Using Participatory Action Research to consider social dynamics in urban regeneration in Marabastad, Kroonstad

S Van der Merwe



orcid.org/0000-0002-0274-5677

Dissertation accepted in fulfilment of the requirements for the degree *Master of Science in Urban and Regional Planning* at the North-West University

Supervisor:	Ms K Puren
Co-supervisor:	Mr J Viviers

Graduation July 2021

23671327

PREFACE

"*Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight."* – Proverbs 3:5-6

First, I want to praise and thank my holy and almighty Heavenly Father, for not only blessing me beyond measure, but for being in every little instance that helped me to carry on when I was tired, worn out and struggling with my anxiety.

Second, my Parents. Words cannot even begin to describe how grateful I am for everything you do for me. Thank you for the immeasurable amounts of love, motivation, support and sacrifice. Thank you for giving me the opportunity to live my dream!

Third, 'my lief', Le Roi van de Vyver. I would definitely not be where I am today if it wasn't for you. "Thank you" could never begin to be enough…but thank you! Thank you for inspiring me with your love for others and your giving heart, thank you for showing me how to be better, thank you for every act of motivation and support when things were tough and ugly. Thank you for being my best friend, for being the kind of man I can admire and most of all thank you for loving me in your own way, just as I am!

A big thank you to my family and friends for the enormous role you play in my life. I appreciate each and every one of you. Mieke Vermaak and Alma Polson, thank you for the years of unending love, friendship, laughter and support even when I was not myself. Zinea Huston, no words deem fit to describe what your friendship means to me. Thank you for our mutual love of bad reality TV and for knowing my faults and still choosing to be my friend 100% of the time. I don't think I will ever get used to not spending time with you every day.

A very special thank you to Karen Puren for your patience, support, leadership, advice and above all, friendship. Thank you for sharing my excitement for this study, for believing in my abilities and for always lending a sympathetic ear. Thank you for giving me the freedom to approach this study in my own way. I could not have done this without you. Thank you Jako Viviers for sharing this community and their story with me and your willingness to assist with whatever information I needed, this study would not have included the community of Marabastad if it was not for you.

Last but not the least, an enormous thank you to the community of Marabastad and the research participants who not only opened their homes but their hearts. Thank you for showing me the compassion and love you have for each other and above all, your community. You are an inspiration.

ABSTRACT

This dissertation aims to explore the use of Participatory Action Research (PAR) to consider social dynamics in urban regeneration within the community of Marabastad, Kroonstad. Up until now not much research – especially in a South African context - has focused on how social dynamics can be used to inform urban regeneration by proactively including community members in the process. Social interaction is seen as a basic human need and is conclusively of dire need to keep public spaces in urban areas alive and vibrant. Thus, considering social dynamics is deemed to be crucial for the sustainability of urban environments. The creation of the city as sustainable social entity is therefore an important goal in spatial planning proposals.

That being said, social dynamics are becoming increasingly complex to plan for due to high urbanisation rates, particularly in countries such as South Africa that is multi-cultural, and the fact that cities have become cultural melting pots and every context is unique. The literature review examines urban regeneration as an important initiative that can be used to optimise social vitality in cities together with the importance of social dynamics in urban systems. In the past, urban regeneration initiatives were mainly physical design oriented and imposed on residents while the social dynamics were not considered but throughout the years these initiatives underwent change from physical design to social transformation.

The rationale for selecting the community of Marabastad (in Kroonstad, South Africa) as the focus of this study, is rooted in its deep history as one of many towns in South Africa that has been influenced by the Apartheid regime where communities were forcibly removed from one area and located elsewhere, resulting in the fragmentation of the spatial area as well as segregating communities socially. In many of these cases the original towns/neighbourhoods of the communities were destroyed to make way for modernistic suburban developments e.g. Sophia Town and District Six. In the case of Marabastad, the neighbourhood was not completely destroyed but people were relocated to surrounding areas such as Seisoville, Brentpark and Phomolong. Despite relentless efforts from the Municipality since 1999, to revitalise Marabastad, many of these efforts have failed. Some of the reasons being a lack of community involvement and top-down planning approaches that do not take into account the social interactions/dynamics within the community. These reasons motivated this study and guided the research on how the social dynamics within Marabastad could be used to regenerate the community.

A qualitative research approach was selected and in this case is particularly useful as an inductive, naturalistic approach to investigate unfamiliar research topics where the focus is on social phenomena in spatial planning for which known variables do not exist. Participatory Action Research (PAR) is the chosen methodology as this active degree of community participation

allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers and ultimately creating manifestations of change. A singular intrinsic case study of Marabastad was the chosen research design to ensure rich, in-depth and meaningful findings within a real-life setting. Entrance to the community was obtained through two key informants whereafter Snowball Sampling was used to further identify 12 research participants. Data was generated by means of focus groups, followed by collaborative community mapping.

Interviews with key informants in the community who have had a prolonged involvement in this context indicated that the community has the need for regenerating the area and restoring the social vitality that once existed. Further findings indicated themes that relate to urban decay, social needs, regeneration and vitality. While the aim was not to generate solutions that can be generalised and applied in other contexts, the research contributed by drawing lessons for urban planners about including social dynamics in urban regeneration initiatives in a proactive manner. Based on the importance highlighted by existing research with regard to the inclusion of a social dimension in urban regeneration and the suitability of Marabastad as a South African research context for urban regeneration, the research aims to develop urban regeneration proposals by proactively including and empowering community members through the process of PAR.

(Key words: urban regeneration, social dynamics, Participatory Action Research, urban systems, Marabastad.)

OPSOMMING

Die doel van hierdie proefskrif is om die gebruik van Deelnemende Aksienavorsing te ondersoek om sodoende sosiale dinamika in stedelike hernuwing in die gemeenskap van Marabastad, Kroonstad, te oorweeg. Tot dusver het min navorsing - veral in 'n Suid-Afrikaanse konteks - gefokus op hoe sosiale dinamika gebruik kan word om stedelike hernuwing voort te bring deur pro-aktief lede van die gemeenskap by die proses in te sluit. Sosiale interaksie word gesien as 'n basiese menslike behoefte en is noodsaaklike om openbare ruimtes in stedelike gebiede lewendig en aktief te hou. Die inagneming van sosiale dinamika is dus van kardinale belang vir die volhoubaarheid van stedelike omgewings. Die skepping van die stad as 'n volhoubare sosiale entiteit is dus 'n belangrike doelwit in ruimtelike beplanningsvoorstelle.

Dit gesê, sosiale dinamika word al hoe moeiliker om voor te beplan as gevolg van die hoë verstedelikingsyfers, veral in multikulturele lande soos Suid-Afrika, en die feit dat stede kulturele smeltpotte geword het asook dat elke konteks uniek is. Die literatuuroorsig ondersoek stedelike hernuwing as 'n belangrike inisiatief wat gebruik kan word om sosiale lewensvatbaarheid in stede te optimaliseer, tesame met die belangrikheid van sosiale dinamika in stedelike stelsels. In die verlede was inisiatiewe vir stedelike hernuwing hoofsaaklik op fisiese ontwerp gerig en op inwoners afgedwing, terwyl die sosiale dinamika nie oorweeg is nie. Deur die jare heen het hierdie inisiatiewe verander van fisiese ontwerp na sosiale transformasie.

Die motivering vir die keuse van die gemeenskap van Marabastad (in Kroonstad, Suid-Afrika) as die fokus van hierdie studie, is gegrond in sy diep geskiedenis as een van die vele dorpe in Suid-Afrika wat beïnvloed is deur Apartheid. Gemeenskappe is met geweld verwyder van een gebied en elders geplaas, wat gelei het tot die fragmentasie van die ruimtelike gebied asook die sosiale skeiding van gemeenskappe. In baie van hierdie gevalle is die oorspronklike dorpe/buurte van die gemeenskappe vernietig om plek te maak vir Modernistiese voorstedelike ontwikkelings, bv. Sophia Town en Distrik Ses. In die geval van Marabastad is die woonbuurt nie heeltemal vernietig nie, maar mense is verhuis na omliggende gebiede soos Seisoville, Brentpark en Phomolong. Ondanks meedoënlose pogings van die munisipaliteit sedert 1999 om Marabastad te vernuwe, het baie van hierdie pogings misluk. Redes hiervoor is 'n gebrek aan gemeenskapsbetrokkenheid en benaderings van bo-na-onder-beplanning wat nie die sosiale interaksies/dinamika binne die gemeenskap in ag neem nie. Hierdie redes dien as motivering van hierdie studie en het die navorsing gelei deur hoe die sosiale dinamika binne Marabastad gebruik kan word om die gemeenskap te verlewendig.

'n Kwalitatiewe navorsingsbenadering is gekies en is in hierdie geval veral nuttig as 'n induktiewe, naturalistiese benadering om onbekende navorsingsonderwerpe te ondersoek, met die fokus op

sosiale verskynsels in ruimtelike beplanning waarvoor daar nie veranderlikes bestaan nie. Deelnemende Aksienavorsing is die gekose metodologie, aangesien hierdie aktiewe mate van gemeenskapsdeelname die gemeenskap bemagtig om oplossings vir hul eie, unieke en individuele probleme te vind, wat die ontwikkeling van 'n vennootskap tussen die deelnemers meebring en terselfdertyd die deelnemers en navorsers, om uiteindelik manifestasies van verandering te skep. 'n Enkele intrinsieke gevallestudie van Marabastad was die gekose navorsingsontwerp omrede dit ryk, diepgaande en betekenisvolle bevindings binne 'n werklike omgewing verseker. Toegang tot die gemeenskap is verkry deur twee belangrike informante, waarna 12 navorsingsdeelnemers deur die sneeubal toetsing metode identifiseer is. Data is gegenereer deur middel van fokusgroepe wat gevolg is deur saamwerkende gemeenskapskartering.

Onderhoude met sleutel-figure in die gemeenskap, wat 'n langdurige betrokkenheid by hierdie konteks gehad het, het aangedui dat die gemeenskap die behoefte het om die gebied te hernu en die sosiale lewensvatbaarheid te herstel wat vroeër hier bestaan het. Verdere bevindings het temas aangedui wat verband hou met stedelike verval, sosiale behoeftes, hernuwing en lewenskragtigheid. Alhoewel die doel nie is om oplossings te genereer wat veralgemeen en toegepas kan word in alle kontekste nie, sal die navorsing bydra deur lesse te formuleer vir stedelike beplanners in terme van die insluiting van sosiale dinamika op 'n proaktiewe manier in stedelike hernuwings-inisiatiewe. Op grond van die belangrikheid wat deur bestaande navorsing uitgelig word met betrekking tot die insluiting van 'n sosiale dimensie in stedelike hernuwing en die geskiktheid van Marabastad as 'n Suid-Afrikaanse navorsingskonteks vir stedelike hernuwing, beoog die navorsing om voorstelle vir stedelike hernuwing te ontwikkel deur pro-aktief lede van die gemeenskap in te sluit en te bemagtig deur die proses van Deelnemende Aksienavorsing.

(Sleutel terme: stedelike hernuwing, sosiale dinamika, Deelnemende Aksienavorsing, stedelike stelsels, Marabastad.)

LIST OF ABBREVIATIONS

AR – Action Research

CBD – Central Business District

IDP – Integrated Development Plan

PAR – Participatory Action Research

PRA – Participatory Rural Appraisal

RRA – Rapid Rural Appraisal

SA – South Africa

SDF – Spatial Development Framework

TABLE OF CONTENTS

PREFACE ..... **I**

ABSTRACT ..... **II**

OPSOMMING ..... **IV**

LIST OF ABBREVIATIONS ..... **VI**

CHAPTER 1 – CONTEXTUALISING THE STUDY **1**

1.1 Introduction **1**

1.2 Background of the study context **2**

1.3 The pilot study **3**

1.4 Problem statement **4**

1.5 Research aims and objectives **5**

1.6 Research questions **6**

1.6.1 Main research question 6

1.6.2 Secondary research questions 6

1.7 Research methodology **6**

1.7.1 Literature study 6

1.7.2 Empirical investigation 7

1.8 Dissertation structure and chapter division **9**

CHAPTER 2 – RESEARCH METHODOLOGY: PARTICIPATORY ACTION RESEARCH (PAR) **12**

2.1 Introduction **12**

2.2 Research approach: **12**

2.2.1 A qualitative approach as point of departure 13

2.3 Methodology: Participatory Action Research (PAR) 15

2.3.1 Defining Participatory Action Research (PAR) 15

2.3.2 Origin and development of Participatory Action Research (PAR) 16

2.3.2.1 1940s: The genesis 16

2.3.2.2 1960s – 1970s: Social transformation 16

2.3.2.3 Late 1970s – 1990s: Imbedding participation 16

2.3.2.4 Contemporary PAR and new developments 17

2.3.3 Aims of Participatory action research (PAR) 18

2.3.4 Steps for conducting Participatory Action Research (PAR) 18

2.3.4.1 Application of the cyclical PAR process followed in this research 20

2.4 Research design 21

2.4.1 A case study research design 22

2.5 Research context and setting: Marabastad (Kroonstad) 24

2.5.1 Macro research context: Kroonstad, South Africa 24

2.5.2 Micro research setting: Marabastad 26

2.5.3 Demographic summary of Marabastad 29

2.5.4 Motivation for the study area 30

2.6 Research participants 31

2.6.1 Entrance to the community of Marabastad 31

2.6.2 Recruitment of participants 32

2.6.2.1 Participant profile 33

2.7 Methods of data generation 33

2.7.1 Focus groups 33

2.7.2 Collaborative community mapping 34

2.7.3 Research process description 35

2.7.3.1 Phase 1: Introductory “meet-and-greet” session 36

2.7.3.2 Phase 2: Reflections 1 & 2, focus group 1 and community mapping 1 37

2.7.3.3 Phase 3: Reflections 3 & 4, focus group 2 and community mapping 2 40

2.8 Data analysis 42

2.8.1 Preparation phase 43

2.8.2 Organising data 44

2.8.3 Outcome reporting 44

2.9 Trustworthiness 44

2.11 Conclusion 50

CHAPTER 3 – URBAN SYSTEMS AND SOCIAL DYNAMICS 51

3.1 Introduction 51

3.2 Systems 52

3.2.1 Simple systems 52

3.2.2 Complex systems 53

3.3 Urban systems 53

3.3.1 Dimensions of urban systems 54

3.3.1.1 Physical dimension of urban systems 54

3.3.1.2 Economic dimension of urban systems 54

3.3.1.3 Social dimension of urban systems 55

3.4 Urban social systems 55

3.4.1 Simple social systems 55

3.4.2 Complex social systems 56

3.4.3 Theories of urban social systems..... 56

3.4.3.1 Ethnocentrism..... 56

3.4.3.2 Cultural relativism 57

3.5 Communities as complex urban social systems..... 59

3.6 The role of social dynamics within the urban system 60

3.7 Conclusion..... 61

CHAPTER 4 – THE DEVELOPMENT OF URBAN REGENERATION: FROM PHYSICAL DESIGN TO SOCIAL TRANSFORMATION..... 62

4.1 Introduction 62

4.2 Urban decay: Incentive for urban regeneration..... 63

4.2.1 Defining urban decay..... 64

4.2.2 Types of urban decay 65

4.2.2.1 Physical/environmental urban decay 65

4.2.2.2 Economic urban decay 66

4.2.2.3 Social urban decay..... 67

4.2.3 Urban decay: A social perspective..... 68

4.2.3.1 Modernism..... 68

4.2.3.2 Political power 70

4.3 Urban regeneration..... 72

4.3.1 Defining urban regeneration 72

4.3.2 The evolution of urban regeneration theory 74

4.3.2.1 Intervention types: From reconstruction to regeneration 75

4.4 Synthesis: The role of social dynamics in urban regeneration 78

4.5 Principles for inclusive urban regeneration 79

4.6 Conclusion 80

CHAPTER 5 – PRESENTING MARABASTAD, KROONSTAD: WITH SPECIAL REFERENCE TO THE SOCIAL CONTEXT 82

5.1 Introduction 82

5.2 Synoptic overview: setting the scene for social disintegration 82

5.3 Factors that impacted on the social dynamics in Marabastad 84

5.3.1 Policy and legislation – a conductive framework for social segregation 84

5.3.1.1 Legislation that segregated and disrupted social dynamics..... 85

5.3.1.2 Policies that support urban regeneration and revitalisation 86

5.3.2 Forced removals and the impact on social dynamics 88

5.3.3 The return to Marabastad – a lack of consultation with the residents 92

5.4 Consequences of forced removals on the social dynamics of Marabastad 96

5.5 Conclusion 97

CHAPTER 6 – FINDINGS: URBAN REGENERATION IN MARABASTAD, KROONSTAD WITH SPECIAL EMPHASIS ON SOCIAL DYNAMICS AND PARTICIPATORY ACTION RESEARCH 99

6.1 Introduction 99

6.2 Presenting the findings 99

6.2.1 Findings of phase 1: Introductory “meet-and-greet” session 100

6.2.2 Findings of phase 2: Reflections, focus group 1 and community mapping 1 ... 100

6.2.2.1 Reflection 1: 101

6.2.2.2 Focus group 1 102

6.2.2.3 Community mapping 1 104

6.2.2.4 PAR reflection: Phase 2 reflection 2 106

6.2.3 Findings of Phase 3: Reflections, focus group 2 and community mapping 2 ... 109

6.2.3.1 Reflection 3 109

6.2.3.2 Focus group 2 110

6.2.3.3 Community mapping 2 117

6.2.3.4 PAR reflection: Phase 3 reflection 4 121

6.3 Integrated discussion 124

6.4 Conclusion 125

CHAPTER 7 – SYNTHESIS, CONCLUSION AND PLANNING RECOMMENDATIONS 126

7.1 Introduction 126

7.2 Synthesis 127

7.2.1 Answering the research questions 127

7.2.1.1 Secondary research question 1: What is the role of social dynamics within the urban system? 127

7.2.1.2 Secondary research question 2: To what extent has social dynamics been incorporated in urban regeneration approaches? 128

7.2.1.3 Secondary research question 3: What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration? 129

7.2.1.4 Secondary research question 4: How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals? 130

7.2.1.5 Secondary research question 5: What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad? 130

7.2.1.6 Main research question: How can Participatory Action Research (PAR) be used to integrate social dynamics in urban regeneration in Marabastad, Kroonstad? 131

7.2.2 Meeting the research aims/objectives 132

7.2.2.1 Research aim/objective 1: 132

7.2.2.2 Research aim/objective 2: 132

7.2.2.3 Research aim/objective 3: 133

7.2.2.4 Research aim/objective 4: 133

7.3 Recommendations 133

7.3.1 Recommendations pertaining to the PAR process 133

7.3.2 Recommendations regarding the urban regeneration of Marabastad 134

7.3.3 Recommendations for the integration of social oriented urban regeneration in spatial planning 138

7.4 Lessons learned 138

7.5 Challenges 140

7.6 Future research 140

7.7 Limitations 141

7.8 Conclusion 141

BIBLIOGRAPHY 143

ANNEXURE A: ETHICAL APPROVAL 167

ANNEXURE B: CODE OF CONDUCT SIGNED BY RESEARCHER 169

ANNEXURE C: INVITATION TO PARTICIPATE 171

ANNEXURE D: INFORMED CONSENT FORM 173

ANNEXURE E: INTRODUCTORY SESSION PROTOCOL..... 176

ANNEXURE F: FOCUS GROUP 1 PROTOCOL..... 179

ANNEXURE G: FOCUS GROUP 2 PROTOCOL..... 183

ANNEXURE H: VERBATIM TRANSCRIPTIONS..... 186

ANNEXURE I: TURNITIN REPORT..... 264

LIST OF TABLES

Table 1-1: Chapter division and links with research purpose, aims and questions. 9

Table 2-1: Main research approaches, their definitions and data generation methods. 13

Table 2-2: The iterative cycle of PAR: steps as described by Walter in relation to this study. .. 20

Table 2-3: Definitions of different types of case studies. 22

Table 2-4: Eight “Big-Tent” Criteria for Excellent Qualitative Research. 46

Table 3-1: Core principles of ethnocentrism and cultural relativism 58

Table 5-1: Repealed Legislation shaping Marabastad pre-1994. 85

Table 5-2: Moqhaka Local Municipality IDP 2017 – 2022 and SDF 2018/2019 focus areas and development needs/aims for Marabastad. 86

LIST OF FIGURES

Figure 1-1: Segmented process graph of methods of investigation in the study. 8

Figure 2-1: Development of PAR. 18

Figure 2-2: The iterative cycle of Participatory Action Research (PAR). 19

Figure 2-3: The cycle of research design. 22

Figure 2-4: Location of the Free State Province in South Africa. 24

Figure 2-5: Location of Kroonstad within the Free State Province, South Africa. 25

Figure 2-6: Location of Marabastad within Kroonstad. 26

Figure 2-7: Position of Marabastad within Maokeng, Kroonstad. 27

Figure 2-8: Detailed aerial view of Marabastad within Kroonstad. 28

Figure 2-9: Percentage of various population Groups in Marabastad. 29

Figure 2-10: Percentage of various languages spoken in Kroonstad. 30

Figure 2-11: Demographic composition of participants. 33

Figure 2-12: Summary of each phase of the research process. 36

Figure 2-13: Construction of community map: the past Marabastad. 39

Figure 2-14: Construction of community map: future vision for Marabastad. 41

Figure 2-15: Construction of community map 2. 42

Figure 2-16: Segmented process graph summarising the phases of data analysis. 43

Figure 3-1: A simple system 52

Figure 3-2: A complex system. 53

Figure 4-1: Integrated process of urban decay as presented by Andersen. 64

Figure 4-2: Examples of physical decay in South Africa. 65

Figure 4-3: Prominent Modernist planning models and theories. 69

Figure 4-4: Examples of buildings constructed for political power. 70

Figure 4-5: Apartheid model city layout. 71

Figure 4-6: Summary of urban approaches used for urban improvement. 74

Figure 5-1: Timeline of important events impacting on the social dynamics of Marabastad. 83

Figure 5-2: Physical layout of Marabastad prior to the enforcement of forced removals. 90

Figure 5-3: Position of Marabastad and new neighbouring settlements. 91

Figure 5-4: Approved Layout Plan of Marabastad..... 95

Figure 6-1: Structure of the presentation of findings. 100

Figure 6-2: Main theme 1, sub-themes and supporting quotations that emerged in focus group 1 regarding the past Marabastad. 102

Figure 6-3: Community mapping 1 - Construction of the past Marabastad..... 106

Figure 6-4: Reflection on participants' experiences of PAR in Phase 2..... 108

Figure 6-5: Main theme 2, sub-themes and supporting quotations that emerged in focus group 2 regarding the present Marabastad. 111

Figure 6-6: Main theme 3, sub-themes and supporting quotations that emerged in focus group 2 regarding the present Marabastad. 115

Figure 6-7: Community mapping 2 - Construction of the future vision for Marabastad. 120

Figure 6-8: Reflection on participants' experiences of PAR in Phase 3..... 122

Figure 7-1: Spatial recommendations for the urban regeneration of Marabastad..... 137

CHAPTER 1 – CONTEXTUALISING THE STUDY

1.1 Introduction

"Man is a social animal." (Datta *et al*., 2015:290). Social connection between people is regarded a basic human need (Baumeister & Leary, 1995:499; Cacioppo & Patrick, 2008:14; Seppala *et al*., 2013:412) that helps people to feel important (Abrams *et al*., 2005:14) while creating a sense of belonging (Seppala *et al*., 2013:415; Williams *et al*., 2000:748). Furthermore, individuals not only have the need for connection to those closely surrounding them, but also to strangers, the community and the entire social world (Seppala *et al*., 2013:416).

Contrariwise, a lack of social connection can lead to a poor quality of life (Datta *et al*.,2015:292) and poor health (Abrams *et al*., 2005:90; Baumeister & Leary, 1995:497; Cacioppo & Patrick, 2008:4; Cohen & Willis, 1985:310). Baumeister and Leary (1995:500) state that people need frequent personal contacts and interactions or consequently they could experience a number of ill effects such as maladjustment, anxiety, loneliness depression and numerous other psychological and physical health problems (Datta *et al*.,2015:292; Seppala *et al*.,2013:414). Social connection (having intimate and positive relationships in the social world) is a result of people interacting within the environment they find themselves in - including the integration of activities that motivate social dynamics (collective human behaviour (Szell & Thurner (2010:313)) and create involvement within cities (Handberg *et al*., 2016:3).

Most of the social dynamics that occur in towns and cities are concentrated in the public spaces of the city/town (Trancik, 1986:18) i.e. streets, urban squares and parks. The social dynamics that result in social interactions can play an important role in keeping public spaces in urban areas alive/vibrant (Holland *et al.*, 2007:23). Qualities associated with vibrant places encompass social interactions such as communication, physical activity, meaning and identity, learning, chance meetings, as well as rest and contemplation (Malizia, 2013:177). Thus, social spaces where people can integrate naturally and build meaningful social interactions are linked to vibrant city spaces. Therefore, the creation of the city as a vibrant social entity is an important goal in spatial planning (Carnevale, 2007:80; Newman, 2010:12; Stouten, 2005:7). Urban regeneration is a tool that can be used by planners to restore social vitality in cities (Colantonio & Dixon, 2011; De Beer, 2018).

Although urban regeneration initiatives strive to address social, economic and ecological regeneration, the social sphere of regeneration has largely been neglected (Colantonio & Dixon, 2011; De Beer, 2018; Pulselli *et al*., 2006:132; Stouten, 2005:4; Tsenkova, 2002:11). Urban regeneration initiatives tend to focus on physical design while the social dynamics are not adequately considered (De Beer, 2018; Dempsey *et al*., 2009:289; Gupta, 2005:98; Roberts *et al*., 2017:11).

The dynamics underlying social interaction in cities are important to consider in urban regeneration, especially in countries such as South Africa that encompasses a multi-cultural society (Lee & Chan, 2010:9; Yari, 2011:5,6) where cities are cultural melting pots (Carnevale *et al.*, 2007:3). The intensity of these cultural melting pots is increasing as cities in Africa (including South Africa) are exposed to high urbanisation rates. However, many towns and cities have experienced (and still are experiencing) social withdrawal and the loss of urban vitality due to alienation caused by Modernism (Acioly, 1999:6; Adam, 1995:7; Adams, 2011:238; Feferman, 2012:3). Modernism, together with Apartheids policy and legislation (e.g. The Group Areas Act of 1950 where towns and cities were segregated according to cultural and racial groups) (Maylam, 1995:22; Smith, 2003:2), has shaped South African cities into fragmented places without any unique character (Parnell & Mabin, 1995:40). One of the major challenges of these modernist urban landscapes is the occurrence of lost spaces - the large scale disintegration of public spaces in urban areas (Trancik, 1986:1).

While a magnitude of international and local (South African) stories have been told about the influence of Modernism (and Apartheid in South Africa), the focus remains primarily on metropolitan cities. Smaller size South African cities that bear the scars of Modernism and Apartheid and investigations on how to regenerate these instances, are stories that tend to remain untold. One example of this is Marabastad (located in Kroonstad, in the Free State Province) - one of the many towns that is segregated due to the influence of Modernism and Apartheid (Maylam, 1995:22; Smith, 2003:2). Unfortunately, smaller size towns/cities are not always priorities when it comes to urban regeneration initiatives and in the case of Marabastad, little is done to fully utilise spatial planning as a tool to restore social vitality.

1.2 Background of the study context

Apartheid (the geographical separation of different social, cultural or racial groups within cities) has had a significant influence on the urban form of Marabastad as well as the social structure. The Marabastad community was forcibly removed from 1957 onwards, during which more than 5000 residents were relocated to alternative areas during the 1960s (i.e. Seisoville, Brentpark, Constantia etc.). Although in the case of Marabastad, it was not completely destroyed (as in the case of well-known examples such as Sophia Town and District Six) (Kentridge, 2013:135), many areas that were previously utilised for social interaction were destroyed, resulting in the disruption of the social dynamics of the community. Around 1999, the Marabastad community had the opportunity to return to the original Marabastad under the Restitution of Land Rights Act (No. 22 of 1994) as the Municipality attempted to regenerate the community with re-blocking initiatives (Viviers, 2017). Re-blocking refers to the re-design or reconfiguration of congested informal settlements to produce a community-led spatial framework endorsing well serviced erven. Preliminary interviews in 2018 with key informants who have had a prolonged involvement in

Marabastad (either moved back after the forced removal as residents or stayed involved in the area as business owners or charity workers etc.) indicated a strong need for regeneration and restoration of the lost social vitality that once existed. It is against this background of the importance of social dynamics as part of urban regeneration, that this study has emerged.

The research commences by utilising Participatory Action Research (PAR) as a method to explore how social dynamics in Marabastad can be used as the point of departure for urban regeneration within a South African context. While the aim was not to generate solutions that can be generalised and applied in other contexts (as each context is unique and complex), it is argued that Marabastad may well present valuable lessons for urban planners pertaining to urban regeneration in a South African context, especially if the aim is to restore social interaction and urban vitality.

It should be noted that this particular Masters study ("*Using Participatory Action Research to consider social dynamics in urban regeneration in Marabastad, Kroonstad.*") is an extension of a pilot study that formed part of a honours study conducted by the same researcher in 2016, entitled: "*Form-based Coding as informative for Social Urban Revitalisation: Marabastad as a case study*". Therefore, a short background of the previous study is provided here to give context to this dissertation.

1.3 The pilot study

The introductory explorative study, prior to this research, followed a qualitative approach as the focus was on social aspects (Leedy & Ormrod, 2014:133) in order to generate 'insight' and rich descriptive data into social related topics (Carlsen & Glenton, 2011; Gordon, 2011:175) 'telling the story' from the participants' viewpoint (Denzin and Lincoln, 2011:419; Trochim, 2002). A case study design was followed by using a singular case study namely Marabastad, Kroonstad to explore the use of formed-based coding (a regulatory, not advisory, spatial planning tool to supplement or be added to the municipal codes of cities and towns [as an alternative to conventional zoning] to create multi-functional, socially enlivened places by primarily controlling physical form instead of land uses (FBCI, 2019)) for urban revitalisation.

The research questions of the study included: (i) *How can Marabastad be socially revitalised?,* (ii) *How did modernistic planning influence the vitality of cities?*, (iii) *What guidelines and tools can be used to revitalise urban areas?*, (iv) *How did spatial planning influence the development of Marabastad?*, and (v) *How can models and tools such as New Urbanism and Form-Based coding be integrated to revitalise marabastad?*

Entrance into the Marabastad community was gained by identifying five key informants who were purposefully selected according to (i*) their active involvement in the community over an extended*

period of time, (ii) *those who have a deep connection with Marabastad,* and (iii) *those who are familiar with the history of Marabastad over time (especially pertaining the forced removals, relocation and land claims to return to Marabastad).* Data was generated by in-depth face-to-face interviews about the following themes: (i) *identifying the most important places/spaces within Marabastad*; (ii) *the participant's experience interacting in the identified important places/spaces*; (iii) *the level of community satisfaction regarding the physical form and aesthetics of the identified important places/spaces*; and (iv) *how would the community change/modify or improve the identified important spaces/places*. Interviews were transcribed verbatim and analysed for themes regarding the focus on form-based coding as a tool for urban revitalisation.

From interpreting the findings of the study, the following themes were identified as buildings blocks for future research: (i) *a delineated intervention area to become a social and economic heart of the town – this area was viewed as a key intervention area for urban regeneration and was indicated as having potential to apply formed-based coding*; (ii) *a sense of loss of the character of the old Marabastad, especially regarding social dynamics that were disrupted*; (iii) *the hope for change and restoration – a revival of Marabastad as a social space*.

Not only did these themes act as a motivation to continue with this dissertation (emphasising the need for urban regeneration) but it allowed for a close relationship between the community and researcher to develop to such an extent that it provide a solid foundation for further research in the area. Due to limited research on urban regeneration in South Africa that focuses on social dynamics, the case of Marabastad was selected as the focus to continue with post-graduate studies.

1.4 Problem statement

The negative consequences of Modernism in towns and cities in the world - e.g. macro scale factors of fragmented metropoles (Barnett, 2016:6) and micro scale factors of segregated communities that resulted in the disintegration of urban space (Trancik, 1986:10) - have led to numerous attempts to revitalise urban spaces through regeneration programs in urban areas all over the world. South Africa boasts numerous examples as showcases of urban regeneration such as the Mayoral Urban Regeneration Programme (identifying a number of declining CBD's, and community nodes for regeneration) (City of Cape Town, 2015), the Woodstock and Salt River areas in Cape Town (Edwards, 2016) together with Constitutional Hill, Johannesburg (Van der Merwe & Patel, 2005:244) and the South African area-based Urban Renewal Programme (Donaldson et al, 2013:629). However, much of the research on urban regeneration focuses on the physical design of areas with the aim to increase economic vitality, whereas the role and importance of social aspects have received less attention in both literature and practice (Dempsey *et al*., 2009:289; Roberts *et al*., 2017:11).

Despite the negative impact of Modernism on urban areas and their vitality in South Africa (Maylam, 1995:22; Smith, 2003:2), Apartheid legislation further contributed to urban decay due to the spatial fragmentation and social segregation of communities in many towns/cities (Kentridge, 2013:135). Famous examples include District Six and Sophia Town. Nonetheless, the challenges to regenerate are not only problems of metropoles in South Africa but also medium sized cities and small towns such as inner city regeneration of the Eastern Cape (Matavire, 2018), Coligny (North-West) (Coleman, 2018) and Richmond (Northern Cape) (Donaldson & Vermeulen, 2012:163). However, many of these urban regeneration initiatives have had a limited focus on the role and importance of social dynamics and how to include the communities in the urban regeneration intervention processes (e.g. the instance of Lavender Hill in Cape Town (Maregele, 2016)). The problem lies in the fact that despite numerous resources (time, money and expertise) being spent on urban regeneration internationally and in South Africa, success was not guaranteed and many of these are still conducted in a top down manner and eventually not accepted by communities (Tallon, 2013:6).

Although the importance of social dynamics in urban regeneration is often propagated in scholarship especially regarding economic and physical restoration of the vitality of many areas, little is known about how to use social dynamics to inform urban regeneration. Stemming from Action Research, PAR is a technique derived from various elements and contexts worldwide aiming to create proactive inclusion of people in the process of decision-making (Trickett & Espino, 2004:2) and ultimately empower participants through participation.

1.5 Research aims and objectives

The primary purpose of the study is to develop spatial planning proposals for urban regeneration in Marabastad by acknowledging the importance of social dynamics. Based on this purpose, the study further aimed to:

- Obtain an in-depth understanding of cities/communities as complex urban social systems;
- Compile a literature overview of the development of urban regeneration over time in order to identify gaps;
- Explore the role of PAR as a method in generating urban regeneration proposals in the context of Marabastad; and
- Formulate lessons for spatial planners about ways to include social dynamics in urban regeneration initiatives.

1.6 Research questions

This study is qualitative of nature therefore research questions (rather than a hypothesis) guided the research.

1.6.1 Main research question

How can Participatory Action Research (PAR) be used to integrate social dynamics in urban regeneration in Marabastad, Kroonstad?

1.6.2 Secondary research questions

(i) What is the role of social dynamics within the urban system?

(ii) To what extent has social dynamics been incorporated in urban regeneration approaches until now?

(iii) What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration?

(iv) How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?

(v) What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?

1.7 Research methodology

In the following section, the literature overview was utilised to obtain the necessary background needed to encourage the proactive participation from community members (achieved through the chosen research methodology of Participatory Action Research (PAR)) as to determine the importance of social dynamics in the development of urban regeneration proposals for Marabastad, Kroonstad. A summary of the research process can be seen in Figure 1-1 whilst a detailed discussion thereof is included in Chapter 2.

1.7.1 Literature study

The scoping literature review that was conducted incorporated international as well as national search engines and databases such as Google Scholar, LibGuides and EBSCOhost in order to obtain the necessary literature regarding the topic of urban regeneration and social dynamics. Sources included books, journal articles and reports together with government publications/ policies/ legislation and guidelines.

The literature study provides a theoretical understanding of cities/communities as complex urban social systems together with a chronological overview regarding the origin and development of urban regeneration over time with regard to people, the role of social dynamics and their environment.

1.7.2 Empirical investigation

As summarised in Figure 1-1 below, a qualitative research approach in this case is particularly useful as an inductive, naturalistic approach to investigate unfamiliar research topics (Babbie & Mouton, 2001; Creswell, 1998; Leedy & Ormrod, 2014). Participatory Action Research (PAR) is the chosen methodology as this active degree of community participation allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers (Berg, 2004:196; Cornwall & Jewkes, 1995:1668).

A single case study of intrinsic nature was the chosen research design to ensure rich, in-depth and meaningful findings within a real-life setting. That being said, Marabastad in Kroonstad (a former black township that was established between the 1920s and the enforcement of the Group Areas Act in 1953 and underwent forced removals from the late 1950s onwards) was used as the singular case study in a South African context.

Data was generated by means of (a) *focus groups* where the primary aims of focus group 1 was: (i) *Understanding the past vitality of Marabastad (if any),* (ii) *Reconstructing the past memory of Marabastad by means of a community map,* and (iii) *Capturing the feelings and emotions of the participants with regard to the past versus the present Marabastad.* Focus group 2 aimed to: (i) *Understand the current social dynamics in Marabasta*d, and (ii) *Construct a future vision for Marabastad (construct a three-dimensional model) by means of community mapping (cf.2.7.2)* this phase was succeeded by (b) *collaborative community mapping* whereby the community described their visions, ideas and thoughts by constructing a three-dimensional concept model. Importantly, various reflective sessions were held as part of member checking and to reflect on the overall research process, tools and techniques used as experienced by both the researcher and participants. The detail pertaining entrance to the community, the sampling method used, the participant profile and a detailed discussion of how the methods were applied are described in Chapter 2 to follow.

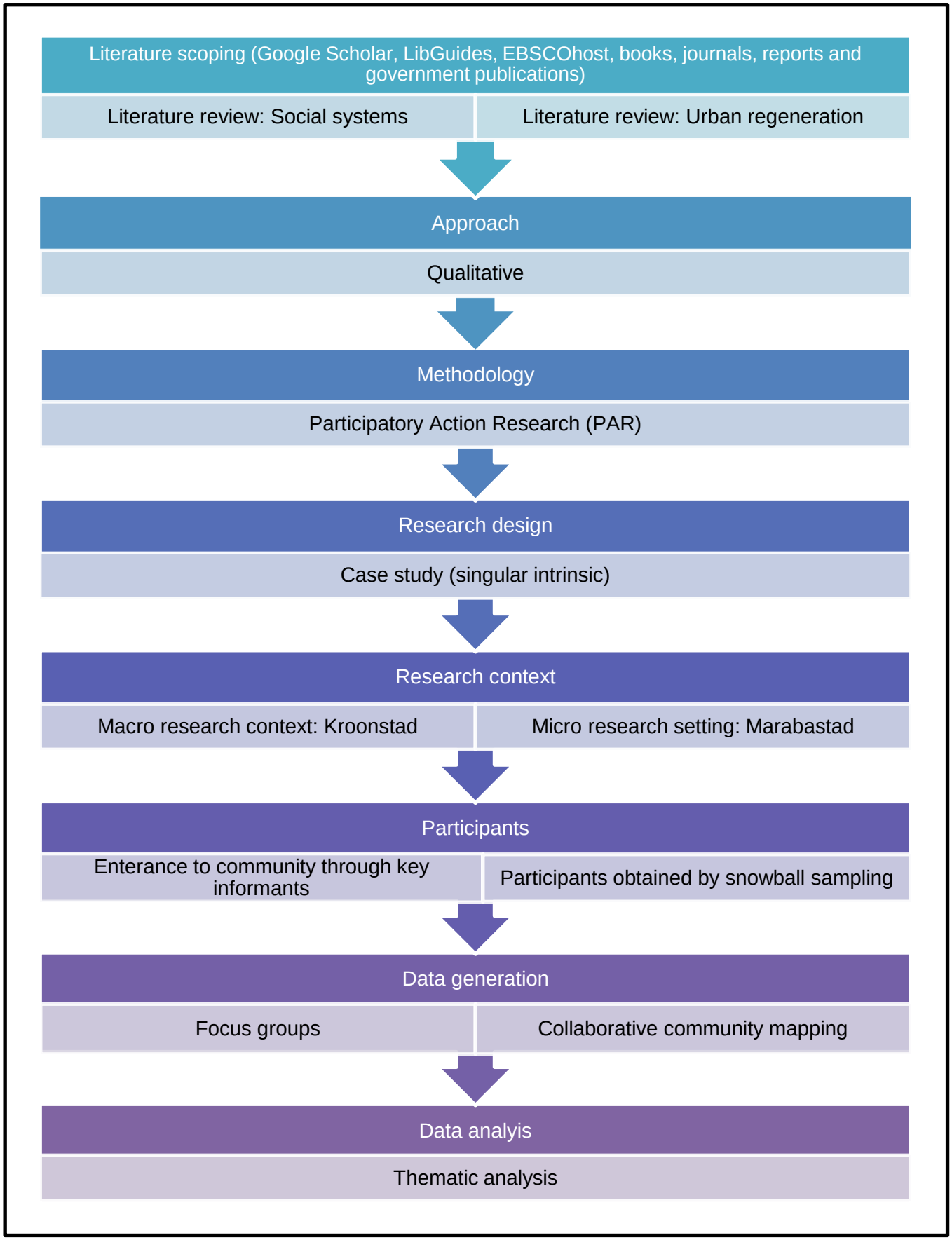


Figure 1-1: Segmented process graph of methods of investigation in the study.
(*Source*: Own construction, 2018).

1.8 Dissertation structure and chapter division

Summarised in Table 1-1 below, is the dissertation structure together with the chapter division encompassing the title, purpose and contents of each chapter of the study.

Table 1-1: Chapter division and links with research purpose, aims and questions.

	TITLE	PURPOSE	CONTENT	RESEARCH AIMS/OBJECTIVES AND QUESTIONS (c.f. 1.5 and 1.6)
Chapter 1	Contextualising the study	The purpose of this chapter is to contextualise the study while simultaneously orientating the reader by providing the background as well as rationale for the focus of the study.	The chapter includes an introduction, problem statement, aims, research questions, motivation for the study area, broad methodology chosen as well as providing an overview of the structure of the study.	Not applicable.
Chapter 2	Research Methodology: Participatory Action Research (PAR)	The research design aims to provide a framework to explain how the research was conducted.	The chapter will start with a short discussion on the critical approach that framed the research, followed by discussing the appropriateness of a qualitative approach for the study and a comprehensive discussion of the methodology, namely Participatory Action Research used to generate data. The data analysis will be explained. Other aspects to be included in the chapter are the research context and setting, the selection and profile of the participants and how entrance into the community was gained.	**Aim/objective:** (iii) Explore the role of PAR as a method in generating urban regeneration proposals in the context of Marabastad. **Question:** not applicable
Chapter 3	Urban systems: The importance of social dynamics	Chapter 3 provides a discussion about urban systems and the importance of the social dimension within complex urban systems such as communities.	This chapter aims to create an understanding of urban communities as complex social systems and the role of social systems in the urban environment. In order to orientate the reader, the chapter will not only ring-fence the complexity of systems within the urban context, but also illustrate how different perspectives, norms and worldviews can influence social systems.	**Aim/objective:** (i) Obtain an in-depth understanding of cities/communities as complex urban social systems. **Question:** (i) What is the role of social dynamics within the urban system?

	TITLE	PURPOSE	CONTENT	RESEARCH AIMS/OBJECTIVES AND QUESTIONS (c.f. 1.5 and 1.6)
Chapter 4	The development of urban regeneration: from physical design to social transformation	Chapter 4 provides a chronological overview of the development of urban regeneration approaches over time.	A critical analysis of various approaches and focuses pertaining to the evolution of urban regeneration will be conducted together with highlighting the importance of social dynamics within urban regeneration approaches.	**Aim/objective:** (ii) Compile a literature overview of the development of urban regeneration over time in order to identify gaps. **Question:** (ii) To what extent has social dynamics been incorporated in urban regeneration approaches until now?
Chapter 5	Presenting the research context: Marabastad, Kroonstad with special reference to the social context	Chapter 5 will present the research setting – Marabastad in light of the evolution of its social dynamics over time.	This section of the study will primarily focus on the social transformation that took place within the community of Marabastad throughout its history. This will be achieved by highlighting dominant events that impacted and shaped the social dynamics and interactions of the community members and their surroundings.	Not applicable. Inserted to provide social context.
Chapter 6	Findings: Urban regeneration in Marabastad, Kroonstad	Chapter 6 will discuss the findings of the study concerning the process (PAR) followed in the research.	This chapter strives to provide the necessary link between the theory and practice of PAR regarding the social dynamics within urban regeneration during the research design process as conducted in the research context of Marabastad, Kroonstad together with revealing how the utilisation of PAR facilitated possible change within the participants and thus the greater community.	**Aim/objective:** (iii) Explore the role of PAR as a method in generating urban regeneration proposals in the context of Marabastad. **Questions:** (iii) What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration? (iv) How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?

	TITLE	PURPOSE	CONTENT	RESEARCH AIMS/OBJECTIVES AND QUESTIONS (c.f. 1.5 and 1.6)
				(v) What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?
Chapter 7	Synthesis, conclusion and recommendations	This chapter will provide a synthesis of the main findings and contribution of the research. Main conclusions drawn from the study will be presented.	The final chapter of the study will discuss recommendations for planners for urban regeneration and reflect on the main lessons learned from the study.	**Aim/objective:** (iv) Formulate lessons for spatial planners about ways to include social dynamics in urban regeneration initiatives **Question:** not applicable

(*Source*: Own construction, 2020).

CHAPTER 2 – RESEARCH METHODOLOGY: PARTICIPATORY ACTION RESEARCH (PAR)

2.1 Introduction

This study is guided by the main research question: *How can Participatory Action Research (PAR) be used to integrate social dynamics in urban regeneration in Marabastad, Kroonstad?*

The supporting secondary questions include: (i) *What is the role of social dynamics within the urban system?;* (ii) *To what extent has social dynamics been incorporated in urban regeneration approaches until now?;* (iii) *What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration?;* (iv) *How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?;* and (v) *What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?*

Keeping the abovementioned questions in mind:

> This chapter aims to provide the scientific framework upon which the research is based by explaining and motivating the research approach, design and methods that was selected to allow for collaborative interaction between the participants and researcher regarding urban regeneration in Marabastad, Kroonstad.

In order to address the purpose and aims of the chapter, Chapter 2 commences with a discussion of the approach (qualitative) selected for the study where after Participatory Action Research (PAR) (methodology) is discussed together with explaining the research process (data generation and analysis). The participants are introduced by stating how entrance to the community was obtained, how they were recruited as well as the profile of those who partook. Thereafter, the research context and setting (Marabastad) are presented. The chapter is concluded by explaining how trustworthiness was established and ethical issues were addressed.

2.2 Research approach:

Research is multi-dimensional and can be conducted by the means of three main types of approaches i.e. either a quantitative, qualitative or mixed method approach (Corbin & Strauss, 2015:5; Given, 2008:xxix; Plowright, 2010:16). The increasingly debated subject over what research approach - together with their accompanying beliefs - will "eventually emerge as superior" is not a recent one but has emerged since the early 1980s (Newman & Benz, 1998:xi). The works of Comte (1975) (the founder of positivism) together with Vidich and Lyman (1994) pointed out that the qualitative-quantitative debate dates back as far as 1844 (Newman & Benz, 1998:3). Defining qualitative and quantitative methods has become even more perplexed as each study, researcher and phenomena being studied is unique and links a different meaning to the approach that is followed (Thomas, 2003:2). Adding to this debate are those in favour of the mixed method approach and the advantages it encompasses. That being said, it is clear that

researchers utilising aforesaid approaches are not “all of the same mind” when it comes to defining qualitative and quantitative methods (Thomas, 2003:2; Myers, 2004; Newman & Benz, 1998:2).

Various approaches deem different methods as appropriate to generate data. In Table 2-1, the definition and examples of different data generation methods and techniques for a particular approach are provided.

Table 2-1: Main research approaches, their definitions and data generation methods.

Approach	Definition	Data collection methods and technique examples
Quantitative	• Statistical, mathematical, numeral or quantified processes exploring variables and the relationship between them. • Focusing on measurements, values and amounts. • Used to test hypotheses. • Produce results that are easy to summarise, compare and generalise.	• Questionnaires/ checklist • Structured interviews • Structured observations • Content analysis • Census • Surveys • Case study • Experiments • Observations
Qualitative	• A nonmathematical process of discovering concepts and relationships in raw data and then organising these into a theoretical explanatory scheme. • Dominantly social and behavioural, exploring human elements. • Focusing on soft data. • Explores meaning and experience. • Descriptive studies, detailed contextualised information.	• In-depth interviews • Observations • Documents • Films • Videotapes • Recordings • Drawings/ diaries • Quantifying census data • Written or verbal reports • Case study
Mixed method	• Collection/ analysis of both quantitative and qualitative data in one single study. • The integration of data throughout the research process.	• Interviews • Observations • Analysis • Census • Questionnaires • Case study • Experiments • Surveys

(*Source*: Adapted from Balnaves & Caputi, 2001:105; Corbin & Straus, 2015:5; Given, 2008:xxix; Newman & Benz, 1998:10; Plowright, 2010:16; Teddlie & Tashakkori, 2009:226).

2.2.1 A qualitative approach as point of departure

A qualitative approach was selected as the most appropriate for this study. Qualitative approaches stem from the social sciences (in sociology and anthropology) where an elaborated

description of the "meaning" of phenomena for the people or culture under examination is emphasised (Newman & Benz, 1998:xxv; Vidich & Lyman, 1994:24). There are various reasons for selecting a qualitative approach in this instance.

Firstly, qualitative research, with its open and flexible design (Robson, 2011; Maxwell, 2013:4), allows the opportunity for collaborative interaction as the researcher is as much included in the research process as the participants and the data they provide (Barbour, 2007:xii; Corbin & Strauss, 2015:2). The second motivation entails Corbin and Strauss's (2015:3) set of reasons for choosing a qualitative approach over a quantitative approach namely to: (i) *explore the experiences of participants*; (ii) *explore how meanings are formulated and transformed*; (iii) *explore areas not yet thoroughly investigated*; (iv) *discover relevant variables that subsequently can be investigated through quantitative approaches*; and (v) *take a holistic, comprehensive and collaborative approach to study phenomena*. Thirdly, qualitative investigations narrow in on the human scale or human perspective within a study (Todd *et al.*, 2004:4) and "is usually holistic, uncontrolled, exploratory, and carried out for purposes of understanding meaning." (Benz *et al.*, 2008:1).

A qualitative approach in this case is useful as an inductive, naturalistic approach to investigate unfamiliar research topics (Babbie & Mouton, 2001; Creswell, 1998; Leedy & Ormrod, 2014; Newman & Benz, 1998:3) where the focus is on social phenomena in spatial planning for which known variables do not exist (Creswell, 2005). Qualitative research adds significance and context to research (Teddlie & Tashakkori, 2009). In addition, Denscombe (2010:163) states the importance of understanding the perspectives and experiences of the participants with regard to the setting as it motivates a collaborative partnership between all role-players involved. Lincoln and Guba (1985:210; sited by Berg, 2004:25) concur by addressing the importance of collaboration in a qualitative study by saying it allows the researcher to create a platform for a deeper level of trust, relationship and discussion. Thus, it is important that the community of Marabastad and the existing social dynamics be taken cognisance of by exploring urban regeneration through the views and experiences of the participants.

The implications of qualitative research (as used in this research) is that it normally includes smaller groups or cases than quantitative research because it does not aim to be representative of a larger population as the focus is on obtaining in-depth understanding of concepts within a real-life context rather than focusing on presenting evidence in quantifiable terms and extrapolating it to other contexts (Denscombe, 2010:109; Maxwell 2013; Rossman & Marshall 2006).

In summary, the above motivation for following a qualitative approach (rather than quantitative or mixed method approach) is to fully commit to a community driven process that focuses on the

proactive inclusion and participation of the community members. In this sense, qualitative research allows for in-depth understanding of experiences, memories and social interactions that come forth within participants' natural environment by considering the importance of the social context (Denzin & Lincoln, 2011:3; Ritchie, 2003:26, Ritchie & Lewis, 2003:3; Robertson *et al*., 2017:18). Corbin & Strauss (2015:10) summarises the motivation of qualitative research by stating:

> *" ...qualitative methods can be used to obtain the intricate details about phenomena such as feelings, thought processes, and emotions that are difficult to extract or learn about through more conventional research methods."*

2.3 Methodology: Participatory Action Research (PAR)

In this research, Participatory Action Research (hereafter referred to as PAR) was used as the overall framework for conducting the study. PAR is a methodology that allows for proactive inclusion of people in the process and decision-making (Trickett & Espino, 2004:2). The value of community collaboration within the research process is becoming increasingly recognised and the collaboration of ideas, thoughts, experiences and viewpoints create substantially more viable designs and in return induces more successful projects (Denscombe, 2010:163; Smith *et al.*, 2002:118; Ochocka *et al*., 2010:1). Given the case of Marabastad where regeneration (and re-planning) initiatives have not been accepted by community leaders or the community itself (c.f. 5.3.3), PAR may offer a suitable method of investigation as it strives to empower participants through participation.

2.3.1 Defining Participatory Action Research (PAR)

PAR can be defined as a complex, cyclical, interactive, people-centred, qualitative approach (collaborating with those it seeks to study) that aims to produce a sense of ownership generating knowledge that in turn leads to the promise of change - be it of a physical, social or psychological nature (Berg, 2004:197; Cohen *et al.,* 2011:348; Terre Blanche *et al*., 2006:431; Whyte, 1989:368). Whilst disparaging top-down approaches (Steyn *et al*., 2013:2), PAR encompasses and strives towards participation whereby people not only actively take part in data collection (e.g. focus groups, in-group forums, informal meetings, or community group meetings) but pro-actively take part in discussions where they share their ideas, suggestions and experiences (Babbie & Mouton, 2001:316; Cornwall & Jewkes, 1995:1668; Berg, 2004:196).

"Participatory Action Research (PAR) is a methodological framework that can fill the need for meaningful and engaging approaches to community planning" (Amsden and VanWynsberghe, 2005:358) and importantly construct social inclusivity. PAR is viewed as a people-centred approach that utilises both the insight of the researcher (facilitator leading the process) together with the participants to produce solutions (Whyte, 1989:368). Because PAR as a methodology

originated and developed outside the discipline of spatial planning (Kindon *et al.*, 2008:9) and not necessary a familiar methodology in spatial planning, it is appropriate to add some background about its origin and development.

2.3.2 Origin and development of Participatory Action Research (PAR)

PAR originated from multiple roots in different parts of the world, depending on the various contexts and issues involved (Kindon *et al.*, 2008:9). PAR entails several interpretations (Brydon-Miller *et al.*, 2004; Fals-Borda, 2006a, 2006b; Hall, 2005; McTaggart, 1997). This section aims to provide some perspective on the origin, history and development of PAR.

2.3.2.1 1940s: The genesis

PAR is embedded within the methodology known as Action Research (AR) - described as early as 1946 (Reason & Bradbury, 2008:3) - by the works of Kurt Lewin (as cited by Reason & Bradbury 2008:3; Ozanne & Saatcoiglu, 2008:427) - as research that explores the circumstances and effects linked to social action and research (Mouton, 2001:63). AR aims to ultimately bring forth social change without necessarily directly engaging participants in the research process (Kindon *et al.*, 2007:11). Author Grillo (2002) adds to this by including that research directed at permitting people to directly express their forebodings (without facilitation led by an outside expert) was practiced by Sol Tax and William Foote Whyte - also within the 1940s timeframe.

2.3.2.2 1960s – 1970s: Social transformation

In the 1960s and 1970s in Brazil, the educator Paulo Freire (Kindon *et al.*, 2007:10; Manyena, 2013:322; Minkler, 2000:191) steered research in an alternative direction when he associated PAR with “social transformation, human rights activism” (Manyena, 2013:322) especially with regards to the oppressed groups within Third World nations (Manyena, 2013:322; Minkler, 2000:191). Kindon *et al.* (2007) and Savin-Baden & Wimpenny (2007) further mentions the works of Orlando Fals-Borda and Camilo Torres in Colombia, Mahatma Ghandi and Rajesh Tandon, in India, and Julius Nyerere and Marja-Liisa Swantz, in Tanzania as instances (all of which took place in the 1960s to 1970s time period) where PAR was used in knowledge production whereby “marginalised groups developed a heightened awareness” of the factors affecting their lives and in turn utilised this new found awareness to “inform their political action” (Kindon *et al.*, 2007:10; Manyena, 2013:322; Minkler, 2000:191). Within the early 1970s, Africa, India and Latin America experienced PAR approaches grounded in people’s struggles and local knowledge with the focus resting on social change (Kindon *et al.*, 2007:10; Minkler, 2000:191; Ozanne & Saatcoiglu, 2008:427).

2.3.2.3 Late 1970s – 1990s: Imbedding participation

PAR emerged in rural areas in the form of the Rapid Rural Appraisal (RRA) approach – the work of Robert Chambers (Kindon *et al.*, 2007:10; Minkler, 2000:191; Manyena, 2013:322) – first began

to surface during the late 1970s and was formulated as possible means to include people as mediators of their own development and conclusively see individuals within a community as the genesis of change (Chambers, 1994:955). In short, RRA is commonly described as a qualitative approach (Dunn, 2014:30) striving to utilise cost effective ways to obtain knowledge about rural areas, rural life and rural conditions (Chambers, 1994:953). Within the early 1980s RRA gained considerable credibility as it advanced, spread and was accepted by countries in Africa, South and Southeast Asia, Latin America, Australasia, the Pacific and Europe (Chambers, 1994:956). "In the mid-1980s, the words 'participation' and 'participatory' entered the RRA vocabulary." leading to RRA unfolding into Participatory Rural Appraisal (PRA) in the 1990s (Chambers, 1994:953). Chambers (1994:953) states the difference between RRA and PRA is that RRA retrieves the needed information from outsiders whereas in PRA it is produced and maintained by local people. By the 1990s, PAR amalgamated with elements of AR and critical social science as it increased in popularity within "minority world institutions" (Kindon *et al.*, 2007:11).

2.3.2.4 Contemporary PAR and new developments

The current practice and theory associated with PAR is derived from various elements worldwide (Kindon *et al.*, 2008:11) and used within a wide scope of disciplines. The genesis and development of PAR is linked to social movements throughout the decades rather than a specific person, group or occurrence (Glassman & Erdem, 2014:206).

As of late, PAR became a comprehensive cyclical approach essentially gaining the problem or object that needs to be addressed from within the "community of interest" without the researcher imposing (Herr & Anderson, 2005:5; Walter, 2009:3). PAR ultimately encompasses all research approaches that emphasise community empowerment and participation eventually translated into research findings that can be utilised to inform action and in turn, change (cf. 2.3.1). The known development of PAR throughout history can be seen summarised within Figure 2-1 below.

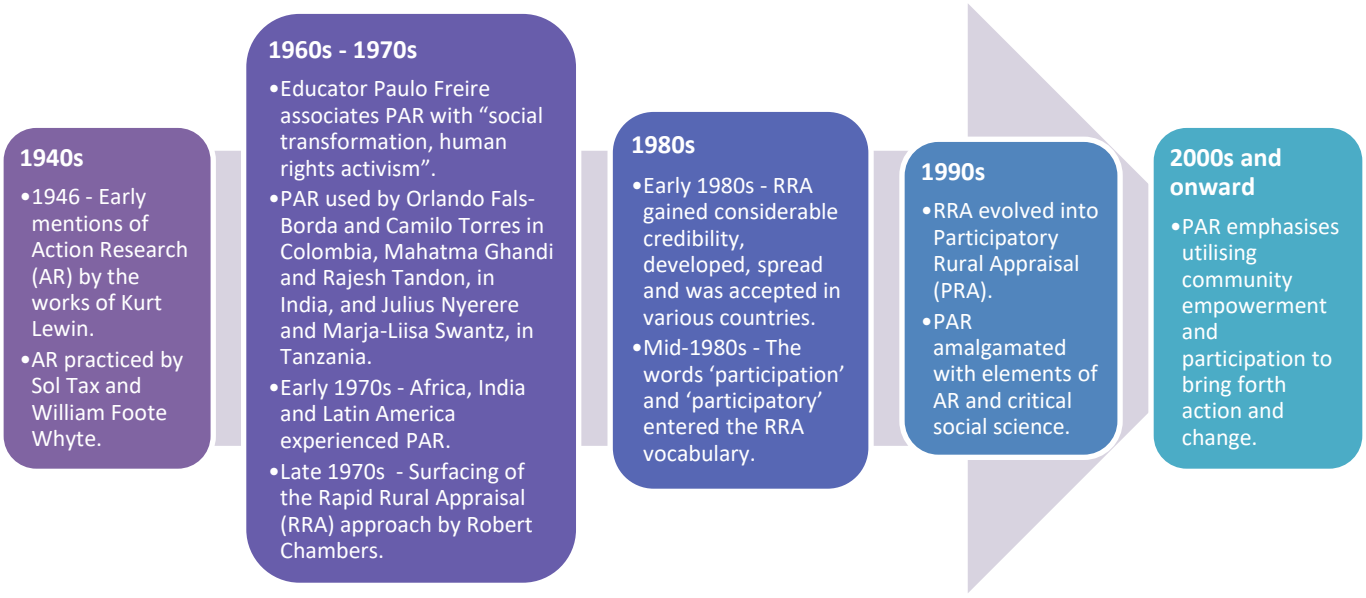


Figure 2-1: Development of PAR.
(*Source*: Adapted from Chambers, 1994; Dunn, 2014; Kindon *et al.*, 2007:10; Manyena, 2013:322; Minkler, 2000:191; Ozanne & Saatcoiglu, 2008:427; Reason & Bradbury, 2008:3).

2.3.3 Aims of Participatory action research (PAR)

PAR is a process striving not only to empower previously marginalised groups but to ultimately create better sense of camaraderie by liberating members of the community by generating intervention strategies (Babbie, 2013:342; Terre Blanche *et al*., 2006:431). Furthermore, PAR is a dynamic process that generates anticipation of radical transformations (Ozanne & Saatcioglu, 2008:427). Amsden and VanWynsberghe (2005:359) and Babbie (2013:341) adds the notion that PAR is a bottom-up approach (those impacted by the research participate in the design (HeartWood, 2005:4)) where the participants are in control (leading the investigation). Whyte (1989:368) adds that PAR is unique in the sense that neither the participant nor researcher controls the process and yet none of the role players are out of control.

The true purpose, and thus motivation, for using this active collaborative degree of community participation is to allow a community (in this case the community members of Marabastad) to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers (Amsden and VanWynsberghe, 2005:359; Kalliola, 2009:293-294; Markusen & Gadwa, 2010:384).

2.3.4 Steps for conducting Participatory Action Research (PAR)

The HeartWood Centre for Community Youth Development (2005:4) articulates the notion that PAR includes "various appreciative tools" such as asset mapping, community mapping (used within this study, cf. 2.7.2) and appreciative inquiry and is formulated in such a way that produces a particular "outcome, purpose or premise" of importance to the lives of the participants. PAR

"re-frames" research by including the following: (i) Participation (empowering participants traditionally excluded from power during the research process), (ii) Action (concrete improvements in the lives and communities of participants by means of the research), and (iii) Research (the generation of data is thoroughly done to produce reliable and accurate information) (HeartWood, 2005:4).

