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Learners' Understandings and Reflections of Place and Belonging in *Sophiatown*: Explorations in a Grade 11 English Classroom

A Dissertation submitted to the School of Education of the University of KwaZulu-Natal in fulfilment of the requirements for the degree of Master of Education by Research

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Declaration

I, *Ms DenoshaMungal (student number: 214507772)*, declare that:

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Abstract

Issues of place and belonging are major themes in the play, *Sophiatown*, and are issues that play a significant role in the lives of grade 11 learners. The history-based play, *Sophiatown*, is studied across many South African secondary schools and was found to be suitable for this study which aimed to explore grade 11 learners' understandings and reflections of place and belonging in the play, *Sophiatown*, and in their own lives. The theoretical framework underpinning this study is two-pronged, using the theories of Place Attachment and Place-Belongingness. This study used a qualitative case study within an interpretivist paradigm and employed thematic analysis. The sample consisted of 102 grade 11 learners from a secondary school in KwaZulu-Natal, South Africa. In analysing the text and learners' responses from a diary entry, Venn diagram, an open-ended questionnaire and focus group interviews, six findings emerged. The overall findings may be categorised as follows: grade 11 learners'deep reflections and understandings of place and belonging; the importance of place and belonging for grade 11 learners; grade 11 learners' astute reflections of their communities; recognition of *Sophiatown* as a paradox; recognition of *Sophiatown* as a place of belonging; insightful comparisons between place and belonging in learners' communities and Sophiatown. Although place and belonging remain wellresearched in the field of psychology, it was found to be lacking in the field of education. There is a great deal of literature focusing on Sophiatown, the place, and its history, but there appears to be limited literature available regarding the play, *Sophiatown,* and even less literature available exploring issues of place and belonging in the play. Thus, this study aimed to addressthese gaps. Seeing that issues of place and belonging play a significant role in the lives of learners and remain major themes in the play, *Sophiatown,* it is important that these areas are focused on while studyingthe text and that learners are given the chance to draw on their own lives as this will allow valuable information to be communicated in the literature classroom.

Keywords:

drama; adolescents; *Sophiatown*; English First Additional Language; place-belongingness

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Chapter 1
Introduction

1.1.Introduction

> A deep sense of love and belonging is an irreducible need of all people. We are biologically, cognitively, physically and spiritually wired to love, to be loved and to belong. When those needs are not met, we do not function as we were meant to. We break. We fall apart. We numb. We ache. We hurt others. We get sick. (Brown, 2019, p. 1).

Such sentiments, as conveyed by Brown (2019), are shared by Escalera-Reyes (2020), who states that peopletend to have a desire to belong and to be an important part of something greater thanthemselves. Taking the idea further Peter, Peter and Catapan (2015) highlight that a disruption in our everyday environment can negatively affect our sense of belonging.

This study explores Grade 11 learners' understandings of place and belonging as reflected in the play, *Sophiatown*, and as experienced in their lives. While the play is situated within the Apartheid era, the learners' lives are not. There is a clear understanding that learners' lives can never be compared to life under Apartheid, as reflected in *Sophiatown*. However, the study considers only aspects of place and belonging in both contexts, that of the play and of learners' lives. This study works within a classroom of English First Additional Language learners.

The Department of Basic Education (2011) states that 'Home Language' is the language first acquired by learners, whilst 'First Additional Language' is the language learnt in addition to one's Home Language. Lenyai (2011) points out that in a diverse and multilingual country like South Africa, it is important for learners to become proficient in at least two languages. Language learning in South African schools may include any of the official languages, namely, Afrikaans, English, isiZulu, isiNdebele, isiXhosa, Sepedi, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga and other Non-Official languages (Department of Basic Education, 2011). These languages are offered at different levels in a school setting. The First Additional Language level assumes that learners do not have knowledge of the language when they begin school, but it is developed as they progress through the different grades (Department of Basic Education,

2011). In the context of this study, the First Additional Language which learners have opted to study is English.

This chapter introduces the study and outlines the rationale and purpose of the study. It also provides background information regarding place and belonging; Sophiatown, the place, and the Department of Basic Education's requirements for grade 11 English First Additional Language. This is followed by the inclusion of some of the key studies which have informed this study and the objectives and research questions guiding this study are also highlighted. The chapter provides an overview of the research process and delimitations of the study and concludes with an outline of the structure of the dissertation.

1.2. Rationale/Motivation

I conducted this study due to personal and professional interests. Personally, being an educator of History and English, the historical background in *Sophiatown*, a South African play which explores issues of place and belonging, had piqued my interest. I became interested in exploring learners' understandings of place and belonging as reflected in the play, *Sophiatown*, and how they, as the youth of South Africa, respond to the historical events affecting place and belonging in this play.

Professionally, many learners attending the school at which I teach reside in informal settlements. During conversations with the learners, I discovered that some learners and their families are often stressed due to limited personal space, lack of resources available to them, and the high rates of crime and violence. This leaves learners questioning whether or not they really belong in their communities. Through these conversations and the teaching of the play, *Sophiatown*, I made a connection between learners' personal lives and the issues of place and belonging in the play. Due to recognising the connection, I became interested in how learners understand concepts of place and belonging in their own lives and what their reflective comparisons reveal about place and belonging in their own lives and in the play being studied in the English First Additional Language classroom, *Sophiatown*.

1.3. Purpose of the study

The purpose of this study is to gain a greater understanding of place and belonging, as reflected in the play, *Sophiatown*, and how this reflects secondary school learners' lives. Although place and belonging remain well researched topics in the field of psychology (Bowlby, 1969;

Bronfenbrenner, 1979; Baumeister & Leary, 1995) and education (more especially belonging of learners in a school setting) (Lee & Robins, 1998; Juvonen, 2006; Allen & Bowles, 2012), it may be considered under-researched in terms of learners and their personal lives.

1.4. Background and context

1.4.1. Background

Place attachment and belonging are considered interrelated concepts (Njwambe, Cocks & Vetter, 2019). Njwambe, Cocks and Vetter (2019) state that 'place' is a space where meaning is created through personal, group and cultural activity. Place attachment can thus be understood as a positive bond that people form with a place in which they feel comfortable and safe and have formed a connection (Njwambe, Cocks & Venter, 2019). Booker (2016) states that a sense of belonging comes from a feeling of relatedness or connection. A sense of belonging plays an important role in connecting the person to the society and comes from a feeling of being attached to a certain place (Antonsich, 2010). Any disruption in one's usual environment can make one feel uprooted (Williams, 2017), as was evident in South Africa's history.

Williams (2017) explains how the lives of many South Africans were disrupted and they felt uprooted following the Native Resettlement Act, No. 19 of 1954. This Act was implemented by the National Party's Apartheid system, which forcefully separated the different race groups living in South Africa. The Natives Resettlement Act, No. 19 of 1954 allowed the National Party to remove people of colour from any area within the district of Johannesburg (South African History Online, 2019). This Act also affected areas such as District Six in Cape Town and Cato Manor in Durban (Williams, 2017). With very little warning and no opportunity to oppose this Act, many African, Coloured and Indian South Africans witnessed their homes being violently destroyed (Williams, 2017). South African History Online (2019) reports that on 9th February 1955, 2000 policemen, armed with guns and rifles, destroyed Sophiatown and removed 60 000 occupants of Sophiatown. This incident affected many individuals' attachment to their environment and sense of belonging (Williams, 2017). This historical fact serves as the catalyst for the play, *Sophiatown*, which is the literary text being studied by grade 11 learners and which is the focus of this study.

Studying South Africa's history remains a key aim in South African education. The Department of Basic Education's (2011) Curriculum, Assessment and Policy Statement (CAPS) is a document which outlines the curriculum and assessment policy for every approved school

subject. The CAPS document stipulates that in the Further Education and Training (FET) Phase, which is grade 10 to grade 12, learners are required to study a minimum of seven subjects, four of which are compulsory and three or more electives which may be chosen from approved subjects offered by the school (Department of Basic Education, 2011). Of the four compulsory subjects, two of these subjects must include Home Language and First Additional Language (Department of Basic Education, 2011). According to the Department of Basic Education (2011) at English First Additional Language level, literature should include any of the following two genres: poetry, drama and a novel. *Sophiatown,* which focuses on individuals' experiences of forced removals and resultant identity crises during Apartheid, instigated by the Natives Resettlements Act of 1954, is one of the prescribed dramas.

The play, *Sophiatown,* was first performed in 1988 and was written by Malcolm Purkey. Malcolm Purkey, a director, facilitator and author, is one of the founding members of the Junction Avenue Theatre Company, which has created politically conscious plays, and had a great influence on theatre in South Africa (Theatre Lives, 2021). Purkey (as cited in National Education Collaboration Trust, 2015, p.15) proudly made the following statement with regards to his play, *Sophiatown*:

> It is important for people to understand that the narrative for black people does not begin and end in oppression. The issues surrounding the identity politics of Apartheid form the backdrop – the play is about human beings first. It's about relationships, and it's an entry into the wide canon of African literature that is out there.

Sophiatown is a play which focuses on South Africa's history and the lives of different individuals living in Sophiatown in the 1950s, just before the forced removals caused by the Natives Resettlement Act, No. 19 of 1954. This play relates the story of Ruth, a white Jewish girl, who leaves the comfort of Yeoville to experience a different kind of life in Sophiatown. She responds to an advertisement in which she finds herself living in 65 Gerty Street owned by Mamariti, a shebeen owner. Other individuals residing in this house include Mingus, Mamriti's son, who is also a gang member; Lulu, Mamariti's daughter who is of school-going age; Jakes, a journalist; and Princess, Mingus's girlfriend, who is also a prostitute. Charlie, Mingus's good friend, and Fahfee, a political activist, are also important characters in this play. This play can be seen as paradoxical in nature as it outlines the diversity and vibrancy, as well as the violence

and difficulty of life in Sophiatown. The play focuses on how the lives of residents were disrupted due to the forced removals during Apartheid.

Some of the key aims the Department of Basic Education (2011) hopes to achieve through the teaching of literary texts, such as *Sophiatown,* are as follows:

- to ensure that learners acquire skills and knowledge in ways which are meaningful to their own lives
- promote knowledge in local contexts
- equip learners with knowledge, skills and values required for meaningful participation as citizens of a free country
- encourage an active and critical approach to learning, acknowledging the rich history and heritage of the country

My teaching endeavours to achieve these aims by helping learners understand, through the text *Sophiatown*, the importance of place and belonging and the role it plays in creating one's identity. My study, via the engagement with the text, promotes knowledge of local contexts and acknowledges South Africa's rich history as the text being studied and reflected upon is a South African text which focuses on South Africa's history. The engagement with the text, via the teaching and the study, also helps learners to understand their roles as South African citizens in creating a place where there is equality and belonging.

1.4.2. Context

This study took place at a secondary school in the Umgungundlovu District of Pietermaritzburg, KwaZulu-Natal, for a period of one year. All South African schools are categorised into five groups, ranging from quintile 1 (poor, under-resourced, no fee-paying schools) to quintile 5 (well-resourced, fee paying schools). This particular school is categorised as a quintile 5 school due to its infrastructure and the toilet facilities available. The school contains basic facilities and resources for teaching and learning, including a chalkboard and textbooks (which are often in short supply, damaged and shared amongst learners). The school has a single playground but no sports facilities or equipment available.

Although considered a quintile 5 school, this school serves learners who come from low-income contexts, wherein crime, poverty and drug abuse are rife. Many learners apply for fee concessions, due to the difficult financial circumstances in which learners' parents/guardians find themselves. The majority of learners come from surrounding informal settlements, including Ezinketheni, Swapo and Haniville, as well as the Copesville suburb, wherein crime and poverty are also rife. This school also has several orphaned children who come from Lily of the Valley (an orphanage in Pietermaritzburg). Fifty-three learners at this school are classified as orphaned and vulnerable. The school currently consists of 868 learners and 28 members of staff. The school's mission and vision statement highlight the school's intention to provide a holistic education, which allows learners to become active and positive contributors to society.

1.5. Key studies

This study draws on various research studies. However, the following studies were found to be key in shaping this study.

There is a plethora of literary texts such as Don Mattera's poem, *The Day They Came For Our House* (Mattera, 1987b) and Williams's (2015) poem, *sophiatown*, amongst many others. There is also a great deal of research on Sophiatown's history (Hannerz, 1994; Goodhew, 2005; Naidoo, 2011; Erlank& Morgan, 2015), but there is limited research on the aspects of place and belonging in the play, *Sophiatown*. This study serves to help towards filling this gap in academia. The Sophiatown community of the 1940s and 1950s is often portrayed as a well-knit community (Leta, 2020). Leta (2020, p.3) explains how participants in her study state that Sophiatown "was one big family", and this big communal family consisted mostly of African, Indian and Asian families. Although not biologically related, they lived and treated members of the community with care regardless of race, class and religious affiliations (Leta, 2020). After the Native Resettlement Act, No. 19 of 1954, the Apartheid government destroyed this multicultural community and thousands of residents witnessed their homes being destroyed (Williams, 2017). Leta (2020) and Williams (2017) provide an understanding of the atmosphere in Sophiatown and the context in which the play, *Sophiatown*, was written. Leta's (2020) research shows the impact that place and a sense of belonging has on one's life.

In understanding concepts of place and belonging is Sophiatown and in learners' lives, it is also important to gain an understanding of learners' sense of belonging in their own lives. Child and Youth Wellbeing (2021) state that it is important for children and young people to develop a

sense of belonging as this aids their self-confidence and sense of identity. Wilson and Milne (2013) found that participants in their study tried to create their own personal spaces, such as their bedrooms. The participants in the Wilson and Milne (2013) study also pointed out the significance of personal items in building and maintaining self-identity and a sense of belonging, to make spaces feel safer. Feelings of belonging, whether positive or negative, affect everyone in different contexts.

Not only does the environment from which learners come play an important role in their lives, but schools also play a pivotal role in young people's lives. Longaretti (2020) states that the school as a community offers young people a place where they feel an emotional bond and sense of security that comes from being a member and feeling valued by the community and valuing the community in return. In Steyn, Badenhorst and Kamper's (2010) study, which focused on grade 11 learners in 13 South African schools, it was found that although many participants in the study came from challenging social contexts, there was a spirit of patriotism, belongingness and optimism amongst South African adolescents.

While these studies are explored in detail in the Literature Review, the studies are mentioned at this point to contextualise the research related to the topic of this dissertation.

1.6. Objectives

The objectives of this study are to explore learners' understandings of place and belonging as reflected in the play, *Sophiatown.* Secondly, this study aims to learn how learners understand concepts of place and belonging within their own lives. Thirdly, this study seeks to understand what learners' reflective comparisons reveal about place and belonging in their own lives and in *Sophiatown.* Lastly, this study endeavours to assess the importance of learners' understandings and reflections of place and belonging.

This dissertation seeks to address the following questions:

1. What are learners' understandings of place and belonging as reflected in the play, *Sophiatown?*
2. How do learners understand concepts of place and belonging within their own lives?
3. What do learners' reflective comparisons reveal about place and belonging in their own lives and in *Sophiatown?*
4. Why are learners' understandings and reflections of place and belonging important?

1.7. Overview of methods and ethics

In order to answer the four research questions guiding this study, this study is guided by two theories, namely, the Place Attachment Theory proposed by Relph (1976) and further developed by Cross (2015), as well as the Sense of Belonging theory proposed by Antonsich (2010), which can be traced to Maslow's (1954) model of the hierarchy of needs and Bauemeister and Leary's (1995) Belonging Hypothesis. These theories are discussed in the Theoretical Framework chapter. This study was located within an interpretive research paradigm, using a single case study and a qualitative research approach. A purposive sample of 102 grade 11 English First Additional Language learners was involved in this study and engaged in the following methods of data generation: document analysis in the form of a diary entry; visual analysis in the form of a Venn diagram; an open-ended questionnaire and focus group interviews. This methodology was found to be the most suitable as it allowed me to gain an in-depth understanding of learners' views on place and belonging as they apply to the text and their own lives. These aspects will be discussed in greater detail in the Methodology chapter.

Gatekeeper permission was sought from the principal of the school in order to allow research to be conducted with the learners of the school (See Appendix A: Gatekeeper's Permission). Ethical clearance from The Humanities and Social Sciences Ethics Committee of the University of KwaZulu-Natal was also sought (See Appendix D: Ethical Clearance Letter). As participants are below the age of 18, consent forms were presented to the parents of participants (See Appendix B: Informed Consent Form) and assent forms (See Appendix C: Informed Assent Form) were presented to participants in the study, which outlined all ethical issues.

1.8. Researcher's stance

As the years have progressed, I have developed a very close relationship with my learners. Our conversations include various topics. However, I have noticed that quite often, be it during discussions in class or personal conversations with them, learners always speak about their sense of belonging in their community. Some are very unhappy with their circumstances due to the poverty, crime and violence which they face, whilst others appear to experience a sense of belonging in their homes. Many learners also described their 'nomadic' lifestyle, where they were often forced to move from home to home due to personal circumstances, such as their caregivers separating from their partners, their caregivers finding a new job, or having an argument with their caregivers and seeking new residence.

Being an individual who had spent all her life growing up in the same community, which was largely unaffected by issues that learners faced, being surrounded by the same individuals, and only changing schools from primary school to high school, I became quite interested in the stories that learners had to share. Due to the relative stability and safety in my community, I felt a sense of belonging and even presently find myself comfortable in this community. For me, home is my place of comfort, where I can be myself without any judgement.

As the play, *Sophiatown*, was being studied in the grade 11 English First Additional Language classroom, there was a discussion about the living conditions in Sophiatown and Mingus's lifestyle as a gang member as well as his violent nature. In response, learners made comments such as "Same like Ezinketheni", among others. This intrigued me and persuaded to me draw a connection between learners' understandings of place and belonging and the issues of place and belonging in the play, thus motivating me to consider research in this regard.

1.9. De-limitations

Firstly, only learners studying English First Additional were considered for this study as opposed to the entire grade 11 population because the play, *Sophiatown*, is a prescribed text in the English First Additional Language classroom. Secondly, only learners from one particular school were considered for this study because of the unique context (described in the Context section) and community from which these learners come.

The Literature Review in this study considers other literary texts based on Sophiatown in order to gain an understanding of the atmosphere and context of Sophiatown, but it does not provide a literary analysis of these other texts as the focus of this study is the play, *Sophiatown*.

An empirical study on learners' communities has not been considered as I have no academic data available in this regard, nor have I conducted any research in these communities.

1.10.Organisation

This dissertation is divided into seven chapters in order to effectively interpret the findings and answer the research questions.

The first chapter introduces the dissertation by providing background information on this study. Chapter 2 begins by laying out the theoretical dimensions of the research and Chapter 3 explores

the scholarship that underpins this study. Chapter 4 describes the methodology employed in this study where the research paradigm, research design and research approach are discussed along with the reasons for their choices. The research methods, research site and sample, method of data analysis and ethics are also described in this chapter. Chapter 5 provides a literary analysis of issues of place and belonging in the play, *Sophiatown* and Chapter 6 presents and analyses the data derived from the document analysis, visual analysis, questionnaire and focus group interviews in order to answer the research questions. The last chapter discusses the main findings, and the theoretical and methodological implications of the study. This chapter also includes recommendations for further research.

Chapter 2
Theoretical Framework

2.1. Introduction

The theoretical framework underpinning this study, which explored learners' understandings and reflections of place and belonging in *Sophiatown*, is two-pronged. This study was underpinned by the Place Attachment theory proposed by Relph (1976) and further developed by Cross (2015). This study was also underpinned by the Place-Belongingness theory proposed by Antonsich (2010), which draws on Bauemeister and Leary's (1995) Belonging hypothesis. The Place-Belongingness theory and Belonging hypothesis can be traced to Maslow's (1943) model of hierarchy of needs. This chapter provides an exploration of these theories as well as a critical evaluation of each theory. Links between the two theories and the current study will be dealt with throughout the chapter by engaging with the main elements of the theories.

2.2. Place Attachment Theory

2.2.1. Definition of the terms 'Space', 'Place' and 'Place Attachment'

Njwambe, Cocks and Vetter (2019) state that place is space that individuals consider important as they have attached meaning to it. There is a distinction between space and place. Ujang and Zakariya (2014, p. 709) state that "A space is more properly conceived as abstract geometries (distance, direction, size, shape, volume) detached from material form and cultural interpretation" and place may be considered a space in which people have formed an attachment through personal, group and cultural processes (Njwambe, Cocks& Vetter, 2019). Furthermore, Baker (2012) states that 'place' is conceived by geographers as being created through emotional attachment, familiarity, and everyday experience. For Baker (2012), space is abstract, and a space can be transformed into place as it becomes more familiar, personal and valuable to a person. Place attachment can be viewed as a positive bond people form with places where they feel comfortable and safe (Njwambe, Cocks& Vetter, 2019).

Hussein, Stephens and Tiwari (2020) state that place attachment is expressed through the roles of emotions; knowledge and beliefs; and behaviour and actions. Place attachment includes three components, namely, active, cognitive, and practice (Kyle, Mowen & Tarrant, 2004; Hussein, Stephens& Tiwari, 2020). The active component refers to individuals' emotional attachments to places, the cognitive component is concerned with one's thoughts, knowledge and beliefs related to places, and the practice component reflects one's behaviour and activities that occur

within a specific place (Kyle, Mowen& Tarrant, 2004). Each of these components will be explored in greater detail in the play, *Sophiatown*, and how learners understand each of these components in relation to the play and to their lives in terms of their attachment to their places of living.

Attachment to a place is developed when the place fulfils one's functional needs and supports their behavioural goals better than any other known places (Hussein, Stephens& Tiwari, 2020). Inalhan and Finch (2004) state that places have the power to stir emotions through memory. This is referred to as an interactional past. This is seen in *Sophiatown* when characters share their memories and experiences of living in Sophiatown. On the other hand, when one imagines future experiences and has expectations of a place, this is referred to as interactional potential (Inalhan& Finch, 2004). In *Sophiatown*, this is seen when characters share their hopes and dreams for the future and development of Sophiatown.

This brings forth the concept of 'place identity'. Lewicka (2008) defines place identity as the set of features that ensures a place's uniqueness and continuity in time. Relph (1976) explains the difference between place attachment and place identity. Place attachment refers to the manner in which a person becomes attached to a place for a variety of reasons, such as the emotional bonds that people develop with places. Place identity depends on the individual or group image of a place. This indicates that a loss of sense of place is also a loss of identity. Hussein, Stephens and Tiwari (2020) state that without a sense of place, one may not have any feelings of attachment or any desire to take care of a place. Relph (1976) refers to the loss of attachment to a place as 'placelessness'. A loss of place remains a major theme in the play, *Sophiatown*, and by using Relph's theory of Place and Placelessness, this study has highlighted the impact of the characters losing their homes.

2.2.2. Relph's Theory of Place and Placelessness

Edward Relph has explored the concept of place in his book entitled, *Place and Placelessness.* In his book, Relph (1976) refers to the positive affective ties to a place as 'topophilia'. Here, Relph draws on the work of Tuan (1974). Relph (1976) also used the terms 'insideness' and 'outsideness' to describe people's feelings of being part of a place.

Relph (1976) describes 'insideness' as an emotion where one is present in that place, and feels a sense of safety, rather than feelings of being threatened; and at ease, as opposed to being

stressed. On the other hand, ‘outsideness’ refers to when a person feels separated or alienated from a place (Relph, 1976). The strongest sense of place experience is what Relph (1976) calls ‘existential insideness’, which may be considered to be deep attachment to a place and takes into accountthe feelings that most people experience when they are at home in their own community. In contrast to existential insideness is what Relph (1976) calls ‘existential outsideness’. Existential outsideness refers to a sense of strangeness and alienation to a place (Relph, 1976).

In most of his book, *Place and Placelessness*, Relph (1976) discusses ways in which a place may be experienced authentically or inauthentically. An authentic sense of place refers to “a direct and genuine experience of the entire complex of the identity of places - not mediated and distorted through a series of quite arbitrary social and intellectual fashions about how that experience should be, nor following stereotyped conventions” (Relph 1976, p. 64).

Further to the discussion on place and placelessness, Giuliani (2003) states that place attachment does not always relate to positivity but can also have negative consequences. To highlight this, Giuliani (2003) foregrounds issues of the ethnic conflicts in Yugoslavia, and the years-long conflict between Israelis and Palestinians. These conflicts stem from an equal attachment to the same place, which creates a sense of competition between groups. Such competition for place is evident in the play as the Apartheid government seeks to have full control over Sophiatown. The characters in the play protest against this due to their attachment to Sophiatown.

2.2.3. Criticism of Relph’s theory of Place and Placelessness

Seamon and Sowers (2008, p.5) highlight the criticisms of Relph’s (1976) theory of Place and Placelessness, including “that it is essentialist; out of touch with what places really are today; and structured around simplistic dualisms that misrepresent and limit the range of place experience, particularly the possibility of a global sense of place.” Marxists such as Peet (1998) and social constructivists such as Creswell (2004) have brought forward the essentialist claim and argue that Relph (1976) claims a universal human condition that will be revealed only when aspects such as historical, cultural, and personal qualities are stripped away, leaving behind a form of human experience (Seamon& Sowers, 2008). These critics point out that in focusing on the experience of place as an existential quality and structure, Relph (1976) ignores specific

temporal, social, and individual circumstances that shape particular places and particular individuals' and groups' experiences of them (Seamon &Sowers, 2008).

These criticisms may be supported to a certain extent. Relph's (1976) is indeed essentialist and structured around simplistic dualisms, ignoring individual circumstances that shape an individual's experience of place. However, with these criticisms in mind, Relph's (1976) theory of Place and Placelessness does hold some value in understanding an individual's experiences of place. For example, despite ignoring the 'grey areas', Relph's (1976) theory provides an understanding of the negative aspects of experiencing a place as well as the positive aspects. Despite the criticisms of Relph's (1976) theory, this study has made use of this theory in conjunction with more recent theories, such as Cross's (2015) seven processes of place attachment, which fills the gaps in Relph's theory.

2.2.4. Cross's seven processes of Place Attachment

Drawing on the ideas of Relph's theory of Place and Placelessness, Cross (2015) has proposed seven distinct processes through which people form bonds with places. Her framework was developed through the analysis of in-depth interviews conducted in California, newspaper and magazine articles, memoirs and essays. Cross (2015) states that the framework suggests that seven processes work together individually, culturally and as a group to mould place attachment. The seven processes have distinctive qualities and advance in different ways over time and space. Although many researchers (Low, 1992; Hay, 1998) have identified processes through which place attachments are established, no author has provided a framework of the individual and cultural process through which place attachments are formed. This framework is aligned with this study as it has sought an understanding of place in the play, *Sophiatown,* as well as learners' understandings and reflections of place.

Cross's (2015) framework includes sensory, narrative, historical, spiritual, ideological, commodifying, and material dependence (Cross, 2015). According to Cross (2015), each of the seven processes describes a series of actions and meaning-making and although these processes are distinct, they are also co-occurring. All these processes collectively contribute to a person's place attachment (Cross, 2015). The seven processes highlighted are evident in the play being studied and the research used those processes to explore learners' understandings of place in the play and in their own lives. This study has attempted to answer all four research questions using the theory of Place Attachment.

2.2.4.1. Sensory process of Place Attachment

Cross (2015) highlights that an individual relates to a place through their senses, that is, what they see, smell, cuisines they eat, surfaces they touch, and sounds they hear unique to that place. One's experience of place is distinctive and informed by personal and cultural values. When the sensory experience of a place changes, one alters the meaning of place, which may enhance or threaten place attachment depending on the meaning associated with the changes (Cross, 2015). Furthermore, each place is unique and has unique sensory opportunities and as people spend time in place, they begin to associate with that place and develop attachments, especially when that place offers opportunity for desirable experiences (Cross, 2015). Cross (2015) found that people often compare the sensory experience of one place with other places as they make meaning of their experience. This study has considered the characters' sensory attachment to Sophiatown as well as how learners relate to their communities through their different senses.

2.2.4.2. Narrative process of Place Attachment

Fisher (as cited in Cross, 2015) argued that human beings are narrators or story tellers. According to Cross (2015) storytelling is also a unique process of forming attachments to place because as people learn about a place through hearing stories about that place, they develop bonds to that place. The narrative process develops over time and the more that people spend time in palace, the more stories they gather from others as well as create their own stories (Cross, 2015). In addition, they begin to understand people and local culture in new ways (Cross, 2015). As stories are told and retold, they either unite or separate people. The narrative process of place attachment was explored by considering how the characters in the play talk about and describe Sophiatown, as well as learners' descriptions of their communities and stories that they share about their communities.

