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**Notions of Place and Identity Formation Amongst Recent Graduates in
South Africa: A Case Study of Umlazi Township**

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Declaration

I, **Mbonisi Luanda Gumede** (student number: 209525951), hereby declare that this dissertation is my own unaided work except where otherwise acknowledged in the text and that it has not been submitted in whole or part, for any examination or degree at any University. This dissertation is submitted to the School of Built Environment and Development Studies, University of Kwa-Zulu Natal (Howard College Campus) in partial fulfilment of the requirements towards the Degree of Masters of Development Studies.

Signature

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Abstract

The study sought to explore notions of place and identity formation amongst recent graduates in South Africa. It focused on the meaning graduates ascribed to places and why it is important for identity formation. Primarily, it sought to investigate recent black graduates' place attachment and how these perceptions shaped their identity. The research study also examined the relationship between place attachment, sense of sense of place and belonging. Given the nature of the topic, data was gathered using qualitative methods. Data was collected from a sample of graduates from Umlazi Township in Durban. Results were analysed through the framework of place-identity and social identity theory and show that social and physical factors, sense of belonging, participation, community attachment, lower crime levels, accessibility and navigating contribute to higher levels of place/residential attachment. Findings point to the importance of social capital.

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter presents the introductory part of this dissertation. Outlined herein is a detailed description of the research in terms of motivation, aim and objectives thereof, location of the study (study area) and overall structure of this dissertation.

Townships, for the purposes of this research, refers to those areas that were selected under apartheid legislation for the residential purposes of the groups identified as Africans, Coloureds and Indians. Historically, townships operated and functioned outside of government planning or provisions as they were regarded as places of less priority as whites and the white population was the major concern of the imperial administrations (Department of Co-operative Governance and Traditional Affairs, 2009). The history of townships can be presented in basic phase with transitional difference along the timeline, following the chronological development of the township landscape. It is noted that from the year 1900 to the year 1922, an early form of segregation was being introduced with the first Townships being constructed being identified as “location”. The original townships sometimes had a variety of mixed races. However, gradually segregation on race was pursued. The initial agenda in allowing the construction of such “locations” was for these residential areas to work as labour reserves for the services of the white economy as most black people settled in rural setting with little or no interest of interacting with the colonial authorities (Department of Co-operative Governance and Traditional Affairs, 2009) Examples of such early townships which emerged within this period include Langa Township in Cape Town, Lamontville and Chesterville Townships in Durban and Meadowlands township in Johannesburg (Pernegger and Godehart, 2007)

According to the Department of Co-operative Governance and Traditional Affairs (2009), during the period between 1923 and 1947 there was a drive towards the consolidation of

segregation in townships. At the same time, it was noted that the townships began to be viewed seriously, in economic terms, at this time. This is illustrated by the fact that, despite increased investments which the government of the time made in townships, it not able to keep up with demand owing to high levels of urbanization and migration. In addition, the relocation and removal of Africans from their homesteads and villages into these labour reserve townships for Africans commenced during this period (Pernegger and Godehart, 2007).

The period 1948 to 1975 in the history of townships is one of crucial importance as it is argued that at this time the economy was effectively segregated physically, socially and economically. Consequently, township residents became progressively isolated and levels of poverty increased while service delivery was at its worst. The general African, Indian and Coloured communities were highly agitated and elements of militancy began to show as the people retaliated against the restrictive laws and conditions they were subjected to under apartheid rule (Department of Co-operative Governance and Traditional Affairs, 2009). The next stage of township transformation occurred in the period between 1976 and the year 1993 (Department of Co-operative Governance and Traditional Affairs, 2009). Local authorities were established on racial lines for townships. However, they proved to be highly dysfunctional. During the period there was a change and Africans could now move out of townships and occupy places in the inner city and suburbs as according to their financial ability. During these times townships became characterized by small, poor quality houses, and also saw a rise in the number of informal settlements. Issues related to poor service delivery and infrastructure persisted while other amenities continued to deteriorate coupled with the lack of affordable public transportation (Pernegger and Godehart, 2007)

South Africa became a democracy in the year 1994 and from this year to the period around 2004 it is noted that the new government made substantial investment into townships and their development. Many programmes have since been put into place including the Special Integrated Presidential Projects (SIPPs) and Urban Renewal Programme (URP) which are all aimed at improving the township landscape (Department of Co-operative Governance and Traditional Affairs, 2009). Although many success stories have been registered since then, it is noted across the country that a lot still needs to be done as the remnants of the apartheid regime are still vivid, (Findley and Ogbu, 2011).

Since 2004, the national, provincial and local governments are in a collective program working towards ultimate urban integration of the townships into the mainstream economy to overcome the dual nature of the South African economy; divided as it seems between a white, wealthy, formal economy and a largely black and poverty ridden, informal economy to which the townships are classified under (Department of Co-operative Governance and Traditional Affairs, 2009).

Given this history, it is relatively easy to assume that residents' attachment to these townships would be low. However, it is noted that these areas have transformed and new identities are forming in which residents exhibit a greater degree of attachment to the townships. The development and rise of Kasi culture which refers to a specific culture which has arisen in these townships and is unique to these areas. In history, a people's identity has been linked to their land and the places they occupy. This sense of self, in keeping with contemporary scholars, is shaped by place attachment, group identity and interactions which intimately contributes to a person's self-efficacy and belonging. The places we inhabit, through interactions, common narratives and relationship, offer memories, meaning and a sense of belonging in addition to the abilities to navigate, access and manage daily responsibilities (Rose, 1995). The question remains, however, as to how this close relationship between people and the land they occupy or the communities and cities in which they belong to, continue to shape individuals and communities nowadays. This deeper understanding of the connections between place, social interaction and identity will surely change the ways in which we build and maintain human settings as well as develop communities.

South African townships are some examples of such communities. Due to social engineering implemented and imposed by the past apartheid government, after the end of apartheid in 1994 townships were characterized by high mobility rates as members of the black middle class and those with means migrated out of the townships to the suburbs to better their socio-economic standards of living. However recent trends point to an opposite trend. It is hypothesised that this trend, or at least part thereof, could be linked to strong township traditions and social systems, which in turn institute strong effects on self-identification leading to attachment and belonging. It could also be due to the fact that most township residents (youth) are not aware

of the history of townships or how they were created and thus may not have a resentment to it but rather experience it as a home with family history.

There is agreement among more current literature, that the recent middle class is increasing and there has been a significant growth within the black share of the middle class in South Africa (e.g. Stats SA, 2009). This growth increases the need to understand how this emerging middle class identifies itself socially, as this study seeks to do.

Being attached to a place has many psychological effects. Research on the notion has shown that those individuals who happen to be more attached to a “place”, have a general tendency to identify their place in a more positive light Gifford (2002). In comparison, those who are less attached usually tend to have a more negative rating of their place. Moreover, another implication is that people who are more attached are more likely to take action to protect their place from changes they perceive to be threatening. Thus if one is attached to their environment, they are more likely to take measures that will protect their environment from perceived threats.

South Africa’s historical past has largely shaped residential and spatial patterns in the country. During apartheid, the country was divided on racial grounds so that people lived in suburbs that were racially exclusive. The study focuses on Umlazi Township which is a residential space created under the colonial administration to accommodate mainly black labourers. It is thus relevant to see how in the modern context people view attachment or identify themselves to these environments.

1.2 Background of the Study

Place attachment and identity formation are important as they contribute to a person’s psychological wellbeing and quality of life (Altman and Low, 1992). It manifests itself from personal, physical and social factors such as a feeling of belongingness to the community, social networks, norms and value system and support within the community. The support

offered by these social ties enables individuals to cope with stressors associated with relocation, which in turn minimises psychological distress and increases place attachment (Amole, 2009; Butterworth, 2000). A place is not only about getting used to it but it is also about creating and developing a strong relationship with that place and that place bit by bit becomes part of who we are and shapes our identity.

The social and economic emancipation of black people in post-Apartheid South Africa is reflected in the rise of the Black Middle Class. Open discourse of this phenomenon typically hinges on two criteria: consumption patterns which resemble patterns previously enjoyed exclusively by whites and residential mobility, that is, the number of households that have left the townships and segregated areas for the formerly white suburbs (Chevalier, 2007). Under apartheid, living space was distributed on racial grounds, with each group of blacks being their own areas and Africans were constricted to townships with mediocre service provision. During the late apartheid era access to mass consumption in the form of shopping malls was largely restricted to whites (Herpin, 1986). After the first democratic elections held in April 1994 when the African National Congress (ANC) came to power, shopping centres have sprung up everywhere, reaching the entire populace even in townships.

Certainly, President Jacob Zuma has been noted as retaining the idea of radical economic democracy that could grant every village its own shopping complex. The emerging middle class which has grown exponentially after the end of apartheid benefits from better earnings and access to a much wider variety of goods and services. After 1994, a few blacks with means started to migrate into areas that had been set aside for whites and the urban areas in general, became more racially mixed than before (Chevalier, 2007). This has been analysed by many scholars and observed carefully by the public sphere as one indicator of the emergence of a new middle class. Altogether, government has made attempts to improve housing and social services in townships themselves (Chevalier, 2007). In collaboration with private entities, they have propelled the building of shopping complexes in townships of standards comparable to those constructed in a different place. Within the Durban area, the relatively modest Umlazi Mega City comes to mind, Chatsworth Centre or the more ambitious Bridge City Shopping Centre in Kwa-Mashu.

In any case, access to mass consumption, regardless of racial category, has become a central plank of economic and social policy in the country. A study done by Foxcroft (2012) indicates that, in 2005 fifty-three percent (53%) of the black middle class lived in township compared to more recent figures for 2015, which shows that this has increased to seventy-seven percent (77%). It appears that most recent black middle class prefer to stay in townships (Chevalier, 2007).

Speculatively, alongside economic considerations, members of this group may choose to continue to reside in the township because of a strong attachment to the place they grew up in. Township traditions and social systems constitute strong attachments which may keep recent entrants into the middle class satisfied in the townships, rather than becoming insignificant in the suburbs. Whilst there may be many other possible reasons for these demographic trends, the researcher aims to explore this further by investigating notions of place attachment amongst recent graduates from Umlazi Township.

It is of important to explore the factors behind the decision of many recent graduates from Umlazi to stay in the township as this represents an unfamiliar characteristic. ‘Attachment’ has a lot of impact on the human and his environment (Gustafson, 2001). The significance of the research study is that it explores the relationship between people and places which is characterized by affective and cognitive dimensions, defined, respectively, as place attachment and identification. The emotional or affective bonds which recent Umlazi graduates may feel towards their township is important and it also leads to the construction and re-development of personal and social identities.

1.2.1 Study Setting

A qualitative approach will be followed in this study. Due to the nature of the topic and the exploratory focus of this research, it was felt that a qualitative approach would provide an in-depth knowledge about the various notions of place and identity formation, factors that consist of place attachment, sense of place and belonging of recent graduates from Umlazi Township and the relationship between place attachment and self-identification.

1.3 Aims and Objectives of the Study

1.3.1 Aims of the Study

The aim of the study is to ascertain how notions of place and Identity formation amongst recent graduates impacts their sense of place and identity. More specifically it examines how attachment and identity intern affects their decision whether to reside/stay or migrate to other residential areas/places outside Umlazi Township.

1.3.2 Objectives of the Study

The study seeks to:

- Investigate why recent black graduates of means, opt to stay in Umlazi Township
- Explore factors that consist of place/residential attachment, sense of place and belonging in Umlazi Township
- Establish the relationship between place/residential attachment and self-identification in Umlazi Township.

1.4 Research Questions

1.4.1 Main Research question

- Why do recent graduates from Umlazi Township choose not to move out?

1.4.2 Research Sub-questions

- Do recent black graduates feel attached to the place they live/grew up in?
- Does place-attachment have a strong effect on self-identification of recent black graduates?

1.5 Hypothesis

Recent young graduates of Umlazi Township may enjoy positive interaction (place attachment) within their community. This could boost their self-esteem and thus their continued residence as moving to other communities where they are less familiar could reduce self-identification with their environment.

1.6 Theoretical Framework

Several different theories could be used to explain the relationship between area or place and identity including Proshansky's (1983) Place Identity Theory, Tajfel and Turner (1982) Social Identity Theory Breakwell's (1986) Identity Process Theory and Place Attachment Theory. For this particular study, Place Identity Theory and Social Identity Theory will be employed as theoretical frameworks, Reasons why they were chosen and are believed to better explain the context of place and identity will be discussed in Chapter Three.

1.7 Research Methodology

Qualitative methods were used to collect data from participants. The researcher used a non-probability sampling technique and employed a snowball sampling method to select thirty participants. Both focus groups and one on one interviews were used. Interview schedules were distributed amongst participants from different sections of Umlazi to account for the possibility that residents of different sections of Umlazi Township may identify different shared and collective experiences to each other.

1.8 Data Analysis

Data collected was thematically analysed. Data collected formed an analytic comparison and data analysis, interpretation and the presentation of the data was based on the perceptions, understanding, attitudes, knowledge, values, feelings, and experiences of the participants.

1.9 Ethical Consideration

All research was conducted subject to the ethical approval for this study which was granted, by the University of KwaZulu-Natal's Ethics Committee Confidentiality and respect for human dignity was observed throughout.

1.10 Limitations

One of the most glaring limitations in the study of place attachment and identity formation has been its restriction to the spatial range of communities/neighbourhoods. Apart from some studies analysing attachment to house, there is a gap regarding other spatial environments. The study of place attachment has been reduced almost exclusively to studying community/neighbourhood attachment. This problem was addressed to a certain extent by seeking to recruit and interview participants from different parts of Umlazi.

1.11 Dissertation Outline

Following this brief overview of background or study setting and description of the project undertaken, the remainder of the dissertation is divided as follows:

i) Chapter 2: Literature Review

The conceptual framework for the study will be covered in this chapter. Key concepts will be defined and explained. Precedent studies will also be reviewed in this chapter. Relevant literature covering place and identity formation are explained in this chapter and their relevance to the study highlighted.

ii) Chapter 3: Theoretical Framework

The theoretical framework will cover the theories that apply to notions of place and identity formation. Place and identity formation theories are explained in this chapter and their relevance to the study is highlighted.

iii) Chapter 4: Research Methodology

This chapter will present the research methodology employed in the study, data collection tools, data sources and analysis. The methods of data collection and the rationale behind their selection criteria are described, followed by ethical procedures used in the study.

iv) Chapter 5: Data Analysis, Interpretation and Discussion

Findings are presented in this chapter. The data collected from the field work will be analysed accordingly in this chapter. The responses and results from the interview schedule and focus groups and interviews are analysed. The chapter revisits the research question and hypothesis by outlining the major themes that emerged from the data collected from participant interviews and contextualising them in terms of the results of prior studies (as described in the literature review).

v) Chapter 6: Conclusion and Recommendations

In this chapter, the conclusion and recommendations for the study will be put forward.

vi) Chapter 7: References

In this concluding chapter, a comprehensive list of all relevant literature cited will be provided.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The main objective of this chapter is to provide a conceptual framework for this study. It also provides the background and context of the study. The conceptual part of the framework reviews the literature that deals with the specific concepts which inform the research problems. It also defines concepts of the study. This framework considers coherent concepts that are organised in a manner that makes them easy to communicate with each other.

This chapter commences with exploring the concept of place, identity formation and place attachment. To understand the dynamics that shape one's identity, we investigate these relationships concurrently. After that the chapter focuses on the factors/dimensions impacting on place/residential attachment, sense of place and belonging which consist of personal, social and physical factors all of which contribute to the development of these constructs will also be presented. Discussions are advanced on how these concepts contribute to the development of place/residential attachment, sense of place, belonging and identity. A review of the literature will be discussed and investigated to identify the experiences and consequences of attachment locally and internationally.

