University of KwaZulu-Natal

The Impact of Integration Processes and Xenophobia on Postgraduate Students in a South African Higher Education Institution

Bongumusa Mncwabe (216039892)

Supervisor: Dr. J Jarvis

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DECLARATION

I, Bongumusa Mncwabe (216039892), hereby confirm this dissertation entitled, *The Impact of Integration Processes and Xenophobia on Postgraduate Students in a South African Higher Education Institution* is my work, and that I have not previously submitted it to any other university for any purpose. The references cited have been acknowledged.

Signature of candidate: [redacted] On the 11TH Day of November 2022.

Signature of supervisor [redacted] 14 November 2022

DEDICATION

This dissertation is dedicated to African International Students in South Africa who have faced abuse, discrimination, and victimization in a country that is not their own. This dissertation is dedicated to them acknowledging their value as human beings and as students.

ACKNOWLEDGEMENTS

- I would like to thank all those who sacrificed their precious time to participate in this research. Without their unwavering support, the study would not have been possible.

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LIST OF ACRONYMS

AIS	African International Students
SA	South Africa
HEIs	Higher Education Institutions
CHE	Commission on Higher Education
KZN	KwaZulu-Natal
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNHCR	United Nations High Commission for Refugees

ABSTRACT

Xenophobia is a world-wide phenomenon directed at those who are migrants in a country that is not their own. The term migrants, refers to people who have left their country of origin to seek a better lifestyle, with better employment prospects, in another country. Illegal migrants are not in possession of a work or study visa. Migrants who are legally allowed to enter a country that is not their own, are in possession of the necessary documentation. Many enter the host country for a short period of time, while others engage in the process of immigration. Whatever the migrant status may be, typically, migrants are othered and/or exploited in the labour market. Negative attitudes and treatment directed at migrants has seen many migrants feeling destitute. South Africa is a favoured destination for migrants from other countries in Africa. Incidences of xenophobia have been rife and often violent in nature. South African Higher Education Institutions (HEIs) have not been spared.

This study explores the impact of integration processes and xenophobia on postgraduate students in a particular South African HEI. In particular, this study looks at how integration processes promoted in this HEI could possibly contribute to xenophobic attitudes. Xenophobia manifests in attitudes, prejudices, and behaviours that exclude individuals based on the perception that they are outsiders (United Nations, 2006). This study explores interactions between African International Students (AIS) and local students.

Xenophobic tendencies are displayed when AIS must integrate into HEIs. This study explores the lived experiences of postgraduate AIS in a HEI on the east coast of South Africa. Working within an interpretive paradigm, the responses of the purposively selected participants in semi-structured interviews, are analysed using the theoretical lens of Intergroup Perception Theory (Kawakami et al., 2017) and Intergroup Contact Theory (Allport, 1954). Instead of being treated with acceptance and hospitality, AIS face abuse, victimization, and hostility from local students. The Intergroup Perception Theory advocates that people who share similarities have pre-conceived ideas about people who are different from them. These pre-conceived ideas, frequently based on misconceptions can create conflict. In particular, AIS are othered by local students which impedes integration in the HEI. The findings show that these students are subjected to xenophobic attitudes. The integration processes offered by the HEI do not assist in dealing with these attitudes and perceptions. AIS are victimised by local students they are called derogatory names and they are

discriminated against. There is no on-going monitoring taking place on the part of the HEI to ensure that the AIS are adequately supported.

Keywords: African International Students, Higher Education Institutions, integration, migrants, xenophobia.

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CHAPTER ONE

INTRODUCTION AND RATIONALE FOR THE STUDY

1.1. Introductory comments

Over the years, as countries of the world have experienced increasing economic development, the movement of people between countries has increased. It is frequently the case that movement has been from less developed countries to more developed countries where there are characteristically more economic opportunities and greater political stability. Xenophobia is a phenomenon which often accompanies such movement (Singh, 2013). In the case of South Africa, while the movement of people to and from African countries was tightly controlled during the colonial and apartheid periods, increasing numbers of migrants have been arriving in South Africa in the post-1994 period. Xenophobia has emerged as a problem of growing complexity and severity accompanying such movement (Singh, 2013).

Xenophobia can be defined as a strong disliking of those who are seen as different and unknown. Outpourings of violence are often associated with such sentiment. (Buthelezi, 2009). Once the definition of xenophobia has been explored in some depth, the causes and origins of the phenomenon are explored, particularly in the South African context. It will be observed that poverty and unemployment are major issues, as are the negative influences of individuals and organizations, while the effects of colonialism, and in the case of South Africa apartheid, also need to be considered (Kang'ethe & Wotshela, 2015; Tafira, 2011). Spatial imbalances of power and opportunity result in the operation of push and pull forces, with a more stable and developed South Africa being on the receiving end of significant migrant flows from less stable and developed African countries, often those near to South Africa, including Zimbabwe, Mozambique, and Malawi (Onah, 2011).

Several examples of outpourings of xenophobia are cited. The intention is not to provide an exhaustive coverage of these but simply to illustrate the severity of the situation. These examples are drawn from a variety of post-1994 time periods, particularly those which are more recent.

While xenophobia is frequently seen in the context of the economic sphere, where there is competition over economic opportunity in both the formal and informal economic sectors, it has also become a feature in South African educational institutions, especially Higher Education Institutions (HEIs) (Monkhe, 2015). It is in such institutions that migrants from African countries compete with South Africans for student enrolment places, and to a lesser extent, employment as teachers and lecturers. It is xenophobia in one selected South African HEI that constitutes the particular focus of this dissertation, the hope being that this will contribute to a greater understanding in HEIs in general.

1.2. Xenophobia defined

Xenophobia is defined as the strong dislike of those who are perceived as being different (Buthelezi, 2009). Xenophobia takes place within communities when locals categorize themselves as the ingroup and those coming from other countries or peoples as the outgroup. Xenophobia manifests itself when such groups meet and interact. Locals victimize and treat migrants with hostility and there is often violence (Otu, 2017; Petkou, 2006). This creates an othering experience (Jarvis & Mthiyane, 2022) where locals see themselves as the ingroup and categorize others as the outgroup, leading to perceiving others as a threat. Their attitude towards those they see as the other is fueled with hate and resentment (Ngwane, 2016).

1.2.1. Origins and causes of xenophobia in SA.

The origins of xenophobia need to be understood in a study such as the one I am undertaking. There are many developmental imbalances and inequalities both within and between African countries, and certainly between South Africa and other African countries which can be traced, at least to some extent to the continent's colonial past (Nwankwo & Ocheni, 2012). Most African countries have a history of colonialism. Colonial powers such as Britain, France and Portugal colonized African countries with the primary aim of exploiting the natural resources of the continent, and in some cases also, of establishing permanent settlement. Colonial boundaries were carelessly established as the colonial powers competed for power and influence. Together with considerable variations in the distribution of natural resources, along with temperature and rainfall conditions, colonial activity resulted in significant spatial variations in the level of development and thus opportunity for local peoples (Nwankwo & Ocheni, 2012).

A primary consideration in relation to colonialism was that local Africans, constructed by the colonialists as they were, inferior to whites, and denied basic human rights, were forced to work in unskilled positions when they entered the formal economy. Apartheid had the same effect in South Africa. In the post-Apartheid South Africa this has had the effect of exempting whites from what xenophobia might bring to bear, since African migrants from Africa compete with local Africans and not with whites who occupy skilled positions in society. Having struggled against colonialism and Apartheid local Africans are particularly jealous of the positions they hold and are understandably sensitive to competition from non-South Africans. Having been forced to move from their home countries by extremely difficult economic and or political circumstances foreign workers arriving in South Africa are often prepared to work for lower wages than their South African counterparts. This intensifies the climate of anger and hostility (Reddy, 2015). The situation is greatly aggravated when it is known or suspected that it is migrants who have no legal status in South Africa who are accused of stealing the jobs of locals (Sorensen, 2012).

Colonial and Apartheid authorities also sought to divide African societies as part of their divide and rule strategy, the idea being to undermine and weaken resistance to the power and rule of the same authorities.

In South Africa, the Apartheid ideologues went further in that they built their plans to balkanize the country along ethnic lines on the same basis.

In the post-Apartheid period, ethnicity continues to be a powerful dividing factor and does much to feed the them and us/insider and outsider attitudes that feed so readily into xenophobia (Reddy, 2015). What has been said above about othering also has relevance here.

Influential individuals and organizations can do much to impact xenophobic attitudes and actions. Political and community leaders play an active role in shaping how societies perceive and understand things to be. The president of the Economic Freedom Fighters (EFF) has for some time been anti-xenophobic preaching the unity of African people. On 20 May 2022, Julius Malema, president of the EFF, urged South Africans to refrain from treating migrants with hate, saying that this would be tantamount to self-hate (SABC, 2022). This has received positive feedback from EFF members who have adopted what their president has stated. On the other had Nhlanhla Roux, leader of Operation Dudula (an anti-migrant organization) has accused Julius Malema of protecting migrants who are residing in SA. Many members of Operation Dudula are actively supporting their leader and are calling for all migrants to return to their home countries. The current ruling government in SA allows migrants into the country if they are properly documented.

1.2.2. Selected examples of xenophobia in South Africa

African people are known for their practice of Ubuntu which focuses on people loving each other and respecting their human rights. Human beings are considered as constituting a brotherhood, regardless of any boundaries that might divide them (Chinomona & Maziriri, 2015). Xenophobic attitudes and actions fly in the face of this widely respected philosophy, in that they divide and foster distrust and hate.

SA has seen many incidences of xenophobia over the years, with the first documented cases going back to the years immediately following the attainment of liberation in 1994. When compared to other countries on the African continent, SA is the most developed country. This alone serves as a drawcard for the migration of people from other African countries to SA in search of greener pastures. Additionally, SA is geographically located close to some of the poorest African countries, namely Zimbabwe, Malawi, and Mozambique. SA has the greatest number of migrants on the African continent (UNESCO, 2017). Despite SA's well known challenges, including widespread poverty, unemployment, inequality, and poor service delivery, migrants continue to come to SA in their numbers.

What follows is a brief indication of the nature and severity of incidents of xenophobia which have taken place over the years. In 1995, many migrants residing in Gauteng were attacked by local South Africans. They came from countries such as Zimbabwe and Mozambique (Hendricks, 2009). These attacks were fueled by fake news that migrants are taking jobs intended for locals and that they are being given basic government provisions also intended for locals. This affected many migrants as some were left without shelter and many

had to return to their countries of origin. Further xenophobic incidences continued in SA. On 27 February 2013, many Zimbabwean nationals residing in Gauteng were attacked by local South Africans (SAHO, 2019). Many of these migrants died in police custody. These attacks were mainly due to rumors that migrants are responsible for drugs, human trafficking and exposing women and young girls to prostitution. These attacks had a devastating impact on migrants, and many lost their lives in police custody where they sought refuge from being attacked by locals.

There is a very high possibility that there are more cases of xenophobic incidences in SA than those currently documented, as many migrants opt not to report attacks to the authorities as they fear for their lives (United Nations, 2006). Furthermore, Otu (2017) states that recording the exact number of incidences of xenophobia is very difficult as many migrants do not report to the relevant authorities because migrants fear for their safety in the host country. In August 2000, a total number of seven killings associated with xenophobia were recorded by the South African Police Services. Between 2008 and 2009 many more xenophobic attacks directed at migrants took place. These attacks started in Gauteng and soon spread to nine other provinces in SA. Sixty-four migrant deaths were recorded, twenty-one South Africans were injured, and many other migrants were hospitalized resulting from stab wounds (Misago, 2015). The reason for these attacks was the belief that migrants want to monopolise the taxi operation routes, with their meter taxis. In addition, rumours spread that migrants were responsible for crime. This resulted in many deaths of migrants, and many could not be repatriated to their countries of origin due to them not being documented.

The worst of these attacks was not yet over for SA. In 2013, more xenophobic attacks were recorded which were directed at migrants residing in Daveyton, east of Johannesburg. In the same year, 2013, many Zimbabwean migrants, were killed (SAHO, 2019). These killings were motivated by the lack of service delivery which many locals blamed on the arrival of migrants.

When looking at the phenomenon of xenophobia holistically, the role played by prominent and powerful people within societies must be noted. Prominent individuals and organizations can cause xenophobic attacks due to their influence within societies. The worst ever recorded cases of xenophobia in SA occurred in 2015 after the then AmaZulu king, King Goodwill Zwelithini, commented that migrants should return to their countries of birth because they exploit resources meant for local South Africans (SAHO, 2019). After the king's speech, many Zulus started attacking migrants, and many migrants were injured. The year 2019 saw riots against migrants, which led to the death of seven migrants in Gauteng. Operation Dudula, established on 16 June 2021, has caused havoc in SA, and many migrants have been victims of abuse instigated by Operation Dudula (SABC, 2022). Xenophobic attitudes hinder peace and harmony within societies. It is therefore essential that the possible causes of xenophobia within communities be explored. Operation Dudula has influenced many South Africans to hate and treat migrants with hostility. This organisation has held strikes and demonstrations against migrants in SA which have resulted in many migrants, particularly in Gauteng, being treated with hostility. The current government has condemned such acts, calling for the unity

of African people. The government has made it clear that it supports legal migrants in the country. There has been a pressing issue regarding permits for migrants. The Department of Home Affairs' failure to process applications timeously has resulted in the government taking the decision to renew all migrants' permits, thereby allowing the continuity of housing migrants in SA.

1.2.3. Xenophobia in Higher Education Institutions (HEIs)

South African Higher Education Institutions (HEIs) are educational destinations for a growing number of migrants who come to South Africa either as students who seek enrolment on study programmes, or as lecturers who seek employment (UNESCO, 2017). Their presence adds considerably to the competition for places. Xenophobic attitudes and actions have made this increasingly problematic. Victims of xenophobia report experiences which include the following: difficulty in becoming integrated with fellow students (Lehnman, 2004; Tindate, 2013); unfairness in respect of the assessment of assignments and the supervision of theses (Out, 2017); being victims of hate speech and verbal abuse (Obadire, 2018); experiencing racism (Singh, 2013); and suffering physical abuse (Council for Higher Education, 2016). Such experiences add significantly to the pain individuals experience by being away from friends and family in their countries and communities of origin (Tindate, 2013).

Otu (2017) and Obadire (2018) make the point that whites from foreign countries are not victims of xenophobic attitudes in the same way as black Africans. This is likely to be because they are not seen as competing in the same education spaces and this might well be because notions of white superiority and black inferiority have become embedded in the minds of black South Africans.

Xenophobia presents a major issue for institutions that pride themselves on being democratic and given to the promotion of human rights. HEIs are supposed to be peaceful, productive thinking spaces, given to free expression and the generation of ideas, and spaces in which individuals feel a sense of security and belonging (Lehnman, 2004; Tindate, 2013) and they are, therefore, crucially important for the development of both society and individuals.

Given the nature of the problem it might have been anticipated that HEIs in South Africa would have initiated programmes to counter xenophobia and facilitate the smooth integration of all students regardless of their background. I am not aware of the existence of any such programmes. Integration programmes could include the following: social focus groups for international students to check if they are successfully integrating; a hotline that will provide continuous assistance; and training for local students and staff on how to live/work harmoniously with international students (Tindate, 2013). Haring-Smith (2012) argues that proper integration can be achieved through exchanging ideas and experiences. The integration process includes any activity that opens the international students to the host country. Integration processes include being accommodated in residences, participation in available sporting activities, and being familiar with the geography of their new place. However, such processes can either make or break the life of an international

student. Integration processes are organized by the people of the host country and their attitudes and behaviour can determine the type of integration to which an international student will be exposed. The inclusion of integration processes in this study predominantly shows how integration could lead, either to entrenching xenophobic attitudes, or the formation of strong and positive working relations.