2.2.4.3. Historical process of Place Attachment

Of all the processes of place attachment, the historical process takes the most time (Cross, 2015). It develops and expands over time as different events take place in a person's life (Cross, 2015). Cross (2015, p. 14) describes historical attachment as "the process of accumulating experience in a place and creating meaning about those experiences that tie both ordinary and significant life events to a particular place as well as to the history of a place. "Cross (2015) notes that the historical process of attachment has two components, that is, the experience of life in a place and the stories that provide meaning about those experiences. An individual's life

story might be focused only on the individual's history (biographical), or it may include family history (genealogical), or even cultural (ancestral) history (Cross, 2015). This was explored in the play by considering Sophiatown's history, Sophiatown before the Apartheid regime and Sophiatown after the Apartheid regime. Learners' histories related to their communities were also explored.

2.2.4.4. Spiritual process of Place Attachment

While a person can have historical attachment to a place, that person may or may not experience a deep sense of belonging, which Cross (2015) refers to as spiritual attachment. In her study, Cross (2015) found that most participants had difficulty in describing their spiritual attachment to a place. Cross (2015, p.18) states that the spiritual process of place attachment refers to

> the enduring sense of deep belonging in a particular place. This sense of deep belonging is best understood as the connection our soul/spirit, the principle of conscious life; the vital principle in humans, animating the body or mediating between body and soul or our deepest self, feels to a place.

Cross (2015) highlights that this sense of attachment has no connection to religion but rather relates to the spirit of the soul distinguishing itself from the physical world. Thus, the spiritual sense of attachment refers to the experience of a deep sense of belonging to a place. According to Cross (2015, p.18), a spiritual attachment appeared to be the most stable over time as none of her participants described this experience as "fading or changing over time." This study sought to explore the characters' deep attachment to Sophiatown and the impacts of their displacement, as well as learners' deep sense of attachment to their communities, which they were asked to articulate.

2.2.4.5. Ideological process of Place Attachment

Ideological attachments are developed on an ethical code which dictates the good and bad relationships between people and places. Cross (2015, p.18) states that the ideological process of attachment is "about how to live in a place." These ideologies of place can be formally codified through a legal system, property ownership or informal codes such as a personal commitment (Cross, 2015). The ideological process is an ethical code dictating how people should engage with place (Cross, 2015). Cross (2015) indicates that although there are many differences between people living in a spiritual community and people who have created their own ethic of relationship to place, they all still share a self-conscious ethic that guides how they

relate to place. Using the ideological process of Place Attachment, this study explored the characters' ethical codes in *Sophiatown*. Learners' ethical relationships with members of their communities were also considered.

2.2.4.6. Commodifying process of Place Attachment

The commodifying process of attachment is mainly an individual person-place experience (Cross, 2015). The commodifying process of attachment declines over time especially as other processes expand or develop (Cross, 2015). Cross (2015) states that the commodifying process deals with choice- the ability to choose a place with the best possible desirable features. During different life stages, the commodifying process is likely to be one of the first experiences to shape one's attachment to place (Cross, 2015). Commodifying attachments are based on the comparison of one's image of the ideal community with the tangible and aesthetic attributes of a community (Cross, 2015). Cross (2015) believes that it is not surprising that this image of the ideal community changes during one's life course. This study explored the characters' reasons for choosing Sophiatown as their home as well as learners' or their parents'/guardians' reasons for settling in their specific communities.

2.2.4.7. Material dependence process of Place Attachment

Cross (2015) draws on the works of Kyle, Graefe and Manning (2005), Stokols and Shumaker (1981) and Williams, Michael, Joseph and Alan (1992), who state that place dependence refers to the ability of a particular setting to satisfy the needs and goals of an individual. Cross (2015) also draws on the work of recent scholars, Raymond, Brown and Weber (2010, p.426) who defined place dependence as a "functional connection based specifically on the individual physical connection to a setting; for example, it reflects the degree to which the physical setting provides conditions to support an intended use." Cross (2015, p. 21) expands on these ideas and defines material dependence as "including reliance on material features of a place (e.g., housing, job market, geographic features) as well as the material or social reliance on others (e.g., parents, partners, close friends) in a place needed for personal well-being". Cross (2015) highlights that children are socially and materially dependent on their parents and their parents' choices. Adults, however, are dependent on job locations and labour markets to the degree that they have limited choices of professions or employers (Cross, 2015). Thus, it is rare for individuals to choose a place of residence free from all social and material considerations. Thus, material dependence may be characterised by lack of freedom (Cross, 2015). This study has explored in detail how characters in *Sophiatown* felt a sense of material dependence on the

place, Sophiatown, as well as how learners and their families rely on their places of residence for their material and personal wellbeing.

2.3. Place-Belongingness Theory

2.3.1. Belonging, Sense of Belonging and Place-Belongingness

In 2018, Halse noted that 'belonging' is seen as a new theoretical term. The theories of belonging have become a subject of interest in many disciplines, such as political science, gender studies, race relations, sociology, migration studies, social geography, psychology and adolescent health, philosophy and cultural studies, and youth studies, amongst various other disciplines (Yuval-Davis, 2006).

Yuval-Davis (2006), one of the most prominent scholars studying belonging, defines belonging as an emotional need of individuals and involves an emotional attachment of feeling 'at home'. Allen, Gray, Bauemeister and Leary (2021) state that they consider belonging to be a need, rather than a desire, because when people fail to satisfy it, they suffer various mental and physical health issues. Halse (2018) emphasises that belonging can operate on multiple scales, ranging from the home to the nation. Some of the leading scholars of the Belonging hypothesis (Bauemeister& Leary, 1995) define a sense of belonging as the degree to which an individual feels included, accepted, and supported by others in a variety of social settings. Escalera-Reyes (2020, p. 3) further defines a sense of belonging, or belongingness, as "a human emotional need to be an accepted member of a group to maintain close and safe ties that generate a sense of security, care and affection." It also entails a need for frequent and ongoing relational interactions for one to feel himself or herself, a part of something greater and motivation sufficient to drive behaviour (Baumeister & Leary, 1995). Escalera-Reyes (2020) concurs with the findings of Baumeister and Leary (1995) and states that people have an inherent desire to belong and to be an important part of something greater than themselves. Drawing on the work of Baumeister and Leary (1995), Antonsich (2010) defines place-belongingness as an emotional feeling wherein an individual becomes attached to a certain place.

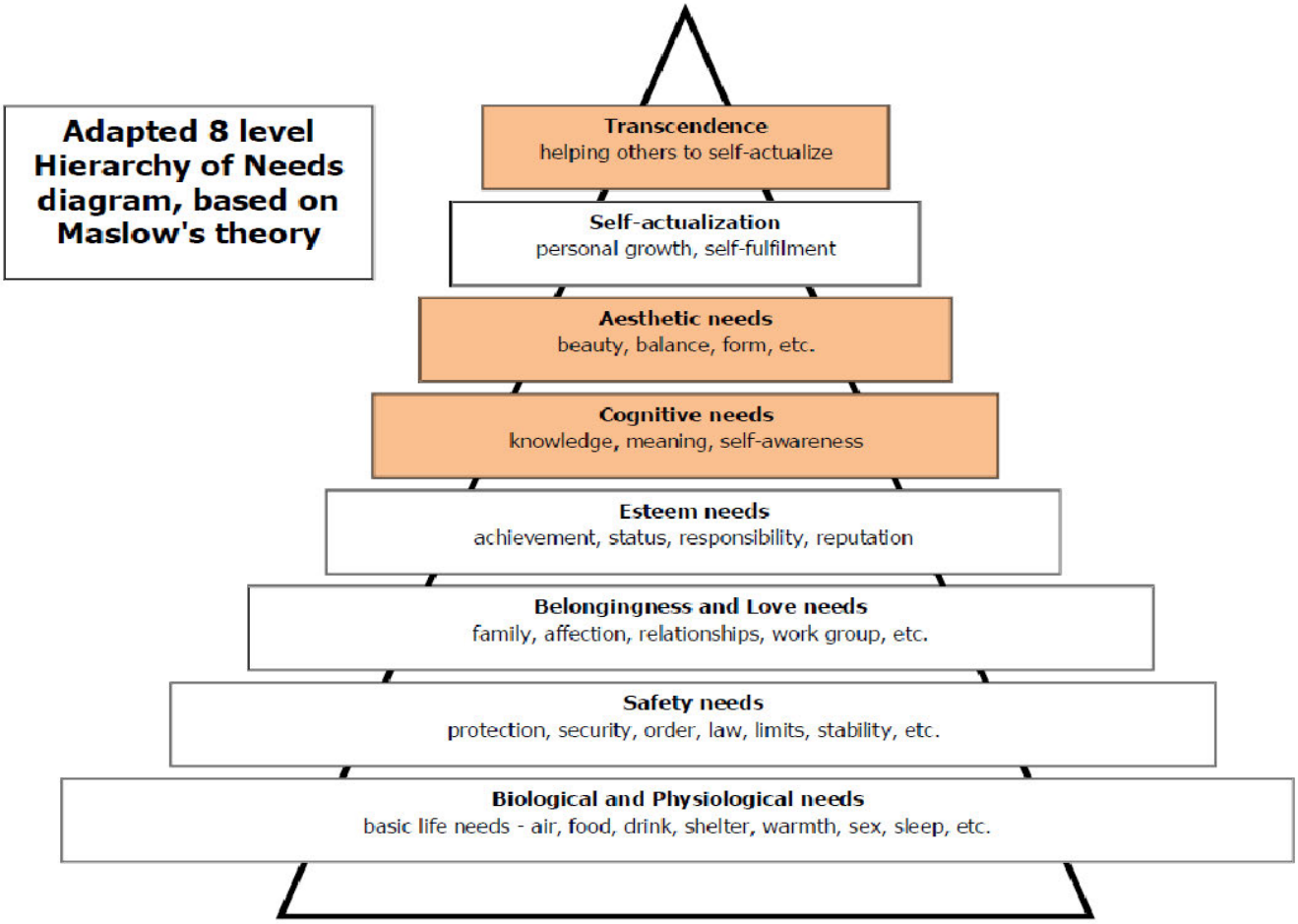
2.3.2. Maslow's hierarchy of needs

The Place-Belongingness theory draws on Maslow's (1943) theory of human needs which is widely known in psychology as Maslow's hierarchy of needs in a human environment in society. Maslow (1943) states that people are motivated to achieve certain needs and some needs take precedence over others. The five levels of human needs include physiological needs,

safety, love and belonging, esteem, and self-actualisation (Maslow, 1943). Mcleod (2018) states that Maslow's hierarchy of needs grew to include three additional levels, leading to eight levels of hierarchical needs including physiological needs, safety, love and belonging, esteem needs, cognitive needs, aesthetic needs, self actualisation and transcendence needs. Maslow's (1943) hierarchy of needs is often depicted in the form of a pyramid as shown in Figure 1(Maslow's revised 8 level hierarchy of needs) below. Prior to revisions made by Maslow (1943), it was believed that needs at the base of the pyramid must be satisfied before individuals may attend to needs higher up the pyramid. However, after revisions, Maslow (1954) pointed out that these levels may overlap during different stages of one's life.

In Maslow's (1954) model of the hierarchy of needs, the need of belonging is placed at a high level among the eight fundamental needs. Maslow (1954, p. 381) describes this level as a "hunger for affectionate relations with people in general". These affectionate relations may take many forms, including family, heterosexual and homosexual friendships, romances, marriage and work groups amongst other forms (Taormina & Gao, 2013). Commenting on Maslow's (1954) hierarchy of needs, Ryan and Deci (2004) state that the need to belong may be viewed as a psychological sense of being in a state of communion with others or a safe unit. Sousa (2010) affirms that human beings need to belong to a group and a sense of belonging is the biggest reason to form groups, communities, and societies. Bauemeister and Leary (1995) have criticised Maslow's (1954) theory as they believe that the belongingness need was accompanied by neither original data nor review of previous findings.

Figure 1: Maslow's revised 8 level hierarchy of needs



Source: Chapman, A. (2001-7). *Businessballs*. https://www.businessballs.com/maslowhierarchyofneeds8pdf

2.3.3. Baumeister and Leary's Belonging Hypothesis

Belonging is a major factor that contributes positively to an individual's psychological development. One needs to feel at home in order to maintain one's mental health (Baumeister & Leary, 1995). This feeling of being at home, as discussed by Baumeister and Leary (1995), relates to a sense of place attachment, as discussed above.

Baumeister and Leary (1995) draw on the work of Bowlby (1969) who argued that belonging is one of the strongest human motivational needs. His attachment theory emphasises the importance of interactions between parents and their children in the early and formative years which inform the nature and quality of their future relationships. Baumeister and Leary (1995, p. 500) point out that their Belongingness hypothesis differs from the attachment theory in the following two ways:

> Attachment theory has emphasized the task of elaborating individual differences in attachment style, whereas we focus on the commonality of the overarching need to belong. Second, attachment theory has emphasized certain emotional needs and satisfactions implicit in certain kinds of relationships, whereas we regard it as at least plausible that the need to belong could be satisfied in other ways.

In speaking about the Belongingness hypothesis, Baumeister and Leary (1995) state that human beings have a drive to create and maintain lasting, positive and significant interpersonal relationships. In order to satisfy this drive, two criteria need to be met, that is, firstly, there is a need for frequent, affectively pleasant interactions with other people and secondly, these interactions must occur within the context of a stable and enduring framework (Baumeister & Leary, 1995). Here, Baumeister and Leary (1995) draw on John Donne's (1975) widely used quote that "No person is an island" (Donne as cited in Baumeister & Leary, 1995). This relates to what Bolden (2014) refers to as Ubuntu, which is a South African philosophy. 'Ubuntu' translates to 'humanness' and the Nguni expression 'umuntungumuntungabantu', which means 'a person is a person through other people', and expresses humanity, unity, justice, mutual care and compassion (Bolden, 2014). This highlights close-knit relationships, which cause individuals to feel a sense of belonging and emphasises that 'No person is an island'.

The feeling of belonging is an interpersonal relationship in which the emotional bond with the other becomes significant and necessary for an individual's overall development (Baumeister & Leary, 1995). A lack of belonging results in stress, maladjustment and possible health problems. These include negative emotions, including depression, anxiety, grief and loneliness and are seen as important causes of mental and physical illness and behavioural issues (Baumeister & Leary, 1995). On the other hand, high levels of belonging contribute to positive emotions (Baumeister & Leary, 1995). A strong sense of belonging is also associated with lower rates of emotional distress, thoughts of suicide, violence, substance abuse and reckless sexual activity, as well as a positive outcome in all aspects of life (Baumeister & Leary, 1995). The Belongingness hypothesis was found to be important in analysing the play, *Sophiatown*, to understand how the characters felt about living in Sophiatown and the reasons for the emotions felt during the forced removals. Moreover, the Belongingness hypothesis played an essential role in gaining an understanding of learners' reflections of place and belonging in the play, *Sophiatown*, as well as belonging in their communities.

2.3.4. Antonsich's Five Factors of Place-Belongingness

In addition to drawing on Maslow's (1954) hierarchy of needs and Baumeister and Leary's (1995) Belonging hypothesis, Antonsich (2010) also draws on Yuval-Davis's (2006) three levels of analysing how people belong in order to explicate the five factors of Place-Belongingness. The first level examines the social location of an individual, such as one's age group, profession, gender, race, class, nationality or citizenship (Yuval-Davis, 2006). The second level examines how an individual identifies with and is attached to social groups (Yuval-Davis, 2006). The third level for understanding and analysing belonging is that understanding that belonging always involves ethical and political values (Yuval-Davis, 2006).

Antonsich (2010) states that despite Yuval-Davis's (2006) framework for the analysis of belonging leaning toward the politics of belonging, she does not address belonging as emotional attachment and feeling 'at home' and 'safe'. Antonsich (2010) notes that although this tripartite framework is useful, it does not take into consideration that belonging may also be an emotional feeling towards place and may be more than just a concept related to citizenship. In fact, Antonsich (2010) notes that belonging needs to be considered as feeling 'at home', attached to and rooted in a place. Antonsich (2010) identifies five factors that contribute to one's sense of place-belongingness, that is, a person's emotional attachment to a particular place. These include auto-biographical, relational, cultural, economic and legal factors. These contributing factors to belongingness reanalyzed in the play, *Sophiatown*, and in how learners understand these factors in their lives.

Antonsich (2010) emphasises that all the above-mentioned factors cause an individual to lead a life which is meaningful and worthwhile. The absence of place-belongingness is a sense of loneliness, isolation, alienation, and displacement (Antonsich, 2010), as initially highlighted by Baumeister and Leary (1995). The ideas in the Sense of Belonging theory underpinned learners' understandings and reflections of belonging in *Sophiatown* and in their lives.

2.3.4.1. Auto-biographical factors of Place-Belongingness

According to Antonsich (2010), auto-biographical factors relate to one's past history, including their personal experiences, relations and memories which attach a particular person to a given place. Childhood memories usually play a key role in this context because the place where a

person was born and has grown up often remains a significant place in the life of that individual for the rest of their lives (Antonsich, 2010). The continued presence of family members in that place, as well as memories of one's ancestors, also contributes to feelings of place-belongingness (Antonsich, 2010). Together with Cross's (2015) historical and narrative processes of place attachment, this study has considered how the characters in *Sophiatown* and learners' memories and histories play a role in allowing them to feel a sense of place-belongingness in their communities.

2.3.4.2. Relational factors of Place-Belongingness

Relational factors refer to the personal and social links which enrich the life of an individual in a given place (Antonsich, 2010). These links vary from emotionally dense relations with friends and family to 'weak ties' (Antonsich, 2010). These 'weak ties' include occasional interactions with strangers with whom individuals may share a public space (Antonsich, 2010). Antonsich (2010) draws on the work of Baumeister and Leary (1995) and states that in order to generate a sense of group belonging, such relations must be long-lasting, positive, stable and significant and they should also occur through frequent physical interaction. Together with Cross's (2015) ideological process of place attachment, this study has discussed how the characters of *Sophiatown* formed bonds with those around them as well as learners' personal and social links in their communities.

2.3.4.3. Cultural factors of Place-Belongingness

Among cultural factors, language is usually considered as the most important (Antonsich, 2010). A particular language stands for a particular way of constructing and conveying meaning. A certain way of interpreting and defining situations can also take the form of codes, signs, and gestures, not actually uttered, yet still understood by those who share the same semiotic universe (Antonisch, 2010). Antonsich (2010) believes that language has the ability to evoke a sense of community among people who not only understand what one says, but also what one means. In this sense, language may be seen as an element of intimacy which contributes to generating a sense of feeling at home, one of the key foundations of the Belongingness hypothesis. A similar feeling can also be generated by other cultural expressions, traditions and habits, such as religion and the materiality of cultural practices, such as food production and food consumption. Individuals develop a sense of place-belongingness through cultural factors, which are shared through the narrative process of place-belongingness as identified by Cross (2015). Using these two aspects, this study has explored how the characters

in *Sophiatown* and learners have developed a sense of belongingness in their communities through the various cultural expressions.

2.3.4.4. Economic factors of Place-Belongingness

Economic factors are considered important because they create a safe and stable setting for an individual and her/his family. In citing an empirical study on Kosovan, Kurdish, and Somali refugees in East London by Yuval-Davis and Katpani (2008), Antonsich (2010) states that refugees created a sense of belonging in Britain after having built a professional life. Such economic embeddedness matters as it allows one to feel that one has a chance of success in the future of the place where one lives (Antonsich, 2010). Economic factors of place-belongingness relate to Cross's (2015) material dependence process of place attachment. Using these factors and the material dependence process, this study has discussed how Sophiatown supported the needs of the characters in the play as well as how learners' sense of support and belongingness to their communities are due to the economic factors present.

2.3.4.5. Legal factors of Place-Belongingness

Legal factors, such as citizenship and resident permits are important in producing security, which is regarded by many as a vital dimension of belonging (Antonsich, 2010). Here, Antonsich (2010) draws on Ignatieff (1994) who states that "where you belong is where you are safe; and where you are safe is where you belong" (Ignatieff, 1994, p. 25). This comment was made against a context of ethnic violence; therefore, it is believed that belonging is protection against such violence. Thus, to be or not to be a citizen with rights, matters. This legal status is also a pre-condition to participate in and actively shape one's environment, which is deemed important in generating feelings of belonging (Antonsich, 2010). Antonisch (2010) further acknowledges the negative correlation between an individual's insecure legal status and his or her sense of place-belongingness. This study has explored how the rights of the residents of Sophiatown were violated when they were forcefully removed and this is contrasted with the rights which learners presently enjoy in their communities, to varying degrees.

2.4. The link between Cross's (2015) seven processes of place attachment and Antonsich's (2010) five factors of place-belongingness

Cross's (2015) seven processes of place attachment and Antonsich's (2010) five factors of place-belongingness may be considered to be interlinked. Figure 2(Link between Cross's processes of place attachment and Antonsich's factors of place-belongingness) below

highlights this link. Antonsich's (2010) auto-biographical factors of place-belongingness is linked to three of Cross's (2015) processes of place attachment, that is, sensory, narrative and historical. In order for one to share one's personal experiences, relations and memories, one would first need to experience these aspects. These aspects can only be experienced through an individual's senses. Thus, Antonsich's (2015) auto-biographical relates to Cross's sensory process of place attachment. Personal experiences, relations and memories of a place, all of which form Antonsich's (2010) auto-biographical factors, may be shared through the process of storytelling, which forms part Cross's (2015) narrative process of place attachment. In addition, one's personal experiences, relations and memories about a place develop over time. As these aspects develop, they form a historical process of place attachment. These aspects together have been used to understand concepts of place and belonging as reflected in the play, *Sophiatown,* and in learners' own lives.

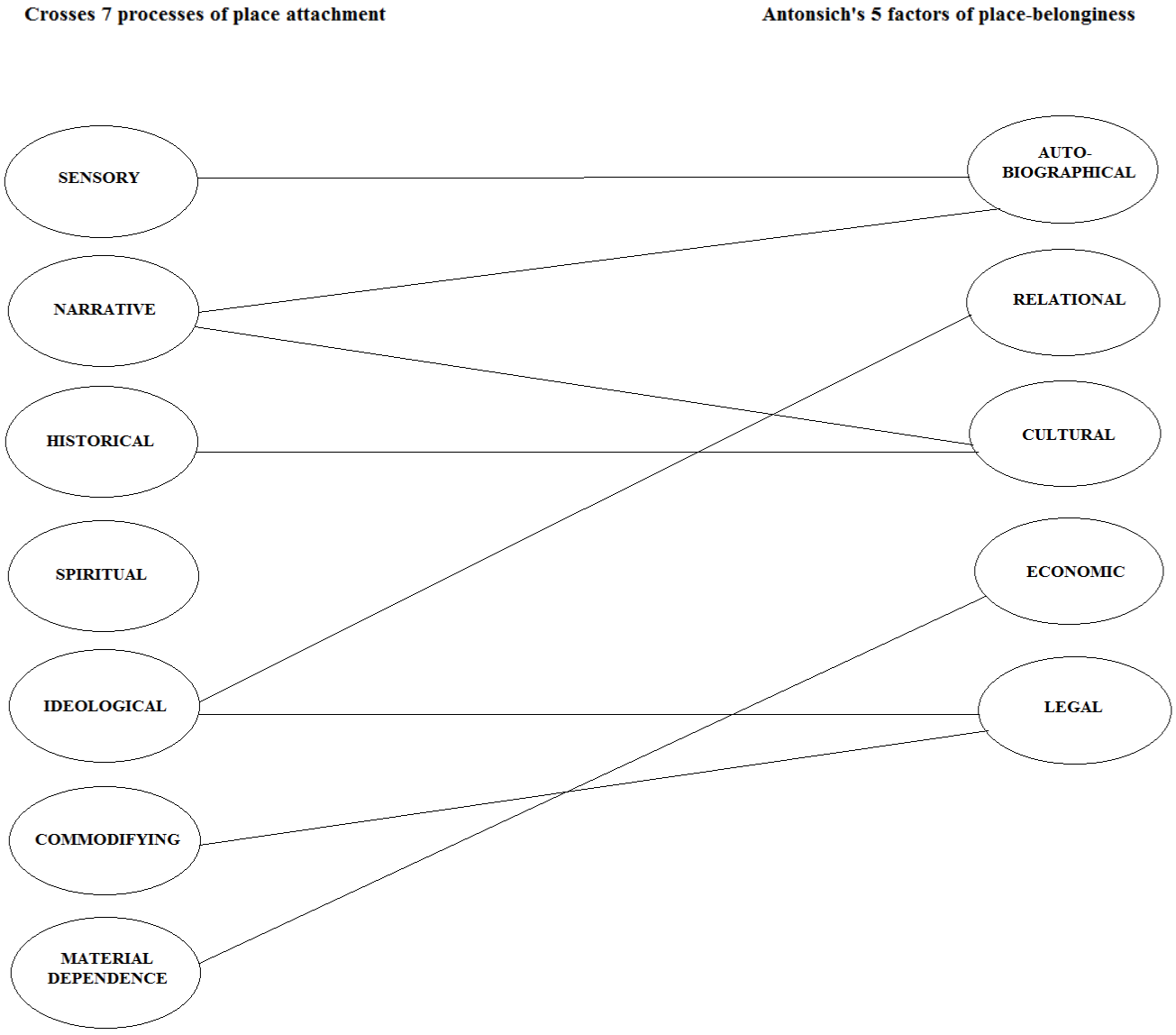
Cross's (2015) ideological process of place attachment is developed by an ethical code which dictates the good and bad relationships between people and places. This process of place attachment relates to two of Antonisch's (2010) factors of place-belongingness – relational factors and legal factors. Relational factors of place-belongingness deal with the relationships between family and friends in a specific place. Thus, Cross's (2015) ideological attachment of place attachment works together to understand one's place attachment and place-belongingness, which is a primary aim of this study. Both, Cross's (2015) ideological process of place attachment and Antonsich's (2010) legal factors of place belongingness deal with legal issues which allow an individual to feel a sense of attachment to a place and a sense of belonging, thus these two aspects complement each other.

Language, traditions and habits form part of Antonsich's (201) cultural factors. Over a period of time, as highlighted by Cross's (2015) historical process of place attachment, these factors lead to the development of stories which may be shared through Cross's (2015) narrative process of place attachment. Thus, cultural factors and historical and narrative processes were used together to understand concepts of place and belonging in the play and in learners' lives.
Antonisch's (2010) economic factors of place-belongingness complements Cross's (2015) process of material dependence. Both these aspects deal with the ability of a place to satisfy one's needs through stability in one's profession or place of employment. If one's needs are satisfied through an economic factor and the process of material dependence, one could feel a great sense of belongingness in this particular place. A combination of this factor and process

has been used to explore learners' understanding of place and belonging in their communities as well as the manner in which place and belonging has been reflected in the play, *Sophiatown*.

Lastly, one's choice of place, as indicated by Cross's (2015) commodifying process of place attachment, affects one's citizenship, rights and legal status as these aspects differ from place to place, which relates to Antonsich's (2010) legal factors of place-belongingness. These two aspects complement each other and have been used to gain an understanding of place and belonging as reflected in the play and in learners' lives.

Figure 2: Link between Cross's processes of place attachment and Antonsich's factors of place-belongingness



2.5. Conclusion

This chapter has unpacked the theoretical framework which works with Cross's (2015) seven process of place, informed by Relph's theory of place and placelessness. It also works with Antonsich's (2010) five factors of place belongingness, informed by Maslow's (1943) hierarchy of needs and Baumeister and Leary's (1995) Belonging Hypothesis. Both of these frameworks complement each other and have provided a suitable framework to explore learners' understandings and reflections of place and belonging in *Sophiatown*, and in their own lives.

Chapter 3

Literature Review

3.1. Introduction

This chapter will review the literature related to aspects of place and belonging in Sophiatown, the place; *Sophiatown*, the play; and learners' own lives. The research under review is guided by the four research questions of this study. Firstly, this chapter will provide a historical background on the place Sophiatown. Secondly, it will provide a background of *Sophiatown*, the play. This chapter will then highlight literature based on Sophiatown, the place. Furthermore, this chapter will consider literature which focuses on learners' sense of place and belonging in their communities and their school.

