

Exploring the role of Somali social network in tuck-shop operations in Ngaka Modiri Molema District Municipality

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Abstract

The aim of the study is to explore the role that Somali social network plays in tuck-shop operations in Ngaka Modiri Molema District Municipality. The study basis its argument against the notion Somali businesses thrive based only on principles of economics. It argues that social networks and social capital play a vital role in shaping the entrepreneurial spirit among Somali migrants in South Africa. The role played by social capital in the creation of Somali and human and financial capital will be examined. The study relied on qualitative methodology using structured interview guide and Focus Group Discussions (FDGs) for data collection and furthermore used the phenomenological case study as its research design. For data analysis the study relies on interpretative phenomenological analysis in order to understand the research participants' lived experiences about the research topic at hand.

Keywords: Somali migrants, social networks, tuck-shops, social capital, entrepreneurship, south Africa

1. ORIENTATION OF THE STUDY

1.1 Introduction and background of the study

Africa has always been seen as a continent of mass migration and displacement, this has been supported by the situation of poverty in African countries (Flahaux and Hass, 2016). Jani (2019) further explains that South Africa has seen a great number of migrants coming to the country and that the numbers of such migrants continue to grow and stands around two million despite the xenophobic attacks that took place. Jani (2019) continues to explain that South Africa has seen an influx of both permanent and temporary African and Asian migrants. During the years 2008 and 2009, South Africa saw a great influx of Zimbabwean migrants and a great number of deportations of between 300 000 and 400 000 of these migrants (Shoko, 2015). In 1991 the Somali nation faced a civil war, which resulted in many of them migrating to other countries (Paul, 2007); among these countries was South Africa and Botswana, where Somalis would see themselves entering the commercial sectors in these countries and practicing informal employment using what is known as mini-markets or tuck-shops (Ibrahim, 2016). Many Somali migrants arrived in South Africa between 1991 and 2000s (Brown, 2014).

Somalia has been facing many problems since the early 1990s, including social, political, and economic problems within the country (Dahinden, 2013). According to Ngwenya (2017), Somalia experienced a civil war which saw hundreds of thousands of men and women being displaced. The country also experienced issues that were related to land which led to difficulties within the different ethnic groups of the country (Crush and Chikanda, 2014). Somalia has a poverty rate of 73% (Borgen project, 2023). Its economic growth is declining and experienced a great number of political wars (Zidzane, 2013). Zidzane (2013) continues to explain that Somalis see South Africa as a safe place away from their country of birth which experiences political, social, and economic instability. Zidzane (2013)'s statement is supported by Ibrahim (2016) who further explains that these Somali migrants believe that this is where they can make some income and to build a new life for themselves, as there are better social structures and facilities.

Although Ibrahim (2016), outlines that there has been limited research on tuck-shop operations by Somali migrants. There are a few studies that makes meaningful contribution in this regard. For example, Estifanos (2022) focuses mainly on three types of social networks which are mainly used by Somalis and Ethiopian migrants in South Africa. These are known as family and personal networks, labour networks and illegal migrant networks. According to Gastrow and Amit (2013) in their study titled *Somalinomics*, explain that in the Western Cape, Somali migrants have been seen to participate in economic activities and Somali-based community structures. Gastrow and Amit (2013), further explain that in the Western Cape Province, many Somalis have been seen to reside in a suburb called Bellville and have ventured into the informal tuck-shop businesses which are usually located in township neighbourhoods and where levels of state regulations are very low. While that is the case Maselwa (2017) challenges researchers by highlighting that there is lack of knowledge and understanding of how these Somali migrants succeed in tuck shop operations through the assistance of social networks. Estifanos (2022) explains there are three

types of social networks that guide tuck-shop operations and that these networks are commonly used by Somalis and Ethiopian migrants in South Africa. Estifanos, (2022), continues to allude that these three networks are known as: family and personal networks,

