



**URBAN/RURAL MIGRATION: EXPLORING THE MOTIVATING
FACTORS OF PEOPLE INVOLVED AND THEIR PERCEPTIONS
RELATED TO MIGRATION IN MATSHANA COMMUNITY IN
KWAZULU-NATAL.**

BY

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DECLARATION

I, **Mpanza Sifundo P.**, declare that the thesis titled “Exploring the migrants’ motives and perceptions of urban-to-rural migration: a case of Matshana community in KwaZulu-Natal”, Except where otherwise indicated, is my original research. Has not been submitted for any degree or examination at any other university. Does not contain other persons’ data, pictures, graphs, or other information unless specifically acknowledged as being sourced from other persons. Does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then: Their words have been re-written, but the general information attributed to them has been referenced. Where their exact words have been used, then their writing has been placed in italics and inside quotation marks and referenced. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Candidate Signature: Date:

I, **Professor Vivian Basem Ojong (PhD)** declare that I have supervised this dissertation to the best of my ability, and I am satisfied that it is now ready for examination.

Supervisor Signature:..... Date:.....

DEDICATION

This dissertation is primarily dedicated to the rural households in Matshana community. The dissertation is also largely dedicated to my family, especially my grandfather (Vusimuzi Mbhekeni Ntuli) and mother (Zinhle Sanele Zungu) whom we have lost along the way. Humanity is at its best when we recognize each other for our uniqueness regardless of race, gender, nationality, and other socially constructed differences. Therefore, their tribulations and contentment have all been sum-up in this academic journey involving researching, investigating, exploring, and observing the daily life of individuals in society. It is absolutely nothing to simply grow and transform without maintaining the uniqueness of one's character in the changing events in one's life.

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ABSTRACT

This study examined the arrival and settlement of recent urban migrants in Matshana area, who are classified as retired migrants, labour migrants, and permanent or temporal migrants. They also divided into two groups, which are new arrival urban migrants and returned urban migrants. The increasing expansion of urban migrants in Matshana has led the researcher to explore the migrants' motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. The study focused on *people involved*¹ within areas of urban-rural migration patterns. The study employed the qualitative research approach and utilized focus group discussions and in-depth interviews as the main methods of data collection. This allowed the researcher to interact with key community members, newly settled residents, and local ward committee representatives, in an endeavor to investigate the challenges and opportunities that migrants encounter in Matshana community. The study used a non-random sampling procedure and a sample of 15 participants, consisting of nine females and six males, was selected. The *migrant network effect*² formed in Matshana suggests strong family ties, cultural meanings, inheritance of land, and emerging housing market in rural areas. The study established that 'Ama-Site'³ characterized the type of new urban houses/areas in Matshana community. The study also established that there are potential gains and challenges in moving to rural areas, both for urban migrants and the local people. The study community is characterised by a transition from a rural area to a township or '**urban-rural area**'⁴. This study suggested this type of urban-to-rural migration in Matshana as the primary factor for social change through migration witnessed in Matshana community.

¹ People involved means the category of people in Matshana villages and areas that have experienced and witness urban-rural migratory patterns and among with the areas of the Ama-Site, which distinguish rural housing in Matshana.

² Migrant network effect- refer to the relations formed in migration flows and processes that migrants utilized in order to communicate and provide information about migration opportunities forming a migrant network. For example, in this case the newly residences formed their own migrant network through previous relations in former areas in urban centers.

³ Ama-Site- refer to the new households and areas formed by urban migrants in Matshana community of which are different form from general rural housing in Matshana.

⁴ Urban-rural area- refer to the areas that are transformed through the influx of urban migrants, for example Costello (2009) suggested such terms on non-metropolitan migration which was highly influenced by urban migrants from Castlemaine.

LIST OF ACRONYMS

Census StatsSA – Statistics South Africa

SAMP – South Africa Migration Projects

KZN – KwaZulu-Natal

ARV'S – Antiretroviral Drugs

WFM – Witwatersrand Forced Migration

WHO – World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Migration

Migration involves the movement of people from one area to another and this movement is prevalent in South Africa. According to 2010 Census, migration should be researched as the process that affects communities rather than as a description of individual migrants. The African continent experienced the most tremendous migration patterns in the past, leading to urbanisation, modernisation and industrialisation. The modern society of South Africa was built on migration that led to the Apartheid system, in which some racial groups were restricted from moving into certain parts of the country that were classified as urban or metropolitan, and therefore deemed to be “*White only*”⁵. However, in the post-apartheid era many racial groups in South Africa were now free to travel locally and abroad.

According to Rogan (2008), South Africa has a population of 57.7 million people of diverse origins, with an annual growth of 1.2%. The country still experiences a rapid influx of foreign immigrants, as well as internal migration processes. These movements have led the researcher to explore the migrants’ motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. This study focused on urban-to-rural migration processes and patterns and provided an analysis of reverse migration flows. This study analysed the circumstances under which people are labelled as “outsiders” or “migrants”, which are the two terms used interchangeably in Matshana community to categorise the local residents who share same nationality, race, and ethnicity. However, this wasn’t to differentiate the migrants in the areas of Ama-Site but to understand the participants accordingly to the classification by their encounters mainly people involved within areas of migration in Matshana community. Therefore, the implications of such labelling were analysed and investigated, in order to provide more sense to the migration process and patterns this era of globalisation. This helps to build a better understating of participants motives to migrate into rural areas and gave a sense of social change in Matshana community through migration which highlighted a sense of urbanisation in the areas, this part is further explained in chapter three of the analysis part the research study methodology.

⁵ “*White only*” was the common terminology that contains forms of oppression in terms of ownership and racial classification during Apartheid.

The continuous influx of different types of migrants from urban centres in Matshana rural areas of KwaZulu-Natal renewed the researcher's interest in migration. Specific attention was placed on Matshana community, especially the part of the community comprising expensive housing and urban lifestyle commonly referred to by the locals as the '*Ama-Site*.⁶' Many scholars in Africa have studied migration from a geographical point of view, whereby the focus is placed on individual migrants, migration patterns, and pull-push factors with less emphasis on the anthropological perspective of migration, particularly the *migrant network effect* observed in patterns of migration. The migrant networks that are formed in Matshana community characterised the global influences of urbanisation, modernity, and transformations, within spaces of new lifestyle and urban-rural cultures posed by those new residents.

This approach raises important issues that enable researchers to fully understand migration since it focuses on issues usually left out in some studies of migration in South Africa, including reverse or urban-rural migration⁷. There is usually less data in South Africa on non-economic factors influencing migration. Urban-to-rural migration has tended "to promise more gains and returns especially where social capital ties are prevalent in the migrant network formed" (Lagakos 2014, p.57). Thus, many scholars have tended to treat the phenomena in terms of economic activities, whilst turning a blind eye to other societal pillars that migration has impacted upon, with changes in the receiving areas which are either urban or rural. However, this doesn't neglected the body of work by African scholars on studies that have shown the ruralisation of urban centers and resistance of rural life on urban migrants. Such studies include "Ekhayeni: Rural–Urban Migration, Belonging and Landscapes of Home in South Africa" (Njwambe et al 2019) and other African scholars research works on migration context within rural areas and urban areas. Therefore, this research study utilized areas Matshana community that were good example of such receiving areas in the rural lands from surrounding urban areas that were characterised by a continuous influx of affluent of people involved within migratory patterns since the year of 2017.

⁶ "*Ama-Site*" or "*Ema-Site*"- is the common term in Matshana community that refers to the new migrants' urban houses or fancy houses which are different to most houses in Matshana rural area.

⁷ Urban-to-rural migration is the movement of people from urban centers to rural areas either permanently or temporally.

According to Tacoli et al. (2011), countries like South Africa and Asia are currently experiencing changes in migration patterns, which raise the need for new interventions that are concerned with migration from the bottom and their social implications. There is a need for migration to be studied in accordance with health, poverty, employment, and inequality, especially from a rural perspective. Thus, the patterns of migration such as urban-to-rural must gain relevance in migration studies. Many migration patterns that focus on rural movement to the cities are still relevant because cities like Johannesburg still exerts a gravitational pull, on huge numbers of rural migrants in search of employment, education, and other factors. According to News24 (2019), Johannesburg receives about 20 000 immigrants from different racial groups every month who come to reside permanently for various reasons. This movement is typical of people in developing countries including South Africa, but changes that suggest otherwise should be reflected on from a scholarly point of view, especially urban to rural migration in South Africa. This pattern, which attracted the attention of geographers and economists, has also been witnessed in India, Australia, and some part of Latin America.

According to Stats SA (2015), South Africa consists of 63% of total Sub-Saharan population that live in rural areas, whereas 37% lives in urban areas, apart from the unrecorded population of informal settlement in both urban and rural areas. Thus, South Africa has a higher number of people living in rural areas than in urban. Therefore, the recent trends in migration that suggest counter streams in form of urban migrants that invade rural communities raise eyebrows pertaining to the changing patterns of migration. The main contention is not urban-to-rural migration or rural-to-urban migration, but as rural areas experience an influx of urban migrants in addition to the existing rural population that strive on inequality, poverty, poor infrastructure and shortage of essential servicers on the rural land could push for more destruction of natural habitats, lack of rural development if not administrated well by the land authorities on Matshana community. Thus, the major aim of this study is to explore the migrants' motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study.

1.2 Background and Motivation for the Study

Scholars in social sciences and humanities consider migration as a topic of major concern (Dube 2015; Muhwa 2011; Portes 2014). This research explored urban-to-rural migration as a new pattern of migration in its cultural and social dimensions since anthropology has historically been classifying migration into such two broad categories. According to Massey (1996), anthropological studies of the migration process have not provided a proper definition of migration patterns, but it is evident that migration patterns are regularly changing temporally or permanently. This led the researcher to develop interest in Matshana community, where urban migrants relocate to their rural homesteads. According to Mlambo (2017), most rural communities in KwaZulu-Natal, under the local municipality of UMhlatuze and traditionally ruled by Chief Zungu, experience lack of resources and services.

This research was carried out in the northern part of KwaZulu-Natal province, under the rural community of Matshana that is near the urban townships of Ngwelezane and uMhlatuze. KwaZulu-Natal is the most populous province in South Africa with a total population of roughly 9.4 million, according to the 2001 Census (Stats SA 2006). The province has about 54% of its population living in rural areas and almost 46% living in urban areas (Statistics of South Africa 2011). There are different racial groups of which the majority are Black people, followed by Indians, Whites and a few Coloured people. Matshana community has witnessed an increase in the number of people moving in rural areas from the neighbouring towns. Some of these people are returning migrants who have lived in Matshana community and have family ties whilst some are new migrants who come to settle permanently and some are temporary labour migrants.

According to the Census (2011), Matshana has an estimated population of 6 776 people, with a household number of 1 567. This population is increasing with about 5% annually, with an average increase of 11% households in King Cetshwayo District, thus making Matshana the first rural area to accommodate such a huge population from the surrounding urban areas. This transformation which is prevalent in Matshana community triggers questions concerning the migration process taking place. The nature of urban-to-rural migration in Matshana is characterised by the transformation of the community into an urban township with different categories of urban constructions. The migrants in Matshana community impose their own culture in the community

as manifested by the urban household buildings classified as the “Ama-Site”. According to Horovitz (2009), migration seems to be situated in the content of capitalism and globalisation, which suggest motives for migration and the cultural manifestation of the migration process that migrants adopt to survive in their destinations.

Against this background, the thrust of the research is to explore the migrants’ motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. The increase in rural population may lead to such demographic changes as the availability of land for farming, changing structure of traditions, rural authority cohesiveness, distribution of resources and services, inequality and livelihood within the society of Matshana (Mlambo 2017). Thus migration in Matshana seems to cause social changes which raise the attention of different stakeholders in society, including the municipality, traditional leaders, wards committee leaders, councilors, and the community representatives as a whole. Matshana community is the most diversified community that has experienced modern rural development including tarred roads and thus closing the gap between rural and urban areas. This research would provide an insight on the anthropological impact of urban-to-rural migration and the adaptation of urban migrants in the communities to which they migrate. The influx of people into the rural areas of KwaZulu-Natal calls for inclusion in modern migration data in South Africa and requires scholarly investigation. Therefore African migration tend to focused on the movement of people within spatial limitation which leads on more attention placed on individual migrants, migration patterns, and factors that act as motivations with less emphasis on the ground reverse and rural perspective of migration. Thus, the research sought to explore the migrants’ motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study

1.3 Significance of the Study

This study is significant as it provides knowledge and information on the anthropological perspective of urban-to-rural migration processes in Matshana community, which is a less researched area in migration studies. The study provides a wealth of information on the negative and positive impact of migration on rural areas of Matshana, and how the local people and new residents deal with changes created on their environment, culture, and socio-economic structures in this era of globalisation.

This research is suitable because it touches on urban-to-rural migration by exploring motivating factors behind this pattern of migration through the perceptions and experiences of people involved as witnessed in Matshana community. According to Stapleton (2015), migration flows in rural areas are different from those in urban areas with respect to motives for migration. Therefore, this research provides clear picture of urban-to-rural migration and the network that migrants form, through the exploration of motivating factors that influence this trend of migration.

This study also contributes to policy formulation since it generates information that informs policy makers on the nature of rural settlement and development. For instance, uMhlathuze municipality has been strongly affected by unplanned housing that has not been formally documented and accounted for within the municipal settlements (Sibeko 2021). Therefore, this study hopes to inform policy makers by providing details of the migration process into the community, the lack of cooperation between the local representatives and land authorities, the role of traditional chiefs in land allocation and other aspects in the rural areas of Matshana. However, this does not limit the utility of the research findings in one locality but the results of this reverse migration can also be applied with caution to other rural areas that serve as receiving areas of urban migrants in this era of globalisation.

According to Xu et al. (2020), most rural land in China was deemed abandoned due to lack agriculture, since urbanised features were not only push factors for locals but also drew more migrants from urban areas. Thus, the perception of motivating factors as pull or push factors differ between locals and urban migrants, and this requires an in-depth exploration. Therefore, this study explores urban-to-rural migration and how this pattern was able to transform Matshana social systems and relations. This was the main core of transformation in Matshana through migration in the era of globalisation. This research study provided migration data on different categories of urban migrants and their motives for migration, as well as migration data on rural communities which were over-praised as the sending area with little focus on counter-streams of migration. The emerging counter-stream in KwaZulu Natal has critical implications on economic evolution of rural areas. It implies that rural areas could be urbanised and transformed through migration, especially when it is near to metropolitan centers.

1.4 Statement of the Problem

The exploration of the human phenomena such as migration has become central in the development of knowledge. According to Stats SA (2015), South Africa consists of 63% of the total Sub-Saharan population that live in rural areas, whereas 37% lives in urban areas, apart from the unrecorded population of informal settlement in both urban and rural areas. This shows that South Africa has a higher number of people living in rural areas than in urban. However, there are recent trends in migration that suggest counter-streams in form of urban migrants that invade rural communities, which raise eyebrows pertaining to the changing patterns of migration. Some other African migration context literature suggested a shift and changing in the way African scholars tackled migration patterns within especially of the rural areas showing strong ties with urban migrants that have originated from the villages in search of work in the urban centers tend to remain their rural activities that bring a sense of being home. For example migrants who journey between Centane in the former Transkei homeland and Cape Town to maintain a “relationship that migrants have with their family home Ekhayeni” provided Xhosa speaking migrants a sense of and identity of belongingness and being home than their urban environment. (Njwambe et al 2019).

The main contention is not urban-to-rural migration or rural-to-urban migration, but as rural areas experience an influx of immigrants in addition to the existing rural population, rural virtues would be lost resulting in shortage of resources, destruction of natural habitats, and lack of scenic splendour. Thus, the major aim of this study is to explore the migrants’ motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. Many scholars in Africa have studied migration from a geographical point of view, whereby the focus is placed on individual migrants, migration patterns, and pull-push factors with less emphasis on the anthropological perspective of migration. Therefore, this is the gap that the research intends to fill.

1.5 Research objectives

- i. To examine the factors which contribute to urban-rural migration in Matshana community.
- ii. To determine the social and environmental consequences of urban-to-rural migration in Matshana community.
- iii. To determine the perceptions and experiences of the Matshana community in KwaZulu-Natal on urban-to-rural migration.

- iv. To investigate the quality of life of the new arrivals and return migrants in Matshana community.
- v. To assess the quality of life and livelihood of the locals in relation to the new arrivals or return-migrants in Matshana community.

1.6 Research questions

- i. What are the factors that contribute to urban-rural migration in Matshana community?
- ii. What are the social and environmental consequences of urban-to-rural migration in Matshana community?
- iii. What are the perceptions and experiences of the Matshana community in KwaZulu-Natal on urban-to-rural migration?
- iv. What is the quality of life of the new arrivals and return migrants in Matshana community?
- v. To what extent has the quality of life of the local people changed as a result of the new migrants or return migrants in Matshana community?

1.7 Structure of the dissertation

1.7.1 Chapter One: Introduction

This chapter discussed the background of the study, the significance of the study, the statement of the problem, as well as the research objectives, research questions, and the structure of the dissertation. The chapter briefly introduced the fundamental aspects of the Matshana urban-to-rural migration and the transformation of receiving areas.

1.7.2 Chapter Two: Literature review and Theoretical Framework

This chapter presented the current discussions and debates on how migration processes are typically changing and the transformation of migration destinations or receiving areas in urban-to-rural migration. The chapter embodies the theoretical framework on how urban-to-rural migration processes are grasped academic circles. This section also highlighted the conceptual models that guides the research and utilized the Push and Pull migration theory and Social capital theory.

Furthermore, the chapter presented the background of the models, particularly how they relate with the study. The models also helped the study to mark the gaps in academic knowledge and the contribution towards bridging these gaps on migration literature.

1.7.3 Chapter Three: Research Methodology

This section presented the ways in which the research was conducted and the nature of the study. The research methodology entails the methods, procedures, and research design that the researcher employed in data collection. The chapter covered a description of the sample chosen, as well as the justification of the sample size and selection, recruitment strategy, and instruments employed in gathering data from the participants. The chapter also outlined the ethical considerations, limitations of the study, and the validity of the study.

1.7.4 Chapter Four: Key finding & discussion on urban-rural migration in Matshana in KwaZulu-Natal

The chapter presented the results accumulated from texts and recorded materials, in-depth interviews and focus group discussions in the form of tables, graphs and narrative texts. Moreover, a discussion of these results was presented. This chapter highlighted motivating factors for urban-to-rural migration, as well as opportunities and the social development that the locality gained. Furthermore, existing theoretical accounts presented elsewhere in the study were compared to the views and perceptions from in-depth interviews, in order to present a fuller discussion of urban-to-rural migration in Matshana community.

1.7.5 Chapter five: The description of urban migrants and locals in Matshana experiences in forming belonging spaces in livelihood.

This chapter focused on discussion, conclusions and recommendations. The chapter discussed the results of the study in connection with the findings from related literature, in order to respond to the objectives espoused in the current study. The chapter highlighted challenges that urban migrants face, and the societal problems created by in-migration for both new residents and the local population in Matshana community.

1.7.6 Conclusion and recommendations

This section presented a summary of the study findings, as well as conclusions of the study. The section covered recommendations for the study based on the researcher's experiences in collaboration with other theoretical positions presented earlier in this research. The section made recommendations that would inform KwaZulu-Natal municipalities and local authorities, especially the chiefs in rural areas of KwaZulu-Natal, on complex processes of urban-to-rural migration.

1.8 Conclusion

This chapter has outlined the background of the study, the significance of the study, the statement of the problem, as well as the research objectives, research questions, and the structure of the dissertation. The chapter briefly introduced the fundamental aspects of the Matshana urban-to-rural migration and the transformation of receiving areas. Lastly, the chapter provided an overview of the research in the section on structure of the dissertation. The following chapter would cover the review of related literature and the theoretical framework. The chapter is going to discuss what other researchers in Africa and other societies of the world have discovered about migrants' motives and perceptions of urban-to-rural migration.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter presented a review of related literature and the theoretical framework. The chapter discussed what other researchers in Africa and other societies of the world have discovered about migrants' motives and perceptions of urban-to-rural migration. Existing literature on migration shows that there is no single definitive or comprehensive theory that accounts for the diverse causes and implications of migratory movements (Massey et al., 1996). Migration is as old as humankind and in modern societies people have continuously migrated internally and externally in search of better standards of living, or flight from political instability or natural hazards. Most migration recent studies have shown that migration is inextricably linked to labour or employment patterns and processes, as people migrate from rural areas these to urban centres. However, there is a dearth of information pertaining to urban-rural migration flows in South Africa, especially in KwaZulu-Natal. Several studies in South Africa have mainly focused on the influx of people from other countries and their experiences (Polzer 2004; Waller 2006).

