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SOCIAL INTEGRATION OF IMMIGRANTS AND SOCIAL CAPITAL BUILDING TO IMPROVE SOCIAL COHESION IN GAUTENG COMMUNITIES

RESEARCH REPORT

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The project was implemented in early 2022 but delayed because of challenges encountered during face-to-face interviews and survey questionnaire administration in the selected sites. These challenges were because of the sensitive nature of the topics explored by the study and the fact that at one point the fieldwork coincided with the activities of “Operation Dudula” which were taking place in some of the sites selected for data collection. It was agreed that the face-to-face survey questionnaire be revised and uploaded online for respondents to respond. In line with HSRC Research Ethics requirements on revision of already approved study protocols, an application for approval of amendment submitted together with the intended revisions and approval was granted, allowing the team to continue with online collection of data. Upon completing fieldwork, findings and evidence from the desk research were reassessed against findings from the fieldwork and analysed in line with Glaser and Strauss’ (2009) grounded theory approach in which generalizations are derived from data.

LIST OF ACRONYMS

AEC	African Economic Community
ANC	African National Congress
AU	African Union
CoRMSA	The Consortium for Refugees and Migrants in South Africa
DCES	Developmental, Capable and Ethical State
DHA	Department of Home Affairs
DSD	Department of Social Development
EFF	Economic Freedom Fighters
HSRC	Human Sciences Research Council
ILO	International Labour Organisation
IOM	International Organisation for Migration
NAP	National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance
NDP	National Development Plan
OECD	Organisation for Economic Cooperation and Development
PaSS	Peace and Sustainable Security
RDP	Reconstruction and Development Programme
REC	Research Ethics Committee
SADC	Southern African Development Cooperation
SALDRU	Southern Africa Labour and Development Research Unit
STATSSA	Statistics South Africa
TVET	Technical Vocational Education and Training
UN DESA	United Nations Department of Economic and Social Affairs

EXECUTIVE SUMMARY

Global population migration shows that, the rate at which people are moving from one country to the other, or one region to the other, is always increasing. However, when people move to new countries, regions or destinations, integrating into their new communities is always a challenge. In South Africa, for example, such a challenge present itself in multiple with the intended revisions and approval to which people are cooperative, within and across group boundaries (Burns et al., 2018). It is also relevant to understand social relationships between those who are viewed as “insiders” and those considered as “outsiders”. Unlike in other countries where high levels of immigration raise policy concerns about governance of immigration and social cohesion (Demireva, 2019), in South Africa public policy predominantly focuses on diversity, skills for development and social cohesion. However, persisting hostilities between South Africans and immigrants emanate from varied sources of discontent among affected sectors of groups and communities especially in townships and informal settlements in the urban areas. They include widespread denunciations of social disorganisation and depleted social fabric in already fragile and disadvantaged communities in South Africa linked to illegal activities (trafficking of children and young girls for sexual exploitation, drug trafficking, property crimes and trading illegal goods) by documented and undocumented foreign immigrants. While mistrust and xenophobic violence are the epitome of nationals-foreigner dissonance in South Africa, there is evidence gap in how members of different nationalities can be supported to contribute to sustainable neighbourhoods with shared values that encourage positive social interaction and cooperation.

It was in this light that a team of researchers from the Peace and Sustainable Security programme (PaSS) in the Developmental, Capable and Ethical State Division (DCES) at the Human Sciences Research Council (HSRC) conceived and prepared a proposal for this project as part of the HRSC-surplus funds sponsored project at the end of 2021. This phase of the project was also informed by an earlier project on “Understanding Violence between South African nationals and immigrants in Gauteng Province” implemented in 2020/2021.

Project aims and objectives

The overall aim of the study was to assess residents’ baseline levels of satisfaction with their neighbours and neighbourhoods by focusing on safety, trust, social problems and access to local government basic services, and to pilot a civic innovation based on Know-Your-Neighbour strategy for improving social cohesion among South Africans and immigrants.

Specific objectives are:

- To assess the levels of collective efficacy, and opportunities of positive inter-group contact, and diversity as measured by nationality, social capital and financial literacy
- To promote an understanding of neighbours and neighbourhood prejudice towards South Africans and immigrants and collectively identify strategies of dealing with the prejudice
- To explore ways in which neighbours and neighbourhood prejudice affects the well-being of South Africans and immigrants

- To assess the feasibility and support awareness creation and advocacy on the need for knowing your neighbour strategy and living together in suburbs and townships and the need for government support.

Conceptual Framework

The project was framed by Laura Sinclair's (2019) concept of "know-your-neighbour". According to Laura Sinclair (2019), the concept of 'know-your-neighbour' means knowing who the person living next to you is or people living next to you are. The concept was found to be appropriate for the project because, highlights from numerous media sources suggested that a third of South Africans, especially those living in suburbs/townships have never interacted with their neighbours. Moreover, due to family and friends who typically no longer live nearby, many people (including South Africans and immigrants) tend to spend their social capital differently. However, getting to know your neighbours, whether it is the person who literally lives next door or more generally the person standing next to you momentarily has all sorts of mental, physical, and psychological benefits. In recognition of the importance of 'knowing-your-neighbour, Neighbour's Day is celebrated in Australia annually, as a way of encouraging people to connect with those who live in their neighbourhoods (Sinclair, 2019). For example, getting to know your neighbour and neighbourhood can provide both of you with access to information and resources; it can result to neighbourhoods becoming safer for everyone; it can strengthen reciprocity norms, built trust, improve compliance with the norms and common action; it allows neighbours to learn from each other and to learn new things; it reduces suspicion and attacks as in the case of mistrust and xenophobic violence; and it promotes support for and from each other. Research suggests that xenophobia in South Africa is sometimes provoked by the issue of suspicion between South Africans and immigrants, often resulting from lack of knowledge about each other.

By adopting the concept of 'knowing-your-neighbour' in this study, the researchers were able to come up with findings and recommendations that may contribute in narrowing the gap of mistrust between local South Africans and immigrants in the suburbs and townships and in addressing some of the causes of hatred and xenophobia between the two.

Project design and methodology

A mixed method approach was adopted for the data collection process. The mixed methods included largely qualitative data collection techniques such as community dialogues that were organised and facilitated in two urban areas and one informal settlement with a large concentration of both immigrants and local South Africans. The initial arrangement was to conduct four dialogues, two in Pretoria and two in Johannesburg, but because of the activities of "Operation Dudula" and the sensitive nature of the issues being investigated, the dialogue in Tembisa Ekurhuleni was suspended. Yet, despite the suspension, the research team thought the findings from the Tembisa would not have been very different from those obtained from the informal settlement in Pretoria. Moreover, key informant interviews, which were supposed to be one of the qualitative methods were not conducted because most of the key informants declined to be interviewed telephonically.

Primary data collection was also conducted through survey questionnaires which were administered face-to-face and online in the three sites. This phase of the survey was developed by the HSRC and implemented using the Research.NET online survey platform. The online survey was developed using DataFree technology, that enabled respondents to access and respond to the questionnaire with no cost to their personal airtime or data. This enabled a more democratic and accessible use of ICT technology and widened the access to potential participants. Links to the survey were distributed via the Moya Application, via social media as well as through organic sharing of the survey weblinks by survey respondents and participants. The surveys were repeated after completion of “Know-Your-Neighbour” dialogues with only 50% of the baseline samples

The key findings from the study are as follows:

- High visibility of immigrants in both urban areas and informal settlements
- Majority of illegal migrants
- Not knowing their neighbours
- Lack of or limited provision of basic services
- Lack of justice and security for both immigrants and local South Africans
- Clashes in business values
- Language and tradition as barriers towards social integration
- Lack of social cohesion

Based on the above findings, the study proposed a number of recommendations as follows:

- Legal documentation of immigrants
- Provision of basic services and infrastructure
- Promotion of social security and justice for all
- Establishment of “know-your-neighbour campaign”
- Establishment of leadership through immigrant’s associations
- Prioritisation of South African Citizens
- Development of Cultural and Recreation Centres

Limitations

- Not all the four sites shortlisted for the study were covered, hence the results reflect only the experiences of three of the sites. Tembisa, in the East Rand, for example was not covered because of the activities of “Operation Dudula” that were happening in the township at the time the study was being conducted. As a result, the research team limited itself only to Plastic City, and Arcadia in Pretoria, and Yeovil in Johannesburg.
- The distance between neighbourhoods targeted and areas where some participants live prevented them from attending the dialogues and contributing. Although, it was announced that transport was going to be reimbursed to the sum of R100, some of the participants complained that the amount was not enough to cover their transport to and from the dialogue venue, and as a result did not attend. Such participants may attend

future dialogues and project activities if the funds allow for the reimbursement of their transport, regardless of the amount.

- The fieldwork was not exhaustive because of financial constraint. While the study might have been initiated as a much bigger one, the money allocated did not allow for an exhaustive fieldwork.

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1. Introduction

South Africa, along with the rest of the world, faces a number of immigration challenges that will have a significant and detrimental effect on its population if not adequately addressed (e.g., negative impact on economic growth, violent crime, and strain on the provision of services for all community groups). While hosting immigrants from the African continent is not unknown to South Africa (Smit, 2015; Landau and Jacobson, 2004), nonetheless, being a recipient of large numbers of migrants and family clusters from the region is a relatively new role that South Africa is accomplishing. Over the last 200 years migrant workers from the region have been an active part of the labour force in the mining and commercial agricultural sectors of the country (Smit, 2015, 2001; International Organization for Migration (ILO), 1993). The transition to democracy after 1994 placed the country to endure large influx migrants from across the continent (Smit, 2015; Jinnah, 2013; Amit et al., 2009; Landau and Jacobson, 2004). Presently, an estimated 2.9 million immigrants resided in South Africa at mid-year 2021 (United Nations Department of Economic and Social Affairs (UN DESA), 2021) fleeing political instability, natural disasters, and economic crisis in their countries of origin (IOM, 2017). Indeed, more often than not, the consequences of migrants and their families embracing South Africa as their new home, albeit in some cases as a temporary one, will have an impact on displaced community as well as on receiving (host) community.

Although the 1996 new South African Constitution guarantees every person the equality of rights and freedoms, regardless of race or other distinguishing traits (South African Bill of Rights, 1996), and the African Union (AU) envisages an African Economic Community (AEC) (AU, 2012) whose Member states should gradually remove, among themselves, ‘obstacles to the free movement of persons, goods, services and capital and the right of residence and establishment’ (Paragraph 2(i) Article 4, Abuja Treaty). Hosting migrants by countries which themselves tend to be economically and socially unstable and already face considerable challenges in providing sufficient economic opportunities and public services to their native populations (World Bank, 2015) puts additional strains on already scarce resources which may be a potential source of tension between hosts and migrants (World Bank, 2016).

Hence, as displacement and migration become typically protracted keeping migrants from seeking return as a durable solution, there is a growing reluctance to accept migrants shown by many host communities (IOM, 2018; Consortium for Refugees and Migrants in South Africa (CoRMSA), 2011). The situation becomes exacerbated in a context where the host community themselves are exposed to extended vulnerabilities. So, the emerging local voices argue that immigrants cause many negative impacts for host population in terms of their economic and socio-cultural well-being. While the vulnerability and poverty of migrants and their families cannot be denied, there are also people and communities in the host population that are similarly poor and vulnerable, sometimes even more so. The host community perceives that, often, many vulnerable groups (including the elderly, disabled people and women) within their community receive very little support and assistance while migrants in their midst thrive (Human Sciences Research Council (HSRC), 2019; CoRMSA, 2011; Haigh and Solomon,

2008). Further, often many of the migrant community members have significantly improved their living conditions, asset bases, and commercial links as a result of their displacement into South Africa (HSRC, 2019; CoRMSA, 2011). The ensuing perceived inequalities creates tension as groups in the host community see themselves as also deserving of social and economic opportunities like Reconstruction and Development Programme (RDP) housing, spaza shops, and jobs (HSRC, 2019; CoRMSA, 2011). In some situations, the attitudes of the host community towards the immigrants have changed over time, from offering welcome and support at the beginning to direct competition for livelihood support, development benefits and services after their arrival (HSRC, 2019; IOM, 2018, CoRMSA, 2011). This competition has led to incidents of conflict and growing resentment between the migrants and some groups in the host communities.

Other sources of resentment are business ventures run by foreign nationals seen as usurped livelihood opportunities for locals by migrants; as well as perceived flooding of drugs, illicit and counterfeit goods on many local township and village markets which are viewed as unsafe and sources of health problems, drug abuse and crime. It is not unusual that the host community often blames the migrant communities for creating economic losses and social unease. Therefore, it is necessary to understand the dynamics of local integration, and, in the context of current study, which factors help or hinder local integration? What are the experiences of migrants and their families in Gauteng regarding adjusting to and becoming integrated into host population? What prejudices exist between migrants and the local South African host and neighbours? Are there differences among migrants and their families from various countries of origin in terms of their integration experiences? Can different types of families be identified based on their experiences of integration?

2. Literature Review

This section presents the policy framework, the conceptual clarifications on social integration, and, the factors influencing local integration of migrants as follows:

2.1. Policies Framework

South Africa has a good number of policies that are aimed at combating xenophobia, racism, racial discrimination and promoting social integration and social cohesion in local communities. Some of these policies include, but are not limited to the following:

National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance (NAP)

The NAP was adopted in 2019 with its main goal being to combat xenophobia. In particular, the NAP places special emphasis on priority groups such as:

- The right of vulnerable and marginalised groups to live in a non-racist, non-sexist, and non-discriminatory society based on race, colour, gender, sexual orientation and gender

identity and expression, descent, national and ethnic origin is often challenged. They constitute a priority group for the NAP given the constitutional goals of equality and non-discrimination and the need for protection against racism, racial discrimination, xenophobia, and related intolerance.