3.2. Historical background of Sophiatown

The Sophiatown Heritage and Cultural Centre (as cited in Knevel, 2010) describes Sophiatown as a suburb in Johannesburg, rich in history, wherein families of all races and backgrounds began to develop a community in the early 1900s. By 1950, Sophiatown was a "celebrated freehold, non-racial area, and a hive of intellectual, artistic, religious and political activity" (The Sophiatown Heritage and Cultural Centre as cited in Knevel, 2010, p. 1). Leta (2020, p.1) supports this view as she highlights that many scholars who have written about the history of Sophiatown often describe Sophiatown, the place, as "diverse", "multicultural" and "multiracial". On the ruins of the old Sophiatown, however, a completely new neighbourhood was built, firstly called Triomf and later, in 2006, renamed Sophiatown (Knevel, 2010). This section of the Literature Review will focus on the historical background and community life in Sophiatown, which is important in gaining an understanding of the context in which the play, *Sophiatown*, was written.

Gready (1990); Hannerz (1994); Davids (2018); and Leta (2020) explain that in 1897, Herman Tobiansky, an investor, bought 237 acres of land west of Johannesburg, with the intention of developing a town strictly for the occupation of whites, who formed the minority of the population in South Africa during the Apartheid era. The Apartheid era benefitted whites and disadvantaged other race groups in South Africa through the forced separate development of the different race groups in South Africa (University of Witwatersrand, as cited in Leta, 2020). Tobiansky named the land he purchased 'Sophiatown' after his wife, Sophia, and many of the streets were named after his children (Hart & Pirie, 1984).

Tobiansky's plans, however, were not realised due to a sewage works and refuge dump built in close proximity to Sophiatown and this was perceived to be unsanitary, discouraging a large number of whites from living in Sophiatown (Samuelson, 2008; Davids, 2018). Nonetheless, there were others who were enthusiastic to purchase land in Sophiatown (Leta, 2020). Because of his failed plans, in 1905, freehold rights were made available, where Tobiansky began to sell plots to whomever was willing to buy (Hannerz, 1994; Leta, 2020). This included Africans, Indians, Chinese, Coloureds and a handful of whites from a variety of social-economic backgrounds (Mattera, 1987a). At first, Tobiansky succeeded in securing a hundred white purchasers, most of them considered the 'poorer' Afrikaners (Knevel, 2010). However, according to Knevel (2010), following his lack of success in attracting a greater number of white purchasers, Tobiansky sought more well-to-do Africans and Coloureds, who could afford relocating from overcrowded municipal locations to Sophiatown. Knevel (2010, p. 6) describes how Tobiansky presented a multilingual leaflet advertising plots in Sophiatown as "their chance of a lifetime: Freeholds stands, practically given away", changing Sophiatown's population drastically. There were 1694 small plots, approximately five square yards each (Hart & Pirie, 1984). In 1913, 700 Africans moved to Sophiatown and by 1953, the population was an estimated 39 186, including 1971 Coloureds and 1845 Indians (Hart & Pirie, 1984).

As a result, Sophiatown, similar to District Six in Cape Town and Cato Manor in Durban, became an example of a multicultural township during the South African Apartheid era. Between the 1920s and 1940s, Sophiatown experienced population growth as a greater number of people moved to the suburb (Leta, 2020). Mattera (1987a) states that as a result of diversity and the growth of its population, Sophiatown became a freehold suburb, where people of all races were allowed to acquire property. African people owned land in Sophiatown, but persuaded by their challenges, sought tenants to live on their properties, further contributing to the growth of the population in Sophiatown and the development of slums (Leta, 2020). Mattera (1987a) notes that Sophiatown was inhabited by thousands of people who came from different backgrounds but lived together and allowed for their cultures, traditions and superstitions to mix.

Sophiatown became a racially diverse area (Davids, 2018) and Father Huddleston (1956, p.44) described the richness and diversity in Sophiatown as follows:

> An American barbershop stands next to an African herbalist's store, with its dried roots and dust laden animal hides hanging in the window. You can go into a store to buy a packet of cigarettes and be served by a Chinaman, Indian or a Pakistani.

Sophiatown was surrounded by Martindale and Newclare, where freehold rights also became available, resulting in racially mixed areas (Leta, 2020). All three of these areas, which were in close proximity to each other and the sewage works, became known as the Western Areas (Erlank & Morgan, 2015). Erlank and Morgan (2015) explain that in 1921, only 2643 people occupied the Western Areas and they were exempt from the prohibition of Africans holding freehold tenure contained in the 1923 Native Urban Areas Act, which prevented Africans from owning property. In 1933 when Johannesburg was proclaimed under the Act, freehold tenure was still allowed in the Western Areas due to the labour demands of the manufacturing industry and this resulted in the rapid population growth of tenants and sub-tenants in the freehold areas (Gready, 1990). Hart and Pirie (1984) highlight three reasons for a rise in the African population in Sophiatown. Firstly, Africans who were unable to secure residence on company premises fled to freehold Sophiatown which granted Africans, and others, freehold rights, thus allowing them to become landlords and building owners (Hart & Pirie, 1984). Secondly, after 1933, there was increased manufacturing activity, resulting in a demand for African working-class housing (Hart & Pirie, 1984). Lastly, there were shortages of finance, material, and personnel for construction of public housing, therefore many Africans, and others, became tenants in Sophiatown (Hart & Pirie, 1984).

Sophiatown was known by various names by those who lived in it. Sophiatown was often referred to as ‘Kofifi’ and ‘Softown’ and was described as paradoxical in nature (Leta, 2020). Gready (1990, p. 141) states that the “social conditions created the potential for both resentment and a dream world of inflated aspirations” in Sophiatown. On the one hand, Hannerz (1994) states that the nature of Sophiatown was typical of most townships, where many illegal activities such as the illicit selling of alcohol, prostitution and gambling was prevalent. The shebeens in Sophiatown, which were illegal, were seen as a place of social entertainment and were often raided, targeting women who brewed and sold alcohol illegally (Leta, 2020). Residents of Sophiatown often visited the shebeens to discuss political and personal matters, their daily worries, their fears, and their hopes (Hannerz, 1994). The owners of the alcohol outlets were known as ‘shebeen queens’ and sold liquor and beer secretly in their shebeens, which had exotic names like The Cabin in the Sky, The Thirty-Nine Steps, The House Back of

the Moon, House of Truth, and House of Saints, amongst other names (Hart & Pirie, 1984).The criminal activity and violence in Sophiatown are often compared with the criminal activity and violence in Chicago, America (Leta, 2020) and earned Sophiatown the label "Chicago of South Africa" (Hart & Pirie, 1984, p. 41). In Sophiatown, gangs such as the Berliners, Vultures and Americans, amongst many others, were prevalent (Hart & Pirie, 1984). These gangs were influenced by American films and the gangsters mimicked dressing, choice of weapons and languages used by the actors they saw in these films (Leta, 2020). Hannerz (1994) describes some of the gangsters as 'Robin Hood' because despite the violence and theft, they often stole goods from wealthy white business owners and sold these goods at favourable prices to the less fortunate in Sophiatown.

In contrast to the above, Leta (2020, p. 2) also highlights that Sophiatown was vibrant and often "buzzed with tunes" from musicians such as Miriam Makeba and Hugh Masekela, amongst many others. Davids (2018, p. 24) further emphasises the richness of diversity in Sophiatown when he describes Sophiatown as "socially heterogenous" as it produced some of the greatest artists, activists, politicians, musicians, scholars, doctors, lawyers, singers and clergymen. Linked to Sophiatown are iconic names of writers such as Es'kia Mphahlele, Henry Masilela, Can Themba, Nat Nakasa, Bloke Modisane, Lewis Nkosi, Nadine Gordimer and Don Mattera, and musicians such as Dolly Rathebe and Miriam Makeba (Purkey, 1988). Many forms of music and dance emerged from the diverse cultures in Sophiatown, such as traditional jazz, kwela and phata-phata (South African History Online, 2021).

Further to the above, Father Huddleston (as cited in Hannerz, 1994), an English priest and anti-Apartheid activist who relocated to Sophiatown, provided a positive, vivid description of Sophiatown, as he stated:

> In the evening light, across the blue-grey haze of smoke from braziers and chimneys, against a saffron sky, you see close-packed, red-roofed little houses. You see, on the furthest skyline, the tall and shapely blue-gum trees ... You see, moving up and down the hilly street, people in groups: people with colourful clothes: people who, when you come up to them, are children playing, dancing and standing around the braziers.

In further highlighting the paradoxical nature of Sophiatown, Gready (1990, p. 140) states that Sophiatown had many faces and was described as "a black heaven glowing with sparks of hell."

The paradoxical nature of Sophiatown is also evident in Don Mattera's writings. Don Mattera was a gangster-turned-writer, raised by his grandparents in Sophiatown (Hannerz, 1994). Mattera (as cited in Hannerz, 1994, p. 186) describes Sophiatown as "double-storey mansions and quaint cottages, with attractive, well-tended gardens, (standing) side by side with rusty wood and iron shacks, locked in a fraternal embrace of filth and felony." In his book, *In Township Tonight,* Coplan (1985, p. 183) notes that "The communal water taps, toilets and shower houses of Sophiatown, though insanitary and inadequate, are remembered today as casual meeting places where the better-off and educated mixed with their humbler neighbours."

Knevel (2010) explains that life in Sophiatown was not easy as Sophiatown lacked amenities and was situated next to a municipal dump with a bad odour, waste and animal carcasses. Although the Johannesburg City Council spent large sums of money on service delivery and amenities in the city after 1903, Sophiatown continued to lack basic amenities. In most instances, housing in Sophiatown was also a challenge (Knevel, 2010). Hart and Pirie (1984) explain that although Sophiatown was home to middle-class professionals who lived there by choice, their massive homes stood close to dilapidated tin shacks. Hannerz (1994) echoes these sentiments as he emphasises that whilst the wealthy, such as Dr. Xuma (a doctor and politician), owned an eight-bedroom mansion which included several separate rooms for various activities, such as eating, sleeping and studying, Sophiatown's backyard shacks accommodated an average of over eight families per stand, where half of all families lived in a single room. Leta (2020) points out that in Sophiatown, no one chose their neighbours, therefore the wealthy lived alongside those who were miserably poor. Relationships between tenants and landlords were often strained due to 'rack-renting', which refers to paying an excessive amount of rent (Purkey, 1988). Further tension was caused between landlords and tenants due to the late payment of rent, the lack of access to water for tenants and limited toilet facilities (Purkey, 1988). Despite these challenges, Purkey (1988) concedes that Sophiatown is remembered with affection as a home and a strong sense of community.

Hart and Pirie (1984) note that Sophiatown was regarded as a slum because of its overcrowding, poverty and poor physical appearance. The landscape consisted of over-crowded backyards, dirty streets, insanitary yards and small, squalid homes constructed from biscuit tins, wood and sacks, which Hart and Pirie (1984, p.40) describe as being reminiscent of "ratholes" and "kennels".

Author Nadine Gordimer (as cited in Hart & Pirie, 1984, p. 44), described a typical Friday afternoon in Sophiatown as follows:

> On Friday afternoons Sophiatown resembled an overturned beehive: the maddest, craziest, noisiest bloody stew of people in the whole of world ... a human volcano ... a jostling, dusty, heaving mass.

For the ordinary residents, Sophiatown was first and foremost a place to live their lives (Knevel, 2010). The Western Areas was described as a community with nine registered schools, churches, cinemas and shops (Knevel, 2010) and residents often made a living by selling sweet-potato, maize, sweet-reeds, squash, shoe-laces, maize-cobs, dried morogo peanut cubes, and fruits (Hart & Pirie, 1984). In addition, there were news vendors, washerwomen, beggars, coffee-cart traders, loafers, and boys who ran errands for shopkeepers (Hart & Pirie, 1984).

In an interview conducted by Leta (2020, p.2) with former residents, she found that despite the violence, crime and lack of amenities described above in Sophiatown, residents used words such as "well-knit community" and "one big family" when discussing communal life in Sophiatown. The interviewees did not refer to each other as neighbours, but rather as "family", despite their different race, class and religion (Leta, 2020, p. 2). One of the interviewees, Mr Subjee, described how a shop owner in the community, who was very kind to him and his family and offered them food on credit when they did not have enough money, would often remove the credit because he said that Mr Subjee's family was his family. Mr Subjee also explained that despite the presence of gangs in Sophiatown, his childhood memories focused on frequent visits to the cinemas in Sophiatown, children of diverse backgrounds playing together on the streets of Sophiatown, receiving food at school and celebrating various festivals together with other members of the community (Leta, 2020).

Hart and Pirie (1984) also highlight the pride that residents felt for Sophiatown. Hart and Pirie (1984, p. 44) quote the following from a resident of Sophiatown:

> We took the ugliness of life in a slum and wove a kind of beauty; we established bonds of human relationships which set a pattern of communal living, far richer and more satisfying—materially and spiritually—than any model housing could substitute.

The Group Areas Act, No. 41 of 1950 and the Natives Resettlement Act, Act No. 19 of 1954 were the main causes of the forced removals in Sophiatown and various other multiracial districts in South Africa. The Group Areas Act is described as one of the four pillars of Apartheid in South Africa along with the Prohibition of Mixed Marriages Act, the Immorality Amendment Act, and the Population Registration Act (United Nations Centre against Apartheid & Higgs, 1971). The Group Areas Act of 1950 sought to eliminate mixed neighbourhoods in favour of racially segregated neighbourhoods, in order to ensure the separate and unequal development of the different races (South African History Online, 2021). The Group Areas Act demolished many homes and displaced many families, friends and destroyed communities (South Africa History Online, 2021). This Act was further enforced by the introduction of the Natives Resettlement Act, Act No. 19 of 1954 which "was to provide for the removal of natives from any area in the magisterial district of Johannesburg or any adjoining magisterial district and their settlement elsewhere" (Union of South Africa, 1954, p. 143).

Davids (2018) highlights that the destruction of Sophiatown not only represented loss of property, but also represented the loss of culture expressed in many forms. The destruction of Sophiatown and the removal of its residents occurred between 1955 and 1960 and was organised by the Natives Resettlement Board (South African History Online, 2019). On the 9 February 1955, D. F. Malan (the head of the South African state) instructed 2000 policemen, who were armed, to destroy Sophiatown and remove its occupants (South African History Online, 2019). The slogan 'Asihambi: Onsdaknie' (We won't go) was written on many walls throughout Sophiatown as a sign of resistance (Purkey, 1988). Samuelson (2008) and United Nations Centre against Apartheid and Higgs (1971) report that removals involved bulldozers razing the homes of residents and the arrest of residents who resisted the move. Some were given six days notice informing them of the move, whilst others were forced out of their homes without any warning and witnessed their homes transform into piles of rubble (United Nations Centre against Apartheid & Higgs, 1971). African residents of Sophiatown were relocated to three parts of Soweto, including Meadowlands, Diepkloof and Dube, which were devoid of any facilities (United Nations Centre against Apartheid& Higgs, 1971; Lodge, 1981). Indian residents were sent to Lenasia, Coloureds to Eldorado Park and Chinese to Johannesburg (United Nations Centre against Apartheid& Higgs, 1971; Lodge, 1981). The residents of Sophiatown and the anti-Apartheid organisation, the African National Congress, tried their best to protest against the forced removals but were unsuccessful (South African History Online, 2019). Sophiatown became a whites-only area and was renamed Triomf, which means

‘Triumph’ in Afrikaans and was intended to prove the Apartheid state’s domination and victory (Samuelson, 2008). However, in 2006, Triomf was officially renamed Sophiatown (Erlank& Morgan, 2015).

Gutkind (1960) describes how the forced removals caused great trauma to the lives of the residents of Sophiatown and caused stagnant growth to the social, economic and educational development of the families being relocated. This is reinforced by Fabricius and de Wet (2002) and Williams (2017), who state that the forced removals resulted in alienation and trauma as well as damage to social, cultural and emotional ecosystems in Sophiatown.

Knevel (2010, p. 24) highlights how the Natives Affairs Department presented the move as a success story.

> It was 8 a.m. on the morning of the 9th of February, 1955, when the first convoy of 22 lorries rumbled away from the squalor of Sophiatown to the modern new township of Meadowlands. It was a dull grey rainy morning, but there was sunshine in the hearts of the happy families who turned their faces towards a new and happy future.

Such a rich history of Sophiatown has provided the foundation for a number of literary texts, including the text under study, and will be explored further in the following sections of this chapter.

3.3. Background of the play, *Sophiatown*

In order to understand the play, *Sophiatown*, which is the focal point of this study, it is necessary to gain an understanding of the background to this play. Hlongwane (2006) describes *Sophiatown* as a successful representation of the ruling class and the oppressed. *Sophiatown* was written as a protest play (Purkey, 1988) which was created to criticise and comment on political problems and help point out the problems in society (Hlongwane, 2006). The play, *Sophiatown,* aimed at doing two things– protesting against oppression and remembering and celebrating the rich history of Sophiatown (Purkey, 1988). The 1980s was a significant period in South Africa: political activist, Nelson Mandela, was in prison, the anti-Apartheid organisation, the African National Congress was banned, protests were prevalent, and the South Africa government declared a State of Emergency in South Africa (South African History

Online, 2019). There was censorship of the media and theatre became the only way to make events known and protest against it (Purkey, 1988).

The play, *Sophiatown* was first performed in 1988 and written by Malcolm Purkey, who is a director, facilitator, author and a founding member of the Junction Avenue Theatre Company (Theatre Lives, 2021). The Junction Avenue Theatre Company focused on creating plays which were politically inclined (Theatre Lives, 2021). Purkey (1988) states that the Junction Avenue Theatre Company aimed at popularising the hidden history and struggles in South Africa and one of the ways in which South Africans had their worlds and history interpreted was through theatre. The play narrates the processes leading to the 1955 bulldozing of Sophiatown, which was in the midst of white suburbs (Hlongwane, 2006).

The Junction Avenue Theatre Company began in 1976 by a group of white students from the University of Witwatersrand but as the years went on, the Junction Avenue Theatre Company became multiracial (Purkey, 1988). The topic of forced removals was not exhausted and the destruction of Sophiatown intrigued Purkey and the Junction Avenue Theatre Company (Purkey, 1988). Purkey (1988) explains that his interest in Sophiatown grew when he heard the story of Nat Nakasa and Lewis Nkosi who advertised for a Jewish girl to live with them in Sophiatown and despite the segregation in South Africa, a Jewish girl heeded the call. It was this true story, and mystery surrounding this Jewish girl and her reasons for wanting to live in Sophiatown, that inspired the play, *Sophiatown,* and Ruth Golden's character in this play (Purkey, 1988).

Hlongwane (2006) explains that each of the characters in the play was carefully thought of and represented the various types of individuals living in Sophiatown, such as the gangsters, intellectuals, shebeen queens, political activists and learners. The play explores various issues pertinent to Sophiatown in the 1950s, such as the forced removals, diversity in South Africa, segregation, violence, crime, prostitution, political activism, defiance and resistance against Apartheid and Bantu Education (which was an inferior form of education for African learners) (Hlongwane, 2006).

Purkey (1988) explains that remaining true to the spirit of the times in Sophiatown was a huge responsibility and in order to live up to this responsibility, Purkey and members of the Junction Avenue Theatre Company began a series of interviews with various individuals from

Sophiatown. Individuals such as the writer Don Mattera, gang leader Kort Boy, school teacher and property owner Jane Dakile, intellectuals such as Anthony Sampson and Nadine Gordimer, were all interviewed in order to gain a better understanding of the place, Sophiatown, and to represent Sophiatown, its diversity, communal life and destruction as accurately as possible (Purkey, 1988).

3.4. Literature based on Sophiatown, the place

Much literature focuses on the history and life in Sophiatown, which is often considered to be paradoxical in nature. Drum magazine was a popular monthly magazine and represented Black literature in English (Gready, 1990; Hannerz, 1994). In making reference to the Harlem Renaissance, wherein African Americans in Harlem, New York, began to take pride in their culture, Gready (1990), Masilela (1990), and South African History Online (2019) state that the Sophiatown Renaissance was characterised by numerous writers, including Can Themba, Lewis Nksoi, Ezekiel Mphahlele, Bloke Modisane, Arthur Maimane, Henry Nxumalo, Peter Magubane, Bob Gosani, Todd Matshikiza, Nat Nakasa, among many others, who often wrote for the Drum magazine. The Sophiatown Renaissance refers to the abovementioned writers of Sophiatown expressing their pride in being Black South Africans using the medium of literature (Masilela, 1990), as well as recounting the experiences of each of the authors and their outrage against the Apartheid regime (South African History Online, 2019). The writings of the above-mentioned writers focused on gangsters, shebeens, music, boxing, stories of chiefs, tribal music, tribal customs and other images of Sophiatown (Gready, 1990; Hannerz, 1994; South African History Online, 2019). According to Gready (1990), the aim of the Drum magazine was to have a Black style, including the language used, such as ‘tsotsitaal’ (a mixture of South African languages), which was frequently used in Sophiatown.

Besides Drum magazine, there are many literary texts which focus on Sophiatown and its paradoxical nature. On the one hand, much of the literature focuses on Sophiatown as a home, wherein there was unity, diversity, co-existence, and devastation after the forced removals, such as the memoir, *Sophiatown* by Huddleston (1956); Miriam Makeba’s (1987) autobiography, *The Cuban Brother And The Manhattan Brothers*; and the poem *sophiatown* (Williams, 2015); amongst many other literary texts. On the other hand, there are literary texts which focus on the prostitution, gangsterism, poverty, contrast between mansions and poorly constructed houses, racism, violence and police brutality, such as Can Themba’s (n/d) short story *The Urchin*; the novel *Cry The Beloved Country* by Alan Paton (1948); *The Prodigal*, a short story by Ngwane

(n/d); amongst a multitude of other texts. In Can Themba's *The Will to Die,* (1972, p.5) the paradoxical nature of Sophiatown is highlighted as follows:

> It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; - it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing.

Similarly, Mattera (1987a) explains the paradoxical nature of Sophiatown in his memoir, *The Other Faces of Kofifi*, where he describes how mansions with attractive gardens were seen alongside informal, filth-ridden iron shacks.

In unpacking the paradoxical nature of Sophiatown, a positive aspect of its representation of home and family was found. In his memoir, *Sophiatown,* Huddleston (1956) states that from the beginning of the development of Sophiatown, it had a homely and family feel about it as Tobiansky named the town after his wife, Sophia, and the streets after his children. Foreigners also felt a connection to Sophiatown, as discussed by Don Mattera (1987a, p.236) in *The Faces of Kofifi*, where he states that "No foreigner ever visited Sophiatown and remained quite the same." This was alluded to by Father Trevor Huddleston (1956, p.49), who, although not native to Sophiatown, elaborates that:

> You will come back from Johannesburg, as I have done a thousand times, fed up and sick with weariness from that soulless city, and immediately you are caught in a rush and scurry of feet, in faces pressed against your car window, in arms stretching up to reach yours whether you like it or not. You are *home*. Your children are around you---ten of them, a hundred, a thousand; you belong to them and they will never let you forget it. How, then, can you fail to love the place where such things happen?

In her autobiography, *The Cuban Brother And The Manhattan Brothers*, Miriam Makeba (1987) highlights her connection to Sophiatown and her sense of belonging, alluding to Huddleston's 'family feel'. Makeba (1987) describes her house in Sophiatown as truly being a home, where she was able to spend much of her time watching her daughter grow up.

In his short story, *The Urchin,* Can Themba (n/d) also describes the diversity and co-existence in Sophiatown. He describes the different peddlers of different races and cultural backgrounds on the streets, selling a variety of goods. Williams (2015) also displays pride in living in

Sophiatown in the poem, *sophiatown*. Williams (2015, p.1) states that Sophiatown is a place that he has "chosen to stay" and highlights the diversity in Sophiatown when he states that Sophiatown is a place where "Apartheid escaped". Williams (2015, p.1) also displays pride in Sophiatown, when he states "the Sophiatown that inspires me.// is very triumphant."

Mattera (1987a, p. 229) describes the diversity in Sophiatown in his memoir, *The Other Faces of Kofifi* when he describes the "rich and the poor, the exploiters and exploited, all knitted together in a colourful fabric that ignored race of class structures." Similar to Leta's (2020) description of life in Sophiatown, Mattera (1987a, p. 229) highlights how the children of Sophiatown "mixed freely" and there were no separate recreational facilities for the elite and impoverished. Huddleston (1956, p.37) also speaks of the diversity in Sophiatown, when he states that the "Xhosa and Mosotho, Shangaan and Motswana, Indian and Chinese, Coloured and White have all contributed something to it." In his autobiography, *The South Africa I Know*, Magubane (1978) describes growing up, rubbing shoulders with Chinese, Whites, Indians, and Coloureds, further emphasising the diverse nature of Sophiatown.

Due to the attachment of residents to Sophiatown, there was great devastation after the forced removals. Many have expressed their grief and feelings of loss through literary texts. Residents such as Modisane (1963) recall that something inside of him died with the death of Sophiatown which was caused by the forced removals. In discussing his attachment to Sophiatown and devastation after its destruction, Modisane (1963), who remained in Sophiatown until the last minute before it was destroyed, stated that he could not distinguish between himself and Sophiatown and both (Sophiatown and himself) felt spent. Huddleston (1956, p.52) also shares his devastation of the forced removals in Sophiatown as follows:

> And as we watch our people's homes being reduced to heaps of rubble we watch also the destruction of something which cannot be built again so easily or so fair. When Sophiatown is finally obliterated and its people scattered, I believe that South Africa will have lost, not only a place but an ideal.

In his poem, *The Day They Came For Our House*, Mattera (1987b) describes the violent nature of the forced removals, wherein homes were bulldozed. In this poem, Mattera (1987b, p.1) compares this act to an act of hiring "killers". Mattera (1987b, p. 1) also highlights the bitterness, sadness and pain felt by residents as their homes were destroyed- homes that were

"built over the years" and "raised over generations and generations of children". This also highlights Sophiatown's rich history.

Although there is literature which represents Sophiatown as 'home', where diverse individuals felt a great sense of attachment and belonging, there is also literature which represents Sophiatown as a slum with poverty, racism, violence, crime and a lack of amenities. Mattera (1987a, p. 228) highlights the immense poverty and lack of amenities that existed in Sophiatown and provides a description of this as follows:

> A hideous face belonged to squalor or poverty or sickness or death. There was no real difference: the greater part of Sophiatown was a deplorable, sickening slum. Blacks had freehold rights and some houses were comparable to those of whites living in the adjoining suburbs, but Sophiatown was rotting at the core because the Johannesburg City Council did not accept full responsibility for its maintenance. Public amenities such as sports fields, recreational facilities? There wasn't a single football field in the whole township.

Mattera (1987a) compares Sophiatown's amenities with the Western Natives Township. The Western Native Township had an up-to-date library with vast reading and study space, a community hall, a youth centre and a number of football fields and tennis courts, but none of those amenities existed in Sophiatown. The lack of amenities in Sophiatown stemmed from racism and racist laws during Apartheid. Although diverse in nature, Sophiatown did not escape the racism in South Africa during Apartheid.

Hopkinson (1959), a journalist for the *Drum* magazine, writes about white supremacy and the struggles of Black writers in Sophiatown in an essay entitled *The African Journalist.* Whites, who were seen as the dominant group in South Africa during Apartheid, had exclusive control of political, economic, social and military power (Hopkinson, 1959). Blacks, on the other hand, were humiliated, exploited and degraded at the hands of their oppressors (Hopkinson, 1959).

Police brutality is also the focus of many literary texts based on Sophiatown. In the memoir, *Cauldron in Sophiatown*, Modisane (1963) explains how people who fought against discrimination in Sophiatown were brutally attacked and even killed by the police. He describes how the May Day riots were the bloodiest day in Sophiatown. The police mounted their horses and charged into mothers who had children on their backs, women screaming, children running

and men who collapsed due to these attacks. Modisane (1963) explains that the next morning, the police began raiding Sophiatown under the excuse of searching for criminals and they dragged people out of their homes and assaulted them. According to Modisane (1963) many hospitals saw a large number of patients who sustained wounds, fractured skulls and broken limbs caused by police brutality.

In his memoir, *The South Africa I Know*, Magubane (1978) explains how he witnessed a group of men being arrested for simply not having reference books, known as pass books, which Blacks were required to carry under the Population Registration Act during Apartheid. Magubane (1978) remembers taking a few pictures of the incident for a news report and being caught by a policeman. The policeman pulled out his firearm and was ready to shoot, as it was illegal for Blacks to report on political matters during Apartheid due to media censorship.