Although the philosophical backgrounds and origins of PAR is clearly documented within the literature, it is the steps or phases of PAR that has received lesser attention in regards to being documented and reported on (Chesnay, 2014:8). The iterative character of PAR can be seen as a vital process feature (Chesnay, 2014:9; Wadsworth, 1998) which in turn denotes that the phases or steps encompassed in PAR are of a cyclical and dynamic nature (instead of linear) aiming to motivate the process of repeating the steps several times as to ultimately increase the understanding with each cycle (Chesnay, 2014:9).

The works of Glasson *et al.* (2008) and Walter (2009:4) describes the cyclical steps of PAR as moving from reflection, planning, action and observation, then back to reflection - while including repetition of the steps as to bring forth change. Figure 2-2 below, summarises the iterative and cyclical steps encompassed within the PAR process.

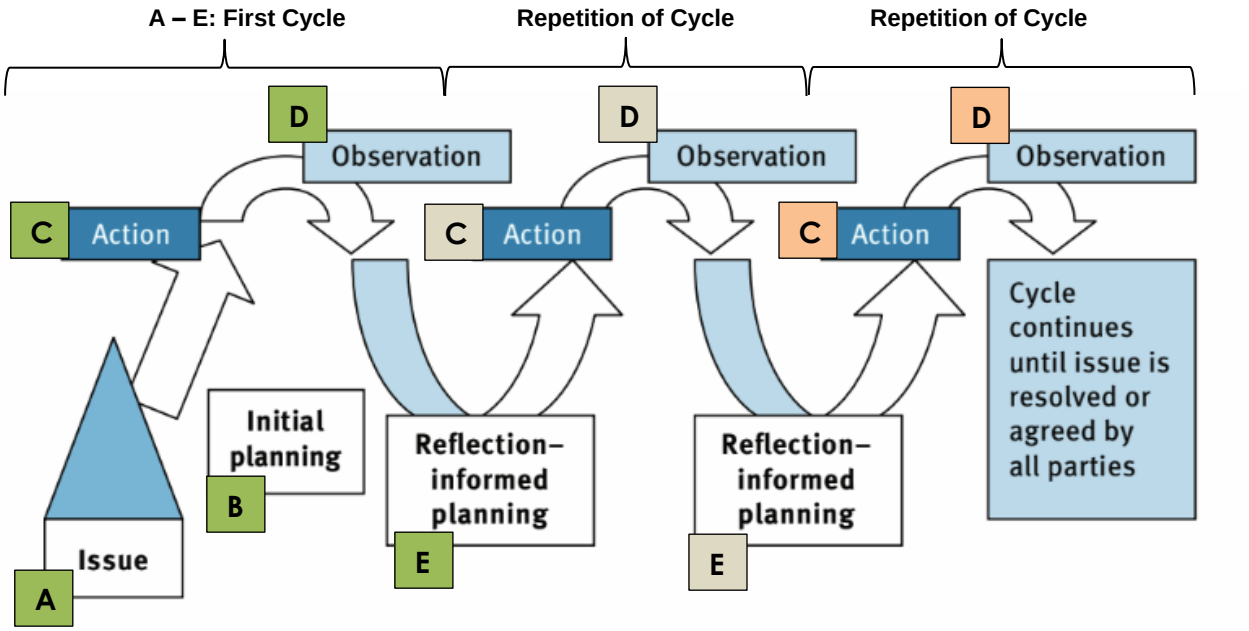


Figure 2-2: The iterative cycle of Participatory Action Research (PAR).
(*Source*: Walter, 2009:3).

*Letters A-E as applied in this study is explained in Table 2-2 below.

2.3.4.1 Application of the cyclical PAR process followed in this research

Table 2-2 encompasses Walter's (2009:4) explanation of the iterative cycle (as presented in Figure 2-2) together with the accompanying steps followed in this study (fully described in section 2.7.3 Research process description). Note that the letters used in Figure 2-2 correlate with the steps described in Table 2-2 (i.e. letter "A" in figure links with letter "A" in table).

Table 2-2: The iterative cycle of PAR: steps as described by Walter in relation to this study.

Steps of the iterative cycle of PAR as described by Walter (2009:4)	Example of application in this study
A) "A problem, issue, or desire for change is identified by the community under investigation."	• The community of Marabastad emphasised the need for change through urban regeneration (substantiated by a previous honours study conducted in 2016: "*Form-Based Coding as informative for Social Urban Revitalisation: Marabastad as a case study*" - described in Chapter 1 c.f. 1.3).
B) "Initial collaboration takes place between the community under investigation and the researcher and planning how to approach the problem."	• Phase 1 of research process: Introductory "Meet-and-greet" session (see ANNEXURE E). The primary aim of the introductory meeting was for the participants and researchers to be formally introduced and for the participants to be informed about the research that is going to be conducted (who/what/where and why) (c.f. 2.7.3.1). Collectively, all persons agreed to the methods and approaches presented for this study – Planning to approach the problem by using PAR and collecting data by means of focus groups and community mapping.
C) "The developed plan is then put into action."	• For the purpose of this study, the developed plan is to utilise focus groups and community mapping exercises (as part of the PAR process) to collect the needed data from the participants. • The development plan is set into motion within phase 2 (c.f. 2.7.3.2) and phase 3 (c.f. 2.7.3.3) of the research process, respectively (with both phases encompassing the planned focus groups and community mapping exercises).
D) "The action and its outcomes are then observed once again by the community of research interest including the researcher."	• Phase 2: Reflection 1 entailed revising the introductory 'meet-and-greet' session, thus observing and ensuring all stakeholders are satisfied with wat was discussed and decided. • Phase 3: Reflection 3 included reflecting on phase 2 in its entirety. Observing and recapping what was done, said and decided during phase 2.
E) "The final stage in the first cycle is to reflect on the action and its outcomes."	• Phase 2: Reflection 2 encompassed the conclusion of phase 2 in its entirety. Reflecting on the participant's experience of the process, tools and techniques used during focus group 1 and community mapping 1 (actions) and the outcomes/data obtained during each action. The participants continued to confirm the outcomes to be true and accurate.

Steps of the iterative cycle of PAR as described by Walter (2009:4)	Example of application in this study
	• Phase 3: Reflection 4 involved the conclusion of phase 3 in its entirety. Reflecting on the participant's experience of the process, tools and techniques used during focus group 2 and community mapping 2 (actions) and the outcomes/data obtained during each action. The participants continued to confirm the outcomes to be true and accurate.

(*Source*: Adapted from Walter, 2009:4).

With Table 2-2 in mind, Walter (2009:4) continues to add the following notes to the steps of PAR:

(i) "If this reflection leads to an assessment that the first action step was effective, then the process of planning, action, observing and reflecting starts again, building on this initial success."

(ii) "If the reflection deems the first action unsuccessful or not as successful as anticipated, then these outcomes are taken into consideration in the planning of new or different action in the next cycle of planning action, observation and reflection."

(iii) "The cycle continues in as many iterations as needed as to resolve the problem or reach the objective. As with all aspects of PAR, regarding a problem as solved or an objective as reached is a collaborative one."

In conclusion, regardless of what definition of PAR (cf. 2.3.1) is used within a particular study, all researchers who select this methodology strive to not merely understand the phenomena but to empower the role players involved and create transformation that in turn leads to change, strength, growth and liberation (Chesnay, 2014:161).

2.4 Research design

The term 'research design' emphasises the way in which a research idea will be converted into a research plan that can successively be carried out by the researcher (Creswell, 2008:5; Given, 2008:81). Yin (2013:28) articulates that a research design entails getting from point A (formulating research questions) to point B (answering said research questions) and further states *"The function of a research design is to ensure that the evidence obtained enables us to answer the initial question as unambiguously as possible."* Figure 2-3 (linking to some of the methods of investigation in Chapter 1), illustrates Farthing's (2016:5) key decisions that "shape" the conduct of the study and questions to reflect upon when choosing an appropriate research design.

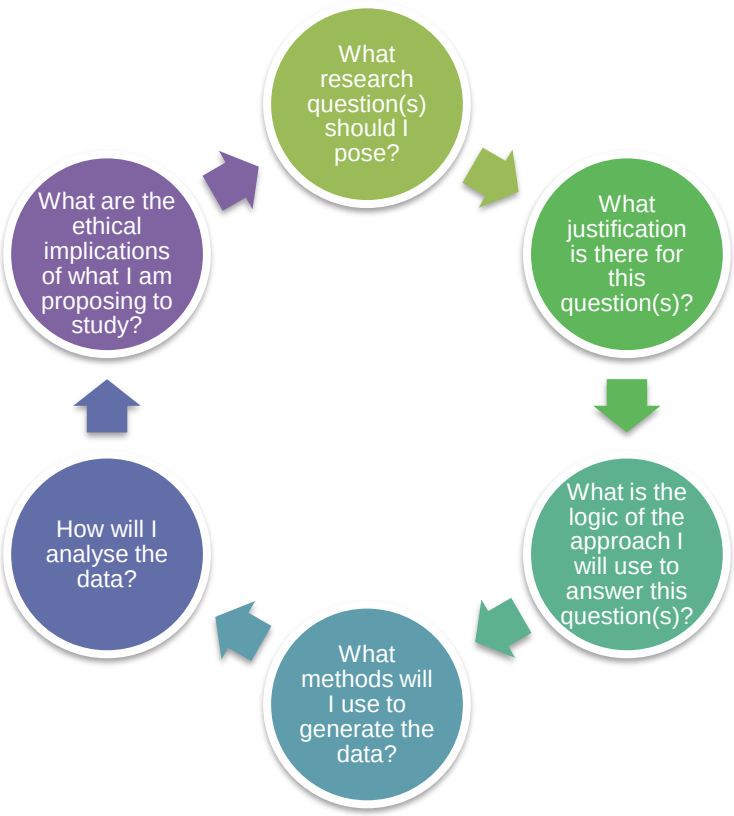


Figure 2-3: The cycle of research design.
(*Source*: Adapted from Farthing, 2016:5).

2.4.1 A case study research design

In this instance, a case study design was selected as the research design. To clearly understand the term 'Case Study' one can refer to the works of Crowe *et al*. (2011:1), Taylor and Francis (2013:117) together with Yin (2013:3) who define the term as focussing on or studying a particular person, case, area, group or situation of a contemporary phenomenon in a practical, real-life context.

Utilising case studies as a research design opens up a researcher to the experience of the way multiple factors interact to yield the "unique character" of the phenomena being studied (Thomas, 2003:35). The different types of case studies (Baxter & Jack, 2008:547; Levy, 2008:3; Stake, 1995:41; Yin, 2017) are depicted in Table 2-3 below.

Table 2-3: Definitions of different types of case studies.

Type	Definition
Multiple-case/ Collective	• Explores differences within and between cases. • Goal: to replicate findings across cases. • For comparison cases are chosen carefully.
Single-case/Holistic	• Focussing on or studying a particular person, case, area, group or situation of a contemporary phenomenon in a practical, real-life context.

Type	Definition
Exploratory	• Explore phenomenon in the data which serves as a point of interest to the researcher – hypothesis that can be tested. • Fieldwork and small-scale data collection conducted before the research questions and hypotheses are proposed. • Example: Pilot studies to determine protocol to be used. • Explores instances where that being studied has no clear outcome.
Descriptive	• Describe the natural phenomena which occur within the data in question (description of data in real-life context). • Requires descriptive theory as support. • Of comparative nature
Explanatory	• Data closely examines at a surface and deep level in order to explain the phenomena in the data. • Researcher forms theory on basis of the data. • Explaining a case
Instrumental	• Utilised for other reasons than understanding. • Provides insight or helps refine a theory. • The case being of secondary interest as supportive role. • In-depth investigation with detailed ordinary activities to pursue the external interest.
Intrinsic	• For researcher who has genuine interest in the case itself (specific case). • Goal: to better understand case. • Not to comprehend generic phenomena, abstract concept or to build theory. • The case is pre-selected

(*Source*: Adapted from Baxter & Jack, 2008:547; Levy, 2008:3; Stake, 1995:41; Yin, 2017; Zainal, 2007:3).

A singular case study of intrinsic nature (to ensure rich, in-depth and meaningful findings regarding possible urban regeneration), rather than instrumental, was chosen. The reason being that the intent of this study is to understand a specific phenomenon (social dynamics) within the particular case (the primary study area, Marabastad) and not necessarily to examine the case (Stake, 1995). That being said, in this particular study, there is an intrinsic interest in the case itself. Although it is very important to investigate the histories of the other well-known cases of racist legislation in the country, such as Sophia Town and District Six, the smaller and less familiar case studies, such as Marabastad, provide new and possibly unknown details to the already known information (Kentridge, 2013:137). Another motivation accompanying the choice of a singular case study is the fact that communities are unique and “one of a kind” (with no two being the same or experiencing the same challenges) and ultimately require individual investigation.

In this instance, the case is about the application of Participatory Action Research (PAR) in a particular context (Marabastad) while the focus is on urban regeneration. The unit of analysis is the group of participants who participated in the PAR process. That being said, the case of Marabastad is presented in the following section.

2.5 Research context and setting: Marabastad (Kroonstad)

Marabastad (micro research setting) is situated within Kroonstad (macro research context). The following section is a short demographic summary of Kroonstad followed by an in-depth discussion of the spatial and demographic characteristics of Marabastad – this will provide a full scope of the physical aspects of the research context as to accurately orientate the reader. Importantly Chapter 5 of the study will shortly mention the physical setting but will primarily discuss the social context of Marabastad.

2.5.1 Macro research context: Kroonstad, South Africa

Marabastad (also sometimes referred to as Maokeng – a bigger area within Kroonstad encompassing Marabastad) is an area situated in the centre of Kroonstad in the Free State Province within South Africa. Kroonstad falls under the jurisdiction of the Moqhaka Local Municipality (consisting of Kroonstad, Maokeng, Matlwangtlwang, Moqhaka non-urban areas, Rammulotsi, Steynsrus, Vierfontein and Viljoenskroon) within the Fezile Dabi District in the Northern Free State Province (formerly known as Orange Free State), South Africa (Moloi, 2012:49; Raper *et al.*, 2014:263; Stats SA, 2011). Figure 2-4 below, depicts the location of the Free State Province within the country of South Africa.

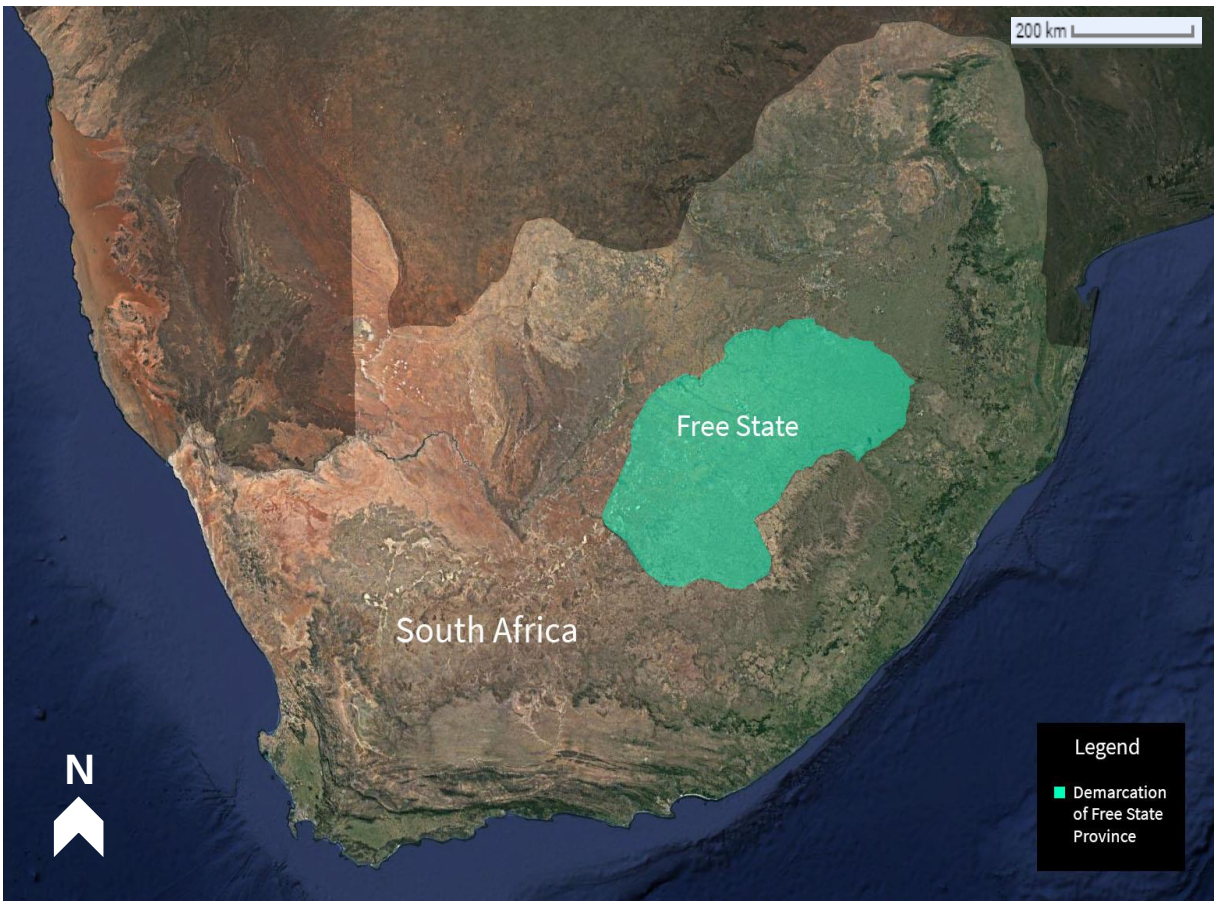


Figure 2-4: Location of the Free State Province in South Africa.
(*Source*: Adapted from Google Maps and constructed with Photoshop, 2018).

The town of Kroonstad is located next to the Vals River on the N1 National Highway which links Cape Town (Western Cape) to Johannesburg in Gauteng. Situated only 2 hours' drive from Gauteng at the latitude of 27.6385 and longitude of 27.2328, with a total population of 97 780 in 2011, Kroonstad is seen as the third largest town within the Free State (Stats SA, 2011). Kroonstad is described as having a 'small town' ambiance and atmosphere (Kentridge, 2013:135) although most of the settlement typography is classified as urban (Stats SA, 2011) and the population grew to 130 000 in 2013. Figure 2-5 illustrates the precise location of the town of Kroonstad relative to the Free State Province.

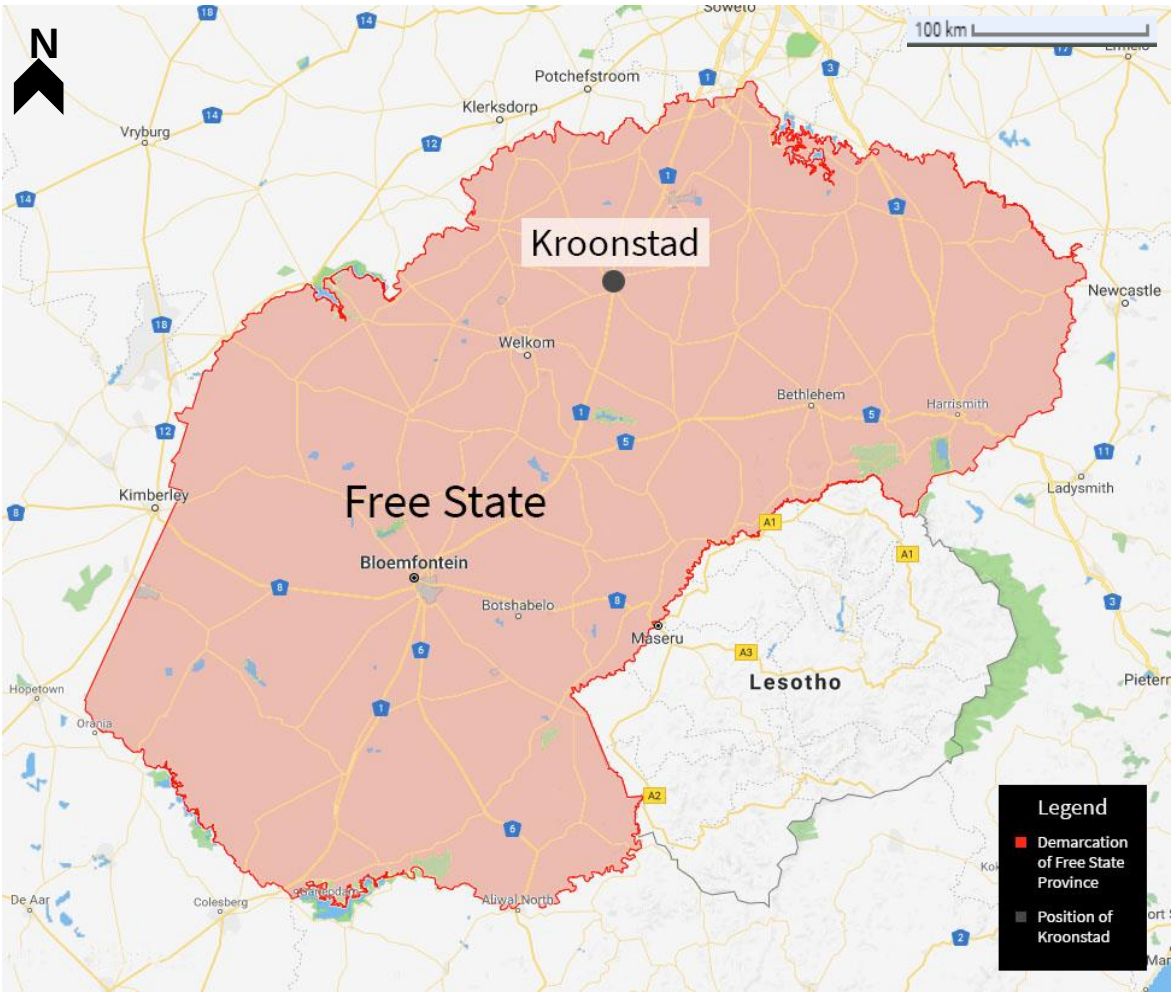


Figure 2-5: Location of Kroonstad within the Free State Province, South Africa.
(*Source*: Own construction, 2017).

In the 1880s, Africans (also known as the 'Natives') started settling in the Kroonstad region (Moloi, 2012:49) making it no exception to the previous century's "racial urban planning" (Kentridge, 2013:135). According to Statistics South Africa (2011) the largest population group are Black African inhabitants making up 72,05% of the population. Adding to the diversity of the various population groups, Kroonstad is subjected to different languages being spoken within the region. The most dominantly spoken language is Sesotho with a total of 55,80% of the community

speaking the language (Stats SA, 2011). With the abovementioned background and short demographic summary in mind, the following text is going to provide a comprehensive overview of Marabastad, the micro research setting, situated in Kroonstad in the Southeast of the region of Moqhaka Ward 9.

2.5.2 Micro research setting: Marabastad

As stated in the text above, Maokeng (as depicted in Figure 2-7) is merely an area situated within the town of Kroonstad and is not an alternative name thereof. The historically rich Marabastad is an area located in the centre of Kroonstad (as can be seen in Figure 2-6) in the Maokeng and Brentpark urban area in the Moqhaka Municipality within the Northern Free State Province (formerly known as Orange Free State), South Africa (Moloi, 2012:49) (c.f. 2.5.1).

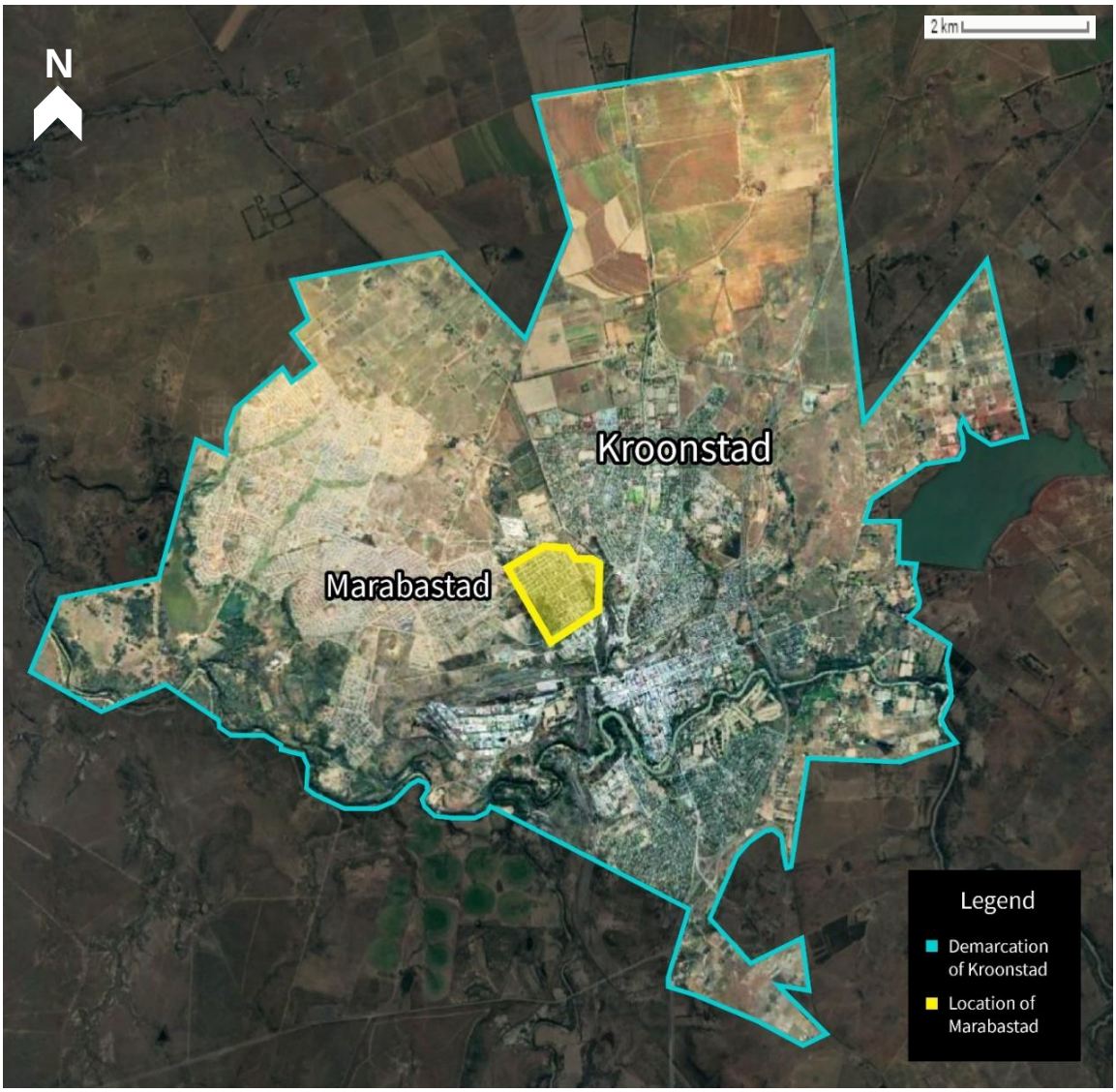


Figure 2-6: Location of Marabastad within Kroonstad.
(*Source*: Adapted from Google Maps and constructed with Photoshop, 2018).

A participant taking part within the data generation proses of this study stated the following regarding the origin of the name 'Marabastad': "*The problem here in Marabastad…initially it was informal settlement…that's why it's called Marabastad. Let me just give you a background why it is called Marabastad. There was a Ntate Maraba, he was kind of an activist way back in 1870s, 90s and initially he even used to stay as you go to town under the bridge there and for Apartheid reasons people were chased away from the town to the townships. So Ntate Maraba called people from everywhere…"* Concurring with this information is the works of Setiloane (1997:3) and Moloi (2012:66) saying Jan Maraba was one of the initial residents of 'A' Location and later developed 'B' Location (first segments of Marabastad developed – see Figure 5-2 c.f. 5.3.2) of the greater Maokeng area. Figure 2-7 below, can be used for orientation regarding the position of Marabastad (latitude: -27°39'0" and longitude: 27°13'11") and surrounding neighbourhoods within Maokeng, Kroonstad. Furthermore, it illustrates the segregation due to Apartheid and modernism as mentioned in Chapter 1.

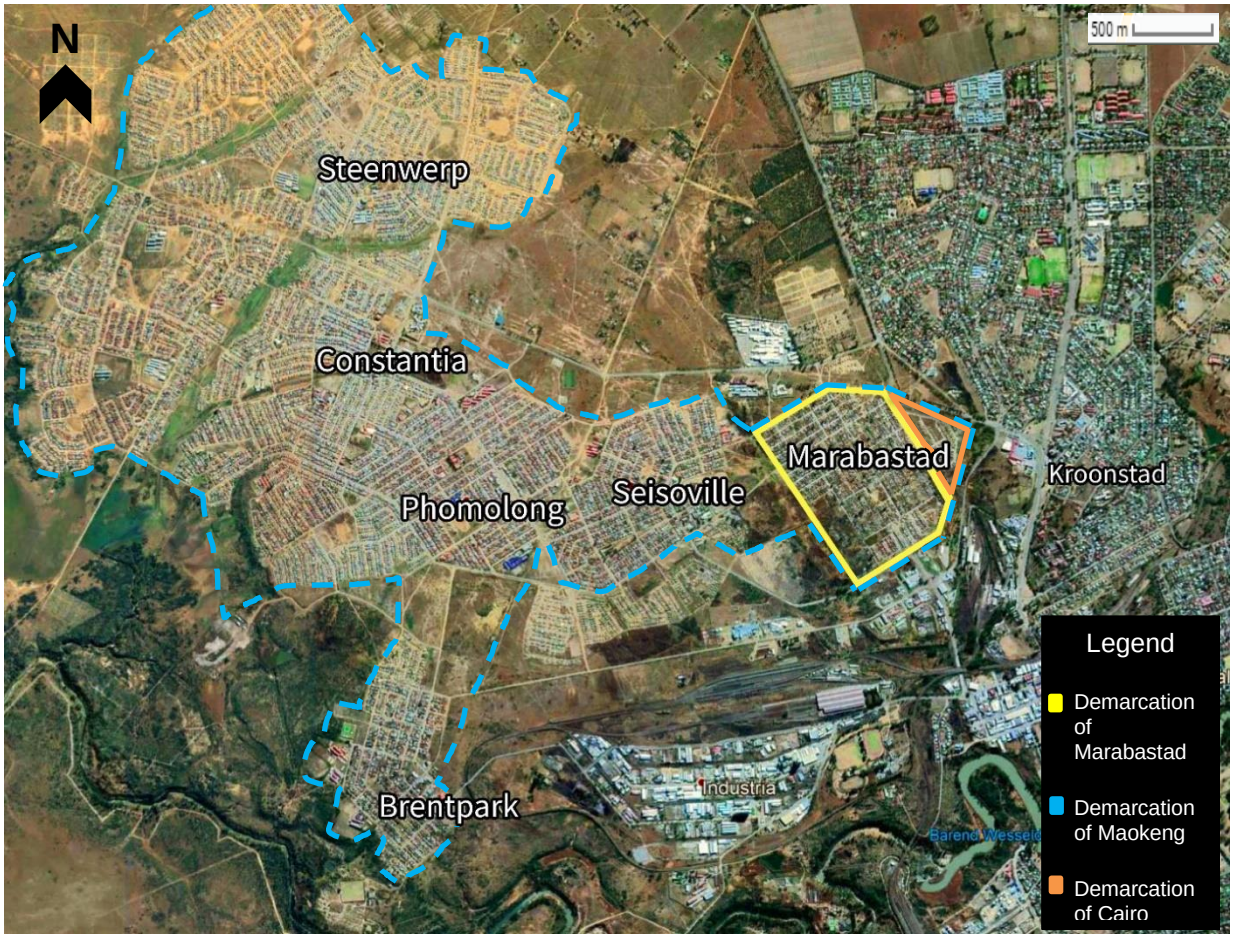


Figure 2-7: Position of Marabastad within Maokeng, Kroonstad.
(*Source*: Adapted from Google Maps and constructed with Photoshop, 2018).

As stated in Census 2011 conducted by Stats SA (2011) the total area of Marabastad is roughly 1.44km² with a population of approximately 5341 residents. The number of residential erven occupied is 1284 with the number of households being 1534 (Moqhaka Local Municipality Spatial

Development Framework, 2018). Depicted in Figure 2-8 is a detailed map (enlarged from Figure 2-7) to be utilised as visual aid in the orientation of the location of Marabastad - in its current state - within Kroonstad.

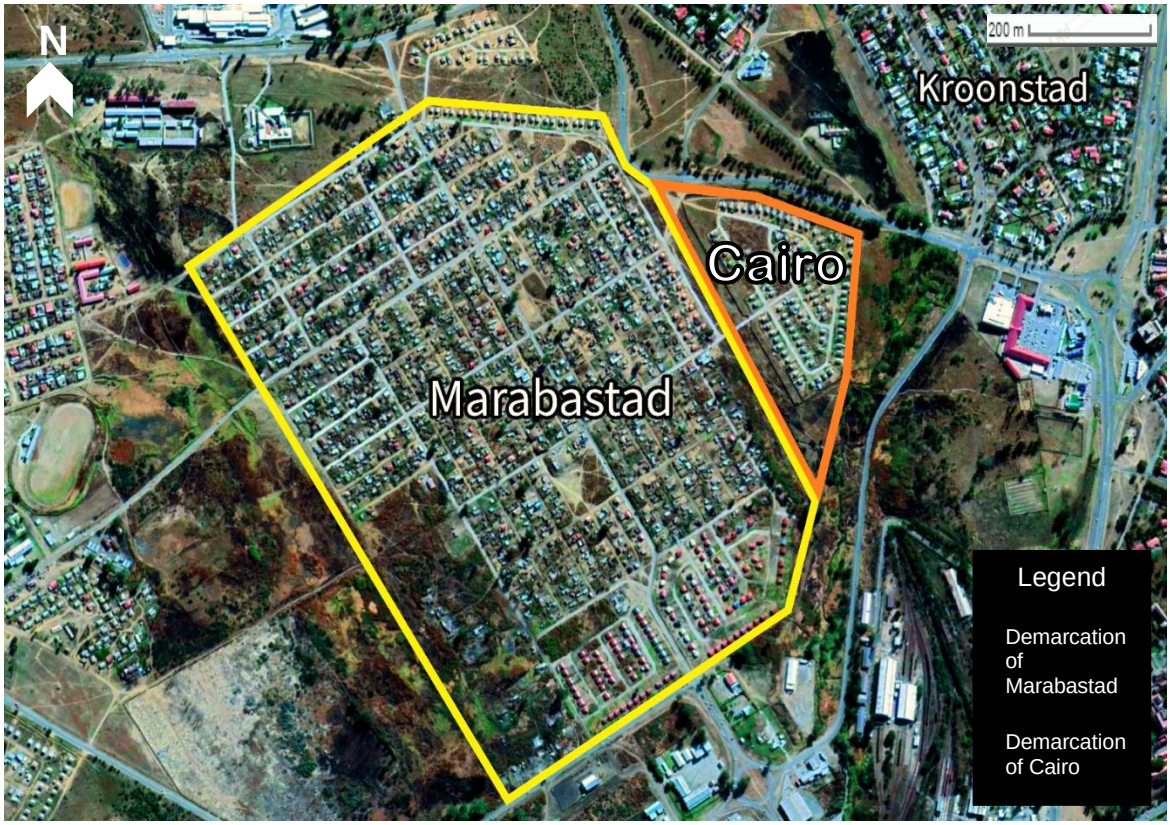


Figure 2-8: Detailed aerial view of Marabastad within Kroonstad.
(*Source*: Adapted from Google Maps and constructed with Photoshop, 2018).

2.5.3 Demographic summary of Marabastad

The following section provides a short description of the demographic composition of Marabastad.

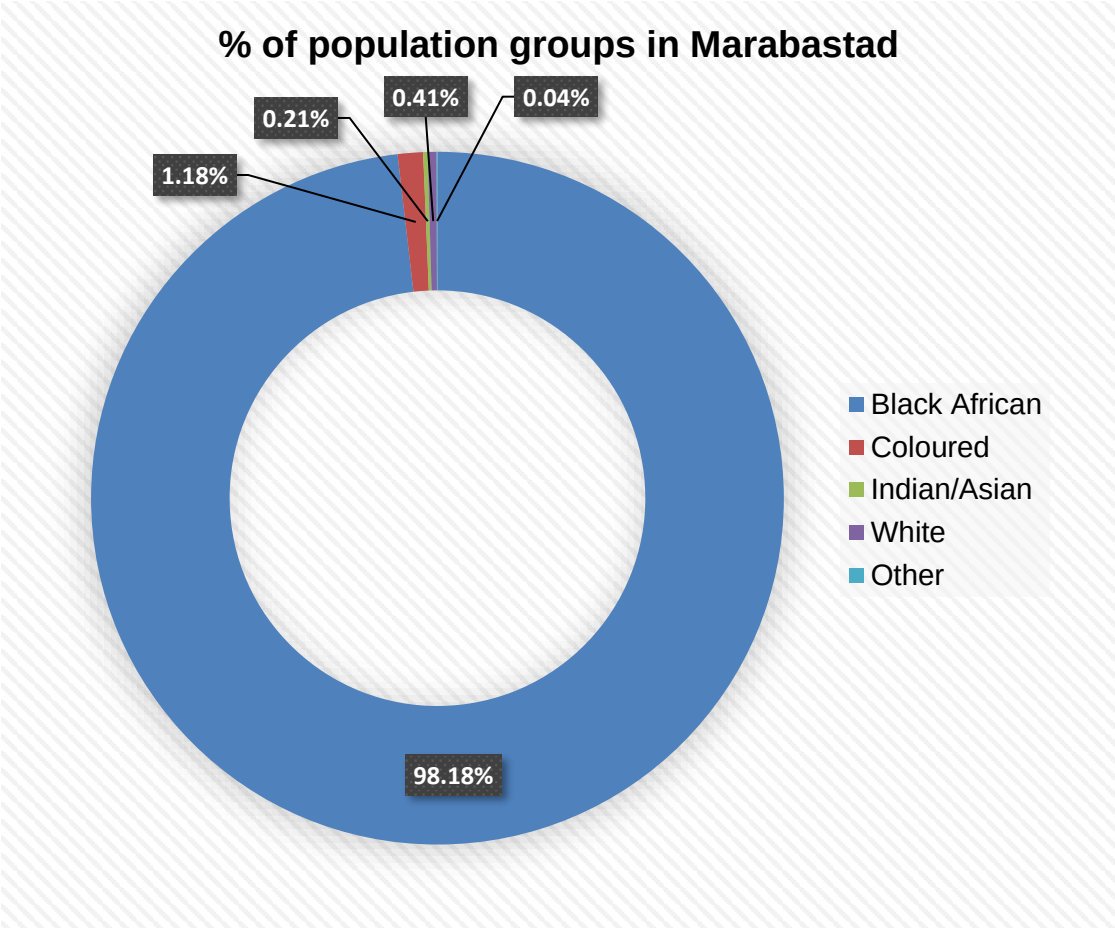


Figure 2-9: Percentage of various population Groups in Marabastad.
(*Source*: Adapted from Stats SA Census 2011, 2011).

Figure 2-9 depicts the various population groups encountered within Marabastad with the largest population group consisting of Black African inhabitants (98,18%); 0,41% being white inhabitants; 1,18% coloured inhabitants, Indian/Asian inhabitants merely being 0.21% of the population.

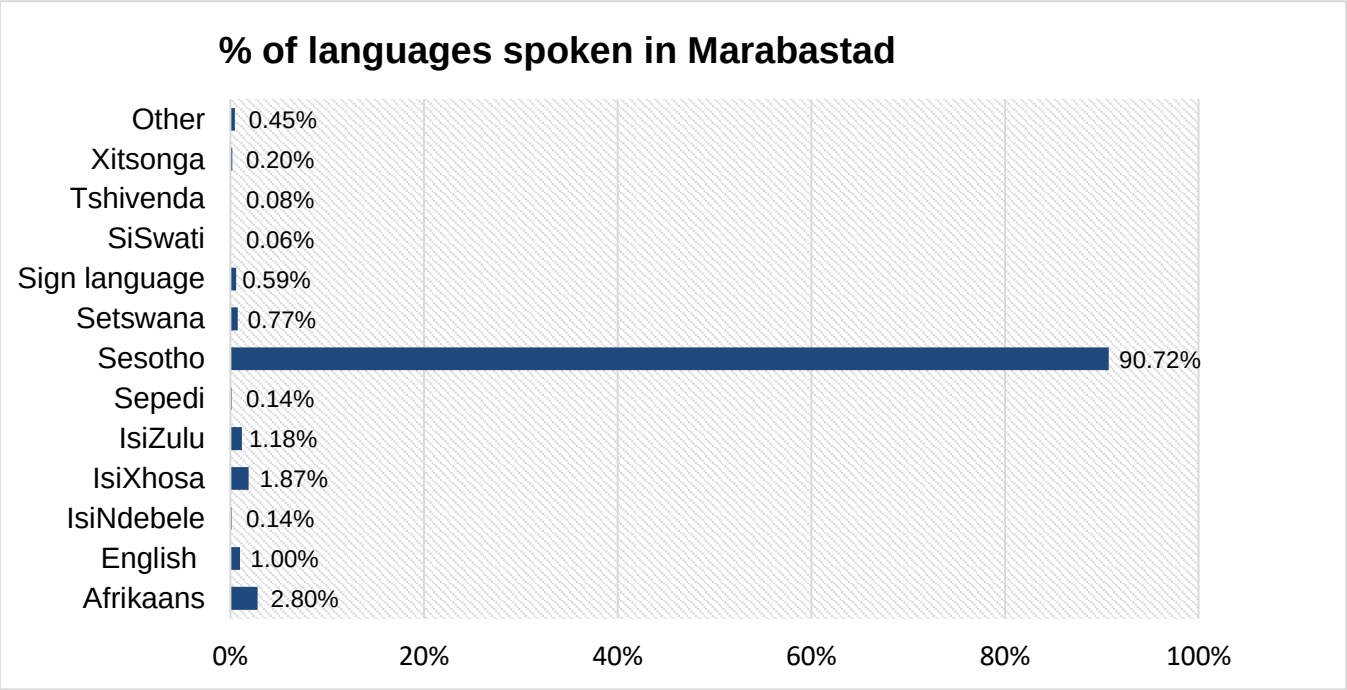


Figure 2-10: Percentage of various languages spoken in Kroonstad.
(*Source*: Adapted from Stats SA Census 2011, 2011).

As can be concluded from the information depicted in Figure 2-10, the dominantly spoken language in Marabastad is Sesotho with a grand total of 90,72% of the community speaking the language. Adding to the aforementioned conclusion is the data that states Afrikaans (2,80%) is the second most frequently spoken language succeeded by IsiXhosa with a mere 1,87% of the population speaking Xhosa.

2.5.4 Motivation for the study area

There are three primary reasons as motivation for the study area:

First, as mentioned in Chapter 1, the prior study and existing relations with community members set the scene for further research. The main findings of the previous research indicated themes that related to social and urban decay, social needs, revitalisation and vitality. Participants identified a particular area as the primary activity “spine” and stated that Marabastad is in dire need of revitalisation – socially and spatially.

Second, much emphasis has been placed on urban regeneration in the context of metropoles in SA while smaller sized areas (e.g. a township in this case) has largely been ignored. Marabastad is an example of a small sized township and community that has been influenced by forced removals that has not been completely destroyed - there is existing infrastructure together with a rich history and visible remnants thereof. Thus, Marabastad lends itself to present a case for small to medium-sized townships that are often neglected unlike the well-known examples such as Sophia Town and District Six that are part of SA metropolitan cities.

Finally, based on the gap in existing research with regard to a focus on the social dimension in urban regeneration and the potential of Marabastad as a suitable South African study area (where the community emphasised the need for change through urban regeneration) and the fact that this area is earmarked for urban regeneration in the Kroonstad Spatial Development Framework (2017), the research has potential to create a positive change in the community. The research took a critical framework as point of departure and includes a community based method (Participatory Action Research) to facilitate the development of an urban regeneration strategy for Marabastad. This does not only encourage the empowerment of the community but also strives to approach urban regeneration in a proactive and inclusive manner.

2.6 Research participants

The process of gaining entrance to the Marabastad community through key informants, the selection of participants and a profile of the group of participants are discussed in the succeeding section.

2.6.1 Entrance to the community of Marabastad

Attention should be given to working with communities instead of merely just working in them (Clark, 1999:18; Doyle *et al.,* 1998:338; Haglund *et al*., 1990:93). While investigating Marabastad - a historically rich community continually in touch with their roots, culture and especially heritage - it is of dire importance to build on and respect the previous entrance gained into the community by using the appropriate manner and following a process of communicating with/trough the correct bodies (i.e. ward councillors etc.) and/or persons of importance with influence and strong ties within the community (that holds the communities trust and respect i.e. key informants) (Clark, 1999:18). By following the correct channels of communication trust and mutual respect is built between the researcher and the participants which conclusively leads to partnerships being formed. *"How a research team approaches a community and attempts to gain entry can significantly influence the outcome of a project."* (Smith *et al.*, 2002:118). In this case, community entrance was initially gained through two key informants (cf. 2.6.1.2)

Key informants are members of a community that have comprehensive knowledge about a specific community and can assist in generating rich information that can contribute to the reliability and viability of the study (Marshall, 1996:92; Poggie, 1972:24; Young & Young, 1961:141). Key informants are amongst other things: community leaders, professionals, or residents skilled enough to provide in-depth insight of problems and can recommend proper solutions within the community (Marshall, 1996:92; Poggie, 1972:24; Young & Young, 1961:141; Palinkas *et al*., 2013:2).

Two key informants were identified. The first key informant, currently not residing within Marabastad itself, but who was born and raised there and is actively working to uplift the

community; and the second, being born, raised and continues to reside in Marabastad, is a former Ward Councillor and actively works within the community.

2.6.2 Recruitment of participants

Snowball Sampling was used to recruit twelve participants. Snowball sampling is a participant recruitment method and highly beneficial sampling technique that gives access into the social networks of participants and conclusively access to populations not necessarily otherwise reachable (Browne, 2005:47; Waters, 2015:367; Noy, 2008:330). In the instance of this particular study, it is a process whereby key informants (mentioned above) were asked to identify (a) *other community members*, (b) *family members*, (c) *friends* or (d) *acquaintances* who could contribute. Participants identified by the key informants were asked to recommend additional participants and so forth.

The identification of participants rested on the following criteria: (i) *Their prolonged association and engagement with the community – having strong ties either as a former or current resident experiencing Marabastad before and/or during the Apartheid legislation forced removals*; (ii) *Their willingness and availability to participate in the study and all it entails*; (iii) *Their proficiency in the English language in order to effectively communicate information regarding ideas, experiences and viewpoints of Marabastad*; and finally (ix) *Their status, respect and influence within the community (trusted members of the community)*.

Altogether ten participants were invited to participate in the study with a sum total of twelve participants taking part throughout the entirety of the research process (two were recruited at a later stage to replace the first two participants who could not participate for the full duration of the focus groups). The frequency of attendance of individual participants varied within different stages of the research according to the availability of community members on the given date and time of research meetings. Participants were constrained by resources such as transport facilities, cultural events (funerals, weddings) and political aspects (political gatherings) and could not consistently attend all the research focus groups that were conducted.

2.6.2.1 Participant profile

Figure 2-12 indicates a summary of the profile of the participants.

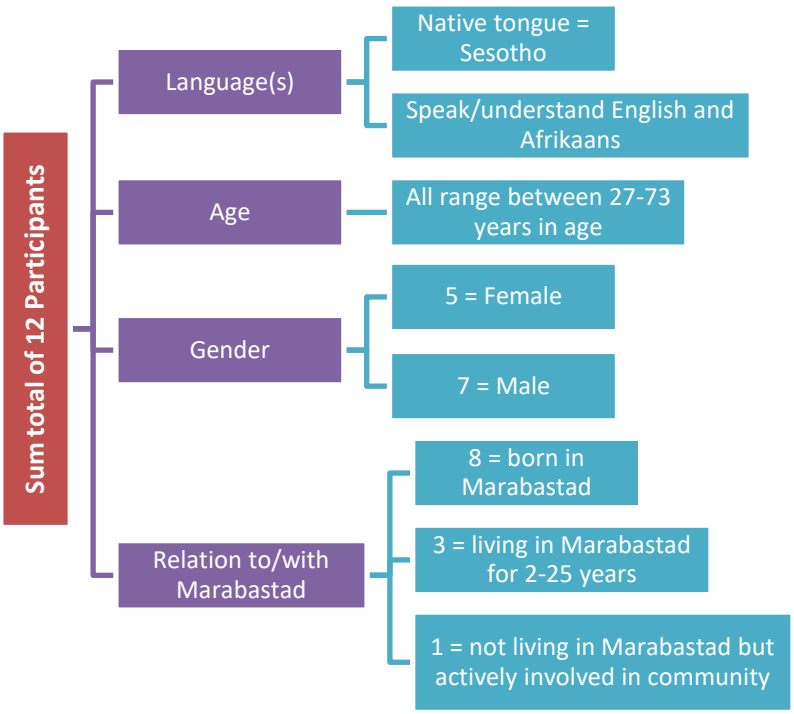


Figure 2-11: Demographic composition of participants.
(*Source*: Own construction, 2019).

As can be seen in Figure 2-11, the total group consisted of seven males and five females all ranging between the ages of 27 - 73 years. Eight of the participants were born in Marabastad, three had been living in Marabastad for a duration of approximately 7 - 25 years, with only one participant not currently living in Marabastad, but who is actively involved within the community. All of the participants speak their native tongue - Sesotho, but are all relatively fluent in English and understand and speak limited Afrikaans.

2.7 Methods of data generation

For the purpose of this study data was generated by means of two methods: (i) *focus groups* and (ii) *collaborative community mapping*. The subsequent section elaborates on the procedure and detail of the methods.

2.7.1 Focus groups

A focus group is a form of qualitative research (Grønkjær *et al*., 2011:16) utilising group interviews with a group of specialised people (concerning their knowledge, experiences etc.) to better comprehend the opinions of said people regarding the study and community at hand (Barbour, 2007:2; Grønkjær *et al*., 2011:16; Krueger & Casey, 2014:2). The purpose of a focus group as an experience led by a researcher, moderator or facilitator where a group is brought together to produce detailed information regarding a particular subject or definite research location under

investigation (Denscombe, 2010:169; Rodriguez *et al*., 2011:400). According to Kreuger and Casey (2014:2) the ideal size of a focus group should be five to ten participants whereas Kitzinger (1995:301) recommends between four and eight people. On the other hand, Stewart and Shamdasani (2014:89) say eight to twelve people deliver the best result. For the purpose of the study an average of eight participants deemed sufficient.

Focus groups bring the researcher closer to the researched and can be seen as a powerful method that can be used in such a way as to give a voice to those who have previously been silenced by creating a safe space for sharing experiences, ideas, thoughts and concepts (Denzin & Lincoln, 2011: 419). Concurring with the latter statement, in this instance focus groups are used as an approach whereby community participants actively develop and design ideas, suggestions, and proposals (Krueger & Casey, 2014:2; Kitzinger, 1995:299; Stewart & Shamdasani, 2014:22) for social urban regeneration and give constructive feedback regarding the process.

Characteristically, the occurrence of focus group discussions should repeat several times in order to discover comparisons and dissimilarities in terms of patterns in perceptions (Berg, 1995:69; Barbour, 2007:03; Rodriguez *et al*, 2011:400). In this case two focus groups together with the introductory "meet-and-greet" session (as can be seen in ANNEXURE E) were held while follow-up reflective sessions were conducted after each focus group.

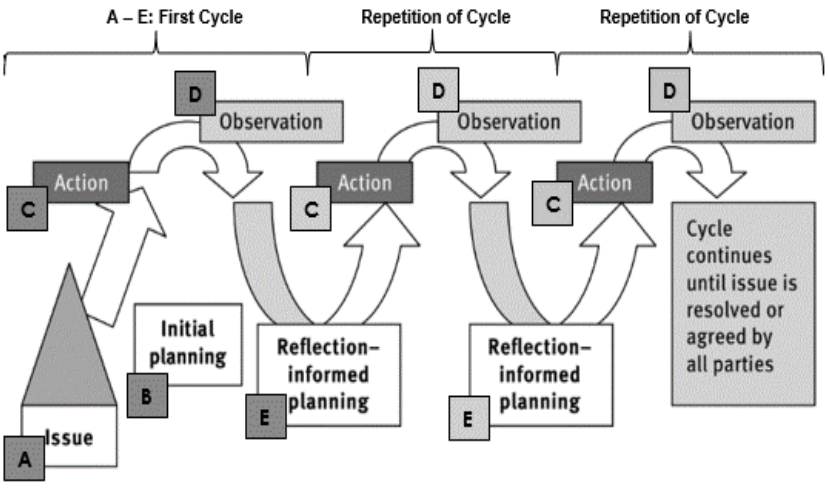


Figure 2-2: The iterative cycle of Participatory Action Research (PAR).
(*Source*: Walter, 2009:3).

Referring back to Figure 2-2 (c.f. 2.3.4), the introductory "meet-and-greet" session was held in step "B": *Initial planning*. The multiple focus groups and community mappings took place during step "C": *Action,* and various reflections formed part of steps "D": *Observation* and "E": *Reflection-informed planning*, respectively.

2.7.2 Collaborative community mapping

A community map is a graphic representation that visually depicts (by utilising "local knowledge and resources") that which the local community values within their neighbourhood (Fahy & Ó Cinnéide, 2009:168; Parker, 2006:470). Parker (2006:472) states that community mapping stems

from and interrelates with conventional cartography (according to Corbett and Lydon (2014:113) the spatial and visual illustration of physical, mental and social experiences; the practice of drawing and studying maps (Jacob, 2006:xiii)) and describes it as: (i) *a "collective endeavour" that represents a variety of views of community members confined within a geographical area*, (ii) *is process and not product driven (giving as much attention to how participants work together as the map itself),* and (iii) *strives to be inclusive, empowering and transparent in entirety.* Thus, community mapping graphically interlinks people (Wood, 1994:24).

Community mapping ties in well with the aims of PAR as discussed in section 2.3. of this study. One of the most prominent advantages of community mapping is that it strengthens and reworks community identity by reflecting knowledge and/or perceptions gained from the participation within local communities and the inclusion of previously excluded populations (Parker, 2006:472). This inclusivity was an important consideration in the case of Marabastad where the community was previously affected by forced removals under Apartheid legislation. The inclusiveness and openness of community mapping gives strength to the map making process (Amsden & VanWynsberghe, 2005:361). Lydon (2003:44) concurs by adding: *"It asks participants to share their experience, their values, and their vision about a particular place."*

Collaborative community mapping was viewed as having the potential to become an integrated process whereby the participants take part in openly discussing their ideas, plans and concepts for the regeneration of Marabastad whilst actively creating/designing/building a three-dimensional model and map (seen in Figure 2-14 and Figure 2-15) to visually represent geographical and other forms of abstract data (Amsden & Ao, 2003:28). That being said, further motivation in utilising community mapping is articulated by authors Amsden and VanWynsberghe (2005:362) as they highlight the inclusion of PAR (cf. 2.3) within the community mapping process.

2.7.3 Research process description

To clearly articulate the reflective nature of the research, the research process is presented in phases (Krueger & Casey, 2014). The research ultimately included three phases being completed over a period of three months (August 2017 – October 2017). A description of each phase and all it encompassed is summarised in Figure 2-12 and is discussed in the section that follows.

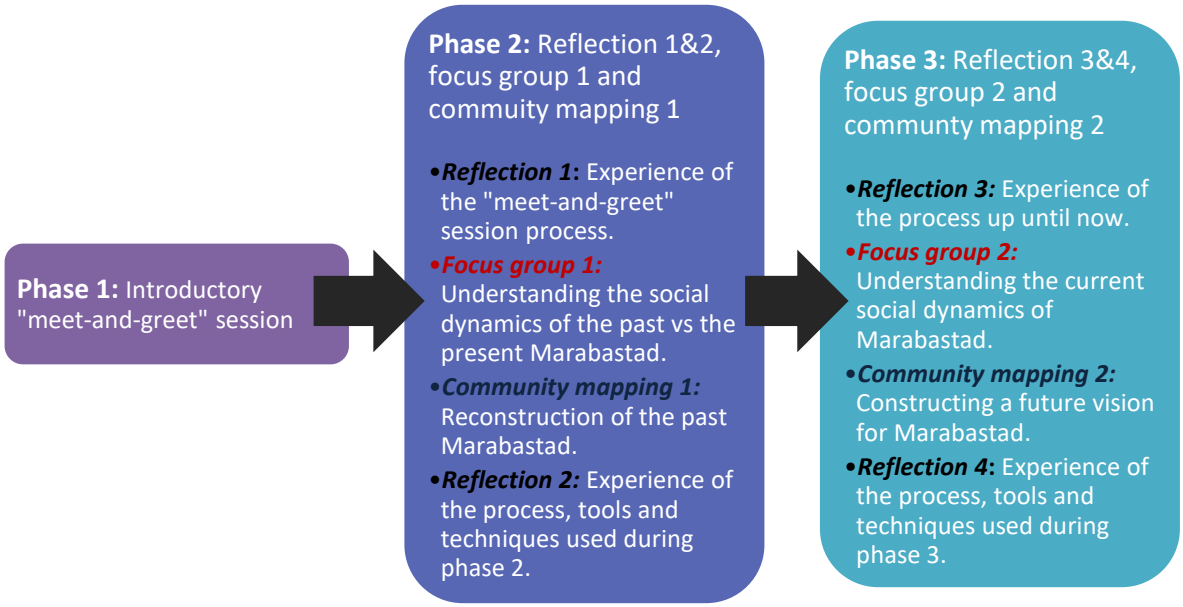


Figure 2-12: Summary of each phase of the research process.
(*Source*: Own construction, 2019).

In the following section the phases seen in Figure 2-12 (above) will be located in the iterative cycle of PAR as represented by Figure 2-2. The coloured letter (A-E) will indicate where in the iterative process, which phase occurs.

2.7.3.1 Phase 1: Introductory "meet-and-greet" session

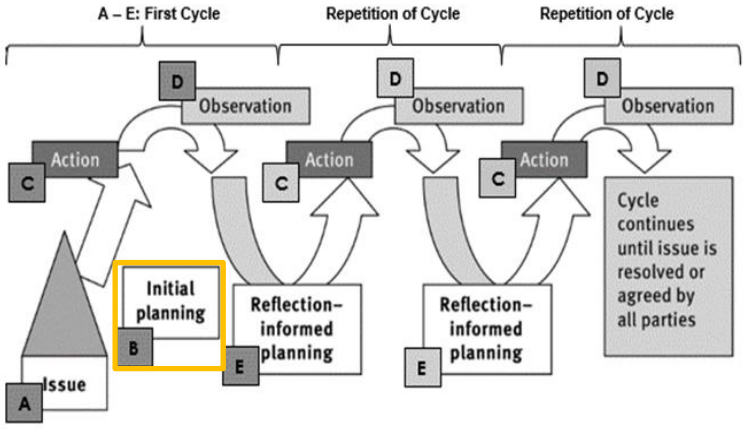


Figure 2-2: The iterative cycle of Participatory Action Research (PAR).
(*Source*: Walter, 2009:3).

Referring back to Figure 2-2 (c.f. 2.3.4), the introductory "meet-and-greet" session was held in step "B": *Initial planning*.

Altogether ten participants attended the introductory "meet-and-greet" session held on the 5th of August 2018 (see ANNEXURE E in regards to the meeting protocol).

This included six males and four females, all between the ages of 27 and 73 years old. The aim of the meeting was to formally meet the participants, to discuss the purpose, scope and logistics (who/what/where and why) of the research with the participants and to obtain their input pertaining the process to be followed. The ten participants continued to share any information regarding Marabastad that they deemed important. This exercise was accompanied by a general feeling

from the participants to have Marabastad restored to what/how it was before/in the past (further themes and sub-themes to be discussed in Chapter 6).

Succeeding the sharing of information, the motivation of why the geographical focus (namely Marabastad) was chosen for this study was discussed. This was followed by a formal invitation to participate in the study (see ANNEXURE C) and the time, date and place of the next meeting (Focus group 1) was mutually decided.

2.7.3.2 Phase 2: Reflections 1 & 2, focus group 1 and community mapping 1

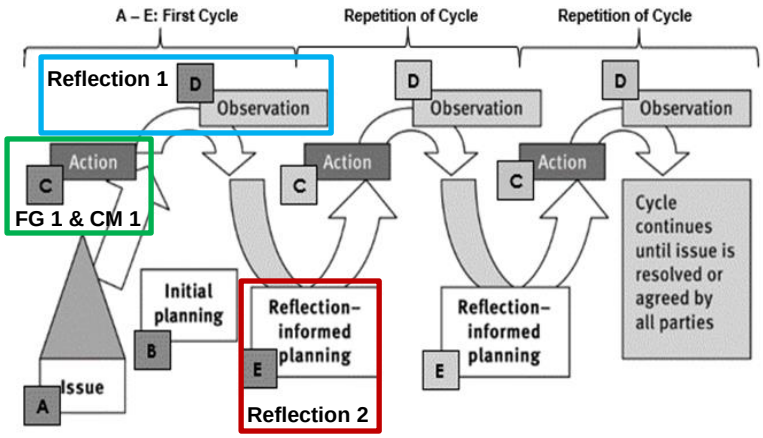


Figure 2-2: The iterative cycle of Participatory Action Research (PAR).
(*Source*: Walter, 2009:3).

Referring back to Figure 2-2 (c.f. 2.3.4), Phase 2 focus group 1 and community mapping 1 took place during step "C": *Action;* reflection 1 during step "D": *Observation* and reflection 2 during "E": *Reflection-informed planning*.

This phase was conducted on the 3rd of September 2017. It consisted of a total of ten participants (*see* ANNEXURE F for discussion protocol and focus group questions); six males and four females, all between the ages of 27 and 73 years old. Seven of the participants were born in Marabastad whereby the remaining three had lived in Marabastad for roughly 12 to 25 years.

The following steps give a broad outline of how the first focus group was structured:

1. Participants were thanked for their willingness to participate in the study.
2. Participants were orientated regarding the study area via a base map of Marabastad.
3. The scope, purpose (regeneration) and logistics of the research were briefly confirmed to ensure everyone agreed with the process and knew what to expect.
4. Before the focus group could commence a few basic principles were explained to the participants including that (i) all conversations will be recorded using a voice recorder; (ii) the data will remain anonymous and any information regarding the participants would only be for the use of the researcher; (iii) no researcher or participant will receive remuneration or compensation of any nature; (iv) participation is voluntary and if for any reason the participant should wish not to continue, he/she will be excused.
5. Those who did not attend the previous discussion completed the required participant profiles and signed the informed consent forms.

- **Reflection 1: Experience of the "meet-and-greet" session process**

A first reflection session was held to obtain insight with regard to experiences of the participants of the process followed up until that point. The researchers put forth the discussions held in the introductory "meet-and-greet" session to ensure that all aspects of the research were understood and all parties know what is to be expected from them and the study after which participants around the table had the opportunity to share individual and collective experiences of the research process. Focus group 1 followed the first reflective session.

