

**Exploring sense of place as a restorative urban
planning tool: Marabastad, Kroonstad as a case
study**

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

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Graduation May 2018

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DECLARATION

Hereby I, Marnus Botha, student number 23887680, declare that the dissertation entitled *Exploring sense of place as a restorative urban planning tool: Marabastad, Kroonstad, as a case study*, which I herewith submit to the North-West University, Potchefstroom Campus, in compliance with the requirements set for the degree, Magister Artium et Scientiae, Urban and Regional Planning is subject to the following:

- The work in this dissertation is my own, has been language edited (see Annexure K) and has not previously been submitted to any other university.
- All sources are acknowledged in the reference list (see Annexure J for Turnitin report).
- This study complies with the research ethical standards of the North-West University, Potchefstroom Campus (see Annexure E)
- Any opinions, findings and conclusions or recommendations expressed in this material are those of the author and do not necessarily reflect the views of the North-West University.

Marnus Botha

20 November 2017

ACKNOWLEDGEMENTS

The completion of this dissertation for the degree Magister Artium et Scientiae in Urban and Regional Planning would not have been possible without the following people that supported me during the study:

- Firstly, I want to thank my heavenly Father for carrying me through this journey and picking me up during all the difficult and troubling times.
- A big thank you to my parents, family and friends for motivating me with your encouraging words every day. I appreciate each and every one of you.
- I would especially like to give a big thank you to my girlfriend, Marguerite Boshoff, for all your love and support during my research. You have seen me at my highs and lows and stood by me through everything. I love you with all my heart.
- A special thank you to my supervisor, Karen Puren, and assistant supervisor, Jako Viviers for your dedication and support. I could not have done this without you believing in me and my study.
- I would like to thank all the participants of the Marabastad community for your willingness to share your stories with me and welcoming me with open arms into your homes.
- Thank you to Svelke Smit, Rynetta Ellis and Manie Papenfus for assisting me with the transcription of my interviews. It definitely made my workload lighter.
- A word of thank you to Prof. S.W. Vorster for language editing my dissertation. It certainly made the process less stressful and I would recommend you to anyone.

“I dedicate this dissertation to my grandparents who are no longer with me, but provided me with every opportunity that life has to offer. You played a big role in who I am today. I love you.”

ABSTRACT

This dissertation aims to explore how planning can utilise sense of place as a restorative tool in areas where people have been forcibly removed during the Apartheid era. Limited research has been conducted regarding sense of place in South Africa. However, the South African context has been highlighted as important for sense of place due to its multi-cultural background. Many communities' relationships with their environment have been disrupted through forced removals during the 1950s to the 1990s as a consequence of the Apartheid legislation, more specifically in view of the Group Areas Act of 1950, that had at its core, ruthless racial segregation. The influence of forced removals has been widely documented in international literature, including several South African studies and revealed the negative impact of forced removals on communities during and following the Apartheid political dispensation. One of the negative spin-offs is a loss of sense of place and residents' sense of belonging. The physical relocation of these societies still remains to have implications for the relational connections of people and places, namely their sense of place.

In the academic discourse, sense of place is often described as a complex, elusive and vague concept. Certain scholars, regard sense of place as a subjective and personal feeling towards a place while others view sense of place as incorporating the objectively shared attributes of the environment and the subjectively distinctive experiences thereof. Sense of place is conceptualised as either physical constructions, individual experiences or social constructions. However, sense of place should preferably be viewed as multi-dimensional and includes tangible attributes (e.g. physical environmental features) and intangible attributes (e.g. personal symbolic meanings). It is often the intangible attributes that are neglected within the planning process.

Marabastad, Kroonstad, was selected as a case study to explore sense of place as a restorative urban planning tool. The city council decided to demolish Marabastad in 1984, validating their decision in view of the derelict state of the built environment, inevitably resulting in the destruction of the residents' living environment and ultimately uprooting their way of urban life. In the early years, during the construction of the newly allocated areas for the residents 4 km away from Kroonstad, families frequently returned to Marabastad to utilise schools, churches, shops and the vibrancy of social activities to which they understandably had a strong connection with. The Marabastad community is considered as a point of reference to explore their sense of place where this community wants or may well requires, to be relocated back to their original neighbourhood.

The research followed a qualitative research methodology due to the fact that this type of research explores social phenomena (people's relationship with their environment namely sense of place) in-depth. It was decided to utilise a case study design in attaining an in-depth comprehension of

a complex topic in its real-life context. The first research method, a transect walk, was employed to generate rich qualitative data regarding the research setting in collaboration with the research participants. Secondly, focus group discussions were applied in order to expand upon the data that had already been generated, also to obtain an in-depth understanding of participants' sense of place. Data obtained from the above applied research were verbatim transcribed and analysed according to thematic analysis.

The findings reveal that the participants experienced sense of place in terms of positive memories of the historical Marabastad and are of opinion that the history, familiar to them, ought to be preserved for future generations. Marabastad is generally remembered as a neighbourhood with a quality designed spatial environment, close social relationships and positive emotional experiences. Due to forced removals during the Apartheid era, residents experienced a loss of sense of place as an outcome of a deteriorating spatial and built environment, social change and negative emotional experiences. Hope of a restored sense of place was expressed in terms of the active involvement of different role players, namely the community and local government, the restoration of a good quality past spatial and built environment as well as fulfilling the community's needs through new development.

Marabastad as a case study is perceived as an example of a South African community that experienced (and is still experiencing) a significant loss of sense of place due to its unfortunate forced removal by the former Apartheid regime. The research endorses the important role of the spatial/built environment in influencing communities' sense of place, as it was suggested in academic literature published during the 1960s-1980s. However, it also confirms the shift in recent academic literature (2007-2017) where sense of place is viewed as a comprehensive and integrated phenomenon including psychological and social aspects. In conclusion, the case study strongly suggests that sense of place is context dependent. In this case, specific spatial, social and psychological aspects contributed to the sense of place in Marabastad.

Sense of place is applied in this study as a tool for restorative spatial interventions in a context where a loss of sense of place is experienced, while hope for a future restored sense of place, is anticipated. Considering sense of place as point of departure, recommendations to restore the sense of place in Marabastad, amongst others, include the reconstruction of past buildings/structures to restore positive past memories, the upgrade and expansion of existing areas/facilities to restore the quality of the spatial environment and suggestions for new development to address future hope. In conclusion, planners ought to take cognisance of the integratedness of sense of place and how it may well be employed as an important point of reference for planners as a restorative tool.

Key words: sense of place, forced removals, spatial planning

OPSOMMING

Hierdie verhandeling poog om die wyse waarop beplanning sin van plek kan gebruik as 'n herstellende hulpmiddel in gebiede waar mense tydens Apartheid gewelddadig verwyder is te ondersoek. Beperkte navorsing is ten opsigte van sin van plek in Suid-Afrika gedoen. Die Suid-Afrikaanse konteks word egter as belangrik vir sin van plek beskou weens sy multikulturele agtergrond. Baie gemeenskappe se verhouding met hul omgewing ontwig deur gedwonge verskuiwings gedurende die 1950's tot 1990's weens Apartheidwetgewing, meer spesifiek in die lig van die Groepsgebiedewet van 1950, wat genadelose rasse-segregasie tot gevolg gehad het. Die invloed van gedwonge verskuiwings is wyd gedokumenteer in internasionale literatuur, insluitend in verskeie Suid-Afrikaanse studies en openbaar die negatiewe impak van gedwonge verskuiwings op gemeenskappe tydens en na die politieke verdeling van Apartheid. Een van die negatiewe gevolge is 'n verlies van sin van plek en inwoners se gevoel van aanvaarding. Die fisiese hervestiging van hierdie gemeenskappe het steeds implikasies vir die verhoudingsverbindings van mense en plekke, naamlik hul sin van plek.

Sin van plek word dikwels as 'n komplekse, ontwykende en vae konsep in akademiese diskoers beskryf. Sekere geleerdes beskou sin van plek as 'n subjektiewe en persoonlike gevoel teenoor 'n plek, terwyl ander sin van plek beskou as insluitend die objektief gedeelde eienskappe van die omgewing en die subjektiewe kenmerkende ervarings daarvan. Sin van plek word as fisiese konstruksies, individuele ervarings of sosiale konstruksies gekonsepsualiseer. Sin van plek moet egter as multidimensioneel beskou word en sluit tasbare eienskappe (bv. fisiese omgewingskenmerke) en ontasbare eienskappe (bv. persoonlike simboliese betekenis) in. Dit is dikwels die ontasbare eienskappe wat binne die beplanningsproses afgeskeep word.

Marabastad, Kroonstad, is gekies as 'n gevallestudie om sin van plek te verken as 'n herstellende stedelike beplanningsinstrument. Die stadsraad het in 1984 besluit om Marabastad te sloop wat hul besluit bekragtig het in die lig van die swak toestand van die beboude omgewing, wat onvermydelik gelei het tot die vernietiging van die inwoners se leefomgewing en uiteindelik hulle manier van stedelike lewe ontwortel het. In die vroeë jare tydens die konstruksie van die nuut toegewysde gebiede vir die inwoners 4 km van Kroonstad, het families gereeld teruggekeer na Marabastad om skole, kerke, winkels en die lewenskragtigheid van sosiale aktiwiteite te gebruik waarmee hulle 'n verstaanbare sterk verbintenis gehad het. Die Marabastad-gemeenskap word beskou as 'n verwysingspunt om hul sin van plek te verken waar hierdie gemeenskap wil of daarop aandring om na hul oorspronklike omgewing terug te keer.

Die navorsing het 'n kwalitatiewe navorsingsmetodologie gevolg, aangesien hierdie tipe navorsing die sosiale verskynsels (mense se verhouding met hul omgewing, naamlik sin van plek) deeglik

ondersoek. Daar is besluit om 'n gevallestudie-ontwerp te gebruik om 'n volledige begrip van die komplekse onderwerp van sin van plek in sy werklike konteks te verkry. Die eerste navorsingsmetode, 'n transeksie, was onderneem om ryk kwalitatiewe data te genereer oor die navorsingsopset, in samewerking met die navorsingsdeelnemers. Tweedens, is fokusgroepbesprekings toegepas ten einde die data wat reeds gegenereer is, uit te brei en 'n in-diepte begrip te kry van die deelnemers se sin van plek. Data van die bogenoemde toegepaste navorsing is verbatim getranskribeer en geanaliseer volgens tematiese analise.

Die bevindings toon aan dat die deelnemers sin van plek ervaar in terme van positiewe herinneringe van die historiese Marabastad en is van mening dat die geskiedenis, wat aan hulle bekend is, vir toekomstige geslagte behoue moet bly. Marabastad word algemeen onthou as 'n omgewing met 'n kwaliteit ontwerpte ruimtelike omgewing, noue sosiale verhoudings en positiewe emosionele ervarings. As gevolg van gedwonge verskuiwings tydens die Apartheid era, het die inwoners 'n definitiewe verlies van sin van plek ervaar weens verandering as gevolg van 'n versleggende ruimtelike en geboude omgewing, sosiale verandering en negatiewe sosiale ervarings. Hoop van 'n herstelde sin van plek is uitgedruk in terme van die aktiewe deelname van verskillende rolspelers, naamlik die gemeenskap en plaaslike regering, die herstel van 'n goeie kwaliteit historiese ruimtelike en geboude omgewing, asook die bevrediging van die gemeenskap se behoeftes deur nuwe ontwikkeling.

Marabastad as 'n gevallestudie word waargeneem as 'n voorbeeld van 'n Suid-Afrikaanse gemeenskap wat 'n beduidende verlies van sin van plek ondervind het (en steeds ondervind) as gevolg van ongelukkige gedwonge verskuiwings deur die vorige Apartheid regime. Die navorsing onderskryf die belangrike rol van die ruimtelike/geboude omgewing in die invloed van mense se sin van plek soos voorgestel in die akademiese literatuur wat in die 1960's-1980's gepubliseer is. Dit bevestig egter ook die verskuiwing in die onlangse akademiese literatuur (2007-2017) waar die sin van die plek beskou word as 'n omvattende en geïntegreerde verskynsel, insluitend sielkundige en sosiale aspekte. Ter afsluiting, stel die gevallestudie sterk voor dat sin van plek afhanklik is van konteks. In hierdie geval dra spesifieke ruimtelike, sosiale en sielkundige aspekte by tot die sin van plek in Marabastad.

Sin van plek word in hierdie studie toegepas as 'n instrument vir herstellende ruimtelike intervensies in 'n konteks waar 'n verlies van sin van plek ervaar word, terwyl hoop vir 'n toekomstige herstelde sin van plek verwag word. Deur sin van plek as vertrekpunt te oorweeg, sluit die aanbevelings om die sin van plek in Marabastad te herstel, onder andere, die volgende in: die heropbou van vorige geboue/strukture om positiewe herinneringe van die verlede te herstel, die opgradering en uitbreiding van bestaande areas/fasiliteite om die kwaliteit van die ruimtelike omgewing te herstel en voorstelle vir nuwe ontwikkelings om toekomstige hoop aan te spreek. Ter afsluiting, moet beplanners kennis neem van die geïntegreerde aard van sin van plek

en hoe sin van plek as 'n belangrike verwysingspunt aangewend kan word vir beplanners om te gebruik as 'n herstellende hulpmiddel.

Sleutelwoorde: sin van plek, gedwonge verskuiwings, ruimtelike beplanning

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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Introduction

Sense of place is multi-dimensional and includes tangible attributes (e.g. physical environmental features) and intangible attributes (e.g. personal symbolic meanings) (Norberg-Schulz, 1980; Punter, 1991:27; Montgomery, 1998:95; Hague & Jenkins, 2005). Sense of place is often described as being a complicated (Kaltenborn, 1998:185; Jivén & Larkham, 2003:67 & Malpas, 2008:200), unclear and indefinable concept (Williams & Stewart, 1998:18; Shamai & Ilatov, 2005:467). Different authors conceptualised sense of place as either physical constructions (Lynch, 1960; Cullen, 1964; Norberg-Schultz, 1980; Steele, 1981), individual experiences (Jivén & Larkham, 2003; Pretty, Chipuer & Bramston, 2003) or social constructions (Stedman, 2003; Hague & Jenkins, 2005; Schofield & Szymanski, 2011). Some authors e.g. Nanzer (2004:363) and Schofield & Szymanski (2011:3) consider sense of place as personal and subjective feelings towards a place while authors such as Relph (2001) and Stedman (2003:673) regard sense of place as both objectively shared qualities of the environment and subjective experiences of it.

In spatial planning the concept of sense of place is widely known as the distinct character or atmosphere of a place where character and atmosphere mostly reside in physical properties of the environment (Cullen, 1961; Sharp, 1969; Conzen, 1975:361; Steele, 1981). This emphasis on physical properties of the environment in sense of place theories is rooted within the concept of *genius loci* (loosely translated from Latin as spirit of place), derived from ancient Roman mythology (Norberg-Schulz, 1980; Jivén & Larkham, 2003:6; Stedman, 2003:674). A *geni* is a supernatural spirituality that was thought to establish the essence (sense) of a locality that distinguishes it from other localities (Norberg-Schultz, 1980; Stedman, 2003:674). According to Pretty, Chipuer and Bramston (2003:274) location itself is not enough to create a sense of place as sense of place emerges from the interaction between people and between people and the environment. It is the total quality of the environment and the attraction of a place that causes a sense of well-being and binds community members together and make people want to return to that specific place (Smith, 2011:63).

Despite the fact that sense of place in spatial planning, is mainly concerned with the physical attributes of the environment (Jivén & Larkham, 2003:73), it also includes subjective experiences of the environment. These intangible experiences emphasise an intra-psychic aspect of sense of place that focuses on affective meanings (Pretty, Chipuer & Bramston, 2003:274) that develop by interacting with a specific place. When a sense of place has fully

developed, it provides feelings of belonging, security and stability (Hay, 1998:25). However, affective experiences and meanings are influenced by the larger social context. Sense of place is e.g. created through the sociological arrangement of a community (Billig, 2006; Kianicka *et al.*, 2006). The social experience with the physical environment leads to the creation of meanings which are acknowledged as social constructions (Hufford, 1992). Tuan (1977) proposes that an unexperienced physical environment is a blank space without fundamental attributes of its own: "What begins as undifferentiated space becomes place when we endow it with value". Consequently for Tuan (1977), meaning is essentially socially constructed as people assign meanings to space on the basis of their experiences. However, the meanings that are constructed are formed in relation to the broader social, political, cultural and physical context that ought to be recognised in the planning of places (Kyle & Chick, 2007:223). Hague and Jenkins (2005:5) confirms this by stating that sense of place is socially learned and facilitated instead of being the consequence of individual and subjective experiences.

Schofield and Szymanski (2011) state that sense of place should not be separated from the context in which urban planning takes place. According to Hill *et al.* (2007), the spatial setting serves a significant referential purpose and sets bounds and establishes spatial form to the social constructions of people. Recent sense of place research (Hauge & Jenkins, 2005; Ashworth & Turnbridge, 2010) have returned to the importance of the spatial environment. Sense of place is embedded in a specific context and the way the spatial environment supports people's experiences of a place (Puren, Drewes & Roos, 2008:136).

Despite numerous definitions, sense of place is ultimately concerned with the way in which the relationship between people and place is expressed (Kaltenborn, 1998:186; Jorgensen & Stedman, 2001:233; Kianicka *et al.*, 2006:56; Kyle & Chick, 2007:210;). Sense of place is neither solely a physical construction, nor a social construction or individual experiences, but the collection of beliefs, meanings, feelings and values (Williams & Stewart, 1998). Instead of just acknowledging the physical and social environment, sense of place is considered as integrated within a specific context where a significant emotional bond exists between person and place (Williams, Patterson & Roggenbuck, 1992:31). However, the emotional bonds vary in meaningfulness and intensity and depend on the individual (McCoy, 2004:36).

Not much research has been conducted regarding sense of place in South Africa. Authors such as Puren, Drewes and Roos (2007, 2008), Victor and Fryer (2008), Feris (2014) and Erasmus and De Crom (2015) highlighted the South African context as important for sense of place because of its multi-cultural background. In South Africa, many communities' relationship with their environment have been disrupted through forced removals in the 1950s

and 1990s (Christopher, 1997; Bennet, 2005) due to Apartheid legislation and the Group Areas Act (1950) based on the separation of living areas according to race. The influence of forced removals have been widely documented in international studies (Hall, 1996) as well as South African studies that reveal the negative impact of forced removals on communities during and after Apartheid (Kamish, 2008:243). One of the negative spin-offs is a loss of sense of place and people's sense of belonging (Kamish, 2008:252). Chigeza, Roos and Puren (2014:97) e.g. state that in the case of forced removals in Khuma (South Africa), the physical relocation of these people had implications for the relational connections of people and places, namely their sense of place.

Sense of place in South African communities subjected to forced removals may be based on vulnerable people-place relationships that require careful consideration before planning interventions take place in these areas. However, the role of spatial planning in people's sense of place (loss of sense of place or restoration thereof) is unclear (Silver & Grek-Martin, 2015; Magee *et al.*, 2016). This research focuses on the sense of place in Marabastad, Kroonstad – a settlement where the community was subjected to forced removals. Many of the inhabitants of Marabastad returned to this settlement after the relocation took place but experienced a loss of sense of place. In this research sense of place is taken as point of departure to develop restorative interventions by means of spatial planning and design interventions.

1.2 Problem statement

South African communities subjected to forced removals and relocation have suffered and still suffer severe consequences of their adjustment in a new environment and ultimately their sense of place (Kolobe, 2011; Oosthuizen & Molokoe, 2002:1). Currently many of these communities are claiming back the land where they use to live in an attempt to address and reverse the effects of being forcibly removed (Restitution of Land Right Act, 1994).

Marabastad, Kroonstad is an example of a community that was forcibly removed during the 1960s to the 1970s (Kentrige, 2013:139). After relocating the community, the city council decided in 1984 to demolish Marabastad due to the poor state of the built environment (Hart, 1984:8), resulting in the destruction of the residents' sense of place. Not much of the built environment (buildings) was left after the demolition; however, some aspects of the spatial environment remained (e.g. church, local shop). In the early years during the construction of the newly allocated area for the residents, families returned to Marabastad for schools,

churches, shops and the vibrancy of social activities to which they used to have a strong connection (Kentridge, 2013:144).

While numerous studies focus on the legal processes of the after effects of forced removals, e.g. land claims (Freund, 1984; Molo, 2012), little is known about the sense of place (loss and recovery) of these communities and the relation to spatial planning interventions after relocating these communities to their former living areas. Except for the legal enforcement of public participation in planning processes in South African planning, limited guidance for planners exists on how to deal with, respond to or include sense of place when (re)planning these areas.

1.3 Research aims and objectives

The primary aim of the study is to explore the sense of place of Marabastad, Kroonstad as a tool to develop restorative spatial planning recommendations in a community whose sense of place was destroyed. The secondary aims of the study include:

- (i) to compile a literature map of sense of place figures to illustrate the development of sense of place theories.
- (ii) to explore the sense of place in a South African community (Marabastad), subjected to forced removals.
- (iii) to describe the role of spatial planning in shaping the sense of place of Marabastad.

1.4 Research questions

The primary research question that guided this study is: How can a community's sense of place serve as point of reference for spatial planning interventions?

Secondary research questions include:

- (i) What are the theoretical constructs of sense of place?
- (ii) What does the sense of place in Marabastad, Kroonstad (a community subjected to forced removals) entail?
- (iii) How can the spatial and built environment contribute to the sense of place in Marabastad?

1.5 Research methodology

The research methodology (discussed in detail in Chapter 2) is composed of a systematic literature review in the first phase of the research, followed by an empirical phase in which data was generated on the sense of place in Marabastad. The purpose of the systematic literature review was to compile a literature map for the concept of sense of place. An integration of the concepts of space and place and sense of place is included as the theoretical foundation for the study. In the empirical part of the study, a qualitative research methodology is chosen as it focuses on the understanding of social and psychological related concerns and its methodology that in general, expresses words rather than numbers for the analysis of data (Thomas, 2003). A case study design is utilised to explore sense of place in a real-life context. Data was generated by two qualitative research methods, namely a transect walk followed by focus group discussions. The analysis and interpretation of data were conducted by the use of thematic analysis of verbatim transcribed data (see Annexure I), as well as visual data (*refer* to Chapter 2 for an in-depth discussion of the research methodology).

1.6 Structure of dissertation: Chapter division

This section describes the structure of the dissertation and purpose of each chapter as summarised by Table 1-1.

Table 1-1: Structure of dissertation

CHAPTER	PURPOSE OF THE CHAPTER	CONTENTS	APPLICABLE RESEARCH QUESTION
Chapter 1: Introduction and background	The overall purpose of Chapter 1 is to orientate the reader in terms of the rationale behind the study as well as to provide important points of departure that guided the study.	The chapter consists of an introduction, problem statement, aims of the study, research questions that guided the study, research design chosen and the structure of the dissertation.	

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Chapter 2: Research methodology</p>	<p>This chapter gives an in-depth description of the research process that was followed to conduct the study. The main aim of the chapter is to provide scientific support for the findings discussed in Chapter 6.</p>	<p>Apart from a brief discussion of the qualitative approach that was followed in the study, this chapter includes the research design chosen for the study, explains the systematic approach followed for the literature review as well as the methods used to generate data. Short discussions to introduce the research context, research setting and participants are included. Finally, issues with regard to trustworthiness and ethics that were faced in the study are addressed.</p>	
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Chapter 3: Space and place</p>	<p>The aim of Chapter 3 is to discuss the distinction between the concepts of space and place in order to fully grasp the complexity and multi-dimensionality of the sense of place.</p>	<p>This chapter comprises a discussion of the different approaches to space. The influence of several disciplines, including Mathematics, Geography, Planning and Design and Philosophy of the approaches to space are also discussed. Thereafter, the different characteristics of place are explored and lastly, a comparison between space and place is included in order to distinguish between these two concepts.</p>	

<p style="text-align: center;">Chapter 4: Sense of place</p>	<p>The purpose of Chapter 4 is to explore sense of place as a theoretical construct in order to grasp the complexity and multi-dimensionality of the concept. A literature map is compiled as a visual summary of how theories with regard to sense of place developed over time.</p>	<p>Several definitions and conceptualisations of sense of place according to various authors and disciplines are discussed. In the final part of the chapter the focus shifts towards spatial planning and the development of sense of place as a theoretical concept.</p>	<p style="text-align: center;">•Secondary research question (i)</p>
<p style="text-align: center;">Chapter 5: Presenting Marabastad, Kroonstad</p>	<p>This chapter presents Marabastad, Kroonstad as a case study.</p>	<p>The research context of Kroonstad is presented as the macro location, followed by the research setting of Marabastad as the micro location where the research was conducted. This chapter also includes a discussion on the historical development and spatial characteristics of the research context and setting, followed by explaining some of the impacts on the residents caused by forced removals.</p>	
<p style="text-align: center;">Chapter 6: Findings: Sense of place in Marabastad</p>	<p>This main purpose of Chapter 6 is to merge theory and practice in terms of sense of place and planning.</p>	<p>Chapter 6 includes the interpretation of the data that was generated from the transect walk and focus group discussions. Thematic themes (main themes and sub-themes) are developed with regard to the sense of place. The exploration of the sense of place in Marabastad as well as the role of planning are included within the chapter.</p>	<p style="text-align: center;">•Primary research question •Secondary research question (ii) and (iii)</p>

<p>Chapter 7: Planning recommendations: Sense of place as a restorative tool</p>	<p>Chapter 7 aims to formulate relevant planning recommendations on how planning can be used with regard to the sense of place in communities subjected to forced removals.</p>	<p>This chapter concludes the study by formulating planning recommendations with regard to how spatial planning can address and incorporate a community's sense of place in planning interventions. Generic and specific planning proposals are presented in order to illustrate how a community's sense of place can serve as point of reference for spatial planning interventions.</p>	<ul style="list-style-type: none"> •Primary research question •Secondary research question (iii)
	<p>Chapter 8: Conclusions</p>	<p>The purpose of the final chapter is to answer the research questions and reflect on the research aims and objectives of the study as well as formulate conclusions based on the findings of the study.</p>	<p>This chapter answers the research questions that guided the study and reflect on how the aims of the study were met. The chapter concludes with important considerations planners need to take cognisance of when planning for sense of place.</p>

(Source: Author's own construction, 2017)

CHAPTER 2: RESEARCH METHODOLOGY

2.1 Introduction

Welman, Kruger and Mitchell (2005:2) state that the methodology applied in the research reflects and describes the logic of the research techniques and methods that was followed in the research. The methodologies that direct quantitative and qualitative research differ from each other. Qualitative research revolves around social interactions, experiences and documentaries that are assembled within their natural settings without irrelevant influences. On the contrary, quantitative research is designed to analyse large amounts of data and reaching generalisations based on statistical estimates (Kothari, 2004:5). A qualitative research methodology is taken as point of departure, because this type of research explores social phenomena (e.g. sense of place) in-depth.

A research design is a sequenced action plan that links a study's preliminary research questions to the empirical data, and eventually the conclusions (De Vaus, 2006:5). According to Nachmias and Frankfort-Nachmias (1976:77) the research design becomes a model that enables the researcher to generate, analyse and interpret phenomena that are studied in order to draw conclusions from the study. According to De Vaus (2006:6) another purpose of the research design is to evade the situation where the evidence does not attend to the study's preliminary research questions. A research design is not concerned with a logistical problem, but deals with a logical problem. The primary purpose of this chapter is to present the research design that guided the study. The research design provides the scientific foundation for the study and explains the process that was followed in order to generate trustworthy findings. In a qualitative study the design is more flexible rather than fixed (Robson, 2011; Maxwell, 2013:3). This flexibility implies that the research design should be able to change in response to the circumstances under which the study is being conducted. For this reason a case study design was chosen.

The structure of the chapter consists of an introductory part that distinguish qualitative from quantitative research after which the literature review is then explained, followed by the research methodology (qualitative), the design (case study) and the methods used to generate data (transect walk and focus groups) as well as how the data was analysed and interpreted by using thematic analysis. The chapter concludes by discussing important issues in qualitative research such as trustworthiness and ethics. Table 2-1 summarises the structure of the chapter.

Table 2-1: Structure of the chapter

RESEARCH METHODOLOGY	
Qualitative versus quantitative research	A qualitative research methodology as point of departure
A qualitative research methodology as point of departure is described to motivate why qualitative research is best suited for this specific study.	
LITERATURE STUDY	
Literature review	
Traditional literature review	Systematic literature review
The choice of literature review is explained as well as the process of conducting a systematic literature review.	
RESEARCH DESIGN	
Case study design	
Various types of case studies and their advantages/disadvantages are discussed while the choice of case study for this particular study (singular, intrinsic) is motivated.	
Case study: Marabastad, Kroonstad	
Research context and setting:	
The research context (Marabastad, Kroonstad, Free State Province) is delineated in this section while the motivation for choosing the research setting is provided.	
Research participants and entrance to the community:	
Entrance to the community and the role and choice of key informants are discussed in this section while the sampling method (purposive sampling) is explained.	
Research methods	Data analysis and interpretation
Transect walk	Thematic analysis
Focus groups	
The study utilised two qualitative research methods namely, a transect walk and focus group discussions. The motivation for choosing these methods are given while the process of conducting these are explained.	The process followed to analyse and interpret the data that was generated is explained. The use of thematic analysis of the transcribed data and visual data are discussed.
TRUSTWORTHINESS	
The use of triangulation and member checking is explained as ways in which trustworthiness of the findings were ensured.	
ETHICAL CONSIDERATIONS	
The considerations and processes are set out to state how the study addressed ethical concerns.	

(Source: Author's own construction, 2017)

The following section commences with the overall research methodology that informed the literature study and research design.

2.2 Research methodology

As mentioned in the introduction of the chapter, this research is qualitative in nature. The following section aims to explain this methodology by distinguishing a qualitative methodology from a quantitative methodology, discussing characteristics of qualitative research that were used as motivation for the study, as well as other considerations for choosing a qualitative methodology.

2.2.1 Qualitative versus quantitative research methodologies

Qualitative research is in contrast to quantitative research as it does not deal with statistics and numbers but aims to provide in-depth descriptions on specific research topics (Howitt, 2010:7). Whether qualitative or quantitative research is selected depends on the philosophical points of departure behind the research, structure of the research, principles that guide the research, the role of the researcher, the nature of the data, whether the research is inductive or deductive and the time needed to complete the research (Howitt, 2010; Braun & Clarke, 2013). The main distinctions between qualitative and quantitative data are illustrated in Table 2-2.

Table 2-2: Qualitative versus quantitative research

	Qualitative research:	Quantitative research:
Philosophy of research	The individual creates the social reality.	The social reality is external and static to the individual.
Structure of research	Strategies are unstructured and reasonably adjustable.	Strategies are highly structured.
Principles	Develop emerging concepts and theories.	Tests a hypothesis and confirms theoretical concepts and notions.

Role of the researcher	The researchers regard themselves as insiders to the study due to the close social relationship between them and the participants.	The researchers are frequently outsiders towards the participants due to the distant social relationship between them and the participants.
Nature of the data	Data is regarded as deep and rich, where written accounts are used as data.	Data is regarded as dependable and concrete, providing statistics and facts.
Inductive or deductive	Inductive reasoning	Deductive reasoning.
Time needed	Takes longer, due to the fact that there is no formula to conform to.	Can be completed in a short period of time.

(Source: Howitt, 2010; Braun & Clarke, 2013)

The nature of qualitative research as illustrated by Table 2-2 differs substantially from quantitative research. In this research a qualitative point of departure is selected as most suitable to guide the study.

2.2.2 A qualitative research methodology as point of departure

A qualitative methodology is considered appropriate due to the fact that it focuses on the understanding of social and psychological related concerns expressed in words rather than numbers (Thomas, 2003). This type of research is suitable for small groups or cases because it does not seek to be representative of a larger population, as the focus is on gaining a comprehensive understanding of concepts within a specific research setting (or case) rather than focusing on obtaining results in quantifiable terms. For this reason qualitative research acknowledges that meanings and realities are contextually embedded (Berg, 2007:19). Bryman and Burgess (1994:1), Ritchie (2003:26) and Robertson *et al.* (2016:18) explain that the social context is very important in qualitative research. Taking the social context into account allows for the holistic and meaningful understanding of rooted experiences that arise instinctively in the participants' natural environment (Ritchie & Lewis, 2003:3).

The role of a researcher in this type of research involves the discovering of social interactions and experiences that are assembled within their natural settings (Hague & Jenkins, 2005). With regard to the outcome of qualitative research, the researcher abstains from setting up

presumptions. While doing research, ideas and concepts are recognised to apprehend the spirit of the study area (Berg, 1995:23). Denscombe (2010:163) believes that it is significant to conduct research from the “core” of the study area in order to comprehend the in-depth experiences and viewpoints of the participants. Therefore, a close social relationship develops between the researcher and the participants for the duration of the study.

The in-depth data generated from qualitative studies is beneficial to use when specific characteristics with reference to the nature of what is researched (e.g. research on sense of place), are considered. The following characteristics, constructed by Ritchie (2003:32), are main considerations to motivate the use of a qualitative approach:

- **Complex phenomena:** When the phenomena are theoretically difficult to relate or fundamentally complex.
- **Specialist phenomena:** When data and information are generated from groups or individuals that play a significant role in a community.
- **Deeply-rooted information:** When the phenomena that are being researched, is deeply embedded within the research participants themselves.
- **Intangible or delicate:** Specific social research subjects are often invisible without structured responsive questioning and careful observation, making it difficult to control.
- **Sensitive:** In qualitative research, specific questions are structured for specific circumstances to deal with prearranged sensitive subjects to assist research participants to reveal feelings that may be upsetting to them (Ritchie, 2003:32).

The concept of sense of place is a complex, elusive and vague phenomenon (Williams & Stewart, 1998:18; Shamai & Ilatov, 2004:467), embedded in people's attachment to a specific context with deeply-rooted information (Puren, Roos & Coetzee, 2017:3). The sensitivity of the research context/setting and participants with regard to forced removals during Apartheid highlights the relevance of a qualitative study. As the abovementioned characteristics feature within the nature of this study, a qualitative research methodology was regarded to be more suitable for this research, rather than a quantitative methodology.

Due to the complexity and multi-disciplinary nature of sense of place a systematic literature review was conducted in the first part of the research in order to gain a holistic understanding of the concept, as well as conducting a comprehensive overview of existing research on the topic.

2.3 Literature study

A literature review is a thorough summary and critical analysis of the relevant available research and non-research literature on the topic being studied (Hart, 1998:1). Its goal is to bring the reader up-to-date with current literature on a topic and it forms the basis for another goal, such as the justification for future research in the area. According to Cronin, Ryan and Coughlan (2008:38), a good literature review gathers information about a particular subject from many sources, is well written and contains few, if any personal biases. It should also consist of a clear search and selection strategy (Carnwell & Daly, 2001:58).

While traditional literature reviews attempt to summarise results of a number of studies, systematic literature reviews use explicit and rigorous criteria to identify, critically evaluate and synthesise all the literature on a particular topic (Cronin, Ryan & Coughlan, 2008:39). It was decided to utilise a systematic literature review on sense of place because this method, unlike traditional reviews, provides a complete list of all the published and unpublished studies relating to a particular subject area, and is therefore comprehensive. The systematic literature review is conducted by using internationally published books, journal publications and papers in literature databases (library and electronic databases) in order to develop a literature map (see Chapter 4).

In order to fully grasp the systematic literature review that was followed in this study, the traditional literature review is discussed first.

2.3.1 Traditional literature review

The traditional or narrative literature review is a literature review that analyses and provides a synopsis of a body of literature and draws conclusions from a specific research topic (Cronin, Ryan & Coughlan, 2008:38). It is usually critical of the sources it uses, despite the fact that the selection criteria for including certain literature in the review are not always clear to the reader. This type of literature review is functional in assembling a large amount of literature on a certain subject to synthesise and summarise it.

Cronin, Ryan and Coughlan (2008:38) state that the main purpose of this type of literature review is to prepare a thorough background on the research topic for the reader in order to comprehend current knowledge and emphasise the importance of new research. It could encourage research ideas by recognising inconsistencies and gaps in a volume of knowledge, consequently assisting the researcher to formulate or define hypotheses or research

questions. An adequately focused research question is crucial before conducting a literature review (Beecroft *et al.*, 2006). It could also assist in refining or focusing an extensive research question and is beneficial for both topic selection and topic refinement. Coughlan *et al.* (2007) add that the traditional literature review is also useful in formulating theoretical or conceptual frameworks.

2.3.2 Systematic literature review

Another type of literature review is that of the systematic literature review that uses a more rigorous and thorough approach to review the literature in the specific subject area (Cronin, Ryan & Coughlan, 2008:39). The significance of conducting systematic literature reviews and synthesis methodologies in qualitative research has increased (Jones, 2004:272). As mentioned by Evans (2002), systematic reviews are constructed to identify as many applicable studies as possible to specifically confirm that relevant qualitative studies are not overlooked in an increasing body of research.

The choice of conducting a systematic literature review has many advantages in literature research. The use of explicit methods limits bias, draws accurate and valid conclusions, effortlessly provides required information to researchers, assists in minimising the time delay in research discoveries to implementation and finally it enhances the dependability, generalisability and precision of results (Gopalakrishnan & Ganeshkumar, 2013:12).

Today, systematic reviews are applied across all disciplines, reaching from educational policy (Hammersley, 2001:543; Davies, 2010:372) to innovation research (Dahlander & Gann, 2010:702) to help gain an exhaustive overview of a specific research field. Parahoo (2006) suggests that a systematic literature review should detail the time frame within which the literature was selected, as well as the methods used to evaluate and synthesise findings of the studies in question.

A systematic literature review was used to systematically retrieve publications (e.g. books, journals and papers) from 10 literature databases and analyse them according to the pre-defined research topic of sense of place. The main reason for the choice of this type of literature review for this particular study was to explore theoretical trends in sense of place, especially in spatial planning. The steps in conducting the systematic literature review are discussed in the following section.

2.3.2.1 Steps in conducting the systematic literature review

The methodology for conducting the systematic literature review is adapted from the steps proposed by Creswell (2003), Jones (2004) and Cronin, Ryan and Coughlan (2008). The following figure illustrates the steps used within the systematic literature review for this study.

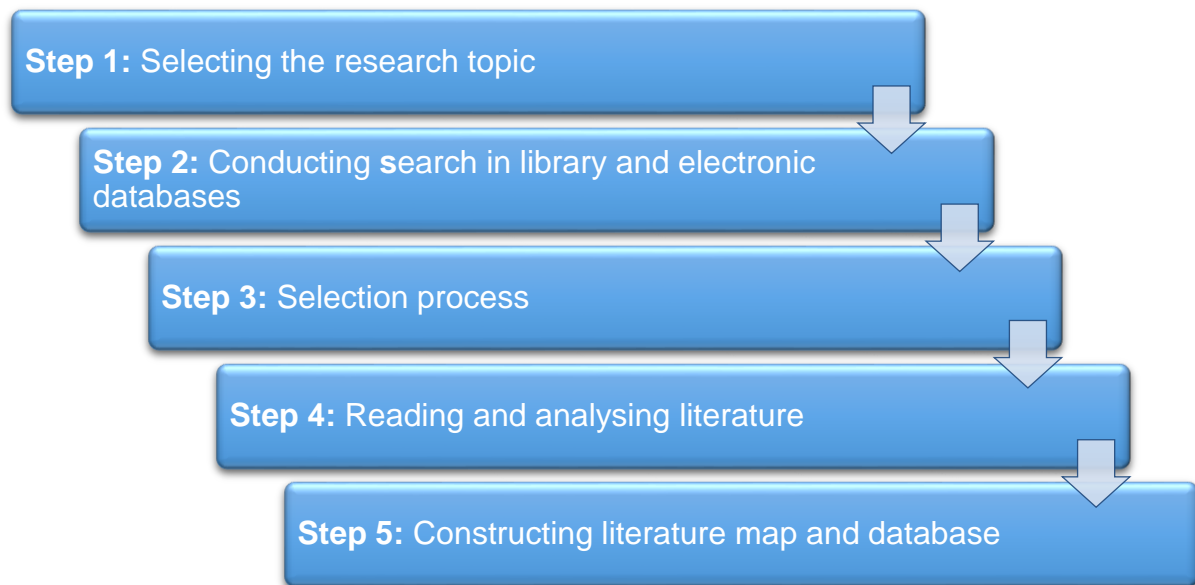


Figure 2-1: Steps in conducting the systematic literature review

(Source: Adapted from Creswell, 2003:34; Jones, 2004:274; Cronin, Ryan & Coughlan, 2008:39)

- *Step 1: Selecting the research topic*

In order to find the relevant publications for the research intent, a research topic of sense of place was defined in the first step of the systematic literature review. It was decided to refine the research topic in order to generate a final amount of literature that is manageable. Cronin, Ryan and Coughlan (2008:39) advise to start with a focused and narrow research topic, and if necessary, broaden the scope of the literature review later.

- *Step 2: Conducting search in library and electronic databases*

To ensure an as exhaustive first sample of publications as possible, a search was conducted in the library using a broad basis of multidisciplinary electronic databases in step two of the systematic literature review. To explicitly determine the selection criteria for the inclusion or exclusion of literature in the review was also done in this step (Randolph, 2009:6). The criteria for the inclusion of literature included: (i) *sense of place research*, (ii) *books, journals and papers*, (iii) *qualitative research nature* and (iv) *publications between 1960 and 2017*. Electronic databases offer extensive quantities of literature, which are retrieved more efficiently than using a manual search (Younger, 2004). The used electronic databases (see Table 2-3) index an exhaustive amount of scientific sources that publish articles by a peer review process. The North-West University acknowledges the publications from accredited journals as recognised research outputs from these electronic literature databases which meet specified criteria for publication. Library books on the other hand, are regarded as not being as up-to-date as publications from journals (Cronin, Ryan & Coughlan, 2008:40). However, this does not mean that books are eliminated from the systematic literature review as some books are valuable sources of information and provide the foundation for sense of place.

- *Step 3: Selection process*

The selection process was conducted in three stages within step three of the systematic literature review according to the explicit selection criteria (Booth, Papaioannou & Sutton, 2012:58). Firstly, the publications were reviewed by the title, secondly by the abstract and thirdly by skimming the full text. At each stage, publications were excluded that did not relate to the research topic of sense of place and did not have a qualitative research nature (selection criteria). The titles of the publications often failed to indicate whether the studies were qualitative or quantitative in nature or consisted of academic or non-academic sources. This resulted in comparatively few publications being excluded from the title filtering stage. The abstract of each publication that could not be excluded at the title filtering stage was then read. According to Evans (2002), the abstracts of qualitative studies differ significantly in their content and some publications fail to provide the research methods used in the study. The evaluation period spanned from 1960 to 2017, leading to a pre-sample of 119 publications after the abstracts of the publications had been read. The full texts of the remaining publications were skimmed to establish whether they met the inclusion criteria.

- *Step 4: Reading and analysing literature*

Step four of the systematic literature review consists of reading and analysing the literature. The process of meta-synthesis was used as a non-statistical technique (Cronin, Ryan & Coughlan, 2008:39) to integrate, evaluate and interpret the findings of the multiple publications, which in many cases were qualitative in nature. These publications were combined to identify their common core elements and themes. Unlike meta-analysis, where the ultimate intention is to reduce findings, meta-synthesis involves analysing and synthesising key concepts (see key concepts of sense of place in Chapter 4) in each publication with the aim of transforming individual findings into new conceptualisations and interpretations (Polit & Beck, 2004:40).

- *Step 5: Constructing literature map and database*

In terms of comprehensibility, every publication was separately read in detail to decide whether it met the defined criteria (Given, 2008:838). In the last step of the systematic literature review, a final sample of 97 publications emerged for the construction of a literature map (see Chapter 4) and database that were organised according to the year of the publication and its discipline. Table 2-3 illustrates the selected publications of the final sample and the 10 literature databases, including the library and electronic databases, from which they were systematically retrieved.

Table 2-3: Publications and literature databases of the final sample

Database:	Publications in final sample:
A-Z Publication Finder	Beidler, 2007; Chen & Segota, 2015; Corcoran, 2002; Greenway, 2008; Holmes, Patterson & Stalling, 2003; Keogan, 2002; Smith, 2011; Stivers, 2007; Welsh, 1996
EBSCO Host	Ahmed & Ouf, 2010; Ambard, 2004; Aravot, 2010; Cantrill, 1998; Carter, Dyer & Sharma, 2007; De Wit, 2012; Hashemnezhad, Heidari & Hoseini, 2013; McCoy, 2004; Trancik, 1986; Windsor & McVey, 2005
Emerald Insight Journals	Inalhan & Finch, 2004; Kalandides, 2011

Google Scholar	Behrens & Watson, 1966; Cross, 2001; Davenport & Anderson, 2006; Ford, 1974; Hay, 1988; Jorgensen & Stedman, 2001, 2006; Massey, 1991; Nanzer, 2014; Puren, Coetzee & Roos, 2010; Puren, Drewes & Roos, 2007, 2008; Puren, Roos & Coetzee, 2017; Shamai & Illatov, 2004; Stedman, 1999, 2003; Williams, 2014; Williams & Stewart, 1998
JSTOR	Billig, 2006; Chamlee-Wright & Storr, 2009; Cuba & Hummon, 1993; Jackson, 1995; Larson & Johnson, 2011; Lindstrom, 1997; Tuan, 1979, 2011
North-West University Library	Carmona <i>et al.</i> , 2003; Casakin & Billig, 2009; Cullen, 1964; Jordaan, 2008; Lund, 2002; Lynch, 1960, 1972, 1984; Mendoza & Morén-Alegret, 2012; Mustard & Kovacs, 2013; Norberg-Schulz, 1980; Relph, 1976, 2008; Steele, 1981
SAePublications	De Klerk, 2015; Erasmus & De Crom, 2015; Liang, 2010; Montgomery, 1998; Philip, 2014; Reid, 2008; Shingairai, Roos & Puren, 2014; Wulhorst, Rimbey & Darden, 2006
Science Direct	Calabrese Barton, 2008; Cantrill & Senecah, 2001; Beidler & Morrison, 2015; Ghoomi <i>et al.</i> , 2015; Hashempour, 2005; Jivén & Larkham, 2010; Kaltenborn, 1998; Kudryavtsev, Lin & Lockwood, 2013; Stedman & Krasny, 2012; Kyle & Chick, 2007; Mazumdar <i>et al.</i> , 2000; Wyly, 2007
Scopus	Hauge, 2007; Low, 1992; Namyun, 2008; Pretty, Chipuer & Bramston, 2003; Seamon & Sowers, 2008; Smaldone, 2006; Waage, 2001
Web of Science	Brehm, Eisenhauer & Krannich, 2006; Chapin III & Knapp, 2015; Derr, 2002; Grobler, 2005; Lengen & Kristemann, 2012; Lopez, 2010; Najafi & Shariff, 2011; Shamsuddin & Ujang, 2008; Teo & Huang, 1996

(Source: Author's own construction, 2016)

The methodological approach of the literature study goes along with common limitations of the systematic literature review.

2.3.2.2 Limitations

The reporting quality of systematic literature reviews differs from each other and can restrict the reader's ability to evaluate the strengths and weaknesses of these reviews

(Gopalakrishnan & Ganeshkumar, 2013:13). Gopalakrishnan and Ganeshkumar (2013:13) further explain that even though systematic literature reviews are appraised as the best evidence for obtaining specific answers to research questions, there are certain limitations related to it:

- Sample of literature is limited to books, journal publications and papers in literature databases (library and electronic databases).
- Prone to publication-bias (Torgerson, 2006:90), the tendency to publish positive results rather than negative results.
- Inadequate information in the original publication for the reader to evaluate the trustworthiness and validity of the study.

The literature review provided a foundation to understand the complexities of the topic of sense of place. This served as a platform to choose an appropriate design, methodology and methods to generate data. These are discussed within the following section.

2.4 Research design

A research design is concerned with the research methods of a study and considers the logic behind the research methods that are used in the context of a research study (Kothari, 2004:8). The study utilised a case study design as an overarching research framework. According to Crowe *et al.* (2011:1), a case study is used to create a multi-faceted, in-depth comprehension of a complex topic in its real-life context.

2.4.1 Case study design

The case study design is well known in a research design that is substantially used in various disciplines, specifically in social sciences. The use of a case study makes way for an investigation of a certain occurrence within its natural setting or current reality (Swanborn, 2010:5). Christie *et al.* (2000:15) affirm that a singular case study method is used for a specific critical or distinctive case where the researcher will be able to access a previously remote phenomenon. Considering the unique case of the research context and setting (see Section 2.4.1.4), a singular case study method will be used for purposes of this study.

It is also important to note that this study is based on an intrinsic interest in the case study rather than an instrumental or collective interest. As described by Stake (1995:134), the

researcher will have a superior understanding of a certain case with an intrinsic interest, where the term ‘intrinsic’ suggests that researchers who have a genuine interest in the case should use this methodology. Here, it is not undertaken primarily because the case represents other cases or because it illustrates a specific trait or problem, but because, in all its uniqueness, this case itself is of interest.

The definitions of a case study, its advantages and the different types of case studies are discussed in the subsequent sections.

2.4.1.1 Definitions of a case study

Several definitions of a case study exist as illustrated by Table 2-4, where the main principle is to explore a phenomenon or event in-depth within its natural setting.

Table 2-4: Definitions of a case study

Author:	Definition:
Miles and Huberman (1994)	“...a phenomenon of some sort occurring in a bounded context” (Miles & Huberman, 1994:25)
Yin (1994, 1999, 2009)	<p>“The all-encompassing feature of a case study is its intense focus on a single phenomenon within its real-life context...case studies are research situations where the number of variables of interest far outstrips the number of data points”</p> <p>(Yin, 1999:1211; Yin,1994:13)</p> <p>“A case study is an empirical inquiry that</p> <ul style="list-style-type: none"> • Investigates a contemporary phenomenon in depth and within its real-life context, especially when • The boundaries between phenomenon and context are not clearly evident.” (Yin 2009:18)
Stake (1995)	“A case study is both the process of learning about the case and the product of our learning” (Stake, 1995:237)
George and Bennett (2005)	“...an instance of a class of events [where] the term class of events refers to a phenomenon of scientific interest...that the

Green and Thorogood (2009)	investigator chooses to study with the aim of developing theory regarding causes of similarities or differences among instances (cases) of that class of events” (George & Bennett, 2005:17)
	“In-depth study undertaken of one particular ‘case’, which could be a site, individual or policy” (Green & Thorogood, 2009:284)

(Source: Adapted from Crowe, 2011:4)

The use of case studies as a research methodology has many advantages. Yin (1984) and George and Bennet (2005) formulated various advantages of case study research.

2.4.1.2 Advantages of case studies

The exploration of the collected data is frequently generated within the context of its use, in other words, within the circumstances in which the activity takes place (Yin, 1984). For example, the case study might be involved in the process where a subject encompasses an authentic text. Zainal (2007:4) explains that the researcher must examine the subject within its environment to investigate the strategies that the reader uses. In contrast with this is an experiment, for example, that intentionally separates a phenomenon from its context and only focuses on a restricted number of variables (Zainal, 2003).

Secondly, the different case study types recognise both qualitative and quantitative analysis of data. According to Zainal (2007:4), several longitudinal studies with singular subjects, for example, depend on qualitative data from journal notes that provide detailed accounts of behaviour. Then again, there are also several case studies that try to obtain evidence from both categorical and numerical responses from singular subjects (Hosenfeld, 1984; Block, 1986). Yin (1984:25) on the other hand, advises researchers not to mistake qualitative research for case studies as case studies can also be entirely constructed on quantitative evidence.

Lastly, the descriptive qualitative accounts in case studies not only assist to describe or examine data in a real-life setting, but help to explore the complexities of real-life circumstances which, are often limited in surveys or experimental research (Zainal, 2007:4). A case study consisting of reading approaches used by a singular subject, for example, can provide access to the reasons for the use of the specific approach and how these approaches are used with regard to other approaches. Zainal (2003) states that reading behaviours consist of a complex cognitive process and can, therefore, not be explored in isolation but rather in relation to other approaches.

The use of a case study methodology has other additional advantages as well. The connection to the multitude of individual details and elements of case studies and everyday life is significant to researchers from two perspectives (Starman, 2013:38). Firstly, a case study is beneficial for generating various reality views, including the realisation that human behaviour cannot be comprehended solely as an act that is determined by a theory or a rule. Secondly, Flyvbjerg (2006:223) declares that case studies can contribute to a researcher’s professional development, as case studies can expand their research skills by providing context-dependent and concrete experiences.

2.4.1.3 Types of case studies

The research of Stake (1995) has been especially prominent in defining the different case study types for scientific enquiry. Stake (1995:136) identifies the following three main types of case studies: (i) *intrinsic*, (ii) *instrumental* and (iii) *collective*. An intrinsic case study is usually undertaken to study a unique phenomenon; therefore, the researcher should describe the distinctiveness of the phenomenon, which differentiates it from other phenomena (Baxter & Jack, 2008:548). Crowe *et al.* (2011:2) define the instrumental case study, in contrast to the intrinsic case study, as using a specific case to obtain a broader acknowledgement of a phenomenon or issue. The study of multiple cases consecutively or simultaneously in an attempt to create a still broader acknowledgement of a certain issue is defined as a collective case study (Stake, 1995:138). The following table provides a description of the three main case study types.

Table 2-5: Case study types

Case study type:	Definition:
Intrinsic	<p>Researchers who are genuinely interested in a case use the intrinsic case study approach to obtain a better understanding of the specific case (Stake, 1995). This type of case study is not primarily used to represent other cases or because it highlights a certain problem or trait, but because in its distinctiveness, the case itself is of interest. The purpose of the intrinsic case study is not to comprehend a generic phenomenon or abstract concept or to build theory (Stake, 1995).</p>

Instrumental	The instrumental case study is used to achieve something other than understanding a certain situation and provides comprehension into an issue or assists to refine a theory. This type of case study is of secondary interest and facilitates the researcher's understanding of something else. There is frequently an in-depth investigation with detailed ordinary activities, because it assists the researcher to pursue the external interest. According to Stake (1995), the instrumental case study may or may not be viewed as typical of other cases.
Collective	Yin (2003) defines collective case studies as being comparable in nature and description to multiple case studies.

(Source: Adapted from Baxter & Jack, 2008:547)

With the above case study types in mind it was decided that an intrinsic singular case study would be best suited for the research, where 'singular case study' refers to the examination of only one case (Starman, 2013:33). Within an intrinsic case study, a researcher's interest is to simply understand the specific case at hand (Cousin, 2005:422). This type of case study is frequently used for evaluation research due to the fact that it can allocate worth to a certain set of experiences and activities. According to Hall *et al.* (2002, 2004), the intrinsic case study is also suitable for the study of a specific person or group of people as a case.

The case of Marabastad, Kroonstad, is presented in the following section, as well as the delineation of the research context and setting, entrance to the community and the selection of the research participants.

2.4.1.4 Case study: Marabastad, Kroonstad

The case study, context and research setting will be presented in detail in Chapter 5. However, a short introduction with a motivation for the choice of the case study is discussed here.

- **Research context**

The research context includes Marabastad, situated in Kroonstad, located in the Northern Free State Province of South Africa, founded in the 1850s and proclaimed a municipality with its own local government in 1875 (Moloi, 2012:49). From the early twentieth century until the

late 1950s, the African location of Marabastad was connected to Kroonstad, but separated from the White town, and contained stands and houses owned by coloured residents (Kentridge, 2013:135). The Group Areas Act was established in 1950 to racially reconfigure the physical layout of towns and cities by proclaiming separate business and residential areas for Coloured, Indian and White South Africans. According to Kentridge (2013:135) the residents of Marabastad were forcibly removed in the 1960s and onwards as the demolition of houses and neighbourhoods took place. Figure 2-2 illustrates the location of the study area in relation to the larger geographical context.