This study followed the different path in acquiring existing literature on reverse migration, as urban dwellers migrate to the rural areas (Costello 2009; Xu et al 2020). The rural settlements analysis also provided limited scope of urban-to-rural migration processes. The negotiation of migration highly depends upon one's control in the migration process. For example, most educated migrants in South Africa benefited the economy of the receiving country through their qualities and attributes, and were automatically welcomed and negotiated their inclusivity, whereas the unskilled/unqualified labour were viewed with negative stereotypes and occupied fewer paying jobs (Landau & Jacobsen 2016). Landau and Jacobsen (2016) study migration by critical investigation of the distinction around skilled migrants vs unskilled migrants in deciding to migrate and what type of jobs they acquire on their destination. They used structural qualitative approach

in conducting their work on the sample of 65 people both male and female migrants from three different origins namely Nigeria, Ghana and Senegal. Both female and male were involved in semi-structured interviews and some ask to participate voluntarily on the group discussions. These participants shared their migration experiences and most expressed different views given the skilled migrants vs unskilled migrants. Most skilled migrants had smooth and harmony migration process and jobs while this was unfortune for some unskilled migrants. For example most skilled migrants had awful and stressful push factors on their origins and most were involved on stressful journey to their destination while occupying less paying jobs although some were owners of small shops and salons (Landau & Jacobsen 2016).

There is limited data on migration as most scholars are interested in the rural-to-urban pattern that views rural communities as the sending area, rather than the receiving area (Roever 2004; Smith 2004; Polzer 2004). The main contention is not urban-to-rural migration or rural-to-urban migration, but as rural areas experience an influx of immigrants in addition to the existing rural population, rural life and land would be lost resulting in shortage of resources, destruction of natural habitats, and lack of rural land that promote sense of belongingness and identity to some rural villages. However, this is not to neglect migration investment and capitalization that most African research on migration studies context have highlighted especially on urban migrants that tend to invest and doesn't see urban centers as their real home, just a location for work and business to upgrade rural life the after all (Njwambe et al, 2019). The major aim of this study was to explore the migrants' motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study which provides a clear reality of migration transformations on the rural land. Therefore, migration for urban-rural context in Matshana community will indicate the construction of new life on the areas of Ama-Site which recently changing the scope and scale of the rural land .

This research study draws on some of the African migration context through the exploration of literature on ruralisation and urbanisation concepts. There is huge body work which have slightly shifted the focus on urban centers as the most favorable destination when it comes to the "urban vs rural." For example Oberhauser (2016) used the feminist approach to reconstruct gendered roles on urban-to-rural migration which allowed him to "highlight the intersection of diverse

spaces and economic strategies at the household and community level” (Oberhauser, 2016 p.34). This allowed his research study to reach different data on urban-rural migration on the African context by including the neglected roles that women plays in the Limpopo Province especially elevating the socio-economics trends by using more of rural natural resources. This research study adopted feminist approach through of which it concluded socially progression through women involved on urban-rural migration by selling their product on the urban centers creating income for their households. The academic gap of which this research study missed to tackled was along the use of the natural resources with guidance and rules of which affected some the habitat in the Limpopo Province. Therefore migration data presented by Matshana community will fill the gaps of the affects and implications both positively and negatively on the rural land and social pillars.

2.2 Reasons for migration: Setting the context

Historically people migrated for number of reasons including education, escalating unemployment rates or lack of employment opportunities, poverty, and the desire for higher income. Migration, as a topic, has been studied thoroughly in many fields of study, including geography, economics, sociology, development and environmental studies, anthropology and other social sciences that were attracted by escalating rates of migration in South Africa. The process is loosely defined as the movement of people from one place to another. The main concepts in migration studies include immigration, emigration, internal or external migration and migration patterns such as rural-to-urban or urban-to-rural migration. This study focused on the migrants’ motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. The study by Avela Njwambe, Michelle Cocks & Susanne Vetter (2019) “*Ekhayeni: Rural–Urban Migration, Belonging and Landscapes of Home in South Africa*” (Njwambe et al, 2019) adopted a similar approach on studying migration. This study explored the relationship that migrants have with their family home (ekhayeni). They interpret migrants’ narratives of life in the city and returning home in terms of processes of ‘place attachment’ (sensory, narrative, historical, spiritual, ideological, commodifying and material dependence) and factors that influence ‘place belonging’ (autobiographical, relational, cultural, economic and legal). They concluded that the landscape of home remains central to migrants’ cultural identity, belonging and well-being. Childhood experiences in nature and activities that continue to take rural inhabitants into these landscapes remain key to this relationship (Njwambe et al, 2019).

The aforementioned study proved that social and physical environment of rural areas provided a significant locus of sentiment and meaning for self and identity for urban migrants that had migrated from rural areas of Centane. Migration takes many forms in the world with the patterns that seems to be continuous changing and affecting each existence which affect the global forces that result in social change. African migrants migrate to Western countries in search of employment, education, and better economic opportunities. According to Dimock (2016) studying African migrants that occupied occupation overseas, concluded that there is a growing number of global migrants which is slightly higher than the world population. The number has risen as a result of international migration flows involving African migrants and cultural diversity and the process of globalisation. Transnational activities involving the global transfers of money, goods, and information have become a reality nowadays (Thomas 1995). This is also evidenced by massive ‘brain drain’ of skilled workers from Africa, as educated African people among the highest international migrants ranging from secondary school leavers to university alumni with PhDs (Shezi 2013). Thus, African doctors, engineers, scientists and lectures migrate to Western countries for better employment opportunities and the desire for higher wages (Polzer 2004). Although African migration tend to beneficial for urbanisation and globalisation, there is some strong African migration context that indicate ruralisation through urban-rural migration patterns especially reverse migration of migrants to their rural land.

For example, the study by Chibvongodze (2013) studied urban-to-rural migration through the use of Lefebvre’s (1974) theory of *Production of Space* to investigate some of the conditions and factors that influenced ruralization of urban space in the township of Gwabalanda, of which was seen in the intensification of a rural-oriented activity of subsistence farm by migrants from rural areas that settled on urban and township of Gwabalanda. The study conducted 17 semi-structured interviews with Gwabalanda residents involved in farming, “the thesis intended to interrogate the perceptions and attitudes Gwabalanda residents hold towards the changes in the use of urban space and also examine the possible benefits of urban farming” (Chibvongodze 2013). The investigation of subsistence farming in Gwabalanda led the study to identify three complementing and overarching themes or factors that driven urban farming and the ruralization of urban space in Gwabalanda. The first two themes were political and economic factors which seem to operate on a macro-level, whereas the other theme of socio-cultural factors functions at an individual or

household level. The study concluded that subsistence agriculture as a rural activity was becoming a common activity for urban and townships of Bulawayo, Zimbabwe. This study provided the current literature of this thesis and other African scholars on migration context which filled the gap of the missing African data of migration especially on ruralization.

Economic and political factors such unemployment, lack of income, high transport costs of moving food, political alienation and freedom were identified by Gwabalanda residents as important drivers of urban agriculture. On the other hand, socio-cultural aspects which included identity, traditional religion, socialization and changes in migration patterns appeared to be crucial motivators for cultivating urban spaces. The research study also found out that urban households that are engaged in subsistence farming are more food secure and generate extra income from selling some of the produced crops. The income generated is used to pay school fees, pay bills and buy farming inputs for the next planting season. Furthermore some households were sending excess farm produce to their rural homes (Chibvongodze 2013). According to Rogan (2015), migration in South Africa is intra-district, economically motivated, and female driven. Hence, in KwaZulu-Natal single-parent households which are female-headed tend to shift as females migrate back to their original homesteads in rural areas. This trend of migration has been observed India, Australia, Latin America, China, and some African countries. Such views concur with Costello's (2009) observation on the prevalence of migration from metropolitan to non-metropolitan areas in the Australian community of Victoria-Castlemaine. However, there is a dearth of information pertaining to urban-rural migration which is dominant in some parts of KwaZulu-Natal in South Africa.

There is a clear involvement between the local people and new residents in Matshana which illustrates the migrant network effect. Human mobility has increased alongside flows of capital and goods in South Africa, especially in KwaZulu-Natal. According to Nzimande (2019), Durban accommodates almost 83% of migrants, including international migrants. According to Lebami (2018), migration in South Africa is increasingly linked with economic and social events. However, the link between migration and household well-being is unclear. Thus, migration flows in most rural areas in KwaZulu-Natal requires scholarly attention. This research study provided an insight of these flows by exploring the migrants' motives and perceptions of urban-to-rural migration. The migrants consist of three groups which are return migrants, new arrivals and 'close-

by residents'. These groups per their locus differ through households built especially for new migrants and return migrants than those of close-by residents. This highlight certain of distinction through urban-to-rural migration through westernisation and urbanisation of the rural land of Matshana community. This correspond to the study of Xhosa male initiation in Mdantsane (East London), Whittlesea (Hewu), Njiveni (Libode) and Cala by Ntombana (2001). The study investigated role of the amaXhosa male initiation in moral regeneration focusing on socio-cultural, educational and religious aspects related to moral values. The role of the amaXhosa male initiation, how differ from the past and present, its impact upon the initiates and its contribution to the moral upholding of values were investigated. A qualitative research method involving an ethnographic study was utilised, which includes in-depth, semi-structured interviews (formal interviews and informal discussions) and participant observation. Research findings suggested that in the past the amaXhosa male initiation played a role in the instruction of moral values. "However, this study identified a shift of meaning in the practice which has been more evident in urban than in rural areas" (Ntombana 2011, p.34). The study further established that westernisation and urbanisation brought a shift of meaning and emphasis to the current initiation practice and to extent that the ceremony departed from traditional norms and faced challenges at present. (Ntombana 2011).

The land in rural areas is communally-owned and held in trust by the Chief, especially land that has been abandoned by the original family. Thus, the income goes to the Chief if the land is sold. In some cases, some large, recognised families with large tracts of land were allowed to sell part of the land with the knowledge of the traditional council, the iNduna and the Chief. Thus, both locals and the new migrants benefit from in the Matshana community. The next subsections focuses on studies that provided the range of motivating factors that contribute to rural-urban migration and some provide the insights of reverse migration. The rural area undergoes development by providing the affordable and available land for housing to urban migrants, especially in those rural areas closely located to urban centres and townships. Their proximity to major cities, towns and township is a major factor influencing urban-rural migration in KwaZulu-Natal. This is the gap that this study intends to fill. The migration flows into Matshana community seems to be motivated by spatial distinctions of the rural lands, especially location of the destination because most of the 'ama-site' are nearer to a city, which makes things easy for urban migrants to keep contact with urban areas. According to Ravenstein's (1885) laws of migration, "most migrants tend to migrate for short distances" and "urban migrants are less migratory than

rural migrants” (Ravenstein, 1885 p.78). This study highlights those less investigated patterns that saw urban migrating to the rural areas, which are deemed the sending area.

Most of such migration patterns in Castlemaine from metropolitan centres to non-metropolitan centres were motivated by availability of land, affordability of housing, and lifestyle gains (Costello 2009). This is similar to the migration pattern in Matshana community where the migration network effect seems to play an influential role. This contributed to classification of types of migrants involved, rather than assigning them into one homogeneous category, which provided more insight on migratory patterns in Matshana community. The migration patterns in KwaZulu-Natal require a deep engagement with the people involved in these migration flows, especially in the rural sector. The emerging of urban housing in the affordable land in rural areas calls for an analysis of motives and perceptions that are associated with urban-to-rural migration. This research looks deeply into those perceptions and motives of urban-to-rural migration and the livelihood brought by the migration process in Matshana community, especially the new residents’ urban lifestyle versus the traditional culture and lifestyle of the local people in Matshana community. Therefore, this study provides a detailed analysis of Matshana migration and the impact of this trend on rural areas as the migration destination, especially land, cultures, lifestyle, housing, and businesses market generated by migration in Matshana community.

2.3 Urban/Rural Migration in Kwazulu-Natal, South Africa.

Migration into the rural sectors is no myth, although many studies in South Africa have showed a lack of interest in the sector as the receiving area. A few international scholars have paid attention to such emerging migration trends in rural areas (Costello, 2009). According to Costello (2009), the small semi-rural community of Castlemaine has been constructed by “local and external stakeholders as a site of treechange, a specific type of ex-urban migration. In Australia, the term ‘treechange’ refers to the movement from the city living in favor of perceived ‘easier life’ in rural coastal communities, especially by migrants on early retirement. This study used mixed methods to provide the balanced view of the rural housing sector and examined the motivation behind this urban-to-rural migration. The motivating factors observed above seemed to the common pull factors among migrants’ motives to migrate into Matshana community, especially among retired and labour migrants. The common viewed among the category of retired migrants in Matshana

area were by relations of kinships/family ties, as most of them were people that grew up in the community then decided to migrate.

The current study focused primarily on filling the gap on the implications of urban-to-rural migration in the receiving areas and, therefore, provides an insight into the new pattern whereby rural areas are the receiving area. Matshana is one of such rural areas with Empangeni that surrounds Ngwelezane township as the receiving area. Urban-to-rural migration is a less researched area in KwaZulu-Natal, where changes in rural areas have always been concentrated in housing due to availability of land, which mainly changed the whole area and may introduce differences which stimulate tension/harmony within the community. There is a strong need for research in such a complicated pattern that mainly seems as simple and taken for granted, while there may be chaos due to loss of land, unequal rates, disparities in income, and lack/unequal distribution of essential services like water/electricity.

Migration in KwaZulu-Natal has a huge impact in rural development because of the movement of skilled and resourceful population to the urban areas in search of better conditions. In the current study most return migrants are retired individuals who originated in Matshana who in turn develop the community through the social and capital ties they shared. This shows the influence of the migrant network effect in Matshana. According to Stapleton (2015), most migrants eventually return to the origins in Latin America with multiple skills and opportunities through migration. There major push factors in rural areas includes unemployment, poor infrastructure, and lack of services in terms of education, basic resources, and health. Thus, with recent developments in education, resources, and services more people had come to occupy the land and build permanently urban households. The cheaper land in most rural areas has been bought by the municipality and some banks which build better houses and sell them to the locals through loans and to some labour migrants in Matshana.

However, the obvious question is the importance of this emerging migration patterns for the urban-rural gaps, and here the literature remains divided to some extent. The household survey data for agricultural productivity gap by Lagakos and Waugh (2014) take a basic approach and convert years of schooling into “units of human capital” using an off-the-shelf estimate of 10 percent return to a year of schooling. This study used both approaches qualitative and quantitative to balance the

analysis of a household with at least one return migrant in the area compared to labour migrants. Their approach concurs with the literature on development (Hsieh & Klenow 2010). The irony of their study is that the gaps between urban and rural areas are far larger than the changes in disparities of income and consumption experienced by those moving from rural to urban, compared to those moving from urban to rural areas. Their study fails to account for the income returns per household from urban households after they sell their bonds to settle in the affordable and available of land in the rural areas with cheaper rates and land ownership.

Most people involved in Matshana migration are labour migrants who migrated in Matshana occupying spaces characterised as the '*ama-site*' or '*new-areas*' permanently. These new arrivals were referred to the area by a friend or college for the availability of land into rural areas. There is high prevalence of single-female households with higher education and working as engineers, electricians, teachers, among other professions. According to Mlambo (2017), migration flows indicated steadily steady increase in females participating on migration flows, especially international migration and sending remittances back to South Africa. Therefore, such female migrants observed in Matshana provide a strong evidence for female migration. Scholars that investigate migration eventually paid attention to female migration flows. Such female migrants work near town companies like Transnet, RBM, RBCT, and government institutes. They had been renting out in urban areas when they were attracted by the availability of land in Matshana and decided to settle in rural areas. Thus, motives in Matshana community differ in accordance with the migrants' demographics. The shared perceptions among migrants display a sense of togetherness, forming new identity characterised by urban housing.

2.4 A Brief Outline of the Impacts of Urban-to-Rural Migration in Matshana in Kwazulu-Natal

According to Jones (2010, cited in Shezi 2015), migration in part of KwaZulu-Natal has increased alongside the phenomenon of land abandonment, un-inherited land, loss of value in agriculture or farming. Hence, there is loss of skilled migrants in rural areas in KwaZulu-Natal. The current study has gone beyond the process of investigating solely the phenomena of 'rural-to-urban' and 'urban-rural migration' and explored further into the process of migrant networks and consequences on the community in destination places. There are research gaps in which skilled migrants return

home through reverse migration process (urban-to-rural) and contributed to the emergence of better housing in rural areas.

Most return migrants have a huge impact in terms of social, human, and physical capital. This category consisted of retired migrants that were uplifting their rural community through developments programs for the youth and opened their businesses which stimulated employment in Matshana community. According to Stapleton (2015), migration decisions are primarily linked with social (family ties, connections/information), human (education, work), and physical capital (wealth, buildings etc.). This constitutes a positive impact that urban-to-rural migration brought in Matshana community, through the adoption of a new culture of livelihood in the area that constituted of the 'ama-site'. Many cases of urban-to-rural migration in Matshana have shown a greater independence for women, with better opportunities and chances of land ownership. Such migrants initiated such developments as business-like lounges, butcheries, salons, constructions, truck hires and buildings materials services, which accounted for such much positive changes in Matshana community.

Matshana community have been primarily regarded as the most adaptation community so far in UMhlathuze local municipality, which accounts for a number of new migrants that have stimulated income in terms of land purchasing. According to Massey (1996), migrants relocate for a number of reasons but finances determine the type of the migration process that occurs within a household. Most new migrants in Matshana that have relocated permanently in the area are highly educated migrants who have been renting in-towns or owning apartments. The new migrants in Matshana are regarded as labour migrants because they are still active workers in urban areas and have relocated in rural areas where they own rights of lands. In Matshana community, the sale of land was highly upheld by the local authority in form of IziNduna/Induna⁸ with Umkhandlu⁹, which reported to the Chief ZK Zungu on community matters, including the availability of land.

This created a sort of negative impact of urban-to-rural migration in Matshana community because some families were not fully aware of the land rules and usage time-frames which resulted in land

⁸IziNduna/iNduna- refers to someone who acts as mediator/bridge between the people of that area and king.

⁹Traditional local council members of the community appointed by the community that work hand in hand with iNduna to represent the community voice.

rights conveyed to the traditional authority of the Chief. According to Porumbescu (2019), in Western Cape many locals were given the municipality house but due to lack of land rights their occupation was forfeited, leading some locals to storm in anger during the construction of the mall, which disrupted developments. The lack of communication between the traditional authority and the locals that had lost the land stimulated tensions on urban-to-rural migration in Matshana. Thus, although urban-to-rural migration in Matshana had shown some positive features, it also brought some negative impacts. Urban-to-rural migration transformed Matshana community, especially in terms of population demographics and urbanization, which constituted for a new sense of culture in Matshana community that strives for the integration of new migrants. The new migrants in Matshana introduced a new culture that accommodates new identity of migrants, especially single-female headed households.

The urban-to-rural migration in Matshana has led to cultural changes, as the new rules prohibited locals to bury their deceased family members on the land if that household has never buried anyone on the land before. This has raised some tensions with the old families in the area as they fear loss of land rights if the oldest member has died. Thus, most of the Matshana locals have lost their land rights in the area to their house-head/oldest members of their families who knew the size of the original land that belonged to that family. According to Asad (2020), land rights in South Asia was predominantly among the oldest male member in the land and hold the history of family lands, which was passed through male domination in generations. This also characterised Matshana community's rights to land, especially for locals of the area most of whom had lost land due to lack of information about land rights to the oldest family members. Therefore, migration in settlements in Matshana required a proper analysis of these processes in relation to the Push and Pull migration theory and Social capital theory that guided the selection of related literature and the actual research content.

2.5 Theoretical framework.

The reality of South African migration is not just restricted to simple movements of people but imbedded upon global activities that people participate on which escalates on the massive measures of social security, labor, economics, and other determinants within migratory pattern. Many theorists have measured and assumed some influences in terms of discourses as to why

people migrate. A theory can be defined as “a set of interrelated constructs (concepts), definitions, and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting phenomena” (Kerlinger, 1986 p.9). This research study employed two theories or models that guided the design of this empirical qualitative study, which are the Social Capital theory and Lee’s Migration theory (push/pull model). These theories played an important role in determining most social networks ties that migrants created and had, indicated most prevailing reasons that motivated such inverted migration into rural areas, lastly help to ground and guide this research study with the roots of anthropology by allowing exploration of migrants networks and push/pull factors pertaining a decision to migrate.

2.6 Social Capital Theory.

According to Hauberer (2004), social capital first appeared in 1916 in the United States in a book that investigated how neighbours worked together to oversee schools. Although the concept of social capital was introduced systematically for the first time by Bourdieu (1986) in his studies of theory of capital and Coleman (1988), rationale-choice approach to social capital, “they introduced the term independently of each other” (Hauberer 2004 p.216). Bourdieu (1986) saw social capital as attributes of the self/personhood, rather than the collective, derived primarily from one’s social position and status. This directed the selection and deeper insight of this study. Bourdieu’s (1986) approach was helpful in pointing the social position and status of individuals but did not fully encompass these within migration flows and global events transfers that stimulate transformations. The theory of social capital, as introduced by Coleman (1988), had its roots in structural functionalism, whereas Bourdieu’s approach contained aspects of conflict theory. These are limited to studies of migration flows that are destined to result in attacks/terror and experiences through the structures/institutes rather than local migrants. Therefore, the researcher deeply investigated the current literature of social capital theory that are strongly related to the key concepts of the study.

The concept of social capital has been documented in many fields of study, especially social sciences. Social capital broadly refers to those factors of effectively functioning social groups that are disseminated as resources in the network formed through interpersonal relationships, shared sense of identity, norms, values, and reciprocity of certain groups. According to Massey (1993, cited in Stapleton, 2015), migrant network comprised of “sets of interpersonal ties that connect

migrants, former migrants and non-migrants in origin and destination areas through ties of kinship, friendship, and shared community of origin” (Massey et al., 1993 p.448).