- **Focus group 1: Understanding the social dynamics of the past vs the present Marabastad**

Focus group 1 was structured around the following: (i) *Understand how community members experienced social dynamics of Marabastad in the past,* (ii) Based on their experiences of social dynamics, make a physical (spatial) *Reconstruction of the past Marabastad using a community map,* and (iii) *Describe the feelings and emotions of the participants with regard to the past versus the present Marabastad.*

To achieve these aims the focus group was led by the following questions:

1. Questions pertaining to the past Marabastad:
    a) If you think back to the past Marabastad, how would you describe your feeling? (Marabastad as a whole).
    b) If you think of the specific important places that existed in Marabastad (e.g. churches, market, schools), how did you feel about these places?

2. Questions pertaining to the present Marabastad:
    a) If you think of how Marabastad is now, what feelings come to mind? (Marabastad as a whole).
    b) If you think of how the specific important places look now in Marabastad, how do you feel?

3. To conclude the focus group, the following two finalising questions were asked:
    a) Are there any other questions or information you would like to add?
    b) If any confusion or other questions arise for the researcher, would you be comfortable to provide additional answers?

- **Community mapping 1: Reconstruction of the past Marabastad**

Following focus group 1 was the process of community mapping 1. For this activity, materials including a base map (size A2), coloured pens, pencils and markers, stickers, sticky notes and coloured blocks (black blocks were used as the symbols for buildings, spaces and places) to name a few were provided for participants to use to reconstruct a visual image of the past

Marabastad (see Figure 2-13 below). Participants were instructed to include important places from the past, its locations, placement, buildings and a detail description of each.



Figure 2-13: Construction of community map: the past Marabastad.
(*Source*: Own construction, 2017).

- **Reflection 2: Experience of the process, tools and techniques used during phase 2**

A second reflection session was held to obtain insight with regard to participants' experiences of the process including the focus group and community mapping - especially pertaining to the methods and tools used.

The participants were thanked for their cooperation and participation in this phase of the research and it was agreed that the logistics of the follow-up phase will be arranged via the identified key informant.

2.7.3.3 Phase 3: Reflections 3 & 4, focus group 2 and community mapping 2

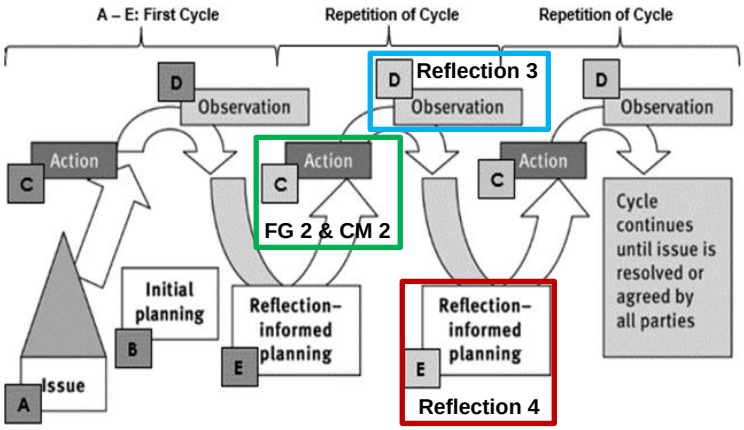


Figure 2-2: The iterative cycle of Participatory Action Research (PAR).
(*Source*: Walter, 2009:3).

Referring back to Figure 2-2 (c.f. 2.3.4), Phase 3 focus group 2 and community mapping 2 took place during step "C": *Action;* reflection 3 during step "D": *Observation* and reflection 4 during "E": *Reflection-informed planning*.

The second focus group was conducted on 15 October 2017 (*see* ANNEXURE G for discussion protocol and focus group questions) and consisted of a total of seven participants; three males and four females, all between the ages of 27 and 73 years old respectively.

Three participants were born in Marabastad and four of the participants had lived in Marabastad for roughly 7 to 27 years.

- **Reflection 3: Experience of the process up until Phase 2**

The previous meeting (phase 2) and all it encompassed was shortly revised. Any participants that could not attend phase 2 together with any new participants were informed of all necessary information pertaining to what had took place in phase 2.

Importantly, the researchers continued to summarise the three main points that surfaced during the focus group and community mapping exercise that took place in phase 2. These points related to (i) *valuable/meaningful past spatial environment*; (ii) *a variety of personal subjective emotions about Marabastad*; and (iii) *strong social relationships*. This reflective session allowed for member checking to confirm that all the desired places were identified as well as that the interpretation was correct from the researchers' side.

- **Focus group 2: Understanding the current social dynamics of Marabastad**

The primary aim of focus group 2 was to: (i) *Understand the current social dynamics in Marabastad,* (ii) *Construct a future vision for Marabastad (construct a three-dimensional model) by means of community mapping (cf.2.7.2).*

To achieve the abovementioned aims, the focus group was led by the following questions:

1. How would you describe the current social life in Marabastad?
    a) How do you feel about and experience current social interactions and activities in Marabastad?

b) How do people interact with each other?

- **Community mapping 2: Constructing a future vision for Marabastad**

Following focus group 2 was the process of community mapping 2. The participants were asked to construct their future vision for Marabastad (see Figure 2-15 below) on the same map they used in community mapping 1.

Community map 2 was guided by the question:

1. If you had all the money in the world (no monetary limitations), what would you want in Marabastad?

As can be seen in Figure 2-14, the previous black blocks - used to depict past buildings etc. - were removed (to give participants a "clean slate" to work on) and in contrast to the black, red blocks were used to construct their future vision - existing buildings etc. were still present from previous constructions. Participants used materials (coloured paper, markers etc.) to pinpoint locations they deemed fit for their future vision. Thus, creating a new community map.

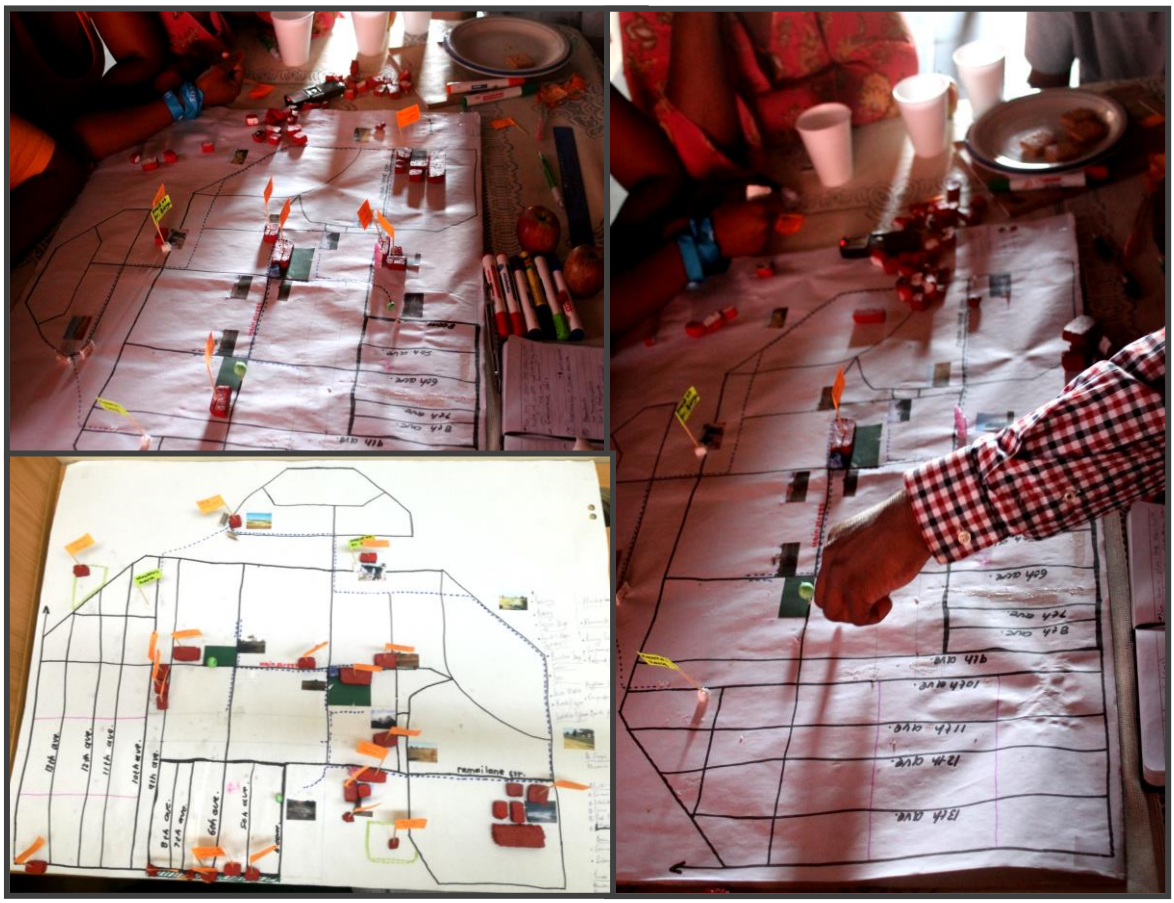


Figure 2-14: Construction of community map: future vision for Marabastad.
(*Source*: Own construction, 2017).

Accompanying the construction of the “future” Marabastad, the participants continued to make a list of buildings, spaces, places etc. they would like to include within Marabastad (as can be seen in Figure 2-15).

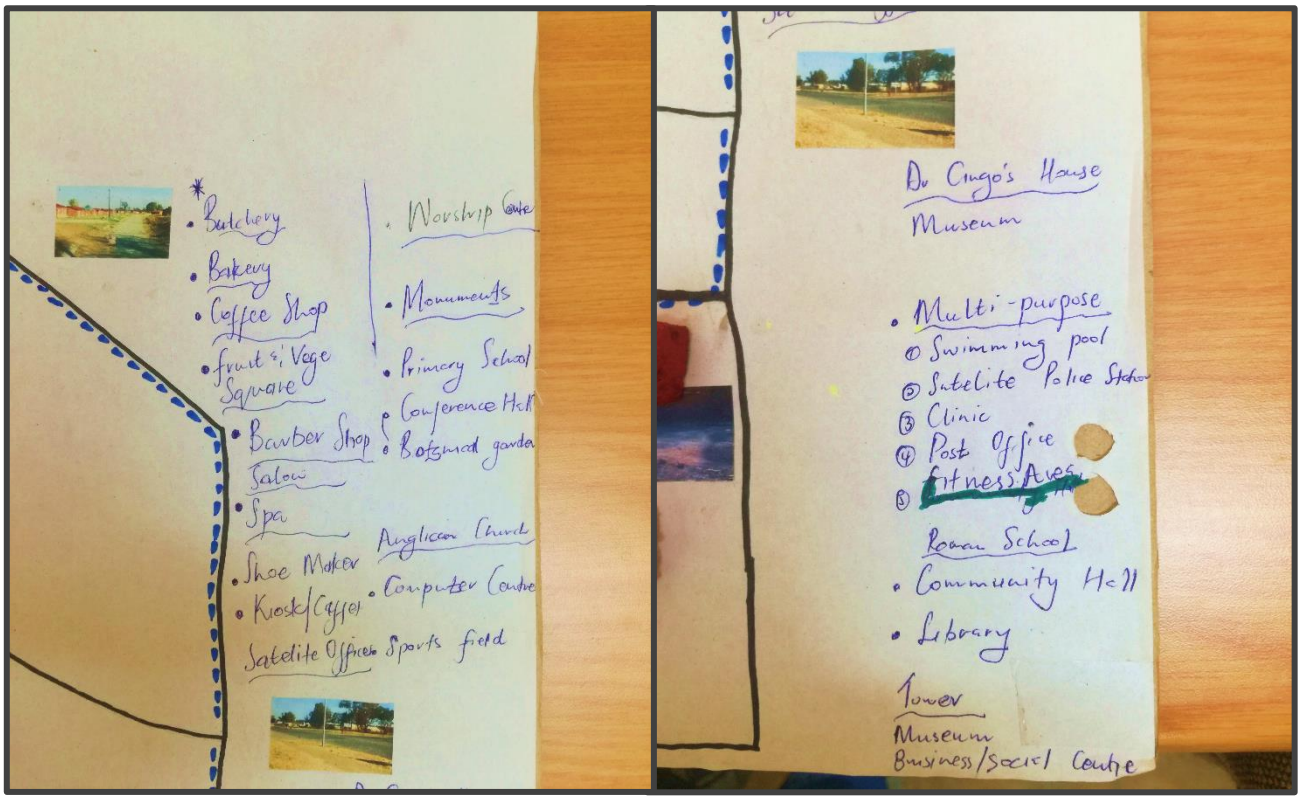


Figure 2-15: Construction of community map 2.
(*Source*: Own construction, 2017).

- **Reflection 4: Experience of process, tools and techniques used during phase 3**

A fourth reflection session was held as to reflect on the overall research process as experienced by both the researcher and participants. This was to obtain insight with regard to participants’ experiences of the process including the focus group and community mapping especially pertaining the methods and tools used up until this point.

The participants were thanked for their cooperation and contribution to the research and assured that a draft document and findings would be provided to them for feedback.

2.8 Data analysis

Analysing the obtained data is an imperative phase in the qualitative research process (Leech & Onwuegbuzie, 2007:557). All verbal data and discussions were transcribed verbatim after being audio-recorded during the focus groups and community mapping process (see ANNEXURE H for detailed transcriptions). The reason being not only to accurately capture questions asked, responses given and discussions made during the entirety of the data generation process but to also give the researches opportunity to be fully present throughout all interactions and to provide the opportunity to refer back to all discussions during the data analysis phase.

All data obtained throughout the duration of this study was analysed by means of an inductive thematic analysis approach (Lacey & Luff, 2001:34; Braun & Clarke, 2006:83; Alhojailan, 2012:11). Reeves *et al*. (2010:514) motivates the aforementioned choice of data analysis by stating that the analysis inclines towards being undertaken in an "inductive thematic manner" - data being examined in such a manner as to detect and to categorise themes and key concerns that arise from the data.

Inductive thematic analysis is commonly practiced in instances whereby prior knowledge regarding the background or phenomena is ambiguous (Elo and Kyngäs, 2008:108). Tape-recordings/video recordings and verbatim transcriptions are utilised in extracting themes from the data generated. That being said, there are three predominant phases that was followed whilst striving to conduct inductive thematic analysis (see Figure 2-16) namely: (i) *the preparation phase*, (ii) *the organisation of data*, and (iii) *reporting the outcome(s*) (Backman & Kyngäs, 1999:150; Elo & Kyngäs, 2008:110 & Elo *et al.*, 2014:33).

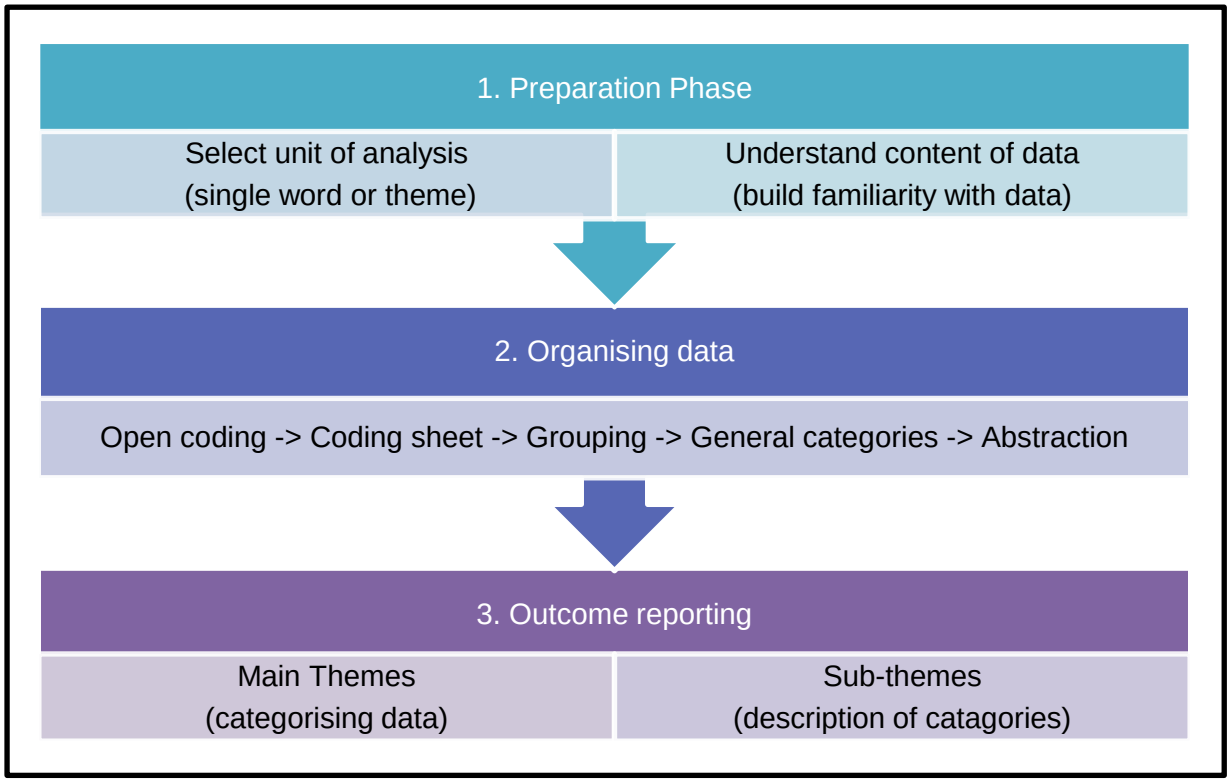


Figure 2-16: Segmented process graph summarising the phases of data analysis.
(*Source*: Adapted from Backman & Kyngäs, 1999:150; Elo & Kyngäs, 2008:110 & Elo *et al.*, 2014:33).

2.8.1 Preparation phase

In preparation for conducting the phases to follow, all verbatim transcriptions of the recordings generated during the focus groups must be reviewed several times (Holmes, 2011). As a starting point, the units of analysis – single word or theme (see Figure 2-16) should be selected (Backman

and Kyngäs, 1999:149) – in this case themes. Graneheim and Lundman (2004:107) concur by stating that the researcher should formulate a better understanding of the data after selecting the unit of choice. The preparation phase can be seen as the phase of understanding and familiarisation as certain questions (why, what, where, when and how?) should be asked to allow certain categories to arise from the generated data (Elo *et al*., 2014:34). It is of dire importance that the selected unit of analysis be appropriate regarding the detail of the generated data as categories/themes cannot be shaped if the researcher is unfamiliar with the content. "The aim, here, is to become immersed in the data" (Burnard, 1991:462).

2.8.2 Organising data

As can be seen in Figure 2-16 above, the process of organising the generated data includes the utilisation of open coding, formulation of general categories and lastly, abstraction. Open coding is described by Burnard (1991:462) and Elo and Kyngäs (2007:109) as the process encompassing the writing of notes, headings and comments in the content whilst the researcher is revising the transcribed data. The abovementioned notes etc. are freely generated throughout the open coding process (Burnard, 1999:462) after which all emerging notes, headings and comments should be compiled into a "coding sheet" (Berg, 1995:69) - where it can be grouped (data gathering by content), sorted and arranged for clarity and to "belong" under certain categories (Elo & Kyngäs, 2007:111; Graneheim & Lundman, 2004:108). Whilst creating these aforementioned categories, it is of importance that the researcher assigns the data to the appropriate categories, after which the process of abstraction can commence (Backman and Kyngäs, 1999:150). Elo *et al.* (2014:40) defines abstraction as the last step before the reporting of outcome(s) are possible, it is a generalisation process whereby categories are named in accordance to relevant content.

2.8.3 Outcome reporting

According to Backman and Kyngäs (1999:150) the reporting phase of data analysis is often one of a complex nature due to the number of various stages it encompasses, making it difficult to describe (especially when utilising inductive thematic analysis). Challenges accompanying the data analysis process increases as the researcher's own insight is progressively applied (this is often too complex to document) (Graneheim and Lundman, 2004, Elo and Kyngäs, 2008:113). As will be discussed in Chapter 6, the findings included main themes and sub-themes, constructed from categories and under-categories.

2.9 Trustworthiness

The trustworthiness of a study is drastically increased when applying the following: (i) *using more than one type of analysis (methodological triangulation)*, (ii) *assessing interrater reliability (multiple researchers coding and evaluating data - investigator triangulation)*, and (iii) *member checking (presenting findings to participants to revise - descriptive triangulation)* (Leech &

Onwuegbuzie, 2007:575; Morse, 1991:120). The chosen methods as used within this study is methodological triangulation (two methods of data generation - focus groups and collaborative community mapping) and descriptive triangulation (member checking) as can be seen in Table 2-4 below.

The Eight “Big-Tent” Criteria of Excellent Qualitative Research suggested by Tracy (2010:840) – based on the parallel/trustworthiness criteria of Guba and Lincoln (1989:233) - was a guiding roadmap used to ensure trustworthiness. Table 2-4 below illustrates how each criterion, the means, practices, and methods were aligned to achieve quality (together with the end goal) and how it was applied within this study.

Table 2-4: Eight "Big-Tent" Criteria for Excellent Qualitative Research.

Criterion	Various means, practices, and methods through which to achieve as stated by Tracy (2018:840)	Application in this study
Worthy topic	The topic of the research is: • Relevant • Timely • Significant • Interesting.	• A single case study of intrinsic nature was conducted as there is a genuine interest in the case and previous/existing researcher-community relationships have been formed. • Based on the gap in existing research with regard to a focus on the social dimension in urban regeneration and the potential of Marabastad as a suitable South African study area (where the community emphasised the need for change through urban regeneration) and the fact that this area is earmarked for urban regeneration in the Kroonstad Spatial Development Framework (2017), makes the research a worthy topic that has potential to create a positive change in the community.
Rich rigor	The study uses significant, abundant, appropriate, and complex: • Theoretical constructs • Data and time in the field • Sample(s) • Context(s) • Data collection and analysis processes	• A literature review (Chapters 3 & 4) was conducted to establish necessary theories and context of the study. • An in-depth methodology is provided (Chapter 2) and can be repeated if needed. • Data was generated by means of focus groups (sum total of 12 participants) and collaborative community mapping (long hours were spent with the participants during the data generating process). • All verbal data and discussions were transcribed verbatim after being audio-recorded during the focus groups and community mapping process (see ANNEXURE H for detailed transcriptions). • All data obtained throughout the duration of this study was analysed by means of an inductive thematic analysis approach.
Sincerity	The study is characterised by: • Self-reflexivity about subjective values, biases, and inclinations of the researcher(s) • Transparency about the methods and challenges	• Transparency was gained through participants being honestly informed regarding all aspects, methods, goals and finale products produced by the study and data generation (as used within this study, transparency was a primary goal for all and every interaction). • As part of the PAR methodology (i) recapping/reflections took place before each focus group and (ii) member reflections/checking took place after each focus group (as part of descriptive triangulation).
Credibility	The research is marked by:	• Entrance to the community gained by two key informants whereby participants (willing and knowledgeable) were identified by snowball sampling.

Criterion	Various means, practices, and methods through which to achieve as stated by Tracy (2018:840)	Application in this study
	• Thick description, concrete detail, explication of tacit (non-textual) knowledge, and showing rather than telling • Triangulation or crystallization • Multivocality • Member reflections	• Methodological Triangulation – two methods of data generation, namely focus groups and collaborative community mapping. • Descriptive Triangulation - Member checking and reflections followed each focus group. • Semi-structured open-ended questions were asked. • All verbal data and discussions were transcribed verbatim after being audio-recorded during the focus groups and community mapping process (see ANNEXURE H for detailed transcriptions) as to ensure credible, honest and accurate results. • PAR is the chosen methodology as this active degree of community participation allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers and ultimately creating manifestations of change (leading to multivocality). • Member checking and reflections were done at the start and end of each focus group.
Resonance	The research influences, affects, or moves particular readers or a variety of audiences through: • Aesthetic, evocative representation • Naturalistic generalizations • Transferable findings	• A literature review (Chapters 3 & 4) was conducted to establish necessary theories and context of the study. • Valuable across variety of situations and study areas. • Feeling and experience. • Reader feels the story and research overlaps.
Significant contribution	The research provides a significant contribution: • Conceptually/theoretically • Practically • Morally • Methodologically • Heuristically	• Based on the importance highlighted by existing research with regard to the inclusion of a social dimension in urban regeneration the research/study aims to develop urban regeneration proposals by proactively including and empowering community members through the process of PAR (the study builds on past research but provides new conceptual understandings that can be used by future researchers) (c.f. 1.3). • Participatory Action Research (PAR) was the chosen research method to explore how social dynamics in Marabastad can be used as the point of departure for urban regeneration within a South African context (Chapter 2). • While the aim is not to generate solutions that can be generalised and applied in other contexts, the research contributes by drawing lessons for urban planners about including social dynamics in urban regeneration initiatives in a proactive manner.

Criterion	Various means, practices, and methods through which to achieve as stated by Tracy (2018:840)	Application in this study
Ethical	The research considers: • Procedural ethics (such as human subjects) • Situational and culturally specific ethics • Relational ethics • Exiting ethics (leaving the scene and sharing the research)	• Permission was granted by the Scientific Committee of the Sustainable Planning, Development and Implementation Subprogram of the Unit for Environmental Sciences and Management of the North-West University that all necessary measures were taken to ensure ethical responsibility (see ANNEXURE A). The study is seen as low risk due to: • The participants selected are not considered vulnerable participants. • No sensitive questions were asked during the study. • All participants were requested to sign informed consent forms that entails voluntary participation. • No research material such as photographs or video material exposed the identity of participants.
Meaningful coherence	The study: • Achieves what it purports to be about • Uses methods and procedures that fit its stated goals • Meaningfully interconnects literature, research questions/foci, findings, and interpretations with each other	• The research aims and objectives together with the research question(s) of this study was answered in the respective chapters. At the start of each chapter it is stated which aim/objective and which research question(s) would be addressed if applicable. • PAR is the chosen methodology as this active degree of community participation allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers and ultimately creating manifestations of change. Data was generated by means of focus groups (sum total of 12 participants) and collaborative community mapping (long hours were spent with the participants during the data generating process). All in accordance with a qualitative research approach. • The final chapter of this study links and integrates the entirety of this study and finally discusses recommendations for planners for urban regeneration together with reflecting on the main lessons learned from the study.

(*Source*: Adapted from Tracy, 2010:840).

2.10 Ethical considerations and mitigation measures

Qualitative research encourages researchers to conceptualise and understand expected challenges and being able to confront them with ethical solutions, ultimately eradicating any possible ethical apprehensions (Ramos, 1989:58). As PAR encompasses intricate collaboration between researcher and participants, ethical aspects take on high priority within such research (Holloway & Wheeler, 1995:223).

Feedback and permission were granted by the Scientific Committee of the Sustainable Planning, Development and Implementation Subprogram of the Unit for Environmental Sciences and Management of the North-West University to provide input to refine the scientific merit of the study (see ANNEXURE A). The committee recommended the study to be classified as a low-risk study due to the following reasons:

(i) The participants selected are not considered vulnerable participants: "These are persons who may be incapable of giving fully informed consent or may be at higher risk of unintended side effects due to their circumstances" (Polit & Beck, 2004). Subjects such as children, prisoners, pregnant women, mentally disabled persons or socially, economically or educationally disadvantaged persons" (Penslar, 1993:1), there is no potential risk in regard to children and incapacitated adults as none of the participants fall under either of those categories;

(ii) No sensitive questions were asked during the study – only spatial related questions were asked. Questions included one open qualitative question/instruction posed to the focus group namely:

- Please use the materials (non-hazardous materials including maps, photographs, pens etc.) to develop a visual proposal how to change Marabastad into a social vibrant place;
- Follow up questions included (but was not limited to): (a) *explain the visual presentation*; (b) *why questions* (with regard to detail of the visual presentation) and (c) *tell us about your experience of this process followed*.

(iii) All participants were requested to sign informed consent forms that entails voluntary participation (see ANNEXURE D), their anonymity (Reason & Bradbury, 2008:563), no remuneration for participating in the research and that they can withdraw at any stage of the research; and

(iv) No research material such as photographs or video material will expose the identity of participants – only spatial/visual data of buildings, streetscapes and focus group presentations will be used. Feedback about the research findings will be given to ensure the community does not feel exploited (Zuber-Skerritt, 1996:16; Denzin & Lincoln, 2011:390; Bryman, 2012:68).

The Faculty of Natural and Agricultural Sciences (FNAS) Ethics Committee approved the final submission for the study and assigned the official ethical approval number: NWU-01651-20-A9.

2.11 Conclusion

This chapter has illustrated the scientific platform that underpins the research process. As discussed in this chapter, the nature of this research is rooted in a qualitative research approach, allowing rich and in-depth understanding of social dynamics in urban regeneration within a particular context and specific community. In the instance of this study, a case study design was selected as the research design. The research was not only formulated in such a way as to optimise collaboration between the participants and researcher but also to promote the development of close relationships between all parties. Participatory Action Research (PAR) was selected as the overarching methodology of this study as it is a bottom-up approach grounded in active participation of marginalised communities within the entire research process (especially in decision-making) and aims to empower these communities while creating manifestations of change.

The methods utilised to conduct the data generation process were inclusive in nature and included focus groups and collaborative community mapping. An additional section was added wherein the ethical aspects of the research were addressed together with a segment highlighting trustworthiness of the study. The understanding and interpretation of the generated data was executed by using thematic analysis whereby the analysis process concentrates on words or themes emerging from within the data (refer to Chapter 6). The analysis was structured according to three phases (i) *preparation of data*, (ii) *organising of data* and (iii) *reporting of outcome(s).*

The research methodology as presented in this chapter illustrates the in-depth nature of these type of qualitative studies. Also, because the research is approached from a critical point of departure, inclusive participatory research was used as the golden thread that wove together the process that was followed. It is from this in-depth inclusive (and critical) approach that the literature study presented in the following chapters (3 and 4) was shaped to focus on social oriented phenomena. In the next chapter, a critical analysis of urban systems is presented.

CHAPTER 3 – URBAN SYSTEMS AND SOCIAL DYNAMICS

3.1 Introduction

The organised structure of cities is described by Bretagnolle *et al*. (2009:197) as the following:

> "*Cities are a major form of the material, social and symbolic organization of societies. They are persistent and adaptive structures which fulfill a variety of social functionalities: habitat, production, services, political control over people and territories, as well as technical and symbolic mediation between nature and culture, groups and individuals."*

However, while urban planners have for centuries debated the importance of cities as adaptive social systems (Marcus, 1985:2; Forrester, 1969:26), the current Covid-19 worldwide pandemic and the restrictions on social interactions in cities have moved debates on social dynamics to the forefront in urban planning (De Losada & Abdullah, 2020:14). Social dynamics are becoming increasingly complex to plan for due to high urbanisation rates (Lee & Chan, 2010:9; Yari, 2011:5,6) - particularly in countries such as South Africa that is multi-cultural - and the fact that cities have become cultural melting pots and every context is unique (Carnevale *et al.*, 2007:3) and recipes for sound spatial planning cannot necessarily be duplicated in multiple contexts. The urban environment is not a singular object but can rather be seen as a multi-dimensional system (Hague & Jenkins, 2005:41) encompassing one of the most complex systems of them all – cities (Newman, 2011:1). Thus, for planners who aim to consider social dynamics when planning (or re-planning) urban areas, it may be of significant value to understand the complexity, functioning and importance of social systems.

This chapter aims to create an understanding of urban communities as social systems and illuminate the role of social systems in the urban environment by:

- addressing the research objective/aim - (i) *Obtain an in-depth understanding of cities/communities as complex urban social systems* (c.f. 1.5); and
- answering the supporting secondary question - (i) *What is the role of social dynamics within the urban system?* (c.f. 1.6) as stipulated in Chapter 1.

In order to orientate the reader, the chapter will not only ring-fence the complexity of systems within the urban context, but also illustrate how different perspectives, norms and worldviews can influence social systems.

First and foremost, the term "system" will be defined - including an in-depth discussion of the various types of systems (simple and complex) and what each encompasses. This will be succeeded by a comprehensive examination of the three main dimensions/spheres of urban systems (physical, economic and social) whilst simultaneously touching on the underlying aspects

of a nuanced community system whereby certain prominent theories of negative and positive social interaction (ethnocentrism, cultural relativism and day to day social dynamics among others) are explored. Finally, the conclusion will be presented that cities are intertwined complex systems compiled of various social systems vital for its effective functionality.

3.2 Systems

A system can simply be defined as an organised collection of factors/parts/components that all contribute to ultimately achieve a mutual goal or outcome additionally integrating to form a whole (Griffin *et al*., 2014). Therefore, it is common cause that in the event that one of the factors within any system changes, the outcome (and other factors/parts/components) will also be affected. Griffin *et al.* (2014) further states that a high functioning system uninterruptedly exchanges feedback between components to achieve the desired outcome. In order for a system to achieve its goal it is required that all the components of such as system functions optimally. Based on its composition, a system can either be simple or complex, both of which will be defined in the following sections.

3.2.1 Simple systems

A simple system has a clear linear path which requires minimal input (Bejan & Merkx, 2006:2). The system naturally operates from input to output (as seen in Figure 3-1 below) and has a continuous flow without the inclusion of any complex workings or additional sub-systems (Mitchell & Newman, 2002:2). One example of such a system is a conversation between two people where the conversation flows from one person to the other (i.e. one point to another). These simple systems sustain general everyday functions of a factory, a business or a community (Acaroglu, 2017) and is frequently utilised within computer programs/programming.

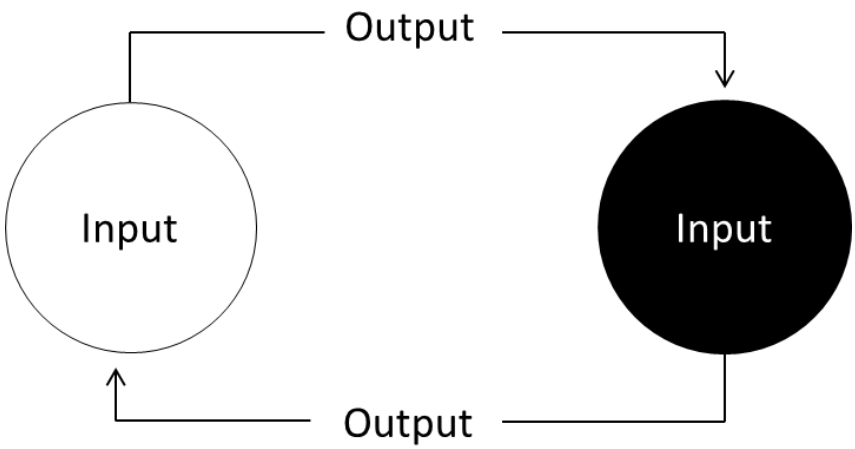


Figure 3-1: A simple system
(*Source*: Adapted from Acaroglu, 2017).

3.2.2 Complex systems

Newman (2011:1) states that complex systems, although a relatively young subject, are intricate making them difficult to study and comprehend. He further declares that no particular technical definition exists (Newman, 2011:1) but many would settle on the fact that complex systems differ from simple systems, as it is comprised of various sub-systems (as illustrated in Figure 3-2 below) - not merely a single input generating an output (Mitchell & Newman, 2002:2). Therefore, the outcome of a complex system is solely based on the hierarchical arrangement, configuration and integration of the sub-system(s) and should one of the inputs in a sub-system change or fail the hierarchical order, the outcome of the whole will change and possibly even degrade (Griffin *et al.,* 2014; Newman, 2011:1). Examples of complex systems include ecosystems, economies and even biological evolution but cities - and thus society as a whole - can be seen as the most complex of all (Newman, 2011:1).

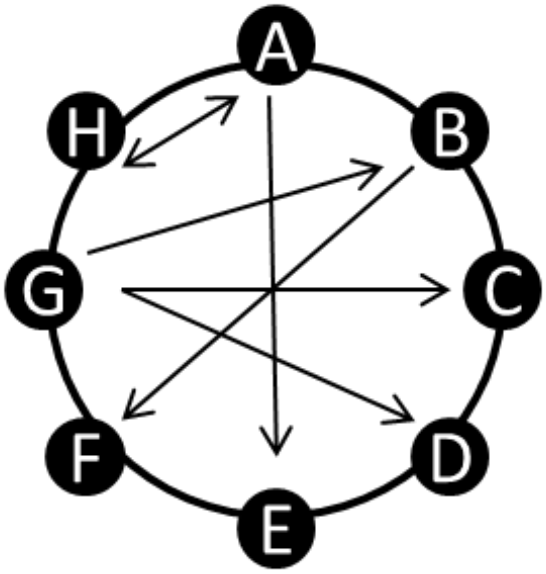


Figure 3-2: A complex system.
(*Source*: Adapted from Acaroglu, 2017).

3.3 Urban systems

Urban systems exist in urban areas (settlements/cities/towns) (Bai *et al.,* 2005:797) and can fundamentally be defined as the human spaces we construct for the dealings of day-to-day life (Bretagnolle *et al*., 2009:197; Zhang *et al.,* 2011:14). Cities and in this case urban systems are multi-functional (complex systems) and are composed of three primary dimensions/spheres (physical, economic and social) working intimately together as a whole within three main levels: (i) *the micro level* (elementary units such as persons living together in a city); (ii) *the meso-level* (referring to the city itself as a physical entity); and (iii) *the macro level* (the system of numerous cities and towns interacting together) (Bretagnolle *et al.*, 2009:197) .

3.3.1 Dimensions of urban systems

As stated above, the basis of urban systems is grounded in the physical, economic and the social dimension/spheres of human society that function intimately as one. Degradation of any one of these factors can give way to gradual dilapidation of the others and, in extreme cases, the entire system (Griffin *et al.,* 2014; Newman, 2011:1). The focus of this study however is to understand the role of social dynamics within an urban system (community) and therefore only brief references will be made to the other two dimensions.

3.3.1.1 Physical dimension of urban systems

As with most physical characteristics, the physical dimension of urban systems is the most apparent and easy to grasp (Situngkir & Khanafiah, 2005:5) as it is directly related to the tangible features of such a system. This dimension includes the built environment that can physically be seen and experienced within cities every day for example various land uses together with architectural (buildings) and transport infrastructure (streets, railways etc.) (Cristiano *et al*., 2020; Newman, 2011:12) conclusively making it the primary focus when looking at urban regeneration and planning approaches (Cheng *et al*., 2008:2). The urban environment can be perceived as a multi-dimensional system as opposed to a lifeless designed object (Hague & Jenkins, 2005:41). The physical expression of space directly relates to the human experience and palpably provides a backdrop to any community or society's day to day lives. Adding to this, Puren and Meiring (2015) focused on how the urban environment can support positive social connections between people and between people and their environment. Another study by Holland *et al*. (2007) depicts how positive social interactions within public spaces ensure vibrant, lively and socially sustainable communities. Therefore, making human spaces within urban systems important aspects when planning, designing and arranging physical urban systems for social interaction to successfully take place (Zhang *et al.,* 2011:14). Consequently, for the human element to thrive the physical realm is required as a basis (Zhang *et al*., 2011:14).

3.3.1.2 Economic dimension of urban systems

Urban systems are not merely the physical or built environments that house human populations and the entirety of their actions but also include areas of increased productivity and has an influence on economic growth (Frank *et al*., 2017:1). Bai *et al.* (2005:797) proclaims that the economic state of an urban system is not as evident as the physical dimension seen and experienced by all living and interacting in it. Nevertheless, the economic function of an urban system often takes priority in relation to the physical and the social dimensions (Cheng *et al.,* 2008:30) as cities are primarily established because of the potential for economic opportunities or improvements (Newman, 2010:61). Capital expenditure and investment rarely make provision to investigate the non-tangible elements related to expanding the urban realm - mostly focussing on economic and urban growth (Bai *et al.* 2005:802) - and can greatly impact how the urban form

materializes and how social structures are established. Conclusively, it is important that the economic dimension related to the creation of urban systems should be proportionately scaled in relation to the other two dimensions should an efficient urban system ever be viable.

3.3.1.3 Social dimension of urban systems

Newman (2011) states that human society (and the social interactions it encompasses) is the most integral and complex of all urban systems. The social dimension forms the focus of the city as a social system as cities seldom develop as isolated entities but rather always, in some way, interact or connect with other cities and urban areas (Bretagnolle *et al.*, 2009:199). It can thus be acknowledged that social dynamics (social workings, functioning, behaviours, processes and interactions between individuals, groups and societies) are embedded within urban systems and by default are adaptable to change. However, each small change to societal structures slowly changes the perception of that society and can both be localized and globalized (Khondker & Schuerkens, 2014:1). Localized cases are often harder to identify but can be as devastating as a globalized pandemic or cause. Newton (2010:15) identifies two primary social interactions that occur in urban systems. Social interaction in the urban environment can be positive (e.g. lively and vibrant public spaces, promotes social dynamics) but can also be negative or disruptive of nature (e.g. increasing crime, rising poverty and vandalism, degrades social dynamics) (Randolph, 2008). Negative spatial stimulation results in positive social interaction to deteriorate, leading to derelict, socially deprived cities that lack appropriate social spaces (Sennett, 1977; Oldenburg, 1989 as cited by Aelbrecht, 2016:127).

3.4 Urban social systems

Human relations are complex and any instance where persons or multiple individuals exist in the same physical environment, social bonds and interactions are inevitable (Marcus, 1985:332). When adding the structured guidelines such as institutions, government or religion etc., the interactions become systemised and conclusively a social system is generated (Marcus, 1985:332). Marcus (1985:332) asserts that the terms “social” and “systems” are so complex that when used together it is unlikely to assign a single definition thereto. Alternatively, Cheng *et al*. (2007:14) defines the term “urban social systems” as the elaborate sociological study of human interaction (be it positive or negative) and social life within all urban settings. Although no fixed definition can be allocated to the term “social systems” the following section aims to present a level of discussion and understanding of the different types (simple and complex) of social systems and their place within urban settings.

3.4.1 Simple social systems

As with simple systems (c.f. 3.2.1), simple social systems are comprised of a little to few components or elements with minimal interlocking pathways between them (Zhang *et al*.,

2011:14). Zhang *et al*. (2011:14) continues to give one such example as the interaction of two minor systems that produce an uncomplicated connection/communication channel (i.e. a conversation between two individuals). The extent of each social system can be considered in relation or in proportion to the number of components/factors it adds to and can thus easily evolve from a simple social system into a complex social system.

3.4.2 Complex social systems

In contrast to simple social systems, complex social systems encompass high numbers of social components and factors with large amounts of interlinking pathways connecting them (Zhang *et al*., 2011:14). Parsons (2012:1) concurs by defining complex social systems as the following:

> *"Complex social systems are composed of massively entangled formal and informal organizations and networks. They may be an interconnected web of hierarchical, bureaucratic organizations, networks of small formal and informal groups, communities, family systems, and more."*

Studying social systems is no easy task given the great numbers of elements, factors and components interacting with one another - not to mention the multiple underlying driving processes (Malleson *et al*., 2014:179). Thus, grasping complex social systems entails observing them as intricate processes with multi-faceted dynamics and driving forces (Parsons, 2012: 1).

The various interacting parts in complex social systems that donate to group cohesion, are known as "components" or "agents (Mitchell & Newman, 2002:1). When these components/agents interact, they can frequently cause behavioural patterns (for example the social theories namely ethnocentrism and cultural relativism) that are not straightforward or easily predictable (Situngkir & Khanafiah, 2005:3) making urban systems a complex social system.

3.4.3 Theories of urban social systems

To obtain a theoretical understanding of cities/communities as urban social systems two prominent theories will be discussed in the following section. Ethnocentrism and cultural relativism are theories directly imbedded in the nature of social dynamics/interactions within urban systems, one being negative (destroying intimate and enjoyable social connections causing social disruption) and the other positive (promoting healthy and vibrant social dynamics with supportive interaction). By investigating these two theories one can obtain a better understanding of urban social systems and the way people interact in them.

3.4.3.1 Ethnocentrism

As with numerous terms linked to the social interactions/connections of people, ethnocentrism is equally complex to define as it is used differently by various disciplines and individuals and is

commonly used interchangeably when discussing concepts such as racism, nationalism, discrimination, prejudice, and xenophobia (Bizumic, 2015:535). Nonetheless, Bizumic (2015:534) produced a useful working definition of ethnocentrism that illustrates a comprehensive understanding of the term:

> *"Ethnocentrism is usually defined as a kind of ethnic or cultural group egocentrism, which involves a belief in the superiority of one's own group, including its values and practices, and often contempt, hatred, and hostility towards those outside the group."*

Essentially, ethnocentrism can be seen as the inclination to primarily view the world from the standpoint of one's own culture accompanied by the thought that one's own group – be it racial, cultural or ethnic – is superior to others and thus also provides the model by which you judge others (or find them inferior) (Rosado, 1994:15). Bizumic (2015:537) further stated that this "mind-set" is one of exclusion and thus an exclusive outlook on urban social systems that can be linked to negative social behaviours (for example racism) that have a negative impact on the social interactions and connections people experience within an urban setting (for example racial segregation). Rosada (1994:6) concurs by declaring that ethnocentrism can become a negative concept when groups only view their own as the central driving force of everything, and all others are measured and judged within reference to it – a simple example of this would be: in most Western countries it is seen as acceptable for woman/females to expose certain parts of their body whereas in a country such as India it would be frowned upon and would be linked to questionable morals.

Although it is debated whether or not ethnocentrism can be eliminated (Bizumic, 2015:535), Rosada (1994:5) highlighted three primary habits that can be implemented to possibly reduce the negative prospect of ethnocentrism: (i) *evaluate the context (cultural, ethnic, racial) wherein the action takes place*; (ii) *consider the conditions (time, place, physical conditions) linked to the action*; and (iii) *investigate the underlying reason and its moral value*. Fundamentally, ethnocentrism can largely be avoided when one acquires the capability to avoid assumptions or quick judgements and when actions can be seen through the perspective of another (Rosada, 1994:5).

3.4.3.2 Cultural relativism

In contrast to ethnocentrism (culturally insensitive, negative thoughts and attitudes towards other cultures/groups), lies cultural relativism a complex concept (Howson, 2009) with varying definitions.

Cultural relativism is a term widely accepted within anthropology (the study of human societies and cultures and their development) and was recognized by Franz Boas - widely credited as the founding father of cultural relativism - as early as 1887 (Bauer, 2017:1). It was later propagated by his students who included Ruth Benedict (pioneering American anthropologist known for her "patterns of culture" theory), Melville Herskovits (American anthropologist known for the study of African culture in American communities) and Margaret Mead (American cultural anthropologist and pioneer of the feminist movement) to name a few (Bauer, 2017:1).

Howson (2009) states that relativism (the idea that something like morals or values is relative to a particular framework – culture or language - and that no standpoint is uniquely privileged over others) is characteristically seen in juxtaposition to realism ("*the idea that what is true and real exists independently of the mind.")*. Furthermore, she declares that: *"Cultural relativism is associated with a general tolerance and respect for difference, which refers to the idea that cultural context is critical to an understanding of people's values, beliefs and practices."* (Howson, 2009). Cultural relativism is defined by Rosado (1994:5) - and accepted as the working definition for this study – as the following:

> *"It is the idea that each culture or ethnic group is to be evaluated on the basis of its own values and norms of behavior and not on the basis of those of another culture or ethnic group."*

Essentially, cultural relativism is an inclusive and culturally sensitive concept that stems from the single notion that judgements are uniquely formed by each individual based on their experiences, culture, morals, ethics, values and one's social position (Rosada, 1994:5). This is because ultimately most of human knowledge has a tendency to be socially conditioned in accordance with what certain social groups expect (Rosada, 1994:5). Cultural relativism can aid as a helpful theory when it comes to the urban social system as social sciences tend to greatly focus on the social dimension, whereas in the field of urban planning this aspect has mostly been seen as secondary to the other dimensions (physical and economic). Consequently, this study includes a focus on cultural relativism in its attempt to highlight the importance of social dynamics within urban social systems. Table 3-1 highlights the core principles of ethnocentrism and cultural relativism as summarised by Rosado (1994:4).

Table 3-1: Core principles of ethnocentrism and cultural relativism .

Ethnocentrism	Cultural relativism
a) Exclusive	a) Inclusive
b) Closed minded regarding differences	b) Open minded regarding differences
c) Culturally insensitive to others	c) Culturally sensitive to others

(*Source*: Adapted from Rosado, 1994).

Our world society is quickly and continuously changing due to the rise in urbanisation (Lee & Chan, 2010:9; Yari, 2011:5,6) particularly in countries such as South Africa that is multi-cultural. The fact that cities have become cultural melting pots increase the connections/interactions various cultures have with one another (Rosado, 1994:2). Social interactions/connections within an urban setting can be positive (e.g. cultural relativism) or negative (e.g. ethnocentrism) (Randolph, 2008) depending on the level of regard we demonstrate towards other cultures (Rosado, 1994:2). The subsequent section will serve to indicate the contribution of positive social interactions/connections within communities.

3.5 Communities as complex urban social systems

As stated in the previous section, complex systems are vast and varied and one such system is communities. Communities function as complex social systems, with a variety of stakeholders, diverse interests, great internal and external variability to name a few (Yosef, 2010:1). The complexity related to the aforementioned may appear chaotic, when in fact the very intricacies of such a system is what makes that community function or not (Yosef, 2010:2) – as witnessed with theories such as ethnocentrism and cultural relativism mentioned above.

Predicting the outcome, should the underlining factors of such an intricate and delicate system change, is impossible. This in itself carries new challenges for those pursuing to develop communities (Yosef, 2010:3). Yosef (2010:3) continues to state how communities are expressed as complex systems within practice by listing the following principles that outline the likelihood of change:

1. Freedom of choice and independence: The increased liberation of individuals and groups alike create possible obstacles to achieve the desired social change, and often involve a two-way, top-down or bottom-up agreement;
2. Social and Cultural variability: Different worldviews, values and priorities makes it challenging to reach a common understanding while influencing how these systems function;
3. Rapid pace of change: There is no guaranteed learning from experiences, making it challenging to produce long-term planning because of the need for continuous revision, updating and adjustment of short- and mid-term plans; and
4. Complex interactions: Because communities consist of unpredictable factors and are becoming progressively complex, linear planning models that merely move from “mapping, to planning, to implementation and then improvement” are no longer sufficient in identifying the primary aspects of intervention.

It can be concluded that although it is impossible to predict change, reaction or interactions within a community (as every single agent/factor is unique and independently shaped by their own thoughts and believes) the social dimension within communities and thus how communities are planned is of the utmost importance.

3.6 The role of social dynamics within the urban system

Social connection between people is not only regarded as a basic human necessity, but individuals have the need for connection to those closely surrounding them. Social connection (having intimate and positive relationships in the social world) is a result of people interacting within the environment they find themselves in - including the integration of activities that motivate social dynamics and create involvement and a sense of inclusion within cities and society (Handberg *et al*., 2016:3).

People are increasingly living in cities. Cities, and in this case urban systems, are multi-functional (complex systems) and are composed of three primary dimensions/spheres (physical, economic and social) working intimately together as a whole. One dimension cannot be separated or isolated from the others - as one changes so do the others. The social dimension forms the focus of the city as a social system as cities seldom develop as isolated entities but rather always, in some way, interact or connect with other cities and urban areas (Bretagnolle *et al.*, 2009:199). It can thus be acknowledged that social dynamics are embedded within urban systems.

Adding to this, social urban systems encompass high numbers of social components and factors with large amounts of interlinking pathways connecting them (Zhang *et al*., 2011:14). It is important to realise that these interactive and dynamic networks are rooted within every aspect of urban public life – especially when referring to a highly intricate concept such as the social dynamics in an urban setting.

Conclusively, it will become increasingly important to foster urban systems that contribute to human well-being (Bai *et al*., 2005:797). Although the social dimension within urban settings has not always received the necessary attention (as opposed to the focus mostly being on physical and economic dimensions within cities and communities) the social dynamics cannot be separated from urban life (as it is an integral part thereof) and conclusively cannot be separated from urban regeneration. Social dynamics within urban regeneration is an important tool that can be used by planners to restore social vitality in cities (Colantonio & Dixon, 2011; De Beer, 2018).

3.7 Conclusion

Chapter 6 aimed to create an understanding of urban communities as social systems and illuminated the role of social systems in the urban environment by:

- addressing the research objective/aim - (i) *Obtain an in-depth understanding of cities/communities as complex urban social systems* (c.f. 1.5); and
- answering the supporting secondary question - (i) *What is the role of social dynamics within the urban system?* (c.f. 1.6) as stipulated in Chapter 1.

To fully address the research aim/objective and to answer the research question this chapter conducted a literature review that defined and discussed systems. First and foremost, it was stated that systems can either be simple or complex of nature. Urban systems and in this case cities/communities were described as multi-functional (complex systems) and three primary dimensions/spheres within complex urban systems were identified as: (i) physical, (ii) economic, and (iii) social. This was succeeded by a comprehensive examination of social urban systems (simple and complex) whilst simultaneously touching on the underlying aspects of a nuanced community system whereby certain prominent theories of negative and positive social interaction (ethnocentrism, cultural relativism) was explored.

Conclusively, communities were presented as complex urban social systems and the principles that emphasise the likelihood for change in communities were listed. These concepts were discussed to understand communities as complex social urban systems and for identifying the role of social dynamics within the urban system. Ultimately, this could enhance the social dynamics within an area.

The following chapter will build on the development of urban regeneration from physical design to social transformation.

CHAPTER 4 – THE DEVELOPMENT OF URBAN REGENERATION: FROM PHYSICAL DESIGN TO SOCIAL TRANSFORMATION

4.1 Introduction

This chapter aims to provide an understanding of urban regeneration by:

- addressing the research objective/aim - (i) *Compile a literature overview of the development of urban regeneration over time in order to identify gaps* (c.f. 1.5); and
- answering the supporting secondary question - (ii) *To what extent has social dynamics been incorporated in urban regeneration approaches until now?* (c.f. 1.6) as stipulated in Chapter 1.

Social dynamics can be disrupted in towns and cities as a result of how they are planned and designed (Bejan, 2007:2; Newman, 2010:17; Zhang *et al*., 2011:14). Numerous examples of this exist. One example being the misuse of power symbols and leadership (e.g. Napoleon ordering the construction of the Arc de Triomphe in Paris (1806)) (Ben-Amos, 2012:86) to alter city layout and assert political power. Another example is the Industrial City (the result of 18th and 19th centuries' vast developments of manufactured good, technology and economic dealings via railways, steam engines and communication networks etc.) (Wyly, 2012:1). Economic growth of the manufacturers altered city development and the process of urbanisation prioritised social and environmental aspects within cities (Hall, 1996:251) causing "…massive overcrowding, terrible congestion and pollution, no ventilation and pervasive dangers of fire and disease" (Wyly, 2012:5) - all consequences of factories and industrial buildings located next/close to high density residential homes and living quarters of blue-collar workers in the Industrial City (Nevell, 2011:598). In a South African context, Apartheid (according to the Group Areas Act 41 of 1950) divided towns and cities according to cultural and racial groups (Bennet, 2005; Smith, 2003:41) resulting in the fragmentation of South African cities and conclusively social exclusion, isolation and disruption of existing community ties (Maylam, 1995:22; Smith, 2003:2).

Urban regeneration is regarded an important intervention used by planners to restore lost social vitality in cities (Colantonio & Dixon, 2011; De Beer, 2018). Nonetheless, up until now the social sphere of regeneration has to a large extent been neglected (Colantonio & Dixon, 2011; De Beer, 2018; Pulselli *et al*., 2006:132). In the past most urban regeneration initiatives were linear processes that focused on the physical design of the urban environment while the social dynamics were not adequately considered (Dempsey *et al*., 2009:289; Roberts *et al*., 2017:11). Although current urban regeneration initiatives strive to cumulatively address social, economic and physical regeneration, a lack of social consideration continues to be experienced in numerous urban developments and regeneration processes, especially those conducted in a 'top-down' manner (De Beer, 2018:2).

The literature study that is presented in this chapter aims to prove that even though cities are multi-dimensional entities, it is the social dimension that is heavily affected by city form and how humans perceive the spaces they live and interact in (Bejan, 2007:2; Newman, 2010:17; Zhang *et al*., 2011:14). This chapter provides a chronological overview of the development of urban regeneration over time and illustrates how it has evolved from purely physical design to considering social transformation.

In the first section urban decay is investigated as an incentive for urban regeneration. Thereafter urban regeneration and the development thereof (how it changed over time) is discussed with special reference to the role of social dynamics.

4.2 Urban decay: Incentive for urban regeneration

Urban decay has not been an uncommon occurrence in cities (modern and post-modern alike), but in contrast has been encountered since the genesis of human settlements (Healy *et al.*, 1992:23). Urban decay has several causes (Andersen, 2003:6; Haines, 2010:19; Leo *et al*., 1998) resulting from socio-economic conditions experienced worldwide (i.e. poverty, underemployment and increased crime to name a few). Formally documented, urban decay appeared as early as the 14th-16th century Renaissance (Breger, 1967:369). The most prominent cause is believed to be rooted in the severe conditions created by, and experienced during the Industrial Revolution (Breger, 1967:370; Healy *et al*., 1992:23; Natrasony & Alexander, 2005). Throughout the 18th-19th century Industrial Revolution, major cities such as London, New York and Paris were swarmed by migrating people (from rural areas especially) seeking job opportunities, better living conditions and solace in remedy of World War II (Stearns, 2018:12). These extreme conditions have led to overcrowding, increased population growth and the negative consequences of urbanization (the lack of sufficient housing, infrastructure and basic services etc.) (Crankshaw & White, 1995:623; Natrasony & Alexander, 2005) – all factors that have contribute to urban decay (Crankshaw & White, 1995:623).

Since the 1970s, urban decay has mostly been linked to Western cities (Lee & Chan, 2010:264). More recently, it is closely connected to deindustrialisation ("the removal or reduction of industrial capacity or activity") (Iannone, 2014:135), rural-urban migrations, urbanisation, urban growth and even crime in cities and creates changes of economic, environmental and social nature (often going hand-in-hand with migrations) (Iannone, 2014:135). Additionally, these changes have produced derelict areas while also causing abandoned buildings, decaying parking lots, fragmented and segregated land uses (Andersen, 2003:121) and an overall emergence of "desolate, inhospitable city landscapes" (Iannone, 2014:135). In the instance of urban decay in Africa, high urbanisation rates, population growth, migration and South African Apartheids policy are some of the main factors contributing to urban decay (Ahmad *et al*., 2010:4). In the light of

the aforementioned discussion, urban decay seems to be a prominent reason for the origin of urban regeneration initiatives. However, a closer investigation of what urban decay entails (from a spatial perspective) is needed to align the discussion with the aims of the dissertation.

4.2.1 Defining urban decay

A crucial step in understanding urban decay is to grapple with the exact meaning of the term. Urban deterioration, urban rot and urban blight are all synonymous with urban decay ('Urban' being characterised as areas of development such as cities, towns or neighbourhoods whereas 'decay' is linked to a disintegrating process) (Iannone, 2014:135). Urban decay is widely described as a process linked to environmental, physical, economic and social corrosion resulting from the deterioration and dilapidation of formerly functioning urban areas (i.e. a city or a segment thereof) (Acioly, 1999:7; Andersen, 2003:4; Iannone, 2014:135). Importantly, the primary consequence accompanying urban decay is the excessive decrease of the vitality, urban liveability and urban social value in cities that in turn creates places of exclusion and deprivation (physically, economically and most importantly, socially) (Acioly, 1999:7; Andersen, 2003:4).

In summary of the definition of urban decay, Figure 4-1 below represents Andersen's (2003:56) visual model of the urban decay and the succession process.

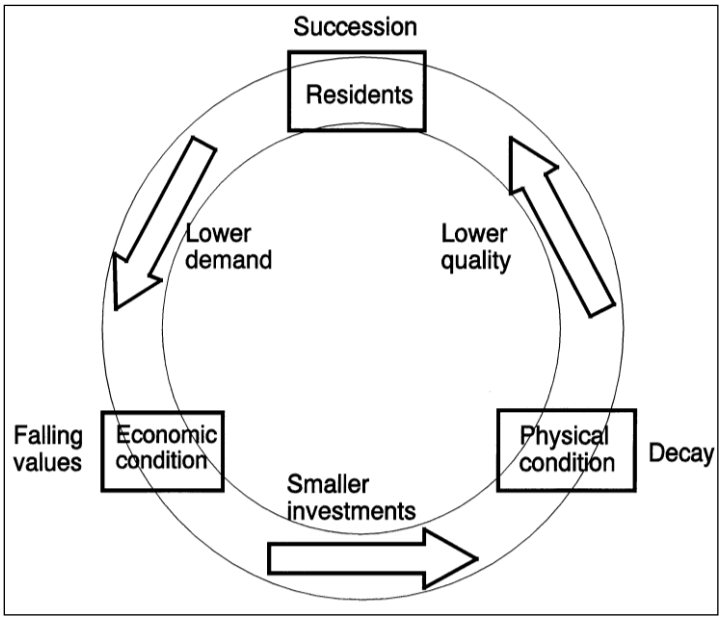


Figure 4-1: Integrated process of urban decay as presented by Andersen.
(*Source*: Adapted from Andersen, 2003:56).

Andersen (2003:56) gives the example of lower-income residents occupying homes in a neighbourhood, causing a decrease in housing demand. This in turn lowers the value of properties and decreases the number of investments in the area causing the decline of buildings and ultimately unattractive and derelict neighbourhoods.

It can be concluded that urban decay is not linear but can be defined as a multi-faceted and complex process because the physical, economic and social dimensions of a city/town/neighbourhood are integrated and reinforce one another – i.e. as one dimension changes the others change simultaneously (Andersen, 2003:56).

4.2.2 Types of urban decay

As stated above, each of the dimensions: (i) *Physical* (the environment in which all interaction takes place: tangible surroundings, built infrastructure and spaces etc.); (ii) *Economic* (all economic activity etc.); and (iii) *Social* (social interactions, behaviour, relations and dynamics etc.), found within urban environments are affected by urban decay and is thus discussed in further detail in the following sections.

4.2.2.1 Physical/environmental urban decay



Figure 4-2: Examples of physical decay in South Africa.
(*Source*: Lombard*,* 2018).

As illustrated in Figure 4-2 (depicting blatant instances of physical decay and vandalism within areas of South Africa), the effects of urban decay on the physical and built environment are among the easiest to recognise, and conclusively calculate, as it can be witnessed and felt whilst experiencing the surroundings of one's direct environment and its physical condition. Physical decay includes visual conditions of negligence encountered in neighbourhoods and the surrounding physical environment (e.g. abandoned or dilapidated buildings, broken streetlights, vacant land, empty lots, graffiti or broken windows) and critically affects a community and how they perceive and interact in their surroundings (Skogan 1992:4). As stated by Day (2014:2): *"Our surroundings affect us physically and spiritually: they can contribute to stress and general malaise or balance and strengthen us."*

The 'Broken Windows' theory (coined in 1982 by social scientists James Wilson and George Kelling) is a belief accompanying physical decay which states that residents who inhabit areas of

poor or inferior aesthetic value, are more likely to accept disintegration and ugliness (ultimately creating areas that inspire further disorder and decay) causing them to take less pride in and care of their living environment and how they interact in it (i.e. neighbourhoods experiencing increased volumes of crime, vandalism and gang violence etc. tend to be experiencing blatant signs of physical decay) (Downes, 1968:505; Skogan, 2011:173). The physical dimensions of urban areas can be greatly influenced by urban decay and the effects are widespread, reaching into the economic and invaluable social dimensions that are equally needed to ensure lively, inclusive and functional cities (Andersen, 2003:56).

