first few months in Durban by providing her with a place to sleep and taking her to hospital: Zubeda said that:

> *...I arrived, that Pastor and his wife welcomed me and told me here...we welcome everyone...I slept in the church, when I woke up I was very sick,...and I was anemic. They prayed for me ...two sisters from the church helped ...by taking me to hospital... (Zubeda, 20 March 2019).*

Some women found solace in mixed community structures. Violet who is from Burundi indicated that a neighbour helped her with food. Violet, explained how she was forced to leave her nephew's home shortly after arriving in South Africa. Violet described struggling to buy food to eat during this period. A neighbour from Tanzania came to her rescue and Violet and her children with some food.

Violet contended that:

> *A Swahili sister saw how I was in need...she is the one that helped me when I needed food, sometimes when I had no money at all, I would sell that food to get a little money because I had no way of paying for my children's fees (Violet, 15 April 2019).*

Gia, indicated that a formal organization called Refuge Social Services (RSS) helped her with short-term accommodation in the form of rent contribution, food and school supplies such as school uniform and stationeries.

Gia was a young woman from DRC and over 18 years old at the time of the interview, described how she and her family were assisted by RSS with school uniform and other basic needs. Gia's mother is a widow and had health complications and which stopped her from working. It was the local NGO, RSS that assisted them during her mother's illness.

Gia stated that

...at the time my mother was really sick...they helped us with two months house rent, food and they helped us with my stationeries and my uniform for school. (Gia, 16 August, 2018)

The women used different forms of social capital to access short-term assistance from the different social networks in the city. Zubeda was able to access assistance from the local faith community through her bridging capital. The driver and Pastor of the church both helped her connect to various forms of assistance. However, Violet, used her bonding capital through her neighbour to get some food for herself and her children.

The findings also show that the formal organization, RSS was able to provide a little more support to the women. Gia narrates how RSS helped her family with two months' worth of rent as well as her school uniform and stationery.

This study also revealed the important role Local Faith Communities (LFCs) play in the women's lives especially for newly arrived forced migrant women. LFCs were the first points of contact for most of the women in the study. The LFCs offered immediate assistance to forced migrant women who had no social-network ties or family as soon as they arrived in the city. Upon arrival, the women received immediate support for basic needs such as food, shelter and facilitated medical attention in cases where women survived trauma and abuse during flight. However, the material support they could provide was limited as the faith communities themselves were not well resourced. This finding is in line with Pavanello, Elhawary and Pantuliano's (2010) study conducted in Nairobi where it was found that forced migrants were assisted with temporary lodging by faith based organisations which became vital service providers to the needy forced migrant populations in the city.

The bonding capital some women had in the mixed community structures was also vital for their protection, particularly when faced with emergencies such as sudden evictions from their homes. The close- relationships the women built overtime were useful during their times of crisis. The study revealed that this assistance frequently came from neighbours who were not of the same nationality but facing similar economic hardships.

Current literature in forced migration refers to bonding capital as social networks among forced migrants from the same nationality and bridging capital as social ties between forced migrants and host communities (WRC 2011a; Lyytinen and Kullenber, 2013). However, this study's findings differed with this view. In this case, the women's bonding capital included forced migrant women from different nationalities facing similar economic hardships. Their economic situation rather than their nationality is what brought them together. The women's, bridging capital on the other hand, came from other forced migrants and not from the host community.

- **Referred to Home Affairs Offices**

Some participants in the study indicated receiving information on how to legalize themselves in the country as another vital role community structures provided in responding to their needs.

Faith narrated on how the national based community structure assisted her with information on where to get herself legalized.

Faith describes her first time in Durban. She was from Bukavu in the DRC. She fled her home country after rebel groups came to her town and killed her partner. She arrived in Durban pregnant, alone with no social networks or connections. A fellow Congolese male she met while wondering in the city assisted her. She described how the good Samaritan from the Congolese community took her to the home affairs office in Durban, to help her get legal documentation to stay in the country.

> *Faith said that: "I met Jerry who is Congolese…and he helped me go to Home Affairs to show me what to do." (Faith, 20 January 2020).*

Justine, also narrated on how the national based community structure and members of her national community structure assisted her with advice and information on where she could get herself legalized.

Justine described being assisted by members of her national community structure in Cape Town to get legal documents in the Home Affairs office in Durban. After Justine reunited with her husband in Cape Town, she then needed to get documents to allow her to stay in the country legally. Since the refugee center in Cape Town was closed, Justine was advised by a member in her ethnic community to get her documents at the Durban refugee center which was still operating. Justine and her family then moved to Durban where she was documented Justine further reported that*:*

> *…and then a time came when the community members said I couldn't continue to stay without a document, it's important to get a document from this country…and this was how we moved to Durban (Justine, 22 February 2019).*

The study found that National community structures, relied on bridging capital to assist the women in receiving information and advice on how to legalize their stay in the country. This suggests that the national community structures were not closely-knit but were formed through bridging ties. This finding implies that the national community structures were not homogenous, but other factors may have shaped the community structure such as age, marital status, religion among others. This finding is consistent with Lyytinen and Kullenberg's (2013) work which argue that it is not only nationality but other factors such as gender, age that can be more decisive factors in determining forced migrant networks.

Theme 2: Longer- Term Assistance
- **spiritual support**

The study found that longer-term assistance was in the form of spiritual support, connection to work opportunities and vocational training and connecting and reuniting families

The participants highlighted the importance of LFCs for their spiritual support. The women described how faith was important for their survival. For instance, Zaina, a single mother of 7 children who made her way to South Africa in 2008 after losing her husband to civil war in DRC said:

> *…man is spiritual and cannot live without God…I go to church to praise and worship God, I do not go to find assistance...It is the place that is giving us peace…*
> *(Zaina, 10 March 2020).*

Margaret also said:
> *…the church is the place that is giving us peace…. The church is important more important than everything… (Margaret, 5 April, 2019).*

The current study found that, spiritual capital was vital for the women's survival and coming to terms with their trauma. LFCs were described as places for giving peace. Her material needs were insignificant compared to her belief if not being able to live without God.

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Spiritual capital provided by LFC,s were important for the women as they provided spiritual support where they felt protected by finding peace from the trauma they had previously gone through. This finding is consistent with Parsiatu's (2011) study on how displaced persons have relied on their own personal and collective sense of faith to help them overcome the challenges they are facing due to being displaced. Indeed, Thomson (2014) highlights how large populations affected by conflict and displacement are mostly people of faith. It is their faith that guide and help in making sense of the world they live in and most importantly helping them during times of crises.