According to the Institute for Security Studies (2011), what seems to be causing this great influx of Somali migrants and tuck-shop operators is that these migrants seem to have easy access to South Africa and the district as they use the Botswana border post and the Musina border post. What seems to be intriguing about this whole situation is that these Somali migrants tend to pass many towns and cities to come to Ngaka Modiri Molema district, this has been advocated by the mere fact that the North West Province is predominantly rural areas thus these migrants believe there is a great opportunity in terms of providing cheaper services. Matshaka (2008), argues that there is a deepening crisis in some African countries which has led to a renewed exodus to South Africa; these arguments are supported by the South African embassy where they outlined that in 2014 the embassy itself processed on average a total of 150 work permits and study visa applications per day and also processed close to 300 applications per day in 2015 (Ndebele, 2020). According to the United Nations Refugee Agency (2008), many Somalian migrants in the North West Province have shown independence and self-sufficiency. Misango, Freemantle and Landau, (2015), support the above statement by explaining that these skilled traders have relied on cultural and religious ties and networks to establish their businesses and ensure that their communities' function in a harmonious manner in the North West Province. In the North West Province, new arrivals of Somali migrants have been seen to avoid destinations such as Johannesburg, Pretoria and Durban this has been advocated by the fact that they want to avoid congestion that has been very evident within these cities (Dzingai, 2016). The Somali Migrants feel that the North West Province is a suitable destination as it allows them to venture into rural areas that have not had no interaction with refugees or other foreigners, (Mohammed, 2008). Mlhangana (2011), explains that according to the United Nations Higher Commission for Refugees, South Africa saw an estimated 7 118 Somali migrants residing in the country.

The UNHCR (2011), further alludes that between the years 2002 and 2010 more than 700 Somali migrants were killed by South African mobs that were attempting to loot or steal their belongings. Misango (2015), outlines that easy access through South African borders has resulted in many migrants flocking to the Ngaka Modiri Molema District Municipality. Freemantle and Landau (2015), further argues that many migrants believe that the district offers socio-economic opportunities in abundance. Therefore, the study will look at the experiences of Somali who have taken residence in the North West province with specific reference to the Ngaka Modiri Molema District Municipality; the study will furthermore develop an understanding of the Somali social network and its functionalities with regards to tuck-shop operations within the Ngaka Modiri Molema District, (Dahinden, 2013).

Simoa (2007), argues that with the arrival of Somali migrants in South Africa, the informal business of tuck-shops experienced a boom as most of them targeted informal settlements and provided services at a much cheaper price, this in turn saw many South African-owned tuck-shops

closing. According to Dzingai (2016), during the year 2008, South Africa experienced a nationwide xenophobic wave. Many South Africans believed that this xenophobic wave was mainly caused by migrants intending to take over their cities, villages, and townships by merely providing cheap labour and services as compared to that of South Africans (Misango, 2015). Due to these events, South Africa saw about 20 000 migrants being displaced, most of them had their stores and businesses looted and robbed. This situation was influenced by South Africans believing that migrants were the main cause of poor services delivery and lack of employment within the country itself and felt that all foreign nationals should return to their countries of origin (Crush, 2014).

1.2 Statement of the problem

The South African legal information (2014) explains that during a case between the Somali Association of South Africa (SASA) and the Limpopo department of economic development, environment and tourism, the supreme court of appeal of South Africa noted that Somali social networks and their tuck-shop operations was a system that is limited by lack of research conducted in understanding their operations. SAFLI (2014), continues to allude that the great limitation of research conducted on the Somali social networks came because of many academics focusing on other migrants and how they operationalize their labour systems. This study is influenced by the lack of body of knowledge related to how the Somali social network supports the tuck-shop operations, especially in the North West province. Tuck-shops owned by Somali migrants in Ngaka Modiri Molema District Municipality seem to be well sustained compared to those owned by South Africans, something that is mind-boggling. This begs the question, are the Somali tuck shops successful due to their association with the Somali social networks? Hence the need to explore the role of Somali social network in tuck-shop operations in Ngaka Modiri Molema District Municipality (SAFLI,2014).

1.3 Aim of the study

The aim of the study is to explore the role of Somali Social networks in tuck-shop operations in the Ngaka Modiri Molema District Municipality.

1.4 Specific objectives of the study

- To examine reasons why Somali tuck-shop operators who conduct business in Ngaka Modiri Molema District Municipality are members of the Somali social network.
- To explore the experiences of Somali migrants' tuck-shop operators in Ngaka Modiri Molema District Municipality as members of the Somali social network.
- To assess the support which Somali tuck-shop operators get from the Somali social network.
- To analyse the challenges that Somali tuck-shop operators in Ngaka Modiri Molema District Municipality experience with regards to their membership of the social network.