2.2 Place Defined

Place is a phenomenon which is crucial to humanity and has been subject to study. In current times the world is progressively marked by mobility, privacy and accessibility, we have failed to see how places give meaning, impact behaviour, and shape our self-perceptions. Throughout history, belonging and identity has been linked to the land, communities, and social systems. In this light Relph (1993), cited in Seamon et al. (2008: 8), contends that people will always need a place regardless of any geographical, technological or social advancement because having and identifying with the place is fundamental to what and who we are as human beings. Tilley (2006: 14) stresses the point that ideas and feelings about identity are located in the

specificities of places and landscapes in what they actually look like or perhaps more typically how they ought to appear. Rose (1995: 88) emphasises that places are important since they are the centre of individual feelings, which develop from and pervade every aspect of individuals' life experiences. Additionally, the author assigns identity formation to place since it encompasses all the subjective feelings related to normal consciousness just like the feeling that one fits in, feels content, or at home in any location. According to Prediger et al. (2008: 45), to be placed is to have an experience of affection, connection, loyalty, and identity within a particular context consisting of a place, a house, a community or country. Hiss (1991) contends that relations with places impacts our sense of self, our competency to have meaning and work, and eventually who we become as a people. The places we reside in, root us and offer orientation from which we view the world and understand our role in it. According to the authors, it is the important and least acknowledged need in people (Prediger et al., 2008). Place is important and a need of humanity. Thus, introspection into the dynamics of place and people is necessary especially at a local level in the South African context.

Tuan (1977), cited by Prohansky et al. (1983), believes the experience of rootedness is impossible for people living in contemporary Western societies, due to the increased mobility in their societies. As bulldozers of modernisation invade neighbourhoods and upward mobility lures us to improved places, Western countries are increasingly characterised as disconnected and lonely. In America today, nobody is at home according to Leech (1999: 14). Orr, (1992: 102) in his text, *Ecological Literacy* differentiates between 'inhabitants' and 'residents.' Inhabitants, cannot be disconnected from their own habitat. Thus, residents are in a place for a short period to complete a certain task whereas inhabitants more permanently reside in places. A resident is a temporary tenant, settling and contributing little, knowing little, and perhaps caring little for the immediate locale beyond its ability to satisfy. Good inhabitancies is an art requiring detailed familiarity of a place, the capacity for observation, and a sense of care and rootedness. With this stated, it would be wise to nurture and educate 'inhabitants' in place of 'residents' not just for the sake of beauty or utility, but rather because physical structures and land sustain social networks, our physical needs, and our basic humanness. Beyond our need for rootedness in place, Gallagher (1993: 12) links place to the actions, thoughts and feelings that are shaped not just by our genes, history and relationships but by our environment as well. While individuals progressively search internally as opposed to outward for insights into their

behaviour, the author underlines the significance of a strong supportive, balanced, natural, personal and healthful environment for physical and emotional well-being. The environments in which we live have much to do with the desired expectations, norms, and responsibility that shape individual and collective attitudes and behaviours of a particular place. The significance of place in providing direction, accountability and meaning, which ultimately impacts the actions and behaviour of people, should be essential to how we design, build and maintain local communities.

Regarding urban communities and landscapes, Kunstler (1993) depicts the close connectedness of a people in their place. Building structures and open public spaces that relate to one another alongside different types of physical structures and neighbourhoods offer pride to persons occupying them. The author cites Wendell (2003: 103) who states that, most important, the land must generally be loved and competently cared for by its people, who, individually, identify their interest with the interest of neighbours and of the country (the land) itself. The authors are arguing for elements of humanity and nurture for the places we live. Jacobsen (2003) suggests that Christians, specifically, have an order from God to regard both natural and built environments and steward these places that have been received as blessings. Citing scripture Jeremiah 29, passage, God speaks to the Israelites to root themselves in Babylon and nurture the city. This message, according to Jacobsen (2003: 71), may have been God's way of shaping a people rather than the shaping of a city: "God may have been developing his people in requesting that they invest in and pray for the city of Babylon".

Samples (2007), as cited by Leech (1999: 156) likewise comments on the relation between Christianity and urban areas and advocates that life prospers when people reject fixed categories and connects with the incompleteness of the outside world. This regularly requires Christians to change their focus from internal reflection to practices of reacting to the diversity within an urban setting. As Christians experience 'outsiders,' 'impermanence and chance,' discontinuity and 'disorientation,' 'fragmentation,' and 'chaos' in the urban setting, we should contemplate critically about how our faith informs life patterns (Leech, 1999). There is an important connection between the places people inhabit, how they receive and nurture these places and their identity as a people of God.

2.3 Identity Formation

Place, as a factor in identity formation, has been the focal point of much research in Western societies since the 1970's. Qazimi (2014) argues that the feeling of belonging drives the process of relating identity and attachment to a place. This means factors such as comfort, which are defined by various social symbols that are familiar to one in a particular place are the qualities that define one's sense of comfort (Qazimi, 2014). Cuba and Hummon (1993a, 1993b) as cited by Howard (2000) expand upon "place identities," which relate to the identities based on a sense of being at home. Thus, the home can impact upon one's identity with which one classifies him\herself with.

The literature on the topic of identity formation suggests the development of identity in general is the consequence of differentiation between the self and others. The consequence of interaction between members of social groups and place in shaping identity is noted by Walker (2007) who expresses that our perception of self, the world, and our relationships are constantly rational and developed through associations with others in our society or membership group. Further, a particular place is often associated with specific social status and lifestyle that maintains members' 'self-esteem'. The subjective, everyday experiences of residents reflect how a relationship to place creates an identity through a complex web of people, structures, and the physical environment (Walker, 2007). Hauge's (2009) research complements Walker's (2007) work on identity formation. Identity, according to Hauge (2009), is the human ability rooted in language, to know who is who. The author focuses on the tangible and ordinary events and associations that build a person's identity and provide information in regards to one's attributes (Hauge, 2007).

Howard (2000), goes on to highlight the point that people generally create identities through their talk in conversation or through the use of language. Seamon (1979; 2014), has articulately defined place attachment as a phenomena developing through the process of moving the body through space and time, and concurrently using language to make meaning out of our sensory perceptions. Thus, language plays a crucial role in the process of identity formation and place identity. This relationship has been found to apply in Umlazi. In his study in Umlazi township, Rudwick (2004), established that Umlazi township students identify the presumed link between

culture and language as very dear to their identity and identified more as Zulu speakers. According to Statistics South Africa (2018), 91.4 percent of the people in Umlazi Township speak isiZulu as their home language. Rudwick (2004) reports that the great majority of the residents of Umlazi Township are isiZulu mother-tongue speakers. The research study will dwell on this variable and its impact upon the aspects of the research.

Howard further (2000) argues that geographic space in the modern day era is a foundation upon which identities are grounded. This is attested by the nature of multidisciplinary studies upon the topic. Hauge's (2009) study which investigated the meaning and impact of housing on identity formation has been predominantly important to the current research. Using place-identity theory, social identity theory, identity process theory, and place attachment theory, scholars have uncovered the fundamental ways in which housing, neighbourhoods, and urban communities impact individual's self-concept and also a community's perception of its power and capacity to create change.

2.4 Self-Identity Formation

Developing an individual identity is fundamentally social since it develops through interactions between the individual and others in society, both directly and indirectly. Places, according to Hauge (2007) gives the setting to these essential social ties and relationships and are therefore full of meaning for those who interact and live together. Each of these definitions of identity formation is based upon the work of Mead's 'symbolic interactionism' (Pampel, 2007). Symbolic interactionism assumes that we see ourselves through the responses we receive while communicating with others and thus, our responses shape further interaction, our perceptions of self and social behaviour (Pampel, 2007). In other words, our sense of self is developed through everyday conversations and relationships that give information about our identity. Structural symbolic interactionism, as indicated by Stryker (2007), additionally recognises the complexity of systems and institutions underlying social life such as groups, communities, organisations, and strata (social class, age, gender, ethnicity, and religion) that contribute to self-identity. These large-scale structures form social institutions such as neighbourhoods, schools, places of worship and clubs which give rise to interpersonal networks and relationships influencing behaviours, attitudes, and qualities (Stryker, 2007). Prohansky et al.

(1983: 75) point to the significance of this social setting in the development of children. The home, school and neighbourhood are where children learn important social roles such as family or peer-group membership which significantly impacts the development of their self-identity.

Identity formation is based on structural symbolic interactionism. Following Stryker (2007), it is based upon placement within these structures, the willingness to internalise one's placement, and their commitment regarding relationships. However, while behavioural patterns are cultured through various social settings, these multi-faceted parts may not generally commonly reinforce and may even create tension or conflict in one's self-identification.

2.5 Place Attachment

Qazimi (2014) outlines that place attachment and place identity are more significant concepts that refer to people's bond with places. Gustafson (2014) defines place attachment as emotional bonds that are created between people and their physical environment. Thus, the environment has an emotional effect on the person as one interacts. These bonds created as one interacts with the environment connections are a powerful characteristic of human life that communicates to our sense of identity as we create meaning in our lives. Moreover, these bonds can facilitate and influence individual and community action.

Consensus about place attachment definition has not yet been reached. Place attachment continues to be defined and measured in a variety of ways. Its definition is among the most conflicting in psychology and geography. Not surprisingly, the construct has incurred criticism for its lack of definitional clarity (Giuliani, 2003; Giuliani and Feldman, 1993; Hidalgo and Hernández, 2001; Woldoff, 2002). General conclusions about the connections between place attachment and other concepts may, therefore, be difficult and confused. For the most part, researchers describe place attachment as a multifaceted concept that describes the bonding between individuals and their important places (Hidalgo and Hernández, 2001; Low and Altman, 1992). However, critics criticise the meaning of the term for several reasons. Giuliani and Feldman (1993) note that authors disagree about whether the person-place bond is confounding, given that place character was initially proposed to allude to the groups of

perceptions about the physical condition that people use to build up their self-ideas, and influence was just a little piece of this (Proshansky, 1978). Another evaluation of the term found that it has been used conversely with other concepts. For example, Stedman (2003) does not differentiate between place attachment and place identity. Furthermore, place identities, sense of place and place attachment have all been described as ineffective and emotional terms (Stedman, 2003; Proshansky, 1978). This is confusing given that place identity was initially intended to refer to the clusters of cognitions about the physical environment that individuals use to develop their self-concepts, and affect was only a small part of this (Proshansky, 1978).

In several studies, this subjective definition has been virtually replaced with an affective definition and place identity has been defined as an emotional-symbolic connection to a place (Moore and Graefe, 1994; Vaske and Kobrin, 2001), or as a feeling of familiarity (Cuba and Hummon, 1993). In these cases, place identity has acquired the emotional elements otherwise central to place attachment. Kyle et al. (2004) suggest that place attachment comprises four components:

- place dependence,
- affective attachment,
- place identity and
- social bonding.

Moore and Graefe (1994), Williams and Vaske (2003) and Vaske and Kobrin (2001) assert that a two-dimensional model including place dependence and place identity best represents the measurement of place attachment. In contrast, Jorgensen and Stedman (2001), Moore and Scott (2003), and Stedman (2002) assert that a single underlying dimension is the most appropriate model. Others regard place attachment as a component of concepts such as a sense of place (Hay, 1998) or place identity (Proshansky et al., 1983).

For the purpose of this thesis place attachment will refer to

“the emotional impact of one place that people are attracted to it by emotional and social bonds. In fact, place attachment is a symbolic relationship with the place which is formed by giving the emotional meanings, and common sense to a specific place or region and that

explains how people perceive places and how they relate to them” (Altman and Low, 1992: 25).

According to Kaltenborn and Bjerke, (2002), place attachment refers to the emotions devoted to specific environments that are about a specific geographic area. Place attachment is one measurement of total place sensitivity and positive emotional attachment that develops between place and individual. Stedman (2003b) clarifies one’s sensitivity to a particular geographical situation that bonds an individual to place sensitively. A positive experience of place is a consequence of positive beliefs and feelings that individuals create in interaction with place and giving significance and meaning to it (Rubinstein, 1993). In this process, people develop their relationships with others and place. There is a direct relationship between level of place attachment and sense of place. When somebody is attached to a place, he thinks and cares more about it (Mesch and Monar, 1998). This is raised from activities and interaction between human place and humans in a special place (Relph, 1976; Altman and Low, 1992) and with the bilateral interaction of feelings, knowledge, beliefs and behaviours in a special place (Proshansky et al., 1983). Place attachment, at the same time, is the emphasis on emotional communication with place based on itself and when interaction takes place. It is based on attachment theory and belonging to society setting than mere devotion to place (Kyle et al., 2004), so that this word is equal with social attachment and place sensitivity.

Scannell and Gifford (2014), as cited in Gifford (2014) state that place attachment is a phenomenon which has serious implications for people and goes further to reiterate that it could be beneficial or harmful, emphasising the strength of the bond between one and their place of attachment. They argue that place attachment is a cognitive-emotional bond that people in their individuality develop over places, that is, the bond is both mental and emotional, making an individual fond and dependent on those places. Places have a symbolic meaning in the minds of the individuals and thus bonds are created and attachment becomes a reality. Shumaker et al. (1983) also express this word as positive emotional dependence between place and the person in neighbourhood units that provide social groups, physical appropriateness, individual personality and perceived the position of place where people live and assume imperative parts in it. “Place attachment was constructed due to individual’s interest, understanding and experience to place based on different personal, group and cultural features and social communication among them” (Altman and Low, 1992:39).

Place attachment, is formed and based on behavioural, emotional and cognitive interactions among people, groups and social-physical places consciously or unconsciously (Brown and Perkins, 1992). Also, it was established that individual's emotional relationship between people and place based on how people judge, prefer and understand or perceive a place (Riley, 1992). Bonaiuto et al. (1999), also defined place attachment as an emotional dependency to a special place which converts a person to an element of place identity and asserted that this case emerged in the psychological and social process setting between a person and a place and its results in place of sense and dependence (Sime, 1986). Marcus (1995) in this case, also points about place attachment as a deep human characteristic, suggesting that people when they face some of these places they express that I belong to it. In so doing, they give it a home identity (Layder, 1993).

According to Turton (2016), attachment is an important phenomenon as it can influence the drawing of policies as in the case of policies undertaking community deficiencies, where structural deterioration, crime and loss of social cohesion are in danger. Turton (2016) further reiterates that, higher residential attachment and belonging are connected to reduced population turnover and issues of crime. Further, it has been argued that higher attachment, in general, contributes to well-being and life satisfaction. Thus it contributes to psychological wellbeing thereby contributing to better mental and physical health of societies with higher attachment level. It is, therefore, important to introspect on the aspect with such purported benefits to the society. It has also been noted in literature on attachment that residential place attachment research has previously 'informed on the effects of mobility on individuals and communities on the concept of mobility which is a crucial discussion point in understanding the plight of the graduates (Bolan, 1997; Burholt, 2012; Feldman, 1996; Gustafson, 2001; Mesch and Manor, 1998; Rowles, 1983) as cited by Turton (2016). The process of attachment to place is considered to be a fundamental human need; it is a need that modern-day society is increasingly unable to satisfy owing to its inclination towards gradual spatial uniformity, increased mobility and hence a purely functionalistic relationship with places (Relph, 1976). Gustafson (2014), argues that place attachments have control when it comes to issues that relate to rootedness and belonging, displacement, mobility and migration, intergroup conflict, civic engagement, social

housing and urban redevelopment, among other issues. It is clear that this aspect of attachment is multidisciplinary.

2.6 Factors Impacting Place/Residential Attachment

The objective and subjective dimensions influencing residential attachment and belongingness include predictive factors which are categorized into personal factors, social and physical (Adriaanse, 2007; Braubach, 2007; Carro et al., 2010; Young et al., 2004). Personal factors refer to a person's age, gender, race, education level, tenure (renting or homeowner), length of residence and household income (Bonaiuto et al., 1999; Chapman and Lombard, 2006; Filkins et al., 2000; Lu, 1999). Social factors include aspects such as belongingness, quality of community life and community participation (Amerigo and Aragones, 1997; Braubach, 2007; Bruin and Cook, 1997; Potter and Cantarero, 2006; Puddifoot, 1994; Young et al., 2004). Physical factors include aspects such as community layout and design, crime rate, access to services and housing quality (Bonnes, Bonaiuto and Ercolani, 1991; Braubach, 2007; da Luz Reis and Lay, 2010; Hourihan, 1984; James, 2007; James et al., 2009; Potter and Cantarero, 2006; Young et al., 2004).