- It identifies the following priority groups: Indigenous peoples; Africans and people of African descent; Asians and people of Asian descent; migrants; refugees and asylum seekers; victims of trafficking in persons; internally displaced persons; communities; Jewish communities; Muslim and Arab communities; national and ethnic, religious, and linguistic minorities

Moreover, it has also put in place some strategies specifically to deal with issues of xenophobia such as:

- Better law enforcement
- Improved immigrant integration
- Streamlined migration management
- Civic dialogue and media engagement (HSRC, 2021)

Other relevant international and regional treaties as well as local legislations and policies geared towards the promotion of social integration and social cohesion in local communities include: the Declaration of UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance of 2001; African Charter on Human Rights of 1981 prohibiting expulsion of foreign nationals; the Constitution of South Africa; the Refugees Act 130 of 1998 (as amended about the rights of refugees and asylum seekers; Immigration Act 13 of 2002 (as amended), as well as the National Development Plan (NDP) (HSRC, 2021). Additionally, the Constitution of the Republic of South Africa has a clause in the preamble which states that the People of South Africa believe that “*South Africa belongs to all those who live in it, united in our diversity*” which expresses a vision antithetical to a xenophobic society (HSRC, 2021).

These legal instruments, both at the international, regional, and national levels have the potential to contribute to addressing the prejudices that exist between immigrants and local South Africans in the communities in which they live. For example, the African Charter on Human and Peoples’ Rights (Part 1, Article 2) states that: “every individual shall be entitled to the enjoyment of the rights and freedoms recognised and guaranteed in the present charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or any status.” This instrument, among others, is one of the legal means that the South African government and continental partners can use to promote social integration and social cohesion in communities characterised by mistrust, hatred, crime and xenophobia such as those in Pretoria and Johannesburg.

2.2. Conceptual Clarifications on Social Integration

For a common understanding of how social integration is conceptualised in this study, the following concepts are described and measured as follows:

2.2.1. Integration

Integration is a widely used term, but its understandings vary considerably. Ager and Strang highlight Robinsons description of integration as “a chaotic concept: a word used by many but understood differently by most” (Ager and Strang, 2008, p.167). While it is not possible to come to an absolute conclusion regarding a definition of integration that everybody could subscribe to, the following is used in this review. Fundamentally, despite definitional differences, the one thing that researchers and theorists appear to agree on is that integration does not, or should not, mean the same thing as assimilation. Any notional acceptance of multiculturalism demands that minority identities are not supplanted to produce one dominant homogeneous culture. What then do we mean by social or local integration? Migrants come into the country either legally and/or illegally and once arrived overstay and usually do not declare themselves as asylum seekers for refugee status processing. They enter host communities inconspicuously and subsist hidden entirely from law administration. Local/community integration, in our opinion, is *a course of action which allows the immigrant (a refugee or asylum seeker or economic drifter) to lead a meaningful existence within the host province/city/township/village/farm sharing and accessing same resources as host community; it therefore must necessarily be a process which allows for critical improvement and increased competence for the individual’s self-reliance and well-being.* This does not necessarily mean permanent residence or citizenship.

While definitions abound, Threadgold and Court (2005) use the work of Ager and Strang (2004) as a definitional foundation for integration and therefore make a useful definitional point. “Broadly speaking integration is the process by which immigrants and refugees become part of the receiving society” but they caution that “it is often used still to imply a one-way adaptation or acculturation to the dominant culture and way of life” (Threadgold and Court, 2005, p.8). Further, they highlight six ‘key indicators’ that would need to be addressed regarding immigrant exclusion and deprivation (Threadgold and Court, 2005, p.43), namely, housing, health and social care, child welfare, safety, interaction and community cohesion, employment training and lifelong learning, and education (Threadgold and Court, 2005, p.43).

According to Bernard, “integration is achieved when migrants become a working part of their adopted society, take on many of its attitudes and behaviour patterns and participate freely in its activities, but at the same time retain a measure of their original cultural identity and ethnicity” (Kuhlman, 1991, p.4). Bulcha adds that this needs not imply harmonious equilibrium as “conflict is naturally part of the relationship” (Kuhlman, 1991, p.4). For Kuhlman the problem with this view is that integration cannot be measured against anything other than marginalisation, and thus it fails somewhat against the predictive requirements of theory making. Nevertheless, one key component for Kuhlman is that migrants maintain their own identity while also becoming part of the host society. Kuhlman argues for the multi-

dimensionality of integration, involving spatial, economic, political, legal, psychological and cultural factors (Kuhlman, 1991, p.9), while Castles et al point to the influence of 'structural factors', which differ according to migrant type (Kuhlman, 1991, p.9).

Favell (2001) questions the use of the term 'integration' to encompass a whole series of processes, suggesting that, in the use of the term integration there is a risk of conceptual stretching. "It is worth reflecting ... on why academics or policy makers tend to still use the term 'integration' to speak of such a complex process of social change, and the collective goal regarding the destiny of new immigrants or ethnic minorities" (Favell, 2001). Thus, integration is seen as the middle stretch in a process between arrival (immigration policy) and an 'idealised' future point and includes many dimensions. Favell asserts that:

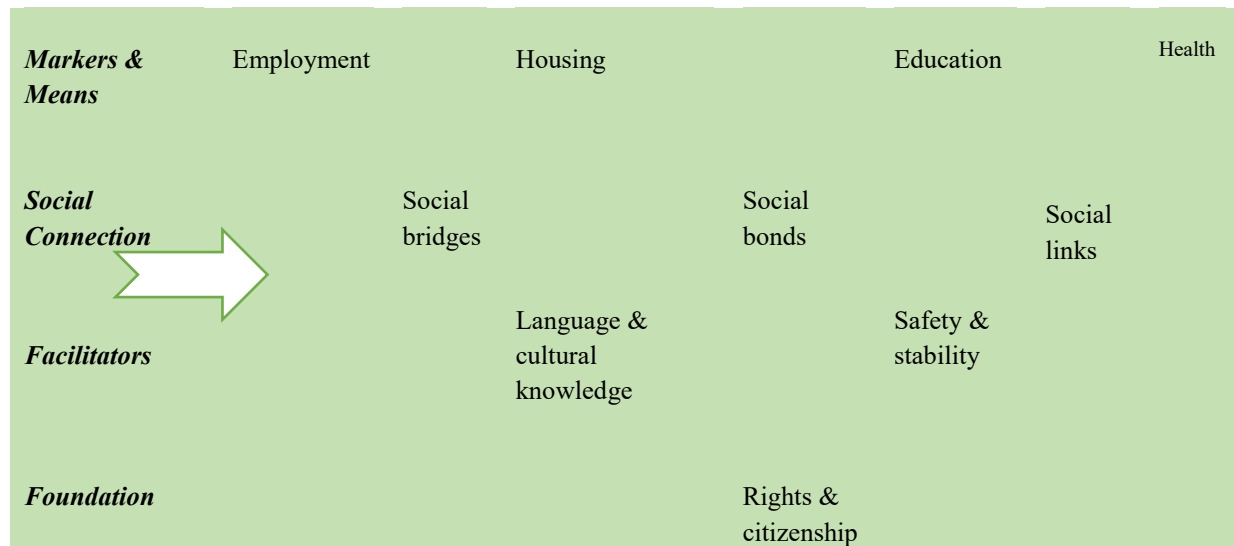
Measures concerned with integration include (the list is by no means exhaustive, but indicative): basic legal and social protection; formal naturalisation and citizenship (or residency-based) rights; anti-discrimination laws; equal opportunities positive action; the creation of corporatist and associational structures for immigrant or ethnic organisations; the redistribution of targeted socio-economic funds for minorities in deprived areas; policy on public housing; policy on law and order; multicultural education policy; policies and laws on tolerating cultural practices; cultural funding for ethnic associations or religious organisations; language and cultural courses in host society's culture, and so on (Favell, 2001).

While not being entirely happy with the use of the term integration, however, Favell points out that many of the alternatives such as accommodation, incorporation, and assimilation, are either ambiguous, overly precise or ignore agency. Consequently, the term 'integration' may be the most relevant on offer, although the processes that the term is used to incorporate are perhaps less well defined and concludes that "... policies of integration are often shambolic and ad hoc attempts to grasp what is going on" (Favell, 2001).

According to Bosswick and Heckmann (2006) there are four 'forms' of integration, viz. structural identification; cultural integration; interactive integration; and identificational integration: (i) *Structural identification* is defined as representing the acquisition of rights, and thus defines access to core institutions within the host society (Bosswick and Heckmann, 2006, p.3-10). These could be broadly seen as Ager and Strang's (2004) domains (see figure 1). Bosswick and Heckmann highlight the areas of the economy and labour market, the housing system, welfare state institutions, and following on from that, full political citizenship (Ibid, p.10). Participation in these areas makes them the 'core' institutions for integration; (ii) *Cultural integration* refers to the acquisition of the core competencies of the dominant culture and society, like that of acculturation. The two-way nature of the process is, however, referred to by Bosswick and Heckmann, who point out that the process of integration also changes the host society (Bosswick and Heckmann, 2006, p.10); (iii) *Interactive integration* reverberate some conceptual links to theories of social capital by Robert Putman and refers to the 'acceptance' of immigrants within 'primary relationships and social networks of the host society' (Bosswick and Heckmann, 2006, p.10). There is a somewhat sequential process as,

according to Bosswick and Heckmann, some of the core elements of cultural integration are necessary prior to interactive integration being possible; and (iv) *Identificational integration* which denotes the gap between participating in core institutions and identifying with those institutions. Fundamentally, this refers to the development of a ‘sense of belonging’, again implying a sequential process within these integration ‘forms’ (Bosswick and Heckmann, 2006, p.11). Thus, in terms of both policy and practice there is an implication that integration can emanate only from the acquisition of rights and moves through a series of processes prior to integration taking place. Nevertheless, it remains unclear when each process has been met and therefore when that form of integration has happened. This requires some form of comparison and measurement.

Figure 1: Ager and Strang’s Domains



Adapted from Ager and Strang, 2004

Representing the acquisition of rights, and thus defines access to core institutions within the host society.

2.2.2. Social Capital

In the context of South African it may be argued that in communities where foreign immigrants settle, heterogeneity and homogeneity of networks may co-exist. Immigrants may find themselves settled in socially, culturally, economically and politically homogeneous communities. Such may render their foreign nationality the only conspicuous social marker that leads to neighbours’ prejudice where notions of “us versus them” prevail. Recent research has found that “more pronounced community heterogeneity is associated with lower levels of social capital” (Coffé, 2009). Several social dimensions of social capital which include community involvement emphasis on ethnicity, economic and social resources embedded in social networks (Bourdieu, 1986); function (Coleman, 1988, p.98); and education (Coleman, 1994). Considering that most of the immigrant receiving communities are disadvantaged and

affected by high levels of crime, unemployment and poverty, social capital and its components – generalized trust, norms of reciprocity and networks are core resources – that can enhance intragroup and intergroup values and norms to ensure effective functioning on communities.

Accordingly, solid social networks that exist in older mixed-use urban neighborhoods consists of some forms of social capital which is necessary for crime free neighborhoods, clean surroundings and other quality-of-life related measures which are formal institutional factors (Negura and Asiminei, 2021). That is, social capital consists of necessary social networks that are established especially in urban areas. “A good city neighborhood can absorb newcomers into itself, both newcomers by choice and immigrants settling by expediency, and it can protect a reasonable proportion of transient population too. But these increments or displacements must be gradual. If self-government in the place is to work, underlying any float of population must be a continuity of people who have forged neighbourhood networks. This is the case with most established African townships but in newly established informal settlements communities may be affected by membership fluidity.

From an economic and social resources point of view, maintaining relationships among group members by building trust between and among individuals, is considered as a requirement. Therefore, social capital involves social connections and commitments (Negura and Asiminei, 2021). Accordingly, social capital is defined as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group – which provides each of its members with the backing of the collectively owned capital, a “credential” which entitles them to credit, in the various senses of the word (Bourdieu, 1986. p.248). Bourdieu (1986) regards social capital as an asset mostly owned by advantaged groups that provides support whenever a need arises However, Coleman (1988) critiqued Bourdieu’s conception of social capital arguing that it lacked analysis of the possibility of individuals who belonged to disadvantaged groups but still benefited from their social ties. Coleman’s (1988) definition, therefore, expanded Bourdieu’s description to cover “social networks, reciprocity and trustworthiness norms” and all relationships and segments inclusive of the disadvantaged groups. Economically, social capital must allow for income growth and must be more effective in the total production factor by facilitating collective efficacy regardless of the socio-economic status of communities. A given form of social capital that is valuable in facilitating certain actions may be useless or even harmful for other”. That is, social capital is referred to as a set of current and potential relationships and resources that can be organized with the hope of addressing certain status by individuals who mostly belong to advantaged group (Bourdieu 1986).

2.2.3. Social Cohesion

Social cohesion is a difficult concept to define and measure. As there can be many definitions, so there can be many measurements. The Constitution (1996) and National Development Plan (NDP, 2030) both recognize social cohesion as a key constituent of a broader development

agenda for the country, an objective to be pursued, defining it as a "common attachment to the ethical principles of the constitution" (Chipkin and Ngqulunga 2008, p.64). While Struwig et al (2012, p.1) define social cohesion as "the process of unifying South Africans across diverse backgrounds to create a common vision to work in the interest of the nation and all individuals therein", and the Department of Social Development (DSD) White Paper on Families define it as "a process of building shared values and communities of interpretation, reducing disparities in wealth and in-come, and generally enabling people to have a sense that they are engaged in a common enterprise, facing shared challenges, and that they are members of the same community" (DSD, 2012, p.4). Other problems with these definitions aside, it is doubtful whether defining social cohesion as a "process" matches at all with our intuitive understanding of the term. In daily usage, "cohesion" refers to the level of cohesiveness of a group or community; it is therefore clearly a state of affairs, not a process. The word "process" would elicit a counter-intuitive implication that there exists some "end-state" or "maximal" level of social cohesion.

The White Paper on Safety and Security identifies the promotion and strengthening of social cohesion as a key crime and violence prevention strategy (Civilian Secretariat for Police, 2016). The Integrated Social Crime Prevention Strategy prioritize the strengthening and building of social cohesion in terms of families and society in general (DSD, 2011). For such mutual trust among community members to be realized in the face of social cohesion, citizens must have a shared identity that binds them. Social cohesion values and principles are set based on South Africa's diverse nature of its people for national building guided by the African Philosophy of Ubuntu and understanding of the context of globalization and transnational movement of nationals from neighbouring countries.