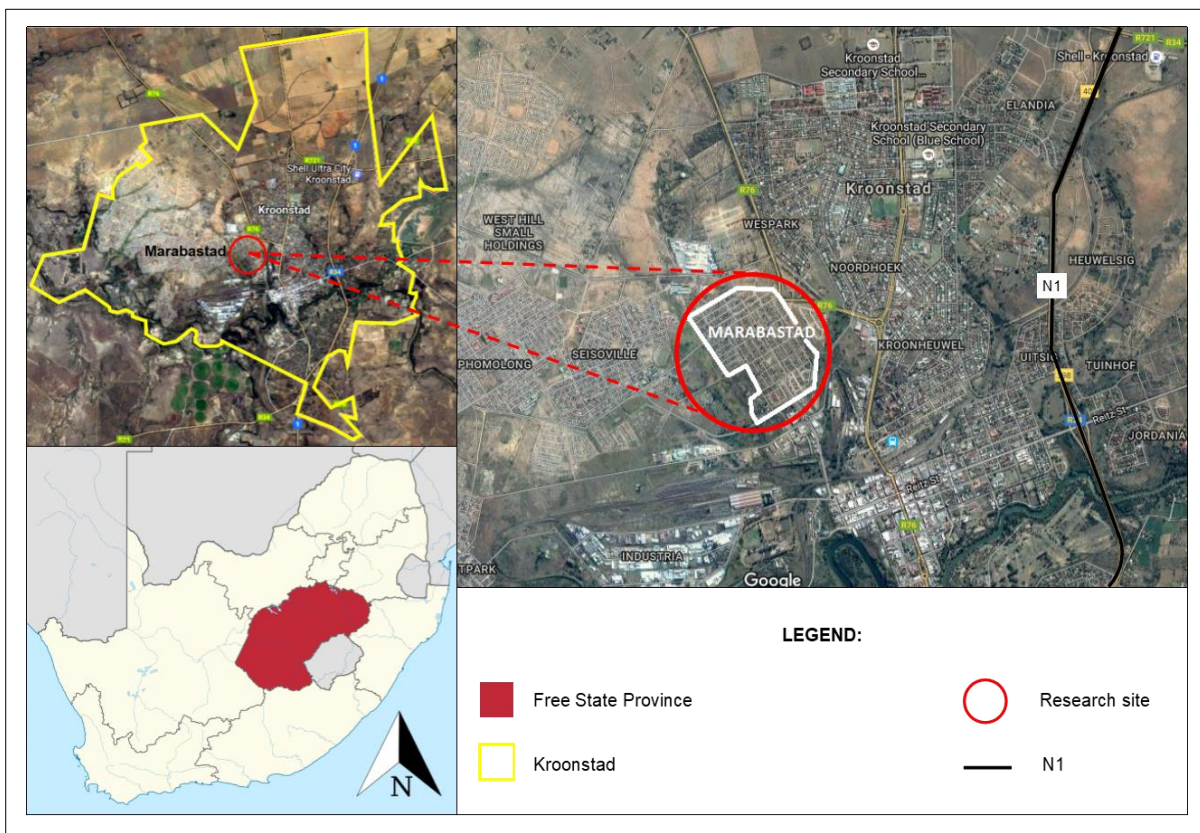


Figure 2-2: Location of study area

(Source: Google Maps, 2017)

- **Motivation of the research setting**

South African communities subjected to forced removals and relocation have suffered and still suffer severe consequences in their adjustment in a new environment and ultimately their sense of place (Oosthuizen & Molokoe, 2002:1; Kolobe, 2011). Currently many of these communities are claiming back the land where they used to live in an attempt to address and reverse the effects of being forcibly removed (Restitution of Land Right Act, 1994). While numerous studies focus on the legal processes of land claims, little is known about the role of planning with regard to the sense of place (loss and recovery) in relocating these communities back to their former living areas. Except for the legal enforcement of public participation in planning processes in South Africa, limited guidance for planners exists on how to deal with, respond to or include sense of place when (re)planning these areas.

Marabastad, Kroonstad, is an example of a forced removed community during the 1960s and 1970s. In 1984, municipal authorities decided to demolish Marabastad due to the poor state of the built environment (Hart, 1984:8), resulting in the destruction of the residents' living environment and ultimately their daily lives. In the early years during the construction of the newly allocated area for the residents, families returned to Marabastad for schools, churches, shops and the vibrancy of social activities to which they used to have a strong connection to (Kentridge, 2013:144). The Marabastad community will be used as a point of departure to explore sense of place and how planning can be utilised as a possible restorative tool in communities subjected to forced removals where these communities want or may well require to be relocated back to their original neighbourhoods.

The process of gaining entrance to the Marabastad community is discussed in the ensuing section.

- **Entrance to the community**

The manner in which a researcher approaches a community and attempts to gain entrance can considerably influence the results of a study (Smith *et al.*, 2002:118). The research participants and cooperation of the community rely on the researcher's sensitivity to the community structure. Clark (1999:18) describes the researcher as an outsider to the research site where the researcher should comprehend the complex dynamics of community life and get community leaders involved (Clark, 1999:18).

Firstly, to gain entrance to a research setting the community needs to be approached through an appropriate structure or person (e.g. key informants) to invite people to participate. Secondly, gaining entrance through appropriate community structures builds trust between the researcher and participants in order to create partnerships with all the relevant role players. Thirdly, the ethical considerations and aspects that include voluntary and anonymous participation in the research should be discussed and explained to all the research participants. Entrance to the community also entails a facilitating process where the community members identify their aspirations, expectations and needs with relation to the study.

Entrance to the Marabastad community for this study was gained through two key informants who have both been residents of Marabastad all their lives and who are actively involved in uplifting the community. With the help of the key informants possible research participants were identified and formally invited to take part in the research (see Annexure B - invitation). At a first introductory focus group meeting (see discussion of focus groups as research method later) the initial group of participants identified by the key informants shared preliminary ideas and expectations with regard to the research (see Annexure D for discussion protocol). This formed an important point of departure – selecting appropriate participants and designing the rest of the research process.

The process in conducting purposive sampling was used to recruit a core group of research participants to generate data about sense of place in Marabastad.

- **Research participants**

Purposive sampling was used to recruit the research participants.

- *Purposive sampling*

Purposive sampling is a technique widely used in qualitative research for the selection and identification of information-rich cases for the most effective use of limited resources (Palinkas *et al.*, 2013:2). The techniques used in purposive sampling have also been referred to as purposeful sampling, nonprobability sampling or qualitative sampling (Teddie & Yu, 2007:80). The purposive sampling method is based on a specific selection of criteria (discussed below), rather than a random selection of research participants. Various other authors, including Kuzel (1992), LeCompte and Preissle (1993), Miles and Huberman (1994) and Patton (2002) have

also formulated different purposive sampling techniques. According to Teddie and Yu (2007:80), there are four broad categories of purposive sampling techniques: (i) *sampling to achieve comparability or representativeness*, (ii) *sampling unique or special cases*, (iii) *sequential sampling* and (iv) *sampling by using multiple purposive techniques*. Considering the distinctive case of the research context and setting of Marabastad, the purposive sampling technique of unique or special cases is best suited for this research. This technique is used when the individual case or a certain group of cases, is an important focus of the research rather than an issue (Teddie & Yu, 2007:80).

Tongco (2007:151) agrees with the categories of purposive sampling stated by Teddie and Yu (2007:80) in gathering data, by formulating the following steps in conducting purposive sampling as illustrated by Figure 2-3.



Figure 2-3: Steps in conducting purposive sampling

(Source: Adapted from Tongco, 2007:151)

- *Step 1: Determine research problem*

Step one in conducting purposive sampling involves defining the research problem.

- *Step 2: Decide on information needed*

According to Tongco (2007:151) the researcher needs to decide on the information that is needed in step two where the information from every member of the community is possibly valuable. The information is only held by specific individuals of the community and it needs a high degree of interpretation regarding cultural importance.

- *Step 3: Determine qualities of research participants*

Step three of the purposive sampling technique is to determine the qualities (selection criteria) that the research participants should or should not have.

- *Step 4: Find research participants*

Finding the research participants based on the determined qualities or selection criteria is done within step four. It is important to do research about the community or research site before the commencing of finding the research participants. It is beneficial to ask for assistance before departing to the research site and upon arrival at the site. The researcher should realise that finding research participants may be a trial and error process and also keep in mind the significance of competency and reliability in assessing prospective research participants (Etikan, Musa & Alkassim, 2016:3).

- *Step 5: Gathering of data*

The final step in conducting purposive sampling is the gathering of data. Purposive sampling is an inherently biased method when analysing data and interpreting the results. Therefore, the bias needs to be documented and interpretations beyond the sampled population should not be applied.

Purposive sampling ultimately concentrates on people with particular characteristics who will better be able to assist with the relevant research (Etikan, Musa & Alkassim, 2016:3). Palinkas *et al.* (2013:2) explain that this technique of selecting participants, known as key informants, involves identifying individuals or groups that are especially knowledgeable about or experienced with a phenomenon of interest. The selection criteria to invite participants to take part in this study include: (i) *their prolonged engagement in the area (as residents or involvement in the area before and after the forced removal)*, (ii) *their willingness and availability to participate in the study*, (iii) *their ability to communicate opinions and experiences in an articulate, reflective and expressive manner* and (iv) *people who are trusted members of the community*.

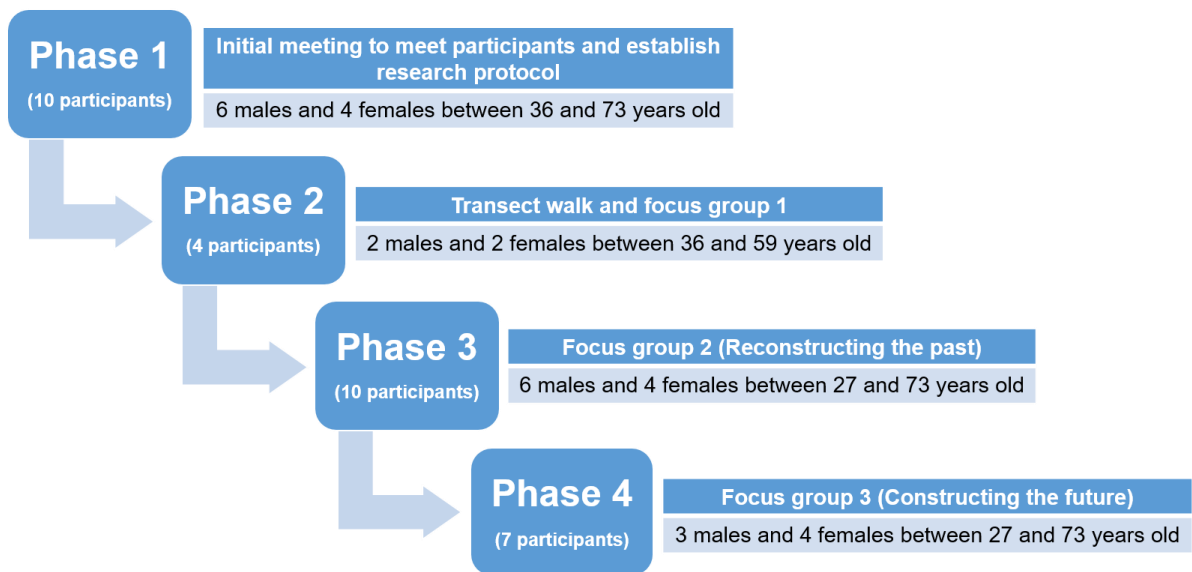
Two key informants were purposefully identified as they complied with the abovementioned selection criteria – one who is actively involved in Marabastad and the other who was a former Ward Councillor of Marabastad.

The reasons for the abovementioned selection criteria are to guarantee that the findings are trustworthy and of a meaningful and high quality. For purposes of this study, it was important not to invite any random community members due to the fact that not all the community members were born in Marabastad, had a prolonged engagement with the area, know the history or have been affected by the forced removals of Apartheid. Eventually, the ten research participants that were identified all have a connection to Marabastad, are actively involved within the community and those who still reside in the area, are still affected by Marabastad's history. These particular participants know the history of Marabastad and could thus communicate deep and meaningful opinions, experiences and rich information in an articulate, reflective and expressive manner that were used to address the research questions of the study.

- *Participant profile*

A total of 12 participants took part in the research. The group consisted of seven males and four females between the ages of 27 and 73 years old. Eight of the participants were born in Marabastad, three had been living in Marabastad between seven and 25 years and one participant did not live in Marabastad, but is actively involved in the community (see Annexure C for example of participant profile). The participants speak Sesotho, but are all fluent in English and understand limited Afrikaans.

The individual participants within the different phases of the research varied according to the availability of community members. Participants were constrained by resources such as transport facilities and could not attend all the phases. Simultaneously, contextual realities such as cultural events (funerals, weddings) and political aspects (political gatherings and fear of involvement) prompted the researcher to remain flexible (Robson, 2011; Maxwell, 2013:3) and work with a group of community members who changed along the course of the data generation. The following figure illustrates the four phases of generating data providing the number of participants present at each phase.



*participants vary in different phases according to availability of the research. 12 participants remained fixed participants throughout the research.

Figure 2-4: Phases in generating data

(Source: Adapted from Tongco, 2007:151)

As Marabastad has a history with regard to Apartheid and forced removals, it is of significance that the participants were informed of these important issues. Taking this into consideration, the participants currently involved in the community have a deep-rooted connection with the history of Marabastad.

The qualitative research methodology (discussed in Section 2.2) informed the choice for the research methods for the collection of data within this study, where its definitions and advantages are discussed in the following sections.

2.4.2 Research methods to generate data

Two methods were used to generate data with regard to sense of place namely, a transect walk and focus group discussions. The advantages and steps in conducting a transect walk and focus group are discussed in the subsequent sections.

2.4.2.1 Transect walk

As described by Chambers (1994:1253), a transect walk is a growing research approach and method to enable local (rural or urban) people to enhance, express, analyse and share their knowledge of their lives and living conditions, to plan and to act. The transect walk is a participatory approach that enables the researcher to gather qualitative information about the research setting (Van Staden *et al.*, 2006:9). A transect walk could also be regarded as a mobile interview during which members of the involved community walk with the researcher along a predetermined route through their neighbourhood (Van Staden *et al.*, 2006:9).

According to Mahiri (1998:1), a transect walk is normally conducted by a mixed group of local people and visiting professionals. A transect walk is also defined as a walk along a suggested route with a community and key informants to listen, observe and ask questions that would enable identification of problems and collectively evolve solutions (World Bank, 2012). The transect walk enables the researcher to obtain knowledge about the social structure, issues pertaining to land, social impacts, land use and community assets and to triangulate data that is already available.

By using a transect walk as a research method, the researcher will familiarise himself with the community and it enables corroboration of the informant's responses to questions (Van Staden *et al.*, 2006:11). According to the World Bank (2010), a transect walk is used to identify major problems and possibilities perceived by different community groups of local analysts in relation to features or areas along the transect of a neighbourhood.

2.4.2.1.1 Advantages of transect walk

Van Staden *et al.* (2006:11) formulated the following advantages of a transect walk after using this research method in a study to observe community vulnerability in an informal settlement:

- It allows corroboration of the informants' responses to questions.
- It assists researchers in familiarising themselves with the community.
- It enables rural people to share their knowledge of the local environment.
- It creates a platform for community leaders, residents and experts to exchange views and interact on local environmental issues.

According to De Zeeuw and Wilbers (2004:21), a transect walk is usually conducted during the commencing phase of the fieldwork. If the transect walk covers a route with a variety of land uses, resources and geographical conditions it could also have the following advantages:

- The transect walk assists to explain and identify the effect and causes among the usage of water, the reuse and sanitation conditions and wastewater treatment.
- It assists to identify possibilities and major problems recognised by various groups of local analysts with regard to areas or features along the transect.
- A transect walk contributes to the understanding of local practices and technology.
- It can support the selection of a site (e.g. for a composting unit or public toilet).
- The transect walk assists to triangulate collected data through other tools.

2.4.2.1.2 Steps in conducting a transect walk

In order to conduct a successful participatory transect walk along a pre-determined route with a group of key informants from the local community, certain steps need to be followed. Nadu (2005:7) formulated the following steps in conducting an effective transect walk as illustrated by Figure 2-5.

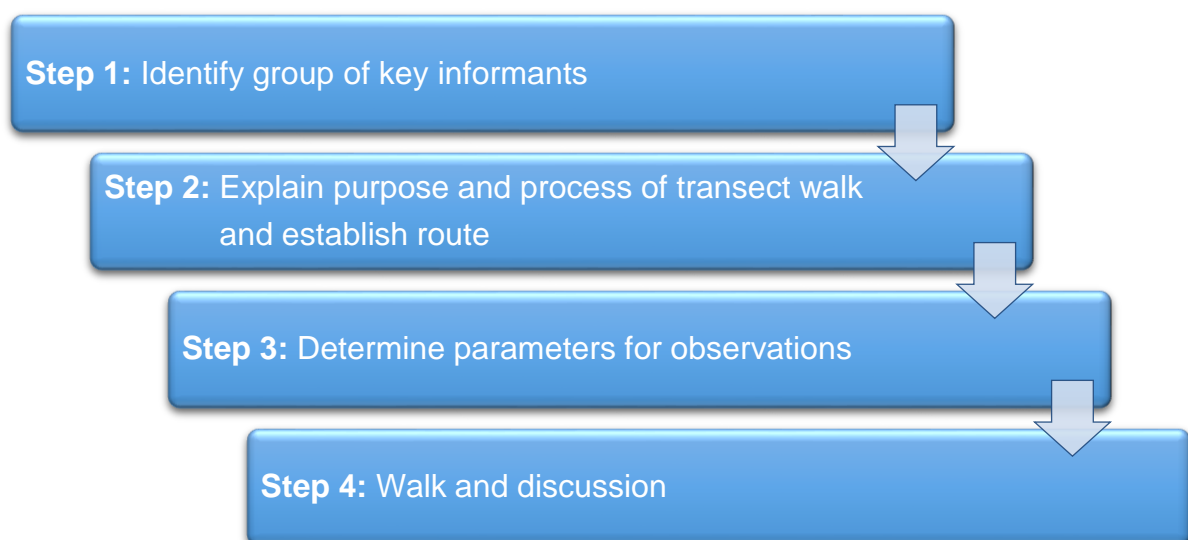


Figure 2-5: Steps in conducting a transect walk

(Source: Nadu, 2005:7)

- *Step 1: Identify group of key informants*

The first step in conducting a transect walk is to identify a group of key informants. According to Van Staden *et al* (2006:10) such a group should preferably include younger and older people, men and women who are able to walk some distance in order to share their observations. The group of key informants for the transect walk can be identified on the basis of some of the following aspects: (i) *their standing in the community or leadership roles*, (ii) *their long term residency in the research area*, (iii) *their availability to participate in the transect walk* and (iv) *their interest on the management of local natural resources* (Van Staden *et al.*, 2006:10).

In this study four participants participated in the transect walk (see Annexure F for discussion protocol during transect walk). This group consisted of two males and two females between the ages of 36 and 59 years old. Three of the participants were born in Marabastad and one participant have lived in Marabastad for 12 years. While transect walks generally consist of four to seven participants (McDougall *et al.*, 2009:190), in this case the participants were selected by the initial participants as key participants who would be able to share rich information about important places in Marabastad.

- *Step 2: Explain purpose and process of transect walk and establish route*

The researcher explains the purpose and process of the transect walk to the group in step two of the transect walk and establishes a route with the key informants that ideally covers the full geographical variation of the research area (Nadu, 2005:7). The route may not be a path at all – in principle, as a cross-section, it should be a straight line. Nevertheless, if the route more or less corresponds to at least a part of the cross-section, it may be effortless to use it. Keller (2016) mentions that if aerial photographs and maps of the research setting are available, they may be of use but it is not a necessity. It is of significance that the line of the transect walk can be found time and again after considerable periods of time for evaluation and monitoring purposes. In this case the route was based on an open qualitative question that was posed as introduction: “Please take us to the most important places in the history of Marabastad.”

Figure 2-6 illustrates the transect walk route conducted in Marabastad as determined by the participants. This specific walking route was chosen by the participants due to the fact that it was established along specific important places in the history of Marabastad.

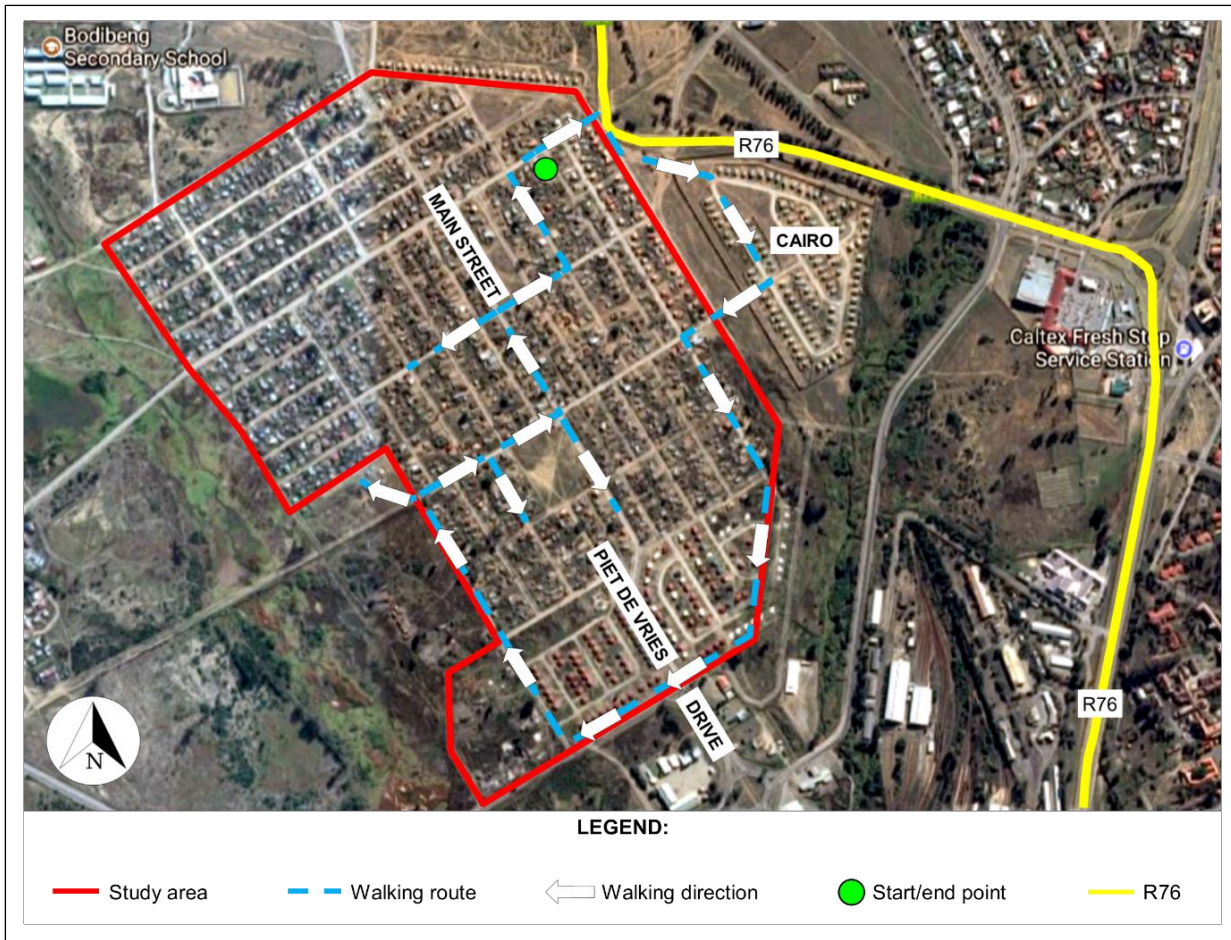


Figure 2-6: Marabastad transect walk route

(Source: Google Maps, 2017)

- *Step 3: Determine parameters for observations*

The parameters for observations are determined with the key informants within step three of the transect walk. In this case the participants who made themselves available for the walk selected the route that was followed. While parameters could include soil type, land type, natural vegetation, local fauna, crops, water bodies, land ownership or historical events (Nadu, 2005:8), it is important to remember to limit the covered parameters to a maximum of five or six, because attempting to generate too much information may result in confusion. In this case the focus was on generating data on important places in Marabastad that formed part of the community's past sense of place.

- *Step 4: Walk and discussion*

The final step of the transect walk is the most rewarding part when discussions arise from the local community and the experts during the walk itself. The documentation of the transect walk thereafter may be more difficult. In general, it is beneficial to specifically decide on observation points along the transect walk at which the entire group stops to record all the parameters (Keller, 2016).

Transect walks are generally followed by a focus group discussion in order to expand upon the data that was already generated and to obtain more in-depth discussions with the research participants.

2.4.2.2 Focus groups

A group of people who communicates within a specific community, sharing mutual characteristics, views or interests is described as a focus group (Barbour, 2007:2; Grønkjær *et al.*, 2011:16). The research method of a focus group discussion is well established as a justifiable data collection method within qualitative research (Grønkjær *et al.*, 2011:16). Grønkjær *et al.* (2011:16) further explains that the reasoning behind the use of focus groups is that knowledge is generated through the communication between research participants, the distinct experiences of the participants and their forms of knowledge. The participants in focus groups establish an audience for each other that motivates a greater diversity of interaction, and thus different content than other data collection methods in qualitative research (Kitzinger, 1995:299).

Denscombe (2010:169) and Rodriguez *et al.* (2011:400) state that the purpose of a focus group is to obtain specific knowledge in terms of a focused subject or certain research site when the group is assembled and brought together by a researcher, moderator or facilitator. A mutual interest is established between the participants of the focus group while the researcher attempts to create a nurturing and permissive environment to allow the discussion and interaction of contrasting aspects in order to reach an agreement (Denscombe, 2010:169; Grønkjær *et al.*, 2011:16; Bryman, 2012:105). A focus group is especially suited for this study as the objective is to better comprehend how the research participants experience the study area (see Figure 2-5), as well as ideas or significant historical events or places, where the discussion in the focus group is beneficial in providing information about what the research participants think and how they feel (Freitas *et al.*, 1998:3).

Fallon and Brown (2002) mention that the deliberate construction of focus groups with research participants who share mutual experiences, characteristics and identities has significant advantages with relation to data gathering.

2.4.2.2.1 Advantages of focus groups

A suitable amount of data could be gathered in a short period of time by applying the focus group research method (Freitas *et al.*, 1998:4). The most significant advantage of focus groups involves how the communication and interaction between the research participants can uncover and emphasise the participants' attitudes, perceptions, thinking and framework of comprehension, as well as recognising cultural values and group norms (Grønkjær *et al.*, 2011:16). The ability to experience the nature and extent of the interviewees' agreement and disagreement is also a distinctive advantage of a focus group discussion (Morgan, 1996:139).

Kitzinger (1995:300) and Freitas *et al.* (1998:4) formulated the following advantages of a focus group in relation to other research methods:

- It is relatively easier to conduct or manage.
- It allows for the examination of topics and the formulation of hypotheses.
- It creates opportunities to gather data from the group discussion and interaction, which focuses on the topic of the researcher's interest.
- It consists of high "face validity" with regard to data.
- It has low cost with regard to other research methods.
- Results of the group discussion are delivered in a short period of time.
- The researcher is able to increase the size of the sample of qualitative studies.
- Does not discriminate against participants who cannot read or write.
- Encourages participation from participants who are hesitant to be interviewed on their own.
- Encourages contributions from participants who feel that they have nothing to say which can be of value.
- Participants can relate to each other's experiences or comments to important occurrences from their shared daily lives.

2.4.2.2.2 Steps in conducting a focus group

Freitas *et al.* (1998:9) divide the execution of a focus group into three steps: (i) *planning*, (ii) *conduction of interviews or discussions* and (iii) *analysis of data*, as illustrated by Figure 2-7. The preliminary planning of a focus group is crucial for its success, because within this first step, the researcher reviews the aim of the study and the users of the information, in addition to formulating a chronological plan that guides the remainder of the research process, as well as the elaboration of the topics and the research participants' selections. The second step of conducting the interviews or discussions involves the arbitration of the meetings. Subsequent to the focus group sessions, during the last step of analysing the data, the researcher evaluates the transcripts of the meetings to compile a report (Freitas *et al.*, 1998:9).

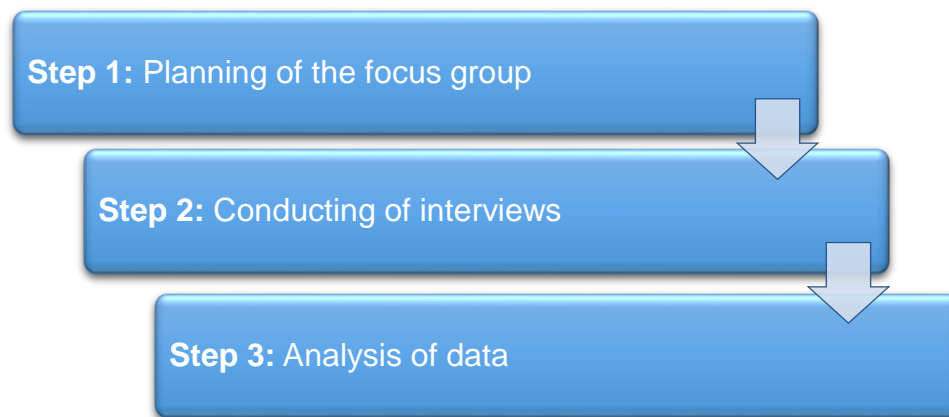


Figure 2-7: Steps in conducting a focus group

(Source: Freitas *et al.*, 1998:9)

- *Step 1: Planning of the focus group*

An attentive approach to the design and planning of a focus group will inevitably produce successful results. According to Morgan (1988), the most evident factor that could have an impact on the researcher's capability to plan a focus group is that of time, which is unpredictable. Originally, it is required to obtain consensus with regard to the nature of the research problem and the essential types of information applicable to the problem. This will

assist in confirming whether a focus group is an appropriate research method for conducting the research (Freitas *et al.*, 1998:9).

A chronological plan was generated in the planning of the focus groups. This plan typically includes the following activities: establishment of discussion subjects, identification of criteria to include research participants, compiling a list of potential participants, recruiting participants, arrangement of interviews, providing feedback from the planning, transcription, analysis and formulation of the report (Krueger, 1994.)

Also within the first step of conducting a focus group is to determine the size of the focus group as it is the most important unit of analysis in this research method and the location for conducting the interviews. Oppenheim (1993) declares that the accustomed approach is to use groups of an average size of six to ten participants. When recommending a focus group size, it is advisable that the group is small enough so that all the participants have an opportunity to express their perceptions and big enough to provide a variety of perceptions (Morgan, 1988; Krueger, 1994; Mattar, 1994). Freitas *et al.* (1998:17) confirm that focus groups have been successfully conducted within several locations; nevertheless, the following aspects need to be examined when deciding on an appropriate location:

- A location that is easy for the participants to reach and find.
- The location needs to be free from distractions such as music and large windows.
- It needs to encourage a suitable disposition of the participants.
- If necessary, be provided with video and/or audio facilities.

- *Step 2: Conducting of group discussions*

Several people believe that conducting a focus group discussion is a straightforward task, but in reality it demands mental discipline, planning and the skill to interact with a group of participants. The favourable outcome of a focus group depends on the successful formulation of questions that are suitable to ask to the participants. An additional important factor is the capability of the researcher or moderator to lead the discussion where valuable leadership is required for the focus group to achieve the intended objective (Freitas *et al.*, 1998:18). The moderator needs to acquire the ability to progress from insignificant subjects, introduced by the participants, to the predominant subject at hand, as well as to prevent the group from becoming uninterested in the subject. It is important that the moderator should not attain a position of influence or power as he should support a variety of statements, whether it is

positive or negative. Krueger (1994) explains that the moderator should also not make assessments or judgements on the responses of the participants and be cautious not to convey agreement or disagreement.

The introduction of the focus group incorporates the welcoming, the overall vision of the subject and the rules for the interviews. At the commencement of the interviews, information such as why the focus group is conducted, how the data will be used and what parties are interested in it, should be explained to the participants. The term 'focus group' is used seldom during the interviews or the recruitment of participants due to the fact that the term could discourage the spontaneity of the participants (Freitas *et al.*, 1998:19).

In this research three focus groups were conducted:

- (i) **Focus Group 1:** The first focus group was conducted after the transect walk on 20 August 2017 in Marabastad (see Annexure F for discussion protocol and focus group questions). This focus group consisted of four participants (see Figure 2-8); two males and two females between the ages of 36 and 59 years old. Three of the participants were born in Marabastad and one participant has lived in Marabastad for 12 years. The aims of the first focus group were to: (i) *identify the most important places in the history of Marabastad*, (ii) *evoke past memories and emotions within the participants* and (iii) *discuss the effectiveness of the research method (transect walk)*.



Figure 2-8: Participants present at the transect walk and first focus group

(Source: Author, 2017)

- (ii) **Focus Group 2:** A second follow-up focus group was conducted two weeks later on 3 September 2017 and consisted of ten participants (see Annexure G for discussion protocol and focus group questions); six males and four females between the ages of 27 and 73 years old. Seven of the participants were born in Marabastad and three of the participants lived in Marabastad for 12 to 25 years. This focus group aimed to: (i) *physically reconstruct the past memory of Marabastad with a community map*, (ii) *establish the past sense of place of Marabastad* and (iii) *capture the feelings and emotions of the participants with regard to the past and present Marabastad*. The following figure illustrates the community mapping exercise done by the participants. A community map is a locally produced visual representation of an area that displays what people value in their neighbourhood (Fahy & Ó Cinnéide, 2009:168).



Figure 2-9: Community mapping exercise

(Source: Constructed by participants, photographed by researcher, 2017)

- (iii) **Focus Group 3:** The third focus group was conducted on 15 October 2017 (see Annexure H for discussion protocol and focus group questions). This focus group involved seven participants that consisted of three males and four females between the ages of 27 and 73 years old. Three participants were born in Marabastad and four of the participants had lived in Marabastad for seven to 27 years. The overall aims of this focus group were to: (i) *establish the current social dynamics in Marabastad*, (ii) *construct a future vision for Marabastad* and (ii) *reflect on the overall research process as experienced by both the researcher and participants* (seven contributors).

All the data from the transect walk and focus groups were verbatim transcribed (see Annexure I) and analysed according to thematic analysis. This method of data analysis and interpretation is explained within the following section.

- *Step 3: Analysis of data*

The formulation of transcriptions and the analysis of data are a time-consuming procedure. This step of the focus group is strenuous, because of the identification of patterns and tendencies in a variety of participant perceptions. The cautious and systematic analysis of the data provides indications of how a service or product is perceived. Freitas *et al.* (1998:20) corroborates that the analysis should therefore be confirmable and focus on the subject of interest and with a suitable extent of interpretation. During the analysis of data, the words and their explanation, the context in which the statements were made, the interval uniformity, frequency, the expanse of the statements, the specific nature of comments and the significance of identifying the main ideas should be examined (Krueger, 1994).

The data generated from the focus group is justifiable if the method has been used for an issue that is identified for research. Morgan (1988) accounts that quintessentially, a focus group has high “face validity”, as it evaluates what it intends to evaluate where there is conviction in the generated data. The participants discuss their perception on the subject, which cannot be so effortlessly reached in an individual interview or other methods of data generation.

The repeated process of formulating codes during the analysis of data is more commonly used in unstructured focus groups. In this instance, the subjects are not formerly confirmed and therefore, the discussion could be organised for any other subject or for a certain subject, which could be undertaken in any point of the transcripts (Morgan, 1988). During the report of the research, the comparability of focus groups to other qualitative research methods becomes more apparent in the absence of fixed rules. The report typically consists of a group of citations, a synopsis of the discussions, maps or tables, which illustrates the general information acquired from each of the main subjects of the focus group discussion (Freitas *et al.*, 1998:21).

2.4.3 Data analysis and interpretation

Data was analysed by means of thematic analysis (Braun & Clarke, 2006; Vaismoradi, Turunen & Bondas, 2013; Vaismoradi *et al.*, 2016) of verbatim transcribed data (see Annexure I) as well as visual data (photographs) in order to generate themes that relate to the main research questions asked.

2.4.3.1 Thematic analysis

Most data analysis that is conducted in qualitative research is categorised under thematic analysis (Lacey & Luff, 2001:6). Braun and Clarke (2006:79) and Alhojailan (2012:10) describe thematic analysis as a data-analysing method that is used to identify, analyse and report themes or patterns within data that can also be modified to inductive and deductive methodologies. An inductive thematic analysis is followed within this study where meanings, theories, stories and explanations are discovered from the data in a bottom-up approach (Lacey & Luff, 2001:34; Braun & Clarke, 2006:83; Alhojailan, 2012:11). Inductive thematic analysis is used in a situation where previous knowledge with regard to the phenomenon or background is unknown (Elo & Kyngäs, 2008:108). The categories in the inductive analysis process are derived from the data that is generated from voice recordings, photographs and verbatim transcriptions.

Braun and Clarke (2006:16) formulated six steps to describe the process of conducting thematic analysis as depicted by Figure 2-10.



Figure 2-10: Steps in conducting thematic analysis

(Source: Braun & Clarke, 2006:16)

- *Step 1: Familiarising yourself with the data*

In step one of conducting thematic analysis the researcher familiarises himself with the data by frequently working through it (Vaismoradi *et al.*, 2016:103). The most effective way to do this is by making notes of possible codes and continuous attentive reading. Another successful way to get to know the data is by the process of data transcription.

- *Step 2: Generating initial codes*

During step two, initial codes are generated out of the data. It is a practical way to organise data by flagging the most basic element or segment of data that could be of value. It is advised to code for as many themes as possible (Braun & Clarke, 2006:18). Codes must be extracted from the data where one extraction can be used in more than one theme. As noted within step two, the term 'code' is often used. Lacey and Luff (2001:10) explain that coding is also referred to as indexing where a code or identifying unit is assigned to a feature appearing in the data that is unique or interesting to the researcher. These codes are used later within the research to generate themes (Braun & Clarke, 2006:88).

- *Step 3: Searching for themes*

Within step three of thematic analysis, codes are analysed and considered on the level of themes (Vaismoradi, Turunen & Bondas, 2013:402). Some of the codes are being combined in overarching themes. The relationship between different codes and themes should be taken into account to produce main themes and sub-themes.

- *Step 4: Reviewing themes*

Step four commences after the candidate themes are chosen. All the themes are revised as several themes are discarded while others are divided or joined. According to Braun and Clarke (2006:20) two levels of reviewing are completed within step four of the thematic analysis. Level one includes the revision of the extracted data codes and their applicability to candidate themes is questioned. Level two includes the same process as level one but each theme is considered on a larger scale and weighed to the original data.

- *Step 5: Defining and naming themes*

During step five themes are further defined and refined. The core of each theme has to be captured and described. It is crucial to not just paraphrase what is found within the data; an analysis has to be written on each theme, also taking other themes and sub-themes into

account (Vaismoradi *et al.*, 2016:106). The name of themes should be to the point and concise.

- *Step 6: Producing the report*

Everything is reported in the final step of conducting thematic analysis with adequate evidence and support for each theme. The extracts of data are used to obtain support within the reporting and themes (Vaismoradi, Turunen & Bondas, 2013:402)

In order to obtain reliable research findings, trustworthiness and ethical considerations are of utmost importance. These two aspects are discussed within the succeeding sections of this chapter.

2.5 Trustworthiness

It is imperative that all research should be grounded in trust (Rallis, *et al.*, 2007:404) and that every research study should be assessed in relation to the processes followed to produce the findings so that it is as trustworthy as possible (Graneheim & Lundman, 2003). It is not just about the protection of the research participants, the instrumentation or other technical matters, but rather about whether the researcher is able to confirm the relational matters (Rallis, *et al.*, 2007:405). Triangulation will be used in this study to enhance trustworthiness. Triangulation is used to explore the same phenomenon or research question from more than one source of data (Decrop, 1999:158). Information coming from different angles is used to elaborate, corroborate or illuminate the research problem. As defined by O'Donoghue and Punch (2003), triangulation is a method that is used to cross-check the collected information in order to obtain an accurate and trustworthy understanding of the generated data (Cohen, Manion & Morrison, 2000:112). Decrop (1999:158) explains that triangulation limits personal and methodological biases and increases a study's generalisability. Therefore, numerous sources of data will be incorporated, namely the transect walk and focus group discussions (see Section 2.4.2). Member checking was used after each focus group in order to confirm the conceptualised themes. Member checking is described as the feedback from research participants to validate the accuracy of the generated data (Barbour, 2001:1115).

2.6 Ethical considerations

The ethics of qualitative research are concerned with the distinctive demands on the principles of confidentiality, privacy, consequences of the research and informed consent as stated by Shaw (2008:400).

Firstly, these principles ought to be addressed by signing an informed consent form by all willing participants for guidance to conduct this research. An informed consent form is used in qualitative research as a way to apply to ethical considerations and standards with relation to the involved research participants (Eysenbach & Till, 2001:1103). An informed consent form explains the aims and objectives of the study to the research participants and states that the research is voluntary (Holloway & Wheeler, 1995:223) while it guarantees that the participants will be kept anonymous (Reason & Bradbury, 2008:563). All participants who participated in the research signed an informed consent form (see Annexure A).

Secondly, ethical responsibility will be ensured by providing regular feedback on the process, leading to an open partnership (Zuber-Skerritt, 1996:16; Denzin & Lincoln, 2011:390; Bryman, 2012:68). The research participants were contacted after the research had been conducted to personally thank them for their contribution to the success of the study. They were also provided with feedback with regard to the planning recommendations that were made according to the findings of the study. Ramos (1989:58) proclaims that the researcher should conceptualise and comprehend expected challenges in qualitative research by confronting them with ethical solutions and eventually eradicate any possible ethical concerns.

Permission was obtained by the Natural Sciences Research Ethics Committee (NS-REC) of the North-West University to adhere to ethical standards (see Annexure E). All the abovementioned ethical considerations were discussed and explained to the research participants before commencing with the study.

2.7 Conclusion

The structure of the chapter is discussed and explained within the following separate sections: (i) *Research methodology*, (ii) *Literature study*, (iii) *Research design*, (iv) *Trustworthiness* and (v) *Ethical considerations* (see Table 2-1). A qualitative methodology was followed to explore and understand meanings that individuals or groups ascribe to a human or social phenomenon. The process of a qualitative research methodology includes emerging questions and procedures, data typically generated in the participants' setting, data analysis

inductively building from particulars to general themes and the researcher making interpretations of the meaning of the data.

The overarching design of an intrinsic singular case study was chosen due to the fact that it was deemed suitable to generate an in-depth understanding of a specific community. The method of purposive sampling was used to identify key informants to gain entrance to the Marabastad community as well as to obtain additional research participants. A transect walk and focus group discussions were used as qualitative research methods to generate themes from the collected data.

With regard to data analysis and interpretation, it was decided to utilise inductive thematic analysis, as this type of analysis focuses on ideas and words from which themes emerge spontaneously from the generated data. Finally, the aspects of trustworthiness and ethical considerations were included to ensure a reliable study.

The most significant guiding post for conducting research is the research design that also aims to generate valuable and rich data that culminate in findings that relate to the concept of sense of place. The following chapter provides the theoretical lens that informed the research. This theoretical foundation includes a broad distinction between space and place, the literature on different approaches to space, the characteristics of place and a comparison between space and place to clearly distinguish between these two concepts.

CHAPTER 3: SPACE AND PLACE

3.1 Introduction

Arefi (1999) suggests the importance of distinguishing between the concepts of space and place in order to understand the term 'sense of place'. Similarly, the concept of sense of place, a comprehension of 'its character', can only be established by linking space and place (Massey, 1994:156). While Tuan (1977:136) originally distinguished between space and place by stating that place is space that obtained meaning and definition, he later declares that space and place are interrelated concepts and should therefore not be studied in isolation (Tuan, 1991:689). The abstinence of an isolated approach requires that the observer should comprehend the temporary implication of space along with the physical nature of place. A coherent approach should be taken to study these interconnected notions as a whole in order to comprehend the concepts of space and place (Tuan, 1977).

In order to fully grasp the complexity and multi-dimensionality of sense of place, one has to first understand the difference between space and place. With the aforementioned in mind, this chapter focuses on the distinction between these two concepts (space and place) as main points of departure to frame sense of place that is discussed in the next chapter (Chapter 4).

According to Downs and Stea (1977:84) and Carmona *et al.* (2003:138) space can be measured objectively and can be organised into categories such as absolute, relational, physical, social, mental, real, abstract and differential space, while place on the other hand is a subjective human exposition of the same space.

This chapter first focuses on several approaches to space, including: (i) *absolute space (mathematical approach)*, (ii) *relational space (mathematical and geographical approach)*, (iii) *social space (geographical approach)*, (iv) *physical space (planning and design approach)*, (v) *mental space (planning and design approach)*, (vi) *real space (planning and design approach)*, (vii) *abstract space (philosophical approach)* and (viii) *differential space (philosophical approach)*. Thereafter, the different characteristics of place are explored to highlight the difference between the related concepts of space and place. Lastly, a comparison between space and place is included to distinguish between these two concepts.

3.2 Space

While the development of place is of more significance to planners than the mere construction of space, Leary (2013:7) is of opinion that it is important for planners to comprehend the history of the representations and approaches to space.

However, approaches to space are not restricted to planners and designers. Several theorists have formulated definitions and conducted research on the concept of space in order to obtain a better understanding thereof (Madanipour, 1996:3). Disciplines, such as mathematics, geography and philosophy formulated views and approaches to space in order to understand the nature of space. These multiple perspectives on space illustrate its versatile nature.

In order to avoid confusion, some of the major differences in approaches to space are discussed in the following section.

3.2.1 Approaches to space

Madanipour (1996) differentiated between numerous approaches to space including absolute, relational, physical, social, mental, real, abstract and differential approaches to space.

3.2.1.1 Absolute space

Aristotle defines absolute space simply as the container of all objects (Madanipour, 1996:5). The mathematician Isaac Newton (1999) presents an absolute approach to space in which space is viewed as the container of real objects in an unlimited duration or extension (Speake, 1979:308). Within these 'containers', the entire progression of natural events in the world discovered a specific position. Speake (1979:309) further emphasises that the movement or inactivity of objects that takes place is not an occurrence of its relations to alterations of other objects. The mathematical approach to absolute space by Blaut (1961) sums this approach up in the following section.

- *A mathematical approach to absolute space (Blaut, 1961)*

According to Blaut (1961:2), space is an absolute and distinct empirical concept, as well as something physical. Space is viewed as constant and entails that it is concrete in terms of its

solid tangible qualities (Ek, 2006:55). Ek (2006:57) explains that this physical emphasis on space involves that the objects within the space have little to no effect on the space itself. An absolute approach to space is something that is objective and restricted by the result of activity on the space, although absolute space is a dimension that places emphasis on the character of objects in terms of their relationship to each other (Gregory, 1998:74).

Within absolute space there exists a relationship between the objects, because it examines the physical manner in which the space is created (Blaut, 1961:3). Therefore, intangible aspects (e.g. personal symbolic meanings) of space seem to be absent as a three-dimensional character is assigned to space. In this approach to space, space is viewed as a universal concept (Blaut, 1961:4; Gregory, 1998:79).

In spatial planning, an absolute approach to space entails a Euclidean view of space as geometrical and in the form of cadastral mapping. It is foremost a space of individualisation which concerns all distinct and restricted phenomena, including people (Harvey, 2004:2). Harvey (2004:2) further corroborates that socially, the absolute approach to space is the space of private property and other territorial classifications such as states, city plans and urban grids. Within a world of absolute space all uncertainties could in principle be rejected where human calculation could spontaneously emerge.

Walsh (2009:105) corroborates that the territoriality of space transferred the short-term absolutist view of space to a more long-term and dynamic process created by social events. Consequently, the approach Walsh (2009) has to space has shifted from an absolute approach to a relational approach to space.

3.2.1.2 Relational space

According to Madanipour (1996:5), a relational approach to space emerged as critique to the concept of absolute space. The first objection was that space is simply composed in relations between non-spatial mental objects (Speake, 1979; Smart, 1988). Space in terms of a relational view entails a sequence of coexisting objects or the sequence of existence for all objects that are contemporaneous. Another objection to absolute space emerged from Kant (1993:48) who viewed space as an attachment to the subjective composition of the mind and not an empirical notion obtained from outward experiences. The depiction of space has no meaning beyond the subjective condition of people, as it does not depict any quality of objects as items in themselves, nor does it depict them in their relation to one another (Kant, 1993:52). The comprehension of relational space is restricted to people's own manner of perceiving a

particular space. The mathematical and geographical approaches to space by Einstein (1905), Mazúr and Urbánek (1983) and Walsh (2009) are described in the subsequent section.

- *A mathematical approach to relational space (Einstein, 1905)*

Einstein (1905:50) developed a mathematical approach to relational space. Space possesses the ability to change in agreement with the process and time it utilises, as relational space is experienced as exchangeable (Hugget & Hofer, 2006). As stated by Einstein (1905:50), space is four-dimensional with relation to the inclusion of time within his approach. By including the recognition of time, the approach of relational space is therefore abstract (Rynasiewicz, 1996:283). Einstein (1905:50) is of opinion that space is fundamentally the objects within a 'container' instead of being a 'container' with specific objects. Consequently, the objects within the 'container' establish the function of the space, since the objects are considered equally significant. Earman *et al.* (1977) describe the relational theory of space as being subjective as the usage of the space is determined by the activity along with the perceptions of the users.

- *A geographical approach to relational space (Mazúr & Urbánek, 1983; Walsh, 2009)*

From a geographical perspective, space is described as being empty by Mazúr and Urbánek (1983:139). Nevertheless, the emptiness described by Mazúr and Urbánek (1983:139) refers to the absence of objects within a container. Objects are acquired from a definite interrelation of elements that leads to the development of a geographical structure. Mazúr and Urbánek (1983:143) state that geographical space fails to develop unless a linkage can be found with the synergic system that is in conformity with the creation of the geographical structure. As the bond decreases or increases, the linkage is weakened or strengthened over time.

The ability of space to be structured in terms of a more relational view of space has been accentuated in recent studies (Walsh, 2009:100). Space is produced and reproduced on a constant basis, which is related to the relational approach to space. Walsh (2009:100) further explains that the production of space is realised by the socio-spatial relationship within a society (e.g. social, culture, political and economic relations).

Lefebvre (1991) argues that a geographical approach to space is fundamentally social (Hubbard & Kitchin, 2004:281). This is suggested as a critique of theories of space

promulgated by disciplines such as geography and planning that emphasise physical (geographical/exact) dimensions of space.

In summary, Einstein (1905:50) distinguishes between the concepts of absolute and relational space as “space as a container of all material objects” opposed to “space as a positional quality of the world of material objects.” The former is a more abstract meaning, viewing space as infinite in extent which contains all material objects. The latter meaning is rooted in the concept of place, in other words, a group of objects or a small segment of the earth’s surface (Madanipour, 1996:5).

The dual role of the absolute and relational approach to space implies different applications in the planning and design of space. The relational approach to space has presided more in recent periods. The Atlantic Gateway concept in England is an example of a relational approach to space. As illustrated by Figure 3-1, the Atlantic Gateway has an indefinite geography; its boundaries are not illustrated on maps, confirming that there is no sense of restraint of the idea of developing an unclear neighbourhood area in which other projects might be reinforced, e.g. green infrastructure (Haughton & Allmendinger, 2015:870). The board of the Atlantic Gateway is composed of a mix of private, public and civil-society actors, which creates a relational approach to space that pays little attention to current territorial boundaries (absolute approach) by constructing its own space.

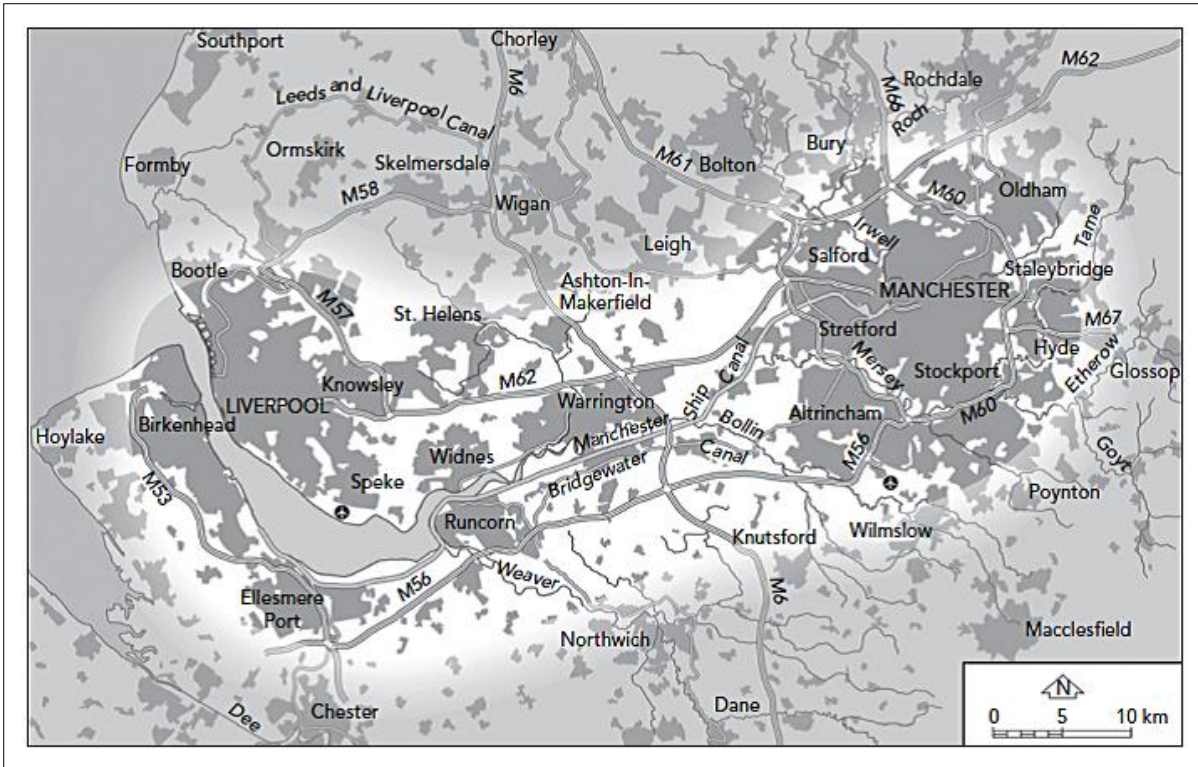


Figure 3-1: The Atlantic Gateway

(Source: Haughton & Allmendinger, 2015:864)

Planners seek to ‘open up’ and think strategically in ways that admit that social, economic and environmental activities within a space (relational approach) are not confined by specific jurisdictional boundaries (absolute approach) (Haughton & Allmendinger, 2015:861). This relational thinking of space is then ‘closed down’ into a territorially authorised and focused product such as a strategy or blueprint plan.

3.2.1.3 Physical space

In the built environment of urban space, physical space, its morphology, the manner in which it influences people’s perceptions, the way it is physically experienced and the meanings it can generate are emphasised (Madanipour, 1996:10). This physical approach to space is defined by the fact that the shape of space itself determines the social activities within the space. The planning and design approach to physical space by Sitte (1889) and Krier (1979) is described in the following section.

- *Planning and design approach to physical space (Sitte, 1889)*

Adshead (1930:87) states that in terms of organisation, urban shape and regulations, Camillo Sitte (1889) played a prominent role in planning. Sitte (1889:256) formulated principles in terms of the arrangement of space, where the three most important principles that are relevant to the shaping of space are discussed: (i) *irregular design*, (ii) *aesthetics* and (iii) *accessibility*.

(i) *Irregular design*

In terms of a design, Sitte (1889) supports the use of irregularity and the organisation of a spatial setting with a more structured approach that abstains from previous uniform concepts in terms of design (Lévy, 2008:33). Sitte explains that in ancient times people appreciated straight streets, but it was where irregular design qualities appeared that the artistic features of a space revealed its greatest advantages (Adshead, 1930:89). Adshead (1930:90) further finds it confusing that the least irregularity in a space of a modern town or city disturbs the inhabitants, whereas the irregularities of ancient spaces created distinctive places. Sitte (1889) argued that the irregular design of spaces are far from having displeasing effects on the environment as these spaces create a feeling of peace and rhythm despite their irregularities (Beran, 2014:22).

One example of Sitte's (1889) work was his proposals for replanning part of the Vienna Ring in Austria, which received much attention and has been regularly replicated in city planning literature (Peets, 1927:258). Peets (1927:258) further explains that, according to Sitte (1889), this specific space was too open, the buildings were so dispersed that their monumental size could not be valued. Sitte (1889) suggested that an enclosed entrance must be created by constructing lower buildings where irregular openings are assembled on the sides of the entrance. Figure 3-2 illustrates Sitte's (1889) proposals for replanning part of the Vienna Ring.