1.3. Rationale for the study

I am motivated in pursuing this study because of my observation of the treatment of a particular African International Student in the residence where he resides and where he served as a Resident Assistant (RA) in 2019. I witnessed him being excluded from many residence activities and being ridiculed because he was not a local student. I deemed this to be problematic because the particular HEI purported to implement integration processes for all students. It appeared that only local students were successfully integrated into the HEI. The apparent exclusion of AIS is the problem that I intended to explore. I then started reading about the phenomenon of xenophobia within HEIs. Also, with the persistent xenophobic attacks in SA, I was further motivated to study this phenomenon in the endeavour that it be more fully understood. According to Hirilal (2015), the emphasis in new research within HEIs should be on the actual lived experiences of international postgraduate students, as this will allow the host HEI to be in a better position to understand what is currently happening. This has the potential of making the HEI aware of the support needed to achieve personal and professional integration of international students in South African HEIs. By pursuing this study, I am hopeful that my research, by exploring the lived experiences of AIS, will contribute to the HEI in KwaZulu-Natal (KZN) in understanding the impact of integration process and xenophobia.

1.4. Objectives for the study

The study aims to explore the phenomenon of xenophobia within South African HEIs, explicitly referencing how the HEI integration processes could impact xenophobic attitudes. At any institution, integration processes aim to foster healthy and productive relationships between people. In HEIs, it could be anticipated that integration processes would promote healthy relationships between students, both local and international. This study explores the integration process in a particular HEI and the impact thereof on xenophobic attitudes.

The research objectives are threefold. Firstly, to explore the integration processes at a particular South African HEI; secondly, to explore how these processes could possibly impact xenophobic attitudes; and thirdly, to explore why AIS experience xenophobia in the way they do.

1.5. Key Research Questions

- What are the integration processes promoted at a particular South African HEI?
- How could these integration processes possibly impact xenophobic attitudes at the institution in question?

- Why do AIS experience xenophobia in the way that they do at the institution in question?

1.6. Significance of the study

Literature focusing on xenophobia and integration processes in HEIs indicates the need for further research to be conducted, especially in an African context (Hirilal, 2015; Lee & Sehoole, 2015). On arrival in the host country and the host institution, international students carry certain expectations of how their journey will unfold. Soon after their arrival in the host country they experience something totally different to what they anticipated (Klomegah, 2006).

This study seeks to explore the integration experiences of AIS in South Africa, with specific reference to how the integration process promoted in a particular HEI could possibly contribute to xenophobic attitudes. The integration processes I will be observing include the following: how AIS are treated in this HEI; their experience of integration in residence; interactions with academic staff; inclusion in social circles such as clubs and societies; and other activities offered by the HEI. By exploring xenophobic attitudes as they manifest in a South African HEI, this study will contribute to the existing body of knowledge pertaining to the phenomenon of xenophobia.

If xenophobia is prominent in this HEI, aspiring leaders could well develop negative perceptions and attitudes towards migrants from the African continent (Otu, 2017). Lee (2017) contends that this is due to the lack of research conducted in our HEIs and calls for research around the phenomenon of xenophobia in HEIs. This study seeks to address this call by exploring the phenomenon of xenophobia within an HEI in KZN.

The findings of a study can show HEIs what can be done to assist international students to integrate into the host country and the host institution. These findings can possibly spur stakeholders on to develop better and more innovative ways of integrating international students and, in particular, AIS in South African HEIs.

1.7. Research design, approach, method of data collection and data analysis

1.7.1. Research Design

A research design refers to the carefully planned way in which the researcher will collect data to respond to his research questions. The aim of having a carefully planned research design is assist the researcher in producing credible data at the completion of the study (Vosloo, 2014). In developing the research design for this study, I carefully considered the data I needed to collect to answer the research questions and how I would do so in a way that would be fit for purpose. In addition, I considered how I would analyse and make meaning from the data I had collected.

I opted to use a qualitative framework in this study which allowed me to gain an in-depth understanding of the way in which xenophobic attitudes are articulated in an HEI (Bezuidenhout, 2011). In addition, the use of this framework allowed me to work within an interpretive paradigm. This paradigm was a good fit as I worked with participants' perceptions, understandings, thoughts, attitudes, value systems, feelings, motivations. and lived experiences.

1.7.2. Research Approach

In line with the interpretivist paradigm, I adopted a case study approach as I would be working with a specific group of participants, namely, AIS in a particular HEI. Case studies provide the opportunity to consider what it is like to be in any situation. I was able to capture the reality of the participants' lived experiences in this situation (Cohen et al., 2009).

I was careful in the selection of participants, approaching candidates whom I thought could contribute meaningfully to my study. Willing (2001) states that it is wise to collect data from a set of people who share identity to find coherent results when doing research, as they may also share experience that may shed light on the phenomenon being studied. Given the nature of the study and the phenomenon being studied, AIS were identified as sought-after participants to work with, given that xenophobia is faced by people from other African countries. I used purposive or snowball sampling to select participants. I managed to contact AIS by going to the School of Education research common space where they usually spend time studying. I randomly approached AIS found in the research commons on different days. They in turn connected me with other AIS (hence the snowballing method). I informed them about the nature of this study and requested them to take part as participants. Eight AIS agreed to participate in this study.

1.7.3. Method of data collection

Once ethical clearance had been acquired from the HEI in which the study was taking place, data collection could begin (Annexure A). The data collection method was in the form of semi-structured interviews, which were audio-recorded. These interviews were held individually, face- to- face, but virtually, online, because of the national lockdown due to Covid-19. Ethical considerations were taken into account and participants gave their written consent for the interviews to take place (Annexure C). The interviews were guided by a set of questions that I posed to the participants (Annexure D). The questions were semi-structured, open-ended questions that allowed me to probe to get a better understanding of some of the responses given by the participants

1.7.4. Data Analysis

An inductive approach to data analysis was employed which incorporates a thematic approach to data analysis, which Braun & Clarke (2006) describe as a process of working with raw data. In this study working

with raw data speaks to the interview responses I collected directly from the participants. Analysis of the data involved classifying, reporting, and exploring themes that emerged from the raw data. To analyze the data, I followed steps, which I will unpack further in chapter three, namely, familiarization and immersion, inducing themes, data coding, elaboration, interpretation and checking. I audio-recorded the interviews so that I was able to transcribe the data and familiarize myself with them. To ensure that I captured responses accurately I sent the participants the transcription for them to read and requested them to alert me to any possible inaccuracies in the capturing of their responses. I then looked carefully at the data to identify emerging themes. These themes were grouped in response to the key research questions. I then coded the data into categories depending on which aspect of the research questions they answered. In chapter four I elaborate on the data and present the findings also making links to existing literature.

1.8. Conceptual Clarification

1.8.1. Migrants

There are two categories of migrants: illegal migrants (referring to migrants who do not have the authorization of the South African authorities) and legal migrants (migrants who possess a valid work visa).

An immigrant is a person who moves from the country of their birth to settle permanently in another country as their permanent residence, for employment, leisure or education purposes (Buthelezi, 2009).

The Constitution of the Republic of South Africa (Republic of South Africa, 1996) protects the rights of all people in SA, including legal migrants and immigrants. Everyone in the country is entitled to human rights by the mere fact of being a human. To work in SA, migrants require a valid work visa, and employers must ensure they do not employ illegal migrants. Only students who are immigrants and legal migrants with an authorized study visa, can apply to study in South African HEIs. While these students may be referred to as foreigners, this is an unfortunate term suggesting othering as perpetuated by colonialism. This is explored more fully in chapter two.

In this study, African International Students (AIS) refer to people who have left their countries of birth temporarily (or permanently), and who have acquired a study visa to pursue education in another country. They are legal migrants.

1.8.2. African International Students

An international student can be defined as an individual who has left their country of origin to study in another country (CHE, 2006). In this study the term international student refers to someone who is registered as a student in an HEI outside their country of origin (DHET, 2017). More specifically, this study focuses on students from further afield in Africa. The term African International Students (AIS) is used in this study

to refer to students who are black Africans, from Africa, beyond South Africa's borders. They are in SA legally with study visas.

1.8.3. Higher Education Institutions

Higher Education Institutions (HEIs) intentionally set up or build spaces designed for people to be educated and to become academically knowledgeable in their field of study. In communities, HEIs play a pivotal role in applying skills and training people to become professionals (Marcum, 1994). An HEI is where people study for various degrees that comprise different disciplines. Post-1994 in SA, HEIs were set up by the state which were a legal entity. The government named HEIs as post-school institutions of higher learning (Bunting, 2006). Currently, while semi-autonomous, HEIs fall under the jurisdiction of the Ministry of Higher Education. This study took place at an HEI on the east coast of southern Africa.

1.8.4. Integration processes

Integration processes should be seen as processes that allow for international students to adapt to the host county and HEI in a positive way (Berry, 2010). These processes could include programmes that speak to the individual needs of international students. They should be carefully designed to afford international students a better understanding of the host country. In addition, students should feel accommodated and welcomed by the host country and HEI which somewhat alleviates any home sickness.

Integration typically refers to bringing separate entities together to form a whole. Used in this study, integration processes refer to the HEI's processes in attempting to integrate students into campus life in all its aspects. More specifically, this study explores the integration processes aimed at AIS to integrate them into campus life at an HEI in KZN.

1.9. Conclusion

The reader has been offered an overview of the study in this chapter. In particular, the rationale and objectives for the study have been provided. The research questions to be addressed in the study are set out clearly, and the significance of the study has been outlined. In addition, key concepts have been clarified, and the reader has been given an overview of the research design and methodology. The following chapter provides a review of the literature that has been consulted as well as a theoretical framework affording the lens through which the data will be analyzed.

CHAPTER TWO
LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. Introduction

This chapter reviews literature focused on the phenomenon of xenophobia contextualized globally and in Africa, more specifically, South Africa. Concepts such as Ubuntu, colonisation, and othering form part of this review. The focus then turns to xenophobia in Higher Education Institutions (HEIs) and African international students (AIS) in South Africa. A review of literature pertaining to integration processes in HEIs follows. Finally, a theoretical framework providing the lens for data analysis is offered, in particular, intergroup perception theory and intergroup contact theory.

2.2. Defining xenophobia

A definition of xenophobia will enable the reader to more easily consider the phenomenon of xenophobia. The term xenophobia originates from a Greek word *xeno*, which means something different or unknown. *Phobia* means a fear of something (Buthelezi, 2009). As mentioned briefly in chapter one, xenophobia is a strong dislike and hatred for those seen as different and unfamiliar (Buthelezi, 2009). In this study, AIS experience xenophobic attitudes from local students who see them as different and who, possibly, fear them because of this difference. The response is often expressed as hostility, even violence, as an expression of self-protection from those who are categorized as different.

Xenophobia that is rich in attitude and perception, can escalate to physical abuse if not dealt with (Petkou, 2006). Xenophobia is commonly experienced by people who are from countries other than the host country. These people are categorised as migrants, immigrants, or foreigners. Being unknown and different exposes these people to hostility and victimisation from locals in a particular country (Tarifa, 2011). Xenophobia can be seen through violent acts directed at migrants by locals. These acts disregard human rights and can lead to the self-isolation of migrants in a quest to protect themselves (Hall, 2002). Xenophobic crimes are those that are associated with discrimination. Such crimes are organized and target a specific group of people (Misago, 2015).

2.2.1. Xenophobia in the world

The phenomenon of xenophobia is global and has affected many countries over time (Walden, 2006). European countries, Australia, and America, quite apart from African countries, have experienced xenophobia. To illustrate this, short selective descriptions of how xenophobia has been manifested are provided below.

In Australia, xenophobic attacks and sentiments can be traced as far back as 1851 (Munro, 2017). Such attacks were seen predominantly after the first set of Europeans had migrated to Australia, with the arrival

of the second set of European immigrants. These sentiments and attacks were directed at European immigrants who threatened local Australians' employment status. Australia experienced a shortage of skilled labor in some sectors, namely medicine, engineering, and architecture. This saw the migration of Chinese migrants moving to Australia to fill this gap in the job market. Soon after this transition, many Chinese migrants were faced with hostility from locals, who saw the Chinese migrants as a threat to their employment status (Munro, 2017). In communal workspaces, Chinese migrants were exposed to victimisation, namecalling, and discrimination from local Australians who indicated to the Chinese migrants that they wanted them to leave their country.

There were xenophobic attacks in France during the 1980s. These were directed at Muslims who were moving to the country in increasing numbers. Kinge (2016) states that the Muslims' presence provoked xenophobic sentiments because people who were perceived as different in a largely white, Catholic society, were depriving locals of employment. Subsequently, attacks were also directed at other foreign nationals residing in France. These attacks were motivated primarily by competition over employment opportunities. (Chao et al.; 2017; Kinge, 2016).

The United States of America (USA) has been exposed to xenophobic attacks and sentiments since the 1900s. In 1921, the USA passed the Quota Act which restricted the number of foreigners who were entitled to enter the USA. This act favored Northern European countries as they still had access to the USA (Porter, 2017). Head (2018) contends that the USA's history of xenophobia existed even before the 1900s. Head (2018) adds that in 1988, white Americans directed hostility and attacks at Chinese nationals who resided in the country which later resulted in the death of thirty-one Chinese migrants. Xenophobic attitudes that were practiced against other nations assumed that the USA "is defined by, and should maintain, its dominant White European heritage rooted in the myth of the USA is a nation of European immigration" (Kinge, 2016, p. 36). In the USA people from the northern countries were white in complexion and those from the south were of a dark complexion. Those from the south were disallowed full access to all the resources of the country, thereby restricting black people's access to these resources. Later, the USA abolished slavery, but xenophobic sentiments persist to this day. Former President of the USA, Donald Trump, in 2017, signed the *Buy America and Hire American* executive order (Beydoun, 2018). This executive order meant that wages for American workers would increase and that stricter immigration measures would be implemented for foreign workers. In addition, this act restricted the spouses of all foreign workers from holding employment.

In the past twenty years, Russia has experienced increased xenophobic attacks directed at those regarded as immigrants. The most virulent form of xenophobia dominating Russia is based on language differences (Kahn, 2015). This saw the victimization of people from Estonia and Georgia. Their different language and nationality made them prone to victimisation by local Russians in communal areas and public places.

Communication for all non-Russian people was proving to be difficult as they failed to communicate in the mandatory Russian local languages.

2.2.2. Covid-19-related xenophobic attacks

The Covid-19 pandemic presented a major global crisis and had the effect of intensifying xenophobic attitudes and attacks in many parts of the world. Some selected examples are described below.

In 2020, the Russian government decided to ban all Chinese citizens from entering the country, and stateowned transport drivers were ordered to report any Chinese found on public transport to police authorities (World Rights Watch, 2021). Chinese people in Russia at the time could not move freely as they feared the locals. Many Chinese people who could not return to their home country were abused when identified by the locals in Russia. Furthermore, the Russian police raided areas where the Chinese resided and forced them into quarantine despite their being in Russia legally (World Rights Watch,2021).

In Pakistan, the tension and suspicion between the Muslims and the Hindus created bad working and coexisting relationships. The fraught relationship between these two groups of people is still prevalent into the twenty-first century. India has also experienced xenophobic attacks. Since the election of the Hindu nationalist party in the 1900s, hate speech has been prevalent in India and the spread of the coronavirus has increased this intensity. In April 2020, when the outbreak was at its peak all over India, social media encouraged locals to boycott everything related to Muslims, including their shops (World Rights Watch, 2021). The hashtag, #Coronahad, was trending and went viral all-over social media platforms in India. It was an expression made against all Muslims in the country.

In Sri Lanka, xenophobic attacks have been perpetrated by government officials who have been making public comments about the Muslim community, insinuating that they are responsible for spreading the coronavirus (World Rights Watch, 2021). The Muslim community members feared for their lives during this time as many Muslims faced hostility in public places in Sri Lanka. Additionally, such attacks initiated by government officials made things very difficult for the Muslim community, making it difficult for law enforcement agencies to address this matter. When Muslim people tried to seek help from the relevant authorities, they were denied help as authorities feared outbreaks from locals. The failure of relevant authorities in assisting in combating these attacks directed at the Muslim community, left Muslim communities with the options of either trying to avoid locals, or alternatively, to leave the country.