- **connection to work opportunities and Vocational training**

Some participants described receiving advice on what kind the work opportunities available to them. Justine was new in the city and was looking for work to earn an income. She reported that a friend who lived in the same neighbourhood advised her on running an informal business which would help her earn money faster and support her family. Justine indicated that:

> *...he is the one that told me...now that you have come here to Durban you and your husband, you need to start selling. I knew certain items can only be sold in certain seasons...so I decided to sell school shoes which are needed in every season...until now it is what helps me and until today I am still doing it (Interview, 22 February 2019).*

Zaina, also indicated how her neighbour gave her information on how to start her own informal business.
Zaina found a job through a neighbour she assisted who lived in the same block of flats she did. She often helped him care for his children when he was unable to afford childcare. They formed a good relationship and he in turn helped by advising her to sell auctioned items at the flea market. This was a business the neighbour was also involved in. Zaina said that*:*

> *We were living in the same building... I would see his children staying all day without food, and others were so small...I would call them to stay with me...and he later found them with me. So he told me...the money you're earning from car guarding, use it to buy from the auction...that was how we started helping each other out (Zaina, 10 March 2019).*

Rose indicated that the organization RSS assisted her with a vocation skills training which helped her to start her own business. Rose described how after receiving information from a

friend, went to RSS which provided her with vocational training in child care to promote self-reliance and build a sustainable livelihood. Rose saw the advantage of gaining a skill which she felt could help forced migrant women re-build their lives. Rose said that:

> *...if a woman knows a place where she can go, taught to be creative, taught a skill or give her training she can build herself...so that's what RSS used to do with us. They trained us in Home Based Child care, caring for six children... (Rose, 20 February 2019).*

This study revealed that women's bonding and linking capital enabled them to receive longer-term assistance in form of information sharing within community structures they interacted with and formal organisations in the city. For instance, Justine used her bonding capital in her social network to access information on work opportunities available to her in the city. As a result of using their bonding and bridging capital within their social networks the women were able to access knowledge on work opportunities and skills training. This finding resonates with Calhoun's (2010b) study that describes social networks as being created through relationships of trust and reciprocity which enabled the women to access vital information important for building their livelihood.

- **Connecting and Reuniting families**

Zaina described how the RSS assisted her to locate her family members whom she was separated from on a flight from her home country.

Zaina who was separated from her daughter and her mother while fleeing, and was assisted by the RSS in Durban to locate her family's whereabouts. When Zaina sought help from RSS, the office had her mother's file with details of her family including her children. RSS then told her about her mother and daughter's whereabouts and was told her daughter and mother had moved to a camp in Zimbabwe and it was from the camp that her daughter was resettled in Australia. Her mother unfortunately passed away just before being resettled with Zaina's daughter. Zaina said she is currently in contact with her daughter. Zaina went on to say that:

> *I found out from RSS that my mother was a client in this office....I was also told she decided to leave for a camp in Zimbabwe...my daughter was told about my whereabouts through the organisation...that is how we started talking again...(Zaina, 10 March 2019).*

Zainabu described the role LFCs played in reuniting her with her brother and continues to wait to be reunited with other family members.

For example, Zainabu, narrated how she was separated from her family the day she fled the war in her home in Eastern DRC. She described how she escaped her home in the night after rebel forces invaded her town. During the escape Zainabu was separated from her family and arrived in Durban on her own. Sometime later, in the church she was a member of, Zainabu went to hear announcements of new arrivals in the city. Among the names that were announced was her bother and this was how she was reunited with him.

Zainabu explained:

...we would meet at the church that first received me. When they made an announcement that there are people coming from Congo, my brother came to look for us and this is how we were reunited... (Zainabu 19th April 2019)

The participants also described how local faith communities played a key role in reuniting families. The findings of this study revealed that LFCs used their linking capital with other churches and organisations in Durban and throughout South Africa to re-unite members of the community who were often separated from the families while fleeing from their home countries. These findings have important implications for developing the relationships between formal organisations and existing informal community structures such as LFC's. LFCs are the first points of contact for many new forced migrant women in the city. Building the social networks linking capital to other social networks as well as other resourced organisations may offer better support to the women that need it most.

4.3.2. The Impact of local Community Structures on the needs of forced migrant women in Durban

The local community structures impacted on the needs of forced migrant women through the following ways.

- **Building close- bonds lead to Empathy**

Firstly, the study revealed that by engaging with mixed and broken community structures, the women built strong bonds with their neighbours and friends which resulted in feelings of empathy with those who were more vulnerable than themselves. Though they most forced migrant women were facing in similar economic situations in their community structure, those who were slightly better off empathised and assisted those who were struggling.

For instance, Zaina explained how mixed community structures supported her neighbor, a single mother of 5 children when she was evicted from her flat.

Though she had 7 children, Zaina described assisting her neighbour who was a forced migrant from Burundi. When her neighbour was evicted for not paying rent, Zaina gave her and her 5 children a place to sleep in her small flat. Zaina said:

> *My neighbour…yesterday had her things thrown out …because she owed rent, she slept at my place with her 5 children…I could not allow her to sleep in the cold with her children… (Zaina, 10 March 2019).*

The study findings show that the existing social networks were important for further assisting the women to integrate into the city buy building their bonding capital. This lead to the women empathizing with other vulnerable women and protecting them based on the bonds they formed with them. The women were willing to stretch the little resources they had to support those who were struggling. These social networks seemed to provide support in the form of informal safety nets for the women in the absence of formal government structures and service providers. This finding concurs with WRC (2011d) which explains that social networks are able to play a role of an informal safety net based on support from neighbours and friends which are important especially when forced migrants may be excluded from formal safety nets such as public services.

- **Participation in Support groups**

Some women in the study described participating in support groups within some existing in the community structures thus building their emotional support. For instance, Margaret described becoming a member of a mothers' group in the LFC she attended. The church supported

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women, young and old, and by creating a safe space for women to talk about their problems in support groups.

Margaret said that:

> *In the meeting…other women, they come…they speak about their husband cheating, is going to sleep with other women outside…he is beating her… (Interview, 5 April 2019).*

Zainabu a forced migrant woman from DRC explained how the LFC supported her after she gave birth. Having had a difficult birth, she describes how her church family helped her practically and heal faster.

Zainabu reiterated:

> *…They used to come and visit me…they were very supportive during the time I just left the hospital with a c-section wound, they helped me a lot. I believe that why I healed so quickly…. (Zainabu, 19 April 2019).*

The community structures also provided the women with emotional support by encouraging increased participation in support groups. This assisted the women in building bonding capital impacting on their resilience to continue rebuilding their lives. This finding resonates with Goddziak's (2009) argument that states that even with the challenges forced migrant women face, they are nevertheless resilient and need cultural – specific methods of coping and surviving traumatic experiences such as using coping strategies like family and community support.

- **Participating in Informal Savings clubs**

A few participants in the study described being part of informal savings groups. The savings groups helped the women build their livelihoods and increased their living standards through participating in informal savings clubs.