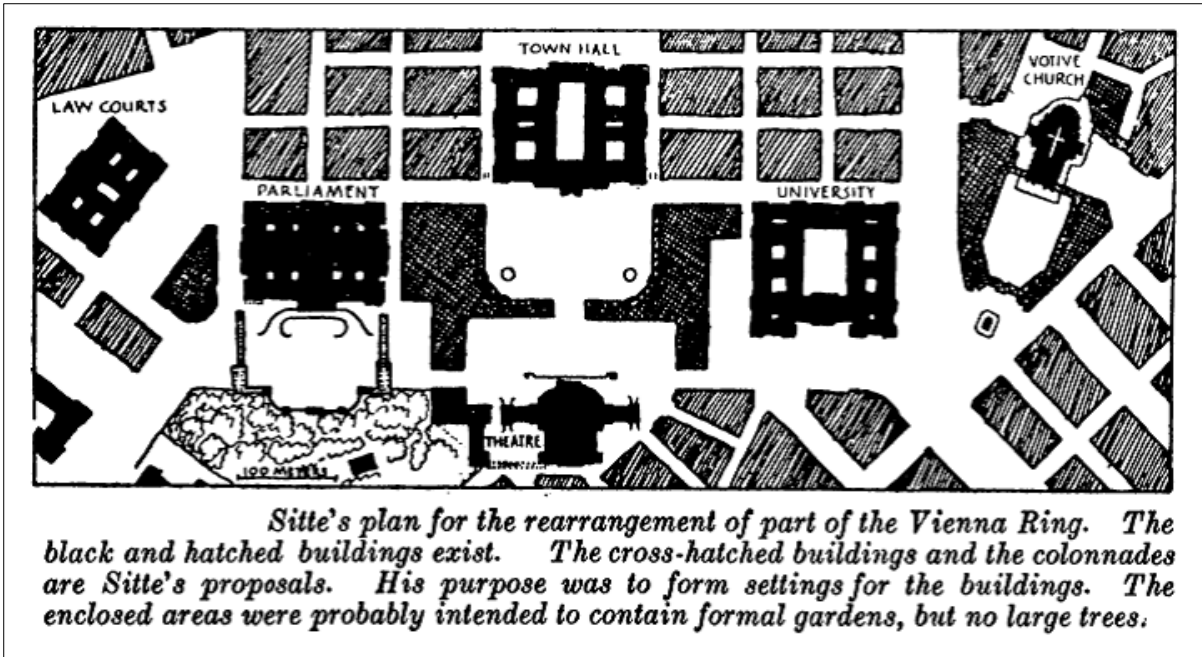


Figure 3-2: Sitte's (1889) proposals for replanning part of the Vienna Ring

(Source: Peets, 1927:258)

(ii) *Aesthetics*

Aesthetics created the foundation and central motivation for the incorporation of planning and art (Talen & Ellis, 2004:13). Planners seemed to take the aesthetic principles for granted and did not bother to try and define what they meant by it. According to Sitte (1889), art in planning is about aesthetics in urban forms and patterns. The principle of aesthetics formulated by Sitte (1889), is the exploration of value where one type of value refers to sensory pleasure or beauty. The expert assessments of physical features are defined as 'objective aesthetics' (Ataov, 1998; Bullock & Trombley, 1999:12) where the term 'objective' describes the role of experts, but these experts can have contrasting fundamental theories of what acceptable aesthetics are. Nevertheless, a selection of essential principles, such as scale, complexity and enclosure establishes a common expert language in urban design (Forsyth & Crewe, 2009:418).

As mentioned by Lévy (2008:31), Sitte (1889) placed emphasis on aesthetic aspects where he did an analysis of the exploration of the aesthetic sensitivity of a setting instead of focusing on the importance of historical features that originally contributed to the shape of a space.

Sitte (1889:256) is of opinion that space is used on a daily basis and should therefore be designed according to the users' aesthetic needs and desires. Sitte (1889) was attentive to obtain the components of the city that generated a harmonious effect, nevertheless he was also interested in preservation (Talen & Ellis, 2004:22). Ultimately, Sitte (1889) was seeking to determine those components of city form that generated a satisfying result versus those that did not. This aesthetic approach to planning is a continuous task, an approach to which Sitte's (1889) methodology of empirical research has been promptly applied.

Additionally, Sitte (1889) formulated principles in advocating aesthetic significance that only apply to plazas and passageways of a suburb, town or city. The principles can be summarised as follows: (i) *there exists a significant relationship between buildings, monuments and its plazas*, (ii) *the centre of plazas should be kept free*, (iii) *rules are formulated that preside over the shape and size of plazas. A hierarchy of sizes should be established within the squares of towns. The shape and size of the plaza should be in proportion to the height and size of the surrounding buildings*, (iv) *the functioning of plazas is superior if its shape is irregular where the irregularity serves to keep the centres free*, (v) *a cluster of plazas can accentuate a city's focal point*, (vi) *aligned roads with exceptional proportion between the width and length are required. The meanders and bends of ancient roads are more suitable where the terrain or other local conditions propose such constructions. Enclosed roads with diverse alignments are more appealing than long roads with unlimited intersections.*

(iii) *Accessibility*

The refrainment of the isolated placement of monuments and churches encouraged Sitte (1889) to explore the idea of accessibility (Adshead, 1930:87). He argued that architects and town planners should move toward a more accessible solution in terms of the placement of the built environment within a space (Lévy, 2008). Planners should thus focus on the macro-area instead of focusing on small designs. In short, Sitte (1889) fears that urbanism may fail to explore the artistic components of a space, focusing attention on mere technical activities and function related to the setting, in the end defining the shape of the space (Adshead, 1930:88).

The principle of accessibility is defined as the evaluation of interaction between users and the city's cadastral patterns (Carmona *et al.*, 2003). It has been connected with smart growth, increased interaction, social equity, active living, health and safety (Cho, Trivic & Nasution, 2015:153). As stated by Salingaros (1999), a successful urban space focuses on pedestrians

by delivering a variation of effortless pedestrian routes (accessibility) that are secure from non-pedestrian traffic and designed in accordance with universal standards to provide for all user groups, including children, the disabled and elderly people.

Sitte (1889) therefore formulated universal physical principles for the design and planning of space in order to generate social activities. This is a deterministic and exact trend by Sitte (1889) which focuses on the fact that the physical form of space is most important, constituting the physical approach to space.

- *Planning and design approach to physical space (Krier, 1979)*

According to Krier (1979:15) the original meaning of space should be enlightened. The reinvention of the definition of space relates to the judgement-free observance of an area where this meaning should not be created by aesthetic principles (Nascimento & Marteleto, 2008:401). This planning and design approach to space of Krier (1979) is supported by his view that considers the physical character of an area that links with several components (e.g. physical location and geographical distinctiveness) (Madanipour, 1996). These components are considered as the external features of an area that include different types of spaces found between buildings in urban landscapes that link physical spaces (Nascimento & Marteleto, 2008:405). Therefore, Krier's (1979) analysis of urban space is constricted to a morphology by identifying the basic elements of urban space, including streets and squares, their basic forms (e.g. triangle, square or circle) with several combinations and differences (Madanipour, 1996:10).

The relationship between social and physical space, in other words between form and function, has been one of the central topics of the post-modern challenge to modernism. The "form follows function" expression of modernism connected social and physical spaces in a relatively simplistic and deterministic way. In opposition, the post-modern challenge aimed to detach this relationship and focus on the physical space (Madanipour, 1996:11). Nevertheless, neither the way in which social and physical spaces were merged in modernist planning, nor the political abstinence related to a post-modernist disregard of social space, can be preserved in a social approach to the urban environment.

Although Sitte (1889) and Krier (1979) emphasise different aspects of the planning and design of space, both have a physical approach to space where the form of space is the most important production of space. This approach corresponds to the absolute approach to space wherein the container of objects is seen as the primary entity. The emphasis is also placed on

the planner and designer as the experts in the physical approach to space as they are influential in creating spaces according to physical attributes.

3.2.1.4 Social space

Social space is defined as the spatial results of social institutions and is researched by geographers and sociologists, which means that social activities will determine or define the shape, design or planning of a space (Madanipour, 1996:10). Crang and Thrift (2000) provide a more in-depth discussion on social space from a geographical approach.

- *A geographical approach to social space (Crang & Thrift, 2000)*

According to a social approach to space, space is determined by social processes (social structure within a society) and people's interaction in space (Crang & Thrift, 2000:183). Löw (2009:25) affirms that within this approach, space is formed by means of the social activity created within an area. Space does not essentially force a certain action, for example experiencing fear when using a walkway tunnel, as a tendency is frequently to assume an atmosphere when observing a setting. As this assumption is taken into account, its power to stimulate certain social dynamics need to be understood (Thrift, 2004). Space consists of more than just an everyday background to the social activities of people (Thrift, 2003:95). As explained by Crang and Thrift (2000:185), it is the formulation of challenges such as religion, language and politics within a society relating to their means of interaction, activities and communication. These social activities will eventually lead the space to a more alternatively sustainable and durable result.

Lefebvre (1991:328) identified a triad of "three moments of social space": (i) *perceived space*, (ii) *conceived space* and (iii) *lived space*.

- (i) *Perceived space*

The shaping of space within this view is established by the predominant society figures as claimed by their set of values and rules, which are believed to be mutual. To dispute these values and rules, Lefebvre (1991) proposes that a close connection needs to be initiated with relation to daily realities and interaction found in urban environments (Schmidt & Németh,

2010:453). Perceived space incorporates the methods in which spatial practice is organised and arranged within a setting.

(ii) *Conceived space*

Lefebvre (1991) describes conceived space as being experienced from a hierarchical viewpoint, being a powerful and distant approach to space, which requires that the character of the space is created by urban planners and experts. The representation of conceived space involves the formulation thereof by planners, socialists and scientists. An intellectually understood way to explain this type of space is in terms of its dominating view of an area as it has a tendency to describe the signs with regard to verbal systems. Lefebvre (1991) also investigated a second approach to space, namely lived space.

(iii) *Lived space*

Madanipour (1996:17) shortly explains lived space as the distinguishing moments lived within a space, which is the non-verbal representation thereof. The cultural aspects of a society is highlighted with this utopian view of space that describes the intangible aspect (e.g. people-environment relationships and meanings and values of people) of a community. The shape of space is created by memories, imagination and moments that were kept accessible and alive through particular literature and art (Brenner, 2000:135). Specific subjects are visible within space, establishing the value related to a setting by the society, which means that space is concrete (Lefebvre, 1991; Graham & Healy, 1999:626). Lefebvre (1991) states in his research that a city mostly contains social space, which means that space is socially produced (Brenner, 2000:135). Schmidt and Németh (2010:453) therefore argue that space should also be viewed as part of social production processes of usage, perception and acquisitions and not just containers where social relations occur.

The relationship between conceived, perceived and lived space is not always secure and reveal historically defined content and characteristics. These “three moments of social space” of Lefebvre (1991:328) loses its analytical and political resonance if it gets explored only in the abstract, it needs to be incorporated with real life events and relationships. Crang and Thrift (2000:175) explain that the social space of lived experience gets destructed and overpowered by abstract conceived space. In other words, what is lived and perceived is of secondary significance in contrast to what is conceived.

The physical and social approach to space implies different applications in the planning and design of space where the changing function of buildings over time illustrates the complexity between physical and social space. Originally designed and built for the production of Fiat

cars, the Lingotto factory in Turin, Italy, (see Figure 3-3) was converted to be used for exhibitions and cultural events and was completed in 2003 (RPBW Architects, 2003). This is a good example to demonstrate the relationship between the physical and social approach to space.

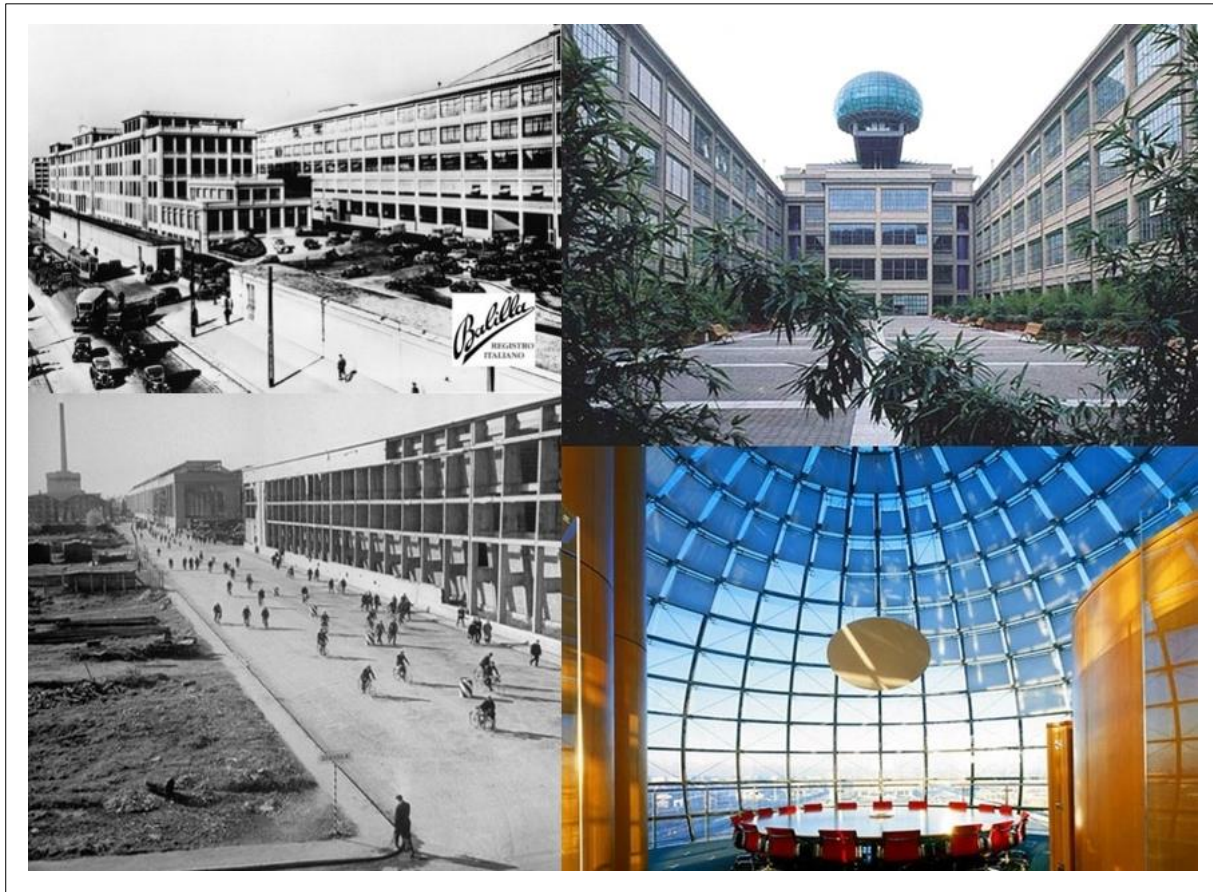


Figure 3-3: Conversion of the Lingotto factory

(Source: RPBW Architects, 2003)

3.2.1.5 Mental space

Mental space implies an emphasis on people's intellectual interpretations of the world that ultimately establishes a mental space (Madanipour, 1996:12). A planning and design approach to space is followed by Tschumi (1990) to represent the concept of mental space.

- *Planning and design approach to mental space (Tschumi, 1990)*

The planning and design approach to space is explained by Tschumi (1990:27) with relation to mental space. The intellectual exposition of space, along with the reasoning of its function, is considered as mental space. Tschumi (1990) states that rational thinking is needed to fully understand the concept of space. Rational thinking involves the use of sensory features that focus on the comprehension of activity and function within the space (Tellioglu & Wagner, 2001:176). Soja (1989:120) identifies two concepts of space. The first concept is the physical space of material nature, under which the long-established debates of absolute versus relative theories are classified. The second concept is that of mental space as representation and cognition, which includes the attempts to explore the symbolic content and personal meaning of landscape imagery and mental maps (Soja, 1989:120)

There seems to be a paradox between the rationalist and empiricist approaches to space, as Tschumi (1990:27) declares that “we cannot experience and think that we experience”, and then follow with “the concept of space is not in space.” In order to avoid this predicament, there needs to be a shift towards the building development process in architecture (planning and design discipline), as illustrated by the work of Lefebvre (1991).

Figure 3-4 illustrates I.M. Pei’s glass pyramid at the Louvre in Paris, France, which is a good example of mental space where intellectual reasoning was used to determine the design of the space.

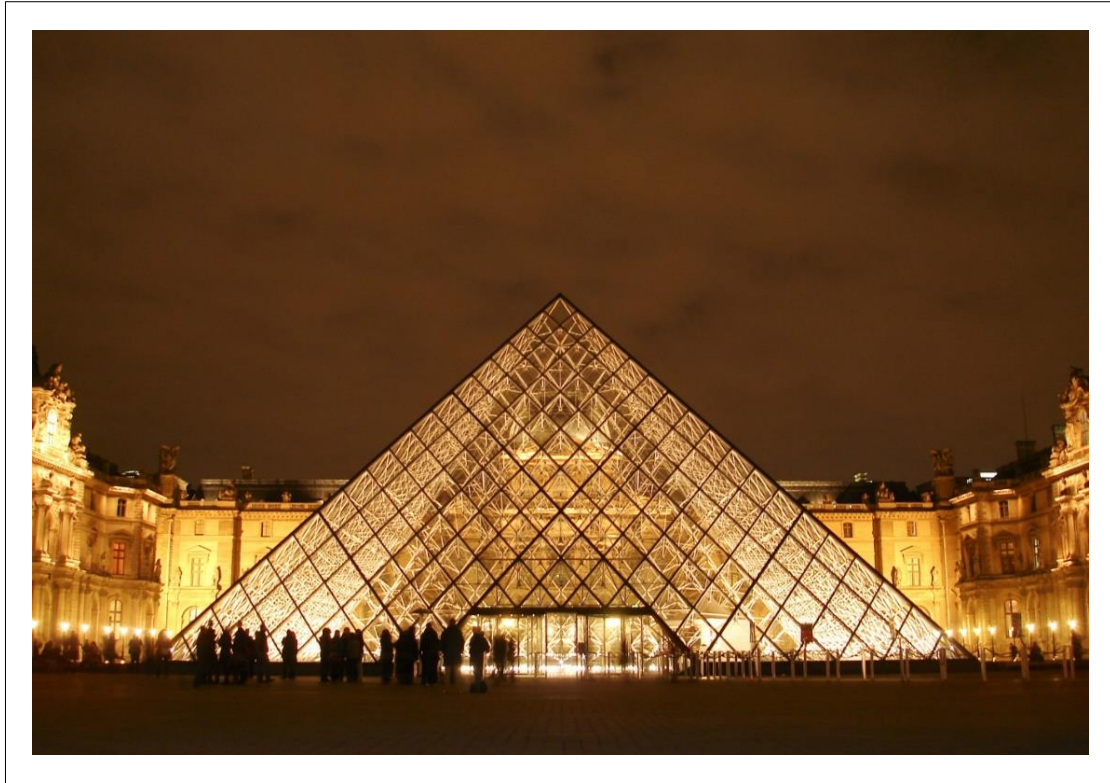


Figure 3-4: Le Grande Louvre by I.M. Pei

(Source: Souza, 2010)

Thus, within the mental approach to space, a theoretical approach to space is illustrated where one should use rational and cognitive thinking in order to plan and design or understand the space that has to be created.

3.2.1.6 Real space

The image of a labyrinth is used by Tschumi (1990:20) to symbolise the experience of real space. Inside a labyrinth people's comprehension of space is through instantaneous experience, as an overview of the space beyond the labyrinth is impossible. Tschumi (1990:20) explains that from this standpoint, "space is real" as it influences the senses before the reason. The planning and design approach to real space is described by Madanipour (1996) in the subsequent section.

- *Planning and design approach to real space (Madanipour, 1996)*

In contrast to mental space, real space apprehends the experience of a place in terms of its sensory characteristics. Madanipour (1996:13) explains that this sensory approach is used to dominate rational thinking to make sense of the sensory characteristics of a setting, which is in opposition to mental space. Real space, as comprehended through senses, is distinguished from people's intellectual interpretations of the world. The use of real space instead of mental space, influences the method in which an area is interpreted and reasoned (McGregor, 2006:71). McGregor (2006:75) further explains that this surrealist approach of space illustrates the way in which space is perceived rather than it being understood with regard to its function. The only way to understand real space is through the experience of space with the help of our senses, an empirical comprehension of real space (Madanipour, 1996:14).

Mental space is thus a theoretical intellectual approach where space is subjected to the thoughts of the designer or planner, whereas the sensory approach of real space determines that people do not experience space rationally, but sensorially.

While Madanipour (1996) and Tschumi (1990) provided ways of differentiating between mental and real space, Lefebvre (1991) initiated another debate between abstract and differential space.

3.2.1.7 Abstract space

Abstract space is homogeneous in appearance, but is by no means a straightforward concept when examining its dualities (Lefebvre, 1991:288). Abstract space is both a result and a container, produced and productive; it is a representation of space and also a representational space. While abstract space continues to be a domain of practical action, since it is empty, it also contains proximities, contrasts, emotional distances and limits (Lefebvre, 1991:288). Therefore, abstract space is lived and represented, the expression and basis of practice, stimulating and restricted all at once as each of these features relies on their equals. Lefebvre (1991) explains the concept of abstract space in the following section.

- *Philosophical approach to abstract space (Lefebvre, 1991)*

The concept of abstract space, "the space of bourgeoisie and of capitalism" (Lefebvre, 1991:57), has taken over the historical space of the city which had a negative effect on the

historical, natural and religio-political sphere. Abstract space is not regarded as a mental concept, but contains a social existence value (Crang and Thrift, 2000:176). It obtains expression in different activities, places, buildings and means of social interaction over and through space. Its fundamental dynamic however, is constrained by a logic which has no real interest in qualitative difference. Crang and Thrift (2000:176) explain that the eventual arbiter of abstract space is that of value.

In essence, the concept of abstract space rejects concrete qualitative space, it contradicts the generalisation of what Lefebvre (1991) defines as differential space. Crang and Thrift (2000:176) explain that abstract space is therefore ultimately formal, homogeneous and quantitative in nature.

According to Madanipour (1996:17) a new space cannot emerge unless it draws attention to differences to other spaces. This new space is ultimately described as differential space.

3.2.1.8 Differential space

As stated by Madanipour (1996:19), differences in the city are as old as the city itself, where the city consists of different people as similar people are not capable of bringing the city into existence. Since the exceptional growth of cities, the subject of diversity and difference has become a significant quality of urban life. Wirth (1964:69) views heterogeneity as an important characteristic of the city in his theory of urbanism. Therefore, differential space has the right to be different (Lefebvre, 1991:64). A philosophical approach to space is followed by Lefebvre (1991) to represent the concept of differential space.

- *Philosophical approach to differential space (Lefebvre, 1991)*

While absolute space is controlled by the aristocrats of a society in order to construct their sphere of politics, religion and economy (Lefebvre, 1991:52), a shift towards space as being more differential is required to assist with the differences present within a setting. Lefebvre (1991:435) corroborates that when a more diverse approach is followed to space (differential space), more heterogeneous activities are accommodated within an area. As a result of this, a multi-dimensional space is established through more successful social movement. In addition, Schmidt and Németh (2010:453) explain that differential space takes social activities into account that define the function of the space such as religion, politics and the natural environment.

The abstract and differential approaches to space are applied within the planning and design of space by architects and planners. In these disciplines abstract space is expressed as one-dimensional drawings (paper space) where architects and planners are unconnected from 'lived' space (Wolf & Mahaffey, 2016:61). This is due to the fact that, as well as abstracting from it in their comprehension, they assign this comprehension back onto the lived space level. Lefebvre (1991) mentions that the plan does not remain unknowingly on paper, but must be set into action by planners and designers.

Lived space directs the production of differential space where differential space creates the dynamic distinctiveness that people produce daily. This supports Lefebvre's (1991) idea of the right to difference. It is important that planners and designers comprehend this "difference" in order to participate in the co-production of differential spaces that include continuous co-creation of planning and design goals and ideas with people in the lived space and the opposition to homogenisation (Wolf & Mahaffey, 2016:62).

Preceding research has acknowledged the potential of abstract and differential spaces in regeneration initiatives and urban planning through the establishment and improvement of urban public spaces. The creation of a new public space in the Castlefield area of Manchester in the United Kingdom (see Figure 3-5) attained elements of Lefebvre's (1991) differential approach to space while instantaneously maintaining qualities of an abstract approach to space. The transformation of the mostly dilapidated industrial space was based on the development of a post-industrial urban space containing private sector residential apartments, studio spaces, offices, restaurants, bars and canal side environments (Leary-Owhin, 2015:6).



Figure 3-5: Public space in Castlefield area of Manchester

(Source: Leary, 2013:35)

3.2.2 Synthesis of approaches to space

The different approaches to space were formulated by authors according to their fields of study, including mathematics, geography, planning and design disciplines and philosophy as illustrated in Table 3-1.

Space was initially defined as an absolute or exact concept. An exact concept suggests that the mathematical, visual, physical and aesthetic values within a space were taken into account with relation to the standpoints of planners and designers such as Blaut (1961), Sitte (1889) and Krier (1979). Authors, including Walsh (2009) and Mazúr and Urbánek (1983), started to approach space as a relational concept with relation to objects that are found within a setting, in contrast to absolute (fixed) approaches to space. Crang and Thrift (2000) explain that social behaviour creates space when they describe space as a social construct. Thus, it is evident that there is a progression in these affirmations on space. It is also important to notice that space cannot be viewed as an exact concept that is isolated from people's interaction due to space being influenced by the behaviour of people. As a result, people and their environment become intertwined. Space is just more than a neutral backdrop (container) in people's lives.

According to Lefebvre (1991), space eventually converted from a physical constructivist approach to a more social constructivist approach. This approach to space proposes a dynamic and multi-faceted view of space as being more differential.

Table 3-1: Synthesis of approaches to space

	Key authors	Field of study	Characteristics
Absolute space	Blaut (1961)	Mathematics	<ul style="list-style-type: none"> • Absolute and distinct • Physical in terms of existence • Concrete, constant, objective, universal and three-dimensional
	Einstein (1905)	Mathematics	<ul style="list-style-type: none"> • Includes time • Exchangeable, abstract, subjective and four-dimensional • Objects within 'container' determine function of the space • Created by society and unique with relation to each setting.
Relational space	Mazúr and Urbánek (1983)	Geography	<ul style="list-style-type: none"> • Absence of objects in 'container' (empty) • Constant, dynamic and territorial • Socio-spatial relationship in society
	Walsh (2009)	Geography	<ul style="list-style-type: none"> • Fixed container • Created by dynamic behavioural flows • Produced and reproduced on continuous basis • Territorial view
Physical space	Sitte (1889)	Planning and design	<ul style="list-style-type: none"> • Three principals in arrangement of space: irregular design, aesthetics and accessibility • Space organisation in visual artistic manner

	Krier (1979)	Planning and design	<ul style="list-style-type: none"> • Judgement-free observance of area • Should not be created by aesthetic principles • Physical character of area
Social space	Crang and Thrift (2000)	Geography	<ul style="list-style-type: none"> • Created by social activity • More than everyday background of a society • Emphasis on social use • Three types of space: perceived, conceived and lived
	Tschumi (1990)	Planning and design	<ul style="list-style-type: none"> • Representation and cognition • Symbolic content and personal meaning • Intellectual interpretation to understand space • Rational thought dominates
Mental space	Madanipour (1996)	Planning and design	<ul style="list-style-type: none"> • Apprehends experience of place with sensory characteristics • Sensory experience dominates • Surrealist approach
Real space	Lefebvre (1991)	Philosophy	<ul style="list-style-type: none"> • Formal, homogeneous, one-dimensional and quantitative • Social existence value • Rejects concrete qualitative space
Abstract space	Lefebvre (1991)	Philosophy	<ul style="list-style-type: none"> • Heterogeneous or diverse • Social activities define space • Multi-dimensional approach
Differential space			

(Source: Adapted from Madanipour, 1996)

Crang and Thrift (2000) emphasise a general shift from absolute space towards the approach of space as a process. This statement is clearly defined by Hubbard and Kitchin (2004:6) where place is described as being 'relational and contingent, experienced and understood

differently by different people; they are multiple, contested, fluid and uncertain rather than fixed territorial units'. Space is commonly viewed as interrelated in terms of its relation to people. Space is influenced by the activity of users because this interrelated view of space describes the shared beneficial interaction between people and their environment (Al-Bishawi & Ghadban, 2011:73). The feelings of a place are subjective and the shift from space to place occurs through a process of reconstructing and re-communicating a narrative of identity (Rose, 1995).

3.2.3 Relevancy of space for planners

Planning is a dynamic profession that aims to improve the well-being of communities by developing more suitable, equitable, proficient and attractive places for people. Planning is mainly concerned with the spatial environment and is responsible for the planning, design and implementation of development (Carmon & Fainstein, 2013:15). Planners are interested in a fixed spatial dimension (three-dimensional) and it is therefore important that they understand the different approaches to space.

Although the different approaches to space discussed in the previous section are different, it is possible to group some of the approaches due to certain similarities in the approaches. A first group contains absolute, physical, mental and abstract approaches to space as these approaches view space as exact and universal. Social, real and differential approaches to space are more fluid. These approaches entail a more comprehensive and less exact view of space. In the literature, these latter approaches are rather seen as a space to which four dimensional dimensions are linked – known as 'place' as antithesis to 'space'. The following section therefore focuses on place as distinct from space.

3.3 Place

Place as a concept is difficult to describe and is open to discussion. However, in academic literature a common definition is that place is created from space once meaning has been assigned to it (Tuan, 1979; McNulty, 2005:9; Cho *et al.*, 2011:393). Robinson and Anderson (2002:3) state that a multi-layered, multi-dimensional relationship exists between place and literature. Various theorists informed cultural, economic and political change with different views on the relationship between people and place at a variety of space scales (Robinson &

Anderson 2002:3). In order to fully understand the concept of place, it could be beneficial to distinguish between and explain the characteristics that informed this concept.

3.3.1 Characteristics of place

Several characteristics of place were established from planning and design disciplines and related disciplines such as geography (Tuan, 1977; Massey, 1994; Healey, 2004; Davoudi, 2012; Soini *et al.*, 2012; Larson *et al.*, 2013). The different characteristics of place are discussed in order to comprehend its diverse nature:

- Place as socially constructed.
 - Place as being subjective.
 - Place as value-laden.
 - Place as being contextually embedded.
-
- *The social constructed nature of place*

The social constructionism of place develops with regard to a physical setting and the interpretations and meanings that are established from interacting with that specific place (Stedman, 2003:671). Place is an active setting that is inseparably connected to the activities and lives of people and secured in their experiences and meanings of specific places (Convery, Corsane & Davis, 2012:1).

Place has been considered as being socially constructed, a product of shared cultural and behavioural processes rather than the consequence of cognitive and perceptual processes rooted in physical attributes of places, within specific theoretical traditions that have influenced place research (Greider & Garkovich, 1994; Stokowski, 2002; Alkon & Traugot, 2008). Gieryn (2000) and Gustafson (2006) observe that in sociological and community studies, the physical aspects of place have been generally regarded as a container of social activities rather than a separate object of studies. According to Brehm, Eisenhauer and Krannich (2006) and Brehm (2007), interest in the social dimensions of place has been stronger than the attentiveness to its physical dimensions.

Healey (2004:47) emphasises place as being socially constructed as it is occupied by people. As stated by Thrift (1996), place can simply be understood in a socially constructed manner by establishing and relating people's meanings in terms of a particular social context. This

entails that place is defined in terms of it being a 'meaningful location' due to its social dimension (Lewicka, 2011:214). Several people are connected to a place due to close attachments they have to their neighbourhood because of social attributes.

Healey (2004:45) mostly concentrates on the quality of place as a "utopian" view with regard to it being socially constructed. A utopian view, by taking collaborative approaches into account, is the way forward with regard to planning according to Healey (2004). The social construction of place with relation to planning is unavoidable where place quality is described as the non-duplicable nature of the social environment and setting (Healey, 2004). According to the non-duplicable characteristic of place, the deficiency of quality places is frequently found as displaced and fragmented as a result of societal rules and regulations with regard to the organisation of space. Massey (1994) states that quality places are restricted due to limited social resources, particularly in lower income communities. This results in the limitation of the meaning and value of a setting, together with territorial behaviour in terms of place, which entails the manner that a 'special' area is preserved (Healey, 2004:46). With regard to planning, the protection of these 'special' areas can be done by historic preservation. Historic preservation in relation to sense of place is beneficial to communities by creating aesthetic preference, social involvement and community perception. Historic preservation is capable of reconnecting people with their past and restore the social constructed nature of place and community participation among residents living in communities that have lost social connections and a sense of place (Morel-EdnieBrown, 2011).

The social constructed nature of place makes it complex to understand due to the variety of meanings and values that are socially produced with regard to a particular space. The subjective nature of place is implied here.

- *The subjectiveness of place*

The concept of place is seen as subjective by Doreen Massey (1994). Space provides a site with movement and freedom, where place – in contrast to space – limits the area with regard to restrictions (Madanipour, 1996:24). Restrictions deal with four-dimensional, subjective aspects of a place that include intangible characteristics. These intangible characteristics create a certain identity that is connected to the space, uncovering a particular absence relating to the dynamic dimension that entails the creation of place due to social relationships (Madanipour, 2006:179). Healey (2003) explains that place entails functions and activities that disclose particular subjective experiences within a distinctive area.

According to Massey (1994), place attempts to include diversity from several dimensions (e.g. social, economic, environmental) as it abstains from having a singular identity (Madanipour, 1996:24). The dimensions that are used to create a sense of place affect the space which result in the creation of place. In addition, in contrast to space, place is a 'living' process with little regard for a specific time-frame. This affirmation refers to the character of a place as timeless, ultimately generated by subjective experiences of people.

Within the interaction between people and place (socially constructed), as mentioned earlier, the focus on place as being subjective is described on three levels (Puren, Roos & Coetzee, 2017:5). Firstly, a specific place generates subjective experiences because of its unique character. Secondly, people's subjective experiences are conveyed associations obtained with regard to the specific distinctive place. Thirdly, within the interaction between people and place, the place generates a subjective experience in people to which they respond or they project their subjective experiences on a place in relation to the unique character of that place (Puren, Roos & Coetzee, 2017:5).

People's subjective experience of places is ultimately important to recognise due to the fact that it represents a main aspect in the development of a sense of place (De Jong, 2002; Jivén & Larkham, 2003; Carter, Dyer & Sharma, 2007).

- *Place as value-laden*

A third characteristic of place is described by Tuan (1977) who emphasises place as being value-laden as place is space permeated with values and meanings that people assign to it. Later, Tuan (1979:387) proposes that place is more than a mere location as it is viewed as a special concept with profound value, meaning and history. These special principles add value to a place as it consists of the needs and experiences of people (Tuan, 1979:388). He (Tuan, 1977) further explains that this characteristic of place is created by subjective experiences of place, establishing an attraction to the place.

Place is ultimately a combination of different concepts, due to the fact that it is subjective, value-laden, abstract and quantifiable in relation to spatial elements (Tuan, 1979:389). Similarly, Madanipour, Hull & Healey (2001) declare that place is loaded with value due to particular intangible aspects being felt that make a setting more memorable. This memorability of a place according to Madanipour (2006:179) may be achieved by enclosing a space and allocating a specific fixed identity to it and loading it with value. Ultimately, the integration of meaning in a place allows for deeper spiritual relationships of people with their environment,

adding intrinsic value to the space, which eventually creates a place (Hague and Jenkins, 2005:58).

The value that is added to place by people occurs differently in specific contexts; therefore, place is unique and embedded in a particular context.

- *Place as contextually embedded*

Lastly, place is viewed as being contextually embedded (Davoudi, 2012; Soini *et al.*, 2012; Larson *et al.*, 2013). The fact that place is relational and contingent on the cultural and social processes that it produces (Davoudi, 2012:438), implies the significance of context in the creation of place. Here, context refers to the physical, ecological, social, economic, cultural, political, institutional, individual and technological environment of place.

There are several studies that emphasise the significance of context and the relationship people have with a certain place. These studies include Larson *et al.*'s (2013) research in the Great Barrier Reef in Australia on the relationship between residents' perception of sense of place and attitudes toward the natural environment and the research of Soini *et al.* (2012) in four villages in Helsinki, Finland, on landscape perceptions and sense of place in a rural environment. Failure to integrate the intangible features (e.g. affective experiences of place and personal symbolic meanings and values) of place, as mentioned within these studies, disregards how people-place relationships are established in particular contexts and how people experience specific places.

People's emotional attachment to place does not develop separately from a specific context (Puren & Roos, 2016:196). In addition, people-place relationships are embedded in broader social, economic, historical and political contexts. Through this intricate interplay people develop subjective and unique perspectives with regard to a certain context. The contextual embeddedness of place therefore allows for meaningful social interactions between people and enables meaningful and intimate social interactions (Puren, Drewes & Roos, 2007:46).

Places cannot be planned or designed from the outside without acknowledging its contextually embedded nature, such as the physical, social, ecological, economic, political, cultural, institutional and technological environments (Puren, Coetzee & Roos, 2010:998). It is important to take the importance of context into account because unlike space, place differs from one context to another – space is universal but place is contextual.

3.3.2 Relevancy of place for planners

Planning, conceived and practiced as a profession, influences the physical environment that has effects on the well-being of people and therefore encompasses a strong social dimension (Greed, 1999:42). Place is linked to the lives and activities of its users through the social interactions between people. Therefore, planners need to focus on people as an important part in development plans and not just acknowledge the physical environment.

While significance of place in society has been re-established since the 1970s (Verstraete & Cresswell, 2002:12; Graumann, 2002:107) the importance of place has progressively making a return in the disciplines of geography and the planning and design disciplines (Casey, 1996:20; Kaltenborn & Williams, 2002:189). Carter, Dyer and Sharma (2007:764) explains that unsuitable meanings can be allocated to places if place dimensions are disregarded. This may ultimately destroy the distinctiveness of these places. Place is important to consider in the planning of the environment as place qualities bring meanings to the environment that are established by people.

While both concepts space and place are important, the following section summarises the distinction between these two concepts.

3.4 Space versus place

The concept of space was preferred over place for a long period of time (Casey, 1996:20). However, Verstraete and Cresswell (2002:12) confirm that place was only viewed as a description, while space was utilised as a tool to generate scientific generalisations.

Space is objectively measurable, whereas place is a subjective interpretation by people of the same space (Downs & Stea, 1977:84; Carmona *et al.*, 2003:138). Therefore, space is viewed as a static and concrete concept with limited regard for intangible aspects due to the emphasis being placed on the fact that space is physically observable. Place on the other hand, is more abstract since it incorporates the intangible aspects that involve subjective human experience, while space is more objective. This corresponds with the three-dimensional features of space, noticing the physical aspects of the environment (touch, smell and visual), where place is four-dimensional regarding an inherited value related to a setting (specific personal meanings). Murdoch (2006) ultimately declares that space and place became intertwined.

According to the discussed approaches above, space could be viewed as absolute, relational, physical, social, mental, real, abstract and differential. The concept of space therefore involves

that space is ultimately viewed as the manner in which people express their daily lives within a specific set of surroundings. Cho *et al.* (2011:393) explain that when space is endowed with meaning and value, it creates place. To avoid any confusion, the comparison of space as opposed to place is summarised in Table 3-2.

Table 3-2: Comparison of space versus place

Space	Place
Objective	Subjective
Homogeneous	Heterogeneous
Value-free	Value-loaded
Concrete	Abstract
Three-dimensional	Four-dimensional
Universal	Unique
Context is irrelevant	Contextually embedded

(Source: Tuan, 1977; Madanipour, 1996; Healey, 2004:46)

Space has a tendency to be homogeneous in terms of identity, as it is uniform with regard to its existence. This feature relates to the fact that space has a singular identity that can be duplicated in any other setting. However, place is heterogeneous as it allocates a diverse identity that contributes to its value-laden essence. Therefore, place is unique, making it impossible to reproduce the same sense of place in another setting.

A place-based approach is therefore used by planners and designers to create places as it takes into account the values of people, the subjective meanings people attached to these spaces and the specific context. Ultimately, it implies that space is more than a blank canvas or container in which activities take place, but if one adds people to space it becomes place.

3.5 Conclusion

While numerous approaches to space exist, space in general refers to something that is objectively observed in a constant setting that can be reproduced. Several authors define this concept from mathematical, geographical, planning and design and philosophical approaches. In addition, space is comprehended through different views, such as absolute, relational, social, physical, mental, real, abstract and differential views toward developing a universal

understanding of this concept. As previously mentioned in this chapter space becomes place when it is endowed with meaning that eventually increases the value of a setting.

The concept of place on the other hand, is experienced through people's subjective experiences. Characteristics of place such as being socially constructed, subjective, value-laden and contextually embedded are included within this concept. The characteristics of place develop from people's interaction with a physical setting and the meanings and interpretations become apparent from interacting with that particular space. Place is the essence of "felt value", related to stability and security where biological needs are met. This is, however, in opposition to the freedom and openness of uniform space. Regardless of this opposition between space and place or freedom and security, the meanings of these two concepts frequently unite, instructing each other for its definition, as people are attached to the one and long for the other.

While space and place are distinct, they are also related. Space and place are inseparably connected to the lives and activities of its inhabitants through cyclical processes of unceasing mutual interaction within and between people, the physical and social environment. Sense of place is frequently defined in its simplest form by using the equation of place = space + meaning (Tuan, 1977). Particularly, the meanings that breathe life into space are enlightened by people's relationships, experiences and emotions. By linking space and place, the concept of sense of place and the understanding of its character can be established. An integrated understanding of space and place are needed to serve as foundation to grasp what the sense of place entails.

The following chapter includes an in-depth discussion of sense of place.

CHAPTER 4: SENSE OF PLACE

4.1 Introduction

Chapter 3 sketched the importance of the concepts of space and place in order to fully comprehend the concept of sense of place. While space tends to be defined by objective, three dimensional and concrete properties it contain and is therefore value-free and duplicable (repetitive), place on the other hand is defined by subjective, four dimensional, abstract and value-laden dimensions that distinct places as being unique (not duplicable). It is through people's daily interaction with and within space that a sense of place is shaped (Cho *et al.*, 2011:393).

Sense of place is difficult to define (Kaltenborn, 1998:185; Jivén & Larkham, 2003:67; Malpas, 2008) due to multiple definitions and dimensions that shape it (Williams, 2014). This multi-dimensional nature of sense of place is reflected in different disciplines that study this topic. This chapter aims to develop insight with regard to the various conceptualisations of sense of place in literature as developed over the past decades by different disciplines. Several definitions of sense of place according to various authors are included in this chapter in order to understand the concept as well as to acknowledge the progressive development of it.

Furthermore, the chapter is a synthesis of the findings of the systematic literature review that was conducted as discussed in Chapter 2 (Section 2.3.2). Broad theoretical trends with regard to how sense of place is conceptualised by numerous disciplines are discussed in the first part of the chapter while sense of place research in the spatial and design disciplines (especially in spatial planning) will be discussed in more depth in the second part of the chapter.

The chapter will be concluded by a short discussion of the role of spatial planning in terms of sense of place.

4.2 Sense of place

In this introductory section the origin of sense of place and various definitions of the concept will be provided to orientate the reader towards the subject

4.2.1 Origin of sense of place

Sense of place in spatial and design disciplines is embedded in the ancient Roman mythological concept of *genius loci* (loosely translated from Latin as *spirit of place*) (Norberg-Schulz, 1980; Jivén & Larkham, 2003:6 & Stedman, 2003:674). A *geni* is a supernatural divinity that was believed to determine the sense of place that differentiated a locality from other localities (Norberg-Schulz, 1980 & Stedman, 2003:674). The term 'sense of place' has become universally used as a synonym for the atmosphere or unique character of a place (Cullen, 1961, Conzen, 1975:361, Sharp, 1969 & Steele, 1981) where atmosphere and character are mainly defined by physical attributes. According to Hague and Jenkins (2005:5), several planners and designers claim that by apprehending the atmosphere and character of a locality in terms of its physical attributes and integrating it in spatial plans and designs, the sense of place of that locality ought to be conserved. According to Pretty, Chipuer and Bramston (2003:274) location itself is not enough to create a sense of place, it emerges from involvement between people and between people and place. While the sense of place is often defined as the atmosphere of a place, it is the total quality of the environment that make people want to return to that specific place (Smith, 2011:63). This comprehensive and integrated nature of sense of place forms the focus in the following section.

4.2.2 Definitions of sense of place

Over the last few decades, sense of place has been a topic of academic interest among numerous disciplines, including sociology, anthropology, geography, psychology and the spatial and design disciplines (including planning, architecture and urban design). A variety of definitions are found in academic literature. Some of the definitions of sense of place are supplied here.

- Lynch (1960), Cullen (1964), Norberg-Schulz (1980) and Steele (1981): These authors conceptualise sense of place as physical constructions (Lynch, 1960; Cullen, 1964; Norberg-Schulz, 1980; Steele, 1981). Lynch (1960) e.g. defines sense of place in terms of physical attributes such as paths, nodes, edges, landmarks and districts. This is established in the form of mental maps or images that account for people's cognitive understanding of a place. Cullen (1964) had a desire to conserve sense of place which he believed was created from the fabric of a neighbourhood and also, its existing physical features.

- Relph (2001) and Stedman (2003): These authors, on the other hand, view sense of place as incorporating the objectively shared attributes of the environment and the subjective distinctive experiences of it (Relph, 2001; Stedman, 2003:673).
- Jivén and Larkham (2003) and Pretty, Chipuer and Bramston (2003): These authors define sense of place in terms of individual experiences (Jivén & Larkham, 2003; Pretty, Chipuer & Bramston, 2003). Location itself is not enough to establish a sense of place, it manifests from people's individual experiences with place (Pretty, Chipuer & Bramston, 2003:274). Pretty, Chipuer and Bramston (2003:276) further explain that due to the sense of place people experience, they become attached to a place which is concerned with their emotional and behavioural commitment or bonding to the place.
- Nanzer (2004) and Schofield and Szymanski (2011:3): These authors regard sense of place as a subjective and personal feeling towards a place (Nanzer, 2004:363; Schofield & Szymanski, 2011:3).
- Hague and Jenkins (2005): These authors define sense of place by emphasising the social environment as important in developing people's sense of place (Stedman, 2003; Hague & Jenkins, 2005; Schofield & Szymanski, 2011). In these social constructions sense of place is created by symbolic meanings allocated to a place, assigned by people through the process of social interaction (Stedman, 2003:672). These authors e.g. Stedman (2003), Hague and Jenkins (2005) and Schofield and Szymanski (2011) propose that sense of place is not inherent to the physical setting itself, but exists in people's interpretations of place, which are constructed through social interactions.

From the aforementioned, sense of place is defined differently by different authors and disciplines. In literature it seems that no accurate definition or consensus exists on what sense of place should entail or how it should be measured or constructed (Kaltenborn, 1998:172).

Patterson and Williams (2005) ascribe this undefinable nature of sense of place to the inherently segregated nature of several disciplines due to their variation in philosophical orientation and instantaneous accumulation of knowledge within their field. This led to the development and use of a diverse selection of approaches and methods to define sense of place. Jorgensen and Stedman (2001) state that some academics consider that the different approaches created confusion as many incoherent concepts developed to explain the concept sense of place (Stedman, 2003).

The following section will start with a short overview of the main disciplines that have studied sense of place, followed by an overview of how sense of place was conceptualised in literature. A literature map compiled from the systematic literature review (*refer to method*

followed in Chapter 2) is developed in order to understand some important aspects of sense of place theories.

4.3 Core disciplines and different conceptualisations of sense of place

After the systematic literature review (see Chapter 2, Section 2.3.2) was conducted, it was possible to distinguish three core disciplines that research sense of place: (i) *Geography*, (ii) *Psychology* and (iii) *Spatial and design disciplines* (see Figure 4-1). Of a total of 97 publications included in the systematic literature review, 16 publications (16,5%) are published in Geography, 27 (27,8%) in Psychology and 54 (55,7%) in Spatial and Design disciplines. From the Spatial and Design disciplines, 11 publications (20,4%) were from Architecture, 11 (20,4%) from the field of Urban Design and 32 (59,2%) from Spatial Planning (including urban planning). Spatial planning is a high contributor to sense of place research amongst the planning and design disciplines. Although the application of planning, architecture and urban design differ in terms of their scales in practice, all three disciplines are focused on spatial planning and design and overlap with each other in this regard. In addition, the same sense or place theories collectively influenced all three of these disciplines, as well as spatial planning versus urban planning.

It was decided to exclude sociology, environmental sciences, philosophy and information technology from the detail discussion because these disciplines only published a limited amount of publications about sense of place over the last few decades in comparison to the three core disciplines. The following figure illustrates the primary disciplines that have published sense of place research papers/books since the 1960s.

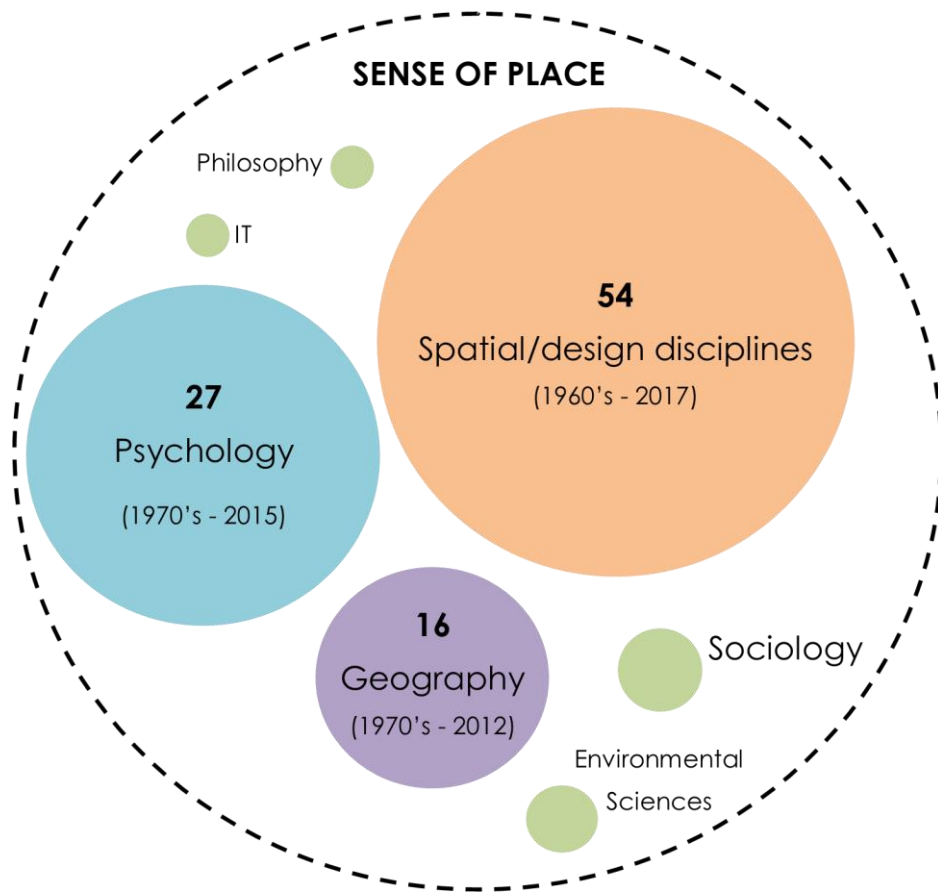


Figure 4-1: Core disciplines that research sense of place

(Source: Author's own construction, 2016)

4.3.1 Geography

The first core discipline identified from the systematic literature review was geography that contributed 16 publications (see Figure 4-1). From the 16 publications on sense of place, eight (50%) were published from the 1970s to the 1990s, while 50% was published from the 2000s onwards. Within the discipline of Geography, sense of place is mostly conceptualised as a social construct (Stedman, 2003:672).

According to a social constructivist view, sense of place is shaped by the broader social environment in which interactions and meanings develop (Hay, 1998:6). Places are symbolic contexts filled with meaning (Kyle & Chick, 2007:212). These meanings arise and progress through continuous social interaction of people with the environment. Low and Altman (1992:7) also mention that people's attachment to place includes social interactions. The social

relations that signify a place are equally or even more significant to the attachment process of people than the place itself. Therefore, places are geographical contexts and repositories wherein interpersonal, cultural and community relationships occur and it is these social relationships, not just the place, to which people are attached (Low & Altman, 1992:7).

When attachments or affective bonds to place are studied in a social context, that place is viewed as a 'center of felt value' (Eyles, 1989), a 'field of care' (Tuan, 1979) or a 'social field' encompassing shared meanings (Stokols & Shumaker, 1981). According to Hay (1986, 1988, 1990), if people live in a place for several years, they develop a sense of place that is accompanied with feelings of belonging that anchor their identity. Daily social interaction with a place is essential to sustain a sense of place, the same as such interaction is essential to sustain other relationships. Sense of place ultimately considers the social and geographical context of place attachments and the recognition of places, such as feeling of dwelling and aesthetics in order to develop meanings (Hay, 1998:5).

Within geography, as stated by Ujang & Zakariya (2015:715), the experiential, perceptual and emotional realm of place are interconnected to also create a sense of place. Research on environmental perception has been emphasising the experiential realm of sense of place (Ujang & Zakariya, 2015:711). The significance of attachment in preserving a sense of place beyond the visual and physical connectivity of the place and people is highlighted (Carmona *et al.*, 2003; Hassannudin, 2003). The perceptual realm is related to the principles of mental image, awareness, physical feeling and instinctive understanding of place. Ujang and Zakariya (2015:711) elaborate that these principles, however, also influence the individual's personal emotional expression with regard to the environment, which creates the emotional realm as a result of attachment and meaning being established between an individual and the setting.

Recent geographical approaches to sense of place have also examined the character inherent to place as a localised, bounded and material geographical entity, as well as the feelings of attachment and detachment that people express, experience and contest in relation to certain places (Cosgrove, 2000; Mayhew, 2004). Consequently, human geographers describe sense of place as a personal connection with a specific place that develops over both years of residence and involvement in a community (Hay, 1988:160). Research in geography by Pickles (1985), Relph (1985) and Seamon (1987) suggests that sense of place emerges within three interlinked dimensions, which include the experiential realm of sensory and bodily contact and journeys; the perceptual realm of attitudes, awareness and memories and the emotional realm of preferences, feelings and values.

In conclusion, the social constructed view of sense of place within geography implies that the physical attributes that encompass a place are less important. The physical environment may play a more significant role in people's attachment to place within other contexts. While the meanings people assign to features of the physical environment are socially determined, the foundation of their attachment originates from processes that more clearly connect meanings to attributes within a setting. However, authors such as Stedman (2003) criticised the overemphasis of the social constructed view of sense of place. Although social constructions are imperative, they do not appear out of thin air as the environment sets boundaries and contributes to the form of these constructions (Stedman, 2003:671).

Psychologists have, instead of focusing on the larger social environment (although acknowledged), included the person itself as an important role player in the sense of place. This focus on the person as important in shaping the sense of place is discussed in the following section.

4.3.2 Psychology

Psychology was highlighted as another key discipline in sense of place research with a total of 27 publications as depicted by Figure 4-1. From the 27 publications, nine (33%) publications were published between the 1970s and 1990s, while research from this discipline became more apparent from the 2000s and onwards with 18 (67%) publications on sense of place.

In Psychology sense of place is mostly seen as an intra-psychic phenomenon with a focus on affective aspects such as emotions/experiences (Pretty, Chipuer & Bramston, 2003:274). Jorgensen and Stedman (2001:237) view sense of place as an attitude towards a spatial setting with a complicated psychological structure that arranges self-referent beliefs, emotions and behavioural aspects. Several researchers, specifically those using a psychological approach, describe sense of place as a combination of three primary and corresponding concepts: (i) *place attachment*, (ii) *place dependence* and (iii) *place identity* (Low & Altman, 1992; Jorgensen & Stedman, 2001; Stedman, 2002, 2003; Stokowski, 2002; Trentelman, 2009; Van Patten & Williams 2008).

(i) *Place attachment*: Place attachment has been used as a synonym for sense of place that defines the constructive emotional bond people have with a place (Soini *et al.*, 2012:125). As proposed by Altman and Low (1992), place attachment emerges, for example, from family and history, the annihilation or loss of a community or land, inheritance or ownership, spiritual

relationships or the naming of places and storytelling. Place attachment is therefore not always positive, but could also consist of negative feelings (Manzo, 2003; Hernández *et al.*, 2007).

(ii) *Place dependence*: Place dependence is concerned with how successful a place is in achieving goals providing a current range of substitutes, i.e. how a place compares to another place in providing in the needs of people (Stokols & Shumaker, 1980). Brown and Raymond (2007:2) state that place dependence, therefore, makes mention of connections based particularly on activities that occur within a place, demonstrating the significance of a place in giving conditions that support an envisioned use.

(iii) *Place identity*: Lastly, place identity includes the dimensions of self that describe a community's or individual's identity with regard to the physical environment through an intricate pattern of conscious and unconscious ideas, preferences, beliefs, values, feelings, goals and behavioural inclinations and skills applicable to this environment, and how the physical environment gives purpose and meaning to life (Proshansky, Fabian, & Kaminoff, 1983; Brown & Raymond, 2007).

4.3.3 Spatial and design disciplines

A third core discipline that has contributed significantly on sense of place research includes spatial and design disciplines (architecture, urban design and planning) (see Figure 4-1). These disciplines view sense of place mostly as a physical construct, determined in terms of visual environmental attributes (Jivén & Larkham, 2003:73). The spatial and design disciplines included 54 publications of sense of place, where 13 (24%) publications emerged from the 1960s to the 1990s and 41 (76%) publications appeared from the year 2000 and onwards.