2.2.3. Xenophobia in Africa

According to the Health and Management Information System (HMIS, 2014), Africa is home to approximately 1.216 billion people. Much of Africa was colonised, with all countries subsequently gaining independence. According to recent data released by HMIS (2014), xenophobic attacks have been prevalent

on this continent. These attacks have been associated with many things, such as poor living conditions, the economy, and scapegoating. With many countries within the continent experiencing socio-economic issues, locals of a country often choose to associate their misfortunes and poor standard of living with the arrival of immigrants to their counties. Countries which have been affected by xenophobia for various reasons include Botswana, Ghana, Nigeria, Zimbabwe, Mozambique, Tanzania, and South Africa (HMIS, 2014).

The then President of Botswana passed a law in 1969 that decreed that the country's citizens, who resembled Nigerians and Zimbabweans, had to be evicted. Most of those chased away were Nigerians residing in the country (Lesetedi, 2007). In Botswana, xenophobic attitudes were practiced in many ways, and many were requested to return to their countries of origin; meanwhile, others were attacked and discriminated against (Lesetedi, 2007). People from other countries were being called *Amakwerekwere* (a name used for immigrants, said to have originated in South Africa) (Kinge, 2016).

The spirit of unity amongst African countries within the continent of Africa has, to an extent, been compromised, because many people in the African continent no longer ascribe to the nature of unity, which includes embracing diversity (Crush, 2001). When there is a lack of recognition between people on the same continent that they are one, then progressive relationships that seek to uplift economies cannot be established. The root of xenophobia in Africa runs deep. This root can be traced back to when the continent faced colonialism and, in the case of South Africa, also Apartheid. The policies of colonialism were based on creating racial division and othering. The old scars of colonialism have not been healed and a legacy of xenophobia persists. This othering comes into play as the people of Africa fail to live in peace with those who come from other countries who are seen as the other, and societies fail to accommodate them and encourage living in harmony.

In the last decade, there have been many outpourings of xenophobia in Africa, with Africans ill-treating one another. The human spirit of Ubuntu does not appear to be valued nor practiced. People are failing to live together in harmony. The colonial agenda of othering and divisiveness has been deeply embedded in peoples' psyche (Jarvis & Mthiyane, 2022).

Against this backdrop, according to the Higher Education Management Information System, more African students have moved from their countries of origin to other countries within the African continent, and more significantly, South Africa, to further their postgraduate studies (HMIS, 2014). They have done so to expand their knowledge and educational qualifications. However, many have been exposed to abuse, victimisation, and assault from locals in the host country, making their stay in the host country unpleasant (United Nations, 2006).

2.2.4. Xenophobia in South Africa

SA has experienced a considerable number of xenophobic attacks over the years that have even caught the attention of the international community. Incidents of xenophobia in SA can be traced to the time when migrants arrived in SA. This migration took place primarily after 1994 (Walden, 2006). It is worth noting that prior to 1994, SA was not a popular migrant destination as the country was undergoing instability in the struggle for liberation from the Apartheid regime. Post 1994 SA has seen a significant number of migrants entering the country for various reasons. Not least, there has been an influx of many AIS (Harris, 2002).

It is important to consider the origins of xenophobia within SA as this will assist in facilitating an understanding of why SA is prone to xenophobic attitudes and attacks. Two elements will be considered as the foundation of the current status quo of the phenomenon of xenophobia in SA, namely, colonialism and Apartheid.

The people of Africa are best known for their philosophy of Ubuntu. The term Ubuntu implies that Africans are united despite their different nationalities and that they share a pride in who they are as African people. The term Ubuntu symbolises the unity of different people, promoting the inclusion of people of different nationalities. This philosophy should serve to unite the peoples of Africa. SA has been considered to embody Ubuntu by uniting different people, hence being called the Rainbow Nation. A typical example of this diversity in SA can be seen in the eleven official languages embraced in the country (Patsika, 2015).

The recent outbreak of xenophobia in SA and in other African countries is seen as contrary to the spirit of Ubuntu. The values embedded in Ubuntu and the spirit of the Rainbow Nation are contradicted by xenophobic attitudes. The irony in all of this is that such attacks are perpetuated by black South Africans towards fellow black African people, the very people espousing Ubuntu as their philosophy. The question may well be asked as to why xenophobia is primarily about black South Africans pitted against black Africans from neighbouring African countries?

British colonialism was followed by the Apartheid regime in SA. Apartheid found expression in SA in the policies passed by the Apartheid government that separated South African people into different racial groups (Ngwane, 2016; Onah, 2011). White South Africans were afforded more privileges in terms of economic opportunities (Tella, 2016). The policies of Apartheid created the notion that blacks were inferior and made blacks fear whites. The Apartheid government oppressed black South Africans for years and exposed them to discrimination and inequality. In 1994 SA gained its independence and became a democratic country and SA is considered to be the most developed country when compared to other African countries on the continent.

Experiences such as those of the Apartheid regime have had a long-lasting effect on the minds of those who experienced it. The policies of Apartheid made black South Africans compete against each other for limited resources. One of the lasting legacies of this regime is that it has entrenched in the minds of black South Africans that migrants have arrived in SA to compete for resources that belong to locals, dispossessing them of jobs, land and so forth (Osman, 2009).

The roots of othering and divisiveness run deep because the roots of colonialism run deep. Both colonialism and Apartheid promoted an ideology that for people to be controlled and managed, they must be divided. This division was most notable between the different race groups represented in SA, and in particular, white supremacy was entrenched. Many black South Africans and African migrants faced suppression and extreme hardship at the hands of their white oppressors. Ngwane (2016) argues that colonialism with its modus operandum to divide people based on racial categories firmly sowed the seeds of othering. This has continued to bear fruit despite SA becoming a democracy. This othering practice can be clearly observed in the xenophobic attitudes that are frequently translated into violent attacks. Black South Africans see themselves as the ingroup and black Africans from neighbouring countries on the African continent are viewed as other. Black South Africans seem to be of the mindset that they can only live-in harmony with people who originate from South Africa. This has resulted in many cases, in South Africans disregarding and even rejecting black Africans migrating to SA from elsewhere on the continent of Africa. The very black population that rose up against white domination is the very same population that resents and rejects migrants from African countries entering SA, not least AIS (Osman, 2009).

2.2.5. Incidences of xenophobia in SA

Many incidences of xenophobia have been noted in SA. A selection of cases is presented below to provide an expression of this phenomenon.

December 1994/January 1995

In December 1994 and January 1995, black South Africans in the province of Gauteng attacked nonnationals in the region and were recorded as saying that they were sending them back to their countries of origin (Patsika, 2015). These attacks saw many foreign migrants being dispossessed of their homes. Others decided to move from Gauteng to other provinces to protect their lives. South Africans were asked why they had committed such acts against these migrants. They claimed that they were unemployed because the migrants, who were prepared to work longer hours and for less pay, were being employed and thereby seen to be taking jobs that rightfully belonged to South Africans. Soon after these incidences of xenophobia, more attacks were witnessed in 1998 when again, in the province of Gauteng, South African locals physically harmed

migrants, resulting in the death of two Mozambican and one Senegalese man being killed. Locals stated their acts were motivated by the fact that migrants are responsible for spreading HIV/AIDS (Patsika, 2015).

2008 Xenophobic attacks

Most of the South African population was awakened to xenophobia in 2008 when violent attacks were directed at black African immigrants. The xenophobic attacks that took place in May 2008 were the most widespread to date. These attacks started in Johannesburg, in Alexandra, and spread to all the other provinces in South Africa. Many people were affected by these incidents. A crowd of isiZulu people gathered and began chanting anti-immigrant slogans such as *Phansi Ngama Kwerekwere*, which can be translated as *down with foreigners*. Smaller crowds were reported to have been moving around from door to door, searching for migrants. The latter were identified as anyone who could not pass a certain test. The test required people to provide the isiZulu name for an elbow. Anyone who failed to do so would be beaten and chased away by locals (Claassen, 2015). Sixty-two migrants were killed during these attacks. Many were left homeless and lost their shops and products when they were looted during the attacks. During these attacks, immigrants, residing legally in SA, were hurt, and South African citizens who were trying to assist them by housing and protecting immigrants were also attacked by the mob (Hayem, 2013).
The latter were called sell-outs and they were physically injured or killed (Buthelezi, 2009).

2015 Xenophobic attacks

The 2015 xenophobic attacks in S.A. were allegedly perpetrated by the late Zulu King Goodwill Zwelithini. In a speech to the AmaZulu nation, the king indicated that all migrants residing in SA should return to their countries as they enjoy the fruits of SA at the expense of South Africans (Mkhize, 2015). The Zulu king's statement made locals perceive migrants as people who take what belongs to them. Some even blamed their low economic status on migrants. As a result, locals reacted negatively towards migrants and abused them to try and protect what they assumed belonged to them. Xenophobic attacks took place, and both illegal and legal migrants were victims of emotional and physical abuse in and around the province of KwaZulu-Natal (Mkhize, 2015).

2.2.6. Causes of Xenophobia in SA

There are factors that contribute to xenophobic attitudes in SA which include the following: poverty; misinformation about migrants; and various other related causes.

2.2.6.1. Poverty and unemployment

SA is a country faced with its own challenges. While SA is considered the most developed country on the African continent, it needs to be acknowledged that many South Africans are still living below the poverty line. The government’s failure to provide employment opportunities for many South Africans has led to

South Africans' increased frustration and desperation. As more and more migrants come to SA they are forced to share the same resources, or lack thereof, which leads to South Africans viewing migrants as a threat to their limited resources (Neocosmos, 2008).

The South African economy is growing at a very slow pace. This results in the country being unable to cater for its people in terms of providing social services that are needed daily (Patsika, 2015). When migrants come to this country, they live in the same communities as those South Africans who live below the poverty line. Soon after their arrival they try to make ends meet by engaging in low wage employment. Employers often choose them over locals as they want to pay lower wages and avoid contributing to employee benefits. This poses an even bigger challenge for locals to find employment, and locals therefore consider migrants as a threat to their employment status. They then resort to violence in a quest to protect what they think belongs to them. Maharaj (2004) contends that the competition for employment in SA is a substantial contributing factor to xenophobia, as immigrants are not picky, but take any available jobs, making locals feel deprived of what belongs to them. This causes hatred and hostility towards immigrants (Ndlela, 2005).

Poverty plays a large role in perpetuating xenophobia. When locals are faced with hunger and poor service delivery, they look for someone to blame and the most vulnerable group on which they can cast blame, are the migrants (Patsika, 2015).

2.2.6.2. Misinformation about migrants

There are many misconceptions regarding migrants in SA communities. These misconceptions at times serve as triggers of xenophobic attitudes and actions. Individuals choose to perpetuate xenophobia based on false ideologies about migrants.

One misconception is that migrants are to blame for the problems faced in SA (Hendricks, 2009). There are no facts to substantiate such a position. Nevertheless, such a misconception can result in the xenophobic attacks to which SA has been exposed. When untrue rumors filter through communities, these attacks are fueled. Another misconception that is deeply embedded in some South African communities, is that migrants are responsible for the HIV/AIDS infection rate that SA is experiencing (Nchabeleng, 2003).

Migrants are also perceived to be drug lords and traffickers. Hendrick (2009) comments on South African communities that are faced with crime and a very high rate of substance abuse. He contends that when crime takes place within communities and when law authorities have failed to identify who is responsible, based on a misconception, locals choose to blame high crime rates on migrants. They then victimise and treat migrants with greater hostility.

2.2.6.3. Other related causes of xenophobia

The role of the media in fueling xenophobic attitudes and actions cannot be underestimated. By portraying migrants in a way that supports the misconceptions mentioned previously, the resultant reaction to this misinformation is that migrants are treated with suspicion and hostility (Solomon & Kosaka, 2014).

Cultural intolerance can also lead to migrants being treated with hostility. When locals consider their cultures as paramount, any other culture is denigrated and migrants and their cultures fall prey to this disdain.

2.3. Understanding xenophobia in South African Higher Education Institutions

South African HEIs have become the education destination of increasing numbers of migrants from further afield in Africa, both students and academics (Sehoole, 2015). South Africa takes in more international students compared to other countries in Africa. Over the years, many more students from African countries have left their home countries to study in South Africa. While HEIs have condemned xenophobic attacks that have taken place in the country over the years (Buthelezi, 2009), studies have shown that xenophobic attitudes do prevail in HEIs. These xenophobic attitudes and attacks are aimed at AIS as distinct from white international students. The reasons for this can be attributed to the literature presented above that speaks to deeply entrenched othering by black people This is based on the notion of the perceived superiority of whites. In addition, AIS are seen to be competing for student places and/or employment opportunities in HEIs, that are considered to be the right of locals. There are many reports of instances where AIS have been abused in various ways, both verbally and physically, and many students have openly stated that they fear for their lives daily (Otu, 2017). They state that they have been unable to achieve their goals and do not feel as though they belong at the institutions at which they are studying. They also fear trying to become integrated with local South Africans (Crush, 2013). HEIs have a pivotal role to play in the transformation and educational journey of all international students. There are xenophobic-related instances that AIS alone face in South African HEIs.

AIS are faced with challenges when they arrive at South African HEIs. They are reported to face language proficiency challenges. The difficulty they experience in communicating and comprehending English has made them seem incompetent (Akinola, 2018). AIS also feel that their accent plays a role as they are easily identified as AIS.

The issue of language can drive tensions between local students and AIS. Research shows that AIS, due to HEIs failure to assist in developing their language proficiency, face victimization from local students and lecturers (Mudau & Khanare, 2020). This type of experience has a negative impact on the academic development of AIS and results in them withdrawing from actively participating and contributing to any discussion that might take place in class (Olsen, 2000). Added to this, the mental state of AIS is affected as their self-esteem is damaged, and they fail to ask for academic assistance, in particular, even when they need this support.

These students are concerned that their language difficulties impact negatively on the assessment of their academic work. It goes without saying that their inability to converse in a local African language, such as isiZulu,

contributes to their isolation and xenophobic attitudes (Patsika, 2011). Some postgraduate AIS have been denied employment in HEIs as they are considered less fluent in English than their local counterparts (Shinin, 2002).

Competition for funding and other resources creates conflict between local and AIS and this leads to the victimisation of AIS (Mudau & Khanare, 2020). When AIS arrive at the host institution, they anticipate receiving special treatment as they are new to the environment (Mudau & Khanare, 2020). However, when this is not forthcoming, they experience dejection and a sense of displacement. When HEIs provide AIS with accommodation, study spaces, and any other assistance, local students respond negatively. The latter contend that the AIS are taking up accommodation and study spaces that should rightfully be allocated to them. As a result, xenophobic attitudes are amplified.

The South African government provides financial assistance to local students only, that being the National Students Financial Scheme. The scheme is for local students only and excludes all non-South Africans. Local students feel superior to AIS who are expected to pay their tuition upfront and in full (Kavuro, 2013).

Tella (2018) and Mudau and Khanare (2020) contend that AIS are blamed for the economic misfortunes of local students. This despite the well-known currently disasterous economic state of affairs in South Africa. When locals have identified as the i-group all their misfortunes are blamed on those they identify as the out-group.

Local students pursue ways in which to make student life unbearable for AIS with the hope that they will return to the countries from which they arrived (Mudau & Khanare, 2020). Xenophobia can manifest itself in many ways, and failure to identify and root it out leaves AIS destitute and in pain. When AIS are asked about the type of xenophobia, they face in South African HEIs, the notion of marginalisation is always noted. AIS are made to feel that they present a burden to the SA education sector, and that they cannot be an asset. As a result, AIS tends to self-isolate from the rest of the student population and feel marginalised. This transfers into the academic sphere and they do not actively participate in educational seminars that could be to the benefit of their academic development (Kavuro, 2013). If the lack of integration of AIS is not considered and addressed, these students will continue to be isolated and they will experience difficulty in all areas of student life, including the academic programme. This also impacts transformation within HEIs (Tella, 2018).