Susanna recounted how her savings group made up of both forced migrants and South Africans was formed through the mixed structures. The savings group started with a group of 5 women who regularly traded together. They started by saving money together with a purpose of buying basic household items and furniture missing in their homes. The savings groups operated successfully and later grew to 10 members. Susanna said that:

...in my house I had no chairs. Someone else in the group said I too have no chairs...we discovered...5 of us had no chairs in our homes, and so we said lets save towards buying chairs...each person would contribute R300 saving up to R2000...(Sussanna, 25 February 2019).

In addition, Justine indicated that a group of women who lived in her neighbourhood and were traders, formed a savings group which encouraged each member to establish their own savings goals and put aside the money for themselves: Justine indicated that:

...We agreed that everybody in the group should buy their money case and save R100 from the sales they made...don't save for me, you save for yourself... (Justine, 22 February 2020).

The savings clubs created trust and encouraged a feeling of being united, where the women used the phrase, '*Umoja ni nguvu*' which when translated into English is 'Unity is strength'. For example, Susanna described the importance of the savings group and how the members in the group all assisted each other to buy electrical appliances and furniture they did not have. Susanna said that:

...the group has helped very much, Unity is strength (Sussana, 25 February 2019).

The study found that the savings groups in this study were created as a result of the women's bonding capital built over time, in their various social structures. By meeting regularly and building trust in the group, the members in the informal groups thus developed close-relationships amongst themselves. This finding is similar to Deacon and Sullivans' (2009) argument which suggests that for forced migrant women to integrate successfully, the importance of being part of support groups and other social networks is imperative. This then provides a buffer for the women against further psychological distress in their integration process in host countries.

The savings clubs also enhanced trust among the women helping them recognize the strength in being united. The women in the study who were involved in savings groups built trust among themselves. Those who described these as a space where the bond between group members they engaged with was strengthened.

4.3.3. Challenges facing existing community structures in protecting and supporting forced migrant women.

The study found that the community structures though helpful in some ways to the women, had challenges.

- **Did not adequately deal with Sexual and Gender Based Violence (SGBV)and Intimate Partner Violence (IPV) in the community**

Participants in the study found that some community structures like LFCs had some challenges when it came to dealing with some forms of gender-based violence such as domestic violence. The women explained how some community structures often did not adequately deal with instances of domestic violence appropriately and rather emphasized prayer. For instance, Margaret explained how some church leaders advised women experiencing domestic violence, to pray rather than reporting the matter to police or to get a protection order from the court: Margaret indicated that:

> ...like other women if they come and complain that their husband is cheating, they will beat, so many things, she used to tell her only be patient, you must pray very much about your husband...don't be upset,... (Interview, 5 April 2019).

The study established that though some of the existing social networks attempted to address the issues of gender based violence occurring among them, the issues were not adequately dealt with. For instance, leaders in the LFCs did not address the issues of IPV against women rather asked the women to be patient and wait for a change. The social networks did not give abused women more practical support to deal with IPV. This kept the women in vulnerable situations as reporting to leaders in these communities did not change their situation at home. This finding is supported by Le Roux's (2015) argument that recognizes social networks such as local faith communities are often rooted in traditional beliefs and cultural practices and therefore may perpetuate harmful traditional practices or encourage stigmatization of survivors of sexually gender-based violence.

- **Reinforced Gender Roles**

Some participants in the study found that some existing community structures reinforced traditional gender roles**.** For instance Gia was pursuing her studies and working to help contribute to the household income. Gia described how she was always faced with negativity for continuing with her studies from other women in her neighbourhood. After completing her high school, a young woman was expected to get married and start a family. However this conflicted with Gia's goals to get a better job by going further in her education. *Gia said that:*

> *They'll say...now you know you have big ladies, you have two girls that are able to work, perhaps they can get married...it became something so normal to us that after you get matric you got married or you start working. You don't continue with your studies (Gia, 16 August 2018).*

Margaret reiterated by saying that:
...in the mothers meeting....we used to talk about...how to cook, how to clean the house.(Margaret, 5 April, 2019)

The study also found that some social networks encouraged traditional gender roles therefore making it difficult for young women who aspired to further their education or find formal work and earn a living. The traditional gender roles were not only perpetuated by male leaders in social networks as literature suggests but also encouraged by older women in the community. Indeed, Fiddian-Qasmiyeh (2014) explains that forced displacement has been identified as a space for gender empowerment precisely because traditional social systems are uprooted and gendered division of labour is reconfigured. The study found that although women's roles in their society were evidently changing, the older women seemed to encourage the traditional social systems nevertheless.

- **Informal Community structures not well resourced**

The study found that most of the members in the existing informal community structures, were in the same economic position and struggling. The women were not certain that they would receive the assistance they required. For instance, Violet explained that she did not think that community members from her national community would be in a position to assist her since they were all facing the same, challenges. Violet said that:

...you can go to someone when you have a problem and ask them to help you...they tell you their problems that they are facing too...how will you help each other? (Interview, 15 April 2019).

Justine also described how some existing community structures did not do much in the form of assistance except having community leaders regularly check on the community members. Justine shared her opinion by saying that:

It doesn't help with anything, it's just for checking on each other" (Interview, 20 January 2020). Justine went further to say: "...They only call on the phone 'Hello, are you well? Yes we are well. So it ends there (Interview, 22 February 2019).

The study found that members of the different social structures members all faced economic hardships. The community members had little or no resources particularly financial to assist the forced migrant women who needed greater assistance and protection. This finding suggests, the extent to which social networks were able to assist and protect forced migrant women was limited. This finding is in agreement with several scholars who have argued that community structures and organisations are often limited to offer adequate assistance to the communities they serve due insufficient resources and funding sources (Batti, 2014; Phiri, 2016).

4.3.4. The effects of challenges faced by existing community structures in responding to the needs of forced migrant women

The challenges faced by the community structures had some effects in the forced migrant women's lives.

- **Affected women left isolated and marginalised**

To begin with, the study found that as a result of not dealing adequately with SGBV and IPV in the various community structures, migrant women were left unprotected and marginalized. Describing some of the challenges forced migrant women face, Pretty said:

Women have hundreds and thousands of problems…with rape…some their husbands left them…some have diseases like HIV and AIDS, and then they have no one to tell…(22 May, 2019)

Violet also narrated her own experience of being abandoned by her husband and having no support. She indicated that:

…during that time, my husband didn't want me…he ran away from and left me on my own with our children… (Violet, 15 April 2019)

Although some social networks in the city supported forced migrant women in the city, the findings suggest some women facing SGBV and IPV were left marginalized and on their own. These women were described as 'having no one to tell' their problems. This suggests that the women had no access to support groups or social networks that addressed their problems thus were left isolated and alienated. This finding is supported by Deacon and Sullivan (2009) who argue that a lack of social support could have significant consequences for forced migrant women's well-being as their inability to draw on social networks could limit their successful integration in the host country.