4.2.2.2 Economic urban decay

The intensity of economic decay in urban and city areas is largely linked to the physical state of the environs (Burton *et al*., 2003:2). Thus, when cities or neighbourhoods are impacted by any type of physical degeneration or disintegration, economic decay is probable. During the last thirty years' economic decline in cities have occurred alongside social and geographical exclusion and deprivation (Tallon, 2013:13).

Economic decay is an important dimension of exclusion as urban decline is geographically uneven, greatly affecting economically unstable and disadvantaged social groups the most (Pike *et al*., 2016). This can continuously be witnessed today in urban areas affected by segregation because of race, income and/or social status differences (as with the popular examples of District Six and Sophia Town in South Africa). Being socially excluded ("*the process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live*." (cited by De Haan & Maxwell, 1998:2) contributes to factors such as lower income, employment instability, poor living conditions/housing and social alienation from larger society – all leading to a decrease in income and finally, poverty (Pike *et al*., 2016).

The most prominent results of economic decay can be witnessed in phenomena such as deindustrialisation, the economic breakdown in dilapidating urban areas and failure of businesses, all that are accompanied by increased unemployment, decrease in property values and little to no economic investments (Iannone, 2014:135).

As with any type of decay, the economic aspects are intricate and according to Acioly (1999:7): "*The scarcity of financial resources and decrease in public and private investments are important factors that contribute to the loss of urban vitality and to the deterioration of the urban heritage*." Not only does the economic stance of a city, town or neighbourhood severely affect the aesthetic of the surroundings but without any local economic development there will be no hope for restoration of communities because economic development (however big or small) is vital for the

revival of cities experiencing any form of urban decay and deterioration (Acioly, 1999:7; Burton *et al*., 2003:5).

4.2.2.3 Social urban decay

Social interaction does not take place in isolation but within a particular space. Apart from being important on a personal level, social interaction is also linked to the environment in which the interaction occurs (Comunian, 2010:426; Lee & Chan, 2010:9).

As stated in Chapter 3, social interaction in the urban environment can be positive or negative/disruptive of nature (Randolph, 2008). In countries such as South Africa, much of the negative/disruptive interactions are consequences rooted in (but not limited to) the Apartheids planning regime that created segregated and isolated living spaces according to racial orientation (Bennet, 2005; Smith, 2003:41).

Not only did Apartheid have a vast influence on the urban form but simultaneously caused extreme economic inequality between races (Keswell, 2005:1) and ultimately social exclusion ("…*the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole*." (Levitas *et al.,* 2007:9)). Mumford (1937:91) argues that the built environment bears witness to the social connections and interactions accommodated within cities and when the physical environment does not provide adequate buildings or spaces, the social dimension within a city becomes difficult to express. Social problems are intricate issues and social exclusion in cities cause isolation and the loss of social liveliness and integration in urban spaces.

Although the harsh socio-economic conditions associated with urban decay (e.g. population migration in search of better opportunities and increasing urbanisation rates), may have a huge impact on the social aspects of the environment including the flow of people (how people function, integrate and move within their surroundings) (Ahmad *et al*., 2010:4), social interaction can be positive. The urban environment can support positive social connections between people and their surroundings (Puren and Meiring, 2015) and ultimately ensure vibrant, lively and socially sustainable communities (Holland *et al*., 2007)

Conclusively, there is not a singular cause but rather various aspects that result in urban decay. These aspects include disturbances of the interconnected physical, economic and social dimensions rooted within cities/towns/neighbourhoods. This directly links to Andersen's integrated model (2003:56) (Figure 4-1) that presents urban decay as a multi-dimensional and intricate process and as one dimension changes the others change concurrently (Andersen,

2003:56). One of the aims of this study is to identify and motivate that the social dimension within cities is the most important yet abstract sphere and it can determine every aspect of city prosperity and human wellbeing within the places we as humans occupy.

That being said, it is the social aspects that are focused upon in this dissertation as they have greatly been ignored in urban regeneration initiatives. The following section takes an in-depth investigation into the social dimension of urban decay.

4.2.3 Urban decay: A social perspective

Cities are complex systems (Bejan, 2007:2; Newman, 2010:17; Zhang *et al*., 2011:14) reflecting the multiple processes that inform economic, social, physical and environmental evolution (Roberts *et al*., 2017:9). However, in many instances it is the positive social interactions within cities that has deteriorated - leading to socially deprived cities that "lack appropriate social spaces" (Sennett, 1977; Oldenburg, 1989 as cited by Aelbrecht, 2016:127). Two main reasons are found in literature as the causes for social decay namely Modernism and political power. These are discussed in more detail in the following section.

4.2.3.1 Modernism

Modernism is known as one of the most notorious utopian/idealistic planning models (Pinder, 2002:230) brought forth by the Industrial Revolution. Modernist theories and mind-sets of the twentieth century have vigorously been used in sculpting urban planning, city form and layout during the twentieth century - causing fragmentation and segregation of cities as social entities (Natrasony & Alexander, 2005; Parnell & Mabin, 1995:39).

Modernists such as Ebenezer Howard (Garden City), Le Corbusier (The Futuristic City), Clarence Perry (The Neigborhood Unit), Clarence Stein (Superblock) as well as Walter Gropius (Bauhaus movement), Mies van der Rohe and Piet Mondriaan (De Stjil) viewed modernism as the solution to the turmoil caused by the Industrial City (Trancik, 1986:1; Natrasony & Alexander, 2005). Figure 4-3 below aids as a visual summary of the prominent Modernist theories over time.

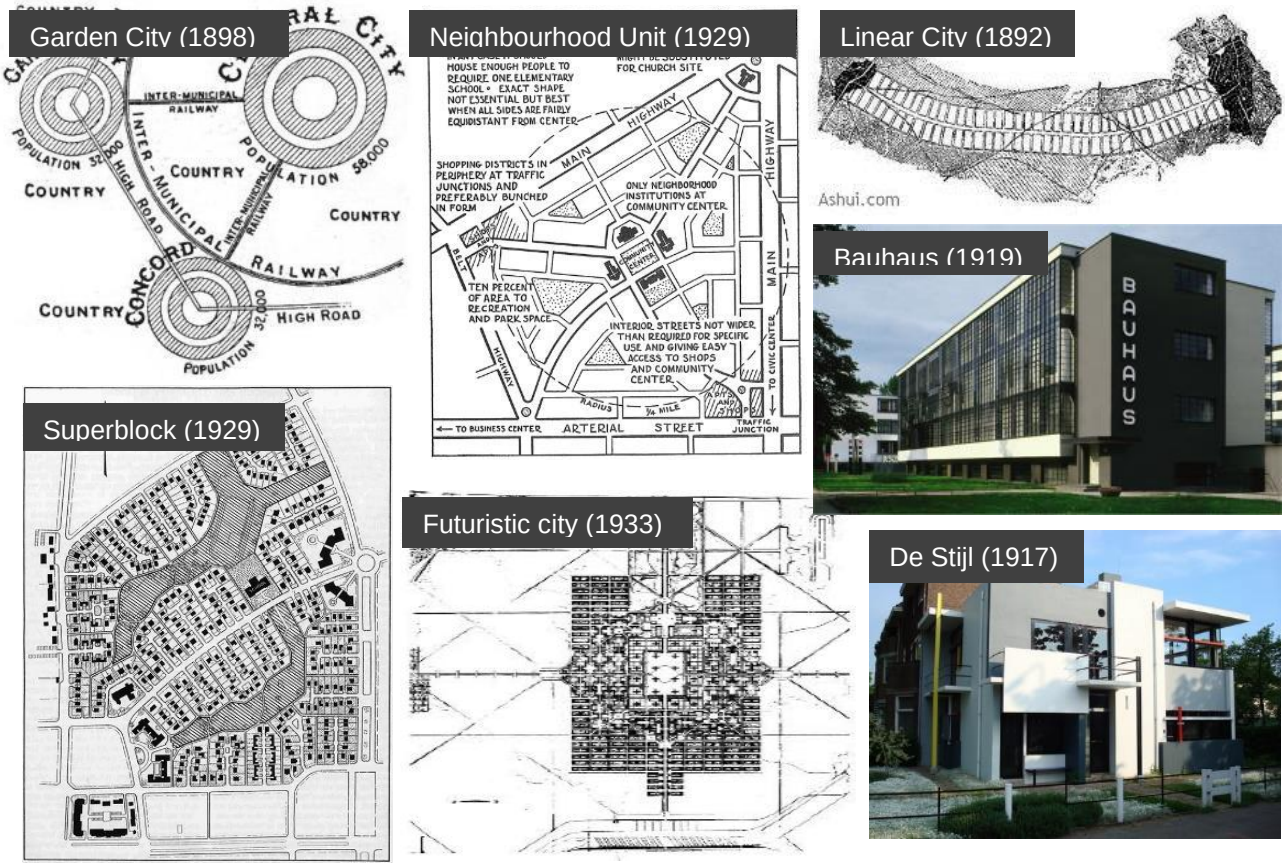


Figure 4-3: Prominent Modernist planning models and theories.
(*Source*: As cited by Hassan *et al*., 2014:329).

By utilising Modernism, order was supposedly to be generated by implementing uniform, linear, rational and precise planning of geographic and social spaces within cities (Figure 4-3) (Healy *et al.*, 1992:23; Natrasony & Alexander, 2005). Thus, the primary focus of Modernism was set on formulating solutions mainly for the physical problems encountered in post-war cities (e.g. London, Paris and New York) without regard to public opinion or participation (Trancik, 1986:10; Taylor, 1998; Natrasony & Alexander, 2005). The consequences are still visible today as the Modern Movement in town planning resulted in conventional zoning policies and urban renewal projects that unknowingly led to the loss of traditional qualities (social and cultural structure and meaning, uniqueness, variety of activities while creating a sense of place) and urban space (Trancik, 1986:11).

In summary, Modernism caused urban disintegration, social withdrawal from cities (the loss of spatial interactions, activities and individual experiences cause places to become lifeless spaces) and ultimately social urban decay as city dwellers alternatively had to make use of private, personal, isolated and controllable properties to create social life instead of interacting in the public spaces of cities and neighbourhoods.

4.2.3.2 Political power

The second cause of social dilapidation is rooted in the misuse of political power, where the physical environment and surroundings are seen as tools (power symbols) used to manipulate, regulate and overpower citizens. A continuous example of this is found in Warsaw (Poland), a city that experienced four decades of communism accompanied by brutalist architecture (grey, monotone, oversized and overpowering buildings) used by unjust leaders to forcefully shape the post-war city as they deem fit (Kapur, 2018). For example, the construction of the Palace of Culture and Science that was ordered by Stalin to represent the strategical importance of Poland to Moscow, while the rest of the city was wiped clean during the war and little attention was given to the physical and social needs of remaining citizens affected by the war (Kapur, 2018).

Another prominent example was the plans for Germania - formulated by Adolf Hitler - that amongst other things included tearing down large areas of Berlin to build complex systems of large commemorative buildings and roads (including a seven kilometre North-South avenue/axis linking new railway stations, ring roads, tunnels and wide avenues) (Friederich, 2012:350) together with the largest covered space in the world, centred in Germania, the Great Hall. These plans would have been hostile to pedestrians, produced chaotic roads without any traffic lights and ultimately the vast scale of towering structures would bombard and overpower all citizens (Connolly, 2016). Unwelcoming and inhuman designs of high-rise buildings can create social deprivation. "*At the societal level, high-rise buildings are accused of burdening existing services and infrastructure, worsening traffic problems, and damaging the character of neighbourhoods*" (Broyer, 2002).



Figure 4-4: Examples of buildings constructed for political power.
(*Source*: Adapted from Pyzik, 2015 & Connolly, 2016).

The ubiquitously known Apartheids model (most prominently experienced within South African cities and communities (Maylam, 1995:22)) created to remedy the urban disasters of the 1940s (Davies, 1981:59; Hindson, 1996:75) is viewed as a local example of political power.

Officially implemented in 1948, Apartheids planning and city layout (based on modern town planning models) was essentially grounded on a governmental top-down approach (Maylam, 1995:19; Smith, 2003:1) aiming to increase urban political, and economic power (Hindson, 1996:77). Including geographical fragmentation based on race, class and ethnic grounds, Apartheids planning goes hand-in-hand with terms such as 'forced removals' and the relocation of racial groups from their homes to designated homogenous areas within/outside a city (Bank, 2011:4; Hindson, 1996:75).

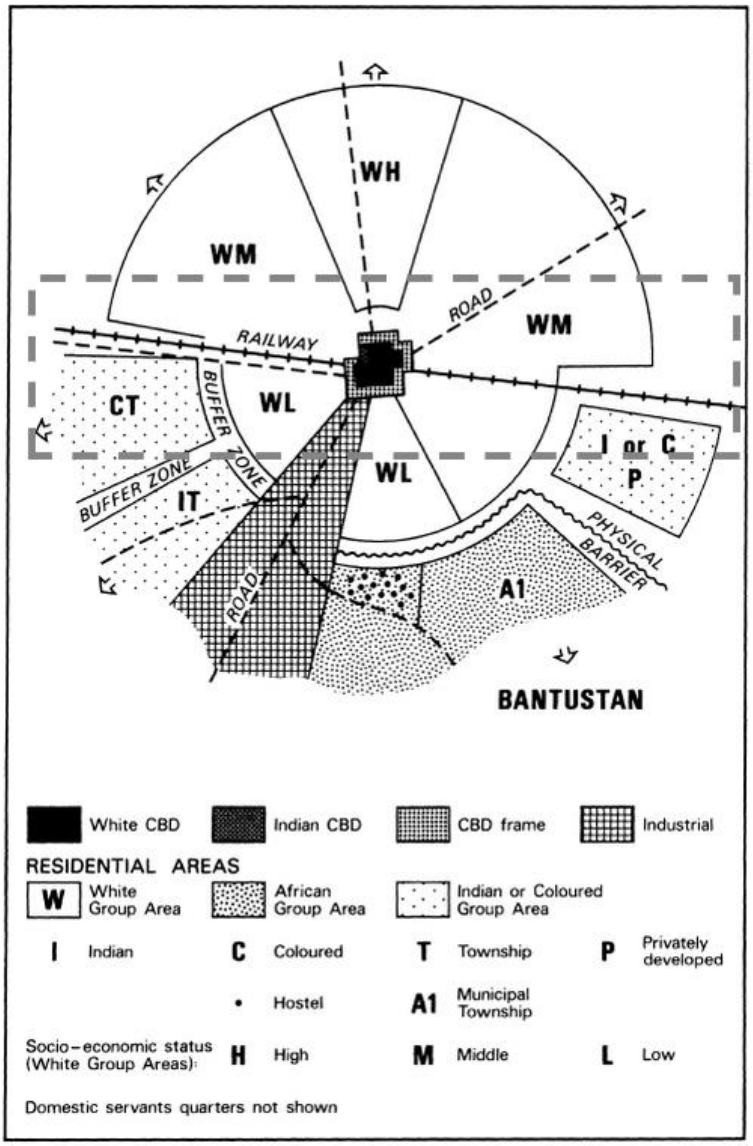


Figure 4-5: Apartheid model city layout.
(*Source*: Fieuw, 2016).

Figure 4-5 represents a typical Apartheids City layout. Spatial consequences brought forth by Apartheids planning are not limited to but mainly include the creation of designated and separate areas/neighbourhoods for the four main racial groups (i.e. Whites, Black or African, Indians/Asians and Coloureds) with strategically placed physical or man-made barriers such as buffer zones, roads and railways (Fieuw, 2016). This form of spatial planning strived to increase the investments within white areas while the other racially placed areas are deprived of economic and all other opportunities because of extreme distances and restrictions (Davies, 1981:61). Not only did Apartheid have a vast influence on the urban form (constructed to promote spatial hierarchy) but simultaneously caused extreme economic inequality between races (Keswell, 2005:1) and ultimately social exclusion (Schensul & Heller, 2010:1). These examples illustrate how political power can influence the urban environment and in turn play a vast role in the destruction of social structures and ties formed within cities and communities.

In conclusion, the physical, economic and social dimensions within cities are intertwined and influence one another directly (Andersen, 2003:56) and the decay of one of these may well result in the decay of other spheres. For example, urban decay is vastly linked to social disengagement and decline as the result of wrong, fragmented and segregating city form and layout (due to Modernism and political power) and in turn caused, social separation, isolation, exclusion and the loss of city vitality (Andersen, 2003:4; Acioly, 1999:7; Adam, 1995:7). Urban regeneration is offered as one of the most widely accepted initiatives to address urban decay. The focus of the second part of this chapter is dedicated to this intervention strategy.

4.3 Urban regeneration

The creation of the city as a vibrant social entity is an important goal in spatial planning (Carnevale, 2007:80; Newman, 2010:12; Stouten, 2005:7) whereas urban regeneration is an important intervention that can be used by planners to restore social vitality and interactions in cities (Colantonio & Dixon, 2011; De Beer, 2018). The essence of regeneration and what it entails causes it to be described as a complex and continually metamorphosing action (Roberts *et al*., 2017:18).

The following section aims to provide a better understanding of urban regeneration by providing an overview of the history and development thereof.

4.3.1 Defining urban regeneration

Although the term ‘urban regeneration’ seems simple to grasp, it carries various definitions in itself according to different sources. Nevertheless, there are very limited working comprehensive definitions of urban regeneration available in academic literature. Urban redevelopment, urban rehabilitation, urban renewal and urban regeneration are among the frequently used terms that

are commonly linked to the improvement or development of the urban environment – all being "*connotations relating to rebirth, revival and reconstruction*" (Tallon, 2013:4) of urban areas. Even though these terms are interchangeably used in literature, they differ from one another and more importantly from urban regeneration. Urban redevelopment relates to a process with a general mission lacking a definite purpose. Whereas, urban rehabilitation lacks the methods of action and urban renewal primarily focusses on physical change (Roberts *et al*., 2017:18). Notably, 'regeneration' is earmarked (by professionals and academics alike) as the most extensively recognised and utilised term (Tallon, 2013:5).

The Cambridge Dictionary (2019) describes the word "regeneration" (in common usage) as "*to improve a place or system, especially by making it more active or successful."* Tallon (2013:4) states that regeneration is broadly linked with any kind of development within urban areas. Parkinson (as cited by McCarthy & Pollock, 1997:137) says that urban regeneration refers to "*the physical, economic and social renewal of areas which have been subject to decline*." Urban regeneration "*is a new generation of urban renewal*" pursuing equilibrium between people (providing opportunities for social participation and interaction), business (improving economic competitiveness and job creation) and place (creating high-value physical environments and aesthetics) (Ho, 2012:116). Regeneration not only relates to matters of the built environment "*but has its roots in religion, social theory and medicine as a word infused with religious hope."* (Tallon, 2013:5).

While the term is confusing and understood differently by different authors, Roberts *et al*. (2017:18) produced a useful working definition of urban regeneration that illustrates a comprehensive understanding of the term:

> "*A comprehensive and integrated vision and action which seeks to resolve urban problems and bring about lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change or offers opportunities for improvement*."

That being said, the abovementioned definition formulated by Roberts *et al*. (2017:18) is the most widely used definition of urban regeneration in literature and practice. For this reason and purpose of this study, it is accepted as the formal definition when any reference is made to urban regeneration.

In conclusion, urban regeneration can be accepted as a complex and dynamic process that integrates the physical, environmental, economic and social spheres within cities (Degen, 2018:1089) with the aim of creating a sustainable future. However, in the development of urban

regeneration theory, different focusses occurred – it is because of this shift in approaches that the essence of the next section is formed.

4.3.2 The evolution of urban regeneration theory

As stated in the section above, the term 'urban regeneration' was not always utilised to describe urban improvement within cities (i.e. urban renewal, urban redevelopment and urban rehabilitation among others were frequently and interchangeably used). Importantly, these terms led to the development of the purpose and practice of urban regeneration as we currently know and utilise it today.

In Figure 4-6, Roberts *et al*. (2017:19) distinguishes between various time periods with different focuses in urban regeneration theory namely reconstruction, revitalisation, renewal, redevelopment and regeneration. First the intervention type is discussed in order to illuminate the aspects that were important in the different time periods, whereafter the shifts in focus are elaborated upon

Period	1950s Reconstruction	1960s Revitalisation	1970s Renewal	1980s Redevelopment	1990s Regeneration	2000s Regeneration in recession
Economic focus	Public sector investment with some private sector involvement	Continuing from 1950s with growing influence of private investment	Resource constraints in public sector and growth of private investment	Private sector dominant with selective public funds	Greater balance between public, private and voluntary funding	Private sector dominant with selective government funding
Social content	Improvement of housing and living standards	Social and welfare improvement	Community-based action and greater empowerment	Community self-help with very selective state support	Emphasis on the role of community	Emphasis on local initiatives and encouragement of third sector
Physical emphasis	Replacement of inner areas and peripheral development	Some continuation from 1950s with parallel rehabilitation of existing areas	More extensive renewal of older urban areas	Major schemes of replacement and new development; 'flagship schemes'	Initially more modest than 1980s and then increasing scale; heritage emphasised	Generally smaller scale schemes, but larger projects returning
Environmental approach	Landscaping and some greening	Selective improvements	Environmental improvement with some innovations	Growth of concern for wider approach to environment	Introduction of broader idea of environment in context of sustainable development	General acceptance of sustainable development model

Figure 4-6: Summary of urban approaches used for urban improvement.
(*Source*: Roberts *et al*., 2017:19).

4.3.2.1 Intervention types: From reconstruction to regeneration

With Figure 4-6 as reference the following section will discuss the change in priorities and focus of urban regeneration initiatives and how they have shifted and transformed throughout the decades (McNamara*,* 2013:5; Tallon, 2013).

(i) Post-war physical reconstruction (1940s – 1950s)

The evolution of urban regeneration starts with urban reconstruction in the 1940s – 1950s. One of the first instances of urban improvement was documented in the United States in 1945 after World War II (Ho, 2012:114) - the period labelled as the "era of the bulldozer" (Barosio *et al.*, 2016:369). Urban reconstruction's primary aim was to renovate, replace and repair the physical challenges of the post-WWII period with slum clearances and reconstructing neglected towns and cities i.e. bettering the living conditions and standards with high-rise, compact housing and industrialised building methods (Ho, 2012:115; Roberts *et al*. 2017:15). This post-war remedy was mainly implemented by central government and private developers on a local and site level and focussed on the replacement of physical urban fabrics in older derelict areas. Not only was this approach greatly driven by primarily government investments (top-down approach) but the solution to social decay and segregation was sought to be addressed by purely improving the physical/built environment and small-scale greening initiatives (i.e. implementation of green-belts) (Roberts *et al*. 2017:16) with little regard to the economic and social aspects within cities.

(ii) Neighbourhood revitalisation (1960s)

In the 1960s urban reconstruction changed into urban revitalisation - aiming to improve the social welfare of the population (Ho, 2012:116). It was evident that the post-war urban reconstruction approach (upgrading of the built environment only) not only transformed urban challenges (from physical issues to social problems) but purely just conveyed these problems between locations (Roberts *et al*. 2017:16). The mid-60s motivated this by conveying the displeasure of residents as they were not satisfied with the slum clearance and segregation of the population to outskirt rural areas, away from metropolitan opportunities (known as counter-urbanisation) and infrastructure (Tallon, 2013;11). Urban revitalisation was conducted on a regional and local level primarily by local government, public and especially private sector investors with a more prominent focus on neighbourhood rehabilitation and addressing superficial social issues brought on by post-war 'resolutions' entailing continuous periphery developments (Barosio *et al.,* 2016:370). The counter-urbanisation of the population was accompanied with further challenges relating to the decrease in economic activity which would usually be found in agglomerated urban areas. This in turn led to the development of 1970s urban renewal approaches.

(iii) Renewal and redevelopment of economic nature (1970s – 1980s)

According to Sharghi *et al.* (2018:273), although the 1970s – 1980s urban renewal/redevelopment approaches primarily focused to address the economic development (Barosio *et al*., 2016:370), property-led regeneration (McCarthy & Pollock, 1997:137) and revitalisation of city centres (inner city regeneration was a priority aiming to improve city economics, investments and job opportunities lost with de-industrialisation and counter-urbanism (Berry & McGreal, 2013:194; Tallon, 2013:12)), this era also included the start of collaborating and integrating urban improvement of social, physical and environmental issues (Ho, 2012:115). It encompassed the "*construction and renovation of dwellings in the social and commercial sectors, the promotion of economic activity, the tackling of dereliction, the provision of business and incentives to invest in employment and training initiatives and the provision of social facilities*" (Acioly, 1999:10). Referring back to Figure 4-6, the 1980s was accompanied by private sector property investment whereas the 1990s gave way to the balance of public, private and voluntary investments (Roberts *et al*., 2017:20). Importantly, the era of 1970s – 1980s braved new ground by finally emphasising community empowerment (social change) and a wider approach to environmental improvement (Roberts *et al*., 2017:20) which led to the evolution of urban regeneration.

(iii) Urban regeneration (1990s – 2000s)

The late 1990s gave way to the increased popularity of urban regeneration (especially in the United Kingdom) (Tallon, 2013:3). The social content in the 1990s emphasised the role of the community with the physical emphasis falling on community heritage and an environmental approach including sustainable development (Roberts *et al*., 2017:20). More recently, urban regeneration processes have intended to lessen urban decay (Barosio *et al*., 2016:369) and more specifically (since the late 1990s and again from 2010) emphasised economic regeneration and environmental mindfulness by partnering both public and private sectors working in unison (Roberts *et al*., 2017:7; Tallon, 2013:5). The 21st century of urban regeneration is one of sustainability, participation and collaboration with local communities. Recent years have strived to recognise the vital part played by communities and their social dynamics within urban developments while actively including community members in the decision-making processes. (Roberts *et al*., 2017:21). "*My initial research analysed the ways in which regeneration involves not only a spatial reorganisation of public space but a sensory recoding of place which encourages particular social groups to partake in the social life of redesigned areas while discouraging others*." (Degen, 2018:1079).

That being said, it can be seen that throughout the evolution of urban improvement approaches leading to current urban regeneration initiatives, one can clearly identify the three primary focus areas throughout as the: i) physical, ii) economic and iii) social dimensions. Within current urban regeneration initiatives there are three focus areas (defined as an integrated area approach) to

develop sustainable and efficient urban environments (Barosio *et al.,* 2016:371). Barosio *et al*. (2016:371) further define these three focus areas as the following:

1. The physical is linked to place-oriented urban regeneration approaches aiming to create better places and living environments by regenerating derelict or forgotten buildings, creating and taking care of the public urban environments (i.e. streets and parks) and supplying or enhancing the required infrastructure facilities such as restaurants, shops and transport areas. The most recent examples of place-oriented urban regeneration approaches are those striving to improve the urban public space and physical aesthetic of surroundings.
2. The economic is rooted in the socio-economic organisation-oriented urban regeneration approaches striving to improve systems of management, investment and horizontal and vertical organisation integration and exchanges. The main focus of this category is on the efficiency, collaboration and partnerships between all possible stakeholders (i.e. government, private, public investors and the local community). This is currently embodied in the theory of the "Smart City" as "a highly effective tool" in increasing the level of integration and participation between communities and the institutions. Local governments utilise the organisation-oriented regeneration approach with the goal of local economic development and growth and to improve the level of economic investments through increased resident education, health and living standards. Thus ensuring sustainable economic regeneration.
3. The social is evident in people-oriented urban regeneration approaches that aim to produce better quality of live for people, providing opportunities for individual enhancement (i.e. education and job opportunities) and social interactions. Research completed in Denmark and the Netherlands concluded that social approaches are efficient when focussing on the empowerment of communities and community participation within the regeneration process.

Thus, the different urban regeneration approaches as mentioned above, strive to address different aspects within an urban setting. The next challenge regarding urban regeneration would be formulating a holistic and all-inclusive urban regeneration approach that encompasses the physical, economic and vital social dimensions (all together) within urban regeneration approaches and initiatives. While it is acknowledged that the different focuses are important to ensure fruitful regeneration initiatives, South Africa has recently attempted to reinstate the vital social focus of regeneration projects after the move to a democracy (Blumenfeld, 2003:67).

4.4 Synthesis: The role of social dynamics in urban regeneration

Mumford (1937:91) not only describes the city as a 'theatre of social action' but further states that since the genesis of cities, social dynamics form an important part of urban life. Various studies have indicated that social dynamics can positively contribute to a city's social life (Holland *et al.*, 2007:11,23; Kelly *et al*., 2012:10). One example includes Holland *et al*.'s (2007) study that depicts how positive social interactions within public spaces ensure vibrant, lively and socially sustainable communities. Another study by Puren and Meiring (2015:28) states that social spaces where people can integrate naturally and build meaningful social interactions are linked to vibrant city spaces. Most of the social dynamics that occur in towns and cities are concentrated in the public spaces of the city/town (Trancik, 1986:18) i.e. streets, urban squares and parks. This illustrates that the urban environment can support positive social connections between people and between people and their environment. The social dynamics that result in social interactions can play an important role in keeping public spaces in urban areas alive and vibrant (Holland *et al.*, 2007:23) on the other hand, the absence thereof can result in positive social interaction to deteriorate, leading to derelict, socially deprived cities that lack appropriate social spaces (Sennett, 1977; Oldenburg, 1989 as cited by Aelbrecht, 2016:127). Therefore, the creation of the city as a vibrant social entity is an important goal in spatial planning (Carnevale, 2007:80; Newman, 2010:12; Stouten, 2005:7).

Planners and regulators of the built environment contribute greatly to how urban regeneration initiatives are planned and ultimately executed, as they direct the implementation of change in landscapes (Gallent *et al*., 2008) and affect how the spatial environment finally develops (Mayer *et al*., 2004: 409). Urban regeneration is considered an important intervention for planners to use to restore social vitality in cities (Colantonio & Dixon, 2011; De Beer, 2018). Nonetheless, up until now the social sphere of regeneration has largely been neglected (Colantonio & Dixon, 2011; De Beer, 2018; Pulselli *et al*., 2006:132). Although current urban regeneration initiatives attempt to cumulatively address social, economic and physical regeneration, the problem lies in the fact that despite numerous resources (time, money and expertise) being spent on urban regeneration initiatives internationally and in South Africa, success is not guaranteed as many of these are still conducted in a top down manner (excluding the social needs/aspects and mainly focussing on the economic and physical aspects) and eventually not accepted by community members (De Beer, 2018:2; Tallon, 2013:6).

While the evolution of theory (Fig. 4-6) illustrates the different approaches and interventions types that are found in the urban renewal continuum, the question remains what principles to use to guide urban regeneration as an integrated process while paying special attention to the social dynamics that have until now been neglected on the African continent? It is towards this question that the next section turns.

4.5 Principles for inclusive urban regeneration

Roberts *et al*. (2017:21) identified principles that are uniquely encompassed within urban regeneration, distinguishing it from all other urban improvement terms. These principles state that urban regeneration initiatives should include the following:

1. be based upon a detailed analysis of the condition of an urban area;
2. be aimed at the simultaneous adaption of the physical fabric, social structures, economic base and environmental condition of an urban area;
3. attempt to achieve this task of simultaneous adaption through the generation and implementation of a comprehensive and integrated strategy that deals with the resolution of problems in a balanced, ordered and positive manner;
4. ensure that a strategy and the resulting programmes of implementation are developed in accord with the aims of sustainable development;
5. align the regeneration strategy to other initiatives in a local area, such as health and well-being activities;
6. set clear operational objectives which should, wherever possible, be quantified;
7. make the best possible use of nature, economic, human and other resources, including land and existing features of the built environment;
8. seek to ensure consensus through the fullest possible participation and co-operation of all stakeholders with a legitimate interest in the regeneration of an urban area; this may be achieved through partnership or other methods of working and through the active engagement of residents;
9. recognise the importance of measuring the progress of strategy towards the achievement of specified objectives and monitoring the changing nature and influence of the internal and external forces which act upon urban areas;
10. accept the likelihood that initial programmes of implementation will need to be revised in line with such changes as occur;
11. recognise the reality that the various elements of a strategy are likely to make progress at different speeds; this may require the redirection of resources or the provision of additional resources in order to maintain the broad balance between the aims encompassed in a scheme of urban regeneration and to allow for the achievement of all of the strategic objectives;
12. acknowledge the importance of making provision for the long-term management of an era which has been regenerated – this implies the need for a succession strategy and progression arrangements. (Roberts *et al*., 2017:21).

Although all urban regeneration initiatives should hold true to these principles, it is important to note that each initiative takes place in a unique context and that different circumstances occur where the regeneration strategy should be adapted to fit the particular context. This adaption can be seen in the evolution of urban regeneration approaches throughout the years, as each decade brought forth different and unique issues to be addressed in distinctive ways and different urban improvement approaches to be utilised – ultimately creating current urban regeneration initiatives.

Importantly, urban regeneration is an activity rooted in practice (Tallon, 2013:5) and not merely a response to dysfunctional urban areas, but is also a continuous and proactive process aiming to prevent the surfacing of upcoming problems (Roberts *et al*., 2017:9). That being said, while urban regeneration initiatives currently strive to find solutions to urban decay and address social, economic and ecological regeneration, up until now the social sphere of regeneration has largely been neglected (Colantonio & Dixon, 2011; De Beer, 2018; Pulselli *et al*., 2006:132). In the past most urban regeneration initiatives were mainly physical design oriented while the social dynamics were not adequately considered (De Beer, 2018; Dempsey *et al*., 2009:289; Roberts *et al*., 2017:11). In a South African context, a clear lack of functioning and well executed regulations with regards to social urban regeneration clearly continues to exists.

4.6 Conclusion

This chapter aimed to provide an understanding of urban regeneration in its entirety by addressing the research objective/aim - (i) *Compile a literature overview of the development of urban regeneration over time* (c.f. 1.5); and answering the supporting secondary question - (ii) *To what extent has social dynamics been incorporated in urban regeneration approaches?* (c.f. 1.6) as stipulated in Chapter 1.

The abovementioned objective/aim/questions were addressed as this chapter touched on the understanding of urban regeneration as a multi-faceted and complex process. Foremost, urban decay was defined and motivated to be a probable incentive for urban regeneration. Thereafter a working definition of urban regeneration (as provided by Roberts *et al*., 2017) was selected as the formal definition (that will be used in this study) followed by the historic overview of urban improvement approaches and ultimately the evolution of urban regeneration as we know it today. This demonstrates that urban regeneration has transformed over time from a purely technical initiative (focussing on physical design and economic growth) to a comprehensive process aiming to include the social dimensions within cities/communities with an increasing number of aspects and stakeholders (community participation) and proactively doing activities on different levels (Barosio *et al*. (2016:371).

Although current urban regeneration approaches do attempt to simultaneously address the three most important dimensions within urban areas (physical, economic and social) it is the social dimension that has taken the backseat to the dominant economic and physical dimensions. Moreover, it is important to note that each regeneration initiative takes place in a unique context and that different circumstances occur to which the regeneration strategy should be adapted to fittingly address each case. Thus, the next challenge regarding urban regeneration would be formulating a holistic and all-inclusive urban regeneration approach - encompassing the physical and economic dimensions – while primarily focussing on how social aspects can be integrated within urban regeneration.

CHAPTER 5 – PRESENTING MARABASTAD, KROONSTAD: WITH SPECIAL REFERENCE TO THE SOCIAL CONTEXT

5.1 Introduction

As discussed in Chapter 4, past urban regeneration initiatives were mainly physical design oriented and imposed on residents while the social dynamics and community interactions were not adequately considered (Dempsey *et al*., 2009:289; Gupta, 2005:98; Roberts *et al*., 2017:11). Together with the Apartheid City (Maylam, 1995:22; Smith, 2003:2), Modernism and political power have shaped South African cities and created fragmented cities representing placeless qualities (Parnell & Mabin, 1995:40) and caused the disintegration of urban space (Trancik, 1986:1).

The rationale in selecting the community of Marabastad (in Kroonstad, South Africa) is rooted in its deep history as one of the many towns that has been influenced by the Apartheid city and racist legislation (Maylam, 1995:22; Smith, 2003:2) suffering immense impacts in all regards - politically, economically, socially and ecologically - as the community had been forcibly removed under the previous Apartheid regime and like many other cases in the country (such as the well-known instances of Sophia Town and District Six for example) (Kentridge, 2013:135). In the case of Marabastad, the area was not completely destroyed and a number of former residents had the opportunity to claim back the land they were removed from. For the purpose of this research, Marabastad offers a context that is rich in history and a yearning by its residents for the revitalisation of the historical Marabastad. Unlike District Six in Cape Town or Sophiatown in Johannesburg, Marabastad offers similar but untold stories but from one of the smaller sized cities in South Africa.

As the spatial and demographic characteristics of Marabastad has been presented in detail within Chapter 2 (c.f. 2.5), this section of the study will primarily focus on the social transformation that took place within the community of Marabastad throughout its history. This will be achieved by highlighting dominant events that impacted and shaped the social dynamics and interactions of the community members and their surroundings.

5.2 Synoptic overview: setting the scene for social disintegration

Marabastad was not always a segregated community in need of regeneration. Multiple residents (born in, and growing up in Marabastad before the forced removals) have vivid memories of it being an interactive, vibrant and lively environment with multiple shops, spaces for recreational activities (especially sports i.e. soccer) and a local band publicly playing music (Moloi, 2012:67). Figure 5-1 below depicts the timeline of Kroonstad and Marabastad respectively with the focus on prominent events and how they affected the social dynamics of the Marabastad community.

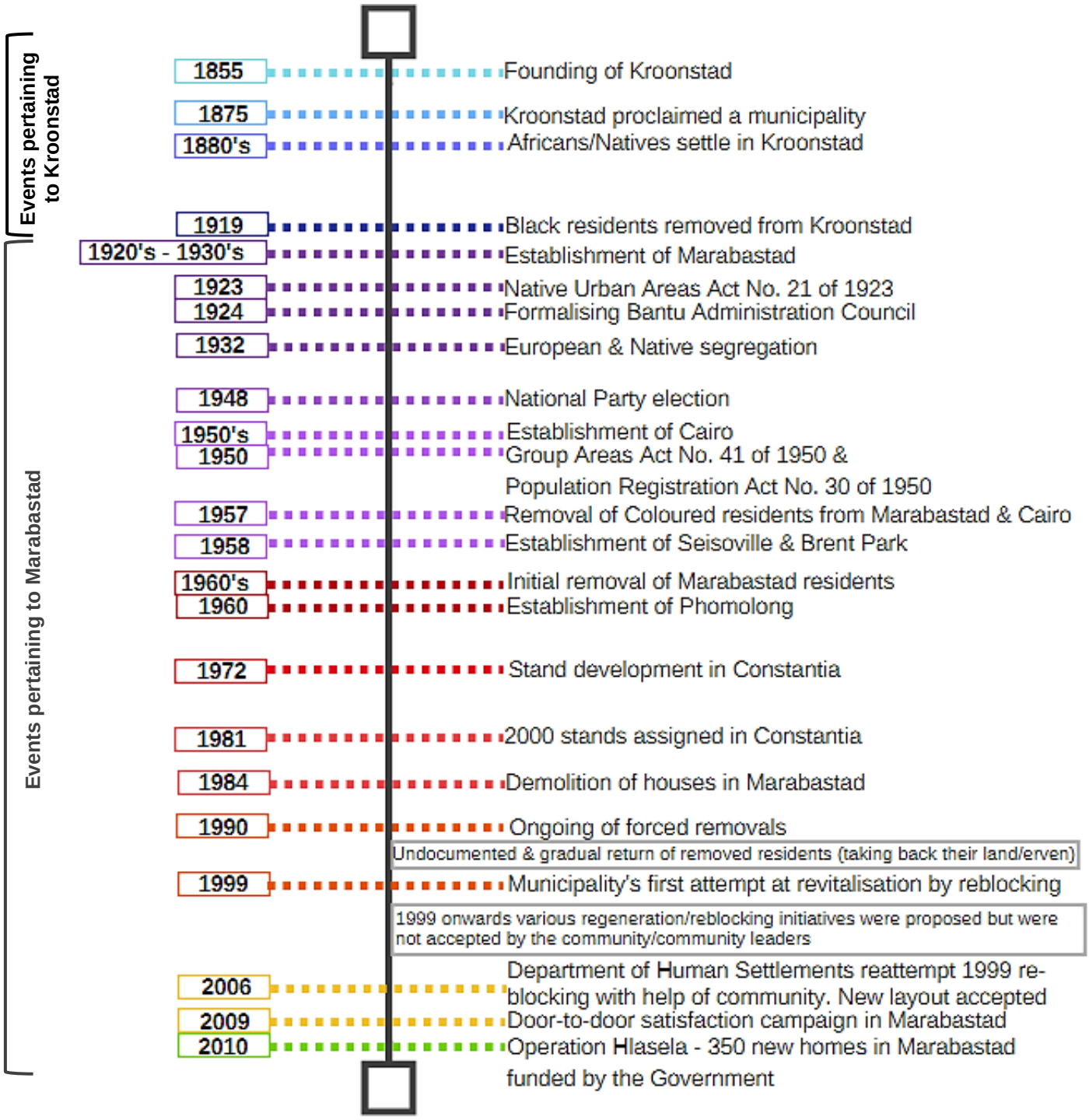


Figure 5-1: Timeline of important events impacting on the social dynamics of Marabastad. (*Source*: Adapted from Kentridge, 2013; Moloi, 2012; Pherudi, 2012; Sapire, 1987).

In considering the timeline of the history of Marabastad, a number of events can be emphasised as factors that impacted on the social dynamics of the Marabastad residents (indicated in Figure 5-1). These factors include the implementation of policies and discriminatory legislation brought forth by the Apartheids regime together with multiple instances of forced removals of residents from their homes and settlements.

5.3 Factors that impacted on the social dynamics in Marabastad

Although there exists a ubiquitous amount of literature on the subjects of forced removals, racial relocations and Apartheid in South Africa, the community of Marabastad in Kroonstad is one not frequently discussed. Moloi (2012:4) concurs by motivating his choice of study (the Maokeng Township encompassing Marabastad – see Figure 2-7 in Chapter 2) by stating meaningful literature on the matter does not surpass 1976. Kentridge (2013:137) (one of the main authors of literature regarding Marabastad) states that although it is crucial to investigate the histories of other well-known cases of racist legislation in the country, namely Sophia Town and District Six, the smaller and less familiar case studies, of which Marabastad serves as an example, may well provide new and possibly unknown details to the overarching picture of forced removals and community segregation. Thus, the works of a limited number of key authors were examined to derive the social history of this historically rich Marabastad community that has endured immense struggles regarding forced removals under the former Apartheid regime.

For the purpose of this study, the level/variety of community disruptions experienced within Marabastad (in the town of Kroonstad) is divided into historical segments. Although based on the works of Kentridge (2013); Moloi (20121); Pherudi (2012) and Sapire (1987) the discussion of these happenings have been restructured in such a way as to highlight the noteworthy events throughout the years (illustrated in Figure 5-1 above) that deem relevant to this study. These segments are: (i) *Policy and legislation – a conductive framework for social segregation;* (ii) *Forced removals and the impact on social dynamics*; (iii) *The return to Marabastad – a lack of consultation with the residents;* and will be discussed in the following text.

5.3.1 Policy and legislation – a conductive framework for social segregation

Forced removals within a South African context are identified as "*large-scale population removals*" (Freund, 1984:50; Omari & Macaringue, 2007:45). Christopher (1997:311) and Bennet (2005) declare that from 1950 up until 1991, approximately "1 million hectares" of South African urban land was subjected to being racially zoned with enormous population movements fitting the segregation of "*legally defined racial groups*", Apartheids legislation or racist legislation (separate living conditions and infrastructure according to one's race) and the Group Areas Act of 1950. The White paper on South African Land Policy (1997) by the Department of Land Affairs, states that during the manifestation of Apartheid, in 1960-1980, approximately 3.5 million people were marginalised by experiencing removals from rural and urban areas respectively.

Bearing witness to the above statement, two sets of legislation can be pointed out as relevant in terms of this specific study that deals with social dynamics and urban revitalisation. The first set of legislation entails those that impacted on the social dynamics through segregation and disruption of social harmony. The second set of policies/legislation deals with those that guide

current and future development in Marabstad and are therefore relevant for urban regeneration initiatives.

5.3.1.1 Legislation that segregated and disrupted social dynamics

The following section aims to give a broad overview and to illustrate the brutality of discriminating legislation forced upon the resident of Marabastad during the period of force removals. Table 5-1 depicts the three main legislative documents implemented during the Apartheids era together with the description or aim as stated within the document.

Table 5-1: Repealed Legislation shaping Marabastad pre-1994.

Legislation	Description/aim(s)
Native Urban Areas Act No. 21 of 1923	"To provide for improved conditions of residence for natives in or near urban areas and the better administration of native affairs in such areas; for the registration and better control of contracts of service with natives in certain areas and the regulation of the ingress of natives into and their residence in such areas; for the exemption of coloured persons from the operation of pass laws; for the restriction and regulation of the possession and use of *kaffir* beer and other intoxicating liquor by natives in certain areas and for other incidental purposes."
Group Areas Act No. 41 of 1950	"To provide for the establishment of group areas, for the control of the acquisition of immovable property and the occupation of the land and premises, and for matters incidental thereto."
Population Registration Act No. 30 of 1950	"To make provision for the compilation of a Register of the Population of the Union; for the issue of Identity Cards to persons whose names are included in the Register; and for matters incidental thereto."

(*Source*: Group Areas Act, 1950; Native Urban Areas Act, 1923; Population Registration Act, 1950).

After careful examination of the abovementioned legislation it is clear that all three Acts propagated Apartheid and ultimately racial segregation. This in turn caused the existing community of Marabastad to be forcibly removed not only from their physical environment but also their cultural and social ties together with their heritage.

5.3.1.2 Policies that support urban regeneration and revitalisation

Various current policies in the form of the Moqhaka Integrated Development Plan and the Municipal Spatial Framework among others, emphasise the importance of the regeneration of Marabastad - divided into different focus areas of economic, environmental/physical or social nature (discussed in Chapter 3). The most important of these are summarised and highlighted within Table 5-2 as it depicts the document, what each document identified as focus areas and conclusively, the development needs or aims for Marabastad as stated in said document.

Table 5-2: Moqhaka Local Municipality IDP 2017 – 2022 and SDF 2018/2019 focus areas and development needs/aims for Marabastad.

Policy	Focus area as stated per document	Development needs/aim(s) as stated in document
IDP: Moqhaka Local Municipality Integrated Development Plan 2017 - 2022	Housing (physical focus)	"Demarcation between erven in Marabastad needs to be addressed."
	Sports and Recreation (physical and social focus)	"Multipurpose hall and artificial soccer field in Marabastad and Brentpark."
	Sewerage and Sanitation (physical focus)	"1km long sewer mainline in 11th Avenue (Marabastad)."
	Electricity (physical focus)	Reasons for lack of service: • "Marabastad has no bulk infrastructure."
SDF: Moqhaka Spatial Development Framework Final Draft 2018/2019	Densification and Corridor Development (physical and economic focus)	Marabastad streets identified in attaining densification: • "Piet de Vries Avenue, extending through Marabastad"; known as Main Street • "A main access road into Maokeng, from Piet de Vries traffic circle into Seeisoville."
	Urban Open Spaces (physical focus)	"A prominent vlei area, stretching between the Seeisoville and Marabastad precincts, was partially rehabilitated. Although partial rehabilitation efforts occurred, completion thereof is essential; especially considering flooding and the safety of pedestrians in the area."

	Heritage Considerations (physical and social focus)	"Reverent Mahabane House in Marabastad (Kroonstad), being a National Heritage Site."
	Regional Road Network and Future Access (physical focus)	Road Requirements: • "The re-alignment of the eastern portion of the Smaldeel Road past Marabastad is a priority as it will provide an additional link between Maokeng, the industrial area and the CBD via Piet de Vries Avenue. Since the road carries substantial pedestrian and cycle traffic volumes, specific provisions should be made for safe movement once upgrading thereof be considered." • "The road reserve of the proposed re-alignment of the Smaldeel Road past Marabastad, has already been formalised during the township reestablishment and formulation of Marabastad." • "The construction of this road is deemed a priority, as it will significantly increase accessibility to the CBD and industrial areas from Maokeng."

(*Source*: Moqhaka Local Municipality, 2017:44, 181; Moqhaka Local Municipality, 2018:6, 13, 15).

It is important to note (as depicted in Table 5-2 – column 2, above) the attempts of local municipality/government at urban regeneration pertaining to Marabastad does not equally support all three primary dimensions/spheres (economic, physical and social). There is a predominant focus on the physical and economic dimensions. Thus, the local government and current policies are failing to adequately support the social dimension of urban regeneration in Marabastad.

In summary, policy and legislation can either have a negative impact (segregate and disrupt) or a positive impact (renew, regenerate and revive) on the municipalities and communities it aims to improve. This directly links with the heading of this section where policy and legislation can be seen as a conductive framework for social segregation and the harm it can generate if the correct steps and measures are not put into place to ensure effective and inclusive planning (community participation, bottom-up practices), thus either causing segregation, isolation and separation or – when implemented correctly - creating integration and being used as a tool for regeneration and vitality within communities. Importantly, although the improvement of the physical environment does have endless positive consequences and is (usually) the first aspect to be improved, it is

the social scars left by discriminating and disruptive legislation and policies together with the disturbance of social dynamics and interactions within something as intricate as a community, that cannot so easily be corrected once it has been damaged. It is thus crucial for planners who work with the said documentation (IDP's, SDF's etc.) on a daily basis to be mindful and aware of the importance of social dynamics/inclusion and the integral role it plays within the built environment.

5.3.2 Forced removals and the impact on social dynamics

To clarify, when mentioning the term 'forced removals' as it is employed in this study, it refers to the following excerpt from the Surplus People Project (1983) (as cited by South African History Online, 2019):

> *"Forced removals refer to the moving of people from their homes against their will. This may not always involve physical threat or force, but sometimes coercion or other tactics against which the evictees are not in a position to challenge, are employed."*

Thus, forced removals ultimately denote the confiscation of people from their residence conclusively separating and isolating them from their communities, cultural ties and heritage rooted within their surroundings (Bowman *et al*., 2010:366; Kolobe, 2011:18).

- **First forced removals – removals from Kroonstad**

During the 1880s, Africans (also known as the 'Natives' or black people) first settled in the Kroonstad region in search of employment opportunities (Moloi, 2012:49). The demographic composition then changed from dominantly white residents (Afrikaans speaking) to being split between white, African, and Coloured residents (each residing in different parts of Kroonstad) - making the settlement no exception to the segregating racial urban planning of the Apartheids era (Kentridge, 2013:135).

Among the first recorded instances of forced removals in Kroonstad made its appearance in the early 1900s, where the white residents of Kroonstad were raising their dissatisfaction about sharing living environments with the increasing number of native people (Moloi, 2012:50). These concerns were brought forth by a noticeable escalation in the amount of inter-racial relationships between white men and black women – although detested, there were no official legislations enforced to discourage such relationships at the time (Moloi, 2012:50).

Moloi (2012:50) further laments that by 1919, white people deemed it fit to remove black occupants from the 'A-Location' in town and to have them settled and removed to their own particular area North of the town centre - known as the "new" 'A-Location' (seen in Fig. 5-2) -

established in the early 1920s and comprising of 200-300 houses built and owned by the residents. Furthermore, white authorities deemed separate living conditions an advantageous tool used to not only regulate the number of Natives living in town but also who would be able to work and spend time in close proximity to white citizens (only 'registered' labourers would be allowed) (Moloi, 2012:51).

- **Removals from Marabastad to other settlements**

Three years succeeding the forced move of the native inhabitants to the new 'A-Location' outside of town, the Native Urban Areas Act of 1923 was officially enforced (Parnell, 1993:41). Seen as the formal legislative framework of how and where black settlements were to be established, managed and regulated, the Native Urban Areas Act of 1923 played a vast role in the segregation of races and the forceful removals of native citizens. Serfontein (1990:449) stated that during the enforcement of the Native Urban Areas Act of 1923 the City Council of Kroonstad provided respectable reimbursement for the native residents for their properties/huts in Kroonstad and correspondingly prohibited any further construction of infrastructure in town. A framework endorsing racial segregation came to pass that saw all native community members being officially relocated out of Kroonstad to separate living environments away from white citizens living in town (Moloi, 2012:52). In 1924 the Bantu Administration Council was established to provide guidance to the City Council and municipality of Kroonstad regarding the development process of new settlement areas, as the resettled community grew continuously (Moloi, 2012:50).

Although Marabastad's history dates back to the 1930s, Kentridge (2013:135) affirms that the Marabastad settlement was connected to Kroonstad (via Cairo) until the late 1950s - whereafter, the initial black living area expanded to included four primary settlements (before forced removals were officially implemented) namely 'A', 'B', 'C' (or 'EC') and 'D'-Locations of Marabastad. In Figure 5-2 below, these neighbouring areas are seen on the municipal layout map of Marabastad prior to the initial enforcement of forced removals of coloured residents in 1957.

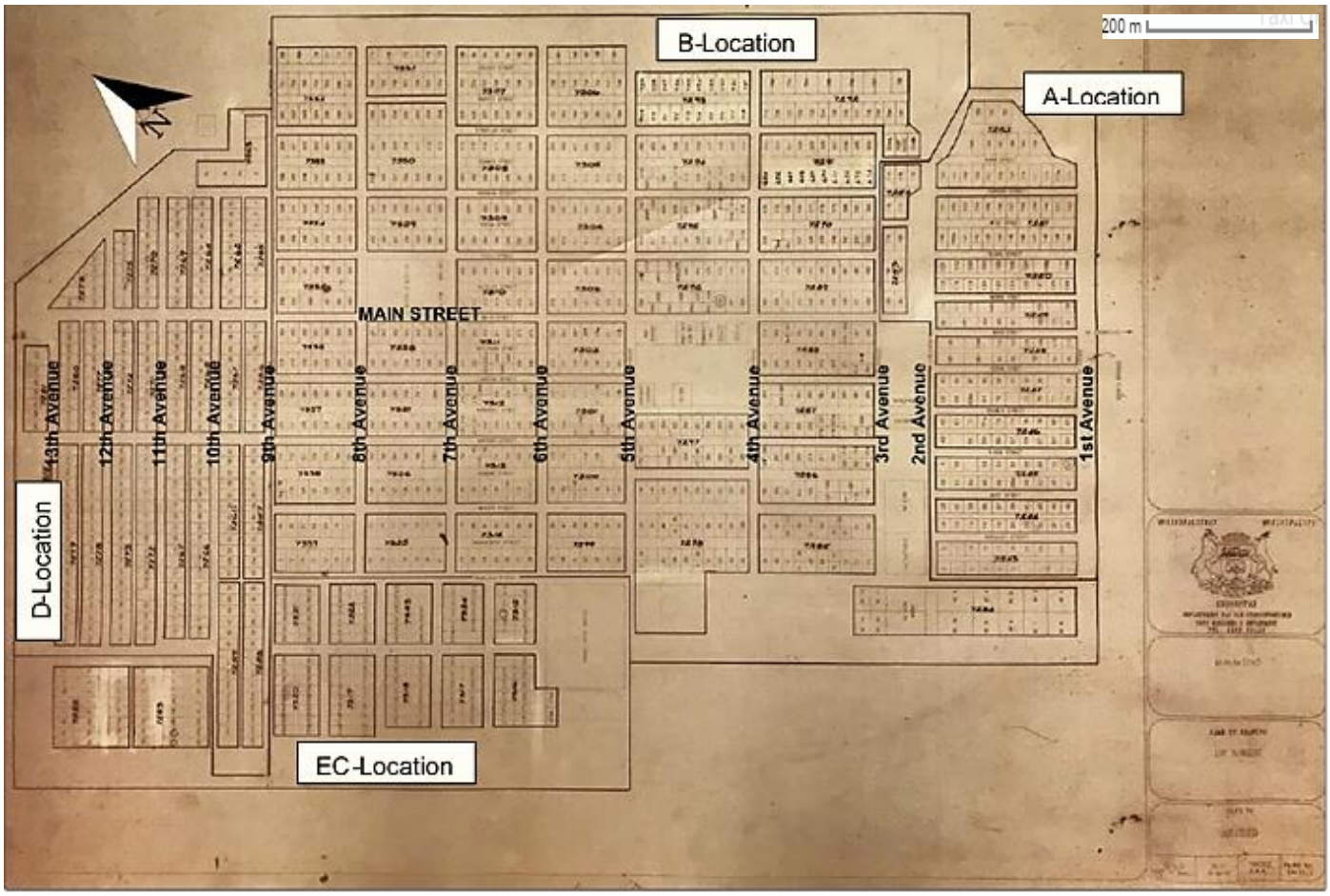


Figure 5-2: Physical layout of Marabastad prior to the enforcement of forced removals.
(*Source*: Adapted from Moqhaka Local Municipality archives, 1995).

Additionally, Figure 5-3 below depicts the modern-day close proximity of Marabastad to the centre of Kroonstad. The connection/close proximity of native settlements to the centre of Kroonstad was "allowed" by the City Council until the late 1950s. The relocation of the native community members was not seen as a necessity during that time as the City Council applied degrees of segregation by utilising the environment as natural dividers i.e. in 1932, segregation was enforced by using riverbanks of the Valsch river for racial separation between European (white) and Native (black) inhabitants (Kentridge, 2013:139).

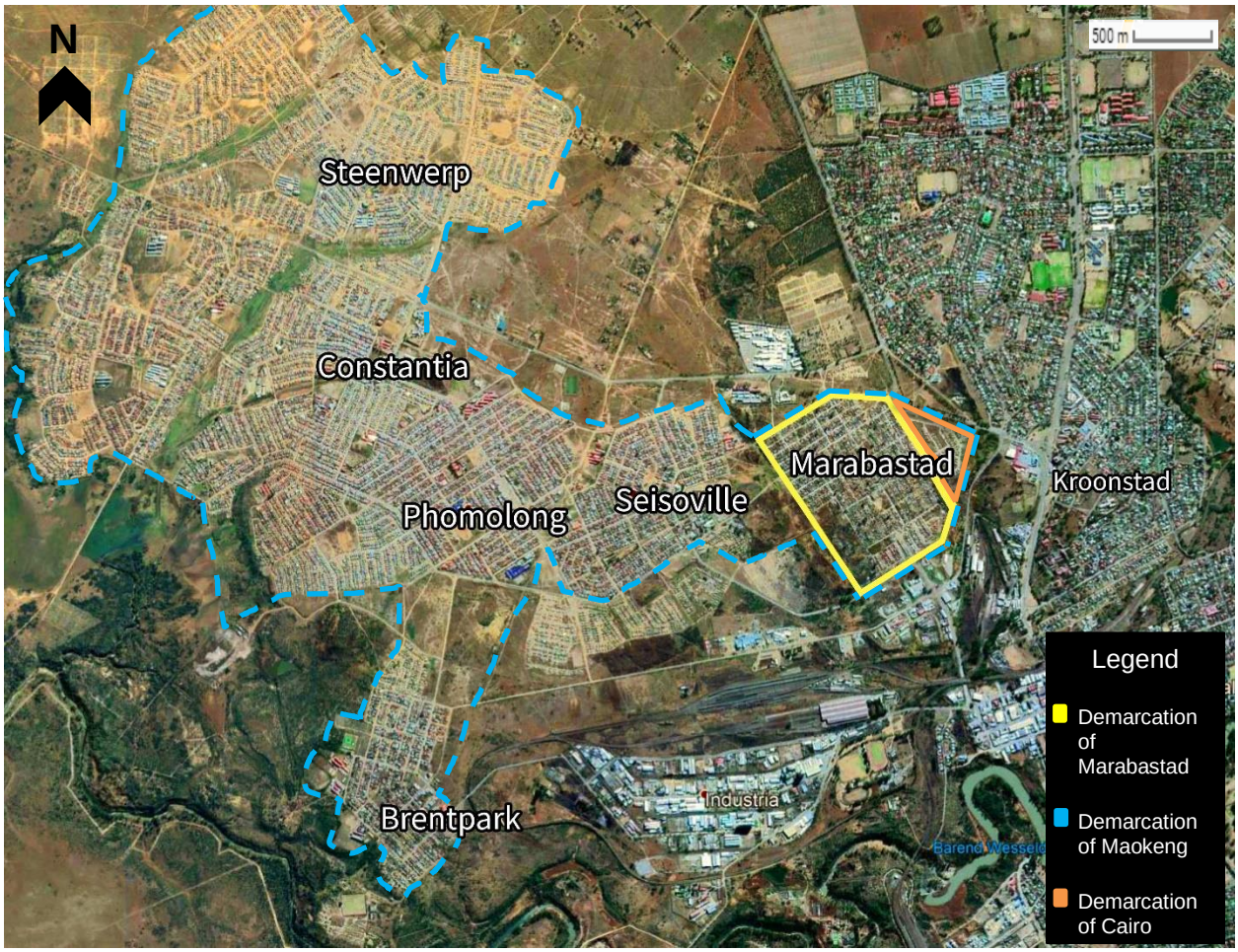


Figure 5-3: Position of Marabastad and new neighbouring settlements.
(*Source*: Adapted from Google Maps and constructed with Photoshop, 2018).

In 1948 the National Party election paved the way for the implementation of the Group Areas Act of 1950 - an Act in favour of racial segregation being imposed through the re-planning and restructuring of the physical blueprints of settlements to separate the residential areas according to race (Kentridge, 2013:140). The Act sanctioned the development of separate infrastructure for each race (forcefully relocating certain races from "wrong" areas into the "right"/designated ones) and in due course led to the establishment of new residential areas (Fig. 5-3) on the periphery of Kroonstad (Kentridge, 2013:140) - one of which was the predominantly coloured settlement namely Cairo. Furthermore, the Population Registration Act No. 30 of 1950 was utilised by authorities for the registration and issuing of identity cards delineating the race of individuals in attempts to have better control and clear racial segregation guidelines (Population Registration Act, 1950).

With this legislation promulgated by the early 1950s, it was no revelation that by 1957 the coloured community was forced from their homes in Marabastad and Cairo to a new 'planned' settlement (Kentridge, 2013:135). In 1958 the development of two new racially allocated areas - Brentpark

(housing mostly coloured residents removed from Marabastad and Cairo in 1957) and Seisoville (Fig. 5-3) – occurred, in 1960 the third settlement named Phomolong was established for the housing of black/native citizens (Kentridge, 2013:135). Kentridge (2013:135) further affirms that the forced removals of more than 5000 inhabitants (together with the partial demolition of their homes) occurred throughout the 1960s, although political in nature, it was alternatively staged to allow for the expansion of an industrial area and a new access road (Kentridge, 2013:143). Though vast numbers of native and coloured inhabitants were forcefully removed from their homes and living areas, it should be noted that the residents of A-location later had the opportunity to utilise the compensation received from the Kroonstad municipality (for their forcefully taken erven) to purchase properties in the new racially segregated settlements (Ntantala, 1993:83); later collectively known as Maokeng. The purchased erven were built on, but permanent tenure never materialised as a consequence of discriminatory legislation. Apart from a leasehold in the owner's name, the premises remained the official property of the municipality (Moloi, 2012:75) until a change in the political dispensation in South Africa during 1994, paving the way for permeant tenure.