Due to AIS facing xenophobic attitudes, including victimisation, in HEIs, they opt to move out of university residences to off campus accommodation where they can share with other AIS and feel a measure of safety (Malele, 2011). At an inland university in Limpopo, AIS had no choice but to look for the accommodation off campus, because the local students refused to share rooms with them, accusing them of being criminals (Shinin, 2002). 20 Having legal documentation to be in the country has also proven to being a huge challenge for AIS to the point that this has hindered their academic performance. The slow pace in the return of application status by the relevant authorities has put a strain on their academic journey as they cannot continue with their studies if they are not in possession of the required documents. To study in SA, AIS must comply with particular Acts. The Immigration Act (13, 2002) stipulates that a study permit may be issued to a migrant who intends to study

in South Africa. The permit is paid for by the student before their arrival and must be renewed once it expires. The second regulatory act is the Migration Regulation (2014) section 12, which allocates visas to international students who have been provisionally accepted to study in SA. Proof of registration must be provided within 30 days of arrival in the country (DHET, 2017). AIS students say that these regulations are hard to follow and maintain, mainly because of the challenges in procuring the funding required, considering that many students leave their homes due to their low economic status in their home countries (Muthuki, 2013). The intensity of the challenges can be viewed as xenophobic as they make the journey of any international student very difficult. The South African government's decision not to renew Zimbabwean Exemption Permits creates problems for Zimbabwean international students studying in South Africa (Chalers, 2022). HEIs could well show more empathy and extend their registration dates. It becomes increasingly clear that xenophobia is not simply about a dislike of migrants, but that there are regulations that distinctly make it difficult and almost impossible for AIS to find inclusion in SA.

South African HEIs can play a role in managing xenophobia. The internationalization agenda in HEIs, as informed by the Department of Higher education, Science, and Innovation should articulate into special attention being paid to AIS. However, it would appear that the internationalization focus is on attracting international students from rich countries who can pay all their fees upfront. This demonstration leads to AIS being othered and they do not see themselves as making a valuable contribution. To achieve equality and unity within HEIs, integration policies and student assistance should be inclusive of AIS (Maringe, 2012; Mudau & Khanare, 2020).

Xenophobic attitudes AIS experience and why. However, more research is needed. This study aims to contribute to the existing body of knowledge by focusing on the phenomenon of xenophobia within HEIs with specific reference to the role played by integration processes.

2.4. Integration in HEIs

There would seem to be a paucity of social research on integration processes that are concerned with how people who come from different places and backgrounds can be drawn into inclusive interaction with one another. Lehnman (2004) argues that authentic integration in any HEI should include diversification. This refers to a situation in which different people can share the space in which they are living and that they are able to do so harmoniously. Diversification would also refer to the constructive embracing of differences as both learning about each other and unlearning misconceptions about one another, occurs. This suggests that when people come from different places and gather in one place, much can be achieved from learning from each other. There are possibly, many things that local students can learn from AIS.

For integration to be successfully facilitated, HEIs need to place certain emphases in place to monitor the progress of integration (Tindate, 2013). These may include social focus groups or hotlines for international students to check if they are integrating satisfactorily and to provide ongoing assistance. Some training should also be included for local students and both academic and professional staff on how to harmoniously integrate international students. According to Tindate (2013), integration should be deliberately cultivated through interactions that engage the diverse life experiences of students from different racial, geographic,

religious and political backgrounds. Haring-Smith (2012) argues that proper integration can be achieved through the exchange of ideas and experiences and the collective problem-solving by different students. Engberg & Hurtado (2011) contend that integration processes can also focus on participation in courses and activities that either include readings about diversity or activities that require cross-group interactions. The latter may include sport, club, and society membership, residence/accommodation-related activities, and orientation. Integration processes should create a safe space for AIS and local students to learn from one another (Noden, 2007). Meleady (2012) speaks to the importance of integration in building relationships between locals and international students. The integration processes implemented by HEIs should open up space for learning from and about one another with the aim of precluding abuse and victimisation.

It is incumbent on South African HEIs to plan appropriate integration processes to provide for international students adequately. From the arrival of AIS in the host country, it becomes the duty of the HEI to provide direction that will ensure a pleasant stay and progressive integration (Ammigan & Jones, 2018). Reports have shown that AIS are affected mainly by integration and adjustment difficulties partly due to inadequate preparation for their journey to the host county, insufficient support and assistance upon arrival, social isolation and discrimination on campuses, and unmet expectations (Mashininga, 2018).

The reason behind AIS leaving their countries of origin is to advance themselves academically. They come to SA to gain more knowledge in their respective fields of study. The new journey is bound to be challenging (Crush, 2012). Reports on how international students experience the host country show that integrating into a new country is complex and several factors can make the journey of integration unbearable (Lee, 2017). Problems of adjusting include adjusting to a new country, adapting to the curriculum and academic demands, missing families in the country of origin, financial difficulties, and cross-cultural challenges (Sherry et al., 2010). As AIS enter the host country, they need support in meeting these challenges of integration to pursue their studies.

Integration processes should serve as a mechanism that will ease these challenges. Integration should allow for the establishment of healthy and fruitful relationships with locals. If this is not the case, students fall victim to abuse and victimisation by locals. AIS, through a lack of integration policies and strategies are left to their own devices to find ways to integrate into the host country and HEI (Sherry et al., 2010). When students are being integrated it becomes crucial for HEIs to lead the process. HEIs should plan these processes of integration, and more importantly, they need to manage and track these processes continuously. This will enable the institution to detect difficulties at an early stage and address these as they arise. One example would be monitoring the movement of international students into a residence. If there are any problems, these need to be dealt with immediately to prevent AIS from enduring possible hostility.

AIS need to be integrated into a new way of life and learning in a new institution (Yao, 2016). This new way of life includes building relationships with locals in the host country, academic or professional staff and fellow students. While integration is not an easy journey in general, AIS, face the possibility of xenophobic attitudes and actions (Sherry et al., 2010). The reality is that AIS in HEIs experience social exclusion in HEIs (Wawzynski & Brown, 2017). This manifests in locals not wanting to share a space with them in residences, not allowing them to work in harmony in groups and verbally attacking them in lectures and in social spaces.

2.4.1. Challenges associated with integration

Crush (2012) states that most AIS tend to self-isolate because they fear locals in the host HEI and so opt to be excluded from social activities within the HEI. This is due to the fear of engaging with locals and being on the receiving end of hostile and exclusionary behaviour (Singh, 2013). Self-isolation becomes a tool that AIS employ to protect themselves from humiliation and discrimination. In addition, many AIS are faced with financial difficulties. This is a particular challenge, because many HEIs require that the tuition fees be paid in full before AIS are admitted to a particular programme. This requirement includes payment for accommodation (Wawzynski & Brown, 2017).

A study conducted by Brown (2008) showed that many AIS face abuse when communicating with local students, be it in lecture venues, communal places on campus, or residences. AIS were abused multiple times when they tried to engage with local students. They were ridiculed for the way in which they spoke in accents that differed from the locals (Brown, 2008). Singh's (2013) research shows that AIS experience hostility and discrimination in South African HEIs, but this is not the case for those AIS who choose to study in HEIs in Europe and further afield (Singh, 2013). Chimucheka's (2013) research shows that international students from Europe, America and the global north are generally not subjected to xenophobic attitudes and actions. This can be attributed to the point made previously regarding black- on -black victimisation which has its roots in white supremacy and othering as promoted by colonialism.

When AIS are faced with challenges in the host country, and made to feel unwelcome in the host country, their whole journey is then compromised (Singh, 2013). In addition, studying in a foreign country means adjusting to the language of the host country. Many AIS have reported feeling sidelined by locals and feeling very lonely based on their inability to converse using the vernacular (Brown, 2008). This aspect of language needs to be seriously considered in any integration programme.

Both AIS and local students face challenges associated with integrating into HEIs. However, reports (CHE, 2016; Chimucheka, 2013) indicate that AIS face many more challenges and are more vulnerable than local students, primarily due to their exposure to xenophobic attitudes. This study focuses specifically on exploring

integration processes in HEIs and how these may well alleviate or alternatively, contribute to promoting xenophobic attitudes and actions. Integration implies engagement, forming working relationships, and an acceptance of various cultures and norms. AIS cannot integrate if locals are not welcoming (Yao, 2016). The role played by locals in any integration process is essential.

When xenophobic incidents occur in HEIs, the HEIs and the Department of Higher Education decry such behaviour, condemning the same. An example would be an HEI in the country's interior that supported international students in 2015 by staging a non-violent, anti-xenophobia protest (Ngcobo, 2015). The then Minister of Higher Education, Science, and Innovation argued that all South African HEIs have a responsibility to safeguard AIS against any form of xenophobia and ensure that it does not occur (Republic of South Africa, 2015). Such support from stakeholders in the Higher Education sector is valuable; however, for xenophobia to become a thing of the past, mindsets, and perceptions need to be transformed to promote social cohesion.

2.5. Theoretical framework

A theoretical framework is "a structure that guides research by relying on a formal theory…constructed by using an established, coherent explanation of certain phenomena and relationships" (Ruth, 2010, p. 205). The theoretical framework of any study is essential, providing, as it does, the lens through which the researcher analyses the data collected. In this study, two theoretical frameworks will be used, namely, intergroup perception theory and intergroup contact theory. The former is useful in exploring and possibly understanding perceptions of social categorization that could result in conflict. The latter, focuses on the interaction between possible contentious groups. These two theories work well together in understanding how perceptions about the other can lead to conflict hen different groups are required to interconnect.

2.5.1. Intergroup Perception Theory

Intergroup perception theory advocates for the study of humans and their lived experiences. It assists in understanding the perceptions, causes, and consequences of social categorisation that create conflict (Kawakami et al., 2017). This theory is suited for use in this study as this study aims at exploring integration processes and xenophobia in a particular HEI, with specific reference to how integration processes could possibly aggravate xenophobic tendencies. The lived experiences of AIS will provide insight into this.

People categorize themselves as the ingroup (insiders) and others as the outgroup (outsiders) by pointing out and emphasizing similarities and differences (Hogg & Vaughan, 2002). This entire process could be based on knowledge (category-based information) that demands information about groups (identification), individual characteristics, and evaluation of the same (Kawakami et al., 2017). How people perceive themselves determines how they understand, perceive, and interact with others in the social environment

(Kawakami et al., 2017). When this occurs, people are categorised into ingroups and outgroups. This theory speaks to self or group identity, stereotyping, and intergroup conflict based on perceptions that those who are different are a threat to the peace of those who have identified themselves as the ingroup (Kwawakami et al., 2017). This theory assists in understanding how local students categorise themselves as us, the ingroup, and AIS as them, the outgroup. This theory can clarify the categorisation that leads to associated xenophobic attitudes and actions.

Perception refers to how one person perceives or views another. Categorising people into ingroups and outgroups can be linked to many factors, including facial cues, education, language, culture, religion, and accent. In these instances, those classified as members of the outgroup face hostility from those who categorise themselves as members of ingroups. In most cases, those seen as members of outgroups face being victimised because they are seen as different and a threat to the ingroup (Kwakami et al., 2017). Xion et al. (2016) contend that perception is a function of social group dynamics that people create, invent, and manage. The effects of such perceptions are cumulative since people live what they have learned (Allport, 1954). Perception can be passive or active and managed. People learn by observing others performing certain behaviours such as those that are exclusionary and othering as is the case with xenophobic attitudes produced by ingroup and outgroup perceptions (Moore, 2017; Shaffer & Kipp, 2010). Modeling this type of behaviour plays a significant role in influencing a person's way of categorizing, judging, and evaluating themselves and others. This behaviour towards others can be positive or negative based on their perception (Bandura, 2017).

A simple example to illustrate this, could be that of parents whose words and actions portray a distrust of foreigners. Children in the same household could pick up on this perception and categorization of foreigners as members of the outgroup, and this could well lead to them categorising themselves and their families as us or members of the ingroup. Research has shown that 20% of South African parents do not want their children enrolled in the same schools as migrants who are perceived to be outgroup members (Crush & Ramachandran, 2017). Such sentiments about migrants held by parents can also be transferred to the children who could hold negative perceptions about migrants. If these children go on to HEIs, they could well display the same perceptions of AIS and categorise themselves as the outgroup.

Former President of the Republic of South Africa, Mr. Nelson Mandela, maintained that people are not born hating others and are taught this by communities and societies (Moore, 2017). Negative stories expressed on social media about migrants have influenced and continue to influence how people respond to them (Chiumbu & Moyo, 2018). In HEIs, social media could well play a role in motivating xenophobia attitudes and actions by shaping perceptions about migrants (Chiumbu & Moya, 2018).

2.5.2. Intergroup Contact Theory

Intergroup contact theory is also pertinent to this study. The theory looks at the interaction between two opposite groups. As explained previously, the two groups in this study are AIS and local South African students. While Allport (1954) established the intergroup contact theory, it has been more recently employed in studies conducted by Pettigrew from 1998 – 2011, and more recently, in 2021 (Pettigrew, 2021). This demonstrates the ongoing and current relevance of this theory. The theory is based on the understanding that the quality of friendships and relationships through contact plays a vital role in promoting positive intergroup relations (Allport, 1954). The intergroup contact theory is mostly explored and understood when the two meet each other and discover that they have a common goal that they aspire to achieve. When the two groups meet, their relationship can be of sound mind and strong affection towards each other if they find common ground (Graf et al., 2016). In HEIs in South Africa the promotion of such cohesion could help limit the hostility faced by AIS. The quality of this cohesion could be enhanced by tolerance, mutual respect, acceptance, and understanding of each group. Promoting positive and quality contacts by encouraging crosscultural engagement, as endorsed by intergroup theory, could help to dispel hostility.

The intergroup contact theory looks at what happens during the process in which people who are different meet and must share a space. The intergroup contact theory is based on four pillars which are used when assessing the impact on people. The four main aspects include equal status, intergroup cooperation, common goals, and support from social and institutional authorities (Allport, 1954). These aspects are used to as a lens through which to analyse the data and to establish the impact of integration processes in promoting social cohesion between people coming from different places, and having to co-exist in the same place. Allport (1954) contends that the four aspects must be in place working in conjunction with one another. He stresses that when one or more aspect is not functional, the result can present in the formation of negative relationships. Allport (1954) advocates that it is through observing the four aspects in play that those in authority (in this case, HEI international student officers) can be in a position of establishing interventions that could promote harmony between different people groups. In this study, using intergroup contact theory as a lens for data analysis, I will be able to consider the kind of relationship that exists between locals and AIS, when they meet and must integrate.

The first aspect of the intergroup contact theory speaks to equal status between different groups of people. Allport (1954) contends that people of different origins need to be given equal status that excludes hierarchy. Hierarchical relationships preclude people from seeing one another as equals. It is important for them to see one another as the same, for example, as students on the same academic level, for the possibility of working together harmoniously towards a common goal. In this study, a focus will be on how, if at all, the HEI establishes both local and AIS on the same level, dispelling any notion of locals as having a higher status to AIS. For example, the policies of the HEI could be examined to ensure that they do, in fact, consider locals and AIS to have the same status as students in an academic institution. The intergroup contact theory stresses

the need to promote a positive relationship amongst people of different origins. The HEIs' policies and integration processes should promote the same. Any discrepancies that are allowed or promoted can lead to AIS feeling less than and alienated and could well contribute to the formation of negative relationships (Allport, 1954). HEIs would do well to take Allport's theory into consideration as they formulate and execute their policies and processes regarding AIS. During the implementation phase of the intergroup contact theory there should be cooperation from all stakeholders.

Intergroup cooperation speaks to people of different origins working together in spaces, with one goal in mind, in this case to achieve academic excellence. Allport (1954) adds that the creation of such an environment, where people are focused and work cooperatively, will encourage them to do well. Intergroup cooperation aims at bringing different people together with the aim of drawing on the strengths and innovative ideas that are often born out of difference.