2.7 Personal Factors

Bonnes et al. (1991), highlights that, individuals generally choose to be attached to their neighbourhood in numerous ways that are dependent upon their own needs, opportunities, resources, whilst taking into consideration the characteristics of the specific neighbourhood and home. Thus, personal factors have a role to play in the process of developing residential attachment. Residential place attachment is argued to incorporate a behavioural element. That is, attachment has a role in influencing how human beings act or behave in the attached place. For instance, in a situation where one has to make a decision to remain in a place rather than move away (Bolan, 2010). An individual develops attachments to their community through their economic (home ownership) and temporal (length of living) investments within the community (Aiello et al., 2010; James et al., 2009; Bonaiuto et al., 1999; Mesch and Manor, 1998; Unger and Wandersman, 1985).

Concerning economic investments, homeowners experience more attachment to their community as they tend to be more financially secure resulting in less residential mobility out of the area. Attachment to the community develops as the likelihood of social connections and the development of relationships with neighbours increases, resulting in enhanced residential attachment (Elsinga and Hoekstra, 2005; James et al., 2009; Lu, 1998; Mesch and Manor, 1998).

Regarding temporal investments, the longer a person lives in a community, the stronger their attachment to that community usually due to community involvement and extensive social networks (Brown et al., 2005; Filkins et al, 2000). This brings about higher levels of residential attachment (Bonaiuto et al., 1999). Differences between long-term residents and new arrivals are the result of different needs, in that new residents are concerned more with physical issues such as housing conditions while long-term residents are more concerned with community improvements (Potter and Cantarero, 2006). Newer residents are still adjusting to their new environment and may feel insecure about their place in the new community and that they do not belong yet (Potter and Cantarero, 2006). Parkes et al., (2002) contends that people residing in a particular place for over five years were less likely to show decreased neighbourhood satisfaction than others, suggesting that neighbourhood attachment increases after five to ten years of residency. Long-term inhabitants, especially those that are in community associations, are far more dedicated to uplifting the community as they have their needs and wants to be met and thus feel they have a place within the community, resulting in higher levels of attachment (Potter and Cantarero, 2006).

People become attached to places. Place is an important part of people's concept of home, where they belong, and their roots. The number of people known in the community is also related. The more friends living close by and known in the community increases the level of place/residential attachment a person experiences because local friendships foster strong community sentiments and more engagement in the community (Grillo et al., 2010: 23). It also determines one's dedication to residing locally which improves residential attachment (Grzeskowiak et al., 2003). The friends one has within the community also proves a valued source of support as they can help one cope in difficult times. This results in higher levels of attachment (Phillips et al., 2004).

In a study conducted in the United States, it was postulated that ethnicity is also a determinant of residential attachment (Lu, 1999). Studies have shown that Caucasian people report higher levels of residential satisfaction. It is argued that this reflects that they often reside in higher socio-economic areas. As a result, they are afforded more opportunities and experiences (Hur and Jones, 2008; Long and Perkins, 2007; Lu, 1999; Mohan and Twigg, 2007). It should come as no surprise then that studies examining residential satisfaction among different ethnic groups in higher socio-economic areas have not found any differences in the level of residential satisfaction experienced; higher income leads to closer economic expectations and commonalities among members of different ethnic groups (Chapman and Lombard, 2006). As a result, income level is possibly a stronger influence on residential attachment than ethnicity (Chapman and Lombard, 2006). High socio-economic residents experience higher levels of residential attachment as they often have greater access to services and facilities that lead to good health and well-being, aspects that help develop residential attachment (Billig, 2005; Braubach, 2007; Filkins et al., 2000; James, 2008; Jorgensen, Jamieson, and Martin, 2010). However, one study found that higher income level is related to less residential attachment possibly because of higher expectations about the community, and when these expectations are not met the result is less attachment (Hur and Jones, 2008). Still other studies argue that income level does not determine residential attachment (Mohan and Twigg, 2007).

Likewise, age has been shown to be significantly related to residential attachment with older people tending to feel more attached and satisfied with their community than younger people (Allen, 1991; Bonaiuto et al., 1999; Brown et al., 2005; Chapman and Lombard, 2006; Filkins et al., 2000); James, 2008; Lu, 1999; Wasserman, 1982). This has been attributed to older people being more accepting of their residential situation over time than younger people. As a result, they are seen to have the greatest commitment to the community (Amerigo and Aragonés, 1990; Brown et al., 2005; Chapman and Lombard, 2006; Lu, 1999; Perez et al., 2001). Other evidence is that older people maintain attachment by adjusting their criteria for success and failure and it is these subjective criteria which influences their level of attachment given their objective circumstance (Buunk, Oldersma and de Dreu, 2001; Frieswijk et al., 2004).

The main criteria individuals engage in when comparing their life condition is social evaluation (Buunk et al., 2001; Frieswijk et al., 2004). When a person compares themselves to another in a much more difficult situation, it creates a lower reference point to assess one's condition. This contrast consequently results in the person redefining their condition more positively. This act has been found in the research to be more predictive of attachment than other factors such as a person's ambitions (Filkins et al., 2000). In the current study, this could imply that, since participants were recent graduates who likely enjoyed a better social and economic standing in the largely poor townships, it follows that they might be more inclined to be more attached to their place as a result of the positive feeling derived from viewing themselves as better than a number of fellow community members (Buunk et al., 2001; Frieswijk et al., 2004).

Education has been found to have a significant relationship on place/residential attachment in that the more educated a person is, the higher their level of place/residential attachment (Chapman and Lombard, 2006). For example, studies have shown that residents with higher education such as a university or college degree, report more satisfaction than residents with a high school education (Chapman and Lombard, 2006; Lu, 1999; Perez et al., 2001). This is believed to be mainly due to lower levels of education being correlated with poorer socio-economic status, and as a result, poorer people are more focused on their economic survival than participating in the community (Grillo et al., 2010). Also, the more educational opportunities a person has, the stronger their sense of belonging to and participation in the community (Grillo et al., 2010). Other studies, however, have shown that the more education a person is, the less satisfied they are (Filkins et al., 2000; Hur and Jones, 2008). This is due to the expectations of those with higher education levels being higher, resulting in them being more critical of, and less attached with, various dimensions of their community (Filkins et al., 2000; Hur and Jones, 2008). The Department of Co-operative Governance and Traditional Affairs (2009) highlights that around thirty-five per cent of the population residing in the country's townships either have matric (Grade 12) or possess a tertiary level qualification.

Mobility is one personal factor which has been considered to be part of the elements influencing attachment with the general assumption being that those who are more mobile become less attached or have multiple place bonds. However, Gifford (2014) argues that research has shown that the situation is far different in reality. Rather, frequent travellers' levels of attachment were

found to be of the same levels with the less frequent travellers. Further, a greater proportion of frequent travellers were more involved in community and local matters as compared to the less frequent travellers. Mobility is relevant for attachment as it necessarily does not weaken the place bonds that exist between individuals and their places (Gifford, 2014). Gustafson (2001) reiterates that mobility and cosmopolitanism appear to be the norm, whereas local attachment is rather regarded as a deficiency and deviation from the norms of the modern world.

Turton (2016) highlights the findings of Case's (1996) study which reiterates that bonds are strengthened after periods of being away. Thus, if graduates spent their college\university days at the institutions of higher learning most of the time then they are highly likely to feel more attached to their homes and neighbourhood as suggested by Case (1996). Scannell and Gifford (2014), as quoted by Turton (2016) highlights the fact that home is the most common type of place which is associated with being a secure base by people. A sense of security is essential in regards to the formation of attachment and social identity in human beings.

Gender also has a role to play in regards to place attachment (Scanell and Gifford, 2014). "The place attachment of women is more often social, whereas men's attachment is more often based on activities. Therefore, the relation between gender and place attachment is complex, and requires further work to disentangle these discrepant findings. It has been found that females report higher levels of residential attachment than men (Aiello et al., 2010; (Filkins et al., 2000; Fowler, 1991; Perez et al., 2001). This is attributed to emotional attachment to a community being a strong predictor of residential attachment and women having stronger emotional bonding processes than men (Aiello et al., 2010; Fowler, 1991; Perez et al., 2001). As a result, women form stronger ties to the community and therefore, experience more residential attachment (Aiello et al., 2010; Perez et al., 2001).

2.8 Social/Cultural Factors

Hidalgo and Hernández (2001) as cited by Turton (2016), highlights that physical factors are more relevant reasons for attachment to the city whereas the social factors are more important for attachment in regards to the neighbourhood. Massey (1995: 12) claimed that, "sense of

place is more than just one person's feelings about a specific place; such feelings are not only individual but also social". All places are explained from certain social positions and social reasons. The social aspect of the sense of place is of great importance in a study relating to place attachment and residential attachment. The social environment comprises of the social activities, relationships and interactions in which an individual partakes (Bruin and Cook, 1997; Galster and Hesser, 1981). Some scholars assert that socially constructed relationships are more important to residential attachment than the physical environment (Amerigo and Aragonés, 1997; Fried and Gleicher, 1972). Goudy (1977) was one of the primary scholars to consider that social factors were central in determining area/place attachment.

Frieze, Hansen, and Boneva, (2006) as cited by Frieze et al., (2011), cited religious affiliation as an important social connection and a highly influential aspect of one's individual life. In a study of university students from Pittsburgh, the researchers found that being a more consistent participant in religious services foretold wanting to stay in the region of the university rather than moving to another part of the U.S. Due to its nature, religion is upheld by in the lives of individuals. It could thus contribute to the feeling of attachment as attendees of these religious services feel associated and similar to the fellow attendees that a sense of identification and attachment is developed from this relationship for the involved individuals. Thus one can hypothesise that religious attendance in an area increases the bond of place attachment.

Previous research has suggested that residents who feel they belong to a community identify with that community (Mellor et al., 2008; Puddifoot, 1994). As a result, they are generally more attached and satisfied with their social relationships and physical surrounding, which in turn leads to higher levels of residential attachment (Bardo, 1976; Bardo and Bardo, 1983; Bardo and Hughey, 1984; Young et al., 2004). Moreover, feeling as if one belongs ultimately leads one to become more attached to a community (Grillo et al., 2010; Hughey and Bardo, 1987; Wasserman, 1982). It is then further argued that the level of attachment one feels for their community also influences their level of residential attachment and belongingness (Aiello et al., 2010). This attachment is described as a bond between a person and their social and physical environment (Bonaiuto et al., 1999; Grillo et al., 2010; Mesch and Manor, 1998; Wasserman, 1982).

People develop attachment to their community through their socially constructed relationships, economic, homeownership and temporal length of residence investments within the community (Aiello et al., 2010; Bonaiuto et al., 1999; Mesch and Manor, 1998; 1985; Wasserman, 1982). Thus, when conducting research, it might be necessary to look into the length of stay of participants in the area in order to obtain further insight into this aspect of attachment. Scholars such as Scanell and Gifford (2014:278), assert that “longer-term residents develop a more stable bond called a personal sense of place”. This is the sense which makes an individual identify themselves as belonging to a certain place as the bond itself is stable and more defined. In cases where that strong bond is disturbed, for example by forced removals, the people attached to the place with the sense of place are bound to be in distress psychologically as noted by Giuliani (2003). He further articulates that the residents’ feelings of distress are noted to be as a result of a disruption in their sense of continuity which leads to the disintegration of their spatial identity as well as their group identity after their sense of place was removed. In light of such findings, it is of importance to further the knowledge regarding the notions of place and attachment in all communities. This is argued to be important in predicting behavioural responses, especially in cases of social distress where it can provide alternatives to come up with better policies or contingency measures if need be (Giuliani, 2003).

Socially constructed relationships include family, neighbours and friends. Attachment to the community depends on the amount invested in these relationships. The more investment and attachment one has, the higher the level of place/residential attachment (Aiello et al., 2010). This investment and attachment can be seen in that strong social networks within a community increase a person’s level of attachments as they provide support and social interaction and can compensate when environmental conditions are poor (Aiello et al., 2010; Amerigo and Aragonés, 1997; Brown et al., 2005; Bruin and Cook, 1997; Galster and Hesser, 1981; Grillo et al., 2010; Hourihan, 1984; Marans and Rodgers, 1975; McCrea, Stimson, and Western, 2005; Miller et al., 1980; Potter and Cantarero, 2006; Unger and Wandersman, 1985). For example, Filkins et al., (2000) examined social/spiritual attachment which refers to social ties such as local friendships and kin that foster strong community sentiments. It was found that social/spiritual attributes strongly influenced the community in that the more attached a resident was with this area in their life, the higher their community attachment (Filkins et al.,

2000). Generally, the more friends and family in the community one has, the higher their level of residential attachment (Allen, 1991). However, this is only the case if these support networks are strong and not maladaptive. In other words, knowing a large number of people in the community does not necessarily equate with strong social support, showing that strong social ties are a stronger predictor of residential attachment. On a similar subject, it has been found that people are more satisfied with their community if it is seen to be supportive, trusting and friendly (Filkins et al., 2000; Hourihan, 1984; Hughey and Bardo, 1984). In fact, Filkins et al. (2000) found these aspects and the social/spiritual areas mentioned above to be the strongest predictors of residential attachment.

A positive social environment not only consists of social ties/interactions with family and friends in the community but also the level of one's involvement in their community (Grillo et al., 2010; Amerigo and Aragoes, 1997; Fried, 1984; Unger and Wandersman, 1985; Wasserman, 1982). Belonging to a voluntary association increases one's ties to the community Wasserman, (1982). The interactions provided by being involved in one's community increase the perception of neighbourhood quality, which in turn creates residential attachment (James et al., 2009: 34). It has been found that one's involvement in their community is dependent on their perception of the level of safety within the community in that, the safer one feels within their community, the more open they are to social interaction (James et al., 2009; Wasserman, 1982; Marans and Rodgers, 1975).

Moreover, another social factor relating to attachment noted in literature is the concept of homogeneity, which talks to how one is in comparison to their neighbours, that is, how similar or different the individual is to his/her neighbours. Research has shown that neighbourhood place attachment is stronger when one feels more socially similar to the rest of the members of their society. As it was noted that living near others who are of similar religion, socio-economic status, religious or ethnic background contribute to an individual's sense of belonging and thus in turn to some extent contributes to placing attachment Gifford (2014).

Further, the individual is argued to be also able to be highly attached to a place due to the genealogical links they may have with places through the fact that historically their family has

been identified with such a neighbourhood or house. Thus a person through family history feels a strong connection with a place as it identifies with generations of family history (Scannell and Gifford, 2014). Along similar lines, a review of other scholarly conducted by Hidalgo and Hernández (2001) highlighted that the issue of proximity maintenance is key to the matter of attachment. Proximity maintenance can be described as the wish by one to remain close to the place they might have grown up in or stayed for a long-time, hence the sense of attachment. This is a central aspect in regards to place attachment (Turton, 2016). A disturbance of such proximity will most likely have detrimental effects on the persons affected, mostly psychologically.

2.9 Physical Factors

Many aspects relating to physical factors affect place attachment and are predictors of residential attachment. These include fear of crime and feelings of personal safety, as are variables perceived to be associated with crime, such as the presence of graffiti in the community and loitering (Adams, 1992; Adriaanse, 2007; Braubach, 2007; Bruin and Cook, 1997; Carro et al., 2010; Chapman and Lombard, 2006; Hur and Jones, 2008; James et al., 2009; McCrea et al., 2005; Mesch and Manor, 1998; Mulvey, 2002; Potter and Cantarero, 2006; Uzzell et al., 2002). If residents perceive their community as unsafe, they are less likely to be attached, which can result in high residential mobility out of the area (Serrano and Stoyanova, 2010; Grillo et al., 2010; James et al., 2009).

This perception of the prevalence of crime in a community and its impact on residential attachment was examined by Chapman and Lombard (2006). Results showed that less than ten percent (10%) of their sample believed crime existed in their community despite crime rate statistics showing higher occurrences of criminal activity in the community (Chapman and Lombard, 2006). This perception of low crime in the community resulted in high levels of residential attachment. Therefore, while the objective statistics present the actual representation of a community, it is the subjective experience that has a stronger influence on residential attachment. Satisfaction with community services (government services such as emergency services; business services such as shopping centres; and non-profit services such as religious services) is also related to community attachment (Allen, 1991; Grzeskowiak et al., 2003;

Marans and Rodgers, 1975; Perez et al., 2001; Potter and Cantarero, 2006; Rojek et al., 1975; Sirgy and Cornwell, 2002; Uzzell et al., 2002; Wasserman, 1982). For example, Filkins et al., (2000) examined general community attributes such as schools, police protection and local government services to determine their impact on residential attachment. It was found that the more satisfied a resident was with community services, community attachment was strongly influenced (Gifford, 2014).