- To examine the mechanisms employed by the Somali social network tuck-shop operators to reduce the effects of the challenges they experience as members of the association.

1.5 Research questions

The study aims to answer the following research questions:

- What are the reasons that Somali tuck-shop operators and members of the Somali social network who conduct business in Ngaka Modiri Molema District Municipality specifically?
- What are the experiences of Somali tuck-shop operators in Ngaka Modiri Molema District Municipality as members of the Somali social network?
- How does the Somali social network support tuck-shop operations?
- What are the challenges that Somali tuck-shop owners experience with regards to membership in the social network?
- What are the mechanisms employed by Somali Tuck-shop Operators in reducing the effects and challenges they experience as members of the association?

1.6 Significance of the study

The outcome of the study may contribute to knowledge about how Somali social networks support its members to sustain their tuck shop operations. The literature review as stated by Ngwenya (2017), Brown (2014), Yimer (2012) and Honorine (2012), to mention a few has shown that Somali migrants are using the social network as a way of ensuring that their tuck-shop operations are successful. The study intends to outline the importance of social networks in tuck-shop operations and how Somali tuck-shop operators have been using such networks to the benefit of their businesses. South Africans have tried their hand in the tuck-shop business but have since abandoned the sector. Many South Africans today do not show any interest in participating in this sector anymore, they would opt for other types of small business such as farming and the selling of alcohol and food (Business insider,2020). However, it has been very evident that migrants dominate this tuck-shop sector (Mlambo and Ndebele,2020). The study examines the narrative of Somali social networks and entrepreneurship with regards tuck-shops. The findings could be significant since the South African government emphasizes in the South African National Development Plan the importance of small businesses in the economy. There could be some lessons for the ministry of small trade and industry from the findings. It may therefore contribute to the small business policy related conversation in the country (Business insider,2020).

1.7 Scope of the study

The study will be undertaken in the Ngaka Modiri Molema district Municipality among Somali migrants aged 18 years and older. The Ngaka Modiri Molema District Municipality has been seeing a great influx of Somalian migrants because of the district itself being predominantly made

up of villages compared to urban areas (Statistics South Africa,2020). According to the Ngaka Modiri Molema District Development Model (2020), because of the many villages that make up the district, migrants have identified the opportunity of tuck-shop retail sector within these villages and have also identified a niche market in tuck-shop operation in such villages.

2 LITERATURE REVIEW

South Africa has been experiencing a great number of immigrations since the 1990s (Maselwa, 2017). One of the major contributing factors for such immigration is that South Africa's migration policy grants asylum to refugees from specific countries, among these countries is Somalia (Ibrahim, 2016). Somalis have been seen arriving in South Africa in great numbers, since the 1990's, because of the war and extreme economic downfall, (Ngwenya, 2017). Due to extreme poverty, poor basic social service delivery, a poor education system and high rate of unemployment (Ahmed, 2021). A broad review of the literature indicates that there are different and sometimes overlapping approaches towards the factors that drive migrants into social networks. The review is broadly organized around the three sub-question terrains that have been identified. The first one is focused on the culture, social and human factor explanations as they relate to the social network of migrants. Then the theory that seeks to explain the social network, its purpose and challenges is discussed.

2.1 Migrants and entrepreneurship in South Africa

Migrants' entrepreneurship is defined as a process whereby individuals from a foreign country identify and utilize business opportunities in the host country to make profit, (Moloyi, Mosweunyane, Chipunza,2022). Out (2015), defines a migrant entrepreneur as a person who relocated to a different country to create a business. According to Nkem and Tengeh (2017), they explain that the South African government has made efforts to prioritize the development of entrepreneurship and small businesses as a measure of achieving economic growth and development. It has been evident that the situation of migrant entrepreneurs in South Africa is believed to have shifted to small retail shops in townships from the locals to migrants this has in turn seen some locals being employ in these migrants' tuck-shops. Chamunwarwa and Mlambo (2014), argue that local entrepreneurs are seen to be failing to compete with these migrant entrepreneurs in the retail sector, as it has been evident that shops belonging to the locals are disappearing. Kalitanyi and Visser (2014), alludes that one of the issues that has currently sparked debates in South African literature has been that of reduction of unemployment in the country because of migrant entrepreneurship. Ibrahim, (2016), argues that the effects of migrant entrepreneurship on unemployment have been seen as a central issue associated with social, economic, and political debates over the past years.