'Umuntu ngumuntu ngabantu' ('A person is a person by others' – literal translation) principle of Ubuntu illustrate "how individual's strength is magnified in the presence of others in so far as the individual can identify with others as his or her own people. The term 'own people' is not a strict demarcation of those who are in close social proximity to the individual, such as kin. Rather, the term 'own people' is rooted in the African idea of one's own people being those with whom a common identity is shared" (Thakhathi and Netshitangani, 2020, p.414). Given that it is an African proverb, it is expected that Africans should find it easy to build social cohesion among themselves amid their diverse cultures. The proverb promotes culture as a social cohesion vehicle that is closely related to well-being, either in the form of safety and security, nourishment, sustenance, and vitality (Thakhathi and Netshitangani, 2020, p.414). Furthermore, it upholds the African practice of passing on knowledge and wisdom from one member of the collective to another, which is a reminder that education, knowledge, and skills do not exist to glorify those who obtain them, but to advance communities and societies for the benefit of all individuals within them (Thakhathi and Netshitangani, 2020, p.414). The migrants and immigrants' skills and knowledge together with the cross-border networks have the potential to provide both socio-economic and cultural opportunities for South Africa's development (NPC, 2012). In principle, individuals and groups from diverse cultural backgrounds, with different values and religions, lifestyles, and socio-economic resources

require social cohesion as a condition to have equal access to all domains of societal life and live together in peace.

However, prejudice held by South Africans about African immigrants and vice-versa makes it difficult if not impossible to realize and enjoy the application of Ubuntu Philosophy. Durkheim (1893 as cited in Bottoni, 2018a) asserts that social cohesion involves the notions of both solidarity and integration. That is, social cohesion is not regarded as a by-product of individual behaviour but it is relatively based on solidarity which is measured by mutual loyalties, cooperation and action (Schiefer and van der Noll, 2017). According to Durkheim, solidarity that is based on shared collective values, beliefs, traditions and lifestyles which is regarded as “mechanical solidarity” experienced in more traditional societies as well as “organic solidarity” that exists in the course of industrialization, modernity and division of labour, which is based on mutual dependencies between individuals as a result of their specialized roles in society (Schiefer and van der Noll, 2017; Bottoni, 2018a; 2018b). The former consists of a group of individuals who are socially and traditionally connected as a community, whereas the latter is a group of individuals who are geographically living together although they are usually socially more isolated. However, in traditional societies the similarity among people is the main element that results in social cohesion while in modern society, social cohesion exists within dissimilar and functionally diverse populations (Bottoni, 2018a; 2018b). Therefore, this view of social cohesion, contradicts Durkheim’s perspective and suggests that a society consists of interdependent sub-systems which are held together by sharing certain values (Bottoni, 2018a; 2018b).

Future migration flows and trends can be very difficult to predict because they are driven by constantly changing modernity, social and economic factors, among others. Accordingly, South Africa’s economic position in Africa affects migration flows, as will the political circumstances of neighboring states (NPC, 2012). If properly managed, immigrants potentially fill the gaps in the South African labour market and contribute positively to the country’s development. That is, productive and resourceful migrant communities contribute to local and national development, wherein diverse, cosmopolitan populations are often the focus of cultural, economic and intellectual innovation (Lamb, 2019). From that point of view, prejudice held by South Africans about African immigrants and vice-versa does not allow them to share certain cultural, social and economic values and in a way contribute to economic and psychosocial well-being and continued modernity. If poorly managed, however, the presence of migrant skills and knowledge may be neglected while their integration into communities then result into unstable and violent settlements.

For Bernard (1999, p.2), social cohesion is a “quasi-concept, that is, one of those hybrid mental constructions that politics proposes to us more and more often to simultaneously detect possible consensus on a reading of reality, and to forge them”. Bernard’s vagueness in the definition allows for adaptability to different situations although it makes it difficult to exactly identify what makes the concept. Chan et al. (2006) views social cohesion in two approaches including academic approach rooted in sociology and social psychology, and a policymakers’ view. Accordingly, the academic approach is characterized by heterogeneous social cohesion

conceptions which hinder the development and operationalization for effectively measuring of the social cohesion theory and concept, respectively (Bottoni, 2018a; 2018b). Whereas the policy approach identifies social cohesion as contingent political issues that governments must address and respond to and therefore, views the concept as a problem-driven approach (Chan et al. 2006; Bottoni, 2018a; 2018b). This problem-driven approach is linked to three connected issues which include endless identification of social indicators without identifying constructive dimensions for social cohesion conceptualization; development of various conceptions of the concept; and the misunderstanding between the constituents of social cohesion and factors affecting social cohesion (Chan et al. 2006; Bottoni, 2018a; 2018b).

Relatively, unrestricted movement of labour across the SADC region and the African continent contributes significantly to more inclusive economic growth. Migrants have played an important role in South Africa's economic development and regional integration since the late 19th century and it is for the same reasons that this trend is continuing (NPC, 2012; Awosusi and Fatoyinbo, 2019). Meanwhile the exact figures on immigration flows are elusive, and unemployment rates in South Africa are much higher than commonly assumed, South Africa's socio-economy status makes the country highly attractive for migration (NPC, 2012; Claassen, 2017; Lamb, 2019). However, of late, South Africa has experienced xenophobic attacks which are directly linked to deteriorating social cohesion, which have been associated with prejudice held by South Africans about African immigrants in their neighbourhoods and perhaps vice-versa. Migration remained a source of conflict and tension between South Africans and African foreign nationals, resulting in migrants and immigrants being increasingly vulnerable, subjected to continued abuse, exploitation, and discrimination (NPC, 2012).

In May 2008 the widespread attacks on African migrants resulted to 62 people killed, 670 wounded and over 50 000 displaced (Misago et al., 2010; Claassen, 2017; Awosusi & Fatoyinbo, 2019). Another wave of xenophobic attacks took place in April 2015, while recent outbreaks happened in 2019 instigated by the prejudice that immigrants limit the economic prospects for host communities, and that migrants are responsible for the rising social ills, high levels of unemployment, and poor and unsustainable government services in recipient societies (Claassen, 2014, 2017; Awosusi and Fatoyinbo, 2019; Lamb, 2019). In addition to community resource competition among locals and immigrants, high levels of poverty and relative deprivation, frustration with government's power to mobilize, and symbolic threats in relation to differences in culture and religious traditions than the majority of natives are some of the reasons for deteriorating social cohesion (Hall, 2015; Claassen, 2017). Evidence confirms that the participation in and support for these violent attacks by South Africans are generated within affected communities because of social cohesion and prejudice perceived between them and African immigrants as neighbours and in their neighbourhoods (Hall, 2015; Claassen, 2017). The attacks are characterized as "widespread antipathy and intolerance punctuated by acts of hostility and violence" rather than cases meant to disturb peaceful relations between locals and African immigrants (Classen, 2017, p.1). Although social cohesion is a desirable element within communities, it is currently deteriorating and the following reasons behind the decline, viz. globalization and economic changes thereof; international migration and growing ethno-diverse culture; and the development and improvement of information and communication

technologies (Chan et al. 2006; Bottoni, 2018a; 2018b). Therefore, social capital and social cohesion, encompasses two levels which are the individual level and community level, respectively. Social capital is a result of investment behaviour and social cohesion resembles characteristics of society or community (Bourdieu 1986; Coleman, 1990; Putnam, 2000).

2.3. Factors Influencing Local Integration of Migrants

The factors influencing local integration of displaced communities with host or receiving communities are extraordinarily diverse in qualitatively different situations. Smit (2015) avers that arriving in a host society represents for many displaced individuals and families the opportunity to rebuild their lives and regain stability after experiencing traumatic events in their countries of origin. Although some migrant families are successful in settling in new environments and display resourcefulness and self-efficacy, factors that impede successful integration into the host society persist (Smit, 2015; CoRMSA, 2011).

Sridarrana, Keraminiyagea and Fernandob, (2018), identify social, economic, cultural, and other factors. Notably, the significance of these factors is depended on several background influences such as the wealth of the host community, nature of government policies, and livelihood of the host community. While social integration into host population remains as the significant outcome of any displacement and migration process, identifying elements that enable integration is essential to mitigate tensions.

A sample of Somali and Ethiopian migrants living in Toronto, Canada, listed, for example, a number of critical challenges which hampered their ability to integrate into their new social environment (Smit, 2015). Impediments most mentioned included finding it difficult to secure employment; not having an adequate command of the local language; not being able to afford proper accommodation; and being on the receiving of end of racism (Danso, 2002). In other studies, among migrants granted shelter in developed countries similar findings were highlighted (Sienkiewicz et al., 2013; Netto, 2011; Roe, 2011). Indeed, these are also the experiences of migrants in a developing country such as South Africa (Smit, 2015; CoRMSA, 2011).

Landau and Jacobson (2004) based on their study among migrants living in Johannesburg, South Africa, described the constraints migrants are confronted with in trying to establish themselves in new environments. Burdens identified by migrants included experiencing police harassment, being the victims of crime, and getting intertwined in the bureaucracy of the Department of Home Affairs (DHA) in their attempt to obtain legal refugees' status. This is exacerbated by the difficulty experienced by migrants in accessing primary health care, social welfare services, adequate housing, in addition to being exposed to xenophobic attitudes on the part of some local South Africans (Amisi and Ballard, 2005; Belvedere, 2007; CoRMSA, 2011; Dalton-Greying, 2008; Handmaker et al., 2008; Krause-Vilmar and Chaffin, 2011). To be exposed to these challenges was found to explain low levels of subjective well-being among a sample of refugees living in Johannesburg (Daton-Greying, 2008).

The idea that well-being of migrant families can be associated with how successful families are integrating into the host society highlights the work of Ager and Strang (2004; 2008). Ager and Strang, postulated a “middle-range theory” based on the subjective experiences of migrants to provide a conceptual structure for deliberating what comprises the fundamental domains and indicators of integration (Ager and Strang, 2008, p.167). For example, Pittaway et al. (2009, p. 144) established in their study among migrants from the Horn of Africa residing in Australia that those who considered themselves “successfully settled” also reported positive outcomes in terms of the different indicators in Ager and Strang’s (2008) conceptual framework. In the first set of indicators, *markers and means of achieving integration*, include access to adequate housing, quality education, and health care services. However, employment (and thus having a source of regular income) was often listed by migrants as the key marker and means of achieving a sense of integration (Smit, 2015; Ager and Strang, 2008; Pittaway et al., 2009).

The second set of indicators, *facilitators of integration*, include the ability by migrants to speak the main language and having cultural knowledge of the host society; being afforded legal rights as immigrants; and feeling safe and secure in new physical environment. These facilitating factors of integration may contribute to the experience of a sense of ‘belonging’ (Smit, 2015) which goes beyond the mere absence of conflict and involving more than simply being tolerated by members of the host community (Ager and Strang, 2008; Strang and Ager, 2010).

The third set of indicators, *processes of social connection*, associated with Putnam’s (2000) theory on social capital and different forms of social connection involves: (i) ‘social bonds’ to denote relationships with kin and other members of the same cultural or ethnic community, that not only play an important role as a possible source of emotional support but also assist migrant families with settling down in new environments; (ii) ‘social bridges’ signifying the relationship between immigrants and host community or “knowing-your-neighbour”, that contribute to migrant families feeling ‘at home’ when they are accepted into the community and treated with respect and friendliness; and, (iii) ‘social links’ with state structures in the new community of residence, e.g., through government services that can act as an enabler for integration (Ager and Strang, 2008; Pittaway et al., 2009).

Smit (2015) observed that in referring to the dynamic nature of the integration process, Strang and Ager (2010) highlight the interdependence of all the domains and indicators of integration. Using Hobfoll’s (1998) conceptualization of ‘resource acquisition spirals’ and ‘resource loss spirals,’ Strang and Ager (2010, p.604) acknowledge that domains of integration which can be seen as resources (Smit, 2015, p.42) precipitate more domains of integration, such as, when a migrant has strong social bonds, has been successful in establishing some social bridges or ‘knowing-their-neighbours’, and have adequate command of the local language, this may facilitate an ‘acquisition spiral’ in accessing other means of integration such as employment. Although displacement undoubtedly brings about stressful challenges for immigrants and their families, Goodson and Phillimore (2008) including McPherson (2010) accentuate that it also holds the potential for novel and empowering opportunities. Instead of being trapped in the

role of vulnerable victim, some migrants apply creative survival strategies in the attempt to facilitate their family's integration into the host society.

3. Aim and Specific Objectives

The overall aim of the study was to assess the residents' baseline levels of satisfaction with their neighbours and neighbourhoods, and to pilot a civic innovation based on 'Know-Your-Neighbour' strategy to improve social cohesion among local South African and immigrant communities (including Yeovile, Plastic City and Arcadia) in Gauteng Province.

Specific objectives were:

- To assess the levels of collective efficacy, and opportunities of positive inter-group contact of neighbours and neighbourhoods
- To promote an understanding of neighbours and neighbourhood prejudice and collectively identify strategies of dealing with the prejudice
- To explore ways in which neighbours and neighbourhood prejudice affects the well-being of citizens
- To assess the feasibility and support awareness creation and advocacy on the need for knowing your neighbour strategy and living together in suburbs and townships and the need for government support.

The present study addressed the following research questions.

- What are the factors that can facilitate social integration of immigrants and happiness in neighbourhoods?
- How can the government promote social integration of immigrants and living together in neighbourhoods?
- What are the challenges in social integration of immigrants and social cohesion in neighbourhoods?