These aforementioned results were replicated by McCrea et al. (2005) in which satisfaction with community services was also found to be an important predictor of attachment. In turn, excessive and repetitive noise from overcrowding in mass high density housing complexes and a lack of parks and ovals for example, reduces one's attachment to their community and decreases residential attachment (Bonaiuto et al., 1999; Bonnes et al., 1991; Braubach, 2007; Chapman and Lombard, 2006; da Luz Reis and Lay, 2010; Hourihan, 1984; James et al., 2009; Perez et al., 2001; Uzzell et al., 2002). As a result, the level of attachment one feels for their community influences their level of residential attachment in that the more attached a person is to a community, the higher their attachment.

Another physical dimension is an economic attachment which refers to factors such as job security, employment opportunities and future financial security as determinants of community attachment and satisfaction (Bonaiuto et al., 1999; Potter and Cantarero, 2006; Sirgy and Cornwell, 2002). If there are ample opportunities for an individual to be employed within a community, their level of attachment increases as they feel more financially secure. As a result, this has the added benefit of low residential mobility occurring as people do not leave the community to seek employment (Serrano and Stoyanova, 2010; Grillo et al., 2010). This then creates the opportunity for residents to become more attached to the community (Diaz-Serrano and Stoyanova, 2010; Grillo et al., 2010). Frieze and Li (2010) postulate that previous research has pointed out that economic conditions are not the only explanation for wanting to stay or leave the area where one attended their university studies or where one grew up. However, it is apparent that when economic conditions are generally poor, numerous university graduates do leave but, in a situation where the economy has improved, the general expectation is that graduates will want to stay because of the availability of jobs (Frieze et al., 2011).

Interaction with nature is noted by Gifford (2014) as a key factor in creating an attachment to a place. As the individual interacts with his/her environment, a bond is created between the place and the individual. This interaction with nature may be in the form of creating or maintaining a garden where one feels connected to nature which fosters the bond to the place thereby making place attachment likely to blossom (Gifford, 2014).

As regards to one's dwelling place itself, people who live in single-family residency houses are more inclined to be "rooted," longer-term occupants with plans to stay than those people who reside in multi-unit residences. One might assume that housing quality is vital in motivating one's decision to stay or move from a particular environment. However, some studies show that, despite the different physical characteristics of dwellings in communities, not enough studies or investigations which examine their quality as a motivating factor to place attachment have been conducted (Scannell and Gifford, 2014). This means that though the quality of housing in the area of study might be regarded to be small and not of significant standard, the occupants might feel attached.

Streets and neighbourhoods also contribute to the physical aspects which aid or discourage place attachment. The noise level and the busy nature of the street may discourage the place attachment bond development as the community members feel that strangers infest the streets and outdoor spaces rather than being their space as residents. As a result, their attachment level would decrease. However, the existence of unique features, terrains and designs in the neighbourhood creates an identification with individuals which ultimately strengthens the bond between one and his place (Gifford, 2014).

2.10 Place Identity Formation

The process of identity formation is addressed in Hauge's (2007) text as well as by Breakwell's (1986) identity process model. According to Hauge (2007), identity is a dynamic social product of the interaction of memories, consciousness, and organised understanding. Breakwell (1986) and Ross et al. (2003) recognise the guiding principles of continuity, distinctiveness, self-efficacy, and self-esteem in deriving aspects or meaningful symbols and memories. These

principles indicate that we do not need a special identity theory to explain the influence place has on identity, but rather they offer a process that drives effective and cognitive developments of place attachment (Jun et al., 2009). Together, these developments make up the cognitive element which includes place dependence and social bonding through one's interactions with significant others and within the context of the everyday activity. A place becomes more and more important, and one thus feels a greater degree of attachment to it. Identity, serving as a standard or reference to individual behaviour, is tied to emotion. In the context of place attachment, places that become central to one's identity are more likely to be endowed with value or sentiment (Jun et al., 2009). Extensive research supported the researcher's hypothesis which presumed interactions shape place identities which then strengthen one's attachment to that place and, in effect, further other affections towards it (Jun et al., 2009). Jun's et al., (2009), research is closely related to Breakwell's (1993) model of place and identity which offers an extensive explanation of four principles which contribute to place attachment. These include continuity, self-esteem, self-efficacy, and distinctiveness (Breakwell, 1993). While these principles give rise to place attachment, they also become dependent upon residents' sense of attachment to the particular place: attachment strengthens affection which, in turn, strengthens one's attachment to the places in which they live. Studies attempted to uncover the degree to which emotional attachment to a residential environment functions to develop and maintain identity formation processes by measuring the following factors (Scannell and Gifford, 2014).

First, referring to the maintenance of one's self-concept in a particular place generates a connection to place and sense of confidence. Places will often remind individuals and communities of their pasts through memories, significant buildings, events and historical markers. Ross et al., (1996) provides evidence for place-referent continuity as well as individuals' desire for discontinuity when entering new stages of life. Evidence was provided for the use of place in maintaining a person's continuity of self and the use of places to create, symbolise and establish new selves (Ross et al., 1996). According to the authors, those who are dissatisfied with a particular area did not believe the image of the place was congruent with their self-image and thus were unable to feel as if they belonged to that particular place. Secondly self-esteem is seen as a principle guiding place attachment and belongingness. Self-esteem, according to Breakwell (1993), refers to a positive evaluation of oneself or a person's feeling of worth or special value. Places can provide a sense of pride or favorite setting to

support self-esteem (Ross et al., 1996). Evidence of positive self-esteem was maintained through participants' symbolic qualities of the place study (Ross et al., 1996). Self-efficacy is the third principle and is defined as an individual's belief in their capabilities to meet situational demands. These beliefs are maintained if the environment can facilitate a person's everyday lifestyle and chosen activities. Finally, distinctiveness indicates that persons have a specific type of relationship with his or her home environment, such as neighbourhood, which is distinct from any other type of relationship (Breakwell, 1993). Ross et al., (1996) suggest this association enables individuals to differentiate themselves from people from other parts of town by assigning certain attributes to themselves and others such as poor, clean, snobby, friendly or helpful. Ross et al. (1996) suggest these principles are based upon one's attachment to place rather than the ability to function independently. Further, they contend that place is not a separate part of identity but that all aspects of identity have place-related implications in light of attachment. All of the research shown thus far has provided evidence that one's environment is an important part of identity formation as opposed to merely setting a context in which identity can be established or developed. Hauge (2007) outlines that significance of place had once assumed 'physical determinism'. Today, most scholars engaging the topic view the people-environment interaction as dynamic and interactive involving social, cultural and psychological meanings of a place. Hauge's (2007) text suggested that one's sense of home may be the most important influence on identity.

A further review of research regarding distinct places, such as cities, wealthy neighborhoods, housing projects, and rehabilitation centers will provide a clearer picture of how environments shape our self-concepts. This highlights the need for studies such as the current which looks at certain specific neighborhoods to explore local South African contexts. In contrast, most of the literature is based on dynamics in international communities in the West such as Western Europe. This study will contribute to the building of local understanding of the attachment phenomena.

Based on the above literature review, the most appropriate theoretical frameworks were chosen for their relevance of the current research study. They will also serve as a purpose to guide and inform the study. These frameworks are discussed in the following chapter (Chapter 3) in detail.

2.11 Summary

This chapter reviewed the extant multidisciplinary literature on place attachment and place identity. It provided a detailed understanding of the key concepts and terms that are critical to understanding the study of these phenomena. It reviewed findings from earlier studies on place attachment and identified how place identity plays a critical role in an individual's sense of attachment to a particular place.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1 Introduction

The chapter outlines two theories that were used to investigate the connection between area or place and identity formation. The two theories found most appropriate for this research study were place identity theory and the social identity theory. These theories were chosen as they made a good case for the context of place and identity and were thus useful for the analysis of findings and interpretations of results. Moreover, these theories have provided significant contributions to the field of social sciences and psychology emphasizing the effect of the physical setting/environment on self-perception and identity.

3.2 Place-Identity Theory

Place attachment is related to one's sense of identity in a particular environment, thus place identity. Place-identity theory provides a lens through which we see how places reflect meaning and memory for the inhabited community and how they contribute to an individual's larger concept of self, comprising of convictions, interpretations, and evaluations of oneself (Lalli, 1992). Place involves more than location and provides 'fragments of human environments where meanings, activities, and a specific landscape are all implicated and enfolded by each other (Relph, 1992). Rose (1995) further observed that places are infused with meaning and feeling. Hague et al. (2005: 4) suggest that place involves some mix of memory, sensual experience and interpretation implying that place is space defined by meanings, sentiments and stories rather than by a set of coordinates.

Place-identity involves more than attachment. Prohansky et al., (1983) describe it as a "potpourri of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings". Prohansky et al. (1983), further outlines that we [people in general] not only experience the physical realities of a particular neighbourhood but the social meanings and beliefs attached to it by those who live outside of it as well as its residents. According to Gifford

(2014), place identity is referred to as the merging of the self and the corresponding physical environment as an outcome of regular interaction. Thus, frequent interaction results in the individual identifying more with place as places become part and parcel of who we are as human beings in our respective environments and spaces we identify ourselves with.

These experiences exert influence and assimilate values, norms and attitudes defining a person's day-to-day existence which are woven into the 'cognitive fabric' of place-identity (Prohansky, 1983: 62). Each of these contributes to an individual's self-concept and emphasises the personal meaning tied to individual's cities and neighbourhoods. Hague et al. (2005) postulate that places are also very personal and individual reactions to place are triggered not only by physical features but also by less tangible meanings and memories. Hague et al. (2005) further suggests these meanings and values are not purely intuitive but are rather a socially learned and mediated process. This means that our ability to know a place is shaped by what others tell us, filtered by our socialisation, and shaped by class, gender, age, ethnicity, nationality, education, and so on.

Rose (1995) adds that while senses of place can be very personal, they are not entirely the result of one's personal feelings and meanings. Place identities, according to Prohansky et al. (1983: 61), are developed by thinking and talking about places through a process of distancing which allows for reflection and appreciation. A sense of place may also be articulated through many different media such as novels, paintings, policies, music and film (Rose, 1995). The process of receiving, reconstructing, and then re-telling the narrative constitutes one's identity (Hague, 2005). Jung, cited by Prohansky et al., (1983: 61), described this dynamic relationship between persons and their physical environments which reveal the nature of self-reinforcing self-identity. Since place attachment is linked to place identity formation, Lalli's (1992) study is significant because it uncovered characteristics that contribute to strong attachment and consequently place identity formation. These included place of birth, length of residence, sense of belonging, the uniqueness of an environment and its historical centres, social relationships, level of independence and privacy, home ownership, quality and satisfaction and the amount of choice about where one lives (Lalli, 1992: 290). While the study supports the power of social experiences within a particular environment, Lalli (1992: 301) insists that 'physical-spatial circumstances affect the course and contents of such construction. Lalli's (1992) theory

provides a larger perspective of combined social and physical factors influencing feelings of attachment and identity in regards to place.

Gifford (2002) uses 'environmental psychology' about the study of transactions between individuals and their physical setting and emphasises the interactive and dynamic relationship between people and places. While people seek and create environments that support and strengthen their perception of themselves, Gifford (1987) suggests that our surroundings also influence us. For instance, positive feelings towards a particular place are based upon evaluations of that place regarding goodness or beauty (Gifford, 1987). The author further believes that the built environment can have a persistent impact on our emotions and trigger emotional responses which then influence behaviour. A person's emotional responses are tied to the meaning attributed to the built environment such as one's attachment to it, what the structures communicate, and their purpose or function. The meanings ascribed to neighbourhoods are often more important to residents than the quality of physical structures or the opportunity to redevelop.

Through meaningful relationships, experiences, memories, socialisation and social structures, Hague (2005) argues that places take on an identity. Narratives of place identity are constructed over time and are expressed publicly through symbols and language generating cultural realities. Relph (1976), as cited by Seamon et al. (2008: 3), suggests places provide identity based on their uniqueness in regards to physical setting, activities, situations and events and the meaning created through these experiences. The author also distinguishes between 'inside-ness' and 'outside-ness' in which the former describes a 'deep unself-conscious immersion in place and the experience most people know when they are at home in their community and region', and the latter conveys a sense of strangeness and alienation. In other words, our unique surroundings not only contribute to our definitions of self but also provide intimate connections to places of which we can claim and belong. While the feeling of 'inside-ness' provides a sense of belonging and security, these place identities may also encapsulate power relations based on the broader social context such as the social, cultural and economic circumstances in which individuals find themselves (Rose, 1995).

Examining place attachments, Manzo et al., (2006: 340) noted how individual and power relations manifest themselves in the everyday uses and meanings of place. Who we are and where we feel we belong are influenced by gender, race, ethnicity and class. Hague (2005) raises an important question, “Whose place-identity is it?” Authentic place identities may be distorted based on levels of superiority and expectations to conform. Power relations can affect senses of place, according to Rose (1995: 100), when one sense of place becomes so dominant that it obscures other understandings about that same place. The dominant perception or group can also affect who feels included in a particular place. Rose (1995) points to social differences that establish spatial boundaries and determines who is considered to be insiders. Ideas about difference are articulated through the construction of ‘the other’ or those who do not fit and feel threatened by the dominant sense of place, which bridges senses of place, power and identity. While place identities provide a sense of belonging and identity, distortion and corruption can undoubtedly produce greater social inequalities.

While various authors have focused on identity as it is tied to relationships and social networks, Prohansky’s et al. (1982) work considers the way in which places become a substructure of one’s identity. Since individualism is strongly valued in Western societies, noted by Hauge (2009), group memberships are less significant than personal attributes in regards to individual identity. By place-identity, Prohansky et al. (1982) does not merely mean place-belongingness, strong emotional attachment to, or identifying with one’s home, neighbourhood, family setting, or hometown, but rather a cluster of cognitions in the form of images, memories, facts, ideas, beliefs, values, and behaviour tendencies relevant and directly related to the physical world existence of the individual (Prohansky et al., 1982). These ‘cognitions’ are closely tied to the emergence and development of a person’s identity and thus contribute to place-identity. They must include patterns of understanding, competence, and resource skills the person has developed during adaptation (Prohansky et al., 1982). Since these processes and events evolve over time and in particular places, self-identity must also emerge similarly. Prohansky’s (1983) model has been criticised by others who claim that it lacks a theoretical framework and is based on subjective feelings of identification with home and neighbourhood (Hauge, 2009). Ross et al., (1996) further claim that Prohansky’s model excludes any account of the processes guiding action about identity and therefore it does not offer explanations of how or why places become essential for the self-concept (Ross, 1996).

Place-identity, according to the literature focuses on the incorporation of place into the broader concept of self. However, more research is deemed necessary to understand how a loss of place such as going away to college, selling the family home, or when the old neighbourhood gets redeveloped affects individual's sense of self (Gifford, 1987). Since our awareness of place in shaping our own identity is mostly, 'unselfconscious,' according to Lalli (1992), these ties and meaningful relationships only emerge when the settings we hold dearest become threatened.

3.3 Social Identity Theory

Hauge (2007) argues that home and dwelling are essential things endeared to most people's lives. As a result, these play a significant role in influencing identity, that is, how one identifies themselves. For example, one might choose to identify themselves relating to where they come from. Hauge's (2007) description of social identity theory emphasises one belongs to specific social groups and the emotions or value tied to group membership. Turner (1982: 15) defines a social group as two or more people sharing a common social identification and a collective perception of social unity which causes them to act as a group. Accordingly, social groups share a sense of belonging or spirit of togetherness. Tajfel (1982) similarly suggests that social groups perceive themselves as well as others using social categories which, in effect, influence group behaviour. This process of forming a social identification and establishing behavioural norms, according to Turner (1982), involves an individual locating themselves within a social category and provides value to him or her along with emotional significance. The perception of belonging to a social group or category is affected by four variables, viz:

- extreme similarities between people
- common fate
- shared threat
- physical proximity (Turner, 1982: 25)

(Hauge 2005), cites Turner (1982), stating that social identity is a part of the individual's self-concept, that is, how the individual views himself/herself and their belonging to a certain social grouping. As individuals structure their self-perceptions and perceptions of others in abstract terms, this as a result produces group behaviour, thus creating a social identity. Some parts of our identity will then be silent as a result of the group dynamics, while on the other hand, our

behaviour is more swayed by group membership than other contexts. Moreover, (Hauge 2005) believes social groups adapt behaviour to their environment in shaping the norms of a particular place and contributing to the greater identification, as this is a continual process of identity creation.