Allport (1954) stresses the importance of establishing common goals for people originating from different places. He contends that their goals at the meeting point should be the same. By having the same goal, it is assumed that they will share values, and this will allow them to come together and work together (Graf et al., 2016). Allport (1954) contends that the formulation of these goals should ensure that both groups see value in each other and understand that to get to their goals they will need each other. A practical example provided by Chu and Griffey (1985) is that of a soccer team made up of people of different ethnic groups, age, experience, culture, and nationality. They come together and depend on each other to achieve one common goal, namely, to be the best soccer team. All these people have something different from one another, however the spirit of togetherness has been placed in them during the training phase. My contention is that this can also be achieved in HEIs. If those in authority study the dynamics of their HEIs and consider the implementation of intergroup contact theory they could possibly be able to create innovative ways of achieving unity and stability on their campuses.

However, this will only be possible if the fourth aspect of Allport's (1954) intergroup contact theory is adopted, namely, support from social and institutional authorities. He understands that social and institutional authorities have a substantial role to play in how two different groups interact with one another. The theory states that for positive and fruitful relationships to form between two different groups there must be support from social and institution authorities. This support can take the form of the implementation of strict polices that seek to eradicate intergroup conflict. The establishment of guidelines and norms of how each group is expected to behave while interacting with the other will put in place the foundation for positive relationships between different peoples, in this case local students and AIS. Allport (1954) adds that those in authority can penalize students who fail to comply with the set guidelines and norms.

The intergroup contact theory, considering how people interact with each other is well suited to this study. For AIS to feel authentically a part of an HEI, there needs to be equal status assigned to both local and AIS. Intergroup cooperation can only be achieved if students are encouraged to work together and to see value in each other. The HEI would do well to reinforce the common goal that all students share, namely, to do well in their academic studies. This could create the opportunity to draw on one another's strengths to achieve this common goal and to succeed. As mentioned previously, this must be underpinned by a firm commitment and support from social and institutional authorities.

This study hopes to show what provisions are made or not made by a particular HEI in its integration policies and the implementation thereof to encourage a harmonious relationship between locals and AIS. There should be evidence of carefully planned processes that allow for students to work together. If the data show that the institution has failed to do so, then it follows that with the lack of positive relationships amongst these two groups of students, negativity and in this case, xenophobic attitudes may well prevail and the HEI will experience a divided student population. A divided student population could lead to students victimising and treating each other with hostility. The leadership in the HEI is dutybound to a take a leading role in preventing xenophobic attitudes and the possible ill-treatment of AIS. If this is not the case, then the HEI is failing its student population.

In HEIs in South Africa the promotion of social cohesion as advocated by the intergroup contact theory could help limit the hostility faced by AIS who are considered to be the outgroup by the local students who see themselves as the ingroup. The quality of this cohesion could be enhanced by tolerance, mutual respect, acceptance, and mutual understanding. Promoting positive and quality contact by encouraging cross-cultural engagement, as endorsed by intergroup theory, could possibly help to dispel hostility.

2.6. Conclusion

This chapter has reviewed literature focusing on the phenomenon of xenophobia globally and in SA. It has also focused on how xenophobia is manifested in HEIs. Intergroup perception theory and intergroup contact theory have been explained and offered as the theoretical lens through which the data will be analyzed. The following chapter will speak to the study's research design and methodology.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. Introduction

The previous chapter offered a review of literature relevant to this study. The theoretical framework that would inform data analysis was presented, namely inter-group perception theory and intergroup contact theory. This chapter focuses on the research design and methodology employed in this study. This design and the methods for data collection have been selected in the interest of addressing the following research questions.

- What are the integration processes promoted at a particular South African HEI?
- How could these integration processes possibly impact xenophobic attitudes at the institution in question?
- Why do AIS experience xenophobia in the way that they do at the institution in question?

The selection of participants, ethical considerations and method of data analysis will also be covered in this chapter.

3.2. Research Design

A research design refers to the carefully planned way in which the researcher will collect data to respond to his research questions (Bertram & Christiansen, 2014; Denzin & Lincoln, 2000). According to Vosloo (2014), the aim of having a carefully planned research design, that provides all the details of the study, is to assist the researcher in producing credible data at the completion of the study. In developing the research design for this study, I carefully considered the data I needed to collect to answer the research questions and to meet the objectives set for the study. The research design includes how I would do so in a way that would be fit for purpose.

There are two broad frameworks that can be used by a researcher when conducting research, namely qualitative or quantitative research. A qualitative framework to research could include exploring, describing, and analysing the meaning of individuals lived experience based on how they might perceive something… "describe it, feel about it, judge it, remember it, make sense of it and talk about it with others" (Marshall & Rossman, 2011, p. 123). The qualitative framework aims at finding how people who share experiences feel about a particular phenomenon being studied (Cohen at al., 2007). This framework tries to establish a deeper understanding of a person's experience in a specific context, particularly looking at how they manage the situation or circumstance (Willing, 2001). It seeks to understand a phenomenon through an in-depth understanding of human behaviour and the reasons that govern human behaviour (Collis & Hussey, 2013; Cooper & Schindler, 2008). Qualitative research tends to view social worlds as holistic and complex, and it enables the engagement of researchers in systematic reflection on the conduct of the study

This contrasts with a quantitative framework which is positivist, dealing primarily with analysing numerical data. Quantitative research allows for controlling the environment during data collection, and it does not

provide a framework for the researcher to probe and get feedback on some of the responses that the participants will give (Cohen et al., 2007). A quantitative framework to research emphasises objective measurements and is a statistical, mathematical way of finding and dealing with data (Cooper & Schindler, 2008). The use of a quantitative design to research would not be effective in a study such as this.

I opted to use a qualitative framework in this study the aim of which is to explore the lived experience of African international students and for this reason the qualitative methodology is best suited. Data collection does not rely on numerical statistics but on face-to-face interviews and interactions, to allow me to gain an in-depth understanding of the way in which xenophobic attitudes are articulated in a HEI (Bezuidenhout, 2011).

3.2.1. Research paradigm

A research paradigm refers to thinking processes that guide the researcher (Wahyumi, 2012). It refers to a particular way of thinking about research and provides a philosophical understanding of how research should be conducted, shaping the outcome of the research (Creswell, 2014. Choosing a paradigm becomes a challenging task as there are many assumptions and beliefs about the phenomenon under study.

A research paradigm is imperative when conducting research. When choosing a research paradigm to work with, the first important thing is to study it and ensure that the three elements of a research paradigm are fully understood, namely, ontology (3.2.1.1.1.), epistemology (3.2.1.1.2.), and methodology (3.3.) (Scotland, 2012). According to Scotland (2012) it becomes of paramount importance that the researcher fully understands these three elements of research to produce sound and effective research. 3.2.1.1. Interpretive paradigm

3.2.1.1.1. Ontology

A qualitative framework allowed me to work within an interpretive paradigm. The ontology of an interpretive paradigm suggests that there is no single truth to any phenomenon that is being studied. The ontology is based on the understanding that perspectives differ regarding any phenomenon being studied. Individuals make meaning of similar experiences in different ways. The ontology of an interpretivist paradigm rests on the nature of the topic being investigated (Scotland, 2012), suggesting that many facts can be linked and associated with one phenomenon (Schutt, 2006). A phenomenon such as that in this study, namely, xenophobia, is understood by individuals based on the way they interpret their lived experiences. This means that there can be many realities and ideas linked to one phenomenon. Cognisant of this I carefully planned how to best to study the phenomenon. The literature review has shown that xenophobia is a phenomenon experienced within SA communities and that HEIs, as an academic community, are also affected by this phenomenon. However, this does not mean that no new information can be obtained about the phenomenon. The research design adopted for this study could well lead to new knowledge emerging regarding xenophobia in HEIs.

3.2.1.1.2. Epistemology

The epistemological element of the interpretive paradigm is based on the understanding that many realities exist. Epistemology seeks to understand why individuals know what they know and how they come to know this (Scotland, 2012). This motivates and leads the researcher to gain a more in-depth understanding about any phenomenon (Cohen et al., 2002). In the case of this study, I wanted to gain an in-depth understanding of the multiple truths and realities experienced by AIS in relation to xenophobic attitudes. To do so, I needed to remain neutral when conducting my research and mindful of the difference between feelings and personal experience (Carson, 2001). The phenomenon being studied could be traumatic resulting in some participants reliving some painful moments in their lives. I needed to identify whether participants were sharing feelings/perceptions or their actual lived experiences. Some of the participant responses could be very emotional, with some participants possibly having faced abuse. I aimed to concentrate on lived experiences so as not to remain in the affective domain only and will then aim at establishing a true reflection of what is taking place in the HEI.

The interpretive paradigm is well suited to this study because it deals with understanding and interpreting the world of lived human experiences (Lincoln & Guba, 2000). In this study, this paradigm was a good fit as I looked at the actual lived experiences of AIS in a South African HEI and worked with participants' perceptions, understandings, thoughts, attitudes, value systems, feelings, motivations. and lived experiences. The interpretive paradigm provides an essential tool for interpreting knowledge that the study will produce (Mackenzie & Knipe, 2006) regarding HEI integration processes and xenophobia and the impact of AIS. The interpretive paradigm aligns with researchers who are on a quest to understand how people experience life and how they make meaning of their encounters (Houser, 2011). In this study, I want to discover what it is like to be an AIS in a particular South African HEI.

3.3. Research Methodology

Research methodology shows how the researcher will go about the process of collecting data, analysing the same and reporting on the findings (Cohen et al., 2000; Denzin & Lincoln, 2000).

3.3.1. Research approach

A research approach refers to the overall strategy the researcher employs to carry out research and the best way to answer the research questions (Creswell, 2014). The research approach employed to answer the research questions in this study is a case study. Case studies aim at establishing what it is like to be in a particular situation (Bertram & Christiansen, 2014). This design fits well with the interpretivist paradigm.

Bertram & Christiansen (2014) refer to the case study used in this research study as instrumental, seeking, as it does, to explore the human experience of xenophobia as a social phenomenon. There are four types of case studies that can be used in research. The first being an illustrative case study; this type of case study is

used in cases where a researcher wants to examine a familiar case to understand it better (Bertram & Christiansen, 2014). The second type is a cumulative case study used to collect data from sources simultaneously and summarise past studies. The third type of case study is the critical instance case study which is used to determine the causes and consequences of why something takes place (Bertram & Christiansen, 2014). Lastly, there is the exploratory case study which is mainly used in the social sciences. This type of case study focuses on real-life situations, looking specifically at how and why they occur.

For this study, I employed an exploratory case study as the research approach. The motivation for using this type of case study is that it studies real-life situations, which is what the researcher aims to do by conducting this study. Secondly, the motivation for using exploratory case studies is that it is mainly used to conduct research in areas where other scholars have recommended further studies to be conducted (Dudovskiy, 2016). Most scholars who have conducted research on the phenomenon of xenophobia in HEIs and in other communities have called for further research to be conducted. The aim of this study is to contribute to an understanding of how integration processes and xenophobic attitudes impact AIS.

3.3.2. Selection of participants

The process of sampling looks at the selection of persons who will be participants in a study. Authors and researchers can choose to use any sampling methods that best fits their study. "Sampling is the process of selecting few cases from a bigger group, which is the entire population, to become the basis for estimating or predicting the prevalence of the unknown piece of information, situation or outcome regarding the bigger group" (Kumar, 2011, p. 111). The research population is defined by individuals who can share knowledge about a phenomenon being studied. This process involves selecting people who might share their experiences which may help the researcher to gain a more in-depth knowledge about the phenomenon (Willing, 2001). The phenomenon that is the focus of this study is xenophobia. More specifically, the study explores the impact of integration processes and xenophobia on AIS in an HEI. Students from African countries beyond South Africa's borders are the ones mostly affected by xenophobia (HMIS, 2014; Lee, 2017; Otu, 2017). I therefore had to select participants who are AIS in an HEI. Local students did not form part of the sample for this study.

The sampling method that was used in this study is purposive and snowball sampling (Bertram & Christiansen, 2014). "Purposive or judgmental sampling in qualitative research means the investigator or interviewer selects cases that can shed light on the object of the study" (Terre Blanche et al., 2006, p.334). Kumar, 2011 advocates that purposive sampling is essential when a researcher wants to collect specific data. It permits the choice of participants who can assist in comprehending the situation to be studied (Creswell, 2002). Patton (2002, p. 240) indicated that "in purposive sampling, the sampling units are chosen because they have particular features such as socio-demographic characteristics, or maybe related to specific experiences, behaviours, roles which will enable detailed exploration and understanding of the study's central

themes." “Purposeful sampling strategy involves approaching a single case involved in the phenomenon to be investigated to gain information on other similar persons" (De Vos et al., 2002, p. 145). Purposively selected participants are anticipated to provide rich data to successfully meet the study's objectives (Kumar, 2011). I therefore purposively chose participants whom I assumed would be able to share valuable knowledge about their lived experiences related to HEI integration processes and xenophobia. I anticipated that the participant responses would contribute to addressing the key research questions as well as meeting the objectives of the study. The participants are all AIS who have experienced xenophobic attitudes.

I found participants for this study by visiting the library and the research commons in the HEI. I approached AIS specifically. I informed them about the nature of my study and invited them to be a part of my study. These AIS knew of other AIS and hence the snowball effect of acquiring participants.

The study's sample size was initially ten postgraduate AIS, but finally eight AIS participated in the study. The eight postgraduate students are currently studying postgraduate degrees in Education in a particular South African HEI. Some of the participants live on campus in the HEI residences and others live off campus. Fusch and Ness (2015) state that when the participant responses are presenting with no new information, then the researcher has reached a stage called the data saturation phase. At this point researchers can stop as they will receive the same data that they already have at their disposal. Initially, the aim was to use ten participants for this study, however, when no new information was forthcoming with the participants' answers becoming repetitive, I decided that I had reached the data saturation phase (Guassora, 2015). The data presented in this study is therefore based on the responses from eight participants. The participants asked to be referred to as participant 1,2 3 and so forth, so as to protect their identity.

Participant 1 is a doctoral candidate from Nigeria. He arrived in South Africa in 2015 to pursue an Honour’s degree. The interview session took place online and later than the intended time due to network issues. This participant patiently persevered until the online issues were resolved.

Participant 2 is a master's candidate from Nigeria. He has been in the country for four years. He lectures in one of the commerce education modules as a contract appointment. There were no issues with the interview.

Participant 3 came to South Africa from Nigeria, in 2017, at the suggestion of her husband. She is currently working as an assistant in one of the School of Education departments, and studying at the same time. She also works for the school library as a library assistant. This participant requested that we meet in an open space on campus. However, she was uncomfortable when local black students, in particular, walked past us. She was fearful that unlike Indian and white students, black student would look at her in a way that is unhelpful.

Participant 4 is a Zimbabwean. He has been in South Africa for five years. During this time, he has worked as a contract lecturer while studying to complete his PhD. The participant felt that being in an open area would be unsafe and that we would be seen by people who are perpetrators of xenophobia.

Participant 5, also a PhD candidate, is Zimbabwean She arrived in South Africa eight years ago. She works part-time as a contract lecturer in another HEI. The interview took place online in the evening.

Participant 6 is a PhD candidate awaiting his examination results. He is a Nigerian who has been in the country since 2007. His appointment as a secondary school teacher came to an end when the South African government terminated all contact with foreign educators to preserve employment for locals. He currently works as a contract lecturer at the HEI where he is studying. The interview had to be rescheduled due to network issues.

Participant 7 is also a PhD candidate. She has been in South Africa for over ten years. Her country of origin is Zimbabwe. She too, was a secondary school teacher who had to stop teaching for the same reasons as participant 6. She currently teaches at a TVET college. The interview took place in person, on campus.