Various literary texts focus on the gangsterism, violence and crime in Sophiatown. In her memoir, *The Cuban Brother And The Manhattan Brothers*, despite her connection and attachment to Sophiatown, Makeba (1987), a musician who performed in Sophiatown, explains the presence of gangsters in the clubs where she performed. Makeba (1987) explains how the clubs were often dangerous places, where fights, shootings, riots and stabbings frequently took place, and gangsters had free reign.

The short story, *The Urchin*, by Can Themba (n/d) also highlights the violence and acts of gangsterism in Sophiatown. In Themba's short story, Mpedi who is a gangster, is involved in a shootout with the policemen who attempt to arrest him, which results in other gangsters, known as The Berliners, becoming involved. The following extract from the short story by Themba (n/d, p. 854) provides a glimpse into the violence in Sophiatown:

> Stones and all sorts of other missiles were hurled in all directions. Knives were brandished and plunged, big-buckled belts were swung in whistling arcs, arms were flailed in the centre of the imbroglio with desperate savagery. Women screamed, shops closed, traffic diverted itself. Now and then, a blood-bespattered boy would stagger off the street to a side wall just to sit down and watch, too done in to flee.

Mita, another short story, written by Motsisi (n/d) also highlights the violence experienced in Sophiatown. This short story describes the frequent raids that took place in Sophiatown as well

as the violence experienced. The following extract from the short story tells of the regular killings of innocent people by gangsters in Sophiatown:

> Then suddenly he felt the pain…a sharp pain in his head. Three boys were surrounding him, flaying madly at him with fists, kicking at his shins with their shoes. He tried to fight back but it was no use. He was overpowered.
>
> He saw the glimmer of the knife's blade and he tried to ward it off with his hands. The blade sank into his spine and he pitches forward with a deep groan. He felt the hands going deftly through his pockets. In a moment they left him lying there and disappeared into the dark.
>
> Thomas tried to raise his head but it felt as though it had been nailed to the ground. A coldness spread over him, the blood oozed out of him.

It is evident that crime was widespread in Sophiatown. In the novel, *Cry The Beloved Country*, by Alan Paton (1948), the crime in Sophiatown remains a focus. The novel highlights the sinfulness of the people in Sophiatown. One of the characters, Msimangu, explains the crime in Sophiatown to another character, Stephen Khumalo, who does not reside in Sophiatown. Msimangu states the following:

> That happens nearly every day, he said. And it is not only the Europeans who are afraid. We are also afraid, right there in Sophiatown. It was not long ago that a gang of these youths attacked one of our own African girls; they took her bag, and her money, and would have raped her too but the people came running out of the houses. (Paton, 1948, p.22)

In the short story, *The Prodigal*, Ngwane (n/d,) also brings to light the issues of crime, violence and gangsterism in Sophiatown. One of the characters, Memela, in Ngwane's (n/d, p. 940) short story, *The Prodigal*, who is a resident of Sophiatown, states the following about Sophiatown:

> I have grown to expect anything from bad to worse from the younger generation. Things are so different. In my younger days little boys did not go about with knives robbing their own mothers and sisters. You never heard of the ghastly crimes reported in the papers every day today.

This quotation from the short story, *The Prodigal*, brings to light young people's involvement in their communities and in the place, Sophiatown. The next section of this chapter explores this aspect further.

3.5. Learners' sense of place and belonging in their communities

Seeing that this study focuses on learners and their understandings and experiences of place and belonging, it is necessary to review literature in this regard. Child and Youth Wellbeing (2021) state that it is important for children and young people to develop a sense of belonging as this aids their self-confidence and sense of identity. Belonging to groups, such as families, schools or communities, contributes to the health and wellbeing of an individual, whilst not belonging may be considered to be a health risk, linked to psychological distress, mental illness, and even suicide (Allen & Bowles, 2012). Caspi, Harrington, Moffitt, Milne, and Poulton (2006) followed a group of children born in 1972 until early adolescence. They found that social isolation during childhood and not belonging in a community resulted in increased cardiovascular disease in adulthood. Caspi et al.'s (2006) study is relevant to this study as it also deals with adolescents and helps gain an understanding of the negative effects of not belonging in a community. Further, Wilson and Milne (2013) found that when adolescents lose access to spaces where they feel a sense of belonging, their emotional wellbeing is often negatively affected. In addition, a sense of belonging to groups leads to the ease of transition from adolescence to adulthood (Allen & Bowles, 2012).

Dallago, Lenzi, Perkins and Santinello (2012) highlight that when adolescents are asked to speak about their community, they usually emphasise aspects such as places to socialise, opportunities for activities, their friends in the neighbourhood, social support, safety and unity amongst members of the community. Communities may be good or bad but Dallago et al. (2012) highlight that even in communities with low social indicators, there are places within that community where adolescents feel safe to explore, learn and socialise, as well as feel accepted and confident.

Albanesi, Cicognani and Zani (2007) state that in adolescence, an individual's sense of community grows due to positive experiences with other individuals in different settings, such as their neighbourhoods or schools. A sense of community refers to one's feelings of belonging to a certain place (Albanesi, Cicognani & Zani, 2007). Albanesi, Cicognani and Zani's (2007) study considered high school participants, aged between 14–19 years, from two cities in

Northern Italy. Although the study is located in a different context to the present study, it assists in gaining an understanding of participants' belonging to a community as the age groups of participants in Albanesi, Cicognani and Zani's (2007) study aligns with the age group in the present study. Participants of Albanesi, Cicognani and Zani's (2007) study were required to complete a questionnaire which focused on their sense of community, social well-being, involvement in group activities and civic engagement (Albanesi, Cicognani & Zani,2007). The results of this study indicated that the more these young participants were involved in formal groups, such as familial, sports, religious or peer groups, the greater their civic involvement and sense of community (Albanesi, Cicognani & Zani, 2007). The results also indicated that the term 'community' was often associated with words such as brotherhood, acceptance and support and was associated with a place for experimenting feelings of belonging (Albanesi, Cicognani& Zani 2007). Sense of community and civic engagement predict social well-being and in order to increase adolescents' social well-being, it is important to provide adolescents with opportunities to experience a sense of belonging to the peer group so as to promote positive behaviours in the community (Albanesi, Cicognani & Zani, 2007).

Wentzel and Looney (2006); and Albanesi, Cicognani and Zani (2007) indicate that some adolescents find their home towns and communities less adequate in satisfying their needs as they grow. Their sense of community decreases as they move to high school as they feel less connected to their communities and believe that they have fewer opportunities to influence their community. However, the findings of Johnson's (2009) study suggest that adolescents' sense of belonging grow stronger as they age. Similarly, a study conducted by Steyn, Badenhorst and Kamper (2010) involving 13 grade 11 learners from both urban and rural schools in South Africa found that the participating South African adolescents' future perspectives were locally oriented and the need to move away from their communities as they aged were almost non-existent.

There are various factors that contribute to adolescents' sense of community. Participation in structured group activities, including sports, volunteer programmes and cultural activities allow adolescents the opportunity to develop strong relationships with peers and adults as well as increase their sense of civic responsibility (Albanesi, Cicognani& Zani, 2007).Participation in such structured social activities positively affects adolescents' academic achievement and overall well-being, whilst unstructured social activities are more important for identity development amongst adolescents (Albanesi, Cicognani & Zani, 2007). Albanesi, Cicognani and Zani (2007) point out that a sense of community allows for greater community

participation. Furthermore, belonging to a group allows adolescents to explore different identities and social roles, and enhances feelings of connectedness to the community.

Wilson and Milne's (2013) study conducted in Scotland, which included 13 boys and girls, aged between 10-23 years, explains that sensory experiences provide a strong sense of belonging for adolescents. Wilson and Milne (2013) strongly believe that sounds; what people saw in the places which they lived; and textures that they felt, played an important role in making a person feel a sense of belonging. Wilson and Milne (2013) found that participants who came from homes where there was substance abuse did not feel at home. Participants also did not feel at home in spaces dominated by loud music and arguments, and often tried to make their own personal spaces, such as their bedrooms, safer by playing music to blank out these sounds (Wilson & Milne, 2013). Participants pointed out the significance of personal items in building and maintaining self-identity and a sense of belonging to make spaces feel safer (Wilson & Milne, 2013).

Feelings of belonging, whether positive or negative, affect everyone in different contexts. For some participants, emotional security came from living in small, tightly knit, rural communities where they had come to know the local people well (Wilson & Milne, 2013). Some participants found their sense of belonging in their strong relationships with the people who cared for them and with their pets, as well as through having access to comfortable, private bedrooms (Wilson & Milne, 2013). For other participants, a sense of belonging came from decorating their own spaces, including their bedrooms and garden, which they referred to as their favourite spaces and "dream place to live" (Wilson & Milne, 2013, p. 4).The Wilson and Milne study assists in gaining an understanding of how adolescents understand and feel about the concepts, place and belonging. By showing an understanding of these concepts, this information also helped in understanding learners' comparative reflections about place and belonging in their own lives and in *Sophiatown*.

3.6. Learners' sense of place and belonging in their schools

In assessing the relationship between the school and the community, Bezerra, Sena, Dantas, Cavalcante, and Nakayama (2010) found that the members have greater involvement in both these settings when they felt that they belong. For many researchers, such as Baumeister and

Leary (1995); Benard (1995); Wang, Haerteland and Walberg (1998);Broderick (2001);Sánchez, Colón & Esparza (2005); Allen and Bowles (2012); and Cartmell and Bond (2015),a sense of belonging is a complex process which plays an important role in the emotional health and academic success of adolescents, and when learners do not feel a sense of belonging at school, engagement, motivation, academic achievement and attendance begin to suffer. Longaretti (2020) agrees with these findings and further argues that schools play a vital role in young people's lives. The school community offers adolescents a sense of security that comes from being a member and feeling valued (Longaretti, 2020). Longaretti's (2020) study was based on the perceptions and experiences of belonging of Year 6 learners from three Victorian primary schools over a period of 18 months, where data was generated through interviews. The results of Longaretti's (2020, p.37) study revealed that learners spoke of belonging as "being a part of the school, the classroom and friendship groups" and having responsibilities in the school. Although the age group of participants in Longaretti's (2020) study differs to the age group of participants in this study, the results are useful in gaining an understanding of learners' perceptions and experiences of belonging in a school setting.

The absence of a sense of belonging in a school setting has adverse effects such as incidents of fighting, bullying, vandalism, substance abuse and early sexual activity (Baumeister & Leary, 1995; Allen & Bowles, 2012; Lester, Waters& Cross, 2013). Peter, Peter and Catapan (2015) further highlight that secondary school learners who felt a sense of belonging in the school environment felt happier, displayed social interaction, and improved their sense of wellbeing when they entered university. A sense of belonging is so powerful that it causes people to develop social attachments very early and they strive to maintain these attachments even under difficult circumstances (Baumeister & Leary, 1995).

Educational researchers such as Goodenow (1993) and Longaretti (2020) strongly believe that the need to belong is one of the most important needs which allow adolescents to function well in all types of teaching and learning environments. This is aligned with Maslow's (1943) hierarchy of needs which states that the need to belong has to be satisfied before various other needs can be satisfied, and Longaretti (2020) points out that the need to belong is especially important during early adolescence. This finding supports that of Peter, Peter and Catapan (2015) who found that the need for belongingness in a school setting is of greater importance during early adolescence rather than later in life, and if this need is not satisfied in the school environment, students will look for other ways to get that satisfaction. This finding relates to

Baumeister and Leary (1995), who identified the link between a lack of belongingness and delinquency.

Early research by Goodenow (1993, p.25) describes a sense of belonging in a school community as "… a sense of being accepted, valued, included, and encouraged by others. Belonging is also more than simple perceived liking or warmth, it also involves support and respect for personal autonomy and for the student as an individual." Massey (1998, p.18) further explains that a sense of belonging in a school setting includes "a feeling of connectedness" and a "desire to belong". Taking the definition further, Nichols (2006) places belonging in three dimensions of schooling, including belonging through interpersonal relationships between the teacher and learners as well as learners' relationships with other learners; belonging in the academic community; and belonging in school facilities or activities. More recent research by Longaretti (2020)found that learners need to experience caring connections with others and the feeling of being included and accepted.

In a South African study by Steyn, Badenhorst and Kamper (2010) that involved grade 11 learners from 13 urban and rural secondary schools, it was found that despite many participants coming from challenging social contexts, there was a firm belief that these circumstances would change for the better. There was a spirit of patriotism, belongingness and optimism amongst these South African adolescents, despite them being well aware of societal challenges such as poverty, unemployment, HIV/AIDS and violent crime (Steyn, Badenhorst & Kamper, 2010). This indicates the participating adolescents' sense of place, connection with and belonging in South Africa. Although it is a 2010 study, the results of Steyn, Badenhorst and Kamper's (2010) study may be seen as useful to this study as the contexts of both studies are similar and the age group of the participants are the same.

Parker (2019) outlines several factors that affect learners' sense of belonging in schools. These factors include teacher-learner relationships, peer behaviours, parental expectations, physical safety, the use of technology, the availability of teaching and learning resources, classroom goal structure and student stress. These factors may be seen as useful in this study as it assists in understanding learners' understandings and reflections of place and belonging in a school setting, which is the site of this study.

Much research supports the notion that a student's sense of school belonging was strongly influenced by teachers. Juvonen (1996) found that students feel a sense of belonging in a school when their teachers ensure fairness in the classroom and display concern about challenges that learners may be experiencing. Parker (2019) points out that because of the multiple roles teachers have in terms of nurturing, discipline, teaching, and evaluation, the relationship between learners and teachers is one of the most important factors deciding belonging in a school setting. These relationships are particularly important during adolescence as adolescents begin to rely more on relationships outside of the family for support and direction (Parker, 2019). Teachers' expectations of their learners also have an impact on learners' sense of belonging. Those learners whose teachers have high expectations of them are more likely to feel a sense of belonging as compared to those learners whose teachers have lower expectations (Parker, 2019). Furthermore, teachers play a major role in determining whether learners feel cared for and are welcomed into the school community. Additionally, learners who share a good relationship with their teachers and peers tend to be academically competent, whilst those learners who are rejected tend to be low achievers (Parker, 2019).

Linked to learner-teacher relationships is peer behaviours. Peer behaviours have also proven to be an important factor in determining a learner's sense of belonging (Parker, 2019). Learners whose peers exclude them from social or academic groups do not feel a sense of belonging at school and are at risk of experiencing anxiety (McDonald & Leary, 2005). Moreover, those learners who display aggressive behaviours and behaviours that damage their peers' social relationships are reported to feel less connected to the school as compared to learners who did not demonstrate such behaviour (Parker, 2019). In contrast, positive behaviours displayed by learners toward their peers have shown to have a positive impact on a learner's sense of belonging (Parker, 2019). Parker (2019) points out learners who assist their peers, share study strategies and stationery report a greater sense of belonging.

Another factor which determines learners' sense of belonging involves parental expectations of academic success. Parker (2019) found that a positive relationship between learner achievement and the manner in which learners perceive their primary caregivers. When the primary caregivers act as a source of support and motivation, it greatly impacts learners' sense of belonging (Parker, 2019). Physical and emotional safety remains an important factor which affects learners' sense of belonging in schools. Learners who feel safe at school are more likely

to feel a sense of belonging as compared to learners who do not feel safe (Juvonen, Graham& Schuster, 2003).

Learners' sense of belonging in a school setting is also influenced by the use of technology. In order to improve the quality of teaching and learning, many schools are emphasising the use of computers and software programmes (Parker, 2019). Unfortunately, little empirical research has been conducted in this regard, but Parker (2019) states that factors such as unaffordability and the inability to use technology may negatively impact learners' sense of belonging. Linked to this is the availability and quality of teaching and learning resources which also affects learners' sense of belonging. Parker (2019) believes that learners are more motivated to learn and experience higher levels of academic support when their school is up-to-date technologically, offers academic counselling, and provides quality teaching and learning resources, including textbooks.

Classroom goal structure remains a factor influencing learners' sense of belonging. Learners' understandings and feelings toward their schools' reward practices have been shown to influence a sense of belonging (Parker, 2019). Learners who believe their schools allocate or withhold rewards based on their behaviours or academic outcomes were found to be less enthusiastic about learning, thus felt lower levels of belongingness to school (Johnson, 2009).

According to Parker (2019) a final factor which may be considered in assessing learners' sense of belonging is learner stress, rooted in activities and events in the home. Circumstances and stress brought on by financial difficulty or the death of a close friend or family member negatively affect learners emotionally, resulting in learners feeling less likely that they belong in the home or at school (Parker, 2019).

3.7. Conclusion

This chapter has reviewed literature that explored issues related to the four research questions outlined in Chapter 1. The rich historical background of Sophiatown has provided an interesting platform for many literary texts, including the play *Sophiatown,* as well as various autobiographies, memoirs, essays, poems, novels and short stories. In addition, the research questions which provide the foundation for this study focuses on learners' sense of place and belonging. Thus, this chapter has considered the literature which discusses the importance of learners' sense of place and belonging in their communities and schools.

Chapter 4
Research Methodology

4.1. Introduction

In order to gain insight into grade 11 learners' understandings and reflections of place and belonging in *Sophiatown* and their personal lives, an interpretive paradigm was adopted. A qualitative approach within a case study design was used to generate data based on learners' understandings and reflections of aspects of place and belonging. Data generation strategies such as documentary analysis, in the form of a diary entry; visual methods, in the form of a Venn diagram; a questionnaire; and focus group interviews were used in order to answer the four research questions guiding this study. This chapter will discuss the research methodology employed in this study as well as an explanation of the sample, method of data analysis, ethics, rigour and trustworthiness, and limitations.

4.2. Research paradigm

An interpretivist paradigm was employed in this study. As opposed to scientific studies, Riyami (2015) explains that researchers using the interpretivist paradigm implement a methodology that is effective in allowing the researcher to conduct a study in its natural setting. This was seen as useful in this study, as this study took place in a classroom setting.

The interpretivist paradigm aims to understand and describe the unique manner in which people make sense of their worlds and their actions and reactions (Cohen, Manion& Morrison, 2007; Goldkuhl, 2012; Kivunja & Kuyini, 2017; Pham, 2018). To emphasise this point Cohen, Manion and Morrison (2007) note that interpretivists focus on action because they believe that all actions are meaningful. Thus, the interpretivist paradigm seeks an understanding of the intentions of the actors (Cohen, Manion& Morrison, 2007). This paradigm focuses on concern for the individual, where individuals are treated as people and not just objects in a study (Riyami, 2015). The interpretivist paradigm seeks an understanding of the world as it is from subjective experiences of individuals (Cohen, Manion& Morrison, 2007; Thanh & Thanh, 2015) and tries to capture different perspectives from different angles (Riyami, 2015). This paradigm can be seen as useful in the study as the aim was to gain an in-depth understanding of participants' views on place and belonging as it applied to the text and their own lives.

Within the interpretivist paradigm, efforts are made to get inside the head of an individual and to understand them from within, in order to ensure the integrity of the phenomenon being explored(Cohen, Manion& Morrison, 2007; Kivunja & Kuyini, 2017). As in the case of this study, the aim of interpretive research is to understand how members of a social group give meaning to their realities and to show how these meanings, beliefs and intentions lead to the actions of these members of the group, without generalising an entire population (Goldkuhl, 2012; Riyami, 2015). Within this paradigm, it is understood that there are multiple realties, and that these realities are socially constructed (Riyami, 2015).

Pham (2018) outlines several advantages of using the interpretivist paradigm in comparison to other paradigms. Firstly, the interpretivist paradigm offers diversifying views to describe humans, objects, or events and understand them within a social context (Pham, 2018). Secondly, the interpretivist paradigm, which is conducted in a natural setting, allows the researcher to gain insider's insight (Riyami, 2015; Pham, 2018). Lastly, the interpretivist paradigm allows the researcher to explore and prompt things that we cannot observe, such as one's thoughts, perspectives, views, prejudices, values, perceptions and feelings (Pham, 2018). Given the nature of the research questions of this study and the nature of the interpretivist paradigm and its advantages, the interpretivist paradigm was considered as the most suitable for this study.

Despite many of the strengths and advantages of the interpretivist paradigm in providing valuable information by exploring a given phenomenon as described above, this paradigm has disadvantages. For example, the interpretivist paradigm does not always provide a strong hypothesis prior to field work and the small number of participants in some studies leads to the lack of generalisability and objectivity (Yanow, 2014). Furthermore, Riyami (2015) and Pham (2018) state that the interprevist paradigm ignores the scientific procedures for verification and this prevents findings from being generalised to other contexts. However, this study has aimed to conduct quality research with a thick description to enable some comparisons across similar contexts (discussed further in the Research Approach and Rigour and Trustworthiness section of this chapter). A 'thick description' refers to the richness and detailed discussions brought about in a study (Jackson, Drummond & Camara, 2007; Rahman, 2016).

Another limitation of the interpretivist paradigm is that it assumes that it is subjective rather than objective, thus may reflect the researcher's personal biases (Riyami, 2015). However,

although impossible to remain completely objective in any research, this study acknowledges this limitation and has made every endeavour to remain as objective as possible. Lastly, the interpretivist paradigm is often criticised by critical theorists because it does not address the political issues which aim to empower individuals. While this is true, the limited nature of this study keeps the focus on exploration and understanding. Despite all of these critiques, Yanow and Schwartz-Shea (2014) point out that, over time, interpretivists have developed trustworthy and quality practices to overcome such limitations in research. These practices will be discussed later in the chapter.

4.3. Research approach

Thanh and Thanh (2015) state that interpretivists tend to favour a qualitative approach as it gives in-depth reports which are necessary to fully understand contexts. Qualitative research is described as "a form of systematic empirical inquiry into meaning" (Shank, 2002, p. 5). 'Systematic' refers to research which is planned, ordered and public (Shank, 2002; Haradhan, 2018), 'empirical' refers to inquiry that is grounded in the world of experience, and 'inquiry into meaning' refers to researchers attempting to understand how others make sense of the world and their experiences (Shank, 2002). Van Maanen (1979, p. 520) further describes a qualitative approach as "an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world."

A qualitative approach is exploratory in nature and seeks to answer 'how' and 'why' questions in a particular context (Haradhan, 2018). Due to the nature of the research questions guiding this study, a qualitative approach was considered useful. A researcher using the qualitative approach relies on in-depth responses from participants about how they have constructed or understood their experience (Jackson, Drummond & Camara, 2007).

The qualitative approach collects non-numerical data as it focuses on data generation in the form of words and images to provide a complete and detailed description in research (Dawson, 2002; Creswell, 2009; Hardhan, 2018). The main focus in the qualitative approach is to understand, explain, explore and clarify situations, feelings, perceptions, behaviours, values, attitudes, beliefs and experiences of a group of peopleabout organisational functioning, social movements, cultural phenomena, and interactions between nations (Antieno, 2009; Omona, 2013; Rahman, 2016; Hardhan, 2018;Cropley, 2021)This approach makes use of various data generation and

data analysis techniques through the use of purposive sampling and interviews, diaries, journals and open-ended questionnaires to obtain, analyse and interpret data (Haradhan, 2018). It is considered to be an effective approach in a natural setting, such as a classroom in the case of this study, as it allowed me to generate comprehensive data arising from high involvement in the actual experiences as stated by Haradhan (2018). Creswell (2012) states that a qualitative approach uses literature to justify issues and it also involves the development of detailed understandings related to the issue that is being researched. Given its nature, the qualitative approach was useful in gaining insight into learners' understandings, explanations, and explorations of place and belonging in the play, *Sophiatown,* and comparing this to a sense of place and belonging in their personal lives.

Using the qualitative research approach has various advantages. For Goethals, Sorenson and MacGregor (2004), qualitative research allows the researcher flexibility to follow unexpected ideas during research, allowing for new evidence that was not previously considered, thus allowing for the development of new theories. It also provides a detailed interpretation of processes that shape people's lives (Goethals, Sorenson& MacGregor, 2004). Furthermore, Rahman (2016) highlights that a qualitative approach provides a thick description of individuals' experiences, feelings and opinions, allowing the researcher to gain deep insight into issues. Lastly, a qualitative research approach has a flexible structure allowing a thorough and appropriate analysis of an issue (Rahman, 2016).

Whilst a qualitative research approach may be effective in gaining in-depth insights into individuals' thoughts, feelings, actions and behaviours, it also some disadvantages. One of the greatest limitations of a qualitative research approach is that results are not objectively verifiable (Haradhan, 2018). Events, interactions, conditions, contexts and situations cannot be fully replicated to any extent, nor can findings or generalisations be extended to wider populations (Antieno, 2009; Haradhan, 2018). Smaller sample sizes in qualitative research also raises the issue of generalisability to the whole population of the research (Rahman, 2016). Analysing data using this approach takes a considerable amount of time, and Rahman (2016) highlights that one can generalise the results to the larger population in a very limited way. Lastly, due to the nature of the qualitative research approach, issues of subjectivity must be recognised and must be safeguarded against through issues of trustworthiness (which will be further discussed in the Rigour and Trustworthiness section of this chapter).

4.4. Research design

The research used a single case study in order to answer the research questions. The combination of a qualitative research approach and a case study research design offers rich data for an in-depth analysis and understanding of issues in their natural context (Gaya & Smith, 2016). Gustafasson (2017, p.2) defines a case study as "an intensive study about a person, a group of people or a unit, which is aimed to generalize over several units."A case study allows individuals to understand ideas more clearly, as opposed to presenting them with abstract theories and enables readers to make sense of situations in ways that they may not be able to do so through a numerical analysis (Cohen, Manion & Morrision, 2007). Creswell (2013, p. 97) adds that the case study research design "explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information… and reports a case description and case themes."Kothari (1990, p. 113) further explains that a case study involves a "careful and complete observation of a social unit." In this study, the social unit or case is grade 11 learners' understandings and reflections of place and belonging. A case study design, which seeks to answer 'how' and 'why' questions (Yin, 2003) and is often used within the interpretivist paradigm, was chosen as it provided me with an in-depth and comprehensive understanding of how grade 11 learners feel about place and belonging in the text and in their own lives.

Nock, Michel and Photos (2007) offer four characteristics of a case study research design that distinguishes it from other research designs. Firstly, a case study is considered to be most useful for observing a case (a person, family or group) and reporting on their interactions with issues of interest(Nock, Michel & Photos, 2007). Secondly, data generated using a case study research design is detailed, qualitative, and anecdotal, in order to enhance data credibility (Nock, Michel& Photos, 2007). Thirdly, there is a strong focus on the unique aspects of the case, which allows the researcher to take note of complexities which becomes apparent from the history and influences specific to that individual (Nock, Michel & Photos, 2007). Finally, data is typically generated without any experimental controls (Nock, Michel & Photos, 2007).

There are various types of case studies including descriptive, explanatory and exploratory (Yin, 1984). A descriptive case study describes the natural phenomena which occur within the data in question and an explanatory case study examines data at a surface level and a deeper level in order to explain the phenomena (Yin, 1984). This study made use of an exploratory case study which sets out to explore any phenomena which serve as a point of interest to the researcher

(Yin, 1984) and to explore those situations wherein there is no single set of outcomes (Yin, 2003). An exploratory case study may act as a pilot study that may be used in other forms of research (Yin, 1984). As the study is exploratory in nature, it could serve as a springboard for future studies. Furthermore, an exploratory case study can be seen as appropriate for this study as there is limited literature available based on the research topic which this study explores.

Creswell (2013) highlights that the type of case is determined by its size and three variations exist in this regard, a single case study, a collective or multiple case study and an intrinsic case study. Due to the sample size, which is relatively small, this study uses a single case study which focuses on one issue and provides insight into that particular issue. As stated, this single case is grade 11 learners' understandings and reflections of place and belonging. The research was conducted within one context with a specific group of individuals and was driven by one catalyst, the play, *Sophiatown*.

In this study, a case study research design was seen as advantageous as it recognises the complexity of the issues being researched (Cohen, Manion& Morrison, 2007). Cohen, Manion and Morrison (2007, p. 256) also see a case study as a "step to action" as the insights may be interpreted and put to use in order to contribute to the world. Case studies present data in a more publicly accessible manner, serving multiple audiences and this may contribute to decision-making and knowledge (Cohen, Manion & Morrision, 2007). Case studies are also useful as they produce high quality data, which allows for a deeper understanding in exploring a phenomenon (Gustafasson, 2017).