4. Conceptual Framework

In recent years in South Africa and other societies worldwide, there has been an intense public and policy debate about multiculturalism, community cohesion, and immigration. Highlights from numerous media sources suggest that a third of South Africans, especially those living in suburbs, townships and informal settlements face several critical challenges of immigration in the context of social inclusion, social capital, and social mobility. In addition, there has been a growing preoccupation with the possible dangers to social cohesion represented by growing immigration flows and ethnic diversity. Getting to know one's neighbours, whether it is the person literally next door or more generally standing next to you momentarily has all sorts of sustainable human security benefits. In the contexts where discrimination and inequality are rampant, the idea of 'knowing one's neighbour' is vital to address the social downsides of social exclusion and marginalisation. A cohesive society will maintain a healthy and robust connection within communities encompassing individual citizens, regardless of their ethnic

diversity to achieve the common good on economic dynamism and sustainable development growth where no one is left behind; it will treat all cultures, races, sexual orientations, and gender equitably. It will encourage everyone to participate and share in the community's success, and move the community forward with stabilized policies and inclusive activities because that will eradicate social fractures and inconsistencies and connect everyone to resolve conflicts easily. In this corollary, communities will sustain their competitiveness to reach their group goals within a united society nourishing social inclusion, social capital, and social mobility. Thus, promoting values of 'knowing-your-neighbour' becomes fundamental for social integration and social cohesion.

This report is framed by Laura Sinclair's (2019) theory of "know-your-neighbour". According to Sinclair (2019), the concept of 'knowing one's neighbour' means knowing people in a given proximity. For example, getting to know your neighbour and neighbourhood can provide essential access to information and resources; it allows neighbours to learn from each other and to learn new things; it reduces suspicion and attacks as in the case of mistrust and xenophobic violence; and it promotes support for and from each other. Research suggests that xenophobia in South Africa is sometimes provoked by the issue of suspicion between South Africans and immigrants, often resulting from lack of knowledge about each other. Laurensyeya and Venturini (2017) studying the European context note that it is also the result of feeling unwelcome or "un-belonging" to the host society. This often involves feeling unaccepted and at times being forced to act outside the normal values and norms of the host community, making it difficult to build social capital that is deemed necessary by the host country or society's institutions (Laurensyeye and Venturini, 2017).

By bringing together the earlier project on "Understanding Violence between South African nationals and immigrants in Gauteng Province" implemented in 2020/2021 and adopting the concept of 'knowing-your-neighbour' in this study, the researchers were able to come up with findings and recommendations to contribute to reducing the gap of mistrust between local South Africans and immigrants in the neighbourhood suburbs and townships and promote socially cohesive communities towards the well-being of all members, fight exclusion and marginalisation, create a sense of belonging, promote trust and offer its members the opportunity of upward mobility.

5. Data Collection Approach and Analysis

A mixed method data collection technique, including secondary sources, dialogues, face-to-face and online surveys were used to address the aims and objectives of the study. The data collection process went as follows:

5.1. Collected Data

The following are the types of data collection which were adopted in this study:

5.1.1. *Review of secondary sources*

The project started with a desktop review of relevant national and international policies, documents, and literature to have informed knowledge of the state of social integration in Tshwane and Johannesburg. Moreover, policies put in place by the South African Department of Home Affairs (DHA) and other relevant government departments as guides for receiving, assessing, and integrating immigrants into the country and municipalities and districts were considered. Some of the policies, include the South African International Migration Policy which has been in place since 1999 and implemented through the Immigration Act No. 13 of 2002 and the Immigration Act Number 13 of 2002, among others. Essentially, the study made use of internal sources of secondary data such as the report written by the HSRC on Understanding Violence and Xenophobia among South Africans and Immigrants (Human Sciences Research Council, 2021) that was commissioned by the Presidency of the Republic, and similar topics on immigrants and local South Africans in Tshwane and Johannesburg (HSRC, 2019) were used. External secondary data sources such as documents (mentioned earlier) from the national and DHA and other international documents on immigration were also reviewed. The advantage of using secondary data was that:

- It was easy to access
- It was free
- It was timesaving.

However, it was realised during the in the course of reviewing some of the secondary data that much of it was not specific to the issues addressed in the study. Despite the fact that some of the secondary data appeared to be very general, the research found that much of the data was useful and contributed significantly to the study.

5.1.2. *Community know-your-neighbour dialogues*

Qualitative data was derived from dialogues organised in informal settlements and urban areas in Pretoria and Johannesburg. Three dialogues were organised in the two cities, including: one in Arcadia, an urban area in Pretoria, and one in Plastic City, an informal settlement with a high concentration of immigrants and South Africans in Pretoria East. In Johannesburg, the research team succeeded to organise only one dialogue instead of the two that were initially planned. This was because the data collection process coincided with the activities of the newly formed “Operation Dudula”, a local South African, and an anti-immigrant group with headquarters in Johannesburg. As a result, the police centre contacted in Tembisa cautioned the team not to organise the dialogue in Tembisa as this was going to be seen rightly or wrongly as provocative by “Operation Dudula”. Following their advice, the team concentrated on the dialogue in Yeovil, an urban area in Johannesburg. Attendance for each of the three dialogues was limited to 30 participants in line with logistic requirements. Participants at the dialogues came from different institutions and associations, including ward councillors, faith-based organisations, immigrants associations, immigrants, local South Africans, political parties such as the Economic Freedom Fighters (EFF), Non-governmental Organisations (NGOs) and the “Operation Dudula.” Discussions were enriching and in some areas such as Yeovil and Plastic

City, the ward councillors and some of the participants requested that such dialogues should be organised frequently because they also contribute towards social integration through the recommendations that they generate from both local South Africans and immigrants.

Dialogue in research has been used and promoted for many years (MacInnis and Portelli, 2002). The use of dialogue as a qualitative method has become prevalent in the last twenty years, primarily through the work of Freire. Scholars and researchers such as Lipman (1991), Shor (1992), Horton (1990), Burbules (1993), Haroutunian-Gordon (1991), and Sarles (1993) have promoted dialogue as a mode of research and teaching. Other researchers including Burbules (1993), Freire (1970), Guba (1990), Green & Chandler (1990), Lipman (1991), Maguire (1987), see dialogues as a promising and useful tool for clarifying positions and creating new understandings. Green and Chandler (1990), and MacInnis and Portelli (2002) see the potential of the use of dialogue, especially in areas which reflect paradigmatic shifts. They maintain that through dialogue we become able to develop strategies of implementation that extend our current knowledge and understanding of research and ways of moving beyond the détente that currently exists within and across groups and paradigms. Guiding questions were formulated to direct the dialogues (Appendix A).

5.1.3. *Survey data*

The survey was done in two phases. The first phase was administered through fieldwork in which fieldworkers visited the different sites and administered the questionnaires (Appendix B). In this phase of the fieldwork, participants were presented with the consent form to read and sign before responding to the survey questionnaires. This phase of the fieldwork proved to be difficult because most of the participants were reluctant to respond to the questionnaires in the presence of the fieldworkers. Instead, participants indicated that they were comfortable to respond to the survey questionnaires online at their convenient moment than in the presence of the fieldworkers. Their suggestion was taken by the research team and an online questionnaire was designed and the link shared.

This phase of the survey was developed by the HSRC and implemented using the Research.NET online survey platform. The online survey was developed using DataFree technology, that enabled respondents to access and respond to the questionnaire with no cost to their personal airtime or data. This enabled a more democratic and accessible use of ICT technology and widened the access to potential participants. Links to the survey were distributed via the Moya Application, via social media as well as through organic sharing of the survey weblinks by survey respondents and participants (Appendix C).

5.2. *Data Analysis*

Data gathered and recorded was used to modify the research process by means of feedback and reflection with all those involved. In the process of data analysis, findings and evidence from the desk research were reassessed against findings from the fieldwork and analysed in line with Glaser and Strauss' (2009) grounded theory approach in which generalizations are derived

from data. Fieldwork evidence was identified by reviewing transcripts from dialogues and coding them using relevant keywords, and related words and phrases. Researchers then subjected the evidence from each transcript to qualitative examination by comparing it with other fieldwork evidence, as well as with findings and evidence from quantitative and the desk research, to produce overall findings.

5.3. Ethics Review

Although we did not anticipate any direct risks from participation in the study, the research team ensured that any risks, burdens and benefits, as well as access to the generated knowledge and interventions, will be distributed fairly amongst all beneficiaries. Therefore, as required by the HSRC Research Ethics Committee (REC), an application was submitted for review and approval. Approval was granted on 26th April 2022 as Protocol No REC 7/24/11/21 (Appendix D).

To this end, the project utilized various engagement and dissemination methods well suited for the different beneficiaries within the sampled population. The research team was cognizant of power dynamics that may arise during the research process between the research team and the participants or other stakeholders. The participatory approach adopted in the study was based on a voluntary participation basis and actively allowed the expression of various voices and opinions, including and especially, those of the sampled participants. Furthermore, parties were requested to sign a confidentiality agreement prior to project commencement. A consent form (Appendix E) that asserts the participant's understanding of the purpose of the research, and details a breakdown of their rights with respect to the information they provide, and confidentiality, including that their participation is voluntary and can be withdrawn at any time, was developed and made available to participants prior to project commencement. In addition, in accordance with the provisions of the Protection of Personal Information Act (POPIA) and in compliance with international standards on privacy and data protection and security, the selected participants were assured of the anonymity of their discussions and that the findings would be analysed in a way which would not identify any particular individual participant. All the data was stored electronically in a safe and secure manner.

5.4. Limitations of the Study

- Not all the four sites shortlisted for the study were covered, hence the results reflect only the experiences of three of the sites. Tembisa, in the East Rand, for example was not covered because of the activities of “Operation Dudula” that were happening in the township at the time the study was being conducted. As a result, the research team limited itself only to Plastic City, and Arcadia in Pretoria, and Yeovil in Johannesburg
- Distance between the targeted neighbourhoods and areas where some participants resided prevented them from attending the dialogues and contributing. Although, it was announced that transport was going to be reimbursed to the sum of R100, some of the participants complained that the amount was not enough to cover their transport to and

from the dialogue venue, and as a result did not attend. Such participants may attend future dialogues and project activities if the funds allow for the reimbursement of their transport, regardless of the amount.

- The fieldwork was not exhaustive because of financial constraint. While the study might have been initiated as a much bigger one, the money allocated did not allow for an exhaustive fieldwork.

6. Research Findings and Discussion

As indicated in the introduction to this report, the overall aim of the project was to assess resident's baseline levels of satisfaction with their neighbours and neighbourhoods by focusing on safety, trust, social problems, and access to local government basic services, and to pilot a civic innovation based on "know-your-neighbour" strategy for improving social cohesion among local South Africans and immigrants. Participants were asked to talk about their relationships with immigrants or local South African neighbours in the neighbourhoods in which they live. Participants responded that their relationships with immigrants who were legally in the country and neighbourhood was good while relationships with immigrants who were illegal was either bad or non-existent at all. The bad or non-existent relationship with illegal immigrants is echoed by the previous project on "Understanding Violence and Xenophobia between South Africans and Immigrants in Gauteng", and the Immigration Act No 13 of 2002. On the one hand, the Immigration Act Number 13 of 2002, prohibit employers from employing illegal foreign nationals, and on the other hand, local South Africans understand this policy and restriction, and it was emphasised during the deliberations. Hence, it is no surprise that the relationship between local South Africans and immigrants is not cordial. However, participants also noted that the type of relationship they had with their neighbours in the neighbourhood varied for different reasons.

6.1. Local South Africans and Immigrants as Neighbours in the Neighbourhood

Most of the respondents in the three sites where dialogues were organised noted that, regardless of the nature of the relationship that exist between local South Africans and their immigrant neighbours and vice versa, the two groups live in suspicion of each other because of the prejudices that they hold about one another. According to one of the participants:

Not all immigrants are bad. Immigrants from certain African countries are good because they don't commit the type of crimes that immigrants from neighbouring countries commit in South Africa. But it becomes difficult to determine if an immigrant is good or bad when he or she is undocumented. Such immigrants are automatically considered as criminals no matter what effort they put to prove their innocence. This is a challenge to living as neighbours in neighbourhoods (Dialogue Participant, Plastic City, July 2022).

Because of the impression that has been created about immigrants as criminals, most of them feel that they are a target to local South Africans, both in informal settlements and in urban areas and hence there is no trust among the two groups. As one of the participants notes:

I don't trust my South African neighbours because of the impression most of them have about us. My two neighbours are South Africans, but we don't know each other as Africans would normally do towards a fellow African. They speak their local language to me whenever we meet—even though they know that I am a foreigner and don't understand. This is one way of exposing me because when I don't understand, their fellow brothers or friends will start asking – is he a kwere kwere? Once they realise that you are a foreigner, you become an easy target. They will demand for things from you and when you fail to give, they will torment and can even rob you (Dialogue participant, Yeovil, July 2022).

Moreover, some of the participants noted that local South Africans have many ways of victimising them the moment they discover that they are foreigners. Some will simply “set you up” and if you don't end in the hands of the police, you will be robbed. According to one of the respondents:

Speaking the same or a similar language with your South African neighbour in the neighbourhood does not mean that you are safe. Some of us Zimbabweans speak Ndebele just like some local South Africans, but the ascent is different. So, when you speak for the first time, South Africans may think that you are one of them and will be friendly but as time goes on, they will discover that you are a foreigner and their attitude towards you will start changing. When they realise that you are not one of them, they will ask what you do for a living. Some will ask if you have a permit. Some will be your friends depending on the type of work you do, but others will be secretly investigating to know if you have a permit and the work you do genuine. I don't feel safe with South African neighbours even though I speak Ndebele (Dialogue Participant, Yeovil, July 2022).

Additionally, some participants at the dialogue in Plastic City, noted that the issue of language as a way of identifying and victimising foreigners or immigrants was not limited to Ndebele speakers. Most of the immigrants living in informal settlements do not speak English, and as a result are isolated and treated differently by local South Africans and neighbours. For example, one of the participants narrated how she could not get assistance from a neighbouring clinic because she could not speak English at the time and was easily identified as a foreigner and nurses didn't see any reason to assist her.