Social capital theory is related to this study in two broad ways. First, the study focused on people who have migrated to urban areas for different purposes but returned back to their areas of origin in Matshana community. These are classified as return migrants in the study and play a very important role in Matshana urban-to-rural migration. This role is related to the migrant network effect formed in Matshana community prior to returning. The retired migrants follow business and work, while settling in the rural areas for advantageous reasons. This concept provided the researcher with the presence of migrant network effect and how it was formed in Matshana community.

Second, the migrant network formed through urban-to-rural pattern further motivated migration by allowing other new migrants to access information about the availability of land. This placed Matshana community as the target location for urban migrants and forming new urban households on the destinations characterised by shared sense of urban lifestyle and mansions. The resources and information, or assistance that these individuals obtain through their social ties regarding their previous families and prior migrants from the urban areas, form the basis of the migrant social capital network in Matshana community. The information on the availability of land and resources provided on how to access the land, provide both return migrants and new migrants with low-risk rates and easy access, which reduce the cost of migration in Matshana community. This continued to bring more arrivals and motivated more migrants as the migrant network of Matshana community was active. According to Portes (1998), the network stands for the ability of migrants to secure benefits, respectability of membership in social network or other social structures. Both return migrants and new migrants in Matshana community form social ties with one of the members before/after migration. This could aid in bridging the gap in the less documented area of urban migrants involving in migration flows in the rural areas. The discourses shared in Matshana provide useful information and data on migration flows that stimulate changes through migrants.

Migrant network in Matshana constitutes extended families that have stayed behind in the area of origin in rural areas, which benefited from both return and new migrants through shared identity and interpersonal relationships that they have formed in Matshana. This network contributed information and resources to further migration in Matshana community. Social capital theory was

so relevant in this research because the involvement of human capital in Matshana community influenced urban-to-rural migration. Human capital consists of the skills, knowledge, and experience possessed by an individual or population, which are viewed in terms of their value in a society. Human capital in Matshana was unique and differs from any other capital because it embodies the ability to perform labour and to produce value in terms of education, social attributes, economic, social empowerment, and skills for the community, especially the youths. Human capital is related to this study because it motivated migration in Matshana community since the new migrants had more skills and were mostly educated household female-heads. According to Stapleton (2015), this may be due to fact that educated migrants are better informed on opportunities that destinations offer in terms of employment, lifestyle, gains, and favoured by outcomes of migration in some instances. This related strongly with migration in Matshana, especially the high prevalence of educated single women participating in rural settlements independently and occupying lands/households of their own, which was something that was not familiar in many rural settings.

The afore-mentioned migration processes identified migrant network and social capital in Matshana community, which are helpful in intra-province/district migration patterns that most previous research had indicated as sending areas. Many studies tended to display rural areas as the sending area of urban migrants, with loss of productive labour and economic opportunities (Rockdale 2009). Therefore, such approach to migration, especially migration flows presented in Matshana community, inevitably transformed the locality through attributes associated with urban migrant in their new housing and urban lifestyle cultures. Matshana migration presented complex and yet simple migratory patterns, which were influenced by urban-to-rural migration processes and flows. These urban migrants transformed their destinations, creating belonging spaces of their own urbanised housing in rural areas that characterised their social position and status/class.

This theory is relevant to urban-to-rural migration witnessed in Matshana community because this pattern of migration seems to attract the most educated and successful individuals. This enhanced development in form new shops and markets which has created employment for the youth through hairdressing, butchery, construction and other businesses. The community of Matshana has witnessed the growing number of both return and new migrants in their areas in anticipation of employment opportunities. This theory also allowed the researcher to account for the role of close-

by residents in stimulating migration and the role of family ties in urban-to-rural migration in Matshana community. Therefore, this theory also allowed proper narration of the migrants' perspectives, as they were involved in the process of migration through migrant network effect of their family ties and urban areas. The labour in Matshana businesses influenced temporary migration, especially among the youth who migrate into the area of Ama-Site in order to stay close to the workplace or companies. Therefore, the massive urban-to-rural migration can be explained in terms of employment creation in Matshana community.

The theory provided a research study with the social network ties which was complex given a new migrants vs return migrants. These categories had complex different formation of social networks structures, for example new migrants had a little social network than those return migrants in Matshana community migration processes. This theory allowed the classification of social network ties formed depended on many things like money, status, family background, and housing. There more migrants possessed such asset the larger their social network ties making it easier to navigate and settle within the rural areas. Social capital provided urban migrants with migrants network that was hierarchy in structure, most urban migrants had already knew each and referred some urban migrants that they knew, what was interesting was the category of return migrants that had investments and lucrative business on the rural land referring new migrants that they know were stable and had deep pocket. Therefore, more money less difficulties, there higher the status on migrants hierarchy networks which automatically helped with integration and further social community ties and relations. This theory related with anthropology through presenting urban migrants as 'people capital' that they move from locus to the next in forms migration which correlated with exploring urban-to-rural migration motives and perceptions which is what anthropological research explores on migration context.

2.7 Push and Pull Migration Model.

According to Marquez (2011), push and pull laws of migration were first documented by Ravenstein in 1885, who investigated human migration and flows. Ravenstein (1885) focused on "five stages of migration laws" that even today form the base of many research works on migration. Hence, most migrants move only a short distance, thus implying the "process of absorption" which is characterised by rapidly growing population (Ravenstein, 1885 p.145). This observation fits

within this research, since Matshana is characterised by short-distance migration flows. This suggests that most urban migrants were well-informed about rural settlements in Matshana community, which acted as their primary motive to migrate, thus pulling them towards the rural areas. Therefore, this study utilised the push/pull theory of Lee (1966), which accommodates the complexity and transformations within migration flows globally. Migration processes in Matshana community indicated strong pull/push factors, with negative conditions in urban centres as push factors and attractions in rural areas as pull factors.

Lee (1966, cited in Faridi, 2018) proposed a comprehensive theory of migration in his studies of push/pull factors that stimulated migration flows. Hence, push factors are the negative conditions in the sending area that force people to migrate, whilst the pull factors are the positive conditions in the receiving area or destination that attract migrants. This model is related to this study because it accounts for push/pull factors and intervening obstacles to predict migration patterns. Thus, these factors include conditions in the place of origin, conditions in the destination, intervening obstacles, and personal factors. These factors may act both as positive and negative factors depending on which side of migration does the process take place and migratory pattern employed. Intervening obstacles include the transport costs or political policing interference within a decision process of migration. According to Lee (1966), personal factors are related to age, gender, class, education, and other personal influences. Therefore, this model is relevant in today's world because migration patterns seem to be better explained in terms of factors that act as push/pull factors. This was the common feature in Matshana migration processes.

This theory allowed the researcher to explore the migrants' motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. For example, both new and return migrants that were involved in urban-to-rural migration patterns in Matshana community identified motivating factors that pushed them from urban areas and pull factors that attracted them. These motivating factors were different for each category of migrants (new/return) involved in Matshana migration

According to Marquez (2011), push/pull factors are intertwined factors, used by many scholars to explain migration motives in the world. Most scholars provide detailed migration factors in terms of push/pull factors and portray migration flows as unchanging through time and space (Linda

2004; Polzer 2004). For example, rural areas are portrayed as the sending area with more push factors forcing people to migrate to the urban centres where there are pull factors in form of better employment opportunities, which was usually the truth within migration flows that involved urban and rural settlements. Migration literature for rural areas suggests that rural areas are the sending area of qualified educated migrants to towns and cities (Linda, 2004). Therefore, the migration flows in relation to urban migrants who are stable and wealthy relocating into the rural area of Matshana provides a refreshing departure from the perspective of academic tradition.

This theory relates well with this study, since pull factors were also identified in Matshana such as availability of land, affordable housing, and rural lifestyle gains. Pull factors are associated with the benefits in the rural areas ranging from cheap lifestyle in terms of transport, taxes, and other living expenses of daily lives compared to urban areas (Shezi, 28). For example, in urban areas most services. In rural areas there are lower rates and simple lifestyle for both return and new migrants.

Relatively speaking, the cost of land in rural areas is cheaper than maintaining a house in urban areas. Most migrants in Matshana community especially return migrants realise financial gains through land purchasing. Therefore, migrants received approximately R950 000 returns from the market then settle in rural areas for almost as R20 000 for site of land. Consequently, most migrants built proper households in Matshana which are usually characterised by urban mansions in the community referred to as the 'Ama-Site.' These houses of urban migrants motivated more settlers to come to the rural areas, thus acting as a pull factor that attracted urban migrants, as well as the land for farming, economy, environment, and the urban-rural lifestyle culture simulated in these new areas.

Most return migrants indicated a strong motivation of returning to home especially near villages where they grow-up whereas new migrants indicated the availability of abandoned land in Matshana and location of the community as its near Empangeni Town, where most worked. New migrants that capitalized on the rural land where either wealthier or had business somewhere else and wanted to expand on the rural areas given the availability of land in the rural areas. Theses were along the side of pull factors whereas push factors differed for both new migrants and return migrants, Some return migrants wanted to move back to their familiar localities whereas some were pushed by urban difficulties to make a living and expenses of urban life. This model related

with the discipline of anthropology because it allowed the exploration of both areas factors from urban spaces and rural spaces. For example provided researcher with the opportunity to explores urban vs rural through factors of push and pull into deciding to partake into migration. The process of decision making is the complex one in anthropology, what makes people migrate? Have been one of the prolong question regarding migration. Therefore, push/pull model create a sense of factors that may influence ones to migrate from both side as the 'push factor vs pull factor' into deciding to be involved in migration in Matshana community.

2.8 Conclusion.

This chapter examined existing literature on the discourse of urban-to-rural migration in South Africa and abroad. Migration literature presented above captured most recent studies which are related to the key concepts of urban-to-rural migration patterns. The chapter also presented the theoretical framework of the study, which comprises the social capital theory and the pull/push migration theory. These theories guided the research in the selection of common themes and aided the researcher to understand the network of migration formed in Matshana community through urban-to-rural migratory pattern. They provide the range of different motivating factors, through pull/push model which gave the researcher the opportunity to explore the reality of decision-making in migration, with Matshana as the case study. Overall, this chapter provided the backbone for this research. The next chapter would cover the research methodology and ethical considerations.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction.

This chapter describes the overall methodology and qualitative methods employed in the study. The study utilised an interpretivist research paradigm. Research methods are important in any kind of research because they make fieldwork possible, systematically guide the data collection process and allow for the generation and verification of data. Therefore, the methods employed in any research are a powerful mechanism through which the goals of the research are brought to life. Using a qualitative data collection method, “the researcher obtains a richness and depth of data gathered from complex and multi-faceted phenomena in a specific social context” (Du Plooy et al. 2014 p.173).

Qualitative methods used were appropriate because they allowed urban-to-rural migration to be explored in a rural setting, as migrants were studied in their natural context of Matshana community. This chapter also provided information on the interview process and the sampling procedure employed in selecting specific areas of Matshana and the research participants. The chapter also discussed the study population, the recruitment strategy used to obtain participants of this study, and how the data were analysed through the manual coding of data gathered from in-depth interviews and focus group discussions. These methods informed the study and formed the core of the main findings of this dissertation. This chapter also highlighted ethical considerations and the limitations of the study.

3.2 Research Site and Approach.

Matshana community is situated approximately 8.9 km to Empangeni town, using east west direction of Mkwanazi street/R34. The area covers 338km² and a population of approximately 15,000 residents and non-resident members of approximately 7,300 households (Tanser, 2018). The population is almost exclusively Zulu-speaking. The area is typical of many rural areas of South Africa in that, while predominantly rural, it contains nearer urban townships, Ngwelezane, uMhlathuze and informal peri-urban settlements around the town of Empangeni. The area is characterised by large variations in population density. In the rural areas, homesteads are scattered

rather than grouped in villages. Despite being a predominantly rural area, the principal sources of income for most households are wage employment and state pensions rather than agriculture. According to Sibeko (2021), 26% of land within uMhlathuze Municipality is under private ownership and 51% under Ingonyama Trust Board which is normally administered by Traditional Authorities. Other part includes lakes and 3.45% belongs to the City of uMhlathuze.

Matshana is currently under transformation from rural areas traits to more urbanised traits due to migration, urbanisation, and modernisation. Most of the rural land is being sold to urban migrants and some have built houses for renting out to temporary labour migrants. The establishment of a new location which characterised urban households in the area of the 'Ama-Site' required a proper qualitative approach. This study used a humanist approach because it aimed to explore the subjective reasons of people involved in urban-to-rural migration in Matshana and the meanings they attached to this process of migration. This approach was appropriate in understanding a complex world of reality through the experiences of the participants. As Patton (2001) affirms, "qualitative research uses a naturalistic approach that seeks to understand phenomena in context-specific settings, such as real-world setting [where] the researcher does not attempt to manipulate the phenomenon of interest" (Patton 2001 p.674). This research study used this approach in line with the exploration of the social world of individuals that emerged from the interaction between the researcher and the participants, using interviews and focus group discussions. By utilising purposive sampling and working from a qualitative research framework, the research seeks to understand the motivating factors for people involved in urban-to-rural migration and their experiences and perceptions on the process of migration,.

According to Strauss and Corbin (2002, p.78), qualitative research "is any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification". This interpretive method helped the researcher to get an insight on motivating factors that influence urban-to-rural migration, as well as the perceptions and their experiences of people involved in Matshana migration. This qualitative approach allowed the researcher to recognise that reality of people involved in urban-to-rural migration was relative to Matshana community members, especially those that share ties with some migrants. The main aim of this research methodology was to help the researcher to interpret and understand human behaviour through the use of interviews and focus group discussions. Therefore, the research study

methodology remained interdependent and mutually interactive with each other to explore subjective patterns of personal, group, or organizational experiences of people involved, to gauge the meanings they have prior to urban-to-rural migration in Matshana and contrast this with the views that others have for them, in order to have a proper account of the migration process in Matshana.

3.3 Study Sample and Recruitment strategy

This research utilised interviews and focus group discussions in data collection. These were the sources of information in this study where data was obtained from a section of population in Matshana community, especially the new residents and the old local residents that live in Matshana community in the part of the 'Ama-Site'. The study population in the area of Ama-Site involved the new residents which consist of return migrants and new migrants. The new migrants are those migrants from urban areas that migrated to the rural areas of Matshana for the first time through migrant networks with return migrants in Matshana community. Return migrants are migrants who have previously lived in Matshana and migrated to urban areas for different reasons, including employment opportunities or education, and then return to Matshana community. They are either retired migrants who migrate back to the rural areas in order to stay with the nuclear family or for business and development through their social capital ties and resources. This provides more insight on the migrant network effect and motives for migration.

Another source of data in Matshana community was the involvement of old close-by residents, households that are close to the Ama-Site and had never migrated in from Matshana community to other areas. Thus, the study sample comprised all categories of people that were involved in urban-to-rural migration in Matshana. The study employed a non-probability sampling method, particularly purposive sampling and snowballing sampling techniques. Non-probability sampling was appropriate for this study because it allowed the researcher to identify and obtain data from the participants in the population of Matshana community. The participants of this study were recruited from available social services in Matshana community, such as old or new churches, community meetings, seminars of municipality, and local ranks. The researcher used the recruitment strategy of identifying, approaching and obtaining the consent of those potential participants. All participants recruited were aware of the purpose of the study and that their

participation as voluntary as they were free to withdraw from the study at any given time. The used the chain-referral recruitment strategy, in which some new migrants suggested other migrants and helped to recruit participants in consistent with snowballing.

3.4 Sampling and Sample framework

The study employed a non-probability technique on local Black African migrants in Matshana and close by residents, who were purposively recruited on the basis that they met the criteria. The researcher had prior conversations with four gatekeepers of the research study and 11 other members of the community, who allowed the researcher to interview 15 participants. The sample size was appropriate because it allowed a researcher to balance the sampling using both purposive and snowball sampling techniques. Initially the researcher used the purposive sampling technique to select four participants who were involved in the process of migration in Matshana. The participants belonged to certain classification, for example two were recognised as owners of most new businesses, restaurants, salons, butchery, clubs, or lounge. Others were female traditional authority members of the community (induna) and others were employees of the municipality local council of uMhlathuze member (ikhansela¹⁰), which provided an insight on motivating factors and perceptions of people involved in migration.

Snowball sampling was utilised in recruiting the remainder of participants of the study. Goodman (1961:148) defines snowball sample as “a random sample which is drawn from a given finite population”. The participants who were selected were those who met the criteria of belonging to three categories of study sample which are 5 returned migrants, 5 new migrants, and 5 close by residents. Each participant was given an informed consent form to sign and they were informed about confidentiality and that pseudonyms (*) would be used when data is presented. Most participants were freely to participate in the study, especially both return and new migrants who unpacked every detail of urban-to-rural migration in Matshana. The position of the researcher and familiarity with the research site, culture, language, norms, and values of some part of the community gave the researcher the advantage of easy access and recruiting of old close by residents who have been part of the area Ama-Site. Most participants especially gatekeepers were

¹⁰ Ikhansela- refers to local municipality representative of the community that voted on the IEC and political votes by the community wards on the district.

willing to help the researcher in reaching participants and secure access to resources and premises, for example Ziphozonke High School which was used to conduct in-depth interview sessions.

3.5 Data Collection Techniques and Process.

The researcher recruited 15 participants, of which nine were females and six males (5 return migrants, 5 new arrivals, and 5 closed by residents). This study used in-depth interviews as the instrument for collecting data from participants. In-depth interviews, according to Cohen and Crabtree (2006), can provide a researcher with a reliable, comparable qualitative data which allow freedom for the participants to express their own views in their own perspectives. The interviews were conducted in accordance with the interview guide and carried out approximately for 25-30 minutes, although participants were allowed to shorten or stretch the discussion, depending on the context of the interview process. Some participants preferred to be interviewed at their households, while some were interviewed at the Ziphozonke High School, which helped the researcher to easily abide within Covid-19 rules and ethics guidelines. The data collection process took almost two to three weeks due to closeness of the participants, plus the researcher was the local member of the community. This research study used a clear member checking and piloting by using both sources of data collection instruments, which were in-depth interview series conducted with each participant and focus groups discussions were generated by three random selected people from each group, namely return migrants, new migrants, and closed by locals.

The focus group discussion consisted of three participants that were already interviewed and belonged to one of each of the categories, namely return migrants, new migrants, and close-by residents. This was also conducted at Ziphozonke High School. The participants were randomly selected from each category of participants. This allowed a researcher to further explore information and motives around the phenomenon of migration in Matshana, which also provided as sort of cross check of information among participants. The structure of the focus group discussion followed questions that were raised by the researcher.

A focus group, according to Thomas et al. (1995, cited in Rabiee 2004:655) is ‘a technique involving the use of in-depth group interviews in which participants are selected because they are a purposive, although not necessarily representative, sampling of a specific population, this group being ‘focused’ on a given topic’. From potential participants identified through snowball

technique, final participants are selected on the criteria that they have the knowledge of the topic under discussion, are within the same age group, have the same socio-characteristics and were comfortable to talk to the interviewer and with one another (Richardson & Rabiee, 2001, cited in Rabiee 2004).

The form of questioning differed as the interviews progressed. The techniques employed were suitable because they allowed the researcher and participants to engage freely and feel comfortable, since the instruments allowed interaction. This research study was a descriptive-interpretive study about people involved in migration in Matshana, which means reliability and validity were not central aspects of study. Therefore, this research study questioning in both interviews process and focus groups were cross-checked with each person and category, and through the question list used by a researcher to minimise biasness. Both interviews and focus group discussions were recorded prior to collection of information and interviewing process with participants involved in Matshana migration. The data collection process using in-depth interviews was different from the process of focus group discussion, although these qualitative methods allowed a researcher to deeply explore within migration in Matshana.

3.6 Interviews Process.

An in-depth interview is a method of interview that is designed using several interview questions prepared in advance (Polkinghorne, 2005). The researcher initially carried out 4 interviews with the first participants of the research. These interviews were the first method the researcher used to get insight on the structure and process of urban-to-rural migration in Matshana. These interviews were carried out at Ziphonzone High School with one participant at the time which resulted in longer session. These interviews took almost 45-60 minutes, due to the fact that the first four interviewed participants hold a particular position within a community and belong to the age group between 45 – 75 years of age. As a result, most of them had interesting data and witnessed changes from the past to the present. This gave the researcher confidence.

The researcher was able to reach the proposed sample size through the flexibility of the qualitative methods used prior to conducting the second series of interviews. The second part of the interviews process was conducted at each participant's household and were more than welcome to the researcher. This was influenced by the familiarity of the researcher in the location, although some

participants were comfortable because the researcher had initially interviewed some who recommended participation. Both interviews were carried out in Zulu and English because most participants used both languages when answering, especially the second series of interviews. These sessions were recorded, and notes were taken although some requested editing of certain names and wording of the land in the rural area that may cause harm/confusion. In the first series of interviews, some participants strongly advised the researcher of the boundaries and dilemmas of land ownership in rural areas, especially between private ownership of land, uMhlathuze municipality and Traditional Authority of Ingonyama ownerships. Therefore, the researcher was able to navigate and reach the targeted sample within Matshana population, which had a total of 15 participants. These participants provided much information through the experiences they encountered in their migration into Matshana community, especially urban migrants. The closed by residents provided much information pertaining to the transformation of their locality.