Participants 8 is a Nigerian, registered for his PhD. He has been in the country for over nine years. He is currently teaching as a contract lecturer in the HEI in which he is studying. He was very skeptical about getting involved in the study and had many questions about protecting his identity. The interview took place via Zoom. The participant did not use his camera so as to protect his identity.

Interview sessions were scheduled with them (see appendix). The interviews took place online and were audio-recorded to help the researcher in the transcription process of data.

3.3.3. Method of data collection

3.3.3.1. Semi-structured interviews

Semi-structured interviews see (Annexure D) were scheduled with the participants of the study. The interviews took place on zoom and video WhatsApp calls. These interviews, although held virtually, could still be classed as face-to-face as I was able to see the participant being interviewed. All the interviews were audio-recorded. Participant consent forms were given to the participants before the interview sessions.

Semi-structured interviews provided the opportunity to gain an in-depth understanding of the participant's individual lived experience (Tutty et al., 1996). The use of interviews allowed me to gain first-hand knowledge from the participants in the study.

Semi-structured interviews are appropriate as they allow for an in-depth conversation between the researcher and the study participants. Semi-structured interviews are also referred to as guided interviews because they are controlled and facilitated by the researcher allowing the researcher the liberty of asking probing questions and guiding the participants into answering the questions posed to them (Terre Blanche et al., 2006). All the interviews were conducted in English. English made it easy for the researcher and the participants to communicate effectively. English is the medium of instruction used in South African HEIs. All the participants agreed to respond in English saying that they understood English and preferred the interviews to be conducted in English. The participants described their experiences as AIS in the HEI. They provided insightful information about AIS, the integration process they had been exposed to and how these integration processes may have contributed to xenophobic attitudes.

All the interviews were audio-recorded with the participants' permission. This allowed for the transcription of their responses. Upon concluding the interviews with the participants, I transcribed the responses and then sent them each a copy of the transcription to check for accuracy of transcription. The motivation behind doing this was to ensure that the researcher had transcribed precisely and accurately what the participant had wanted to convey. The participants then indicated that they were satisfied with the transcriptions.

3.4. Data analysis

This study employed an inductive approach to analysing the data. This is the process of working with the raw data and allowing the data to speak by identifying themes that emerge. A thematic approach to analysing the data were adopted. This approach can be described as the process of classifying, reporting, and exploring themes within the data (Braun & Clarke, 2006; Fereday & Muir-Cochrane, 2006) as they address the various research questions. This data analysing procedure allowed me to identify trends in the participants' lived experiences.

I immersed and familiarised myself with the data (Terre Blanche, 2006). This process started while I was transcribing the interview responses. The immersion also took place as I read and re-read the transcripts. While doing so I was also aware of the literature I had reviewed which supported what was emerging from the data. I familiarized myself with the data, through the lens of the theoretical framework underpinning the study.

Once I had identified emerging themes, a process of thematic data analysis unfolded (Terre Blanche, 2006). I elaborated on the themes that were most dominant and linked these themes to those presented in the literature review of this study. I then proceeded to code the data. Data coding becomes important as it complements the identification of themes (Terre Blanche & Kelly, 2006). This process was done to enable the researcher to engage the data further.

The ensuing elaboration process refers to expanding and exploring themes, specifically looking at how they are related or interrelated (Terre Blanche & Kelly, 2006). Critically looking at the data presented, followed by the process of theme formulation, and contrasting the two the researcher then proceeded to refer to his literature review by elaborating with what other scholars have alluded to which correlates with his data. The motive behind doing this task was to extract details in the data collected; this was through data extraction, data transcription, and data analysis. During this process, it was vital for me to carry prior knowledge about data relating to the topic; this meant knowing precisely what preliminary data were presented in the literature review. This allowed me to extract themes easily as I had a sense of what other researchers had found. Secondly, I was open to the idea of finding new data and possibly being exposed to new knowledge.

3.4.1. Interpretation and checking

The first imperative step for the data interpretation and checking phase was putting and placing together emerging themes (Terre Blanche & Kelly, 2006). I arranged the data and presented the findings to allow the reader to follow the data understandably. This data is displayed in chapter four, and they show how in-depth the interviews were. The display of this data has given the participants as much acknowledgment as possible, and almost all the information they provided during the interviews was presented in the study. Before the final presentation, the I looked at the data to identify gaps, which later allowed me to make recommendations (see chapter 5).

3.5. Ethical Considerations

Ethical considerations when conducting research are of paramount importance. Ethical considerations include engaging ethically in the research process and respecting the HEI and gatekeeper ethical protocols. The researcher must ensure that the research being conducted is ethically sound. To adhere to this, I made sure to follow all research ethical guidelines and regulations. My research proposal underwent a process of ethical clearance. I also procured permission from the HEI's registrar to continue with the research. In addition, I approached each participant before interviews commenced, to ask for their consent to proceed with the interviews and to audio-record the same. By doing so, I ensured that the research I was undertaking adhered to the ethical principles that guide postgraduate research. The ethical clearance that I received to proceed with my study can be found in Annexure A. Gatekeeper permission can be found in Annexure B and ethical consent from the participants in Annexure C.

Linked to ethical considerations are the following criteria that should be applied to the findings in the study: credibility, dependability, confirmability and transferability.

3.5.1. Credibility

Credibility is a critical aspect of research and needs to be adhered to for the study to have integrity. According to Korstjens and Moser (2018), credibility refers to the confidence placed in the truth of the research findings. Furthermore, it establishes whether the research findings represent plausible information drawn from the participants' actual lived experiences. According to Winter (2000), credibility can also be referred to as trustworthiness. I had to ensure that the data presented are trustworthy. In this study interview transcripts were sent to the participants to ensure that what they had said had been accurately captured.

3.5.2. Dependability

Dependability looks at the researcher's ability to produce work that can be justified. Korstjens & Moser (2018) define dependability as the stability of the findings. To this end, I will hold myself accountable to my readers, including my examiners. Dependability involves participants' experiences and understanding of the results, interpretation thereof, and recommendations for further research. To facilitate this, I have kept a

written record of the research journey. Dependability allows the reader to consider why and how the interpretations of the data were made (Nieuwenhuis, 2016).

3.5.3. Confirmability

This refers to the researcher's ability to work transparently. Korstjens and Moser (2018) define confirmability as the degree to which other researchers could confirm the research study's findings. Confirmability is concerned with establishing that data and interpretations of the findings are not fabrications of the researcher's imagination but rather, authentically derived from the data. I will ensure that the data collected are not subjective. The data presented can be confirmed from the audio-recorded participant interviews. I tried to ensure that the data are clearly and substantially presented.

3.5.4. Transferability

Korstjies and Moser (2018) define transferability as the degree to which the results of qualitative research can be transferred to other contexts or settings. This study takes place in one HEI and so is not necessarily transferable to other HEIs. However, the research design and research process could well be transferred for a similar study. I have endeavoured to present a well-coordinated research study that includes a comprehensive literature review, theoretical framework, and coherent methodological processes.

3.6. Limitations of the study

Working on online platforms proved to be a challenge in this study. Due to Covid-19 and the related regulations, the interview sessions for this study were conducted on online platforms, namely zoom and WhatsApp. Data is expensive. I had to buy data for some of my participants to ensure I could conduct the interviews for the duration required. Moreover, I was working from home and most of the time connectivity was a challenge.

3.7. Conclusion

In the above chapter, I have presented the research design and methodology employed in this study. The study adopts a qualitative design that accommodates an interpretive paradigm. A case study approach was used in the study with semi-structured interviews as the method of data collection. Participants were purposively selected. I have included ethical considerations as well as limitations of the study. Selection of participants is explained. The approach employed to analyse the data is also presented. In the following chapter I present and discuss the findings.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1. Introduction

While the preceding chapter presented the research design and methodology employed to collect data, in this chapter the data are presented, and key findings are discussed. The transcribed responses from the interviews held with the participants in this study were analyzed adopting a thematic analysis approach. The themes that emerged are presented and discussed in this chapter.

Thematic analysis is a comprehensive process in qualitative research which is used when reading and analyzing data. The use of thematic analysis methods is inspired by Terre Blanche et al. (2006), who contend that thematic analysis helps qualitative researchers to analyze data. Terre Blanche et al. (2006) add that thematic data analysis enables qualitative researchers to identify cross-references between the collected data and the evolving themes. In this study, I began to observe patterns of similarity, or trends, when I listened to the audio-recorded interviews. I transcribed the recordings into text. From reading and re-reading the text, I identified similar experiences and encounters faced by AIS as part of their lived experience of life in a particular HEI. I categorized the everyday experiences shared by the participants, grouping these and coded the same, to address the research questions in this study.

The following three themes emerged from the data. These will be presented and discussed.

- HEI policies and lack of financial assistance for AIS.
- Language is used to perpetuate xenophobic attitudes.
- Lack of HEI integration processes and ongoing monitoring.

The lived experiences of the participants were the same and not gender specific. Both male and female AIS were on the receiving end of xenophobic attitudes and actions. The participants are referred to using pseudonyms in the interest of protecting their identity.

4.2. Emerging Themes

4.2.1. HEI policies and lack of financial assistance for AIS

The participants all raised the sentiment that the application and admissions policies are complex and not user friendly for international students. They suggested that the policies intend to frustrate applicants and to dissuade AIS from applying. The participants also spoke about the difficulties related to the system of registering for modules. In particular lack of financial assistance was raised, especially when AIS are expected to pay for their tuition in full, upfront.

Referring to registration processes participant 1 said the following:

> *The system also posed a challenge as the rules are different for locals and us when we register at the beginning of the year…When registered, the system forces us to pay the total amount, and locals are not forced to pay the total amount…and locals are only told to pay 15%. We, at some points, were told to pay the total amount, and locals did not pay the same amount. I remember I had a friend who decided to leave because of the policy that foreigners must pay the total amount before being fully admitted into the system was unfair.*

Having to pay fees upfront posed difficulties for the AIS. Participant 2 speaks to these financial challenges citing that *the exchange rate was a big problem because the rate was not equal.* This participant goes on to say that *the Higher Education system itself is not favorable to us foreigners…they force us to pay total tuition fees and residence before being accommodated into the school.* Participant 3 elaborated explaining that AIS:

> *have to finance our studies independently and look for means to ensure. We have to buy and pay for all our expenses, and the institution provides nothing as a subsidy. Usually, such things are provided in an institution; such is only provided for locals and nothing for international students. One can say that there is what we call academic xenophobia.*

Participant 4 shared the same sentiment that the policies of the institution are not favorable for AIS, threating AIS very differently:

> *The laws governing the school are not the same for all the students, South African are given first class in everything and we AIS must do double what they do as we try to make ends meet. Locals are not forced to make upfront payments like we do in order to be properly accommodated and looked after. Finding residence is difficult, residence is expensive and having to pay all the fees at once is problematic.*

When international students are met with these financial challenges imposed by the host institution, they tend to feel unwelcome and view these challenges as a vehicle used by the HEI to force them to return to their home countries (Singh, 2013). Institutions proclaim that they are welcoming in nature, but this is not the experience of most AIS (Crush, 2012). Participant 3 expresses this as follows:

> *The fees policy and the payment of residence fee in full makes you feel that the Institutions does not accommodate you and your needs, back at home we are allowed to owe the institutions money. SA institutions really have a way of making feel unwelcomed.*

Having policies that treat students differently is a problem on its own. AIS feel they are treated differently to locals and moreover they feel they are being treated unfairly. The implementation of polices that treat students differently because of their nationality resonates with the notion of othering (Jarvis & Mthiyane, 2022) discussed in chapter two:

> *The system is not favorable to us foreigners, when I arrived…* [I assumed] *that I would be to get accommodation without problems, given the fact that I was an international student and had no place to go. As time went on, I decided to find my accommodation outside a residence. The reception at the housing department was not so good.* (Participant 3)

This participant (3) spoke to the lack of care regarding accommodation for AIS who had travelled to SA from their country of origin, not knowing anyone in SA and yet they were not offered residence. Participant 6 supports this notion of a lack of care and practice of othering, saying that:

> *No day passes without you feeling you are not from this place. The institution caters more to their locals. Some lecturers will go out of their way to assist and find help for locals, but we foreigners have to find help on our own. As a result, we work part-time to afforded us all that we need to get buy.*

Postgraduate AIS will take on contract lecturing or marking jobs to help make ends meet financially. This creates more tension with the locals. According to participant 6 and 7:

> *Locals don't like seeing us employed in the institution. They feel we are taking what belongs to them despite them having bursaries and other financial aids at their disposal.*
>
> *When lecturing to locals they make you feel very bad, they bad comments about us international students on why we are employed by the school, I feel that also makes us look bad to them.*

When international students arrive in the host country and host HEI, their expectations are that the host institution will properly plan for their arrival and put mechanisms in place to make them feel at home. However, this is not the reality facing them when they arrive in the host country and are forced to find ways of taking care of themselves. The anticipated destination does not live up to what has been envisioned (Klomegah, 2006). Participant 8 said the following, once again pertaining to the fee-paying issue:

> *As international students we think before coming here that the schools would come with ways of assisting us pay our fees. We think from another would mean the school will try and find funding for us. It well known that we come from very poor countries and would appreciate any financial support from the institution.*

AIS arrive in SA to study, and they are clearly treated differently from local students regarding admissions, accommodation places in residence and expectations regarding fee payment. This different and uncaring treatment makes them feel othered and alienated. When they try to find ways to survive financially by taking on contract work, they are treated in a hostile manner by the local students.

4.2.2. Language is used to perpetuate xenophobic attitudes.

The issue of language plays a substantive role, affecting the academic journey of AIS. AIS are identifiable because of their distinct accent when speaking English and because they are not proficient in a South African language, in this case, isiZulu. Participant 1 says the following:

> *…there is the language barrier. If you do not understand Zulu, it's hard for people to communicate with you; they ask you if you can talk in IsiZulu, and if they find out you can't, then they don't want to associate with you…I once came across a person I tried to speak to, and I answered her in English. After answering her in English, she told me English is so complex and that she can't talk to me.*

The statement made by participant 1 resonates with what Akinola (2018) alludes to, that at times the use of local languages can be a tool used to victimise and further spread xenophobic attitudes towards international students. The AIS become acutely aware that failure to communicate in isiZulu denies them the right to be heard and to express themselves.

Participant 1 is of the opinion that locals are *forcing us to speak their local language, not English as the medium of instruction.* This, despite the HEI using English as the medium of instruction. Participants 2, 3 and 5 refer to residence meetings, and how they are excluded from knowing what is going on:

> *They speak Zulu during res meetings and don't respect that you can't hear them. Inclusion into the social circles was also a problem. The people in those clubs would speak Zulu and expect me to understand, so they were not welcoming. The language would also prove problematic as I could not communicate time in Zulu.* (Participant 2)

> *Locals like speaking Zulu to an extent that they make us feel bad for not being able to speak Zulu. When I was residing in school residence in 2019, I stopped attending residence meetings. They conducted the meetings in isiZulu, and we AIS fail to understand what is being said. The main problem will arise when you try and speak to the resident assistant and request the meeting to be conducted in English, before the resistant assistant answers, the other students will shout at you and make you feel bad, they call us names and you even feel your safety is compromised.* (Participant 3).

> *…locals will speak Zulu and expect us to be able to understand what they are saying in residence meetings, Resident Assistant will conduct the meetings in Zulu, and they won't even be bothered that you are there, when you request the meeting to be conducted in English, they will laugh at you.* (Participant 5).

Participant 1 agrees saying that *in clubs and societies when they spoke Zulu,* [it made it] *difficult for foreigners to listen to them.* Participant 7 had this to say:

> *I think being in the province of KwaZulu-Natal makes people who come from this side of the country feel like we should speak Zulu, for me was that many people want to speak Zulu, making it difficult for me to communicate with them, even when trying to buy something to eat on campus was problematic because you'd ask questions about the food and what was in it, and they begin to speak Zulu.* (Participant 7)

This resonates with Patsika (2011) who stated that language in HEIs can also be categorized as a way used by locals to perpetuate xenophobic attitudes. When AIS fail to communicate in local languages, locals use this to discriminate against them. Participant 4 refers to what transpires in lectures.