In sense of place research in spatial and design disciplines, visual environmental attributes or physical features are created as objective realities of space. However, the physical setting establishes only one of three known constructs of place, namely physical context, activities and meanings (Relph, 1976; Carmona *et al.*, 2003; Shamai & Ilatov, 2005). The meaning of sense of place in spatial and design disciplines is also closely connected to the identity and character of a place (Teo & Huang, 1996:310). Lynch (1981) defines identity as the aspect which enables a person to "recognise and recall a place as being distinct from other places - as having a vivid, or unique, or at least, a particular character of its own". Within this definition it is evident that the accumulation of physical features and the meanings acquired from the interaction of people with a locality are significant elements of sense of place (Teo & Huang, 1996:310).

All the publications from the systematic literature review illustrated that the spatial and design disciplines, such as architecture, urban design, urban planning and spatial planning (see Figure 4-2) are concerned with sense of place features that are included in the production of built environments. Heidegger (1971) explains that this makes reference to a process where place becomes something personal and gives people an experiential foundation on earth. In short, it suggests an environment that is experienced as meaningful (Puren, Drewes & Roos, 2007:43).

Place research within the spatial and design disciplines illustrated that sense of place can be used to contribute to restorative and protective stewardship in order for people to preserve the meanings they attach to their environment (Masterson *et al.*, 2017:54). Tidball (2012) provides an example by explaining that certain changes within a built environment (e.g. forced removals) that elicit human sympathy for the loss of meaningful places create feelings and urges amongst a community to rebuild and restore their environment. Place attachment according to visual environmental attributes provides an appraising measure for empirical studies that emphasise the role and importance of sense of place in motivating stewardship actions by a community that wants to restore their sense of place (Williams & Roggenbuck 1989; Stedman 2002).

Sense of place within spatial planning is discussed in Section 4.4. However, the following section focuses on the spatial and design disciplines of architecture, urban design and urban planning as main contributors to publications on sense of place (55,7% of the total publications).

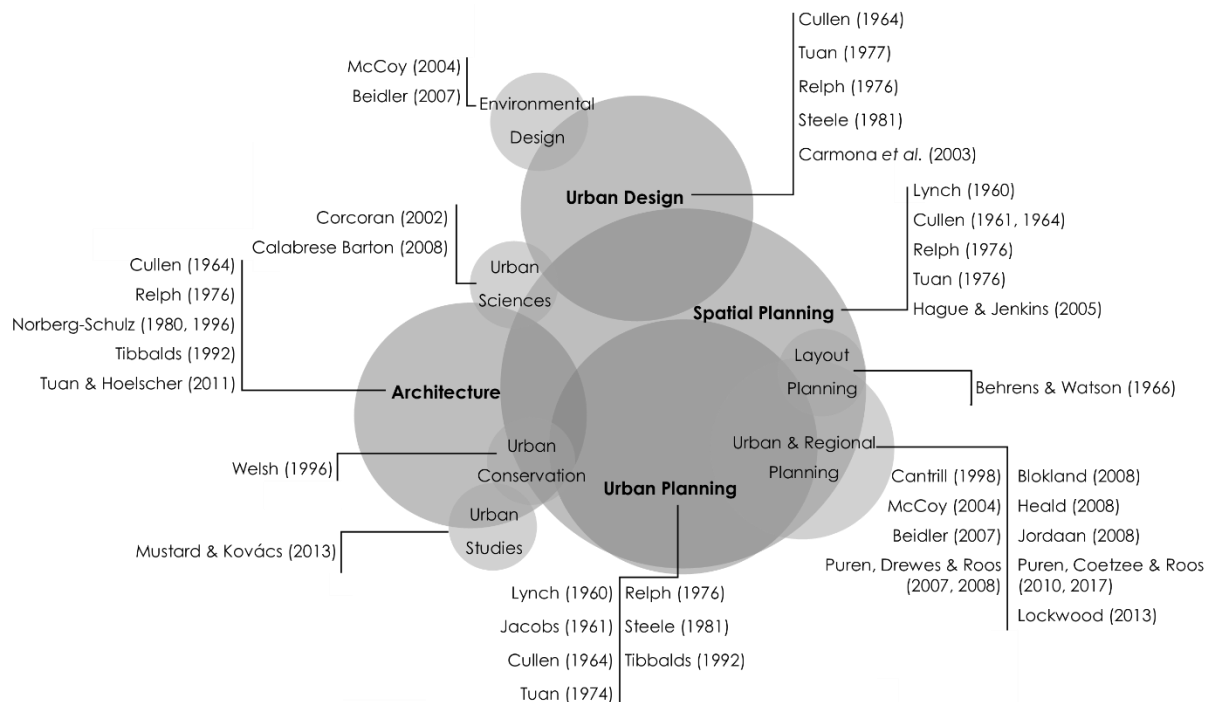


Figure 4-2: Spatial and design disciplines contributing to sense of place

(Source: Author's own construction, 2016)

(i) Architecture

The systematic literature review revealed that architecture is one of the main spatial and design disciplines with regard to contributing to sense of place research. From the 54 publications in the spatial and design disciplines that contributed to sense of place, 11 (20,4%) emerged from architecture where 73% of the research was published from 2005 onwards. Authors such as Cullen (1964), Relph (1976), Norberg-Schulz (1980, 1996), Tibbalds (1992) and Tuan and Hoelscher (2011) were some of the main contributors to sense of place within the field of architecture (see Figure 4-2). According to Canter (1971), architecture can contribute to a sense of place by preserving the identity and belonging of people to a place. According to Tuan and Hoelscher (2011:1) this identity or belonging mainly revolves around incorporating the context in a design e.g. by including unique characteristics of a building or space that creates meaning for an occupant (Tuan & Hoelscher, 2011:1).

Christian Norberg-Schulz (1980), a Norwegian architectural theorist, elaborated on the sense of place concept with regard to the relevancy to context. It stipulates that the spirit of a place

is rooted in its context and that two defining categories can be denoted, namely 'space' and 'character' (De Klerk, 2015:88). Space is defined as the three-dimensional arrangement of the elements that constitute place, while character is described as the atmosphere which is the most inclusive attribute of any place (Norberg-Schulz, 1996:418).

A sense of place can be derived in architecture by incorporating vernacular design elements, local materials and craftsmanship and connecting to the natural and cultural resources of a community (Tuan & Hoelscher, 2011:11). Ghoomi *et al.* (2015:276) explain that sense of place not only creates coordination and proper functioning of people and their architectural environment, but also provides a sense of security, fun and emotional awareness for individuals.

Day (1990) proclaims that architecture plays a significant role in determining a sense of place and in improving human development. Architecture contributes to the primary aspects of the constructed environment, the element of the environment that is established and built by people (Holmes, Patterson & Stalling, 2003:240). Buildings and other structures are developed to prevail as places that represent social and cultural values. Holmes, Patterson and Stalling (2003:240) further explain that in the past, architects have created structures that simultaneously reflect and surpass their times, contributing to constructed environments with a unique character or sense of place whose meanings could adapt over time, depending on the worldview of consecutive users. Constructed environments, including architecture are intended productions that create and recreate history and values (Dear & Wolch, 1989).

Other significant issues are also immersed into sense of place by architecture. People use and experience architecture as place in means that are exceeding the aims of the original builders. In a certain sense, architects may wish for buildings to improve sense of place and particular human relationships by designing certain movement possibilities therein (Holmes, Patterson & Stalling, 2003:241). Scales of measure that represent human size as a universal point of reference remind architects that their work is for people. Day (1990) mentions that these scales propose the potential of sense of place in human existence and dwelling within places. While spaces are confined to human scale, they are transformed into places of social and personal meaning. Over time, different people or new generations assign different meanings to places and use architectural places in creative ways, making sense of place a dynamic concept in architecture and human development (Holmes, Patterson & Stalling, 2003:241).

(ii) Urban design

Another spatial and design discipline that contributed to sense of place is that of urban design. Within the spatial and design disciplines, 11 (20,4%) publications emerged from the field of urban design with 82% of the publications being published from 2003 and onwards. Authors, including Cullen (1964), Tuan (1977), Relph (1976), Steele (1981) and Carmona *et al.* (2003) made significant contributions in urban design with regard to sense of place (see Figure 4-2). In fact, Shamsuddin and Ujang (2008:400) stated that the creation of sense of place is a main goal in urban design. Urban design is a creative activity whereby three-dimensional places are designed for people in which the form and character of the urban environment are conceived at a local scale (Madanipour, 1997:364).

In urban design research as illustrated by Figure 4-2, the significance of the physical elements and activities is emphasised as important aspects of sense of place (Shamsuddin & Ujang, 2008:399). The systematic literature review revealed that successful urban design brings both the tangible (physical) and intangible concepts of sense of place as benefits in economic, environmental, social and cultural aspects.

Urban design is associated with the feelings and perceptions that people have through the experience of a place (Relph, 1976; Tuan, 1977; Williams, Anderson, McDonald, & Patterson, 1995; Hay, 1998; Carmona *et al.*, 2003). In this regard, Relph (1976) associated sense of place with the need for identification with one's surrounding and the need to be in a recognisable place. It is also related to the ability of the place to evoke human senses through qualities that make it distinctive from other places (Lynch, 1960). Urban design is a key factor in creating and maintaining the sense of place, liveability and viability of urban neighbourhoods (Liang, 2010:5). Liang (2010:1) further explains that effective urban design can create a sense of place where there was none, and will build on the assets of an inherently well-located site. The ability of places to develop a sense of place is associated with the established meanings held by the people who are attached to those places which can be strengthened by successful urban design (Shamsuddin & Ujang, 2008:401).

On the other hand, Ouf (2001:75) highlights the need for sense of place in restorative urban design, where urban designers need to link heritage meaning to restoration plans to make these projects identifiable to the public. Steele (1981) provides practical advice by stating that fragments of the previous landscape need to be included in the new setting to attach the specific place to a certain location, time and function. Norberg-Schulz (1980:180) agrees with Steele (1981) by stating that the inclusion of appealing characteristics, such as structural features or unique pathways will preserve the distinctive atmosphere or sense of place within

the new setting. In producing settings with a strong sense of place, urban designers are constructing settings that will increase the experience of the people who use it, promote attachment, and in turn, create successful and well-maintained public spaces (Reid, 2008:178).

(iii) Urban Planning

The discipline of urban planning produced 32 publications (59,2%) within the spatial and design disciplines where seven publications (22%) were produced between 1960 and 2000 and 25 publications (78%) emerged from the year 2000 onwards. The key authors that contributed towards sense of place research within urban planning include Lynch (1960), Jacobs (1961), Cullen (1964), Tuan (1974), Relph (1976), Steele (1981) and Tibbalds (1992) (see Figure 4-2).

Spatial planning (discussed in section 4.4) is defined as the methods used by the public sector to guide the distribution of people and activities in spaces on numerous scales (Van Assche *et al.*, 2012:179). Distinct professional disciplines that are comprised within spatial planning include urban planning, layout planning and urban and regional planning (see Figure 4-2). Spatial planning is a wider, more comprehensive approach to planning, whereas urban planning is a more focused approach concerned with the organised development of neighbourhoods and communities in urban and rural areas (Van Assche *et al.*, 2012:179). Urban planning predominantly makes use of two-dimensional plans and focuses on a larger scale than for instance the spatial and design disciplines of architecture and urban design as discussed previously.

One of the most significant goals of urban planning, that is often overlooked, is to create a sense of place (Convery, Corsane & Davis, 2012:165). According to Hashempour (2005:15), the term "sense of place" in urban planning has two aspects, namely sociological and psychological. The first aspect is a sense of place of a person or sense of a social person in a larger unit community, and the second is related to the sense of belonging to a region or an area related to culture. According to Jacobs (1961) sense of place consists of a complex bundle of symbols, meanings and qualities of the environment that helps a person or a group, consciously and unconsciously, to identify with a certain place. However, Jacobs (1961) also drew attention to the fact of urban planning having the potential to obstruct people's sense of place, which she described as the intricate bundle of meanings, symbols and attributes that a group or person assigns (consciously and unconsciously) to a specific place. These 'people

places' have been threatened under the destructive process of commercial development and urban renewal that create placelessness, which leads to places being stripped from its human meaning (Teo & Huang, 1996:309). Sense of place is of significance in planning due to the fact that it improves the user experience in a setting, enhances well-maintained public spaces and promotes public participation in planning (Reid, 2008).

The popularity of sense of place within new neighbourhood developments through successful urban planning has recently become more important (Lund, 2002:309). The findings by urban planning researchers (Lund, 2002; Hashempour, 2005; Beidler, 2007; Reid, 2008) reveal that there already appear to be more interaction, less automobile travel and a greater sense of place among the residents of these new neighbourhoods. This indicates that there actually is a demand for neighbourhoods that have a unique character and atmosphere (Lund, 2002:310).

Hashempour (2005:16) highlighted the fear of cities lacking in identity and sense of place as the problems of crime and violence of being in a stranger space. In soulless spaces where the spirit of cooperation and unity does not exist, violence, invasion or rebellion will be more common (Hashempour, 2005:16). Tibbalds (1992:41) also emphasised sense of place where the enclosure of urban space is important by using successful urban planning, not only for the achievement of human scale, but also to a general sense of place and well-being.

With regard to urban planning, Reid (2008) formulated the following techniques and principles to strengthen a setting's sense of place: (i) *anchor the setting with a strong symbolic focal point*, (ii) *create paths with clear beginning and end*, (iii) *mystery* and (iv) *enclosure*.

- *Anchor the setting with a strong symbolic focal point*

The first technique involves the anchoring of a setting with a strong symbolic focal point. According to Reid (2008:77), a strong focal point that is highly legible will assist to create a strong sense of place and a sense of orientation as soon as someone approaches that specific setting. When approaching a specific setting, people experience a sense of arrival which refers to the clear identification of when you are inside or outside a specific area. Puren, Drewes and Roos (2008:142) explain that a sense of arrival escalates the visual legibility of an area, provides a feeling of welcoming and orientation at a place and increases the accessibility. A weak sense of arrival can decrease the current sense of place of the area that can be prevented by creating some kind of visible entrance at roads that link the area with the surrounding landscape (Puren, Drewes & Roos, 2008:142). Examples of strong symbolic focal

points include sculptures, fountains, and an emphasised entrance to a building or a city hall tower (Rozmanová & Gajdíkova, 2016:33). Figure 4-3 illustrates the impressive dome of St. Peter's Basilica in the Vatican City as a focal point within a setting.



Figure 4-3: St. Peter's Basilica, Vatican City

(Source: Rozmanová & Gajdíkova, 2016:33)

While the technique of creating focus points in the city has a three dimensional impact and relates to the visual design of the city (urban design and architecture), it is determined by the location of the specific function or land use in relation to other land uses. An example of this is the placement of a church (or other important land uses as determined within specific communities) within the urban environment e.g. at the end of a main route/street. Focus points are therefore determined by the two-dimensional layout design of the city/neighbourhood.

- *Create paths with clear beginning and end*

Secondly, the technique of creating paths with a clear beginning and end is explained by Lynch (1960:54). Lynch (1960:54) states that paths with a definite beginning and end will assist to align people that use these paths, create continuity within the city and also establish a strong sense of place. A navigator should effortlessly understand in which direction he/she is walking along the path by means of its directionality. A well-designed path with clear beginning and end sustains a navigator's orientation with regard to the next landmark along the path and the distance to the concluding destination (Foltz, 1998). The following figure illustrates a path with a clear beginning and end towards a historical building in Vlašim, Czech Republic.

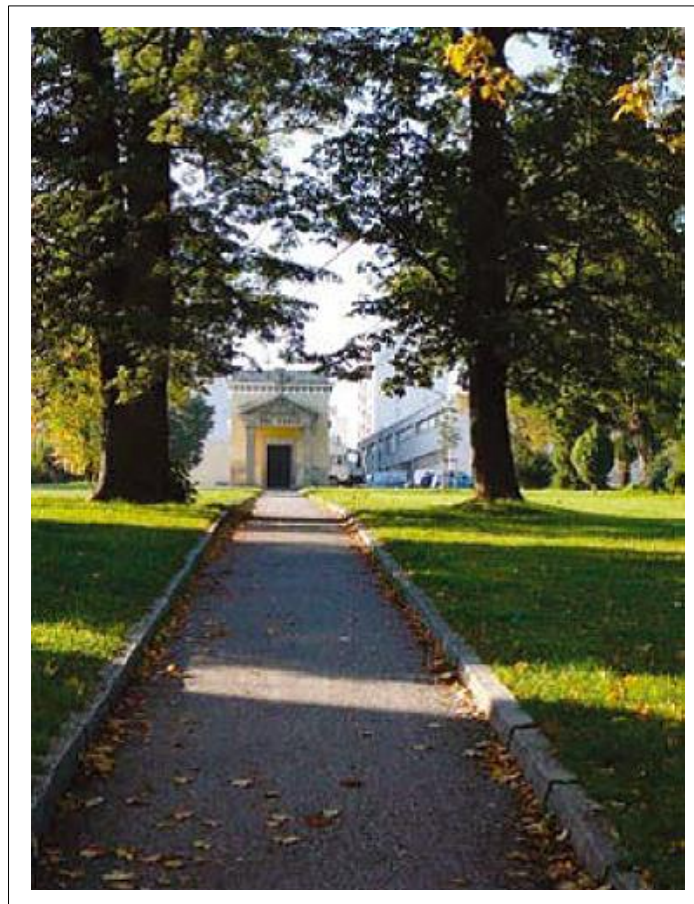


Figure 4-4: A path with a clear beginning and end

(Source: Rozmanová & Gajdíkova, 2016:83)

Paths in planning terms imply the design of streets within a settlement. Street design is important in the two dimensional layout of a city because it ensures the mobility of residents, creates a place for people to meet, interact and do business. The successful design of streets in a two-dimensional layout encourages social and economic relations by bringing people together. Decisions by planners on how to design and allocate street space have an immense impact on quality of life.

- *Mystery*

The concept of mystery is described as the third technique to create a sense of place. Acclaim to the significance of mystery is given by Stefanovic (1998:38) as she argues that “much of what can be said to sustain the sense of place comes from that which is left unsaid.” One of the most important components in the establishment of sense of place in planning includes the retention of mystery within a settlement (Stefanovic, 1998:37). The town of Cavtat in Croatia is a good example of using the technique of mystery to strengthen a setting’s sense of place (see Figure 4-5). Cavtat is built on medieval ruins where a deep sense of place and tradition preserve the significance and mystery of the town, from its original walkways to the historical churches (Stefanovic, 1998:34).

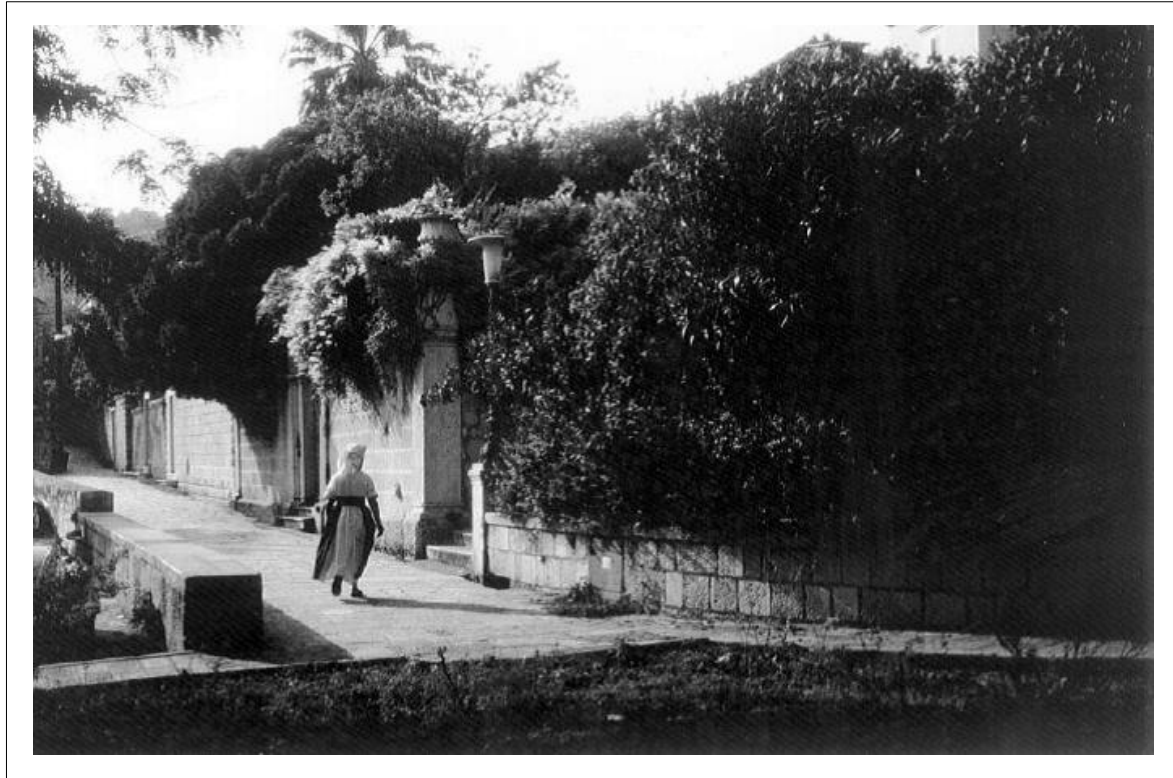


Figure 4-5: The mysterious town of Cavtat, Croatia

(Source: Stefanovic, 1998:34)

The integration of properties that contain important built heritages as important structuring elements in a city/neighbourhood (e.g. as destinations or focus points in the city) is an example of how to apply this principle in urban planning. Also, preserving traditional streets or layout patterns in parts of a city help to include the mystery of the past.

- *Enclosure*

The fourth technique involves the concept of enclosure in which Reid (2008:82) emphasises the significance of enclosure in psychologically functional places. Enclosure, indicating the security of the womb, creates the perceived safety to enjoy a place (Tuan, 1974:28). Correspondingly, Relph (1976:142) is of opinion that enclosure is an important principle of sense of place as it signifies home, where many people feel secure and safe. A sense of place is established through the degree of enclosure and the features of enclosing elements such

as trees. According to the CSIR's (2000:7) guidelines for human settlement and design (chapter 5.3), suitable enclosure should be on human scale and fit into the context within which a space is located. Figure 4-6 depicts a practical example of how enclosure can be achieved.

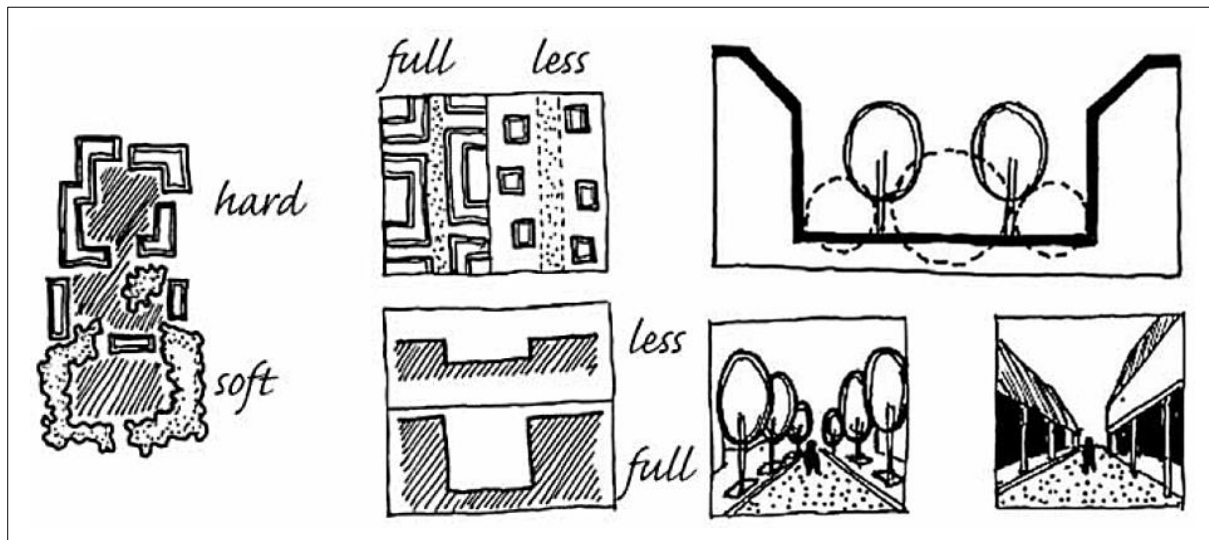


Figure 4-6: Practical examples to achieve enclosure

(Source: CSIR, 2000:7)

Although enclosure is formed by buildings (architecture), the placement of buildings are directed by building lines and the height of buildings – that in return determine how buildings are spaced in the city/neighbourhood. Buildings lines can therefore directly impact on whether enclosure is created or not.

The full development of the abovementioned sense of place conceptualisations is discussed within Section 4.5 in order to highlight the broad theoretical development of sense of place. Another discipline from the spatial and design disciplines identified by the systematic literature review is that of spatial planning, which is discussed in the following section.

4.4 Sense of place and spatial planning

Theories of sense of place are largely underpinned by spatial planning and design disciplines (architecture, urban design, urban planning). These theories are firmly rooted in phenomenological traditions (the meaning of a person's lived experience of a given phenomenon) of research during the 1960s when it took a strong turn towards a humanistic paradigm (Patterson & Williams, 2005; Shamai & Illatov, 2005). The dimension of place experiences was specifically highlighted in phenomenological research and strengthened the idea of space as opposite to place as discussed in Chapter 3. Eventually the impact of phenomenological research on sense of place resulted in alternative planning and design responses to sites, based on a place-based approach (contextual approach) as opposed to the mere creating or planning of spaces.

Major publications (books) that influence the spatial disciplines include: (1) *Tuan's (1977) Space and Place: The Perspective of Experience*, (2) *Relph's (1976) Place and Placelessness* and (3) *Norberg-Schulz's (1980) Genius Loci: Towards a Phenomenology of Architecture*. The *genius loci* mentioned earlier implies that the spatial disciplines must be sensitive towards a distinctive context and release the character, spirit or identity of place in order to maximise the human experience thereof. Other publications which influenced spatial disciplines are: (4) *Kevin Lynch's (1960) The Image of the City* and (5) *Gordon Cullen's (1964) The Concise Townscape* where the experience of urban space is explored from the perspective of the pedestrian and seeks to establish the essential components of experience. All these publications inherently emphasise the importance of the spatial disciplines in which sense of place qualities are integrated into the making of built environments. A full discussion of these important publications will follow in Section 4.5.1.

As mentioned before, sense of place is mostly expressed by planners in terms of the *genius loci* (Hague and Jenkins, 2005). The publications that influenced spatial planning as illustrated in Figure 4-2 recognised the idea of a place as more than architecture or a collection of buildings (Cullen, 1961). According to Lynch (1960) sense of place is defined in terms of physical features such as nodes, paths, edges, districts and landmarks. This is done in the form of mental maps or images that account for the individual's image of a place. In considering this, Bentley *et al.* (1985) elaborated on sense of place in spatial planning by emphasising a more democratic design approach. The importance of the physicality of a place seems to be overemphasised in spatial planning, while meanings and activities of people are significant and therefore important to include.

Local residents of an area develop deep values, symbolic meanings and interpersonal relationships with their surroundings that constitute their sense of place. Initiatives within spatial planning should be aware of the effects of losing sense of place and the resulting destructive impact of this on local residents (Holmes, Patterson & Stalling, 2003; Nanzer, 2004). Therefore, intangible characteristics (e.g. values and meanings) are important to take cognisance of in the formulation of spatial planning guidelines. The exploration of these intangible characteristics of place assists a person in comprehending the sense of place of an area (Puren, Drewes & Roos, 2007:42). Puren, Drewes and Roos (2007:48) further explain that spatial planning should be conscious of the affective experiences of the environment by including the unique identity or sense of place in development proposals. By experiencing a place in a positive manner, it enhances the quality of life by assisting people to reach and sustain fulfilled lives (Norberg-Schulz, 1980; Day, 1999; Thwaites & Simkins, 2005; Bell *et al.*, 2001).

According to Puren, Roos and Coetzee (2017:17), people are active agents in shaping their own sense of place. Implicit dimensions supporting sense of place could be uncovered and incorporated into spatial planning guidelines by proactively including participants in the collection of data and the planning process. As sense of place is a subjective concept and has numerous interpretations, participatory methods are essential in comprehending and including sense of place in spatial planning (Puren, Roos & Coetzee, 2017:18). The aspects of sense of place such as individual experiences are intricate phenomena that are not spatially explicit and difficult to incorporate into spatial planning. Ultimately, an integrated, contextual and participatory approach is followed by Puren, Roos and Coetzee (2017:18) to include intangible, affective dimensions (subjective experience) within spatial planning.

The concept of sense of place emerged from as early as the 1960s. Since then, this concept has been subjected to a progressive development, which is explored in the subsequent section.

4.5 Progressive development of sense of place

The full development of sense of place conceptualisations are discussed in the following section in order to explain the broad theoretical development of sense of place.

4.5.1 Overall theoretical development

From the systematic literature review (see Chapter 2) and meta-synthesis of analysing and synthesising the key aspects in each sense of place publication, the following sense of place conceptualisations according to specific time periods emerged: (i) *sense of place as physical construct*, (ii) *sense of place as social construct*, (iii) *sense of place as psychological construct*, (iv) *sense of place as integrated construct* and (v) *sense of place as contextually embedded*. The following figure illustrates this progressive development of sense of place in terms of time periods – from singular conceptions to integrated contextual based conceptualisations. As sense of place as a physical construct had the main impact on spatial planning (and related design disciplines) this construct is discussed in more detail than the other conceptualisations namely sense of place as a social and psychological construct.

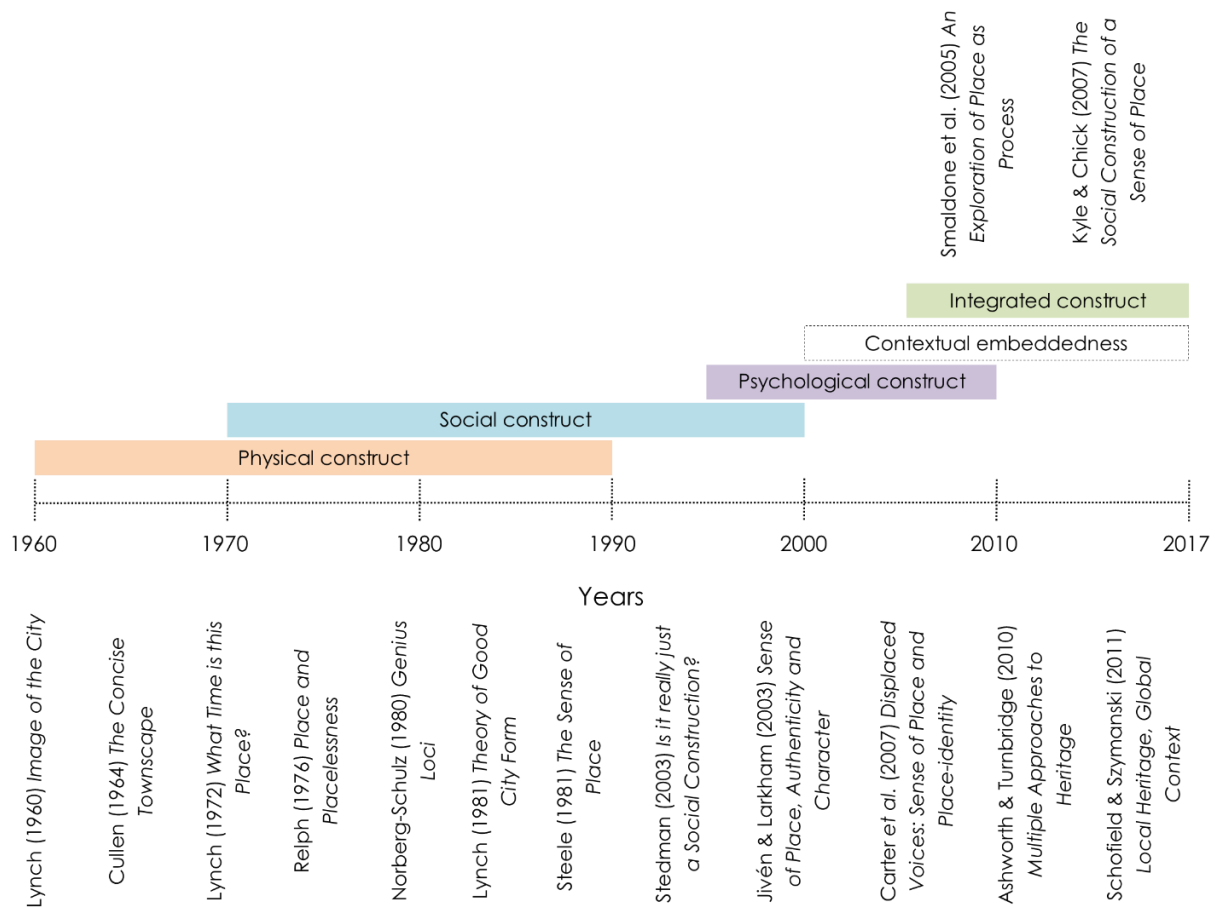


Figure 4-7: The progressive development of sense of place in terms of time periods

(Source: Author's own construction, 2017)

4.5.1.1 Sense of place as physical construct

As illustrated by Figure 4-7, a physical construct of sense of place dominated the early literature on sense of place from the 1960s to the 1980s where the physical environment was seen as most important. During this time period physical features existed as objective realities of space, but the physical setting only constituted one of three known constructs of place, namely the physical context, activities and meanings (Relph, 1976; Carmona *et al.*, 2003; Shamai & Illatov, 2005). Authors such as Lynch (1960, 1972, 1981), Cullen (1964), Relph (1976), Norberg-Schulz (1980) and Steele (1981) formulated frameworks to apprehend a locality's sense of place in terms of objective, static and physical attributes. The contributions of these authors to the physical construction of sense of place are discussed below.

- *The Image of the City*, Lynch (1960)

Lynch (1960) writes in his book *The Image of the City* that people's spatial understanding of their environment is categorised into five spatial elements of physical objects, namely (i) *paths*, (ii) *edges*, (iii) *districts*, (iv) *nodes* and (v) *landmarks*. These elements can be layered on a physical map of an environment, creating a spatial representation of people's comprehension of place (Jordaan, 2008:16).

(i) *Paths*: Paths are defined as streets, rail tracks, trails and channels along which people move. Frequently, paths operate in a similar manner as basic structures along which other elements of the built environment are organised (Hospers, 2010:2075).

(ii) *Edges*: Edges are explicit transition sections and linear boundaries between two areas, e.g. between walls, water and nature and the city, whereas water is a significant edge for cities that are situated next to rivers or coasts.

(iii) *Districts*: Lynch (1960:66) describes districts as neighbourhoods, quarters and other parts of the city with a unique character or sense of place. Not every district in a city will be a "complete thematic element"; some will only be acknowledged by people who know the city well.

(iv) *Nodes*: The spatial element of nodes are defined as strategic meeting points in a city such as junctions, squares or stations where the more unique a node is, the more memorable it will be (Lynch, 1960:41).

(v) *Landmarks*: Lastly, landmarks are explained as singular entities that function as general public reference points. Some of these landmarks are local, such as signs and sculptures, while others are distant, such as spires and towers (Hospers, 2010:2075).

The aforementioned spatial elements of the built environment are overlapping and interdependent in reality. Lynch (1960:49) concludes that in combination, these spatial elements are responsible for a city's overall image where "districts are structured with nodes, defined by edges, penetrated by paths, and sprinkled with landmarks."

- *The Concise Townscape*, Cullen (1964)

Cullen's (1964) book, *The Concise Townscape*, provides organisation and visual coherence to the disarrangement of streets, buildings and space that make up the urban environment. It investigates the fact that specific visual effects in the arrangement of buildings are based on somewhat definite, if frequently unplanned, physical aesthetic attributes. Cullen (1964:9) formulated three key elements, namely (i) *serial vision*, (ii) *place* and (iii) *content* that address the sensory experience of movement, body position in space and sociality and function of space, respectively.

(i) *Serial vision*: Serial vision is fundamentally an organising technique for the examination of the urban environment; a pedestrian way of observing the city (Engler, 2013:165). As stated by Cullen (1964:9), the importance of serial vision is that even though the pedestrian walks through the city at a consistent pace, the scenery of the city is frequently uncovered in a sequence of revelations. Cullen (1964) obtained the aesthetic features of the city (physical attributes) from the available technology by using a mechanical printing process to permeate the city with modernity and artificiality to symbolise its vitality. The flatness of the mechanical printing process could not justify Cullen's (1964) landscape-centric and filmic way of observing the city (Engler, 2013:164). The serial vision technique was used to transform the city into a filmic experience by placing consecutive views in perspective drawings. The serial vision drawings of Cullen (1964:9) not only uncovered the physical attributes of a place, but also visualised what the space could be.

(ii) *Place*: The second key element is that of place, which is concerned with people's reaction to the position of their body in the urban environment (Cullen, 1964:9). When entering a space, people deal with a range of experiences (sensory) derived from major impacts of enclosure and exposure at a certain level of consciousness. People have an instinctive and continuous

habit to relate themselves to place or the environment and this sense of position cannot be disregarded; it becomes an aspect in the design of places (Cullen, 1964:10).

(iii) *Content*: Cullen (1964:11) uses the last key element of content to explore the fabric of cities, which includes colour, texture, scale, style, character, personality and uniqueness (mostly physical attributes). Acknowledging the fact that almost every city is of an old foundation, its fabric will illustrate proof of differing periods in its architectural styles, as well as in the different accidents of layout (Cullen, 1964:10). Several cities display this combination of materials, styles and scales.

Three of Cullen's (1964) key elements were explored, namely that of motion (serial vision), that of position (place) and that of content. By using the technique of serial vision it became evident that motion is not a straightforward, measurable progression in planning; it consists in fact of two elements, the existing and the revealed view of the city. People are continuously aware of their position in their environment, to an extent that they are desperate for a sense of place (Cullen, 1964:12). The research of Cullen (1964) has been incorporated into spatial and design disciplines in terms of human scale and people's experiences or for the creation of a sense of place and place attachment (Engler, 2013:284). Cullen (1964) and other conservationists shared various objectives, especially a desire to conserve the character of place (sense of place) created from the fabric of a neighbourhood and existing architectural styles. According to Engler (2013:292), Cullen's (1964) motives and eventual goal differed from each other as he was concerned with sensorial effects.

The view of Cullen (1964) still concentrated mostly on physical (visual) aspects, but it included subjective experiences, e.g. sensory features.

- *What Time is this Place?*, Lynch (1972)

The concept of time is described as change, growth or development by Lynch (1972) in his book, *What Time is this Place?*, which he believes is the missing dimension of place. Lynch (1972) sets the individual and the general values of people at centre stage, then examines personal images of change and time and how this is affected by cities and the general environment. The book deals with the human sense of time and how this sense affects the manner in which people view and change the physical environment.

Four visual timeless elements are identified by Lynch (1972) which include: (i) *visible accretion*, (ii) *episodic contrast*, (iii) *display of change* and (iv) *design for motion* as the most important contributors to a sense place.

(i) *Visible accretion*: When the design of the environment is referred to as something organised in time or symbolic of time, visible accretion is used to enhance the sense of place. Visible accretion of the signs of past events could make the depth of historical times more evident with regard to historical buildings (Lynch, 1972:168).

(ii) *Episodic contrast*: Episodic contrast is used for rhythmic recurrence to establish a strong intuition of time. Lynch (1972:189) states that episodic design creates contrasting states that reverberate against people's personal expectations and memories to assist them in organising time into intermittent, recurrent patterns (e.g. deciduous trees).

(iii) *Display of change*: People are adapted to the temporal effect of episodic changes. If the changes are cyclical and adequately recent, an image of how it was and how it will be strengthens the image of the present (Lynch, 1972:173). Environmental change could also be displayed directly, in a way closer to the manner in which it really occurs, by using the process of change itself as an artistic material within a city (e.g. city lights). People will then be able to perceive continuous motions, instead of sudden changing episodes, where these motions should not be too slow or too fast for their restricted perceptual grasp (Lynch, 1972:180).

(iv) *Design for motion*: The last visual timeless element is the design for motion or sequence design. The daily lives of people are full of discontent and delights of motion where city streets, highways and country walks are frequently monotonous but occasionally, entirely by accident, pleasant or joyous (Lynch, 1972:185). Spaces appear to change, objects shift and move and views open up as people wander, turn or pass by. This is an experience to which people willingly respond. Exceptional cities are well-known for their walks where scenic drives are also appreciated. The ability of people to move and their new attitudes toward change and time have considerably increased the potential of design for motion or sequence design. Lynch (1972:185) asserts that the moving view of a city is the primary way in which people experience their environment of sequential spaces which results in an aesthetic effect (physical attribute) on the moving observers.

Lynch (1972) concentrates on physical attributes to inform a certain mental image of a city that forms a collective visual sense of place of a city.

- *Place and Placelessness*, Relph (1976)

Relph (1976) identifies three key elements in his book, *Place and Placelessness*, namely the physical setting, activities and meanings as important for people to identify with their surroundings to be in a recognisable place. Sense of place is therefore a concept that no one can afford to live without. According to Relph (1976:5), there exists authentic sense of place and authentically created places which are established unselfconsciously or self-consciously.

- *Authentic sense of place*

An authentic approach to sense of place is described as a genuine experience of the complete complex of the identity of a place, not disfigured and arbitrated by a series of unreasoned intellectual and social methods of how the experience should be (Relph, 1976:64). It is derived from a full awareness of a place for what it is as a product of people's intentions and the meaningful settings for their activities, or from an unselfconscious and sincere identity with the place.

(i) Unselfconscious sense of place: As described by Buber (1958), within an authentic sense of place an unselfconscious experience of place is characterised by the relationship of 'I-Thou'. This relationship occurs where the subject and object or person and place are entirely substituted by the relationship itself, for it is mutual and complete. Relph (1976:65) suggests that this type of relationship to places is strongly developed in primitive people, because they have a strong spiritual connection with place rather than the physical environment. For several other people there may still prevail a deep psychological connection to place; connections that only become evident under situations of stress. There are countless people who never entirely recover from the loss of continuous relationships with places that resulted from urban renewal projects or forced removals for example, because they have deep connections with these places (Pawley, 1971:98). An authentic sense of place is thus people being inside and belonging to their place, both as individuals and as members of a community and to be aware of this without thinking about it.

(ii) Self-conscious sense of place: In an unselfconscious experience places are accepted for what they are, however, in a self-conscious experience places become objects of comprehension and consideration where the relationship changes from 'I-Thou' to 'I-You' (Cox, 1965:48). This relationship is fundamentally that of a stranger or outsider who attempts to experience places as openly as possible to encounter its unique identities. Relph (1976:66) describes this self-conscious experience as an effort to interact with all the meanings and qualities of a place both as people residing there may experience it, as well as in terms of the

aesthetic or functional qualities (physical attributes) of the place. The more honest and open these experiences are, the greater the level of authenticity.

- *Authentically created places*

While places obtain meaning simply because people live in them, their man-made environment and architecture are not redundant as human life demands a network of places that have form, structure and meaning (Norberg-Schulz, 1969:226). Such a network of unique places are developed on the principle of an unselfconscious and self-conscious sense of place.

(i) Places made unselfconsciously: Unselfconscious sense of place is created by a design process that is essentially based on the use of traditional solutions for traditional problems. Relph (1976:67) confirms that this design process creates places that consider the total physical, social, aesthetic and spiritual context of a community. The experience from unselfconscious sense of place is manifested from a direct and unselfconscious translation into the physical form of a community as well as their values, needs, desires passions and dreams (Rapoport, 1969:2). Unselfconscious sense of place is characterised by an absence of theoretical or aesthetic pretension, functions with site and climate and considers people and their surrounding buildings. As stated by Relph (1976:68), the final result is places that fit their context and correspond with the people's intentions who produced them, but still have a profound and unique identity which developed from the total environment of a distinct group of place-makers with a certain setting.

(ii) Places made self-consciously: The self-conscious and authentic sense of place is related to a design process that is goal oriented and includes establishing innovative solutions to problems in a spatial way (planning, urban design and architecture) (Relph, 1976:67). This mostly results in places that possess internal harmony and fit into their context. The authentic sense of place is established in an effort to create places that demonstrate a sensitivity to the importance of these places to people in everyday life. Self-consciously created places are characterised by not forcing an existing design on a new context, the site determines the design and the unique identity of the place fits into the larger place identity (Relph, 1976:71).

Relph (1976) still relates to physical attributes but acknowledges spiritual connections and emotional connections as important aspects that inform sense of place. However, the focus is still directed towards the design of a place, which is a physical attribute.

- *Genius Loci: Towards a Phenomenology of Architecture*, Norberg-Schulz (1980)

Norberg-Schulz (1980) is an important author who contributed to the physical construct of sense of place with his book, *Genius Loci: Towards a Phenomenology of Architecture*. Norberg-Schulz's (1980) initial intention was to explore the psychology of architecture, derived from the same psychology theory of Lynch (1960, 1972, 1984), as he investigated the character of places with regard to their meanings for people. According to Norberg-Schulz (1980), a city's skyline and the horizontally extended silhouette of buildings are the foundation to the image of a place. The traditional forms (physical attribute) of cities and buildings are emphasised to produce deeper symbolic comprehension of places (Norberg-Schulz, 1985:33). This exploration of cities was conducted to construct the concept of *genius loci*. As previously discussed, *genius loci* is defined as constituting for the sense people have of a place, comprehended as the culmination of symbolic and physical attributes in nature and the human environment (Jivén & Larkham, 2003:70). Jivén and Larkham (2003:70) further explain that a settlement's buildings and symbolic meanings are significant aspects for the *genius loci* concept as indications of a society's cultural exposition of place.

Norberg-Schulz (1980) considered space as being "existential", arranged into key elements such as places, paths and domains. Places were described by the *genius loci* concept, paths were connected to the idea of departure and returning home and the separation into inner and outer domains of existence (Habib & Sahhaf, 2012:46). The analyses done by Norberg-Schulz (1980) on the physical construct of sense of place ranged from visual impressions to the experienced or lived realm. Norberg-Schulz's (1980) four methodological stages of his analyses – image, space, character and *genius loci* – describe the experience people have with the physical environment. By comprehending the structured pattern of a settlement, Norberg-Schulz (1980) tries to obtain symbolic function and meaning. In summary, Norberg-Schulz (1980:203) conceptualises the lives of people as a foundation for identity and orientation.

Norberg-Schulz (1980) still inclines towards the physical attributes of place, such as the traditional forms of cities and buildings but highlights the character of these places with regard to their meanings for people.

- *Theory of Good City Form*, Lynch (1981)

Lynch (1981) identified performance features that are used to measure if an urban environment meets the needs of its occupants in his book, *Theory of Good City Form*, where

the physical environment plays an important role. The performance features are identifiable physical spatial attributes reflecting on the performance of cities that are also measurable scales (Lynch, 1981:111). These performance features include: (i) *vitality*, (ii) *sense*, (iii) *fit*, (iv) *access*, (v) *control*, (vi) *efficiency* and (vii) *justice*.

(i) *Vitality*: Vitality is described as the degree to which the form of a settlement sustains the vital functions, the biological essentials and ability of people and how it protects them (Lynch, 1981:118).

(ii) *Sense*: Lynch (1981:118) defines sense as the extent to which a settlement can be mentally distinguished and distinctly perceived and arranged in space and time by its inhabitants and the extent to which this mental arrangement links with their values and concepts – the match between the environment, people's mental and sensory ability and their cultural constructs. Identity is the simplest form of sense, which is encompassed by the concept of sense of place. Identity is the degree to which people can identify or remember a place as being unique from other places – as having a distinct or at least a specific character of its own (Kahodariya, 2014:12).

(iii) *Fit*: The performance feature of fit refers to how well a settlement's temporal and spatial pattern matches the normal behaviour of its occupants, as well as the sufficiency of behavioural settings, including people's flexibility to future action (Lynch, 1981:118).

(iv) *Access*: Lynch (1981:118) further explains that access is people's ability to reach other people, resources, activities, information, services and places, including the variety and quantity of the elements which can be reached.

(v) *Control*: Control is described as the extent to which the access and use of activities and spaces and their establishment, alteration, restoration and management are controlled by people who use, reside or work in it (Lynch, 1981:118). According to Kahodariya (2014:17), these spatial controls could lead to psychological results such as feelings of satisfaction, anxiety, submission or pride.

(vi) *Efficiency*: Efficiency is described as the cost of maintaining and developing a settlement with regard to other valued things, for any degree of accomplishment of the dimensions of the environment (Lynch, 1981:118).

(vii) *Justice*: The final performance feature of justice is clarified by Lynch (1981:118) as the manner in which the advantages of the environment and costs are allocated between people according to specific principles such as need, equity, ability to pay, intrinsic worth, possible

contribution or power and effort expended. Justice is the performance feature that balances the gains among people, whereas efficiency balances the gains between different values (Kahodariya, 2014:19).

Although Lynch (1981) concentrates on physical aspects in terms of form giving elements, his view also expanded to include e.g. intrinsic worth.

- *The Sense of Place*, Steele (1981)

In his book, *The Sense of Place*, Steele (1981) suggests that sense of place is connected to emotional well-being. Intrinsically, sense of place affects a person's mental state (conscious and unconscious) and will therefore influence how a person will react to a place, which is expressed through their emotions and actions (Steele, 1981:11). The research of Steele (1981) on sense of place has produced further insight into physical attributes that assist in the development of this phenomenon. There exist settings with clear distinct characteristics that are more likely to strengthen an evident sense of place than monotonous settings (Steele, 1981:53).

According to Steele (1981), the physical attributes that have the most significant influence on establishing a sense of place include: (i) *a strong location*, (ii) *boundaries*, (iii) *geographical distinctiveness*, (iv) *scale and proportion* and (v) *rich identity and imagery*.

(i) *Strong location*: When a place with a strong location is mentioned, it refers to the placement of the setting in geographic space; where it is and how it relates to its environment (Frank, 2010:24). The locational significance of a place is specifically powerful when the key feature of the place is in strong contrast to its immediate environment (Steele, 1981:58).

(ii) *Boundaries*: The second physical attribute contributing to the establishment of sense of place is boundaries. There ought to be a distinct delineation of a setting from its environment, a sense of enclosure of the physical attributes (Frank, 2010:24). This enables the user to identify with the place with regard to the larger surrounding environment.

(iii) *Geographical distinctiveness*: The third element is that of geographical distinctiveness which is also described as a "special setting". Steele (1981:59) states that regions will develop a strong sense of identity if their attributes stand out enough. However, this does not automatically mean that a special setting consists of a single attribute but that the relationship between various attributes can establish such a setting.

(iv) *Scale and proportion*: The fourth physical attribute is scale and proportion. The scale and proportion of the built environment need to correlate with one another in order for people to identify with a place (Steele, 1981).

(v) *Rich identity and imagery*: Lastly, the fifth element that contributes to the creation of a sense of place is the rich identity and imagery of a place. Frank (2010:25) corroborates that this element refers to the images that appear in people's minds while interacting with a place based on the diversity of attributes within the setting.

Steele (1981) emphasises the physical attributes or visual characteristics of place where a place with clearly distinctive features will strengthen the sense of place of its surrounding environment.

4.5.1.2 Sense of place as social construct

A social construct of sense of place prevailed from 1970 till the late 1990s (see Figure 4-7) as the broader social environment became more significant, as discussed in the core discipline of Geography (see Section 4.3.1). Throughout this time period, meanings of place developed and were acknowledged as social constructions. The social construction of sense of place did not, however, rise out of thin air (Stedman, 2003:671). The spatial setting served as an important referential function (Hill *et al.*, 2007) and sets bounds and gives spatial form to people's social constructions. Sense of place is therefore socially learned and mediated rather than being the result of subjective and individual experiences (Hague & Jenkins, 2005:5). Stedman (2003:672) defines sense of place as a social construct where sense of place is, for example, created through the sociological arrangement of a community (Billig, 2006; Kianicka *et al.*, 2006). According to Hufford (1992), place is a meaning-based concept, with meanings that are acquired from experience with the physical environment. Tuan (1977) proposes that an unexperienced physical environment is a blank space without fundamental attributes of its own: "What begins as undifferentiated space becomes place when we endow it with value". Consequently for Tuan (1976), meaning is essentially socially constructed as people assign meanings to space on the basis of their experiences. As mentioned earlier in Section 4.3.1, the meanings that are constructed are formed in relation to the broader social, political, cultural and physical context that ought to be recognised in the planning of places (Kyle & Chick, 2007:223).

4.5.1.3 Sense of place as psychological construct

Figure 4-7 illustrates that from approximately 1995 to the 2000s, sense of place emerged as a psychological construct. This highlighted the individual's affective meanings. Despite the fact that sense of place in planning is mainly concerned with the physical attributes of the environment (Jivén & Larkham, 2003:73), it also includes personal subjective experiences of the environment. These intangible experiences form an intra-psychic phenomena of sense of place that focus on personal affective meanings (Pretty, Chipuer & Bramston, 2003:274) that develop by interacting with a specific place. When a sense of place has fully developed, it provides feelings of belonging, security and stability (Hay, 1998:25). However, affective experiences and meanings that evolve from intra-psychic processes, as discussed within the discipline of Psychology (see Section 4.3.2), are influenced by the larger social context. The psychological relevance of sense of place has been extensively emphasised in the research during this particular time period (Holmes, Patterson & Stalling, 2003). The utilisation of the psychological construct in sense of place is currently expanding in several disciplines and an increasing significance is noticed in literature on the role of intra-psychic phenomena in the approaches to sense of place (De Jong, 2002; Davenport & Anderson, 2005; Carter, Dyer & Sharma, 2007).

4.5.1.4 Sense of place as integrated construct

An integrated approach on sense of place has only been followed in the last ten years, becoming significant from around 2006 (see Figure 4-7). Sense of place is now viewed as a valuable and integrated concept to explore people-environment relationships (Stedman, 2003; Smaldone, Harris & Sanyal, 2005:398) as it involves the interplay of people, the spatial setting and the social world in which sense of place is constructed (Kyle & Chick, 2007:214). The following figure illustrates a summary of the progressive development of sense of place in terms of time periods.

4.5.1.5 Sense of place as contextually embedded

Contextual embeddedness, although not a sense of place construct, has become an important concept in sense of place research from the year 2000 (see Figure 4-7). Recent sense of place conceptualisations have returned to the importance of the spatial environment as it developed in relation to a specific context (Hauge & Jenkins, 2005; Ashworth & Turnbridge,

2010). Schofield and Szymanski (2011) state that sense of place should not be separated from the context in which planning takes place. Context refers to the broader social, economic, political and cultural context as well as the spatial setting in which people-environment relationships occur. Context is important because it guides the construction of meanings (Watzlawick, Bavelas & Jackson, 2011). Sense of place is embedded in people's attachment to a specific context and the way the spatial environment supports these experiences (Puren, Drewes & Roos, 2008:136). Places cannot be designed or planned without recognising the social construction in relation to various contexts, such as the social, economic, political, cultural, physical and ecological milieu. Sense of place emerges from the experiential and relational interaction between people and the environment. Ignoring the contextual embeddedness of sense of place may result in inappropriate meanings being allocated to places, while the distinctiveness of places is destroyed in the long run (Carter *et al.*, 2007:764). Also, if the spatial environment is ignored as an important point of reference in people's relationship with place, the detachment of meaning from its context may lead to spatial concepts that are developed ineffectively to contextual references (Allmendinger & Tewdr-Jones, 2002:34).

The discussion in Section 4.5.1 in terms of the overall development of sense of place can be concluded by stating that there are two developments in terms of sense of place that emerged from the systematic literature review and the contents of the publications that were studied: (i) *time dimension* and (ii) *paradigm shifts in terms of sense of place conceptualisations*.

(i) *Time dimension*: From 1960 until the late 1980s, sense of place research was dominated by the spatial and design disciplines that overly emphasised the visual environmental attributes. This visual approach to sense of place started to take a strong turn towards a more humanistic perspective from 1970 to the late 1990s, which was cultivated by the Human Geographers. From the middle 1990s up until approximately 2010, the Psychologists strongly communicated that people and their subjective feelings (and meanings that arose from it) were of importance within sense of place. An emphasis on emotions/feelings created from people's interactions with their environment called for a return towards the spatial environment as important, as sense of place differs in different contexts while context also includes the spatial environment (e.g. visual qualities). The contextual embeddedness of sense of place caused planners and designers to follow an integrated approach for the last ten years from 2007 until now. During this time period, sense of place has developed through continuous and shared interaction between people, the physical environment and the social context, creating a cyclical process. This propagated a more integrated approach to sense of place where people are active creators of meaning in relation to places while the spatial environment serves as an

important point of reference. Consequently, in recent research, people and their environment are not treated as separate entities but interact in a cyclical process.