One of the greatest disadvantages of a case study is that results lack generalisability; it is not easily opened to cross-checking; and could lead to subjectivity and bias (Cohen, Manion & Morrision, 2007). Although great care will be taken to ensure objectivity, this study acknowledges that biased analyses may occur unintentionally. To ensure that there is minimal subjectivity and bias, the research process will be explicitly discussed and claims will be supported with the use of direct quotations from the written and visual tasks, questionnaire, focus group interviews, and will be supported by discussions from peer-reviewed academic articles, which deal with similar issues of place and belonging. Furthermore, the aim of this qualitative case study was not to generalise information, but rather to use a relatively small sample to generate in-depth information regarding issues of place and belonging.

4.5. Ethics and Gatekeeper approval

Ethical considerations in a qualitative study need attention due to the in-depth nature of the study process (Afirin, 2018). Walliman (2011); Dooly, Moore and Vallejo (2017); and Arifin (2018) state that it is essential that ethics, such as autonomy, non-maleficence, and beneficence are taken into consideration in every study. In order to ensure autonomy, this study ensured that the participants provided informed assent (See Appendix C: Informed Assent Form) for their voluntary participation in this study and their parents/guardians provided informed consent (See Appendix B: Informed Consent Form) for their child or ward's voluntary participation in this study, seeing that many of the participants are still under the age of 18. For ease of understanding, the assent and consent forms were translated to isiZulu, which is participants' and parents'/guardians' mother-tongue language. These forms included all relevant details regarding this study and sought permission for learners to contribute to the study through providing information in documentation, visuals an open-ended questionnaire and interviews. These measures were put into place to ensure that learners and their parents/guardians fully understood the contents of these forms. Parents/guardians and participants were also made aware of the fact that learner participation was voluntary and they were able to withdraw from the study at any time.

In order to ensure non-maleficence, participants' identities were protected by the use of pseudonyms. Confidentiality was maintained throughout the study. In order to ensure beneficence, the study aimed to provide information to other researchers in a similar field as well as to allow learners to explore issues of place and belonging and how these aspects impacted their lives. In order to further ensure ethics, before the research process commenced, gatekeeper permission was sought from the principal of the school where the study took place (See Appendix A: Gatekeeper Approval Letter) and ethical clearance was applied for and approved by the Ethics Committee (See Appendix D: Ethical Clearance) from the university where the degree was being undertaken.

4.6. Recruitment of participants

The successful recruitment and appropriate selection of participants are essential for the success of a study (Manohar, MacMilan, Steiner &Arora, 2018). Seeing that this study is a qualitative study, which works within an interpretivist paradigm and case study research design, with the

aim of gaining in-depth insight into learners' understandings and reflections of place and belonging, the recruitment of participants to provide such data was essential. Being a grade 11 English First Additional Language teacher, who works closely with her learners, I approached 102 grade 11 learners doing English First Additional Language during their lessons and explained the objectives and purpose of this study. A request was made for learners to participate in this study. Learners were made aware of their right to withdraw from the study at any time as well as their rights to anonymity and confidentiality. All 102 learners consented to being part of the study.

4.7. Sample

A purposive sample, sometimes referred to as purposeful sampling or judgment sampling (Lopez & Whitehead, 2013), of 102 learners were involved in this study and engaged in three of the four data generation strategies, namely, documentary analysis in the form of a diary entry (See Appendix E: Diary Entry Instructions), visual methods in the form of a Venn diagram (See Appendix F: Venn Diagram Instructions) and a questionnaire (See Appendix G: Questionnaire). 16 of the participants from the purposive sample were randomly selected, using simple random selection to be involved in a fourth data generation strategy, a focus group interview (See Appendix H: Focus Group Interview Questions). This section of this chapter will firstly discuss purposive sampling before moving on to a discussion of random sampling.

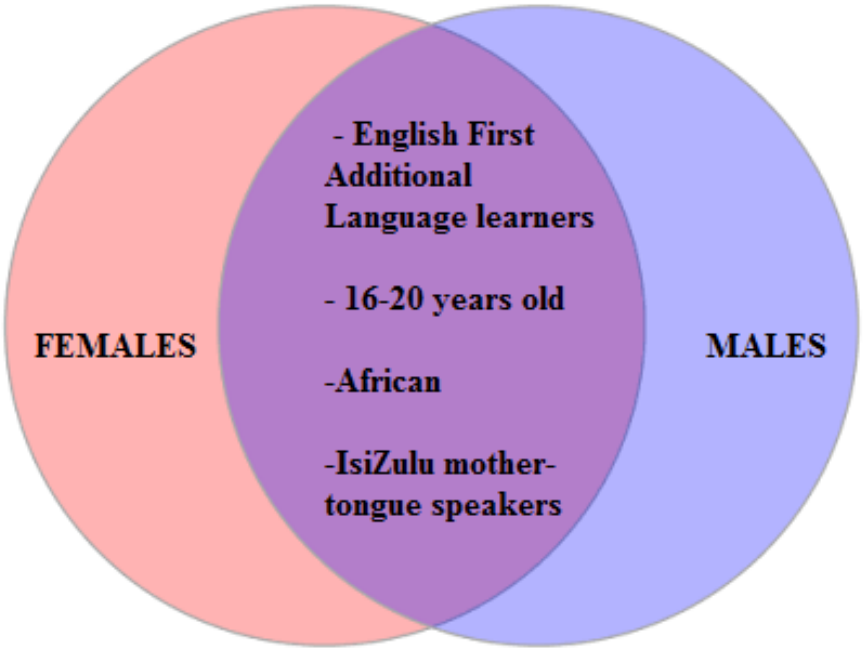
Purposive sampling is often a feature of qualitative research and refers to a researcher handpicking the cases to be included in the sample based on the requirements of the study and as the name suggests, the sample is chosen for a specific purpose (Cohen, Marion & Morrison, 2007). Categories such as age, gender, race, ethnicity, profession, competence, knowledge and/or language, amongst various other factors, may become important in purposefully selecting a sample (Lopez & Whitehead, 2013; Shaheen, Pradhan & Ranajee, 2019). Moreover, Shaheen, Pradhan and Ranajee (2019) state that purposive sampling is useful in selecting information-rich cases for in-depth study, which allows a researcher to gain insight and in-depth understanding. Thus, purposive sampling correlates well with the interpretivist paradigm, a qualitative research approach and case study design.

Kumar (2011) states that when using a case study research design, it is important to select a sample that can provide the researcher with as much information as possible to understand the case in its totality. In many cases, purposive sampling is used to access those who have enough

information about a particular issue (Cohen, Manion & Morrision, 2007). Grade 11 learners were purposely selected as the sample in this study because they have knowledge of the text, *Sophiatown*, being explored in this study, as they are studying this text as per the Department of Basic Education's (2011) requirements for English First Additional Language learners at grade 11 level. The inclusion criteria of learners' knowledge about the text allowed for these specific learners to be included in the study.

This study consisted of 102 grade 11 English First Additional Language learners, which is the entire population of grade 11 English First Additional Language learners at a particular school in Pietermaritzburg, KwaZulu-Natal. Figure 3 (Purposive sample profile) below depicts the purposive sample profile. The purposive sample included 52 male and 50 female participants, between the ages of 16-20, all of whom were in grade 11 during the course of this study. These ages may be attributed to the fact that these are secondary school learners, some of whom repeated certain grades or dropped out of school for a certain period during their schooling career. All the participants in this study were African learners, many of whom come from the informal settlements surrounding the school. All participants were English First Additional Language speakers, with isiZulu indicated as their mother-tongue language.

Figure 3: Purposive sample profile



Using the entire grade 11 English First Additional Language population in three or four data generation strategies ensured that the participant group was represented fairly. This number also increased trustworthiness, and it was a manageable sample size to work with. Since purposive samples are usually small, their credibility is questioned on the basis of their logic and purpose (Shaheen, Pradhan & Ranajee, 2019). However, a larger sample size is not necessary as an interpretivist paradigm and qualitative research approach requires depth as opposed to breadth (Bertram & Christiansen, 2014). Furthermore, as opposed to concerning itself with the sample size, qualitative research focuses on detailed descriptions of social practices in an order to understand how participants experience and explain their own world (Shaheen, Pradhan & Ranajee, 2019;Omona, 2013).

Sixteen participants (two groups of eight each) from the purposive sample were randomly selected, using simple random selection and were involved in a fourth data generation strategy, a focus group interview. The details of the random sample in each group are found in Table 1(Random sample for Focus Group Interviews) below. In simple random sampling, each member of the population in the study has an equal chance of being selected and each selection is independent of the next and the larger the population, the larger the random sample should be (Cohen, Manion & Morrision, 2007; Frerichs, 2008; Taherdoost, 2016). Due to time constraints and the alternate day programme in many schools during the COVID-19 pandemic, this study was only able to conduct two focus group interviews, consisting of eight participants each. This

equates to 15, 6% of the total purposive sample. The method involved selecting participants at random (every sixth learner) from a list of the population. The assumption is that the random sample contains participants with characteristics similar to the purposive sample population.

Table 1: Random sample for Focus Group Interviews

	Boys	**Girls**	**Total**
Group 1	**3**	**5**	**8**
Group 2	**5**	**3**	**8**

Two of the advantages of using simple random sampling is that it may be easily understood and the results are projectable (Taherdoost, 2016). However, simple random sampling also has limitations. One problem associated with this particular sampling method is that a complete list of the population is needed and this is not always readily available (Cohen, Manion & Morrison, 2007; Taherdoost, 2016). Taherdoost (2016) also considers the standard errors of estimators to be high and there is no assurance of representativeness when using simple random sampling.

Inclusion criteria refers to the specific characteristics that an individual must possess in order to participate in the study (Lopez & Whitehead, 2013). The following inclusion criteria were used in this study:

- Participants must be in Grade 11.
- Participants must be part of the English First Additional Language class.
- Participants must be studying *Sophiatown* in the English First Additional Language class during the academic year during which the study was conducted (2021).

4.8. Data Generation Strategies

Data generation strategies refers to the systematic process of generating information of interest, in order to answer the research questions guiding a study (Kabir, 2016). Interpretivists generate qualitative data using various strategies. Data in this study has been generated from first-hand experience and is known as primary data (Kabir, 2016). According to Kabir (2016), because primary data has not yet been published, thus not altered by individuals, it is more reliable,

objective and authentic than secondary data (Kabir, 2016). Furthermore, triangulation, which entails the combination of research methods to study the same phenomenon in order to enhance the trustworthiness of analyses (Mogalakwe, 2009), was used in this study. The four research questions in this study were addressed using four types of data generation strategies (Riyami, 2015), thus taking triangulation into consideration to enhance trustworthiness. These included documentary analysis in the form of a diary entry, visual methods, in the form of a Venn diagram, a questionnaire and a focus group interview.

4.8.1. Documentary research

According to Mogalakwe (2009), a key feature of a document is an inscribed text created by an individual or groups for a particular reason. Any document which contains a text is considered a potential source for qualitative analysis (Morgan, 2022). Documents take the form of books, memoranda, journals, diaries, field notes, statistics, medical records, reports, scripts, advertisements, letters, newspaper articles (Cohen, Manion & Morrison, 2007; Bowen, 2009; Mogalakwe, 2009; Morgan, 2022) and photographs, videos and films (Bowen, 2009; Mogalakwe, 2009; Merriam & Tisdell, 2016; Morgan; 2022), amongst numerous other forms. Documentary analysis is thus a systematic procedure for reviewing or evaluating documents (Bowen, 2009). Data from these documents are examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Bowen, 2009).

This study focused on documentary analysis of a diary entry (See Appendix E: Diary Entry Instructions). Yi (2008) describes a diary (sometimes referred to as a journal) as a recording of one's thoughts, feelings and reflections. Most often, researchers who seek to generate qualitative data use dairies (Yi, 2008). The diary entry in this study required participants to describe how they would feel if they were residents of Sophiatown, who witnessed their home and community being destroyed and had to bid farewell to their community members, whom they had grown close to. Participants were required to share their thoughts and feelings of this event in a diary entry. The rationale behind using a diary entry in this study is that a diary entry allows participants to not only think deeply about their feelings but also find unique ways to express how they feel (Motivate Design, 2019). A diary entry was found to be suitable as this study uses an interpretivist paradigm which seeks to understand how people make sense of their worlds. A diary entry in this study allowed participants to share their deepest, innermost emotions regarding the imagined situation.

The purpose of the diary entry was two-fold. Firstly, according to the Department of Basic Education's Assessment Program (2021), learners in the grade 11 English First Additional Language class are required to complete a shorter transactional text based on the literary text being studied in that year, in this case, the play, *Sophiatown*. A shorter transactional text in the grade 11 English First Additional Language class refers to any one of the following texts: advertisements, diary entries, postcards, invitation cards, filling in forms, directions, obituary, instructions, flyers, posters and emails, and must be between 80-100 words in length (Department of Basic Education, 2011). Secondly, the use of learners' written work, in the form of these diary entries, was used to ascertain learners' understandings of place and belonging in the text, *Sophiatown*, for the purposes of this study. The diary entry assisted me in answering Research Question 1, which sought to explore learners' understandings of place and belonging in *Sophiatown*.

Seeing that this was a formal assessment task, the task was presented to all 102 English First Additional Language learners. However, as outlined in Table 2 (Return on Documentary Research [Diary Entry]) below, only 82 participants completed and submitted these tasks and therefore only 82 were for available to analysis. 20 learners were not present at school due to various personal issues and were unable to complete this particular task.

Table 2: Return on Documentary Research (Diary Entry)

	Total
Number issued	**102**
Number returned	**82**

There are four criteria for handling documentary sources, including authenticity, credibility, representativeness and meaning (Scott, 1990; Morgan, 2022). Authenticity refers to the extent to which a document is genuine (Scott, 1990; Morgan, 2022). Various factors can indicate where a document lacks authenticity, such as inconsistent content, and changes in the writing and style of language. In this study, given that the diary entry formed part of a creative writing

assessment task, it was completed under classroom conditions, thus ensuring authenticity. Credibility refers to whether the document is typical of its kind (Mogalakwe, 2009) and free from distortion (Morgan, 2022). Credibility was maintained in the creation of this document as learners were given training sessions on how to complete a diary entry and were presented with examples of a diary entry. Representativeness refers to whether the documents are representative of the totality of the relevant documents (Mogalakwe, 2009; Scott 1990) and "if a document contains distinctive content rather than material that reflects the content of a collection of other documents about the same topic, it lacks representativeness" (Morgan, 2022, p. 72). It is evident that the diary entries used in this study were representative as most learners indicated issues relevant to those of sadness and devastation in leaving their homes. Lastly, meaning refers to whether the evidence in the document is clear and comprehensible. Morgan (2022) and Mogalakwe (2009) state that to assess the meaning of a document as a whole, the researcher needs to connect the literal meaning to the context in which the document was created. The diary entry was created in a classroom context, after learners studied the text, *Sophiatown*, and were made aware that this text would serve as a catalyst for the study and that the diary entry would be used as a data source.

Documentary analysis is often used in combination with other qualitative research methods. The combination of various qualitative research methods is known as triangulation and it increases the trustworthiness of a study (Bowen, 2009; Mogalakwe, 2009). The diary entry was used in combination with the visual method, in the form of a Venn diagram, a questionnaire and focus group interview in order to gain insight into participants' understandings and reflections of place and belonging. By analysing information generated through these different methods, I was able to ascertain whether the findings of the study were consistent, and confirm and corroborate findings in order to reduce the possibility of biases as suggested by Bowen (2009), Mogalakwe (2009) and Kabir (2016).

Other than documentary analysis being used in conjunction with other data generation strategies in order to corroborate findings, there are several other advantages which lead to the use of documentary analysis in this study. Personal documents, such as a diary, as in the case of this study, allows the researcher to gain insight into participants' personal details and feelings that may not otherwise surface (Cohen, Manion & Morrision, 2007; Kabir, 2016; Morgan, 2022). The use of documentary analysis ensures a lack of obtrusiveness and reactivity from any other

source (Bowen, 2009). Documentary analysis is also considered to be a very cost-effective data generation strategy (Bowen, 2009).

However, despite its many advantages, documentary analysis has various limitations. In the case of a diary entry, results depend on the participants since the diary is bound to the expressive ability of the writer and can sometimes be biased (Motivate Design, 2019). In order to overcome this challenge, participants were given training sessions on how to write a diary entry and provided with models of a diary. Furthermore, in order to ensure that participants fully understood the requirements of this written task, the instructions of the task were translated into isiZulu, which is participants' mother-tongue language, although they responded in English as the task was located within the English classroom. Sometimes participants do not trust researchers, causing them to refrain from sharing their deepest, innermost feelings (Ellard-Gray, Jeffrey, Choubak & Crann, 2015). However, in this study, being the teacher of the participating learners for many years (from grade 8 onwards), I have created a rapport with them, and they appear to have trust in me. Cohen, Manion and Morrision (2007) and Bowen (2009) believe documents to be highly biased and selective, as they were not created for research purposes but were written for a different purpose, audience and context. This limitation, however, does not apply to this study as learners were made aware, that in addition to this writing task being used for assessment purposes, it would also be used for the purpose of generating data for this study.

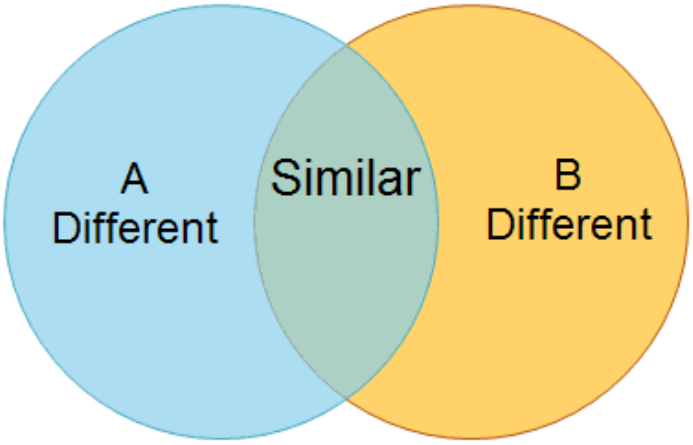
4.8.2. Visual methods

Visual methods refer to methods used to understand and interpret visuals or images (Glaw, Inder, Kable& Hazelton, 2017) including drawings, paintings, videos, photography, films, collages, mind maps, graffiti, amongst other forms (MacDonald & Headlam, 2014). Visual methods provide access to information and convey a message, or a particular perspective on a specific topic, allowing the reader to gain insights, develop an understanding, or appreciate new knowledge (Verdinelli & Scagnoli, 2013). Furthermore, visual methods enhance the richness of data by adding an additional layer to the meaning of the data. The visual method provides an alternate means of data generation besides verbal and written data (Cox & Benson, 2017; Glaw et al., 2017) and offers an interesting, stimulating and interactive approach to generating rich, multidimensional and qualitative information from participants (MacDonald & Headlam, 2014). It may be used with almost any population and allows participants to express their ideas in a nonverbal way (Glaw et al., 2017). Visual methods have different functions such as contrasting or comparing of data; representing new models, theories, or conceptual frameworks;

presentation of themes; and displaying of demographic information, among other uses (Verdinelli & Scagnoli, 2013).

This study uses a Venn diagram (See Appendix F: Venn Diagram Instructions) which is a visual depiction (in the form of circles) used to indicate shared or overlapping aspects of a concept, category or process in order to show their relationships (Verdinelli & Scagnoli, 2013). An overlap of the circles indicates the similarities, whilst the parts of the circle which do not overlap represent the differences (See Figure 4: Format of a Venn diagram). In this study, two circles were used, each representing a place: Sophiatown and participants' communities. Participants were asked to use a Venn diagram to show the similarities and differences between these two places

Figure 4: Format of a Venn diagram



Source: Bright, R (2016, July). *Interalia Magazine*. https://www.interaliama.org/articles/stuart-boydell-are-some-cultures-more-creative-than-others/attachment/venn-diagram-definitions/

According to Verdinelli and Scagnoli (2013), a Venn diagram is most often used to display data, however, this study has used the Venn diagram to generate data. Currently, there is a scarcity of literature which focuses on the Venn diagram as a method of data generation.

All 102 participants were requested to complete the Venn diagram, however as shown in Table 3 (Return on Visual Method [Venn diagram]) below, only 71 submitted this. Others attributed their inability to submit the Venn diagram to a lack of time due to tests and assessments.

Nonetheless, the return on the Venn diagram was greater than the return on the questionnaire, where only 60 out 102 returned the questionnaire. Apart from the participants who did not submit the Venn diagram, participants expressed their willingness to complete the Venn diagram as it was less time consuming than the questionnaire and easier to complete. In addition, the use of visual methods in this study was advantageous as it allowed participants who fail to express themselves through text, due to language barriers, to express themselves in the form of a visual. This assisted in filling in the gap between what could be articulated and what could not be articulated (Wills, Dickinson, Meah & Short,2015).

Table 3: Return on Visual Method (Venn diagram)

	Total
Number issued	**102**
Number returned	**71**

Although extremely useful in generating rich data in a creative manner, visual methods have some disadvantages. Firstly, visual methods can sometimes become overburdened and cluttered with information, creating noise which causes the reader to take a longer time to find essential and meaningful information (Verdinelli & Scagnoli, 2013). This did not pose a limitation in this study as the Venn diagram is a simple visual consisting of words which stand individually. Secondly, a Venn diagram may have limited use, which is to compare and contrast information (Creativity Collaboration, n.d.). This disadvantage does not pose as a challenge in this study as comparing and contrasting information was the only reason for the use of the Venn diagram. All other data was sought using the questionnaire and focus group interview.

4.8.3. Questionnaire

In order to ensure triangulation, questionnaires were also used in this study as a data generation method (See Appendix G: Questionnaire). A questionnaire is a research instrument which consists of a number of questions and other instructions for the purpose of generating

information from participants in a study (Kumar, 2011, Kabir, 2016; Albawi, 2017). The participants read the questions, interpret what is expected and then record their answers (Huon, 2003). Questionnaires are considered to be effective in gaining insight into the opinions, attitudes, behaviour, preferences and intentions of participants more quickly and cheaply than other methods (Kumar, 2011).

The sequencing of the questionnaire is of extreme importance, as Cohen, Manion and Morrison (2007) advise that early questions may set the tone or the mindset of the respondent to later questions. Kabir (2016, p.209) adds to this by stating that questions should flow logically from one to the next, "from the least sensitive to the most sensitive, from the factual and behavioral to the attitudinal, and from the more general to the more specific." Grouping questions together under a common theme helps participants contextualise questions (Adam & Cox, 2008). It is also important that the frame of reference is clear to ensure that participants do not give biased responses due to the sequence of questions (Adam & Cox, 2008). The questionnaire in this study abided by these recommendations in the sequencing of questions in order to gain the trust of participants as well as ensure the success of quality responses from participants. Furthermore, Adams and Cox (2008) recommend that a questionnaire should not be too long due to indivudals' short attention spans. Long questionnaires may lead to inaccurate responses as people rush to finish them or skim through the questions, causing them to misinterpret complex questions. The questionnaire in this study aimed to be as short as possible, whilst still asking essential questions to answer the key questions of this study.

A questionnaire may contain open-ended or closed ended questions. An open-ended question requires the participant to formulate his/her own answer, whilst a closed-ended question requires the participant to pick an answer from a list of available options (Kabir, 2016). Due to the nature of this study, the questionnaire in this study made use of open-ended questions. Open-ended questions are useful when the questionnaire is exploratory and allows participants to give a free account of their points of view and answer questions in detail (Cohen, Manion & Morrison, 2007). Opened-ended questions allow the participant to answer a question as much as they wish and this becomes useful for investigating complex issues, where simple answers cannot be provided (Cohen, Manion & Morrision, 2007).

Cohen, Manion and Morrison (2007) highlight the various ways in which a questionnaire may be administered, including, self-administration, post, face-to-face interview, or via the

telephone or Internet. This study administered questionnaires through self-administration. There are two types of self-administered questionnaires: those that are completed in the presence of the researcher and those that are completed when the researcher is not present, such as in participants' homes (Cohen, Manion & Morrison, 2007). The questionnaires in this study were completed without me being present. There are several advantages to this method. It allows participants the opportunity to complete the questionnaire in private; be in familiar surroundings; allocate as much time as they wish to its completion; and it avoids the potential pressure to participate caused by the researcher's presence (Cohen, Manion& Morrison, 2007). The limitation, however, is that the researcher is not there to address any questions or challenges that participants may have, causing them to misinterpret questions, thus providing inaccurate responses (Cohen, Manion & Morrision, 2007). In an attempt to overcome such a limitation, participants were requested to make use of the English First Additional Language WhatsApp group created at the beginning of the year to facilitate the teaching of this subject. Here, participants were given the opportunity to ask any questions or raise any challenges they may have been faced with when answering the questionnaire.

All 102 participants in this study were requested to complete the questionnaire, however only 60 were returned, as shown in Table 4(Return on Questionnaire) below. This may be attributed to the limitation of the questionnaire being time-consuming to complete (Cohen, Manion & Morrison, 2007). The nature of the questionnaire allowed me to answer all four research questions which focused on exploring learners' understandings of place and belonging in *Sophiatown*; recognising learners' understanding of place and belonging within their own lives; understanding learners' reflective comparisons about place and belonging in their own lives and *Sophiatown;* and assessing the importance of learners' understandings and reflections of place and belonging. The questionnaire was used to verify learners' responses in the documentary research and visual methods, and preceded the focus group interview in order to decide on additional questions to probe participants further.

Table 4: Return on Questionnaire

	Total

Number issued	**102**
Number returned	**60**

The use of a questionnaire in this study was seen as advantageous due to the following points highlighted by Kabir (2016). A great deal of information can be collected from a large number of people in a short period of time and in a cost effective manner, and this strategy may be carried out by the researcher with limited effect to its reliability (Kabir, 2016).

Questionnaires do however have limitations. One of the limitations of an opened-ended questionnaire is that participants may be discouraged to answer certain questions as they may require lengthy answers. This may also lead to the participants providing irrelevant and redundant information (Cohen, Manion & Morrison, 2007). In order to overcome this, the questionnaire was kept as short as possible. Furthermore, every effort was made to ensure that questions were explicit and unambiguous so that participants were aware of exactly what is required of them in each question. Another limitation of a questionnaire is that due to the depth and abundance of data, responses may be difficult to code and classify (Cohen, Manion & Morrison, 2007). However, in this study enough time was allocated to the process to ensure justice to analysis. Another limitation is participants' inability to answer questions due to their language competency (Cohen, Manion & Morrison, 2007). Participants of this study are English second language learners, thus, the questionnaire was translated into isiZulu, which is the participants' mother-tongue language. The use of overly sophisticated language was also avoided in order to ensure that participants are able to easily understand the questions.

4.8.4. Focus group interviews

Semi-structured focus group interviews were conducted to further gain insight into learners' experiences of place and belonging (See Appendix H: Focus Group Interview Questions). According to Kumar (2011) any person-to-person interaction, either face-to-face or otherwise, between two or more individuals with a specific purpose in mind is called an interview. The interview process involves an interviewer reading or speaking questions to the interviewee and recording the interviewee's responses (Kumar, 2011). Furthermore, Kajornboon (2005) describes interviews as being a systematic way of talking, listening and generating data from

individuals through meaningful conversations. Interviews differ from ordinary, everyday conversations in that the interviews have a specific purpose; they are question-based; and considers that the questions being asked by the interviewer and responses of the interviewee areas explicit and detailed as possible (Cohen, Manion & Morrison, 2007). An interview serves as a rich source for exploring individual's inner feelings and attitudes and is highly effective for obtaining information based on emotions, feelings, experiences, sensitive issues, insider experience, and privileged insights and experiences, thus allowing complex issues to be explored (Dilshad & Latifa, 2013; Riyami, 2015; Kabir, 2016).

There are various types of interviews, including structured, unstructured, semi-structured, in-depth and focus group interviews (Abawi, 2017; Adhabi & Anozie, 2017). This study has used a combination of semi-structured interviews and focus group interviews in addition to the questionnaire in order to clarify the responses that participants had given in the questionnaires and ensure triangulation. In a semi-structured interview, there is a combination of open-ended and close-ended questions, accompanied by follow-up 'how' or 'why' questions (Adams, 2015). The dialogue in the interview "meanders around topics on the agenda-rather than adhering slavishly to verbatim questions...and may delve into unforeseen issues" (Adams, 2015, p.493).