> *The locals like making their local languages dominate, they don't like speaking English, and even in lecture venues, they speak their language and make it hard for us to understand them. When at a lecture, you request them to speak English, you become a laughingstock, and they make you feel so inferior.*

It is ironic that local students took English as a subject at school and in this HEI English is the medium of instruction. Brown (2008) contends that international students from African countries are not only victims based on not knowing how to express and comprehend the local language, but they also fall victim to speaking English as the way they speak is ridiculed by locals. If AIS are victimized even when they try to communicate with locals in the medium of instruction one wonders what can be done to foster meaningful relationships.

Participant 2 goes so far as to suggest that being identified as an AIS means that some local lecturers give local students higher marks than they do for AIS. She says: *Also, I feel that foreigners are scored low in some instances, and locals are given more marks than us.*

Abusive language is also used by locals when referring to AIS. The HEI fails to create opportunities for any language integration strategies to ameliorate xenophobic attitudes. Participant 7 and participant 8 refer to the verbal abuse that they have experienced:

> *The xenophobia I have been in contact with is more verbal than the physical xenophobia that many people face in this world and on campus. When they call us these funny names such as Kwerekwere, that is a sign of verbal xenophobia that one has faced with. When you can't speak their local language, they look down on you for that.* (Participant 7)

> *In this campus, you face verbal xenophobia and discrimination more than being beaten up by locals. They look at the way you dress, and they mock you for that. They don't want to form relationships with you at times.* (Participant 8)

The comments made by the participants is supported by scholars who have studied the phenomenon of xenophobia and who have shown that it is a phenomenon that occurs when there is lack of understanding of who migrants are. According to Buthelezi (2009), when African international students actively fail to communicate in the local languages, for example, isiZulu, they face a higher chance of being victimized and looked down on. Buthelezi (2009) adds that their failure to communicate in local languages makes them victims of xenophobic attitudes.

It is clear to see the ingroup and outgroup perception theory playing out in the comments made by the participants. Locals clearly categorize themselves as the ingroup, only identifying with those who speak isiZulu. In addition, they look down on those who cannot speak isiZulu, who they identify as the outgroup.

As soon as locals hear AIS speaking, they are classified in negative terms. AIS are viewed as criminals, drug peddlers and sexual predators. Without getting to know individual AIS as people first, they are, often immediately stigmatized. Participant 1 describes this clearly:

> *This stigma of what they have heard, we are criminal, we sell drugs, we rape etc. makes them look at you differently and in a wrong way. Once you tell someone you are from a different county, they want to attack you or detach from you. I can remember when I first came here, I tried to make friends with someone. As soon as I told her that I was from Nigeria, she told me that she had heard that Nigerians are kidnappers and wanted nothing to do with me…*
>
> *Some of my friends from Nigeria faced victimization in residence and were at times subjected to the cruel treatment, calling us Amakwerekwere, laughing at us, talking isiZulu, excluding us from social cycles etc. they shared with me, which was taking place all the time.*

These statements made by participants, viewed through the lens of the intergroup perception theory (Kawakami et al., 2017) show clearly that when people categorise others as the outgroup, they tend to treat them differently and with great disrespect. Looking at what the participants are raising it is evident that local students identify themselves as the ingroup and treat each other with some level of regard and categorise AIS as the outgroup and treat them as such.

Participant 2, trying to understand the disdain with which AIS are treated, concurs saying that *people sometimes look down on us; they think we left our countries because we want to take what belongs to them.* Participant 2 went on to emphasize that the language used when referring to the AIS is xenophobic and that using words like *Amakwerekwere* is wrong. Participant 4 is of the opinion that the abuse is verbal and not physical, and that AIS *are not beaten up as they* [locals] *have strict rules around that and you could be suspended if you are found doing that.* The implication is that locals stop short of physical abuse for fear of retaliation from the HEI authorities. Participant 3 does, however, mention an incident where she was locked

in a residence bathroom although she was not actually physically harmed. Nevertheless, this was a traumatic experience for her.

This HEI provides limited employment opportunities to students. This is to give back as part of social cooperate investment. This allows all students who want to participate to apply and work for the institution on a fixed term contract basis. When AIS postgraduates apply for these positions and are employed, they face victimisation from local students.

One of the participants who is a postgraduate student engaged in contract teaching to make money to survive as an AIS, gave the following account of abuse and the fear she felt in the lecture room:

> *For me, it was more in the lecture room when I was lecturing to undergrads…they used to speak too violently, and I was terrified at times that they might hurt me. When there are arguments and discussions, some of those kids will make nasty comments about how some people leave their home countries to exploit resources that do not belong to them.* (Participant 6)

This is corroborated by participant 8 who says *when you lecture them, they laugh at you in the classroom and look down on you.* Participant 6 says the following:

> *Being employed as a part-time lecturer also becomes problematic when teaching or lecturing. One student in the whole lecture venue will raise his hand to ask a question; when you give him the platform to ask what they want, they will speak in Zulu, the whole class will laugh when you try and correct them, and the whole session will be ruined. Even when you try being polite and speaking Zulu, they won't give you a chance; they will laugh at you and then you regret even attempting to speak Zulu, so language is a problem.*

Another aspect of what this participant stated is that the people who victimize them are isiZulu-speaking people. The question could be asked why white South Africans are not regarded as perpetrators of xenophobia. As discussed in chapter two, engrained white supremacy is such that blacks other blacks, and in this case, local students other AIS.

4.2.3. Lack of HEI integration processes and ongoing monitoring

Participants were asked about integration processes they were aware of, offered by this HEI. Students are made aware of various sporting codes and clubs, cultural societies and the like, including student accommodation possibilities both on and off campus. The responses indicated, however, that while there are processes in place to help students integrate into the HEI, these do not speak effectively to the needs of AIS.

Participant 1states this quite clearly:

> *I know that this HEI provides orientation at the beginning of the year for students, provides residence, and has clubs and societies. I have never participated in it because there is nothing spectacular about it that I have heard which motivated me to join. Nothing in these processes speaks to us African International Students.*

Probing further regarding this participant's decision not to participate in student orientation, it became clear that xenophobic attitudes were prevalent in the process as the needs of local students were considered and not those of AIS. The language issue discussed in 4.2.2. was also an issue. Participant 1 refers to the food available that does not consider the tastes of AIS:

> *…getting used to the food was a challenge. I eat chilies, and food here does not have chilies; even food sold in the school shop does not cater to us, we were never even shown shops where we could find such supplies.*

The implementation of integration processes should service the needs of international students, and, in this case, AIS. Proper integration processes can also be achieved through the exchange of ideas and knowledge (Haring-Smith, 2012). It has become evident that the integration processes promoted in this HEI do not allow for successful exchanges and do not speak to the needs of AIS. The integration processes offered by this HEI fall short as they do not intentionally foster collaboration between local students and AIS.

Participant 2 says that those leasing the orientation in the residences *are not trained to address our needs, ensuring our stay in residence is pleasant.* This is supported by Mashininga (2018) who reports that AIS students are affected mainly by integration and adjustment difficulties partly due to inadequate preparation for their journey in the host county, insufficient support and assistance upon arrival, social isolation and discrimination in campuses, and unmet expectations. AIS students expect the host HEI to provide all the necessary arrangements and considerations to make their stay as pleasant as possible given they come from other countries. Participant 3 emphasizes that this expectation was not met:

> *No, no, nothing like that, my experience is different; In my case meant looking for everything on my own and solving my problems. The institution does provide libraries, residences, and sports fields but that is more for locals than us. People who are in change of all these processes are locals and the number of individuals that mostly dominate are locals.*

Meleady (2012) contends that integration processes should aim at building relationships between local and international students, which will foster the establishment of positive relationships. Simply making physical resources like a library or sports fields available to AIS does not promote integration. From the participants' responses it becomes evident that this HEI does not offer integration processes that are in line with building

relationships. Not one of the participants alludes to any activities or opportunities in the integration processes that have relationship building between local students and AIS as an outcome.

Participant 4 is of the opinion that it would have been more helpful for integration processes, including orientation programmes, to have included something to help AIS to adjust to a new country/environment, locating them in place-space-time:

> *The integration processes, sport, residence, clubs, and societies in the institution are more for locals, which means introducing me to sports would not assist me in any way but teaching me local languages and the geographic areas will mean a lot for me as this will allow me to integrate appropriately. The institution needs to look more into such*. (Participant 4)

Participant 5 speaks to the need for the HEI to have a dedicated international relations officer on site who looks out for international students and who follows up with AIS to ensure that they are not excluded and that they settle into their new study and social environment:

> *At the School of Education, we do not have an international relations officer to cater to our needs. There is no office designed to take up our matters and our challenges. There is one international relations office* [situated in the College and not the school, and on another campus]*, then tell me when I have problems I travel to this college, during such times of covid-19 when people are working from home the institution has not provided us with directives of where we will find help.* (Participant 5)

It was worth nothing that the HEI in this study, is a multi-site HEI with a student population of over 40 000 students. There is only one international office that services all sites. Tindate (2013) advocates that integration processes should be ongoing and need to be continuously monitored to ensure that students are integrating successfully. This is very difficult to achieve with only one international office catering for international students situated on five different sites. It stands to reason that international students on all sites cannot realistically be assisted daily with monitored, relevant and ongoing integration processes. The HEI, it would seem from the data emerging from this study, is not sufficiently equipped to cater adequately for international students and more specifically, with their peculiar needs, AIS.

The result is that AIS on the particular campus featuring in this study are not efficiently nor sufficiently catered for. Having one international office for the whole institution is proving to be problematic as the institution fails to adequately integrate AIS. Participant 6 explains:

> *For me, yes, there is integration processes available in the institution for students, however, I feel that the institution has not made provisions for us international students. In residence, we are to share spaces with people who are different from us and who eat different food to*

us and have not been educated as to how to live with us in harmony. In sports they sideline us if we want to play with them, and even in residence, the RAs [resident assistants] *know nothing about dealing with integration and cannot help us.*

Participant 7 explains further:

We do have integration processes in our campus, like sport, music, residence, lecture venues before covid-19, computer rooms and clubs and societies, but that is much enjoyed by the locals more, and they are dominating in leading these areas. I feel there is no room for us. I moved out of residence, which is a place I had to integrate into because of issues, and I felt such issues could not be corrected as the residential space is mainly dominated by locals. Some of them don't want to work with us as they fear we might take over the space.

A few of the students see us as people who are getting benefits in their country, and they see us as a threat. During the integration process, international students see you as a threat to them and are actively hostile. After being integrated, they think you now qualify to take job opportunities, creating a threat for them. (Participant 3)

Integration cannot simply be a process that takes place on the first day that AIS arrive on campus as it needs to be an ongoing process. What participant 8 has to say, shows clearly that there is a lack of ongoing monitoring of the integration and support for the AIS in this HEI:

I feel that the institution does provide an integration process as we are allowed into residence, libraries, clubs and societies, computer rooms and sports grounds, all of this is more local than international. In residence they speak Zulu. If you are victimized, the RA will tell you to be strong, and nothing happen. In the sports ground should you play roughly with someone they will all look at you and call you name, no one will be there to assist you.

Participant 1 suggests that xenophobic attitudes could be managed by focusing on integration processes that present opportunities for students to get to know one another and to be educated about AIS countries of origin. This will prevent judgments being made based on misinformation. AIS also need to be made familiar with their host HEI and the prevalent nuances:

Yes, when integration takes place, xenophobia does take place. When there is a lack of that welcoming spirit from both parties you don't know what to get to know the person. The problem is that people should stop judging you based on what they think they know about

> *your country. People should try to get to know who you are and get to know you better. Many people are being misjudged without actually being given a chance to be known.* (Participant 1)

From the response received by participant one, it is worth noting that there are no activities that assist students to get to know each other on a basic human level. Perhaps having such activities will teach locals how-to live-in harmony with AIS. There is a possibility that the implementation of such activities will teach individuals to be tolerant. AIS would benefit from institutional formal planned integration processes that are ongoing. They would also benefit from the establishment of relationships with individual locals. Participant 2 expresses this by saying: *I feel that it is time for us to connect with these people.*

Participant 5, supported by participant 6, makes it clear that integration processes can accommodate and promote xenophobic attitudes:

> *I would agree and say, xenophobia cannot occur where there is no integration, as we are introduced to the host country, we face these xenophobic incidences. When we get into a residence, we face victimisation; when we play the sport we face victimisation, so the process of integration for me leads to xenophobia.* (Participant 5)

> *Indeed, my brother, one may have looked at it in that way, but it's true, the integration process does result in us being victimized.* (Participant 6)

Participant 2 speaks to the social exclusion experienced by AIS saying that this *is basically a situation where local students don't want to associate with* [them]:

> *…you feel inferior to them and relating to them becomes a problem. They would make communication difficult.* (Participant 3)

As a result of xenophobic attitudes and the accompanying rejection what became apparent from the participants is that they tend to self-isolate as a coping mechanism to manage social exclusion (see Otu, 2017). This is one mechanism that AIS adopted in trying to protect themselves from humiliation and victimisation. Participant 4, referring not to formal integration processes per se, but to general interaction with locals, said the following:

> *Yes, indeed, we cannot face xenophobia in any form if we are not integrating; locals can only speak hash to us when we are integrating and having a conversation with them. In residence, we cannot face xenophobia if we are not speaking to locals…*

For this participant, the sad reality is that the least he has to do with locals the better. His coping mechanism is to self-isolate as much as possible and to interact only with other AIS.

Participant 7 suggests that the key to obviating the need to self-isolate, is in ongoing monitoring to ensure that integration is taking place in the lecture room, residences, social circles and so forth, and a determined stamping out of xenophobic attitudes and actions:

> *For me…integration can only lead to xenophobia if there are no tools in place to monitor integration. If in residence, we are monitored, locals would see how serious the integration process is and respect us. If we had social gatherings for international students only, locals would begin to value us.* (Participant 7).

In monitoring integration processes HEIs should have mechanisms in place to evaluate the effectiveness of these processes and to what extent these processes need adapting to effectively meet the needs of AIS. AIS need to be protected from victimisation and hostility.

The responses provided by the participants in this study show that lack of ongoing monitoring of what the HEI regards as its integration processes, allows for xenophobia to continue unabated. It has become clear that the HEI has not put measures in place to support the AIS it has taken in. Local students seem to be oblivious that they are violating human rights in their abusive and exclusionary treatment of AIS. Or perhaps they do so knowingly and purposefully. Participant 3 raises the possibility that locals are simply following what is modelled by the South African government:

> *generally, everyone prefers their locals, which is normal, they want to associate with their own, then those coming from other countries. This may be a result of the laws laid by the government, which is that they should consider South Africans first, the system is filled with xenophobia itself.* (Participant 3)

4.3. Conclusion

In this chapter the researcher has engaged with the data that emerged from the participants' responses in the interview process. The data provided an insight into HEI integration processes and how this could possibly impact xenophobic attitudes towards AIS on campus. The data also highlighted why AIS experience xenophobia in the way that they do.

Viewed through the lens of Allport's (1954) intergroup contact theory it has become apparent that integration processes in the HEI fall short of actively promoting equal status between local students and AIS. Although both groups are students with the common goal of achieving an academic qualification, the common goal, in this case, does not neutralise xenophobic attitudes. The local students, do not see value in the AIS in promoting this common goal. While the HEI provides an orientation programme for all students, there is a lack of meaningful support provided for AIS. On-going monitoring pertaining to the way in which AIS are received and integrated does not seem to exist. In the chapter that follows, the research questions will be addressed, and conclusions drawn, and recommendations made for possible further study.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

This study has focused on xenophobia in South Africa and more specifically in a selected South African HEI. It has explored how AIS experience HEI international student integration processes. This exploration has concentrated on the effectiveness of these processes and the possible impact of these integration processes and xenophobic attitudes on AIS. This study foregrounds AIS experiences of xenophobia in this particular HEI. This chapter provides an overview of the study, including how the findings address the research questions. Recommendations are offered and a conclusion is presented.