In 1972 a fourth racially assigned settlement, Constantia (Fig. 5-3), was established succeeding the continuous forced removals of Marabastad community members. By 1981, 2000 serviced erven were provided with approximately half thereof inhabited by families forcibly removed from their Marabastad homes (Van der Merwe, 1981:51). Finally, 1984 earmarked the top-down demolition process of any derelict homes remaining in Marabastad and residents grasped the opportunity to attain erven in Constantia but eventually declined the homes due to unreasonable rent and upkeep expectations from the municipality (Moloi 2012:198).

As stated above, the initial Marabastad removals took place around 1957 and moved residents to Brentpark and Seisoville respectively, ensue by a second wave of forced removals that drove native inhabitants to Phomolong and various other neighbouring settlements surrounding Kroonstad. Furthermore, the homes in Marabastad were either partially demolished or, when left, had begun to decay and break down from neglect. As living conditions in Marabastad began to deteriorate as result of the undesirable physical environment conclusively the social dimension and community interactions within Marabastad had begun to disintegrate (Hart, 1984:12). Moloi (2012:202) concludes that those who managed to remain in their Marabastad homes through the first waves of forced removals ultimately had no alternative but to move to Constantia.

5.3.3 The return to Marabastad – a lack of consultation with the residents

Although Marabastad was not completely destroyed (as was the instance in Sophia Town and District Six) (Kentridge, 2013:135), many areas utilised for social interaction were destroyed, resulting in the disruption of the social dynamics within the community. Around 1999, the

Marabastad community had the opportunity to return to the original Marabastad under the Restitution of Land Rights Act (No. 22 of 1994) as the Municipality attempted to regenerate the community with re-blocking initiatives (Viviers, 2017). It is worth mentioning that the Moqhaka Municipality at that stage, was already sensitised towards the exceedingly positive outcomes of re-blocking and *in situ* upgrading and it was set, from the onset, as significant directives for the redevelopment of the precinct. As officially defined by the City of Cape Town (2013):

> *"Re-blocking: is a community-led process of reconfiguring the current layout of informal settlements by grouping shacks into clusters and reorganising the ground plane in such a manner as to optimally utilise space to promote the health, safety, well-being of households, with a particular focus on promoting accelerated service delivery to informal settlements."*

Re-blocking is perceived as the re-design or reconfiguration of congested informal settlements to produce a community-led spatial framework endorsing well serviced erven. That being said, the re-blocking of Marabastad was made increasingly difficult due to the return of previously removed inhabitants.

The Municipality recommended a new road through Marabastad, connecting Maokeng and Kroonstad. The deliberate placing of residential precincts on the urban periphery, resulted in unnecessary extended travel distances that could partly have been intercepted by the foreseen double carriageway, linking the Boitumelo Hospital in Maokeng and a light industrial area of Kroonstad (through Marabastad). As a result, a 30m wide road reserve was planned partially following the road alignment of modern-day Main Street in Marabastad, but it was later declined by the Marabastad community wanting their old erven and the original physical layout of the settlement (as seen in Figure 5-2) back. This change of heart was comprehensible as the community initially consulted during the first re-blocking process during 1999, were indeed the "poor of the poor" who moved into Marabastad as a last resort of affordable housing (not serviced and without any amenities at that time).

As the various processes of restitution evolved from 1996, under the auspices of the Lands Claims Court of South Africa, the original community members realised the unique opportunity that befell them and instigated restitution claims. As former community members gradually migrated back, initial re-blocking endeavours (1999) were capitulated and a second process commenced pre 2006, resulting in a completely different urban structure. The new urban structure was richly influenced by re-blocking techniques and the former layout and saw 1 284 residential sites (some of which were already occupied), being established. Figure 5-4 illustrates the approved Layout Plan of Marabastad after the re-blocking process was concluded. More recently, in 2009, a door-

to-door campaign was introduced by the former Deputy President of SA to establish the number of residents in Marabastad who were not satisfied with the infrastructure of the community (Pherudi, 2012:56). Following the campaign, in 2010 the Provincial Government launched “Operation Hlasela”, supplying 350 newly built middle income houses to the residents of Marabastad (Pherudi, 2012:57) in an attempt to improve the profile of the neighbourhood.

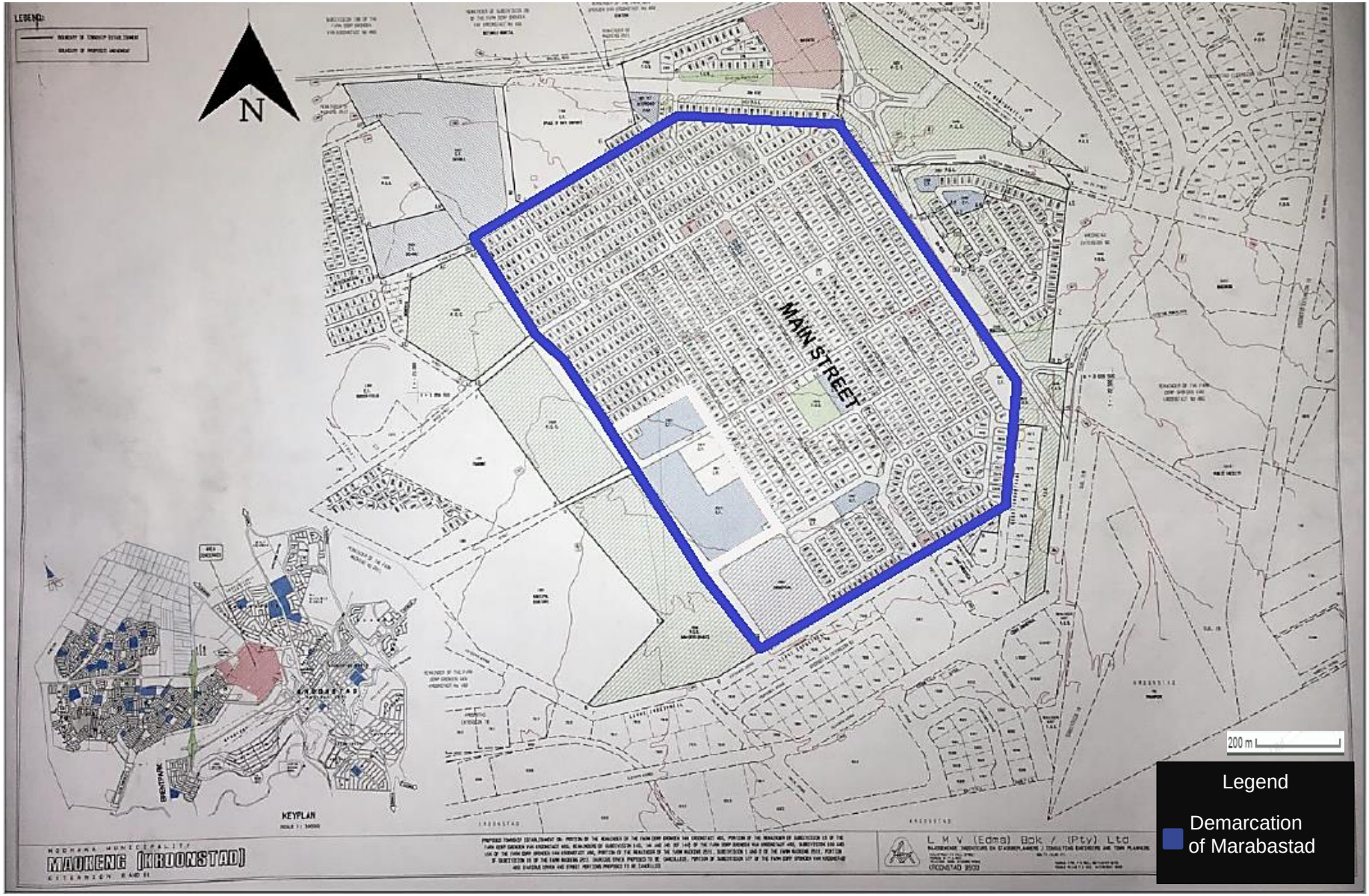


Figure 5-4: Approved Layout Plan of Marabastad.
(*Source*: Adapted from Moqhaka Local Municipality archives, 2002).

5.4 Consequences of forced removals on the social dynamics of Marabastad

There are three prominent consequences that emerged throughout the history of Marabastad and greatly impacted on the existing social dynamics and vitality of the town.

First and foremost, the physical/environmental disruption. Physical deterioration was encountered with the geographical segregation and separation propagated by the Apartheid regime where communities were forcibly removed from one area and located elsewhere. This resulted in the fragmentation of the spatial area, wasteful duplication of infrastructure (often resulting in the insufficient supply of municipal services such as refuse, water and electricity facilities) as well as segregating communities socially. In many of these cases the original towns/neighbourhoods of the communities were destroyed to make way for modernistic suburban developments thus "loosing" cherished community buildings, homes and meaningful places/spaces. In the case of Marabastad, the neighbourhood was not completely destroyed (few of the valuable community buildings and areas together with selected homes remained) but people were relocated to surrounding areas such as Seisoville, Brentpark and Phomolong. The partial remains of Marabastad contributed to the residents' negative reaction to the relocation and their continuous connection with their former neighbourhood. This strong connection to the former settlement was evident within the Marabastad community, resulting in a number of families that migrated back to Marabastad following the 1994 elections, notwithstanding lower levels in services and amenities and the overall derelict state in which the precinct found itself during this time.

Second, economic decline is unavoidable when residents are forcibly removed from their homes and relocated elsewhere. Together with the limited number of Native people allowed in white communities, travel distances to and from existing jobs and possible employment opportunities, were altered making it difficult and more expensive to reach. Local spaza shops and small businesses run on community members' properties were closed, moved and had to start over in the new allocated community living area – impacting on the informal trade and internal monetary circulation within the community and thus the economic health of its members. Residents were removed from homes inhabited by their families for generations with little to no compensation resulting in feelings of not only financial loss but emotional loss. Kentridge (2013:141) states that although there was not a lot that could be done to oppose the forced removals, some residents declined any compensation for their erven and decided to demolish their own homes before the municipality could do so.

It becomes apparent through the discussion of forced removals from Marabastad, that people reacted (and to some extent are forced to adapt) in various intricate and conflicting ways (Kentridge, 2013:141). Finally, together with the more prominently experienced physical and

economic consequences, it is the deterioration of social, cultural and heritage ties brought forth by Apartheids legislation that impacted the community members of Marabastad immensely. Reactions (declining new homes, compensation and destroying new and former homes) brought forth by the trauma from being ripped from their family homes, their roots, illustrates the helplessness and sense of loss that the community members of Marabastad felt. Not only were they pried from the one place one should feel safe and secure (their homes) but many areas utilised for social interaction were destroyed, resulting in the disruption of the social dynamics, social connections and day-to-day interactions they established - thus altering or even diminishing any existing social ties within the community (Hart, 1984:30).

5.5 Conclusion

The community of Marabastad, although a seemingly small and unknown community, is one of importance when exploring the topic of social dynamics/interactions of communities greatly affected by forced removals during Apartheid and the simultaneous enforcement of racially discriminating legislation. Between the 1920s and 1930s, the Kroonstad municipality faced an immense obstacle in providing housing – according to law having to comply with the Native Urban Areas Act No. 21 of 1923 - to an exceeding number of Black Africans that made their way to Kroonstad (Sapire, 1987:365) in search of job and housing opportunities.

Marabastad's history dates back to the 1930s with first social and later racial and political induced segregation occurring throughout its history, impacting on its residents with desolation. Forced removals of more than 5000 inhabitants had the resultant effect of a community with emotional scars prevalent to this day; especially on those who since returned and those who opted to part with this dramatic event in their lives. Although the Municipality's relentless efforts since 1999, in revitalising the community by re-blocking it in close relation to its initial layout (finally approved by the community during the 2006 reattempt at re-blocking the community with public participation), by installing water, electricity, waterborne sewerage networks and several paved roads, essentially no social amenities are evident in the re-established town, while the majority of residents are still living in extremely low income conditions, signalling the precincts' ever plea for regeneration on various levels of urban life.

This section of the study primarily focussed on the social transformation that took place within the community of Marabastad throughout its history by highlighting dominant events that impacted and shaped the social dynamics and interactions of the community members and their surroundings. The noteworthy events throughout the years (illustrated in Figure 5-1) were discussed at the hand of the following segments (i) *Policy and legislation – a conductive framework for social segregation;* (ii) *Forced removals and the impact on social dynamics*; (iii) *The return to Marabastad – a lack of consultation with the residents;* whereafter the three most

prominent consequences of the Apartheids regime and forced removals were briefly unpacked as physical/environmental disruption, economic decline and finally the loss of social, cultural and heritage ties and the impact thereof on the community.

In Chapter 6 to follow, all data will be presented and divided into the surfacing themes and main findings obtained through the various i) *focus groups,* and ii) *collaborative community mapping exercises*.

CHAPTER 6 – FINDINGS: URBAN REGENERATION IN MARABASTAD, KROONSTAD WITH SPECIAL EMPHASIS ON SOCIAL DYNAMICS AND PARTICIPATORY ACTION RESEARCH

6.1 Introduction

It is important to note that previous chapters investigated the theoretical concepts that paved the way for the empirical part of the study. Chapter 3 (social systems) provided a discussion about urban systems and the importance of the social dimension within complex urban systems such as communities and simultaneously aimed to create an understanding of urban communities as social systems and the role of social systems in the urban environment. Chapter 4 (urban regeneration) entailed a critical analysis of various approaches and focuses pertaining to the evolution of urban regeneration (from purely physical design to considering social transformation) together with highlighting the importance of social dynamics within urban regeneration. The main message derived from the literature study of the dissertation highlights that although cities are dynamic multi-dimensional entities, it is the social dimension that is heavily affected by how the city is planned and how humans perceive social interaction within urban space (Bejan, 2007:2; Newman, 2010:17; Zhang *et al*., 2011:14.

This chapter is informed by Chapter 2 (research design) and aims to answer three of the secondary research questions - (iii) *What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration?;* (iv) *How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?;* and (v) *What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?* - by presenting and discussing the findings that surfaced during the research process.

Finally, this chapter will provide the link between the theory and practice of PAR regarding the social dynamics within urban regeneration during the research design process as conducted in the research context of Marabastad, Kroonstad - revealing how the utilisation of PAR facilitated possible change within the participants and thus the greater community. The findings presented here, include the themes and sub-themes that arose from the various focus groups (including mappings) and reflections derived from the thematic analysis that was used to analyse the transcriptions.

6.2 Presenting the findings

Figure 6-1 is provided as framework and orientation to the structure of the findings that are presented in the remainder of the chapter.

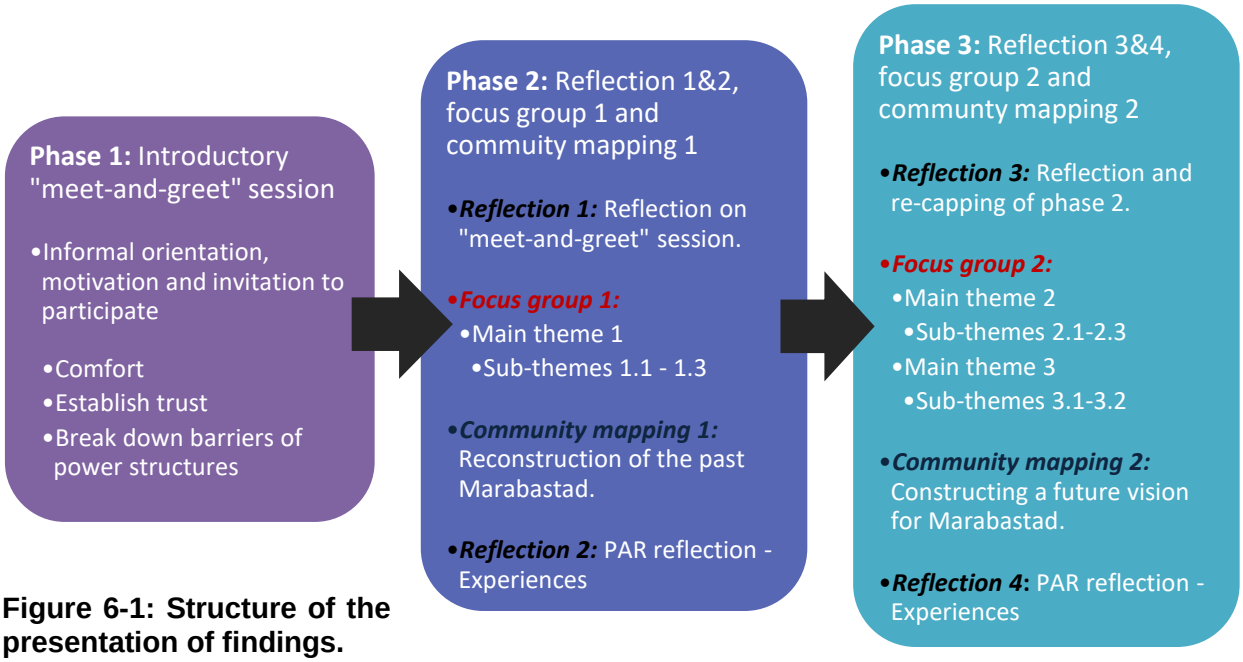


Figure 6-1: Structure of the presentation of findings.
(*Source*: Own construction, 2021).

6.2.1 Findings of phase 1: Introductory "meet-and-greet" session

During phase 1, the aims of PAR were not yet unlocked as this phase was not formally part of the research about regeneration but was an important orientation phase to set the context for the discussion to follow during the research. The "meet-and-greet" session was informal and entailed the participants and researcher sitting around a table and officially meeting one another in person. The participants were enlightened as to what the purpose, scope and logistics of the research is and was asked to share their input regarding the process to be followed. They then continued to share any information regarding Marabastad that they deemed important. This exercise was accompanied by a general feeling from the participants to have Marabastad restored to what/how it was before/in the past.

As the data generation process proceeded (phase 2 and 3), PAR aims (empowerment, collaborative participation and generating action/change) emerged – the PAR aims are fully described in Chapter 2.

6.2.2 Findings of phase 2: Reflections, focus group 1 and community mapping 1

The primary aims of phase 2 was to: (i) *Understand how community members experienced social dynamics of Marabastad in the past;* (ii) Based on their experiences of social dynamics, make a physical (spatial) *Reconstruction of the past Marabastad using a community map;* and (iii) *Describe the feelings and emotions of the participants with regard to the past versus the present Marabastad.* In the sections below the findings obtained through the data analysis process are

presented. Additionally, when the term “past Marabastad” is mentioned the term refers to the time prior to the occurrence of the first forced removals of the 1900s.

6.2.2.1 Reflection 1:

In accordance with the iterative nature of PAR, the first reflection session was held to obtain insight into the discussions held in the introductory “meet-and-greet” session. This reflection was utilised by the researcher as a soundboard to ensured that all aspects of the research were understood and that all parties taking part knew what is to be expected from them and the study. Furthermore, reflection 1 confirmed the three important orientation points that are noteworthy and is treated as findings of phase 1:

a) Comfort: an informal setting created an atmosphere that was conductive for participation due to the participants feeling comfortable;
b) Establishing trust: face-to-face meeting and sharing the full scope and details of the study established trust between the researcher and participants; and
c) Neutralising power structures: the researcher emphasised the important role that the participants would play in the study. This created a sense of inclusion that resulted in all role-players to be equally important by co-construction of knowledge.

This established that the researcher correctly understood wat participants communicated during the previous session and aided in observing and ensuring all stakeholders are satisfied with wat was discussed and decided during the previous “meet-and-greet” session.

6.2.2.2 Focus group 1

Fig. 6-2 below, depicts main theme 1 that emerged during focus group 1, the accompanying sub-themes and supporting quotations as stipulated by the participants during the data generation process.

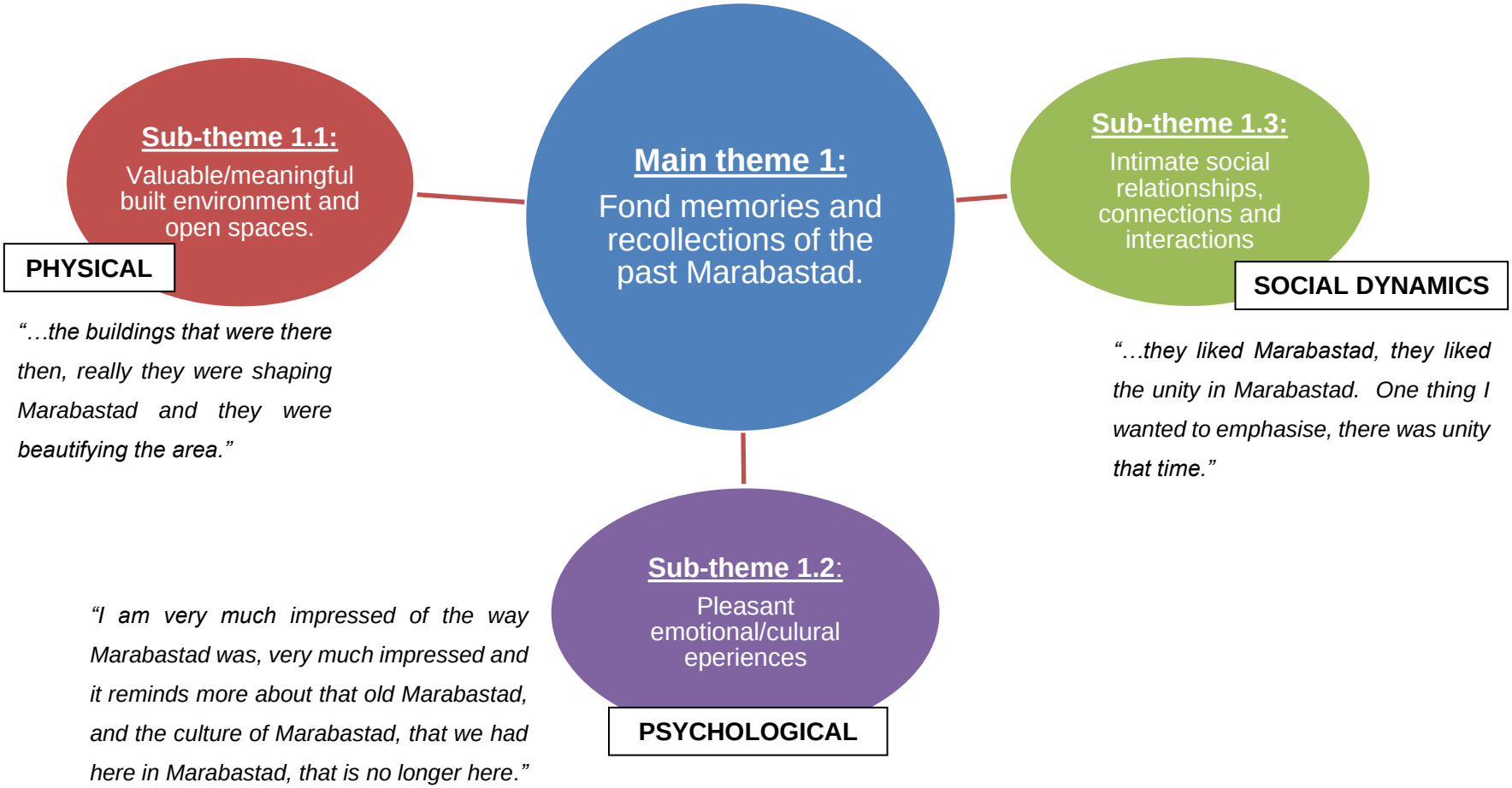


Figure 6-2: Main theme 1, sub-themes and supporting quotations that emerged in focus group 1 regarding the past Marabastad. (*Source*: Own construction, 2021).

As portrayed in Figure 6-2 above, the main theme that emerged during focus group 1 is (i) *Fond memories and recollections of the past Marabastad* - linking directly with the aim of Phase 2: (i) *Understand how community members experienced social dynamics of Marabastad in the past?* Sub-themes that emerged related to:

(a) Physical: *valuable/meaningful built environment and open spaces*;
(b) Psychological: *pleasant emotional/cultural experiences;* and
(c) Social dynamics: *intimate social relationships, connections and interactions*.

- **Sub-theme 1.1: The past physical environment**

The abovementioned information highlights the fact that the participants associated happy feelings and memories with the past Marabastad and its previous built environment. They stated that one of the many things they remember of the past Marabastad was the valuable physical environment and recreational open spaces that existed. They particularly mentioned the past vibrancy and liveliness within the community and the beautifully structured buildings that was "*beautifying the area*" and "*shaping Marabastad*".

> *"Yes, past Marabastad. It was vibrant. It was a nice environment."*
> *"It was beautiful buildings that are well structured, that are clean. Everything was well done…"*

With this, one can derive that the community connected their previously satisfying built environment to their overall positive recollections and memories of the past Marabastad and how it once was.

- **Sub-theme 1.2: The past psychological aspects**

The pleasant emotional and cultural experiences encountered in the past Marabastad was accentuated by the mention of pride and happiness experienced by the participants during that time. They specifically highlighted the details of feeling at home, being proud of the environment, its people and all it entailed and particularly the fact that it was the happiest they ever felt in Marabastad - "*We were most happiest*…" and "*We were very happy. I was grateful, o, it was so nice."* are only some of the facts that was brought to the attention of the focus group.

- **Sub-theme 1.3: The past social dynamics**

The participants emphasised the fact that not only was the past Marabastad a place that supported and encouraged intimate social relationships, connections and interactions with those residing in the community but it was a place that welcomed others and accommodated all. One of the many ways the community built intimacy and stayed true to their culture was by means of playing sports and games, recreational pastimes, within the ample spaces provided therefore.

"There were football teams…it make us to be united…There were a lot of teams that make us to be together…That's what kept the people of Marabastad together, because we knew each other, we played football together, we made friends and we held on to that as the people of Marabastad…" and *"Last thing before I go, they thing [Participant] say of vibrancy, we have fafi, there was a thing gambling which was called fafi."*

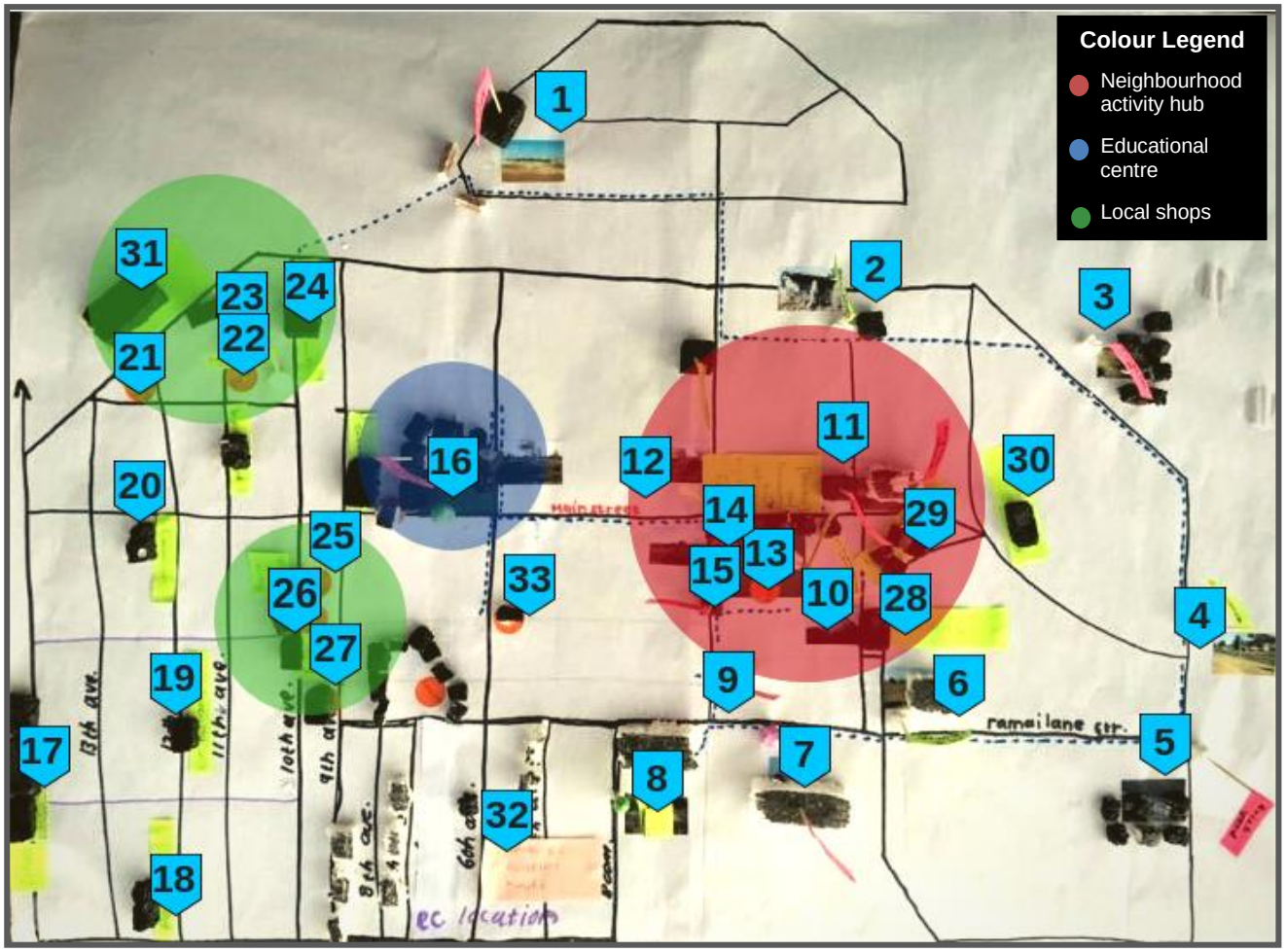
Furthermore, the participants stipulated that as a result of the intimacy experienced by the community a sense of unity amongst community members were strong - *"We grew up like brothers and sisters in the past."* - and in turn aided the safety and security experienced in Marabastad at that time - *"But I can still hear the safety, you can go anywhere anytime and it was safe."*

It can be seen that the participants not only convey fond memories pertaining to the conditions they experienced in the past Marabastad but that their emotions and reminiscences are deeply rooted in happiness and optimism towards Marabastad and its past physical, psychological and social footprint. It is noteworthy to mention that although the social dynamics form the primary emphasis in the dissertation, the physical (spatial) environment and psychological; aspects are equally important. What is emphasised here is that the intangible dimensions are as important as the tangible (built environment). Focus group 1 paved the way for community mapping 1 as it allowed participants to recall their memories of the past (how it used to be and made them feel) and reconstruct a visual map thereof.

6.2.2.3 Community mapping 1

Community mapping 1 was rooted in the aim (ii) Based on their experiences of social dynamics, make a physical (spatial) *Reconstruction of the past Marabastad using a community map* in phase 2 of the data generation process. As discussed in detail in chapter 2, the participants were asked to construct the past Marabastad on the map provided.

The researchers continued to ask the participants about important places in the past, its locations, placement, buildings and detail description of each. The participants then continued to use materials (coloured paper, markers etc.) to pinpoint these important places to create a visual representation of the past Marabastad (together with the current status of the identified places) on the community map as illustrated in Figure 6-3 (numbers 1-33).



Legend to Figure 6-2	
Space, place, buildings, locations	**Current Status**
1. Cairo School	Demolished ±1980
2. Dr. Cringo's house	Exists: in derelict condition
3. 'A' Location (horse stalls)	Demolished
4. First entrance to Marabastad	Exists
5. Brick yard	Exists
6. NG Church	Demolished
7. Methodist Church	Demolished: ruins of church tower remains
8. Crèche and "Boom" Street	Demolished & trees removed
9. Methodist Church rectory	Demolished
10. Presbyterian Church	Exists
11. Anglican Church	Demolished: remains of building foundations visible
12. Barber shop	Demolished
13. Market square (incl. business stalls, post office, butchery, shoemaker & cinema)	Demolished
14. AME Church	Demolished
15. AME Church rectory	Demolished

16. Catholic School (primary school)	Demolished
17. Schools	As explained by the participants (ANNEXURE I) during the reconstruction of the past Marabastad, the important spaces, places, buildings, locations etc. identified and numbered 17 – 33 (seen in Figure 6-3) – although all were demolished - were identified as overall/general important community amenities (spaces, places etc.) and not one specific reason was given to why these were seen as important but rather a few overarching reasons had emerged. They were seen, used and experienced as: (i) social, (ii) functional, (iii) religious, (iv) educational, (v) recreational, and (v) economic facilities, and (vi) community meeting/gathering locations.
18. Blacksmith	
19. Community bathrooms	
20. Church	
21. Shop	
22. Butchery	
23. “Dairy”	
24. Shop	
25. Barber shop	
26. Shop	
27. Beer hall	
28. Clinic	
29. Malaysian Camp	
30. Community bathrooms	
31. Community bathrooms	
32. ‘EC’ location (houses)	
33. Community bathrooms	

Figure 6-3: Community mapping 1 - Construction of the past Marabastad.
(*Source*: Own construction, 2018).

Essentially, from the total of the thirty-three important places identified a mere four (12%) still exist and can be utilised by the community in some way or another, with only the remains and foundations of two (6%) places bearing witness to their existence and a shocking twenty-seven (82%) places being demolished in all totality.

While the point of departure in the community map that was reconstructed relates to physical structures, the identified places numbered 1-33 (Figure 6-3), are described by the participants as places that contributed greatly to the history and past perception of Marabastad and thus served as important social nodes in the community. Therefore, it can be concluded that the important places identified by the participants were seen, used and experienced as social, functional, religious, educational, recreational and economic facilities that supported community social dynamics through gatherings, unity, pride and ultimately happiness. After community mapping 1, the participants were asked to reflect on their experiences during phase 2.

6.2.2.4 PAR reflection: Phase 2 reflection 2

Reflection 2 is rooted in the question *“What was your experience of the focus group and community mapping exercise?”* the reflection of the participants’ experiences is an imperative part of the cyclical PAR methodology (cf.2.3) and in part - together with all reflections - links with

research aims (iv) *How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?* and (v) *What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?* of this study.

Not only does the process of reflection give the researcher an opportunity to do member checking with the participants but it also allows participants to open their minds (generating possible change) to what they achieved throughout the data generation process and what they contributed to the research, giving them a sense of empowerment. Within this particular reflection (pertaining to the past Marabastad), numerous important feelings emerged and were highlighted by the participants regarding their experience of the Participatory Action Research (PAR) process of Phase 2 (focus group 1 and community mapping 1).

Figure 6-4 depicts the participants' experiences regarding the PAR process of Phase 2 together with accompanying quotes.

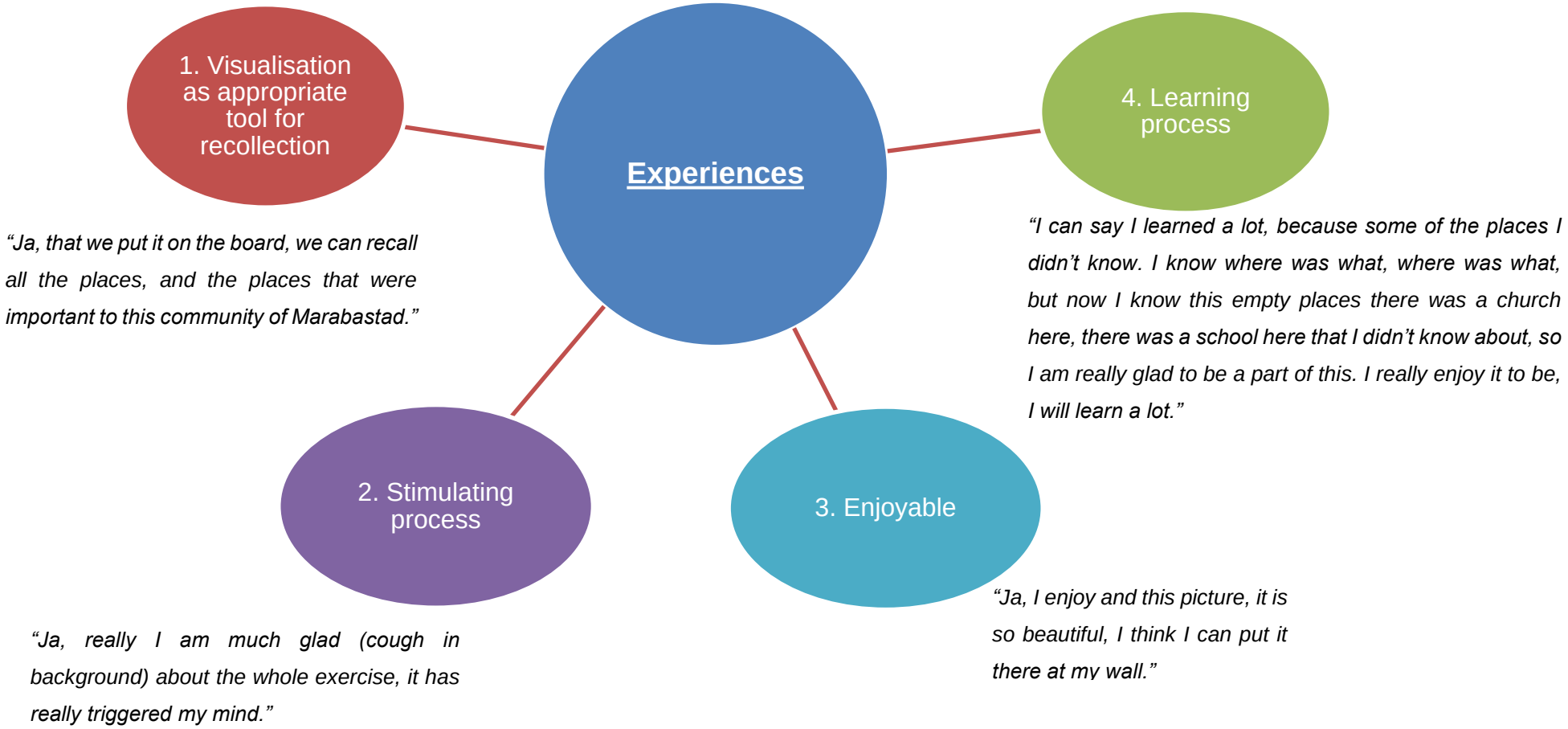


Figure 6-4: Reflection on participants' experiences of PAR in Phase 2
(*Source*: Own construction, 2021).

It can be seen that overall the participants encountered the entire phase as an important exercise whereby the participatory process helped them to recall details that are not commonly talked about or recalled on a daily basis. Focus group1 (main theme 1) together with the community mapping awakened a sense of reminiscence and nostalgia within the participants that reminded them of how Marabastad used to be versus how it is now. *"I think what we did today was very important… So you can't really talk about the way forward, without thinking, evaluating what happened before, you see. You have to remind yourself this is what I had then and now I am left with this, what can I do going forward?"*

Furthermore, the participants went on to describe phase 2 as a learning experience that prompted their awareness (*"At least it was nice, it was this, this opened my eyes and my mind.")*, thoughts and memories of the past Marabastad through a stimulating (*"At least I learned something.")* and enjoyable (*"It was exciting.")* participatory experience where they felt heard and listened to. Not only does this reflection motivate the utilisation of PAR (a cyclical process c.f. 2.4.3) in this case but also makes it evident that change and a sense of empowerment was unlocked within the participants and their emotional and psychological thoughts towards Marabastad, embedding new ideas and thinking about Marabastad that can be shared with other members of the community - *"I would say…uhm… I am very lucky to be a part of this, because I really needed this, to, so that we can go out and, so as we are here, we are a lot of other people that we are going to teach them about how Marabastad was."*

What can be concluded in this finding is the fact that using PAR created change beyond the physical environment to include social and psychological levels of change with various positive experiences that elicited from the community mapping process.

6.2.3 Findings of Phase 3: Reflections, focus group 2 and community mapping 2

The primary aim of phase 3 was to: (i) *Understand the current social dynamics in Marabastad,* (ii) *Construct a future vision for Marabastad (construct a three-dimensional model) by means of community mapping* and (iii) *Reflect on the overall research process as experienced by both the researcher and participants*. The following sections depict the results obtained through the data generation process as documented in phase 3.

6.2.3.1 Reflection 3

Once again holding true to the cyclical nature of PAR, reflection 3 entailed revising the previous meeting (phase 2) and all it encompassed (focus group and community mapping). Any participants that could not attend phase 2 together with any new participants were informed of all necessary information pertaining to what had took place in phase 2.

Importantly, the researcher summarised the three main points that surfaced during the focus group and community mapping exercise that took place in phase 2. These points related to (i) *a past good quality spatial environment*; (ii) *strong social relationships*; and (iii) *a variety of personal subjective emotions about Marabastad*. This reflective session allowed for member checking to confirm that all the desired places were identified as well as that the interpretation was correct from the researchers' side (that the main themes that surfaced was correctly understood).

6.2.3.2 Focus group 2

As can be seen from the aims of phase 2 in relation to those of phase 3, the two focus groups were linked by the fact that both of them touched on the subject of how Marabastad is currently experienced (primary aim (i) *Understand the current social dynamics in Marabastad* of phase 3). As focus group 1 only briefly mentioned the subject, the main findings regarding the present Marabastad will be presented in the findings obtained in focus group 2.

Thus, Figure 6-5 and Figure 6-6 respectively depict main theme 2 and 3 that emerged during focus group 2. Also included are the accompanying sub-themes and supporting quotations as stipulated by the participants during the data generation process.

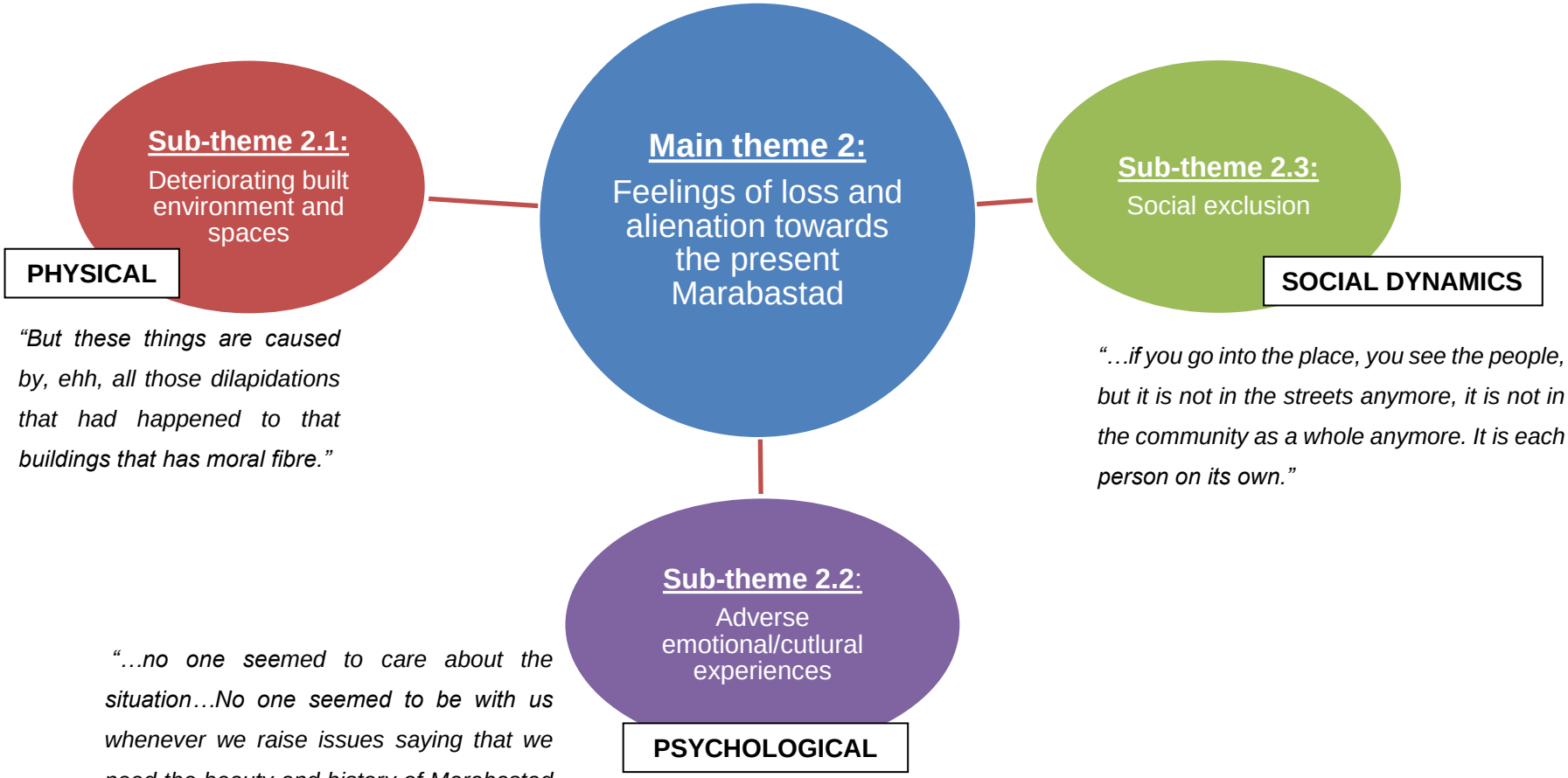


Figure 6-5: Main theme 2, sub-themes and supporting quotations that emerged in focus group 2 regarding the present Marabastad. (*Source*: Own construction, 2021).

As portrayed in Figure 6-5, one of the two main themes that emerged during focus group 2 is (i) *Feelings of loss and alienation towards the present Marabastad* with sub-themes relating to:

(a) Physical: *deteriorating built environment and spaces;*

(b) Psychological*: adverse emotional/cultural experiences; and*

(c) Social dynamics*: social exclusion.*

- **Sub-theme 2.1: The current physical environment**

Figure 6-5 brings attention to the feelings of loss and alienation the participants associate with the current stance of Marabastad. Importantly, they highlighted how their physical and built environment has deteriorated together with the dilapidation of remaining buildings and spaces after the multiple instances of forced removals.

> *"Everything was well done, but nowadays we don't have those things and the area for me, it is a mess, it is a mess."*
> *"And there is nothing for me to celebrate in this area. Day in, day out, you become frustrated."*

It is evident that the physical and built environment of Marabastad holds value and meaning to its residents, especially those who had experienced it in the past. There was overarching feelings of dissatisfaction pertaining to the current aesthetics and environment. The current layout and condition of the settlement is not sufficient or satisfying the social/recreational/cultural (among others) needs of the people who reside in it – in turn creating opportunities for negative interactions to occur that create hostile and unsafe situations. *"There is not much activities, only soccer. So people on weekends, on their free time, they drink alcohol. It's not good at all now."* Therefore, it is prevalent in the instance of the current Marabastad that the built environment has an imminent effect on the social relations of the community.

- **Sub-theme 2.2: The current psychological aspects**

Adverse emotional and cultural experiences resonate in the hurt/sadness, helplessness, loss and isolation created by the current Marabastad. This clearly highlights the difference between the emotions the participants linked to the past (pleasant) and current (loss and alienation) stance of Marabastad.

> *"Ek voel hartseer."*
> *"Really it hurts, you see…It hurts, it hurts a lot."*
> *"…but I'm not happy with how Marabastad is now."*

Furthermore, the participants identified strong feelings of abandonment and disregard from the local government – especially when raising issues regarding the current state of Marabastad, its

infrastructure, what the area lacks and what the community needs. Due to the indifference received from local government, residents ultimately lost hope for improvements to Marabastad that was approved by and included the community.

"And I got a pain about that, if our party or if our government can help us much more, concentration it here Marabastad to build up Marabastad like other places, the other, there in South Africa."

"…if they can take it forward to help us to build and make the things." What is it that they are raising in the local government meetings or wherever they held meetings at, without knowing what we as people feel."

"The current, eh, government it is really not looking, looking at this area."

The participants emphasised that the local government did not include them when any changes were to be implemented within the settlement. Previous re-blocking attempts were made in a top-down manner and imposed on the community members with little to no community participation or inclusion in the plans.

"The layout that you see now is totally different from that of Marabastad that we know. There was respect, school was for everyone and churches…we no longer have churches there."

"Personally, I think even if they can rebuild, if ever they could have stayed with the old map, a simple map."

"So that old feeling is still needed. I don't know how we can put it back."

"There were very nice things there compared to now..."

- **Sub-theme 2.3: The current social dynamics**

The participants emphasised the manifestation of social exclusion in the current Marabastad. They highlighted the feeling of alienation and estrangement as the numbers of new and unfamiliar people moving into the community increased when it was allowed to return to Marabastad after the forced removals. The participants stated the word *"intrusion"* to describe their thoughts on the matter.

"…actually we have seemed to been infiltrated by people who are from the rural areas, because they do not understand the list of issues that are there in Marabastad."

"Ehh… It becomes difficult for you, to align yourself with this person because he or she does not understand your background."

"And it is because of mostly or predominantly of people currently living in Marabastad, are not people who have born here who knew how Marabastad was."

Additionally, it was pointed out that the present Marabastad lacked safety, morals/respect and ultimately the intimate social connections that was abundantly experience in the past.

"The social life in Marabastad… eish. For me it's depressing, for in my view."
"And what I see now is we're no longer happy, everyone is for himself or herself."

"It was a nice place to be, the safest place to be and now it's no longer the same Marabastad that we know."

"You could come back home safely, but now you can't."

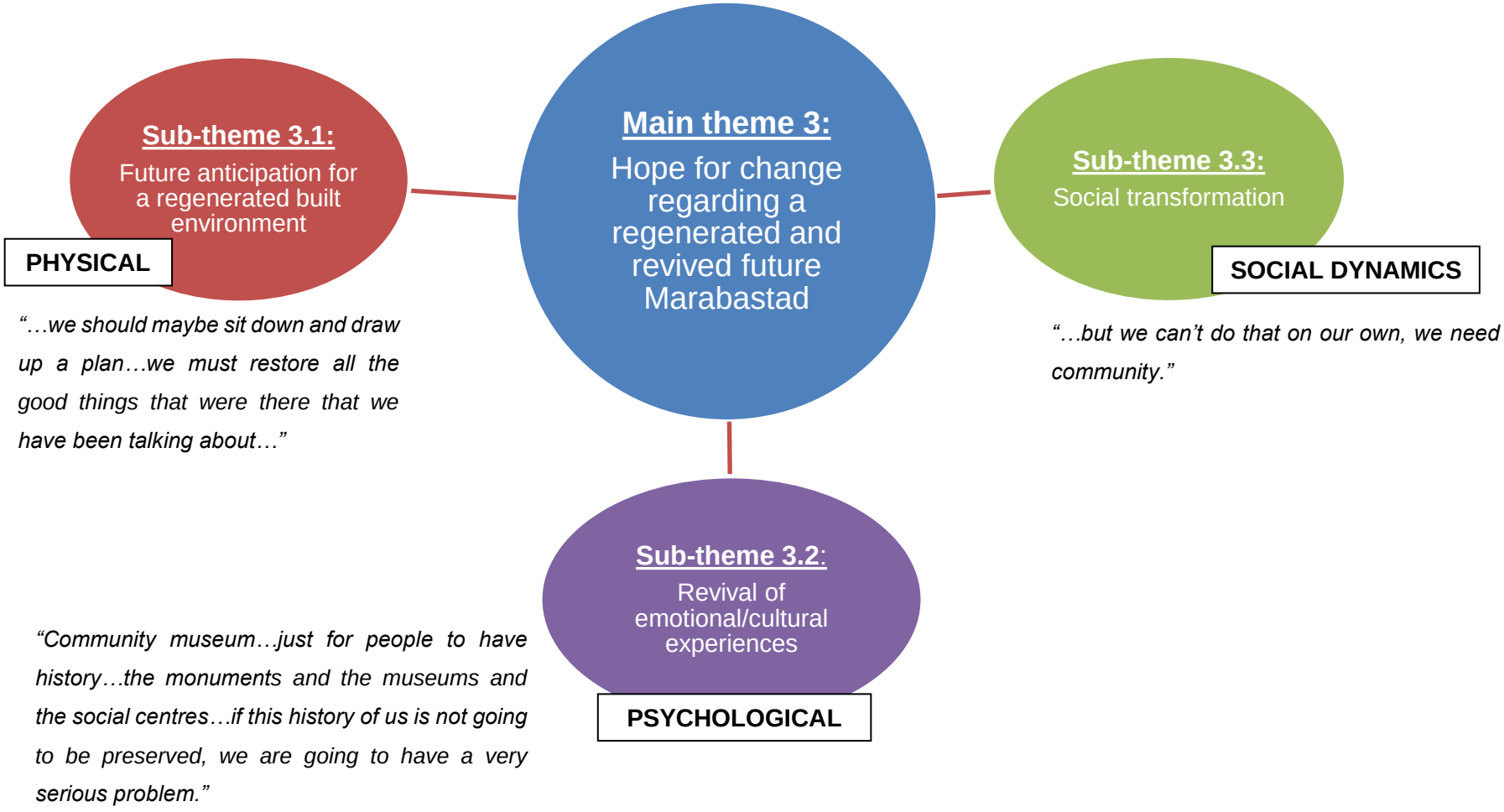


Figure 6-6: Main theme 3, sub-themes and supporting quotations that emerged in focus group 2 regarding the present Marabastad. (*Source*: Own construction, 2021).

Figure 6-6 presents the second main theme that emerged during focus group 2 is (ii) *Hope for change regarding a regenerated and revived future Marabastad* with sub-themes relating to:

(a) Physical: *future anticipation for a regenerated built environment;*
(b) Psychological*: revival of emotional/cultural experiences;* and
(c) Social dynamics: *social transformation.*

- **Sub-theme 3.1: The future physical environment**

Encompassed within the participants' hope for regeneration and revival was once again a prominent mention of the built environment. They highlighted their need for social/recreational facilities, modified infrastructure together with the sufficient provision of bulk services.

"No, we need to have a sports field."

"Social activities…maybe social centre?"

"The multi-purpose centre as I've suggested, really for me, because what I've seen an idle mind is a devil's workshop."

"It must be refurbished, revamped."

"…with those kiosk, butchery…it really modernised you, it really changes how you think about the area that you live…"

With this, it is obvious that the physical and built environment of Marabastad holds value and meaning to its residents, especially those who had experienced it in the past versus how it is now.

- **Sub-theme 3.2: The future psychological aspects**

Throughout the entire process it was evident that the participants foster strong cultural and emotional links to the physical (built environment) of Marabastad. The participants continuously highlighted the fact that Marabastad's history is imbedded within their cultural and religious activities (not only helping them to be better people but to use these activities as emotional and psychological upliftment – cultivating a better state of mind and attitude towards the community and its members) and that the future Marabastad should foster this in its layout and function. There is a hope for c

"Whenever there is a new building that is built here, everyone's eyes want to see it and if he sees that this is something that maybe can create and opportunity for him, then they'll start cherishing that".

"I'm hoping that the mind-set will change to say if there can be such things in our location, why shouldn't I be part of that change, you see. So the mind-set it will really change."

Adding to the above, is the participants hope for empowerment, sense of pride and accomplishment regarding the future Marabastad. They emphasised their optimism as a community to be included by local government in the decision making and working together to shape the future Marabastad that they want.

- **Sub-theme 3.3: The future social dynamics**

The participants emphasised their hope and vision for social transformation – inclusion, restored sense of community and togetherness in the future Marabastad (how it was in the past before the forced removals) through the regeneration of the physical environment and social structures.

> *"If that house, this other church, this barber shop, all of these things that are here, the crèches…then you'll see the beauty, it will restore the beauty and all those memories would then come back."*
>
> *"It would really impact positively towards the life of the people in Marabastad."*

Not only was there hopefulness regarding the social transformation brought forth through regeneration, but also the return of morals and respect within the community, for the community and for Marabstad. The participants viewed the restoration of morals and mutual respect as community pillars that would aid in paving the way to restore intimate social connections for the future.

> *"If maybe the Marabastad can be rebuilt and those churches, those sports fields to be there, all those things that maybe generate to the moral fibre, then, it is then that we can say, really, we are heading somewhere."*
>
> *"…we need to have something where people will gather and go and pray and prayer will change their morals."*
>
> *"And the other thing is, really, the moral, the moral indeed is going to change if there are things of this nature in our area…"*

As illustrated in the phase 2, phase 3 continues to highlight that the physical (spatial) environment, psychological aspects and social interactions are integrated i.e. when the physical environment changed, the social connections and interactions changed triggering emotional and psychological changes within the community of Marabastad.

6.2.3.3 Community mapping 2

Community mapping 2 was rooted in the aim "*construct a future vision for Marabastad (construct a three-dimensional model) by means of community mapping"* in phase 3 of the data generation process. As discussed in detail in chapter 2, the participants were asked to construct their future

vision for Marabastad on the map provided. The researchers created the scenario that unlimited amounts of funding were available (this was done to diminish any concerns of capital and to open the minds of the participants regarding their future vision). The participants then continued to use materials (coloured paper, markers etc.) to pinpoint the buildings/spaces/places and locations they deemed important for the future Marabastad (as illustrated in Figure 6-7 numbers 1-15) be it existing or new.

Importantly, Figure 6-7 directly links with main theme 3 (emphasising the longing, need and hope for regeneration and revival of Marabastad) and the legend depicts the results of community mapping 2, together with the accompanying reason given by the participants for why each place/space/building etc. is significant for the future Marabastad.



Spaces, places, buildings, locations etc. identified as important	Supporting quotation/reason
1. Museum • Existing: Dr Cingo's house	*"But here is a house, it's Dr. Cingo's house that is why I was saying all this icons they can be converted into sort of museum, a community museum…Yes, just for people to have history."*

2. Computer/educational centre • New building/facility/space	*"…I was already computer literate, but then I realised a lot of kids coming from this kind of background they are not…it becomes a problem whenever they come to work with a computer and those kind of things…And also I hear we're going to use it also as an educational centre to say okay if a kid cannot be able to do their homework properly at home, they can come there and be assisted with their school work."*
3. Multi-purpose centre • New building/facility/space	*"The multi-purpose centre as I've suggested, really for me, because what I've seen an idle mind is a devil's workshop. Our kids do not have a place to play, they do not have any recreational that would they be taking it as a holy at the end of the day, they convert it into a career."*
4. Worship centre • New building/facility/space	*"…with worship centres, really because of the nature of how Marabastad was structured, that is why I'm saying we need to have something where people will gather and go and pray and prayer will change their morals."*
5. Business complex • Existing brick yard	*"Actually, there should be a refurbishment of this brick yard."* *"The brick yard is going to be revamped and then a small business park…"*
6. Sports field • New building/facility/space	*"No, we need to have a sports field."*
7. Skills development/social centre • Existing Methodist church remains	*"Social activities…maybe social centre?"* *"Ya, social centre."*
8. Museum & monuments • Existing Methodist church tower	*"Yes, where the tower is. Can it be museum here?"* *"Yes, that particular museum, it would be having a lot of heritage centres."*
9. Market square (incl. conference hall, botanical garden, barber shop, spa, coffee shop, fruit & veg store) • New building/facility/space	*"With this one neh, the coffee shop, because this space where the conference hall is gonna be, botanical garden is, this space is too huge. It can accommodate a coffee shop, it can accommodate the fruit and veg, maybe we can just make some stalls. We make stalls there. The barber shop also, the salon and the shoemakers. Because this space is so huge and it's unutilised. Even the spa can be here, ja even the spa."* *"Yes, it's a market square."*
10. Coffee shop • New building/facility/space	*"…sort of a coffee shop, a coffee shop. Just for modernisation."*

11. Governmental offices • New building/facility/space	*"The post office is there. Because of the nature of the community that lives in Marabastad, I think we need to have satellite social development and home affairs offices, because it seems that it even becomes difficult for people to go to home affairs just to go and make an ID."*
12. Meeting place & garden (incl. small community hall and garden) • New building/facility/space	*"Like you said, botanical garden is good for conservation."*
13. Community hall and library • New building/facility/space	*"…cause if you got conference hall they'll be able to organise seminars whereby this young kids and those who are old and still wants to do something can come and we discuss the future and see to it how can we now maybe create all these opportunities, create all these things that we need to see happening in Marabastad.*
14. Small businesses (incl. bakery, kiosk, butchery) • New building/facility/space	*"My opinion would be 9th avenue, because that is a visible area…We can have a bakery there, we can have a butchery, we can have a kiosk there."*
15. Primary School • New building/facility/space	*"We need a primary school also."*

Figure 6-7: Community mapping 2 - Construction of the future vision for Marabastad.
(*Source*: Own construction, 2018).

Succeeding community mapping 2 (Figure 6-7), the following main list of possible facilities to reach their social needs emerged. The participants emphasised their need for:

(a) heritage and history preservation,
(b) economic and business opportunities,
(c) education and empowerment,
(d) recreation and gathering places,
(e) religious and spiritual facilities and
(f) connection to nature and the environment.

In addition, the participants identified particular buildings, infrastructure and spaces required to adequately satisfy the needs of the community. These included a conference hall and botanical gardens, a primary school, a community hall that alternatively can be used as a library, a museum with a social centre where they can do recreational crafts and art such as beadwork, handcrafts and sewing, a multi-purpose centre, a computer centre with computers to teach IT or help the children with homework, a small business centre within the brick yard and a museum and monument area.

Importantly, many of the facilities/buildings the participants mentioned they wanted in Marabastad, was infrastructure that was present in the past Marabastad but had been demolished completely throughout the years following the forced removals. Only four (27%) facilities are existing buildings that participants identified to either be turned into museums and monuments (for history and heritage) or the location needed to encompass further uses such as the brick yard to include businesses and the area of the Methodist church remains are to include a skill development/social centre. It can be accentuated that the overarching objective of the participants was to regain the vibrancy, liveliness and ultimately the lost social dynamics of the past Marabastad through the reconstruction of the physical environment.

Conclusively, this emphasises the fact that even though the design process that underlies the construction (of a future Marabastad in this case) is a visual process that focussed on the physical (built) environment, the potential to move beyond the physical aspects to include various positive experiences that elicited from the community mapping process should be thoroughly acknowledged.

6.2.3.4 PAR reflection: Phase 3 reflection 4

Reflection 4 is rooted in the question *"What was your experience of the focus group and community mapping exercise?".* The reflection of the participants' experiences is an imperative part of the cyclical PAR methodology (cf.2.3) and in part - together with all reflections - links with research aims (iv) *How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?;* and (v) *What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?* of this study.

This overarching reflection provided the researcher not only with an opportunity to do member checking with the participants but in turn allowed participants to open their minds (generating possible change) to what they have accomplished during the data generation process and what they contributed to the research – creating a sense of empowerment. Within this particular reflection (pertaining to the present and future Marabastad), numerous experiences have emerged regarding the Participatory Action Research (PAR) process of Phase 3 (focus group 2 and community mapping 2).



Figure 6-8: Reflection on participants' experiences of PAR in Phase 3
(*Source*: Own construction, 2021).