3.7 Focus Group Process.

The focus group meetings provided participants with an avenue to be able to air their views within a group setting (Kitzinger 1995). The focus group discussions contained three participants from each of the categories. This was due to the fact that during interviews most participants shared similar motives for urban-to-rural migration in Matshana community. The researcher was aware that confidentiality can be an issue when conducting focus group discussions. Nevertheless, the researcher informed all participants who were part of the focus group discussion not to repeat information and narratives that individuals present during face-to-face interviews. The researcher was able to place emphasis on confidentiality at the beginning and end of the focus group meetings and informed the participants about the importance of free-will in group participation as these individuals were already interviewed. Although participants who were involved in the focus group were randomly selected by the researcher, this was done through picking one member from each of the categories. Therefore, one member was selected from the return migrants, one from the new migrants, and one from the close-by residents. These participants were not aware of this simulation and this was done to decrease biasness and representations of certain issues per category.

3.8 Data Analysis



Figure 1: This characterised the settlement flows of urban/rural migration (The consent was obtained for use of this image)

These two pictures figure one and two both characterised some changes on rural land, housing and standards of living introduced in Matshana area by urban migrants. Figure 1 reveals the new improved housing in the new areas of Matshana community which were built by urban migrants. These new houses in the rural lands are dominant in the new residents which are characterised by

urban settings created in the rural areas of Matshana community. Figure 2 also demonstrates the established old closed by residents among new areas and villages of Matshana area.



Figure 2 *The availability of land in Matshana villages (Consent was obtained towards using this image)*

Most close-by residents in Matshana community followed two survival strategies in urban-rural migration. They sold some their land/claimed their ownership from the traditional authority. Therefore, some refused to sell their lands, whereas some sold their sites and agricultural lands

that were near the towns, making new areas of their own classified by urban rural-culture and lifestyle.

Data analysis is the systematic process of applying statistical and/or logical techniques to describe and illustrate, condense, and recap, and evaluate data. This study is qualitative in nature and therefore relied on content analysis of qualitative data prior to the research data analysis. This was done in accordance with the manual on data coding and narratives that were noted or recorded during the collection processes and interactions with the participants. The collection of data using both interviews and focus group discussions provided the researcher with subjective, rich, and in-depth information which was collected in form of words, note taking, and electronic records. Therefore, analysis of such data required a proper approach of reading a large number of notes or transcripts of data. Content analysis was the appropriate research tool used to determine the presence of certain words, themes, and concepts in urban-to-rural migration in Matshana community. Qualitative content analysis is also understood as textual analysis, and according to McKee (2001), was an educated guess of the most likely interpretations of a text. This allowed the researcher the opportunity to re-visit gathered data for issues, motivating factors, and participants' narratives to narrow down differences or similarities, so as to analyse the presence of themes and relationships within these words and meanings.

Content analysis was appropriate for this study because it involved analysis of textual content such as stories, written and spoken words as well as visualised narratives. This was important in unpacking the culture, values, lifestyle, and norms that were associated with the Ama-Site in Matshana. Zhang and Wildermuth (2009, p.345) equally support that "qualitative content analysis pays attention to unique themes that illustrate the range of the meanings of the phenomenon rather than the statistical significance of the occurrence of particular texts or concepts". Migration in Matshana presented a wide range of motivating factors and narratives of participants suggested massive migrant networks which required coding of data. Coding of data is the "careful scrutiny of your data and taking note of all the relevant and meaningful sections and items" (Maree 2007, p.77). Therefore, an exhaustive coding system has been employed in this research study to ensure

that all data was accommodated and represented. In order to come up with the exhaustive themes and patterns that would typically give a conceptual understanding of this research study, a substantive open-coding process was employed. Hence, the system of coding involved analysing the entire data in order to have an overall understanding of the message that participant narratives communicate especially the migrants' category.

An adequate scrutiny was given to the data from the in-depth interview and focus group discussion, carefully selected in order to give it an overall coding themes, patterns, motivating factors, and impact of migration. Consequently, this research was coded into patterns of urban-to-rural migration in Matshana in order to explore the perceptions of the people involved. With this system of coding, the researcher went through the data for analysis and picks the relationship of the key concepts in migration and Matshana community and thus grouping them into themes. Consequently, the themes for the study were carefully formulated through participants' narratives and data gathered that stimulated migration. The concepts gathered from the understanding of these data are grouped into smaller categories of the coding unit as return migrants, new migrants, close-by residents, and the Ama-Site in Matshana community. These coding units aid in answering the research questions through analyses, interpretation and understanding of participants narratives. Second, the themes for the study were carefully formulated to speak to the research objectives and explore migration within a rural level of Matshana community that entails urban households of the Ama-Site. This presented the researcher with findings that can play a higher role in the community land allocation, migrants involved roles, migrants' networks, and the livelihood of migration in Matshana area.

Most participants narratives shared indicated themes of attachment and draw to return to a familiar rural space of Matshana in rural residential and investment to the rural land through new spaces and buildings that migrants capitalise on the economic benefits of the community. This indicated a strong understanding of urban-to-rural migration and social change brought by this reverse/inverted migration into the rural spaces transforming spatial into more lookalike urban houses/households that area carried as "Ama-Site" which categorises the difference between local households and new households. The narratives from close-by residents strongly suggest forms of influence by this trend of housing brought by migration processes into Matshana community. The

process itself structurally introduce social change in the rural spaces especially through housing and capitalization of the land to produce more lucrative activities in Matshana community which was the highlight by close-by residences. Although Matshana community is still classified as rural area, there area have been progressively towards to be more characterized as urban-rural areas/townships which indicated urbanisation of the rural spaces through migration flows that have higher number of new migrants and return migrants from urban centers influencing social change in Matshana through shared experiences cultivated by urban areas lifestyle into rural livelihoods. Therefore, urban-to-rural migration in Matshana, influenced land transformations which was indicated by forming of new urban spaces and households on the rural land, thus creating businesses, employment, and other lucrative activity to invest and develop Matshana classify forms of urbanisation and global forces that introduce change of rural spaces through migration.

3.9 Trustworthiness and Validity.

Lincoln and Guba (1996) asserted that trustworthiness is important in a research study to allow the evaluation of its worth. This can be possible through establishing credibility and transferability of the research. The involvement of different categories of participants in the research study nearly justified the legitimacy of the results and findings. According to Drost (2011), reliability is the extent to which measurements can be repeated on different occasions, performed under different conditions, and yet yield the same results. This study was based in the developing rural land that is being transformed by global forces, particularly urban-to-rural migration in part of KwaZulu-Natal province (Mlambo 2017). Therefore, such qualitative research was done on those surrounding rural areas.

In order to maintain trustworthiness, the researcher tried to minimise biases by reflecting on true perspectives of the narratives of the research participants through motivating factors to migrate and their perceptions on urban-to-rural migration in Matshana area (Strauss 1996). Therefore, the research study limited biases and misrepresentation of the participants by consistently re-visiting data collected through interviews and focus group discussion, thus represented accurate accounts of the participants and ensuring validity of the study.

The policy thus expects researchers to maintain the highest standard of honesty and integrity, while it rejects any possible form of academic dishonesty (Rogan 2009). This research study, therefore, abides by such principles, such as honesty and integrity by way of employing safe and responsible methods, as well as ensuring fairness and equity for the participants. In addition, participants of the study were adequately informed about the nature of the study, aims, and objectives. They were equally informed of the contribution that their participation would make in the study. Moreover, they were encouraged to pledge their participation to the study. This was for purposes of honesty and building trust. They were also alerted that they should not expect any sort of reward or any similar benefits in return for having pledged their participation, because this research study was due to the purposes of school research (Sigh 2014).

3.10 Ethical Considerations.

This research followed all the ethical codes of conducting research as prescribed by the University of KwaZulu-Natal High Degree Committee. The research was also carried out during the course of the Covid-19 pandemic. Therefore, the researcher had to follow guidelines of Covid-19, under the auspices of the ethics committee of the university. This research followed all the rules and regulations in conducting research, especially during data collection phase and interacting with participants, as this was allowed on level one phase of Covid-19 and university ethics committee. This research maintained safety and abided by the rules at all costs as it was due during the difficult time to pursue such study. Furthermore, the researcher was acquainted with the fact that participants' identity had to be protected. It was for this reason that the participants were protected through anonymity and the use of pseudonyms in the data presentation of the research study. Section one of the UKZN Research Ethics Policy describes the pursuit of knowledge to be the pursuit of truth. Thus, this study used fake names to protect participants' identity and, for ethical issues, pseudonyms* were used with mark of the asterisk to vividly inform the reader.

3.11 Informed Consent and Confidentiality.

The participants of this study were given letters of informed consent containing necessary details of the study. They were also given support letters as the referral for emotional support if needed at the beginning of the study. This letter was also available in isiZulu for participants that wanted them written in vernacular language. The letter assured them anonymity and confidentiality of the

information they provided for the purposes of this research. All the 15 participants were provided with letters that informed them that their real names were not to be used at any point of the study and only pseudonyms were to be used. The informed consent letters contained relevant details of the researcher, supervisor, and University of KwaZulu-Natal, Research Office. They were also be reminded of their right to withdraw their participation at any time should they feel that the study is of any inconvenience to them. The letter stated briefly about the purpose of the study. The researcher assured participants of the protection of their identity in the write up of the thesis and kept collected data safe and confidential in protected files and electronic devices where passwords were applied. After notifying them of all the conditions involved in the study and their role in the study, each participant signed the consent forms on declaration part and each participant kept a copy.

3.12 Limitations of the Study.

Prior to the execution of this study the researcher encountered some challenges especially levels of Covid-19 effects and regulations. The researcher incurred expenses because the safety of the participants came first always. Therefore, hand sanitisers and masks were provided for some participants and were advised to maintain social distance. Some challenges were community-based, especially the involvement of the local municipality, traditional authority, and community members. At first, some closed-by residents were not comfortable enough to discuss land appointment process and people that are responsible for such allocation. This somehow made it a little difficult to recruit such participants. Therefore, the researcher had to adapt to customs of the community. The community wards in Matshana most of them had witnessed the arrival of new migrants, some participants were involved in more than one wards and owning something lucrative. The researcher had to carefully select participants in ward 24-25 in Matshana because this was where this research was focused. The first recruitment of participants was difficult initially but progressed even more fruitful for the study.

3.13 Conclusion

This chapter outlined the different data methods which were utilised during the course of the study. The chapter briefly explained qualitative methods that aided this research in data collection, procedure, and analysis of urban-to-rural migration in Matshana community. The methodology

formed the literature and content for this research through tools that available in qualitative approaches. This chapter outlined the process of in-depth interviews and focus group discussions. It has also outlined the different sampling methods which were employed in the selection of study participants. The chapter has outlined ethical standards which the study had to adhere to and the COVID-19 pandemic regulations. Furthermore, even though there were limitations to the study plus pandemic constrains, the researcher was able to build rapport with the study participants which made it possible for the researcher to obtain rich empirical data for the study.

CHAPTER FOUR

URBAN-RURAL MIGRATION IN MATSHANA IN KWAZULU-NATAL

4.1 Introduction.

Population mobility in the province of KwaZulu-Natal, especially the movement of rural migrants to the outskirts of urban centres is an old phenomenon. These migrants construct makeshift shelters from which they seek employment, better opportunities and other urban promises gains. However, this study focused on the urban-to-rural migration process as witnessed in Matshana rural area. This migratory phenomenon entails an arduous process from the time the migrant decides to leave the urban centre up to their arrival in Matshana community. Thus, human mobility is intertwined within a web of complex dynamics and processes that entail the actual decision to migrate where, when and how to migrate, as well as who migrates and what influences such migration. As Stapleton (2015) asserts, human and capital mobility in South Africa societies have been linked with deep historical processes and developmental approaches. This chapter focused specifically on the migrants' motives and perceptions of urban-to-rural migration, with Matshana community in Kwazulu-Natal as the case study. This chapter also outlined the historical perspective of Matshana and the processes involved in land allocation and authority. The chapter also discussed the socio-economic conditions in both urban and rural areas and the extent to which they are perceived as push/pull factors by migrants.

This chapter also addressed why Matshana is chosen as the receiving area among other destinations, the role of the migrants network with regards to decision making, and the role of the Induna in facilitating urban-to-rural migration. The next chapter would provide the challenges associated with urban-to-rural migration in Matshana community as the receiving site for urban migrants.

4.2 Perceptions about Urban-To-Rural Migration in Matshana Community

The findings from in-depth interviews have revealed that urban-to-rural migration was a new phenomenon in Matshana community, save for forced migrations in the Apartheid era. One participant, Mr. Mdletshe, was closed-by residents who lived in an extended family. He was a retired man himself, living with two daughters and their children, but two of his offspring were working outside Matshana community. The participant shared the following;

“UkufikakwaBantu emakhaya into yakhona manje lena Mzukulu. Emandulo, khona lana kuleli likaZungu isigodi bekuhlala ngokwazana kwesibongo seNkosi noma zamaNkosi lendawo esikuyona namanje yayidayiselwe abamhlomphe, ngaphandle keh uma bala lokho kwahulumeni wobandlululo, bese ngaphesheka eMatshana amnyama kwase nikwa uZungu nezihlobo zakhe zegazi. UbuKhosi bakwaZungu kwahlukene phakathi keh, okwenzakudatshulweizidawonezicemekuzekubusekekodwainkosieyodwauGwabini.”
(Mnu. Mdletshe*, 04/2021).

“The coming of people from towns to live in Matshana is new to us as an old generation, unless you count forced movements by the apartheid government. Historically, this place was for Inkosi (chief) and his siblings and extended families. The other side was sold to Amamhlophe (white people) for farming and sugarcane plantation. The traditional authority was divided within families although, there is only one rule Inkosi Zungu (traditional chief) who carries matters of the society” (Mr. Mdletshe*, 04/2021).

These sentiments are prevalent among the older generation in Matshana community. Historically, the traditional authority only accommodated relatives of the ruling chief. Therefore, the traditional authority would appoint one of their relatives in the ward to oversee farming activities and to settle matters of land allocation for those who are related. These finding concur with Mlambo’s (2017) observation that migration in rural areas was motivated by kinship ties, one’s closeness to the king provided an incentive to migrate into a village. Therefore, migration into the Matshana community is influenced by both the migrant and the traditional authority.

This has made migration into rural areas difficult, including Matshana community. The introduction of Ingonyama Trust by Umkhandlu wakwa-Madlebe under the Chief ZK Zungu was implemented to change “traditional customs that prevented people in occupying the land in rural areas and other customs regarding land” (Sibeko 2021, p.234). These alterations resulted in the area receiving support from the local municipality of UMhlathuze, which accounted for services like water, electricity, building of schools, and other resources that Matshana community benefited from the municipality. Therefore, Matshana community transcended from being backward rural areas, where people use dams and lakes for domestic water supplies with no electricity, roads, and other vital needs. This consequently attracted more people into the rural areas of Matshana

community, especially people from neighbouring urban centres including Empangeni, Richards Bay, and Ngwelezane.

Some participants feel that the arrival of new migrants and the transformation of the rural locality is facilitated by pull factors in the rural area. Mrs. Zondi* was a married schoolteacher who worked at one of the most popular urban schools in Empangeni and Richards Bay. She was a return migrant living with her husband and three children. The participant shared the following;

“Ngicabanga kuthi ukufikakwezintoezinjenga manzi, ugesi, umgwagqo, nezinye zinto izona ezilanda abantu basemadolebheni laphaMatshana nakwezinye indawo mzukulu¹¹. Lokho kwenza ukuthi labantu basemadolobheni beheheke ukuza ngapha emakhaya ngoba imfanelo zempilo sesiyatholakala emakhaya kanti futhi azimbi eqolo uma zibandakayiswa nasasemadolobheni” (uNkk.Zondi, 04/2021).*

“I think the arrival of essential needs like water, electricity, and proper infrastructures services in rural areas attracted more people from urban areas to relocate/settled in Matshana and other rural areas. This resulted in motivating more urban migrants to compare services of urban centres and rates with those available in rural areas” (Mrs. Zondi, 04/2021).*

The participant highlighted that the education system in rural areas Ms. Dube; *

“There schools in Matshana area have been adopting the system of educating their student with the necessary information and extra classes with have improved their way of learning and more schools in Matshana were getting recognition for higher pass rate”.

The development of essential services attracted more urban migrants, especially those that experienced difficulties in terms of higher rentals and bills in urban centres. Some participants intimated that the rates of services in urban centres were extremely high and continuously

¹¹Mzukulu/Ndodana- was used by many participants during interviews as the researcher’s name. It is a term used by elders of the community in rural areas to refer to someone who is a young man.

increasing whilst in rural areas such services like water, electricity and dumping sites were cheaper. According to the census (2011), almost 75% of rural areas in UMhlathuze municipality do not pay for their electricity and water bills. Relatively speaking, most of the community households in Matshana area do not pay for electricity and water, which consequently leads to illegal electricity distribution and lack of water in some areas. Therefore, lifestyle gains in rural areas motivated more urban migrants to settle in Matshana. Moreover, the area is presumed to be nearer to Empangeni and Richards Bay towns, where most urban migrants are working or have worked before.

The new migrants, especially those that still occupied and maintained their jobs and business in urban areas, also shared an impeccable narrative about the location and situational context of the Ama-Site. Most new migrants in Matshana occupied most of the area that was close to the town, a distance that could be covered in about 5-10 minutes with a vehicle. Consequently, the new migrants were the ones who were attracted by the cheapness of services provided in Matshana compared to those in Empangeni townhouses like Hillview and Meerensee. For example, in urban schools like Old Mill, Empangeni High and Richards Bay Hoerskool, fees and other activities are paid. These schools are privately-owned and known as model C schools in rural areas, as they are highly revered for their reputation of high pass rate. However, recently most rural schools have surpassed these model C schools in passing rate. According to the Newspaper (2021), Mevamhlophe and Ziphozonke High Schools in the King Cetshwayo district have maintained the passing rate of 100% in two years in a row, which has attracted more learners especially those from model C schools in the surrounding urban areas.

These two schools are situated in the area of Matshana and Mevamhlophe, which are nearly closed-by rural areas at Empangeni town mall. The participants clearly stated their interest in these schools. Some migrants were motivated by the pass rate and affordable fees compared to expensive urban schools. This attracted more learners in the rural areas and thus promote urban-to-rural migration in Matshana and other areas. Most migrants firmly stated cheaper standards of living in rural areas as well as improved services and resources as important factors that influenced decision-making. Therefore, migrants' decisions to relocate in Matshana were influenced by different agendas depending on the structure of the household and predestined benefits in the rural

areas. Return migrants' decision were however more influenced by their family ties, pressure to relocate back into their place of origin or financial gains, especially if one's was retired. One participant shared the following;

“The settlement here is more welcoming and you feel like home surrounded by the people you know and share something with, especially folks from Hillview that have relocated here. The attractions of land and promises that are available in the rural areas, though they have developed slowly than they supposed to be... (paused for a while as to draw my attention) the local municipality and traditional affairs offices needs more structures and innovations, especially in land allocation” (Ms. Zakwe, 04/2021).*

The Zakwe* family structure constituted a retired member and one return migrant which was involved in this research as the participant. Ms. Zakwe*, who was an intellectual, holds a prestigious position in the University of Zululand. She belonged to the category of return migrants in the area of Matshana. These occupied a different land than their place of origins. For example, most return migrants in Matshana hold family ties with their families in Matshana through communication, remittances, and other resources but those that left with their families living the land abandoned/unoccupied, relocated to different areas. Therefore, this posed challenges for some return migrants who were trying to occupy the same land that their grandparents left for them as the inheritance. Some preferred to occupy different areas from their family land even though they still had active family ties that supported their relocation and offered some land for settlement. Thus, the settlement in Matshana in the area of the Ama-Site was for such urban migrants, who relocated and recreated more valuable meaning of shared-experiences and culture, characterised by urban lifestyle in the rural areas of Matshana.

The perceptions of urban-to-rural migration in Matshana differed among the people who were involved in the process of migration and their motivating factors to migrate within a household presented both similarities and differences in a decision-making process. The local community members, especially close-by residents, hold strong assumptions/perceptions about the migration they witnessed within the areas of living places. Some believed in migration as the opportunity to survive poverty and unemployment that furnished the youth with stressful livelihood, leading to

criminal activities among Matshana residents, while others viewed the settlement as the surviving skills of urban migrants and only lucrative for the traditional chief who governs the land allocation.

Perceptions of migration among the migrants themselves oscillated between financial rewards and survival skills, while others view settlement in the rural land in the context of assets that can be owned like houses, farming land, and business premises. Both new migrants and return migrants shared different perceptions regarding migration in Matshana community but they all expressed shared experiences of urban areas that they migrated from and continually upheld their status and identity in the rural areas in Matshana community. The settlement in Matshana community in the area characterised as the Ama-Site by migrants and locals indicated a strong perseverance of urban lifestyle and forming new identity of ‘townspeople’ in the rural setting in Matshana.