Refugees and asylum seekers establish businesses as a means of survival and achieving economic and social mobility. There are different theories that explain why immigrants engage into entrepreneurship activities. One of the most used theories that explains the movement of migrants is the push and pull theory, according to Croje and Mkubekeli (2018), they explain that

the push and pull factor theory of entrepreneurship takes the view that there are two main reasons that make people decide to become entrepreneurs. The theory suggests that some people are forced into entrepreneurship by their circumstances, while others are enticed or drawn into entrepreneurship because of their expertise and skills or an opportunity that presents itself. Typically, low-ability entrants to self-employment are pushed into entrepreneurship. In other words, they are forced into entrepreneurship by adverse circumstances. In contrast, others are lured or attracted into entrepreneurship by an opportunity that presents itself. Gastrow and Amit (2013), explain that Somali entrepreneurs use a system of both cooperation and competition amongst them. Many of these Somali entrepreneurs provide efficient service and lower prices to their customers (Gastrow and Amit, 2013). Ngwenya (2017), supports Gastrow and Amit by mentioning that the tuck-shop business is common among Somali entrepreneurs around villages and townships across South Africa. Many Somali traders have achieved success in this market through business strategies that use low mark-up and locating shops in high pedestrian traffic areas (Ngwenya,2017).

2.2 The South African tuck-shop landscape

According to Mswela (2017), the business advantages of a tuck-shop is that they serve consumers who are situated far from Central Business Districts (CBD) and city centres. Tuck-shops firstly began to emerge in South Africa emerged in South Africa in townships and rural areas, which were set a distance from the urban areas in earlier years' tuck-shops operated in a covert manner (Kgaphola et al, 2019). The tuckshop market has seen a continued growth in rural areas and townships. In these areas access to consumable goods through large shops, shopping malls and business districts is limited, and the cost of transportation to these facilities is expensive as observed by Lamb *et al* (2019) Therefore, creating an opportunity for tuck-shops which are closer to consumers, operate for long hours and are sometimes cheaper (Ngwenya, 2017). According to Paton (2014), tuck-shops have historically been linked economic marginalization, poverty, geographical and social exclusion during the apartheid era and the post-apartheid government has placed great emphasis on job creation and self-employment through the development of small medium micro-enterprise (SMMEs) and have tried to encourage an entrepreneurial culture within communities, with many tuck-shops clearly fitting the model (Brown: 2014).

Tuck-shops are now seen as sufficiently important, Witwatersrand University's Centre for entrepreneurial development and one of South Africa's biggest headache powder brand (Grandpa), developed a partnership to train tuck-shop operators. The purpose of the training was to equip tuck-shop operators with the knowledge to ensure that their businesses succeed. The university identified that there was a need to train South African tuck-shop operators as research had shown that the locals had lost interest in tuck-shop operations (Moyo,2015). Encouraging South Africans to participate in tuck-shop operations could reduce the growing concern with the counter productive and terrifying situation of xenophobia that has been associated with competition in the tuck-shop operations since the end of apartheid (Basardien et al, 2014). Gastrow (2015), explains that an African migrant entrepreneur is most likely to be a male

between the ages of 18 and 50, who has been forced to migrate from his country of birth due to political circumstances.

Research has shown that there has been some major market shift in the ownership of tuck-shops in South Africa, from South Africans to migrants (Mlambo,2020; Maselwa,2017; Ngwenya, 2017). According to Ismail (2013), the number of migrant owned tuck-shops has seen an increase over the years, with Somalis seeming to own a large share of migrant owned tuck-shops. Similarly, Maselwa (2017), explains that the Sustainable Livelihood Foundation (SLF), conducted a survey in four townships and four villages across South Africa between the years 2010 and 2013. It revealed that 48% of tuck-shops were operated by South Africans, with the remaining 52% being operated by migrants while Somalis accounted for 23%. In a township known as Delf in Cape Town, ownership of tuck-shops was equally divided between migrants (mostly Somalis) and South Africans in 2010. However, 70% of South African owned tuck-shops closed permanently in 2013 while the Somalis' continued operating (Paton,2014).