Neighbours and neighbourhoods hosting immigrants and local South Africans are also characterised by impromptu visits by some South Africans to ascertain if the immigrants own the houses they are living in or are renting. In the dialogue in Yeovil, for example, one of the participants noted that he was unexpectedly visited by a group of three South African men who

wanted to know if he had a “property deed” or proof of ownership of the property or the house, he was living in. As he narrated:

I was surprised when they knocked at my door because I was not expecting any visitor on that day. But I opened the door, and they came in. The first thing they asked was my permit, and I presented it. Then they went ahead to ask if I own the house, or I am renting. I told them that it is my house and they demanded to see the property deed. But I refused to present it and they left, promising to come back for it but never did. But my worry was, how did they know that the tenant in the property was a foreigner? (Dialogue participant, Yeovil, July 2022).

The response by the above participant suggests that some South Africans feel comfortable living with immigrant neighbours who are documented or legally in the country and neighbourhoods. This perspective was echoed by another participant who represented the Economic Freedom Front (EFF). According to him:

Immigrants who are in the country and neighbourhood legally deserve to be protected in the same way as South Africans. As neighbours in the neighbourhood, they should be seen as neighbours instead of being stigmatised, harassed, and attacked. I feel disturbed when I see South Africans chasing these immigrants from selling on the streets because their customers are predominantly South Africans. So they are rendering a service to their local South African neighbours and should be protected (Dialogue participant and member of the EFF, Yeovil, July 2022).

Like the EFF, other participants who were local South Africans echoed similar sentiments. One of the councillors who attended the dialogue noted that, even though he is from the ruling party, the African National Congress (ANC), he supports the EFF on this point. According to the councillor:

The problem is not that local South Africans do not want immigrants in their neighbourhoods or do not want to relate to immigrants in the neighbourhood. It is that majority of the immigrants are undocumented, and they do things and get away with them because they cannot be traced. In cases where they commit crime and are reported to the police, they are arrested, and release the next day. They laugh at us when they are released and have always reminded us that they cannot stay in prison for long because the police understand them better than us. In some cases, they commit crimes here in Yeovil and relocate to the Eastern Cape to continue doing the same thing. I don't blame the locals when they complain about undocumented immigrants and crime in their communities (Dialogue participant, ANC councillor, Yeovil, July 2022).

In a similar but slightly different tune, another participant noted that, if the attitude of some South Africans towards immigrants is bad, it is because their neighbourhoods are overcrowded. In his view:

Local South Africans feel that they need their space in their country. How do you expect a local South African to feel if he or she cannot get a place in a local school for his or her children because the space has been taken by children of undocumented immigrants? These are local government basic services that were meant for locals, but locals are now competing with undocumented immigrants for the services. Locals cannot be happy with undocumented immigrants as neighbours in their neighbourhoods. Moreover, some of the immigrants have nightclubs in the neighbourhoods that play music throughout the night, and residents like me cannot sleep. My relationship with such a person cannot be a good one (Dialogue participant, July 2022).

The above was corroborated by responses from the survey that was conducted. In response to one of the survey questions *about the primary occupation*, the majority of the respondents, (73.68%) identified their primary occupation as “other” suggesting that they were not in any form of formal employment, while 19.30% noted that they were labourers (Table 1). The findings suggest that the majority of participants’ nature of employments cut across a variety of occupations beyond what was listed which include housekeeping, gardener, builder and retail services, among others.

Table 1: Primary Occupation of Participants

Q11 What is your primary occupation		
Answer choices	Responses	Number of respondents
Labourer	19.30%	11
Security officer	5.26%	3
Teacher	1.75%	1
Nurse	0.00%	0
Other (please specify)	73.68%	42
Total	100%	57

Source: Social Integration project survey questionnaire results, 2022.

Linked to the primary occupation is the primary source of house hold income. The findings revealed that most of the respondents, about 47% indicated that their household income was from their job, while 23% indicated from “other sources”, suggesting that they have other sources of income although the type of job and sources themselves were not declared (Table 2). The findings also reveal that about 10% of the respondents’ household rely on their spouse/partners’ incomes while 19% depends on trading activities. Seemingly, the households depend on a variety of income sources for their survival.

Table 2: Primary Source of Household Income

Q12. What is the primary source of income for your household		
Answer choices	Responses	Number of respondents
From trading	19.30%	11

From my job	47.37%	27
From my spouse/partner	10.53%	6
From my neighbour	0.00%	0
Other (please specify)	22.81%	13
Total	100%	57

Source: Social Integration project survey questionnaire results, 2022.

While respondents were not compelled to declare their primary occupation and sources of income, the fact that 73% identified “other” may be interpreted as being involved in illegal businesses or work in addition to what was revealed, thereby assuming that they might be supporting some of the prejudices identified in the qualitative responses.

One of the key issues that the study hoped to uncover was if ever the respondents have close friends in the community or not with the hope of establishing the levels of integration and the extend of social cohesion in the study area. Accordingly, 75.81% of the respondents answered “yes” while 24.19% answered “no” (Table 3). This suggests that despite the negative impression highlighted about immigrants and South Africans living as neighbours in the neighbourhoods, they have friends in the community.

Table 3: Having Close Friends in the Community

Q13. I have close friends in this community		
Answer choices	Responses	Number of respondents
Yes	75.81%	47
No	24.19	15
Total	100%	62

Source: Social Integration project survey questionnaire results, 2022.

However, it was unclear if the 75.81% with friends were South Africans having fellow South African friends in the community or immigrants. Nevertheless, the findings reveal that most of the residents seem to be socially integrated with possibility of satisfactory levels of social cohesion within the communities through such relations.

In relation to the duration that the respondents have been living in the neighbourhood, 19.05% indicated that they have been living in the settlements for more than 20 years, 12% indicated 10 to 19 years, 34.92% for 5 to 9 years, 30.16% for less than 5 years, while 3.1% have been there for an unspecified number of years (Table 4).

Table 4: Duration in the Community

Q14. I have been living in this community since		
Answer choices	Responses	Number of respondents
20 or more years	19.05%	12

10 to 19 years	12.70%	8
5 to 9 years	34.92%	22
Less than 5 years	30.16%	19
Other (please specify)	3.17%	2
Total	100%	63

Source: Social Integration project survey questionnaire results, 2022.

Given that South Africa's democracy is less than 30 years, the statistic may be indicating that most of those who have been living in the community for more than 20 years might be local South Africans, but this is unclear since the nationality of the respondents were not specified. Furthermore, the longer durations which some of the respondents have been staying in these settlements may suggest that they are well integrated and to some extent satisfied with the nature of social cohesion in these areas.

The study also asked the respondents to identify and explain the biggest/most significant change they have observed about your neighbourhood and whether is it good or bad. Accordingly, most of the respondents noted that not much has changed in their neighbourhoods in relation to social, spatial and economic development. If anything, some pointed out, it is influx of immigrants, high unemployment rate, crime, drug use, human trafficking, and lack of service delivery. These have implications on how local South Africans see their immigrant neighbours in the neighbourhoods and vice versa. However, some also responded that there was a decrease in crime in some of the communities and such neighbourhoods were good to live in.

6.2. Factors Facilitating Social Integration in Host Communities

Against the backdrop of the suspicion between local South Africans and immigrants living as neighbours in neighbourhoods, participants were asked to identify some of the factors that can facilitate social integration of immigrants into local communities. Participants noted that the integration of immigrants into local communities is not a one-way process however, it must be the outcome of collaboration between the immigrants and the local South African communities. The following factors were identified as key in facilitating social integration of immigrants and social cohesion:

6.3.1. Reasons for entering the country

Participants noted that the ease with which immigrants can be integrated into local communities is directly related to the reason(s) why they entered the country in the first place. According to one of the participants:

Those who are in the country legally are already indirectly integrated into local communities because they have work permits, permanent resident permits or

naturalisation documents which allow them to work or do most of their things in the same way as local South Africans.

Most of those targeted in informal settlements, urban areas, suburbs, and townships are not immigrants who are in the country legally. They are those immigrants who came in through our porous borders and are undocumented. They are economic migrants, and the economy is not good even for local South Africans, so we cannot accept them (Dialogue participant, Arcadia, July 2022).

The above perspective is supported by research on “Migration and Development”, which identifies legal rights granted to immigrants by the host country—which may depend on the visa status as fundamental in facilitating the integration of migrants into host communities (World Bank, 2016). However, while legal rights may facilitate social integration, some undocumented immigrants find themselves in such situations because of humanitarian reasons and must not be treated in the same way as economic migrants. This aspect was not clearly differentiated by the respondents in their perspectives on social integration. If anything, most of them considered undocumented immigrants as such regardless of their reasons for being in South Africa.

6.3.2. *Knowledge of the local language or social factors*

Participants, especially local South Africans identified the issue of being able to speak the local language(s) as one factor that can contribute to social integration of immigrants into South African communities. According to one of the respondents:

South Africa needs to learn from other countries like the United Kingdom, Germany, and others that put social factors such as knowledge of their language as a prerequisite for immigrants and students to be given entry visas. With some basic knowledge of the German language, for example, before entering the country, immigrants can then continue to learn and improve their language skills until they are able to speak and write in the host country’s language (Dialogue participant, Arcadia, July 2022).

In South Africa, however, immigrants come into the country not only without permits, but also without knowledge of the commonly spoken languages (such as IsiZulu and IsiXhosa) and want to be integrated overnight. Moreover, even when the immigrants are in the country, they make no effort in learning the language and cultures of the host country as a way of making themselves part of the local communities. Even though research suggest that immigrants without knowledge of the language of the host communities can still use other languages, the integration of immigrants into host communities require special provision to enable them and their families to learn the language of the host country (Penninx, 2004). This is because, in the host country, there is a risk that immigrants will be seen as speechless since they are unable to speak the language of the community (Sarsour, 2022). Research by Asselin et al (2006), suggests that to be integrated into host communities, immigrants need to learn and adopt languages, identities, and cultural practices that can contribute to making them full members of the society of the destination country. When immigrants meet the requirements, there is hardly any prejudice towards them.

6.3.3. Economic Factors

Participants pointed out that economic factors are crucial for social integration of immigrants into host communities. This perspective is supported by research by the World Bank which suggests that economic factors such as: access to labour market, housing and education are important for social integration. However, the South African example seems to be different because of the nature of the country's economy. According to most of the participants, majority of South Africans, especially those living in informal settlements and townships are unemployed and unskilled. Hence, integrating immigrants into communities that are already impoverished will only help to worsen the situation, and aggravate the prejudices that exist between South Africans and immigrants. As one of the participant notes:

Most of us do not like to see ourselves starving while immigrants are eating freely in informal settlements and townships. This is one of the major causes of hatred, prejudices, and attacks towards immigrants. The hatred is about food, housing, education, healthcare, and jobs. If there were opportunities in abundance for the locals, integrating immigrants would not have been a problem. But at the moment, these things are lacking, and we cannot be talking about integration (Dialogue participant, Yeovil, July 2022).

6.3.4. Status of fellow immigrants in the country and the diaspora community

Participants noted that the status (legal or undocumented) of immigrants who are already residing in local communities have a direct effect on new immigrants coming into the country. Some of the participants pointed out that those who are legal in the country understand the laws of the country and in most cases will try to assist fellow immigrants from their communities back home to follow the laws of South Africa. In the same vein, immigrants who are undocumented turn to have nothing to offer to new arrivals who are undocumented. One of the participants, for example, noted that:

I am talking out of experience. I know so many immigrant families who have been living in my community here in Pretoria for more than 10 years and are not documented but are not also making any effort to have legal documents in the country. Since they arrive here, family members and friends have joined them from their home country and all of them have the same status – undocumented.

On the other hand, I have immigrant friends from West Africa who came to this country legally and have brought their family friends and relative to join them. Together, they have struggled and acquired the relevant work permits and are working and having the same benefits as South Africans. So, I think that government must be strict on undocumented immigrants to get legal papers so that they can encourage and assist their fellow brothers and sisters to do same. Integration of immigrants into local communities is good both for the country and local communities (Dialogue participant, Yeovil, July 2022).

Moreover, studies have shown that diaspora communities always played an important role in welcoming and integrating immigrants into the new host country (Bouronikos, 2022; World Bank, 2016). Such a group can be characterized as a community only if they collaborate and help each other based on their shared origin. Therefore, diaspora communities can help prepare the local communities to accept the new arrivals of migrants and, in turn, assist newcomers. Such community actors are faith-based groups, community associations, and student societies that play a critical welcoming and supporting role (Bouronikos, 2022).

6.4. The Role of the Government in facilitating Social Integration and Social Cohesion

Participants noted that government has a fundamental role to play in promoting social integration and social cohesion in communities hosting immigrants and local South Africans. Most of the participants pointed out that government has a duty to regulate immigration by issuing relevant permits and by providing relevant services to immigrants and local South Africans. According to one of the participants:

The Department of Home Affairs should process applications when they are submitted and give feedback timeously to enable immigrants to integrate into local communities, in a way that they can be traced when need arises. Children born by undocumented immigrants in informal settlements and townships in Johannesburg should be issued birth certificates to allow them have access to medical care and other basic facilities. Allowing such children without birth certificates will only increase the burden on the Department of Home Affairs and continue to promote prejudice among immigrants and locals (Dialogue participant, Arcadia, July 2022).

Research by the World Bank (2016) shows that the issuing of relevant permits to immigrants is a key factor in enhancing social integration and social cohesion. It points out that without the relevant permits, immigrants cannot be integrated, and governments cannot benefit from the skills and contributions of immigrants. Additionally, issuing of relevant permits to immigrants will help the government to know the population of immigrants in the country, and by extension, local communities. According to one of the participants, “my life and relationship with neighbours in the neighbourhood improved from the moment I told them my application for work permit was approved” (Dialogue participant, Arcadia, July 2022).

Participants also identified the provision of social or basic services in informal settlements, townships and some urban areas hosting immigrants and local South Africans as a key role that the government needs to play. One participant pointed out that:

Informal settlements and townships are overcrowded with immigrants and local South Africans and the population keeps increasing daily. However, basic services such as health care, water, and housing are lacking. Shacks are constructed close to each other and there is no space for expansion. When fire starts, the whole informal settlement is erased, and people are homeless. Government should assist either by providing basic services or relocating the residents to a better place. Without this, I don't think the government can talk of social integration (Dialogue participant, Arcadia, July 2022).