For example, one returned migrant shared that they prefer new areas. When asked why they preferred to migrate to the new destination that differed from their original villages, he shared the following;

“Most of my friends who have moved back home here in Matshana didn’t relocated back to their parents’ or families’ land, but they build new houses in the area of the Ama-Site, and that is where the lifestyle is, and levels are shown their ‘uyabona nje nawe ndoda uma buka lana ngaphandle awukho ema-farm kodwa khona usema-farm then slowly laugh”(he was using the slang language to show off his household and comparing lifestyle for them with other areas in Matshana” (Dr. Mthembu, 04/2021).*

The movement from urban areas to rural areas for some migrants can be viewed as a degrading process, especially from the local members of the community. Therefore, many migrants that were involved in this study shared similar sentiments. For example, most migrants make sure that they build the fanciest looking houses in the Ama-Site, which characterised a different category of housing for people. The type of housing and buildings in the rural areas area somehow similar to each other, especially those old household buildings which made a significant role in the separation of houses between the new residents’ households and the local closed-by residents. Consequently, the new residents had maintained their statuses and class of being urbanised while forming a new identity in the rural areas as the sort of belonging and shared among migrants in Matshana

community. The sense of belonging in the rural areas by urban migrants that had relocated into Matshana was characterised by the name of the new area, Ama-Site.

4.3 Motivating Factors behind Urban-To-Rural Migration in Matshana Community

The findings from in-depth interviews have indicated that strong motivating factors behind urban-to-rural migration vary on the type of household structure and gains promised in the destinations. However, some migrants' narratives stressed the hardships experienced in the urban centre, especially within household expenses and maintaining the urban lifestyle. Most return migrants constituted a category of retired people and other active labour migrants, especially among the married couple. Most of these migrants were motivated by the availability of land for settlement and favourable rural land customs in their places of origin. These migrants were attracted by gains of land in the rural areas and ownership of their homes, while some rent-out those in urban areas or sell them hence benefiting financially from urban-to-rural migration. The opportunities that are promised within the rural land ranged from salons, restaurants, lounges to construction sites. Some return migrants were involved in nasty domestic relationships and unemployment in urban centres. These household issues presented push factors in the urban areas, especially related to the unaffordable livelihood and expensive service rates in urban centers.

Therefore, push factors were the motivating factors that forced these migrants back to the rural areas. These migrants presented urban centres such as Hillview and Empangeni as too much expensive relating to rent, with high service rates, and expensive urban lifestyle. Most of these migrants complained about higher rentals of their urban households and constant payments of rates such as water, electricity, land use, and municipality services. Another prevalent narrative suggested high crime rates and anti-social activities, since urban centres are overcrowded with drug use addicts (amaphara) and lack of support from the police, while they are inside urban areas. Some migrants expressed overpopulation in urban centres as the push factor that motivated their decision to migrate back into their rural areas for peaceful settlement. Most new migrants that relocated for their first time to the rural areas when they migrated into Matshana community expressed agriculture and farming as their motivating factor in urban-to-rural migration. This presented a researcher with a different motivating factor that return migrants and closed-by residents neglected prior to the process of migration. For example, most closed-by residents have

either sold their land to new residents or transformed their agriculture and farming land into rental houses for labour and temporary migrants. The following responses from in-depth interviews help illustrate this point:

“There is so much land available in Matshana community and it’s very easy to own or buy the land here in the rural areas; as long you contact your local iNduna your issues will be sorted. Mina, (‘referring to herself’) ...Ngiyazithandela ukutshala nokulima ukudla kwempilo okusuka emhlabathini. Kanti lana indawo ifundile kanti futhi nomoba usatshalwa kakhulu ngakulelicala. (I really like plantation and farming of health food. Since the land here is ‘very cultivatable’, especially on the sugarcane agriculture in Matshana community)” (Ms. Nene, 04/2021).*

“I needed more space you know, for my garden and stuff. In town mall houses you don’t get to have so much space of land; it’s confined in smaller spaces of land. For example, last time I decided that I had had enough was back when I organised a ceremony for my parents’ wedding. I had to apply for the land use permit outside my house because my space was so small, even for my friends and relatives only” (Mr. Mnguni, 05/2021).*

Prior to migration, lack of resources for agricultural activities and land exhaustion, had caused the local people to lose interest in farming. For example, Matshana community members that previously participated in farming sugarcane have either sold their land or rented it out for new migrants. The abandoned land has attracted many new migrants that are interested in farming. Some of these migrants have an existing related business and resources to maintain those agricultural activities. However, some migrants are motivated by the availability of housing spaces that are sold in the Matshana community. Matshana community has larger housing stands than those offered in urban centres. Most participants have intimated that sites which are sold in the area were bigger three times than those available in urban town houses. The participants, including Mrs. Gumede* a single-female headed household and mother of two children, shared the following;

“The movement for me was necessary since I was spending so much money monthly for renting, bills, and school fees. I have been waiting for the right time and place to relocate

into that specific area. So, when my colleague referred me to look up for this place. I really liked this area since it was near the town, schools, less expenses, and many people were moving here, plus newcomers from different places just like me. Then I contacted a local council who referred me to iNduna that showed me available sites for settlement to choose from and told me different prices for the land ranging from R15 000-R20 000 per site, depending on the space size and allocation. And also, the schools here were more than welcome for my kids plus there is affordable school fees and they are doing great in their passing rates” (Ms. Gumede, 05/2021).*

“Lana emakhaya ukuthi uthole indowo ukhande indlu yakho. Bese ufaka ugesi namanzi nakhona ucela iKhansela lomphakathi likufonelele umasimpala bese wena faka ugesi wa-Eskom. Futhi keh...logesi wakwa Eskom usebenza ngekhandi u-right kabi ngoba uwena uthenga ikhandi akukho bill yenyanga kanti amanzi awakhokhelwa lana njenga sesilugwini” (uNkk. Nene,04/2021).*

“Here in Matshana rural area only you need to do is to find a place then build your house. Then contact a local council for the municipality for water. Electricity is provided by Eskom, plus you only pay with meter number units here in rural areas than monthly bills, and you don’t have to pay for water supply here in Matshana than in town houses” (Ms. Nene, 04/2021).*

The researcher identified similar sentiments in urban-to-rural migration in Matshana community. The research findings have revealed that economic factors were dominant in influencing decision-making among urban migrants in Matshana community. Return migrants also played the role of facilitating migration in Matshana through their connections to the land and family ties. Second, the distribution of information to other people promoted urban-to-rural migration, in Matshana. Most return migrants had huge financial reserves, although some new migrants benefitted from these transactions. Most new migrants were pushed by urban constraints and hardships of rates into the settlement in Matshana community. The similarities were also observed in the process of relocation itself as complex since it involved heavy capital outlay. One participant, a return migrant in Matshana community involved in community development projects, shared the following;

“I remember the first time I moved in the suburbs/towns here in Empangeni. It was 1983 through the company housing plan. At the time I was a general worker at Exxaro, which is

now Tronox. Those days if you worked like me you were rich and had to move, since the housing plan was available for us. Although we were paying, it was done through the company. Most of these houses required monthly payments which were about R25-R50 at the time and it was deducted from your monthly salary for the period of 20 years and even more to some workers. After that the house was fully yours and you got your ownership and some documentation but that was years back, I don't really know how it works now. My point is that I have lived there and raised my children there even these kiddos (pointing at his grandchildren) so, you see, I had to sell out that place and retire peacefully at home with family, siblings. I grew up here in this community” (Sir. Ndwadwe, 04/2021).*

Similar narratives were echoed by Mthembu* a successful person who owned his surgery in one the local township called Ngwelezane. He was a return migrant who wanted to settle back into the rural areas to open up another surgery. The following response from in-depth interviews helps illustrate this point:

“I had been waiting on my agent to sell my house in Hillview so that I can come back and build my house here. I just got married and we are expecting a child, a girl you know. The money was really needed in both ways since I too wanted to open my surgery here at Matshana. I told my wife four years back about this then we were not even married and was planning to use our savings huh.... (loud laugh) but it was her who suggest that I should just sell the house and relocate back here since she knew I was from this place. I then settled my financial debt with banks and sold my house which really helped out in the settlement to Matshana. But before we come here after I sold our house, we moved temporarily in the renting apartments, because we couldn't bother my parents here. You know, after all I was not goanna settle back with them at the same land, I wanted my own site and build from there afresh” (Dr Mthembu, 04/2021).*

Therefore, motivating factors for the migrants in Matshana differ according to the structure of their households prior to urban-to-rural migration. However, they also vary with the type of migrants (new/return) involved in urban-to-rural migration. However, both migrants participated in facilitating migration networks formed in Matshana community. The decision to migrate into Matshana community was associated with closeness and familiarity between the new residents and

the locals. The new residents in the area of the Ama-site shared their urban identity through their households buildings and standard of living prior to locals who shared kinship ties with some new residents (return migrants) forming migration networks that stimulated migratory patterns in Matshana.

4.4 The Migrants Networks on Urban-To-Rural migration process in Matshana Community

The research findings have revealed that the migrant network formed in Matshana community utilised social ties, kinship, friendship, community members, and colleagues in both urban and rural areas. Many new residents in Matshana have ties that aided their migration in rural areas of Matshana as their new destination, and to some migrants their places of origin. Most returned migrants already had social ties through family ties and community support they provided while they were in urban areas. As the result, most return migrants in Matshana indicated ties to the community that benefitted their movement from urban to rural areas. The manifestation of the migrant network in Matshana area was through the ties formed with other urban migrants that showed interest to relocate into Matshana community as new members in the community. However, these ties were much conditioned by the experience of migration prior to urban-to-rural migration and the process they were involved in as urban migrants in Matshana community. The reference to the availability of land and lifestyle gains in rural areas of Matshana promoted the process of migration into the rural areas as receiving sites.

More recently the migration into Matshana has been attributed primarily to urban migrants. More specifically, such movements were considered to be the dominated by category of wealthier people from Empangeni and Richards Bay relocating to rural locations, such as Matshana in order to achieve lifestyle gains. The movement into Matshana in the area of the Ama-Site was characterised by urban houses and the maintenance of urban identity by new residents in Matshana. The following response from in-depth interviews helps illustrate this point:

“We started by coming here on weekends and sensed that this area would provide us with a better life . . . There’s a big urban café culture and a really broad range of people, and in that way it’s not like the traditional backward rural that I left behind years back . . . It’s a better quality of urban life in rural areas” (Dr. Mthembu, 04/2021).*

Therefore, there is an association between lifestyle and wealthy metropolitan migrant in Matshana. One research participant shared the following;

“There’s a new generation of people coming because of the lifestyle; it’s mainly a lifestyle thing really, with people mainly coming from Hillview, John Ross and other places . . . But what attracted me here, I suppose, was the history and the heritage that my colleagues shared with me at work about this area. It’s a more engaging community. In the small town where I grew up there was nothing except drinking alcohol and playing sport. . . here [in Matshana] you can engage in environmental movement, you can engage in agricultural activities, join a traditional historical affairs and things like that” (Ms. Nene,04/2021).*

These research findings concur with related literature on urban-to-rural migration, in which urban migrants are attracted by the desire for lifestyle gains, as well as some past family links (Burnley & Murphy 2004; Salt 2001; Gurran & Blakely 2007; Curry et al. 2001). One participant, who has lived in the urban area for more than 10 years and decided to move back into Matshana community, shared the following:

“We just liked the place, but also my mother actually grew up here. It’s a really attractive place physically, but also, it’s quite a friendly place. It’s got quite an alternative edge to it, so we used to go there when I was a child. And I knew other people who lived there as well. But moving back here [Matshana] was personal for me, since my father’s land ownership was no longer available due to the time given without use of the land. Therefore, I had to relocate back and do something worth with lands and maintain the inheritance of generations in our family nodes” (Ms. Dube, 04/2021).*

The other reasons underlying people’s destination decisions are also impacted by longer term processes of ties through organisations and institutions such as schools, churches, and companies. As Burnley and Murphy (2004) suggest, most potential migrants seek to minimise their risks when they move and consider places where they know individuals/organisations that can help them to make the trip and settle most easily. Social networks in Matshana provided the kinds of connections needed to make migration possible. Such migrant networks link potential urban migrants in places of origin with others, often family members in destination areas, or work

relations that connect highly skilled or educated migrants with institutions or individuals in Matshana that connected them. However, the study established that simply being part of a migrant network was not usually enough to make migration a reality in Matshana community. One needed social capital in migrants' network ties in Matshana. Social capital referred to the actual/potential resources linked to migrants' social ties that urban migrants formed, the quality of the tie itself used to ease migration into Matshana community. Therefore, many business adventures formed in the rural area of Matshana had strong family relations and kinships ties that made it easy for urban migrants to open businesses adventures and provide entrepreneurship, migrants innovations and businesses on the rural land, thus forming a more a strong social network or migrants ties within urban-to-rural migratory patterns.

For example, most return migrants from urban areas relied on social ties to family and traditional representative 'Induna' to migrate back into rural areas and secured a different land site. Most of return migrants occupied different locations than their original extended families that existed in Matshana community. Consequently, more migrants used the same benefit of the social tie they formed. More narratives suggested this relation in social ties of migrants network formed in Matshana. One participant shared the following;

“...I was well-connected with the local council who referred me to the right person, Induna yase Matshana, traditional authority representative that appointed me to land site. Friendly enough I recognised Induna from the old days when I was still a child doing my primary school attendance, we attended the same primary school, esiSigisi Primary School, one of the local schools that time we were boys that hated school. We only knew hunting, agriculture, and farming” (Sir. Ndwadwe, 04/2021).*

Social ties were instrumental in making migration happen, regardless of the policies and restrictions of the municipality and even to some instances traditional customs were avoided. This was not to say that a social migrant network offered equal opportunities and resources to all its members in a tie itself. Many studies like Muhammad Asad and Hina (2019) have shown that transactions within migrant's network ties often included tensions, conflict, and resistance as the result of broken promises. The migration network nature formed in Matshana community

benefitted urban migrants through integration of historical family ties that connected them with rural land of Matshana area and gave them the opportunity and gains of the availability of land.

The following pictures classified one of the major changes through the networks of migration that transformed the deforested and abandoned rural lands into more profitable business adventures by one of the return migrants. The emerging of businesses and innovations in Matshana community that were implemented by urban migrants transformed rural areas lands, customs, environment, and go beyond those traditional values of the rural land and agriculture. Most agricultural activities were disrupted and some demolished by the global transformations of migration in Matshana community environment and social changes.



Figure 3: The game adventures in Matshana stimulated by migration businesses innovation by one of the return migrant (The consent was granted regards, the use of this image).

The transformations of rural lands and spaces that were historically deemed backward was the common strategy used by urban migrants, especially among the category of return migrants. Most of them transformed by spaces that they knew/grow-up from in the locality of Matshana. This was evident by the new spaces that categorises urban lifestyle qualities in the rural setting.



Figure 4 Gesh lounge (the consent was obtained to use this picture)

4.5 The perceptions of people involved in urban-to-rural migration in Matshana and their lived experiences and encounters of migration

Urban-to-rural migration in Matshana brought both negative and positive impacts on migrants, locals, and community. This part focused on the negative impacts that migration posed in Matshana community in terms of the availability of affordable land, housing crisis and distribution of essential services. The increase in the population posed threat to public services, especially in the rural setting where overcrowding of these services caused pressure on housing,



Figure 5 The Nqubekos lounge and Gesh lounge were the most dominant clubs/restaurants bars in Matshana owned by new residences

schools and healthcare. Increased pressure on natural resources such as uMhlathuze reservoir supply and increased pressure on integration between locals and migrants, as assimilation is slow through maintenance of urban culture identity by migrants. The challenges of migration in Matshana experienced by migrants were indicated in each three stages of urban-to-rural migration. The first challenges aroused within the process of decision making and preparation to migrate; second, the actually physically relocation of people involved from urban into rural areas. Lastly, there is post-migration with challenges of cultural and social domains that characterises Matshana community livelihood.

The influx of urban migrants into rural areas of Matshana impacted greatly on the community picture, as the rural area that was deemed to be conservative to be more semi-rural area that continually increased in population through urban-to-rural migration. A potential common view associated with migrants that has been witnessed over the years used as the justification for certain immoral/inhuman attacks on migrants/outsider waits in little pocket of triggers on locals. Therefore, migration automatically furnished people involved in migratory process with negative hidden stereotypes that most people associated with migrants/outsiders. However, what distinguishes migrants as they migrate, their nationality/race/relocation determined each type of migrants involved in migratory patterns. The study found out that Matshana urban migrants share differential physicality that raised negative views about migrants for example, locals shared same nationality, race, and language with new residences of Matshana community. Although this has a strong bearing to produce a smoother livelihood in Matshana community, still some challenges aroused since urban migrants settled/relocated in the area and continuously grow in population size. Indeed, some of these negative connotations about urban migrants were expressed by some closed-by residents during interviews process. One participant shared the following;

“Yabona Nje selokhu kwafika lezinguquko lana Ondodolo nakhona kulawa Ama-Site, asisalali ubuthongo bangempela silala ebonyoni, sivule inhlo elilodwa, Wengane Yami ubugebengu lana sekunyukile mawala angithi babona ubukhazikhazi bezimoto nezindlu besebethi mali ikhona lana bangene. Sikhuluma nje lana ngaphesheya kuthathwe impahla zolo ngemoto yakhona beyikhipha garage Ndodana unyanyavu. Mina Nje, engihlala ngedwa nezingane nabazukulu ngiyinyama ngoba akukho mfana noma bhuti omdala

ongabathusa, phela lokhu okungamaphoyisa kufika late ngakusasa nakhona ande konankala. Manje nje Ewu kunzimananyane khona” (uNkk. Zungu, 04/2021).*

“You see ever since this change (refers to the Ama-site, new buildings, new businesses) here in Matshana (Ondodolo), we barely sleep peacefully, we sleep like a bird with one eye open, Wengane Yami (refers to the researcher) crime has escalated highly since these criminals are attracted by fancy/expensive cars and houses of new residences. As we are speaking yesterday over that side (pointing couples of houses away) they were robbed of their belongings, and they take their car (new model) inside their garage. Ndodana (refers to the researcher). Mina Nje, (refers to herself pointing towards her chest) I live with my daughters and my grandchildren and with no male figure available with are the easiest target, since police usually arrive late here after the damage has been done. So Yeah, it’s difficult” (Mrs. Zungu, 04/2021).*

Mrs. Zungu* was the old divorced single female-headed householder who is concerned with the rising crime rate in the area, a common sentiment among the people who lived closed to the Ama-site. Hence, they are targeted by criminals due to the widespread assumption that the new residents are wealthier. One of the closed-by residents shared the following;

“Lendawo sihlezi kuphithizela ama-phara abashiylutho labana uma sebefuna lento yabo manje, ngisho nezingane ezincane zibhema nsangu, sidle nalento yegubhu phela kuqala lapho bese siyogcwala laphana ko-Gesh zibuke labaculi bakhona abahlezi befika njalo ngama-weekend. Sekuyophithizela keh, weekend yonke lena nomsindo bese kuyaliwa, gwazwane yonke lento ungabona wena. Yikho nje, ingane ezincane lezi sezonakele kanje zibona lempilo yobumndani esiyezeka lana eMatshana” (Unks. Xulu, 04/2021).*

“This area (ama-site) is always crowded with ama-Phara (whoonga/nyopie boys). They take everything those ones when they want to use/buy their drugs (whoonga¹²). Even now, the young kids are starting to use weed and lean; it all starts there really, and then they go in full amount to Gesh-lounge for entertainment and vibe and wait for artist/celebrities

¹² According Strydom (2015) this is the new deadly South African drug that was a concoction of various substances: rat poison, soap powder, and “main ingredient – anti-retroviral (ARVs). (Strydom, 2015, p.6).

that come every weekends. The grooving lasts all weekend, and they will be loud noise, partying, fighting, and all sorts of dangers even stabbing/shootings. This is why these children are so rude/disrespectful; they are drawn in this party lifestyle growing here in Matshana” (Ms. Xulu, 04/2021).*

According to Taylor (2005), migration was one of the most rising global force that emerged in societies and most transformed societies have become diverse multiethnic, and those that have not reached this state are moving decisively in that direction. Therefore, urban-to-rural migration in Matshana brought some of these changes within the traditional society of Matshana community, especially within traditional authority customs based on land allocation and inheritance within land rights of ownership and housing. This added more on the negative views that accompanied within the settlement of new residences in Matshana that locals and closed-by residents used to create certain notions about urban migrants in Matshana community. The limited resources and services provided within Matshana community structure of households such as water, electricity, transport/taxies, and proper roadways created housing crisis in Matshana.

The allocation of certain households meant the removal of local households that were deemed abandoned by the authority of Ingonyama trust that was governed by local Induna/s. Migration in Matshana brought the rural housing market seemed to favour the new settlers than the majority of locals, especially closed-by residents within the area of the Ama-site. As reported by Costello (2009), in Australia the community of Castlemaine was non-metropolitan receiving migrants from surroundings metropolitan through intra-migration, which stimulated an increase in housing market rents and pay-out values, especially for rural localities. Migration in Matshana produced or exaggerated existing and new population imbalances, especially on the matter of unequal distribution of services/resources and treatment among new residences and locals. The Matshana community regimes, especially on the traditional level authoritarian impacted greatly on the implementation of customs that neglect the locals and seemed to be in favor for new settlers. For example, one of the villages in Matshana community near the Ama-site had to lose their taxis/local transport because of the number of people that used them compared with new residents’ needs for taxis.