Hauge (2007), additionally proposes that self-esteem results from group membership and is maintained when people move to places that preserve or enhance individual self-identity and move away from places that have negative impacts on self-esteem. The influence of place on identity, therefore, is a result of a holistic and reciprocal interaction between people and their physical environment; people affect places and places influence how people behave and see themselves (Hauge, 2007). This idea is supported in Hauge's (2007) writings; she argues that a place is usually related to a specific group of people, also related to a certain lifestyle and social status. In the interest of preserving positive self-esteem, this means that people will be more likely to prefer places that have physical symbols that uphold and augment their positive self-esteem, and these people, in the end, will seek to avoid places that have negative impacts on their self-esteem.

Qazimi (2014) argues that people create a perception of themselves and others using abstract social categories, and these perceptions become part of people's self-concepts. Humans define selves with factors that characterise the groups to which we belong. The main proposition of social identity theory is that individuals will want to belong to groups that can make a positive contribution to self-esteem, as this positive contribution boost one's self-esteem. Consequently, so does the attachment to that place as it is associated with positive memories and feedback.

It should be noted that as argued by (Scannell and Gifford, 2014), that:

“place attachment is not merely related to our emotions and thoughts; it also has implications for behaviour. One of its key behavioural outcomes is stewardship; people want to protect their place, provide the necessary upkeep and maintenance, and preserve its special meanings.”

Gifford (2014), highlights the benefits provided by place attachment which emanate from its existence such as the existence memories, places viewed as important to one can make one memorialise past events, people and ultimately provide a sense of continuity over time returning one to the past constantly through the memories. Moreover, place attachment has the benefit of bringing a sense of belonging. The need to belong is one of the major psychological needs. Thus, place attachment provides one with a social group and sense of belonging, thereby contributing positively to one's psychological well-being. Furthermore, Gifford (2014), reiterates that place attachment also provides physical and psychological comfort whereby those attached to their environment, in turn, feel comfortable in their environment. It is postulated that the feeling of comfort is a great benefit to society especially in those situations where a sense of safety and security is felt within the individual. Connecting to nature is an innate need which humans have. If a place which one is attached to has nature to connect with, ultimately the act has a consequence of bringing positive affect, improving cognitive processes and also can reduce the symptoms of attention deficit disorder.

However, there is also a disadvantageous side to the issue of place attachment whereby if one is strongly attached to a place but at the same time lacks control, thus if the place is tampered with or is destroyed the individual is bound to be a situation which Scannell and Gifford (2014) describe as "place bondage". This is a situation whereby one continues to hold on to places that inflict harm or fail to meet a variety of their needs. For instance, a person may refuse to vacate a place in danger of volcanic eruption or such other disaster such as floods as they cling to their attachment of the place.

3.4 Summary

The main objective of this chapter was to present appropriate theoretical frameworks that could be suitable for analysing the findings of the research study. These theories include place identity theory and social identity theory. This chapter also revealed how these theories relate to each other and how they can be used in conjunction as the frameworks for analysing research findings. As presented in this chapter, place identity theory and social identity theory are closely related and all create meaning for the findings about place and identity formation.

CHAPTER FOUR

DATA AND RESEARCH METHODOLOGY

4.1 Introduction

This chapter describes the research methods/procedures that were employed to undertake this study. The chapter commences with a description of the research design that was used together with an explanation of the rationale of the choice of the research design. This is followed by a description of the location of the study, discussions of the target population, sampling techniques and instruments used to collect data. Thereafter, methods used to analyse data are presented and ethical considerations identified and discussed.

4.2 Research Design

According to Maree (2007: 50), “research design is defined as the plan of how to proceed in determining the nature of the relationship between variables”. The research design is also a procedure to be followed to conduct the research process, it indicates what has been done in the research, how it was done and why it was done in a particular way (Creswell, 2002). Research design includes plans, structure, and strategies of investigations which seek to obtain research questions. Kothari (2004) states that, research design is the glue that holds all the elements of a research problem together. It is an arrangement of conditions for collection and the combination of data to show how the major aims of a research are going to be achieved.

According to Mouton (1996: 175) the research design serves to “plan, structure and execute the research to maximize the validity and reliability of the findings”. It gives directions from the underlying philosophical assumptions to research design and data collection. Yin (2003: 19) adds further that “colloquially a research design is an action plan for getting from here to there, where ‘here’ may be defined as the initial set of questions to be answered and ‘there’ is some set of (conclusions) answers”.

The aim of this study is to explore the nature and extent of notions of place and identity formation amongst recent graduates. In turn, the extent to which self-attachment to the place in which they reside shapes their identity, if at all, will be investigated. A review of the relevant literature indicated that a study of this nature had not been undertaken in Durban, Kwa-Zulu Natal before. Being an exploratory research study, the findings will help to provide a baseline for further testing of assumptions in regard to place attachment and the shaping of identity amongst recent graduates of other South African townships. Given this exploratory focus, a phenomenological approach was adopted. In terms of this approach, knowledge is gained through determining. This means that, rather than separating and measuring individual behaviours quantitatively, phenomenologists argue that people and the environment cannot be separated. Given the subjective nature of the topic, this research study used qualitative methods so as to gather information in regards to attachment in a detailed manner. “Qualitative research involves an interpretive, naturalistic approach to its subject matter; it attempts to make sense of, or to interpret, phenomena in terms of the meaning people bring to them” (Denzin and Lincoln, 2003: 45). According to Domegan and Fleming (2007: 24), “qualitative research aims to explore and to discover issues about the problem on hand, because very little is known about the problem”.

4.2.1 Study setting

Research was conducted in Umlazi Township. Durban, KZN in South Africa. Umlazi is the second biggest township in South Africa located twenty-five (25) kilometres from central Durban. It was built in the 1960’s as a home to migrant workers of Zulu ethnic background (South Durban Community Environmental Alliance, 2017). As the population of the township increased, the need for a semblance of family life away from home for men living in hostels rose. At the same time, land could only be allocated to people of Zulu heritage. This resulted in many persons of non-Zulu descent changing their names to Zulu ones in order to qualify for land grants. Umlazi was established with sections from A to Z, with only black residents who according to the Group Areas Act were forcefully removed from other parts of greater Durban into this designated black only area (Planning Limited Khawula Consortium, 2008). Umlazi comprises various residential areas, ranging from formal to traditional. Umlazi township contains 19 000 informal residential dwellings and 36 000 formal residential sites, which include some multiple-storey hostels such as Glebelands and Tehuis (eThekweni Municipality,

2007). The township has a population of approximately 550 000, of which slightly more than seven percent live in households which have an income above R150 000 (Statistics South Africa, 2018). There are 76 schools (50 primary and 26 high) in Umlazi as a whole. The Mangosuthu University of Technology and the Coastal College are tertiary institutions found within Umlazi Township. Prince Mshiyeni is the only hospital that serves the greater Umlazi area including surrounding communities (eThekweni Municipality, 2007). Umlazi, one of the oldest settlements for those classified as black, has attracted and become a focus of black entrepreneurial development. Hence it was the preferred choice location for Mega City shopping centre. Other small-scale commercial activities focusing on entertainment have preceded it and have proven highly profitable (Mpungose, 2012).

4.3 Sampling Technique

4.3.1 Sample Population

A population is a group of individuals, objects or items from which samples are taken for measurement. It also refers to an entire group of persons or elements that have at least one thing in common (Bless et al., 2013). A term sample in relation to research refers to “any part of the population regardless of whether it is representative or not” (Burns, 2000: 83). The target population of the study consists of male and female graduates from Umlazi Township. Graduates are people who have received a diploma or degree upon completing a course of study in a College or/and University. Statistics South Africa (2018) reports that just over nine percent (9.5%) of Umlazi residents are graduates. The same report indicates that Zulu is spoken as a first language by the majority of Umlazi residents. Thus, one could presume that the identity of the residents of this township relate their identity to a certain extent with the language dominant in the community making it easier to communicate with the majority of one’s neighbours. The selected sample is that part of the population that is strategically selected to participate in the study. Others describe a selected sample as ‘representative’.

In this study, 30 participants (graduates) of black ethnicity were interviewed. Both males and females were represented in the sample. The researcher used different strategies to select participants/samples who would act as representatives of the population. Participants were

invited to participate in focus group interviews and one on one interviews. Ethical consideration was accorded a high priority and participants had the right to withdraw at any time without fear of being penalised. Participants had to be residents of Umlazi who had resided in their community for five years or more. The researcher arranged with the Umlazi Section W library manager for the utilization of one of the seminar rooms to meet with participants on weekends.

4.4 Sampling Methods

The study used a non-probability sampling technique and employed a snowball sampling method to ensure that the desired number of participants were represented in the study. Snowball sampling is a method that has been used in the social sciences to study sensitive topics, rare traits, personal networks and social relationships (Kaplan et al., 1987). It was felt to be especially useful for this study since a study of this nature has not been undertaken at Umlazi Township. A limitation of using non-probability sampling techniques is that generalization is often limited. Another limitation is that participants referred those whom they know and with whom they might share similar traits. This has the potential to introduce sampling bias. This means the researcher might only reach out to a small sample of graduates who subscribe to similar views. Since the total number of graduates in South African townships is relatively small, however, this might not be as significant a limitation as initially appears. Arguably, given the exploratory nature of this case study, recruiting participants in this way is sufficient for the purposes of deriving interferences about recent graduates' place attachment and identity in other townships in South Africa. An advantage of using snowball sampling according to Bless et al., (2013: 176) is that "It helps to identify someone who meets the criteria for inclusion in the study by asking them to recommend others who may know who else also meets the criteria to be part of the study". Although this method would hardly lead to representative samples, there are times when it may be the best method available especially when very little is known about a particular phenomenon or social issue.

4.5 Instrument for Data Collection

Primary data was collected through the administration of an interview schedule to members of focus groups and individuals during one on one interviews. Secondary sources employed in the

study enabled the researcher to carry out a literature review for the study. This review was used to contextualise findings and recommendations. Major sources of secondary data were electronic resources such as journals, and peer reviewed journals, reports internet sources and text books.

4.5.1 Interview Schedule

The interview schedule is a set of questions along with their answers asked and filled in by the interviewer in a face to face meeting with interviewee (Goode and Hatt, 2013). In this study, the interview schedule sought to obtain descriptive data about attachment/belongingness and identity from participants. The interview schedule was divided into different sections. Questions were open-ended which allowed the researcher to probe more. Participants were not asked to identify themselves, or reveal their names, to ensure confidentiality and anonymity. Questions in the first section probed participants' history in their community, satisfaction and the ability to adapt and identity. These questions were guided towards the subject of community and remaining in Umlazi Township. Questions in the second section questions were designed to explore participant's attachment, individual associations and participants' interpretation of belonging and experience. The third section covered the personal connections relating to the area/community one resided in. A copy of the interview schedule has been attached as an appendix (see **Appendix 4**). Table One below illustrates the total number of participants of the study.

4.5.2 Total Number of Participants

Thirty participants were interviewed for this study. The study intended to balance the number of participants in terms of gender. However, more males expressed an interest to participate in the study than females. One speculates that the reason for this is because the researcher relied on referrals from other interviewed graduates.

Table 4.5.3 Total Number of Participants for One-on-one Interviews

Date	Umlazi-Section	Gender Breakdown
13.01.18	E	Male
19.01.18	E	Female
25.01.18	AA	Male
04.02.18	V	Male
15.02.18	BB	Female

Source: interview schedule, 2018

Table 4.5.4 Total Number of Participants in Focus Group Interviews

Date	Umlazi-Section	No of Participants	Gender Breakdown
05.03.18	A/N/G/C/C	5	4 Males, 1 Female
07.04.18	L/BB/BB/E/W	5	2 Males, 3 Females
29.04.18	H/R/W/K/K	5	5 Males
14.05.18	AA/U/F/J/Q	5	3 Males 2 Females
06.06.18	B/M/D/P/W	5	4 Males, 1 Female

Source: interview schedule, 2018

Participants were young black graduates aged between twenty-five and thirty-five (25-35) years old. Each individual was contacted personally by the researcher, either by referral, telephonically or face-to-face. In order to be consistent in the data gathering process, a pilot study with five participants was conducted. This exercise served as a guide to ensure that the same areas of the research problem were covered with each interviewee. Doing so ensured trustworthiness in that the data collection tool was standardised for all participants in the research study. Marshall and Rossman (2011: 149) explain focus groups as a method of interviewing that originates from marketing research. Each focus group interview lasted between thirty minutes to sixty minutes depending on participants' openness. Interviews were held inside the seminar rooms at the Umlazi W library.

4.5.5 Pilot Study

It was imperative to pre-test all these instruments to ensure that they would capture the required information. This was done through a pilot study. The pilot study enabled the researcher to review the questions that were contained in the interview schedules. Pilot studies have been done in information needs related studies. For example, Twidle et al. (2006) piloted their questionnaire on 15 participants; it was finally administered to 128 participants. Gorman and Clayton (2005: 98) mention that, “a pilot study means taking the draft research plan and applying it in a neutral location that will not be used in the actual fieldwork or collection of preliminary data in the actual locations from which data are to be collected”. Either way, a pilot study allows one to test several variables and to iron out any initial problems before preparing the broad plan that will direct the entire research project. The idea is not to get data *per se*, but to learn about the research process, interview schedule, observation techniques and the researcher as the instrument. The variables being tested include data collection methods, the time frames of the investigation and the researcher as the instrument. Revisions are made accordingly from the pilot study so that the actual study is of better quality.

In order to increase and test the reliability of these instruments, a pilot study was done in October 2017. The pilot study was conducted among five employed graduates from Umlazi Township, four males and one female. The pilot study provided useful insight. Based on the results thereof, it was decided to change two questions as participants struggled to comprehend their meaning.

4.6 Interviews

There are various forms of interviews, viz. structured, semi-structured and unstructured interviews. Flick (1998: 76) feels that, “the interest in one on one interviews is related to the expectation that the interviewed participant’s views are more to be expressed than they would be in a non-one on one questionnaire”. McMillan and Schumacher (1993: 426) assert that, “qualitative research comprises interviews that have open ended questions to acquire data from participant meanings how individuals perceive their world and the way they explain or make sense of the important experience of their lives”.

In this research qualitative interviews as described by Mouton (2000: 196) were used which “emphasize the relativism of culture, the active participation of the interviewer, and the importance of giving the interviewee voice”. Macmillan and Schumacher (1993: 14) maintain that “qualitative research, commonly, presents facts in narrative form”. Bless and Smith (2000: 104-109) cite the following as the advantages of qualitative interviews:

- They permit free interplay between the interviewer and the interviewee.
- They permit opportunities for explanation so that relevant data is captured.
- They maximize description and discovery.

In this study, the interview is reflected as a research data approach used with the specific motive of gathering data by way of verbal communication using a scheduled series of questions. Structured one on one interviews were perceived as the most useful option for data collection. It proved to be quite difficult in organising graduates all at the same time, as some work outside Durban and could not be available on the agreed times for the interviews. Interview questions were structured. Participants were asked the same questions which were tape recorded for later analysis. This was done in order to provide valid and reliable data.

4.7 Analysis of Data

One on one interviews and focus group were conducted in English. The researcher made notes during one on one interviews and focus group. Notes and answers were than analysed for thematic patterns. The data was analysed by exploring the narratives given by the participants and grouping data under the theme headings. Key aspects of each account are interpreted using the various theories that were described in Chapter Three. Experiences described by participants are further read in context defined by similar research conducted on the relationships between people and places.

4.8 Ethical Considerations

Ethical clearance for this study was granted by the University of Kwa-Zulu Natal (UKZN) Higher Degree’s committee after submitting a gate-keepers letter from the relevant stakeholders. The researcher approached the Municipal Institute of Learning (MILE) which is

a knowledge management initiative of the eThekweni Municipality for permission to conduct the research study (**Appendix 1**). Each interview schedule contained a consent giving section where participants were required to indicate that they were participating in the study voluntarily. Verbal consent was also taken in the interviews with relevant participants before proceeding with data collection.