According to Tau (2016), in an article published by the City Press newspaper, explained that the then premier of the North West Province Supra Mahumapelo, explained that there was a serious challenge regarding locals operating tuck-shops as they end up leasing them to foreign internationals. To address this challenge, in the opening of the provincial legislature in 2016, the premier explained that the provincial government had set aside R200 million towards establishing massive warehouses to reignite small South African owned enterprises such as tuck-shops. Further to that, the province had organized a meeting between foreign nationals' tuck shop operators and traditional leaders in townships to share knowledge with regards to tuck-shop operations in order to stop the violent attacks (Tau, 2016).

2.3 Somali Social Network features in local contexts

According to Ngwenya (2017), since the early 1990's a great number of migrants relocated to South Africa, this great influx saw the birth of what is known as the Somali Association of South Africa (SASA) which was established in 1996. The establishment of such an association was to mainly promote self-reliance and integration of refugees and asylum seekers in South Africa, (Honorine,2012). In recent years South Africa has seen developments of the SASA having local offices within local areas in South Africa, the purpose of such local offices had been mainly used to integrate new Somali migrants into the local areas which they choose to migrate to in most cases this has been referred to as what is known today as the Somali social network. Yimer (2012), outlines that it has been evident in South Africa that the social networks of Somali migrants have been influential in assisting such migrants with their migration processes, it is further explained that such networks assist Somalis in terms of deterring migration routes and assisting with difficulties that such migrants tend to encounter when their leaving their country of birth and coming to South Africa. These networks are furthermore used to assist such migrants with important resources upon arrival in the place of destination (Brown,2014).

Liedeman et. al (2013), explains that the reason why Somali tuck-shop operations are successful, comes because of what is known as the social network. These Somali social networks are clan-based and play a key role in enabling a more competitive business model. The network provides various services, including access to cheap labour (recruited from Somali), enforcement of contractual agreements by the network, with clan elders overseeing business deals, strategic investment in geographical areas to establish Somali strongholds and facilitating micro-finance by organizing investment and business partnerships. Liedeman et. al (2013), continues to explain that there is an important difference in the role of social networks. The South African shopkeeper, in contrast, typically operate within a weak social network that often is limited to member of the immediate family who provide labour but little else.

2.4 Theoretical framework

2.4.1 The social capital theory

The social capital theory assumes that individuals, associates, and friends can be seen as an important asset that can be used to benefit the individual and be viewed as a leverage for capital gain. (Ganon and Roberts, 2020), explains that the social capital theory uses social networks as an agent of influence, members of social capital may exert influence on individuals making decisions about who is included and excluded from organizational life. According to Singh and Koiri (2016), advocates of social capital theory promote the view that building relationships and participating in the right networks increases an individual's personal identity. Therefore, the study uses the social capital theory in understanding how social networks contribute to the successful operations of Somali owned tuck-shops. The social capital theory explains that social relationships can be viewed as resources that can lead to the development and growth of human capital (Machalek,2015). According to Douglus (2015), the social capital theory can be defined as any feature of social relationships that yields reproductive befits. Fiorini and Jabbour (2018), support Douglus by explaining that the theory can be viewed as an aggregate of actual or potential resources which can be linked to the possession a durable network of institutionalized relationships of mutual acquaintance or recognition.

Its basic premises are that a network provides value to its members by allowing them access to the social resources that are embedded within the network. Therefore, this theory will be used to test the extent of the benefit accrued by the members of the network. Migration has always been associated with isolation, this has been advocated by elements such as the migrant having to move to the host country on their own and without their family. This in turn has resulted in the migrant isolating himself or herself from members of host society, an alienation which results in them devising their own survival mechanisms (Brown,2014). The social capital theory emphasizes the importance of relations among members of a network. It will therefore be necessary to find out the nature of the relationship that the Somali network of tuck shop operators have. Among the Somali migrants in Ngaka Modiri Molema District Municipality, ample use is made of this norms, values, and networks in their daily struggles to making a living. This in most cases will result in migrant groups developing a system of self-reliance. The development

of such a relationship comes with a set of obligations and expectations it will be interesting to hear from members what their expectations are and if they are met. If they are unmet, why? What do they do about it?