It is prevalent that overall the participants experienced the entire phase as important and essential. They highlighted the fact that the participatory process was an informative process helping them by opening their minds and mind-sets to details not commonly talked about or thought about on a daily basis. Not only did the participants voice that the experience cultivated pride and feeling proud to be part of the study but also that the possible change(s) that could be created within the community gave them a sense of ownership and empowerment (that their ideas mattered and could bring forth change). *"Really, this is a very good exercise for me and it's very painful also. It's good and it's painful, because we cannot predict future. We can talk about future, but we cannot say in future I'll be having this and it involves a lot of efforts and it's going to involve a lot of efforts for us to get to this point whereby we will see the building standing there or even if it is not here, but somewhere else and it's also going to be something that we're gonna be proud of to say indeed in my lifetime I have contributed in making a good or a change in someone's life…"*

Focus group 2 (main themes 2 and 3) together with community mapping 2 respectively triggered feelings of loss (with regard to the current stance of Marabastad) but more importantly, hope (for the future Marabastad). This, together with the experiences mentioned above, is evidence that a change in the thoughts and mind-sets of the participants was created through the active collaborative degree of community participation during the PAR process of this study. Thus, three primary changes surfaced - in accordance with PAR – and are noteworthy when revising the findings of phase 3:

a) The empowerment and liberation of participants;
b) participants having anticipation of radical transformation/change for their community; and
c) Through the active degree of participation, the participants generated possible solutions and proposals.

On multiple occasions the participants highlighted the fact that PAR and the inclusive nature of the focus groups and community mapping exercises made them feel empowered and opened their minds to new possibilities that they never would have thought of. Not only did the data generation process highlight what they currently have (lack), but it created a safe and comfortable situation in which the participants could introspect and think about the future of Marabastad (what they want) and visually recreate that vision. The participants further stated that especially the construction of the future map, triggered their minds to think outside the box and feel heard even though the current situation they find themselves in makes them feel helpless an unheard by local government and higher governing bodies.

Therefore, the aims of PAR informed focus group 3, and revealed positive changes (social and psychological) which had an influence on the physical space as participants developed a caring attitude towards the possible future vision for Marabastad. As found within the study (all levels of data generation) PAR values progressively increased during the research period. This progressive change will be discussed briefly in an integrated discussion of findings.

6.3 Integrated discussion

Although the findings suggested that social dynamics and interactions are inextricably connected to the physical (spatial/built) environment as well as psychological aspects, the role of social dynamics (the focus of the dissertation) can be interpreted by means of three main points:

Firstly, while regeneration entails a specific end product that is spatial in nature, and tied to economic revival and psychological experiences. The underlying social dynamics are important phenomena that are embedded in the physical product that emerge from urban regeneration initiatives in this context. This finding concurs with the theoretical ideas propagated in Chapters 3 and 4.

Secondly, the use of PAR as method has proved to be of significant value for driving the process of generating urban regeneration proposals for Marabastad. PAR is believed to reveal intrinsic values in communities (Schneider, 2012:153). PAR informed the process of urban regeneration by creating a platform for physical transformation of a space. Places are not mere physical products, they cannot be created from the outside (e.g. by planners and municipality/government). Furthermore, utilising PAR created change beyond the mere physical level to include social and psychological levels of change.

Thirdly, PAR was founded to be a suitable tool in the process of urban regeneration in order to create change in this community. Communities are unique and context-bound and integrated with the people who reside in them. Communities can provide valuable insight into the socio-spatial connections/interactions underlying the formation of urban regeneration proposals. Simultaneously, communities can disclose valuable information to planners and designers with regard to challenges (in this study – the loss of meaningful physical environment, social exclusion and adverse cultural experiences) and assets (neighbourliness, and territoriality) that can be used to regenerate their settlement. In this instance, following a participatory approach as point of departure when public places are planned, designed, transformed or upgraded proved to be informative for the process of informing social dynamics in urban regeneration in Marabastad, Kroonstad.

During Focus group 1, PAR aims were not yet unlocked, as this was the initial stage. As the process progressed, PAR aims (empowerment, collaborative participation and generation of action/change) emerged during phase 2. Creativity was considered as preparation for the collaborative community mapping, and this stage unlocked values that include empowerment, active participation and the creation of change. As a final stage (phase 3) of the process, all aims emerged once again due to the reflection given by all role players.

6.4 Conclusion

This chapter presented the findings from the two focus groups and community mapping exercises held during the data generation process of the study. Data was transcribed, reviewed and thereafter analysed by means of thematic analysis (c.f. 2.8) in order to document the findings. Three main themes emerged during the process and includes: (i*) Fond memories and recollections of the past Marabastad*; (ii) *Feelings of loss and alienation towards the present Marabastad*; and (iii) *Hope for change regarding regenerated and revived Marabastad*. Each main theme was discussed at the hand of the three most prominent sub-themes that arose, namely: (i) *Physical environment*; (ii) *Social dynamics*; and (iii) *Psychological aspects*.

When investigating the findings, it becomes evident that there are distinct differences in how the participants experienced the past Marabastad and how the settlement is currently experienced by the residents. The past Marabastad was characterised by a valuable/meaningful built environment and open spaces; intimae social relationships, connections and interactions and ultimately pleasant emotional and cultural experiences whereas the present Marabastad harbours the deteriorating built environment and spaces; cultivates social exclusion; and produces adverse emotional/cultural experiences. This in turn highlights the fact that the spatial and built environment does not merely exist on its own (is purely functional) but plays a significant role in how people experience their surroundings and conduct their day-to-day activities. Reviving the spatial and built environment through spatial planning and regeneration initiatives - that includes the ideas and inputs from community members - may have an impact on restoring that which has been lost in a community subjected to forced removals.

Finally, not only did this chapter strive to provide the necessary link between the theory and practice of PAR regarding the social dynamics within urban regeneration during the research design process as conducted in the research context of Marabastad, Kroonstad but also revealed (during various reflection sessions) how the utilisation of PAR facilitated change within the participants and thus the greater community of Marabastad. The following chapter presents recommendations and lessons learned together with a complete synthesis and conclusion of this study.

CHAPTER 7 – SYNTHESIS, CONCLUSION AND PLANNING RECOMMENDATIONS

7.1 Introduction

The main focus of this research relates to the utilisation of Participatory Action Research (PAR) as a methodology to consider social dynamics to inform ongoing urban regeneration in Marabastad, Kroonstad. The rationale for selecting the community of Marabastad (in Kroonstad, South Africa) as a case is rooted in its history as one of many towns in South Africa that has been influenced by the Apartheid regime where communities were forcibly removed from one area and located elsewhere, resulting in fragmented urban space and socially segregated communities. In many of these cases the original towns/neighbourhoods of the communities have completely been destroyed or made way for modernistic suburban developments (e.g. in the case of Sophia Town and District Six, where once vibrant communities were replaced by monotonous modernistic urban environments). What is different in the case of Marabastad, is that the built environment has not been completely destroyed completely following the forced removal, although most of the inhabitants were relocated to surrounding areas namely Seisoville, Brentpark and Phomolong. Changes in the political dispensation during 1994, facilitated the redevelopment of the neighbourhood and the re-use of housing structures, some of which were in an exceedingly derelict state and mostly without infrastructure services) Despite relentless efforts by the Provincial Department of Human Settlements and the Municipality since 1994, to revitalise Marabastad, many of these efforts were met by different levels of success. Some of the reasons being a lack of community involvement, inappropriate community liaison and top-down planning approaches that did not take into account the social interactions/dynamics within the community. These reasons prompted this study and guided the research on how the social dynamics within Marabastad could appropriately be employed to regenerate the community.

In this chapter, a synthesis of both the theoretical concepts that informed this study, as well as the empirical findings that emerged from using PAR process that was followed, are provided. Theory and practice are deemed inherent to this case, therefore the discussion of the theoretical study (literature review) is not separated from the empirical findings.

Fundamentally, this chapter aims to:

- address the research objective/aim - (iv) *Formulate lessons for spatial planners about ways to include social dynamics in urban regeneration initiatives* (c.f. 1.5) as stipulated in Chapter 1.

It is important to note that while the aim is not to generate conclusions that can be generalised and necessarily applied in other contexts, the research is valuable as various lessons for urban

planners can be learned regarding the importance, role and integration of social dynamics in urban regeneration initiatives.

7.2 Synthesis

The study used an in-depth qualitative case study design to investigate the value and lessons from utilising Participatory Action Research in Marabastad with a focus on urban regeneration. Entrance to the community was obtained through two key informants whereafter Snowball Sampling was used to further identify 12 research participants who built (re-constructed the past and constructed the future) community maps during 2 focus group sessions (and one meet-and-greet session) and reflected on the entire process (in a continuous manner) in 4 different reflection sessions. All data obtained throughout the duration of this study (transcriptions and spatial products) were analysed by means of an inductive thematic analysis approach. The research procedure that was followed equipped the researcher to answer the research questions that guided the study and resulted in the aims being met.

The following section will address how the different chapters answered the various questions. Refer to Table 1-1 in Chapter 1 (c.f. 1.8) that illustrates the links between the different sections of the study (chapters) together with the purpose, contents, research aims/objectives and research question answered.

7.2.1 Answering the research questions

This study is guided by the main research question: *How can Participatory Action Research (PAR) be used to integrate social dynamics in urban regeneration in Marabastad, Kroonstad?*

The supporting secondary questions include: (i) *What is the role of social dynamics within the urban system?;* (ii) *To what extent has social dynamics been incorporated in urban regeneration approaches until now?;* (iii) *What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration?;* (iv) *How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?;* and (v) *What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?*

7.2.1.1 Secondary research question 1: What is the role of social dynamics within the urban system?

In Chapter 3 it was illustrated how social systems in urban environments are complex. These complex systems imply that the three primary dimensions/spheres of the system (i.e. social, economic and physical) are inextricably linked and work intricately together. Thus, a factor, element or dimension within a complex system cannot be viewed in isolation or segregated from the others (degradation of any one of the mentioned dimensions give way to the dilapidation of

the others and ultimately the entire system). Keeping this in mind, it is clear that even though the economic and physical dimensions primarily receive the most attention, this study highlights that the social dimension (including social dynamics) is important in these systems to keep the system intact.

People are increasingly living in cities. Social connection between people is not only regarded as a basic human necessity, but individuals have the need for connection to those closely surrounding them. On the contrary, a lack of social connection may lead to a poor quality of life (feelings of exclusion, segregation and alienation) and poor health (for example depression and loneliness). Having intimate and positive relationships in the social world is a result of people interacting within the environment they find themselves in - including the integration of activities that motivate social dynamics and create involvement and a sense of inclusion within communities, cities and society.

The social dynamics within communities that result in social interactions could play an important role in keeping public spaces in urban areas alive/vibrant. Thus, social spaces where people are able to integrate naturally and build meaningful social interactions are linked to vibrant city spaces. It follows that the creation of the city as a vibrant social entity is an important goal in spatial planning. Conclusively, considering social dynamics within urban regeneration is an important tool that may well be employed by planners to potentially restore social vitality in cities.

7.2.1.2 Secondary research question 2: To what extent has social dynamics been incorporated in urban regeneration approaches?

Chapter 4 elaborates on the chronological development of urban regeneration theory. While urban regeneration is a multi-dimensional intervention (encompassing physical, economic and social dimensions) it has not always been treated as such. At first spatial aspects (e.g. built environment) and the design or physical planning were emphasised, later emphasis was placed on the economic dimension. Although urban regeneration, in some way, acknowledge the importance of the social dimension it was only towards the 1990s that an increasing awareness of the importance of people and social interaction and dynamics were noted. Recent years realised the vital part played by communities and their social dynamics within urban developments while actively including community members in the decision-making processes.

Planners and regulators of the built environment contribute substantially to how urban regeneration initiatives are planned and ultimately executed, as they direct the implementation of change in landscapes and affect how the spatial environment finally develops. Urban regeneration is considered an important intervention for planners to restore social dynamics and vitality in cities. Nonetheless, until recently now the social sphere of regeneration has largely

been neglected. Although current urban regeneration initiatives attempt to cumulatively address social, economic and physical regeneration, the problem is embedded in the fact that, despite spending numerous resources (time, money and expertise) on urban regeneration initiatives internationally and in South Africa, success is not guaranteed. This, as with many planning and development processes are conducted in a top down manner (excluding the social needs/aspects and mainly focussing on the economic and physical aspects) and eventually not accepted by community members.

7.2.1.3 Secondary research question 3: What is the role of social dynamics/interaction in Marabastad and how can these dynamics/interactions be used to inform urban regeneration?

Chapter 3 reiterates that communities are complex social systems entailing physical, economic and social dimensions. When one of these dimensions deteriorate, the others will soon follow, as it was duly experienced in the instance of Marabastad. Chapter 6 answers this question by emphasising that social dynamics are vital for urban regeneration in Marabastad. This in view of the participant's strong sense of losing social connections/interactions following the forced removals (and returning to the community) that negatively impacted the community and how they interact within the settlement.

These dynamics are useful in informing urban regeneration in Marabastad in at least three ways. Firstly, social dynamics ought to be considered and proactively included in order to address later challenges with implementing proposals (i.e. community participation and applying a bottom-up approach to eradicate unhappiness or dissatisfaction within the community); Secondly, it may well inform positive change by reflecting on what the most urgent needs within the community are (the need for social transformation, regenerated physical environment and the revival of cultural/emotional experiences). Thirdly, it informs the spatial product in terms of how the physical and built environment functions and land use types are distributed to promote the positive social interactions/connections within Marabastad.

Social dynamics are valuable phenomena to utilise and consider to create acceptance of proposals and inform the overall spatial product that in turn directly links with economic growth and positive social connections/interactions. By including people from the community in a proactive manner, social dynamics step towards social transformation to regenerate Marabastad according to the specific needs of the community.

7.2.1.4 Secondary research question 4: How did community members of Marabastad experience PAR as a method to develop urban regeneration initiatives/proposals?

It is prevalent that the participants generally experienced their entire involvement and level of participation as important and essential. They highlighted the fact that the participatory process (focus groups and collaborative community mapping) assisted in recalling details and awakened a sense of reminiscence and nostalgia that reminded them of how Marabastad used to be versus how they desire it to be. The participants highlighted the fact that the intense level of participation was an informative process aiding them by opening their minds and mind-sets to details not commonly talked about or thought about on a daily basis (the situation as they are now familiar with, they know are not how they desire it, but they became acquainted to neither being able to change it nor to be acknowledged).

According to the participants, the data generation process highlighted what they currently have (lack) and it created a safe and comfortable situation in which they could introspect and think about the future of Marabastad (what they want) and visually recreate that vision. The participants further stated that especially the construction of the future map, triggered their minds to think outside the box and feel acknowledged, even though the current situation they find themselves in makes them feel helpless an unheard by the local government and higher governing bodies.

In addition, the participants voiced that the experience cultivated pride and feeling proud to be part of the study and also that the possible change(s)/solutions (produced and suggested by them) that could be created within the community gave them a sense of ownership and empowerment (that their ideas mattered and could bring forth change). Fundamentally, the entire data generation process was in accordance with the iterative nature of PAR and met the aims of empowerment, creating change (mentally and with the physical layout of the map), active participation and the production of solutions to their own unique problems.

7.2.1.5 Secondary research question 5: What change was generated by using PAR to integrate social dynamics in urban regeneration proposals for Marabastad?

The participants described the data generation process as a learning experience that prompted their awareness, thoughts and memories (not only of the past Marabastad but also the present and possible future) through a stimulating and enjoyable participatory experience where they felt acknowledged and listened to. Multiple reflections motivated the utilisation of PAR (a cyclical process c.f. 2.4.3) and made it evident that change and a sense of empowerment were unlocked within the participants and their emotional and psychological thoughts towards Marabastad - embedding new ideas and thinking about Marabastad that may well be shared with other members of the community. Not only did PAR create change beyond the physical environment

but also included social and psychological levels of change with various positive experiences that elicited from the focus groups and community mapping exercises.

This, together with the experiences mentioned above, affirms that change in the thoughts and mind-sets of the participants was created through the active collaborative degree of community participation during the PAR process of this study. Three primary changes surfaced - in accordance with PAR – and are noteworthy when revising the findings:

a) The empowerment and liberation of participants;
b) The participants having anticipation of radical transformation/change for their community; and
c) Through the active degree of participation, the participants generated possible solutions and proposals.

The participants frequently highlighted the fact that PAR and the inclusive nature of the focus groups and community mapping exercises made them feel empowered and opened their minds to new possibilities that they were never aware of. Therefore, the utilisation of PAR revealed positive changes (social and psychological) that had an influence on the physical space as participants developed a caring attitude towards the possible future vision for Marabastad.

7.2.1.6 Main research question: How can Participatory Action Research (PAR) be used to integrate social dynamics in urban regeneration in Marabastad, Kroonstad?

The entire study answered the main research question. The following points explain how PAR may well be used to integrate social dynamics in urban regeneration in Marabastad:

a) As a method to work inclusively: PAR fundamentally promotes active participation and ultimately high levels of inclusion throughout the data generation process ensuring that the ideas/solutions are created among participants and not formed by outside parties using a top-down decision-making process.
b) To establish collaborative partnerships between all role-players (e.g. researchers and participants) in decision-making and enhancing mutual respect for various individuals and groups to generate a platform for equal participation and creating a democratic platform where all partners are operating in equilibrium.
c) As a member checking technique: In accordance with the iterative and cyclical nature of PAR is perceived as a useful method to promote member checking to confirm and revise that the researcher correctly interprets the participants and the information they highlighted within the data generation process.

d) As reflection on the process that is used/followed by the planner to formulate physical (spatial/built) interpretations and possible solutions.
e) By acknowledging the value of trans-disciplinary knowledge; especially pertaining to the incorporation of indigenous knowledge together with the insights from the community.
f) By incorporating PAR aims throughout the entirety of the research process: This aids in the monitoring of change that was created during the research process together with facilitating the empowerment of communities - the participants of Marabastad found their own solutions and changed their attitude towards the physical construction of what they planned/designed.

7.2.2 Meeting the research aims/objectives

The primary purpose of the study is to develop spatial planning proposals for urban regeneration in Marabastad by acknowledging the importance of social dynamics. Referring back to Table 1-1 in Chapter 1, it is depicted which chapter meets the respective research aim/objective. The following section will highlight each research aim/objective and how they were met within the various chapters of the study:

7.2.2.1 Research aim/objective 1:

To *obtain an in-depth understanding of cities/communities as complex urban social systems.* Chapter 3 of the study met the first research aim/objective by: (i) Exploring the literature of systems (including an in-depth discussion of the various types of systems, simple and complex) and what each encompasses. (ii) Conducting a comprehensive examination of the three main dimensions/spheres of urban systems (physical, economic and social). (iii) Touching on the underlying aspects of a nuanced community system whereby certain prominent theories of negative and positive social interaction (ethnocentrism, cultural relativism and day to day social dynamics among others) were explored. Essentially, this aim/objective was attained by investigating urban social systems literature while linking it to practice.

7.2.2.2 Research aim/objective 2:

To *compile a literature overview of the development of urban regeneration over time in order to identify gaps*. Chapter 4 addressed research aim two: (i) This aim was reached by conducting an intensive literature review regarding urban decay and urban regeneration. (ii) This chapter provided a chronological overview of the development of urban regeneration over time and illustrated how it evolved from purely physical design to considering social transformation including special reference to the role of social dynamics.

7.2.2.3 Research aim/objective 3:

To *explore the role of PAR as a method in generating urban regeneration proposals in the context of Marabastad*. Both Chapter 2 and Chapter 6 attained this aim. In Chapter 2: (i) By conducting the empirical study and gathering of data by means of multiple focus groups (discussions, reflections and member checking) and collaborative community mapping exercises. This allowed participants to actively be involved in the generation of ideas, solutions and urban regeneration proposals in the context of Marabastad. Both data generation methods are highly interactive and inclusive of PAR. In Chapter 6: (i) This chapter provided the necessary link between the theory and practice of PAR regarding the social dynamics within urban regeneration during the research design process as conducted in the research context of Marabastad, Kroonstad. (ii) By presenting the findings of the data analysis, it reveals how the utilisation of PAR facilitates possible change within the participants and thereby the entire community.

7.2.2.4 Research aim/objective 4:

To *Formulate lessons for spatial planners about ways to include social dynamics in urban regeneration initiatives*. Chapter 7 of this study met this aim/objective by: (i) Discussing and presenting the lessons learned from the study with special focus on how to include social dynamics within urban regeneration initiatives.

7.3 Recommendations

7.3.1 Recommendations pertaining to the PAR process

The following derivatives are noteworthy and highlight the recommendations with regards to the Participatory Action Research process followed within the study.

a) Gaining entrance into a community should preferably be endeavoured with utmost care and sensitivity in an attempt to establish trust and build relationships. It is advisable to approach the community through an appropriate and recognised person/ structure (e.g. Ward Committee) and invite the community to participate. By following the correct channels of communication mutual respect ought to be built between the researcher and the participants that may lead to partnerships being formed.
b) PAR my well be observed as a dynamic cyclical process that requires a continuous relationship in terms of knowledge generation and sharing of ideas or solutions. Reflection and member checking are suggested on a continuous basis throughout the duration of the data generation process.
c) It is recommended to particularly envision the end-product, develop a concept and obtain consensus with the community in regard to the final concept/ ideas/ solution is supported. This may well establish the change (social, personal and physical) that the PAR process ought to awaken with each participant.

d) The use of PAR is advised in a manner to create inclusive suggestions/solutions. This active degree of community participation will likely allow a community to be empowered in finding solutions to their own, unique and individual problems, inducing the impending development of partnership between the participants and, in turn, the participants and researchers
e) PAR is a bottom-up approach, deemed exceedingly productive; especially when employed in such a manner that participants are playing a distinctive role in the development process. PAR is unique in the sense that neither the participant nor researcher controls the process and yet none of the role players are out of control.
f) PAR may be employed to select the appropriate tools and techniques for each individual and unique context.

Although the specific details of the methods and procedures used may be different within each study, these recommendations can be seen as basic principles that are transferable to other contexts and will be of value to planners investigating other urban regeneration processes.

7.3.2 Recommendations regarding the urban regeneration of Marabastad

Bearing in mind the findings of Chapter 6 (the integration of the past and future map), the following section presents recommendations for the regeneration of Marabastad. The physical environment can be regenerated with the following physical proposals (as created and highlighted by the research participants): (i) rebuilding past buildings, structures and spaces; (ii) the improvement of existing buildings, structures and spaces; (iii) the construction and allocation of new buildings, structures and spaces.

(i) Rebuilding past buildings, structures and spaces

Rebuilding important buildings that were present in the past Marabastad not only reconnects the community with the past spatial and built environment they were so fond of but in turn triggers nostalgia and brings back positive memories of their history. The rebuilding process involves the (re)construction of buildings, structures and spaces which was present in the past Marabastad, but is no longer in the community. These can be built on the exact same erf or in new locations within the community.

The following buildings, structures and spaces are noteworthy and recommended for rebuilding:

- **Various churches and religious infrastructure:** Throughout the data generation process it was highlighted by the participants that churches and religious infrastructure was of immense importance to them and the community and that currently no such facilities exist (only the remains). The participants suggested the construction of an all-

encompassing community worship centre, open to all to use for religious activities and gatherings.

- **A market square:** The past market square was seen and experienced as the social hub of the community and amalgamation of socially supporting infrastructure. It was identified as very important for the social vitality and positive social connections/interactions of the community.
- **Schools and educational facilities:** The participants highlighted the lack of educational infrastructure and facilities and proposed the construction of a single primary school.
- **Various important community shops and small businesses:** Together with the market square the following small businesses that was once in close proximity should be included in the reconstruction - butchery, bakery and kiosk (spaza shops).

(ii) The improvement of existing buildings, structures and spaces

The upgrading and improvement of specified existing buildings, structures and spaces directly links with community map 2 (construction of the future Marabastad) as depicted in Chapter 6. It is important that the past significance of the physical (built) environment needs to be interconnected to the improvement plans. This ensures that the upgrading of existing buildings identify to the community. The following buildings, structures and spaces (as selected by the research participants) were demolished during force removals and Apartheid legislation and was either completely demolished (now open space) or some remains are still visible and are able to be improved into needed infrastructure:

- **Improving Dr. Cingo's house:** the participants identified Dr. Cingo's house as the ideal building to convert into a community museum as to preserve the history of Marabastad together with creating opportunities for younger and future generations to obtain historical community information.
- **Improving and developing the current brick yard:** It was suggested that the current brick yard (a relatively large area of ground, still active) should be improved to include a small business park.
- **Utilising the current remains of the demolished Methodist church:** There is a relatively large area that includes the remains of the previous Methodist church together with the remains of its church tower. This area should be earmarked for the remains to be improved and upgraded into a museum and monument (the church tower) and to encompass a skill development/social centre.

(iii) The construction and allocation of new buildings, structures and space

Together with the above text, the following section is also derived from the findings as presented in Chapter 6 community mapping 2 (the future vision for Marabastad) and includes the new proposed buildings, structures and spaces for Marabastad. Importantly, although the new facilities were proposed by the participants (who are familiar with the community), the new developments should be introduced and integrated in such a way that it promotes social connection/interactions within the urban regeneration process. The participants highlighted the need for:

- **Sports field:** The participants made it evident that a sports field is of the utmost importance for the community and their recreational and social activities.
- **Government offices:** Community members stated that they currently need to travel lengthy distances to access government/municipal facilities – for the procurement of various documentation (for example identity documents and driver's licenses). Thus the construction of offices can be of great value to the community.
- **Community hall and library:** The primary aim of the computer centre and library is to be available for school children after school - to assist in learning, doing homework and receiving classes for computer literacy. Furthermore, the development of such a building will provide the youth and greater community with recourses to educate and further themselves for possible job opportunities – empowering them to rise above their circumstances.
- **Community meeting place and garden:** The participants emphasised the need for a community meeting place, including a small community hall and garden that can be used to hold community meetings, socialise and interact as a community and where important community discussions/presentations/decisions can be made.

All abovementioned spatial recommendations entailing the rebuilding, construction and allocation of new buildings, structures and spaces are illustrated in Figure 7-1 below.

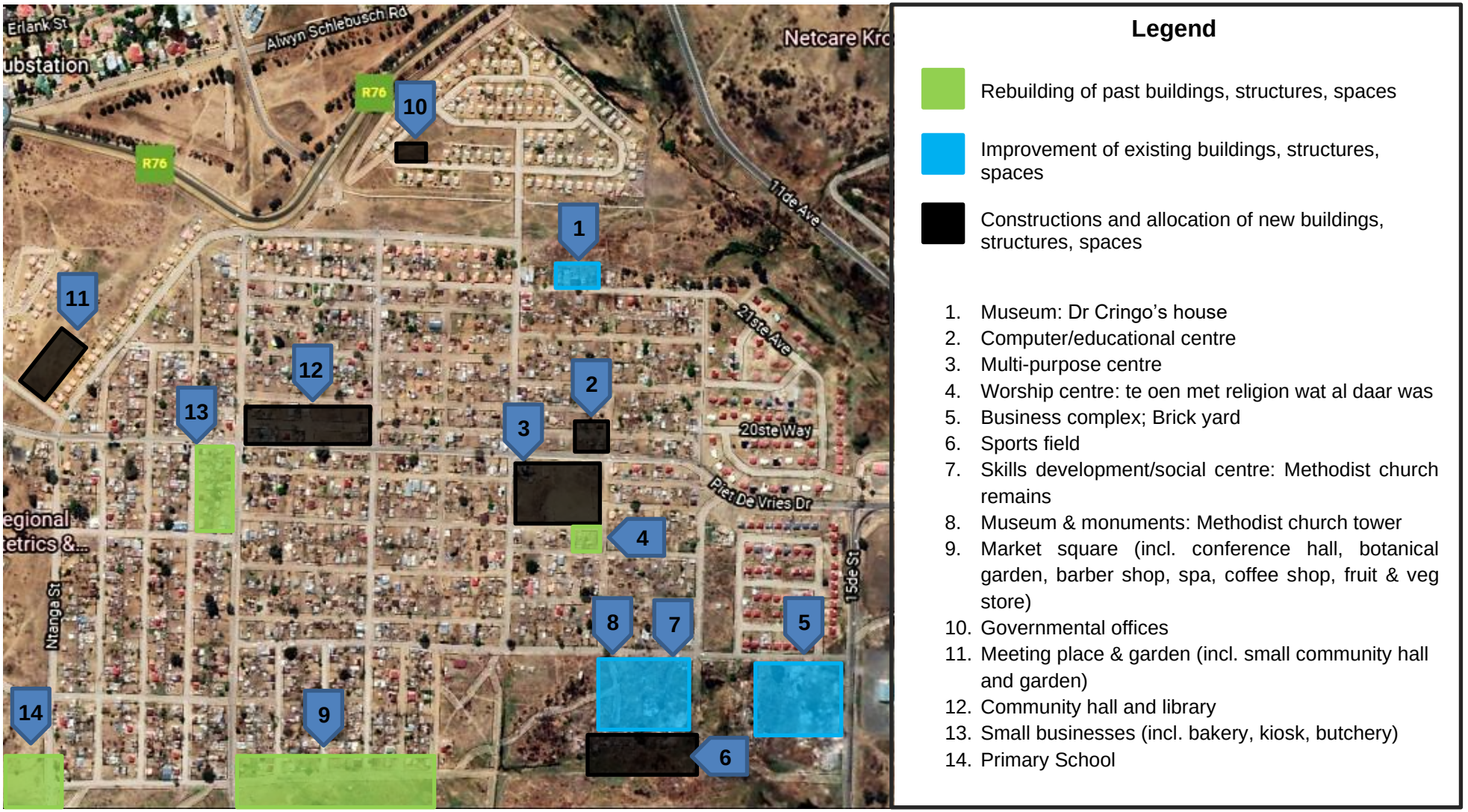


Figure 7-1: Spatial recommendations for the urban regeneration of Marabastad
(*Source*: Adapted from Google Earth, 2021).

7.3.3 Recommendations for the integration of social oriented urban regeneration in spatial planning

The following planning concepts are noteworthy and can possibly be formulated into a workable plan:

a) Investigate the creation of clusters to eliminate the possibility of duplicating the same facility e.g. 3 recreation centres.
b) Create future facilities that will be good “neighbours” and take in to account the visual and functional design of the surrounding buildings and environment to reinforce the lost identity of Marabastad.
c) Real, deep social change takes time. Set realistic goals that are not too ambitious, “short-term” and “long-term” goals need to be developed to ensure the goals are met.
d) Involve the more community members by undertaking additional surveys/discussions that to determine if the solutions/ideas/proposals that surfaced during the various focus groups and community mappings are supported by the larger community.
e) Involve other stakeholders e.g. the municipality and other experts (urban designer, ecologist etc.) to earmark Marabastad in the local municipal IDP, SDF and housing development plans for urban regeneration.

7.4 Lessons learned

- **Lessons learned regarding the PAR process:**
    a) This active degree of community participation allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers.
    b) Apart from being able to physically transform a community, PAR can also inform urban regeneration beyond the physical level by creating a platform for social and psychological change.
    c) Social righteousness and fairness is cultivated with the use of PAR. PAR strives for the liberation of a communities with regard to previous oppressive structures and the discriminative practices of previous decision-making processes.
    d) As PAR is a cyclical process there is ample opportunity for all role players involved to gain knowledge on an on-going basis. This cultivates mutual learning within the PAR process.
    e) The proactive and inclusive nature of PAR informs respect for diversity (e.g. traditions, culture, ethnicity, language etc.) and shared opinions with regard to a mutual problem or concern.

- **Lessons learned regarding urban regeneration:**
    a) Each urban challenge/problems are unique to a particular town/city. Urban regeneration in an ongoing process as one problem gets fixed, another emerges.
    b) It is essential to view the process of urban regeneration as a long-term cycle of activity; there are no quick fixes, one-size-fits-all approaches or permanent solutions.
    c) Each generation faces its own particular set of problems, has its own priorities and works in ways which reflect these priorities and the availability of resources. It is thus integral to reflect on the past as to learn from previous experiences to aid in addressing the new challenges that exist.
    d) Urban regeneration is a constantly evolving and varied activity, and in reality it is that regeneration often operates in a fragmented manner and not all problems are solved.

- **Lessons learned regarding a context such as Marabastad (fragmented and segregated due to forced removals):**
    a) Although the dilapidation of the physical and economic dimensions is easier to experience in communities such as Marabastad, the social dimension is greatly affected by forced removals and the segregation of community members. Old ties, cultural heritage and social connections was separated and broken by Apartheid legislation.
    b) Communities affected by segregation and forced removals do not foster trust or respect towards local government especially as with the case of Marabastad where government conducts processes in a top-down manner and do not include community members. This showcases that The researcher must understand and respect participants and have a sensitive approach by considering everyone's contribution as equally important.
    c) Individual community members react differently to suggested ideas or development proposals due to the fact that their frames of reference and contexts differ from each other (i.e. the participants that knew the past Marabastad and was forcefully removed vs younger residents that moved in after the forced removals occurred)

7.5 Challenges

After conducting this study, the following challenges emerged and should be considered and expected when similar studies are to be conducted:

- PAR is time-consuming: Because PAR is a cyclical process including various reflections, member checking and revisions it could cause participants/researchers to lose interest or lack perseverance to follow through with the process of data generation and analysis.
- Community constraints: The frequency of attendance of individual participants varied within different stages of the research according to the availability of community members on the given date and time of research meetings. Participants were constrained by resources such as transport facilities, cultural events (funerals, weddings) and political aspects (political gatherings) and could not consistently attend all the research focus groups that were conducted.
- Continuous change: Each community and research context is unique and all role-players must be able to adapt to circumstances as research contexts are different and communities/community members come from diverse social, political and historical circumstances. Conclusively, the research process should also be unique and most importantly flexible and open to change as recommendations for urban regeneration relies on the needs and desires of the specific community and research context involved.
- In the context of this study it was evident that the involvement and support from local government and other governing bodies were missing and is needed to obtain the desired outcome and implementation.
- Funding to implement the desired end product is always a challenge especially in a community such as Marabastad where previous regenerations initiatives were conducted in a top-down manner. This implies that the funding for certain needs, infrastructure or services could possibly not be allocated towards those by the local government.

7.6 Future research

This study is the continuation of a previous pilot study (c.f. 1.3) within the micro-research context of Marabastad. Thus, it should be noted that it is of relatively small-scale and included a small number of core community members (12 participants). Taking this into consideration and the fact that each community and research context is unique, the exact study is not representative of other contexts and the urban regeneration recommendations/proposals formulated within this study. That being said, when revising the challenges faced and lessons learnt within this study the following recommendations are made for future research for similar contexts of the same nature:

- Apply the proposed steps of PAR as described in Chapter 2.
- Further research the aims and changes PAR can produce.

- Additional research is required pertaining to how PAR can empower a community to such an extent that social dynamics is considered in the implementation of urban regeneration follows.
- The level of inclusion of the social dimension in urban regeneration initiatives should continuously be researched.
- A future research choice can entail an in-depth investigation of the impact/consequences of apartheid and forced removals on the community and how to re-establish the social connections/dynamics lost during the relocations and segregation.

7.7 Limitations

It is important to note that this study only entails a singular case study, namely Marabastad (in Kroonstad) in which it was investigated how Participatory Action Research could be used to consider social dynamics within urban regeneration in a community that was previously subjected to forced removals. Thus, the specific findings that emerged from this unique context during the data analysis process (be it the experiences/reflections of the participants or the product that was created through community mapping) cannot be generalised and conveyed to other communities of similar nature. Each community is complex and unique and should only be considered within their own distinctive context and larger macro-environment. It's undeniable that each different context will produce different findings and urban regeneration proposals are thus not duplicable.

Another noteworthy limitation is the fact that majority of the participants spoke Sesotho as their mother tongue. Ideally, the data generation (focus groups and community mapping exercises) would be conducted in the mother tongue of the participants. Even if a participant is fluent in the common/shared language in which the research is conducted, lived experiences are better expressed in a participant's mother tongue. Language differences are obstacles in research and the utilisation of an interpreter or translation services does not guarantee flawless results and is not always financially feasible or obtainable for small scale research.

7.8 Conclusion

After the analysis of the findings obtained by means of the research design identified in this study (Chapter 2), this chapter aimed to provide conclusions, recommendations and lessons learned as possible guideline for future studies or other case studies influenced by similar challenges.

Up until now the chapters of this study have firstly contextualised the study by motivating the relevancy of the topic by stating a relevant introduction, background, problem statement and formulating research questions to clearly define the study and the guidelines to be followed to obtain the necessary information. Furthermore, this study has proved that cities can be seen as vital entities compiled of complex and integrate multi-dimensional systems – economic, physical

and social dimensions - that intricately function together to provide the optimal living conditions for humankind. Although these dimensions are intimately intertwined and directly affect one another it is the vital social dimension that easily becomes neglected within cities. The latter statement being supported by the literature study conducted (Chapter 3) by creating an understanding of urban communities as social systems and illuminating the role of social systems in the urban environment. The basic human need for social interaction led to the search for answers to address the increasing social decay within city settings (Chapter 4) – the possible answer being urban regeneration (which not only focusses on the economic and physical improvement of cities but primarily aims to enliven cities by means of promoting social interaction and connection).

A qualitative research approach was selected and in this case is particularly useful as an inductive, naturalistic approach to investigate unfamiliar research topics where the focus is on social phenomena in spatial planning for which known variables do not exist. Participatory Action Research (PAR) is the chosen methodology as this active degree of community participation allows a community to be empowered in finding solutions to their own, unique and individual problems, inducing the development of partnership between the participants and in turn the participants and researchers and ultimately creating manifestations of change. A singular intrinsic case study of Marabastad was the chosen research design to ensure rich, in-depth and meaningful findings within a real-life setting. Entrance to the community was obtained through two key informants whereafter Snowball Sampling was used to further identify 12 research participants. Data was generated by means of focus groups, followed by collaborative community mapping.

Conclusively, places are not mere physical products, they cannot be created from the outside (e.g. by planners and municipality/government). Communities are unique and context-bound and integrated with the people who reside in them. Communities can provide valuable insight into the socio-spatial connections/interactions underlying the formation of urban regeneration proposals. Simultaneously, communities can disclose valuable information to planners and designers with regard to challenges (in this study – the loss of meaningful physical environment, social exclusion and adverse cultural experiences) and assets (neighbourliness, and territoriality) that can be used to regenerate their settlement. In this instance, following a participatory approach as point of departure when public places are planned, designed, transformed or upgraded proved to be informative for the process of informing social dynamics in urban regeneration in Marabastad, Kroonstad.

BIBLIOGRAPHY

Aberley, D. 1994. Boundaries of home: mapping for local empowerment. *Annals of the association of American geographers*, 84(4):777-779.

Abrams, D., Hogg, M.A., Marques, J.M. 2005. The Social Phycology of Inclusion and Exclusion. NY: Psychology Press.

Acaroglu, L. 2017. Disruptive Design. https://medium.com/disruptive-design/tools-for-systems-thinkers-the-6-fundamental-concepts-of-systems-thinking-379cdac3dc6a Date of access 16 May. 2020.

Acioly, C.C. 1999. Institutional and Urban Management Instruments for Inner City Revitalisation: a brief review with special focus on Brazilian experiences. (Unpublished). http://www.claudioacioly.com/downloads/articles/Acioly%201999_Institut%20Manag%20Revitalisation.pdf Date of access: 17 Jun. 2017.

Adam, R. 1995. Urbanities: tradition and the modern city. City Journal. http://www.city-journal.org/html/5_4_urbanities-tradition.html Date of access: 17 Jun. 2017.

Adams, D. 2011. Everyday experiences of the modern city: remembering the post-war reconstruction of Birmingham. *Planning perspectives*, 26(2):237-260.

Aelbrecht, P.S. 2016. 'Fourth paces': the contemporary public settings for informal social interaction among strangers. Journal of Urban 4, 21(1):124-152.

Ahmad, P., Chirisa, I., Magwaro-Ndwiweni, L., Muchindu, M.W., Ndlela, W.N., Nkonge, M. & Sachs, D. 2010. Urbanising Africa: the city centre revisited: experiences with inner-city revitalisation from Johannesburg (South Africa), Mbabane (Swaziland), Lusaka (Zambia), Harare and Bulawayo (Zimbabwe). Rotterdam: Institute for housing and urban development studies.

Alhojailan, M.I. 2012. Thematic analysis: a critical review of its process and evaluation. *West East Journal of Social Sciences*, 1(1):39-47.

Amsden, J. & Ao, K. 2003. Community asset mapping: youth in community research. *SPARC BC: News from the Social Planning and Research Council of BC*, 20(1), 28-32.

Amsden, J. & VanWynsberghe, R. 2005. Community mapping as a research tool with youth. *Action research*, 3(4):357-381.

Andersen, H.S. 2003. Urban sores: on the interaction between segregation, urban decay and deprived neighbourhoods. England: Ashgate Publishing Company.

Babbie, E. 2014. The basics of social research. 6th ed. Cengage Learning.

Babbie, E.R. & Mouton, J. 2001. The practice of Social Research South African edition. Cape Town: Oxford University press Southern Africa.

Backman K. & Kyngäs H.A. 1999. Challenges of the grounded theory approach to a novice researcher. *Nursing and health sciences*, 1:147–153.

Bank, L.J. 2011. Home spaces, street styles: contesting power and identity in a South African city. Pluto Press and Wits University Press.

Barbour, R.S. 2007. Doing focus groups. London, UK: SAGE Publications.

Barnett, J. 2016. City design: modernist, traditional, green and systems perspectives. 2nd ed. NY: Routledge.

Barosio, M., Eynard, E., Marietta, C., Marra, G., Melis, G. & Tabasso, M. 2016. From urban renewal to urban regeneration: classification criteria for urban interventions. Turin 1995-2015: evolution of planning tools and approaches. *Journal of urban regeneration and renewal*, 9(4):367-380.

Bauer, J.E. 2017. Boas, Franz. (*In* Turner, B.S., *ed*. The Wiley Blackwell Encyclopedia of Social Theory. John Wiley & Sons. p. 1-2).

Baumeister, R. F. & Leary, M.R. 1995. The Need to Belong: desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117(3):497–529.

Baxter, P. & Jack, S. 2008. Qualitative case study methodology: study design and implementation for novice researchers. *The qualitative report*, 13(4):544-559.

Bejan, A. 2007. The constructal law in nature and society. (*In* Bejan, A. & Merkx. G.W., *eds*. Constructal theory of social dynamics. New York: Springer. p. 1-32).

Bejan, A. & Merkx, G.W. 2006. Constructual theory of social dynamics. Department of Sociology, Duke University. Durham.

Belnaves, M. & Caputi, P. 2001. Introduction to Quantitative Research Methods: an investigative approach. London: SAGE Publications.

Ben-Amos, A. 2012. Two neoclassical monuments in modern France: the Pantheon and Arc de Triomphe. (*In* Cultures of Commemoration. p. 85-112).

Bennett, B. 2005. The representation in narratives of forced removals: a narrative analysis of live story texts. Cape Town, South Africa: University of Cape Town. (Unpublished Master's dissertation).

Benz, C.R., Ridenour, C.S. & Newman, I. 2008. Mixed methods research: exploring the interactive continuum.

Berg, B. L. 1995. Qualitative research methods for social sciences. 2nd ed. Pearson Education, Inc. p. 1-85.

Berg, B.L. 2004. Qualitative Research Methods for the social Sciences. 5th ed. NY: Pearson Education, Inc.

Berry, J.N. & McGreal, W.S. 2013. Public sector initiatives in the regeneration of Belfast. (*In* Berry, J.N., Deddis, N.G. & McGreal, W.S., *eds*. Urban regeneration: property investment and development. London: E & FN Spon. p. 193-214).

Bizumic, B. 2015. Ethnocentrism. (*In* Segal, R.A. & Von Stuckrad, K., *eds.* Vocabulary for the study of religion. Leiden: Brill Academic Publishers. P. 533-539).

Blumenfeld, J. 2003. From icon to scapegoat: the experience of South Africa's Reconstruction and Development Programme. Development Policy Review, 15(1):65-91.

Bowman, B., Duncan, N., & Sonn, C. 2010. Editorial: Towards a psychology of South Africa's histories – Living with and through the Apartheid archive. *South African Journal of Psychology*, 40(4):365–369.

Braun, V. & Clarke, V. 2013. Successful qualitative research: A practical guide for beginners. NY: SAGE Publications Ltd.

Breger, G.E. 1967. The concept and causes of urban blight. *Land economics*, 43(4):369-376.

Browne, K. 2005. Snowball sampling: using social networks to research non-heterosexual woman. *International Journal of Social Research Methodology*, 8(1):47-60.

Broyer, G. 2002. The appropriateness of buildings over 20 storeys high for middle-class residents. Research thesis, Technicon, the Israeli Institute of Technology.

Brydon-Miller, M., Maguire, P. & McIntyre, A., *eds.* 2004. Travelling companions: feminism, teaching and action research. Westport: Praeger.

Bryman, A. & Burgess, B. 1994. Developments in qualitative data analysis: an introduction. (*In* Bryman, A. & Burgess, B., *ed*. Analyzing qualitative data. London, UK: Routledge. p. 1-17).

Bryman, A. 2012. Social research methods. Oxford, UK: Oxford University Press.

Burnard, P. 1991. A method of analysing interview transcript in qualitative research. *Nurse e*

Burns, N. & Grove, S.K. 2010. Understanding nursing research: building an evidence-based practice. 5th ed. s.l.: Elsevier Saunders.

Burton, E., Jenks, M. & Williams, K., eds. 2003. The Compact City: a sustainable urban form? Abingdon: Routledge.

Cacioppo, J.T. & Patrick, W. 2008. Loneliness: human nature and the need for social connection. NY: W.W. Norton & Company.

Cambridge dictionary. 2019. Regeneration. https://dictionary.cambridge.org/dictionary/english/regeneration Date of access: 20 Sep. 2019.

Carlsen, B. & Glenton, C. 2011. What about N?: a methodological study of sample-size reporting in focus group studies. *BMC Medical Research Methodology*, 11(26). https://bmcmedresmethodol.biomedcentral.com/articles/10.1186/1471-2288-11-26 Date of access: 5 Dec. 2019.

Carnevale, E., Cohn, D., Kent, M.M., Maki, S., Malsawma, Z., Skolnik, R. & Yin, S. 2007. World population highlights: key findings from PRB's 2007 world population data sheet. *Population Bulletin*, 62(3):64-85.

Carvalho, H. 2020. Fifteen characteristics of complex social systems. https://i2insights.org/2020/03/17/fifteen-aspects-of-complex-systems/ Date of access: 8 Feb. 2021

Cattell, V., Dines, N., Gesler, W. & Curtis, S. 2008. Mingling, observing, and lingering: everyday public spaces and their implications for well-being and social relations. *Health & Place*, 14(3):544-561.

Chambers, R. 1994. The origins and practice of participatory rural appraisal. *World Development*, 22(7): 953-969.

Cheng, J., Masser, I. & Ottens, H. 2008. Understanding Urban Growth system: theories and methods. Department of urban and regional planning and geo-information management. International Institute for Geo-Information Science and Earth Observation. Netherlands.

Christopher, A.J. 1997. Racial land zoning in urban South Africa. *Land Use Policy*, 14(4):311-323.

City of Cape Town. 2013. Policy to inform the proactive re-blocking of informal settlements. http://resource.capetown.gov.za/documentcentre/Documents/Bylaws%20and%20policies/ProacProa%20Re-Blocking%20of%20Informal%20Settlements%20-%20(Policy%20number%2013282)%20approved%20on%2030%20October%202013.pdf Date of access: 2 Nov. 2020.

City of Cape Town. 2015. City of Cape Town data portal: mayoral urban regeneration programme areas. https://web1.capetown.gov.za/web1/OpenDataPortal/DatasetDetail?DatasetName=Mayoral+urban+regeneration+programme+areas Date of access: 28 Jun. 2019.

Clark, N.M. 1999. Community/practice/academic partnerships in public health. *American Journal of Preventive Medicine,* 16(3):18-19.

Cohen, S., Wills, T.A. 1985. Stress, social support, and the buffering hypothesis. *Psychological Bulletin*, 98(2):310-357.

Colantonio, A. & Dixon, T. 2011. Urban regeneration and social sustainability: best practice for European cities. West Sussex: Wiley-Blackwell.

Coleman, A. 2018. A new beginning for crisis-hit Coligny. *Farmers weekly*, 23 Jul. https://www.farmersweekly.co.za/agri-news/south-africa/new-beginning-crisis-hit-coligny/ Date of access: 28 Jun. 2019.

Comte, A. 1975. Auguste Comte and positivism: the essential writings, edited by G. Lenzer. NJ: Transaction Publishers.

Comunian, R. 2010. Rethinking the Creative City: the role of complexity, networks and interactions in the urban creative economy. University of Groningen: The Netherlands. Urban Studies. pp. 426-450.

Connolly, K. 2016. Story of cities #22: how Hitler's plans for Germania would have torn Berlin apart. *The Guardian,* 14 Apr. https://www.theguardian.com/cities/2016/apr/14/story-of-cities-hitler-germania-berlin-nazis Date of access: 9 Mar. 2020.

Corbett, J. & Lydon, M. 2014. Community-based mapping: a tool for transformation. http://web.uvic.ca/~cburnett/wp-content/uploads/2016/09/lydon_corbett_ecfcde64.pdf Date of access: 6 Sep. 2018.

Corbin, J. & Strauss, A. 2015. Basics of Qualitative Research: techniques and procedures for developing grounded theory. 4th ed. London: SAGE Publications.

Cornwall, A. & Jewkes, R. 1995. What is Participatory Research? *Social science and medicine*, 41(12):1667-1676.

Crankshaw, O. & White, C. 1995. Racial desegregation and inner city decay in Johannesburg. *International journal of urban and regional research*, 19(4):622-638.

Creswell, J.W. 1998. Qualitative inquiry and research design: choosing among five traditions. CA: SAGE Publications.

Creswell, J.W. 2008. Research design: qualitative, quantitative, and mixed methods approaches. 3rd ed. CA: SAGE Publications.

Cristiano, S., Zucaro, A., Liu, G., Ulgiati, S. & Gonella, F. 2020. On the systemstic features of urban systems: a look at material flows and cultural dimensions to address post-growth resilience and sustainability. https://www.frontiersin.org/articles/10.3389/frsc.2020.00012/full Date of access: 20 Nov. 2020.

Crowe, A., Cresswell, K., Robertson, A., Huby, G., Avery, A. & Sheikh, A. 2011. The case study approach. *BMC Medical Research Methodology*, 11(100):1-9.

Datta, D., Datta, P.P. & Majumdar, K.K. 2015. Role of social interaction on quality of life. *National Journal of Medical Research*, 5(4):290-292.

Davies, R.J. 1981. The spatial formation of the South African City. *GeoJournal*, 2:59-72.

Day, C. 2014. Places of the soul: architecture and environmental design as a healing art. 3rd ed. London: Routledge.

De Beer, S.F. 2018. Faith-based action and urban regeneration. *HTS teologiese studies/ theological studies*, 74(3). http://www.scielo.org.za/pdf/hts/v74n3/53.pdf Date of access: 3 Jul. 2019.

De Chesnay, M., *eds.* 2014. Nursing research using participatory action research: qualitative designs and methods in nursing. NY: Springer Publishing Company.

Decrop, A. 1999. Triangulation in qualitative tourism research. *Tourism Management*, (20):157-161.

Degen, M. 2018. Timescapes of urban change: the temporalities of regenerated streets. *The Sociological Review*, 66(5):1074-1092.

De Haan, A. & Maxwell, S. 1998. Poverty and social exclusion in North and South. *IDS Bulletin*, 29(1): 1-9.

De Losada, A.F. & Abdullah, H., *eds*. 2020. Cities on the frontline: managing the coronavirus crisis. https://www.metropolis.org/sites/default/files/resources/CIDOB_Cities-frontline.pdf Date of access: 23 Aug. 2020.

Dempsey, N., Bramley, G., Power, S. & Brown, C. 2009. The social dimension of sustainable development: defining urban social sustainability. Sustainable development, 19(5):289-300. https://www.researchgate.net/publication/229889535_The_Social_Dimension_of_Sustainable_Development_Defining_Urban_Social_Sustainability Date of access: 1 Sep. 2018.

Denscombe, M. 2010. Ground Rules for Good Research: guidelines for good practice. 2nd ed. McGraw-Hill International. pp. 42-165.

Department of Land Affairs. ***see*** South Africa. Department of Land Affairs.

Denzin, N. K. 1989. The research act: theoretical introduction to sociological methods. 3rd ed. NJ: Prentice Hall.

Denzin, N.K. 2009. The elephant in the living room: or extending the conversation about the politics of evidence. *Qualitative Research,* 9(2):139-160.

Denzin, N.K. & Lincoln, Y.S., *eds*. 2011. The SAGE handbook of qualitative research. CA: SAGE Publications.

De Vaus, D.A. 2001. Research design in social research. London: SAGE Publications.

Dewar, D. & Uytenbogaardt, R.S. 1991. South African Cities: a manifesto for change. University of Cape Town, CT: Urban Problems Research Unit.

Donaldson, R., Du Plessis, D., Spocter, M. & Massey, R. 2013. The South African area-based urban renewal programme: experiences from Cape Town. *Journal of housing and the built environment*, 28(4):629-638.

Donaldson, R. & Vermeulen, L. 2012. Book tourism as a private development initiative for small town revival: the case of Richmond, South Africa. (*In* Donaldson, R. & Marais, L., *ed*. Small town geographies in Africa: experiences from South Africa and elsewhere. New York, NY: Nova Science Publishers. p.163-180).

Downes, B.T. 1968. Social and political characteristics of riot cities: a comparative study. *Social science quarterly*, 49(3):504-520.

Doyle, D. B., Burkhardt, M. A., Copenhaver, J., Thach, S., & Sotak, D. 1998. Health professions students as research partners in community oriented primary care. *Journal of Community Health*, 23(5):337-346.

Dunn, T. 2014. Rapid Rural Appraisal: a description of the methodology and its application in teaching and the research at Charles Sturt University. https://www.tandfonline.com/doi/abs/10.5172/rsj.4.3-4.30?journalCode=rrso20 Date of access: 8 Jan. 2019.

Edwards, C. 2016. Woodstock's regeneration well under way. *The South African*, 27 Jun. https://www.thesouthafrican.com/news/woodstocks-regeneration-well-under-way/ Date of access: 28 Jun. 2019.

Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K. & Kyngäs, H. 2014. Qualitative Content Analysis: a focus on trustworthiness. *SAGE Open*, 4(1):33-40.

Elo, S., & Kyngäs, H. 2008. The qualitative content analysis process. *Journal of advanced nursing,* 62(1):107-115.

Fals-Borda, O. 2006a. Participatory (action) research in social theory: origins and challenges. (*In* Reason, P. & Bradbury, H., *eds*. Handbook of Action Research. London: SAGE Publications. P. 27–37).

Fals-Borda, O. 2006b. The north-south convergence: a 30-year first-person assessment of PAR. *Action Research,* 4(3):351-58.

Fahy, F. & Ó Cinnéide, M. 2009. Re-constructing the urban landscape through community mapping: an attractive prospect for sustainability? *Royal Geographical Society*, 41(2):167-175.

Farthing, S. 2016. Research design in urban planning: a student's guide. London: SAGE Publications.

Feferman, C. 2012. The City Center in Early Modern Planning. Paper presented at the 15th International Planning History Society Conference. http://www.fau.usp.br/iphs/abstractsAndPapersFiles/Sessions/23/FEFERMAN.pdf Date of access: 17 Jun. 2017.

Fieuw, W. 2016. An investigation of development processes in a strategic spatial planning intervention: Bellville node on Voortrekker Road Corridor in Cape Town. http://www.makingofcities.org/journal/read/vrc-planning-and-real-estate-development Date of access: 19 Jan. 2020.

Form-Based Codes Institute (FBCI). 2019. Form-Based Codes Defined: what are form-based codes? https://formbasedcodes.org/definition/ Date of access: 12 Nov. 2019.

Forrester, J.W. 1969. Urban Dynamics. 2nd ed. London: The M.I.T. Press.

Frank, B., Delano, D. & Caniglia, B.S. 2017. Urban systems: a social-ecological system perspective. *Sociology International Journal*, 1(1):1-8.

Freund, B. 1984. Forced resettlement and the political economy of South Africa. *Review of African Political Economy*, 29:49-63.

Friederich, T. 2012. Hitler's Berlin: abused city. London: Yale University Press.

Gallent, N., Juntti, M., Kidd, S. & Shaw, D. 2008. *Introduction to rural planning*. London: Routledge.

Given, L.M., *ed*. 2008. The SAGE encyclopedia of qualitative research methods volume 2. London: SAGE Publications.

Glassman, M. & Erdem, G. 2014. Participatory Action Research and its meanings: vivencia, praxis, conscientization. *Adult Education Quarterly*, 64(3):206-221.

Glasson, J.B. & Chang, E.M.L., & Bidewell, J.W. 2008. The value of participatory action research in clinical nursing practice. *International Journal of Nursing Practice*, 14(1):34-39.

Gordon, W. 2011. Behavioural economics and qualitative research: a marriage made in heaven? *International Journal of Market Research*, 53(2):171-185.

Graneheim, U.H. & Lundman, B. 2003. Qualitative content analysis in nursing research: concepts, procedures and measures to achieve trustworthiness. Elsevier.

Greene, J.C. & Caracelli, V.J. 1997. Defining and describing the paradigm issue in mixed-method evaluation. *Special issue: advances in mixed-method evaluation: the challenges and benefits of integrating diverse paradigms*, 1997(74):5-17.

Griffin, E., Alsop, M., Saville, M. & Smith, G. 2014. A Field Guide for Organisation Development. Surrey: Gower Publishing Limited.

Grillo, R. 2002. Anthropologists and development. (*In* Desai, V. & Potter, R., *eds*. The Companion to Development Studies. London: Arnold. p. 8-54.

Grønkjær, M., Curtis, T., De Crespigny, C. & Delmar, C. 2011. Analysing group interaction in focus group research: impact on content and the role of the moderator. *Qualitative studies*, 2(1):16-30.

Group Areas Act ***see*** South Africa.

Guba, E.G. & Lincoln, Y.S. 1989. Fourth Generation Evaluation. London: SAGE Publications.

Gunnthorsdottir, A., McCabe, K. & Smith, V. 2002. Using the Machiavellianism instrument to predict trustworthiness in a bargaining game. *Journal of Economic Psychology*, 23(1):49-66.

Gupta, K.R. 2005. Urban Development Debates in the New Millennium: studies in revisited theories and redefined praxes. New Delhi: Atlantic Publishers and Distributors.

Haglund, B., Weisbrod, R. R., & Bracht, N. 1990. Assessing the community: its services, needs, leadership, and readiness. (*In* Bracht, N., *ed*. Health promotion at the community level. Newbury Park, CA: SAGE Publications. Chapter 4, pp. 91-108).

Hague, C. & Jenkins, P. 2005. Place identity, participation and planning. Abingdon: Routledge.

Haines, L. 2010. The effects of white flight and urban decay in suburban Cook County. *The park place economist*, 18(1):18-27.

Hall, B. 2005. In from the cold? reflections on participatory research from 1970–2005. *Convergence*, 38(1):5-24.

Hall, P. 1996. Cities of tomorrow: an intellectual history of urban planning and design in the twentieth century. Oxford: Basil Backwell.

Handberg, L., Gullström, C., Kort, J. & Nyström, J. 2016. Spatial and Social Connectedness in Web-based Work Collaboration. (*In* Gergle, D. & Morris, M.R., *eds*. 2016. Proceedings of the 19th ACM Conference on Computer Supported Cooperative Work and Social Computing Companion: Interactive Demo. NY: ACM Digital Library. p. 45-48).

Hassan, A.M., Lee, H. & Yoo, U. 2014. Evaluation of the contemporary urban design through the classic urban theories: Cairo and Gwangju downtown as a case study. *HBRC Journal,* 10:327-338.

Healy, P., Davoudi, S., Tavsanoglu, S., O'Toole, M. & Usher, D. 1992. Rebuilding the city: Property-led urban regeneration. London: Chapman & Hall.

Herr, K. & Anderson, G.L. 2005. The Action Research Dissertation. Thousand Oaks, CA: SAGE Publications.

HeartWood Centre for Community Youth Development. 2005. Community asset-mapping: what would the world look like if young people were viewed by society as competent community builders? https://heartwood.ns.ca/wp-content/uploads/2013/07/CommunityAssetMapping.pdf Date of access: 2 Oct. 2018.

Hindson, D. 1996. The Apartheid City: construction, decline and reconstruction. Habitat. Conférence, 75-106.

Ho, E.C.M. 2012. Renewing the urban regeneration approach in Hong Kong. *Discovery – SS student e-journal*, 1:110-139. http://ssweb.cityu.edu.hk/download/RS/E-Journal/journal6.pdf Date of access: 8 Oct. 2019.

Holland, C., Clark, A., Katz, J. & Peace, S. 2007. Social interactions in urban public places. Bristol: The Policy Press.

Holmes, B. 2011. Citizens' engagement in policymaking and the design of public services. Department of parliamentary services: Australia.

Howson, A. 2009. Cultural relativism. https://www.ebscohost.com/uploads/imported/thisTopic-dbTopic-1247.pdf Date of access: 28 Jan. 2021.

Hubbard, P., Kitchin, R. & Valentine, G. 2004. Key thinkers on space and place. London: SAGE Publications.

Iannone, A.P. 2017. Seeking balance: philosophical issues in globalization and policy making. NY: Routledge.

Jacob, C. 2006. The sovereign map: theoretical approaches in cartography throughout history, edited by E.H. Dahl. CA: The University of Chicago Press.

Kalliola, S. 2009. Learning along with Participatory Action Research: a Finnish perspective. *International Journal of Action Research*, 5(3):289-321.

Kapur, A. 2018. Can Poland's faded brutalist architecture be redeemed? *The New York times style magazine*, 10 Oct. https://www.nytimes.com/2018/10/10/t-magazine/poland-brutalism-architecture.html Date of access: 5 Jan. 2020.

Kelling, G.L. & Wilson, J.Q. 1982. Broken windows: the police and neighborhood safety. *The Atlantic monthly.* https://urbanpolicy.net/wp-content/uploads/2012/11/Kelling+Wilson_1982_BrokenWindows_policing.pdf Date of access: 29 Sep. 2019.

Kelly, J.F., Breadon, P., Davis, C., Hunter, A., Mares, P., Mullerworth, D. & Weidmann, B. 2012. Social Cities. Grattan Institute, Melbourne.

Keswell, M. 2005. Education and racial inequality in post apartheid South Africa. file:///C:/Users/Son%C3%A9/Desktop/education_and_racewd.pdf Date of access: 21 Jan. 2020.

Khondker, H.H & Schuerkens, U. 2014. Social transformation, development and globalization. https://www.researchgate.net/publication/323952006_Social_transformation_development_and_globalization Date of access: 21 Nov. 2020.

Kindon, S., Pain, R. & Kesby, M., *eds*. 2007. Participatory action research approaches and methods: connecting people, participation and place. NY: Routledge.

Kindon, S., Pain, R. & Kesby, M. 2008. Participatory action research. *(In* International encyclopedia of human geography, p. 90-95. (Abstract).

Kitzinger, J. 1995. Qualitative research: introducing focus groups. *British Medical Journal*, 311(7000):299-302.

Kolobe, P.S. 2011. Exploring the sense of belonging of Setswana-speaking older women in Ikageng who were forcibly relocated during apartheid. Potchefstroom: North-West University. (Dissertation -

Krueger, R.A. & Casey, M.A. 2014. Focus Groups: a practical guide for applied research. 5th ed. New Delhi: SAGE Publications.

Lacey, A. & Luff, D. 2001. Trent focus for research and development in primary health care: an introduction to qualitative analysis. Trent Focus Group.

Lali, V. 2019. Fisantekraal residents unhappy with quality RDP houses. *GroundUp:* 16 May. https://www.groundup.org.za/article/fisantekraal-residents-unhappy-quality-rdp-houses/ Date of access: 8 Jul. 2019.