This was expressed on the group discussion by one participant that represented closed-by residents concerns. One participant shared the following;

“Yabona-enye into engibona yenza ukukhuluma lana E-rank ilendaba yokuthi ama-taxi amaningi awasayi futhi nabo vele abantu bakwaDica bancane, manje tax ithatha isikhathi esindele mile lana-rank lutho abantu. Yingakhoke-nke abashayeli bengafuni ukulayisha uDica nentaba bencamele ukuya Emankwanyeni nasema-Site. Kodwa phela keh amaphathi bomsebenzi abakhipha umzila yokuhamba kwama-taxi abashoyo indlela yohluka kwezindaba kubukwa iningi labantu abasuke befuna ukuhamba ngalesosikhathi Empangeni” (Mnu. Madlala, 05/2021).*

“Another thing that I think is making the fuss here in the rank is the thing that most taxies now don’t want to go the remote villages like KwaDica, because of the long hours they take to be full and deliver. That’s why most taxies drivers don’t want to go there in KwaDica. They rather go with the new settlers in Emankwanyeni and Ama-site. However, it’s the chairman’s and vice chancellors that allocate roadway territories for taxies to and do picks ups, depending on the number of people that use taxies per ward to go into Empangeni” (Mr. Madlala, 05/2021).*

Mr. Madlala was one of the closed-by residents that owned some taxies and meter taxies that provided local transport in Matshana community. KwaDica is one of the small remote villages in Matshana that was near the area of the Ama-Site and these villages were denied hourly rotations for taxies because the size/number of people that used them compared to the new residents’ population size which was continually increasing. Another similar sentiment was shared by one of the new resident migrants in Matshana. Mr. Mathe* was one of the new migrants in Matshana community that settled near the upper mountains in Ama-Site. The following response from in-depth interviews helps illustrate this point:

“The problem with this area of Ama-Site is that we as new settlers of course don’t have proper roadways that really get inside our homes perfectly. Especially when it’s raining in here, you can’t get drive-out totally because of the mud and the water from the hills. Therefore, you have to walk miles to the main road and get a taxi to into town. So Yeah, in

some circumstances we have to maintain and adapt within this area” (Mr. Mathe, 04/2021).*

The flowing water from the upper hills was the common narrative among most of the participants, including closed-by residents that previously had experienced flows of water from the floods/heavy rains. The location of the new residents was from the upper hills, but some closed-by residents shared the same land location problems with the new settlers. This was echoed by one of the old closed-by residents who were concerned about the location of urban migrants in the area that was previously used as a funeral site and ceremonial grounds. One participant, a recognised member of the Lutheran Church in Matshana community and a widow who lives with her grandchildren, shared the following;

“Inkinga engokhona wena Ndodana iziNduna nabahlengi bezindawo abasayilandeli imithetho yetayitela eyayibekiwe ngokwabikwa kwendawo. Lokhu kulandela lomthetho omsha ophusha bayelana nokugcina kwendawo lana eMatshana. Lendawo esehlunge yabelwa abantu, khona abantu abaphansi laphayana.... ngoba kundala ibisebenza njengamaliba abantu nezinto keh zesiSintu zabantu, Phela! Umuthi lona ub’landwa khona laphana entabeni lena suyibona igcwele imizi emihle njena kumanje” (uNkk. Mchunu, 05/2021).*

“The problem here Ndodana iNduna and leaders of the land don’t follow the rules of traditional authority books that were established regarding land use and allocation. This is influenced by the new rules of land usage and duration before it deemed abandoned which were passed here in Matshana. The area that has been allocated to people belongs to the perished people that are no longer here (laphayana meant pointing) because in the past it was used as the burial grounds and other traditional rituals for people, (Phela! meant Shocked!). Traditional medicines were fetched from there in the hills before these beautiful housings as you see” (Mrs. Mchunu, 05/2021).*

However, one of the new migrant Mr. Mnguni*, a married man with a big happy family that owns one of construction site in the area and liquor shop, shared the following;

“I remember this one time when asked my tractor driver to dig a sewer for the liquor shop behind the lounge. Maybe by 45min-1.5hr tops, my driver was running at the extremely higher speed I have never seen him before. The guy was puzzled and pale and I was even shocked by his reactions and facial expressions. He tried to say words but some of the words couldn’t seem to make sense, I had to go and look for clue where he was working, so I grabbed my gun and went on the yard..... (paused with disappointment/shame) we just dig a dead body there were parts everywhere. I had filed a complaint and call iNduna to deal with this problem. It was big thing that Umkhandlu and traditional authority had to deal with, involving the police. Lucky the family was found through linkage of the past here and proper burial was done by Ingonyama trust and other compliances that were agreed upon (Mr. Mnguni, 05/2021).*

Migration resulted in a contested nature in Matshana based on the available services that were able to be provided as essential needs and resources which were erroneously taken as the consequences of urban-to-rural migration. These assumptions include the affordability of the new residents that the locals hold on the grounds that most of these migrants were wealthier, educated, and from the urban centres. According Lagakos (2014), most migration process involve migrants that tend to show qualities of being better informed about migration and educated with higher qualifications and skills. These widespread assumptions seem to be associated with the type of migration patterns used, who use them and where they relocate. For example, new residents were African Zulu speaking individuals and most of them educated and wealthier which automatically cancelled negative attacks based on race, nationality, and other physical ties but these negative views were still based on the difference of status/class. Therefore, the integration of people involved in urban-to-rural migration simulated negative views that would not produce harmful attacks but influenced the character and identity creation of locals and new resident migrants.

This affects the new residents because some of their services and needs were ignored and attended to at a later stage in the name of satisfying locals needs first which was pushed by some of these aforementioned connotations. This was shared in some of the narratives expressed by new residents during the focus group discussions. One participant, a new migrant who was a worker at the hospital in Richards Bay complained about the services distribution and usage in Matshana community. The following response from in-depth interviews helps illustrate this point:

“Inhle impela lendawo, inkinga thina esifikayo sisahluswa amanzi nokuhamba kwagesi keh njalo kodwa phela lokhokwenza load shedding, kodwa into ephinde ingihluphe ukuthi lana eMatshana ezansi nangalana nganene kithi uhamba kodwa lena phezulu entabeni owujwayele ukuhamba kakhulu. Amanzi keh wona Ayi! Ngathi ahlupha thina kuphela ahlezi engekho amanzi lana ngakithi emaSite. Uvele uthi saphela noma uwasha kuvele kuthi yaphe njalo, kusiza wona amaTank ethu lalwa oJoJo ngoba ubabona nje begcwele kangaka bayasiza kakhulu. Ilokho nje engibona kwiyinkinga enkulu ezibekene nayo nobugebengu keh nakho kumandla kuleli cala lethu, Angazi keh ngapha phezulu kodwa nje kukhalwa yonke indawo, ikakhulukazi ukugqekwezwa kwezitolo nemezi keh Ayi! Ngiyakutshena” (uNkk. Zwane,05/2021).*

“This area is really attractive, the problem is that we new settlers had been troubled with water and shortage of electricity due to load shedding but, another thing that troubles me is that most of the times it’s this side and lower parts that usually have no electricity. The upper part of Matshana usually they have it while we don’t. It’s even worse with water! You will be preparing to cook/wash suddenly you no water supply; it’s really helpful to have this water tanks (JoJo) that why they are so many in here (ama-site). Those are some major problems that I think we are facing here and the level of crime in this side is common. I have no idea about other areas but, everyone is crying out-loud about these break-ins and robberies of shops and our households. I’m telling you! (enigmatic facial expressions)” (Mrs. Zwane, 05/2021).*

These created assumptions about urban migrants in Matshana community are grounded on the features that have nothing to do with the actually lived experiences immersed on new residences by locals and vice-versa. This made it difficult for both individuals to actually address and engage with one another to find the common resolution to challenges of migration. The locals seem to hold assumptions about urban migrants, which hindered the complaints of migrants because they are deemed as affording. On other hand, migrants felt neglected on main structure of equal distribution of resources and services provided which resulted in major concerns that were to be avoided if Matshana community worked together to adapt. The decision to migrate is often accompanied by several preconceived expectations, especially that of acceptance by hosts, but with been challenges on most migration integration tend to be difficult for new residences

settlement in Matshana community. The duration that it takes an urban migrant to adapt to the new environment in Ama-Site in Matshana determined how soon to realise integration with the society. Some migrants tend to adjust sooner than others, through social interaction and engagement in economic activities (Botero et al., 2015). However, not all urban migrants are warmly received by the host rural areas or are allowed to enjoy similar privileges with local members of that particular destination in Matshana community. In some instances, migrants become segregated from the host population or marginalised from economic/social/physical activities that may influence further disparities than harmony and social cohesion. Therefore, Matshana community neglected migration effects that individuals face in their daily lives.

The problem with migration challenges was the complex of dynamics within migratory patterns in Matshana that were reflected on the lived experiences within the movement from urban areas to rural areas in KwaZulu-Natal. The settlement itself entails challenges of migration, especially being classified as the outsider/migrant, sub-conscious installed negative views that locals associate with urban migrants regardless of race/nationality, but in terms of identity which characterise class. The locals created assumptions about migrants based on their arrival in the rural areas and occupying the area of the Ama-Site, which characterised the preservation of urban identity through housing styles built and culture around the area of the Ama-Site. Most challenges within urban-to-rural migration form the basis of the unplanned settlement persuaded by the availability of land, commodities schemes of land distribution by the Indunas, and lack of municipal awareness programmes on rural settlements, especially on the villages involved/ that have land deemed as abandoned. The main challenge is the provision of essential services and resources needed by the growing number of residences in Matshana community that the municipality cannot cater for all due to the lack of working together with the traditional authority figures and municipal councilors.

4.6 Conclusion

The qualitative data presented above indicated that over the last few years Matshana community has experienced small population increases. The interviews conducted with residents point towards a stereotype of the migrants and posit a number of motivations for their relocation. These new residents of Matshana from urban areas are considered to be wealthier individuals, who bring with them capital for investment in the housing market, land site, and community development through business and companies they open in rural areas. Their locational choice is related to past/present ties or experiences of Matshana that have been shared and significantly the ambience that this semi-rural community offers. The movement of the urban migrants into this place is not without its problems. One of the most pressing concerns is the impact on the local housing market, emergence of a housing affordability crisis, and as more migrants come the more services are demanded of which some are not available in most cases.

The process of migration in South Africa has not yet been a tale with a happy ending. The research findings have revealed that, migrants are the ones who face the most tribulations of these endeavours. The process of migration is one of the most complex mysteries that migrants take for granted. For example, the researcher's familiarity with Matshana was limited on occasions and although the researcher descended within Matshana community, on some instances some close-by locals especially the aged group would classify the researcher as the outsider/migrant. This raised the interest of being viewed as an outsider through prejudices that resonated with in-migration into the rural areas. According to Landau (2019), migrants face moral injustice by local members who enjoy "seeing the person as the outsider first, then being actually a human being" (Landau, 2019 p.67). The stereotypes of being the migrants raised challenges within Matshana migration and impacted more on both locals and migrants' livelihood after settlement.

CHAPTER FIVE:
THE DESCRIPTION OF URBAN MIGRANTS AND LOCALS IN MATSHANA
EXPERIENCES IN FORMING BELONGING SPACES IN LIVELIHOOD

5.1 Introduction

Migration at its best contained one of the most complex processes that relate this phenomenon with the mobility of people in different spaces and time. Urban-to-rural migration movements in Matshana community are associated with regional events and inter-districts within Richards Bay, Empangeni and neighborhood rural areas including Matshana. Homogenising the movements within the terms of the group of people migrating to different locality, does not do justice in terms of consumption of cultural, economical, political, and environmental realms within migratory movements. The research findings have revealed that the movement of return migrants in Matshana community from different surroundings urban areas in KwaZulu-Natal is perceived as much more than a movement of a group of people that have previously migrated into these urban areas, rather than a complex procedure of exchange through human mobility between space and time of different regions. This mainly neglects the movements of culture, beliefs, capital, ideologies, business, and other features that are inclined with a person selfhood within human mobility. However, urban-to-rural migration patterns witnessed in Matshana are imbedded within the most globalised terms of class, lifestyle, ranks, and identification on new spaces.

In Matshana community, human mobility and settlement within places and spaces that were previously deemed traditional villages provided an insight on migration and globalisation. This chapter outlined spaces that urban migrants used to negotiate their belongingness within the society of Matshana community. This intrigued the researcher to associate urban-to-rural migration processes with terms of globalisation within human mobility and settlement of urban migrants to rural areas. This research indicated the narrow image of human mobility, especially from the perspective of transformations and shirking of space and time through globalisation and migration. The indication of human mobility in Matshana community suggested strong influence from global forces that continually shaped the movements within urban-to-rural migration patterns. The high prestige of class held upon the classification of urban migrants through their lifestyle, cars,

housing, and possessions of brands and labels that classify one's selfhood/rank with the '*mirror of urban versus rural*' especially among the youth culture.

5.2 De-territorialisation of Matshana traditions to globalised modernity of culture through urban-to-rural migration.

Most scholars that have investigated the diaspora movements are much based on activities that are within international and national scope of countries, and diaspora maneuverers to negotiate their belongingness within the national borders of that country. These studies used culture and globalisation interconnections to accommodate more meaningful explanations of diaspora preservation and maintaining of self-identity in a distinct country through globalised transnational activities that shape their belongingness (Glifford 1988; Inda & Rosaldo 2002; Ong 1990; Friedman 1994; Giddens 1990; Malkki 1994; Gupta & Ferguson 2001). Other interesting studies involved mobility within African nations, especially Ghanaians, Zimbabweans, Nigerians, and Somalians/Pakistanis (Bekker 1994; Ong 1990; Britz 2001; Ocho & Williams 2015; Ojong & Mhandu 2018; Mlambo 2018; Gonzalez-Perez's 2013). This chapter relates within the perceptive of these studies of migrants/diaspora movements and navigations within host destination areas.

Although these studies did not account for inter-province/local movements within a country, they provide an insight into similar ways that migrants use to preserve and maintain their culture, identity, lifestyle, and selfhood, while negotiating their belongingness in a new distinct society. Matshana community comprises urban migrants which are Zulu in ethnicity. The globalised peri-urban area of Matshana community is the Ama-Site, where most urban migrants relocated and maintained their status through housing, ownership of property and lifestyle. The characterisation of people involved in urban-to-rural migration in Matshana indicated more complex social relations of culture, economy, politics and environment. In this research, globalisation refers to the continuous interdependence of the world's cultures, economies, and populations brought by transnational activities of goods, services, technology and flows of investment, people, and information. Migration is the global phenomenon that characterised the changing of space and time, especially through the mobility and flows of goods and services within and between countries, provinces, and districts.

According to Thompson (1999), interactions within space and time through globalised forces of modernity provided displacement in migration, which resulted in negotiation and re-negotiation of belonging in both new and old or past and present worlds. This was echoed by one of the return migrants that opted for retirement and settled in Matshana community as the ‘comeback home¹³’ residence, which is one of the most famous terminology used by many, including locals to distinguish between return migrants and new arrival migrants. One participant shared the following;

“There is a lot that has changed in here, ever since we grew up here (shared a laughter). In the old days we used to do things that boys did in the village you know, like going for hunting ‘singamaPhisi¹⁴’ it was like a game back then, to see whose dogs catches the most hunt and the most important thing was the closeness between (‘Iphisi nezinja zalo, izinja kwamele ukwazi ukuzilawula and zikuzwe futhi umakuzingelwa’ ‘the owner and the dogs, your dogs were supposed to follow you and your instructions since the hunt was competitive’). Now there is less of that if some still participate in it, our kids today (Nina-pointing at me) are always glued to the phones and internet, you spend more money paying those WI-FI routers than sport trips nowadays, which was not here before. So yeah, it has changed, and still does gonna change let’s just hope for the better” (Sir. Ndwadwe, 04/2021).*

Matshana community historically at its best was understood as the Chiefdom, ruler-based authority that embodied their customs and traditions and the localities they inhabited, and thus grouped them together into close social relations. The households were few and every neighbour knew each other. This was well documented by Giddens (1990) who argue that globalisation was characterised by stretching of social relations of face-to-face across time and space that had previously constrained relation within localities of societies.

¹³ ‘Comeback home’/ ‘Izifundiswa zendawo’ – was the term used by both locals and urban migrants in Matshana which was originally constructed by the locals to refer to the return migrants as recognized, highly organised and well-educated urban migrants that shared their roots in Matshana family ties relations.

¹⁴ Iphisi/Ama-Phisi- means the hunters /hunter in the hunting spot.

The relocation in Matshana community constituted inevitability of transformation through the influx of urban migrants in the rural areas. The change through migration indicated some interesting themes from the narratives shared by those that have lived and grown up in the area and then migrated into urban areas and relocated back into Matshana and some occupying different spaces. This provided a clear insight on the impact of migration in the society, especially transformation brought from the rural area as the receiving area or destination for urban migrants. This has shifted and the content of urban-to-rural migration pattern in Matshana was influenced by different social relations of the *'past and present, culture and society, identity and locality'* etc. For example, return migrants in Matshana community shared social relations with their families both *'past that they have left behind and present that they were currently with their nuclear family'*. Same as went with new arrival migrants that arrived for settlement in the rural areas from urban areas, they shared relations with some returned migrants that referred them to the place for relocation in a distinct *'society which stretch the relations of culture within to shift towards more globalised, culturally mixed society in Matshana areas'*.

The movement of people, cultural customs, and ideas are daily taken for granted activities that make up what is considered as shared experiences of certain group/selfhood of people that have same and different experiences and expressions of self is becoming normalised by globalisation. Urban-to-rural migration in Matshana allowed the preservation of urban culture, which is highly influenced by the Western culture especially on the hierarchy level of the society. According to Ong (1990 p.181), Chinese migrants preserved their identity in distinct host country through "family practices in diasporan communities that still have some values of Chinese culture". The feasibility of urban migrants in Matshana was through their innovations in the society structure especially the business, status, housing, and assets that they possessed within the livelihood of the area of the Ama-Site in Matshana community. For example, the standard of housing worldwide, 'the bigger the house, more cost and expenses' which usually characterised one's ability to afford and maintain that can be inclined with status and class within a society. Western culture has influenced the mentality of expensive mansions houses through globalised platforms that are shared within cultures, experiences, beliefs, and livelihood in general to characterise one's wealth and form part of selfhood. Material things such as cars, houses, clothes, and tangible assets within the group/individual have gained power to determine one's identity and belonging in society.

This placed and created belonging spaces within a society of Matshana as new residents/urban migrants occupy the land titled Ama-Site, which was the locality that urban migrants belonged to within those spaces. This was one common factor among urban migrants especially return migrants that migrated before into urban centres and then back into Matshana community. Most return migrants showed factors of de-territorialisation within reverse migration that urban migrants related into transforming their rural lands into more urbanised households. This aided on the creation of their own belonging spaces that related with their lifestyle, culture, and identity in the Matshana community. One of their common themes was preserving some urban traits within the area of Matshana community, which created globalised urban culture, lifestyle, and class in the rural areas, hence attracting more migrants. According to Morley and Robins (1995), deterritorialisation of locality was associated with globalisation processes that showed transformation of rural/traditional spaces to more modernity/urbanised centres. The formation within Matshana community brought by migration was impeccable in changing the rural spaces and lands to modernity. The following response from in-depth interviews helps illustrate this point:

“This was the most alternative place to move into because it has shown development and people are coming in-high numbers occupying these lands and changing them so nicely. Also, my husband just got retired and wanted us to move outside Hillview, so I decide to move here where I’m familiar with the most faces. (Phela UBaba walayikhaya owalena Olundi ema-farm okugcina (argh) ngisho nawe Baba wathi nje ngeke esakwazi buyela khona, since my Husband is from far away in the most backward rural areas called Ulundi even him didn’t want to go back there. He said he can’t survive there now since he is used to urban life”) (Ms. Zakwe, 05/2021).*

Most urban migrants in Matshana community tended to categorise themselves within spaces that showed more developing progress towards modernity compared to other settings in most wards of villages within Matshana community. The following response from in-depth interviews helps illustrate this point:

“There is so much of the available spaces here in Matshana, especially when you go deep inside the upper villages, there you found one to four houses scattered around mountains, sugarcane, forest, and so many gumtrees. I think if most people start to move there and make the same change of housing, I’m sure they can have ‘Ama-Site’ of their own there and there.... (laughing). (Nami nje ngabe ngihlala ngakhona kube ngavuma ukuthenga

umuzi) (Even Me, I would have relocated there if agreed to buy a house) there in the villages instead of buying the land site and building my own house, especially among new residents here in Ama-Site new areas” (Ms. Gumede, 05/2021).*

Therefore, the relocation of the most urban migrants was highly influenced by the urban lifestyle gains promised in the rural areas and preserving some on the urban identity by creating those Ama-Site spaces that accommodated their higher class among villages.