- **Women under Pressure to fulfill multiple roles in the community**

The study found that reinforcing gender roles in the community structures resulted in women going under more pressure to fulfill their roles as mothers as well as household providers who supplement the household income. This has led to risky behaviours such as placing their children under dangerous conditions as they are expected to fulfil multiple roles. For instance, Pretty described how she and other mothers from the forced migrant community were forced to lock their children in their homes as they were expected to work and provide for the home. Pretty said:

It was very hard to do car guard with a baby on the back, what I used to do, I used to lock him inside in the house…Most of us mothers were doing that because we had no choice. (Pretty 22 May, 2019).

This posed a risk to their children. The women were shared their experiences about how their children had accidents while they were away working. Pretty continued by saying that:

...she told about her daughter...they were in the first floor...she just jumped out of the window and then she fell down...also another woman said how her daughter...put her finger in the socket and burnt herself... (Pretty, 22 May 2019)

The study found that reinforcement of gender roles within the community added pressure on the women to work and provide for their families as well as fulfill the roles expected of women such as caring for the children, cooking, cleaning and other domestic duties expected of women. As a result, the study found that the women were unable to provide their children with adequate care and were forced to lock their children at home while they went out to work. This finding is in line with Deacon and Sullivan (2009) who suggest that there is a need to recognize forced migrant women's changing roles in the host community where they may be faced with more pressures.

- **Mistrust**

Lastly, the study found that most forced migrants faced similar economic hardship within different social networks where issues of mistrust arose. Some women questioned the motives of other community members when supporting the new or less fortunate members in their community. For example, Zainabu mistrusted the women who employed her. She explained how she felt exploited and taken advantage of as she did not know the language well and was new to the city. Zainabu indicated that:

It's like I would work for them for free...sometimes they would pay me half other times they wouldn't pay at all, and at the time I didn't know English very well, I had nowhere else to get help, this is why I think they treated me like this...(Interview, 19 May 2020).

Violet reiterated this saying that:

…there are some who will not help you but will bring you down… (Interview, 15th, April, 2019).

The study also found that some women in the study did not trust the motives of some people in the community, where some took advantage of the fact they had newly arrived and exploited them for their labour. This implied that the women who mistrusted other forced migrant women in the existing social networks were also outside of the close-knit social networks which existed. As a result the women chose not to seek assistance from others. This stance could hinder their access to other forms of social capital such as bridging capital to help them better integrate in the host country.

4.3.5. Strategies for effective community structures

- **Build links with outside actors**

One of the challenges the community structures faced was not adequately dealing with instances of domestic violence but rather emphasised support and keeping the family unit together. However, this was at the expense of the women who were experiencing domestic violence. The community structures are in a position to prevent or reduce risk factors which enhance forced migrant women's opportunities and capacities to be meaningful members of their home and communities at large (Pulvirenti and Mason, 2011). The community structures can be assisted by bigger, well-resourced organisations in building infrastructures which support forced migrant women facing violence as well as creating protective measures in relationships with men, the family and community which address domestic violence (Pulvirenti and Mason, 2011). In addition, community structures can be supported by humanitarian organisations to build their links with local host community structures, such as encouraging participation in community police forums (Anderson, 2012 cited in Lyytinen and Kullenberg, 2013). This will encourage forced migrants to be more significantly involved in the wider municipal community structures (Lyytinen and Kullenberg, 2013).

- **Capacitate existing social structures**

Participants indicated the importance of training and running workshops to address different issues facing forced migrants in the city. For instance Pretty explained how a social network she was a part of, ran workshops with LFCs on parenting and children's rights. Pretty noted that:

...we do workshops...we meet pastors ...we need to teach parents about their children. Sometimes we even hire a social worker to come and teach them through workshops in the churches on children's rights... (Pretty, 22 May 2019)

Community structures have an important role to play in supporting forced migrant women in various ways such as giving them knowledge about their rights, or supporting and helping abused women recover from on-going trauma such as domestic violence. This can be addressed by holding educational workshops for the community on 'domestic and family violence' as well as making it a community concern rather than an individual or private concern (Zannettino, 2011:25 in Pulvirenti and Mason, 2011). Indeed, community leaders have the potential to mitigate or reinforce domestic violence within families in their communities (Horn, 2009). It is important for more INGO's such as the UNHCR to have a co-operative approach when working with community leaders and develop a more co-ordinated and effective response to gender based violence.

- **Creation of safe spaces and support groups for forced migrant women**

Participants noted the importance of community structures creating safe spaces where women could meet and share their experiences.

For instance Zubeda said:
> *...the support groups like in the community were very good, we would share our thoughts...it was very good because it would enlighten me... (Zubeda, 20 March 2019)*

Rose also described the importance of support groups formed through RSS. She stated that:
> *...the advice we get empowers us...we come thinking we are women, we can do nothing...but someone told me no, you are talented, you can do this or that...so it's important..*

Formal organisations and bigger agencies can work with communities to build their capacity in responding better to gender based violence issues such as domestic violence as well as provide resources to protect women at risk of violence. Horn (2009) emphasises that it is

important to work closely with existing forced migrant communities rather than set up parallel systems.

4.4. Conclusion

The study found that community structures played two main roles in the women's lives. They offered women short-term assistance and longer-term assistance. The study found that LFCs were important for protecting new forced migrants in the city as they were the community which served as the first points of contact for many forced migrants in the city. LFC's spiritual support was also vital for the women's survival and helping them overcome their trauma. Bonding and linking capital were important for the women to access long-term assistance such as information work opportunities and vocational training.

The impact of the community structures resulted in the forced migrant women building on their bonding capital which led to their participation in support groups and savings clubs that further helped them rebuild their lives. However, community structures faced some challenges such as not adequately dealing with Sexual and Gender Based Violence and Intimate Partner Violence in their communities, reinforcing traditional gender roles and most of the community structures had limited resources indicating that not all the women needs were met. As a result some women in the community were left isolated and not adequately protected thus, hindering their integration and access to support systems.

Women faced additional pressures of fulfilling their gender roles and negotiating their new role as providers of the home. Issues of mistrust also hindered women from accessing much needed assistance from wider social networks in the city. Strategies such as creating safe spaces and running capacity building and training workshops can help address these issues and develop better responses to the needs of women.