5.2 Overview of the study

In chapter one of the study, an overview of the research that was to be undertaken was provided. The phenomenon of xenophobia was defined. The rationale, objective and significance of the study were provided as well as the key research questions to be addressed. A brief outline of the research design, methodology and methods for data collection were described, giving the reader an idea of how the study would unfold. Specific concepts were clarified namely, migrants, African International Students (AIS), Higher Education Institution (HEI) and integration processes. The chapter concluded by signaling what was to follow in the ensuing chapters.

In chapter two a review of literature provided an in-depth definition and understanding of the phenomenon of xenophobia. Xenophobia was considered globally, in Africa, and more specifically in South Africa. Causes of xenophobia were given consideration before looking at xenophobia in HEIs. The literature contributed to an understanding of the deep roots embedded in colonialism specifically, that continue to bear fruit of othering, exclusion and so forth. Specific incidences of xenophobic attacks in South Africa are included. Literature was also reviewed with a view to exploring integration processes in HEIs in South Africa specifically and to consider the challenges faced by AIS.

In chapter two the theoretical framework used as a lens for data analysis is discussed and shown to be appropriate for the nature of this study. Intergroup perception theory and intergroup contact theory are well suited to a study that looks at exclusionary attitudes and practices.

This chapter concludes signaling the following chapter that details how the study will unfold and how data will be collected to address the research questions set out in chapter one.

In chapter three the reader is provided with the research design, research methodology and methods of data collection. This study is a qualitative study framed within an interpretive paradigm, using case study as the research approach. Participants were purposively selected as they had to be AIS. Individual, audio-recorded semi-structured interviews were held with eight participants. Their responses provided the data which were

later analysed. An inductive approach to data analysis was adopted and three main themes emerged. This chapter shows how ethical considerations were adhered to. Ethical clearance and gatekeeper permission were secured from the HEI, and participants signed consent forms. Issues of credibility, dependability, confirmability and transferability were also considered, as were limitations of the study. The chapter concluding signaling the presentation and discussion of findings in chapter four.

In chapter four the three main themes emerging from the participants' responses are presented and discussed. Verbatim quotations and reference to the literature support the findings. In the interests of anonymity, the participants chose to be referred to as Participant 1,2 3, and so forth. The findings in chapter four serve to address the main research questions posed in chapter one. Chapter four is concluded signaling that an overview of the findings would be made in chapter five and that the research questions will be addressed.

5.3. Overview of the research findings

The key research questions that guided this study were as follows:

> What are the integration processes promoted at this particular South African HEI?
> How could these integration processes possibly impact xenophobic attitudes?
> Why do AIS experience xenophobia in the way they do?

What follows is a response to each of these questions emanating from the findings and discussion presented in chapter four.

5.3.1. Integration processes promoted at this particular South African HEI

This HEI prides itself on academic excellence and markets itself as an institution promoting African scholarship. It provides integration processes for all its students, both local and international, in the shape of orientation programmes. The participants in this study confirmed that they were exposed to these integration processes, both formal and informal. They referred to the annual campus orientation programme that is held at the beginning of the year, informing students about different academic, sporting and social programmes offered by this particular HEI. The integration processes include the following: exposure to various sporting codes and clubs; cultural societies; student accommodation possibilities, both on and off campus; opportunities for postgraduate students, for part-time employment as tutors and markers; and information pertaining to workshops and seminars that focus primarily on academic issues.

On arrival at the beginning of semester one, international students are informed about academic related matters, and they are informed about the process of registration and residence accommodation. They then register for their academic modules and or places in residences. Sports facilities for students are showcased and voluntary participation is encouraged. Students are shown the library and a general campus walkabout helps to orient students to the actual HEI space. Students are made aware of training on offer regarding using research facilities specifically. However, at no point are there any integration processes that focus on the

specific needs of international students, and in particular, the different language and cultural inclinations of AIS. No specific support is offered to address the specific needs of AIS.

5.3.2. How integration processes possibly impact xenophobic attitudes

The aim of implementing integration processes is to ensure a proper transition for all students, both local and international, into the host institution. In the case of international students, their journey, especially, needs to be supported by the host institution to allow international students to feel at home, while being away from home. Acquiring an understanding of the host institution and the host country, it is anticipated, will enable them to find coping mechanisms that will assist them in coping with change.

This study shows that AIS experience xenophobic attitudes during the integration process. As mentioned previously, the integration processes promoted in the HEI that is the location of this study, do not provide specific support, let alone on-going support to international students, and in particular, AIS. While the integration processes cannot be blamed for xenophobic attitudes, these so-called integration processes provided by this HEI aggravate xenophobic attitudes amongst students.

Local students victimise and treat AIS with hostility. AIS are primarily recognized by their accents. The findings in this study show that that during integration processes, AIS are looked down upon as less than and as the other. They are mocked and called *Amakwerekwere*. AIS are discriminated against in residences and, in particular, during residence meetings. Local students conduct these residence integration meetings in isiZulu, thus making it difficult for AIS to understand the way in which residence life is organized, what is expected of them, what the rules are to be followed and so forth.

Integration in academic life is also fraught with challenges for AIS. The postgraduate AIS who are employed on a short-term contractual basis face abuse in the lecture venues from local students. Local students would insist that the AIS speak isiZulu and then when they attempt to do so they were mocked and ridiculed. This, despite the HEI's current policy that English is the medium of instruction. This made integration very difficult for the AIS as they feared going to lecture venues to do their contract teaching. These xenophobic attitudes and actions on the part of the local students demonstrates that the integration processes offered by the HEI achieved little in terms of support for AIS on campus.

There are no integration processes that include programmes or activities that speak to inclusivity and how to treat AIS. There are no attempts to speak to othering and xenophobia and efforts to deconstruct perceptions held by locals about migrants, and in this case AIS. Integration processes that simply focus on orientating all students to campus life do not consider the difficulties and challenges that could be experienced by AIS given the expression in society in general of which the HEI is a microcosm. When accepting AIS into the HEI meaningful integration processes need to be designed to help these students integrate with local students in a way that makes them feel like they belong in the academic space in which the find themselves. Integration processes can also not be a once off occurrence, but the integration of AIS needs to be monitored

on an on-going basis. This would include ensuring that transition to a new place and space is facilitated, proving stability and promoting a healthy mental state. Looking at what this particular HEI is providing for AIS, none of the essential needs of these students are addressed. There are no programmes that are specifically designed to meet the needs of AIS and to ensure that their journey is met with minimal challenges.

It becomes evident from the findings that this HEI does not have the capacity to facilitate the meaningful transition of AIS into the host institution and country. By monitoring the integration of AIS in a way that is ongoing, the HEI will be more aware of difficulties as they arise and possibly address xenophobic attitudes on the part of local students. It is anticipated that meaningful integration processes that are designed to be more inclusive of AIS could possibly curb xenophobic attitudes. Students should be encouraged to see the value in one another and how both local and AIS can contribute to academia. This can only take place when othering is addressed.

5.3.3. Why do AIS experience xenophobia in the way they do?

This research question has been addressed by the literature that looks at the phenomenon of xenophobia and its roots. The same xenophobic attitudes that are prevalent in society emerge at this HEI. As explained in chapter two, these xenophobic attitudes towards students emanating from other parts of Africa in particular (as opposed to international students from the global north), can be traced back to colonial influences that promoted othering. This is ironic considering that during the liberation struggle in SA, many struggle stalwarts were accommodated and in exile in African countries.

The findings show that AIS are distrusted by locals who carry misconceptions about people, and in this case, AIS, coming to study at South African HEIs. Without integration processes that allow local students to unpack these misconceptions and to explore their prejudices, xenophobic attitudes prevail. Misconceptions include the following: AIS promote prostitution; they want to exploit the resources in SA that are meant for local students; and they are in SA to peddle drugs. These misconceptions underpin xenophobic attitudes as locals feel threatened and fearful. This negatively impacts the relationship between locals and AIS. Competition over registration spaces and limited contract employment opportunities offered by this HEI also aggravates xenophobic tendencies. With the HEI providing limited employment opportunities the small number of AIS who apply for these work opportunities are considered a threat and they face hostility. When AIS display skills that local students do not have, they feel threatened and respond with xenophobic comments.

Language is a predominant identifier of AIS who are then subjected to xenophobic attitudes. Their failure to speak isiZulu and understand isiZulu makes them victims of xenophobic tendencies from locals who use this lack of conversing in the vernacular to fuel xenophobic attitudes. Even when AIS try to speak isiZulu, their accent betrays them, and they fall foul to hostility and rejection as the other.

Local students identify themselves as the ingroup and AIS are considered to be the outgroup. The ingroup is categorized based on language, nationality and culture. AIS, coming from other nations, speaking different languages and with different cultural practices are very much the outgroup and treated as such, often with great hostility.

5.4 Recommendations

The following recommendations are made in the interests of successful integration of AIS.

HEIs could implement a programme or activities that focus on an awareness of the phenomenon of xenophobia. They would introduce programmes that allow for AIS to interact with and find common ground with local students, as part of their integration processes. Building of friendship and mutual understanding could be beneficial in combatting xenophobic attitudes.

It would be advantageous for HEI to decentralise and to locate an international office on each of the campuses to attend to the ongoing monitoring of integration processes, especially regarding AIS transitioning to a new and mostly hostile environment. A consideration could be to offer AIS short courses in speaking English and isiZulu, to help with communication between local and AIS.

A recommendation for further research would be a study that focuses on how xenophobia as a phenomenon and lived experiences of xenophobic attitudes is addressed in the compulsory school Life Orientation and Life Skills curriculum.

5.5. Conclusion

This study shows clearly that xenophobic attitudes and actions aimed at AIS, are prevalent in the HEI which is the location of this study. While the HEI provides integration processes or programmes for both local and AIS, this integration does not cater to the needs of AIS specifically. Conversely, these currently provided integration processes seem to provide a breeding ground for xenophobic attitudes to emerge and prevail.

There is a need for integration processes to be evaluated and measures put in place to explore issues including those of inclusivity and othering. In particular, ongoing monitoring of the integration of AIS needs to be a focus. Failure to do so allows xenophobic attitudes to fester and grow.

HEIs should provide intellectual spaces where human rights are explored, and deep-rooted colonial attitudes deconstructed. Opportunities to engage with the other could have the effect of preventing xenophobic attitudes and actions targeting AIS. HEIs are well poised in promoting tolerance and a call for all students, both local and AIS, to be treated equally and fairly. Integration processes could do well to include programmes that promote social cohesion and a society free of abuse, discrimination, xenophobia, and violence. Students should be educated to a point where fear of those who are different is dispelled and every individual is embraced.

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Annexure A: Ethical Clearance

06 December 2021

Bongumusa Mncwabe (216039892)
School Of Education Edgewood
Campus

Dear B Mncwabe,

Protocol reference number: HSSREC/00003478/2021
Project title: Exploring the impact of integration processes and xenophobia with postgraduate students in a South African Higher Education Institution. Degree: Masters

Approval Notification - Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 29 November 2021 to our letter of 02 November 2021 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 for one year until 06 December 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 faithfully

Professor Dipane Hlalele (Chair)

/dd

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

Annexure B: Gatekeeper permission

24 November 2021

Mr Bongumusa Mncwabe (SN 216039892)
School of Education
College of Humanities
Edgewood Campus
UKZN
Email: 216039892@stu.ukzn.ac.za

Dear Mr Mncwabe

RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN) towards your postgraduate studies, provided Ethical clearance has been obtained. We note the title of your research project is:

"Exploring the impact of integration processes and xenophobia with postgraduate students in a South African Higher Education Institution."

It is noted that you will be constituting your sample by conducting interviews and/or focus group discussions with postgraduate students at UKZN (Taking in account the regulations imposed during the lockdown ie restrictions on gatherings, travel, social distancing etc. ZOOM, Skype or telephone interviews recommended).

Please ensure that the following appears on your notice/questionnaire:

- Ethical clearance approval letter;
- Research title and details of the research, the researcher and the supervisor;
- Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire;
- gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using the 'Microsoft Outlook' address book. Identity numbers and email addresses of individuals are not a matter of public record and are protected according to Section 14 of the South African Constitution, as well as the PAIA and POPI Act. For the release of such information over to yourself for research purposes, the University of KwaZulu-Natal will need express consent from the relevant data subjects. Data collected must be treated with due confidentiality and anonymity.

Yours sincerely

[redacted]

Dr K E Cleland
Registrar

Annexure C: Participant Consent Form

Dear Sir/Madam

My name is Bongumusa Mncwabe. I am a master's student, registered at the University of KwaZulu–Natal. I am collecting data to complete a study that explores xenophobia in a Higher Education Institution. Participation in this study is voluntary. My topic is as follows:

The Impact of Integration Processes and Xenophobia on Postgraduate Students in a South African Higher Education Institution.

Your identity will be protected, as pseudonyms will be used in the interests of anonymity. The data will be kept securely for five years for purposes of verification. Should you request it, an electronic copy of the final dissertation will be sent to you on completion.

Your willingness to participate in this study will be greatly appreciated.

Details of the researcher and institution of research:

Researcher	Bongumusa Mncwabe	Edgewood Campus	216039892@stu.ukzn.ac.za
Institution	University of KwaZulu- Natal (UKZN)	Research Office	HSSREC@ukzn.ac.za
Supervisor	Dr J. Jarvis	083 7821964	jarvisj@ukzn.ac.za
Please do not hesitate to contact any of the above people should you have any questions regarding this research.			
Signed consent			
I understand that the purpose of this interview is for solely academic purposes. The findings will be published as a dissertation and may be published in academic journals.			☐ **Yes** ☐ **No**

I understand that my anonymity will be protected.	Yes ☐ No ☐
I understand that this interview will be audio-recorded.	Yes ☐ No ☐
I understand that I can choose a pseudonym for myself.	YES ☐ No ☐
I understand that I will not benefit financially by participating in this study.	YES ☐ No ☐
I understand that I reserve the right to discontinue and withdraw my participation any time.	☐ Yes ☐ No
I understand that my participation is voluntary.	☐ No ☐ Yes

*** By signing this form, I consent that I have duly read and understood its content.**

Name of Participant	Date	Signature	
Name of Researcher	Signature		Date

Annexure D: Schedule of questions for semi-structured individual audio-recorded interviews

1. Which is your country of origin?
2. When did you decide to leave your country to study in SA?

   Please elaborate on your reasons for doing so.
3. What are some of the possible challenges you have experienced as an international student in a local HEI?

   Participants will be encouraged to refer to accommodation/ inclusion in social circles/ access to clubs and societies/ language/ cultural practices and customs/financial support/ emotional support/ and any other areas.
4. What do you consider to have created the above challenges?
5. Have you experienced xenophobia in any way? Please elaborate (from whom/where/when/context/ ongoing?).
6. What possible support mechanisms are available to you as an international student?
7. Have these mechanisms been effective and helpful? Please elaborate.
8. What is your understanding of integration?
9. What integration processes are you aware of at the Higher Education Institution (HEI) at which you are studying?
10. What has your experience been of these integration processes?
11. Is it possible that these integration processes may in any way contribute to experiences of xenophobia? Please elaborate.
12. What recommendations would you make to assist international students to manage integration into the HEI where you are studying?

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Annexure F (Letter from Language editor)

Angela Bryan & Associates

6 Martin Crescent
Westville

Date: 07 November 2022

To whom it may concern

This is to certify that the Dissertation: The Impact of Integration Processes and Xenophobia on Postgraduate Students in a South African Institution written by Bongumusa Mncwabe has been edited by me for language.

Please contact me should you require any further information.

Kind Regards

Angela Bryan

angelakirbybryan@gmail.com

[redacted]