(ii) Paradigm shifts in terms of sense of place conceptualisations: Firstly, a physical construct prevailed with regard to sense of place where authors such as Lynch (1960, 1972, 1981), Cullen (1964), Relph (1976), Norberg-Schulz (1980) and Steele (1981) emphasised the universal environmental properties of place. A social construction followed as a response to the overemphasised nature of the physical attributes of the environment as Tuan (1977), Stedman (2003) and Kyle and Chick (2007) were of opinion that the social environment was more important due to the fact that meanings of place developed and were recognised as social constructions. Thereafter, the emphasis shifted to the individual and their subjective experiences of the environment as authors such as Pretty, Chipuer and Bramston (2003) and Carter, Dyer and Sharma (2007) focused on the intra-psychic phenomena of place. Most importantly, there was a return towards the context being of significance wherein the spatial environment was again placed on the forefront as important. Sense of place is therefore individually unique for each place and is not based on the universal qualities of the environment. The emphasis on the different conceptualisations of sense of place is more integrated nowadays in that establishes a holistic view concept. Figure 4-8 summarises the progressive development of sense of place in terms of the different conceptualisations.

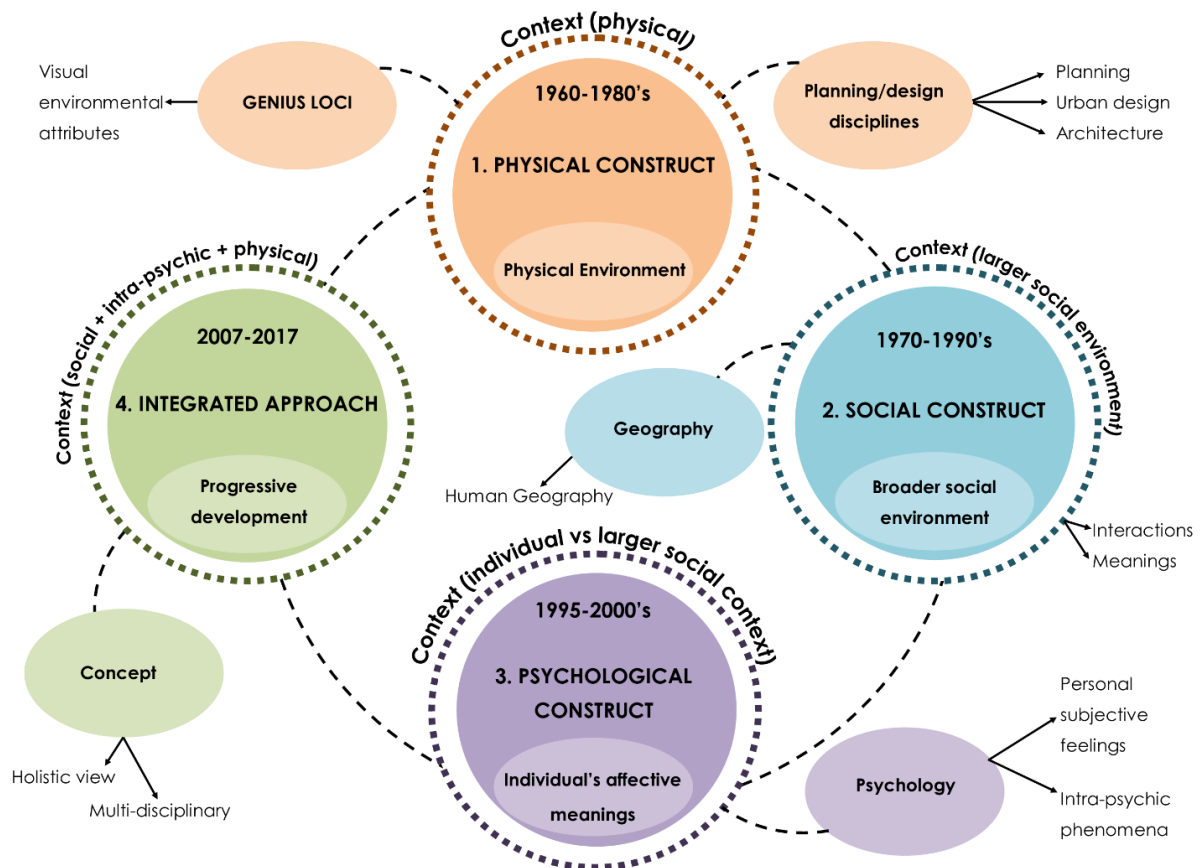


Figure 4-8: The progressive development of sense of place in terms of different conceptualisations

(Source: Author's own construction, 2017)

Considering the overall development of sense of place theories among main disciplines including Geography, Psychology and Spatial and design disciplines (architecture, urban design, urban planning, and spatial planning), the development of sense of place within spatial planning is discussed in the following section.

4.5.2 Towards a more integrated focus in sense of place research in planning

From the systematic literature review (see Chapter 2) it is illustrated that various authors call for a more integrated understanding of the sense of place within a particular context (Gifford, 1997; Brehm, Eisenhauer & Krannich, 2006). McCoy (2004:158) states that this is due to the fact that planning generally depends on the gathering and analysis of data to object or allow

development while the intangible dimension of sense of place does not appear to comply with these quantitative methods. Consequently, an integrated approach to sense of place in terms of recognising its other dimensions such as spatial, experiential and relational dimensions, can provide a more comprehensive and inclusive understanding of this complex concept in order to effortlessly incorporate it into planning.

Furthermore, the systematic literature review indicated that sense of place concepts in planning are associated with each other; however, they are distinct in their own importance. Sense of place concepts (e.g. physical, social, psychological) develop through cyclical progressions of constant and shared interaction between people and their environment (Case, 1996; Stokowski, 2002). Every distinct concept within sense of place contributes to a location's unique identity, but it is precisely the interconnectedness between these concepts that positively support people's experiences while they express these experiences spatially in a way that enhances the identity of a setting.

Probably the most prominent concept is the contextually embedded nature of sense of place in planning that illustrates a shift in the conceptualisation of sense of place as either a socially, physically or psychologically constructed phenomenon to a more integrated and contextual approach. Sense of place is different in different contexts and settings due to the fact that each location has its own unique characteristics. Therefore, sense of place cannot be isolated from a certain context in which planning takes place if intimate and meaningful social interactions within the specific context ought to be preserved.

The shift in focus is on sense of place as a singular conception that focusses on one dimension namely the visual environmental (design) aspects as propagated in spatial planning since the 1960s towards a more integrated phenomenon that differs in every context (as meanings are different in different communities) implies a possible change in the role of the planner in creating a sense of place.

4.6 Role of planning with regard to sense of place

As mentioned by Hague and Jenkins (2005), sense of place has been emphasised in planning as important. Nevertheless, despite the fact that several disciplines provide a comprehension to sense of place, not many disciplines know how to link place to space, nature and time (Urry, 1995). Planning could be of significance here as the nature of planning suggests that actions and interventions could intentionally increase place-making by influencing feelings, meanings and actions that contribute to sense of place (Hague & Jenkins, 2005). The role of planning

with regard to sense of place is summarised as: (i) *acknowledging the different dimensions of sense of place*, (ii) *acknowledging the context-specific features of sense of place*, (iii) *involving active participation of people* and (iv) *considering the existing sense of place of an environment*.

- *Acknowledging the different dimensions of sense of place*

Planners do not have exclusive control over concepts such as sense of place and need to be thoughtful to what sense of place means to a diverse group of people affected by planning (Puren, Drewes & Roos, 2008:144). Planners are committed to exposing, creating and decrypting affective meanings in the spatial environment where it should be a primary interest to them. According to Puren, Drewes and Roos (2008:144), by integrating and considering intangible dimensions such as sense of place, planners could perhaps play a significant part in shaping and negotiating the uniqueness of a place on behalf of existing and future users of that place. Therefore, sense of place needs to be addressed in an integrated manner where the different dimensions (e.g. spatial, relational, and experiential) of sense of place are acknowledged.

- *Acknowledging the context-specific features of sense of place*

Sense of place also emerges from the interactions and connections people have with a specific place where the responsibility of planning is to establish a suitable fit between people and the environment and guiding spatial expressions of people-environment relationships (Larson *et al.*, 2013). A significant feature of sense of place is the ability of a place to fulfil the user's motivations and expectations in correlation with other comparable places (Stokols & Shumaker, 1981; Jorgensen & Stedman, 2006). Reid (2008:73) concurs that the main responsibility of the planner is to comprehend the physical environment and specific context of a place to assist in moulding it to attend to a community's objectives. The contextual embeddedness of sense of place should thus be recognised as planners acknowledge the context-specific features of sense of place that determine the distinctiveness of different places (Puren, Roos & Coetzee, 2017:18). Planners could use the valuable concept of sense of place to ultimately obtain a comprehension into people-environment relationships in particular contexts, including settings that might have an expected loss of their unique character.

- *Involving active participation of people*

Planning cannot be isolated from people-environment relationships and the sense of place that becomes apparent from this relationship. Hague and Jenkins (2005) make reference to the fact that although planners' understanding of spatial expressions is substantial, their knowledge of underlying, intangible aspects (e.g. experiences and emotions) of sense of place is less extensive as these aspects are not effortlessly decoded by planners. A planner's knowledge of sense of place could be broadened by involving people in order for the planner to create places that encourage people's relational experiences with their environment. As a result, by involving people who reside in a specific setting, a platform can be created in order to obtain an extensive comprehension of sense of place (Saunders, 2003)

- *Considering the existing sense of place of an environment*

As mentioned by Billig (2006:127), successful planning could also recover deteriorating places by developing an affirmative sense of place to new and long-term residents within a neighbourhood. Such planning should reflect on the existing sense of place of a setting before commencing with development and incorporate new buildings in such a manner that it will enhance the sense of place instead of destroying it. In doing this, new developments might enhance the sense of place that is experienced by long-term residents and their perception and view of the neighbourhood (Billig, 2006:127).

With the aforementioned in mind, planners seem to be increasingly playing a much less proactive role as the planner/designer of space in creating sense of place. With the recent move towards the importance of context and the role of people in creating their sense of place, the role of planners are suggested as facilitator to strengthen the sense of place, rather than creating it from the outside. In this way meanings that are contextually embedded are acknowledged and a more authentic place-based approach in planning is followed.

4.7 Conclusion

Sense of place is a multi-disciplinary concept that is dominated by three disciplines, namely geography, psychology and spatial and design disciplines. Sense of place is an umbrella term that is used for people-environment relationships. Sense of place also transfigured from separate individual conceptualisations to a more integrated approach that is contextually

embedded. This research suggests that sense of place theories have progressively developed from the physical environment being overly emphasised to the individual and its affective meanings being more important. Therefore, a need is established to revisit and examine the literature that is used to plan or design for sense of place.

Architecture, urban design, spatial planning and a focus on the urban planning scale were identified as main focuses within the spatial and design disciplines according to the systematic literature review. It is clear that an integrated contextual approach may have positive implications for architecture, urban design, urban planning and spatial planning if sense of place is integrated into these spatial and design disciplines. The various dimensions of sense of place, including the physical, social, psychological and contextual dimensions, should be taken into account in order to acknowledge sense of place in planning. It seems that the contextual embeddedness of sense of place is a crucial aspect that needs to be considered. This dimension involves an understanding of the specific context (including physical/spatial attributes) that creates the distinctiveness of different places.

The identity of a place should not be forced by planners in a top-down approach as they should rather recognise the inherent intangible features (the affective dimension) of places to enhance sense of place. The intangible features are often overlooked, particularly where development is contemplated by planners. Thus, the affective experience of the environment (unconscious sense of place) is isolated when development proposals are made. Human experience has spatial consequences and should therefore be incorporated into planning that assists to mould our physical environment and daily lives. Also emerging from the sense of place literature is the concept that places are perceived as physically and psychologically restorative and are most possibly to be protected by strongly attached residents where changes within their physical environment and daily lives have occurred. Development proposals could perhaps be disapproved by these residents if their environment is not restored.

In the second part of the dissertation, the study turns away from the theoretical conceptualisation of sense of place towards the empirical part of the research in a specific context namely Marabastad, Kroonstad, in South Africa. Marabastad as a case study is presented in the following chapter.

CHAPTER 5: PRESENTING MARABASTAD, KROONSTAD

5.1 Introduction

South Africa is characterised and defined by a history of large-scale population removals known as forced removals (Freund, 1984:50; Omari & Macaringue, 2007:45). From the 1950s many black South Africans were forcibly removed from their ancestral land to new settlements (Bennet, 2005 & Christopher, 1997). The term “forced removal” signifies the disruption of people from their homes, communities, culture and ultimately their heritage (Bowman, Duncan & Sonn, 2010:366; Kolobe, 2011). This deleterious process had many emotional and physical implications due to feelings of helplessness, separation and loss (Ferreira & Van Dongen, 2004). The relocation of African people had severe consequences on their adjustment in a new environment and their sense of place (Kolobe, 2011; Oosthuizen & Molokoe, 2002:1).

The previous chapter explored sense of place among numerous disciplines, defining sense of place according to various authors, the progressive development of sense of place and the role of planning with regard to sense of place. The research context of Kroonstad and the research setting of Marabastad were briefly discussed in Chapter 2 (section 2.4.1.4) whereas an in-depth presentation will follow in this chapter. The chapter is divided into an in-depth discussion of the research context and setting (macro and micro location), the historical development thereof, major impacts on sense of place and spatial characteristics. The overall focus of this chapter is on Marabastad and its history as an example of a forced removal during the Apartheid regime.

5.2 Location of the research context and setting

The research context of Kroonstad is presented as the macro location, followed by the research setting of Marabastad as the micro location in the ensuing section.

5.2.1 Research context: Kroonstad

Kroonstad is the third largest town in the Free State Province of South Africa, situated at 27.6385 latitude and 27.2328 longitude (StatsSA, 2011) and illustrated in Figure 5-1. With a population of approximately 24 723 people, Kroonstad still preserves the pace and feel of life in a small town (Kentridge, 2013:135).

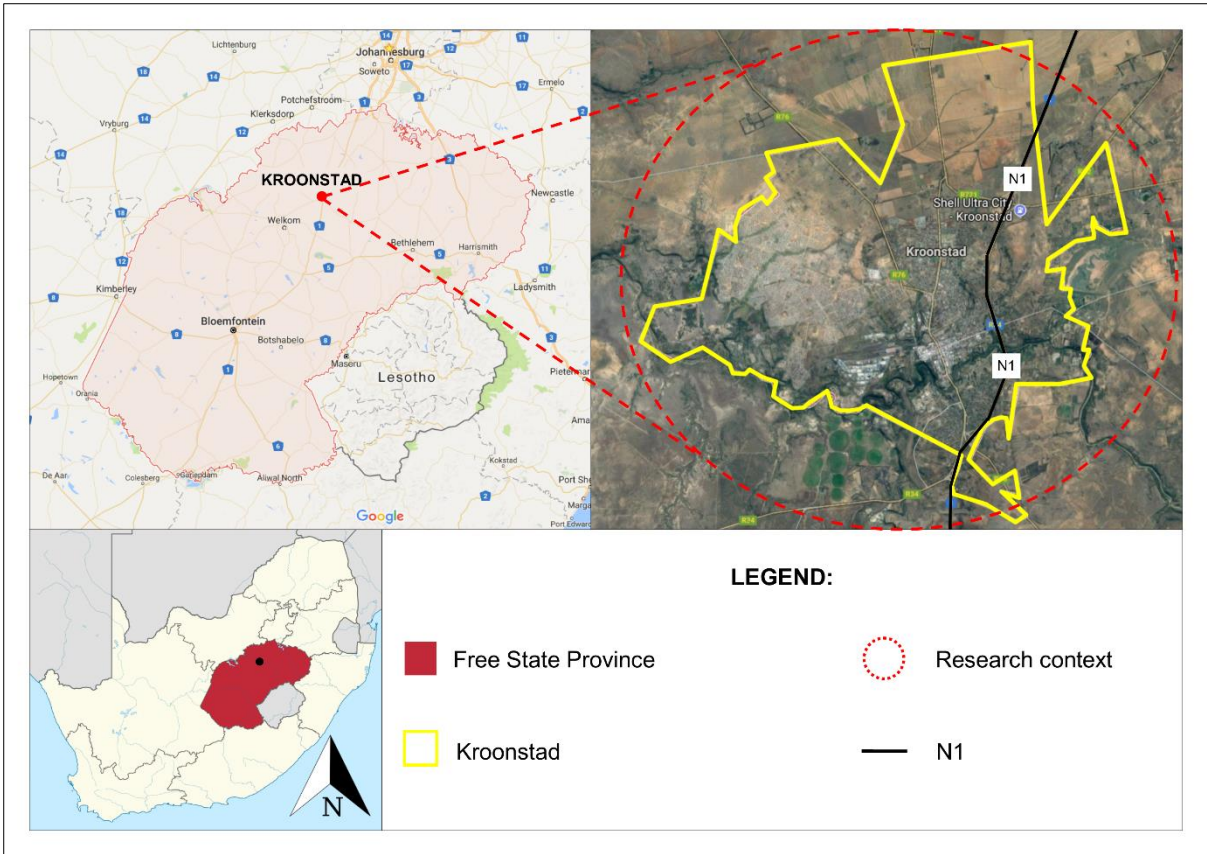


Figure 5-1: Location of the research context

(Source: Google Maps, 2017)

Kroonstad was founded in the 1850s and proclaimed a municipality with its own local government in 1875. Africans or “Natives”, as they were formerly known, had already settled in the area in the 1880s (Moloi, 2012:49). The town is divided society, with ethnic as well as racial divisions. Figure 5-2 below illustrates the composition of different population groups in the urban area.

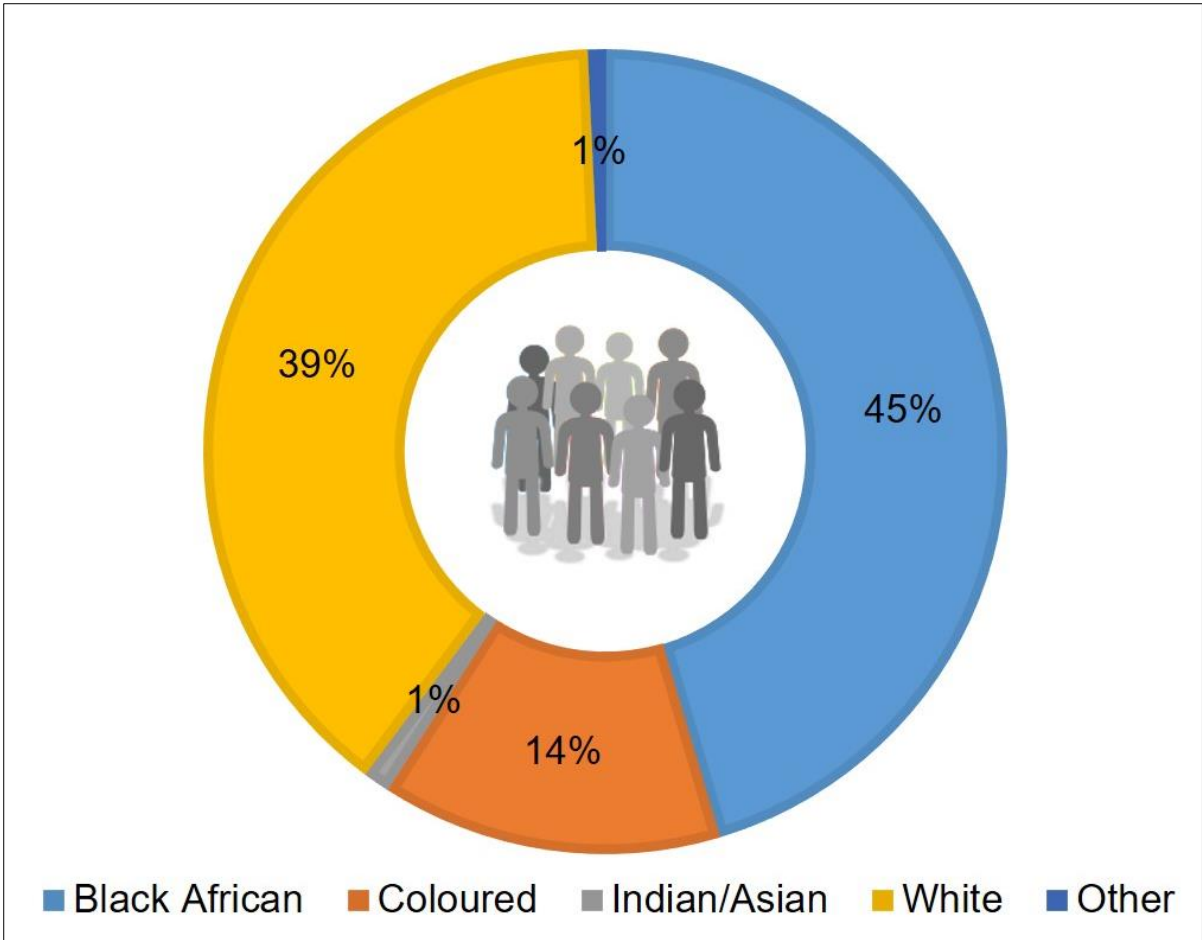


Figure 5-2: Population groups in Kroonstad

(Source: StatsSA, 2011)

The above figure depicts that the larger component of Kroonstad’s population is black African people (45%); white people constitute for 39% of the population, coloured people 14% and Indian/Asians deemed the minority with 1%. Conceding to South Africa’s cultural diversity, the country has eleven official languages namely, Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi, Sesotho, Setswana, SiSwati, Tshivenda and Xitsonga (StatsSA, 2011). In illustrating the cultural diversity of the community, Figure 5-3 represents the different languages spoken.

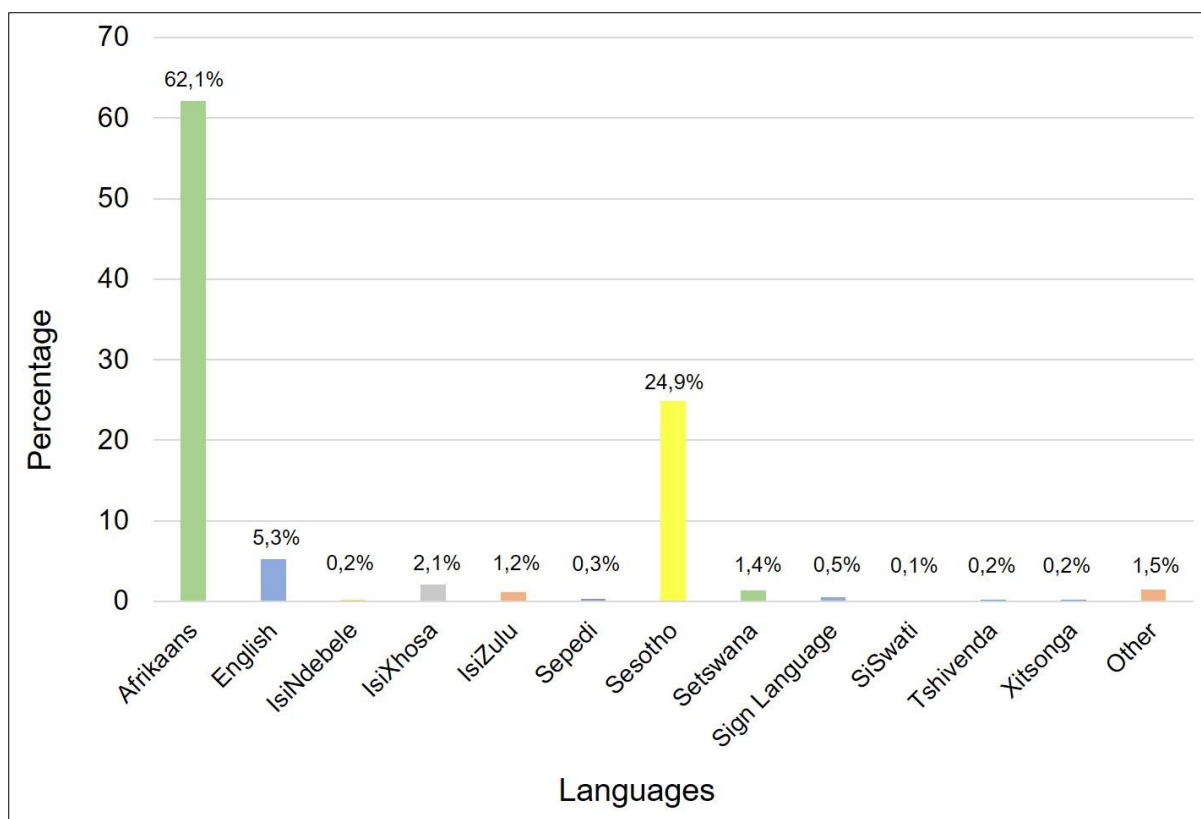


Figure 5-3: Spoken languages in Kroonstad

(Source: StatsSA, 2011)

It is derived from the figure that Afrikaans is the dominant language with a total of 62,1% of the community speaking the language. In addition, Sesotho (24,9%) is spoken by the second largest number of people and English (5,3%) is the third most spoken language.

5.2.2 Research setting: Marabastad

The exponential number of black people fluxing into Kroonstad in the 1920s and 1930s, needed to be accommodated by the Kroonstad municipality. Housing had to be provided according to the Native Urban Areas Act No. 21 of 1923 that led to the establishment of ‘B’ location, immediately east and in close proximity of the existing urban area (Sapire, 1987:365). ‘B’ location was also known as Marabastad, as illustrated by Figure 5-4, that was said to have been named after Jan Maraba; one of the first black people who had settled in Maokeng (Setiloane, 1997:3). Although Maokeng was established much later, the larger area is now

known as Maokeng, also including Marabastad. When Jan Maraba realised that the neighbourhood he lived in, namely 'A' location, was no longer feasible to accommodate the increasing number of people that fluxed, he left the area and found an open area close to 'A' location where he built his kraal and house (Moloi, 2012:66). This area was therefore, also included in Marabastad.

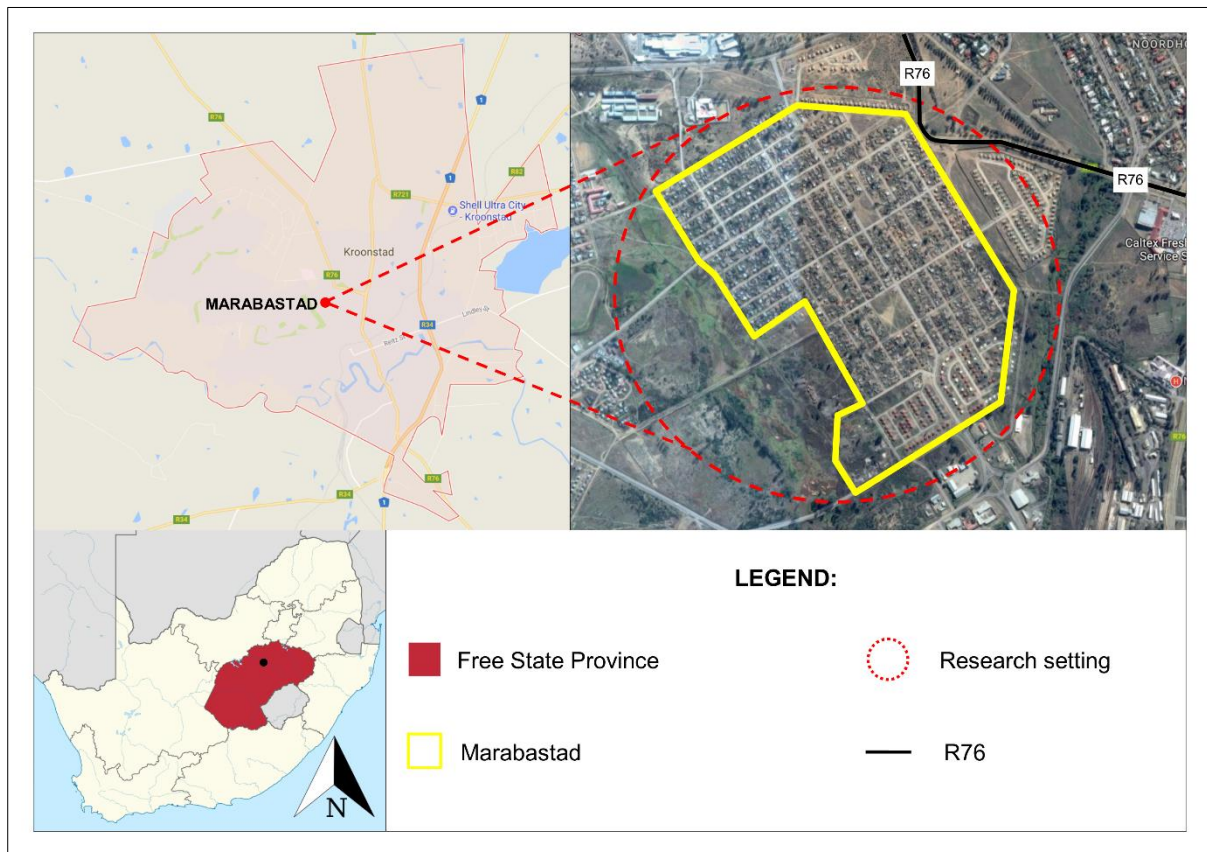


Figure 5-4: Location of the research setting

(Source: Google Maps, 2017)

Although this description of the origin of Marabastad is widely accepted, there are a few scholars providing another explanation for the naming of Marabastad. Mokete Pherudi, who was born in Kroonstad and grew up in 'D' location, is of opinion that 'B' location was named after Mrs. P. Buffel, who was a community nurse at a clinic in Seisoville, a neighbourhood located to the West of Marabastad (Pherudi, 2008:104). However, Moloi (2012:66) believes

that Pherudi's explanation is not plausible as it is highly doubtful that 'B' location could have been named after Mrs. P. Buffel and not Jan Maraba, who was managing the clinic in Seisoville. The clinic was built in the early 1950s that followed the establishment of Seisoville in 1958.

Despite contradicting explanations, it is also improbable that Jan Maraba could have occupied and settled in a municipal area without the agreement of the municipality. Nevertheless, it is contemplated that Jan Maraba, as a member of the "Bantu Administration Council" responsible for assisting the Kroonstad City Council on issues regarding black people in Kroonstad, might have voiced the problem of deficient accommodation in 'A' location and proposed that a new settlement be developed, and became the first inhabitant in 'B' location or Marabastad (Moloi, 2012:67). Considering this background of Kroonstad and Marabastad, the historical development of the research context and setting will follow, presented in specific time periods.

5.3 Historical development

The historical development of Kroonstad is divided into the following most significant events in time: (i) *Origin and settling of Kroonstad (1900s – 1930s)*, (ii) *Lead-up to forced removals (1930s – 1950s)*, (iii) *Black settlements in Kroonstad (1950s– 1960s)*, (iv) *Marabastad community (1960s – 1980s)* and (v) *Moving to Brent Park (1970s – 1980s)*.

5.3.1 Origin and settling of Kroonstad (1900s – 1930s)

The town of Kroonstad, like many other urban areas in South Africa, still exhibits the racial urban planning of the past where the town's demographics are continually divided between white, African and coloured neighbourhoods. Throughout Apartheid, the centre of Kroonstad and the adjacent neighbourhoods comprised largely of the white population. The African settlement of Marabastad was attached to Kroonstad until the late 1950s, as illustrated by Figure 5-5. Cairo was established between Marabastad and Kroonstad, where coloured people owned a limited number of erven (Kentrige, 2013:135). The run-down and neglected houses of Marabastad still remain today and are occupied by families, especially as most deserted houses were never demolished. The majority of the town's African population currently resides in the vast growing Maokeng settlement and the location of Seisoville (see Figure 5-5), beyond Marabastad.

The earliest black families that resided in Kroonstad included the Maraba, Beukes, Thekiso, M'Baco, Nothibi, Mokoena, Mareka and Buffel families. According to Serfontein (1990:449), the male members of these families were part of the first people to establish the "Bantu Administration Council" to assist the Kroonstad City Council to forcibly remove people from the town centre and to administer new settlements. The council was established to provide guidance to the municipality on issues with regard to the residents. The council was formalised in 1924 and seemed to be influential in the establishment of the new neighbourhoods, commonly known as 'A', 'B' (Marabastad), 'C' (Cairo), and 'D' locations (Moloi, 2012:50).

The population of the larger Kroonstad increased as a considerable number of black people arrived in Kroonstad during the 1920s and 1930s, in pursuit of employment opportunities and a place to live (Moloi, 2012:54). The white people that resided in Kroonstad started to voice their dissatisfaction about sharing their living areas with black people during the early 1900s (Moloi, 2012:50). There also seemed to be an increase in the number of relationships between black women and white men. White people detested these relationships but were helpless to change anything due to the fact that there were no regulations to discourage the interaction. White people were prepared to have black people removed from the centre of town in 1919 to be located in their own areas (Moloi, 2012:50). Not long thereafter, black people were removed from the town to 'A' location.

According to Moloi (2012:50), the unexpected change in attitude by white people in Kroonstad are related to two possible reasons. Firstly, in 1915 Kroonstad was swamped by an infectious and deadly disease, called the Scarlet Fever. Moloi (2012:51) further explains that as a result of this, 49 people died. During 1918, Kroonstad was impacted by an influenza epidemic that came across South Africa during October and November. Secondly, the aim of white authorities in establishing new settlements for black people was to force jurisdiction over these new settlements to decrease the amount of "inessential" Africans in towns. Only the African people who sold their labour to white people were permitted to live in urban areas, as the remainder were sent back to where they came from (Moloi, 2012:51). In order to regulate this segregation, the new settlements were constructed with formal houses and streets and residents were registered. The City Council of Kroonstad therefore issued passes and licenses to the inhabitants (Serfontein, 1990:448). Regulations allowed the police and authorities to retain and monitor law and order in the new settlements that were different from the unmanageable settlements that turned into slums.

Parnell (1993:41) explains that the Native Urban Areas Act of 1923 had a significant influence on the manner in which new settlements for black people were established and managed, despite the fact that it was acted out three years after the removal of 'A' location from the town

centre. The Native Urban Areas Act of 1923 was formulated to establish the legislative framework for resolving any conflict over the increased settled African inhabitants of towns (Parnell, 1993:41). The Act was devised to attain two objectives. Firstly, to establish a dependable, feasible supply of semi-skilled labour through the social differentiation of the African population into rural inhabitants, urban migrants and permanently settled urbanites. Secondly, the African working class had to be relocated in their own living environments separate from the white people (Moloi, 2012:52). Furthermore, the establishment of the new settlements for black people shifted the financial responsibility from the central government to the city council, who assigned the responsibility of improving their own residential areas to the residents of the new settlements.

It was against this background that black people, living in 'A' location north of Kroonstad, were finally forcibly removed. Serfontein (1990:449) declares that the City Council provided good compensation to the inhabitants for their huts and prohibited any other construction of buildings.

5.3.2 Lead-up to forced removals (1930s – 1950s)

From the early twentieth century until the late 1950s, the African settlement of Marabastad was connected to Kroonstad and also included erven and houses owned by coloured residents (Kentrige, 2013:135). The Group Areas Act of 1950 was established to racially reconfigure the physical layout of towns and cities, by proclaiming separate business and residential areas for coloured, Indian and white South Africans.

Kentrige (2013:139) describes the community attachments in Marabastad as being complicated and exposed to the acts of segregation that came either through appeals by local advisory boards or council interventions. The Kroonstad City Council did establish certain areas of segregation but did not engage in physical separation yet. Access to the Valsch riverbank, a scenic tourist attraction of Kroonstad, was an example of this segregation. The riverbanks were separated into different areas for whites and non-whites in 1932 (Kentrige, 2013:139). The population regarded as coloured was permitted to share entrance to the white area. The Native Advisory Board, however, requested that the riverbank regulation also pertain to coloured people, which was declined by the local secretary of Native Affairs.

A significant characteristic of the time before the 1950s was that the city council had no aspiration to remove and relocate the residents of Marabastad. The Native Advisory Board was not in favour of the difference between white and coloured in legislation and an entry in

the minutes of a Native Advisory Board meeting contained a proposed that several people were dissatisfied with the inclusion of the coloured neighbourhood of Cairo (formerly known as 'C' location) under the expenses of managing new settlements (Kentrige, 2013:140).

The coloured community, even though recognisably different, was embedded in a much larger African community. Kentridge (2013:140) states that it was exactly the difference in these communities that became the focal point of the National Party, enabling it to succeed in the 1948 election. Kentridge (2013:140) additionally confirms that racial segregation was brought under official government authority and was controlled by the Population Registration Act of 1950. It escalated the procedure of segregation in an effort to highlight and define racial identities. A significant feature of the Group Areas Act of 1950 was that it not only demanded the development of several new racially classified areas in urban environments, but also concurrently entailed the relocation of people from their old residential areas by forced removals. Despite the fact that the impact of the Group Areas Act (1950) was not immediate, it is evident that during this time the national ideology started to overrule local pragmatism with regard to matters of racial separation. According to Kentridge (2013:140), the forced removals in Kroonstad from the late 1950s and onwards were part of the greater history of classification, relocation and separation that occurred across South Africa from the 1950s to the 1980s. The Group Areas Act (1950) ultimately led to the establishment of new residential areas for black people on the outskirts of Kroonstad, escalating urban sprawl and distorted settlement patterns

5.3.3 Black settlements in Kroonstad (1950s – 1960s)

The black residential areas of Kroonstad originally consisted of four settlements namely, 'A', 'B' and 'D' locations. The Group Areas Act of 1950 was formulated to assign separate residential areas for African, coloured, Indian and white people that established 'model' townships for Africans across South Africa (Bonner & Nieftagodien, 2001:105). Seisoville and Phomolong, as illustrated by Figure 5-5, were respectively built in 1958 and 1960 in Maokeng where Brent Park was built for the coloured residents, mainly residing in 'C' location, at the same time as Seisoville. As stated by Ntantala (1993:83), the residents of 'A' used the money they received from the municipality for their properties to purchase erven and build their own houses in the new settlement. These residents became erven holders, but they did in fact not own the land where their houses were built on, as it was owned by the municipality. The following figure illustrates the newly established settlements for black and coloured residents who were forcibly removed.

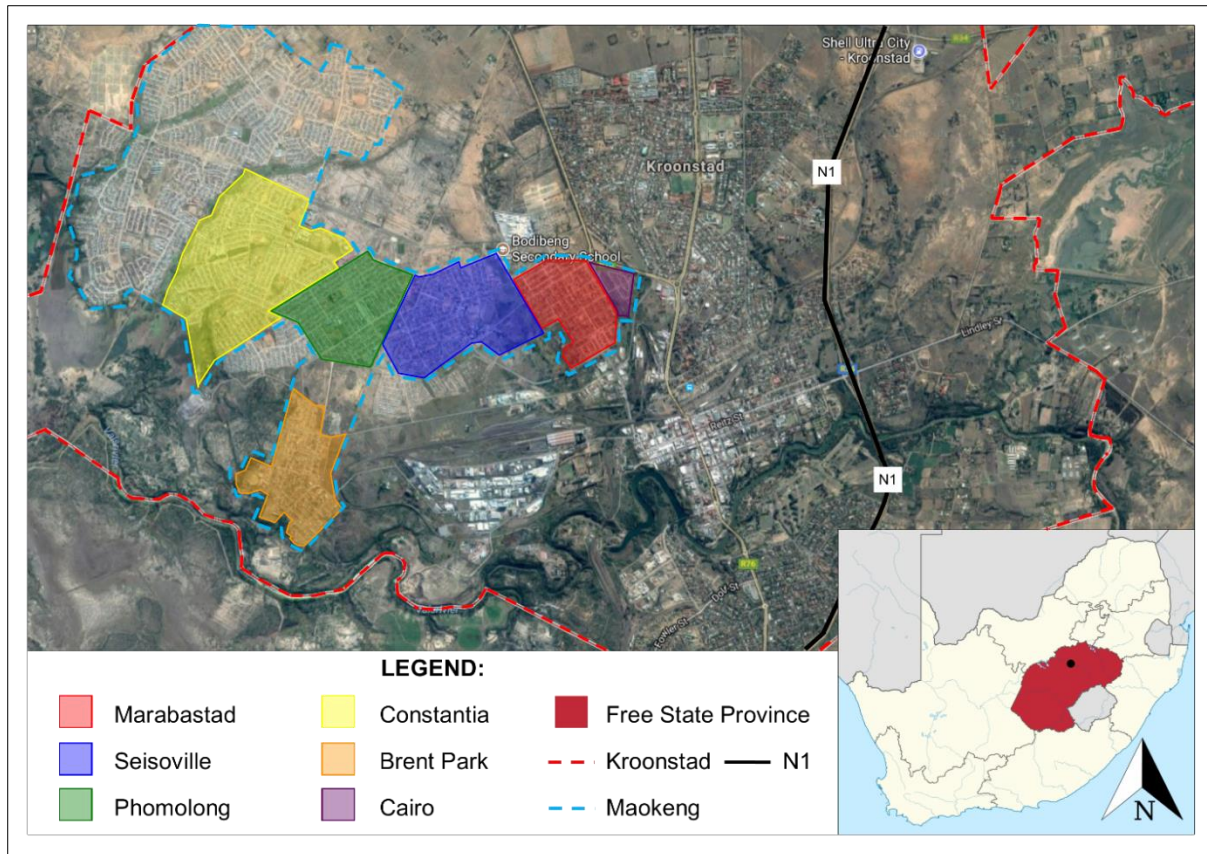


Figure 5-5: Newly established settlements

(Source: Google Maps, 2017)

As mentioned by Kentridge (2013:135), the establishment of the coloured neighbourhood of Brent Park (see Figure 5-5) took place alongside the removal of the coloured population from Marabastad and Cairo from 1957. Brent Park was disconnected from the African and white neighbourhoods of Kroonstad and still continues to be compact and isolated today.

Kentridge (2013:143) explains that within the reasons for forced removals in Kroonstad, the envisioning of a new settlement and the establishment of a neighbourhood at a distance and originally with inadequate amenities, the forced removals reflect a familiar experience and history of South African urban relocations. Despite the fact that the construction of Brent Park introduced the tendency to relocate townships at a distance from the white town, it differs from large urban areas and the townships in that it is still within a walkable distance from the white town and the old settlement. The periphery was also between five to seven kilometres away from the central area where the properties in Marabastad and Cairo used to exist (Kentridge,

2013:143). This played a crucial role in the residents' reaction to the dislocation and their capability to maintain a connection with their old neighbourhood, seeing that segregation was easier overturned than in larger and more scattered urban areas. This strong connection to the residents' old settlement was probably most evident within the Marabastad community.

5.3.4 Marabastad community (1960s – 1980s)

According to Kentridge (2013:135) the residents of Marabastad were forcibly removed from the 1960s and onwards, as the partial demolition of houses and neighbourhoods took place. The residents of the condemned neighbourhood of Marabastad lived in anxious expectation of forced removal for nearly two decades. Municipal authorities decided to demolish the run-down and poorly built houses of Marabastad in 1984 (Van der Merwe, 1981:51). Van der Merwe (1981:51) continues by stating that, in 1972, the Northern Orange Free State Administration Board finally progressed with the demolition and developed serviced erven in Constantia (see Figure 5-5), a new neighbourhood for the former residents of Marabastad. The future of Marabastad was eventually sealed that put an end to the residents' uncertainty (Nell et al., 1983). Approximately 2 000 of the erven were assigned in Constantia by 1981, of which probably half were occupied by families forcibly removed from Marabastad (Van der Merwe, 1981:51; Hardie & Hart, 1984).

From the onset, several venturesome residents and owners in the overpopulated Marabastad took what they saw as a rare prospect to obtain access to new residential opportunities and applied for erven in the new settlement of Constantia (Nell et al., 1983). Initially, more than 5 000 people were removed from Marabastad to Constantia to inhabit their newly built houses, although they refused to move into these houses because of the increased rent. Moloji (2012:198) corroborates that the residents opposed the rent increase due to the fact that the city council neglected the neighbourhood. The Marabastad residents argued that it was illegal to demand additional rental payments as they had to live in dilapidated houses since the Orange-Vaal Administration Board prevented them from upgrading their homes (Moloji, 2012:198). The residents ultimately refused to pay the rent increases that caused severe tension between the residents and the city council.

The first group of removed Marabastad residents comprised of tenants moving into overpopulated housing in the developed neighbourhoods of Phomolong and Seisoville, near Constantia (see Figure 5-5). A second group of residents moved unwillingly as Marabastad deteriorated. As previously mentioned and irrespective of insufficient compensation, owners

decided to relocate as rental incomes decreased and the self-fulfilling social and physical decay made living conditions unbearable (Hart, 1984:12). The remaining residents were left homeless with the continuation of demolition of evacuated houses in Marabastad and had no alternative to relocate to Constantia.

In terms of compensation, residents who owned houses in Marabastad received settlements according to an outdated valuation roll (Hart, 1984:19). The compensation was adequate to provide basic shelter in most cases, but not to substitute the demolished houses in Marabastad. Hart (1984:20) explains that the compensation differed from between R 300 and R 700 among the residents. However, owners in secure employment with access to loans, successfully built houses. Most residents did unfortunately not advance beyond wood and corrugated iron. Retired and unemployed owners appeared designated to continue to live in informal structures they had to build due to deprived rental incomes (Hart, 1984:20). The basic shelter by the forced homeless similarly seemed to be the fate of Marabastad residents, that was confined to inexpensive rental accommodation due to severe poverty (Hart & Hardie, 1983).

Although the main rationale for forced removals in Marabastad was the deliberate segregation of race groups, additional factors were also offered as reasons.

- *Reasons for forced removals*

The slum conditions and the deteriorating state of houses were offered as reason for the demolition of houses in Marabastad in a report on European and non-European housing in Kroonstad in 1961 (Kentrige, 2013:141). This conclusion was familiar in several cases of other forced removals (e.g. District Six and Sophiatown) and provided momentum, not just to the forced removal of people, but also to the demolition of neighbourhoods and houses. Kentridge (2013:141) explains that this had consequences for the compensation paid for the houses in Marabastad, several of which were estimated at as low as R5. An additional reason for the forced removal of racial groups, was to establish a racial buffer zone. Buffer zones were then considered as a required feature of town planning and were created as empty spaces of land dividing different race groups during Apartheid, as well as separating the African settlements from one other (Nieftagodien, 2001:83).

Although the reasons for forced removals are seemingly straightforward to determine, the reactions to the removals were occasionally ambiguous and varied. While cases of forced removals were met with severe opposition in history of opposition, it is important not to view

opposition in the context of destruction and, therefore, inevitably as the overall experience. As the process of forced removals from Marabastad is explored, taking place over twenty years, it is evident that rather than being solely a narrative of opposition or trauma, people reacted in various complex and conflicting ways (Kentrige, 2013:141).

- *Reactions to forced removals*

It is significant to concede that the absence of organised opposition does not mean that the forced removals were not opposed by people in dissimilar ways. Kentrige (2013:141) provides an example, by stating that certain residents who were forcibly removed from Marabastad to Brent Park in 1968, declined to receive compensation and demolished their own houses instead of allowing the council to do so. The absence of opposition also does not invalidate the trauma of the forced removals for others.

The reactions illustrate that the trauma was not entirely that of being relocated but also of what was lost. Kentrige (2013:142) advances that for this reason it was most common for the residents who lost from forced removals, to have the most negative reaction towards it. The residents who owned large erven in old settlements barely received compensation of between R5 and R210, while other residents, who did not obtain municipal houses, had to construct their own houses at their own cost (Kentrige, 2013:142). The residents who moved out of homes from their African family members, also suffered an emotional loss. Nonetheless, there were also residents who benefitted from the opportunity of housing in a new locality. It guaranteed independence for the residents who were subletting or living with extended families. For the residents who never owned properties in Marabastad, the neighbourhood of Brent Park was an opportunity to build their own (Kentrige, 2013:142).

The relocation of Marabastad ultimately disturbed and diminished social links that might have existed in the neighbourhood (Hart, 1984:30). However, it does appear if that some former Marabastad residents have succeeded in creating small enclaves. Generally, households that had different residential origins were dispersed throughout the new settlements. Collaborative building appeared to be non-existent and there was possibly more convincing evidence that consolidation increased isolation than there was to suggest that it established solidarity. Hart (1984:30) claims that open opposition existed between consolidating neighbours, but often erven occupiers proclaimed no interest in the house-building attempts or business of neighbouring families. Marabastad residents from 'C' location who were not relocated to

Constantia, were relocated to the neighbourhood of Brent Park, that is discussed in the following section.

5.3.5 Moving to Brent Park (1970s – 1980s)

The neighbourhood of Brent Park was constructed on the outside of Kroonstad, separated from the town by an industrial area, railway lines and open areas with one main road and a secondary road through the Kroonstad industrial area, linking it with Kroonstad (Kentrige, 2013:143). One explanation for the slow progress of constructing houses and relocating families from 'C' location and Marabastad to Brent Park, was financial restrictions. The development of Brent Park required several loans from the city council. As the policy of Group Areas was being implemented across the country, housing finances had to be divided between various forced removals, relocations and township developments (Kentrige, 2013:144).

During this time freedom of movement between Marabastad and Brent Park was controlled by permits. Kentridge (2013:145) confirms that permits were issued to residents to live in a settlement as well as permits for visiting another settlement. When it came to visiting permits, few residents were aware of how the permits between two settlements were regulated and several residents, who were informed of the permits, undermined it. The reasons for disregarding the permits could ultimately be ascribed to a sense of belonging the residents had to their old neighbourhood (Kentrige, 2013:145).

In addition to being familiar with the Brent Park area, an additional small town quality was the absence of anonymity of people. Kentridge (2013:146) confirms that for this reason, the controlling of the movement of the familiar local inhabitants, was less strict and the local police was possibly less effective or interested in the matter. The residents from Marabastad who visited friends and families in Brent Park, did so without requiring permits. Although the residents did not pay attention to the regulations, legislation with regard to the curfew in town did apply to both coloured and African residents in 1930 (Kentrige, 2013:146).

The nostalgia from old settlements, as a reflection of current disapproval, should not be ignored; the tight-knit neighbourhoods that existed in the first years of the history of old settlements should also not be undervalued. As the impact of forced removals in Kroonstad disintegrated the larger Marabastad community, it did not restrain the establishment of a connected network within new settlements such as Brent Park that continued to be connected with Marabastad. It is important to realise that the present composition of the new settlement is no longer composed only by residents from the old Marabastad settlement; there has been

movement into the settlement from other towns in the Free State and from the larger township of Maokeng from the 1980s onwards (Erasmus, 2001:99). As mentioned by Kentridge (2013:149), an aspect in this ongoing cohesion was the few coloured people in the town. This meant that the residents who were moved to the new settlements knew each other. Familiarity with the settlement was also established by street names, as many streets carried the names of local families. The physical space and the residents were therefore connected in ways that strengthened community identification with the settlement and within it (Kentridge, 2013:149). The consolidation of life in Brent Park was occurring along with the conservation of ties to Marabastad. Although, during the last forced removals of coloured residents from Marabastad in the late 1970s, the coloured community and its identification were set in Brent Park (Kentridge, 2013:149). The following figure serves as a summary of the most important events in the history of Kroonstad and Marabastad.

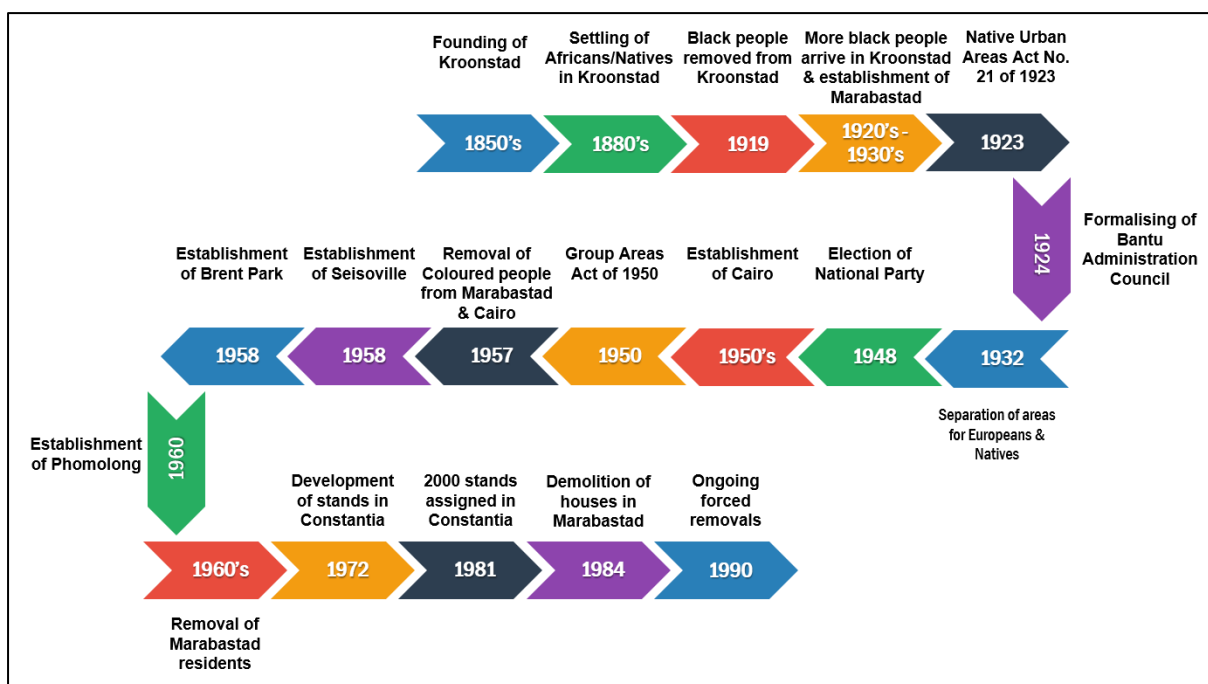


Figure 5-6: Important events in the history of Kroonstad and Marabastad

(Source: Author's own construction, 2017)

The removals in Marabastad and the forced relocation of its residents to segregated areas, are part of a history that is common to many towns and cities in South Africa, constituting

racial separation and classification of Apartheid. The forced removals in Marabastad, had major impacts on the residents' sense of place, which is explored in the subsequent section.

5.4 Major impacts on sense of place

The Marabastad neighbourhood with its businesses and homes, while separated from the white town, contained a feeling familiar to old settlements before forced removals. The neighbourhood was remembered for its community fellowship and mixed nature (Kentrige, 2013:139). The social interactions in daily life in shared living spaces and institutions, tied people together but might also have been areas in which conflict over segregation became possible.

Relocated residents' connections to their old neighbourhoods became apparent from the fact that the community of Marabastad was never entirely relocated. As a result, Marabastad remained a neighbourhood in which people could stay connected. As the walk between Marabastad and Brent Park was referred to as a trial, and while it increased the distance between these two settlements, it was nonetheless something the residents in Brent Park had control over (Kentrige, 2013:144). Following the first few years, bus and taxi transport were organised between Marabastad, Brent Park and town for residents going to and from school and work.

Kentrige (2013:144) further argues that the prolonged period of forced removals was a fundamental aspect in the development of the physical environment and the community, especially when the number of people who were relocated is borne in mind. The drawn-out process of forced removals in Marabastad required the ongoing connection between the old and new settlements, since the construction of houses as opposed to amenities such as churches and schools proceeded in different phases. As the process of construction in Brent Park and forced removals progressed at a slow pace, the continuous back and forth between the two settlements persisted into the late 1970s, resulting in the preservation of community connections (Kentrige, 2013:144). Kentridge (2013:144) continues by confirming that the first owner-built houses emerged in 1957, but in these early years the settlement had no churches, schools, shops or social activities, resulting in people returning to Marabastad frequently. The construction of municipal houses and the resettlement of the school from 'C' location to Brent Park commenced in the early 1960s. During this time the number of municipal houses being allocated did not meet the needs of the households still living in Marabastad, further strengthening a routine movement of teachers, parents and school learners to Brent Park. The

relocation of the school from 'C' location to Brent Park was also vital for preserving the connection between the two settlements and establishing a sense of place to both settlements.

Although the connections residents had with the white town were severely restricted by legislation. They did not experience, or more importantly, did not allow this to be the situation between their old and new residential areas. The tranquillity of early years in Brent Park signified that the vibrancy of the social life in Marabastad continued to remain fascinating (Kentrige, 2013:146). Many residents returned to Marabastad during weekends to visit family, socialise and attend church. This movement of returning to their old settlement, also emphasised the fact that a desire to move did not inevitably mean a desire to be segregated from Marabastad. According to Kentrige (2013:146), there was a complex relationship between the strong connections to the old settlement and the residents' desire for recreation in the new settlement. After several residents inspected the completion of the new houses in Brent Park, they would return to what they remembered as a vibrant community life in Marabastad. Therefore, although the residents had a desire to see Brent Park completed, they nevertheless held a strong connection with their old settlement and were able to bridge the two (Kentrige, 2013:146). It may well be assumed that the forced removals in Marabastad were not as disrupting as removals in larger cities and allowed for more community continuity. There was a recurring need to be connected with the old and new settlements and the residents had the capability to remain connected in different ways.