CHAPTER 5:

CONCLUSIONS AND RECOMMENDATIONS

5.1   Introduction

This chapter presents the conclusion and recommendations to improve the impact of community structures in protecting forced migrant women in the inner city of Durban. Community structures exist within urban centres, which forced migrants engage with or are part of. Vast literature reveals that community structures can provide a sense of support and protection to forced migrants particularly forced migrant women (UNHCR, 2008; Lyytinen and Kullenberg, 2013; Kingsbury 2017). As part of the process of rebuilding their lives, forced migrants have created and used community structures to facilitate their integration in their new host country as well as form new identities in their new home (UNHCR, 2008; Calhoun, 2010b, Women's Refugee Commission, 2011). However, community structures may have certain challenges in assisting adequate protection of forced migrant women. Community structures are largely patriarchal in nature and thus may not adequately address issues of gender-based violence and intimate partner violence which affect many forced migrant women. This may lead to forced migrant women remaining vulnerable and not protected from these forms of violence. It is important to improve the impact of community structures through enhancing their community assets like their networks, infrastructure and protection which support forced migrant women thus building the communities collective resilience and recovery from trauma. (Pulvirenti and Mason, 2011).

5.2. The Primary Research Question

The study thus sought to asses existing community structures in protecting forced migrant women in Inner city Durban by addressing five objectives.

1. To explore the roles of community structures in responding to forced migrant women's particular needs.

2. To determine the impact of local community structures on the needs of forced migrant women in the city of Durban

3. To investigate the challenges facing existing community structures in protecting and supporting forced migrant women's integration in the city of Durban.

4. To explore the effects of challenges faced by existing community structures in responding to the needs of forced migrant women in the city of Durban

5. To explore strategies on how community structures can improve their role in responding and integrating forced migrant women in the city of Durban

5.3. Findings from the Study

This aimed to assess the impact of community structures in protecting forced migrant women in inner city Durban. The study utilised qualitative research method as the main approach allowing for a deeper understanding of the lived experiences of the forced migrant women as they engage with the various community structures.

The study collected primary data through the use of in depth- interviews which allowed the women in the study to narrate their shared lived experiences. The target population was forced migrant women currently living in the city of Durban and community leaders of existing informal structures. The study was anchored on ethical principles that safeguard and protect the participants from harm and danger during the study. The literature reviewed discussed forced migration and how it affects women as well as the roles community structures play in protecting forced migrant women in urban communities. In addition, the theoretical frameworks of social capital theory and social networks were discussed to better understand how community structures are shaped and how the women use the community structures. The informal community structures were found to be important in assisting newly arrived forced migrant women with immediate short-term needs. The community structures were also important for helping the women with information on work opportunities through weak-tie networks. Formal community structures were important for linking the women to formal institutions, schools to learn skills which would support their livelihoods. However, the community structures did not adequately address issues of intimate partner violence and SGBV within the community thus impacting on the women's vulnerability. It is therefore important to capacitate the existing community structures and enhance their protection measures.

5.4. Findings from the Literature review

The findings from the reviewed literature was that, in forced migration studies, there is need for a more nuanced understanding of how individuals make their decisions to migrate (Van Hear et al, 2018). Precipitating drivers, developed by Van Hear et al (2018) may trigger departure and its factors related to distinguishable events. In the political sphere, events could

be massacres, persecution or escalation of conflicts. This finding is echoed by Robertson and Hoffman (2014), who note that forced migration of individuals, families and communities is a complex phenomenon driven by various factors including armed conflict.

Literature reviewed found that forced migration is getting worse and not diminishing. Forced migration is a global crisis, with forced migrants facing integration challenges in host countries. Several authors echo this finding stating the institutional environment in many host or receiving countries is unfriendly towards forced migrants including a general mistreatment of forced migrants from most of the host population (Chatty, 2017; Kalu and Pachoka, 2019).

Literature reviewed found that, women forced migrants experiences of forced migration and displacement differ from men and have specific protection needs. Ghosh (2009) for instance explains that rape and physical abuse of women and girls is often a deliberate strategy of armed violence. Various authors argue for the need focus on cases of forced migrant women's' displacement because they have particular protection needs that may often surpass the needs of men. Goddziak (2009) further supports this and argues for specific methods of coping and surviving traumatic experiences such as using holistic approaches to develop community support to get them past their trauma.

Literature reviewed also found that forced migrants settling in South Africa are mainly painted as weak and exploited, focusing mainly on their problems and their marginalization in the country. However, Crush and Tawodzera (2017), critique this view by explaining that this focus underestimates forced migrants determination and ability to overcome some of these challenges and re-create their lives in South Africa.

Literature also found that forced migrant communities are often part of both informal and formal community structures which play important positive roles in assisting forced migrants to feel protected. Pulvireti and Mason (2011) agree, stating that the role of community, particularly through wider social networks are seen as important in providing protection and building forced migrants resilience. However, some community structures have been critiqued to not adequately addressing protection issues such as Sexual Gender Based Violence and Intimate Partner Violence in their communities (Le Roux, 2015).

Literature reviewed revealed that social capital and social networks were best suited to provide a theoretical framework to better understand the connections among the forced migrant women and the community structures they engaged with. Lyytinene and Kullenberg (2013) agree by emphasizing the importance of social capital theory in forced migration studies. Social capital

is important for the well - being of urban forced migrants by providing access to various resources such as information, money or work. In addition, WRC's (2011c) study show that social networks are important as they serve as informal safety nets for forced migrants drawing support from kinship, neighbours and friends.

5.5. Findings from Primary Research
This section presents the findings from the primary research as per the research questions

5.5.1. What roles do these community structures play in responding to forced migrant women's particular needs?

The study found that community structures played two main roles in the women's lives. They offered the women short-term assistance and longer-term assistance. First, the study that existing community structures offered short-term assistance in the form of short-term accommodation, food, medical attention and Information on home affairs office. Newly arrived forced migrant women used both bridging and spiritual capital to get immediate help from LFC's in the city. While other women used their bonding capital from mixed community structures to get short-term assistance during emergencies. These findings implied that the community structures may have had limited resources and therefore could only offer assistance for a short period.

Secondly, the study found that existing community structures offered longer-term assistance in the form of spiritual support, work opportunities and access to formal training opportunities. LFCs provided spiritual capital to the women which was useful for the women's spiritual support helping them overcome their trauma. The women used bonding and linking capital with formal organisations to access work opportunities and formal training courses to help build their livelihoods.

5.5.2. What are the impacts of local community structures on the needs of forced migrant women in the city of Durban?

The study found that informal network structures such as mixed communities were found to be a vital safety net during emergencies in the women's lives. These structures were found to encourage the women to build close-knit ties hence increasing their bonding capital within the

social networks. The networks thus provided the women with emotional support through participation in support groups and savings groups, building the women's resilience and raising their standard of living. In addition, the existing community structures used their linking capital to municipal authorities and other service providers which assisted the women in gaining information they needed to navigate their way in the city and further supporting their integration.

5.5.3. What are the challenges facing the existing community structures in protecting and supporting forced migrant women's integration in the city of Durban?