Focus group interviews, where participants interact with each other rather than with the interviewer, allow the views of participants to emerge (Cohen, Marion & Morrison, 2007). Thus, focus group interviews ensure that the participants' views, opinions and ideas, rather than the researcher's views, are brought to the forefront.Focus group interviews also allow the inconsistencies and variations that exist in a particular community to be explored (Cohen, Marion& Morrison, 2007). Rabiee (2004) and Kabir (2016) further state that members tend to be more open in a group situation, and this can enrich the quality and quantity of information needed. The ideal size of a focus group consists of eight to ten participants, one facilitator, and one note-taker who is able to also observe verbal and non-verbal cues that may enhance data collection (Rabiee, 2004; Cohen, Manion& Morrison, 2007; Abawi, 2017). However, due to issues of trust, ethics and the sensitivity of the topic, where participants discussed their home and community life, a note-taker was not present in this study. Instead, responses were recorded using an audio-recorder, with the permission of the participants.

A focus group becomes beneficial when a study seeks peoples' understandings and experiences about an issue and reasons behind their pattern of thinking (Dilshad & Latif, 2013). Thus, given the nature of the topic, this type of interview was found to be the most appropriate.

In addition to the above on focus group interviews, Cohen, Manion and Morrison (2007) state that there are further distinctions when it comes to an interview type, such as an informal conversational interview, interview guide approach, standardised open-ended interviews and closed quantitative interviews. This study makes use of an interview guide approach, where topics and issues to be dealt with in the focus group interview were specified in advance, whilst any gaps in data could be closed as the interview remained fairly conversational (Cohen, Marion & Morrison, 2007). An interview guide approach was found to be appropriate for this study as this technique allowed for a flexible conversation between the interviewer and interviewees. It also enabled the interviewees to feel comfortable and allowed them to talk freely as the nature of the focus group interview was conversational. The nature of the focus group interview also allowed me, as the interviewer, to probe for further information by asking follow-up questions in order to seek clarity. This study asked questions which stimulated a discussion amongst participants. The focus group interview instrument included an interview schedule, which Kumar (2011) describes as a schedule with a standardised format of the questions to be asked during the focus group interview. Like the questionnaire, the nature of the focus group interview assisted me in answering all four research questions.

Unlike the diary entry instructions, Venn diagram instructions and questionnaire, the interview questions were not translated to isiZulu as I (the researcher and interviewer) was present to clarify questions. Furthermore, due to issues of trust, ethics and the sensivity of the topic, a translator was not present during the focus group interviews.

The focus group interview in this study made use of open-ended questions during the focus group interview as this study, which employed an interpretivist approach, looked for depth. Cohen, Manion and Morrison (2007) highlight some of the advantages of open-ended questions in a focus group interview. Open-ended questions allow the interviewer to probe for information and seek depth, help to clear any misunderstandings, enable the interviewer to test the limits of the participants' knowledge, and allow the interviewer to make a true assessment of what the respondent really believes (Cohen, Manion & Morrision, 2007).

Rabiee (2004) and Kabir (2016) point out that participants in a focus group interview must be selected on the basis that they would have knowledge on the topic, are within the age-range, have similar socio-characteristics and would be comfortable talking to the interviewer and each other. All participants selected for the focus group interview in this study met these requirements. Furthermore, the use of pre-existing groups, as in the case of this study (grade 11 learners), is advantageous as there is already an extent of trust amongst the members of the group, which encouraged the expression of views and rich data as participants felt comfortable talking about personal issues without the fear of being judged (Rabiee, 2004; Kabir, 2016). In the context of this study, many participants have known each other for years and come from the same community, thus there was trust and understanding amongst the participants. Issues of confidentiality were also discussed with participants before the study. Due to these factors and the rapport I have created with participants over the years as their teacher, participants did not express discomfort in sharing their thoughts and experiences regarding place and belonging. All selected participants provided their consent to participating in the focus group interview. The focus group interview responses were audio recorded, with participants' consent, in order to ensure validity. I then allocated sufficient time to accurately transcribe the data.

It is recommended that a minimum of three focus groups is carried out to ensure reliability (Rabiee, 2004; Kabir, 2016). However, due to the alternate day programme owing to COVID-19, the school management team allowed for the maximum of two focus group interviews to take place. Moreover, Rabiee (2004) and Kabir (2016) suggest that each interview session lasts between one to two hours, however I was only allowed a maximum of 45 minutes per session. Nonetheless, all interview questions were completed in this time allocation.

A focus group interview was seen as beneficial in this study because it is less time consuming compared to individual interviews. It was also useful as participants in this study have been working together for some time and share certain commonalities, thus conversation flowed easily amongst participants. Another advantage of using a focus group interview in this study was that it allowed for a crosscheck (Cohen, Manion& Morrison, 2007; Dilshad & Latifa, 2013), where one participant complemented the other with additional points, leading to a more complete and reliable record. Furthermore, given the issues of place and belonging which this study sought to explore, the focus group interview was useful in exploring such a complex issue and providing rich data.

A focus group interview is not without challenges. One of the limitations of a focus group interview is that one participant may dominate the discussion. Focus group interviews may also encourage what Cohen, Manion and Morrison (2007, p. 373) call "group think", where all the participants collude, and this prevents those who have a different view from speaking out due to fear of embarrassment. In order to overcome this challenge, I explained to participants that all views were welcome and should be respected by others. According to Cohen, Manion and Morrison (2007), chairing the focus group may also pose a challenge as a balance needs to be struck between being too directive and veering off the point, that is, keeping the meeting open-ended but to the point. In order to overcome this challenge, I constantly reminded participants of the research questions in order to determine the relevance of what was being discussed. Focus group interviews are time consuming to conduct and it is overwhelming for the researcher to transcribe the data and organise it into themes (Kabir, 2016; Riyami, 2015). In this study, however, I was able to manage the time limits effectively and ask all the required questions within the allocated time. Moreover, the act of transcribing was not seen as overwhelming. Rather, it helped familiarise me with the data, which proved to be helpful in analysing the data.

4.9. Data analysis and feedback to participants

4.9.1. Data analysis

In order to analyse the data generated by participants using written documents in the form of diary entries, visual methods in the form of Venn diagrams, questionnaires and the transcriptions from the semi-structured focus group interviews, thematic analysis was used. Thematic analysis may be described as the process of identifying, analysing, organising, describing and reporting patterns or themes within qualitative data (Maguire & Delahunt, 2017; Nowell, Norris, White & Moules, 2017), which provides a systematic element to data analysis (Ibrahim, 2012).Maguire and Delahunt (2017) explain that the purpose of thematic analysis is to identify themes in the data that may be considered important, and to use these themes to address the research question/s. Braun and Clarke (2006, p.82) define a theme as a "patterned response or meaning."

According to Braun and Clark (2006); and Kiger and Varpio (2020), there are two levels of themes, namely, semantic and latent. Semantic themes are identified when the analyst of the data does not look for anything beyond what the participant has said or written, whilst latent themes are identified when the analyst looks for information beyond what the participant provides (Braun and Clark, 2006). This study has considered both semantic and latent themes and clarity regarding underlying ideas were sought using triangulation.

There are several phases involved in thematic analysis. These phases include the researcher familiarising himself/herself with the data, data reduction, generating and categorising codes, searching for themes, defining, reviewing the themes, and finally the write up (Braun & Clarke, 2006; Ibrahim, 2012; Ponelis, 2015; Maguire & Delahunt, 2017; Nowell et al., 2017; Kiger &Varpio, 2020;). Each of these steps was used in this study and will be described below.

The first step of thematic analysis required me to familiarise myself with the data. Thus, I read and re-read through the diary entries, words in the Venn diagrams, questionnaires and focus group interview transcripts, and made notes. Ponelis (2015) states that this serves to familiarise the researcher with the data and begin the process of organising and structuring the data. It also increases my awareness of the patterns, themes, and categories in the data. Ibrahim (2012) and Kiger and Varpio (2020) highlight the importance of re-reading information as many times as is possible, as this assists the researcher in appreciating and making connections between participants' responses and gives the researcher more time to evaluate the data.

Secondly, I engaged in data reduction, as suggested by Ponelis (2015), where data was selected then simplified. A table on Microsoft Word was used to prepare and organise the content of the data to show any significant patterns or themes, as suggested by Ibrahim (2012).

Next, codes were generated. A code refers to an element of raw data that may be assessed in a meaningful way regarding the phenomenon (Boyatzis, 1998). It is important to note that this phase generated codes and not themes. In this phase, with the research questions in mind, data was reduced to small chunks after being organised in a meaningful and systematic way (Maguire& Delahunt, 2017). The codes were well-defined to ensure that they did not overlap with other codes, as suggested by Kiger and Varpio (2020). Open coding was used in this study, which Maguire and Delahunt (2017) define as researcher not having pre-set codes but developing and modifying codes as the researcher works through the coding process.

Thereafter, data was organised into codes generated in the previous phase and I sought patterns, themes, commonalities and differences which I was made aware of in the reading stage of data analysis (Ponelis, 2015). I was able to identify important sections of the text by attaching labels to them, as suggested by Nowell et al. (2017). This phase was important as it allowed me to focus on specific characteristics of the data (Nowell et al., 2017).

After generating the codes, where data was coded, collated and a list of the different codes was identified, the codes were organised into themes with specific research questions in mind, as suggested by Maguire and Delahunt (2017). Kiger and Varpio (2020) warn that themes do not simply emerge from the data but are rather constructed by the researcher by analysing and comparing how codes relate to one another. The data was then reviewed and I considered whether it really supported a particular theme.

After a set of themes is devised, the set required refinement, thus the themes were defined and reviewed and the essence of each theme was overtly discussed. In this phase, I reviewed the coded data extracts for each theme and checked whether they formed a coherent pattern, as suggested by Nowell et al. (2017). When a relevant issue in the text was not covered by an existing code, a new code was inserted and when it was determined that there was no need to use a code or when a code overlapped with other codes, it was deleted. Kiger and Varpio (2020) highlight that re-coding at this stage is expected as coding is an ongoing process. However detailed notes, regarding a researcher's thought process and decisions made regarding how themes were developed, modified, and/or removed, must be made and kept in this phase and throughout the study as this creates an audit trail that increases the trustworthiness of findings in a study (Kiger &Varpio, 2020, Nowell et al., 2017).

The final phase of thematic analysis is the write-up process. Nowell et al. (2017) advises that the write-up should provide a concise, logical, non-repetitive, and interesting account of the data. Thus, the write-up did not simply provide a description of codes and themes, but provided a concise and logical account of why the selection of themes were important and accurate, what each theme meant and the assumptions that underpinned the implication of each theme (Nowell et al., 2017). During this phase, conclusions were drawn from the data presented and verbatim quotes were used to support the themes discussed. In addition to narrative descriptions, the inclusion of verbatim quotes is essential as they aid in providing an argument for why the researcher's explanation richly and fully answers the research question (Ponelis, 2015; Kiger &Varpio, 2020) as well as assists in understanding points of interpretation and demonstrates the prevalence of the themes (Nowell et al., 2017).

Thematic analysis was selected in this study due its advantages. It provides a highly flexible approach which in turn provides a rich and detailed, yet complex account of data (Kiger

&Varpio, 2017; Nowell et al., 2017). Thematic analysis does not require a theory to inform analysis and it provides a more accessible form of analysis (Kiger &Varpio, 2017; Nowell et al., 2017). It is also important to acknowledge some of the disadvantages of thematic analysis. Although thematic analysis is flexible, such flexibility may lead to inconsistency and a lack of coherence when developing themes derived from the data (Kiger &Varpio, 2017; Nowell et al., 2017). Furthermore, thematic analysis is more prone to inconsistent or improper use of terminology as compared to other methods with more well-defined and less flexible frameworks (Kiger &Varpio, 2017).

While the study was primarily concerned with learners' understandings of place and belonging, I also embarked on a textual literary analysis of the play, *Sophiatown*, in terms of the issues being considered in the study in preparation for the study. A literary analysis goes beyond simply stating what is found in a text and is more than just a summary of the text. Patrick Henry College (2016) describes a textual literary analysis as a skill in which the elements that are not necessarily apparent in the text are analysed. Such texts may include a poem, short story, novel, drama, film, artwork or essay, amongst other forms of texts. A literary analysis makes a point about a particular literary text by supporting and discussing its elements.

For the textual literary analysis, I explored issues of place and belongingness in the play, such as the characters' descriptions of Sophiatown; the characters' sense of place attachment to Sophiatown; characters' sense of belonging in Sophiatown; Ruth's adjustment from life in Yeoville to life in Sophiatown; and Lulu's lack of a sense of belonging at school and her home. McKee (2001)explains that a literary analysis refers to the way in which a reader analyses a text by taking into consideration various elements, such as the choice of words used, characters' use of language and structure of the text, amongst other elements. In this study, in order to gain an understanding of issues of place and belonging in the text, I critically read the text, *Sophiatown*, analysing the words used to describe the place Sophiatown, the characters' behaviour and actions toward Sophiatown and their thoughts of Sophiatown (as represented by the author). I then made inferences and supported claims using verbatim quotes from the text, as suggested by Ponelis (2015).

4.9.2. Feedback to participants

Firstly, in order to ensure that the process of transcription was accurate, participants were provided with the interview transcriptions and adjusted, where necessary. Thereafter, participants

were provided with the final transcription to read through. Secondly, a summary of the study, including the findings, data analysis and conclusions drawn, were shared with participants through a presentation. The information was summarised in layman's terms so that participants were able to gain a thorough understanding of the presentation.

4.10.Storage of data and disposal of data

The research data will be secured for a period of at least five years in a locked cupboard in my supervisor's office. Thereafter, confidential data in the form of documents will be disposed of through shredding and audio recordings will be disposed of through a means of incineration.

4.11. Rigour and Trustworthiness

4.11.1. Rigour

Cypress (2017) defines rigour as the strength of the research design and the appropriateness of the method to answer the research questions. Without rigour, research becomes worthless, fictitious and loses its use (Cypress, 2017). Extreme rigour in qualitative research is important to eliminate subjectivity which is inherent in this type of research. Mays and Pope (1995) state that qualitative research is often criticised for lacking scientific rigour often leading to research bias. In qualitative research, various strategies may be employed to eliminate bias. Johnson, Adkins and Chauvin (2020) suggest maintaining a well-documented audit trail and ensuring that the research design, methods, and conclusions are systematic, complete, explicit, accurate and transparent. Researcher reflexivity during the study is also essential to reduce bias and ensure rigour (Johnson et al., 2020). Thus, a thorough description of the entire research process is required. In order to ensure the rigour of this study, meticulous records of written and visual tasks; questionnaires; and interview transcripts were maintained as this offers subsequent analysis by independent observers, if necessary (Mays & Pope, 1995). The process of thematic analysis was documented in great detail, as suggested by Mays and Pope (1995), in order to ensure rigour in the analysis.

4.11.2. Trustworthiness

When using the interpretivist paradigm, it is essential to ensure trustworthiness (Riyami, 2015). Cypress (2017) defines trustworthiness as the quality, authenticity and truthfulness of findings of qualitative research and is a criterion to judge the quality of a research design. According to Lincoln and Guba (1986), Jackson, Drummond and Camara (2007) and Riyami (2015), trustworthiness includes credibility, confirmability, dependability and transferability.

Credibility refers to the extent to which data and data analysis are believable, trustworthy or authentic (Lincoln & Guba, 1986). Prolonged engagement with participants throughout the research process and triangulation was used to ensure credibility, as suggested by Lincoln and Guba (1986). I ensured prolonged engagement with participants by constantly communicating with them regarding the topic for the entire duration of the research. Triangulation was ensured where a written task, visual task, questionnaire, and focus group interviews were used to generate data from participants and corroborate findings. Moreover, the credibility of the findings in this study was maintained through member-checking, where interview transcriptions and the analysed data were presented to participants (Birt, Scott, Cavers, Campbell & Walter, 2016).

Confirmability refers to the process of ensuring that data, interpretation and outcomes are rooted in the contexts and persons concerned, and the extent to which findings can be confirmed (Lincoln & Guba, 1986). Audio-recordings of the interview were made available to verify interview responses and overt discussions regarding how conclusions were reached were provided in the findings of the study in order to increase the confirmability of the study. Whilst reporting the responses of participants, rich quotes were used in order to eliminate any personal bias.

Dependability refers to the constancy of data in similar conditions (Cope, 2014). Koch (2006) states that a study may be considered dependable if the findings can be replicated with similar participants in a similar study. Connelly (2016) suggests the maintenance of audit trails to ensure dependability. This study strived to increase dependability by creating audit trails which contained detailed explanations of all aspects of the study, such as the theoretical framework employed, sampling strategy, amongst other aspects, as well as notes regarding significant activities that occurred during the study. This will allow researchers pursuing a similar study to account for any variance in data.

Transferability refers to the ability to generalise research findings, which can be applicable in different contexts (Riyami, 2015). I attempted to ensure transferability by using a thick description, which can be described as the depth of the description that a researcher needs to report (Bertram & Christiansen, 2014). The context of this particular study was overtly discussed to allow other researchers the opportunity to make judgments on the findings of this study and how it may fit in other contexts.

4.12. Limitations

Due to limited contact time with grade 11 learners as a result of an alternate day programme in schools brought on by COVID-19 and learner absenteeism, finding sufficient time to generate data was a challenge. This was addressed by requesting learners to complete the Venn diagram and questionnaires in their personal time at home. Those learners who were absent were requested to complete these data generation strategies when they returned to school. The school management allowed me a maximum of two 45 minute sessions to conduct focus group interviews, which proved to be sufficient for the number of interview questions drawn up for this study.

Another limitation regarding data generation strategies was that the questionnaires were not piloted before being presented to participants. A pilot study is a considered a mini version of a full-scale study, which is designed to pre-test characteristics of the study design and allows for possible problems to be rectified before the larger study (Fraser, Fahlman Arscott & Giuilot, 2018). Those who were approached to be involved in a pilot study prior to the design of this study noted their personal and professional pressures, thus were unable to avail themselves for this task. In addition, the pressures brought on by the COVID-19 pandemic further curtailed research activities. However, in order to ensure that the study design was conducted accurately, I was involved in extensive reading of the various aspects related to the study, the proposal defence panel provided input into the design and content of the instruments, and the instruments were intensively checked by my supervisor.

Abawi (2017), Cohen, Manion & Morrison (2007), and Rabiee (2004) advise that it is beneficial for a note-taker and observer to be present during the focus group interview as they are able to observe verbal and non-verbal cues, which enhance the trustworthiness of the study. However, due to the sensitivity of the topic, where participants discussed their home and community lives, a note-taker was not present in this study. Instead, responses were recorded using an audio-recorder. A video-recorder was not used to record non-verbal cues as participants expressed discomfort in being video-recorded and this was respected.

Seeing that the participants of this study were English First Additional Language learners, there was a language barrier. In order to overcome this challenge, consent and assent forms, diary entry instructions, Venn diagram instructions and the questionnaire were translated into isiZulu, which

is learners' mother-tongue language. During the focus group interview, I, being the interviewer and researcher, provided clarity to participants when necessary. Other participants also translated aspects when necessary. This aided in participants' understanding and the generation of accurate data.

Verdinelli and Scagnoli (2013) and Cohen, Manion and Morrison (2007) consider it a challenge to analyse qualitative data due to its abundance and depth. However, in order to ensure that justice was done during data analysis, sufficient time was allocated to this process. Thematic analysis also assisted a great deal in managing the abundance of data created by four methods of data generation. Furthermore, the process of transcribing data generated by focus group interviews is often considered an overwhelming process (Kabir, 2016; Riyami, 2015). I did not consider this to be an overwhelming process but saw this as an opportunity to familiarise myself with the data. Conducting focus group interviews as opposed to individual interviews also assisted in saving time.

4.13. Conclusion

This chapter has discussed the methods employed to gain insight into learners' understandings and reflections of place and belonging in the text, *Sophiatown*, and their personal lives. An interpretivist paradigm was used in this study, along with a qualitative approach and case study design. Data was generated through the use of documentary analysis, visual methods, a questionnaire and focus group interviews in order to ensure triangulation and was thematically analysed in order to answer the four research questions of this study. All issues of ethics, rigour and trustworthiness were taken into consideration.

Chapter 5

Textual/ Literary Analysis of Place and Belonging in *Sophiatown*

5.1. Introduction

Place and belonging are major themes in the play, *Sophiatown*. This chapter of the dissertation will first offer an analysis of place and then an analysis of belonging as found in the play. In order to analyse issues of place in *Sophiatown*, the place attachment theory will be used to discuss the characters' description of Sophiatown. Thereafter, there will be an analysis of the characters' sense of place attachment to Sophiatown, as is evident through the songs featured in the play, the characters' actions and spoken words. Next, using the theory of place-

belongingness, this chapter will provide an analysis of belonging by taking the following into consideration- the characters' sense of belonging in the play, Ruth's adjustment to life in Sophiatown, and finally Lulu's lack of belonging at school and in her home.

5.2. Place attachment in *Sophiatown*

5.2.1.Characters' description of the place, Sophiatown

Sophiatown is often described as paradoxical in nature, due to its rich culture and diversity on one hand, and crime and violence on the other hand. Gready (1990, p.140) refers to Sophiatown as "an area of many faces" and a "black heaven glowing with sparks of hell." Such juxtaposition is evident in the play, *Sophiatown*. Knevel (2010) discusses the three facets of Sophiatown – Sophiatown as an unknown place, Sophiatown as a place of conflict and Sophiatown as a place of forgetting and nostalgia. In the play *Sophiatown*, through the characters' description of the place, Sophiatown, one is clearly able to see such a paradox.

In his opening lines of the play, Jakes describes Sophiatown as a place where "blood ran in the streets" due to gang violence (Purkey, 1988, p.1).Throughout the play, issues of gang violence become evident. The violence present in Sophiatown is represented by Mingus, who is a gangster belonging to the American gang. In Act 1, Scene 7, Mingus describes how he stole jewellery and money from people at a dance bar in a public space. However, Mingus describes himself as an "honest gangster" because he only robs the rich people in the town and not members of his community (Purkey, 1988, p.5). Mingus's lifestyle as a violent gangster permeates into his personal life, where he remains abusive toward Princess as he states that he "klapped her till she loved" him (Purkey, 1988, p. 25) and he threatens to harm the dogs that disturb Ruth's sleep when he says "I'll stone them. I'll shoot them" (Purkey, 1988, p. 20). This relates to Cross's (2015) narrative process of place attachment, as the characters discussed above narrate their experiences of life in Sophiatown.

In contrast to the violence present in Sophiatown, Jakes describes Sophiatown as a place of cultural and historical importance by mentioning the names of individuals who had a connection with Sophiatown, including musicians such as "Kort Boy and Jazz Boy and the Manhattan Brothers, and Dolly Rathebe", writers such as "Can Themba, Nat Nakasa, Lewis Nkosi, Bloke Modisane" and prominent South African politicians such as "Tambo and Mandela" and "Luthuli" (Purkey, 1988, p. 1). Jakes further shows his pride and attachment to Sophiatown

when he says, “It was ours!” (Purkey, 1988, p. 2). Jakes also outlines that the National Party, which was South Africa’s ruling party during Apartheid, was unhappy with Sophiatown because Sophiatown had “too much freedom, too much meetings, too much fantasy and too easy access” for all races, due to Sophiatown being one of the very few places in South Africa, where freehold houses were available (Purkey, 1988, p. 2). Fahfee however, despite being a political activist who also has intense love for Sophiatown, which is evident when he refuses to move from Sophiatown, highlights how Sophiatown does not belong to the residents but he states that the “Boere own the town” (Purkey, 1988, p. 6). This shows the paradoxical nature surrounding the beliefs of individuals in the play. This indicates a historical process of place attachment outlined by Cross (2015). Jakes describes Sophiatown by relating his significant cultural historical experiences created over the years of living in Sophiatown through his discussion of famous politicians and musicians.

The use of tsotsitaal, which Gready (1990) describes as a mixture of South African languages, throughout the play indicates the diverse nature of Sophiatown. In order to further highlight the diversity in Sophiatown, Jakes, being a resident of Sophiatown, lists the different languages which he speaks, including “Zulu and Xhosa and Tswana and English and Afrikaans and Tsotsitaal” (Purkey, 1988, p. 44). This emphasises Jakes’s ideological process of place attachment to Sophiatown, where Jakes has created an ethical code for himself, which guides how he lives in Sophiatown.

Throughout the play reference is made to American films and the American culture, showing that Sophiatown has a foreign influence. The gangs in Sophiatown, such as the Berliners, the Americans (the gang which Mingus belongs to) and the Gestapo, all have a foreign influence. In addition, in Act 1, Scene 6, Princess and Mingus are seen to be acting out a scene from the American film, *Street with no Name,* and Mingus states that like in the film, he too will carry out his crimes using a map. This makes one question whether Mingus is truly proud of his roots as individuals from Sophiatown, as he seeks to act and adopt the behaviours and actions of foreign gangsters, which he witnessed in an American film. This relates to a sensory process of place attachment. In this instance, Princess and Mingus’s actions in Sophiatown and sense of attachment to Sophiatown is determined by what they see and hear about America.

In describing the Sophiatown, Hannerz (1994) states that Sophiatown was overcrowded, sometimes with more than fifteen people living in a single room. There was also a lack of

amenities available as residents had to make use of communal water taps and toilets (Hannerz, 1994). This reality is represented in *Sophiatown* by the living conditions that the characters describe in 65 Gerty Street. When Mingus secures a bathtub for Ruth, Lulu exclaims "A bath! What are we going to do with it? Tie it to the water tap outside?" to which Mingus responds that they are going to "fill it with hot water from the stove" and it will be kept in the kitchen (Purkey, 1988, p. 22). This highlights the lack of space available and lack of amenities, such as taps within the household and hot water. The lack of space and overcrowding is also evident in Act 2, Scene 5, where Jakes says, "This is my bedroom. You see the chalkline on the floor?" (Purkey, 1988, p. 63). Here it becomes clear that the chalkline is the only thing that demarcates an area and shows the characters' personal place in the house. This relates to Cross's (2015) material dependence of place attachment, which is the ability of a place to satisfy the needs of an individual. The overcrowding and lack of facilities also refer to Cross's (2015) commodifying process of place attachment, where individuals choose to live in a particular place due to its features. Although the above described features may be considered less than suitable to some characters and may fail to meet some of the needs of the characters, they still have a sense of attachment to Sophiatown, as will be further discussed below.

5.2.2.Characters' sense of place attachment to Sophiatown, in the play *Sophiatown*

Despite the paradoxical nature of Sophiatown, many characters in the play, *Sophiatown,* are shown to be deeply attached to their homes and community. The opening song of the play shows that the characters in the play refuse to move from Sophiatown as instructed to do so by the Apartheid government's Natives Resettlement Act, No. 19 of 1954. Due to the attachment that the characters have formed with Sophiatown, their resistance to relocate to Meadowlands is evident in the following lyrics of the opening song; "Onspolahier in Sophiatown" (Purkey, 1988, p. 1), which translates to 'We will stay here in Sophiatown'.

Afful and Nartey (2013) state that terms of endearment or 'nicknames' are used when people love or have affection for someone or something. In the opening song of *Sophiatown*, the love and affection which show the attachment of the characters to Sophiatown is evident in the different names that the characters refer to Sophiatown as, such as "Kofifi", "Softown", "Kabash", "The Back of the Moon" amongst other names (Purkey, 1988, p.1). The characters coming together to sing this song about Sophiatown relates to Cross's (2015) ideological process of place attachment, where the unity amongst the characters can be seen. The song sung in Act 2, Scene 3 also shows the characters sense of attachment to Sophiatown and

dissatisfaction in being forcefully removed. This is highlighted through the following lyrics: "…Bazalibayakhala// Bakhalel' ilizwelabo// Sophia ngeyam'(2)...Nankaamabhunu// Afikilengebulldoza// Adiliz' imiziyethu// Sophia ngeyam' (2)", which means "Parents are weeping//Weeping for their land// Sophiatown is mine (2)...Here come the Boers// Coming with the bulldozer// They destroy our homes// Sophiatown is mine (2)" (Purkey, 1988, p. 59).