The nature of forced removals is frequently viewed as intensifying group identification before the occurrence and recreating it as a 'community in memory' ensuing the trauma (Field, 2001:119). The fact that a section of the community was removed from Marabastad, arose not in the establishment of a new community in Brent Park, but in the reconstructing and redevelopment of it within the new settlement. The connection between life in Brent Park and the life left behind in Marabastad, and the reality of families that relocated to Brent Park, already established a community to a large extent, increased the complexity of the memory and disturbed the narrative of community unmaking regarding forced removals (Kentrige, 2013:147). There is, nevertheless, a notable nostalgia for the lost community of the Marabastad settlement. The manner in which the residents recall life in Marabastad before the forced removals is that of unity. Kentrige (2013:147) describes the segregation of the coloured neighbourhood from the African settlement as hardly spatial, barely conclusive and effortlessly traversed. Regardless of Apartheid, people still built valued lives for themselves. To highlight the familiar emotional reaction to the past is of significance when examining and comprehending, not just the political developments, but the experiences of individuals of their history and connection to the present (Kentrige, 2013:148).

5.5 Spatial characteristics of Marabastad

Marabastad, similar to 'A' location, also comprised of a mixed community, accommodating coloured families. As claimed by Setiloane (1997:4), Marabastad stretched over a large area, comprised of thirteen avenues, each approximately one mile in length, extending from east to west and fifteen streets running from south-east to south-west (see Figure 5-7). Godfrey Oliphant, born in Marabastad in 1939, recalls Marabastad as an active and vibrant place with local groups playing musical instruments at night (Moloi, 2012:67). The following figure illustrates the physical layout of Marabastad before the commencement of forced removals.

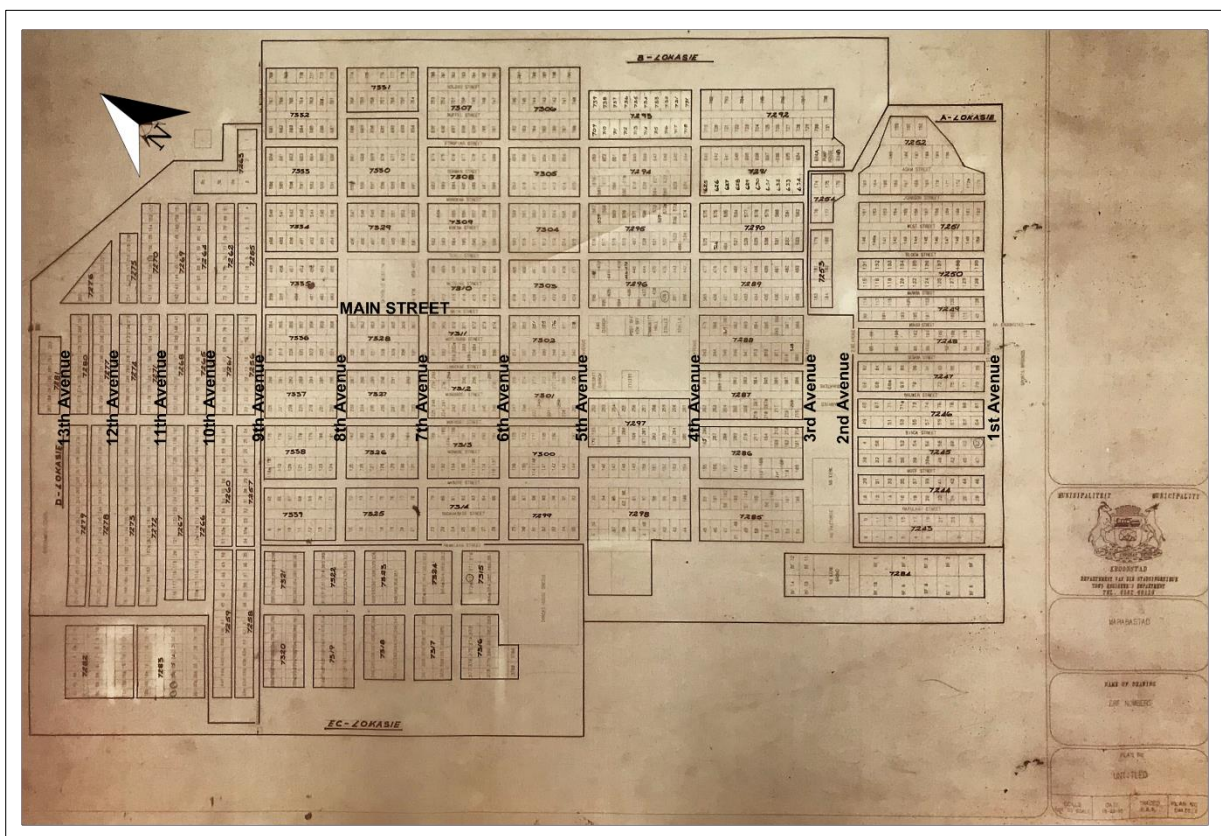


Figure 5-7: Old map of Marabastad

(Source: Moqhaka Municipality, 1995)

The roads in Marabastad were not tarred, mostly gravel, but there was an effort to pave the main roads such as Main Street and 9th Avenue and other parts of Maokeng following 1994.

During this time apollo lights were installed in Marabastad to brighten the neighbourhood that improved night movements within the community (Pherudi, 2012). The bucket system in Marabastad was also terminated in 1989 when a new water borne sewage system was installed. The conditions in Marabastad seemed to improve temporarily. The demolition of some historical places that existed in the neighbourhood, were unfortunately never replaced. The best known local shops that were owned by residents such as Mrs. Modibedi and Mapolnka in 11th Avenue and Mthombeni and Pherudi in Buffel Street were destroyed (Pherudi, 2012). Several old churches were also demolished while others either relocated to Constantia, Seisoville or Phomolong. The residents of Marabastad were left with a spatial environment that was nearly non-existing and deselected.

According to Pherudi (2012), on February 15th 2009, former President and Deputy President of South Africa, Mr. Kgalema Motlanthe, initiated a door-to-door campaign in Marabastad to establish which residents were not satisfied with the conditions of their houses, streets and the neighbourhood's infrastructure. Subsequent to the campaign, on September 16th 2010, Mr. Ace Makgashule, the Premier of the Free State Province, the previous Mayor of Moqhaka Municipality, Ms. Mantebu Mokgosi and representatives of the Provincial Government commenced with 'Operation Hlasela', that provided 350 houses to some Marabastad residents (Pherudi, 2012). The state of housing in Marabastad began to improve as the National Government provided funds for these 40 m² houses that were also equipped with solar geysers. Figure 5-8 illustrates the old dilapidated houses in Marabastad compared to the newly built houses, funded by the government.

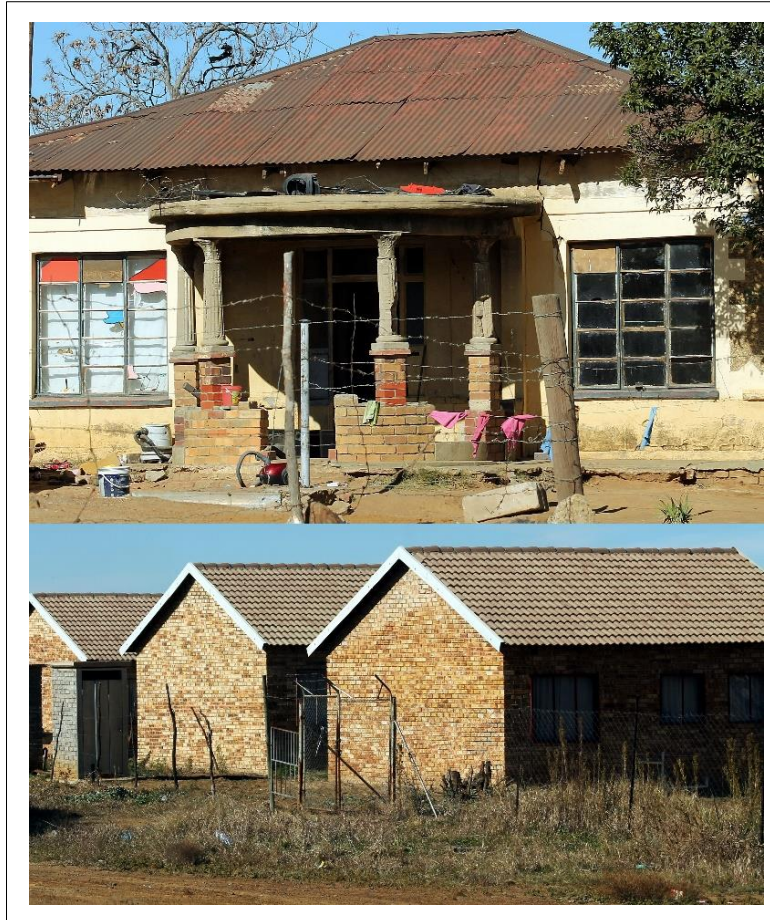


Figure 5-8: Old houses in Marabastad (above) and newly built houses (below)

(Source: Author, 2016)

Following the forced removals, Marabastad was surveyed with aerial photographs in order to start the exercise of reblocking. The term “reblocking” is defined as the repositioning and reconfiguration of shacks in a dense informal settlement in agreement with a community-drafted spatial framework (South African SDI Alliance, 2014). The replanning of Marabastad was particularly difficult due to the fact that many people returned to Marabastad after the forced removals. The Moqhaka Municipality (Kroonstad), in collaboration with planners and transport engineers proposed that a new road was to be developed through Marabastad to connect Maokeng and Kroonstad. As a result, a wide road was planned through Main Street in Marabastad, but it was immediately opposed by the Marabastad community as they demanded that they want their old erven back, and that the physical layout should be exactly

like the old map (see Figure 5-7). The following figure illustrates the most recent map of Marabastad after the reblocking exercise was conducted.

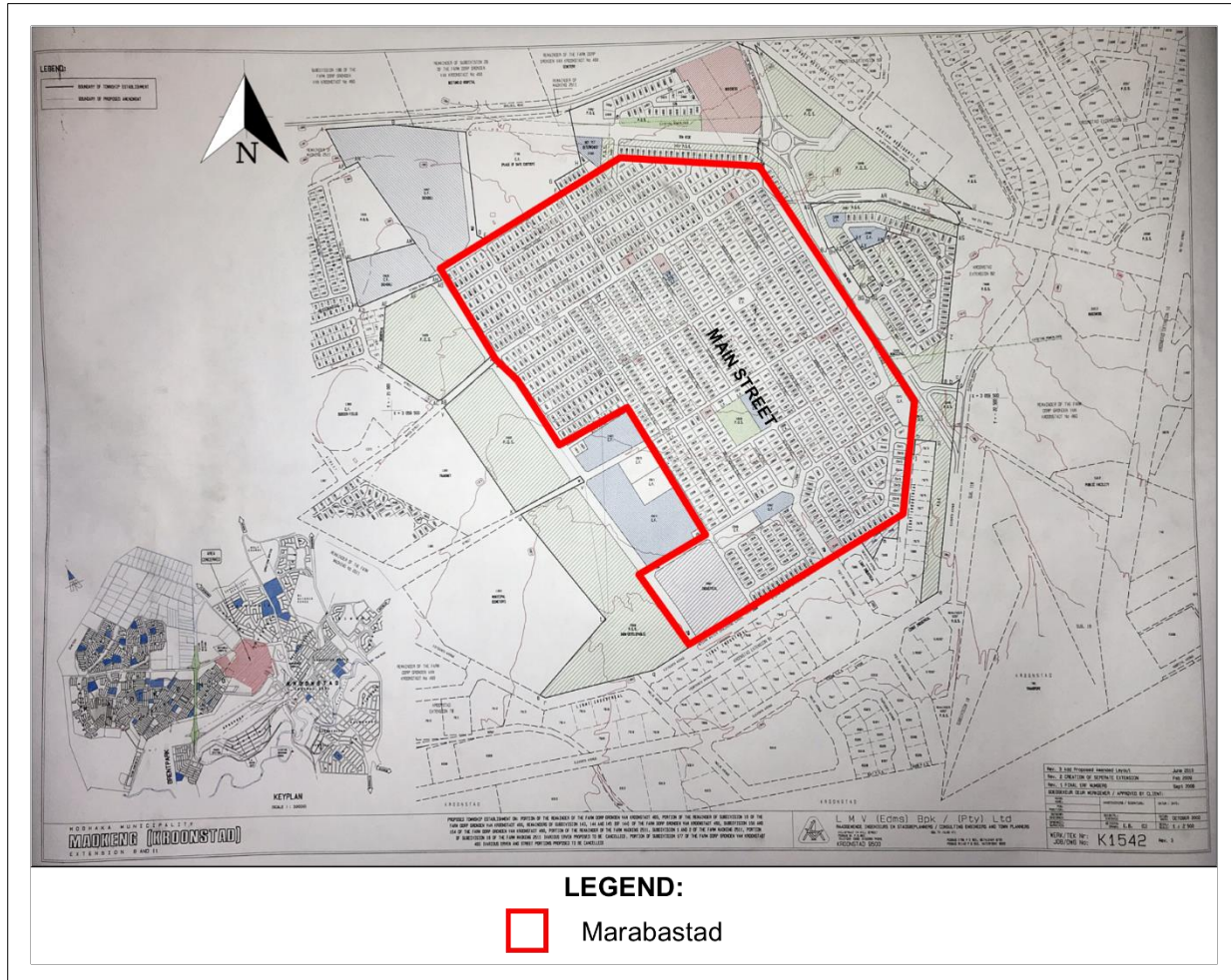


Figure 5-9: Recent map of Marabastad

(Source: Moqhaka Municipality, 2002)

5.6 Conclusion

The topic of a community, following a forced removal in Marabastad during Apartheid, is a significant phenomenon to engage with when exploring the narrative of removals, in order to establish the residents' sense of place. Despite the fact that the occurrence of forced removals

could, to some extent become its own event in time, it should not be disconnected from personal determination, individual experiences and ensuing events.

The reconfiguration of the Marabastad community, occurring from the late 1950s to the late 1970s, was composed of two nearly opposing parallel movements. Firstly, it was the ongoing interaction of the smaller coloured community with the larger neighbourhood of Marabastad. This was a desire on the part of those relocated, to remain connected with the remaining residents and the need for preserving those ties. Secondly, there was a movement towards the new settlements. The strengthening of community connections of residents being relocated, is a phenomenon of forced removals, one not entirely researched before. This cohesion within the Marabastad community in its early years, created positive memories within an Apartheid era. The causes for growing community cohesion in the first twenty years are connected with the desire for community uniformity over the prolonged process of forced removals. Due to the small part of the population being relocated, everyone was well known to one another in a manner that would not have been achievable in larger urban relocations. The forced removal of the Marabastad community uncovered the astounding achievement of people, whose backward and forward movements established connections between segregated neighbourhoods, due to their sense of place. In one way or another it humanised an inhuman procedure.

The following chapter will explain the conversion of all the collected data by means of the transect walk and focus group discussions into thematic themes with regard to the focus of the study. An in-depth exploration of the sense of place of Marabastad is aimed for in the subsequent chapter.

CHAPTER 6: FINDINGS: SENSE OF PLACE IN MARABASTAD

6.1 Introduction

The previous chapters explored the theoretical concepts that informed this study, namely space and place (Chapter 3) and sense of place (Chapter 4). Although space and place are concepts distinct from each other they are related as space becomes place when endowed with meanings people ascribe to the places with which they interact. From Chapter 4, sense of place is an umbrella term that is used for people-environment relationships. This concept has evolved from separate individual conceptualisations to a more integrated approach that is unique for specific contexts. The purpose of this chapter is to present the findings of what the sense of place entails for a specific community in a specific context and research setting, namely Marabastad (discussed in Chapter 4).

Verbatim transcriptions (see Annexure I) of the transect walk and focus group discussions conducted with the research participants were analysed to generate the findings presented in this chapter. First, important places in Marabastad that played (or still play) an important role in the community's sense of place as identified through the transect walk are presented. Second, themes and sub-themes that emerged from the (i) *transect walk* and (ii) *focus group discussions* are presented in terms of the past, present and future sense of place in Marabastad. A discussion of each theme, supported by direct quotes from the participants is included to provide a comprehensive description of what the sense of place in Marabastad entails

Additionally, this chapter aims to link the theory and practice of sense of place as conducted in the research context of Marabastad, Kroonstad by relating theoretical aspects of sense of place with the data generated from the empirical part of the study.

6.2 Findings from transect walk and focus group 1: Places with a strong sense of place in Marabastad

During the transect walk the research participants relived the history of the Marabastad settlement by taking the researcher to those places they identified as the important places/sites in the community. This exercise, together with the first focus group, was conducted in order to evoke memories of the past, feelings and emotions in the participants that informed their sense of place. Figure 6-1 illustrates the collection of these places and their location.



Figure 6-1: Important places in Marabastad

(Source: Google Maps, 2017)

1: Cairo school (demolished)

The school in the former coloured neighbourhood of Cairo was identified as an important place due to the fact that it not only provided educational services to the community, but served as a community centre and meeting place. According to the participants, the school played an important role in Marabastad where children could receive education within a short distance from their homes. The school was also often used for concerts where the community would come together in the school hall. This educational and social facility was demolished around 1980 as the school was relocated to Brent Park (see Chapter 5, Figure 5-5) after forced removals.

2: Dr. Cingo's house (exists but dilapidated)

The house of Dr. Reginald Cingo (see Figure 6-2) was identified as an important place as he was the first school principal in Marabastad. The participants mentioned that he was a very influential person in the Marabastad community, while a secondary school was named after him.



Figure 6-2: Dr. Cingo's house

(Source: Author, 2017)

3: Origin of Marabastad (demolished)

The origin of Marabastad is in the former “A” location where Mr. Maseko owned a few horse stables. This area was identified as important, because many prominent business people in Marabastad operated their businesses from this location, which encouraged the further development of Marabastad.

4: First entrance to Marabastad (exists)

The first entrance to Marabastad provided important access to the neighbourhood from Kroonstad and other surrounding towns where this specific location also accommodated the first houses in Marabastad. The participants regarded this entrance as the “gateway” to the original Marabastad and for this reason it holds immeasurable meaning to them.

5: Brick yard (exists)

The area known as “brick yard” served as an important place in the history of Marabastad where several business people, among whom were Mr. Mosia, Mr. Mokoena, Mr. D. Montsiwe and Mr. Mazibuko, manufactured mud bricks to build the houses in the neighbourhood. However, the brick manufacturing was threatened by the municipality as they claimed the property was owned by them. The people resisted this challenge and still continued to manufacture mud bricks till this day as it is bought by the local residents at a much lower price. Figure 6-3 illustrates the site of the brick yard.



Figure 6-3: Brick yard

(Source: Author, 2017)

6: NG Church (demolished)

The NG church was one of the many churches that were demolished during Apartheid due to the process of forced removals. A very religious culture prevailed in Marabastad as everyone in the community went to church on Sundays.

7: Methodist Church (remains of church tower exists)

The Methodist Church was built in 1939 and was one of the biggest churches in Marabastad. The church was inaugurated on 12 November 1939 in “A” Location by Reverend Charles Crabtree, chairperson of the district, while Reverend J.S. Litheko was the minister in charge at that time. The participants emphasised the importance of this church in the history of Marabastad as it produced leaders such as Professor M.G. Setiloane, who conducted work in the field of Theology. Figure 6-4 illustrates the remains of the church tower.



Figure 6-4: Methodist Church

(Source: Author, 2017)

8: Crèche & Boom Street (demolished)

The participants identified this specific crèche because it was well known in Marabastad for accommodating toddlers and children by keeping them off the streets. The street next to the crèche was remembered as a tree-lined street with big beautiful trees that provided shade and was appropriately named “Boom Street”.

9: Methodist Church rectory (demolished)

The Methodist Church’s grounds expanded to the rectory that created a whole church complex. Women’s meetings were held in the church’s rectory on Thursdays and the building also served as a place where the children of Marabastad received Sunday school.

10: Full Gospel Church (exists)

The Full Gospel Church is the oldest church in Marabastad that is still standing today (see Figure 6-5). The participants remembered this church for being in Marabastad from the beginning as it was never demolished due to tenants residing on the premises. Currently, the building is still used as a church, led by Reverend P.H. Polelo, as well as a crèche.



Figure 6-5: Full Gospel Church

(Source: Author, 2017)

11: Anglican Church (remains of foundation exists)

The Anglican Church was remembered as a particularly beautiful church where children were baptised during important sermons. The first priest was Father Francis who led the church

until it was demolished and relocated to Phomolong (see Chapter 5, Figure 5-5) during forced removals. Figure 6-6 illustrates the remaining foundations of the church that serve as a reminder of what it used to be.



Figure 6-6: Anglican Church

(Source: Author, 2017)

12: Barber shop (demolished)

The specific barber shop was identified by the participants and remembered as a social meeting place of many community members. Everyone used to get haircuts here and conversed about everyday events.

13: Market square (demolished)

The market square was remembered as a socially vibrant area where local residents would sell fruits and vegetables from business stalls. Other amenities in the market square included a post office, butchery, shoemaker and cinema hall where the community came together to watch films in the evenings. The participants described this market square as their own little shopping centre.

14: AME Church (demolished)

The African Methodist Episcopal or AME Church was also one of several churches in Marabastad that the community visited on Sundays. The church was led by Reverend Tilo.

15: AME Church rectory (demolished)

Many of the churches in Marabastad also had their own rectories that were used for other community activities. This specific place was the rectory of the AME church.

16: Catholic school (demolished)

The Catholic school was a primary school that integrated religious education as a core subject in the curriculum of the learners. The school building was also used as a church for sermons before it was demolished and relocated to Constantia (see Chapter 5, Figure 5-5) as a result of forced removals.

Most of the places identified during the transect walk are places that formed important places in the history of Marabastad. From the 16 identified places that are important places in Marabastad, ten (62,5%) places were demolished, two (12,5%) are not in use as only the remains of the buildings are left and four (25%) places were intact and still in use.

Based on the fact that a large part of Marabastad, including most of the places identified as important places were demolished, the participants were asked to reconstruct the past Marabastad by building a community map

Figure 6-7 illustrates this community map that included several churches, local shops, schools and a market square that no longer exist. This exercise allowed an opportunity to do member checking with the participants in case participants (that varied from focus group to focus group) wanted to add additional places of importance.

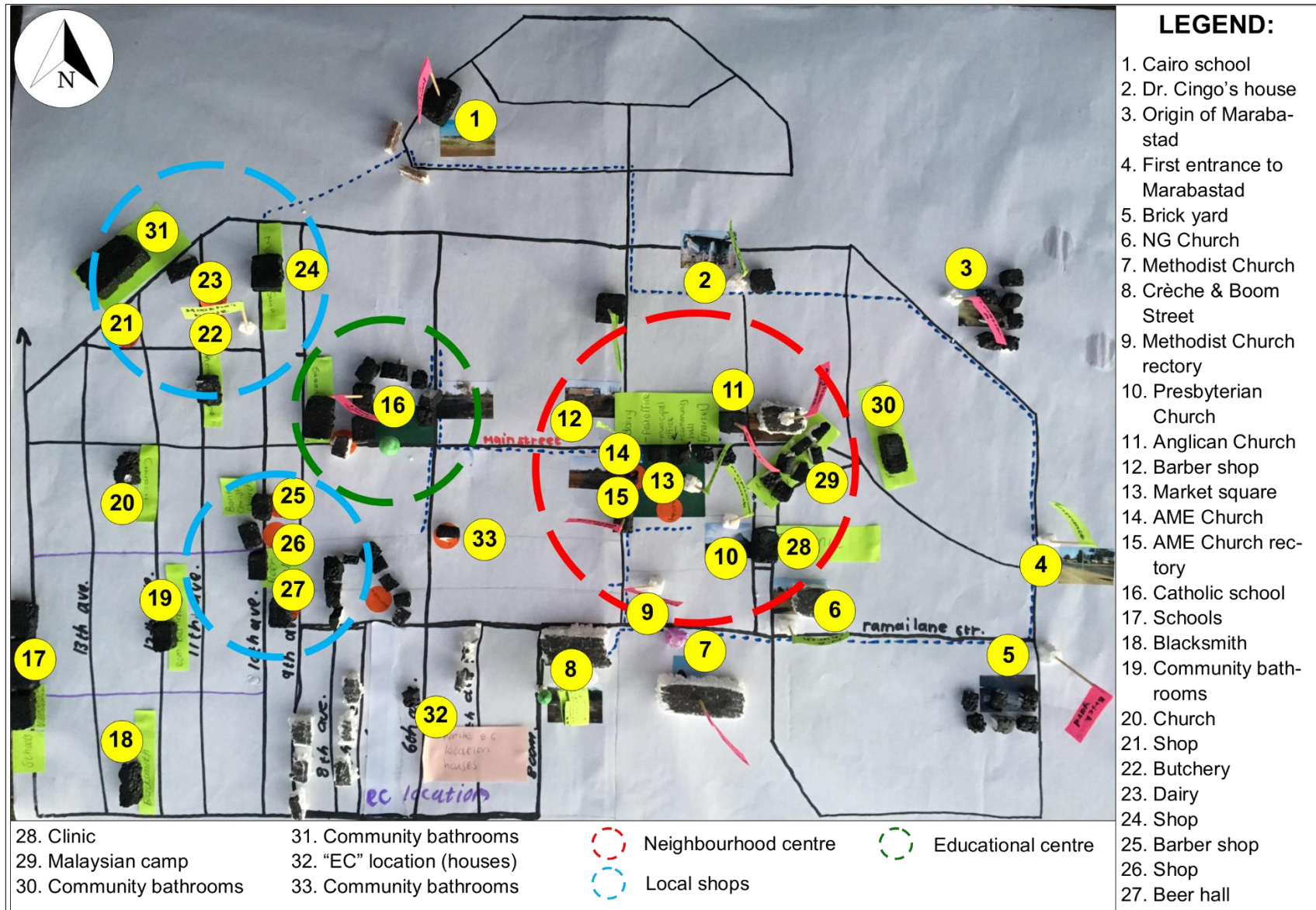


Figure 6-7: Community map of past Marabastad

(Source: Constructed by participants, photographed by researcher, 2017)

Following the data generated from the transect walk, the initial introductory focus group and the discussion based on the community map, the data generated from the follow-up focus groups that were conducted, generated rich descriptions by participants of what the sense of place of Marabastad entails. These descriptions of participants were analysed and divided into themes and sub-themes that are discussed in the following section.

6.3 Findings from focus group 2: Themes and sub-themes

Main themes that emerged from the second focus group include two aspects with regard to the participants' sense of place: (i) *sense of place as positive memories of historical Marabastad* and (ii) *the experience of a loss of sense of place due to change that took place.*

6.3.1 Main theme 1: Sense of place as positive memories of historical Marabastad

Table 6-1 portrays the first main theme that includes the participants' sense of place as positive memories of historical Marabastad that relate to (i) *the quality design of the spatial environment*, (ii) *close social relationships that existed* and (iii) *positive emotional experiences tied to the historical Marabastad.*

Table 6-1: Main theme 1: Sense of place as positive memories of historical Marabastad

Main theme:	
Sense of place as positive memories of historical Marabastad	
Sub-themes:	Supporting quotes from the participants:
(i) Quality design of the spatial environment (buildings)	<p><i>"...the buildings that were there then, really they were shaping Marabastad and they were beautifying the area."</i></p> <p><i>"It was beautiful buildings that are well-structured, that are clean. Everything was well done..."</i></p> <p><i>"I've especially seen this beautiful things, beautiful buildings, all those things..."</i></p>
(ii) Close social relationships (unity)	<p><i>"One thing I wanted to emphasise, there was unity that time. There were unity."</i></p>

	<p><i>“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...”</i></p> <p><i>“The memory that comes to me of Marabastad is that it was a human settlement that accommodated each...”</i></p> <p><i>“The warmth that they get from the people in Marabastad is that what I can say it made people think of Marabastad...”</i></p> <p><i>“We grew up like brothers and sisters in the past.”</i></p>
<p>(iii) Positive emotional experiences (pride, happiness)</p>	<p><i>“People that were proud of Marabastad and that could stood up for its people.”</i></p> <p><i>“We were very happy.”</i></p> <p><i>“I was happy. I remember the past that Marabastad was in good position...”</i></p> <p><i>“We were most happiest, we felt home.”</i></p>

(Source: Author’s own construction, 2017)

The participants remembered Marabastad as a place with positive memories with regard to a quality design of the spatial environment. Marabastad consisted of well-structured buildings that shaped the neighbourhood in terms of its aesthetics. One participant stated: *“...the buildings that were there then, really they were shaping Marabastad and they were beautifying the area.”* Another participant noted: *“It was beautiful buildings that are well structured, that are clean. Everything was well done...”*

Close social relationships existed among the Marabastad community in the past as the participants described Marabastad as a human settlement that used to be welcoming and accommodating. Social ties between family and friends were strengthened through a culture of sport that prevailed in Marabastad during big sport events on weekends: *“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...”*. These social relationships were so strong that one participant even mentioned that they lived together as brothers and sisters.

Several positive emotional experiences tied to the historical Marabastad also emerged from the participants in their reminiscences of early days in Marabastad were recalled. The community had a strong passion for their neighbourhood and was proud of where they came

from. One participant mentioned that in Marabastad had: *“People were proud of Marabastad and that could stand up for its people”* and *“We were most happiest, we felt home.”*

The participants highlighted the quality design of the spatial environment, close social relationships within the community and their positive emotional experiences tied to the historical Marabastad as the most prominent factors that contributed a past sense of place.

6.3.2 Main theme 2: Experience of loss of sense of place due to change

Table 6-2 illustrates a second theme namely, participants’ experience of a loss of sense of place due to change with regard to a (i) *deteriorating spatial and built environment*, (ii) *social change* and (iii) *negative emotional experiences*.

Table 6-2: Main theme 2: Experience of loss of sense of place due to change

Main theme:	
Experience of loss of sense of place due to change	
Sub-themes:	Supporting quotes from the participants:
(i) Deteriorating spatial and built environment	<p><i>“...the situation that seem to decay in Marabastad.”</i></p> <p><i>“The situation is so dilapidated and no one is saying anything about it.”</i></p> <p><i>“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.”</i></p> <p><i>“...that beauty just went off, it faded away within a very small space of time.”</i></p> <p><i>“...the map has dramatically changed and that has actually demolished and maybe took out the history that Marabastad had previously.”</i></p>
(ii) Social change (infiltration of people unfamiliar to the community, lack of safety)	<p><i>“...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.”</i></p> <p><i>“...that time it was very peaceful, peaceful place and everything was okay, but not now. Now everything has changed.”</i></p>

	<p><i>"We used to live peacefully. There was no gangsterism...this taverns make gangsterism, that's why we are not safe in our own place."</i></p>
<p>(iii) Negative emotional experiences (hurt, sadness, feeling disregarded, helpless)</p>	<p><i>"Really it hurts, you see...It hurts, it hurts a lot."</i></p> <p><i>"...really it's very sad. It's like they can bring at least some of that back..."</i></p> <p><i>"...I'm not happy with how Marabastad is now."</i></p> <p><i>"...I got a bad feeling about what really happened here and how things have been started here."</i></p> <p><i>"...no one seemed to care about the situation...No one seemed to be with us whenever we raise issues saying that we need the beauty and history of Marabastad to be preserved."</i></p> <p><i>"...really there is nothing that we can do..., really there is nothing that I can do. He [referring to Marabastad resident] gave up the history and he gave up the information that he got..."</i></p>

(Source: Author's own construction, 2017)

The participants described their spatial and built environment as being dilapidated, decayed, lacking aesthetics and ultimately being a mess. Several participants stated: *"...the situation that maybe seem to decay in Marabastad"*, *"The situation is so dilapidated and no one is saying anything about it"* and *"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."* The participants declared that the aesthetics that they mentioned in the past Marabastad faded away in a short period of time as no one seemed to care about the state of the spatial and built environment.

A social change was evident when comparing the past and present experiences of Marabastad. Several participants mentioned that the infiltration of other people from rural areas that did not know the history of Marabastad caused many of the social problems that they are currently facing: *"...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."* The social structure of Marabastad changed due to these people moving in, that created a hostile atmosphere in the neighbourhood. One participant substantiated this by stating: *"...that time it was very peaceful, peaceful place and everything was okay, but not now. Now everything has changed."*

Several negative emotional experiences emerged from the participants as they talked about the current state of Marabastad. Feelings of hurt, sadness, disregard and helplessness among the participants described their emotional well-being as they conversed about Marabastad: *“Really it hurts, you see...It hurts, it hurts a lot”* and *“...really it’s very sad. It’s like they can bring at least some of that back...”* The participants also expressed negative emotional experiences with regard to the local government, as they felt disregarded by the local government whenever they raised issues about Marabastad. The community of Marabastad was never consulted by the local government when new changes within the neighbourhood took place. Two participants commented: *“...I got a bad feeling about what really happened here and how things have been started here”* and *“...no one seemed to care about the situation...No one seemed to be with us whenever we raise issues saying that we need the beauty and history of Marabastad to be preserved.”* Due to this disregard from the local government the residents gave up on the idea of new development and improvement in Marabastad: *“...really there is nothing that we can do...he has just told himself, really there is nothing that I can do. He gave up the history and he gave up the information that he got...”*

The participants emphasised the deteriorating spatial and built environment, social change and their negative emotional experiences as the most significant factors that caused their current loss of sense of place due to change.

6.4 Findings from focus group 3: Themes and sub-themes

The main theme that emerged from the third focus group where participants were requested to talk about the future of Marabastad is: (i) *hope of a restored sense of place*. This mainly revolves around specific needs to be addressed through restoration of their sense of place and future development.

6.4.1 Main theme 3: Hope of a restored sense of place

Table 6-3 describes the participants’ hope to restore their strong sense of place for Marabastad in terms of the (i) *involvement of different role players* (ii) *change of the current spatial and built environment* and (iii) *fulfilling of needs through new development*.

Table 6-3: Main theme 3: Hope of a restored sense of place

Main theme:	
Hope of a restored sense of place.	
Sub-themes:	Supporting quotes from the participants:
<p>(i) Involvement of different role players (community, local government)</p>	<p><u>Role of community:</u></p> <p>“...sit down and plan this thing for implementation, we must have an implementation plan for this.”</p> <p>“...sit down and plan it ahead, then maybe we can come up with something...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...”</p> <p>“I’m currently busy with a project there already of creating a sort of a recreational facility...I’m still planning to see it happening there.”</p> <p><u>Role of local government:</u></p> <p>“...people who are there having the authority [referring to local government] to change things, they can come and be on board with us and buy this particular project.”</p> <p>“...if our government can help us much more...to build up Marabastad like other places...ours are always backwards, if they can take it forward to help us to build...”</p> <p>“...if Marabastad can be given the support, the governmental support that it deserves, in terms of its history...”</p>
<p>(ii) Change of the current spatial and built environment (restoration of past built artefacts and new development)</p>	<p>“...we should maybe sit down and draw up a plan...we must restore all the good things that were there that we have been talking about...”</p> <p>“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.”</p> <p>“...if they can rebuild, if ever they could have stayed with the old map, a simple map. You see churches, schools and add</p>

	<p><i>more which were not maybe for instance clinic, school, police station. That is my feeling, bring it back as it were.”</i></p> <p><i>“If Marabastad can be rebuilt and those churches, those sports fields to be there, all those things that maybe generate to the moral fibre...it is then that we can say, really we are heading somewhere.”</i></p> <p><i>“...put statues of people who will know. We push, we get people who can maybe get us funding, now we want this history to be cherished.”</i></p> <p><i>“Community museum...just for people to have history...the monuments and the museums and the social centres...if this history of us is not going to be preserved, we are going to have a very serious problem.”</i></p> <p><i>“It’s a history on its own. Maybe that area...be converted into a church area, the people should know, the youngsters should be indoctrinated.”</i></p>
<p>(iii) Fulfilling of needs through new development</p>	<p><i>“...computer centre for me is the closest thing to my heart for Marabastad...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.”</i></p> <p><i>“...multi-purpose centre as I’ve suggested...Our kids do not have a place to play, they do not have any recreational...”</i></p> <p><i>“...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...”</i></p> <p><i>“...with those kiosk, butchery...it really modernised you, it really changes how you think about the area that you live...”</i></p> <p><i>“...if there were something like a shopping complex like, then they would start thinking abroad or thinking bigger.”</i></p>

(Source: Author’s own construction, 2017)

The participants expressed their hope for a restored sense of place for Marabastad through changing the current spatial and built environment (including restoration of past artefacts e.g. buildings and monuments) by means of the active involvement of the local government and

the community. The community's involvement includes drawing up a plan that they could take forward to the local government for possible implementation: "...sit down and plan this thing for implementation, we must have an implementation plan for this" and "...sit down and plan it ahead, then maybe we can come up with something...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..." The support from government is viewed as a corner stone in rebuilding and upgrading the future as suggested by one participant saying "...if our government can help us much more...to build up Marabastad like other places...ours are always backwards, if they can take it forward to help us to build..."

The participants continuously emphasised the need to restore Marabastad's past spatial and built environment in terms of buildings and monuments which could re-establish the aesthetics of the environment to remind them of positive past memories. One participant revealed: "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." The participants were of opinion that the importance of Marabastad's history should not disappear or fade away and suggested that it should be transferred to future generations: "Community museum...just for people to have history...the monuments and the museums and the social centres...if this history of us is not going to be preserved, we are going to have a very serious problem."

Specific future community needs were expressed by the participants in terms of suggestions for future developments that included among other things, a computer centre, multi-purpose centre, conference hall, butchery, shopping complex and botanical gardens. The following quotes from the participants highlighted these suggestions for new development: "...multi-purpose centre as I've suggested...Our kids do not have a place to play, they do not have any recreational...", "...with those kiosk, butchery...it really modernised you, it really changes how you think about the area that you live..." and "...if there were something like a shopping complex like, then they would start thinking abroad or thinking bigger." The participants constructed a second community map that illustrated their future vision for Marabastad in terms of reconstruction, upgrading and expanding and new development (see Figure 6-8).

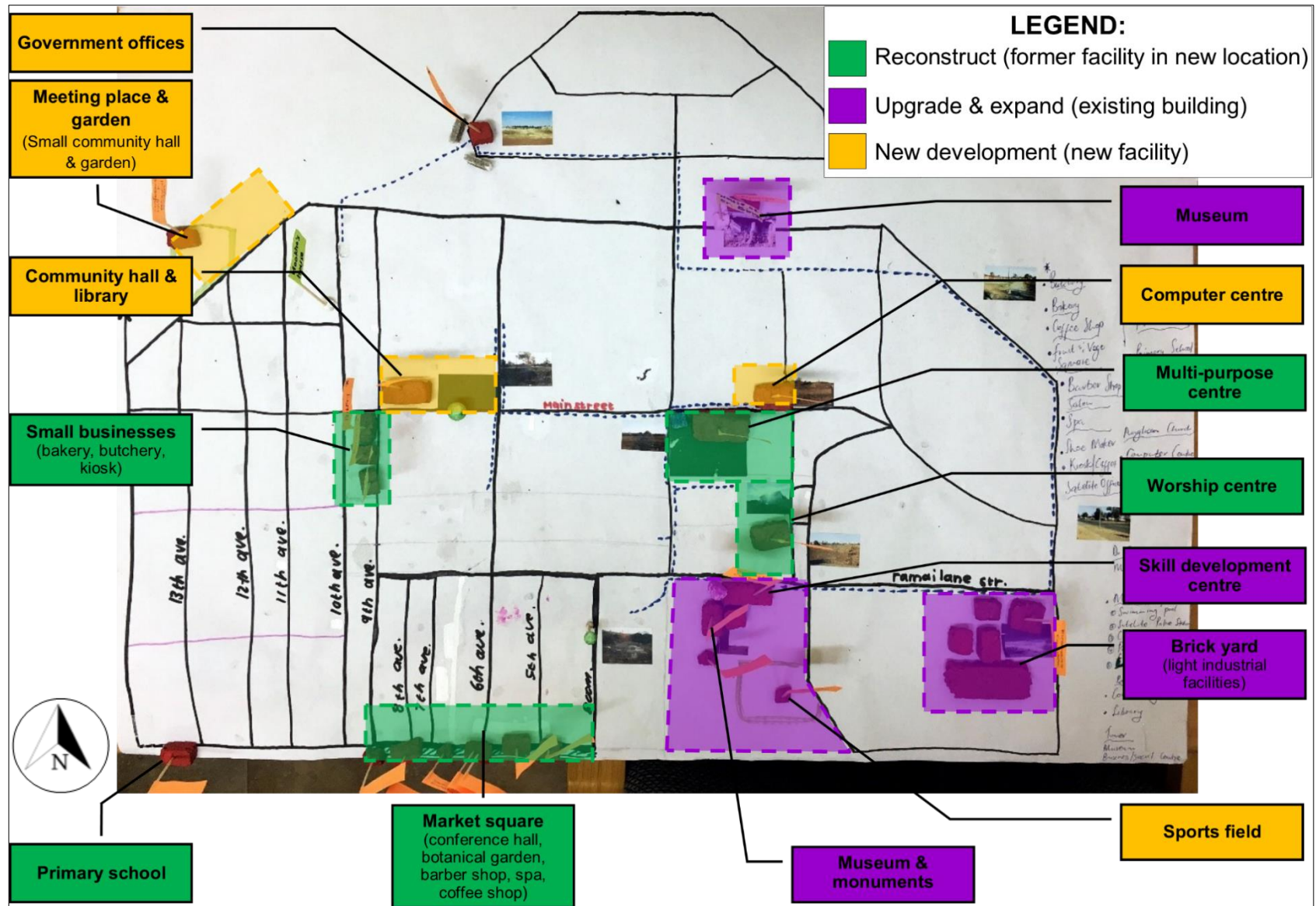


Figure 6-8: Future vision for Marabastad in terms reconstruction of demolished places, upgrading and expanding of existing structures/facilities and proposals for new development

(Source: Author, 2017)

As observed from Figure 6-8, the participants reconstructed certain former facilities that were demolished, but placed them in a new location that differs from the placement in the historical Marabastad (see Figure 6-7). These facilities included, amongst other things, the bakery and butchery found in the former market square, primary school, a worship centre to signify the importance of demolished churches and the market square. Certain important historical places (existing buildings) were upgrade and expanded, e.g. Dr. Cingo's house is to be used as a museum, the brick yard is upgraded and expanded by adding light industrial facilities and the remains of the Methodist church is used as the entrance to a skill development centre, museum and monuments. The participants' fulfilling of needs was established through proposed future development such as community halls, gardens, a computer centre and new facilities in the market square (coffee shop, spa).

Inevitable changes within a spatial and built environment (e.g. forced removals) that provoke human sympathy for the loss of meaningful places create urges and feelings within a community to rebuild and restore their environment. These urges and feelings of restoration from the participants clearly emerged during the focus group discussions and community mapping exercises. The community maps illustrated the importance of changing the spatial and built environment to address a loss of sense of place that was (and still is) experienced.

Unfortunately, as stated by Massey (1994), the quality of places are constrained due to restricted social resources, predominantly in lower income communities that applies to Marabastad for instance. This results in the restriction of the meaning, value and individual experiences of a location, together with territorial behaviour with regard to place that involves the manner in which a 'special' area is conserved. In terms of planning, the conservation of these 'special' areas could be achieved by historic preservation. The participants within this study constantly voiced their concerns with regard to the history of Marabastad being preserved in terms of museums and monuments (see Figure 6-8). The preservation of history in terms of sense of place is advantageous to communities by establishing aesthetic preference, social involvement and community perception. Historic preservation is competent in reconnecting people with positive past memories and restore the social constructed nature of place and community participation among residents living in communities that have lost social connections and a sense of place (Morel-EdnieBrown, 2011).

The following table serves as a summary of the findings in terms of the important places identified during the transect walk; places proposed to be reconstructed, places proposed to be upgraded and expanded and suggestions for new facilities in the future development of Marabastad.

Table 6-4: Future vision for Marabastad as viewed by participants

Proposed reconstruction of places that resemble the past	Proposed upgrading and expansion of existing structures/facilities	Proposed new development (needs)
<ul style="list-style-type: none"> - Primary school (Cairo school) - Worship centre (to represent demolished churches) - Market square / multi-purpose centre - Small businesses (bakery, butchery, kiosk) 	<ul style="list-style-type: none"> - Dr. Cingo's house (converted into a museum) - Brick yard (expand existing facility by adding light industrial facilities) - Methodist church remains (skill development centre, museum & monuments) 	<ul style="list-style-type: none"> - Various community centres/halls - Government offices - Library - Computer centre - Sports field - Coffee shop - Spa - Gardens

(Source: Author's own construction, 2017)

6.5 Integrated discussion

In theory, sense of place is conceptualised as either physical constructions, individual experiences or social constructions. Furthermore, sense of place is multi-dimensional concept and consists of tangible attributes (e.g. physical environmental features) and intangible attributes (e.g. personal symbolic meanings). This multi-dimensionality of sense of place emerged from the qualitative methods used to generate data with regard to sense of place in Marabastad.

Firstly, sense of place is seen as a physical construction where the physical environment is regarded as most important. Authors, including Lynch (1960, 1972, 1981), Cullen (1964), Relph (1976), Norberg-Schulz (1980) and Steele (1981) formulated frameworks to apprehend a locality's sense of place in terms of physical attributes. From the findings it is clear that the participants of Marabastad related their sense of place to the physical environment as they identified places or buildings during the transect walk within the neighbourhood as important to their sense of place. The spatial and built environment created positive memories with regard to sense of place of the historical Marabastad. It was also the deteriorating of the physical environment (spatial and built environment) that was linked to their experience of loss of sense of place with regard to Marabastad. In their development in their future vision for

Marabastad it was again the physical attributes being highlighted as a vital component to restore their sense of place with regard to the past spatial and built environment.

Secondly, sense of place is moulded by the broader social environment in which interactions and meanings develop (Hay, 1998:6). These meanings are formed in relation to the broader social, political, cultural and physical context that ought to be recognised in the planning of places. A positive atmosphere of constructive and meaningful social relationships prevailed in historical Marabastad amongst its residents. The people in the neighbourhood were remembered as being friendly and welcoming to each and every one that entered Marabastad. The residents' attachment to Marabastad and their sense of place were strengthened through these social interactions and as emphasised by Low and Altman (1992:7), the social relations that signify a community are more important to the attachment process of people than the place itself. Social activities such as sport events on weekends created interpersonal, cultural and community relationships in Marabastad and it is exactly these social relationships, not just the place, to which people are attached. Places such as the market square and sport fields provided Marabastad with a social vibrancy where the residents could interact with each other. However, due to these places being demolished, the broader social environment changed as well as their experience thereof impacted the social dynamic in Marabastad. In terms of the political environment, negative social relations with the local government exist due to the fact that the community of Marabastad was never consulted by the local government when new changes within the neighbourhood took place.

Thirdly, sense of place is described in terms of personal subjective experiences by authors such as Jivén and Larkham (2003) and Pretty, Chipuer and Bramston (2003) and mostly viewed as an intra-psychic phenomena with an emphasis on affective aspects such as emotions. Positive emotional experiences were evident among the participants as they recalled their sense of place with positive memories of historical Marabastad. The participants expressed feelings of happiness and pride as they conversed about early days in Marabastad. However, negative emotional experiences emerged from the participants about their current experience of Marabastad. These negative emotions included hurt, sadness, disregard and helplessness that were mainly caused by the fact that the local government did not acknowledge the needs of the community, e.g. when they raised issues such as the spatial and built environment that needed to be restored. However, location itself is not enough to establish a sense of place, it manifests from people's individual experiences with place (Pretty, Chipuer & Bramston, 2003:274) and the larger social environment in which people interact. Due to the sense of place people experience, they become attached to a place which is concerned with their emotional and behavioural commitment or bonding to a place.

Fourthly, sense of place developed in relation to a specific context (Hauge & Jenkins, 2005; Ashworth & Turnbridge, 2010). Context refers to the broader social, economic, political and cultural context, as well as the spatial setting in which people-environment relationships occur. Context is important because it guides the construction of meanings that were evident in the participant's aspirations of a restored sense of place. Their sense of place is embedded in their attachment to the specific context of Marabastad and the way the spatial environment supports their experiences. The participants continuously highlighted the fact that the history of Marabastad should be preserved that revealed the importance of their context. Therefore, places cannot be designed or planned without recognising the various contexts, such as the social, economic, political, cultural, physical and ecological milieu. The contextual embeddedness of sense of place allows for constructive and meaningful social relationships between people and enables meaningful and intimate social interactions. Disregarding a specific context in which a community's sense of place is shaped may result in unsuitable meanings being assigned to places, while the very uniqueness of places is destroyed in the long run (Carter *et al.*, 2007:764). Unfortunately, this was the case in Marabastad where several places the participants identified as important to them were demolished during the process of forced removals, destroying aspects that formed Marabastad as a unique place.

Lastly, the contextual embeddedness of sense of place implied that planners should perhaps follow a more integrated approach to the sense of place. Sense of place includes the interchange of people, the spatial setting and the social world and is regarded as a valuable and integrated concept to explore people-environment relationships (Stedman, 2003; Smaldone, Harris & Sanyal, 2005:398). The residents of a place are active creators of meaning with regard to their environment and should not be treated as separate entities but as integrated and acknowledging the various dimensions of sense of place at interplay.

The visual environmental properties (physical construct), broader social environment (social construct), personal subjective experiences (psychological construct), contextual embeddedness of sense of place and the integrated construct of sense of place provide a framework for the empirical study to emphasise the role and significance of sense of place in motivating the Marabastad community who wants to restore their sense of place.

The research illustrated that sense of place can be used in planning to contribute to restorative stewardship in order for people to preserve the meanings they attach to places (Masterson *et al.*, 2017:54). As mentioned by Hauge and Jenkins (2005:5), if the atmosphere and character of an area is acknowledged and combined into spatial plans and designs, the sense of place of that area can possibly be preserved.

6.6 Conclusion

This chapter presented the findings from the transect walk and three focus group discussions (including community maps as tools). Three main themes were generated from the data: (i) *sense of place as positive memories of historical Marabastad*, (ii) *experience of loss of sense of place due to changes such as physical and social change* and (iii) *hope of a restored and upgraded Marabastad*. These themes culminated in what can be described as the community's sense of place of Marabastad.

Distinctive differences were evident when comparing the past and present experiences of Marabastad. The past sense of place of Marabastad was characterised by a quality design of the spatial environment, close social relationships and positive emotional experiences with regard to the place. However, a loss of sense of place is experienced due to changes e.g. a deteriorating spatial and built environment, lack of social connections and negative emotional experiences. The main aim of the chapter was to present the findings of what the sense of place is for a specific community in a specific context and research setting. The physical, social and emotional dimensions of sense of place emerged as main contributors that shape people's sense of place in this research setting. This chapter aimed to link the theory and practice of sense of place in the discussion by referring to theoretical dimensions of sense of place in literature and how these dimensions emerge in the empirical investigation.

A main conclusion from the findings entails that the spatial and built environment can play a significant role in people's sense of place. By changing the spatial and built environment through spatial planning and design interventions it may have an impact on restoring a lost sense of place in a community subjected to forced removals. In the following chapter recommendations for planners to use sense of place as a restorative tool in communities are made.

CHAPTER 7: PLANNING RECOMMENDATIONS: SENSE OF PLACE AS A RESTORATIVE TOOL

7.1 Introduction

In retrospect, Marabastad as a case study (introduced in Chapter 5) served as a suitable research setting to explore the sense of place of a community that was subjected to forced removals. The findings (presented in Chapter 6) emphasised Marabastad as an important space to serve as point of reference to conduct research on sense of place, especially with regard to the spatial and built environment. However, this settlement is an important place as people (the participants) have added meanings to it in terms of historical, social and emotional aspects. Space in this case became place, where people experienced (and still is experiencing) a unique sense of place.

From both the literature review and the empirical section of the study, it is illustrated that sense of place is an important concept when planning and designing space. Considering Ouf's (2001:75) emphasis on sense of place as a possible restorative way to acknowledge place meanings in development, this chapter aims to formulate spatial planning and design recommendations to enhance positive aspects with regard to a community's sense of place. The recommendations are divided into (i) *generic recommendations: acknowledgement of different dimensions of sense of place*, (ii) *specific recommendations: how to restore sense of place in Marabastad by means of reconstructing the past, upgrading and expanding present facilities and incorporating new facilities in the future development of Marabastad* and (iii) *recommendations: the way forward*. The structure of the recommendations is illustrated in Figure 7-1 underneath.

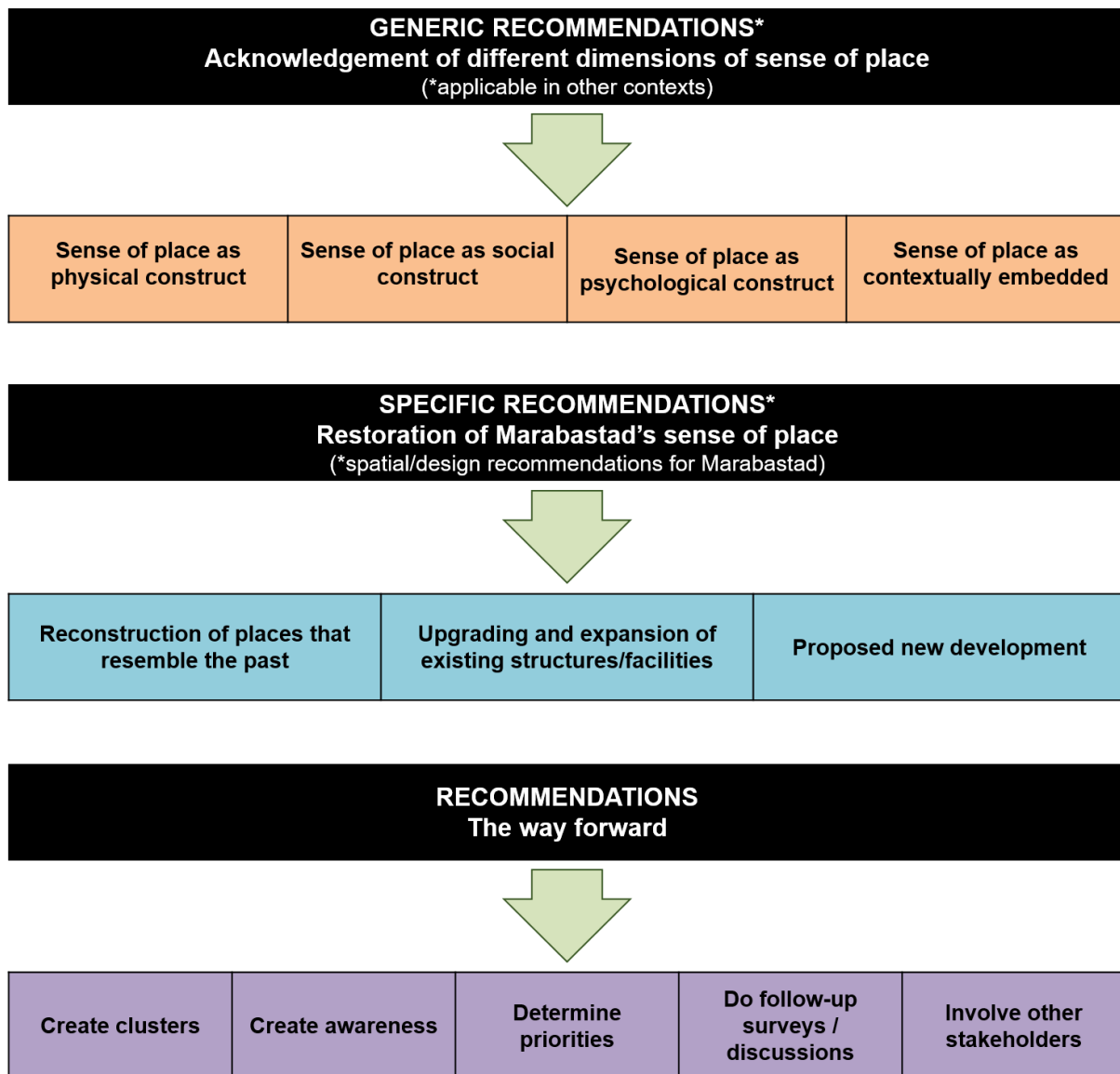


Figure 7-1: Structure of recommendations

(Source: Author's own construction, 2017)

7.2 Planning recommendations to use sense of place as a restorative tool

These recommendations are proposed as generic guidelines to acknowledge sense of place in other research contexts than used in this particular case study (Marabastad). Therefore, the guidelines do not form a fixed framework, as each community and context differs and has its own unique dynamics. However, it is proposed that certain concepts with regard to sense of place (discussed in the following section) should be considered for planning interventions in

communities subjected to forced removals as the sense of place of these communities may be sensitive and volatile.

7.2.1 Generic recommendations: Acknowledgement of different dimensions of sense of place

Sense of place needs to be approached in an integrated manner in which the multiple dimensions of sense of place are acknowledged. The guidelines are comprised of the following sense of place dimensions: (i) *physical construct*, (ii) *social construct*, (iii) *psychological construct* and (iv) *contextual embeddedness*.