Moreover, some of the participants raised the issue of social security and social justice as a key role that government can play in social integration of immigrants into South African communities. There was unanimity among some of the participants including both South Africans and immigrants that neighbourhoods were not safe in terms of security. One participant noted that:

I cannot say that the issue of safety and security is faced only by South Africans because I am one of them, immigrants, especially those that are not documented are vulnerable to all types of crime and abuses. Government needs to provide necessary protection to everyone living in informal settlements and townships. Police need to be sensitized about the disadvantage of collecting bribes and letting criminals go unpunished. There is need to sensitize the police on how to treat undocumented immigrants when they come across them. Instead of arresting and tormenting them, without knowing why they are undocumented, the police should listen to their story first (Dialogue participant, Yeovil, July 2022).

The above observations are corroborated by findings from the survey which show that the majority of the respondents agree that there are too many people hanging around on the streets near the neighbourhoods hosting immigrants and local South Africans (47.54%) with additional 21.31% who strongly agree to the notion. Although 36.07% and 14.75% of the respondents agree and strongly agree that crime is not a serious problem in their neighbourhood, 34.43% and 9.84% disagree and strongly disagree, respectively (Table 5). Although a significant percentage of the respondents agreed that crime is not a serious problem in the neighbourhoods, we felt that the fact that many idle people hang around on the streets make the neighbourhoods unsafe. About 45.9% of the respondents confirmed that there are people who deal in illegal drugs in my neighbourhood, while 62.29% revealed that there are unlicensed businesses in the area which both, the authorities know about. Therefore, the findings suggest that crime, illegal businesses and trading of drugs is to some extent a norm in these settlements to an extent that legal authorities turn a blind eye on those activities.

Table 5: Social Order within Neighbourhoods and Communities

Q26. Now thinking about your neighbour and community where you live, how much would you agree with the following statements

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse	Total
Neighbourhood is safe for all	15% 9	28.33% 17	40% 24	10% 6	3.33% 2	3.33% 2	60
Crime is not a serious problem in my neighbourhood	14.75% 9	36.07% 22	34.43% 21	9.84% 6	3.28% 2	3.33% 1	61
There are too many people hanging around on the streets in my neighbourhood	21.31% 13	47.54% 29	24.59% 15	3.28% 2	3.28% 2	0.00% 0	61
There are unlicensed businesses in the area and authorities know about it	24.59% 15	37.70% 23	16.39% 10	3.28% 2	18.03% 11	0.00% 0	61
There are people who deal in illegal drugs in my neighbourhood and authorities know about it	29.51% 18	16.39% 10	27.87% 17	4.92% 3	21.31% 13	0.00% 0	61

Source: Social Integration project survey questionnaire results, 2022.

Apart from social security and justice for immigrants and local South Africans living in informal settlements, townships and suburbs Pretoria and Johannesburg, participants also pointed out that government needs to construct cultural and recreational facilities in such places so that neighbours in the neighbourhoods can meet, interact, and know each other. According to one of the participants:

Government must create cultural and entertainment centres for the residents of informal settlements and townships. Cultural and entertainment centres are good places for people to meet and get to know each other and there is no better place of having such places than in the neighbourhoods. The experience I had in my previous neighbourhood

was that cultural and entertainment centres helped me to make friends and to know who my neighbours were. It helped me to integrate into the local South African community. But since moving to this new neighbourhood, I have been so lonely because I do not even know who my neighbours are and there are no recreational centres where I can go to interact (Dialogue participant, Plastic City, July 2022).

The above qualitative observations are supported by data from the quantitative findings. The findings show that 51.61% and 41.94% which represents agree and strongly agree, respectively, confirms that people living in these neighbourhoods are from different nationalities (Table 6). Furthermore, the findings reveal that 33.87% of the respondents agree while 12.90% strongly agree that most of their friends or acquaintances belong to the same ethnic or language as them. That is, 46.77% and 16.13% of the respondents agree and strongly agree, respectively that the majority of their neighbours will cooperate for a common good with 58.07% confirming that their communities will not be willing to participate in a “know-your-neighbour” campaign. The finding that 58.07% will not be willing to participate in a “know-your-neighbour” campaign is interesting in the sense that even though majority of the people in the neighbourhood are from different nationalities, and are willing to cooperate for a common good, they are not willing to participate in a “know-your-neighbour” campaign. If neighbours in the neighbourhood are from different nationalities, and are willing to cooperate for a common good, then, they should also be willing to participate in a “know-your-neighbour” campaign, which is contradictory in this study. Therefore, government has a fundamental role to play in social integration and social cohesion, and that is by advocating for a “know-your-neighbour” campaign for immigrants and South Africans in the neighbourhoods. And the creation of cultural and entertainment centres is one way of achieving satisfactory levels of social integration and cohesion in these neighbourhoods.

Table 6: Social Capital within Neighbourhoods and Communities

Q25. Now thinking about your neighbour and community where you live, how much would you agree with the following statements

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse	Total
People in my neighbourhood are from different nationalities	41.94% 26	51.61% 32	3.23% 2	0.00% 6	3.23% 2	0.00%	62
Most of my friends or acquaintances belong to the same ethnic or	12.90% 8	33.87% 21	45.55% 27	6.45% 4	3.23% 2	0.00%	62

language group as me							
The level of diversity in my neighbourhood is a strength of our community	11.29% 7	40.32% 25	24.19% 15	6.45% 4	17.74% 11	0.00% 0	62
Most people in my neighbourhood will cooperate for a common good	16.13% 10	46.77% 29	16.13% 10	6.45% 4	14.52% 9	0.00% 0	62
Most people in my neighbourhood will not be willing to participate a “know-your-neighbour campaign	16.13% 10	41.94% 26	19.35% 12	3.23% 2	19.35% 12	0.00% 0	62

Source: Social Integration project survey questionnaire results, 2022.

Additionally, most of the participants noted that government should address the housing problems faced by local South Africans as a way of promoting social integration. According to one of the participants, “government should put South Africans first in terms of housing allocation and service delivery” (Dialogue participant, Arcadia, July 2022) before talking about social integration of immigrants and social cohesion. This view was supported by another participant who noted that:

Houses that have been hijacked by undocumented immigrants across Johannesburg and Pretoria should be taken back, renovated, and handed over or rented to local South Africans at affordable rates. This will greatly facilitate social integration and promote social cohesion in the neighbourhoods, since one of the impediments to social integration is the struggle over housing between locals and undocumented immigrants (Dialogue participant, Arcadia, July 2022).

Most of the participants pointed out that residential properties that are hijacked have been turned into hubs for criminal activity. The quantitative findings support their claim with 47.62% of the respondents confirming the notion (Table 7). Additionally, statistics from the data show that 38.10% of the respondents agreed that there is a lot of unpleasant smell in their neighbourhoods, 46.77% agreed that there is a lot of trash and litter on the street, and 36.51%

agreed that there is a lot of graffiti associated with gangs, crime, and violence in the neighbourhood.

Table 7: Physical Order with Neighbourhoods and Communities

Q25. Now thinking about the environment where you live, how much would you agree with the following statements

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse	Total
There is a lot of unpleasant smell in my neighbourhood	25.40% 16	38.10% 24	22.22% 14	7.94% 5	4.76% 3	1.59% 1	63
My neighbourhood has heavy traffic	22.58% 14	19.35% 12	45.16% 28	6.45% 4	3.23% 2	3.23% 2	62
There is a lot of trash and litter on the street in my neighbourhood	14.52% 9	46.77% 29	32.26% 20	4.84% 3	0.00% 0	1.61% 1	62
There is vandalism in my neighbourhood	11.29% 7	25.81% 16	38.71% 24	9.68% 6	12.90% 8	1.61% 1	62
There is a lot of graffiti associated with gangs/crime/violence—taggers in my neighbourhood	11.11% 7	36.51% 23	28.57% 18	12.70% 8	9.52% 6	1.59% 1	63

Source: Social Integration project survey questionnaire results, 2022.

These settlements are also common neighbourhoods where residential properties are hijacked both in and around Johannesburg and Pretoria. Therefore, there is a need to resolve the challenges in a way that will assist local South Africans to feel safe may help to promote social integration and social cohesion within these neighbourhoods. Given the high national unemployment rate of 32.9% (StatsSA, 2022), especially among those living in informal settlements, and townships, participants pointed out that job creation is important for social integration and social cohesion in local communities. Some also noted that government needs to create apprenticeship centres and Technical Vocational Education and Training (TVET) Colleges in local communities to enable local South Africans and immigrants gain skills that can help them to integrate and contribute to the economy.

6.5. Challenges faced in the social integration of immigrants and social cohesion in South African communities

There is a variety of challenges that are faced within South African communities in strive for social integration of immigrants and social cohesion. The challenges are discussed as follows:

6.5.1. Socio-economic inequalities among South African communities

Due to the discrepancies between the affluent and the poor, especially in emerging nations, inequalities are rapidly becoming one of the world's most pressing issues. As the world faces growing social and economic inequities, fundamental shifts are beginning to weaken societal cohesiveness. Research by Rothstein and Uslaner (2005) suggest that disparities are accompanied by a loss of social cohesiveness, particularly in interpersonal trust between various groups, because of economic equality and equal opportunity. South Africa presents itself as a good example of a society plagued with inequities that are threatening social integration and social cohesion. According to the World Bank (2016), the country's income Gini coefficient ranges from 0.66 to 0.70 percent. This is evidence of the inability to disperse socio-economic advantages more than 20 years after the emergence of democracy.

Poverty, unemployment, and inequality are all immediate socio-economic difficulties in the country, and are exacerbated by the country's ailing economy, which has an unemployment rate of over 34.9% and a youth unemployment rate of over 46.3% (Stats SA, 2021). This implies that many local South Africans are yet to benefit from promises made in 1994 (such as a better life for all and equal opportunity). In contrast, it has engulfed many people in poverty, with most people becoming poorer and the wealthy becoming wealthier (Statistics South Africa, 2014; ILO, 2014). These discrepancies risk the country's 2030 National Development Plan (NDP) goals of doubling Gross Domestic Product (GDP) and eliminating poverty and inequality. According to income inequality figures from 2014 to 2020, disparities in South Africa have been increasing (Stats SA, 2017; Stats SA, 2020). According to Ketton (2014), two factors exacerbate South Africa's inequalities: large salary disparities in the workplace and the gap between employed and jobless people. The findings of the Organisation for Economic Co-operation and Development (OECD) report, which found that South Africa has made little progress in achieving economic equality after apartheid, speak to the inequities that plague the country (OECD, 2013), and by extension the rising tensions between immigrants and local South Africans over scarce resources. As a result of the foregoing context, many radical voices are beginning to blame their poverty and rising disparities on the negotiated settlement and compromises reached on the negotiating table. This is because the focus of the discussions was on political rights rather than economic redistribution (Bond, 2006).

More than two decades later, this is still undermining South Africa's social cohesiveness and putting the country in jeopardy. The threat is more acute in South Africa because disparities exist based on race, even though the country has been democratic for 20 years. Economic privileges are still divided along racial lines. Income gaps between the lowest and highest earnings are one of the main sources of inequality in this situation (Schneider, 2016). Local South African communities have recently been overwhelmed with xenophobic assaults against

foreign citizens because of the country's expanding triple difficulties (inequality, poverty, and unemployment) (Hayem, 2013).

The triple difficulties are motivated by the perception that foreign nationals who accept low salaries are at the core of the exacerbation of these difficulties (Tshishonga, 2015; Ramphele, 2008). As a result, there is a rising hostility toward immigrant nationals, which has weakened social integration and social cohesion. According to Uslaner (2011), segregation is one of the most important variables affecting community trust. As a result of racial socioeconomic disparities, social cohesiveness is harmed, as is intra-racialism because of the competition for resources with immigrant people. Socio-economic disparities propagate these foundations, which are most felt by people at the bottom of the social ladder, and where most xenophobic assaults occur.

6.5.2. Legacy of Apartheid in South African communities

The challenge that comes with the lack of social integration of immigrants in South African communities include the nature of violence and unrest. It is, in fact, often impossible for any debates on socioeconomic and spatial issues in the context of South Africa to ignore the legacy and impact of apartheid in the way that communities in South Africa live. As Minister of International Relations, Naledi Pandor notes in a 2019 News Report titled: “*Legacy of apartheid a deeper reason for xenophobic attacks*”, “...the legacy of apartheid, which caused economic inequality in the country, was to blame for the attacks on Africans by locals, among other explanations” (Mvumvu, 2019). This reason is often used to justify the lack of social integration and the spiralling out of xenophobic attacks. Researchers and authors such as Aduaka (2018) have argue that, while the laws that were used for segregation and inequality by the apartheid government might have been removed, the psychological and cultural patterns caused by these laws are still present in South African communities.

Aduaka (2018) further mentions that the legacy of apartheid as a challenge to attaining social cohesion and social integration of immigrants in South African communities is underpinned by a poem titled: “Apartheid Changed Us” that captures the struggles of most South Africans even during democracy. While this author (Aduaka, 2018) does not suggest that this poem could be used to justify the atrocities of failing to ensure social integration of immigrants into local South African communities, the poem highlights the fact that most South African community members have not healed from the experiences of Apartheid. This is especially a reality for local black South Africans, as one might expect. Apartheid was an insidious weapon used to instil self-hatred in black people and to keep them out of white society. It may be argued that there is a deep-seated resentment arising from apartheid's unhealed wounds, which tends to express itself in the successive xenophobic assaults and other hate crimes against immigrants in South Africa.

While the notion of apartheid’s legacy is one of the underlying challenges faced in the struggle to achieve social integration, scholars such as Amisi, Bond, Cele and Ngwane (2011); Schierup (2016), refer to the “poor-against-poor” phenomenon as a feature emerging due to the lack of effective measures to address social integration of immigrants in South African communities.