When news of the Resettlement Act, No. 19 of 1954 arrives in Sophiatown, the characters remain adamant that they will not move because of their attachment to Sophiatown. Fahfee states that his uncle had been living in Sophiatown since 1924 and "knows nothing else" apart from life in Sophiatown (Purkey, 1988, p. 36). This relates to Cross's (2015) historical process of place attachment, where Fahfee's uncles' life and history is embedded in Sophiatown. Fafhee shows his attachment to Sophiatown when he says "I'd rather die than move from this place. They can kill us one by one but we won't move" (Purkey, 1988, p. 36). He begins to show concern for his business, the people who live around him, education and culture in the following lines:

> What am I going to do in this Meadowlands? How am I going to put bread in my mouth? What's going to happen to my business with the Chinaman, the Gong? Where's he gonna be when they move Sophia? And the Indians? And the caureds? Where's the jazz? Where's the life? Where's the situations? Where's the teachers? Where's the life? Where's the Fahfee? Where's the life? It's just dust and blood and dust! (Purkey, 1988, p. 37).

The above quotation by Fahfee relates to Cross's (2015) commodifying and material dependence of place attachment, where Fahfee shows that Sophiatown helped meet his employment, social and financial needs.

In Act 2, Scene 1, the characters in *Sophiatown* show their resistance to the Resettlement Act, No. 19 of 1954, where they show their dissatisfaction with South Africa's prime minister during the 1950's, Johaness Strijdom. Charlie, the character who speaks the least in the play says "Ja Strijdom. Ons dak nie, ons pola hier", which translates to 'We won't move, we are staying here' (Purkey, 1988, p. 48). Fahfee shows his attachment to Sophiatown when he says "Our children, born here, in Gerty Street, in Ray Street, in Good Street, in Gold Street. Don't think you can drive us away" (Purkey, 1988, p. 48). Mingus shows his attachment to Sophiatown when he says "We're here to stay. Dis onseplek [This is our place] and Voetsak, voetsak, voetsak [An

offensive South African term which means go away]" (Purkey, 1988, p. 49). Lulu shows her sense of attachment to Sophiatown and frustration caused by the forced removals by saying "Title deeds. En nou waar's die law? [And now where is the law?] Fok jou law, Strijdom. [Fuck your law, Strijdom]" (Purkey, 1988, p. 49). This also relates to Cross's (2015) ideological process of place attachment which indicates how people engage with a place codified through a legal system.

Mamariti remains adamant that she wants to remain in her house in Gerty Street because her husband worked very hard for it. She says "I want to stay right here in my house. It's freehold. My husband bought it. Paid good money for it. It's my right." (Purkey, 1988, p. 51). This relates to Cross's (2015) narrative process of place attachment, where an individual shares stories and memories of the home. In the final scene, after having been forced to move to Meadowlands despite their protests, Jakes explains that "Mama died of a broken heart" highlighting her deep attachment to Sophiatown and sadness in losing her home (Purkey, 1988, p. 74). This resonates with Relph's (1976) theory of placelessness that any disruption in one's everyday environment can have negative consequences such, depression and emptiness, causing one to feel alienated.

Towards the end of the play, Mingus speaks with uncharacteristic compassion and tells Charlie that because they are of different races, they cannot live together. He also makes it clear that they have lost Sophiatown. Ruth and Jakes's final goodbye is also filled with heavy emotions and hopelessness as Jakes says that "We lost what little chance we had" regarding an interracial relationship in Sophiatown during Apartheid (Purkey, 1988, p. 70).

Toward the end of the play, in contrast to the other characters, Princess seems to be happy to be moving to a new location, away from Sophiatown. It must be noted however, that she is moving willingly and not being forcefully removed. She says "Ja, you can all stay here – in the rubble. I'm going to Hillbrow...This Softown, it's finished." (Purkey, 1988, p. 67). However, like all the other characters, she does not want to move to Meadowlands and says, "Nobody's going to catch me like a fool in Meadowlands" (Purkey, 1988, p. 67).

5.3.Place-belonginess in *Sophiatown*

5.3.1.Characters' sense of belonging in Sophiatown

In the opening scene of the play and discussion of the setting, each person's sense of belonging in 65 Gerty Street is emphasised through a description of items that reveal each character's identity. Jakes's corner has his table, chair, typewriter and books; Charlie's corner has a broken car seat and steering wheel; Lulu's corner has school-books, pencils and pens; and Mamariti's corner has an armchair and side-table with photographs (Purkey, 1988). This description at the outset of the play relates to Antonsich's (2010) relation factor which contributes to one's sense of place-belongingness as these items enrich each of the character's experience of being in Sophiatown and makes it feel like home to them.

In Act 1, Scene 4, Ruth and Jakes face an identity crisis as South Africans, living in a segregated society, making them question their sense of belonging in South Africa. To emphasise her crisis, Ruth says:

> "What's Jewish? I don't know what the hell I am. I'm Jewish on Mondays, I'm white on Tuesdays, I'm South African on Wednesdays, I'm a Democrat on Thursdays, and I'm confused on all other days. Mostly I'm just confused." (Purkey, 1988, p. 27)

Jakes responds by showing his confusion regarding his identity too. He says:

> What the hell am I? The Boere want us in separate locations, but what am I? I speak Zulu, Xhosa, Sotho, English, Afrikaans, and in moments of weakness I even speak Tsotsitaal. (Purkey, 1988, p. 28).

The song about Tobiansky in Act 2, Scene 3 highlights the residents' frustration when they state that, at first, Tobiansky gave the residents of Sophiatown freehold rights, but now this is being taken away from them. The following lyrics of this song emphasise this:

> Tobiansky (4)
> Why did you do this to me?
> You gave me freehold suburbs
> You gave me title deeds
> You gave me everything
> A softtown majieta needs
> And then you take it away (Purkey, 1988, p. 23)

This song highlights how characters created memories and a sense of belonging and attachment to Sophiatown. The characters are frustrated that this sense of place-belongingness is now being taken away from them without any permission.

5.3.2. Ruth adjusting from life in Yeoville to life in Sophiatown

Ruth's arrival to Sophiatown brings about immediate disbelief and opposition because she is seen as 'different' for being white and she did not belong in Sophiatown. When Ruth arrives at 65 Gerty Street, Princess reminds Ruth where she is by stating "Yes, this is Sophiatown you know" (Purkey, 1988, p. 10), indicating that she does not belong there as a white person as Sophiatown mainly consisted of African, Indian, Coloured and Asian people, as pointed out by Leta (2020). Jakes also emphasises that Ruth is in an unfamiliar place, as he states "This young lady has bravely stepped into the unknown. Jumped in where angels even fear to tread" (Purkey, 1988, p. 13).

It immediately becomes apparent that Ruth is unfamiliar with the lifestyle in Sophiatown because despite claiming that she has "read all about it" (Purkey, 1988, p. 11), she still expects a room all to herself. Princess accuses Ruth of being a "moegoe" (stupid) because she states that "No one lives in a room to themselves" in Sophiatown and questions Ruth about whether she thinks that Sophiatown is Yeoville (Purkey, 1988, p. 16). In addition, Ruth mentions that she is "the easiest person in the world to please" and she is "happy with the simplest things" (Purkey, 1988, p. 17). She says that all she needs is a "light to read, room to sleep in and a place to bath" (Purkey, 1988, p. 18), indicating that she does not know the lifestyle in Sophiatown and the lack of amenities. Everyone exclaims incredulously as they know that these are not the 'simplest things' in Sophiatown but are luxuries. However, Mingus tries to make Ruth feel a sense of belonging by attempting to get her a bathtub and also states that he will "hide her when the G-men [police] come like they hide the booze" and he will offer her protection from the different gangs (Purkey, 1988, p. 18).

Being in a new place, Ruth found it quite difficult to adjust on the first night for different reasons, indicating a lack of a sense of belonging initially. Firstly, she says the cause of her not sleeping that night "must have been the dogs" (Purkey, 1988, p. 20). Secondly, she says that she is "just not used to sleeping three in a room" (Purkey, 1988, p. 20). Mingus tries his best to make Ruth feel a sense of belonging by instructing Charlie to kill the dogs disturbing Ruth's sleep and instructs Jake to give up his room for Ruth. Ruth, however, refuses these changes

saying that she just wants "to be like everybody else" (Purkey, 1988, p. 20). However, Jakes accuses Ruth of being an outsider who "never understands" because she is "always looking from the outside" (Purkey, 1988, p. 57). This relates to Antonsich's (2010) legal factors of place belongingness, where Ruth being in a place that is not legally meant for her causes her to feel discomfort.

Jakes highlights that as the weeks go by, "things settled down and within weeks Ruth seemed like part of the family." (Purkey, 1988, p. 23). This contradicts Act 1, Scene 4 and Scene 5 where Ruth is trying to fit in and learn to survive in Sophiatown. Her frustration is evident when she tries to learn a new language, 'Tsotsitaal', and how to respond if any gangster tries to attack her, both of which causes a barrier to her sense of belonging. She says, "I don't know, - I'll never learn" and (Purkey, 1988, p. 25), "I'll just go back to Yeoville" and "I'm tired" when Mingus asks her how she will respond if attacked (Purkey, 1988, p. 26).

Ruth's sense of belonging is further confounded when she is accused of being the cause of the forced removals, only because she is a white person living in Sophiatown. Mingus says to Ruth "You whites, you're breaking down all our houses!" and "Ja, white girl- it's your fault!" (Purkey, 1988, p. 65). Being accused in such a manner may negatively affect Ruth's sense of belonging in Sophiatown.

5.3.3. Lulu's lack of a sense of belonging at school and 65 Gerty Street

Longaretti (2020) states that the school as a community offers young people a place where they feel an emotional bond and sense of security that comes from being a member and feeling valued by and valuing the community. Lulu, however, highlights a lack of sense of belonging at school, due to the Bantu Education Act, which was an inferior education meant for African children. Lulu refuses to return to school and states that "I don't want this Bantu education, Mama. It's for the gutter" (Purkey, 1988, p. 50) and she says "...this education is rubbish" (Purkey, 1988, p. 51). She feels that the teachers do not understand her as she says "...but these school teachers, they don't understand." (Purkey, 1988, p. 30). Lulu feels that Bantu education is "...less than nothing!" (Purkey, 1988, p. 51).

Lulu's sense of belonging at her home, in 65 Gerty Street, is also questionable. Lulu provides a negative description of the people around her. She believes everything in the house is "fiction" (Purkey, 1988, p. 32). She has many negative things to say about her family members. Firstly,

she says that her mother is "...just a cheeky old woman, breaking the law, working on her beer, and planning for her future which never comes" and Mingus "who's always stealing goods from the railways" (Purkey, 1988, p. 30).

5.3. Conclusion

This chapter has offered a literary analysis of the play, *Sophiatown*, by taking into consideration issues of place attachment and place-belongingness. The place attachment theory proposed by Relph (1976) and further developed by Cross (2015) was used to analyse issues of place attachment by looking at issues such as the characters' description of Sophiatown and how the songs in the play and spoken words of the characters show a sense of place attachment. In addition, using Antonsich's (2010) theory of place-belongingness, this chapter has analysed the play by discussing the characters' sense of belonging as indicated by their spoken words, Ruth's adjustment to life in Sophiatown, and finally Lulu's lack of belonging at school and in her home.

Chapter 6
Discussion of Findings

6.1. Introduction

The previous chapter presented a literary analysis of the representation of place and belonging in the play *Sophiatown*. This is in preparation for the main aim of the study which is to explore grade 11 learners' understandings and reflections of place and belonging in *Sophiatown* and in their own lives. This chapter presents the data and analysis of the data derived via the use of documentary research in the form of a diary entry, visual methods in the form of a Venn diagram, open-ended questionnaire and focus group interviews. This chapter presents the six main themes derived from the data and a discussion of these themes. These themes emanate from the four research questions guiding this study. The findings also talk back to the literature and theories underpinning the study.

6.2. Grade 11 learners' understandings and reflections of place and belonging

In the questionnaires, participants were asked to explain their understanding of 'place'. This question sought to answer Research Question 2, which aimed to explore learners' understandings of place and belonging in their own lives. Of the 60 participants who responded to this particular question, 48 of them (80%) appeared to have a limited understanding of the term 'place'. Their responses were largely focused on geographical understandings of the term. When defining the term 'place', responses included "where you stay", "portion of space designated or available for being used by someone", "a particular point or position in space", "Any point, building, area, town or location." These definitions appear to be dictionary definitions possibly from the internet, without any thought about this concept. This could be attributed to the fact that more than understanding the deeper meaning of 'place', participants were concerned with providing the correct answer, as this is what they are trained to do in a classroom. The participants' responses are in contrast with those of Ujang and Zakariya's (2014); and Njwambe, Cocks, and Vetter's (2019) definition of place, who define this term from a psychology and academic point of view. For these scholars, the definition of 'place' given by most participants refers to what they define as 'space'. In addition to stating that it is a place where one lives, in the questionnaire, one participant further went on to explain that it is where "I can do everything I want". This shows a certain amount of freedom and ownership in that specific place, indicating a sense of attachment and belonging.

Three out of the 60 participants (5%) who responded to this specific question in the questionnaire named actual locations such as “Ntuzuma”, “Ezinketheni”, and “Swapo and Copesville”. These learners merely provided examples. Although these places may be of great significance to these learners as they specifically named these places out of an infinite number of other places, participants did not draw any connection between themselves and the place but merely listed these places.

In the questionnaire, two of the 60 participants (3%) linked ‘place’ to storytelling. One participant responded to the question seeking an understanding of ‘place’ by stating “where the story takes place” and the other stated “Where the play is happening, like in the drama of *Sophiatown*, it only happening in the house.” It may be possible that these participants linked place to *Sophiatown* because of the focus of the research topic and their studying of the play.

In contrast, in the questionnaire, two participants (3%) included family in their responses to understanding and reflecting on ‘place’. One participant stated that “it is where you get warm and stay with your family” and the other stated “it is where you live with your family.” The reference to ‘warmth’ could possibly indicate the affection and nurture that this participant experiences in a particular place. It could also refer to where the participant enjoys protection from cold and experiences comfort. For this particular participant, ‘place’ has positive connotations. Furthermore, it appears as if ‘place’ has a close link to ‘family’ for both participants. This link to family refers to what Altman and Low (as cited in Hussein, Stephens& Tiwari, 2020); and Kyle, Mowen and Tarrant (2004) consider to be an active component attachment to place, which focuses on emotional attachment. This link to family in experiencing a sense of belonging in a particular place coincides with Wilson and Milne’s (2013) study which found that participants’ sense of belonging in their communities stemmed from their strong relationships with people who cared for them.

One participant in the questionnaire indicated a link between ‘place’ and ‘community’, stating that place is “formed by a community where different people come and stay.” The word “formed” in this statement could suggest that a ‘place’ does not merely exist, but is created by individuals. The reference to “different people” reveals that ‘place’ includes diversity. This could be (and is not limited to) diversity in terms of race, gender, culture and languages. The word “come” in this statement could indicate that individuals are not native to the place under discussion, but rather come from elsewhere and choose to remain there as suggested by the

word “stay”, possibly due to factors which are suitable to individuals’ needs. This suggests that this particular participant has a deeper understanding of ‘place’ as it may be assumed that a place can only be formed by a community of people. This understanding of ‘place’ refers to Cross’s (2015) ideological process of place attachment, where members of a community share an ethical guide on how they relate to a place.

In contrast to some participants’ limited understanding of ‘place’, in the questionnaire, where participants were asked to provide an understanding of the term ‘belonging’, participants showed a more in-depth understanding. Participants linked ‘belonging’ to positive emotions, such as “love”, “care”, “happiness”, “acceptance”, “being welcomed”, “equal treatment”, “no judgment”, “support”, “security” and a sense of “freedom”. These words indicate a sense of pastoral care from parents or caregivers. The word “love” could suggest that belonging means to receive affection. Being loved is also linked to being cared for. The word “care” suggests that participants feel that their needs are prioritised. For other participants, belonging means “happiness”, which suggests that these participants related belonging to positive feelings and emotions of contentment and satisfaction. Feeling a sense of “acceptance” and “no judgment” could mean that participants feel a sense of belonging when they feel validated and the absence of any harsh judgment. For these participants, belonging could mean that they are free to be who they truly are and are accepted for this. “Equal treatment” could refer to non-discrimination on the basis of age, disability, race, religion, sex, gender, beliefs, amongst any other type of discrimination. The word “support”, used in reflecting on the term ‘belonging’, may suggest that participants do not have to bear any burden or challenge on their own as they receive assistance. “Security” may help participants feel a sense of belonging because they feel a sense of safety and protection from any harm, possibly physical and emotional harm. “Freedom” could indicate that participants do not feel bound to act in a certain way, make certain choices or accept certain beliefs, but rather are allowed to be free thinkers. Such responses are consistent with Baumeister and Leary (1995), Yuval-Davis (2006), Antonsich (2010) and Escalera-Reyes’s (2020) definitions of belonging, which emphasise positivity regarding the term ‘belonging’.

In the questionnaire, 13 out of 60 participants (22%) who provided an explanation of the term ‘belonging’ linked belonging to feeling welcome. For example, one participant stated, “More like being welcomed and treated fairly like everyone.” For this participant, feeling welcomed reveals that the people surrounding this participant are happy to have them around. “Being

treated fairly" could indicate that for this participant 'belonging' means the absence of discrimination, which is an important factor in feeling a sense of belonging. Another participant said, "Where you feel welcome, where people like or care about you." For this participant, 'belonging' was linked to receiving care, indicating that they are valued by their caregivers or people with whom they interact. Nine out of 60 participants (15%) from the questionnaire also linked 'belonging' to feeling a sense of acceptance. For example, their responses included "to be accepted", "when there is a sense of acceptance" and "to feel like an accepted member." The word "member" in the latter response could indicate that this particular participant feels part of something, which leads to his/her sense of belonging. This relates to Antonisch's (2010) relational factor of place-belongingness, where individuals seek social links which enrich their lives.

In order to gain an understanding of participants' sense of belonging in their communities, specifically their home, during both focus group interviews (Focus group interview 1 and Focus group interview 2), participants were asked to explain what 'home' meant to them. Participants in both focus group interviews indicated positive emotions and descriptions of 'home'. "Home" was described as a place of "memories", "safety", "where you belong", where one feels "loved", "supported", "where everything gets done for you", "peaceful", "proud", "you are not judged", "comfortable" and "free". The word "memories" suggests that home is a place where significant events (negative or positive) worth remembering took place. "Home" is also seen as a place of "safety", where participants feel protected from any danger or harm (physical or emotional). The participants who stated that home is where "everything gets done for you" could imply that their lives are made easier by their caregivers; their needs and wants are met and they experience very few or no responsibilities. "Home" was linked to feelings of "love", "belongingness" and "happiness".

Given participants' understandings of the terms 'place' and 'home', such responses suggest that participants feel a sense of belonging in this specific place –home. In Focus group interview 1, two out of the eight participants (25%) expressed that if one does not feel the abovementioned feelings, then "it is not home" and "they will run away to another place where they feel at home." For these two participants, being in a positive atmosphere, where they experience feelings of comfort, peace, safety, support, create memories and are not judged, is of extreme importance and they would continue to seek such a place if they cannot find it where they currently are. These positive descriptions of belonging to a community, specifically home, are

consistent with Albanesi, Cicognani' and Zani's (2007) study, which states that a community (in this context, the home) offers a place for experiencing feelings of belonging.

Halse (2018) pointed out that a sense of belonging can occur on multiple scales, ranging from the home to the nation. This was found to be the case in this study. In order to further gain an understanding of place and belonging in learners' own lives (Research Question 2), in the questionnaires, participants were asked where some of the places that they felt a sense of belonging were. Thirty-five out of 60 participants (58%) indicated that the place in which they feel they belongs their homes for various reasons. One participant stated that "I get love from home." This could reveal that this participant feels a sense of belonging in his/her home because of the affection and care s/he receives in the home. Another participant stated, "I can be myself and do anything that makes me and my family happy." This could suggest that this participant enjoys freedom in his/her home as s/he can do "anything" and his/her family's happiness is just as important as his/her own happiness. Another participant stated, "Because I am with my family." This response could mean that family is the most essential component of a home as this participant stated that the only reason s/he feels that s/he belongs at home is because of his/her family.

Belongingness in the home means the following for another participant: "I have a family that supports me, comforts me when I'm down and most important, I always laugh, laughing is a symbol of happiness." For this participant, feeling a sense of "support" and "comfort" when s/he is "down" reveals that s/he is not alone during his/her challenges in life. This participant's home is also full of "laughter", indicating positivity in the home. One participant responded to feeling a sense of belongingness in the home because "I get what I want. There is no-one who judges me and I feel protected." "I get what I want" could indicate that this participant's needs and wants in the home are met, thus allowing him/her to feel a sense of material dependence of place attachment, as suggested by Cross (2015). "There is no-one who judges me" could indicate that this participant is accepted for who s/he is and enjoys the freedom of such non-discrimination. "I feel protected" reveals that this participant does not have to face any physical or emotional harm because s/he experiences safety and security from those around him/her. In another response in the questionnaire, a participant stated, "I feel free because I am with my family and I get to do whatever I like." This response indicates a sense of freedom and satisfaction in being with family. This allows this participant to feel a sense of belonging in the home.

In the questionnaire, one participant stated, “My granny makes me feel belonged and my dog comes straight to me when I arrive.” This response emphasises that family members play an important role in allowing participants to feel a sense of belonging. It could also possibly highlight the absence of parents in this participant’s life, as his/her focus remains his/her grandmother. In addition, having a pet that “comes straight to me” reveals that knowing that you are needed (even by a pet) increases one’s sense of belongingness. The gap created by the possible absence of parents may be filled by the presence of a dog. This is consistent with Wilson and Milne’s (2013) study where participants’ loved ones and pets gave them a sense of belonging.

One aspect that comes across clearly is that participants feel a sense of comfort, security, acceptance and happiness in their homes, which contributes to their sense of belonging. This is in keeping with Antonsich’s (2010) relational factor of place-belongingness where she highlights emotionally dense relations with friends and family. The above responses denote that there appears to be a strong link between ‘home’ and ‘family’, which is consistent with participants’ definitions of the term ‘home’ as expressed during the focus group interviews. This reveals that what makes participants feel at home is their families and the manner in which they are treated by their families, such as the love, freedom, happiness and support they receive, as well as a lack of discrimination.

Participants shared contrasting views about belonging in their school. In the questionnaire, 24 out of 60 (40%) participants shared that they felt a sense of belonging at school because of their “Friends and Teachers. The way they teach. In the break I eat with my friends it is so good, I like the feeling.” It is possible that teachers teach in a manner where they ensure that learners feel included, respect their diverse backgrounds and are patient and understanding of them and who they are as individuals. It also indicates that simple activities, such as eating with meaningful people, such as their friends, allow participants to feel a sense of belonging. Another participant highlighted in the questionnaire that s/he felt a sense of belonging at school because “I am around people who I love and who love me.” This suggests that there may be a mutual relationship between this participant and individuals in the school environment. It appears that, like in the home, the presence of love in school and the pastoral role which members of the school may play also allows participants to feel a sense of belonging. This coincides with Parker’s (2019) study which emphasises that teacher and peer behaviours are important factors

in determining a learner's sense of belonging in a school setting. This is also in line with Nichols' (2006) definition of belongingness in the school, which is characterised by interpersonal relationships between the teacher and learner as well amongst learners.

In another response from the questionnaire, a participant pointed out that "My friends have accepted me and my religion." This could signify that in other places, this participant faced discrimination because of his/her religion, thus feeling accepted at school because of his/her religion is meaningful. This also signifies that for this participant, the school environment is accepting of diversity. This participant's sense of belonging at school comes from him/her being accepted and is consistent with participants' understandings of 'belonging', where nine out of 60 participants (15%) felt that belongingness includes being "accepted". This finding is consistent with Goodenow's (1993) explanation that belonging in a school community means being valued and accepted. Other responses in the questionnaire included: "Students help me with my work." This shows that the participant's friends are selfless and supportive. They care about the participant enough to take the time to assist him/her when s/he is struggling with his/her school work. This also suggests that the participant recognises this care and assistance and it allows him/her to feel a sense of belonging in that group. Another participant stated in the questionnaire that "Friends and company that make me feel a sense of belonging." For this participant, his/her friends allow him/her to feel a sense of belonging in the school, indicating that they share a close bond with each other and understand each other in order to feel a sense of belonging. One participant stated that in school "We are not divided." This is significant as it highlights that there is unity amongst the different groups in the school environment (possibly different gender groups, race groups, religious groups) and such unity amongst these different groups allows this participant to feel a sense of belonging at school. The above responses reveal a sense of unity and belongingness in the school community, where learners assist each other as emphasised by Nichols (2006) and Parker (2019).

In the questionnaire, safety and non-discrimination appeared to be another factor which allowed participants to feel a sense of belonging in school. For example, responses revealed that they felt a sense of belonging at school because they are "Treated equally and I feel protected." This participant could mean being treated equally by members of the school, including management, teachers, learners and support staff such as the cleaners, cooks and security guards. This participant could possibly be receiving protection from various sources at the school, such as the teachers protecting him/her from physical or emotional abuse. It could also refer to

protection in the form of security guards present at the entry points of the school and fencing around the school premises, both of which prevent outsiders from engaging in any harmful activities in the school. The school's code of conduct also offers a form of protection. Should any learner contravene any of the rules of the school and display any harmful behaviour, there are consequences.

In another response in the questionnaire a participant stated, "The teachers make sure we feel equal and they do everything to protect us and they make sure we get the education we deserve." "The teachers make sure we feel equal" could indicate that even though there are diverse learners in the classroom, the teachers emphasise equality and non-discrimination at all times. The word "teachers", in plural form, could indicate that this non-discriminatory approach is displayed by more than one teacher in the school and is the general ethos of the school. This response shows that there is non-discrimination in the classroom and that protection comes specifically from the teachers, who could possibly protect them from any harmful behaviour inside and outside of the classroom as well as offer them advice to protect them from or during any possible danger. "Getting the education we deserve" could imply that the participant is aware of the importance of education and the teachers play a significant role in providing this need. In addition, possibly coming from an impoverished background, this participant may believe that they "deserve" a better education in order to change their circumstances. This response was consistent with another response in the questionnaire where a participant stated, "They are not racist. It is a multi-racial school and we are all treated equally." The word "they" could mean all members of the school, including the teachers, learners and support staff, as this participant was not specific in his/her response.

The above responses focus on what Antonsich (2010) refers to as legal factors of place-belongingness and what Cross (2015) refers to as an ideological process of place attachment, where a person feels a sense of safety and security because their rights matter and are recognised in the place that they are engaged with. This response also coincides with Juvonen (1996) and Parker (2019), who believe that physical safety plays an important role in allowing learners to feel a sense of belonging and providing this sense of safety is, to some extent, one of the functions of the teacher. Feeling a sense of acceptance through being treated equally is also consistent with Parker's (2019) factors that affect a learners' sense of belonging in the school.

Learner-teacher relationships and peer behaviour play a significant role in allowing learners to feel a sense of belonging in their schools (Juvonen, 1996; Parker, 2019). In Focus group interview 1, one participant expressed that he felt welcomed because "the teachers are kind, even the students too. It's just nice. Even if I move out of Haniville, I can still come back here. My kids can study over here. I forget about all the negativity." In this response, this participant's future still focuses on his school because of his interactions with the teachers and students at his school. He stated that he "would come back here" even if he had to move away from his current residence, emphasising his strong bond to his school community and the care and belongingness he feels at his school. His response could suggest that he would like his legacy to live on in this school, as he would like his children to study at his school. This could indicate that the participant believes that the school environment will remain sustainable for future generations, emphasising what Inalhan and Finch (2004) refers to as interactional potential. It is possible that this participant refers to the negativity in his community which he would like to forget about, and the school provides a space for him to do so.

Another participant in Focus group interview 1 stated that he felt a sense of belonging in the school because he "feel[s] safe in this school, we have security and understand what the teachers are teaching." For this participant, the absence of danger is essential to feeling a sense of belonging in the school. Safety in the school could come from the security structures at the school such as the school code of conduct, which protects learners' rights and is enforced by teachers who wish to protect the rights of learners. Here, physical and emotional safety play a significant role in feeling a sense of belonging as highlighted by Juvonen (1996) and Parker (2019). The findings of safety, security and feeling welcome is echoed by Longaretti (2020) who states that these factors are of great importance in allowing adolescents to feel a sense of belonging in a school environment. The support and understanding that participants expressed in receiving from students and teachers is recognised by Parker (2019), who outlined these as important factors in feeling a sense of belonging in school.