3 METHODOLOGY

This study will rely on the qualitative research methodology. According to Franklin (2012) it is stated that when conducting a qualitative study, researchers tend to focus on issues of richness, texture and feeling of raw data because their inductive approach emphasizes developing insight and generations out of the data collected. Neuman (2014), explains that when coming to qualitative methodology, the researcher is given the opportunity to explore different concepts topical questions in a more in-depth way with the research participants. This method allows the researcher to obtain the data collected as first hand and from the heart of the respondent on all matters asked.

3.1 Study setting

The study will be conducted in the Ngaka Modiri Molema District Municipality. Ngaka Modiri Molema District Municipality is situated in the North West Province and is part of the four district municipalities that make up the entire province the study will focus on only 4 areas within the district municipality which are namely (Lichtenburg, Coligny, Mmabatho and Mahikeng). The capital city of the province (Mahikeng) is found within this district. According to Statistics South Africa (2016), the district makes up 28114 km², which amounts to 27% of the entire land within the province. The district municipality is home to a population of 889 108 individuals (Ngaka Modiri Molema District development model, 2020). Statistics South Africa (2016) states that the district municipality houses five local municipalities namely: Tswaing, Ditsobotla, Ratlou, Ramotshere Moiloa and Mahikeng. Out of 889 108 of the population a total 151 697 individuals are employed which contributes 4.1% of the total employment within the province and contributes 28.5% of the unemployment rate (Department of Cooperate Governance and Traditional Affairs, 2020). According to Statistics South Africa (2011), in the Ngaka Modiri Molema District, 33% of the population was aged 15 years and below which constitutes 5.9% of the entire population, while those within the working ages (15-64), constitutes 60.8% of the population and those aged 65+ constitute 5.9% of the entire population. Statistics South Africa (2011), furthermore explains that the dependency ratio of the district per 100 people constitutes of 64.5% and that the district has 227001 households with an average household size of 3.6 and within these households 42.5% are female headed.

3.2 Research design

According to Ngwenya (2017), a research design is part of the research work that logically guides and connects the process of data collection to the research question. Before data collection and analysis can begin, social research or any research needs a design. The importance of a research design is to ensure that there is a constant interaction between the research questions, research objectives, the theoretical perspectives, and data collection in other words the research designs

indicate to the researcher of what data is needed. There are two research designs that are relevant to this study, the first ones are the phenomenological case studies, which examine human experiences through the descriptions provided by the people involved. The second ones are the case studies, which provide in-depth examinations of people or groups of people (Creswell,2013). From the two types of case studies outlined, the research study will rely on the phenomenological case study. The use of a phenomenological study is important in this study as it allows the researcher to focus on one phenomenon that the study wants to investigate. It also allows the researcher the opportunity to identify a specific concept or phenomenon to study. The use of phenomenological study is encouraged by the notion that this type of case study will allow the researcher to collect data from individuals who have experienced the phenomenon being investigated. It is within the research design that issues of sampling, methods used to collect the data, methods of coding and analysis should be clearly stated to avoid mindless and misrepresentative research results. The study will use the Phenomenological case study design. The study will rely on the exploratory case study as the research questions require experiences of the research participants as it will be collecting data from research participants using interview guides and Focus Group Discussions (FDGs).

3.3 Population and sampling

Because of the nature of the research, the researcher will focus only on migrants who are of Somali origin as research participants and who reside in Ngaka Modiri Molema district. Furthermore, the study will use males as the research participants of the study, the decision to use only males and not both males and females is supported by the statement made by Gastrow (2015), where he states that in South Africa an African migrant entrepreneur is most likely to be a male and not a female.

The study will employ purposive sampling to select the four initial research participants (Key Informants) who are known to the researcher and initial interviews will be conducted with primary contacts in each area identified during the first site visit through purposive sampling. The four research participants mentioned above are chosen on the basis that the study employs snowball sampling. The four participants are referred to as the key informants and will be used as the first point of contact, these four informants will be provided by the Somali leader. The four key informants will then be requested to provide the researcher with other research participants known to them. The identified research participants will also be requested to provide the researcher with other research participants known to them. This process will continue until the researcher reaches the targeted number of 44 research participants. The primary sample will, thus, consist of 44 Somali migrants in the Ngaka Modiri Molema District.