The study revealed that few leaders in the local faith communities attempted to address the issues of domestic violence against women in their homes. For instance, community leaders in local faith communities in the study did not give abused women more practical support to deal with domestic violence, rather they advised the women to go home and pray and to be patient for their husbands to change. This kept the women in vulnerable situations as they felt discouraged to let leaders in these communities know their situation at home thus continuing the vicious cycle of gender-based violence against the forced migrant women. This is similar to le Roux's (2015) argument that recognizes local faith communities as often rooted in traditional beliefs and cultural practices and therefore may perpetuate harmful traditional practices or encourage stigmatisation of survivors of sexually gender-based violence.

The study found that traditional gender roles were not only perpetuated by male leaders in community structures but also encouraged by older women in the community. This challenged the view that reinforcing traditional roles were only perpetuated by men in the community. Indeed, Fiddian-Qasmiyeh (2014) explains that forced displacement has been identified as a space for gender empowerment precisely because traditional social systems are uprooted and gendered division of labour is reconfigured. However, the study found that although the women's roles in their society were evidently changing for example being a breadwinner in the home, the older women seemed to discourage women to from aspiring to better their life's chances such as furthering their education after high school. Instead, they encouraged the younger women to get married and have children at a young age.

The study found that the extent to which community members in most of the informal community structures were able to assist and protect forced migrant women was limited. This

was due to the fact that most of the community structures had limited resources and a rapidly growing number of forced migrants to assist. The community structures were therefore only able to assist for a limited time which suggested that not all the women's needs were fully met.

Lastly, the study revealed a noticeable absence of relevant international bodies such as the UNHCR and state engagements in the women's narratives. Though the women spoke about getting access to better resources and opportunities through bridging capital with formal organisations, these formal entities were the only ones mediating between the women, big International organisations and the state such as local police. The study thus found that these larger humanitarian institutions and government bodies functionally exclude the women.

5.5.4. What are the effects of challenges faced by existing community structures in responding to the needs of forced migrant women?

The study found four main effects of the challenges faced by existing community structures in responding to the needs of forced migrant women. Firstly, women in the various informal community structures going through SGBV and IPV were left isolated and marginalized. This revealed that their inability to draw support from existing social networks left them isolated and not adequately protected by them. Secondly, reinforcing of gender roles added pressure on the forced migrant women in informal community structures. Their changing roles of being providers of the home as well as mothers were sometimes not recognized which lead to some women endangering their children. Thirdly, some women mistrusted the motives of other members community members. Mistrust arose particularly with those women who had little or no bonding capital and were outside of close-knit social networks, thus hindering their access support from informal social structures.

Finally, the study found that due to the absence of relevant bodies such as the state or International organisations, the women relied heavily on the smaller formal networks like RSS to help meet their needs placing pressure on them.

5.5.5. How can community structures improve their roles in responding and integrating forced migrant women in the city of Durban?

The study found that community structures are in a position to prevent or reduce risk factors which enhance forced migrant women's opportunities and capacities to be meaningful members of their home and communities at large (Pulvirenti and Mason, 2011). Community

structures should be assisted in building infrastructures which support forced migrant women, build community capacity and supply the community with additional resources and closer cooperation with UNHCR and existing informal community structures.

5.5.6. Conclusions

Regarding the impact of local community structures on the needs of forced migrant women, the study found that they were important for building the women's bonding capital, thus encouraging them to participate in support groups and savings clubs. These social networks helped build the women's resilience and livelihoods. The community structures however had some challenges including, leaders in the community structures not adequately dealing with SGBV and IPV, traditional gender roles were encouraged by the older women in the communities and the extent to which community structures assisted the women was limited.

With respect to the challenges facing existing community structures in protecting and supporting forced migrants women's integration need to be addressed by both practioners in the field and organisations working with forced migrants. Regarding exploring the effects of challenges faced by existing community structures in responding to the needs of forced migrant women, the study found that women who experienced various forms of SGBV and IPV were left isolated and unprotected. In addition, a lack of recognition of women's changing gender roles was an added pressure, with issues of mistrust being highlighted, particularly from those outside close-knit social networks. A number of recommendations were made on how community structures can improve their role in responding and integrating forced migrant women in the inner city of Durban.

5.7.   Recommendations

The study presents the following recommendations as a result of the findings:

- That community leaders and other influential figures in the various community structures be included in educational workshops on domestic and family violence among this population. This would be beneficial to the wider community as it would encourage communication on topics that would otherwise not be addressed. It would also encourage topics on gender based violence a community concern rather than a private concern (Zannettino, 2011:25 in Pulvirenti and Mason, 2011).

- That development practitioners assist by creating programs that strengthen or support the resourcing and capacity of existing community structures and community leadership in addressing community issues themselves (Pittaway, Bartolomei and Doney, 2016).
- That larger humanitarian bodies such as the UNHCR and government bodies re-orientate assistance to address protection concerns of forced migrant women, such as closer co-operation with individuals and community structures. This would be beneficial in better developing a coordinated response to the protection of forced migrant women (Horn, 2010).
- Further areas of research are suggested based on the findings of this study.

  i. To begin with, the study found issues of mistrust within the community structures. There is need for further research into the causes of mistrust amongst forced migrants in general and the implication of mistrust for forced migrants; service provision and professionals (Lyytinen, 2016; Raghallaigh, 2013). This research would further enable community structures and other service-providers to respond more appropriately with more competent solutions.

  ii. In addition, there is need for further research in examining the processes linked to formation of social networks among distinct groups in the forced migrant communities as the existence of informal networks often give an alternative to the absence of economic or human capital (Lenette, 2013).

  iii. Finally, the study showed that few forced migrant women formed or participated in informal savings groups. Further research on existing savings groups amongst forced migrant communities living in South Africa is needed. These savings groups could potentially be beneficial in building the women's social capital, providing support and protection for forced migrant women

5.8. Conclusion

The study assessed the impact of community structures in protecting forced migrant women in inner city Durban, and revealed the vital roles informal community structures have in protecting this group. Community structures however faced challenges that hindered the extent to which they were able to protect forced migrant women. Community structures could improve their roles by building stronger links with formal organisations, government entities and International organisations to get better support in protecting forced migrant women and improving the quality of life of this group.

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APPENDIX

Appendix 1: Gate-Keepers letter

N242 Diakonia Centre
20 Diakonia Avenue
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Tel: (031) 310 3578
Fax: (031) 310 3576

Date: 22nd February 2018

Ms Tamasha Nyambura Maliti
School of Built Environment and Development Studies
College of Humanities
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UKZN
E-mail: tamminyams@gmail.com

RE: PERMISSION TO CONDUCT RESEARCH

Gate keeper's permission is hereby granted for you to conduct a research among Refugees and Asylum- seekers who are clients of the Refugees Social Services in Durban, South Africa. The research project is for a Master's Degree and permission is granted provided the Ethical clearance is granted from the Human and Social sciences Ethical clearance committee of UKZN.