Lee, G.K.L. & Chan, E.H.W. 2010. Evaluation of the urban renewal projects in social dimensions. *Property management,* 28(4):257-269.

Leech, N.L. & Onwuegbuzie, A.J. 2007. An array of qualitative data analysis tools: a call for data analysis triangulation. *School Psychology Quarterly,* 22(4):557-584.

Leedy, P. & Ormrod, J. 2014. Practical research: planning and design. Harlow: Pearson Education.

Leo, C., Shaw, L., Gibbons, K. & Goff, C. 1998. Inner-city decay in Winnipeg: causes and remedies. https://s3.amazonaws.com/academia.edu.documents/37191536/PA.INNER-CITY.DECAY.pdf?response-content-disposition=inline%3B%20filename%3DINNER-CITY_DECAY_IN_WINNIPEG_CAUSES_AND.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20190729%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20190729T162405Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-Signature=16ec548f0d1e0e2005ab2566f35ff2fb9bd37c8012813740057397f2d8436566 Date of access: 29 Jul. 2019.

Levitas, R., Pantazis, C., Fahmy, E., Gordon, D., Lloyd, E. & Patsios, D. 2007. The multi-dimensional analysis of social exclusion. https://repository.uel.ac.uk/item/8666q Date of access: 15 Jan. 2020.

Levy, J.S. 2008. Case Studies: types, designs, and logics of inference. http://is.muni.cz/el/1423/jaro2013/MVZ453/um/Levy--Case_Studies-Types_Designs_and_Logics_of_Inference.pdf Date of access: 10 Sep. 2018.

Loftman, P. & Nevin, B. 1995. Prestige projects and urban regeneration in the 1980s and 1990s: a review of benefits and limitations. *Planning practice & research*, 10(3):299-316.

Lombard, G. 2018. Design Indaba: on what the abandoned landmarks of Johburg tell us about the city. https://www.designindaba.com/articles/creative-work/what-abandoned-landmarks-joburg-tell-us-about-city Date of access: 30 Jan. 2020.

Lydon, M. 2003. Community mapping: the recovery (and discovery) of our common ground. *Geomatica*, 57(2):43-131.

Malizia, E. 2013. Vibrant places: clarifying the terminology of urbanism in the U.S. context. *Bollettino del Centro Calza Bini*, 13(1):175-180.

Malleson, N., See, L., Evans, A. & Heppenstall, A. 2014. Optomising and agent-based model to explore the behaviour of simulated burglars. (*In* Dabbaghian, V. & Mago, V.K., *eds*. Theories and simulations of complex social systems. Berlin: Springer. p. 179-204).

Manyena, S.B. 2013. Non-implementation of development plans and participatory action research in Zimbabwe. *Planning Theory and Practice*, 14(3):315-332.

Marcus, A.L. 1985. The city as social system: the importance of ideas. *American Quarterly,* 37(3):332-345.

Maregele, B. 2016. Where do the children play? Lavender Hill's derelict facilities. *GroundUp*, 21 Apr. https://www.groundup.org.za/article/where-do-children-play-lavender-hills-derelict-facilities/ Date of access: 1 Jul. 2019.

Markusen, A. & Gadwa, A. 2010. Arts and culture in urban or regional planning: a review and research agenda. *Journal of planning education and research*, *29*(3):379-391.

Marshall, M.N. 1996. The key informant technique. *Family Practice*, 13(1):92-97.

Matavire, M. 2018. Eastern Cape plans to build rural economy. *Fin24*, 26 Aug. https://www.fin24.com/Economy/eastern-cape-plans-to-build-rural-economy-20180826-2 Date of access: 28 Jun. 2019.

Maxwell, J.A. 2013. Qualitative research design: an interactive approach. 3rd ed. London: SAGE Publications.

Mayer, I.S., Van Bueren, E.M., Bots, P.W.G. & Van der Voort, H. 2004. Collaborative decision-making for sustainable urban renewal projects: a simulation gaming approach. *Environment and Planning B: Planning and Design,* 32(3):403-423.

Maylam, P. 1995. Explaining the Apartheid City: 20 years of South African urban historiography. *Journal of Southern African Studies*, 21(1):19-38.

McCarthy, J. & Pollock, S.H.A. 1997. Urban regeneration in Glasgow and Dundee: a comparative evaluation. *Land use policy*, 14(2):137-149.

McNamara, P. 2013. Parameters for institutional investment in inner city commercial property markets. (*In* Berry, J.N., Deddis, N.G. & McGreal, W.S. *eds*. Urban regeneration: property investment and development. London: E & FN Spon. p. 5-15).

McTaggart, R., ed. 1997. Participatory action research: international contexts and consequences. Albany: State University of New York Press.

Miles, M. B. & Huberman, A. M. 1994. Qualitative data analysis: an expanded sourcebook. SAGE Publications.

Mills, A.J., Durepos, G. & Wiebe, E. 2009. Encyclopedia of Case Study Research. London: Sage Publications, Inc. (Abstract).

Minkler, M. 2000. Using participatory action research to build healthy communities. *Public Health Reports*, 115:191-197.

Mitchell, M. & Newman, M. 2002. Complex Systems Theory and Evolution. Encyclopaedia of evolution. New York: Oxford University Press.

Moloi, T.C. 2012. Black politics in Kroonstad: political mobilisation, protests, local government, and generational struggles, 1976-1995. Johannesburg, South Africa: University of the Witwatersrand. (Thesis - PhD).

Morgan, D.L. 1996. Focus Groups as Qualitative Research. 2nd ed. CA: SAGE Publications. (Qualitative Research Methods, 16).

Morse, J. 1991. Approaches to qualitative-quantitative methodological triangulation. https://s3.amazonaws.com/academia.edu.documents/50661203/Approaches_to_Qualitative-Quantitative_M20161201-12236-14q0kc0.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1538669145&SignaturS=x2UqfrjA7bCCzJblD7hQLN42mTI%3D&response-content-disposition=inline%3B%20filename%3DApproaches_to_qualitative-quantitative_m.pdf Date of access: 28 Sep. 2018.

Mouton, J. 2001. How to succeed in your master's and doctoral studies: a South African guide and resource book. Pretoria: Van Schaik.

Moqhaka Local Municipality ***see*** South Africa. Moqhaka Local Municipality.

Mumford, L. 1937. What is a City? (*In* LeGates, R.T. & Stout, F., *eds*. 2011. The City Reader. 5th ed. NY: Routledge. p. 91-95).

Mumford, L. 1961. The City in History. NY: Harcourt, Inc.

Myers, M. D. 2004. Qualitative research in information systems. MISQ Discovery, archival version, June 1997.

Nastasi, B. K., & Schensul, S. L. 2005. Contributions of qualitative research to the validity of intervention research. *Journal of School Psychology*, 43(3):177–195.

Native Urban Areas Act ***see*** South Africa.

Natrasony, S.M. & Alexander, D. 2005. The rise of modernism and the decline of place: the case of Surrey City Centre, Canada. *Planning perspective*, 20(4). http://www-etsav.upc.es/personals/iphs2004/pdf/003_p.pdf Date of access: 28 Jul. 2019.

Nevell, M. 2011. Living in the industrial city: housing quality, land ownership and the archaeological evidence from industrial Manchester, 1740-1850. *International Journal for Historical Archaeology,* 15(4):594-606.

Newman, I. & Benz, C.R. 1998. Qualitative-quantitative research methodology: exploring the interactive continuum. Ill.: Southern Illinois University Press.

Newman, M.E.J. 2011. Complex systems: a survey. https://arxiv.org/pdf/1112.1440.pdf Date of access: 12 Oct. 2020.

Newman, P. 2010. Cities as Sustainable Ecosystems: ten principles and their application to housing. Perth: Curtin University Press.

Noy, C. 2008. Sampling Knowledge: the hermeneutics of snowball sampling in qualitative research. *International journal of social research methodology*, 11(4):327-344.

Ntantala, P. 1993. A life's mosaic: the autobiography of Phyllis Ntantala. Berkeley: University of California Press.

Ochocka, J., Moorlag, E. & Janzen, R. 2010. A framework for entry: PAR values and engagement strategies in community research. *International journal* of community research and engagement, 3:1-20.

Orb, A., Eisenhauer, L. & Wynaden, D. 2000. Ethics in qualitative research. *Journal of nursing scholarship*, 33(1):93-96.

Omari, A., & Macaringue, P. 2007. South African security in historical perspective. (*In* Cawthra, G., Du Pisani, A. & Omari, A., *ed.* Security and democracy in Southern Africa. Johannesburg, South Africa: Wits University Press. p. 45-60).

Ozanne, J, & Saatcioglu, B. 2008. Participatory action research. *Journal of Consumer Research*, 35(3):423-439.

Palinkas, L.A., Horwitz, S.M., Green, C.A., Wisdom, J.P., Duan, N. & Hoagwood, K. 2013. Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and policy in mental health and mental health services research*, 42(5):533-544.

Parahoo, K. 2014. Nursing research: principles, process and issues. 3rd ed. NY: Palgrave Macmillan.

Park, P., Brydon-Miller, M., Hall, B. & Jackson, T., *eds*. 1993. Voices of change: participatory research in US and Canada. London: Bergin and Harvey.

Parker, B. 2006. Constructing community through maps?: power and paxis in community mapping. *The Professional Geographer*, 58(4):470-484.

Parnell, S.M. 1993. Johannesburg slums and racial segregation in South African cities, 1910-1937. Johannesburg, South Africa: University of the Witwatersrand. (Thesis – PhD).

Parnell, S. & Mabin, A. 1995. Rethinking Urban South Africa. *Journal of Southern African Studies*, 21(1):39-61.

Parsons, B. 2012. Using complexity science concepts when designing system interventions and evaluations. http://insites.org/insites_archive/071712_Workshop/ComplexityScienceConcepts(031212).7-10.pdf Date of access: 22 Feb. 2021.

Penslar, R.L. 1993. Protecting human research subjects: institutional review board guidebook. 2nd ed. Washington, DC: U.S. Department of Health and Human Services, Public Health

Service, National Institutes of Health, Office of Extramural research, Office for Protection from research risk.

Pherudi, M.L. 2012. E'kasi in pictures and who's who in Maokeng: volume 2. Botswana: Gaborone Printing and Publishing Company.

Pike, A., MacKinnon, D., Coombes, M., Champion, T., Bradley, D., Cumbers, A., Robson, L. & Wymer, C. 2016. Uneven growth: tackling city decline. https://www.jrf.org.uk/sites/default/files/jrf/files-research/tackling_declining_cities_report.pdf Date of access: 20 Jan. 2020.

Pinder, D. 2002. In defence of utopian urbanism: imagining cities after the 'end of utopia'. *Geografiska Annaler: Series B, Human Geography,* 84(3-4):229-241.

Plowright, D. 2010. Using Mixed Methods: frameworks for an integrated methodology. London: SAGE Publications.

Polit, D.F. & Beck, C.T. 2004. Nursing research: principles and methods. 7th ed. Philadelphia: Lippincott, Williams & Wilkins.

Poggie, J.J. 1972. Toward Quality Control in Key Informant Data. *Human Organization*, 31(1):23-30.

Population Registration Act ***see*** South Africa.

Postman, Z. 2019. The City of Ekurhuleni wants to watch us suffer', says resident over reblocking Vusimuzi in Tembisa. *News24*, 30 Jun. https://www.news24.com/SouthAfrica/News/the-city-of-ekurhuleni-wants-to-watch-us-suffer-says-resident-over-reblocking-vusimuzi-in-tembisa-20190630 Date of access: 9 Jul. 2019.

Pulselli, R.M., Ratti, C. & Tiezzi, E. 2006. City out of chaos: social patterns and organization in urban systems. *International Journal of Ecodynamics*, 1(2):25-134.

Puren, K. & Meiring, G. H. 2015. An exploration of social systems as informative for urban regeneration in Potchefstroom Central Business District. *SSB/TRP/MDM Research Articles*, 67:27-41.

Pyzik, A. 2015. Warsaw's Palace of Culture, Stalin's 'gift': a history of cities in 50 buildings, day 32. *The Guardian,* 8 May. https://www.theguardian.com/cities/2015/may/08/warsaw-palace-of-culture-stalin-a-history-of-cities-in-50-buildings-day-32 Date of access: 6 Mar. 2020.

Quandt, S.A., McDonald, J., Bell, R.A. & Arcury, T.A. 1999. Aging research in multi-ethnic rural communities: gaining entrée through community involvement. *Journal of cross-cultural gerontology*, 14(2):113-130.

Rallis, S.F., Rossman, G.B. & Gajda, R. 2007. Trustworthiness in evaluation practice: an emphasis on the relational. *Evaluation and Program Planning,* 30(4):404-409.

Ramos, M.C. 1989. Some ethical implications of qualitative research. *Research in Nursing & Health,* 12(1):57-63.

Randolph, W. 2008. Socially inclusive urban renewal in low value suburbs: a synopsis of issues and an agenda for action. City Future Research Centre, Faculty of the Built Environment, University of New South Wales, Sydney.

Raper, P.E., Moller, L.A. & Du Plessis, L.T. 2014. Dictionary of Southern African place names. 4th ed. SA: Jonathan Bell Publishers SA.

Reason, P. & Bradbury, H. 2008. Handbook of action research: participative inquiry and practice. London, UK: SAGE Publications Ltd.

Reeves, S., Kuper, A. & Hodges, B.D. 2010. Qualitative research methodologies: ethnography. *British Medical Journal,* 337(7668):512-514.

Ritchie, J. & Lewis, J. 2003. The applications of qualitative methods to social research. (*In* Ritchie, J. & Lewis, J., *ed*. Qualitative research practice: a guide for social science students and researchers. London, UK: SAGE Publications. p. 26-34).

Ritchie, J. 2003. Qualitative research practice: a guide for social science students and researchers. London: SAGE Publications.

Roberts, P. & Sykes, H. 2000. Urban regeneration: a handbook. London: SAGE Publications.

Roberts, P., Sykes, H. & Granger, R. 2017. Urban Regeneration. 2nd ed. London: SAGE Publications.

Robertson, J., Jepson, R., Macvean, A. & Gray, S. 2016. Understanding the importance of context: a qualitative study of a location-based exergame to enhance school children's physical activity. PLOS ONE, 11(8):1-27.

Robson, C. 2011. Real world research: a resource for users of social research methods in applied settings. Chichester: Wiley.

Rosado, C. 1994. Understanding Cultural Relativism in a Multicultural World: Teaching the Concept of Cultural Relativism to Ethnocentric Students. Bracken: Newbold College Press.

Rose, G. 1995. Distance, surface, elsewhere: a feminist critique of the space of phallocentric self/knowledge. *Environment and Planning D*, 13(6):761-781.

Rossman, G. & Marshall, C. 2006. Designing qualitative research. 4th ed. CA: SAGE Publications.

Savin-Baden, M. & Wimpenny, K. 2007. Exploring and implementing participatory action research. *Journal of Geography in Higher Education*, 31:331-343.

Schensul, D. & Heller, P. 2010. Legacies, change and transformation in the Post-Apartheid City: towards an urban sociological cartography. https://www.patrickheller.com/uploads/1/5/3/7/15377686/ijur_cartography.pdf Date of access: 13 Aug. 2020.

Schneider, B. 2012. Participatory Action Research, Mental Health Service User Research, and the Hearing (our) Voices Projects. *International Journal of Qualitative Methods*, 11(2):152-165.

Schwandt, T. A. 2001. Dictionary of qualitative inquiry. 2nd ed. CA: SAGE Publications.

Seale, C. 1999. Quality in qualitative research. *Qualitative inquiry*, 5(4):465-478.

Seppala, E., Rossomando, T. & Doty, J.R. 2013. Social connection and compassion: important predictors of health and well-being. *Social Research: an international quarterly*, 80(2):411-430.

Serfontein, D. 1990. Keurskrif vir Kroonstad: 'n kroniek van die ontstaan, groei en vooruitsigte van 'n Vrystaatse plattelandse dorp. Johannesburg, South Africa: Perskor.

Setiloane, J.S.M. 1997. The history of black education in Maokeng, Kroonstad. Pretoria, South Africa: HSRC.

Sharghi, A., Jahanzamin, Y., Ghanbaran, A. & Jahanzamin, S. 2018. A study on evolution and development of urban regeneration with emphasis on the cultural approach. *The Turkish online journal of design, art and communication:*271-284.

Shenton, A. K. 2004. Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information,* 22:63-75.

Situngkir, H. & Khanafiah, D. 2005. Metabolism of social systems. Indonesia: Polity Press.

Skogan, W.G. 1992. Disorder and Decline: crime and the spiral of decay in American neighborhoods. Los Angeles, CA: University of California Press.

Smith, D.M. 2003. The apartheid city and beyond: urbanization and social change in South Africa, edited by D.M. Smith. Johannesburg: Witwatersrand University Press.

Smith, S.L., Blake, K., Olson, C.R. & Tessaro, I. 2002. Community entry in conducting rural focus groups: process, legitimacy, and lessons learned. *The Journal of Rural Health*, 18(1):118-123.

South Africa. 1950. Group Areas Act 41 of 1950.

South Africa. 1923. Native Urban Areas Act 21 of 1923.

South Africa. 1950. Population Registration Act 30 of 1950.

South Africa. Department of Land Affairs. 1997. White paper on South African Land Policy. Pretoria. http://www.ruraldevelopment.gov.za/phocadownload/White-Papers/whitepaperlandreform.pdf Date of access: 21 Oct. 2018.

South Africa. 2017. Moqhaka Local Municipality: IDP 2017-2022. http://www.moqhaka.gov.za/wp-content/uploads/2018/07/IDP2017-2022.pdf Date of access: 24 Oct. 2018.

South Africa. 2018. Moqhaka Local Municipality: Spatial Development Framework 2018/2019. http://www.moqhaka.gov.za/wp-content/uploads/2018/07/SDF-2018-2019.pdf Date of access: 23 Oct. 2018.

South African History Online. 2019. The Surplus People Project report: force removals in South Africa, 1(5). Pietermaritzburg: The Surplus People Project. https://www.sahistory.org.za/article/forced-removals-south-africa#endnote-1-ref Date of access: 28 Oct. 2019.

Stake, R.E. 1995. The art of Case Study Research. London: Sage Publications, Inc.

Stake, R. E. 2005. Qualitative case studies. (*In* Denzin, N. K. & Lincoln, Y. S., *eds*. The Sage handbook of qualitative research. 3rd ed. CA: Sage. p. 443– 466).

Stakes, R. 1995. Research Design: qualitative, quantitative and mixed methods approaches. 2nd ed. University of Nebraska, Lincoln: SAGE Publications.

Statistics South Africa. 2011. Statistics by place: Census 2011. http://www.statssa.gov.za/?page_id=964 Date of access: 12 Oct. 2018.

Stearns, P.N. 2018. The industrial revolution in world history. 4th ed. NY: Routledge.

Stewart, D.W. & Shamdasani, P.N. 2014. Focus Groups: theory and practice. 3rd ed. CA: SAGE Publications.

Stouten, P. 2005. Sustainable urban renewal. Paper presented at the 33rd IAHS World Congress on Housing: transforming housing environments through design, 27-30 September 2005, Pretoria: University of Pretoria.

Steyn, J., Rampa, M. & Marais, M. 2013. Participatory development of ICT entrepreneurship in an informal settlement in South Africa. *The Journal of Community Informatics*, North America, 9.

Szell, M. & Thurner, S. 2010. Measuring social dynamics in a massive multiplayer online game. *Social Networks*, 32(4):313-329.

Tallon, A. 2013. Urban regeneration in the UK. 2nd ed. London: Routledge.

Teddlie, C. & Tashakkori, A. 2009. Foundations of Mixed Methods Research: integrating quantitative and qualitative approaches in the social and behavioral sciences. London: SAGE Publications.

Terre Blanche, M., Durrheim, K,. & Painter, D., *eds*. 2006. Research in practice: applied methods for the social sciences. 2nd ed. Cape Town: UCT Press.

Thomas, R.M. 2003. Blending qualitative and quantitative research methods in theses and dissertations. CA: Corwin Press.

Thomas, D.R. 2003. A general inductive approach for qualitative data analysis. *American Journal of Evaluation*, 27(1):237-246.

Thrift, N. 2003. Performance and…. *Environment and Planning A*, 35(11):2019-2024.

Todd, Z., Nerlich, B., & McKeown, S. 2004. Introduction. (*In* Todd, Z., Nerlich, B., McKeown, S. & Clarke, D. D., *eds*. Mixing methods in psychology: the integration of qualitative and quantitative methods in theory and practice. East Sussex: Psychology Press. p. 3-16).

Tracy, S.J. 2010. Qualitative quality: eight “big-tent” criteria for excellent qualitative research. *Qualitative Inquiry*, 16(10):837-851.

Trancik, R. 1986. Finding Lost Space: theories of urban design. NY: Van Nostrand Reinhold.

Trickett, E. J. & Espino, S. L. R. 2004. Collaboration and social inquiry: multiple meanings of a construct and its role in creating useful and valid knowledge. *American Journal of Community Psychology*, 34(1-2):1-69.

Trochim, W.K. 2002. Research methods knowledge base. http://www.anatomyfacts.com/research/researchmethodsknowledgebase.pdf Date of access: 5 Dec. 2019.

Tsenkova, S. 2002. Urban regeneration: learning from the British experience. *Environmental Design*, 18:1-19.

Van der Merwe, C.D. & Patel, Z. 2005. Understandings of urban regeneration, heritage and environment justice at Constitution Hill, Johannesburg. *Urban Forum,* 16(2):244-258.

Van der Merwe, S. 2016. Form-Based Coding as informative for Social Urban Revitalisation: Marabastad as a case study. Potchefstroom: NWU. (Mini-dissertation – B.Art et Scien).

Van der Merwe, G. 1981. Constantia build-it-yourself housing project. (*In* Jackson, A.O., *ed.* Housing: a challenge and some solutions, occasional communications on community development. Pretoria, South Africa: Department of Co-operation and Development. p. 51-60).

Vidich, A.J. & Lyman, S.M. 1994. Qualitative methods: their history in sociology and anthropology. http://jan.ucc.nau.edu/~pms/cj355/readings/vidich&lyman.pdf Date of access: 18 Sep. 2018.

Viviers, J. 2017. Marabastad, Kroonstad: the history, development and failed regeneration attempt [personal interview]. 23 Jun., Kroonstad.

Wadsworth, Y. 1998. What is Participatory Action Research? *Action Research International*, Paper 2.

Walter, M. 2009. Participatory action research. (*In* Bryman, A., *ed*. Social Research Methods. London: The Falmer Press. p. 151-158).

Waters, J. 2015. Snowball sampling: a cautionary tale involving a study of older drug users. *International Journal of Social Research Methodology*, 18(4):367-380.

While, A. 2006. Modernism vs Urban Renaissance: negotiating post-war heritage in English city centres. *Urban Studies*, 43(13):2399–2419.

Whyte, W. F. ed. 1989. Action research for the twenty-first century: participation, reflection and practice. *American Behavioural Scientist*, aa(5).

Williams, K.D., Cheung, C.K., Choi, W. 2000. Cyberostracism: effects of being ignored over the internet. *Journal of Personality and Social Psychology*, 79(5):748–762.

Wolcott, H.F. 2001. Writing up qualitative research. 2nd ed. London: Sage Publications.

Wyly, E. 2012. The industrial city, geography 350: introduction to urban geography. https://ibis.geog.ubc.ca/~ewyly/g350/industrial.pdf Date of access: 10 Jan. 2020.

Yari, K. 2011. Bushbuckridge urban renewal project: truly African solutions. Paper presented at a conference on Urban Renewal: Global Prospectus, Sandton, South Africa, 3 August, 2011. Unpublished.

Yin, R. K. 1981. The Case Study Crisis: some answers. *Administrative Science Quarterly*, 26(1):58-65.

Yin, R.K. 2017. Case study research: design and methods. 6th ed. London: SAGE Publications.

Yosef, S. B. 2010. Community development by the complexity theory. *NY Jerusalem Community dialog forum meeting*, pp. 1-5.

Young, F.W. & Young, R.C. 1961. Key Informant Reliability in Rural Mexican Villages. *Human Organization*, 20(3):141-148.

Zainal, Z. 2007. Case study as a research method. http://psyking.net/htmlobj-3837/case_study_as_a_research_method.pdf Date of access: 22 Sep. 2018.

Zhang, Y., Li, S., Fath, B.D., Yang, Z. & Yang, N. 2011. Analysis of an urban energy metabolic system: comparison of simple and complex model results. *Ecological modelling*, 233(2011):14-19.

Zuber-Skerritt, O. 1996. New directions in action research. Oxon, UK: Routledge.

ANNEXURE A: ETHICAL APPROVAL

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Private Bag X6001, Potchefstroom, South Africa
Web: http://www.nwu.ac.za

Unit for Environmental Sciences and Management
Tel: 018 299 2400
E-pos: juanee.cilliers@nwu.ac.za

22 June 2017

Ms S van der Merwe
School of Geo and Spatial Sciences
North-West University
Potchefstroom

Dear Ms Van der Merwe

SUSTAINABLE PLANNING, DEVELOPMENT & IMPLEMENTATION SUBPROGRAMME COLLOQUIUM: M.ART ET SCIEN PROJECT PROPOSAL APPROVED BY INTERNAL SCIENTIFIC COMMITTEE

The Scientific Committee of the Sustainable Planning, Development and Implementation Subprogram of the Unit for Environmental Sciences and Management have carefully considered your research proposal. The scientific committee (consisting of five internal members) concur that your project proposal entitled

Using Participatory Action Research to consider social dynamics in urban regeneration in Marabastad, Kroonstad.

under supervision of Me K. Puren and Mr J. Viviers is in accordance with the scientific method and adheres to the required standards as set out in the *Academic Rules for Master's and Doctoral Students at North-West University*.

No risk is foreseen in the study as motivated by the proposal submitted to the committee. Your proposal is highly regarded and is recommended for acceptance by Faculty.

Yours sincerely



Prof EJ Cilliers
Chair Sub programme 7: Sustainable Planning, Development and Implementation

Scientific Committee:

Prof Juaneé Cilliers
Mr Jako Viviers
Me Selna Cornelius
Dr Ernst Drewes
Me Karen Puren

ANNEXURE B: CODE OF CONDUCT SIGNED BY RESEARCHER

CODE OF CONDUCT FOR RESEARCHERS

This code of conduct is applicable to all NWU researchers.

As a researcher of the North-West University (NWU), I subscribe to the rules of the NWU Institutional Research Ethics Regulatory Committee (IRERC), all applicable policies of the NWU as well as all national and international laws and regulations applicable to my field of study. Furthermore, I commit myself to abide by the ethical principles and responsibilities as set out in the Singapore statement on Research Integrity (22 September 2010), in any and all research endeavours that I undertake as a researcher of the NWU.

The four major principles of research integrity to which I will adhere and that will guide my research are:

- Honesty in all aspects of research
- Accountability in the conduct of research
- Professional courtesy and fairness in working with others
- Good stewardship of research on behalf of others

Consequently I will also adhere to the following ethical responsibilities:

1. I will take responsibility for the originality and trustworthiness of my research.

2. I will stay abreast of and adhere to all institutional, national, and international laws, regulations, and policies applicable and related to my research.

3. I will at all times employ appropriate research methods, base my conclusions on critical analysis of the evidence and report my findings and interpretations fully and objectively.

4. I will keep clear and accurate records of all research that I have conducted in a manner that will allow verification and replication of my work by others, if applicable.

5. I will, where applicable, share my data and findings openly and promptly, in line with external funding rules. This will be done as soon as possible after I have had an opportunity to establish priority and ownership claims.

6. I will take responsibility for my own contributions to publications, funding applications, reports and other representations of my research. I will also and only include authors who meet valid authorship criteria.

7. I will acknowledge the names and roles of those who made significant contributions to my research in publications, including writers, funders, sponsors, and others, but do not meet authorship criteria.

8. In my peer reviews, I will provide fair, prompt and rigorous evaluations and I will respect confidentiality when I review others' work.

9. I will disclose all conflicts of interest (financial and other) that could compromise the trustworthiness of my work in research proposals, publications, public communications, and in review activities.

10. When I publically address a community in the spirit of academic freedom, I will in all stages base my professional comments on research findings (if applicable) and my expertise. I will distinguish between professional comments and opinions based on personal views.

11. Should any irresponsible research practices and/or research misconduct become known to me or brought under my attention, I will report such irresponsible research activities to the appropriate authorities.

12. I will respond to irresponsible research practices or conduct, by taking prompt actions as set out in the procedures of the university. I will also protect those who report misconduct in good faith, to the best of my abilities.

13. I will endeavour to create and sustain an environment that encourage research integrity through education of students, research teams and peers, as well as abide by policies, and reasonable standards for advancement.

14. I will at all times weigh societal benefits against the risks inherent in my work.

Name:	Signature:	Date:
Type here	Sone van der Merwe Digitally signed by Sone van der Merwe Date: 2017.08.21 15:50:16 +02'00'	Type here

ANNEXURE C: INVITATION TO PARTICIPATE

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Private Bag X6001,
Potchefstroom
South Africa, 2520

Tel: (018) 299 -1111/2222
Web: http://www.nwu.ac.za

Urban and Regional Planning
Tel: (018) 299 2545
Fax: 086 567 9097
E-mail:
karen.puren@nwu.ac.za

5 August 2017

Dear participant

INVITATION TO PARTICIPATE: MARABASTAD RESEARCH (KROONSTAD)

The Subject Group Urban and Regional Planning of the North-West University, Potchefstroom is conducting research in Marabastad, Kroonstad on important places in the community.

You are hereby invited to participate in the research.

Your knowledge, insight and input of Marabastad will be much appreciated.

Kind regards,
Marnus Botha
Soné van der Merwe
Karen Puren

DETAILS OF DISCUSSION:

Date:_____ Time:_____ Place:_____

Marnus (Cell: 072 410 2481) Soné (Cell: 083 699 8990) Karen (Cell: 084 612 6001)

ANNEXURE D: INFORMED CONSENT FORM

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

Private Bag X6001,
Potchefstroom
South Africa, 2520

Tel: (018) 299 -1111/2222
Web: http://www.nwu.ac.za

Urban and Regional Planning
Tel: (018) 299 2545
Fax: 086 567 9097
E-mail:
karen.puren@nwu.ac.za

17 April 2017

INFORMED CONSENT: MARABASTAD RESEARCH (KROONSTAD)

The subject group of Urban and regional Planning of the North-West University, Potchefstroom Campus has requested my participation in the research of Mr. Marnus Botha and Ms. Soné van der Merwe on the Marabastad community.

I have been informed that the purpose of the research is to discuss my sense of place in Marabastad. My participation involves:

- the completion of a participant profile with my age, gender and length of stay in Marabastad;
- taking part in an open qualitative discussion about Marabastad and my neighbourhood/community during a participatory transect walk;
- taking part in follow-up focus group in order to obtain clarity on the data generated from the transect walk.

I understand that my participation is voluntary and I may withdraw my consent and discontinue participation at any time without penalty or loss or benefit to myself. In signing this consent form, I am not waiving any legal claims, rights or remedies.
I understand that there are no foreseeable risks or discomforts if I agree to participate in the research. I understand that my participation in the research involves sharing my views on my sense of place as well as stories and historical events of my neighbourhood/community and Marabastad.

I understand that the results of the research may be published but that my name or identity will not be revealed. I also understand that the results of the research may be used for secondary research connected to this study, but that my name or identity will not be revealed. The North-West University will maintain confidentiality of all records, materials, photographs, video recordings and voice recordings.

I have been informed that I will not be compensated for my participation. I have been informed that any questions I have concerning this research or my participation in it before or after my consent, will be answered by the researchers of this study.

I, the undersigned, _____ (full names and surname), have read the above information and by signing this form indicate that I will voluntarily participate in this research study.

_____ _____
Participant's signature Date

_____ _____
Researcher's signature Date

ANNEXURE E: INTRODUCTORY SESSION PROTOCOL

MARABASTAD INTRODUCTORY SESSION

PROTOCOL

Date: 5 August 2017

Time: 11:00

Place: Residence of key informant living in Marabastad (not specified to guarantee anonymity)

Time:	Action:	Short description:
09:00	Depart from Potchefstroom	
11:00	Arrive in Marabastad	Meet key informant and depart to her house.
11:15 – 11:30	Meet and greet	10 Participants arrive to meet the researchers. Researchers welcome all and explain who/why/what. Each participant introduces/shares something about himself/herself.
11:30 – 12:00	Sharing information	Everyone sat around a table in the key informant's house and shared something they felt is important about Marabastad. General feeling from participants to have Marabastad restored to how/what it was in the past/before. Underlying themes that surface: (i) Rich history/memories (good and bad) (ii) Vision and hope (iii) Long for future change
12:00 – 12:30	Research discussion	

Time:	Action:	Short description:
12:30 – 13:00	Questions/expectations and trust establishment	
13:00 – 13:30	Word of thanks/ logistics of next discussion	One research participant thanks researchers for coming and for their interest in Marabastad. Time, date and place of next meeting is decided. All present enjoy a glass of water and talk informally.
13:30	Depart from Marabastad	

ANNEXURE F: FOCUS GROUP 1 PROTOCOL

MARABASTAD FOCUS GROUP 1

PROTOCOL

Date: 3 September 2017

Time: 14:00

Place: Residence of key informant living in Marabastad (not specified to guarantee anonymity)

Time:	Action:	Short description:
12:30	Depart from Potchefstroom	
14:30	Arrive in Marabastad	Arrive at key informant's house.
14:30 – 15:00	Opening and welcoming	Participants sit around table and Karen open's the research day (e.g. prayer).
	Reflection of previous discussion	The researchers and participants discuss the previous introductory "meet-and-greet" session to ensure that all aspects of the research are understood and all parties know what is to be expected from focus group 1 to follow.
	Research logistics	**Participant profile:** The participants that did not attend the previous discussion complete their participant profiles.
		Informed consent: The participants that did not attend the previous discussion complete their informed consent forms.

Time:	Action:	Short description:
15:00 – 17:15	Focus group	**Orientation:** Researchers and participants work together to orientate everyone on the map that was provided by the researchers.
		Focus group questions: **PAST:** • If you think back to the past Marabastad, how would you describe your feeling? (Marabastad as a whole). • If you think of the specific important places that existed in Marabastad (e.g. churches, market, schools), how did you feel about these places? **PRESENT:** • If you think of how Marabastad is now, what feelings come to mind? (Marabastad as a whole). • If you think of how the specific important places look now in Marabastad, how do you feel? **Conclusion:** • Why was this route taken on the walk? • Is there anything you would like to add? • Did we maybe miss something?

Time:	Action:	Short description:
15:00 – 17:15	Focus group	**Reconstruction:** Community mapping/design on paper/map. The participants are asked to construct their past memories of Marabastad (visual presentation). Researchers ask participants about important places in the past, its locations, placement, buildings and detail description of each. Participants use materials (coloured paper, markers etc.) to pinpoint places to create community map. Black blocks are placed on community map to construct the past Marabastad.
17:00 – 17:30	Break	Snacks (fruits/cookies), water and cool drinks (Coke) are provided for the participants (Karen).
17:30 – 17:45	Conclusion	**Feedback / reflection:** 1. What was your experience of the focus group and community mapping?
17:30 – 17:45	Word of thanks/ logistics of next discussion	The participants are thanked for their cooperation and contribution to the research. Next meeting will be arranged through the key informant
18:00	Depart from Marabastad	

ANNEXURE G: FOCUS GROUP 2 PROTOCOL

MARABASTAD FOCUS GROUP 2

PROTOCOL

Date: 15 October 2017

Time: 14:00

Place: Residence of key informant living in Marabastad (not specified to guarantee anonymity)

Time:	Action:	Short description:
12:00	Depart from Potchefstroom	
14:00	Arrive in Marabastad	Arrive at key informant's house.
14:00 – 14:30	Opening and welcoming	Participants sit around table and research day is opened with prayer.
	Reflection of previous discussion	Researchers and participants discuss the previous meeting's focus group / community mapping exercise. Researchers confirm with the participants that all the important places in Marabastad were identified. **3 Main points:** 1. Quality spatial environment 2. Personal subjective emotions 3. Strong social relationships
14:30 – 16:30	Focus group	**Social dynamics:** Focus on the present social relationships in Marabastad. **Opening question:** *"How would you describe the current social life in Marabastad?"*

Time:	Action:	Short description:
14:30 – 16:30	Focus group	**Community mapping:** Participants are asked to build a future dream for Marabastad on the previous map. Participants use materials (coloured paper, markers etc.) to pinpoint needs to create a new community map. Red blocks are placed on community map to construct the future Marabastad.
		Conclusion: • How do you see your role in the implementation of this future dream for Marabastad?
16:30 – 16:45	Break	Snacks (fruits/cookies), water and cool drinks (Coke) are provided for the participants.
16:45 – 17:15	Conclusion	**Feedback / reflection:** • What was your experience of the focus group & community mapping today?
17:15 – 17:30	Word of thanks	The participants are thanked for their cooperation and contribution to the research.
17:30	Depart from Marabastad	

ANNEXURE H: VERBATIM TRANSCRIPTIONS

VERBATIM TRANSCRIPTION:

FOCUS GROUP 2

Date: 3 September 2017

Time: 15:00

Place: Marabastad, Kroonstad

PAST MARABASTAD

Researcher 1: "What you have done here so far is to reconstruct Marabastad's history, a past memory of Marabastad with the most important places for the community. So, can we just maybe take 10 minutes because we would like to know what comes to mind, what are the feelings that come to mind? Put yourself back into the memory situation now. Put yourself back into this space in history and tell us what you feel, that's what we need."

Participant 1: "Kan ek begin?"

Researcher 1: "Asseblief."

Participant 1: "The memory that comes to me of Marabastad is that it was a human settlement that almost accommodated each…because we have coloured, we have Malaysians, we have blacks, except whites. Most of South Africa were represented in Marabastad and Marabastad was also a settlement that had vibrant economy. I will say economy because we had shops, barber shops, we also was settlement who based on… that had focus on moral regeneration in terms of churches that we had and you could also see the size that were given for churches to build."

Researcher 1: "So if you place yourself back into this, if you close your eyes and you put yourself back into this Marabastad, how do you feel about it? What feelings come to mind? This is a personal thing I want to know."

Participant 1: "Personally, I think even if they can rebuild, if ever they could have stayed with the old map, a simple map. You see churches, schools and add more which were not maybe for instance clinic, school, police station. That is my feeling, bring it back as it were."

Researcher 1: "Were you happy, were you sad when you were in this Marabastad? What were the feelings?"

Participant 1: "We were most happiest, we felt home. Boxing was there, sports, soccer, karate was there, judo."

Researcher 1: "So what contributed to that happy feeling? What made that happy feeling inside?"

Participant 1: "It is to see when the government is trying to switch back the clock of Marabastad as it were. Maybe it will also change the mind-set of people, especially the younger generation. This is the place that we've lived in."

Researcher 1: "So [Participant], if you put yourself back, you've heard now the memories, the feelings, we want to know the feelings that come to mind."

Participant 2: "Really it hurts, you see…"

Researcher 1: "It hurts…"

Participant 2: "It hurts, it hurts a lot."

Researcher 1: "Tell us about that feeling."

Participant 2: "The layout that you see now is totally different from that of Marabastad that we know. There was respect, school was for everyone and churches…we no longer have churches there. We had plenty of churches in Marabastad, but I'm not happy with how Marabastad is now."

Researcher 1: "How did you use to feel if you put yourself back in Marabastad? Wat were the feelings then?"

Participant 2: "We were very happy. We grew up like brothers and sisters in the past. And what I see now is we're no longer happy, everyone is for himself or herself. So that old feeling is still needed. I don't know how we can put it back. We are trying by means but all those people that we grew up with, there are still some of them and even though we had the funeral and something of…they are still coming even though they are no longer in Marabastad, but that thing is there with them. When someone pass away in Marabastad that they now, they will come regardless of where they are. They can be in State Park, they can be in Phomolong, Constantia, they are still coming to Marabastad, cause they do have that feeling for Marabastad."

Researcher 1: "Okay, that is that past feeling you are talking about."

Participant 2: "It was a nice place to be, the safest place to be and now it's no longer the same Marabastad that we know."

Researcher 1: "[Participant], you remember now…can you…does it bring back some past memories for you? If you put yourself back into the past now, in this Marabastad that you see in front of you, what feelings are evoked?"

Participant 3: "Marabastad was a very peaceful place during that time. You could walk from here just about after sunset and go to Seisoville and come back. But now you even just go to near here, because there are a lot of gangsters. The youngsters don't respect elders. Even after sunset we have to close the doors but that time we used to sit with open doors until about 20:00, 21:00. Nothing would happen, but now everything has changed."

Researcher 1: "So did you feel safe? Was that what you…you felt very safe?"

Participant 3: "Yes, that time it was very peaceful, peaceful place and everything was okay, but not now. Now everything has changed."

Researcher 1: "What contributed to that feeling of safety? Why do you think you felt safe in that Marabastad?"

Participant 3: "We used to live peacefully. There was no gangsterism, there was no…this taverns, there were no taverns. So this taverns make gangsterism, that's why we are not safe in our own place."

Researcher 1: "Was that beer hall for instance a safe, was that a safe, it's not the same as a tavern? I just want to understand for myself. The beer hall that you pointed out to us."

Participant 3: "No the beer hall was for the municipality. People used to buy and go drink at home, but tavern there are a lot of tsotsis and everything. They used to drink from Friday to Sunday night. People cannot sleep at night, especially the neighbours of the taverns. Yes, but now…"

Researcher 1: "So safety, it was…you felt safe here. Do the other people agree? You must…is it the general feeling of…"

Participant 4: "Even that bar that were opened, there were restrictions. They were opening at 08:00 in the morning until 16:00 and there was Tamela, they used to sell that. No beer, they were not selling it, they were only selling that. So people were drinking, but at 16:00 they are no longer there, it's closed. That's what makes Marabastad safe also because you know what you want to drink maybe after 16:00, you must go there before and take your stuff and go home and you can go and drink there."

Researcher 1: "[Participant], put yourself back in the old Marabastad."

Participant 3: "There's something I would like to add. During that time there was a bioscope at the hall. We used to go to the bioscope at night until 22:00 and come back and look where's the hall. You could come back home safely, but now you can't."

Researcher 1: "Where was that bioscope hall?"

Participant 3: "There."

Researcher 1: "It wasn't part of this old…?"

Participant 4: "No it wasn't part of the…"

Researcher 1: "But I can still hear the safety, you can go anywhere anytime and it was safe."

Participant 4: "Even in the past there was that concert thing of the prisoners. Usually we go there starting from 16:00 until 22:00. Then you could come back safely from the department of correctional services. Look how far it is, you can come back again from 00:00 and go home and sleep. It was the safest place ever."

Researcher 1: "Safety, happiness, okay that's what I hear. [Participant], what feelings come to mind? Put yourself back into the old Marabastad."

Participant 5: "Ek voel hartseer. On that time, the first Marabastad was very, very high and the economy of Marabastad was rich. But now we can't even use anything, you can't sell anything. They come to break your house in the night. There's no peace here and also the neighbours and Marabastad if can that person can come from brick yard, the government can help us with brick yard that people can get their machines to work and to learn our children who grows up to be in power. And also on this days we can go to Seisoville to the church, we suffer and we come from Seisoville from church they rape you there. The wife of the former ANC president, they rape you, only came from the church. That old lady was old, after that she was sick, doesn't take a long time to pass away. You see now and also the problem is this and I'm sorry to say that, because those people are not the same. There's another people who came from the farmers. When they came here at the location they don't have peace like the old people who stay here in Marabastad."

Researcher 1: "They were new people moving in?"

Participant 5: "Most of people they were not of old settlement of Marabastad. Now we get much lot of things and if you can see when Marabastad can

go back they must bring the churches here at Marabastad to take all the children here put them under God's safe. Maybe they can change also the people and the problem of here is to high of because…hey, ons drink nie, ons suip."

(laughter)

Participant 5: "Ons dink nie van ons gaan dit of wat doen, dis net van as ek kan net iets kry. Also jealousy, because there's a lot of poverty and…when the people sell something like vegetables…This child, you don't know…it came from bad habit, they go into your house and if you are only wife they rape you and get inside. I pray just Marabastad God can help us, must come back to the old one."

Researcher 1: "I just want to make sure I understand correctly, when you go back to the old Marabastad, feelings of safety, that's what I hear. But I also hear and I heard it from you guys as well is that moral, it was a moral community. You mentioned the word morals with the church and you also mentioned… Okay, just tell me a little bit about that morals, what was the feeling there with regard to that?"

Participant 5: "On that morals I can say the first thing, if our children can get our cultures and the parents must be strictly to the culture and maybe go to church again, maybe they can be better, because most of the children here and those who came from the farm they don't go to school. The last thing that they do they smoke glue *(blowing sounds)* all the time. Last week ek was so hartseer, ek sien net so klein kinders, they sit there with plastic, *(blowing sounds)* what about that?"

Participant 4: "There's something that I forgot to say here. [Participant] just remind me of the teams, the football teams. There were football teams. That cause a lot of, I don't know how to put it, it make us to be united. There were teams on this side, point out things that we had, here, in front here before these houses were built it was a ground here for Happy Hearts. The team was called Happy Hearts and again here.

Where's Dorcas? At the back of Dorcas here we also got a ground here and here also at the market. After the demolishing of the buildings it was a ground here, we grew up there, we played football here. There were a lot of teams that make us to be together."

Researcher 1: "I hear like that sense of closeness…"

Participant 4: "Yes, closeness…"

Researcher 2: "Community…"

Participant 4: "There were challenges every weekend for football and we're playing there, we're playing that side and we're playing that side. That's what kept the people of Marabastad together, because we knew each other, we played football together, we made friends and we held on to that as the people of Marabastad knowing that you're playing for FC…I was playing for FCNH, but that time and here it was Happy Hearts. There were a lot of teams here, Good Hope…Good Hope is that side and Silver AC's, Bupoisoners. There were a lot of grounds that were here, I just pointed out three of them and even here when you go before brick yard on the entrance here left, there was a ground here. It is now known as…it was Sasko before, Afritec. Where there is Afritec, when you pass here there was a big ground and this side also we used to play football there. Every weekend it was full, every ground was full. It was a nice environment. Every Saturday and Sunday, you will not see young boys in taverns, you will find them in football."

Participant 5: "And also the concerts, the children made concerts and the girls dress in traditional things. There was no man vigorous to rape her, they was so powerful, but now…"

Researcher 1: "What do you mean with powerful? I just want to understand."

Participant 5: "They have powers…They were active and the children they think I'm a girl, I'm not a woman, I'm just a girl. A son is a son. They just

know, but now…If you meet 10 years and 12 years they would just cover themselves, there is no respect now."

Researcher 1: "So there was respect if you think back?"

Participant 4: "It was number one."

Participant 2: "Huge."

Researcher 1: "[Participant], if you put yourself back here, what are the feelings that come to mind?"

Participant 6: "I like finishing wrapping up things."

Researcher 1: "You want to talk last?"

Participant 6: "Yes, yes because I spoke last time. I want to steal what they are going to say."

(*laughter*)

Researcher 1: "You want to nominate [Participant] to talk now?"

Participant 6: "Yes, yes."

Participant 7: "He wants to steal…"

Researcher 1: "You see, he is very clever. He makes conclusion, then he doesn't have to tell you…but remember now I want to know what you felt."

Participant 6: "Yes, no I'm going to tell you."

Researcher 1: "So you're nominating [Participant] to talk now? Since when have you been in Marabastad?"

Participant 7: "It's been very recent, six years now."

Researcher 1: "When you imagine this…"

Participant 7: "What I observe here, what we did today…okay normally we would talk to [Participant], have conversations about old things, about nice

things from Marabastad you see. But now I'm sitting here, I watch them put together this model and I was like sitting and thinking by myself and saying there's so much passion in those guys. The way they are doing this thing and now it's finished and I'm checking, there are more churches than now. Now you find only two or three churches but not as well established as this ones. There were more churches back then, but now there are more taverns than the churches. When they say morals, it reflects to say there were more churches and they were full of respect, but now there are less churches, more taverns and when you check outside you can see there is no respect here. It looks like it was a very vibrant area, a vibrant neighbourhood they're talking about. Them feeling safe. You don't have to think very hard to say safe, how? You can see if somebody goes to church, you even have many options, you can say no I'll go to church, to this one, if you don't want to commit to a single church, I'll go to this one. It builds you into being a respectful person, but now you can just see that there…"

Researcher 1: "You mentioned the word vibrant, was that the feeling that was there, was it vibrant?"

Participant 4: "Yes, very vibrant."

Researcher 1: "What would you, just explain a bit what do you mean with vibrant? Not the meaning of the word, but just talk a little bit of that vibrancy. I just want to understand the feeling of vibrancy."

Participant 4: "For example, when you talk of the vibrancy of Marabastad, people will tell you, whether they come from Joburg or wherever, when they come to Kroonstad they will tell you that it looks the same as Joburg. People here are very close to other people for example people from Joburg. They accommodate them, they sit here like it's their home."

Researcher 1: "That's now past Marabastad? I just want to make sure we're talking about past."

Participant 4: "Yes, past Marabastad. It was vibrant. Whenever you had a problem, there was that time of the trains, you find that you come from Johannesburg, you want to go to Bloemfontein and the train comes here at about 16:00, so 18:00 it's going to move from here to…people were just coming around to see Marabastad, the way in which Marabastad…I don't know what it, what I can say is it inflicted in them once they were in Marabastad they would come back again. The warmth that they get from the people in Marabastad is that what I can say it made people think of Marabastad as the place that is…"

Researcher 1: "[Participant], how long have you been here?"

Participant 8: "25."

Researcher 1: "Long."

Researcher 2: "25 years."

Researcher 1: "So if you put yourself back in this old Marabastad, what are the feelings?"

Participant 8: "I've especially seen this beautiful things, beautiful buildings, all those things…really it's very sad. It's like they can bring at least some of that…maybe people will be able to be…again."

Researcher 1: "But that's how you feel now? What did you use to feel? Remember now if you go back in your memory to put yourself in this old Marabastad, what are the feelings that come to mind or that come to your heart?"

Participant 8: "That come to my heart…back then. You know what, the thing is I'm not that person who is walking around all the time that's why I'm not used to this things."

Researcher 1: "Okay, but that's okay."

Participant 8: "I see things going like that."

Researcher 1: "Was it different then? If you talk about sadness now, was it different for you years back?"

Participant 8: "Now it's different. People are not behaving anymore."

Researcher 1: "Did they behave then?"

Participant 8: "Yes, they behaved then, but now they do not know who's the old person, who's the younger one. They are not respecting each other anymore."

Researcher 1: "Was the respect there in the old Marabastad if I hear you correctly?"

Participant 8: "Yes, there was respect."

Researcher 1: "So people had respect for one another. It's your turn [Participant]."

(laughter)

Participant 9: "I don't know what to say, but what I can say from hearing from elders I can say that Marabastad was a very nice place. Everyone can wish to live here, cause there were lot of churches, people go to church, after church you can choose to go and watch soccer or you can go to bioscopes. There were very nice things there compared to now because now people are not behaving or living like that. They are living differently from what I hear from my elders. I wish I could be living at that time of theirs."

Participant 7: "We've been cheated here."

(*laughter*)

Researcher 1: "[Participant], you now have the last word."

Participant 6: "I think I should have to share ten years with her then tomorrow she must just remind me we should go to Home Affairs. She must get ten years from my age."

(*laughter*)

Researcher 1: "Okay, so put yourself back in the old Marabastad."

Participant 6: "Really for me the situation is no longer the same and previously the situation that had transpired then, it was a very harmonious situation, beautiful things were there and having things to say to deal with or maybe console us with, but nowadays things have really changed. The situation is different from the previous one. Really, Marabastad is dilapidated like I said before. Those things that we used to see then, they are not there and the situation has just come visa versa. While previously there was respect for people, not necessarily for elders, but everyone was respecting each other and everyone was respecting whoever he meets and respecting of the culture and you would see that Marabastad was one of the non-racial area which maybe I feared they forgot to inform you, there was also Indians in this area which lived with us. Then nowadays really we can see that it's a non-racial, but then how it is a different picture. It was the same people here who are no longer sharing what they are getting from this area with us. That is the challenge that we are getting."

Researcher 1: "You talked about harmonious, harmony."

Participant 6: "Yes."

Researcher 1: "Can you maybe just expand a little bit on that? What do you mean with harmony?"

Participant 6: "If you check at then and now with regard to the crime rate. The crime rate if you do your overview, the crime rate was, the previous one was not higher than the same rate nowadays. We did not have more of crime in this area. People would know that if really my granny is here or is not there or she went outside or she's in the house, we would look at her just taking care of her, but for now it's really difficult even for her to trust me. So that was the harmony I was referring to."

Researcher 1: "Harmony, safety…so you're referring to the safety, feeling of safety and you also mentioned the word beautiful in terms of the buildings."

Participant 6: "Yes."

Researcher 1: "Can you maybe just tell us a little bit about that?"

Participant 6: "If you made quite be aware, the buildings that were there then, really they were shaping Marabastad and they were beautifying the area. They were giving us the other picture that you currently cannot even see. It was beautiful buildings that are well structured, that are clean. Everything was well done, but nowadays we don't have those things and the area for me, it is a mess, it is a mess. If you had now we would say let this church be built if the church has been there and that beauty is restored. If that house, this other church, this barber shop, all of these things that are here, the crèches and the likes, then you'll see the beauty, it will restore the beauty and all those memories would then come back. With regard to what ma [Participant] had said, actually we have seemed to been infiltrated by people who are from the rural areas, because they do not understand the list of issues that are there in Marabastad. So you can see that these people where they are from, they were not doing anything, they were not there with the community, but now that they are with the community they come with their own things that are from the farm. We are not used to this type of life they are living."

Researcher 1: "Do you agree with the beauty that [Participant] mentions? The area itself, the buildings themselves, in other word the buildings contributed to this beauty, to this beautiful environment."

Participant 1: "To add to that, you know the beauty of all of this, most of the houses didn't use cement, we used mud. They are those who are standing. You can see the house is old, it is cracking, but when I count how many years it's been standing there. Those time you have a site to build and then I'm sorry to say a white man will just say adhere, adhere, adhere…no measurements, no nothing, but the product when you enter that house you can see this is…so we were engineers on our own. Last thing before I go, they thing [Participant]

say of vibrancy, we have fafi, there was a thing gambling which was called fafi."

Researcher 1: "Is it a game?"

Participant 2: "It's just like Lotto. There are 36 numbers and you only choose one number and if you got that number right you are going to get payed. So you play R5 and you get R120."

Participant 1: "And somebody can show you I built this house because of this fafi. I took that child to school, maybe to high school level because I was paying…you'll get surprised. And lastly we used to wear not cheap stuff, tops…"

Researcher 1: "I can imagine hey…This man is a good storyteller."

(*laughter*)

Researcher 1: "…talked about the whole community and for the next step, I just want to ask everyone to pick one or two places, uhm, cause you guys went to this churches, you maybe knew children that went to the schools, you maybe went to the barbershop or you guys went to the market. So each person can just choose one or two places and you can tell me about the feeling of that place. How was your feeling or your emotion when you used these places, when you went to these places, so how did you feel about specific places in Marabastad? So I don't know who wants to start?"

Participant 1: "Let, let me then start."

Researcher 1: "Okay."

Participant 1: "I'll choose this one. This church."

Researcher 1: "You choose the…you choose this Methodist church?"

Participant 1: "Yes."

Researcher 1: "Did you go to the Methodist church?"

Participant 1: "No, I am not a Methodist attender. But then I've got much of history about Methodist, because my uncle, both of my uncles were the were the priest there."

Researcher 1: "O, okay. So your uncles were the priests?"

Participant 1: "Ee, but they went to Botswana, just during those days of Apartheid. But they, they've been there."

Researcher1: "Yes."

Participant 1: "Ee, this church with according to its history, this is one of the church that has actually produced more of the leaders in Marabastad."

Researcher 1: "Okay."

Participant 1: "And one of my uncle who has become a lawyer and a magistrate when they threw out this particular church. Then that is why the reason why I am choosing it, because, ee, one of the priest, Doctor, ee, Professor Stewart, we were from the same street with him. Then he was a very strict guy."

Researcher 1: "Okay."

Participant 1: "A very strict guy, whom you cannot say something that…"

Researcher 1: "Yes, yes."

Participant 1: "When this issue of the land restitution starts, I've been part of the processes of the land restitution and I was lead by him as well as other old people in Marabastad during that process of the land restitution."

Researcher 1: "Okay."

Participant 1: "Then that is why I am saying, ee, this church, ee, for me it has actually meant, ee the the the the discipline…"

Researcher 1: "The discipline, okay."

Participant 1: "…within me, even though I was not attending that church."

Researcher 1: "Mmm, not attending."

Participant 1: "Church, but most of people that were going there, because even those who were actually within that structure that was fighting for the restoration and restitution of Marabastad were…"

Researcher 1: "Okay."

Participant 1: "…methodist church. And I can also share, ee, an idea of the Catholic school…"

Researcher 1: "Catholic school."

Participant 1: "Yes, I am from the Catholic school, but I never went up to the the seniors was. Ee, this chu…this school, though I didn't attend this one. I attended that one that is in Constantia. This is one of the schools that had had a firm history in terms of there, there was a a a solidarity that these called the bishop conferences. This bishop conferences was one of those that has actually maybe assisted the former politicians to get the liberation that we are currently celebrating. Though for me I feel that I am not celebrating any liberation in this state."

Researcher 1: "Yes."

Participant 1: "Yes and this school it has actually maybe produced more of the leaders, whom one of them was the former mayor of this area. Whom we were fighting much with him, saying you cannot be a a person who grew up in this area, who was born and been bred in this area, but forget how this area was."

Researcher 1: "Okay."

Participant 1: "What it looked like and we had a lot of issues around that. Ee, but then, because of they were having their own way, they were dealting

issues in a different way. As we we're thinking Marabastad should have now been an area which is in a good state."

Researcher 1: "Mmm…"

Participant 1: "That is beautiful, that has a firm history, which we are now celebrating, though like I have said, I am not celebrating anything now."

Researcher 1: "Mmm…"

Participant 1: "Because if you can see the situation is as collapsed."

Researcher 1: "Yes."

Participant 1: "And there is nothing for me to celebrate in this area. Day in, day out, you become frustrated. Irrespective of yourself being out of, ee, that situation, does not necessarily mean that you're not part of that situation."

Researcher1: "Yes, yes."

Participant 1: "Ja ee, and what have happened also it this thing that has been happening of us being in a compound, we've been kept in a compound."

Researcher 1: "Mmm…"

Participant 1: "Like, it's like being born on the wrong side of the fence, doesn't…"

Researcher 1: "I understand."

Participant 1: "…mean you have to die there because the situation that you can see, it is still affects me while I am in an area that is little bit suburban, not necessarily that for me it is like, ee, maybe these these people the current government it its intention was to say, ee, let's just maybe take a mat and paint these people with it like nothing is coming. If things were coming for twenty-two years now that we are celebrating democracy, we could have not lived in a situation like this one."

Researcher 1: "Mmm, ok, so if I understand correctly, you chose these two places, because they produced leaders, people of influence…"

Participant 1: "Yes."

Researcher 1: "People that were proud of Marabastad and that could stood up for its people."

Participant 1: "Yes."

Researcher 1: "Okay, [Participant], which places did you go to in Marabastad? Did you go to the churches; did you go to the market?"

(Sotho speaking)

Participant 2: "Anglican, Anglican…."

Researcher 1: "Did you go to the Anglican church?"

Participant 2: "Yes and the owner of this house was the Priest there, ee, my grandfather…"

Researcher 1: "So you grew up in the Anglican church?"

Participant 2: "Ee, but now I am not longer an Anglican, I am in Roman."

Researcher 1: "Okay."

Participant 2: "Catholic, ee…"

Researcher 1: "And if you went to the Anglican Church when you were younger, how did you feel?"

Participant 2: "Ee, oo…"

Researcher 1: "What was the emotion?"

Participant 2: "I was grateful, o, it was so nice."

Researcher 1: "Nice."

Participant 2: "And it Sunday school, we went there."

Researcher 1: "Mmm…"

Participant 2: "And I was, and I was not too big. I was not like this."

(laughter)

Participant 2: "I was just like that."

Researcher 1: "Like Soné?"

(laughter)

Participant 2: "Yoh. Till about, till nineteen seventy-seven, then I I leave the church when I was that I came to the Roman Catholic. I've been there for Catholic; I learn much things since Catholic. They always work the same. They work like the same…"

Researcher 1: "Mmm, yes yes."

Participant 2: "Anglican and the ee. The second thing is just, if near to me, can I get a just a mmto, a butchery cause ek hou baie van vleis."

Researcher 1: "So you went to the butchery as well?"

Participant 2: "And also a dairy, ee, must get milk for the children. Because, ek oppas baie kinders hier langs, moet net melk kry."

Researcher 1: "Okay."

Participant 2: "Moet 'n koei wees, né? Baie, ek wil niks sê wat, ek het gepraat van daai ou soos brickyard as ons net masjiene kry daar en…"

Researcher 1: "Mmm…"

Participant 2: "Sê vir hulle, hulle moet die kinders leer om te weet hoe gaan hulle kan vir hulle self maak, want die government het nie werk. Sê altyd ons sê die government gee ons nie werk, gee ons nie werk en daar is en daar is nie werk en onse hande en onse gedagte is is die werk

van ons wat government kan gee. Kan net probeer om iets te gee om goed te wees nie. As ons net kan daai goeters kry, ai, ek sal so bly wees."

Researcher 1: "Okay, [Participant], which places did you go to often in the past Marabastad?"

Participant 3: "Ee, as I grew up from in Vereeniging, but when I came here."

Researcher 1: "Came here…"

Participant 3: "Ee, I worked at the barbershop."

Researcher 1: "You worked at the barbershop?"

Participant 3: "Yes."

Researcher 1: "And how did it, how did it make you feel, what emotions did you have in the barbershop?"

Participant 3: "It was nice to be among people and that barbershop, actually it was for mostly for men. But they, yoh, those men use to respect me."

Researcher 1: "Mmm…"

Participant 3: "Even the old ones, and young ones, they use to respect me."

Researcher 1: "Respect."

Participant 3: "As a human being."

Researcher 1: "Yes."

Participant 3: "They never spoke funny words or anything. They used to we make jokes, we laugh and then go."

Researcher 1: "Mmm."

Participant 3: "So if was maybe I go back to Vereeniging, maybe I would open my own barbershop."

Researcher 1: "Okay."

Participant 3: "Yes, ee, but and again and I am a Methodist church."

Researcher 1: "Did you go to this church as well? The Methodist church."

Participant 3: "Yes."

Researcher 1: "Okay."

Participant 3: "But as I grew up in Vereeniging, I used to live with my granny and my granny was very strict. All of us at home, we grew up in church. Sunday, when we go to church, she will just tell us children, if you don't go to church, I lock my chu… my house you stay outside. Even if you are hungry you will stay outside, until I come back. So I learned from my granny to respect and a specially to respect time, she was very strict on time. If the church start at eleven, you leave at half past, because it was a distance. She would just say you stay home, you never go to church after eleven. You must be at church by quarter to eleven or ten to eleven."

Researcher 1: "Yes."