(i) *Sense of place as physical construct*

The spatial and built environment evoke specific experiences – planners should aim to understand how this physical environment is perceived and why. This type of understanding can be obtained through proactively involving communities by means of:

- **Identifying places of importance in the community:** This can be done by using *transect walks* and/or *focus groups*. Transect walks create a spatial point of reference for community members (research participants) from which to explain reasons why certain places are important. Visiting these places help to evoke memories of the past and allow for sharing rich information about these places that may perhaps not be possible with methods such as questionnaires or public participation used in practice e.g. notice boards/large participation meetings. Hearing these stories are especially important where places that are linked to a past sense of place do not exist anymore.
- **Drawing of community maps:** The use of *focus groups* where a community map is created is a valuable tool that assists to create and present a community's future vision for their settlement/neighbourhood. In this way, it can serve as an important spatial point of reference for future spatial planning interventions in the settlement.

Communities may be unrealistic in terms of the availability of resources (e.g. in this study where three community centres are envisioned and resources duplicated), but it does create an opportunity for people to begin identifying some important needs, as well as how these needs can be addressed spatially (e.g. location of facilities, places as important to conserve for the future etc.)

(ii) Sense of place as social construct

Communities are heterogeneous in terms of their social environment where planning cannot be applied universally. The social interaction people have with their environment are translated into social meanings. Therefore, people become attached to places that inform a development strategy that ought to be followed if the relationship between people and the environment is to be cherished. It is important that the social relationships in a community are considered when planning for people's sense of place as people cannot be isolated from the larger social context in which their sense of place is shaped.

- **Consider perceptions of the social environment:** Involve communities by asking questions of their experience of the social environment as this may help to understand what issues are to be addressed e.g. infiltration of people from the outside as in this case or issues of crime/safety as a priority.
- **Acknowledge the existing social structure:** Several communities already have an established social structure in their neighbourhood. The acknowledgement of this social structure is important in order to strengthen the social vibrancy/social facilities through development proposals rather than destroying it.

(iii) Sense of place as psychological construct

Planners should acknowledge the psychological aspects when it comes to people's sense of place (e.g. meanings, emotions and experiences) of the environment. A positive experience of place enhances a quality of life by encouraging people to achieve and maintain fulfilled lives. By acknowledging the psychological construct of sense of place, planners are responsible for producing, revealing and interpreting affective meanings in the spatial environment.

- **Acknowledge that the spatial/built environment evokes emotions:** Space is not a neutral backdrop or mere container of physical things. Therefore, there exist a non-measurable dimension when it comes to people's sense of place that cannot necessarily be captured if planners do not have conversations with people. Planners should take cognisance of the fact that decisions about the spatial/built environment affect people emotionally. People should therefore be incorporated into decisions about their environment (settlement or neighbourhood).

(iv) Sense of place as contextually embedded

Sense of place is shaped by numerous connections and interactions people have with and within a specific environment. It is the unique context e.g. the historical, social, personal (psychological) and spatial/built environment that impact on how people interact with and within the environment. The sense of place is not the same in all contexts. Planners should therefore consider every setting as unique with unique spatial characteristics and different community characteristics. Proposals for a contextual approach to sense of place include:

- **Consider unique characteristics that shape the sense of place:** Determine the unique characteristics that shape the sense of place before recommendations for planning interventions are made. In this way, planners can use the specific sense of place as point of reference to plan for the future. An important way to get to understand the uniqueness of a place is by involving people who are familiar with the place e.g. community members who have lived in the place for a prolonged time. Although it is a sound planning principle to involve a variety of people (age groups etc.) in the planning of the spatial environment, people who have lived in the place all their lives (or have been involved in the settlement over a long period of time) know the history of a place and are able to identify places that may not exist anymore.

By having conversations with people (e.g. through focus groups) planners can be made aware of those characteristics (whether social, psychological, spatial/built or a combination of these) that give a place a unique sense of place. Planners should acknowledge the contextual embeddedness of sense of place as the context-specific characteristics of sense of place determine the uniqueness of diverse places.

7.2.2 Specific recommendations: Restoration of Marabastad's sense of place

Considering the findings from Chapter 6, specific recommendations with regard to the restoration of the spatial and built environment of Marabastad is presented in terms of: (i) *reconstruction of places that resemble the past*, (ii) *upgrading and expansion of existing structures/facilities* and (iii) *proposed new development*.

(i) Reconstruction of places that resemble the past

The reconstruction of demolished facilities (that resemble the past) from the historical Marabastad in new locations will reconnect the community with their past spatial and built environment and bring back positive memories of their history. Reconstruction entails the erection of structures/facilities which no longer exist but is being rebuilt either on the same erf/location or on a new erf/location.

- **Reconstruction of the market square:** Firstly, the market square needs to be reconstructed as it was an important social place in the neighbourhood that will re-establish the social vibrancy Marabastad once had.
- **Reconstruction of various small businesses:** Reconstruction of facilities namely, a bakery, butchery and kiosk must be reconstructed in a linear clusters of local shops.
- **Reconstruction of churches:** As the residents highlighted the importance of churches, the reconstruction of these churches is condensed in one worship centre that will accommodate diverse religions and cultural customs.
- **Reconstruction of schools:** In terms of educational facilities, the former schools must be reconstructed to ensure that the youth of Marabastad receives adequate education.

(ii) Upgrading and expansion of existing structures/facilities

The reuse of certain existing places/buildings that were identified as important during the transect walk are to be upgraded and expanded. The historical meaning of the spatial and built environment needs to be linked to restoration plans to make the upgrading of facilities identifiable to the community. This could be achieved by including fragments of the previous physical environment (e.g. unused buildings, remains of buildings) in the upgrading and expansion of existing buildings to attach the particular place to a specific location, function and time.

- **Upgrading the house of Dr. Cingo:** The house of Dr. Cingo is to be upgraded into a community museum in order to preserve the history of Marabastad by transferring information to future generations.
- **Upgrading and expanding the current brickfields:** The area known as “brick yard” also needs to be upgraded and expanded to include various light industrial facilities such as automobile repairs.
- **Upgrading and expanding the Methodist Church:** The area containing the remains of the Methodist church tower ought to be used as the entrance to a skill development

centre were the community can come together and learn skills such as sewing, pottery and crafts. This area is also expanding into a museum and monuments of important people in the history of Marabastad.

(iii) Proposed new development

Several new developments are suggested in order to strengthen the social relationships in Marabastad. New buildings for example, should be integrated within the neighbourhood of Marabastad in such a way that it will improve the sense of place rather than destroying it. New developments could therefore strengthen the long-term residents' sense of place and their view and experience of the neighbourhood.

- **Government offices:** The development of government offices for the purpose of obtaining identity documents and driver's licenses will be beneficial to the community as they have to travel long distances to access these facilities.
- **Meeting place and garden:** As the residents of Marabastad are a close-knit community, the development of a meeting place, including a small community hall and garden, is of value in order to hold community meetings where important decisions are made.
- **Library and computer centre:** Due to the high unemployment rate in Marabastad (as mentioned by the participants), the development of a library and computer centre is important to educate the youth of Marabastad in order for them to obtain work opportunities in the future. The computer centre is also to be used to assist school children in doing homework after school.

The following figure illustrates the abovementioned specific recommendations to restore Marabastad's sense of place in terms of the reconstruction of places that resemble the past, the upgrading and expansion of existing structures/facilities and proposed new development.

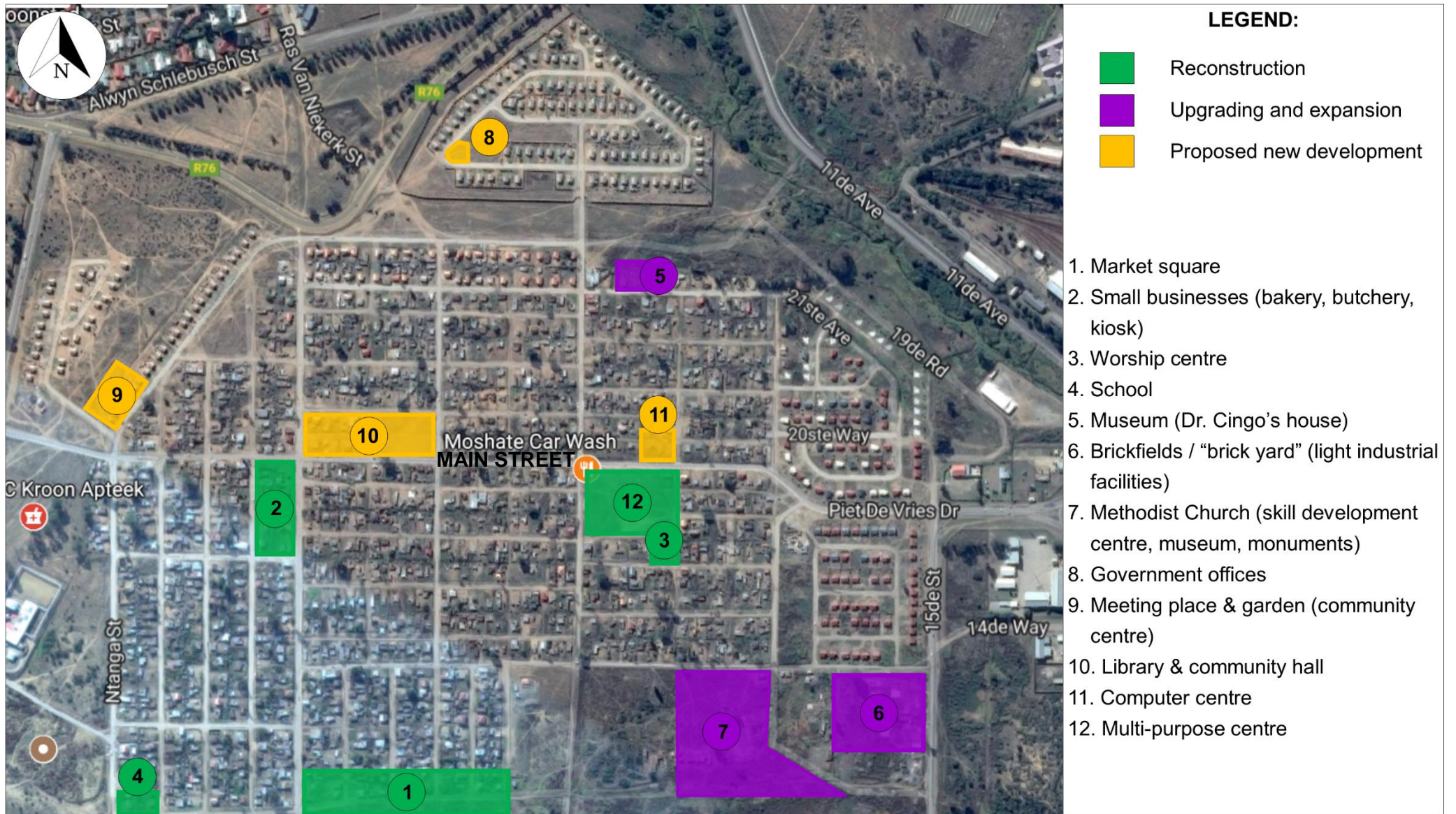


Figure 7-2: Specific recommendations: Restoration of Marabastad's sense of place

(Source: Google Maps, 2017)

7.2.3 Recommendations: The way forward

There are certain planning aspects that need to be negotiated with the community to translate these proposals into a more viable functional plan:

- Create clusters to ensure less duplication of the same facility e.g. three community centres/halls;
- Create awareness in future facilities e.g. important places can be linked visually/functionally through the design of the public environment (streets and open spaces) to strengthen the overall identity of Marabastad;
- Determine priorities by negotiating short, medium and long term needs with the community in terms of development;
- Do follow-up surveys/discussions that involve more community members to determine if the proposals suggested by the focus group are supported by the larger community;
- Involve other stakeholders e.g. the municipality and other experts (urban designer, ecologist etc.) to refine the proposed plan so that the community can also learn from different expert opinions.

7.3 Conclusion

Based on the findings from Chapter 6, this chapter formulated planning recommendations in order to illustrate how sense of place can be utilised as a restorative tool with regard to planning interventions in communities subjected to forced removals. Planning is fundamentally concerned with the improvement of the quality of life by generating conditions to enhance people-place ties and acknowledging all the dimensions of sense of place are therefore important when development proposals are made. Up until now the integration of sense of place in policy and legislation has received limited consideration in planning. In planning, the acknowledgement of the different sense of place dimensions together with the reconstruction of a community's past spatial and built environment, the upgrading and expansion of existing structures/facilities and proposed new development are needed. This approach could perhaps provide planners with new opportunities to explore dimensions between people and places and promote the aim of producing more sustainable communities.

It seems as if the (re)planning of Marabastad by acknowledging the abovementioned dimensions of sense of place and the reconstruction, upgrading, expansion and proposed new development of the spatial and built environment could be used as a restorative tool in

planning. The main conclusions of how sense of place could be used as a restorative tool forms the focus of the final chapter to follow.

CHAPTER 8: CONCLUSIONS

8.1 Introduction

The study included an in-depth exploration of the sense of place in a community subjected to forced removals during Apartheid by using a qualitative research methodology that included a case study research design. Marabastad, Kroonstad was presented as a case study to explore the utilisation of sense of place as a point of departure to restore the sense of place in a community subjected to forced removals. Data about the sense of place in Marabastad was generated by using a transect walk to identify important places in the community while focus group discussions were used to explore the participants' sense of place and how it can be used as a restorative tool . A total of 12 participants took part in the research at various stages while 10 remained the core group of participants throughout the study.

The study is concluded within this chapter by answering the primary research question that guided this study: *How can a community's sense of place serve as point of reference for spatial planning interventions?* The secondary research questions were: (i) *What are the theoretical constructs of sense of place?*, (ii) *What does the sense of place in Marabastad, Kroonstad (a community subjected to forced removals) entail?* and (iii) *How can the spatial and built environment contribute to the sense of place in Marabastad?*

The primary aim of the research was *to explore the sense of place of Marabastad, Kroonstad as a tool to develop restorative spatial planning recommendations in a community whose sense of place was destroyed.* The secondary aims of the study included: (i) *to compile a literature map of sense of place figures to illustrate the development of sense of place theories,* (ii) *to explore the sense of place in a South African community (Marabastad), subjected to forced removals* and (iii) *to describe the role of spatial planning in shaping the sense of place of Marabastad.* Additionally, the chapter draws the overall conclusion derived from this study, discusses a few significant lessons learnt from the study and mentions challenges of the way forward. Lastly, recommendations for future research and limitations are stated.

8.2 Answering the research questions

By following a qualitative research approach in this study and utilising a case study design to generate data from a transect walk and focus group discussions, the research questions could be answered. Firstly, the secondary questions are answered after which the primary research question will be addressed.

8.2.1 Secondary research question 1: What are the theoretical constructs of sense of place?

Five theoretical constructs of sense of place (physical construct, the social environment, psychological construct, contextual embeddedness of sense of place and an integrated approach to sense of place) emerged from analysing and synthesising theories on sense of place using a systematic literature review that consists of 97 publications published over a time period of 57 years (1960 – 2017).

- *Sense of place as physical construct*

The physical environment is regarded as most important where physical attributes exist as objective realities of space. The spatial environment and visual environmental attributes play an important role in the shaping of a sense of place. Although various authors emphasise different environmental attributes as important physical aspects of sense of place (e.g. Lynch (1960): paths, nodes, edges, landmarks and districts; Steele (1981): strong location, boundaries, geographical distinctiveness, scale and proportion and rich identity and imagery), the physical aspects differ from context to context as illustrated in Marabastad.

- *Sense of place as social construct*

Within literature, the broader social environment became more important as meanings of place developed and were acknowledged as social constructions. The role of the spatial setting is to serve as a referential function to set bound and give spatial form to people's social constructions. Sense of place is therefore established through the sociological arrangement of a community and when people assign meanings to space on the basis of their experiences, these meanings are fundamentally socially constructed. The social environment was regarded as important in Marabastad by the participants that emphasised the close social relationships between residents when they described their feeling about the settlement.

- *Sense of place as psychological construct*

By interacting with a particular place, personal subjective experiences (intangible experiences) of the environment emerge as an intra-psychic aspect of sense of place. The meanings and experiences however, are influenced by the larger social context. In the empirical section of the study, strong emotional feelings emerged from the sense of place of Marabastad in the past as well as the present.

- *Sense of place as contextually embedded*

Sense of place is rooted in people's attachment to a specific context and the way the spatial environment supports these experiences, therefore sense of place should not be disconnected from the context in which planning takes place. While in theory various universal properties of sense of place are propagated by authors such as Lynch (1960), Cullen (1964), Relph (1976), Norberg-Schulz (1980) and Steele (1981), sense of place is context dependent. Each place is unique in terms of its social environment, people and what they view as important places and why. In Marabastad, it was illustrated that the social environment, spatial and built environment as well as psychological aspects that are unique to the context/setting all contributed in shaping how people feel about their environment (their sense of place).

- *Integrated approach to sense of place*

Sense of place served as a valuable and integrated tool to explore people's sense of place in Marabastad. Sense of place emerged as a complex phenomenon that developed from the interaction of people, the spatial setting and the social environment in which the sense of place is constructed.

8.2.2 Secondary research question 2: What does the sense of place in Marabastad, Kroonstad (a community subjected to forced removals) entail?

From the findings it is clear that the Marabastad community has a strong connection to the historical relevance of their neighbourhood. During the transect walk, the participants identified 16 important places/sites in Marabastad. These places were taken as spatial points of reference to study the sense of place of Marabastad. Due to the deleterious process of forced removals some of these places (10) were demolished, two still exist but are dilapidated or only ruins have remained, while a few others are still in use. From the findings the sense of place in Marabastad relates to a past sense of place, current sense of place that have changed and a vision of a future restored sense of place.

The past sense of place of Marabastad includes three aspects: (i) *quality design of the spatial environment*, (ii) *close social relationships* and (iii) *positive emotional experiences*.

- *Quality design of the spatial environment*

The participants recalled Marabastad as a place with positive memories with regard to a quality design of the spatial environment. Marabastad comprised of well-structured buildings that shaped the neighbourhood in terms of its aesthetics.

- *Close social relationships*

The participants described Marabastad as a human settlement that used to welcome and accommodate every person, constituting for close social relationships in the community. A culture of sport in Marabastad also strengthened the social relationships between family and friends.

- *Positive emotional experiences.*

The historical Marabastad was viewed with positive emotional experiences as the community had a passion for their neighbourhood and was proud of where they came from.

The current sense of place of Marabastad comprise of the following three aspects: (i) *a deteriorating spatial and built environment*, (ii) *social change* and (iii) *negative emotional experiences*.

- *Deteriorating spatial and built environment*

The participants described their physical (spatial/built) environment as deteriorated and dilapidated. The aesthetic appearance of the past spatial and built environment faded away in a short period of time as no one seemed to care about the deterioration of Marabastad.

- *Social change*

Social change within Marabastad was caused by the infiltration of people from other rural areas that do not know and respect the history of Marabastad. The social environment of Marabastad evidently changed as hostile relationships became evident between the community of Marabastad and outsiders (people not originally from Marabastad). The constructive and meaningful social relationships that shaped the culture within Marabastad disappeared along with the residents' sense of community.

- *Negative emotional experiences.*

The sense of place of the Marabastad community cannot be separated from their personal subjective experiences. Feelings such as hurt, sadness, disregard and helplessness emerged from the community as negative emotional experiences with regard to their neighbourhood and management from the local government. The majority of these emotions came from the fact that the community wants the past Marabastad to be restored in order for them to bring back the positive experiences and emotions that they used to have. According to the participants, the local government never consulted the community when changes within the neighbourhood took place, resulting in them feeling disregarded. This eventually caused the community to give up on the idea of improvement and development in Marabastad.

A vision for a future restored sense of place in Marabastad includes: (i) *involvement of different role players* (ii) *change of the current spatial and built environment* and (iii) *fulfilling of needs through new development.*

- *Involvement of different role players*

The participants expressed the need to involve different role players to restore the sense of place in Marabastad. It is proposed that the community constructs a plan that they could take forward to the local government for possible implementation. Support from the local government was viewed as a corner stone in rebuilding and upgrading the future Marabastad.

- *Change of the current spatial and built environment*

The need to restore the past spatial and built environment of Marabastad was continuously highlighted by the participants. It was suggested to erect important past buildings and new monuments that could re-establish the aesthetics of the environment to remind the residents of positive past memories. The participants were of opinion that the significance of Marabastad's history should not vanish or fade away and proposed that it should be transferred to future generations.

- *Fulfilling of needs through new development*

The participants suggested specific new developments that included a computer centre, multi-purpose centre, conference hall, small businesses and botanical gardens to meet the community's needs. The fulfilling of the community's needs ought to be achieved by

reconstruction (former facility in new location), expanding and upgrading (existing facility) and new development (new facility).

8.2.3 Secondary research question 3: How can the spatial and built environment contribute to the sense of place in Marabastad?

The spatial and built environment can contribute to restore the sense of place in Marabastad on three levels of intervention: (i) *reconstruction*, (ii) *upgrading and expansion* and (iii) *proposed new development to address needs*.

Firstly, with regard to reconstruction, the spatial/built environment can assist to rebuild the community by restoring positive emotions/feelings/experiences of the historical Marabastad. This could be achieved by the restoration of past built artefacts (e.g. churches, schools, market square) that the community can associate with, as well as to ensure that important historical information and stories are transferred to future generations

Secondly, the spatial/built environment could address the needs of the community through the upgrading and expansion of existing important buildings/sites that establish pride amongst the residents. The historical meaning of these existing buildings/sites contributes to the sense of place in Marabastad and ought to be preserved.

Thirdly, the spatial/ built environment is utilised to address the needs of the community through proposed new development. Social relationships could be restored and strengthened by developing meeting places in the neighbourhood (e.g. market square, community hall).

8.2.4 Primary research question: How can a community's sense of place serve as point of reference for spatial planning interventions?

Four main aspects contribute to how a community's sense of place could serve as a point of reference for spatial planning interventions.

Firstly, the comprehension of sense of place could guide planners in acknowledging which places are of importance in a community and why these places are important to the residents. The use of a transect walk establishes spatial points of reference where community members can explain and identify places of importance to planners. Considering the rich information of

these important places in spatial planning interventions could assist planners in preserving a community's past sense of place.

Secondly, sense of place serves as a reference point for issues that are of importance to a community. Whether it is physical, social or psychological aspects, it illustrates how a community experiences their environment that could assist planners to seek solutions in terms of the spatial environment.

Thirdly, sense of place is a tool that could be utilised to concretise a community's future vision in order to use it as a starting point in the negotiations of their needs and the planning and design of the settlement.

Fourthly, planners' comprehension of a community's sense of place could establish a good relationship for future negotiations because it creates trust between planners and community members and therefore builds a positive relationship with the community. Ultimately, this relationship uncovers positive social dynamics between different role players involved in the planning process.

8.3 Meeting the research aims

Based on the above answering of the research questions, the aims of the study were met.

- **Aim 1:** *To explore the sense of place of Marabastad, Kroonstad as a tool to develop restorative spatial planning recommendations in a community whose sense of place was destroyed:* (i) The primary research aim was met by exploring the literature of sense of place and linking in to practice and (ii) Exploring the role of planning with regard to sense of place in terms of acknowledging the context-specific features of sense of place, involving the active participation of the Marabastad community and considering the existing sense of place in Marabastad (that was destroyed by forced removals).
- **Aim 2:** *To compile a literature map of sense of place figures to illustrate the development of sense of place theories:* (i) This aim was met by the systematic literature review. The systematic literature review provided a complete list of all the published and unpublished studies related to the subject area of sense of place and was therefore comprehensive enough to compile a literature map of sense of place figures in order to illustrate the development of sense of place theories.

- **Aim 3:** *To explore the sense of place in a South African community (Marabastad), subjected to forced removals:* (i) This aim was met by the empirical study of gathering data by means of a transect walk and focus group discussions. The transect walk and focus groups allowed the researcher to familiarise himself with the community and enabled validation of the participants' responses to questions in order to explore and establish their sense of place.
- **Aim 4:** *To describe the role of spatial planning in shaping the sense of place of Marabastad:* (i) The role of spatial planning includes the planner as an important role player to facilitate a process to unlock the unique sense of place of the specific research setting. This aim was met by using the research methods (transect walk and focus groups) that allowed participants to become proactively involved in planning their environment to acknowledge their sense of place and (ii) The role of planning is to give spatial form (by means of a map/plan) to a complex theoretical concept such as sense of place that involves tangible and intangible aspects.

8.4 Lessons learnt

Reflecting on the research process in which sense of place was explored as a possible restorative tool, a few valuable lessons were learnt:

- Mutual understanding between the researcher and participants is crucial. This is achieved by sensitive communication methods that are appropriate for the specific community.
- The researcher must understand and respect participants and have a sensitive approach by considering everyone's contribution as equally important.
- Diverse 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.
- Consensus between the involved participants can be mediated in a subtle, yet effective manner. For example, the participants in Marabastad were asked whether they agreed with the proposed community map that they constructed in terms of new development. In such a way, agreement can be settled effortlessly and identified problems can be solved.

8.5 Challenges for the way forward

The following challenges should be kept in mind for future research with regard to sense of place:

- Every community and research setting is unique. This implies that planners (whether they are involved as researchers or consultants) as well as other role players should be open to adapt to different and changing circumstances. Community members often come from diverse social, historical and political backgrounds. The research process should therefore be flexible as the formulation of recommendations are dependent on the aspirations and needs of the particular involved community.
- The involvement and support from the local government and challenges with regard to socio-economic realities and the availability of resources are main challenges that need to be addressed.
- Generating insight about sense of place is a time-consuming process that may cause planners to lack determination to follow through with the research process from start to finish.

8.6 Recommendations for future research

Considering the lessons learnt and challenges faced, the following recommendations are made for future research:

- The continuous changing of sense of place needs further examination through future research by comparing it to other case studies of physical relocation caused by forced removals. These comparative studies can be used to generate new research on the role of sense of place as restorative tool in spatial planning.
- The attachment people have to a certain spatial or built environment due to their sense of place needs more research in the future. There exists a subtle balance between what can be restored in terms of historical importance and what could be newly developed. More attention should be directed towards the exploration of this balance between the advantages of restoration and the advantages of new development in the South African context.
- A future research option could include an extensive consideration of the influence of the relocation of people due to forced removals during Apartheid to (re)create their new sense of place in post-Apartheid South Africa.

- Follow-up research with regard to the implementation of sense of place as a restorative tool to monitor the sustainability thereof and empowering the community to achieve these implementations are suggested.

8.7 Limitations of the study

This study was based on one example as a case study, namely Marabastad in which it was aimed to explore how to restore the sense of place of a community that was subjected to forced removals. Therefore, the findings cannot be generalised and transferred to other communities affected by forced removals as each community should be considered within their own unique context that may produce different findings. However, the research does suggest the integrated nature of sense of place and the impact of the spatial and built environment on a community's experiences of their environment.

8.8 Conclusion

The most important conclusions reached within this study are:

- Sense of place is a multi-disciplinary concept that is influenced by three disciplines, namely geography, psychology and spatial and design disciplines (especially spatial planning). Sense of place is an umbrella term that is used for people-environment relationships. Sense of place also transformed from distinct individual conceptualisations to a more integrated approach that is contextually embedded. The research proposes that sense of place theories have increasingly developed from the physical environment being overly highlighted to the individual and its affective meanings being more significant. Therefore, a need is established to revisit and examine the literature that is used to plan or design for sense of place.
- Distinct differences were apparent when comparing the past, present and future experiences of Marabastad. The past sense of place of Marabastad was distinguished by a quality design of the spatial environment, close social relationships and positive emotional experiences with regard to the place. Nevertheless, a loss of sense of place is experienced in Marabastad due to changes taking place e.g. a deteriorating spatial and built environment, lack of social connections (social change) and negative emotional experiences. A hope of a restored sense of place in the future of Marabastad included the involvement of different role players, changing the current spatial and built

environment and fulfilling the needs of the community through new development. The physical, social and emotional dimensions of sense of place surfaced as primary contributors that shaped people's sense of place in Marabastad.

- The restoration of the sense of place in Marabastad could firstly be achieved by acknowledging the different dimensions of sense of place (physical, social, psychological, contextual embeddedness) in order to make planning recommendations for the unique context. Secondly, the restoration of the spatial and built environment (highlighted as important by the participants) could be achieved by the reconstruction of past important places, the upgrading and expansion of existing important places and suggested new developments. Lastly, the inclusion of people (that provide deep-rooted information) in the planning process could be advantageous to planners to produce context-based spatial plans rather than generic plans that fail to strengthen a sense of place.

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ANNEXURES

Annexure A

Informed Consent Form

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 B
Invitation to Participate



NORTH-WEST UNIVERSITY
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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)
6001)

Soné (Cell: 083 699 8990)

Karen (Cell: 084 612

Annexure C

Participant Profile

PARTICIPANT PROFILE:

Date: _____ Time: _____ Place: _____

Age: _____ Gender: Male or Female

Were you born in Marabastad?: Yes or No

What is your home language?: _____

How long have you lived in Marabastad?: _____

Have you ever left Marabastad for a period of time (months/years)?:

Yes or No

Reason for you leaving: _____

What is your involvement in the community?: _____

PARTICIPANT PROFILE:

Date: _____ Time: _____ Place: _____

Age: _____ Gender: Male or Female

Were you born in Marabastad?: Yes or No

What is your home language?: _____

How long have you lived in Marabastad?: _____

Have you ever left Marabastad for a period of time (months/years)?:

Yes or No

Reason for you leaving: _____

What is your involvement in the community?: _____

Annexure D
Discussion Protocol

MARABASTAD DISCUSSION

PROTOCOL

Date: 05/08/2017

Time: 11:00

Place: Residence of key informant (Marabastad)

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. Each participant introduces him/herself and say something about him/herself.
11:30 – 12:00	Sharing information	<p>Everyone sat around table in key informant's house and shared something they felt is important about Marabastad.</p> <p>General feeling from participants to have Marabastad restored to how/what it was in the past.</p> <ul style="list-style-type: none"> (i) Rich history/memories (good and bad) (ii) Vision and hope (iii) Long for future change

12:00 – 12:30	Research discussion	Why research here? / possibilities / partnership and formal invitation to take part.
12:30 – 13:00	Questions/expectations and trust establishment	
13:00 – 13:30	Word of thank you / logistics of next discussion	One research participant thanks researchers for coming and for their interest in Marabastad. Everyone enjoyed cool drinks together.
13:30	Depart from Marabastad	

Annexure E
Ethical Permission



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22 June 2017

Mr. M. Botha

School of Geo and Spatial Sciences
North-West University
Potchefstroom

Dear Mr M. Botha

**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

Exploring sense of place as a restorative urban planning tool: Marabastad, Kroonstad as a case study

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

A handwritten signature in black ink, appearing to read 'EJ Cilliers', written over a circular stamp or seal.

Prof EJ Cilliers

**Chair Sub programme 7: Sustainable Planning, Development and Implementation
Scientific Committee:**

Prof Juaneé Cilliers

Dr Ernst Drewes

Mr Jako Viviers

Me Karen Puren

Me Selna Cornelius

Annexure F

Discussion Protocol (Transect Walk & Focus Group 1)

MARABASTAD DISCUSSION

PROTOCOL

Date: 20/08/2017

Time: 14:00

Place: Residence of key informant (Marabastad)

Time:	Action:	Description:
12:00	Depart from Potchefstroom	
14:00	Arrive in Marabastad	Arrive at key informant's house
14:00 – 14:30	Opening & welcoming	Participants sit around table and Karen open's the research day (e.g. prayer).
	Reflection of previous discussion	<p>Three main points:</p> <ul style="list-style-type: none"> (i) Rich history/memories (good and bad) (ii) Existing needs/challenges (iii) Future perspectives
	Research logistics	<p>Participant profile:</p> <p>Marnus explains the participant profile to be completed by the participants and why it is important.</p> <p>To get a wide variety of important people of all ages who know the history of Marabastad.</p> <p>(Date / Time / Place / age / gender / born in Marabastad etc.)</p> <p>Informed consent:</p> <p>Karen explains the informed consent to be completed by the participants and why it is important.</p> <p>Nothing to worry about, only for research purposes.</p> <p>(No payment / Voluntarily / Anonymous / Permission to record and take photos etc.)</p>

14:30 – 16:30	Transect walk	<p>Opening question:</p> <ul style="list-style-type: none"> • “<i>Trip down memory lane</i>” – Please take us to the most important places in the history of Marabastad. <p>Sub-questions:</p> <ul style="list-style-type: none"> • What was here? • Why is this place important to you? <p>Conclusion at each place:</p> <ul style="list-style-type: none"> • If I understand correctly...? <p>Marnus – asks questions and take photos / record on cell phone Soné – plots places on map / uses voice recorder</p> <p>(Ask participants in which area of Marabastad the important places are to orientate everyone)</p>
16:30 – 16:45	BREAK	<p>Snacks (fruits/cookies), water and cool drinks (Coke) are provided for the participants (Karen).</p> <p>Take a group photo to give to the participants at the next meeting to say thank you.</p>
16:45 – 17:15	Conclusion	<p>Feedback / reflection:</p> <ul style="list-style-type: none"> • What was your experience of the walk?
17:15 – 17:30	Word of thank you / logistics of next discussion	<p>The participants are thanked for their cooperation and contribution to the research.</p> <p>Next meeting is confirmed with the participants on a reminder note.</p>
17:30	Depart from Marabastad	

Annexure G

Discussion Protocol (Focus Group 2)

MARABASTAD DISCUSSION

PROTOCOL

Date: 03/09/2017

Time: 14:00

Place: Residence of key informant (Marabastad)

Time:	Action:	Description:
12:30	Depart from Potchefstroom	
14:30	Arrive in Marabastad	Arrive at key informant's house
14:30 – 15:00	Opening & welcoming	Participants sit around table and Karen open's the research day (e.g. prayer).
	Reflection of previous discussion	Researchers and participants discuss the previous meeting of conducting the walk through Marabastad. Researchers confirm with the participants that all the important places in Marabastad were identified.
	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.		
15:00 – 17:15	Focus group	Orientation: Researchers and participants work together to orientate everyone on the map that was constructed during the transect walk.

		<p>Reconstruction:</p> <p>Community mapping/design of transect walk on paper/map.</p> <p>The participants are asked to construct their past sense of place (visual presentation).</p> <p>Researchers ask participants about important places in the past, its locations, placement, buildings and detail description of each.</p> <p>Participants use materials (coloured paper, markers etc.) to pinpoint places to create community map.</p> <p>Black blocks are placed on community map to construct the past Marabastad.</p> <hr/> <p>Focus group questions:</p> <p>PAST SOP:</p> <ul style="list-style-type: none"> • 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? <p>PRESENT SOP:</p> <ul style="list-style-type: none"> • 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?
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		Conclusion: <ul style="list-style-type: none"> • Why was this route taken on the walk? • Is there anything you would like to add? • Did we maybe miss something?
17:15 – 17:30	BREAK	Snacks (fruits/cookies), water and cool drinks (Coke) are provided for the participants (Karen).
17:30 – 17:45	Conclusion	Feedback / reflection: <ul style="list-style-type: none"> • What was your experience of the focus group and community mapping/design?
17:45 – 18:00	Word of thank you / logistics of next discussion	<p>The participants are thanked for their cooperation and contribution to the research.</p> <p>Next meeting will be arranged through the key informant</p>
18:00	Depart from Marabastad	

Annexure H

Discussion Protocol (Focus Group 3)

MARABASTAD DISCUSSION

PROTOCOL

Date: 15/10/2017

Time: 14:00

Place: Residence of key informant (Marabastad)

Time:	Action:	Description:
12:00	Depart from Potchefstroom	
14:00	Arrive in Marabastad	Arrive at key informant's house
14:00 – 14:30	Opening & welcoming	Participants sit around table and research day is opened with prayer.
	Reflection of previous discussion	<p>Researchers and participants discuss the previous meeting of conducting the focus group / community mapping exercise. Researchers confirm with the participants that all the important places in Marabastad were identified.</p> <p>3 Main points:</p> <ul style="list-style-type: none"> • Quality spatial environment • Personal subjective emotions • Strong social relationships
14:30 – 16:30	Focus group	<p>Social dynamics: Focus on the present social relationships in Marabastad.</p> <p>Opening question: <i>“How would you describe the current social life in Marabastad?”</i></p>
		<p>Community mapping: Participants are asked to build a future dream for Marabastad on the previous map.</p>

		<p>Participants use materials (coloured paper, markers etc.) to pinpoint needs to create a new community map.</p> <p>Red blocks are placed on community map to construct the future Marabastad.</p> <p>Conclusion:</p> <ul style="list-style-type: none"> • 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	<p>Feedback / reflection:</p> <ul style="list-style-type: none"> • What was your experience of the focus group & community mapping today?
17:15 – 17:30	Word of thank you	The participants are thanked for their cooperation and contribution to the research.
17:30	Depart from Marabastad	

Annexure I

Verbatim Transcriptions

VERBATIM TRANSCRIPTION 1

TRANSECT WALK & FOCUS GROUP 1

Date: 20 August 2017

Time: 14:30

Place: Marabastad, Kroonstad

1. CAIRO SCHOOL

Participant 1: “It was a coloured’s place.”

Participant 2: “Cairo.”

Participant 1: “After coloured’s moved to Brent Park, then the school’s been here. After (*inaudible*) the school has been here, the primary school, Digubu come to be here before they go to Constantia.”

Researcher 1: “This primary school, was it an important place here?”

Participant 1: “Ya, it was an important coloured’s place.”

Researcher 1: “Okay, why was the school ... why was ... was that the only one school?”

Participant 1: “Ê, it was only one school.”

Researcher 1: “Okay.”

Participant 1: “Ê.”

Researcher 1: “Okay, and what happened to the school? Did they just ...”

Participant 1: “Uhm, the school, one they set of this part of Marabastad, when they buy it, it is not be (*inaudible*) a location again and also here. Then they demolish the school on that site.”

Researcher 1: “They moved the school?”

Participant 1: “On that site, ê.”

Researcher 1: “Oh!”

Participant 1: “Others people here in also in Marabastad, they say we no, we stay here, they’ll stay till land stands comes, they planned for land stands (*inaudible*).”

Researcher 1: “Okay. Tell me a little bit more about the school so I understand why was the school so important.”

Participant 1: “Important?”

Researcher 1: “Ja.”

Participant 1: “This one was ...”

Participant 3: “The thing I can tell you, there were more, there were other classes from standard five and six who was here, no it was standard two and three, was here. Then Sub A, B was ... that was other school there, there were some classes there. And at the school there were three schools there, it was Digubu, Maokeng, Bodibeng and Puleni, there were four schools there.”

Researcher 1: “Okay.”

Participant 3: “Now, other classes were here other were that side.”

Researcher 1: “Was that the problem?”

Participant 3: “No.”

Researcher 1: “Are you just mentioning it?”

Participant 3: “Yes, I was just mentioning it.”

Researcher 1: “Okay, but why are we standing ... I want to understand why was this important, why are you talking to us about the school?”

Participant 2: “The reason why we are talking here is because of the history of the school.”

Researcher 1: “Okay.”

Participant 2: “As you would say, the school had information, as the school maybe played an important role to and for that people who lived in Marabastad and for those who were closer to Marabastad to get education closer to them. That is why we took you here so you have clarity to why we say this was an important place (*inaudible*).”

Researcher 1: “Ahh.”

Participant 2: (*inaudible*).

Researcher 1: “Yes.”

Participant: 2 (*inaudible*).

Researcher 1: “Okay, okay. So, it was like a ... almost a centre of education for the community, it was only the informational aspect?”

Participant 2: “Yes.”

Researcher 1: “Okay. How big was the school?”

Participant 2: “(*inaudible, lots of background noise*) it was big...(*inaudible*).”

Researcher 1: “It wasn’t a small school? It was a big school where everyone ...”

Participant 3: “It was a big school.”

Participant 1: “Ya, before they demolished it, it was a (*ethnic language*), primary school, still get here.”

Participant 3: “Classes here.”

Participant 1: (*inaudible*).

Researcher 1: “When was this, when did they demolish it? More or less.”

Participant 3: “I think it 1970 ... 1980. Ya, 1980.”

Researcher 1: “Round 1980?”

Participant 3: “Round the 80s.”

Researcher 1: “Okay.”

Participant 2: “When this houses were built we were still having some places you (*inaudible*) there was foundations here.”

Researcher 1: “Of the school? So, it was still visible here?”

Participant 2: “It was visible here.”

Researcher 1: “Okay, and did they use this area, did they still continue to use it after the school was destroyed, or not? What happened directly after it?”

Participant 2: “Nothing happened, it was just a vacant place that was not attended by municipality, nothing was done to it, it was like a bush.”

Researcher 1: “Okay.”

Participant 2: “It happened when the premier came with this operation when he introduced this houses, this place was ransacked to be Zuma Park.”

Researcher 1: “So, then it became a residential area, there is no school now?”

(simultaneous talking)

Researcher 1: “Okay. And it was this corner that was used for the school?”

Participant 2: “Not only this corner.”

Researcher 1: “Okay, so, it was a larger area? Are there any questions you want to ask, Marnus?”

Researcher 2: “No, I think that’s ... the school was here and now it’s residential.”

Researcher 1: “Ya, was here, so it was educational and I feel, I’m not sure if I am correct, was it like an important community centre/meeting place, the school?”

Participant 2: “Yes, yes.”

Researcher 1: “Okay. Was it only used for a school or did they use it for anything else?”

Participant 3: “Sometimes they were using it like the concert.”

Researcher 2: “Like the school hall for concerts or ...”

Researcher 1: “Ya, and was that the whole community come together in the school hall?”

Participant 3: “Yes.”

Researcher 1: “Okay. So, it seems to me that the school was important but there les as well, if I understand correctly. It was not only the children that receives education, if I hear you correctly, it’s also like you say for instance the concerts that were held here and it was like everyone, like a meeting place for the community, if I understand correctly?”

Participant 3: “Yes.”

Researcher 1: “Okay. And then they demolished it round the 1980s, I think it was with the apartheid legislation. They removed it or the demolished it and they moved the people elsewhere and it was a lack of facility here, and then they planned a new area that’s only residential. If I understand from you, and that was a problem because lack of the facility and that centre is gone now. Okay.”

Participant 2: “We still want a school, because our children go far from their place ... a distance (*inaudible*).”

Researcher 1: “Okay. But we want to understand the past memories and come together to set up that plan that I talked about the last time. Then we talked about what you guys would like for the future, how would you like to reconstruct it. Okay, thanks.”

Researcher 2: “I think we must take another photo.”

Researcher 1: “Is julle reg met die kaart?”

Researcher 2: “We must get it from all angles.”

- **IN BETWEEN (CURTAIN)**

Participant 1: “The thing that I say is that sometimes there...I don’t think it’s bad that I say it...white people they used to say sometimes you judge a book by its cover. Like this, you see what this location looks like. Outside it’s

very, very nice and when you think you enter the location, inside the location it is like outside...when you get inside you came amazing. You see there's shacks, old houses but outside there are new houses."

Participant 2: "It is just like a curtain."

Researcher 2: "But that is what the municipality did, they blocked the road so people don't see, make a curtain."

Researcher 1: "May I ask then if you refer to...because what I understand what you saying is that visually it looks different there from here."

Participants: "Yes."

Researcher 1: "Okay. Can you maybe tell us a little bit more about that? How do you experience that? What is the feelings about that?"

Participant 2: "When they made that houses I was a council at that time. The premier says when they take photos of Zuma on this side make this houses for..."

Researcher 1: "...for the photographs."

Participant 2: "Eh, for the photographs. They promise people, come soon as possible here, but they didn't come."

Researcher 1: "You mean to build new houses and they didn't?"

Participant 2: "Most of the houses were built in the... like the houses on the road...Lands claim houses like that one and also what you'll see."

Participant 3: "Personally, I got a bad feeling about what really happened here and how things have been started here. The government did not take into cognisance the history and the significance of having old locations. How they did it, this one, it was like they were saying for people who are passing through Kroonstad or Marabastad that this area is one area that is beautiful, it is beautified..."

Researcher 1: "That's that area you are referring to now?"

Participant 3: “Yes or even this one because you can see all these beautiful houses are only built one side. When you go inside you get another picture that is different from the picture that is outside. Then for me personally it was like the government had deprived us that significance of that area even with itself also. When you look at it previously it was not this numbers, it is all this new numbers, the five numbers. You can check it, it might be one or two numbers or three, but when you go through the map currently the map has dramatically changed and that has actually demolished and maybe took out the history that Marabastad had previously. All those significant places, which for now we then say to a person who is younger, this child saying to him, this place it was like this...”

Researcher 1: “Oh, but you can’t show it to...”

Participant 3: “We cannot show it now because it is like everything is fine, everything has went well, but...”

Researcher 1: “But it isn’t. What I understand is then some of those historic buildings that’s part of the history, the community feels that it was part of the history and it was removed. Are you going to take us to those places even if they don’t exist anymore? We want to see this is the spot, this place was there, okay, okay.”

Participant 3: “Yes we will.”

2. DR. CINGO’S HOUSE

Participant 1: “The owner of this house...”

Researcher 1: “Record jy? ... Dr. Reginald Cingo?”

Participant 1: “Ê. It’s the first educate principal.”

Participant 2: “He was the first black inspector (*inaudible*).”

Participant 1: “Ê.”

Researcher 1: “Okay. And what is ... who is living here now? Is it some descendant of him or ...”

Participant 2: “Tenant...”

Researcher 1: “Okay. Was he an important person then?”

Participant 2: “Yes, yes. Most of the schools (*inaudible*) only one school that has been named after him, (*inaudible*) Secondary school.”

(inaudible since somebody is talking very loud on a cellphone in ethnic language).

Researcher 1: “And when ... his residence now? (*inaudible*). Anything else you want to add ...?”

Researcher 2: “No, nothing.”

Researcher 1: “Okay.”

Researcher 2: “Was this the original house?”

Participant 2: “Yes, this was Dr. Cingo’s house.”

Researcher 1: “Do you know this place Makgala?”

Participant 3: “No, I don’t.”

Researcher 1: “So, you’re also learning from...?”

Participant 3: “Ya.”

Researcher 1: “You must bring more young people, because the old people, older people, not old people, older people who know the stories and I’m sure they want (*inaudible*).

Participant 1: “(*inaudible*) the small children to learn.”

Researcher 1: “So the stories can be told (*inaudible*), but you know what, we are also going to write the story and the younger people they can even read it.”

- **IN BETWEEN (3 MAPS)**

Researcher 1: “What we’ve been doing so far is that we asked the community members to take us on this walk today to show us important places, places that were very important in the history of Marabastad.”

Participant 1: “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...My grandpa had a double stand, if you had money...You know the meters...counted by foot not by meters...there were no measurements and people would say I was born here. We were forced to relocate because during Apartheid this would form part of the industrial area for Kroonstad.”

Researcher 1: “Okay, I see. That was the reason why they said the people must move out because they want to put an industrial area here.”

Participant 1: “Yes, exactly. The old map differs completely from the new one here. Initially, in terms of modern technology, modern township establishment you have to have parks and what have you. We never had those kind of things. Now when we told people of land restitution, people apply and we had to draw a map. We got three maps for this township. The one that was presented before June, the land restitution program...”

Researcher 1: “That was the old original one you were talking about?”

Participant 1: “Yes and then there was a 17 something that never worked out. We made another one opened in 2009. So it affected a lot of sites, others were enlarged and others just stayed. Like I’m saying, the problem at the corner down there, our map started from here to there but with the new plan it diminished so that was the kind of problems we had here. Even the magistrate said that they are not going to attain eviction orders cause somebody know I was born there. Now with the new township establishment those things disappeared and that is the greatest problem we’re having here cause people say no I was born here, that’s

my grandpa's house but when you go back to the new layout plan something different like there's road here, you see. Actually I got the new plan, there should be a road here that goes on the other side but now people they say no there can't be a road there."

Researcher 1: "But you said three maps, the one was the original one and then you said there's a 2009..."

Participant 1: "The one that was rejected by the community after..."

Researcher 1: "...after they came back."

Participant 1: "...after land claims. That one that is currently now but there's no..."

Researcher 1: "Okay, but this third map hasn't been drawn yet. Is that still in process?"

Participant 1: "It is there already."

Researcher 1: "Oh, the current one is that one. I thought there is a new one."

Participant 1: "The community do not want to accept the new changes that are happening. Up here is another dispute. Another stand disappeared, when you count it there's ten houses, but with the new plan there's five stands gone. But now, what we've done, writing a report to council saying we need to replan again because there's a lot of problems."

Researcher 1: "There's an old map and a new map and the two...they don't correlate."

Participant 1: "What we're going to do now if council agrees we're going to appoint a new company that's going to say okay let's try to take the original map of Marabastad as people know it and try to mesh...people don't want to accept the new one."

Researcher 1: "Why do they not want to accept the new one? What is the reason for that?"

Participant 1: "The reason is if I was born at stand number 12 like this one here, now my stand is no longer there in terms of the new plan, it's now a road like I was making an example. There was never a road there but in terms of the new plan there's a road. So people don't want to lose this."

Researcher 1: “Were people part of this making of the new map?”

Participant 1: “There was no proper consultation.”

Researcher 1: “Okay, thank you. It is important for us to understand the context.”

Participant 1: “If you have a chance you can come to my office, let me show you the two layout plans, the three ones. The original one how’s you know it, the one the community discarded and the current one. There is a vast difference.”

3. ORIGIN OF MARBASTAD (HORSE STALLS)

Participant 1: “This was A Location, the first area of Marabastad.”

Researcher 1: “Okay, so it originated here. Okay.”

Participant 1: “(*inaudible*) some stalls, horses stalls down there, but it never happened (*inaudible*) shop owner (*inaudible*) was represented by (*inaudible*).”

Researcher 1: “Okay. Where was these horses, uhm ...”

Participant 1: “There by the stalls ...”

Researcher 1: “Okay. Is it far, can we walk there?”

Participant 1: “We can walk.”

Researcher 1: “Is that important to show us, because we would like to ...”

Participant 1: “Yes, even though we are not going to see where it was located, but then we can still say here it was.”

Researcher 1: “Yes, we would like to go there. This is also an important stop. This is where location A was?”

Participant 1: “Yes.”

Researcher 1: “But there were horse stalls here?”

Participant 1: “Yes there were horse stalls.”

Researcher 1: "Horse stalls. Okay."

Participant 1: "It was for horses."

Researcher 1: "For horses, Ya. Horse stalls."

Participant 1: "This horse stalls was owned by (*inaudible*) Maseba (*inaudible, some loud music in background*)."

Researcher 1: "So why is this area important?"

Participant 1: "It is important because most of the things ... this is where the location started, Marabastad started. The origin is important for us, to know where it started and most of the (*inaudible*) like I've said (*inaudible*) most of the prominent business people who had their sites here and operated that businesses at this site."

Researcher 1: "Okay."

Participant 1: "Because we are still going to go to a market place."

Researcher 1: "Yes. Yes, okay. You want to ask something?"

Researcher 2: "Does the origin of Marabastad was here, was it first houses that was built here, was there like some church that started here, (*inaudible*)?"

(*inaudible*)

Researcher 1: "But there was a shop here, the shop and the horse stalls that you talked about."

Participant 1: "The shop (*inaudible, different people speaking simultaneously*) ...at the market place."

Researcher 1: "But the first people who resided here, it was this area?"

Participant 1: "Yes."

Researcher 1: "This area, if I understand. Okay, then it developed that way."

Participant 1: "Yes."

Researcher 1: "Okay."

4. FIRST ENTRANCE TO MARABASTAD

- Researcher 1:** “(*inaudible*) to Marabastad.”
- Participant 1:** “Yes.”
- Researcher 1:** “Can we maybe just map it and say something about that, because I think it is important that...”
- Participant 1:** “You can just stand there, (*inaudible*) going to that side. This is the entry point, the first entrance to Marabastad. This is where Marabastad started. (*inaudible*) before it becomes (*inaudible, lot of background noise like traffic passing, very poor recording*). There were streets like this one even though they are not like this one...”
- Researcher 1:** “Is this the main street going up here?”
- Participant 1:** “Ya.”
- Researcher 2:** “Piet de Vries Straat.”
- Researcher 1:** “You were also here when it started, hey?”
- Participant 1:** “Yes.”
- Researcher 1:** “Okay. So, this was the gate, or the gateway or the entrance point to the original Marabastad?”
- Participant 1:** “Marabastad.”
- Researcher 1:** “Before it changed?”
- Participant 1:** “Actually it hasn’t changed at all.”
- Researcher 1:** “So this street...”
- Participant 1:** “Just the houses that has changed. There was a house here.”
- Researcher 1:** “O, yes.”
- Participant 2:** “Number one.”
- Participant 1:** “Number one.”

Participant 2: “Ê.”

Participant 3: “Number one.”

Researcher 1: “First house.”

5. BRICK YARD

Researcher 1: “Just get the recording going. Okay.”

Participant 1: “This is Brick Yard. It’s the place where most of the people were doing their bricks. It was for business purpose and also for them to have bricks to build their houses.”

Researcher 1: “Did they make their own bricks here?”

Participant 1: “Yes, they made their own bricks and you can still see here they still got some. It was for subsistence also for business purpose, this particular area.”

Researcher 1: “But that was long ago? Part of the history or what happened here.”

Participant 1: “It was long ago, not permanent (*inaudible*). Municipality does not want to give them clearance certificates.”

Researcher 1: “Okay. But did they make bricks here in the beginning?”

Participant 1: “Yes.”

Researcher 1: “When Marabastad originated?”

Participant 1: “Yes.”

Researcher 1: “So it is important for that reason.”

Participant 1: “Yes.”

Researcher 1: “And who were the, like who made the bricks, was it just one businessman or ...”

Participant 1: “There were a lot of them, anyone who wants to make bricks will just come and get the site and use it for producing bricks. But most of people who are known into this area was ntate Mosia, Mokoena, Demontsiwa and Masiboko, those were the ones that were known previously.”

Researcher 1: “Okay.”

Participant 1: “Even now ...”

Researcher 1: “Were they in charge of the brick yard?”

Participant 1: “They were actually in charge for their businesses, but the most ones were known in the area.”

Researcher 1: “Okay. Was it, so, it was a local business?”

Participant 1: “Yes, yes.”

Researcher 1: “Giving opportunity to...”

Participant 1: “Yes, to business people.”

Researcher 1: “And did they make conventional bricks or was it mud bricks or ...?”

Participant 1: “It’s a mud brick.”

Researcher 1: “Was it like a ...?”

Participant 1: “And even now they are still doing mud bricks, it is only now that they developed to making this ones of the ...”

Researcher 1: “Okay.”

Researcher 2: “So they made the bricks, did they build the houses from these bricks or ...?”

Participant 1: “Yes, most of the houses that were built in Marabastad were built from these bricks.”

Researcher 2: “Okay.”

Researcher 1: “And these people who had the brick fields, did they also ... were they residents of Marabastad?”

Participant 1: “Yes.”

Researcher 1: “Okay. And then they made the bricks and they used the local material.”

Participant 1: “Yes, yes.”

Researcher 1: “Where do the people get bricks from now?”

Participant 1: “For now they ...”

Researcher 1: “Do they get it from outside or ...”

Participant 1: “They are getting ... they are getting it from outside and other people are buying this ones because they are cheaper.”

Researcher 2: “Okay.”

Researcher 1: “But the municipality does not want to give the property to the ...”

Participant 1: “Yes.”

Researcher 1: “Why (*inaudible*)?”

Participant 1: “I don’t really know, the municipality claims that this site, it’s theirs, because they buy it from the ... they don’t want to sell it to people, that’s why.”

Researcher 2: “Okay.”

Participant 1: “So it is just a technicality issue.”

Researcher 1: “And when did it stop then, the manufacturing of the bricks, also when the people were removed?”

Participant 1: “No, it still continues, it still continues.”

Researcher 1: “But it did stop for a while?”

Participant 1: “No, it never stopped, it never stopped.”

Researcher 1: “Oh, yes.”

Participant 1: "People resisted the challenge that the got from municipality."

Researcher 1: "I understand."

Participant 1: "The continued to ..."

Researcher 1: "But that wasn't a problem in the beginning?"

Participant 1: "There wasn't a problem ..."

Researcher 1: "Yes, because there weren't land use rights and things going on, so they manufactured, the could build the houses and all the new I think it's legislation that go into practice and then they said they are not allowed to do it anymore."

Participant 1: "Yes."

Researcher 1: "Okay, but it was continued."

Participant 1: "Yes."

Researcher 1: "Okay. Wil jy, ek weet dis nou bietjie teen die son, maar ek weet nie of jy 'n foto ..."

Researcher 2: "Van naby af ..."

Researcher 1: "Van nader ..."

Researcher 2: "Ja."

Researcher 1: "Marnus would just like to go and take a photograph...(*inaudible*)"

Researcher 2: "Uh-uh, ek gaan so om."

Researcher 2: "Hallo ..."