4.9. Summary

A qualitative research design was used to collect primary data from participants. Data was collected through the use of an interview schedule which was administered to a sample of participants during focus groups and one on one interviews. Participants were selected using a snowball sampling technique. Focus groups proved to be less expensive in comparison with conducting interviews which required more financial and time commitment. Focus groups also allowed the researcher to gather more information in a shorter period of time. However, the major reason for making extensive use of focus groups were its capability to draw upon participants' group attitudes, feelings, beliefs, experiences and reactions which are crucial for the purposes of this research. Interview schedules were analysed using thematic patterns identified as being critical to the research study and findings were presented using narratives. Narratives from the study participants were subjected to content analysis to extract the most popular responses.

CHAPTER FIVE

DATA ANALYSIS, INTERPRETATION AND DISCUSSION

5.1 Introduction

This chapter analyses and interprets themes/findings gathered from the responses of the thirty participants who participated in the study. The results to be discussed here emerged from two research instruments that were used: focus group interviews and one on one interviews (**Appendix 4**). To reiterate, the research study's main purpose was to investigate why recent black graduates of means, opted to stay in Umlazi Township. Secondly, it was to explore the factors that consist of place/residential attachment, sense of belonging. Finally, it was to establish the relationship between place/residential attachment and self-identification in Umlazi Township. This study sought to explore the relationship between people and places which is characterised by affective and cognitive dimensions, defined, respectively, as place attachment and identification. The understanding of such will thus add to the body of knowledge about area or place attachment and identity formation. Findings and recommendations could be employed in deciding on matters and policy affecting the relationship between the neighbourhoods and people, by municipalities, government and other stakeholders.

As part of the study, focus group interviews were conducted. These interviews were recorded, then transcribed and analysed. The data was thematically arranged into common themes that relate and were developed by revisiting views presented in the literature to reflect on the implications identified in Umlazi Township. This chapter presents the findings of the study, discusses and analyses the outcomes through common themes that were identified.

Place attachment is one's strong emotional bond with a specific location. Studies in social and environmental psychology in particular, suggest that the way people perceive their physical environment or the established bonds with it greatly influence their behaviour and experiences.

Place attachment contributes to the making of place identity. In modern day cities, the weakening of identity is facilitated by the uniform concepts of planning and development together with the commodification of places which have led to the loss of local identity. The locale is of crucial importance in the development of identity and ultimately of place attachment and belonging. Loss of identity weakens the depth of meaning, attachment and diversity of place experiences. Thus, identity could play a role in relation to the notion of place attachment among graduates and their choice of residency.

In the review of literature, it was highlighted that people develop emotional and symbolic bonds with their social and physical environment. Some studies considered in the review highlight that people are willing to donate substantial amounts of time, money and effort to the preservation or protection of the place that they treasure.

Place attachment has dimensions. Firstly, there is a dimension which is characterized by the influence of physical elements, activity and image. Physical features and appearance play an important role in influencing the sense of place. They contribute to making places more legible to the users which can be identified, organised and navigated by people. Secondly attachment to a particular place is influenced by cultural, racial, ethnic or class identity. Furthermore, it is noted that place attachment is identified based on consensus from stratified user groups according to their roles and socio-cultural characteristics.

Comments like, “I wouldn’t go anywhere else”, “I am very comfortable here”, “I love it here”, “This is home” and words such as ‘comfort’, ‘positive emotions’, ‘support’, ‘self-growth’, ‘love’, ‘mutual affinity’ and ‘security’ were common in the responses of participants. These were taken to show that participants exhibit high levels of place attachment and that place has a strong positive effect in defining their identity.

While place attachment seems to be high among this sample of recent graduates from Umlazi Township, responses suggest that their attachment is vulnerable and may decrease due to concerns such as individual’s lack of continuity and identification with their surroundings even though self-esteem and self-efficacy are apparent. The graduates identify as Umlazi residents

at the level of self. However, they noted that, this identity is under threat as participants felt they did not appreciate being identified with the negative aspect of Umlazi such as crime and other social ills. These negative aspects negatively affect the formation of strong attachments and positive self-concepts in consideration of the environment. In the following chapter, factors that mediate place attachment and identity formation amongst recent graduates of Umlazi Township will be discussed.

5.2 Socio-Economic Status

It was found that there exists a socio-economic aspect to the question of place attachment and identity. The interviews with participants found out that, each participant regularly alluded without hesitation to the days when there was exceptionally little economic activity in Umlazi Township when employment was found in the neighbouring areas like Durban, Chatsworth, Isipingo and the Industrial areas. They reflected on how these experiences led to the migration of people to various places where they could access better living conditions and employment opportunities. The participants highlighted how people used to walk to and from work because of financial challenges at that time. Most participants talked about the past with deep pity while some talked abstractly about the past and present. One participant gave a common description of Umlazi township before its present economic growth,

“It was kind of sad to see someone you know in the area walking to work in the morning and coming back in the afternoon to places like Chatsworth and Isiphingo. It could have been a family member, your next door neighbour or an elderly person; we would even laugh at them because we didn’t even understand the conditions that they were facing” (Focus group 5, 06 June 18).

One of the participants, when referring to previous years which were characterised by lack of jobs and development in Umlazi Township stated:

“The community or neighbourhood, which we lived in had like one policeman and a nurse living at the other end of our community. Some areas you would only find one teacher in the

whole section of that area in the township. Some residential areas didn't even have one civil servant during the early nineties, and thugs were very common" (Focus group 2, 07 April 18).

Another participant added:

"You find those that are employed and are civil servants. You get your police, teacher, nurse and social worker reside in certain Umlazi sections with higher economic and social standings like W, AA, BB and High Ridge. Currently this gap has been reduced. You find almost, (if) not all section of Umlazi township a civil servant employed by the government or municipality" (Focus group 1, 05 March 18).

More so, the findings of the study indicate that there has been a change and a community upgrade in public service delivery regarding policing and other related social services such as education. One participant explained in reflection on the past that:

"Cops are everywhere. We live and play with them. In my street alone we have like four police officers and one is a female and a close friend of mine" (Focus group 1, 05 March 18).'

The above statement was taken to indicate that the community has positive community reinforcement and demonstrate the sense of security which community members derive from having their neighbours being part of the police. The above reflections also outline the difficulties that most people faced. They also outline the changes that have taken place in Umlazi and the transition that has been happening over the years. It is important to note the contrast between the past experiences of Umlazi and the current changes. The community has grown to become more economically vibrant and attractive to young and old people alike. The opportunities such as new business and public infrastructures that were previously unavailable have increased resulting in more employment opportunities being created.

Respondents perceive that Umlazi Township today offers better socio-economic opportunities and livelihood than in the past. This seems to be attracting young graduates to feel more attached to the community. Research shows that place attachment is influenced by socio-

economic factors such as the availability of employment and other related opportunities (Frieze and Li, 2010).

Though participants recalled when Umlazi Township had exceptionally little economic activity, participants seem to be more positive about the township's current economic prospects. One of the participants indicated how the current socio-economic conditions fascinated him, considering how it never used to be like that. He said:

“There is a lot that is always going down, like happening around here regarding socio-economic development, for me that's something that is kind of hard to believe, judging from where we come from as a township” (Focus group 1, 05 March 18).

Another participant stated,

“Currently, the township is more productive than it was, all the businesses are active: social, and entertainment places like Max life Style and Eyadin shisanyama have transformed Umlazi Township to a tourist destination for locals and international guests” (Focus group 5, 06 June 18).’

These outcomes appear to have made a difference by creating local jobs and contributing to local socio-economic development. Researchers have argued that when economic conditions are generally poor, numerous university graduates do leave, but in a situation where there has been an improvement in the economy, the general expectation is that graduates will want to stay because of the availability of jobs (Frieze et al., 2011). This led one of the participants to express his excitement about his life in Umlazi and his willingness to stay when he said,

“People are working; you have access to local stores, and the cinema, local restaurants, saloons and shops, things are accessible: things are right here in Umlazi Township, this has become a first-class township, there is production and people are opening stores in every corner and are doing it for themselves” (Focus group 2, 07 April).

A positive change in every environment particularly in the economic infrastructure plays an important role in promoting the willingness of community members, in this case graduates, to stay. Scholars argue that place attachment is nurtured through the existence of job opportunities, and security. These, in turn, result in the sense of community satisfaction as in this case of Umlazi graduates. Improved socio-economic conditions in the township influences not only the current levels of unemployment but also communal sense of identity, meaning and principle which is often connected to work.

5.3 Ubuntu (Humanity), Friendliness across Social Divides

A common theme throughout each interview was a sense of Ubuntu (Humanity), friendliness, and warmth related to where participants live. For some, this sense of Ubuntu (humanity) and friendship was the centre of the interview whereas others, although they also gave a positive depiction of their social experience, first described issues or the disappointments they have experienced. For instance, some participants interviewed spoke positively about their community or area in which they reside. One stated:

“This is a great community: we get along with all our neighbours. It’s safe, neighbours watching out for each other. This keeps the children safe at all time. I know almost everyone in this area” (Focus group 4, 14 May 18).

The positive interactions in the community in turn produces higher place attachment in this case (James et al., 2009; Amerigo and Aragones, 1997; Wasserman, 1982). A female participant had this to say:

“It’s been great in Umlazi Township; I have great friends that live in this area, they have been most helpful; they look after my three-year-old daughter when I am at work.” (Focus group 3, 29 April 18).

Another male participant echoed similar sentiments when he said:

“We have fantastic neighbours that understand our day to day struggles. That is one of the attractions to where I live. There is good stability, and I have had neighbours welcome my

family and me as I am new to this area and we have started relationships that are ongoing” (Focus group 3, 29 April 18).

One young man first described his community as terrible and destitute where: *“Most of the people, generally, are on social grants and are alcoholics”* (Interview 4, 25 January 18). However, he went on to express positive sentiments as he reflected on how nice and decent it was to: *“Kind of know everybody in my community”* (Interview 4, 25 January 18). Further, he said he liked that he could call any neighbour if he had a crisis or if he wanted anything. Eventually, he concluded by saying that *“I have met a lot of good people in Umlazi”* (Interview 4, 25 January 18). Therefore, one can reflect that though the aspect of community and oneness seemed to be an attraction, there is discontent amongst some young people when it comes to the welfare status of some residents in Umlazi.

Responses also revealed that the community was reportedly blighted with the challenges of drug abuse. This was another negative sentiment the community is associated with. However, participants indicated how the value of oneness (Ubuntu) preceded the social challenges that existed. One woman indicated that despite the serious challenge posed by drug abuse in her community, the community still had great people. She went on to outline that,

“However I know a lot of people in Umlazi Township, exceptionally great individuals, they are not awful people” (Focus group 3, 29 April 18).

Even though each of the participants noted a sense of Ubuntu (Humanity) or community-related to Umlazi Township, some participants talked about destitute social life or a decrease in positive relations. For instance, two participants stated:

“There are a few people that live close to my area that I have never met or know,” and *“you don’t have a lot of young families that remain within the community for a long time”* (Focus group 2, 07 April 18).

Participants were vocal about the decline they have experienced in community life. Another female respondent said,

“You don’t have neighbours that will help you cut the grass for free and stuff like that, you have to pay someone to do it for you” (Interview 1, 13 January 18).

Another participant depicted Umlazi Township area as a “little big township” that has both a little town feel where community members feel like they know everybody whereas also having the feeling of big township because community members can frequently discover themselves in circumstances where they do not know anybody. Another said,

“Just by getting to Umlazi Mega city mall and the newly constructed uMnyandu Mall, beyond any doubt to bump into somebody you know and some cases it appears like it is lively a lot around here particularly during the June and December holidays. A few other times it just seems dead, and zombie-like and you don’t get to see anyone that much” (Focus group 2, 07 April 18).

This clash between the participants’ positive social experience, a decrease in friendliness and the particular burdens confronted by those interviewed appeared to exist right through the study. The significance of these influences not only affects relationships but also the communal sense of identity.

5.4 Social Problems

Social problems identified included issues like drug activity, crime, vandalism, prostitution and troublesome youth behaviour. Unfortunately, the majority of the participants talked about the issues they have seen or experienced related to such as this. One individual spoke angrily as he lamented how:

“The neighbourhood now it is an awful situation, you got car theft, your prostitution, drugs and some things.” After that, he said, *“These young student coming out of school they are like wild animals, they cause a lot of disturbances, and the police have to be called on a lot of times because they don’t listen”* (Focus group 5, 06 June18).

Another participant also remarked on the youth in Umlazi C section,

“The police have to stop their car up Sibusiso Mdakane Road because the Kwa-Shaka High school is so bad, they caused havoc, always bunking classes and up to no good during school hours” (Focus group 4, 14 May 18).

Drugs were identified as a major communal problem in the township. One participant said,

“What has made a big difference is the establishment of Bang houses around Umlazi Township as a whole: Big houses that are abandoned and left by their owners are converted into a Bang House, is where young people gather and do drugs and prostitution” (Focus group 3, 29 April 18).

Those participants that spoke about drugs in Umlazi revealed their distress about high drug activity. One female participant said,

“I would not go out at night anymore in this particular community or area; we are surrounded with drugs; there is a lot of people that come from other sections of Umlazi that you do not know, so I do not think it is safe” (Focus group 3, 29 April 18). Another stated,

“The people moving in the area were on drugs, and cars were coming and going constantly buying drugs and once in a while you could hear a gunshot” (Focus group 5, 06 June 18).

Another participant spoke about the fear of identifying one of the drug dealers to the police in which case,

“Them or one of their friends would come back and try to get me for it or something, and particularly because there’s a lot of people that know you around here and you know a lot of people” (Interview 2, 19 Jan 18).

Other than drugs and the troublesome youth and the general lack of respect was talked about during the interviews. Again, filled with anger, one stated,

“There is not a day that goes by in this area that police aren’t chasing car thieves; a sound of a gunshot would be present” (Focus group 3, 29 April 18).

Ten participants talked about witnessing a live police chase and hearing gunshots going off. These sort of activities damage property including municipality infrastructure because a car crashed into a municipal building during a police chase (Focus group 2, 07 April 18).

Another participant also complained about whoonga smokers who regularly use his street,

“You get plenty of rubbish and waste because of the people in the area; there is a lot of traffic since it’s very close to Eyadini (township shisanyama), a lot of party-goers come through on weekends, people from all sections of Umlazi and other places. I found used condoms in my property, half-smoked cigarettes and I also found Nando’s package, there is a lot of disrespect for your property what so ever” (Focus group 2, 07 April 18).

Research has noted that the noise level and the busy nature of the street may discourage the development of place attachment bonds as community members feel that strangers infest the streets and outdoor spaces rather than being their space as residents hence a decreased attachment level (Gifford, 2014). However, the existence of unique features, terrains and designs in the neighbourhood creates an identification with individuals. Therefore, it could ultimately strengthen the bond between one and his place (Gifford, 2014).

5.5 Stereotypes

Along with the considerable problems such as drug use and car theft, some participants also talked about negative stereotypes experienced and felt by residents. A majority mentioned the perceptions of people that live from the surrounding areas and outside Umlazi Township in regards to criminal activity and danger. Two participants feel the weight of these stereotypes strongly. One participant said,

“During high school years as a kid, we were viewed as parallel with King Shaka that was seen as a very bad. A troubled area where people were willing to fight and there was a lot of violence and drugs, and we have that status” (Interview 5, 15 February 18).

Another participant, a recent graduate of Mangosuthu University of Technology, added,

“There are a lot of stereotypes that people have said about Umlazi Township, what kinds of really sticks in the head that this is a bad place and we do not want to be here” (Focus group 4, 14 May 18).

It appears as though internalisation of these stereotypes could be among the greatest risk to the community.

5.6 Deteriorating Infrastructure

It is essential to highlight that, despite the deterioration to the housing infrastructure, some of the participants indicated that the community has much value for them since it connects them with many memories of their life. The majority of the participants indicated that they have mixed feelings. Although they were not happy with the deteriorating infrastructure, they could not help but acknowledge the sense of community they have in their neighbourhood. One participant strongly affirmed that people in the community care for each other and seek their challenges being addressed together as a community. One of the participants outlined the disappointment of the failure in the development of playgrounds saying,

“That is why we have no athletes on the come up anymore. I feel sorry for some of these young ones” (Focus group 5, 06 June 18).