We noted the titles of your Research project is: **Interrogating the Roles Community Structures play in Protecting Forced Migrant Women in Inner City Durban.**

It is noted that you will be conducting a qualitative study by collecting data that is purposefully selected for interviews. Please ensure that the following is noted by the participants before the interview:

- Ethical clearance number
- Research title, aims and objectives of the research;
- Consent form to be signed by the participants before the interview and before
- Gatekeepers' approval by the Refugee Social Services

Data collected must be treated with due confidentiality and anonymity.

Refugee Social Services expects that the results of the research will be shared with the organisation.

Yours sincerely

Yasmin Rajah
Director

Appendix 2: Copy of Informed Consent Form

Information Sheet and Consent to Participate in Research

Date: 19th, Sept, 2017

To Whom it may Concern.

My name is Tamasha Nyambura Maliti a Masters Research student from the University of KwaZulu-Natal. I am working under the supervision of Dr Sandile Sam Mbokazi. My research study for a Master's degree is in social sciences specifically in the Community Development discipline.

You are being invited to consider participating in a study that involves an investigation of the roles community structures play in protecting forced migrant women. The aim and purpose of this research is to understand the types of community structures that exist in Durban urban and the extent to which they protect forced migrant women living in the city. The study is expected to enroll 20 participants in total. That is; 5 forced migrant women (in a focus group), 3 community leaders and 12 individual forced migrant women. It will involve the following procedures: In-depth interviews, focus group session and participant observation during community meetings being held at the time. The duration of your participation if you choose to enroll and remain in the study is expected to be approximately four weeks long.

We anticipate minimum risk associated with the participants in this study. The interviews carried out will be private where only the researcher and participant will be present. They will be carried out in an empty office at the Refugee Social Services organization. In addition, there will be easy access to social workers who work in this organisation incases where unanticipated distressing emotions occur during the interviews.
However, if you do experience any discomfort, the researcher will refer you to a social worker through the refugee social services organization who will be able to provide the necessary assistance required.

The study will provide no direct benefits to participants. However, it hopes to assist in developing guidelines for providing better protection and building intervention strategies for the most vulnerable in the forced migrant community. The study will widen the understanding of forced migrant women's challenges in successfully integrating and accessing resources to rebuild their lives in the host country.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).

In the event of any problems or concerns/questions you may contact the researcher at
If you have any questions or concerns about participating in this research, please contact:

Researcher: Tamasha Nyambura Maliti.

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or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

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Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Participation in this study is **completely voluntary** and you may withdraw from the study at any time. Refusal to participate or withdraw from the study will not result in any penalty or loss to you. The participant is expected to withdraw from the study in an orderly manner by calmly and firmly stating her choice to withdraw. In circumstances where the participant is aggressive and disruptive during the interview process, the researcher may choose to terminate the participant from the study.

The interview will be audio recorded. No cost will be incurred by the participant as a result of the participation in the study. Participants will not be asked to provide their names. Any information you provide will be kept confidential and anonymous. Upon successful completion of this study, recorded interviews, transcripts and filed notes will be destroyed.

If you decide to participate in this research study, you will be asked to sign this consent form after you have had all your questions answered with a clear understanding of what will happen to you.

CONSENT

I _____ have been informed about the study on the investigation of the roles community structures play in protecting forced migrant women by Tamasha Nyambura Maliti.
I understand the purpose and procedures of the study.
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. In case of any trauma or stress

related incidence that arises from the interviews, the researcher will refer me to a professional social worker where she will be able to give psychosocial counseling if I need it.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.
Additionally, I hereby provide consent to: Audio-recorded my interview/or focus group discussion YES/NO.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at:

School of Built Environment and Development Studies
Howard College, University of KwaZulu-Natal
E-mail: tamasha@refugeesocialservices.co.za
Tel: 031 310 3578 or 0726350582

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:

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

_____   _____
Signature of Participant   **Date**
_____   _____
Signature of Witness   **Date**
(Where applicable)

_____   _____
Signature of Translator   **Date**
(Where applicable)

Appendix 3: Copy of informed Consent form in Kiswahili

Loho ya taarifa na idhini ya kushiriki katika utafiti

Tarehe: **19ᵗʰ, Sept, 2017**

Kwa yeyote anayehusika.

Jina langu ni **Tamasha Nyambura Maliti** mwanafunzi mabwana utafiti kutoka Chuo Kikuu cha KwaZulu-Natal. Mimi ni mwanafunzi chini ya usimamizi wa Dr Sandile Sam Mbokazi. Mafunzo yangu ya utafiti kwa ajili ya shahada ya uzamili ni katika sayansi ya jamii hasa katika nidhamu ya maendeleo ya jamii.

Unaalikwa kufikiria kushiriki katika masomo ambayo inahusisha uchunguzi wa majukumu jamii miundo kucheza katika kulinda wanawake kulazimishwa wahamiaji. Lengo na madhumuni ya utafiti huu ni kuelewa aina ya miundo ya jamii ambazo zipo katika Durban mijini na kiwango ambacho kulinda kulazimishwa wanawake wahamiaji wanaoishi mjini. Utafiti inatarajiwa kuandikisha washiriki 20 kwa jumla. Yaani; 5 kulazimishwa wanawake wahamiaji (katika kundi la lengo), viongozi wa jamii 3 na 12 binafsi kulazimishwa wanawake wahamiaji. Huu utahusisha taratibu ifuatayo: mahojiano ya kina, kikao cha kikundi cha kulenga na uchunguzi washiriki wakati wa mikutano ya jamii wanashikiliwa kwa wakati. Muda wa ushiriki wenu ukichagua kujiandikisha na kubaki katika utafiti inatarajiwa kuwa takriban wiki nne muda mrefu.

Tunatarajia hatari chini kuhusishwa na washiriki katika utafiti huu. Mahojiano uliofanywa itakuwa binafsi ambapo tu mtafiti na mshiriki watakuwa. Mahojiano yatakuwa katika ofisi tupu katika Shirika la huduma za jamii ya wakimbizi. Aidha, kutakuwa na ufikiaji rahisi kwa wafanyakazi wa kijamii ambao ni wafanyikazi katika shirika hili ambapo hisia ya kusikitisha ya yasiyotarajiwa kutokea wakati wa mahojiano.
Hata hivyo, kama uzoefu usumbufu wowote, mtafiti yatakuelekeza kwenye mfanyakazi wa kijamii kupitia Shirika la huduma za jamii wakimbizi ambao watakuwa na uwezo wa kutoa msaada muhimu zinazohitajika.