The data will be collected from two towns in Ditsobotla Local Municipality (Lichtenburg and Coligny), and two towns in Mahikeng local municipality (Mahikeng and Mmabatho). The main reasons for choosing these towns in these two local municipalities out of the five local municipalities in the Ngaka Modiri Molema district municipality was advocated by the fact that out of all the five local municipalities within the district itself, only the Mahikeng Local

Municipality and the Ditsobotla local municipality have the largest population. The study will identify 4 key informants in each town, from each of the 4 key informants, the researcher will request to be referred to other research participants. The identified research participants will also be requested to provide the researcher with other research participants, the process will continue until the researcher collects data from 44 research participants required for the study. The study will collect data from 11 Somali migrants in each of the 4 local towns within the district. The intended sample will comprise of male participants aged 18-64 years thus excluding female Somali migrants and those younger than 18 years. The research participants must have resided in the district municipality for a month or more.

3.4 Data collection procedures

The data will be collected through semi-structured interviews and focus group discussions (FDGs). All 44 identified study participants will form part of the study and will have their information collected through semi-structured interview. Furthermore the study will divide the 44 research participants into groups of 11 individuals which will give the researcher a total of 4 groups. Therefore, there will be 4 Focus Group Discussions with about 11 participants in each FDG. The purpose of using the same individuals for both the semi-structured interviews and the FDGs is to create an environment that allows the researcher to probe them with follow up questions to further explore the responses and topic of interest as during individual semi-structured interview the researcher might not acquire all the necessary data for the study (Gundumogola, 2020). Dejonkeere and Voughn (2019) explain that the main reason for using both semi-structured interviews and FDGs is to allow the participants to have an ample space to share their experiences in a detailed manner thus creating a better chance for the researcher to understand Somali tuck-shop operators and how the social network supports their operations. FDGs in this study are very important as these types of social interactions often provide deeper and richer data may will assist in further ventilation of the information the individual interview guides with the research participants (Gandumogola, 2020). The Focus group discussions will be guided by data saturation in order to ensure reliability and validity. The Focus Group discussions will be conducted in Mahikeng, Mmabatho and Lichtenburg towns respectively.

3.5 Method of analysis

Due to the nature of the study, qualitative data analysis will be used for this study. Qualitative data analysis is referred to as a process of structuring, gathering, and interpreting qualitative data to understand what it represents, it is a method that is non-numerical and unstructured (Ngulube, 2015). Cresswell (2013) defines qualitative data analysis as the set of processes and steps by which a researcher moves from the qualitative data collected to some form of description, understanding, or interpretation of the human situation the research investigates. It is explained that minutes are created from data obtained using a recording device to record all the participant's responses. Researchers also note good or interesting comments made by participants. All 44 recordings from the individual semi-structured interviews and all 4 recordings

from the Focus Group Discussions (FDGs) will be transcribed. The researcher will also ensure that no participant's spoken words are left out when creating the transcript.

Interpretive phenomenological analysis is used as a research tool to analyse the collected data with the aim of seeking participants lived rather than perceived experiences about the research topic at hand. Interpretive approaches aim to understand phenomena through the meanings that people assign to them" (Drabble et al, 2016). In this study, the data will consist of transcripts produced from face-to-face interviews and FGD. In this study, the researcher will read, re-read and familiarize himself with all the data. The researcher will interpret, give meaning to it, and translate into more understandable chunks. Then the data will be coded which will inform the categories and themes. This will allow the participants' views to be at the centre rather than research question-based findings. Once enough data had been collected the researcher might apply data saturation. According to Mwita (2022), data saturation determines the achievement of the research objectives. Fusch and Ness (2015), supports Mwita's statement by explaining that if a researcher fails to reach data saturation, this may have an impact on the quality of the research conducted and may hamper validity. Hennink et al (2019) explain in most cases students who conduct a qualitative study tend to face the challenge of data saturation when interviewing research participants, in particular students must address the question of how many interviews are enough to reach data saturation. After the study has collected data from its research participants the researcher will employ data saturation to the data collected to ensure validity if needs be.