Participant 3: "You must never be late, even if any meeting where you go, you respect time."

Researcher 1: "Respect time."

Participant 3: "That is what I learned from my granny."

Researcher 1: "So maybe it is the same as what you have mentioned, places of discipline."

Participant 1: "Yes."

Participant 3: "Yes."

Researcher 1: "Okay."

Participant 3: "So I grew up, I still in church now, ee, I am a woman of Manyano. We we dress black skirts, red jackets and a white collar with the white hat."

Researcher 1: "Yes."

Participant 3: "Yes, so I do love my church very much."

Researcher 1: "Ok, would you say you are proud of being in that church?"

Participant 3: "Yes, I am very proud."

Researcher 1: "Very proud, okay."

Participant 3: "I have learned a lot, even though all the ministers, because they use to change every fi…every five years. Then we get another minister. Every five years then we get another minister, so I never have problem like other people, after three years they don't like minister, you must go and all that. I just go to church and pray and pray my God."

Researcher 1: "Mmm…"

Participant 3: "So I don't go to fight the minister or anything. I go to church to pray and come back."

Researcher 1: "Okay."

Participant 3: "Yes."

Participant 2: "Also the barbershop, he burn my head with…"

(laughter)

Participant 2: "He put, ee, a stone on the primas stove when…"

Researcher 1: "And [Participant], I don't know if you were old enough to have visited some of this places?"

Participant 4: "I've never never…"

Researcher 1: "Never visited any of these…okay."

Participant 4: "But, but is this, is this united? Was it united back then? It's that school. Ja, because…because my uncle came from that school."

Researcher 1: "Okay."

Participant 4: "My uncles."

Researcher 1: "Did he tell about the schools and how he felt about…?"

Participant 4: "The way, the way he conducts himself, now that I am old enough to see, ok, this guy is, I can tell that it shaped him, you see. So unfortunately I didn't grow here, by the time I came here, I already done school. So probably I would have went there. Be as grounded as he is, be be as focused as he is, you see. So, ja, I think like like they said, this uhm…[Participant] said that, it is Methodist, né? And, and, and…"

Researcher 1: "Catholic…"

Participant 4: "The Catholic school that, that brought the up leaders, it it it that , uhm, that United school is one of the is one of the the institutions that build this this area."

Researcher 1: "Okay."

Participant 4: "So unfortunately kids now, they are not as focused as the elders, that is the unfortunate part."

Researcher 1: "Ok, [Participant], did you visit any of these places?"

Participant 5: "Yes."

Researcher 1: "That you can remember?"

Participant 5: "I attended the school there."

Researcher 1: "You went to that schools?"

Participant 5: "The high school."

Researcher 1: "And how did you feel about going to that school?"

Participant 5: "It was nice, I learned, just was very strict."

Researcher 1: "Very strict."

Participant 5: "We had to be on time otherwise we were going to be net…"

(laughter)

Researcher 1: "And the market, did you go to the market? Or…"

Participant 5: "No, I don't know about this place."

Researcher 1: "Just the school? [Participant]?"

Participant 6: "I've never been there."

Researcher 1: "Never been to these places."

Participant 1: "Unfortunately I attended this school, the high school."

Participant 4: "See, such a grounded…"

(laughter)

Participant 1: "When I, when I was at school, ee, she's, she's really talking what what was happening. Principles then was, was very very strict."

Researcher 1: "Very strict."

Participant 1: "And even then teachers were very very strict."

Researcher 1: "Mmm…"

Participant 1: "But as you might look at things now, things have changed. Even the school itself is no longer the same as we were. I was been there, talking to the principle of that school. Things have really changed."

Researcher 1: "Things have changed."

Participant 2: "We are still waiting for him."

Participant 4: "For who?"

Participant 2: "And on that time it was so nice. I've been, but then I went to secondary, not here."

Researcher 1: "So we just talked about, everybody chose one or two places that they can remember and that they visited. Are there any of these places that you visited in the past Marabastad? Maybe the market or the church or were you in any of the schools?"

Participant 7: "Ja, I choose for of this. Formally I use to attend at graveyard."

Researcher 1: "That one that was build there?"

Participant 7: "Ja."

Researcher 1: "Okay."

Participant 7: "This one."

Researcher 1: "And how did it make you, how did you feel when you visit the church on Sundays?"

Participant 7: "It was emotion that… *(cellphone rings)* Sorry."

Researcher 1: "No, that's fine."

(conversation in Sotho over cellphone)

Participant 7: "Sorry for this call."

Researcher 1: "No, it's fine."

Participant 7: "No fine."

Participant 7: "Ee I was ee, I was telling about ee…"

Researcher 1: "NG church."

Participant 7: "And every Sunday we use to go to church. I remember my granny was attending ee, NG kerk, then my grandfather was attending that same Methodist."

Researcher 1: "Okay."

Participant 7: "But I did like this church because, every now and again I was taken by my grandmom to, ee, church, after church we were gonna have the choirs."

Researcher 1: "O, the choirs."

Participant 7: "Yeah, singing there after church. It was a nice thing. So we know that, ee the church started at ten o'clock until eleven o'clock, but we had something that we call Sunday school. Every now and then we go. From nine o'clock we attend the Sunday schools, where we would talk about the things we can do to make the church bigger, you see. It was a nice church for me, because it taught us a lot. There was by that time it was pastor Motswai, I remember him by that time. And he was so encouraging and he also encouraged the young people to get into sports, like football, all those kinds of sports that were available at that time. So he was encouraging us. This is one of the church I grew up in. And the other one I wanted to talk about, but I did not attend, as a church. After it was ee, the church where was ee relocated to somewhere the new location there, the new location. When the government says was this place of Marabastad, ee, it was no longer going to be used as residency and part of it was going to be taken to that we see on the bottom side. So, people were supposed to move from this place to another places. It was a lot of a tension in Marabastad, because people didn't want, did not want to move from Marabastad to the other location. Ee, Marabastad was the first location for for for Kroonstad, they liked Marabastad, they liked the unity in Marabastad. One thing I wanted to emphasise, there was unity that time. There were unity. You cannot just, ee, as young as we grow up, ee, there wasn't anyone

who was not taking part in sport. It was a culture of Marabastad, that anyone should take part in any sport. It teaches us that we would have there. So here I was talking about this now."

Researcher 1: "Anglican."

Participant 7: "Anglican, Anglican church. I didn't attend it as a church, but in a later stage when people were remove from here to there it was ee, turned into, ee, gymnasium. We gym there, we used to gym. There was this guy, maybe [Participant] knows April. Ja, we use to gym there."

Researcher 1: "Okay."

Participant 7: "It was, ee, that Judo. Ja it was a lot of things, so that made me very interested. Every now and then when I go from school, we'll would attend some gyms there and the karate and all those things."

Researcher 1: "Ok, so sports were there as well, okay."

Participant 7: "Sports."

Researcher 1: "Okay, so you guys chose churches, and the schools and the market or…"

Participant 7: "Ja and the schools also."

Researcher 1: "Mmm…"

Participant 7: I remember that old days we have this, ee, but it is unfortunate that now it started I didn't attend school here. Where it was formally Cairo."

Researcher 1: "Yes."

Participant 7: "There was a school there, it was called Mtha before, né? Ee, then later changed to, aa Digubu. So I was attending there. So when they build this schools, né?"

Researcher 1: "Mmm…"

Participant 7: "We use to attend church here, that is why I am saying I still remember that there was a church here in the where it is, here, here, here…"

Researcher 1: "Okay."

Participant 7: "So before they build that Market school. We use to attend school at churches."

Researcher 1: "At churches, okay."

Participant 7: "There was a morning shift and an afternoon shift."

Researcher 1: "And an afternoon…"

Participant 7: "Yeah, from the morning when you go from eight o'clock, until, ee, one, ee, twelve o'clock, né. From twelve o'clock, ee, one o'clock it will start the other class from one o'clock to. And here also, ee, next to where it is it's here."

Researcher 1: "Mmm…"

Participant 7: "Ee, and here also there was a church. Ee, there was a church here."

(Sotho conversation)

Researcher 1: "Okay."

Participant 7: "Some of that divided us, when this school started. One group would attend here, the other group would attend here, where there was a church. Yeah, while they were busy, ee, building Digubu this side, it was smoking, Digubu and Bodibeng."

Researcher 1: "Okay."

Participant 7: "So we had that thing in mind we started at this school, we want to go to this school. It was lower primary, primary and high school in one place. That was the nicest thing about that. So you don't have

to go to another. Attend school at Seisoville or where ever the location is. Is some of the places that I know, but the one that I like most is this one."

Researcher 1: "Okay."

Participant 7: "…turn into gymnasium."

Researcher 1: "Ok, thank you."

Participant 7: "Kroonstad and the school also, I remember there was another shop *(speaking Sotho)*… There was a shop here, I will queue for Mangwenya, fat cakes"

Researcher 2: "Sjo."

Participant 7: "We use to queue there. Now it's the lower primary, primary and high school."

Researcher 1: "So the kids went to buy?"

Participant 7: "They went to buy there, it would be a long long queue. A long queue."

Researcher 2: "But those days everything was still cheap, hey?"

Participant 7: "It was still cheap."

(laughter)

Participant 7: "Very cheap. So those are the things I can then talk about, but much interesting was that of the market, it also had anything."

Researcher 1: "Mmm…"

Participant 7: "In one place."

Researcher 1: "Everything in one place."

Participant 7: "We were not supposed to go to town to pay rent or whatever you are supposed to pay. Everything was in this…"

Researcher 2: "Was that like the heart?"

Participant 7: "Ja."

Researcher 2: "The small city center."

Participant 7: "Small city center and just number one, number two up here, I was living around there."

Researcher 1: "Oh, close by?"

Participant 7: "Yes, close by."

Researcher 1: "I think that was all from my side."

Participant 7: "I think there is not much I can talk about…"

Researcher 1: "Yes, okay. Thank you. Do you want to move forward, or…"

Researcher 2: "Ja, I'm just thinking, because it is very important when we talk about the future perspectives. And we are running a bit out of time. So I don't know if you are still fit, if we can talk about that. I don't know, we have to make a decision, are we going to…"

Researcher 3: "Cause it is almost six o'clock now."

Researcher 2: "Stop here…"

Participant 4: "No, we are fit."

(laughter)

Researcher 2: "Do you want to continue? Remember now, the future perspective, because Soné is going to, is going to ask questions about that, but we need to, well we want to know now what about the future? What, how do you see Marabastad in the future?"

Researcher 3: "So why this is why, this is really important is because, maybe together with you and us, we can maybe, no promises or anything on the table, but make a plan for what you envision and dream for Marabastad in the future."

Researcher 2: "It is also a way to capture the needs, hey."

Researcher 3: "And through that you can build a concrete picture or document or ideas that you can maybe take forward and move along."

Researcher 2: "The, sorry, the other important thing is that captures the needs, because we don't know and…And the very first time when we met, you weren't here [Participant], but uhm... The very first time that came out very strong. That you want to also talk about needs and future things. Are you still, can we still continue then with the future perspective?"

Participant 1: "Yes, personally, I can say we can proceed. I don't know what other people are thinking."

Researcher 3: "The other op… sorry, the other option is then to schedule say next Sunday."

Researcher 2: "When is your birthday? Is that not next Sunday?"

Researcher 3: "Yes, ok, Sunday after two weeks again, then…"

Participant 1: "No, then we can come and through you a party."

(laughter)

Participant 2: "And we will come with a cake."

Researcher 3: "And then, maybe you, this is just the other option, maybe you can sit and maybe each of you can make a mental list of what you want for Marabastad."

Researcher 2: "Or you can talk to each other, I am just giving the options, because remember we don't mind, sorry that I'm interrupting you, but the thing

is just now, it is a very important session. So, ja, we can continue, we don't mind, but it is up you. Otherwise we can…"

Researcher 3: "Ja, we don't want this to be something that you rush through and then in the end you would regret."

Researcher 2: "Important…"

Participant 4: "Mmm…"

Researcher 2: "This is important, but…"

Researcher 3: "Especially for the younger people that have been sitting in also to visualize to help think of the, of the future that you want."

Participant 4: "I feel, I feel, because of time. It is a bit late, you see and and and the way you you are explaining it, it is like it is going to require more, more…"

Researcher 2: "Energy."

Participant 4: "Time, ja, I don't mind about energy, it's there, but but…"

(laughter)

Participant 4: "Lots of time."

Researcher 2: "I think it is your it's, it's your programme. We we will go according to that. What we need to do is, we either need to do it now or you can schedule in two weeks. And then we'll have to take quite a bit of time back at the university to write everything up and then come back with the final round up and present the findings. That is more or less how the process must go. But it's a how do you feel? [Participant]? [Participant]?"

Participant 1: "Hmm…"

Researcher 2: "Okay."

Participant 7: "Just a now I can say for now and the mind is getting tired now."

Researcher 2: "Ja, ja."

Participant 7: **"**I am think I can not…"

Researcher 2: "Some people are getting tired."

Participant 7: "I am concentrating about old Marabastad now, it's more stress…"

Researcher 1: "So if we can to round up just uhm, to get everyone's input on how you experience what we did today."

Participant 1: "Ok…Uhm"

Researcher 1: "Ja anyone, start talking."

Participant 1: "I think what we did today was very important, you see uhm, like you say, we should…we are going to talk about the future. So you can't really talk about the way forward, without thinking, evaluating what happened before, you see. You have to remind yourself this is what I had and then now I am left with this, what can I do going forward?"

Researcher 1: "So do you think that it worked that we constructed this first?"

Participant 1: "I think this work, really, going forward… we will know, this is what, this is what we feel, this is what I feel can be restored, this is what I feel can be brought back, you see. This one can be done like this, because I know it was like this before now it is no longer there. You see, going forward I will know, I will know how, how, how to be… So this was important, very important."

Researcher 1: "So do you think it was necessary?"

Participant 1: "This was ja."

Researcher 1: "Because if we just came in here and asked, okay make a list of the needs and talk about, would it not be the same?"

Participant 1: "So if you just spoke, to say no I feel we should have done one two three, but you don't have a picture of it in your mind, but at least now

I have a picture now. When we spoke of them with [Participant] before, you must say no one two three was here I could, I would want to imagine it, but know I have the clear picture. This is how Catholic school was like, this is how Methodist was like. I only see this tower now there. I only now… Now there is only an open space. This is what we know that cradle was, where Zuma Park is built. So now at least I have a view… O … this is how it was before, and when I am sitting alone to say, but here they can do one two three, at least I know what it was before and how it looked like, but now it is no longer there, and the future plans, at least I will have a better picture."

Researcher 1: "That is good to hear. [Participant]? Your feelings about what happened here today what, maybe share?"

Participant 2: "I am very much impressed of the way Marabastad was, very much impressed and it reminds more about that old Marabastad, and the culture of Marabastad, that we had here in Marabastad, that is no longer here. I am happy, it's really happy. But the layout is good and everything is good, it reminds me of that old place."

Researcher 1: "Ok. So the process if you, do you think this worked? It was good that we that we put it on the…?

Participant 2: "Ja, that we put it on the board, we can recall all the places, and the places that were important to this community of Marabastad."

Researcher 1: "How did you feel taking part in such an exercise?"

Participant 2: "I would say…uhm… I am very lucky to be a part of this, because I really needed this, to, so that we can go out and, so as we are here, we are a lot of other people that we are going to teach them about how Marabastad was."

Researcher 1: "Will this help you to teach?"

Participant 2: "Ja, to teach them."

Researcher 1: "Ok."

Participant 2: "On where the places was, cause some of the people that you find here are not originally from here. Like the gentleman over here, he says that he's only got six years. But now at least he's got a picture of what was happening in Marabastad, you see. So it's something that he can go and tell other people that, here there was some… There was this and this and this and this.

Researcher 1: "Ok, and [Participant] how did you feel taking part in this, if you have to think back of now today, this afternoon, what we did?"

Participant 3: "I can say I learned a lot, because some of the places I didn't know. I know where was what, where was what, but now I know this empty places there was a church here, there was a school here that I didn't know about, so I am really glad to be a part of this. I really enjoy it to be, I will learn a lot."

Researcher 1: "That's good."

Participant 3: "Because my granny used to say you don't grow old to learn, you learn until you die."

(laughter)

Researcher 1: "That's very important, hey. [Participant]? It was a long afternoon. How did you feel taking part in this?"

Participant 4: "Ek is baie bly, bly, bly. Dit maak my hart seer. Ek is bly en hartseer."

Researcher 1: "Hoekom is jy bly?"

Participant 4: "Ek is bly van want, uhm… remember us the past and now we go up more and more. And I got a pain about that, if our party or if our government can help us much more, concentration it here Marabastad to build up Marabastad like other places, the other, there in South Africa. The old places, but ours are always backwards, if they can take it forward to help us to build and make the things. Ok, I will be more happy, happy, happy, happy. Today I am happy."

Researcher 1: "Did you enjoy taking part in it?"

Participant 4: "Ja, I enjoy and this picture, it is so beautiful, I think I can put it there at my wall."

(laughter)

Participant 4: "Hey, that what and that what, to remember it every morning."

Researcher 1: "[Participant]?"

Participant 5: "Ja, really I am much glad *(cough in background)* about the whole exercise, it has really triggered my mind, as I had said before that even though I was retired to certain things. But then they have just made me to say, I have to pursue those who are in governance to look on how things were like before. Cause most of people who are in governance these days, they do not know, they do not have any information, whenever you raise an issue, it's like maybe you want to make yourself clever about them, but not knowing that how this area was like, and also for future purpose then really if such things can unfold, we are really going to have a restored Marabastad that is disciplined, that has new things, new image and peoples mind will also changed. Because sometimes there other people they not know for to go to schooling, they ought to be in a place that is developed, so that their mind-set must also be changed. So that is what really makes me to be part of this exercise, because with a way of talking to people it's like maybe you want to maybe to grab them so that they must maybe push your interest, but if maybe they can see, how this area was like, then maybe they will participate. And I feel that as you are going to maybe do it in a very formal way, then maybe we should just be provided with either so long a copy, whenever I am with my son, I must talk to him with my son, with my daughter say, this is how this area was like. I don't think you are going to leave this painting trying to run with and not fighting for these things. If you are to think that maybe you are clever, maybe because of you will be at university having your degrees and forget where you come from, then really it

is going to create a problem for you, because at some stage you still have to go back there and talk to those people. Maybe you be an adviser, what are you going to advise them? With but not having a better clear information about what is happening."

Researcher 1: "So do you feel that this method that we used was good, a good way of getting the information?"

Participant 5: "Yes. Yes. Because even in teaching, even though I haven't done teaching, but even in teaching this is a dialectics type of method your teaching, then if you can show each other this, you see, you can see here, it was a [Participant]'s place, o [Participant]'s place, then it grab it sticks into her mind, then maybe things should come again, then start having an idea of why are we pursuing, why from time to time this guy is raising this issue. Why with time these two old people when they meet and talk about Marabastad. They will then start seeing and having an idea why these people are talking about this thing. "

Researcher 1: "I hear you."

Participant 5: "Umm."

Researcher 1: "So the women have the last say know, for this round. If you are okay with it, not really?"

(laughter)

Participant 5: "Their month have just past."

Researcher 1: "Hey?"

Participant 5: "No I was saying that the women's month has just past, that we were giving them a chance now."

(scuffling)

Participant 6: I am very happy to learn more about Marabastad, how it was before and I can be very happy to be a part of the rebuilt, of rebuilding Marabastad again. If I can be given a chance to be a part of it. I can see it was a very nice place, having everything in it and people were working at that time. It was saying there was a lot of shops. I wish I can see that again in the new Marabastad.

(scuffling, muffles and laughter)

Researcher 1: "You have the final word now, to speak."

Participant 7: "We give you guys to rebuild some of the things."

Researcher 1: "And how did you experience this today, what were your feelings when this all happened, this afternoon?"

Participant 7: "At least it was nice, it was this, this opened my eyes and my mind."

Researcher 1: "Okay, what do you mean with opening up your eyes and your mind?"

Participant 8: "At least I know this was a grave somewhere."

Researcher 1: "So you gained some information as well."

Participant 8: "At least I learned something."

Researcher 1: "It seems to me that it was a good learning experience for everyone."

Participants: "Ja... Ja…"

Participant 2: "It was inside food…Eish."

Participant 1: "It was exciting."

Researcher 1: "I agree, it was good to really sense that passion."

Participants: "Ja. Mmm."

Participant 1: "At least we had, this is more like now they call them shopping centre, I don't know if that is the right way to describe it, this market, the post

office, uhmm, municipal office, church, like everything in one place. You see when you go there you know, pay rent, deposit money or whatever."

Researcher 1: "You don't have to travel to do it."

Participant 1: "You don't have to go everywhere, you see."

Participants: "That side, that side, very costly."

Participant 8: "I used to pass there but I didn't know about those post offices."

Researcher 1: "Jaa."

Participant 5: "That is why I've said tomorrow morning they must remind me, they'll just give me a shout. I will go with them to home affairs neh. Just to ask those people. For my age they must get ten years."

(laughter)

Participant 5: "Then I will be eight years. Ten, ten, ten…"

(Laughter)

Researcher 1: "Can we go with you, I would love to have a look at this."

(laughter)

Participant 5: "Then we will go and get eight years."

Researcher 1: "Even if I can get five years I will be happy."

Participant 9: "Even three years people would be surprised, how can this person of three years be talking like this?"

(laughter)

Researcher 1: "People thank you very much, it was, I feel tired now. I took in a lot of information, but it was fascinating, it was really inspiring for me, so thank you very, very much.

VERBATIM TRANSCRIPTION:

FOCUS GROUP 3

Date: 15 October 2017

Time: 14:00

Place: Marabastad, Kroonstad

CURRENT AND FUTURE MARABASTAD

Researcher 1: What we want to do now with you is to ask you what is your future vision for Marabastad regarding what you said now? You said there is not enough activities for the young people, there's no social life like how it was, there's a lot of shebeens, you feel the history of the buildings or the buildings that were removed takes away of the history of Marabastad. I want to ask you if you had all the money in the world, what would you want in Marabastad? It could be any building, it could be any activity, it can be anything you want, what would you want? That is why we made it a clean slate for you. Don't even think about where houses are, just think what you want. Let's just orientate that we are now here, so its' Ma's house here and this is the open field with the big tree and here's the open field with the carwash. The church that was there, here's the Boom Street and house of Dr. Cingo. So, [Participant] I was just saying if you had unlimited amounts of money, what would you want in Marabastad and with that in mind I want you to take these blocks and tell us what you would want and where. What activity, what building, anything you want in Marabastad ad then we could build your future vision what you want for the community. You can write on here and then you put what you want… All these green ones are yours.

(talking in Sotho)

Researcher 2: If you maybe want to make a list of all the stuff just write it down here then you take the building and you put it there just for yourself to remember.

Researcher 1: If you walk to talk in a group what you would want or…

Participant 1: Oh, we can discuss it first or…?

Researcher 1: You can, you can!

(talking in Sotho)

Participant 2: It should be a multi-purpose centre here.

Researcher 2: Multi-purpose?

Researcher 1: Here's a flag, then you can…then we stick it there for you. Would you like a big multi-purpose centre?

Participant 2: It should be big, because she raised issue of swimming pool and the likes…those are thing that can be covered within that area because it's huge.

Researcher 1: Okay, maybe write in here everything that you…write there multi-purpose centre and what you want in the centre. Where do you want it? Here?

Participant 2: Yes.

(talking in Sotho)

Researcher 1: And you ma, what do you want?

(talking in Sotho)

Researcher 1: Enige iets wat jy wil he? Anything you want.

(talking in Sotho)

Participant 2: So you are saying we must write whatever that we need to see…

Researcher 1: What you…

Participant 2: …in the multi-purpose?

(talking in Sotho)

Participant 2: We said it should be a satellite police station here neh.

Researcher 1: Should everything be here in the multi-purpose centre or do you want separate buildings for it?

Participant 2: It should be there.

Researcher 1: A big building that has everything inside?

Participants: Yes.

(talking in Sotho)

Participant 2: Can we then maybe name this one as a recreational facility? The space is too small.

(talking in Sotho)

Participant 2: Community hall?

(talking in Sotho)

Participant 2: There can be a community hall also. Multi-purpose can contain all these things also. We have just written them here.

(talking in Sotho)

Participant 2: Main Street…

Researcher 1: Here's Main Street.

Participant 2: This part can be a community crèche. The reason why I'm saying community crèche, we are quite aware that we're having a situation of people who cannot even afford to even take their children to school, but government has to take responsibility of such places whereby they must build a community crèche here whereby all people, most people who are unemployed, they can be employed here paid by government.

Participant 1: It's going to give jobs.

(talking in Sotho)

Participant 2: We can build a structure there. They can erect a structure, but that structure *(talking in Sotho)*… the same amount of money that is received in the form of a grant it can cater for whatever has to be taken care of, but government must fund this crèche.

(talking in Sotho)

Participant 2: Even if they are not paid by government, there should be a commitment made by government on how…maybe if they even got funding. Let's say they give them a funding of 3 million per year, the 3 million should also cater for the salaries of the people working there.

Researcher 1: For this building, for this exercise, don't even think about the money now.

Participant 2: No, no I was just explaining…

Researcher 1: …explaining why you want it there. Don't think about the money now. If you had any amount of money, what would you want in Marabastad?

Participant 2: In myself I can still beat it…

(talking in Sotho)

Participant 2: This multi-purpose centre, we should have took out…no, but the satellite police station can still be there, the swimming pool depending on the size of the area. If the size of the erf can accommodate a swimming pool then the swimming pool can be there, but here we are just brainstorming of things that we intend to see happening in Marabastad.

Researcher 1: And in a general area where you would have want it to see…

(talking in Sotho)

Participant 2: Even here… Actually this community hall can be here coupled with library.

(talking in Sotho)

Researcher 1: Where do you want it, here?

(talking in Sotho)

Researcher 1: Where do you want the community centre, here?

Participants: On the other side.

Participant 2: The entire area of…can be utilised to be a community hall as well as the library.

Researcher 2: So you can just write on the flag.

Researcher 1: Writing community hall.

(talking in Sotho)

Researcher 1: Anything else? You said to maybe put something here?

Participant 2: Actually we have discussed something. It seems as if the church, there's an AFM…church that has bought the entire erf. So it's going to be difficult for us to earmark anything there.

Researcher 1: But don't even think about that now.

Participant 2: They are there now as we speak.

Researcher 1: Okay, okay.

Participant 2: There's a structure that is…

Researcher 1: You need to translate, you must speak English so that we know what you are thinking about.

(laughter)

Researcher 1: Okay, so anything else that you want in Marabastad?

Participant 2: What is here?

Researcher 1: It is the brick yard.

Participant 2: Actually, there should be a refurbishment of this brick yard.

Researcher 2: So you can build maybe businesses?

Participant 2: Ya.

Participant 3: It should be more professional in other words.

Participant 2: It must be refurbished, revamped.

Researcher 1: Okay, so let's put a building there and say…The brick yard has a big area.

Participant: Yes, it has a big area. It can also have things like businesses, formal businesses.

Researcher 1: Okay, so sort of like a little…

Participant 2: …business complex.

Participant 3: Remember somewhere here there's a guy who fixes couches there so they are not very far from each other.

Researcher 1: Okay, so let's say, how, maybe just…how would you like to build it? I don't know.

Participant 2: It can be a complex then we would be having small businesses, small spaces of business. Ya, like that. It can be a bigger one then smaller ones so that people of Marabastad can benefit from that.

Researcher 1: The brick yard is going to be revamped and then a small business park…

Participant 2: Because when I look at it currently, there's a testing station that is erected now so if there is business here, then for one to say it's not going to be viable it's something useless.

Researcher 1: Anything else?

Participant 2: It's here the church neh?

Researcher 1: The Methodist.

Participant 2: Yes, where the tower is. Can it be museum here?

Researcher 1: You can put anything.

Participant 2: Can it be museum here?

Researcher 1: Get a block, how do you feel?

(talking in Sotho)

Participant 2: What about engineers? We got engineers here.

(talking in Sotho)

Participant 2: That tower…be demolished.

Researcher 2: Maybe it can be the entrance to the museum?

Participant 2: Yes, that particular museum, it would be having a lot of heritage centres.

(talking in Sotho)

Participant 2: …be doing sewing, bakeries, all those things just like…

Researcher 1: So let's…maybe do you want some more like so? So it's a museum and a place of activities for sewing and heritage.

Participant 2: Yes.

(talking in Sotho)

Participant 2: Can we call it a…? It's a museum neh?

Researcher 1: …and recreational?

Participant 2: Not necessarily recreational.

Researcher 2: Social activities…maybe social centre?

Participant 2: Ya, social centre.

(talking in Sotho)

Participant 2: So it's a social centre neh?

Researcher 1: Yes, for sewing and baking…

Participant 2: Where, what is this?

Researcher 1: That's the open area where…in Boom Street.

Researcher 2: I think there was a crèche there.

Participant 2: Crèche? Docas crèche. It is already taken, it's already taken.

(talking in Sotho)

Participant 3: What can we put here between Zuma and Marabastad?

(talking in Sotho)

Participant 4: Between Zuma and Marabastad? A school, lower school, lower primary school.

Participant 2: It's very small, that space is small for school.

(talking in Sotho)

Participant 2: That space is too small for a school, because a school currently government when it builds a school it builds it with recreational facilities then it needs a very huge space. But here is a house, it's

Dr. Cingo's house that is why I was saying all this icons they can be converted into sort of museum, a community museum.

Researcher 1: Do you want to make that a museum for him?

Participant 2: Community museum.

Researcher 1: About him?

Participant 2: Yes, just for people to have history.

(talking in Sotho)

Researcher 1: You must translate your ideas for us so that we know what you're thinking.

Participant 3: What was here?

Researcher 1: The church that was…the foundation of the church is still…

Participants: Anglican, yes.

Participant 2: That area where it is Anglican…people can… Can you sponsor us some ideas?

Participant 3: I'm thinking you know you mentioned something like a library there by…

(talking in Sotho)

Participant 3: I've always had this thought or idea that why don't we have something in Marabastad whereby something like a computer lab or a computer centre where kids…

Researcher 2: Education…

Participant 3: Ja, so I don't know, should it be near the library?

Researcher 1: So not a school, but an educational centre were anyone can go.

Participant 3: Not a school as such.

Researcher 2: Like a training centre for…

Participant 3: Like now we are talking about this Isibinde project that is run by social development whereby kids, certain individuals help the kids to do their homework. That educational centre should have at least computers, trained people who would be able to help the kids do their homework and study, those kind of stuff.

Researcher 2: Do you want it near the library or…?

Participant 3: That is what I'm not sure of, cause there…

Participant 2: There, just next to the Anglican Church. The Anglican Church is somewhere here now. It can be, because it's a multi-purpose centre, so just next to multi-purpose centre there, it can be computer centre there.

Researcher 1: Okay, so what building would you like?

Participant 3: Not too big.

Participant 2: Yes, because the space is not even too big.

Researcher 1: Okay, so here you want a…?

Participant 2: A computer centre.

Researcher 1: Computer centre.

(talking in Sotho)

Participant 2: With the new plan, the provincial government intends to build a road. There should be a circle here that goes to industrial area. It's going to pass those next to Zuma Park and Main Street.

(talking in Sotho)

Participant 2: There's going to be a circle there that takes cars to industrial site and it will be passing through between Zuma Park area as well as this street and take them to industry.

(talking in Sotho)

Researcher 1: Is that the street that they had in the plans that go through Marabastad?

Participant 2: Yes.

Researcher 1: But then they said something about that they can't…but then it will go through houses.

Participant 2: There's going to be houses?

Researcher 1: No, I think the road was going to go through houses.

Participant 2: No, no, no…

Researcher 1: …or is this a new?

Participant 2: No, not this one, not this one of Main Street. Because this one…other houses should have been demolished so that it…

Researcher 1: Okay, okay, yes, yes.

Participant 2: …not this one. So which space are we left with, this one?

Researcher 1: You don't have to go with this, you can just what you think…

Participant 2: Oh, no! Okay, it's fine. We shouldn't just go with this map?

Researcher 1: No you should, you don't have to worry about these actually, this pictures. You need to put where you want what.

Participant 2: Then I want to know what is in here, that is what.

Researcher 1: That is the open field.

Researcher 2: I think that was the Catholic school that was here.

Researcher 1: I don't know what that is. I can pull this off, we don't know what that is.

(talking in Sotho)

Participant 3: I think she has a point about the grounds. It's a point that we missed.

Researcher 2: What type of grounds, is it for sports?

Participants: Yes.

Researcher 1: Are you looking for a place to go play sports?

Participant 1: Yes.

Participant 2: But we spoke about the multi-purpose centre, within the multi-purpose centre there's a sporting…

Participant 1: Kids are going to play soccer inside there?

Participant 2: Yes. It's a multi-purpose.

Participant 1: What else?

(talking in Sotho)

Participant 2: Can we then proceed? What else?

(talking in Sotho)

Participant 2: Because some of the areas like this one…like this avenues they've been closed by people, I don't know what the intention of council is with regard to those spaces, but what you said we can just come up with whatever…

Researcher 1: Just brainstorm what do you want.

(talking in Sotho)

Participant 2: Sports field.

Researcher 2: Where do you want the sports field?

Researcher 1: Here, you can draw where do you like a sports field?

(talking in Sotho)

Participant 3: Is there open space that side? Unfortunately, it's not showing there.

Researcher 1: Where do you want it?

(talking in Sotho)

Researcher 1: Would you like it here?

(talking in Sotho)

Researcher 1: Don't stare into the fact that there is maybe not…houses or maybe there's…We want to know in your ideal vision for Marabastad, it doesn't matter if there's houses there now, it doesn't matter if there's not an open space, we want to know your vision…

Researcher 2: This is a clean slate now…

Researcher 1: ….clean slate, your imagination can go. What do you want in essence for the community, what do you want and where do you want it?

Participant 2: A primary school.

Researcher 2: Primary school, okay.

Researcher 1: Where do you want the sports field to go?

Participant 3: I was hoping that we do it somewhere here, because…*(talking in Sotho)*.

Researcher 2: And the primary school, where do you want the primary school?

Participant 2: Primary school…

(talking in Sotho)

Participant 2: Because this is what we had in mind, but then the challenge is we don't have a space for it now.

Researcher 1: But don't worry about that, don't worry about the space, we want to know…

Participant 2: We need a primary school also.

Researcher 1: If there was space anywhere, where would you want it.

Participant 2: Just as, but it is not covered within the plan. It is this area…

(talking in Sotho)

Researcher 1: So it's a bit out of the area…we just put it on the corner here and we can say…

(talking in Sotho)

Researcher 3: A resort or what?

Participant 2: Not a resort. Have you been in Bloemfontein?

Researcher 1: A long time ago.

Participant 2: There's a botanical garden.

Researcher 1: Oh, do you want a garden, a place where…?

(talking in Sotho)

Participant 3: So we cancel the sports field?

Participant 2: No, there can be a sports field even if…no, no, no. There can be a conference hall here.

Researcher 2: A conference hall?

Participant 2: Ja, conference hall. So let's convert this one into a conference hall…botanical garden.

Researcher 1: With a conference hall?

Participants: Eh!

(talking in Sotho)

Participant 2: And botanical garden neh?

(talking in Sotho)

Researcher 1: Would you like to move the sports field or would you like to take it away?

Participant 2: No, we need to have a sports field.

(talking in Sotho)

Participant 2: But even here neh, because we got various spaces. Even this side, it's a primary school next to the…this is 13th avenue. This site up to…what's this? This is 9th avenue, it's 9th avenue *(talking in Sotho)*. From this side there can be a botanical garden, because when you look at that place…

Researcher 1: Is it open there?

Participant 2: Ja…that side it can be a school and other one…*(talking in Sotho)*...there's indigenous grass there.

Researcher 2: So you maybe want to preserve?

Participant 2: Yes.

Researcher 1: From where? Mark here. Where's the green?

Participant 2: From 9th avenue it goes to Boomstraat.

Researcher 1: It's small on here now, but we know it's a big piece.

Participant 2: Yes, it's a big piece, because it goes up to the railway. So do I have to write it here, botanical garden again or?

Researcher 1: No, it's fine. We can see it. So this is just a garden? It doesn't have a hall? It's just for people to go and walk through the garden.

Participant 2: But it can have something like a conference hall, the same as that one.

Researcher 1: Okay, so do you want two conference halls?

Participant 2: Yes. So that whenever we got an activity like…when I become the president of South Africa.

Researcher 1: When you become president? Yes!

(laughter and talking in Sotho)

Researcher 1: So on this piece you want a botanical garden and a conference hall?

Participant 2: Yes, because I was also busy with this project. I'm pursuing this one.

Researcher 1: Any other ideas? Anything else?

Participant 3: What's happening here?

(talking in Sotho)

Participant 3: It's going to be a very big thing that…

(talking in Sotho)

Participant 3: Something that would empower the community…

(talking in Sotho)

Participant 2: But then the thing is, we need to make measure. This people must understand or no? They are sharing the same economy in one area where there is no money. So the best thing is for them to come together, join hands and make one business.

(talking in Sotho)

Participant 2: This was also…we can have the fitment and the likes and the alignment of cars maybe at one place.

Participant 3: I feel this one neh, because already we have something, that testing centre. This one that includes the brick yard, next to the brick yard, it's going to be small businesses here so the panel beating, the alignments and stuff, they can be here so that they can also be closer to the testing centre.

Participant 2: Meaning that this business complex, we are still fine here. In my opinion it's fine.

Researcher 1: Okay, so small businesses, anything that is a small community business here.

Participant 2: Yes, yes.

Researcher 1: So let's go through what you have already. You have a conference hall and a botanical garden, two of those. A primary school, a community hall which is a library as well. A museum with a social centre where you can go do beadwork and handcrafts and sewing and then a multi-purpose centre, that's where you have all this list of things, then a computer centre with the computers where you can teach IT or help the kids with homework. Then you have your small business centre and your brick yard and then the museum. Anything else you want to add?

Researcher 2: There's still the sports field that you maybe want to move?

Participant 2: Oh, the sports fields yes.

Researcher 1: Sports field and then anything else you want. You mentioned something about monuments?

Participant 2: Yes, oh jaa! You are right! Monuments…

(talking in Sotho)

Participant 3: To the museum?

Participant 2: Can they be here?

(talking in Sotho)

Participant 3: It can be closer to this museum.

Participant 2: When you get in the museum, you first met the monuments.

Researcher 1: You want them there or here? Where do you want them?

Participant 2: You can just put it here.

(talking in Sotho)

Researcher 1: Think about anything which I asked about how the social things were and how they are now. Anything that you think that you want back, maybe bring a bit of revitalisation? Anything you want to maybe see a bit of the history?

Participant 2: You see the problem is with churches, it becomes difficult for us to say let there be spaces for churches now, because what we have actually realised is most of the priests, they seem to be comfortable with that area. They don't come down here, so if we are to say let there be a church there, maybe it would be mean to say then you would come to my church. So with others it becomes very difficult with other churches because if they were having interest of Marabastad at heart, they would have came back long ago even if they could come with a smaller church whereby it becomes a home sermon. But it becomes difficult, unless we build something as a worship house whereby any church that has any activity, they can just go to that worship…yes there, you see. No even a hall, it should be a worship place whereby even a child knows that this is a place of prayer, they won't even play on it. When they want to go and play…when they go to a church service or anything that is related to God.

Researcher 2: Like a worship centre?

Participant 2: Yes.

Researcher 2: And maybe where do you want that?

Researcher 1: Would everyone want something like that? That was where location…

Researcher 2: Origin of Marabastad.

Participant 2: Oh, here it is where Marabastad begins?

Researcher 1: Yes, you said location A or something.

Participant 2: A location. There isn't space any. There's no space there unless that space where it was a church.

(talking in Sotho)

Researcher 1: We put the computer centre there.

Participant 3: No, that's the Main Street.

(talking in Sotho)

Participant 2: It's this one, because…it should be here. There's a street that comes…

Researcher 1: Oh, it was here!

Participant 2: It was here, it can be a worship centre.

Researcher 1: What block do you want? This one?

Participant 2: Yes, because it's a big…very huge place.

Researcher 1: You want it here?

(talking in Sotho)

Participant 2: What else do we want? Sports field…worship centre.

(talking in Sotho)

Researcher 1: You can draw the sports field.

Participant 2: What is here? Oh, this is the beginning of Marabastad. It can't be here. There's no space there.

(talking in Sotho)

Participant 3: They bought that space.

(talking in Sotho)

Participant 2: I don't know because we no longer have spaces that we think it's enough for me. I reserve other things.

(talking in Sotho)

Researcher 1: Let' maybe make another sort of flag for things that maybe needs…so these are all now on open spaces. Let's maybe make a flag with a star on that means even that you know there's now space for this, you would like this building. So let's make a flag with a star on and then it means yes there is buildings there, but you would still like a butchery or whatever. So let's maybe do that, so then it won't be something that…

Participant 2: …that is left out.

Researcher 1: That is left out.

Participant 2: So you are saying a butchery in Marabastad? We need it. That is one. Here, because we did not mention neh, the social centres can still say the bakery. Should we give it an asterisk neh?

Researcher 1: We give it a star, then we'll also remember those are places that is maybe not open now, but it's something that you want.

(talking in Sotho)

Participant 2: …sort of a coffee shop, a coffee shop. Just for modernisation.

Researcher 1: Anything you want.

Researcher 2: You have all the money in the world.

(talking in Sotho)

Participant 2: It will smell nice that coffee.

Participant 4: Cappuccino!

Researcher 1: Cappuccino with whiskey.

(laughter)

Participant 2: It's coffee shop, it's butchery, coffee shop, bakery.

(talking in Sotho)

Participant 2: There should be, in Welkom the municipality is owning a space whereby this farm owners they take their cultivation to that place…

Researcher 1: Almost like a square?

Participant 2: Yes, yes. A market square, they are taking it there. Fruit and veg…

(talking in Sotho)

Participant 2: A barber shop, neh?

Researcher 1: A barber shop.

Participant 2: Because we would be promoting good hygiene.

Researcher 1: And neatness.

Participant 2: …neatness.

Researcher 1: [Participant], what would you like?

Participant 2: Barbershop, it includes your salon. It is incorporated.

(talking in Sotho)

Participant 3: A spa?

Researcher 1: A spa.

(talking in Sotho)

Participant 3: Would the multi-purpose hall be having something like a gym?

Researcher 1: Like a fitness…?

Participant 2: It's within the multi-purpose.

Researcher 1: Okay, maybe just write at multi-purpose maybe a gym or fitness centre, fitness place or area. Okay, where would you like these? There's a coffee shop…

Participant 2: You are confusing us now.

Researcher 1: Okay, these are things that now, they have other…

Participant 2: …spaces.

Researcher 1: They have other, they have a star on. So this is though even though you know there's maybe not space for it, you would like it somewhere. So maybe I would, just like an example, I would maybe like to have the coffee shop there, but with the star I know there's actually not a space for it, but I would like it to be there. So that is what I would want to know, where would you like to have…so all these that you know mentioned you know there's maybe not space for, but you would like it somewhere in Marabastad.

Participant 2: With this one neh, the coffee shop, because this space where the conference hall is gonna be, botanical garden is, this space is too huge. It can accommodate a coffee shop, it can accommodate the fruit and veg, maybe we can just make some stalls. We make stalls there. The barber shop also, the salon and the shoemakers. Because this space is so huge and it's unutilised.

Researcher 1: So you would like all these things to…?

Participant 2: But not the bakery as such, not the bakery…

Researcher 1: And the butchery?

Participant 2: And the butchery can be separate.

Researcher 1: And other things, you said a fruit and veg?

Participant 2: Yes.

Researcher 1: …square.

Participant 2: Yes, it's a market square.

Researcher 1: Together with the…?

Participant 2: Together with…

Researcher 1: You would like this here?

Participant 2: Yes.

Researcher 1: Then there's a barber shop and a coffee shop.

(talking in Sotho)

Researcher 1: And there's a spa.

Participant 2: Even the spa can be here, ja even the spa. Because that space is huge, it can accommodate all of these things.

Researcher 1: Okay, where would you like the butchery and the bakery? Even though there's no space. With the special star, where would you like it?

Participant 2: My opinion would be 9th avenue, because that is a visible area.

Participant 3: That is more like a main street.

Participant 2: It's a main street.

Researcher 1: 9th avenue, here?

Participant 2: Yes.

Participant 3: Close to the Main Street there.

Participant 2: Yes, you see, this area.

Researcher 1: Okay, so here maybe?

Participant 2: We can have a bakery there, we can have a butchery, we can have a kiosk there.

Researcher 1: Kiosk.

Participant 2: Yes.

Researcher 1: You can buy cool drink…

Participant 2: Do you know why people are poor?

Researcher 1: How do you mean with poor? Or who's poor?

Participant 2: Why human being are poor…

Researcher 1: Oh, pure?

Participant 2: Poor, poor as p-o-o-r.

Researcher 1: Oh, okay?

Participant 2: It's because we don't think and we don't implement.

Researcher 1: Yes.

Participant 2: There are lot of…

Participant 3: We think, but we don't implement?

Participant 2: Yes, you can see this is money.

Researcher 1: Yes and now somewhere we need to get this money.

Participant 2: Then, oh you said it is a kiosk, butchery and bakery. That kiosk would be selling a lot of things, most of the things, not only a cigar or what, it would be multi things.

Researcher 1: Yes. Anything else someone wants to add? Even though there is maybe no space, anything you would like in Marabastad.

Participant 2: The post office is there. Because of the nature of the community that lives in Marabastad, I think we need to have satellite social development and home affairs offices, because it seems that it even becomes difficult for people to go to home affairs just to go and make an ID.

Researcher 2: Maybe make it closer?

Researcher 1: Because it's very far.

Participant 2: Yes, it's far from them. Then even if we could have something like that, maybe it becomes…

Participant 3: That's a challenge, that's a challenge in our…

Researcher 1: Like a…? Let's put a star with it so even maybe there is not space…satellite…

Researcher 2: Satellite offices.

Researcher 1: Of?

Participant 2: …of home affairs, social development and SASSA. Those critical ones. Labour department…

(talking in Sotho)

Participant 2: Are we winning?

Researcher 1: Yes. Okay, where would you…where would you like it to be?

Participant 2: You see like I've said, this area that goes to…

Researcher 1: Ah, because it's so big?

Participant 2: Ja, it's big. It can maybe include all of this satellite offices.

(talking in Sotho)

Participant 2: Can't we build, tell me…can't we build a house where it was a vlei area?

Researcher 1: No.

Participant 2: It was a vlei area, other part of it was a vlei area, but others is not. Can it not be compacted to an extent where it becomes very solid and stable?

Participant 4: No.

Participant 2: No, don't say no.

(laughter)

Researcher 1: Because it's a…now this is going on recordings and we don't know…uhm usually it has a hundred year flood line. For me it means for a hundred years that piece is a flood line, so you can't build there.

Researcher 2: It means that within a hundred years there can be so much rain that it over floods. So they call it a fifty year flood line or a hundred year flood line.

Researcher 1: So it depends on what flood line lies there and…

Researcher 2: …and wetlands are usually conservation areas as well.

Researcher 1: Like you said, botanical garden is good for conservation.

Participant 2: Okay.

Researcher 1: Maybe not build that much…but if you want it there we can put it there.

Participant 2: Ja, because here this one where it is…they normally say it's a wetland, but if you look at it, it's sort of a vlei that has been opened to an extent that the water is channelled to a certain direction. Then other parts, it's a stiff swale where something can be erected. You

see, because for me I'm just a…person can say no let a house be built here, but for you maybe as a professional standing you can come up with another opinion, unless the swale is being checked and all of those things can be done. But then if that is the area then that is the response that we cannot put it here.

Researcher 1: Is here an open area somewhere?

Participant 2: It's an open area, we can put it here. It's next to Zuma Park neh?

Researcher 1: Yes.

Participant 3: Just after those walls.

Researcher 1: Here?

Participant 2: Ja. It's not big thing, it's just an office where people can…

Researcher 1: Small offices…

Participant 2: …ja, it's the satellite offices.

(talking in Sotho)

Participant 2: We have captured the fitness…the fitness gym. We have captured it.

(talking in Sotho)

Participant 2: I think for me this is enough, unless maybe some things…

Researcher 1: [Participant], anything you would like?

Researcher 2: Would you like to add something?

Participant 5: Everything is okay.

Researcher 2: Are you happy with the future? This is the dream for Marabastad now.

Participant 5: Yes.

Researcher 2: [Participant], you guys happy?

Participant 1: Ja.

Researcher 1: Ma, anything you would like to add? Is everyone happy?

Participants: Ja.

Researcher 1: Happy. Okay, so is there any…I think this came out already through talking, but is there anything that specifically…why you specifically want it there? I think most of it came out, so maybe why you [Participant] wanted the sports fields?

Participant 3: Oh, no okay. Okay, the sports field just came as a thought, but this one is something that…

Researcher 1: The computer centre?

Participant 3: Ja, it's something that has always been my vision you see. I've realised something while I was still in Bloemfontein, I was already computer literate, but then I realised a lot of kids coming from this kind of background they are not…it becomes a problem whenever they come to work with a computer and those kind of things. So I feel if we give them small background of how this thing operates, how it's done…It's important for me seeing how technology is advancing. Already now there are times where, there are places where when you write your leaner's license, you use a computer. You see the way technology is advancing, areas like this I feel they need this kind of things in my opinion. So computer centre for me is the closest thing to my heart for Marabastad. And also I hear we're going to use it also as an educational centre to say okay if a kid cannot be able to do their homework properly at home, they can come there and be assisted with their school work, but the computer is something that I really, really want.

Researcher 1: Anything else that's close to someone's like he said? Something that's a…that they really want that's on the board?

Participant 2: The multi-purpose centre as I've suggested, really for me, because what I've seen an idle mind is a devil's workshop. Our kids do not have a place to play, they do not have any recreational that would they be taking it as a holy at the end of the day, they convert it into a career. So, if such things are there, they be exposed to new things, there would be somebody who is a caretaker there, who would be bringing or inviting somebody much more advanced into a certain thing that is done in that multi-purpose centre that is as a recreation and lead them to opportunities that are available. With this one of the botanical garden, I've seen that area and police would attest to me, I'm currently busy with a project there already of creating a sort of a recreational facility that has those things, flowers where people could take photos and all those things and the conference hall even also I'm still planning to see it happening there. You see were community is not meeting quaintly in the future of their area it becomes difficult to a point whereby they are unable to have vision of what they want to see happening because they are not engaging each other, cause if you got conference hall they'll be able to organise seminars whereby this young kids and those who are old and still wants to do something can come and we discuss the future and see to it how can we now maybe create all these opportunities, create all these things that we need to see happening in Marabastad. Also with the satellite offices of home affairs, it's because of what I've seen the vastness of the area it create difficulty for a person who does not even have an income to reach that place, but if it is close to him or her then they'll be able to go and see to it maybe they need an ID, because we got a lot of people here who do not have ID's. It becomes a very serious problem whenever certain things has happened to them in their lives, it becomes difficult. And with those kiosk, butchery and the likes, it really modernised you, it really changes how you think about the area that you live, because you might find that whereby there are no businesses, people tend to feel hopeless, but if there's an activity where the economy is running then it becomes something that triggers the curiosity of a person. Like now, we don't have a mall

in Kroonstad, so it becomes very difficult for our people to think there's something called a mall and what are opportunities of a mall, but if there were something like that or if there were something like a shopping complex like, then they would start thinking abroad or thinking bigger. No, how about we have something like a mall. You see, the more you are exposed to things, the more you want to learn new things, then that's how what…and this these about the monuments and the museums and the social centres, it's because of really if this history of us is not going to be preserved, we are going to have a very serious problem, because I don't know maybe in ten years from now where am I going to be. Maybe I'll be in Cape Town, maybe I'll be in America, I don't know, but the thing is if such history it would not be preserved now, it's going to be difficult for other people to have information about it, because if you talk about Professor Stilwani, there are a lot of people that doesn't even know. If you talk about ntate Maraba, there are a lot of people who doesn't know, but if such monuments are there, they'll start reading the history. They'll read their biographies, no this person started here, he went this way. Up until, this triggers something in the mind, no let me be like this person, maybe even myself, there may be a monument, you see. Those are the things, with worship centres, really because of the nature of how Marabastad was structured, that is why I'm saying we need to have something where people will gather and go and pray and prayer will change their morals.

Researcher 1: How do you think these things that you added now will affect the social problems that you said is in Marabastad now?

Participant 2: It would really impact positively towards the life of the people in Marabastad. Whenever there is a new building that is built here, everyone's eyes want to see it and if he sees that this is something that maybe can create and opportunity for him, then they'll start cherishing that. But if we are not going to have any of these things, we have this thing that we are currently facing, the situation that we are currently facing whereby kids are leaving school at an early age,

because it they got computer centres then they'll know no for me to be literate in computers I need to go to school, after school I must go to computer lab, then I must be go and taught computer. Then it starts changing the way in which people are thinking and the way they are doing things, but it's going to have a positive impact on the lives of people here.

Researcher 1: [Participant], what do you think the social impacts are?

Participant 3: Like [Participant] is saying neh, uhm…I'm checking the kiosk, the butchery and the bakery there, it gives Marabastad a certain, I don't know how to put it…

Participant 2: …status.

Participant 3: Status! You get such things and the mind-set of the people will…in my…I'm hoping that the mind-set will change to say if there can be such things in our location, why shouldn't I be part of that change, you see. So the mind-set it will really change. What do you call it?...the botanical garden. It's something very nice, when he give me his idea, just a piece of it, he didn't give me all of it, just give me a vision of it, it's something that triggers something in you to say if there can be such thing in Marabastad, this will be nice. The mind-set of our people will change, honestly that is what I think.

Researcher 1: Ma?

Participant 2: Eh, [Participant]!

(laughter)

Researcher 1: How do you feel this will change?

Participant 4: The changes are very very…I think that thing, you said it's spa?

Participant 2: Yes.

Participant 4: Our old people when they come from fifty years, our people are old they sit like this. When they got heart sickness they sit like this and that things is not good for them. If they go there, massage them, this old people with bad knees, take them to walk. It will be better, maybe they can get…

Researcher 1: …going again.

Participant 4: Eh. Ours you see, you the tradition, the old people they walk, us they doesn't walk. When they stand up, they just take…joh ons is oud! They can't even walk, exercise or what. Maybe they can if they can go there get massage and train, it will be better.

Researcher 1: [Participant]?

Participant 1: I think all the things that [Participant] said they are going to change the people of Marabastad so they can see, especially in sports for kids. They cannot go to swim in town or they cannot play cricket just only in town. They will be happy to see all those new things in their lives to just right here in Marabastad. Yeah, it will bring very much change into their lives.

(talking in Sotho)

Researcher 1: What social changes do you think this will bring?

Participant 5: I think this will change lives because people will find jobs. This is what I think is best, people will find jobs and after that our children will have a place to play. They won't be running around messing people's lives, because maybe they are being…they don't know what to do, this is why they are running around, messing around things, stealing, fighting around. So maybe they have something to do. That will give them alive and stop all those things they are doing. Especially, what I think is best, people will find jobs.

Researcher 1: Miriam? Will someone translate for her?

Participant 6: Ek dink vir die jong mense is goed, want hulle het nie werk. Hulle sal werk kry as ons nou kan hiedie goeters almal weer…that thing of gyming…

(laughing)

Participant 5: It's going to help us, because usually I would go around from my place going down there [Participant]'s place, coming up with the 9th avenue passing here every morning, but now I can't because I got a hip problem, but I think that will end.

(laughing)

Researcher 1: Okay, then just a last question now. You've constructed this and put a lot of effort in and thought about everything. I just want to know how do you feel about the process and I know we discussed it last time when we built as well, how do you feel about the process and how do you feel…what is your role or contribution in this? How do you feel about your input in a model like this?

Participant 3: For me it was a good exercise. Honestly, last time I checked the way the veterans, I like to put it that way, the veterans that we were with doing the old model of Marabastad, they were so passionate about how Marabastad was like. It was…I kept quiet most of the time, looked at them, it's like wow! These people really loved what Marabastad was like before, you see. Me being a part of the idea of future Marabastad, if any of these things were to happen, if any of these things were to be established in Marabastad, which for now I believe that [Participant] will make that project possible that botan…

Researcher 1: …botanical garden.

Participant 3: …which I think will be possible. I'll be very proud to say yes I'm…I helped you know…be part of whatever that will be here. I'll feel proud to say we had a vision like this and it's here. It's a proud moment even if I won't be fully involved in it but I'll still feel proud to say at least there is a change in Marabastad and this is one of the things

we wanted to be in Marabastad, but that one [Participant], you have to make it possible.

(laughing)

Participant 2: Are you saying I must talk?

Researcher 1: You like talking so now I'm looking at you.

Participant 2: That's how lawyers are, future lawyers. Really, this is a very good exercise for me and it's very painful also. It's good and it's painful, because we cannot predict future. We can talk about future, but we cannot say in future I'll be having this and it involves a lot of efforts and it's going to involve a lot of efforts for us to get to this point whereby we will see the building standing there or even if it is not here, but somewhere else and it's also going to be something that we're gonna be proud of to say indeed in my lifetime I have contributed in making a good or a change in someone's life, because it might not be me who is either working either at kiosk, butchery or something, but for seeing people either ten here, ten there, ten there, it means we have actually decrease our level of unemployment in our society. And the other thing is, really, the moral, the moral indeed is going to change if there are things of this nature in our area, because for now it is difficult, people don't have where to go and how what to play, because there are no places where they can play. There ae no places where maybe…it's Sunday now where one can say let me go out and sit under the tree and think, rethink and rebuild my life, because there are no places as such. For us…for me to have a place of that I have to go in town, maybe Kroon Park and it's paid. I don't even have money.

Researcher 1: Far…

Participant 2: …and it's far, but if we got such area then you know let me go and drink a cup of coffee there just even…at this time let me go and drink a cup of coffee. Just sit there, relax, listen to that silent music. Maybe,

really for me I'll be so proud, but his one when you come you'll see it.

Researcher 2: I'm looking forward…

Participant 2: No, this one really possibly, this one is in the pipeline already. It's in the pipeline. I've got people who intends to assist me and with this graders to clear the site and to do some of the work. It's only for us to have people who can work there.

Researcher 1: Any other comments on the process and your involvement? Do you think this type of exercise inspires thinking and maybe change of feelings and thinking of the people involved?

Participant 2: It's really inspiring, it's inspiring. Even people who contributed to it, really they inspired because it shows that sometimes you might talk to irrelevant people instead of talking to relevant people. These are people who got…even if they think it means it's possible for us to build this thing. So if we are to sit down and plan it ahead, then maybe we can come up with something. Like I've said for us to build this one we can just establish a corporative. We become a corporative and say to government or we contribute from whatever that we got, we build, we give us this site, we identify a site, we build such things even if it is not us who is going to open business there, but we can still lease it to somebody. After some time we know that okay we got a contract of ten years with you or five years, then you want to open that business. It's an investment for our own kids, it is not for us. So there are a lot of things that could happen, unless the thing is, I can see it's old people…

Participant 4: Not me.

(laughter)

Participant 2: Old in a sense of your body cannot be energetic like my body, but your mind is still active.

Participant 4: No, I'm sixteen years.

(laughter)

Participant 2: So if we were to have youngsters, because this is for them, it's employment, but they are not even involved and I don't think this information has never been shared with them. It's been shared with them, they should have been here and learn. You know sometimes you learn from somebody. I've learned so many things from mamma here. I never said okay no, no, no…they are not my age, I cannot talk to them, but they have spoken sense in me. I've learned something from [Participant], I always discuss things with him. So really if you are to sit down and plan this thing for implementation, we must have an implementation plan for this.

Participant 4: We are very happy.

Participant 5: I think now we should pray that our dreams come true.

Participant 2: Today's sermon was talking about a dream.

Researcher 1: That is all I need to know and I need to ask you. So thank you so much and I think Marnus will conclude for us.

Researcher 2: Just from my side again thank you very much. We talked about learning experiences and I think we learned a lot as well. It doesn't matter how old or young you are you can learn every day, so age is just a number when it comes to learning something new. From Karen's side as well, she's very sorry that she couldn't be here today, so now we have this again to go back to the university. We have the past, we have the present and now we have the future. So I think it's quite amazing to see how everything came together and I think when we see you again then we'll have that copies of our research and you guys can have that and show that to the children, to your other family members or your other friends so that they can see that there is actually something happening in Marabastad. It's not just standing still, there is something happening, so yes thank you.

Researcher 1: Thank you for your time and letting us in…

Researcher 2: …into your house.

Researcher 1: …into your house and into your community and then we hope that we can maybe take this further with our research and help you take this further and live your dream.

Participant 4: Baie dankie.

Participant 2: Now we are really thankful and grateful about this, because if it was not because of you coming we would have just accepted the situation as it is, but it has triggered that thing of never give up, never give up in life. So that is why we are saying today really we are grateful and you have actually preserved that dream.

Participant 6: En ek ook, ek sê dankie. Ek het nie meer stres nie.

(laughter)

Participant 6: Elke dag ek is stres, ek dink hoe kan ek business maak, hoe kan ek…wat kan ek doen? Ek moet vorentoe gaan met die lewe, maar vandag ek is lekker.

(laughter)

Researcher 1: Thank you so much and we will see you again and bring this plan for you. We're just taking it to the university to go document everything and then we can bring the plan for you and we'll bring with all our work. Then we can take it from there.

ANNEXURE I: TURNITIN REPORT

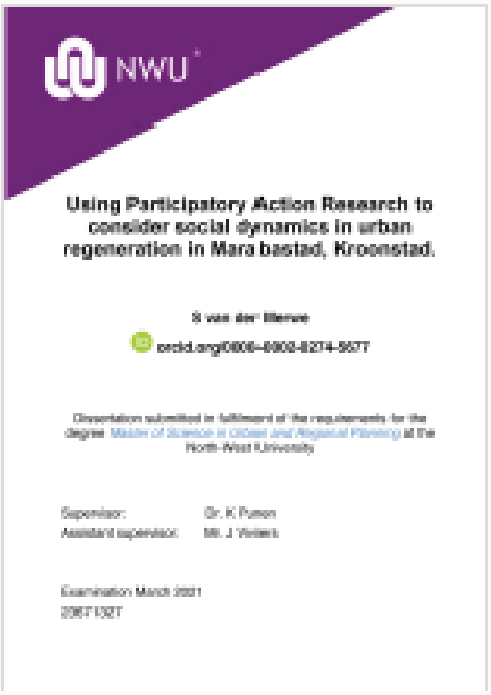
turnitin

Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author:	SONE VAN DER MERWE
Assignment title:	Dissertation 2020
Submission title:	23671327:23671327_SvdMerwe.pdf
File name:	ments_2ff8079f-71d7-4b76-a242-9c...
File size:	2.84M
Page count:	154
Word count:	49,524
Character count:	296,469
Submission date:	31-Mar-2021 12:31PM (UTC+0200)
Submission ID:	1547165559



NWU

Using Participatory Action Research to consider social dynamics in urban regeneration in Mara bastad, Kroonstad.

S van der Merwe

orcid.org/0000-0002-8274-5577

Dissertation submitted in fulfilment of the requirements for the degree Master of Science in Urban and Regional Planning at the North-West University

Supervisor: Dr. K Puren
Assistant supervisor: Mr. J Venter

Examination March 2021
23671327

Copyright 2021 Turnitin. All rights reserved.