Poor housing infrastructure was also identified as one of the key factors discouraging place attachment amongst young people. This is because housing is an essential commodity in the lifestyle of any person. Thus, having a lot of houses that are deteriorating is discouraging and disheartening as participants felt that it diminishes one’s interest to stay in the community. One RDP homeowner said,

“The housing quality varies, there are some that have toilets inside them and there are some that are really bad, in my area, there are probably one or two that really have to be taken down and rebuilt. They are in bad shape” (Focus group 1, 05 March 18).

However, eight others were more open in respects to their perception of infrastructure degradation and houses. They said the following,

“Some houses are really bad; they are falling apart, in general, though this is a low-income area, so the houses are probably poverty level” (Interview 3, 25 January 18).

Another male participant also voiced out how deterioration affects his own house. He said.

“Abandoned houses make your own house look terrible, some of them need to be taken down: it does not help this area; it keeps people from moving here, this is why you do not get good people moving into the community anymore” (Focus group 5, 06 June18).

A more annoyed response from a female participant related the infrastructure degradation to other social problems,

“There are a lot of neglected properties in Umlazi Township which become a refuge for drug and illegal activities and only God the Almighty knows exactly what happens in there” (Focus group 3, 29 April 18).’

Overall the majority of the participants singled out infrastructure degradation and houses. This reflects on some of the key factors that encourage one’s feeling of attachment to a community.

5.7 Declining Property

Adding to participants mixed and also general displeasure to their physical environment, eleven participants talked about the concerns they have for their property. Generally, these participants were from relatively affluent, higher income areas of Umlazi Township. The property, for some of the participants, restricted them from leaving Umlazi Township. Homeownership, quality and satisfaction have a great impact on one’s relations with a place as noted by Lalli (1992: 290). A woman said,

“My house is what mostly keeps my family and me here. These new RDP houses decrease our property value, and it becomes hard to put your house on the market” (Focus group 3, 29 April 18).

Another male participant said,

“We could not sell this place if you had to because of the informal settlements that have sprung up during these past few years. This also affects the market price of the property if we want to sell it. I think if I could get out of this place there would be a chance one would move” (Focus group 4, 14 May 18).

Another participant added,

“If I had thought that it would be going to be this way there was no way I would have invested so much in my house. If my family was not here, I doubt if we would still be here” (Focus group 4, 14 May 18).

For those who own property in the community, declining property values is of deep worry and concern. This could be one of the factors keeping some from moving out of Umlazi Township and to new places.

5.8 Local Activities and Places to Gather

Most participants also pointed towards a level of pleasure or fulfilment for the recently opened shopping centre that opened recently (December 2018) at V section. Further, participants were able to talk about several places they visit regularly. These included Eyadini and Max lifestyle Shisayama, the library at W section, fast food restaurants, taverns, banks, and the local post office at V section, churches and sporting events. One participant said,

“They are very happy that Eyadini’s location [It] is close to where they live I leave my car at my place or at a friend’s house, and then I take a walk to Eyadini, to enjoy with the guys and reminisce and catch up” (Focus group 1, 05 March 18).

Another participant, a low-income single parent, spoke about how she was happy that the library is in her vicinity,

“We go to the library regularly; we used to go twice a week because that was the biggest thing for my daughter. We like to read a lot. We love to read and use free municipal Wi-Fi; I have a twitter account too” (Focus group 2, 07 April 18).’

It was also interesting to hear one participant speaking with joy about how local businesses around Umlazi Township such as shisanyama’s and taverns are important. A male participant especially became thrilled and described two local shisanyama’s, Kwam-Gaga and Busy Corner Tavern, where he and his friends went on Saturdays to watch soccer. Relph (1976), cited by Seamon et al., (2008: 3), suggests places provide identity-based on their uniqueness in regards to physical setting, activities, situations and events and the meaning created through these experiences. He shared stories, described how their meat is different than other establishments and he seemed to enjoy it there whenever he and his friends visited there. For another participant, the Umlazi River which divides Umlazi Township and Chatsworth is a favourite location for people that like to go fishing as the river has an abundance of fish. He spoke with much enthusiasm about its beauty and the time he spends there.

5.9. Accessibility and Navigation

The more noteworthy was the positivity of participants in regards to Umlazi township design and the ability to navigate the streets and complete responsibilities just by taking a local taxi. The majority of participants in the study appreciated the easy access they had to local malls, stores, post office, banks and churches. One of the participants outlined on the accessibility of transport within the community,

“I take a taxi that takes me everywhere locally, to the Prince Mshiyeni Hospital, the post office and church and on weekends in the afternoon we go to the nearest shisanyama. Tomorrow I have a meeting with an old friend at Max Life Style” (Focus group 2, 07 April 18).

Another also stated,

“What I like the most is the convenience; when I want something I go to a local store which is a walkable distance to the Mall. I do not have to stress about going with the car or traffic. If you had to walk you could, you could survive just by walking the way it so close. I like the convenience of living in this area” (Interview 3, 25 January 18).

It is clear that the road networks and the availability of transportation in Umlazi provide an enticing environment that most people desire. Considering that there are some places which have limited access to taxis around the country, one would feel secure and motivated to stay in a community with good transport networks. It provides the ability to walk and get to places easily, one participant especially really loved the design of the main road (Mangosuthu Highway) which is linked with side roads leading to different parts of Umlazi for easy navigation. According to them, it's even easy for people that don't live in Umlazi Township. Thus the participant outlines that,

“One thing which makes it good to live here is how easy it is to find an address in Umlazi than Isiphingo which is too divided and spread out; it is easy to find an address here” (Focus group 5, 06 June 18).

One female participant enthusiastically explained that,

“my house and my location satisfy all my needs and wants. For example, like going to attend a congregation in my church, it's close to the doctor, close to schools where children attend, close to the shisanyama and sports grounds: it made it practical for my two sons and extended family, so it also made it more possible to me, we are all happy, this, I am more independent at the same time” (Focus group 3, 29 April 18).

Having support to complete regular errands, by taking local taxis, or by walking makes a huge difference for the majority of the participants that were interviewed. Therefore, most of the participants found the community highly accessible and easier to navigate than most other communities.

5.10 Attractiveness

In addition to being self-sufficient, some participants interviewed talked about how they enjoyed the natural beauty that's in and surrounds Umlazi Township. Five participants mentioned in detail their appreciation for the HIV/AIDS welcoming path and struggle leader monument opposite Mega City mall at the main entrance to Umlazi. Others spoke about the diversity of flora occurring in this particular area. A female participant went as far as to say,

“I like the change of seasons, it is stunning. I recall when the old airport was this side, I remember flying into Umlazi in summer it is very beautiful from a bird's eye view in the sky” (Focus group 4, 14 May 18).

5.11 Sense of Rootedness and Familiarity

Lastly, the majority of participants spoke of feeling at home where they reside and being contented. Hauge, (2007) argues that home and dwelling are essential things endeared to most people's lives. They play an important role in influencing identity, that is, how one identifies themselves. Whereas most respondents talked about the bonds they have with family, friends and social organisations such as churches, others value the recognition they feel about the place in which they reside. One participant felt a deep and profound connection to the township,

“You love and cherish your home no matter where you live in my community. You contribute and invest in your township and remain in your township. It is home, and it is your family and friends” (Focus group 1, 05 March 18).

Another participant, also, mentioned their understanding of residing in a particular place,

“It is something that you are used to as a person, sort of like your old clothes. They are old but you like them just the way they are” (Focus group 5, 06 June 18).

For others, it was feeling you belong and incapable of thinking of relocating. One participant stated that, *“It is my home. Yeah, this is my home. It is nothing out of the ordinary, but it’s what I call home”* (Focus group 2, 07 April 18).

Striking a similar tone, another participant added,

“We don’t know where we would go. I guess this has been a routine for many residents for years. I think it is a good area to be in” (Focus group 2, 07 April 18).

Proximity maintenance, which is the wish by one to remain close to the place one they might have grown up in or stayed for a long-time, hence the sense of attachment. Proximity maintenance is thus a central aspect in regards to place attachment (Turton, 2016). A disturbance of such proximity will most likely have detrimental effects on the persons affected, mostly psychologically. As participants discussed their comfort, familiarity and sense of rootedness several participants talked about their perceptions of how Umlazi Township gets a hold of people. Gifford (2014) articulates that place attachment also provides physical and psychological comfort, whereby those attached to their environment, in turn, feel comfortable in their environment. One individual said,

“There is some sort of draw about Umlazi township. People that have grown up here and lived here when they have relocated some place for new opportunities that arise out of Kwa-Zulu Natal, they talk about missing Umlazi and how it’s made them better people in so many ways, even when people that complain about this, that and the other. It really gets a hold of you” (Interview 3, 25 January 18).

All the recent graduates interviewed had resided in Umlazi for a period of between five to ten years. This length of stay would lead them to report a higher sense of attachment and belonging. It was noteworthy hearing how many times spoke as if leaving Umlazi currently was not in their minds at all. Although in the past undergoing the lack of economic activity in the early 90’s (nineties) and early 2000’s (two thousand) and while experiencing hardships, problems and general decline, Scannell and Gifford (2014) describe a concept termed as “place bondage”. This refers to a situation where one continues to hold on to places that inflict harm or fail to meet a variety of their needs. However, there still remains a deep sense of attachment

amongst the recent graduates to their residential location and their neighbourhood in Umlazi Township.

Major findings of the study were then discussed in relation to the previous studies in detail. The main themes that emerged from the research study will be discussed. The empirical exploration on the notions of place and identity formation amongst recent graduates in Umlazi Township will be discussed in terms of the results taken from the review of literature and will be presented by comparing the findings from the review of literature to empirical exploration. The recommendations will serve as guidelines.

5.12 Rootedness, Home and Attachment

Firstly, the current study revealed a strong sense of place attachment among recent graduates based on township traditions, economic and social systems (family, friends and church) and a general sense of familiarity. While each graduate has lived in Umlazi for the past five to ten years, several participants were relatively new to their community. The majority of the graduates interviewed described feeling at home in Umlazi township despite their frustrations. Comments ranged from acknowledging it as home. One of the biggest sentiments that all the graduates shared was how their attachment to the community could never be detached from the comfort and feeling of home they have.

According to Hauge (2007), as these attachments to place develop, persons begin to identify with the places they inhabit and form their self-concepts in light of them. Since most of the recent graduates in the current research study feel attached to Umlazi Township and have witnessed the olden days which was characterised by very little economic activity which resulted in the loss of sense of attachment regarding socio-economic decline are significant as well as valid. According to the literature, place attachments is at risk in Umlazi as the township faces, declining property, infrastructure degradation, drug activity, grand theft auto, vandalism and troublesome youth behaviour.

5.13 Identity and Self-esteem

Place identity formation theory acknowledges principles of individualism, such as self-esteem self-efficacy, in developing attachments to place (Breakwell, 1986). While these factors generate greater place attachment, attachment reinforces each of the factors. Analysing participant responses in light of these factors of identity formation revealed the difficulty of developing strong attachments due to the current conditions of Umlazi even though feelings towards the township were generally positive. While the majority of responses were very positive in regards to Umlazi Township, others were rather depressing. Breakwell's (1986) model recognises 'continuity' which refers to the consistency between an image of a particular place and one's self-image as a factor in strong place attachments.

For those who focused on negative aspects of the township, consistent evidence did not emerge during the interviews. In other words, the resident's attachment is tied to the consistency they sense between their image of self and the image of their community. The second factor in Breakwell's (1986) model recognises self-esteem, the feeling of personal worth, for the development of strong place attachments which is linked to greater attachment. Further, self-efficacy or the capabilities to achieve one's goals is maintained when the environment can facilitate individuals' everyday routine and activities. Unlike continuity, the majority of participants in the research study commented on the easy access they had by taking a local taxi on local stores, the post office, banks and churches in Umlazi township and their ability to walk to each location if necessary.

One female graduate even talked about her own self-sufficiency based on her location and the ability she has to accomplish daily tasks. Arguably, this sense of self-esteem and self-efficacy contributes to a greater level of place attachment. While participants feel able to manage township life, there is a sense of disconnect between one's self-image and the social image they ascribed to their surroundings. This inconsistency places Umlazi Township at risk regarding place attachments.

Other issues were experienced and felt among the majority of participants regarding infrastructure degradation and houses in Umlazi Township. Generally, participants seemed to be upset by deteriorating municipal grounds/parks and RDP houses that were incomplete. Gifford (1987) suggests that our surroundings also influence us. For instance, positive feelings towards a particular place are based upon evaluations of that place regarding goodness or beauty. This means there is need of maintenance of basic public recreational facilities such as parks. Finally, two participants spoke about pleasure in regards to shisanyamas and others believed the local shisanyama provides distinctiveness for the community of Umlazi Township.

5.14 Crime and Social ills

Problems such as drug use, crime, vandalism and troublesome behaviour were talked about by the majority of the participants in the current study and surely affect individual's abilities to form strong attachments and a positive self-concept in light of their surroundings. According to Prohansky (1973) this loss of social control, among many other aspects of township life, generates psychological consequences such as tension, anxiety, fear, irritability and fatigue which were also apparent among participants. One female participant described her fear in regards to recent community problems. Another participant worries about her children's safety. However, developing an identity through the process of adaptation, according to Prohansky et al. (1982) will lead to the dismissal of fear and other negative aspects of the environment as individuals embrace only the positive qualities of a particular community.

While most participants in the current study mentioned their fears in regards to drug use, car theft, vandalism and troublesome youth behaviour, some individuals did not acknowledge any fear and spoke very positively about Umlazi Township, their community and all aspects of township life. This sentiment reflects a high level of adaptation about the other interviews.

5.15 Ubuntu/Humility

Aguilar (2002) revealed a hopeful insight in this regard; his work highlighted the importance of one's social life rather than the ability to adapt to annoying characteristics. If social life is

central to identity, Umlazi Township is well positioned since Ubuntu (humanity), friendliness and sense of community emerged as definite themes in the current study. These responses reflect a strong foundation from which identification and attachment can take hold. Each of the thirty recent graduates talked about the friendliness of neighbours, visiting with friends or feeling like they knew people in Umlazi Township. Participants' descriptions of relationships and social networks/systems in the community pointed to a rich social life and positive identity. If this is true, building on these social networks to increase identification which contributes to attachment is an appropriate starting place.

5.16 People, Environment and Infrastructure

Prohansky et al.'s (1983) work further proposes that the quality of physical settings can contribute to the quality of the social context. This means that a rewarding social context can improve individuals' perception of their physical setting. This was only partially supported by participants in the current study. In describing the current conditions of the township, more positive descriptors were used like, beautiful and love. These references point to a strong connection between resident's perceptions of their physical setting and social life. However, other participants also described infrastructure degradation in Umlazi Township but spoke very positively in regards to their neighbours and social networks which reflect a significant disconnect.

These relationships and perceptions of social life, promote identification which in turn influences one's degree of attachment. While each participant in the study described some level of Ubuntu (humanity), friendliness and community, some of these descriptions were much fuller and more positive than others. Identification and attachment will be continually strengthened by those able to speak positively about the social environment in Umlazi Township and may be further impaired for those who see the township in a negative light. Hague's (2009) study suggested that dissatisfied individuals will choose to leave the community since they cannot identify with the stigma it reflects. If leaving is not an option, persons may dissociate from the community.

Evaluations of social environments may also have implications for behavioural expectations and the self-concept. Our ability to know a place is shaped by what others tell us, filtered by our socialisation, and shaped by class, gender, age, ethnicity, nationality, education, and so on. These experiences exert influence and assimilate norms and values contributing to one's place-identity and evaluation of self. Since a particular place is often associated with certain social status and lifestyle that maintains residents' self-esteem, perhaps the more recent decline in Umlazi Township has taken its toll on resident's self-concept, as a direct result of the changes.

5.17 Place and Behaviour

Socially deviant behaviour in Umlazi Township, such as drug usage, crime and troublesome youth behaviour may be worsened by the physical surroundings and accepted narratives and stereotypes since they provide clues in regards to behavioural expectations and self-image. In other words, individuals act out the expectation placed upon them from both the physical and social environments in which they interact daily. The process of receiving and internalising dominant narratives or stereotypes can also shape one's self-concept. While the majority of participants in the research study talked about the stereotypes placed upon Umlazi Township as "dangerous, bad place and poor" as individuals and the community internalises these stereotypes, positive identity formation is surely at stake. In addition to the social climate of their community, according to Gifford (1987), residents are further influenced by their physical surroundings like natural beauty and the built environment which impacts emotions and influences behaviour.