3.6 Ethical considerations

With regards to this study, ethical approval will be obtained from the appropriate committee for research ethics, and there will be no risk of breaching interviewee's confidentiality. Once approved by the appropriate committee, the study will request for ethical clearance and approval from the University's Basic and Social Science Research Ethics Committee (BASREC). Approved letters from the university, will be presented to the relevant officials from who data will be collected. These letters will contain a permission statement that will allow entry and for the collection of data from the research participants. Furthermore, a consent form will be presented to each of the selected research participants in order for the to give the researcher the permission to collect the required data from them, the researcher will explain to the research participants what the nature of the study is and how the study will be conducted, and they will be given a week to decide if they want to participate in the study and sign the consent form to get their consent for data collection. The researcher will also produce the University's (BASREC) confidentiality form and the University's code of conduct for researchers to the research participants to ensure that they feel safe to participate and further ensure that anonymity and confidentiality of research participants is maintained. With that being said, the process of data collection will be conducted over four weeks whereby data will be collected in each area namely: (Mahikeng local Municipality and Ditsobotla local municipality) for a period of a 2 weeks in each local municipality. The justification for collecting data in one area for over 2 weeks is supported

by the notion that the researcher does not want to interfere with the day-to-day Runnings of Somali tuck-shop operations. Data will be collected by the researcher himself and two research assistants. These are masters' graduates with some basic experience of conducting research. However, they will be trained on how to collect data and will be supervised and monitored by the researcher during the data collection process. The data collection will take place at Somali tuck-shops for individual interviews to avoid any risk factors and for FDGs the interviews will be held at two churches and one restaurant owned by Somalis and there will be no form of compensation for participating in the study. The researcher will also collect data from tuck-shop owners and operators who are between the ages 18 to 64 years and will only collect data from male participants.

Furthermore, the researcher will ensure that there is confidentiality of data as the participants will not be requested to provide any information that could identify them such as: names, identity numbers and the exact location of their tuck-shops and that the recorded interviews are stored in a secure storage device and password encrypted hard drive and will be stored until the completion of the study. During interviews confidentiality will be maintained by not using the names of interviewees but rather they will be given an identity such as #interviewee 1, #interviewee 2 and so forth. Interviews will be held at each of the Somali research participant's tuck-shop to ensure that there is privacy and that no one listens to the interview as it takes place. During data analysis to protect the interviewee's names, the researcher will use pseudo names in the analysis chapter. The study has identified the four key informants who will assist the researcher to have access to primary contacts which includes the gatekeepers (Somali leaders) of the research participants in two areas identified within the district itself, namely: (Mahikeng local municipality and Ditsobotla local municipality). Furthermore, the researcher will ask for permission from the chiefs of the villages where the study will be conducted and will explain the intentions and purpose of the research being conducted. After the research is completed, the research results will be published in scientific journals. Research papers from this research will be produced and presented at research conferences and workshops. The results of the survey will be shared with the community of Ngaka Modiri Molema Municipality, including the local communities of Ditsobotla and Mahikeng, as well as with the survey participants.

3.7 Validity & reliability

Validity and reliability are defined as ways of demonstrating and communicating the processes of a research project and the trustworthiness of the research findings (Heale and Twycross,2015). It is stated that if research is to be helpful, it should avoid misleading those who use it. This trustworthiness depends on several research features such as the research questions, how data was collected, including when and from whom the data was collected, how was the data analysed and what conclusions are drawn, (Roberts and Helena, 2006). To ensure that the study is valid and reliable and reliability. The study will employ the descriptive validity method which will ensure that the researcher does not enhance or alter information, situations and that facts reported are those that were seen and heard. reliability will be ensured using constant testing

and comparison of the data to organize the data formally and establish its authenticity. Muhammed et al (2018), quantifies this by explaining that if validity or trustworthiness can be maximized then a more credible and defensible result may lead to generalizability which is one concept that was suggested by Stenbaka (2003), as the structure for both doing and documenting high quality qualitative research. Therefore, the quality of the research is related to generalizability of the results and thereby to the testing and increasing the validity or trustworthiness of the research.

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