UNKNOWN FEMALE: "Hallo."

Researcher 3: "Hoe is hierdie mense nie moeg nie?"

Researcher 2: "Hulle maak nog steeds hier.... Hulle stap orals."

6. NG CHURCH

- Participant 1:** “NG... (*inaudible*)”
- Researcher 2:** “Nederduitse ...”
- Researcher 1:** “Nederduitse Gereformeerde Kerk.”
- Researcher 2:** “Ja, Nederduitse Gereformeerde Kerk.”
- Researcher 1:** “So this was the site for the NG ...? Okay. So, tell us a bit about it.”
- Participant 2:** “It was just a church place this one previously and then it (*inaudible*) issue of forceful removal (*inaudible*) then areas and residence this side were forced to move to another area (*inaudible*).”
- Researcher 1:** “So what happened to the building?”
- Participant 2:** “It was just been (*inaudible*).”
- Researcher 1:** “Was it only a church or was there other facilities here?”
- Participant 2:** “It was (*inaudible*) church.”
- Researcher 1:** “It was a church. Okay.”

7. METHODIST CHURCH (BOICHOKO)

- Researcher 1:** “But I’m not allowed to stop you because I don’t know if it is important or not.”
- Participant 1:** “This is the Methodist Church. It was led by Dr. ...(*inaudible*).”
- Researcher 1:** “Was it big, because the entrance is quite big.”
- Participant 1:** “It was ...(*inaudible*).”
- Researcher 1:** “So, tell us a little bit ... uhm ...”
- Participant 1:** “So even this one (*inaudible*) Methodist Church (*inaudible*) Boichoko, it was demolished...in Sotho it was named Boichoko, Boichoko.”

Researcher 1: “Boichoko. Marnus, make a note. What does that mean?”

Participant 1: “Boichoko. It’s just a name.”

Participant 2: “There is a meaning in Tswana.”

Researcher 1: “You don’t know the meaning?”

Participant 1: “No, I need to recall the meaning.”

Researcher 1: “But was that name this place?”

Participant 1: “It was this place.”

Researcher 1: “This whole area, not only the church.”

Participant 1: “The Church, the church was called Boichoko.”

Researcher 1: “Okay, the church.”

Participant 1: “Yes.”

Researcher 1: “And there was a church, were there other facilities here?”

Participant 1: “There were also other facilities here.”

Researcher 1: “Okay, that formed part of the church?”

Participant 1: “There was a mission also there.”

Researcher 1: “Also?”

Participant 1: “A mission.”

Researcher 1: “Okay.”

Participant 2: “Pastory.”

Participant 1: “Pastory.”

Researcher 1: “Okay.”

Researcher 2: “Pastorie, yes.”

Participant 1: “Yes.”

Researcher 1: “Okay, why ... was it demolished but only the tower ...?”

Participant 1: “Yes, it was demolished by people when they took bricks from it. There was a pinnacle there and that pinnacle one died, one wanted to get it because it was the copper material.”

Researcher 2: “Okay.”

Participant 1: “One was on top of the ... on top there and just fell down.”

Researcher 1: “But was it ... sorry I missed a bit now, did someone try and take the pinnacle.”

Participant 2: “Yes.”

Researcher 3: “Oh, can you go up still?”

Participant 2: “Yes, he tried. He did his all best to go up there.”

Researcher 3: “And is there still stairs to go up or not?”

Participant 1: “There was previously that go up.”

Researcher 3: “Oh okay, but they broke it down.”

Participant 1: “They broke it down when they see people were going to die here.”

Researcher 3: “Okay.”

Researcher 1: “Yes. Is this tower still important?”

Participant 1: “Yes, with our history is important, because now actually this church made sure that we got people like (*inaudible*), Dr. Stilwani, Professor Stilwani, he was a professor of theology and when he was the first guy according to his prayers I got from my mom, he was the first guy who come with the plain here and make a (*inaudible*) ceremony here (*inaudible*) when he went to exile to Botswana. And then he came back from Botswana and that is where he landed.”

Researcher 2: “Okay.”

Researcher 1: “And you Makgala, do you know this place?”

- Participant 3:** “Yes, I know this place, but I don’t know the history.”
- Researcher 1:** “But maybe I must just ask: What do you ... what goes on in your mind when you see this tower? If you here this stories, because you now young generation and you need to ... uhm ... to carry the stories forward. I was just wondering, you are very quiet, you”
- (laughing)*
- Participant 3:** “*(inaudible)* about Marabastad ...”
- Researcher 1:** “Do you know the history that they shared today?”
- Participant 3:** “Ya, I know this persons *(inaudible)* I just know it’s a church.”
- Participant 2:** “I am very much happy that she is young, she gets the history at times when people were saying maybe there’s a council meeting we’re saying to council this area was one of the areas that were very, very good to us that has a firm history for us than from other people who does not know the significance of the history. They think this people they want to boast with the history or they want to tell us things that we do not know about and it is like maybe we are confronting those who are in authority *(inaudible)*.”
- Researcher 1:** “Yes. *(inaudible)* they are going to be the future so they need to know ...”
- Participant 2:** “Need to know about this history also. I’m still young but I’ve learned about the history.”
- Researcher 1:** “Fine.”
- Participant 2:** *(inaudible)*.
- Researcher 1:** “Ya, you know the history very well, hey?”
- Participant 4:** “You know who is Dr. Maraba. Dr. Maraba was the president ...”
- Participant 2:** “The founder president of the ANC.”
- Researcher 3:** “Oh, he lived here.”

- Researcher 1:** “Oh! Yes, yes.”
- Participant 1:** “We can even go and show (*inaudible*) we got two places, the other one where is currently it is a crèche.”
- Researcher 3:** “Yes, is Ma Olifant’s, it’s her father?”
- Participant 2:** “Yes.”
- Participant 1:** “Done there, and also in Seisoville that place currently has been converted into a museum.”
- Researcher 1:** “Okay.”
- Participant 1:** “But there is a conflict between the family and some saying that they have not been consulted by the government.”
- Researcher 1:** “Oh.”
- Participant 1:** “For turning that place into the museum.”
- Researcher 2:** “That is very interesting.”
- Researcher 1:** “Okay.”

8. CRÈCHE & BOOM STREET

- Researcher 1:** “Just map it on there. Okay, so we were last to know...”
- Participant 1:** “Toilet there. There was the toilet there.”
- Participant 2:** “It was a beautiful street they named it Boomstraat.”
- Researcher 2:** “Boomstraat.”
- Researcher 1:** “Where did the street run? Explain to us where...”
- Participant 1:** (*inaudible*).
- Participant 2:** “The street here.”
- Researcher 1:** “Like this?”

Participant 2: "It was very green, yes, it was a...place."

Researcher 1: "We need to make a note of that because we are going back and then we are going to try and reconstruct it and bring it back to you, so that we make sure that we understand any mapping, construct that old map in our heads."

Participant 2: "Yes."

Researcher 1: "Where was, so where were the ... it was a tree-lined street."

Participant 2: "Ya. A tree-lined street."

Researcher 1: "Okay."

Participant 2: "They name it Boomstraat."

Researcher 1: "Did it go that way?"

Participant 2: "Yes, through that ... near that house there."

Researcher 1: "Okay. But it went this way?"

Participant 2: "Ya, this way and ..."

Researcher 1: "Was this the end of the street?"

Participant 2: "No, it was the yard of the crèche."

Researcher 1: "Oh!"

Participant 2: "Now, inside the yard of the crèche was trees going to that side, they turn they come this side."

Researcher 1: "So it was a huge place?"

Participant 2: "Ya, it was a huge place."

Researcher 1: "That was the crèche."

Participant 2: "The crèche."

Researcher 1: "Okay. And the street? I just want to make sure I understand, where was the ..."

Participant 2: “No the street was ...”

Participant 1: “It is still there, still there.”

Researcher 1: “Okay, it’s that part (*inaudible*).”

Participant 2: “Yes.”

Researcher 1: “And did it go right down to that house?”

Participant 2: “That house was still there.”

Researcher 1: “Okay! And did the street end ...”

Participant 2: “In there.”

Researcher 1: “In there.”

Participant 2: “The end of the street ...”

Researcher 1: “And this was a street that was used to be a tree-lined street, with trees on both sides.”

Participant 1: “No, only this side.”

Researcher 1: “Only this side? But continuously, It was a row of trees?”

Participant 1: “It was a row of trees that go up to that far end there.”

Researcher 1: “Ok, but the street ended ...”

Participant 2: “Trees like that one.”

Researcher 1: “Sho ...”

Participant 2: “Big, like that one.”

Participant 1: “Yes. It was standing in the lane, in the row.”

Researcher 2: “Was there a reason for the trees, was someone responsible for planting the trees, or ...”

Participant 2: “Ya, I think ... uhm ...the one who was working in the yard.”

- Researcher 2:** “Oh, okay.”
- Participant 1:** “It was him who planted the trees.”
- Researcher 2:** “So he planted the trees.”
- Researcher 1:** “What was, that street – it wasn’t a tarred road, was it a gravel road?”
- Participant 2:** “It was a gravel road.”
- Researcher 1:** “Okay. But the street was the edge if I understand correctly at the crèche here and then the street was just next to the crèche.”
- Participant 2:** “Yes.”
- Researcher 1:** “And the side between the crèche and the street, those, it was the tree avenue, the line of trees.”
- Participant 2:** “The yard of the crèche, that was the trees ...”
- Participant 1:** “The whole path. The whole path.”
- Participant 2:** “The whole part was the crèche. (*inaudible*).”
- Participant 1:** “Then people who made us clever today are buried there (*inaudible*).”
- Researcher 1:** “That house that was at the end of the street, that’s not an important historical ... it’s just a normal residence?”
- Participant 1:** “Ya, it’s just a normal house.”
- Researcher 1:** “Okay.”
- Researcher 3:** “Ek dink dis hierdie blommetjies wat so lekker ruik.”
- Researcher 1:** “Okay.”

9. METHODIST CHURCH PASTORY

- Researcher 1:** “But is that not the Methodist?”
- Participant 1:** “It was also a Methodist church.”

Researcher 2: “Daar’s meer as een.”

Researcher 1: “Part of the same? It was a big church.”

Participant 1: “Normally what they were doing at Methodist, when there are sermons there others will be here. Like Thursday things where women were meeting and the kids were groomed biblically, they were groomed here. This was one of the areas.”

Researcher 1: “Was it like a whole centre, not only a church building?”

Participant 1: “Yes it was a whole centre, it was having more of things. Here it was a pastory. “

Researcher 1: “Okay.”

Researcher 3: “n Pastorie.”

(inaudible speaking by unknown persons and children in the background)

Researcher 1: “Hou jy by met die mapping?”

Researcher 3: “Wat was na die brick yard?”

Researcher 2: “Ek’s al by nommer 11.”

Researcher 3: “Ja, maar onthou jy doen al die goed tussenin.”

Researcher 2: “Dit was die brick yard, die NG kerk...”

Researcher 3: “Die NG kerk het ek gemis.”

Researcher 1: “Okay. Ja. That was the crèche, Methodist, brick field, crèche, pastory.”

(inaudible mumbling by unknown persons speaking simultaneously).

10. PRESBYTERIAN CHURCH (OLDEST CHURCH) & CRÈCHE

Participant 1: “It’s Presbyterian Church, it’s also an old church.”

Researcher 1: “What is it used for now?”

Participant 1: “But now, they are using it for church and crèche.”

Researcher 1: “And this is one of the few buildings that still stands?”

Participants: “Yes, it still stands.”

Researcher 1: “So why wasn’t this demolished?”

Participant 2: “We don’t know exactly why it was not demolished, but what I can maybe say, maybe because of there were people who were residing here as tenants, so that’s maybe why it was not demolished.”

Researcher 1: “In the...they stayed in the...?”

Participant 2: “No, there was a shack there at the back there...a small room.”

Researcher 1: “So, how old is this building if you would estimate?”

Researcher 2: “From the beginning?”

Researcher 1: “Was it always been here?”

Participant 1: “From the beginning, always been...it’s older than us.”

Researcher 1: “Really? It’s a heritage.”

Participant 2: “It’s a heritage.”

Researcher 1: “It’s one of the few that still stand.”

Participant 2: “It is.”

11. ANGLICAN CHURCH

Participant 1: “It was Anglican Church here.”

Participant 2: “The first priest was Mr. Meraki.”

Participant 1: “The first priest was Mr. Meraki, then it moved to Phomolong after that forceful removal issue. It was a very beautiful church. There you can see there was a place there were the kids were baptised.”

Participant 2: "It was an altar."

Researcher 1: "Was it small?"

Participant 3: "No, it was big."

Researcher 2: "Diep in."

Participant 1: "Even this one also, those people there..."

Researcher 2: "And there's the big tree with the open field."

Participant 1: "We are coming, we are coming there. You are much interested in... do you know...?"

Researcher 2: "I know Main Street."

Participant 1: "Ah okay..."

(laughter)

Researcher 2: "That's why I know."

Participant 3: "You like Main Street?"

Researcher 2: "Yes."

Participant 1: "Now we go this side there."

12. BARBER SHOP

Participant 1: "It was converted into..."

Researcher 1: "Was it a separate building only for a barber shop or was it in someone's house or...?"

Participant 2: "It was a big barber shop."

Researcher 1: "Okay."

13. MARKET

- Participant 1:** “It was a market place.”
- Participant 2:** “You got the market here.”
- Researcher 1:** “Did it have buildings or...?”
- Participant 1:** “Yes, there was buildings.”
- Researcher 1:** “Explain a little bit what it looked like and what happened here.”
- Participant 2:** “And also post office was here on this building, I said post office was here at this building.”
- Researcher 1:** “Were was the post office?”
- Participant 2:** “...sell vegetables or at the other place, it’s a place who prepare the shoes.”
- Researcher 1:** “Were all these facilities...?”
- Participant 2:** “And also a butchery was here.”
- Researcher 2:** “So a whole shopping centre?”
- Participant 2:** “Eh, a shopping centre.”
- Researcher 1:** “And open in the middle or what did it look like? Was it buildings around an open market area or...?”
- Participant 1:** “The buildings was around here and there was a hall here were we used to watch cinema.”
- Researcher 1:** “Okay, cinema hall?”
- Participant 1:** “Yes.”
- Researcher 1:** “And the stuff that they sold at the market, did they sell it outside or inside?”
- Participant 2:** “Inside, like an opening...”
- Researcher 1:** “Was it like canopies that they opened?”

Participant 3: "Yes, you see the business stalls."
Researcher 1: "Oh okay and they just open it."
Participant 3: "And there was a formal butchery."
Researcher 2: "So little shopping centre almost."
Researcher 1: "So it was all these small shops?"
Participant 3: "Yes. There at the car wash was a church also."
Researcher 2: "Yes, I know the car wash."

(laughter)

14. AME CHURCH

Participant 1: "It was pastory for Presbyterian né?"
Participant 2: "...for AME church. It was a pastory."
Researcher 1: "Which one?"
Participant 1: "Here..."
Researcher 1: "Ethiopian church?"
Participant 1: "Etopian church."
Researcher 1: "What is an Eto...?"
Participant 1: "Episcopal né? Episcopal church."
Researcher 1: "This area."
Researcher 2: "Say again, the what church?"
Participant 1: "Episcopal."
Researcher 1: "How do you spell that?"
Participant 1: "E-p-i-s-c-o-p-a-l. Yes, yes. Episcopal."

- Researcher 1:** “So many different churches and none of them left.”
- Participant 2:** “None of them, they demolished it.”
- Participant 1:** “You can just take a photo.”
- Researcher 3:** “Can I take a photo?”
- Participant 1:** “From here up to that point.”
- Researcher 3:** “...that side.”
- Researcher 1:** “I think when we reconstruct it dan is dit belangrik dat mens ‘n foto’tjie daar plak om te sê okay dis waar ons was, dis wat hier was. Laat mens dit so doen.”
- Researcher 3:** “Ja...ja.”
- Researcher 2:** “Want niemand weet wat hier aangaan nie.”
- Researcher 1:** “Solank jy weet.”
- Researcher 2:** “Ek weet ja.”
- Participant 1:** “I think we should just finish up with that one.”

15. AME CHURCH PASTORY

- Researcher 1:** “So you had the pastory and you had the market place, the church and the market place...and this car wash is new?”
- Participant 1:** “It’s new.”
- Researcher 1:** “It was part of the church...”
- Participant 2:** “It was part of the church...”
- Researcher 1:** “Okay.”
- Participant 2:** “The Reverend was Reverend Gahile.”
- Researcher 1:** “Reverend Gahile?”

Participant 2: “Yes. The shop was Mr. Sinati.”

Researcher 1: “Mr. Sinati.”

Participant 1: “You like vibe né? I can see.”

Participant 2: “No, they’re not here, they passed on.”

16. CATHOLIC SCHOOL

Researcher 1: “Where’s Main Street now?”

Participant 1: “Main Street here...”

Researcher 1: “This one, hey? So the car wash is over there.”

Researcher 2: “Catholic school?”

Participant 2: “Catholic school. It was also used as a church, a mini church for sermons and those who wanted to do vocational...”

Researcher 1: “And if you say, sorry, the school, was it for, which...?”

Participant 2: “Primary school.”

Researcher 1: “Primary school.”

Participant 2: “Then it relocated to Constantia after forceful removal.”

Participant 3: “Photo?”

Researcher 2: “Yes, I take photo, thank you.”

Researcher 1: “Sou jy nie dalk byvoorbeeld van hierdie ‘n foto moet neem net dat mens hom kan uitprint dat mens net ‘n paar bestaande goed om te oriënteer. Ek dink net aan...”

Researcher 2: “Ja, ja.”

CONCLUSION / REFLECTION

Researcher 1: “It was really fascinating for me to learn about a place I’ve never been to and to see something totally different from the background where I come from and I think that’s important because that’s how we go forward...uhm, as people in the same country that we learn from each other’s stories and if I can maybe just say that it was really enriching for me and fascinating to hear about this history of Marabastad and the richness that lies behind what I see here. So thank you very much for the time and thank you for sharing all these stories with us. There are two things that I would like to ask and I know that we’re all tired and it won’t take too long. The one thing is, you took us now on this trip down memory lane and you’ve shown us a lot of important places in Marabastad. So, what I would like to hear from each of the participants is, first of all while we were walking surely many of these memories came back to you. I’m not sure if I’m correct?”

Participant 1: “Yes, you’re correct.”

Researcher 1: “So, if you think about these memories and these places, what comes to mind? If you would maybe just for a round-up share a little bit about your emotion with regard to all these memories that you shared with us today. I don’t know who...can we start with you O’day?”

Participant 1: “The thing that I can say, for me it was amazing because I never thought that one day I would be with people like you talking about Marabastad. I’m very, very, very surprised of what happened today. I’m very happy to talk about the location where I was born and grown big at this location. I’m very happy.”

Researcher 1: “Okay, thank you.”

Participant 2: “I was happy. I remember the past that Marabastad was in good position, but now it’s not in good position. It looks like a...I don’t know what...”

Researcher 1: “So how does it make you feel if you talk about the past?”

Participant 2: “When I take walk I feel better to see if you can get...and I wish we could get improvement, Marabastad must be like the first.”

Researcher 1: “How did you feel about hearing all these stories, because there were many stories? You said to me while we were walking that you didn’t even realise...you’ve heard about it but you haven’t heard the story.”

Participant 3: “I’m very much happy because I didn’t know anything about Marabastad. So I was seeing today, that makes me realise that how big Marabastad was. So I’m very happy about the history of Marabastad and I’m willing to share it with young kids or other kids, other people who don’t know nothing about Marabastad. That’s all I can say.”

Researcher 1: “And you Lesego?”

Participant 4: “Really for me, I’m emotionally attached to this, cause if you look at how things are right now, really the situation is tire and we don’t see anything that is progressive that is to come very soon simply because of the current political landscape. Really as you might well be aware, the history of Marabastad, if it would have been preserved we would have had people whom we know and whom when we go around were told about that this area was having such a personal calibre, but today really it is not what we are going to produce simply because of the current political landscape and the situation that maybe seem to decay in Marabastad. Really, in brief I am emotionally attached, I’m emotionally attached to this situation, because for me when I grew up here I saw so many beautiful things, but that beauty just went off, it faded away within a very small space of time and no one seemed to care about the situation. No one seemed to be with us whenever we raise issues saying that we need the beauty and history of Marabastad to be preserved. If you were having churches maybe as you have when it went all around, there would not have all those shebeens that we have so. So people have actually maybe tell themselves or told themselves that really there is noting that we can do. The situation is so dilapidated and no one is saying anything about it. Really I’m emotionally attached to this and I wish to maybe share and go and get other people who’ve got a more and mindful history of this area to come and share that history with us so that whenever when we go further with this program it shouldn’t just be a program of research, it should be something that would maybe bring something to the minds of those who are in authority, those who know that really this is the situation, this was the

situation, this is how this area was and this is how this people of this area feel about this area. Really, for me I don't know what to say, but I've deposited my emotions to that exercise. It has actually brought some things in my mind and I've asked myself, where are the authorities? Because when we go with you we would have had one or two of them taking part into this things and hear the feeling of people. Maybe we say people were drunk. Other one that we met next to that tavern there, we heard that that person got the history of this area, but because he has just told himself, really there is nothing that I can do."

Researcher 2: "He gave up."

Participant 4: "He gave up the history and he gave up the information that he got. We need to maybe to escalate this matter to a very high point whereby people who are there having the authority to change things, they can come and be on board with us and buy this particular project."

Researcher 1: "How would you suggest that we go forward with that? How would, how do you see this, what I hear from you is that perhaps this research can give a voice to authorities about the story of Marabastad. How would you, how do you see we can help or how can we go forward from here with this?"

Participant 4: "Okay, after this, after we have done this research and consolidated and come up with a...we should maybe sit down and draw up a plan saying there for those business people who are out there, those who know that really they need to see development happening in South Africa, they should form part of this project so that we must restore all the good thing that were there that we have been talking about, that we have seen, that we have actually observed even though they were not there but then emotionally when you look at that place you can feel about it, you can even recall that how this place was like. If you might well be aware, this area did not have a sewerage system previously, it was a bucket system, but the situation that you see now is totally different from the one that is much different. Previously the same people who were using bucket system, they were washing those bucket system, but if you look at the yards of the people who are staying in the same yards, you can see really the situation is dire and the starting of

those people...us giving up, because they don't see any development coming for today."

Researcher 1: "Do the other people agree? O'day? Maybe want to just reflect on what Lesego just said?"

Participant 1: "I don't know what to say."

Participant 2: "Speak important things..."

Researcher 1: "Do you agree what he put on the table?"

Participants: "Yes."

Researcher 1: "What I hear is that, although it was good to share all these memories about the places that used to be important places in the community of Marabastad, there's also a sadness and a...sadness, a sense of loss, that's what I hear, the emotion that I feel around the table. Obviously I'm a town planner and not a psychologist, but I work with a lot of community psychologists so I became quite sensitive for the emotional aspects with regard to places in the environment and you can never separate it. It's not only a place because there's a lot of meaning, the stories that you shared, there are so many meanings that were caught up in these places and that unfortunately do not exist anymore today. So, thank you very much, I know it was not only the walking but what I gathered is that it was also an emotional walk I think for all of us. It was emotional for me to see that you know to see in my mind that it was such a rich place and interesting places and all of them are gone now. From our side we don't have...well I don't have specific ideas how to take it necessarily from here, but what I can say is that we are here to...we are willing to do whatever we can to help you guys to go forward and not leave it only as a research project, but we can't do that on our own, we need community. It is very important to decide when we're going to meet the next time and bring more people, because the more people are involved, the more people...the stronger we are, the stronger this voice can become so we can make a plan or do something, make something from our discussions and take it from there. Maybe just a quick round-up for everyone around the table and then we can close. Do you think that it would...did the method that we used today to

physically walk to the places and listen to the stories, do you think that was important? Or do you think we could have just sit around the table with a map and discuss the places? Did it make a difference to actually walk there or could we just maybe rolled out a map and discuss the places? That I would obviously want to hear from a researcher's side whether, how did you experience the method, the walking that we used to gather information about the places?"

Participant 1: "I think the walking was perfect, because the time we were walking I was thinking when I was young and the location looks like there was no...it was very, very smart. There was churches, crèches, everything was very nice, but now as Lesego said in the long run everything changes and there is nowhere now to run, nowhere to hide now."

Researcher 1: "And do you think that it worked that we...was it a good way for gathering the information to walk there not to just sit and discuss?"

Participant 1: "I think it was a good thing to walk and see places, it was a good thing. Not to stay and open a map, not seeing the place."

Researcher 1: "And maybe, how do you feel after this walk? I know you referred earlier you said that you feel happy...What exactly happened in your emotion with the walk in terms of...? Okay, let me rephrase a bit...because we're using it as a research method. What I would like to know is, how do you feel about us here using the walk to gather information?"

Participant 1: "No, I feel happy, now I feel happy."

Researcher 1: "So you think it worked as a way of gathering information from community members about places that were important?"

Participant 1: "Yes it worked."

Researcher 1: "Okay, and you...could maybe just talk a little bit. If we brought only a map instead of walking there, do you think it worked, the fact that we physically walked? You're all exhausted, but..."

Participant 2: "Particularly it is a good thing not to just read if you make it the...but now I'm happy because I see the things who are bad and not bad when

we were on our way. Then I'm happy if you are...cities fight about the town, our town."

Researcher 1: "No, it's good to hear. Makgala?"

Participant 3: "I'm happy also."

Researcher 1: "If you can maybe talk just share a little bit about your feelings, the walk instead of we just sit around the table and talk."

Participant 3: "We wouldn't learn more about Marabastad if we just sit and look at the map. So I'm much happy because we look around and know here was a church, here was the what what, the carwash, barbershop. We wouldn't know the whole information if we were just sitting and looking at the map. So I' happy about the walk."

Researcher 1: Do you think we gathered more rich information?

Participant 3: "...rich information yeah."

Researcher 1: "...in that way?"

Participant 3: "Ja."

Researcher 1: "Lesego come with us next time because you missed out on a nice tour."

Participant 4: "Yes it has made a very huge difference and it has impacted much on us and if we were only had used a map, we would have not maybe been able to get to the various places that has information and that maybe will be an eye opener to us and for others. Because if you look at something like maybe now, let me make a practical example. Maybe the government currently where they have sitted, they have just looked into a map how Marabastad looked like and they come with their thought without them being consultative to the community that lives there that knew what was there and what they expect to see. So the mistakes that happened, because if might well have heard that guy who is from that other side...he made nation that really that the information or the way I which Marabastad was done, it was never, people of Marabastad was never been consultated. It is something that we've been complaining about because we looked at what the municipal

systems act says, the section 34 of it says that people need to be part of every decision in processes, but they failed to do so and they do what now we have seen which really for us, because we know how Marabastad was before and how it is now. It is a quite huge difference and it does not bring any enclosure to certain hopes that were closed. If the council could have actually consulted us we would have then maybe made inputs saying the reason why we're saying we need a hall here is because this area here it as there before, although it was not a very huge one. It is something that has impacted the same community that lived in that area. If you maybe say we need a church there, they would know that these people really need a church because they know in terms of the moral being, then it has maybe changed the morals of those people that is why people here if you look at the history, the...that Marabastad has, we've got people with degrees, we've got who are professors. Then for a person...if you were having such things or I council have listened to us, really we would have at least now had the doctorates, people who've got doctorates, people who've got degrees, all those things. But then for now because of the situation and how it is dire, really we cannot. It is difficult, we need somebody who would come, maybe come and talk to people, changing their minds and it cost the government a lot of money. If they would have consulted people, we would have not have maybe spent a lot of money they are spending and we would not have many queries with regard to how they settled people, saying establishing this area without them being consulted. We are sitting with a lot of cases like now, the people who are staying in Cairo now, they are claiming saying that that area, it is theirs. Those people who are staying there, they are illegal occupants and those were things that were avoided prior to the happening of that. So really for me it was a very good exercise ad if we look at, answering your question, if we have had looked into a map, we would have not made this huge difference. We really enjoyed it.”

Researcher 1:

“Thank you, I've also enjoyed it. Although, I must admit I feel a little bit emotional about seeing Marabastad now and picturing like I said in my mind what it used to be.”

- Participant 4:** “It was the cleanest area. Those things that we’re looking at, really there were no...it was only that Main Street that were having...but people were sweeping their floors from here up to there. They were meeting...But now these are things that are happening.”
- Researcher 2:** “They gave up.”
- Participant 4:** “People have given up because of the same local government for not consulting them because people who are staying here, they simply say no this is not my place, I don’t know what’s going to happen with me in the next future. So that is why they have given up.”
- Researcher 1:** “It is as if there is not a feeling of...”
- Researcher 2:** “...ownership.”
- Researcher 1:** “...of identity. A clear...and what I picked up from the past memories is there was a very clear, I don’t know if I should call it identity, but people could identify...from the stories that you’ve told me today there was a very clear identification with the environment.”
- Participant 4:** “Yes, that’s true.”
- Researcher 1:** “...with that the sense of loss with the demolition of all the places. Okay, thank you.”

VERBATIM TRANSCRIPTION 2

FOCUS GROUP 2

Date: 3 September 2017

Time: 15:00

Place: Marabastad, Kroonstad

PAST SENSE OF PLACE OF ENTIRE MARABASTAD (FEELINGS / EMOTIONS)

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 Edwin, 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 now longer the same Marabastad that we know.”

- Researcher 1:** “Puleng, 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: "Mookho, 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. Mookho, 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. Mookho 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: “Lesego, 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 Paul 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 Paul 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 Lesego, 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 closed 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: "Elizabeth, 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 Makgala.”

(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: “Lesego, 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 Mookho 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 Lesego 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 Lesego 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)

PAST SENSE OF PLACE OF SPECIFIC IMPORTANT PLACES IN MARABASTAD
(FEELINGS / EMOTIONS)

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 dealing 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 it’s 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, Mookho, 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 mmtto, 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 leerom 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 prober 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, Puleng, 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 a for mostly for for men. But they, you, 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 halve 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 Paul, 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...Lesego 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, Elizabeth, 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? Makgala?"

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 Lesego 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 its 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 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 Lesego, 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? Mookho? Puleng?"

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..."

CONCLUSION / REFLECTION

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 Lesego before, you must say no one two three was here I could, I would want to imagine it, but now 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. Edwin? 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 Puleng 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. Mookho? 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: “Lesege?”

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 Mookho's place, o Mookho'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 3

FOCUS GROUP 3

Date: 15 October 2017

Time: 14:00

Place: Marabastad, Kroonstad

SOCIAL LIFE IN MARABASTAD

Researcher 1: “Uhm, Yes I just want to thank everyone for being here today. It’s been a long time, since we’ve seen you. Just for Karen’s sake she has family matters to attend, so she asked us just too officially apologize on her behalf, for not being here, but she sends her regards, and she hopes everyone is well. I see everyone is well so I will tell her that. *(laughs)* Then I am just going to tell you a little bit what about happened since we’ve been gone. So we recorded all of the things you guys said on the voice recorder and we, typed everything out. Just to show you a bit of the process that we followed, since uhm, last time. So we typed everything out, and circled stuff that we thought were important, we thought... I am going to tell you know the three main points that came out. So you can see the map is now clean from the last time that you, constructed the past Marabastad with all the black buildings. So we cleaned it up for you guys so it’s now a clean slate, uhh, for a new page that we can build on. So the three main points that came out from last time, if I can just quickly sum up for you, uhm, we heard that you guys had the quite a quality built environment, you guys had all these buildings, all these churches, everything was well structured, everything was well built, everything, uhm... Some of the houses still stands today, uhm, that were of great quality. So we summarized that you guys had a great spatial or great built environment in the past Marabastad. Then we also heard, uhm.. a few emotions coming from you guys, some of you guys were sad about the past that were gone, uhm... but you happy that you can contribute now, so there was a lot of personal emotions that came out from you guys, that we heard as well. And then the third

thing that we heard very strongly was the social relationships you guys had with people, with neighbours, people in the community, you guys played soccer together, you made friends, there was a culture of sport in Marabastad in the past. So today we gonna focus a little bit more on the social relationships, and I am gonna give over to Soné, because her research really focuses on the social relationships or the uhhh, yes the social life of Marabastad. Soo..."

Researcher 2: "Ok, so I just wanna explain why we, why we cleaned up the map that you built, we took photographs so all your work isn't going lost. We took record of what you built and what you showed us. And then why we cleaned it up, is so that today we can sit together and talk and just dream and make a vision for what you want in Marabastad, what it is that you would like the vision to be... to work to... Hello Paul."

Participant 1: "Yes, Yes, Yes, every person."

Researcher 2: "Good timing just when I am explaining what to do. I am just explaining that uhm... that last time we were here. You guys were built the past Marabastad, and now we cleaned it up for you guys, and then what we want to do today, is mainly focus for my research on the social aspects that you want, but also the buildings and the built environment that you want for the vision for Marabastad. That we can construct a plan, that maybe you can, you can... uhmm... take something concrete and work from there. So that is why we cleaned it up for you. And then what we're gonna do is we're gonna build again, we brought some other blocks and things to build with, what you want in the future."

Participant 1: "Ok, red for danger."

Researcher 1: "Mmm, red for new."

(laughter)

Researcher 2: "So just quickly as an introduction, uhmm... I would just like to, to hear from each of you, but just a, what you feel, what you experience, uhm... how would you describe the social life in Marabastad now? As it is now today? How do you feel about it? How do you experience the social interaction and activities today in Marabastad?"

(laughter)

Researcher 1: “Does anyone want to start?”

Participant 2: “Let me start, just as an opening.”

Researcher 1: “Yes!”

Participant 2: “Presently, even though I am not staying here, I am stay in that area. But people when they talk of Marabastad, as of now. They talk about cohesion. People living together. We don’t say there are no, you know whatever, but now when you talk of Marabastad, they will tell you, now you are getting to a place where people are living together. They’ll tell you, where, when you have a funeral, maybe it’s a funeral of somebody who can affor... or the family cannot afford maybe the cost of the funeral, they know, outside they know. Here at Marabastad, not us elders will spring up and assist, but the youth.

Researcher 2: “Mmm...”

Participant 2: “You see, meaning it shows that there is something that has been passed from the parents to the youth.”

Researcher 2: “To the younger generation...”

Participant 2: “Yes. And there is this thing also of, of other people saying. Don’t look at the... the... the buildings. Those are old buildings. Get inside, then you’ll see what type of people are living there. The only thing that is remaining is just for, maybe for the government to build houses, then.... You see... Because at times you look at me living in a shack, then you start comparing.”

Researcher 2: “Yes”

Participant 2: “But if you get inside that shack, you find life, you find everything that is there, the TV...”

Researcher 1: “The music...”

Participant 2: “Whatever, whatever, even more than somebody who is living in a home. And there is also one thing that uhm... People they say there is

no hunger here... Meaning each and every, you know, business activity thrives. So...meaning there are, it brings back to the original idea that I said that... Cohesion. Yea."

Researcher 2: "Cohesion."

Participant 2: "Yea"

Researcher 2: "Living together."

Participant 2: "Coming to find you fight, somebody won't come and hit a Marabastad guy here. It can be chaos. They are..."

Researcher 2: "standing together."

Participant 2: "They are standing."

Researcher 1: "Okay."

Participant 2: "Guys that is my...can I move cause I need to go."

(snickering)

Participant 3: "O you are leaving us now, because it's early."

Participant 2: *(Replies)*

Participant 3: "Ok, just maybe I differ a bit with him, with regards to the social question. Indeed there is that social question but then, it's mostly for people who knew each other long ago. But with these new ones, like I have said, most of people who are currently living in Marabastad are people who are from, who have been evicted from the rural areas or the farms. It is no longer like that. Ehh... It becomes difficult for you, to align yourself with this person because he or she does not understand your background. When he looks at you, he would look at you, even when you say, you know previously we were not like this. You will then say no you shouldn't come and tell me about the previous things. You see... So there is just a bit rift, not necessarily a huge rift among people. There is that question, but it is not as it was before. We still have some other things that need to be dealt with."

Researcher 2: “Before you could go to that step?”

Participant 2: “Yes. To go to that step.”

Researcher 2: “Paul, any comments on this?”

(laughter)

Participant 1: “No he is not done.”

Researcher 1: “Oooh! He is not done.”

Participant 2: “Ok no thanks. That is the challenge that we are currently facing. But these things are caused by, ehh, all those dilapidations that had happened to that buildings that has moral fibre. If we were having churches like we were having churches like we used to have churches, most of the churches in this area, I suppose everything could have been the same as it was before. But because most of the things that are currently here are illegal taverns, shebeens all those things, they are creating a problem for us in terms of issues of moral. 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.”

(loud hammering in background)

Researcher 1: “Yes okay. You have a headache?”

(laughter)

Participant 4: “No I never have a headache, it’s abnormal.”

Researcher 2: “If we understand correctly you say because of the dilapidations of the buildings you feel the social vibrancy and the interaction of Marabastad, went maybe like he said, if you go into the place, you see the people, but it is not in the streets anymore, it is not in the community as a whole anymore. It is each person on its own.”

Participant 3: “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. Like I have said, when you explain to him, you know,

where you have put your shack at, the owner of that house was like this, was like this, was having, telling him about good things about the person there, he would then start to say that no you cannot come and tell me that. That is the problem that we are currently having,”

Researcher 2: “They don’t want to know the history,”

Participant 3: “They don’t even want to know how, what the history of Marabastad was for us.”

Researcher 1: “Ok.”

(laughter)

Researcher 2: “Know it’s your turn.”

Participant 4: “Now it’s my turn now.”

Researcher 1: “From the younger generation’s side, how do you describe the social life?”

Participant 4: “Uhhh... ai man. The social life in Marabastad... eish. For me it’s depressing, for in my view. You know, okay I am from a rural area neh. But I am not that kind that Lesego is saying.”

(laughter)

Participant 4: “I’m from a rural area, I don’t know a farm. I grew up there, apparently I was ten years old. Came to Kroonstad, but I wasn’t staying in Marabastad. So where I was staying we... used to have, youth activities. During that time there were things like, love life, there were red. Those activities that made youth to be focussed, then... I came to Marabastad, then I realized that no man, life here is not where I come from. They are not even interested in those kind of things, you see the youth is more focused in having fun in a way, I’ll call, is, is, is the most thing that is dominating in Marabastad amongst the youth. So what is Mr. Mayor saying is the people who have that cohesion, are like the veterans of this area. You see. My mother will talk nice things about people who she grew up with in this area. But the youth, ah, the things are not are not focussed, There’s no youth empowerment. So to put it,

you see. Yes, there is the games every now and again, afterwards you don't see good results, positive results, after those games that they normally do. It is a one day thing and afterwards, no. We are done, we will see you another time. There is no continuity in the activities they are having. So...the social life here is... hence Lesego knew me like what, a few months ago, because I wasn't able to communicate with the people because the lifestyle didn't suit me."

Researcher 2: "Why do you feel it is like that?"

(sigh)

Researcher 1: "Do you agree with him that it is the buildings that were, that gave the, the uhm activities or?"

Participant 4: "Ok basically, I saw that last time we did the old model. There were a lot of churches. The people, the old people that I have I came across that grew up in Marabastad. They reflect the old Marabastad, they reflect what I saw here with the old model. Now I can say there are no churches, there are very few of them you see. Then I can say ja. The reflection I am seeing now with the youth, it is due these things that have disappeared in Marabastad. You see, the churches are no more there, the crèches is very few of them, there is, there needs to be infrastructure that motivates the youth to think differently, from what they are in today.

Researcher 2: "Ma?"

(laughter)

Researcher 2: "You work a lot with the youth, you know."

Participant 5: "Ja, sometimes the thing is the youth can be on the right position, but the problem is our social workers doesn't work together with the people. They are apart. You can phone a team of old people to supply them or help them to just to... release stress neh, to make a handworks and what, anything that is. But if you go to social development. You ask for those things, not so much but because but for money. They never give you. You try from here to Cape Town to overseas before you can be approved. "

(laughter)

Participant 5: “But it is the truth neh? Lesego? And they say, they see, they just want your face too, this one, this one is my friend, or this one I know him, maybe if he can get money he can give me a little bit. Corruption. No things will never be alright. Because those officials doesn’t work together with the community. Now we get problem. And also those people from the farms, rural, they know better than the people who go in Marabastad. If you saying this is like this this... They say no, I know that this place is mine, I know this this better, and they didn’t even know the owner of the place. If the owner came near, they fight. They are like that, if they can clean, this head of us, maybe we can go forward and the children can be okay.”

Researcher 2: “Was it better for you previously? In the history time of Marabastad.”

Participant 4: “O when I grew up?”

Researcher 1: “Yes, when you grew up.”

Participant 4: “Yes it was better then it was nice, we go to Sunday school, us we were youth. We just climbed up the tree.”

(laughter)

Participant 4: “I could go here, without underwear just put the tradition, no one and old people or people can rape you. They think ja, that one is a child. But now, it’s me I can just take a miniskirt. I will never take two steps to there. They kills me. No you see that ehh, part is not okay, and also ja and if you can get police, we must get a form here in Marabastad and the people who have truth. Catch the police and so are the social development. They must use their passion, when they talk to people and bring them together. And this youth maybe help them, so maybe another childrens can just be together, play netball of what and what, now it can be better. No oooh. Things are gone, they are dead. All things are dead.”

(laughter)

Participant 4: “You see, to add on what I have said, maybe, as I am saying, I, I’ll be, not being, doing the topic, a, a good tale because most of the time, I’m, I’m not staying here, so maybe I, I, I am looking at it from a distance...”

Researcher 2: “A different perspective.”

Participant 4: “With a, with another perspective. But I think, if, if, if, if the community here, of here can be given a support, why do I say that? You know sometimes we gage, the, the, the, the social life more especially of youth by virtue of gangsterism. You see, the, the gangsterism is, is one, its one its o... its one issue that makes the youth to, to divert, you know, to, to go different ways, because now peer pressure, whatever. But still, maybe, if Marabastad can be given the support, the governmental support that it deserves, in terms of its history, I, I, I, I don’t, I don’t feel at home, a, a place this size, not even the police station, or the satellite police station, meaning there’s no, according to me, there’s no, visceral policing, that it gives the kids ...”

Researcher 2: “A reason...”

Participant 4: “... the reason to act you know and then, I mean, e... even if, the, any, the institution...the governmental institution, to, to, to help, if, if not permanent, but at least more, ag a mobile, offices, or wha, whatever. Maybe, it, it will, maybe it’s a psychological issue of Marabastad. Maybe it’s, it’s a psychological issue, no, no, no, they don’t care for us. Maybe it’s just a psychological issue. Hence I’m saying, mine should not be regarded as, perfect as such, because most of the time I’m not here, I don’t know what is happening in the evenings. The people who, who can be in a better position, to explain. I, I’m looking at it, my view is...”

Researcher 2: “It’s also, it’s a good view to have, as well from another angle.”

Participant 4: “Okay.”

Participant 4: “And to add to that, you see, if you talk about the mobiles. It will be better and also mobile, must come, maybe two times a week, here or around because, we’ve got too much teenage pregnancies. Others have twelve years, thirteen years, fourteen years they’ve got children, you can get uhhh, child of sixteen years, has three children, you see. If

then, they can come to internet with ah these children, and make us, that thing shou.. aah, like Lesego says, playgrounds and what, maybe it can be better. Ja.”

Researcher 1: “Okey.”

Participant 2: “I, I, I hope you remember well previously when we discussing here, we mention, names of prominent people, uuhm whom to us was role models, like we have seen like Mr. Dlamini was here, he was one of the role models that has been there before, and those ones that, maybe currently, we are not saying anything about their names but then, because of them being there, uuhm, it has actually created a situation of an empowerment, that is conducive for people to be eager of having something different from the ones that is currently happening. Eh, and secondly the other thing is, eh, the buildings, the buildings, like I’ve said, by them being removed, it was a symbol, aia, like I have said, I am going to differ a bit with what nstate Maise said. The removal of buildings, because this thing is a two way process whereby we say, a building can create somebody, a building can destroy somebody. If we are to demolish this place of ma Mookho, and the people or the youngsters of this clan, would not know really who is ma Mookho. They will just be told ma Mookho was this type of a person. ”

Researcher 1: “...they can’t see...”

Participant 2: “But they cannot see, you see.”

Researcher 2: “...you cannot feel...”

Participant 2: “You cannot feel it, so that is why, what really what made Marabastad to be what it is now, eh, and the other thing is, eh, the current, the current, eh, government it is really not looking, looking at this area. It is actually neglected it, because when we talk of, eh the presidential programmes, like it happened in Soweto. It was not only looking at the issue of building of houses, it was very holistic. They, they catered for emotional point of view of those people, they catered for the businesses that were there, all the economy, the social economy also. Eh they have looked on it in that fashion. But then here it is like, eh, one has to say something and if it maybe reaches a point whereby they don’t want to

hear about it, it is then that they react. So that's the problem, and the challenge that we are facing currently. Because if we were, were, were given an audience on issues that has been raised all along, then we could have not been in this situation that we are finding ourselves in. Because most of people who are, eh, leaders of this area, their intention, eh, or their view it is different from the view of people who are living here. Like now, eh, I think on this particular programme, you would have either one of the persons that comes from the local government, even the ward councillor, both ward councillors, because this is something that they need to have, and they need to cherish. Because you cannot..., now my question to myself is, who are they really representing? 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."

Researcher 2: "Once."

Participant 2: "It's something, it's something very, very, very, very strange to me, because they would have been here, having an understanding even for those who are currently, that weren't there before. They will then say give contribution. Because now we are given contribution of what we used to have, and what we used to see, but their contribution it's not even there. Then that implies to us, really even though you would not say it's a futile exercise, but to us it's a very good exercise, because, eh, for us we will be pursuing them that to know how this area was. Before, and what we expect, because if we are to go and make presentation to the impact, public meeting, we show them this how Maraba... Maybe others they do not know, we don't tell them, we don't share this information with them. But if we are to have an opportunity and talk with them, eh, make them to have an understanding and view, that we used to have and the view that we are intended to see happening."

Researcher 1: "To see in the future."

Participant 2: "Yes, then to then change their mind-set, with whatever they are currently doing."

Researcher 1: “Mmm. Ok.”

Participant 2: “Because, it becomes very difficult for us. Really the history here, it’s a very firm history, that is qualitative, that would have been nurtured, and been given to another generation. Because, like I have said, I would be happy if these thing after we complete this process, each person be given a copy of it, and all the transcripts, so that, eh, whenever there are public meetings, we sharply, we sharply raise these issues. And we then say...”

Researcher 2: “This has been said...”

Participant 2: “Yes, not necessarily this is what been said, because they will say, no we are not part of that, you see, eh, this is what we really need to see happening. You see.”

Researcher 2: “Ok, yes.”

Participant 2: “Because if we were having barber shops, those are this that currently has to be there, we were having, eh, the butcheries those are things that should be there. We are having dairies, those are things that we should have. Eh, all the places that those Malay camps, where it was there, they need to be changed. It’s a history on its own. Maybe that area something like, eh, let it be converted into a church area, the people should know, the youngsters should be indoctrinated. We used to have this type of a generat..., this type of eh, eh community in our area. And we did not having any, any, any fights with them. We were eh, just a coheres community. We worked with them, we lived with them, and this is what really happened, and how about this particular area be then given something. That will then start motivating people. Even if it cannot be that area, this area it can be, maybe a transferred or transposed to another thing. Like now we don’t have the community, eh eh, multi-purpose centre...That area it can be, that type of history that we used to have, it can be depicted in that particular area. Whenever somebody comes then he’ll go and sit, oo, this is how Marabastad was. Then it becomes something that boosts the moral, who are coming who are new in the area. Then yes, you see. This what I believe it would happen.”

Researcher 1: "Ok."

Participant 1: "To add on to what Lesego said in terms of the history, I was over the weekend in Cape Town, the Woodstock, is it Woodstock? Mowbray. You can see this is what is an Indian community, because development has been made, developments have been made, but there are still those old houses where they have small restaurants, offices, you know the identity is kept. Even though the development is wha! It is out of this world. You see, but you, you, you, it was a time when we went down just to, to explore the area, but you could feel, those buildings you know the identity, even though it was high rise buildings, wha, wha, wha, but you could see those houses. Where the former community, before they were forcedly removed where they were living."

Researcher 2: "Like even if it's old buildings with new stuff inside you get the experience."

Participant 1: "Exactly, the identities were kept."

Researcher 2: "The identities, ja. I know exactly."

Participant 1: "People may I excuse please."

Researcher 2: "Thank you for your time."

Participant 2: "But I know this exercise it is close to your heart, you can see it."

(laughter)

Researcher 2: "If you have time later come back."

(speaking in Sotho)

(laughter)

Researcher 2: "Halloo! Hallooo..."

Participant 6: "Good night."

Researcher 2: "We are so glad you are here."

Researcher 1: "So nice to see you."

Participant 6: “Thank you very much.”

(talking in background)

Participant 2: “Ja, ja, those are the things like I have said. We used to have professor Stilwani, We used to have doctors here, we used to have very iconic people. But how would this generation, know about that? If there isn’t any place where they can see? Just to have a statue of somebody who has contributed in the history of Marabastad. Professor Stilwani is one of those has in the forefront of the restitution of Marabastad. But he is unsung, simply because there are individuals who don’t even know what the history of Marabastad is, and how it was before. Who wants to paint this history? And they are stopping the history for our kids. Because the problem is my kid, would not know exactly what had happened, if I not going to tell him. And ma here, if he can pass it on, who is going to know her history? Because somebody wants to make as if Marabastad nah, it’s something else. It can be something else, but it must have been something before.”

Participant 5: “If you make stage, we going to make toi-toi, you waste our money.”

(laughter)

Participant 2: “But then it depends who would be pursuing such. Like ourselves, like we are sitting here, we can agree and say, let’s stand and start something, maybe just next to where it was, Dorkas, Dorkas, neh...? It’s here *(pointing somewhere on page)* Dorkas crèche. No somewhere there.”

Researcher 2: “Here..?”

Participants: “There were trees.”

Researcher 2: “In Boom Street?”

Participant 2: “Ja is Dorkas crèche, there is a church here. Maybe this area of Dorkas crèche, maybe if something can be done there, maybe we put statues of people who will know. We push, we get people who can maybe get us funding, now we want this history to be cherished. Let this area be converted into a heritage centre. You see? Next to it let there be multi-

purpose centre, that whenever these kids are here, after they play, they just go and look at the history, get information, who's this person? I need to be like this person. But really, the dilapidation of Marabastad has really caused us a very serious pain, because like I've said there's nothing I can talk about currently that was there before. I can only see, like when we were taking a walk it can only be a foundation, and maybe some, we did not identify the right place, because there is not anything there. So really, we need to sit down maybe and plan something."

Researcher 2: "That's what we're doing today. Makgala, we're just sitting. We cleaned the buildings that you built last time and then we just talking about how you feel the social activities in Marabastad now, how it is. How do people interact with each other? I know you are not from the history, but how do you experience the social activities and afterwards we're just going to build a new vision from Marabastad."

Participant 6: "My mind is tired."

Researcher 2: "You want to go last?"

Participant 2: "We have fed her information that she cannot see. But she can get information from me, no problem."

(laughter)

Researcher 2: "So how do you feel about the social vitality now in Marabastad?"

Participant 6: "Well, I cannot say much, because everything that they said is just like that. Nothing has changed. It's just that sometimes we don't really say in our church. Now and then you have to go out and wonder where is this child playing, but it is not like before. Before we had to, when we grew up we used to go to the stadium to enjoy ourselves in the afternoon, but now there is nothing like that. Everybody got a thing that is main here now, it is gangsterism and this shebeens. There's nearly no street without a shebeen. It's like a competition. If they can do something that can give our youth work to do, to concentrate on something. If you can give it, we can go forward with our lives. But now youth are going to the shebeens, there is no enjoyment, even in the weekends."

Researcher 2: “So you saying when you, in the old time or in the history you had more social activities to go to and now you feel there no place where you can, as a community, get together and have healthy interaction.”

Participant 6: “Sometimes they used to make the Seisoville hall. Sometime we used to go and watch the movies there, but now there’s nothing like that. The only thing is shebeens. When the child grows up, she will be running with bottles. If that can change, maybe we can lead a better life.”

Researcher 2: “Miriam, how do you feel?”

Participant 7: “I can’t English.”

Researcher 2: “Afrikaans?”

Participant 7: “Ek kan Afrikaans praat, maar nie baie nie. Hy kan Sotho praat.”

Researcher 2: “Lesego will you translate for us? You can talk I just want to get you glasses so everyone can get some water.”

Researcher 1: “Have you lived long in Marabastad?”

Participant 7: “I don’t want to, nee, uhm nie lank nie.”

Researcher 1: “Nie lank nie, okay? Hoe voel jy oor die sosiale die social life, sosiale verhoudings en aktiwiteite in Marabastad nou?”

(translating to Sotho)

Participant 2: “No she cannot say much, she just gonna listen to us today.”

Researcher 1: “You can help us with the future then. Die toekoms van Marabastad, jy kan ons help met dit as ons nou aangaan.”

(translating to Sotho)

Researcher 2: “Is there anything else anyone wants to contribute about the social life?”

(laughter)

Researcher 1: “We’re gonna build that now after this.”

Participant 5: “I thought about the swimming pool, how the kids of Marabastad have the swimming pool, where they can swim.”

Researcher 1: “How do you feel about the social life now? We talked to Paul from the younger generation’s side. How do you experience the social activities? Is there social life, is there not social activities?”

Participant 5: “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.”

Researcher 2: “We’ll take a small break. We brought some fruit again and water.”

(everybody talking at once)

FUTURE VISION / DREAM FOR 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, Lesego 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 2: “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 1: “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: “Makgala, 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: “Paul, 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: “Makgala, 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 Paul 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 learner’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 nstate 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: "Paul, what do you think the social impacts are?"

Participant 3: "Like Lesego 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, Mookho!"

(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: "Makgala?"

Participant 1: "I think all the things that Lesego 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 Lesego'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)

CONCLUSION / REFLECTION

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 Lesego 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 held 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 Lesego, 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 are 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 Paul, 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 J
Turnitin Report



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File name: **Botha,_M_(23887680)_Exploring_...**
File size: **7.63M**
Page count: **184**
Word count: **55,955**
Character count: **306,440**
Submission date: **20-Nov-2017 10:30AM (UTC+0200)**
Submission ID: **882897632**

CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Introduction

Sense of place is multi-dimensional and includes tangible attributes (e.g. physical environmental features) and intangible attributes (e.g. personal symbolic meanings) (Stanley, 2000; Pinder, 1991:27; Montgomery, 1988:88; Hager & Jenkins, 2005). Sense of place is often described as being a complicated (Kaltenfleiter, 1988:185; John & Larkham, 2003:47 & Hager, 2004:200), unclear and intangible concept (Williams & Stewart, 1998:18; Shamel & Rabe, 2005:447). Different authors conceptualised sense of place as either physical construction (Lynch, 1960; Collier, 1984; Norberg-Schulz, 1980; Stead, 1993), individual experiences (John & Larkham, 2003; Potts, Chipuer & Bramson, 2005) or social constructions (Zechman, 2005; Hager & Jenkins, 2005; Schofield & Seymour, 2011). Some authors e.g. Hager (2004:200) and Schofield & Seymour (2011:2) consider sense of place as personal and subjective feelings towards a place while authors such as Rieph (2001) and Steadman (2002:872) regard sense of place as both objectively shared qualities of the environment and subjective experiences of it.

In spatial planning the concept of sense of place is widely known as the distinct character or atmosphere of a place-where character and atmosphere mostly reside in physical properties of the environment (Cullen, 1991; Sharp, 1989; Curran, 1975:281; Smith, 1981). This emphasis on physical properties of the environment in sense of place theories is rooted within the concept of *genius loci* (literally translated from Latin as spirit of place), derived from ancient Roman mythology (Stanley, 2000; John & Larkham, 2003:6; Steadman, 2002:874). A *genius* is a supernatural spirituality that was thought to establish the essence (sense) of a locality that distinguishes it from other localities (Manning, 2004; Stanley, 2000; Steadman, 2002:874). According to Potts, Chipuer and Bramson (2005:274) *genius loci* is not enough to create a sense of place as sense of place emerges from the interaction between people and between people and the environment. It is the total quality of the environment and the situation of a place that causes a sense of well-being and binds community members together and make people want to return to that specific place (Smith, 2011:6).

Despite the fact that sense of place in spatial planning, is mainly concerned with the physical attributes of the environment (John & Larkham, 2003:71), it also includes subjective experiences of the environment. These intangible experiences emphasize an intra-personal aspect of sense of place that focuses on affective meanings (Potts, Chipuer & Bramson, 2005:274) that develop by interacting with a specific place. When a sense of place has fully

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Annexure K
Language Editing



Prof SW Vorster

Text Editing / Translation

Certificate of Editing

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***“Exploring sense of place as a restorative urban planning tool:
Marabastad, Kroonstad as a case study”***

by

M Botha

has been edited by me for proper English language usage.



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Date: 07 November 2017