Somo hii haina faida ya moja kwa moja kwa washiriki. Hata hivyo, ni matumaini ili kusaidia katika kuendeleza miongozo kwa ajili ya kutoa ulinzi bora na kujenga mikakati ya kuingilia kati kwa hatari zaidi katika jamii ya wahamiaji wa kulazimishwa. Utafiti yatapanuka uelewa wa kulazimishwa wanawake wahamiaji changamoto katika kuunganisha kwa ufanisi na kufikia rasilimali ili kujenga upya maisha yao katika nchi.

Utafiti huu imekuwa uliwenguni yaangaliwe na kupitishwa na UKZN Sayansi za jamii na sayansi ya jamii utafiti maadili kamati (iliidhinishwa number ___).

Katika tukio la matatizo yoyote au wasiwasi/maswali unaweza kuwasiliana mtafiti katika
Kama una maswali yoyote ama hoja kuhusu kushiriki katika utafiti huu, tafadhali wasiliana:
Mtafiti: Tamasha Nyambura Maliti.

Shule ya mazingira yaliyopo na masomo ya maendeleo
Howard chuo, Chuo Kikuu cha KwaZulu-Natal
Barua pepe: tamasha@refugeesocialservices.co.za
Tel: 031 310 3578 au 0726350582

Msimamizi: Dr Sandile Sam Mbokazi
Masomo ya shule ya kujengwa mazingira na maendeleo
Howard chuo, Chuo Kikuu cha KwaZulu-Natal
Barua pepe: mbokaziss@ukzn.ac.za

Tel: 031 260 2704
Seli: 083 531 4216

au UKZN Sayansi za jamii; kamati ya maadili ya utafiti wa sayansi ya jamii, kuwasiliana maelezo kama ifuatavyo:

Sayansi za jamii & amp; sayansi ya jamii utafiti maadili ya utawala
Ofisi ya utafiti, kampasi ya Westville
Govan Mbeki jengo
Binafsi mfuko X 54001
Durban
4000
KwaZulu-Natal, Afrika ya Kusini
Tel: 27 31 2604557 - Faksi: 27 31 2604609
Barua pepe: HSSREC@ukzn.ac.za

Kushiriki katika utafiti huu ni **hiari kabisa** na unaweza kujitoa kwa utafiti wakati wowote. Kukataa kushiriki au kujiondoa masomo si matokeo katika adhabu yoyote au hasara kwako. Mshiriki anatarajiwa kujiondoa masomo kwa njia ya utaratibu kwa utulivu na imara kusema chaguo lake ni kujiondoa. Katika hali ambapo mshiriki ni fujo na masumbufu wakati wa mchakato wa mahojiano, mtafiti kuchagua kukatisha mshiriki kutoka utafiti.

Mahojiano itakuwa sauti. Hakuna gharama itakuwa kunakovikumba mshiriki kama matokeo ya ushiriki katika utafiti. Washiriki si watatakiwa kutoa majina yao. Taarifa yoyote unayotoa yatawekwa siri na kificho. Baada ya kukamilisha mafanikio ya utafiti huu, mahojiano kumbukumbu, miswada na madokezo zitaangamizwa.

Ukiamua kushiriki katika utafiti huu, utaulizwa kusaini fomu hii ya kibali baada ya kuwa na maswali yako kujibiwa na ufahamu wazi wa kile kitakachotokea kwako.

<u>IDHINI</u>

Mimi _____ nimepewa taarifa kuhusu utafiti juu ya uchunguzi wa majukumu jamii miundo kucheza katika kulinda wanawake kulazimishwa wahamiaji na Tamasha Nyambura Maliti.

Nafahamu lengo na taratibu za utafiti.
Mimi nimepewa fursa ya kujibu maswali kuhusu mafunzo na kuwa na majibu ya kutosheleka kwangu.
Ninatangaza kwamba ushiriki wangu katika utafiti huu ni hiari kabisa na kwamba naweza ondoka wakati wowote bila uathiri yoyote ya faida yangu ya kawaida nina haki ya. Katika kesi ya kiwewe au mfadhaiko husika tokio lolote lililojitokeza kutoka mahojiano, mtafiti itakuwa rejea kwangu kwa mfanyakazi mtaalamu wa kijamii ambapo ataweza kutoa kisaikolojia ushauri kama nahitaji.

Mimi nimepewa taarifa kuhusu fidia inapatikana au matibabu yoyote kama jeraha hutokea kwangu kutokana na taratibu zinazohusiana na utafiti.
Zaidi ya hayo, mimi hili kutoa idhini ya: Rekodi ya sauti mahojiano yangu / au kuelekeza majadiliano ya kikundi ndio/La.

Kama nina yoyote zaidi maswali/wasiwasi au maswali yanayohusiana na utafiti kuelewa kwamba wanaweza kuwasiliana mtafiti katika:

Shule ya mazingira yaliyopo na masomo ya maendeleo
Howard chuo, Chuo Kikuu cha KwaZulu-Natal
Barua pepe: tamasha@refugeesocialservices.co.za
Tel: 031 310 3578 au 0726350582

Kama nina maswali yoyote ama hoja kuhusu haki yangu kama mshiriki wa mafunzo, au kama nina wasiwasi kuhusu nyanja ya utafiti au watafiti kisha mimi unaweza wasiliana na:

Sayansi za jamii & amp; sayansi ya jamii utafiti maadili ya utawala
Ofisi ya utafiti, kampasi ya Westville
Jengo ya Govan Mbeki
Binafsi mfuko X 54001
Durban
4000
KwaZulu-Natal, Afrika ya Kusini
Tel: 27 31 2604557 - Faksi: 27 31 2604609
Barua pepe: HSSREC@ukzn.ac.za

_____   _____
Sahihi ya mshiriki   **tarehe**

_____   _____
Sahihi ya shahidi   **tarehe**
(Ikiwezekana)

_____   _____
Sahihi ya mfasiri   **tarehe**
(Ikiwezekana)

Appendix 4: Copy of Instrument.

(Introduction: Researcher. Where there is a need, this interview will be translated into Kiswahili)

Interview Questions for forced Migrant women:

1. Please explain where you are from and what you were doing in your home country.

2. Can you describe the main reasons for leaving your country? (What happened that made you flee?)

3. Can you explain to what happened after you made the decision to leave your country?

4. Please describe to me how your journey to South Africa was?

5. Can you explain your experience when you arrived in South Africa?

6. Describe to me the community structures you know of here in Durban? (Describe the ones are you a member of and why?)

7. Please explain to me what community structures or social networks you engage with regularly living in Durban.

8. Can you explain why you interact with them?

9. Please explain how these community structures have helped you through your challenges integrating and living in Durban? (If you feel they have)

10. Can you describe to me how the support groups or community structures you have approached have helped you with your difficulties?

11. Can you describe to me why you think community structures in Durban are important for forced migrant women?