5.3 Ama-Site locality in Matshana community

The rural settings are much closer in social relations, especially within villages/wards that make out the whole community. The availability of spaces and land is usually deemed abandoned/unused since most households hold grounds/claims towards the ruling of the Chiefdom of KwaMadlebe. In order to fully understand the progress of housing in Matshana community, housing market, affordability, urban culture/national culture, transformation of spaces within global influences, social relations within locality and creation ways of identity, one has to understand the ‘other’ which are nearly within the same radius within the new houses called the Ama-Site. The comparison provided in Matshana community within these settings both by local and new residents or urban migrants presented the researcher with a global picture of trans-creations of rural localities through migration. Most villages contained close-by local residents that were not conservative, since some were already influenced by social change within Matshana community and vice versa when it comes to the new residents. This provided social pressure to some of the local villages/wards, since rural areas spaces are confined within the impact of social change through migration.

The following picture clarified one of the villages called KwaDica which is currently occupied by Zungu’s family as their inheritance and one of the most villages that still holds strong with the locality for housing market created by urban-to-rural migration in Matshana. Most local villages have started showing signs of transformations, especially on the housing since in the rural areas the household meant more than a house, but a way of showing stability and standardise living within daily routines interactions.

KwaDica Village with the household approximately at 30 of which 26 of them share kinships relations within the Zungu's bloodline.

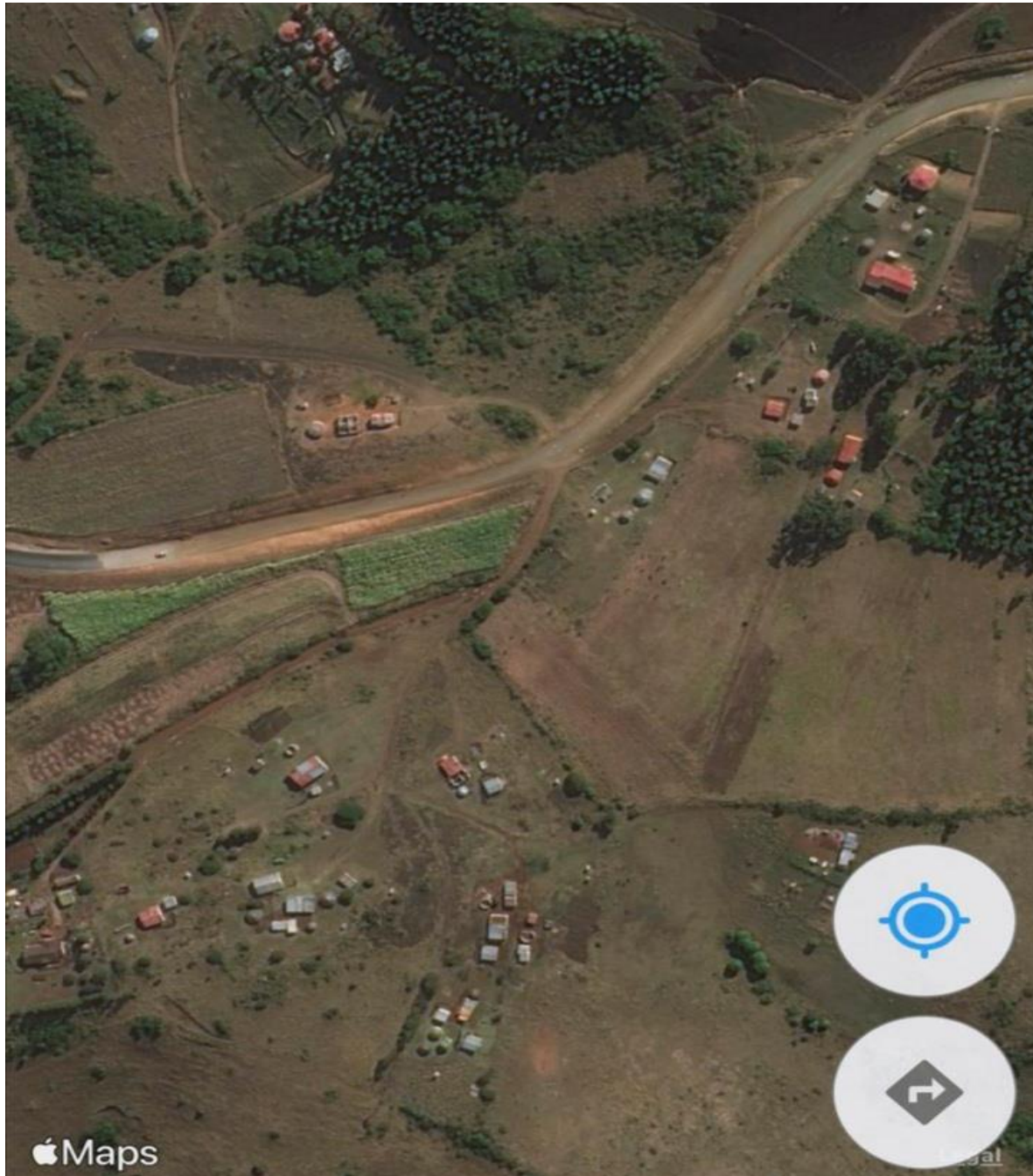


Figure 6The locality of KwaDica village in Matshana.¹⁵

¹⁵ The eldest proclaimed of the early ruling king of Zungu family 'UPhuncwa' which was of inheritance of which it is still the currently transcended order of chieftdom. This village holds more lands than other villages, yet they have so much less of households.

One of the most historically famous explanations of society relations and individual daily interactions are best understood under the French social scientist Emile Durkheim (1969). His work provided a much simple power-relations that individuals associated them within a society. According to Durkheim (1895, p.456), the French sociologist believed that “society exerted a powerful force on individuals” that related with them, especially on daily interactions activities that members participated on them in a society. Traditional society/rural areas that are most resistant to global forces of transformation that comes in many forms are still confined within close social relations and traditions rules.

Social changes witnessed in Matshana brought through urban-to-rural migration patterns, led to the ‘*newborn urban centre called Ama-Site*’ in the deserted rural lands of Matshana. Most spaces occupied by new residents have been recognised by many new settlers and localities that have been attracted to the new peri-urbanised areas within Matshana community that have emerged as of result of the in-migration to the rural area. The promises fabricated around these new areas are much related with the modernity of a society that promised urban culture, lifestyle, and opportunities in rural settings. This feature was like the most of ‘*bringing it home of urban nature*’ in the Matshana community, although some urban migrants were new arrivals in the areas most of them have shared the same experience with most returned migrants of Matshana community. According Lughod (1996), migration itself initiated global forces within both sending and receiving spaces which created the ‘other’ between the migrated and those who remained behind. The other in this case simply indicated the interest in distinct cultures, lifestyle, identity, norms, and individuals.

Urban-to-rural migration patterns in Matshana provided a broad way of new categories, within the settings of the rural area. These new categories were among those belonging spaces that people involved participated upon to create and preserve their selfhood within the movements to rural areas. The process of migrating back into rural areas, especially after one has migrated to the urban areas ‘*return migrants*’, is supposed to be both downgrading and degrading in nature. However, urban-to-rural migration patterns promised much more gains for both locals and new residences. Migration in Matshana brought tremendous social change in the environment, economy and social relations. These new areas of the ‘*Ama-Site*’ had high population than most villages that have been

in existence for decades, but these areas were established approximately 4-6 years ago and some are still recently new.

The afore-mentioned picture characterised the standard of housing and living in most villages inside Matshana area which are usually compared to newborns¹⁶ of Ama-Site in the area. Their newborns contained new urbanised lifestyle that generated within national culture/afro euro-westernised culture that accommodated the people within these areas. These new areas attracted a number of urban migrants, but the most intriguing theme was the inner migration within Matshana villages and newborns of Ama-Site. Most locals who relocated into these areas include local teachers, nurses, paramedics, mechanics, and the police who occupied them as tenants.

The two pictures in figure six and seven, shared in these narratives of rural land relocation and settlements which were taken in google maps (2021), directed the reader to observe the availability of land in the rural area of Matshana community and the rapid faster migration in-flows to these lands. Therefore, the researcher provided these images to highlight the urban-to-rural migration in Matshana community. Most rental houses built were better than those that were available in the villages, especially for workers that work in different companies in Richards Bay. The above picture shows changes within rural lands of Matshana community, showing improvement through urbanisation. However, some people in Matshana community still participate in migration to the urban city. The following response from in-depth interviews helps illustrate this point:

“Migration is everywhere, anytime, and anything that which can shared in any channel that is migration itself. For example, when I was staying at town with my family there, my older sister would speak with my children through face time, they will show her all street lights and towns flats just as teasing, but now she just gave a call telling me she will be moving to Durban next month for the job there, you see JUST! think what she will do to my children now that they are living here and she is over there especially Durban (argghhh-laughing).....and shaking head” (Ms. Zakwe, 2021).*

¹⁶ Newborns- the term refer to the new-birth of social relations and localities in Matshana community, especially those shared by new residents from urban centers forming new urban-rural households.

This picture represented one of the new areas of the Ama-Site in Matshana community that have been progressively growing on population concomitantly with number of urbanised housing in a rural area.



¹⁷ The main road on the picture represented the joining boundary between Empangeni town and Matshana Community, where most new areas were located.

Figure 7 The classification of new areas and transformation.

Therefore, some reverse trends have also been observed in some parts of the world where people are moving from the cities to rural areas and it would not be surprising if more people decide to move out of the cities to enjoy a peaceful living in rural areas. It was perfectly reasonable to consider moving to a place where the pace of daily activities is slower, groceries are cheaper, and the air is cleaner.

The narrative provided by Ms. Zakwe* entailed one out-migration within Matshana community but what was interesting was the way migration placed people within and without spaces in given time. The relocation between both scenarios provided a much broader picture of migration and time within spaces. For example, her sister who has lived for years in the rural areas got the opportunity to migrate to city of Durban on the given period within the relocation of Ms. Zakwe* that have been sharing all the wonderful news about the city. Therefore, the processes of migration and globalisation through communication platforms that made the possibilities and necessary information provided within these patterns made the world shared and experienced narrowed. Migration *trans-creations/recreations*¹⁸ spaces not only transcended the villages within Matshana community in consumption of cultural, economic, and environmental attributes and qualities necessity to the wealthier well-being/livelihood but also dominated on the development of the society.

The common scenario of migration in Matshana area, was the way villages and new residences approached social change within the transformations brought by urban-to-rural migration that characterised globalisation process including economic market, housing market, socio-cultural consumption transcreations, modernity, and urbanisation. Many urban migrants dominated ownership of businesses in Matshana community from salons, small business to over-crowded busy restaurants, bars, and lounges. The major ones involved construction site, electricity sites, transportation of hire goods vehicles, and machinery factories that operated within the rural lands.

¹⁸ Transcreation- its form of translation of an original intent into the target object.

Recreations- refer to the leisure of free-will and time that people can spend to enjoy life.

Therefore, for the purposes of this research study these two terms were in relations with the feasibility of migration that was available in rural lands hence to create these new spaces while maintaining some urban qualities/migrants qualities within the rural area of destination.

According to Ojong and Mhandu (2018), “migrant entrepreneurship is a way by which entrepreneurs contribute to the well-being and socio-economic development of the host country” which related with urban migrants entrepreneurship in Matshana community (Ojong & Mhandu, 2018 p.37). Although this research dealt with smaller population and in the rural localities, the same economic reasons and social development was evident in Matshana community through migration. These urban migrants dominated the cultural consumption market of what was needed by the localities they inhabit and used their available resources to create a sustainable market and provided social development, especially with the creation of opportunities like employment. Migration meant opportunities for Matshana community and benefited those involved in the area.

Migration in Matshana community indicated the prevalence of urban migrants entrepreneurship process that were influenced by economic and social factors of both localities that they were in, and urban lifestyle qualities in new areas. The areas of Ama-Site contained the higher pace of rural market that was stimulated by the increasing size of the people coming in, and the edge of urban migrants wanting more spaces and land for settlement/relocation. This resulted in more close-by locals that had more spaces and unused lands to sell their ownerships rights claims of the land to urban migrants that afforded the lands and wanted to relocate and use the available lands. The housing market in Matshana community was promoted by land availability in the rural areas for urban migrants and the willingness of close-by locals to sell their lands for money to the urban migrants.

For example, urban migrants opened up classy and fancy shops compared to the existing shops in rural areas that are deemed unclean and with poor services. Consequently, more people wanted to shop where they saw the level of services brought to them unmatched compared to what they have been introduced to by the local shops. The local shops that survived were those that upgraded their services in order to lure out more customers and to gain back the trust that they have lost from their locals. In the past, in Matshana community each village had small shops which gave little options for locals to choose from, but the arrival of the urban migrants’ shops made it possible for such selections and created a necessary competitiveness among businesses in Matshana community. *Imiqasho*¹⁹ provided a proper visible prospect of the comparison about renting spaces

¹⁹ Imiqasho-refer to the renting houses in Matshana area which was the common usage to refer to those spaces.

built and available in villages and new areas. The availability of renting houses that were presented in villages and new areas provided a clear insight on the standard of building, pricing, and location which showed more about the housing market in Matshana area, especially on new areas where most stayed.

Beautiful houses in rural areas were not common due to lack of rural development. In rural areas if one possessed power of building a big house that person is associated with social attributes of living a wealthy lifestyle. The following images show the distinctions of spaces and time of which characterises the lifestyles of both local occupants of Imiqasho and new residents related to urban migrants.



*Figure 8: The renting houses available in villages of Matshana
(the consent was granted on the use of these images).*

The migration in Matshana community promoted more urbanisation within localities and among the locals who were closed-by residents in rural areas. Therefore, the processes of urban-to-rural migration transformed the locality of Matshana through the introduction of new areas of Ama-Site that characterised the happily and well lived urban lifestyles and gains in the rural setting.



Figure 9 The new upgraded renting houses in Matshana.



Figure 10 Imiqasho in the area of Ama-Site in Matshana.

The emergence of inner/intra migration between the areas of Ama-site and villages in Matshana community was indicated in those labour migrants that moved from renting houses in villages to stay in new renting houses built in new areas of Ama-site, which was influenced by urban lifestyle. The new areas seemed to be characterised by urban lifestyle and class brought by urban migrants qualities which was what attracted more people to come in these premises. Even some locals who lived in villages have one renting house in the Ama-Site that they own for urban lifestyle and enjoyment of foreign culture presented in new areas. The new areas dominated cultural and economic consumption processes indicated in Matshana, through their urban qualities and available gains or resources that were presented within urban-to-rural migration patterns. According to Ojong et al (2018 p. 135), migration presented the present world with complex processes and “has become a crucial inevitable determinant of socio-economic activities of almost every country and region”. This is evident in the social development in Matshana community equipped by migration process and urban migrants’ qualities that boosted the economy of the area at large. One participant shared the following;

“Weeeh Ndoda.... Ande kwaba nje lana emakhaya ushitsho lungekho izitolo lezi zangakithi ayikho ndaba yazo, uthi uyofuna sinkwa lesi, usithole singekho noma ande sonakala manje nje, ngiyajabula kabi ukuthola yonke into lana ngaphandle ngokuthi ngiye Empangeni, ayikho manje into engekho lana inyama, amafruit, amavegie yonke not uyayithola, khona ngisho kudla lokhu kwenu kwesimanje lana ema local restaurant nama butchery mina ngithandaukosa nje kwaphela.” (Nkk. Xulu, 04/2021).*

“YEEY! My son (refers to me) we have been struggling here in Matshana especially in villages. There is change - nothing, even their local shops there would sell us expired products if you are lucky to find them if in stores. So I’m actually happy now to be able to get anything I need here in no time and without to have to go to Empangeni town. Everything is here now you want meat/steak, fruits, and veggies it’s all here. Even these fancy restaurant foodies/dishes are available here and butcheries which is where I like to go and braai.” (Ms. Xulu, 04/2021).*

Migration brought social changes in Matshana prior to the economic, environment, social, and physical activities that stimulated daily interactions of daily life in Matshana community in both

villages and new areas. The daily interactions of Matshana community were inevitably linked between new areas and villages in terms of norms, cultures, customs, and beliefs which is what made the locality new culture of Matshana that showed adaptation within migration processes and global events. Matshana community at large was so much infused with fluidity nature of culture to optimise upon when engaging in daily interactions, which provided a community with one shared experienced of their cultures. The presented culture of Matshana community especially after migration indicated modernity and urbanisation in rural areas. This was evident by the use of different urban qualities that are acquired through migrant networks. The richness of migration in Matshana community was witnessed by the '*urban culture lifestyle in rural areas*' that was dominated within Ama-Site spaces in the area. These spaces created an atmosphere or spirit of urban lifestyle that was associated with globalised classifications of being wealthy or expensive with taste.

5.4 Urban-rural culture lifestyle gains stimulated by migration in Matshana.

The rural culture in Matshana community was infiltrated by the influx of urban migrants and their selfhood qualities. The urbanised-rural culture formed in Matshana constituted rural and urban characteristics in association with social relations and daily interactions of both locals and new residences. For example, a single female-headed household in the new areas in Matshana would constitute a young active labour urban migrant with her children only, whereas in villages a single female headed household would be among the category of widowhood with grandchildren. Therefore, these two scenarios create much deeper cultural perceptions that emerged as part of migration infusion within the society of Matshana community. Migration brought the category of the independent single female-headed households in Matshana community through the housing market, introduced through the selling of the rural lands. Traditionally, in Matshana area it was difficult for women to claim a rural land let alone to own it independently as her own land. Therefore, women in the villages that are single female-headed households belonged to the old adult residents whose husbands passed away or abandoned them with children. Most of these households contained three or four generations with one household.

According to Mead (1949), environmental factors influenced traditions of gender and culture within society, which influenced social relations and reinforcement of being male and female as

cultural classifications. This was evident in the categories that indicated distinctions influenced by culture and environment of their location, and in this case by migration at a place that stimulated these classifications. Through urban-to-rural migration processes in Matshana area single-female-headed independent women were able to buy their own land in rural areas and built their household, which is what the traditions of the rural have never permitted before in the rural area. The ethnographic work by anthropologist Ong (1990), on Chinese communities and family business in a global world and their negotiation of identity, provide some insight of how globalisation create opportunities for Chinese family business to be carried out in entirely different spaces of motherland and continue to remain their culture and identity without being monitored by authorities of politics of that country they migrated into the globalised world. This is evident on Chinese communities in “family practices in diaspora communities that still have some values of Chinese culture” (Ong, 1990 p.181). The negotiation of identity of Chinese diaspora community was immersed on flexible citizenship which highly depends on connections, investments, politics, and power of influence in marketplace in a newly national space. This is a similar scenario to migration in Matshana for urban migrants, especially the single-female headed households that migrated in new areas.

Migration made it possible for new single-female-headed residents in Matshana community to negotiate their land ownership rights, through lucrative transactions pertaining the selling of the rural lands to urban migrants. This brought the category of single-female headed households that rural areas had not experienced/shared before. Most of these single female households were stable working-class women that would be labelled ‘ready for marriage in the villages’ but they were independent, educated, wealthy women in the community. The classification and perceptions changed for most women gender roles in Matshana community, especially among the villages who view social relations of being a woman. One participant shared the following;

“Yabona khona into engiyithandayo ngengo’Mama wesonto nje futhi ofundileyo engiyibona ingena kubantu balapha eMatshana ikakhulukazi entsheni yesifazane yalana endaweni yethu. Izingane zethu zama ntombazane zakhile zinemizi siyasebenza zizimele ayi lento yase’ mabandleni ethu yokufunanisa ingane umshando siyeke ukunakiswa ukubaluleka kwesikole nemfundo. Ubonona nje mina ngoba ngihlala nabo laba (ekhoba), abazukulu bami, umama wabo udlala lena eRichards Bay emaFlatlin phela uyasebenza

eHlabour bese buya keh njalo eza ekhaya inyanga iphephile. Ngamtshela nje, kuthi angifune mfana lana, ngisho phela kwakhe ngoba wayengathandi ukuhamba eshiye ingane nami efuna ukuhlala lana bese eyagibela njalo, ngase keh, ngimkhulula nawe phela ukuba akwazi ukwenza zinto zakhe engekho lana emakhaya 'kondaba mloyeni' balana Ondodolo.” (uNkk. Mchunu, 05/2021).*

“You see, there is this thing or new trend that I like as the respected frequent churchgoer mother and educated one too. I’ve noticed that most people here in Matshana, especially young women in the community; our own daughters as mothers, they have built and are working on high status jobs, rather than accepting gender roles of marriage that are influenced by the community. Even in our churches you parents are match-making kids for marriage/relationship, rather telling them to focus on education and independence. You see me living with these (pointing at her grandchildren); there are my grandchildren from my daughter who is living in Richards Bay, while working there in Transnet eHlabour. She usually comes back every month-end to visit. She didn’t want to leave her kids behind here, but I didn’t want her to suffer that alone. So, I told her to focus on building herself and career and forget about boys/men. I told her that and have her space to build herself and grow as a woman, so that she doesn’t have to worry about village gossips and ‘negative talks’ about people lives.” (Mrs. Mchunu, 05/2021).*

Matshana community is the community that is currently changing through the global processes of migration that transformed the rural area and influenced some changes among the locals and new residences. Historically, experiences of rural areas especially among most of the old generations women still holds strong beliefs in the way of women to succeed is to have a decent man and marriage/family. This reflects strong changes within presumptions laid consciously by the society of being a male and female, especially among the most conservative group which are rural areas that still favour and in some extent engage in practices that neglect the freewill and freedom of female in society. Matshana community new areas categorises the single-female headed households and independently stable educated women who influenced many women in the local villages that have been innated and constructed in constraints of patriarchal beliefs and gender roles of society. Matshana area has most traditions based on male domination although fluidity within

generations changes, no tradition stayed the same with different generations passed by in a society. Migration in Matshana presented processes of transmission/sharing of urban and rural cultural component, especially in daily interactions and social relations between locals and new residences. The shared experiences presented after settlement in Matshana provide richness of knowledge and exchange within migration processes among those that participated in these realities. The correlation between new areas and villages in Matshana community is based on differences that are enjoyed as amusement/teasing, but they educated each other in the process. Moreover, the similarities of shared realities in Matshana community were brought by migration processes in the rural area.