These personal responses are attributed to the meaning individuals ascribe to their environments and reflects the narratives and realities of place identity. While some participants in the current study talked about the natural beauty of the welcoming path and struggle leaders' monument, each also talked about the deteriorating municipal grounds and RDP houses. The narrative behind these structures all recounts the present day. Further, physical settings impose behavioural expectations by providing clues about what is appropriate in particular settings.

Understanding the contexts of Umlazi Township through this lens provides a link between physical surroundings, deviance, adaptation and attachment: Place attachments develop from an ability to adapt in a particular environment; adaptation is positively related to the management of one's daily routines along with image congruency, self-esteem, self-efficacy, and distinctiveness which are negatively affected by deviant behaviour. Hauge, (2009) further emphasised the significance of places and physical structures; the study suggests that buildings and the general environment are associated with memories and reflect who we are as a community or neighbourhood. This association would have significant implications for their self-concept and sense of value. In light of this, improving physical structures, such as municipal grounds and houses may improve residents' perceptions of themselves.

5.18 Summary

To conclude this chapter, an interview schedule was administered to thirty participants. Data gathered using the interview schedule were transcribed and interpreted by identifying major themes and providing direct quotes in support thereof where appropriate. The interview schedule was divided into three distinct categories. The first category covered the general history of the area, the second category practical connections, to uncover participant's attachment and experience, followed thirdly by a personal connection to the area. Data were transcribed for the purpose of investigating how notions of place attachment shape participants' (i.e. a sample of graduates from Umlazi Township) sense of identity in. Understanding their perceptions and experiences through the lens of the current literature sheds new light on place attachment and identity in Umlazi Township. The literature pointed to the importance of place as a factor in identity formation based on the personal feelings that develop from everyday life experiences such as belonging and familiarity. The mixed feelings and experiences among recent graduates in the current research study make for a complex analysis of place and identity formation in Umlazi Township.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 CONCLUSION

The study undertook to investigate the reasons surrounding the decision by Umlazi graduates to stay in Umlazi after graduating and securing employment. Firstly, it was noted that the existence of economic opportunities allowed graduates to stay in Umlazi and be able to be economically functional. It was also noted that attachment to Umlazi was a major contributing factor as graduates have social and family ties to the township. Further, over the year township conditions have generally improved when compared to previously. Infrastructure improvements also encourage graduates to stay coupled with the accessibility and navigability which is offered by Umlazi. The study also looked into the factors that affected place attachment, sense of place and belonging in Umlazi Township. It was noted that the participants felt a great sense of Ubuntu and general friendliness. The participants further expressed a strong sense of rootedness and familiarity which contributed to their attachment to Umlazi. The study noted that the availability of local activities and places to gather contribute as there are more shisanyamas, malls, library and parks, that allow the community to gather. Moreover, the attractiveness of Umlazi in terms of its natural environment was also a factor which contributed to a sense of place and attachment in the participants. The study also focused on establishing the relationship between place attachment and self-identification in Umlazi. It was noted that the graduates display a strong attachment to the township and identify as residents of Umlazi. However, they were noted to be reserved as the township is noted to be characterized by other negative aspects.

The current theories and research on the topic of place and identity formation provides much insight into the needs and opportunities for the community of Umlazi Township. First, since participants generally did not identify with the image of their community and township, level of attachment and perceptions of the social environment are also at stake. Based on the literature, attachment may further decline as a result thereof. Secondly, the ability to adapt to a setting tainted by frustrations and problems may be an additional challenge for some

participants although others show signs of adaptation and thus greater attachment. Finally, deteriorating infrastructure and stereotypes emerged as a significant issue amongst study participants which may influence behavioural expectations and individuals' self-concept. Each of these factors challenges the social climate and identity of Umlazi Township residents.

Revamping community facilities such as halls and sports facilities might be one way to increase community cohesion and facilitate engagements which could result in healthier communities. The cohesion of community member's increases chances for residents to better work together for the community in cases of need. Further, it improves the basic health of individuals as creating spaces of community interaction has a therapeutic benefit for those facing psychological and general life challenges by turning the community into a support mechanism. In doing so there would be a need to engage graduates to play a role in rebuilding and transforming the facilities in the community. This might assist in graduates seeking to engage in facilitating community engagement and also playing a role in bringing a positive perception towards development.

In addition, factors such as availability of employment, socio-economic development and better living conditions also contributed to higher attachment and identity amongst graduates. The government could also embark upon projects to improve infrastructure in townships as a means to improve graduates' outlook, create employment opportunities and curb out-bound migration. It is noted that the availability of basic services such as clinics, government offices and retail outlets, improves the satisfaction of residents.

Social systems also appeared to hold graduates to the township as they have social ties. Despite participants feeling attached to and identifying with Umlazi, the stereotypical association and identification of Umlazi with drugs and crime alienates them from self-identifying with Umlazi.

The researcher established that recent black graduates from Umlazi Township feel a strong attachment to the place they grew up in, which in turn influences positively on their self-

identity. Based on these findings, one asserts that high levels of attachment and identity amongst recent graduates influences their decision to continue to reside in the Umlazi as opposed to migrating to other areas/places with which they are less familiar and subsequently, might feel less attached. The objectives of this research project as presented in the chapters have been met as they have been projected. The aims of this research study have been identified and related to notions of place and identity formation amongst recent graduates in South Africa a case study of Umlazi Township.

6.2 RECOMMENDATIONS

6.2.1 Recommendation One

There is a need for the Municipality to provide infrastructure development and for the renewal of service delivery in the Umlazi Township, to increase the appreciation levels of service provision. This would produce higher social cohesion and retain residents. The participants in this study highlighted the dilapidated state of some of the infrastructure as a discouragement towards their environment. The renewal of such will create local employment, increase property value and further increases the endearment of the residents with their communities and also the high rates of social cohesion.

6.2.2 Recommendation two

Very little research has been undertaken on notions of place attachment and identity in South Africa. Given this paucity of literature, studies such as this one could help to formulate new assumptions. In particular, undertaking studies on a larger scale than that in this study could add to the local nascent body of literature on place attachment and identity.

CHAPTER SEVEN

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APPENDICES:

Appendix 1: Ethical Clearance Form



UNIVERSITY OF
INYUVESI KWAZULU-NATAL
YAKWAZUW-NATALI

19 February 2018

Mr Mbonisi Luanda Gumede 209525951 School of Built Environment and Development Studies
Howard College Campus

Dear Mr Gumede

Protocol reference number: **HSS/1784/017M**

Project title: Notions of Place and Identity Formation amongst recent graduates in South Africa:
A case study of Umlazi Township

Full Approval — Expedited Application in response to your application received 21 September 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and

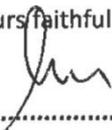
Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



.....

Professor Shenuka Singh (Chair)

Humanities & Social Sciences Research Ethics Committee

/pm

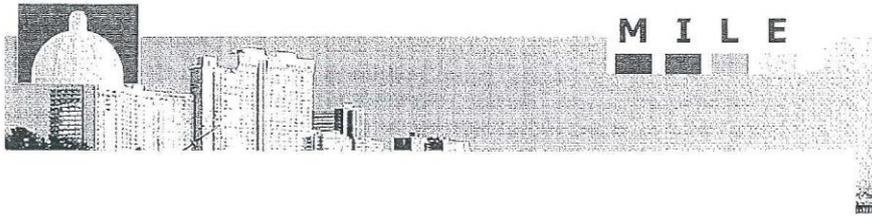
cc Supervisor: Dr Gerard Boyce cc Academic Leader Research: Professor Oliver Mtapuri cc.
School Administrator: Ms Nolundi Mzolo

Humanities & Social Sciences Research Ethics Committee Professor Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building Postal Address: Private Bag Durban 4000
Telephone: +27 (O) 31 260 3587/8350/4557 Facsimile: +27 (O) 31 260 4609
Email: ximbap@ugzn.ac.za j snymanm@ukzn.ac.za zamohunu@ukzn.ac.za Website:
www.gkzn.ac.za

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Appendix 2: Gate Keepers Letter



Pod 1, Second Floor, Intuthuko Junction, 750 Mary Thiphe Street, Umkhumbane, Cato Manor, Durban 4001.
Tel: 031 322 4513, Fax: 031 261 3405, Fax to email: 086 265 7160, Email: mile@durban.gov.za, Website:
www.mile.org.za

For attention:
Chair of Ethics Committee
College of Humanities
School of Built Environment and Developmental Studies
University of KwaZulu Natal
Howard Campus
Durban
4001

3 October 2017

RE: LETTER OF SUPPORT TO MBONISI LUANDA GUMEDE, STUDENT NUMBER 209525951- GRANTING PERMISSION TO USE ETHEKWINI MUNICIPALITY AS A CASE STUDY

The Area Based Management Unit and eThekwini Municipal Academy (EMA), have considered a request from Mr Mbonisi Luanda Gumede to use eThekwini Municipality as a research study site leading to the awarding of a Master's degree (Development Studies) entitled: *"Notions of Place and Identity Formation amongst recent graduates in South Africa. A case study of Umlazi Township"*.

We wish to inform you of the acceptance of his request and hereby assure him of our utmost cooperation towards achieving him academic goals; the outcome which we believe will help our municipality improve its service delivery. In return, we stipulate as conditional that he presents the results and recommendations of this study to the related unit/s on completion of his research study.

Wishing Mr Gumede all the best in his studies.

A handwritten signature in black ink, appearing to be 'Linda Mbonambi', written over a dotted line.

Mr Linda Mbonambi

Head: Area Based Management Unit
eThekwini Municipality

A handwritten signature in black ink, appearing to be 'Collin Pillay', written over a dotted line.

Collin Pillay
Program Manager: MILE

Appendix 3: Participants Consent Form



**UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE
(HSSREC)**

Information Sheet and Consent to Participate in Research

Date: _____

Dear Participant,

My name is Mbonisi Luanda Gumede. I am a student in the School of Built and Environment and Development Studies at Howard College University of KwaZulu-Natal, South Africa.

You are being invited to consider participating in a research project on **“Notions of place and identity formation amongst recent graduates in South Africa: A case study of Umlazi Township”**.

The aim of the study is to explore younger graduate residents of Umlazi’s sense of attachment to their community and whether this has any effect on their self-identification. The purpose of this study is to recommend for necessary LCE programme response and curriculum development that is more effective and applicable to the real situation on the ground.

Fieldwork for this study will entail conducting focus group interviews with residents from the community. These will be conducted at a time and venue that is convenient for participants and will last approximately one hour. **The interviews will be audio recorded for easy transcription.** Further to this, the study is not funded by any organization as such; all costs relating to the study will be covered by the researcher.

There is no risk or harm associated with your participation in this study and, should you experience any discomfort during the course of interviewing, you have the right to refuse to respond to certain questions, to discontinue or to withdraw from the interview process. This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).

Participation in this study is voluntary. This means you may choose to withdraw from the study at any point without attracting any penalty. Participation will not attract any cost. No incentives for participating in the study will be provided. The interview will be kept strictly confidential. Your identity will be protected and anonymity will be maintained throughout the interview. Audio recordings and transcribed materials will be kept safe by the researcher for use in my dissertation without reference to your name or identity. After completion of the dissertation, audio recordings and transcripts will be kept with my supervisor and only destroyed after five years upon completion of the study and the awarding of the degree. **Please note that copies of a summary of the main findings of the dissertation will be made**

available upon request. Should you agree to participate and wish to receive a copy, kindly provide details of your postal address in the space provided.

In the event of any problems or concerns/questions you may contact me on 074 404 1549 or mbonisigumed@gmail.com/209525951@stu.ukzn.ac.za. You may also contact my supervisor, Dr Gerard Boyce, or UKZN's Humanities and Social Sciences Research Ethics Committee at:

SUPERVISOR

Dr. Gerard Boyce

School of Built Environment and Development Studies

University of KwaZulu-Natal, Howard College Campus,

Durban 4041,

Shepstone Building Level 7, Room A723

South Africa.

Tel: +27 31 260 1473

Email: Boyce@ukzn.ac.za

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

HSSREC RESEARCH OFFICE

Prem Mohun

HSS RESEARCH Office

Govan Mbeki Building

Westville Campus

Contact: 03126004557

Email: mohunp@ukzn.ac.za

--

CONSENT

I _____ have been informed about the study entitled:

“Notions of place and identity formation amongst recent graduates in South Africa: A case study of Umlazi Township” by Mbonisi Luanda Gumede (209525951).

I understand the purpose and procedures of the study

I have been given an opportunity to ask questions about the study and have had them answered to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time.

If I have any further questions/concerns or queries related to the study, I understand that I may contact the researcher:

Mbonisi Luanda Gumede

School of Built Environment and Development Studies

University of KwaZulu-Natal, Howard College Campus,

Durban 4041,

South Africa.

Tel: 074 404 1549

Email: mbonisigumed@gmail.com/209525951@stu.ukzn.ac.za

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researcher then I may contact his supervisor:

Dr. Gerard Boyce

School of Built Environment and Development Studies

University of KwaZulu-Natal, Howard College Campus,

Durban 4041,

Shepstone Building Level 7, Room A723

South Africa.

Tel: +27 31 260 1473

Email: Boyce@ukzn.ac.za

or

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

I hereby provide consent to:

Audio-record my interview YES / NO

Postal address:

Signature of Participant

Date

Signature of Witness
(Where applicable)

Date

Appendix 4: Interview Schedule

INTERVIEW SCHEDULE

TIME START: _____

LIVING IN THE AREA- HISTORY

I would like to start by asking you some questions about your general history in the area.

1. Tell us a bit about yourself. Looking back, how did you come to live in this area? How long have you lived here? What are your living arrangements?
2. Do you have family or friends in this area?

LIVING IN THE AREA- PRACTICAL CONNECTIONS

I would like to ask you some questions about living here.

3. How would you describe the community in which you live?
 - In terms of physical amenities or infrastructure
 - In more subjective terms, notions of place
4. Would you advise someone who lived outside your area to come live here or recommend your community as a desirable place to live? Why do you feel the way you do?
5. Do you make use of local community facilities such as shopping malls, places of worship etc.? Or do you go elsewhere for things like shopping, place of worship, schooling for kids and recreation and so on?

LIVING IN THE AREA- PERSONAL CONNECTIONS

I would like you to think about your time in the area and the things that have happened here to you in this area in the past.

6. Would you say that this is a community people enjoy living in?

Why do you feel the way you do?

7. If residents had a choice, would they leave Umlazi Township to settle elsewhere?

Why do you feel like people feel this way?

8. Would you leave Umlazi, for instance, if you had a choice?

9. How would you summarize your experiences of living in this community? Would you say they are generally positive or negative?

10. Is there anything unique about Umlazi and Umlazi residents?

11. Is there anything such as an Umlazi culture? If so, how would you describe this culture?

12. Is this inclusive? Do you think this reflects who you are? Does it (broadly speaking) reflect people like you? Why? How would you describe 'people like you'?

13. In your opinion, do you feel people like you feel like they belong to your Community?

Why do you feel this way?

14. What are the main factors/forces/reasons that you think influence residents' sense of belongingness?

15. In general, how attached do you feel residents feel to your community and to each other?

16. Do you feel strongly attached to this area? What about the people living here?

Why?

17. Is there anything you would like to add?

TIME END: _

Appendix 5: Data capture schedule

Pilot study: October 18 2017

5 participants

1 female 4 male

One on one interview:

Interview 1: 13 January 2018

Interview 2: 19 January 2018

Interview 3: 25 January 2018

Interview 4: 04 February 2018

Interview 5: 15 February 2018

Focus groups:

Focus group 1: 05 march 2018

Venue: Umlazi Section W Library Seminar Room

Participants: 5

Focus group 2: 07 April 2018

Venue: Umlazi Section W Library Seminar Room

Participants: 5

Focus group 3: 29 April 2018

Venue: Umlazi Section W Library Seminar Room

Participants: 5

Focus group 4: 14 May 2018

Venue: Umlazi Section W Library Seminar Room

Participants: 5

Focus group 5: 06 June 2018

Venue: Umlazi Section W Library Seminar Room

Participants: 5