This phenomenon is a result of the race-class inequalities caused by Apartheid. Early studies and scholars on this research agenda, such as Franz Fanon, and Steve Biko have identified this as “Apartheid vertigo” – a term used to refer to xenophobia – which is known to be a result of the absence of effective measures for social integration and social cohesion of immigrants in South Africa (Matsinhe, 2011). This has also been characterized as “Black hate”. These challenges present a clear viewpoint on the importance of effective measures to socially integrate immigrants into South African communities. This, therefore, gives rise to the argument that more attempts are still needed to address the effects (social, psychological, and legal) of the apartheid regime in South African communities.

6.5.3. Governance failure to support social integration

Effective and good governance structures in social integration efforts are pivotal. This is because the political will is key towards addressing social issues. According to Resilience (2018), the lack of clear policy and corresponding policy implementation has meant that many communities have not had proper preparation for the influx of immigrants into their communities. In some places, this lack of preparation has contributed to discrimination and attacks on foreigners. Researchers such as Zanker and Moyo (2020), note that while politicians have a key role to play in ensuring social cohesion and integration of immigrants in South African communities, the role of politicians, which should be contributing to sound migration governance in communities seem to be astray. In fact, Politicians use the anger amongst community members to their own benefit by blaming foreign migrants (Zanker and Moyo 2020). As such, there is an interaction between the sentiments of the poor and marginalized communities and populist politicians. Misago (2016) summarised this interaction in the following extract:

There are two sources and they feed on each other; voices from the deprived and voices from the political populists, they feed on each other. Political leaders have to appease their constituencies and when the constituencies hear their political leaders bark in support of their messages, it reinforces their sentiments and they say, ‘see... that’s what we’re talking about. Even our leaders agree with us. Then sentiments become stronger and stronger because of that. But that’s still at the level of feelings and attitudes. It takes somebody to mobilize those into violence.

The lack of governance and government interest in social integration is also reflected by the government’s lack of data recording of xenophobic attacks in South African communities. Instead, the recording of such attacks is conducted by Xenowatch (Brits, Kaschula and Docrat, 2020). In addition, the lack of governance and political will is also evident in several government responses and laws that have been implemented to address, not only the issue of social integration and social cohesion of immigrants but also the denialism and slow-paced effort to address the legacy of apartheid in South Africa communities.

6.5.4. Language diversity

South Africa has eleven different languages. Therefore, communication and the use of language in the country can be a problem – not only to immigrants, but also to the nations as well. People need to be able to communicate with one another to be able to form personal bonds that characterize social cohesiveness; but, with so many different languages, people may find it difficult to interact with others who do not speak their native tongue. The issue of language is also another factor that has an element of apartheid in it because language diversity was used for social and political segregation during apartheid. According to UN estimates, there are over 4 million foreign migrants in the country, the majority of whom are from neighbouring African nations (Brits, Kaschula, and Docrat, 2020). The majority are from Mozambique, Lesotho, Zimbabwe, Namibia, and the United Kingdom, according to the UN’s Department of Economic and Social Affairs.

There are no statistics on the languages spoken by these migrants. Scholars have discovered that after immigrants arrive in South Africa, they prefer to utilize “destination languages”. This is, nevertheless, not an organized or systematic procedure; it is done on an ad hoc basis by individuals. Research studies by Hayem (2013) show that African immigrants in South Africa aim to blend in by using local languages rather than their own tongues. African foreign students at a university in Cape Town claimed they learned basic isiXhosa and Afrikaans to safeguard themselves in one semester (Hayem, 2013).

Immigrants have described themselves as “victims of preconceptions, biases, intolerance, and discrimination”, as argued by Brits et al. (2020). Participants in a study focused on the experiences of Zimbabwean immigrants who reported that they were marginalized or even assaulted by South Africans who accused them of not being able to speak the local indigenous language. It is evident that “foreign” African languages must be de-stigmatized, and that African immigrants must be provided with secure venues in which to study South African languages as a way of promoting social integration and social cohesion in local communities.

7. Conclusion: Summary and recommendations

The study has revealed that a lot of prejudices exist between South Africans and immigrants living in informal settlements and urban areas in Pretoria and Johannesburg. These prejudices play out in different ways and are a hinderance to social integration and social cohesion in local communities. While government has put in place policies aimed at protecting South Africans and immigrants, as a way of promoting social integration and social cohesion, the prejudices persist, and are reflected in the findings below.

7.1. Key Findings

➤ High visibility of immigrants in both urban areas and informal settlements

The population of some of the informal settlements (such as Plastic City) are predominantly immigrants – about 80% immigrants to 20% of South Africans.

➤ **Illegal migrants**

Deliberations during the dialogues revealed that the majority of the immigrants are illegal. That is, they are not documented as required by the South African immigration law, processes and procedures. Additionally, children born by undocumented immigrants do not have birth certificates, and therefore are undocumented like their parents. It is a vicious cycle of undocumented intergenerational immigrants that the South African government is creating. Lack of documentation for majority of the immigrants makes social integration difficult. Immigrants accuse the Department of Home Affairs of discrimination and unwillingness to listen to individual cases and issue asylum seekers permits. Globally, policy makers and government agencies responsible for immigration governance in host countries are circumspect not to allow immigrants referred to as ‘bogus’ asylum to settle in their countries.

➤ *Not knowing their neighbours*

Additionally, knowledge of neighbours and neighbourhoods is lacking both from immigrants and local South Africans. Immigrants as well as South Africans do not know their neighbours. People live in suspicion of each other.

➤ *Lack of or limited provision of basic services*

Generally, most of these settlements do not have access to basic services and infrastructure and in cases where they do, the state of public service delivery in informal settlements is generally poor. As a result, South African who are also residents in these settlements are also affected. Given that most of the residents are immigrants, local government find it difficult and almost impossible to provide such services to its residents. The residents also find it difficult to complain because mostly are undocumented immigrants who fear arrest.

➤ *Lack of justice and security for both immigrants and local South Africans*

Most immigrants complained that they cannot get justice because they are considered illegal immigrants. As a result, this exposes them to all kinds of abuse and torture. Similarly, South Africans complained that they do not receive justice because law enforcement officials protect illegal immigrants, especially those who sell drugs because they get paid or bribes in return. Thus, complaints from local South Africans about illegal immigrants dealing in drugs and promoting prostitution in urban areas and informal settlements are not taken seriously.

➤ *Clashes in business values*

Immigrants do not speak with one voice; they do not share common business values. This is because, most of them are involved in different types of businesses, some registered and some unregistered. Thus, they need different voices to deal with the different challenges associated with these businesses. This has a negative effect on social integration efforts by the municipalities and districts.

➤ *Language and tradition as barriers towards social integration*

Language and tradition are key barriers between local South Africans and immigrants. Majority of South Africans speak their local languages, which can either be IsiZulu, IsiXhosa, Shangaan,

Pedi or Sotho, but immigrants, especially those from Central, West, and Eastern Africa do not understand these languages. Furthermore, there are differences in their traditions as well.

➤ *Lack of social cohesion*

Social cohesion between immigrants and local South Africans is lacking. This is because South Africans don't trust their neighbours especially when they realise, they are immigrants. Immigrants also do not trust South Africans when they realise, they are local because they fear being targeted. However, some neighbours know and relate to their neighbours regardless of their identity. This was the case in Yeovil and Arcadia.

Based on the above findings, the study proposed a number of recommendations.

7.2. Recommendations

➤ *Legal documentation of immigrants*

The Department of Home Affairs should fastrack, process permit applications and regularise the status of immigrants in Gauteng. Immigrants who qualify for asylum seekers permits or study permits, or work permits, and permanent residence status should be granted the relevant documents. By doing this, the issue of illegal immigrants will be addressed, and crime rate controlled to a larger extent. Regularising the residential status of immigrants will greatly contribute to social integration because the argument is that illegal immigrants hinder social integration. Department of Home Affairs should consider giving South African birth certificates and permits to children born by illegal immigrants living and working in South Africa. These children know no other country except South Africa where they are or were born and should not be deprived of their birth rights and made to suffer like their parents.

➤ *Provision of basic services and infrastructure*

Government should consider providing social services in informal settlements hosting immigrants. The research findings suggest that majority of the immigrants living in informal settlements are there because of the Department of Home Affairs delay or failure in processing their applications for valid residence permits and it is no fault of theirs. Issuing relevant permits to immigrants in informal settlements will help some of them to move out of such places to the city or suburbs, and by extension look for work and be integrated into the community.

➤ *Promotion of social security and justice for all*

Government should consider promoting social security and justice for all people living and working in Gauteng, regardless of their social status. While the argument has been made that illegal immigrants are criminals, it is not the case with all of them. The problem as highlighted by informants is that most immigrants are victims of circumstances. The delay in processing their permit applications by the Department of Home Affairs directly puts them in precarious conditions. And the failure by law enforcement officials who sometimes act under the pressure

of pressure groups, to protect them on the basis that they may be illegal, only worsens their condition. Similarly, local South Africans deserve justice in the same way as wealthy immigrants who they claim bribe the police not to record and process reports of immigrants who allegedly committed crimes.

➤ **Establishment of “know-your-neighbour campaign**

Local government and suburbs should create and promote a “know-your-neighbour campaign” as a means of enhancing social integration in the form of social contact. While some neighbours live in fear of each other, there are others who know and interact with each other and the “know-your-neighbour campaign” team for each suburb should inquire and learn from their experiences when implementing the initiative.

➤ **Establishment of leadership through immigrant’s associations**

Local government, councillors and municipalities should access immigrants living in their neighbourhoods through the leadership of immigrant’s associations. Research suggests that majority of immigrants whether legal or illegal belong to one or more cultural associations of their home country operating in Gauteng and South Africa. This means that the leadership of such associations know most of the immigrants from their home countries and villages living and working in Gauteng. Thus, municipalities and councillors working closely with the leadership of immigrant’s cultural associations can greatly control the status of immigrants and promote social integration.

➤ **Prioritisation of South African Citizens**

South African citizens should be prioritised in terms of service delivery because they know no other country and government except the one they have in the country and province. Research suggests that local South Africans disgruntlement and violence towards some immigrants is because of the failure of the government to prioritise their needs in terms of service delivery and other opportunities. South Africans argue that they compete unfavourably for jobs with immigrants, some of whom are illegal. Thus, prioritising their needs in terms of service delivery can make them happy, and comfortable to live side-by-side with immigrants in the informal settlements and suburbs, hence promoting social integration and social cohesion.

➤ **Development of Cultural and Recreation Centres**

Government should develop or construct cultural and recreation centre where residents of the various neighbourhoods can meet to socialise and get to know each other. Recreation and entertainment centres have been shown to contribute significantly in the aspect of neighbour trying to know each other. This is because when people meet in such centres, they chat and play games together; they converse and introduce themselves to each other without knowing if they are neighbours or not. But in most cases, some informants pointed out, they only got to know who was living in their neighbourhoods through interactions at recreational and entertainment centres in such places.

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Appendix A: Dialogue Schedule



SOCIAL INTEGRATION OF IMMIGRANTS AND SOCIAL CAPITAL BUILDING TO IMPROVE SOCIAL COHESION IN GAUTENG COMMUNITIES

Social Integration Dialogue Guiding Questions

Institution code (if relevant)	Date (dd/mm/yy)	Interview number

To be completed by the interviewer

Dialogue facilitator(s) (Name and Surname)

1. Introduction

Good morning/afternoon/evening. My name isThe Human Sciences Research Council (HSRC) is conducting a study to assess the levels of collective efficacy, and opportunities of positive inter-group contact, and diversity as measured by nationality, social capital and financial literacy among South Africans and immigrants. Given that you are a relevant stakeholder who is knowledgeable on this subject, you are deemed very relevant to this study. This dialogue aims to acquire your perceptions and insights on the issue of mistrust and violence between South Africans and immigrants in local municipalities in Pretoria and Johannesburg. I am therefore, kindly requesting you to participate in this study and would like to explain the purpose of the study and obtain consent from you on your willingness to participate in the study.

PLEASE READ THE INFORMED CONSENT FORM TO THE RESPONDENT(S) AND ASK THEM TO SIGN IT.

1.1 What is your age?

1.2 What is your gender? (Please mark with an X) – Male..... Female.....other.....
(Please specify).....

1.3 What is your race? (please mark with an X) – Black African.....White.....Coloured..... Asian.....,Other,,,,,,(please specify).....

1.4 What is your level of education (please mark with an X) –
Matric.....Degree.....Diploma.....Postgraduate.....Other.....(
Please specify).....

1.5 What is your current position? (WRITE THE RESPONSE BELOW)

1.6 What is your current place of work, institution or neighbourhood where you live?
(WRITE THE RESPONSE BELOW)

1.7 Are you aware of migrants residing/working in your neighbourhood?

1.8 In your opinion, what do you think about your neighbour(s) in the place where you reside?

1.9 What do you think should be done differently from the previous perspectives?

1.10 Are you aware of any activities or interventions focusing on social integration of immigrants?

1.11 What are the challenges you face living with your neighbours?

1.12 How do you feel living with South African nationals/immigrants in this neighbourhood?

1.13 What do you think the South African government can do to address the challenges of social integration and living together between South African nationals and immigrants in Johannesburg and Pretoria?

1.14 What can the government do to address issues of mistrust and violence between South African nationals and immigrants in Johannesburg and Pretoria?

1.15 What do you think should be done differently from the previous National policy on issues of mistrust and violence between South Africans and immigrant neighbours in Pretoria and Johannesburg?

1.16 In your opinion, what are the three top priorities to be addressed on issues of social cohesion building to improve social cohesion in Pretoria and Johannesburg?

Thank you for your interest and time in our study!

Appendix B: Survey questionnaire



Social integration of immigrants and social capital building to improve social cohesion in Gauteng communities

Good (morning/afternoon/evening), I'm We are conducting a survey for the Human Sciences Research Council (HSRC). The HSRC regularly conducts surveys of opinion amongst the South African population. Topics include a wide range of social matters such as politics, education, economic activity, the problems of the aged and inter-group relations. We would like to ask you questions on inter-group relations among South Africans and immigrants in your area. We want to understand your perspectives about your levels of satisfaction you're your neighbours and neighbourhood by focusing on safety, trust, cooperation and social problems in your community. Your opinion is important in this research. The area in which you live and yourself have been selected randomly for the purpose of this survey. The fact that you have been chosen is thus coincidental. The information you give to us will be kept confidential. You and your household members will not be identified by name or address in any of the reports we plan to write.