The urban-rural culture in Matshana community indicated by narratives and themes of the urban-to-rural migration processes shared by those people involved provided an urban-rural youth culture among the most active members that participated in these transcreations spaces of migration. The study discovered a sub-theme within urban-rural culture ‘youth culture as the culturally consumption’ in Matshana. According to Schwartz and Merten (2014 p.356), “youth culture as a contraculture does not point to many of the adolescent subculture” this was to appreciate the differences between adult and adolescent orientations to socially realities brought by migration in Matshana. Therefore, the researcher saw youth culture as an independent perceptive of urban-rural subculture through the narratives shared by urban migrants adult about the social categories inherited by children in the migration reality in the area. The terminology provided by urban migrants about their children adolescent status in these realities and daily interaction in Matshana, located new adolescent urban features that provided this age-grade with their own locality view, lifestyles, and moral standards. Migration provided transformations livelihood for both locals and new residences, female and male, young, and adult, through the new realities shared in the area especially in new premises characterised in Ama-site.

Most premises and spaces in the new areas of Ama-Site in Matshana area showed a strong culturally classifications of the youth through their participation in migration whether local or new residences. Migration transformation did not exclude any group within the processes of urban-to-rural movements of urban migrants/residents in the rural area. Migration in Matshana produced a core-cultures shared by locals and new residents, young and adult which were new realities experienced by those involved in relocation. One participant shared the following:

“It’s great in here; the settlement is more urbanised, nothing more rural than what I’ve seen in other rural areas. Although we are deemed different because of the way we do certain things, say stuff, and treat/behave ourselves especially in the public, it’s pretty much peculiar or different than what people in this area are used to do and see. I started noticing these through my children’s conversations and dialogues they have; they are changing, we are all changing though (laughing). So, this other time my son came back from school and sat with me down nicely and respectful here at home, in my house. He came back and told me that I must now stop kissing him/even bowling a kiss when I’m leaving him or drooping him off at school or anywhere generally, because his friends usually tease him calling him cheese boy/mama’s boy,²⁰when they tease each other because of the way I treat him or those kisses.....continue laughing” (Ms. Gumede, 05/2021).*

The indication of distinctions among locals and new residents was what kept the urban-rural culture perceptive in Matshana interesting because it was developing and transforming with migration influxes and realities in the area brought by the relocation. The type of migrants driving the wheel of participation of urban-to-rural migration processes were those wealthier or educated classes, which show less interest in old and conservative ideas and traditions of rural area, hence challenging the traditional authority and developing Matshana community through land.

²⁰ Cheese boy/Mama’s boy- its commonly used phrase in a society to refer to someone who is spoiled by their parents and is less masculine compare to others especially among boys.

5.5 Conclusions.

Migration created spaces and location that people involved within those migratory patterns into Matshana community were allowed to transform and own spaces or houses that were traditionally owned by men (Shezi, 2018). The urban-rural culture in Matshana community highlighted global processes that were associated with the movements in rural area by urban migrants that preserved their cultures and selfhood to migration into Matshana. The Matshana community transformation of new areas and Ama-Site, classified the urban-to-rural migratory processes that stimulated rural development which was the most common strength of Matshana migration. This chapter informed the reader about the discourse of the urban-to-rural migration pattern. This chapter highlighted the strong feature of urban-rural cultures, formed as the ways to adapt to migration realities that affected Matshana positively and negatively. The transformation of rural areas was an easy task for urban migrants. The following chapter would present a summary of the findings of this research, provide further contributions of the study and future recommendations based on the analyses of this study.

CHAPTER SIX

CONCLUSION AND RECOMEDATIONS

Urban-to-rural migratory flows into Matshana community were motivated by the availability of land, the traditional system of land ownership, lifestyle gains, and location of the destination. This study examined migration flows and processes in Matshana community, through the people involved in urban-to-rural flows, which were characterised by wealthier urban migrants. The well-established urban migrants in Matshana community were return migrants who were among the retired and settling group of new residents in Matshana, and most of them occupied two-three lands yards, one for a new family household in the area of Am-Site, another in the lands or villages of origin, and another one for businesses and other innovations. The research findings have revealed that urban/rural migration was witnessed by people of Matshana community which inevitably provided them with transformed and new locations that were automatically created through global forces that help them migrate. The challenges arose within the local governance sector in maintenance of the provision of essential services for intended new areas and local village communities.

Matshana community experienced hardships regarding recent developments posed by migration, which indicated a threat on the available resources provided within a rural area. The study analysed that the main threat that caused challenges within the rural land development innovations in the municipal area was the lower integration between the planning of the municipality sector representatives, and the lack of knowledge of Indunas in the community especially on the Ingonyama Trust that focused on the land, also the unavailability of these administration on the public of the community especially on the recent transformations regarding migration. Consequently, the community of Matshana especially on the land and services provided posed an emerging threat both for locals and urban migrants. For example, the municipality budget for 2021 that was provided on the Zululand Observer by Makwakwa (2021) indicated an increase on the spatial development activities, especially on the rural settlement based on migration effects recorded in Matshana, but neglected the lived experiences of migration and lack of administration within rural settlement. The problem with migration challenges was the complex of dynamics

within migratory patterns in Matshana that were reflected on the lived experiences within the movement from urban areas to rural areas in KwaZulu-Natal.

The settlement itself entails challenges of migration especially being classified as the outsider or migrant, which are sub-conscious installed negative views that locals associated with urban migrants regardless of race/nationality, but in terms of identity which characterised class. The locals created assumptions about migrants based on their arrival in the rural areas occupying the area of Ama-Site which characterised the preservation of urban identity through housing styles built and culture around the area of Ama-Site. Most challenges within urban-to-rural migration form the basis of the unplanned settlement persuaded by the availability of land, commodities schemes of land distribution by the Indunas, and lack of municipality awareness programs on rural settlements especially on the villages involved or that have land deemed as abandoned. The main challenge is the provision of essential services and resources needed by the growing number of residences in Matshana community that the municipality cannot cater for all due to the lack of working together with the traditional authority figures and municipal councilors. Matshana community migration showed the continuous growth in numbers of residents coming-in to relocate in the area forming places known as Ama-Site in the community and among locals. Therefore, the community strived for smooth settlements of urban migrants and harmony integration within urban-to-rural migratory patterns and closed-by residences without considering limited services or resources provided and lack of planning for the validity of land in the areas.

The migrant network structure formed in Matshana migration flows and realities assisted urban migrants in location into the rural area. This formed the most pulling factor in Matshana community for urban migrant to migrate into rural areas, especially new arrival migrant because most of them were either referred to or knew someone within urban areas that have migrated or relocated into Matshana area. Therefore, this formed the core of urban-rural lifestyle formed in Matshana which contributed more into transforming the rural areas of Matshana. The urban-rural culture presented a study with a rich fruitful in-depth knowledge that aided on the analysis of migratory flows in Matshana, thus contribution to mainstream knowledge of migration. Therefore, this study limitation and weakness was the exclusion of young adult people (15-19) that were involved within migratory flows in Matshana community. This group would have provided the study with the reality of youth culture and transformations of values and standards as they interact

on their daily lifestyles. However, this study was able to analyse the formations and changes within the youth culture of Matshana community after the inclusion of new members that area coming from urban centers. Therefore, future research may include both young and adult on migration relocation, especially such of a shorter distanced, the comparison of realities for both adult and young people would provide future research with rich knowledge of migratory flows.

This research concludes that urban-to-rural migration processes in Matshana community was highly dominated by urban migrants from surroundings towns and cities. This complex smaller movements classified in Matshana community migratory pattern of urban-to-rural migration presented similar migratory events, advantages, gains, resources, and opportunities among those participated in Matshana migration. The perception of wealthier urban migrants was constructed in Matshana community through physical housings that characterised urban migrants or new residents. The attraction through the availability of land in the rural area of Matshana was the strong pull factor among urban migrants to migrate and settle in rural areas. Most rural areas that occupied much abandoned land have experienced such migration flows, especially those near towns, as urban areas are becoming more crowded, overpopulation, high crime rates, and mostly high expenses of maintaining urban life. Migration in Matshana differed in terms of social ties, experiences, money, and experiences within the integration with the close-by residents and community at large. This was indicated by narratives and the distinction in experiences that new migrants and return migrants shared and their social network depend on the social status and connections with their close-by residents.

For example, most return migrants had their families background checked with the traditional authorities of Ingonyama Trust and some had attachment and available family structures that provided a sense of belongings and more respect both in their original villages and on their new urban residential of Ama-Site. This is common among the reverse migration studies, there stronger the bond of social ties, there stronger the bond of the attachment, which easily and smoothness the process of migration and helps on betters of the experience. However both new migrants and return migrants faced the issues of criminality in the residential spaces, most of the return migrants that hold upper status and recognition through their family ties on the villages, didn't bare much as new migrants that were still forming their bonds of social ties on Matshana community Ntombana (2011). The category of new migrants experiences differ in terms of the social status through their

ownership of things. Most new migrants that were occupying high paying jobs and own some of the new salons and stores on the community received much respect from their close-by residents than those new migrants that were single-parenting, especially among the category of single-headed female households faced much criminality and danger. There more money in the process of migration in Matshana community whether new/return migrants it automatically granted a safer passage for the settlement on the community which helped most of the new migrants, however this created pressured on some both new migrants and return migrants that were target of the criminals and didn't have much as other migrants.

The location of space played a important role in the transformation of rural areas spaces into more urban lookalike households in Matshana that were namely Ama-Site, which was different for those urban migrants that relocated near villages of Matshana community, consequently the quality of life was different even among Ama-Site themselves Chigbu (2015). For example, there closer the location of Ama-Site with Empangeni town provided a different quality of life among households of Ama-Site. Those that were close to the town were much safer and have easily access to town and basic services even from the local municipality uMhlathuze. This created inequality among the quality of life that migrants experienced in Matshana community among Ama-Site households/residents. However, for those migrants both new migrants and return migrants that relocated in the villages of Matshana community faced worse challenges than those in Ama-site which resulted on them having a different quality of life. Most of these migrants highlighted lack of basic services and attention from both local municipality and local authority governance. Although some were highlighted the strong attachment to the social and physical space of the village which gave them a sort of connection to the place. For example most return migrants that lived on different location than their original families on the villages, indicated that visits on their original spaces created a sense of peacefulness and belongingness through social ties memories which helped on dealing with hardships of quality of life.

Migration changed the way Matshana community traditional authority figures operated in terms of governing the lands and rights of claims to ownership, especially as inherited land. For example, the new traditional custom abandoned the burial of the deceased on their family land, which introduced the cemetery areas in the rural areas. Therefore, migration as the process itself was much more than a simple movement of urban-to-rural flows into Matshana area, but the process

that affected the environmental, traditional, political, social, and economical affairs of the community. The perception of migration as changing the world into smaller and narrow interconnected spaces suggests transformations of spaces through migration processes and events that are influenced by global events, such as urbanisation or modernity of the spaces. The changes recorded in Matshana classified the rural areas becoming more peri-urban areas and transforming through urban-to-rural migration flows dominated by urban migrants.

Given that migration influx into Matshana areas continue at the steadily flows that have been witnessed by the villages and abandoned land of Matshana, both new migrants and return migrants indicated a higher concerns of criminality and lack of administration in the Ingonyama Trust when selecting and preparing the land for urban settlers. Due to this, this research study endorses the requirements of proper administration for both traditional authorities and local municipality councilors. The management of land distribution and working together in both traditional and municipality, would help the integration of new residents into Matshana to reduce if not guide the hardship and challenges brought by migration for both new residents and the community at large. To make urban-to-rural migration processes easier and sander in Matshana the community involvement should be one of the most important dimension that should be intercorporate with the management of settling into villages and areas of Matshana community. Since urban-to-rural migration into Matshana indicated strong social ties and connections between one locus of migrants whether new/return migrants belonginess into social realm provided a sense of safety and umbrella for some hardships in the process of settling into new areas of Ama-Site. Therefore, this increases chances of larger social relations and connections while creating a safeties and network migrants that connect migrants with localities and community members at large. Further research should explores on the new forms of urbanity that are emerging in rural areas and villages due to availability of land, more especially where villages are de-territorializing, adopting urban features such as building urban houses. More interrogation on the concept of “people involved and as infrastructure” should help on how people are changing rural spaces to improve livelihoods especially at a time where rural poverty levels and the rural population are on the contestant rise through migration. Additionally, further research on how urban-to-rural flows can be used to transform rural areas to be more inclusive and lucrative are critical studies.

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Appendices

Appendix A: Ethical Clearance.



11 April 2021

Mr Sifundo Prince Mpanza (215004693)
School Of Social Sciences
Howard College

Dear Mr Mpanza,

Protocol reference number: HSSREC/00002446/2021

Project title: Urban/Rural Migration: Exploring the motivating factors of people involved and their perceptions related to migration in Matshana community in KwaZulu-Natal.

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 25 November 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

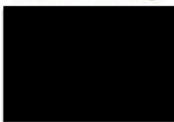
This approval is valid until 11 April 2022.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

Appendix B: Informed Consent and declaration for participation.

Informed Consent Document

Dear Participant,

My name is Sifundo Prince Mpanza (215004693). I am a Master's candidate studying at the University of KwaZulu-Natal, Howard College. The title of my research is: ***Urban/Rural Migration: Exploring the motivating factors of people involved and their perceptions related to migration in Matshana community in KwaZulu-Natal.*** The proposed study aims to determine the implications that urban to rural migration under Matshana community has by exploring the perceptions of locals and aims to descry factors that motivated this trend of migration in KwaZulu-Natal. I am interested in interviewing you as the newly arrival or the returns migrant to share your perceptions and observations on the subject matter. The study interview participants that feels to express themselves in Zulu could do so, as the researcher is familiar with the language and the context among both newly arrivals and returns migrants in Matshana community.

A step-by-step description of how data will be collected:

Step 1: Potential sample will be selected purposively through community meetings, schools and churches etcetera both new and old. **Step 2:** The interviews (25-30 minutes).

Step 3: Documentation will be collected from the municipality, community conciliar, schools, churches etcetera.

Please note that:

- The information that you provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalized for taking such an action.
- Your views in this interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The interview will take about (25-30minutes).
- The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signatures).

I can be contacted at: School of Social Sciences, University of KwaZulu-Natal, Howard College Campus, and Durban. Email: 215004693@stu.ukzn.ac.za / sifundojaivee@gmail.com.

Cell: [REDACTED]

My supervisor is Vivian Basem Ojong who is located at the School of Social Sciences, Pietermaritzburg Campus / Howard College Campus, Durban of the University of KwaZulu-Natal. Contact details: email vivian@ukzn.ac.za

Phone number: ...0312602431.....

My co-supervisor is who is located at the School of Social Sciences, Howard College Campus/ Howard College Campus of the University of KwaZulu-Natal.

Contact details: email Phone number:

The Humanities and Social Sciences Research Ethics Committee contact details are as follows: Ms. Phumelele Ximba, University of KwaZulu-Natal, Research Office, Email: ximbap@ukzn.ac.za, Phone number +27312603587.

Thank you for your contribution to this research

DECLARATION

I..... (*full names of participant*) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I understand the intention of the research. I hereby agree to participate.

I consent / do not consent to have this interview recorded (if applicable)

SIGNATURE OF PARTICIPANT

DATE

.....

Appendix C: Research instruments.

Interview guide

1. Can you tell me your understanding about the process of migration?
2. What you think is the meaning of urban to rural migration?
3. Why do you think people migrate from urban to rural areas?
4. What are the possible challenges encounters in urban to rural migration?
5. What are challenges do migrants face in relation to occupying the land site, services, and community solidarity?
6. Which category between newly arrivals and returns migrant that you belong to?
7. Can you tell me more about your personal experiences on the emigration process?
8. What are reasons that affected your migration decision?
9. Why did you prefer to migrate to Matshana community?
10. As a newly migrant, can you tell me more about your relationship with people from Matshana community?
11. How do you perceive the relationships between other newly arrivals and returns migrants with the locals before and after migration to Matshana community?
12. What do you think are the effects of urban to rural migration the Matshana community? If any.
13. Based on your understanding and experience, what impact does that urban to rural migration has on rural development?
14. Does urban to rural migration has any impact on community empowerment through job creation, youth development programs, and community services?
15. Do you have any resources of acquiring land here or access to land? If yes How.
16. Why did you leave in your previous area?
17. Why did you choose to come here in the area of Matshana?
18. Do you consider urban/rural migration to Matshana area cheap or expensive?

Focus Group Questions

Title: Urban/Rural Migration: Exploring the motivating factors of people involved and their perceptions related to migration in Matshana community in KwaZulu-Natal.

Probe Questions:

1. How familiar are you with Matshana community urban/rural migration?
2. How often do you notice new neighbors coming in around here in your area?
3. How long have you stayed here, and have you ever referred this place to someone you know?

Follow-Up Questions:

1. What services do you think need to be upgraded to accommodate the influx of new residences?
2. What services that were available in the urban areas that are shortage in rural areas vice versa?
3. What influences you to migrate to this area and why here?
4. Were you aware of the Matshana urban/rural migration before you migrated, or you knew after you have migrated?

Exist Questions:

1. Is there anything else you'd like to say about this new area of suburb houses and urban/rural migration in Matshana Community?

Research Schedule Instruments

Classification/title: Urban/Rural Migration: Exploring the motivating factors of people involved and their perceptions related to migration in Matshana community in KwaZulu-Natal.

Department: Anthropology

Interview location: Empangeni, Matshana community

Language: English (the research interview will be carried out in English especially to both returns and newly arrivals migrants but the closed by residences that have never migrated they can express freely in Zulu if that is the case as the researcher is familiar with the language and location)

Focus Group and Interview Schedule:

Applicant name:	Date:	Time:	Phone:	Returned migrants	Newly arrivals	Closed local residences

Appendix D: Gatekeepers letter from councilors and locals authorities.



29 July 2019

TO WHOM IT MAY CONCERN:

Re: **Mpanza Sifundo Prince**
Id : **961101 6026 085**
Student No. **215004693**

I councillor **SG Dlamini** a duly representative of **City of uMhlathuze Municipality of Ward 24** hereby confirm that I know the above person as he resides at **Matshana reserve, Empangeni**.

As per information received from the above person he needs to conduct the research in within the area of **uMhlathuze Municipality** specifically in **Matshana area**.
The above person is a person of sober habits the objective of this research will benefit The community by providing a lot of problematic habits in their area of responsibility.

The research is specifically directed to the implication of internal migration from urban To rural of **Kwa-Zulu Natal in Matshana area**.

I therefore kindly request that you assist him based on the information furnished above.

Hope you will find this in order.

Thanking you in advance
[Redacted Signature] S G DLAMINI
COMMISSIONER OF OATHS
EX OFFICIO / COUNCILLOR
uMHLATHUZE MUNICIPALITY
WARD 24

Cllr: **SG Dlamini**
Ward 24



City of uMHLATHUZE

COUNCILLOR TB MATHE

MANKWANYANENI RESERVE, EMPANGENI

CELL: 083 872 2535

WARD 25

10 May 2021

Re: TO WHOM IT MAY CONCERN.

Re. **Mpanza Sifundo Prince**

I.d No: **961101 6026 08 5**

Cell No. 060 830 6184

I councillor **TB Mathe**, a duly authorised representative of **Ward 25** under **City of uMhlathuze Municipality** hereby confirm that I know the above person as he resides at **Matshana reserve, Empangeni**.

As per information received from the above mentioned citizen as a person of sober habits and a responsible participant member of the community. He is need for conducting the research within the area of **uMhlathuze local municipality** specifically at **Matshana area** and it surrounding areas. For the sake to gain experience & knowledge as he is interested in operating and owning the building company construction to be a professional business man.

I have no hesitation on recommending her to any **person/ institution/ organisation or government stake holder** to render her the assistance she needs based on the information furnished above.

I hope you will find this in order

Thanking you in advance

Yours Truly,

.....
Cllr: **TB Mathe**
Ward 25

.....
T B MATHE
COMMISSIONER OF OATHS
EX OFFICIO COUNCILLOR
uMHLATHUZE MUNICIPALITY
WARD 25



ZIPHOZONKE HIGH SCHOOL

P.O. BOX 636
EMPANGENI
3880

TEL: 035 994 1855

E-MAIL: ziphozonke@gmail.com

Cell No. 083 689 6647

INFO: V.N. Mjadu

30/03/2021

Dear Mr S.P. Mpenza

PERMISSION TO CONDUCT RESEARCH AT ZIPHOZONKE HIGH SCHOOL

Your request to conduct research at Ziphozonke has reference. Please be informed that you are granted a permission to conduct your research at the above mentioned school.

Thank you

Yours Faithfully,

Mrs. V.N. Mjadu (Principal)