Name of Interviewer:

Date.....

Name of area/neighbourhood.....**Ward**

No.....

BACKGROUND INFORMATION

1.	Number of persons 18 years and older in this household	
2.	Number of children aged 0-17 years living in the household	
3.	Your age/Date of birth or age in years	

4.	Your nationality:	Please tick the correct answer - South African - Afghanistan - Bangladesh - Cameroon - Democratic Republic of Congo - Ghana
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		<ul style="list-style-type: none"> - Lesotho - Malawi - Mozambique - Nigeria - Zimbabwe - Somalia <p>Other (Name it:.....</p>
5.	Your citizenship	<p>Please tick the correct answer</p> <ul style="list-style-type: none"> - Afghanistan - Bangladesh - Cameroon - Democratic Republic of Congo - Ghana - Lesotho - Malawi - Mozambique - Nigeria - Zimbabwe - Somalia <p>Other (Name it:.....</p>
6.	Your marital status	<p>Please tick the correct answer</p> <ul style="list-style-type: none"> - Married - Single <p>Other (Name it:.....</p>
7.	Your spouse's or partner's nationality	<p>Please tick the correct answer</p> <ul style="list-style-type: none"> - Afghanistan - Bangladesh - Cameroon - Democratic Republic of Congo - Ghana - Lesotho - Malawi - Mozambique - Nigeria - Zimbabwe - Somalia <p>Other (Name it:</p>
8	I am male/female/transgender	<p>Please tick</p> <ul style="list-style-type: none"> - Male - Female - Transgender

9.	My highest level of education	Please tick the correct answer - No formal education - Matric - Diploma - Bachelor's degree - Honours Degree - Master's degree - Doctorate Degree Other (Name it:
10.	My primary occupation	Please tick the correct answer - Labourer - Security officer - Teacher - Nurse Other (name it:
11.	My household primary source of income	Please tick the correct answer - From trading - From my job - From my spouse's/partner's job - From my neighbours Other (explain:
12	I have close friends in my community	Please tick the correct answer - Yes - No
13.	I have been living in this neighbourhood since	Please tick the correct answer - 20 or more years ago - 10 - 19 years ago - 5 -9 years ago - Less than 5 years ago Other (explain:

14. What is the biggest/most significant change you have observed about your neighbourhood? Is it good or bad? Please explain.....

PHYSICAL ORDER

Thinking about the environment where you live, how much do you agree with the following statements:

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse
15.	My neighbourhood is well maintained.						
16.	It is pleasant to walk in my neighbourhood.						
17.	There are many trees along the streets in my neighbourhood.						
18.	The buildings and houses in my neighbourhood are well-maintained.						
19.	There is a lot of noise in my neighbourhood.						

PHYSICAL ORDER

Thinking about the environment where you live, how much do you **agree or disagree** with the following statements:

20.	There is a lot of unpleasant smells in my neighbourhood.						
21.	My neighbourhood has heavy traffic.						
22.	There is a lot of trash and litter on the street in my neighbourhood.						
23.	There is vandalism in my neighbourhood.						
24.	There is a lot of graffiti associated with gangs/crime/violence – “taggers” in my neighbourhood.						

LAND USE AND SERVICES

Thinking about the area where you live, how much do you agree with the following statements:

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse
25.	There are interesting things to do in my neighbourhood.						
26.	There are many destinations within						

	walking distance from my home						
27.	There are many places to be physically active in my community.						
28.	There is a park or walking trail within a short walk from my home. (yes/no)						

LAND USE AND SERVICES

Thinking about the area where you live, how much do you **agree or disagree** with the following statements:

29.	There are sidewalks on most streets in my community.						
30.	It is easy to walk to a bus stop, train, or subway station from my home.						
31.	There are busy roads to cross when out for walks in my neighbourhood.						

Not all communities have access to the same services. How would you rate the following in your neighbourhood?

No	Questions	Excellent	Good	Fair	Poor	Don't know	Refuse
32.	How would you rate access to shopping in your neighbourhood?						
33.	Shops that sell food in my area are trusted for selling safe food.						
34.	How would you rate the access to medical care in your neighbourhood?						
35.	How would you rate the policing in your neighbourhood?						

Thinking about the availability of different types of food in your area, how much do you agree with the following statements, how much do you agree with the following statements:

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse

36.	I have easy access to a large selection of fresh fruits and vegetables in my neighbourhood.						
35.	I have easy access to large selection of healthy foods in my neighbourhood.						
36.	I have easy access to many fast-food restaurants in my neighbourhood.						

Thinking about the availability of different types of food in your area, how much do you agree with the following statements, how much do you agree with the following statements:

37.	In my neighbourhood, adult members of community have easy access to alcoholic beverages during most times						
38.	In my neighbourhood, young people have easy access to alcoholic beverages during most times						
39.	In my neighbourhood, members of community have easy access to illicit drugs						
40.	In my neighbourhood, young people have opportunities to join a club, play music or play a sport						

SOCIAL NORMS AND VALUES

Thinking about the people living in your neighbourhood, would you agree with the following:

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse
41.	I often see people walking for leisure in my neighbourhood.						
42.	I often see people exercising (for example, bicycling, jogging, playing sports) in my neighbourhood						
43.	I often become concerned about legitimacy of business conducted from some homes in my neighbourhood						
44.	Most people in my community recognize the value of the services provided by						

	authorities (e.g. police, local government)						
45.	Most members of my community would oppose discriminatory comments or stereotypes about members of other nationalities or ethnic groups						

SOCIAL CAPITAL

Now thinking about your neighbors and the community where you live, how much would you agree with the following statements:

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse
46.	Most people in my neighbourhood are friendly.						
47.	Most people in my neighbourhood know who their neighbours are.						
48.	People in my neighbourhood are willing to help their neighbours.						
49.	People in my neighbourhood can be trusted.						
50.	People in my neighbourhood share the same values.						

51.	People in my neighbourhood are from different nationalities						
52.	Most of my friends or acquaintances belong to the same ethnic or language groups as me						
53.	The level of diversity in my neighbourhood is a strength of our community						
54.	Most people in my neighbourhood will cooperate for a common good						
55.	Most people in my neighbourhood will not be willing to participate in "Know-Your-Neighbour" campaign						

SOCIAL ORDER

No	Questions	Strongly agree	Agree	Disagree	Strongly disagree	Don't know	Refuse
56.	My neighbourhood is safe for everyone						
57.	Crime is not a serious problem in my neighbourhood						
58.	There are too many people hanging around on the streets near my home						
59.	There are unlicensed businesses in my area and authorities know about it						
60.	There are people who deal in illegal drugs in my neighbourhood and authorities know about it						

61.	There are people who deal in human trafficking in my neighbourhood and authorities know about it						
62.	Immigrants who settle in my neighbourhood find it easy to develop social relationships with local South Africans						
63.	Authorities in my neighbourhood utilize legal means of knowing about new arrivals in my neighbourhood						
64.	It is acceptable for anyone to start a legal business and authorities support them						
65.	There are perceptions that foreign immigrants take away economic opportunities from local South Africans.						

Closing: What change do you think most members of your neighbourhood would want to see for their lives to improve?

.....

.....

.....

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Appendix C: Online Survey



DCES
Developmental, Capable
& Ethical State



Social integration of immigrants and social capital building to improve social cohesion in Gauteng communities

Neighborhood Questionnaire

Good (day/afternoon). My name is We are conducting a survey for the Human Sciences Research Council (HSRC). The HSRC regularly conducts surveys of opinion amongst the South African population. Topics include a wide range of social matters such as politics, education, economic activity, the problems of the aged and inter-group relations. We would like to ask you questions on inter-group relations among South Africans and immigrants in your area. We also want to understand your opinion about your levels of satisfaction with your neighbourhood by focusing on surroundings, safety, trust, social ties, social controls, cooperation, and social problems in your community. Your opinion is important in this research. The area in which you live and yourself have been selected randomly for the purpose of this survey. The fact that you have been chosen is thus coincidental. The information you give to us will be kept confidential. You and your household members will not be identified by name or address in any of the reports we plan to write.

To respond to the online survey questionnaires, please click the link below. **This will require no airtime or data.**

<https://sii.datafree.co/r/cohesion>

Appendix D: Ethics Clearance of HSRC Research Ethics Committee



REC
Alubafiletter24Noverr

Appendix E: Consent Form



INFORMATION SHEET AND CONSENT FORM

PROJECT TITLE: SOCIAL INTEGRATION OF IMMIGRANTS AND SOCIAL CAPITAL-BUILDING TO IMPROVE SOCIAL COHESION IN GAUTENG COMMUNITIES

Key informant Interview Guide

Who we are

Hello, I am.....a researcher at the Human Sciences Research Council (HSRC – www.hsrc.ac.za).

What we are doing

We are conducting research to assess residents' baseline levels of satisfaction with their neighbours and neighbourhoods by focusing on safety, trust, social problems and access to local government basic services, and to pilot a civic innovation for improving social cohesion among South Africans and immigrants in Gauteng Province. We are also interested in understanding the potential measures that can be taken to address the issue of mistrust between South Africans and immigrants in Gauteng communities. In doing this, we aim to assist government in putting in place a "know-your-neighbour strategy that can contribute in narrowing the gap of mistrust between South Africans and immigrants and in a way enhance social cohesion across Gauteng.

Your participation

We are asking you whether you will allow us to complete a survey questionnaire and tell us about your knowledge and opinions concerning the levels at which South Africans and immigrants know each other and their neighbours in the communities in which they live. We are also interested in studying your opinions about the measures that government and all stakeholders can put in place to enhance social cohesion between South Africans and immigrants. If you agree, we will ask you to complete the attached questionnaire and email back to us. Alternatively, if you agree and do not have an email address, but have a mobile

telephone number, we can read out the questions to you through your mobile telephone and get the relevant responses.

Please understand that **your participation is voluntary** and you are not being forced to take part in this study. The choice of whether to participate or not, is yours alone. If you choose not to take part, you will not be affected in any way whatsoever. If you agree to participate, you may stop participating in the research at any time and tell me that you don't want to continue. If you do this, there will be no penalties and you will not be prejudiced in any way.

Confidentiality

All identifying information will be kept in a locked file cabinet in a locked office at the Human Sciences Research Council buildings in Pretoria and Cape Town and will not be available to others and will be kept confidential to the extent possible by law. The records from your participation may be reviewed by people responsible for making sure that research is done properly, including members of the ethics committee at the Human Sciences Research Council. (All of these people are required to keep your identity confidential.) Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records.

We are asking you to give us permission to tape-record the interview so that we can accurately record what is said.

Your answers will be stored electronically in a secure environment and used for research or academic purposes now or at a later date in ways that will not reveal who you are. All future users of the stored data are required to apply for further Research Ethics Committee review and approval for secondary use of the stored data.

We will not record your name anywhere and no one will be able to connect you to the answers you give. Your answers will be linked to a fictitious code number or a pseudonym (another name) and we will refer to you in this way in the data, any publication, report or other research output.

We are asking you to give us permission to tape-record the interview so that we can accurately record what is said. We will not record your name anywhere and no one will be able to connect you to the answers you give. Your answers will be linked to a fictitious code number or a pseudonym (another name) and we will refer to you in this way in the data, any publication, report or other research output.

The records from your participation may be reviewed by people responsible for making sure that research is done properly, including members of the ethics committee at the Human Sciences Research Council. These will be stored electronically in a secure and access-controlled location such as the HSRC's IT infrastructure and will be used for research or academic purposes now or at a later date. All future users of the stored data are required to

apply for further Research Ethics Committee review and approval for secondary use of the stored data.

Risks/discomforts

At the present time, we see some of the possible risk of harm from your participation in the study as emotional distress if you have been affected by recent mistrust and violence in your community. The risks associated with participation in this study are no greater than those encountered in daily life.

Benefits

There are no immediate benefits to you from participating in this study. However, this study will be helpful to us in that we hope will promote understanding of mistrust and violence between South Africans and immigrants and come up with recommendations for government and its partners on how to address this issue.

If you would like to receive feedback on our study, we will record your phone number on a separate sheet of paper and can invite you to the imbizos and dissemination seminars where we will discuss the results of the study when it is completed sometime after 31 March 2021.

Who to contact if you have been harmed or have any concerns

This research has been approved by the HSRC Research Ethics Committee (REC). If you have any complaints about ethical aspects of the research or feel that you have been harmed in any way by participating in this study, please call the HSRC’s toll-free ethics hotline 0800 212 123 (when phoned from a landline from within South Africa) or contact the Human Sciences Research Council REC Administrator, on Tel 012 302 2012 or e-mail research.ethics@hsrc.ac.za.

If you have concerns or questions about the research you may call the project leader Dr Mokhantso Makoae on mmakoae@hsrc.ac.za or 072 296 4807.

CONSENT

I hereby agree to participate in research on **Social integration of immigrants and social capital building to improve social cohesion in Gauteng communities.**

<p>I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop participating at any point should I not want to continue and that this decision will not in any way affect me negatively. I understand that this is a research project whose purpose is not necessarily to benefit me personally in the immediate or short term. I understand that my participation will remain confidential.</p> <p>.....</p>

Signature of participant

Date:.....

CONSENT FOR TAPE RECORDING

I hereby agree to the tape-recording of my participation in the study.

.....

Signature of participant

Date:.....

I understand that the information that I provide will be stored electronically and will be used for research purposes now or at a later stage.

.....

Signature of participant

Date:.....

CONSENT FOR BEING CONTACTED ABOUT FUTURE ACTIVITIES IN THE STUDY

If you would agree to be contacted about other activities related to this study, for example participating in know-your-neighbour dialogues in townships and suburbs with the team, please provide your telephone number.

.....

Date:.....

Telephone number