In contrast to the above, in both focus group interviews there were participants who felt that they did not belong in their school. In Focus group interview 1 and 2, five of the 16 participants (31%) felt like they did not belong because of the subject choices. One participant stated:

> I don't belong in the school, but it's okay. The only thing that makes me say I don't belong in this school is the subjects. The subjects I'm learning, it's not the kind of subjects that I wanted, so that is why I'm saying that I don't belong in this school.

> It wasn't far from home and the transport was expensive, so that's why I came to this school.

For this participant, not being able to pursue the subjects that she wished to negatively affected her sense of belonging. She had chosen the school due to convenience in terms of affordability of transport, although she does not entirely feel belongingness here. Seeing that subject choices affect one's career, for her, it is possible that the decision to attend this particular school does not benefit her. Thus, she does not feel a sense of belonging as her needs are not met, affecting her goals and her future.

A second participant in Focus group interview 1 stated that "The subjects I want to do when I'm working is not here, we not learning that subjects, like Information technology and drama, because I want to do Information Technology when I finish school. I came to this school because the fees were affordable." Looking at long term career prospects, the school is not enabling career prospects. The fees being "affordable" suggests that the school attempts to meet the needs of members of the community but the lack of fees also limits learners' choices and resources. The challenges in terms of subject choices do not meet the commodifying process of place attachment criteria, proposed by Cross (2015), as the school setting does not have the most desirable features required by participants, but were rather chosen due to convenience.

In Focus group interview 2, one participant stated that he feels that he does not belong to the school because of "the quality of textbooks and materials, they are torn." This highlights that the school lacks sufficient, quality resources and are struggling in terms of funding to make such resources available, negatively affecting this participant's attachment to the school. Parker (2019) highlighted that the availability of material and textbooks does affect learners' sense of belonging because when learners have quality resources at their disposal, they feel more motivated to learn.

In Focus group interview 2, one participant attributed his lack of belongingness to school because "there's no sports." For Nichols (2006), the activities at a school affect a learner's sense of belonging in school, and in this regard, it affects this particular participant negatively. This signifies the lack of facilities, resources and activities available at the school. As the participant above pointed out in his response, the school fees are affordable. The lack of funding in terms

of fees may be a result of the school's inability to provide adequate sport facilities and expertise in terms of various other subject choices.

In Focus group interview 2 another participant said that sometimes she does not feel a sense of belonging in the school because:

> When we're in this school some people tease us, they make us feel bad and stuff just because we're not coming from the same home that they coming from. When the feeding scheme first came in this school, I used to have friends that simply wasn't go there coz they feel like people are gonna laugh at them, so we mustn't go there because they have lots of money and those things. I used to feel that pressure and not go just because they said we can't go.

Such judgment due to differences in statuses and the inability to identify with a certain group appears to negatively affect this participant's sense of belonging. This response points out to class differences, status and poverty within the school population. Being friends with the participant may have suggested that it meant that others could put pressure on the participant, however this made the participant feel a loss of belongingness in school because of peer pressure and the inability of others accepting her economic status. Coming from a different economic background, it is possible that the participant's friends did not understand her background. Because of her friends' inability to understand her background, one can question the bond shared with her friends and whether she was able to confide in them. The inability of her friends accepting the participant for who she really is, negatively affects her sense of belonging in school. This coincides with Parker's (2019) understanding that learners whose peers exclude them from social activities do not feel a sense of belonging at school and may be at risk of experiencing anxiety.

In the questionnaire, learners were asked to list the places in which they feel a sense of belonging, in order to answer Research Question 2.Ten out of 60 participants (17%) indicated that "church" is a place where they feel a sense of belonging. One participant stated that s/he felt a sense of belonging in the church because "we all the same and dress the same." This indicates that this participant is able to identify with others' dressing and such similarities give him/her a sense of belonging. For another participant, in the questionnaire, s/he felt a sense of belonging at church because "The religion that you want to follow is your choice." Here, it appears that the freedom of choice and being able to choose a religion is what makes him/her

feel a sense of belonging at church. Another participant in the questionnaire indicated that church is a place where "we love and care for each other." Such sentiments were echoed by another participant in the questionnaire who stated, "They are kind to me, help me whenever I need help with something." Like in the home and school, belonging in church appears to be characterised by positive emotions, such as love, care and kindness from other members. The activities in church also allow participants to feel a sense of belonging as highlighted by three participants (5%) in the questionnaire, as follows: "When they preach about God, I feel sense of belonging because I love God"; "When they preach about God"; "Singing for God." It appears that familiarity, spirituality, support and similar practices allow participants to feel a sense of belonging. This relates to Antonisch's (2010) cultural factors of place-belongingness where members of a particular community feel understood due to similarities shared. It also relates to Cross's (2015) spiritual process of place attachment, where individuals feel a deep sense of attachment to a place because of one's soul, spiritual connection and conscious life.

When asked to identify a place in which participants feel a sense of belonging, there was one very distinct response. In the questionnaire, one participant stated that s/he felt a sense of belonging at the sports grounds because s/he feels "warm and there is a welcoming feel. My team members being united as brothers and sisters." Such a bond formed with members who enable the participant to feel a sense of comfort (as indicated by the word "warm") appears to be a key factor in allowing this participant to feel a sense of belonging. This response refers to Antonich's (2010) relational factor of place-belongingness, where this particular participant shares a social link in his/her sports community, which allows him/her to feel a sense of belonging. The word "team" indicates that when this participant is involved in sport, s/he and his/her team members see themselves as a single unit, with the same goal. The participant shares a very close relationship with his/her teammates, much like a familial relationship as s/he states that they are "united like brothers and sisters." This suggests that the relationship and bond with his/her teammates go far beyond the sports field and it is likely that they are all involved in other aspects of each other's lives. This is consistent with Albanesi, Cicognani and Zani (2007); and Dallago et al (2012), who emphasise that a sense of belongingness stems from involvement in social activities such as sport.

In the questionnaire, other participants named actual locations in which they felt a sense of belonging such as "Durban"; "Pietermaritzburg"; "Pakkies"; "Masons"; "Gauteng"; "Dambuza"; "Panorama and Eastwood"; "Imbali"; and "Impendle and Johannesburg". The

reason for one participant feeling a sense of belonging to "Durban and Pietermaritzburg" is because "People make me smile every time I look at them." This indicates a sense of happiness felt by this participant because of the people who surround him/her. In the questionnaire, another participant stated, "I live amongst people of all different race groups, different lifestyles and culture." This participant appears to enjoy a sense of diversity and such diversity allows him/her to feel a sense of belonging. Another participant stated that "In Imbali and Impendle people are calm, we understand one another." For this participant, the absence of violence (as indicated by the word "calm") and understanding amongst members of these places allow this participant to feel a sense of belonging. Lastly, one participant highlighted that although not his/her home, the individuals that reside in Durban and Pietermaritzburg "Treat me like I'm home", giving him/her a sense of comfort. These places mentioned above feel like home for participants as there is warmth, support and unity which allow participants to feel a sense of belonging. These responses refer to Antonsich's (2010) relational factor of place-belongingness.

6.3. The importance of place and belonging for grade 11 learners

In the focus group interviews and questionnaires, participants were asked whether they thought that belonging in a place is important. This sought to answer Research Question 4, which focused on assessing the importance of learners' understanding and reflections of place and belonging. In both data sources, all participants who responded to this question (16 participants from both focus group interviews and 46 out of a total of 60 participants in the questionnaire) indicated that place and belonging are important parts of their lives. For one participant, in Focus group interview 2, place and belonging are important "because you have to feel comfortable around the people. So that like, you must not feel disowned. You mustn't feel disowned because that may cause low self-esteem, which may end up in depression and stuff." The word "disowned" in this response shows that without a sense of belonging, there is a lack of connection with others which could make one feel like an outcast, creating a poor image of oneself. This response also points out that a lack of belonging can cause one to feel a deep sense of sadness, highlighting that belonging plays a significant role in this participant's life.

Another participant in Focus group interview 1 stated that belonging in a place is important "because you cannot be in a place where nobody wants you because it's going to hurt you. If you don't belong you feel suicidal, unsafe, fearful." This was consistent with a response in a questionnaire, where a participant said belonging in a place is important "So that you don't feel

lonely and you won't end up killing yourself because of feeling unwelcome." These responses point out that without a sense of belonging, life becomes meaningless and could create a negative outlook on life. For these participants, a sense of belonging in a place is where one feels a sense of worth, which is important for a good quality of life, good mental health and which makes them want to live.

In the questionnaire, a participant said that belonging in a place helps to "experience love and it heals you emotionally, spiritually, psychologically and socially." In the questionnaire, a participant echoed these sentiments. S/he stated that a sense of belonging is important "Because if you feel unwanted, you feel something is wrong with you, leads to you feeling unwanted, and you can become affected emotionally and physically." These responses indicate that belonging in a place is essential for holistic development. A lack of belonging makes one feel "unwanted", as though there is nobody who may be able to relate to him/her and his/her needs, creating a negative self-image. These views tie up with Caspi et al. (2006); Allen and Bowles (2012); and Child and Youth Wellbeing's (2021) studies on the importance of belonging, where the absence of belonging may be detrimental to one's health, leading to psychological, physical and mental illnesses.

Other participants in the questionnaire linked the importance of belonging to a place to "help feel happy"; "to boost your self-esteem"; "to make you feel welcome"; "so you don't feel worried"; "to feel comfortable"; to know that you are "needed, loved and supported"; "so you don't feel down"; "feel secure"; "accepted"; "important and not inferior"; and "it gives you purpose and helps you know your purpose because without a sense of belonging, one would have no purpose." Thus, it may be understood that for grade 11 learners who were participants in this study, belonging to a place is of utmost importance for one's overall happiness and emotional and mental health and wellbeing. Belonging in a certain place gives them a sense of worth and makes them feel equal and important. All of the responses provided by participants are consistent with Relph (1976), Baumeister and Leary's (1995) and Yuval Davis's (2006) discussion on the importance of belonging in a certain place, as a lack of belonging could result in depression, anxiety, grief, loneliness, collectively what Relph (1976) refers to as 'placelessness'.

6.4. Grade 11 learners' reflections of their communities

In the questionnaire, participants were asked to provide five adjectives to describe their communities. This sought to answer Research Question 2, which focused on learners' understandings of place and belonging in their own lives. Although in some instances statements as opposed to adjectives were given, the information provided was insightful in gaining an understanding of participants' reflections of their communities. In each of their responses, participants provided both the negative and positive aspects of their communities. Two aspects emerged from this data – the social aspects of the community and the physical aspects as can be seen in Table 5 (Social aspects in learners' communities) and Table 6(Physical aspects in learners' communities) below.

Table 5: Social aspects in learners' communities

Adjectives (or other words) that describe participants' communities (Social aspects)	Frequency of response
1. Work together/ unity/ provide support	17
2. Crime	13
3. Take care of / help / love each other	12
4. Welcoming	9
5. Involvement in social activities	7
6. Gangsters	6
7. Drugs and alcohol abuse	5
8. Violence	4
9. Diverse (race, language and status)	4
10. Trustworthy	4
11. Equal treatment	4
12. Teenage pregnancy	3
13. Selfish	3
14. Unemployment	3
15. Creative/talented	3
16. Dangerous	3
17. Fix problems together	3
18. Safe	2
19. High population/ overcrowding	2
20. Racism	2
21. Inequality	1
22. Peaceful	1
23. Loud	1
24. Good communication	1

Participants' reflections of the social aspects of their communities appear to be unbiased as many participants included a mixed reponse. On the one hand, participants focused on unity in the community, diversity and the good people whom participants are surrounded by. On the other hand, participants reflected on their communities having issues such as crime, alcohol and drug abuse, teenage pregnancy, violence, gangsters, unemployment, and selfish people (as indicated by Table 5: Social aspects in learners' communities).

The most frequent response from 17 out of 60participants(28%) was that members of the community work together, support each other, and there is unity. Linked to this, 12 out of 60 participants (20%) indicated that members of the community take care of, help and love each other and three out 60 participants (5%) stated that they all fix problems together. This highlights that in some participants' communities there is the coming together of certain individuals to assist other community members and there is a sense of humanitarianism in the community as members provide support to each other. They also seek solutions to challenges together, ensuring that no person feels alone. The word "love" in describing participants' communities could indicate love for each other or love for the community. The former suggests that there is a strong connection which goes beyond merely being neighbours or members of the same community but rather they all share a close-knit relationship with each other, intensifying their sense of belonging in the community. The latter suggests that members of the community have a close connection with the physical environment in which they live, wherein the atmosphere of that environment is ultimately created by the members of the community who reside there. This relates to Albanesi, Cicognani' and Zani's (2007) study as well as Dallago et al.'s (2012), which found that social support plays a significant role in adolescents' sense of belonging in their communities. It also highlights Antonsich's (2010) relational factors and Baumeister and Leary's (1995) hypothesis, which emphasises the importance of interpersonal relationships in creating a sense of belonging in a place.

Seven out of 60 participants (12%) reflected on their involvement in social activities, namely different types of sport, as pointed out by Albanesi, Cicognani and Zani (2007); and Dallago et al. (2012). Being involved in social activities in their communities could give participants a sense of belongingness as it allows them to be a part of something.

Nine out of 60 participants (15%) described their communities as "welcoming". This could imply that the members of the community are accepting of others into their community and are

hospitable to them. Such acceptance and hospitality could indicate a sense of selflessness from the community members and corresponds with Wilson and Milne's (2013) study which found that a sense of belongingness comes from strong social relationships.

Four out of 60 participants (7%) describe their communities as being "diverse" in terms of race, language and status. This indicates that participants' communities are accepting of others despite their backgrounds. This also implies that the community is a vibrant one, given that there are diverse groups of people living there. This refers to Antonsich's (2010) cultural factors of place-belongingness, which highlights how the acceptance of traditional, religious and cultural practices creates a sense of belonging.

Four out of 60 participants (7%) indicated that the members in their community are "trustworthy", which is consistent with Antonsich's (2010) relational factor which emphasies the importance of social links in creating a sense of belonging. This implies that these participants may be able to rely on the members of the community because they feel a sense of safety around them. It may also indicate that participants can be vulnerable around individuals in their community because there is a sense of trust.

Three out of 60participants (5%) pointed out the presence of "creative" and "talented" individuals in their communities. This could imply that these individuals have the ability to come up with new ideas and pieces of art, such as music, dance, paintings, handiwork and crafts. It is possible that these creative and talented individuals make a living from these ideas or pieces of art that they are able to create, allowing individuals to enjoy Antonsich's (2010) economic factor of place-belongingness and Cross's (2015) material dependence process of place attachment.

One participant indicated that there is "good communication" in his/her community. This could imply that members of the community are good listeners and are also vocal about what they need or want. Within this particular community, each member takes the thoughts and opinions of others into consideration, due to their ability to use and understand each other's language. This emphasises Antonsich's (2010) relational factors of place-belongingness, where social links play a significant role, as well as Antonsich's (2010) cultural factor of place-belongingness, where language plays a significant role in conveying meaning and evoking a sense of community.

Three out of 60participants (5%) are in contrast with the above responses and highlighted that members of their communities are "selfish". This could imply that in their communities, participants feel there is the absence of humanitarianism, support and care. It may be that members of the community see to their own needs, without any concern for the needs of others or the physical environment itself. This would create a negative sense of place belongingness and place attachment and may lead to a lack of a sense of Ubuntu (as discussed by Bolden, 2014) and Baumeister and Leary's (1995) opinion that 'no person is an island.'

Crime appears to be a common social issue in participants' communities as 13 out of 60 participants (22%) indicated the presence of "crime" in their communities. Although four out of 60 participants (7%) refer to "violence" in this question, there may be various acts of crime which participants referred to, such as theft, vandalism, assault, murder, rape, abuse, arson, amongst various other forms of crime. Three out of 60 participants (5%) describe their communities as "dangerous". The fact that crime is something that is illegal, could negatively affect participants' sense of belonging in their communities. A possible cause of certain crimes in participants' communities may be "unemployment", which three out of 60 (5%) participants alluded to. Being unemployed could lead to desperation in members of the community trying to acquire their needs, thus leading to involvement in criminal activity. Another possible cause of crime in participants' communities could be "drug and alcohol abuse", which five out of 60 participants (8%) indicated. Such a description of their communities could indicate the accessibility of drugs and alcohol in the community. Being under the influence of such substances could lead drug and alcohol addicts to become involved in criminal activity. Their desperation in feeding their habit could also lead to them being involved in criminal activity in order to get their drug and alcohol needs met. A lack of safety due to crime may negatively affect one's sense of belongingness in the community.
Linked to crime, six out of 60participants (10%) indicated the presence of gangsters in their communities. The presence of gangsters does not fit in with Maslow's (1954) hierarchy of needs, wherein safety is a key factor of human needs and allows an individual to feel a sense of belonging. This reveals that the presence of crime and gangsters negatively affects these participants' sense of belonging in his/her community.

In contrast, two out of 60participants (3%) described their community as "safe". This form of safety may come from different sources, such as the presence of family members, fencing,

security/ alarm systems or punishment for acts of criminality within the community. In this instance, Maslow's (1954) safety needs are met, allowing these participants to feel a sense of belongingness. This also relates to Cross's (2015) commodifying process of place attachment, where it appears that these participants' communities provide the best features in terms of safety, enhancing their sense of place-attachment.

Three out of 60participants (5%) reflected on "teenage pregnancy" in the community. This may indicate a lack of supervision from the parents of teenagers. It could also imply that these teenagers have a desire for a sense of belonging, thus engage in sexual activity in order to have these needs met. This highlights Baumeister and Leary's (1995) hypothesis that individuals seek frequent positive social interactions.

Two out of 60 participants (3%) described their communities as having a "high population" and "overcrowding". This could imply that these participants believe that there is insufficient personal space for individuals in the community. A high population/overcrowding could also lead to competition for space and resources in the community. This goes against Cross's (2015) commodifying and material dependence processes of place attachment, as these communities do not have participants' desired features and there is competition of materials due to overcrowding.

On the one hand, one out of 60 participants (2%) indicated that s/he finds his/her community to be "loud". Being "loud" could refer to noise created members of the community whilst speaking to each other, or it could be indicative of violence in the community, where there is shouting and verbal abuse. Wilson and Milne (2013) noted that sounds in a place allow a person to feel a sense of belonging. Whilst in this study this participant indicated that the loudness gave him/her a sense of belonging, some participants in the Wilson and Milne (2013) study did not enjoy the loud sounds. This finding was found to be consistent with Wilson and Milne's (2013) study to some extent as there was one out of the 60 participants (2%) who indicated that his/her community is "peaceful". For different individuals, peace could come from different places. For this participant, "peaceful" could mean the absence of noise. It could also refer to the presence of spiritual or religious activities which occur in his/her community.

Four out of 60 participants (7%) stated that there is equal treatment in their communities. This could mean non-discrimination and the acceptance of diversity in terms of race, language,

socio-economic status, ethnicity, beliefs, culture and traditions. In contrast, one participant stated that there is "inequality" in his/her community and one participant indicated the presence of racism in his/her community. This could mean that despite there being diversity, there is no acceptance of diversity. "Inequality" suggests that there are those that are privileged and those that are underprivileged, possibly due to their beliefs and practices and/or physical characteristics, such as race and/or gender. The issue of equality and inequality relates to Antonsich's (2010) legal factors of place-belongingness, where discrimination negatively impacts one's sense of place-belongingness. This finding also relates to Cross's (2015) ideological process of place attachment, which dictates the good and bad relationships between people and dictates how there should be an understanding amongst people of a community despite their differences.

The positive words linked to participants' communities (as indicated in Table 5: Social aspects in learners' communities) is consistent with Albanesi, Cicognani and Zani's (2007) study which focused on Italian adolescents' descriptions of their communities. Albanesi, Cicognani' and Zani's (2007) study found that adolescents described the unity, support and acceptance that existed in their communities. Furthermore, Dallago et al. (2012) highlight that although a community may experience challenges, adolescents may still feel safe to explore and learn in that community.

Table 6: Physical aspects in learners' communities

Adjectives (or other words) that describe participants' communities (Physical aspects)	Frequency of responses
1. Township	6
2. Clean	3
3. Presence of schools and church	3
4. Presence of "drinking places"	2
5. No running water	2
6. Large	1

7. Many tuckshops	1
8. Poor road	1
9. No clinics	1
10. Presence of sports grounds	1
11. Beautiful	1
12. Dirty	1

In reflecting on the physical aspects of their community, six out of 60 participants (10%)characterised their community as a "township". Some of the characteristics of a township could include a lack of proper housing, improper roads, a lack of service delivery and a lack of basic needs such as running water in each household and ablution facilities. Thus, the description of participants' communities being a "township" could be indicative of the poor socio-economic backgrounds which the participants of the study experience. Six out of 60 participants (10%) reflected on a lack of infrastructure and service delivery, such as no running water (two out of 60 participants), poor roads (one participant) and no clinics (one participant). Whilst one participant reflected on their community as dirty, three others (5%) reflected on their community as clean. This contradiction may be due to the fact that these participants are from different communities and the members having different attitudes. The lack of infrastructure and service delivery does not meet the requirements of Cross's (2015) commodifying process of place attachment, where community members' desired features are not up to expected standards. However, this does not appear to negatively affect participants' sense of belonging in their communities as the belongingness that participants feel due to the positive social aspects, far outweigh the lack and need for infrastructure and service delivery, while recognising the obvious lack.

Participants also highlighted the presence of various places in their communities, such as "schools and churches" (5%), "drinking places" (3%), "tuckshops" (2%) and a "sports ground" (2%). The presence of schools and churches imply that unlike the lack of service delivery and health facilities, the community places emphasis on education and religion. However, one may question why other places of worship have not been recognised or mentioned. It is possible that majority of community members subscribe to Christianity. The presence of "drinking places" (possibly shebeens and taverns) and "tuckshops" could imply that these businesses are some of the ways in which members of the community make a living and this relates to Antonsich's (2010) economic factor of place-belongingness, whereby a community allows the needs of an individual to be met, thus creating a sense of belongingness to that particular place. The

presence of a sports field indicates that sport is also of great significance in this particular participant's community. At a sports field, individuals are able to come together to play a sport or support teams of their choice. Either way, it appears to be a symbol of unity.

One participant mentioned that his/her community is "large". One may question whether such vastness refers to the size of the community as a whole or individuals' personal spaces. If it is the former, it could mean that although the community is large, there could still be a possibility of overcrowding, as discussed above. If it is the latter, it could indicate that this participant enjoys living in a large space wherein there is a specific location for specific uses. One out of 60 participants described his/her community as "beautiful". This could be a description of the physical setting of this participant's community. Cleanliness and a picturesque scenery could possibly add to the beauty found in this participant's community, making him/her feel a sense of belongingness in this particular place. Wilson and Milne (2013) outlined that sensory experiences of a place affects one's sense of belongingness in the community. This also relates to Cross's (2015) sensory process of place attachment, where individuals experience a place through their senses, in this instance sight. It also relates to Cross's (2015) commodifying process of place attachment, where attachments may be based on the aesthetic attributes of a community. This response highlights that this participant's sensory and commodifying process of place attachment are met, indicating attachment to this community.

In the questionnaire, participants were asked to state what they liked about their community and what they did not like. This assisted in answering Research Question 2 and gaining an understanding of learners' understandings of place and belonging in their own lives. There are various aspects that participants shared in terms of what they liked and disliked about their community. The one aspect of their community that participants found favourable is a sense of Ubuntu, which Bolden (2014) alludes to as an African philosophy that expresses humanity, unity, justice, mutual care and compassion. Twenty-eight out of 60 participants (47%) highlighted such principles of Ubuntu which contributed to them liking their community.

One participant highlighted that s/he likes his/her community because of "what they do for the older people every Thursday, they give them food. "This is consistent with another response where a participant highlighted that s/he liked his/her community because "They give poor people food vouchers and clothes." The former response shows a sense of charity and care for the elderly in the community. The participant highlighted that this is done "every Thursday",

showing individuals' commitment to making their community a better place by providing for those who are unable to provide for themselves possibly because of poverty or ill-health. It may also be assumed that the younger family members of these elderly people are unable to take care of them, thus help is required by other members of the community. The latter response is also indicative of a sense of charity in this participant's community. Due to the challenging circumstances faced by members of the community, basic needs such as food and clothing need to be sponsored. "They" could refer to other members of the community as the question was direct in asking what participants like about their communities. Given that these are favourable aspects of these participants' communities, despite the challenges faced, the assistance and support they receive from others makes them feel a sense of belonging and emphasises a sense of Ubuntu as discussed by Bolden (2014), and positive interpersonal relationships as discussed by Baumeister and Leary (1995), in creating a sense of belonging.

Another participant echoed such sentiments related to Ubuntu when s/he stated what s/he likes the most about his/her community is that "They have a soup kitchen for the poor. The neighbours don't just watch your washing on the line being wet because of the rain, they take your washing from the line and keep it for you." Having a soup kitchen for the poor" indicates a sense of charity and selflessness in this participant's community. Members of the community care just as much about others as they care about their own needs. The latter part of this response, where the participant highlights that the neighbours "don't just watch your washing on the line being wet" shows that the neighbours can be relied on and there is the presence of trust. The neighbours removing the washing from the line shows that they care enough to protect the belongings of their neighbours and prevent it from being damaged, thus allowing this participant to feel a sense of belonging in his/her community. This further emphasises the importance of Ubuntu discussed by Bolden (2014) and interpersonal links in creating a sense of belongingness as discussed by Baumeister and Leary (1995).

In the questionnaire, a participant highlighted his/her sense of belongingness in his/her community when s/he explained how members of his/her community stood by him/her during challenging times in the following statement: "They helped us when our house caught on fire and I lost my mother. The people I live with are my second family." The word "help" is significant as it shows that this participant and his/her family were struggling when their house burnt down. The help could have come in the form of physical assistance during the disaster and/or assistance post the disaster, such as food, shelter and clothing. The word "family" in

describing members of the community emphasises they are more than neighbours. The actions of the neighbours show that there is a sense of Ubuntu in the close-knit relationship amongst members of this participant's community. This is consistent with Baumeister and Leary's (1995) Belonging Hypothesis which emphasises the importance of no person being an 'island'.

This sense of Ubuntu and charity which allows members of the community who are struggling to meet their needs relates to what Cross (2015) refers to as material dependence of place attachment as well as what Antonsich (2010) refers to as economic factors of place-belongingness, both of which allow individuals to feel a sense of belongingness in their communities. Being able to rely on others without asking for their assistance, as indicated by the participant who spoke about the compassion of his/her neighbour picking up his/her clothes, also allows one to feel a sense of belonging in one's community. The above responses refer to what Altman and Low (as cited in Hussein, Stephens & Tiwari, 2020); and Kyle, Mowen and Tarrant (2004) refer to as the practice component of place attachment, where one's behaviours and activities reflect their attachment to that place.

Other principles of Ubuntu such as helping each other, respect for others and unity seem to be common amongst participants. One participant responded in the questionnaire by highlighting a sense of Ubuntu in his/her community as follows: "Everyone communicates a lot. One's struggles is another's. We all help each other in times of need. We all volunteer when it comes to keeping our community clean." "Everyone communicates" indicates that members of the community take into consideration others' thoughts, feelings, ideas and opinions, showing that everyone is equal. There is also a sense of unity as "One's struggles is another's." This indicates that no person goes through any challenges on their own as there is always support due to the selflessness nature of the members of this community. The latter part of this response shows that the members of this community unite and take responsibility for the physical appearance of their community. This highlights the love for the community. Another participant stated in the questionnaire that "We support small business, spread love, caring." This response shows that members of the community want to see other members prosper and succeed, thus they "support small businesses". This indicates that some members of the community have no selfish intentions nor is there a sense of competition. "Spread love" indicates that members of the community do not limit love and affection to their own homes and families but rather "spread" it, emphasising the role of social links discussed by Baumeister and Leary (1995) in their Belonging Hypothesis.

Another participant responded in the questionnaire by stating that s/he likes his/her community because "When there is a funeral, they help each other." This highlights the principle of selflessness linked to Ubuntu, highlighted by Bolden (2014). The loss of a loved one could be a very traumatic experience, thus providing support, possibly financially and/or emotionally is of great significance. Such responses also show the pride with which participants reflect on their communities. These responses relate to the positive social aspects of participants'' communities (such as being welcoming, united and loving each other) outlined in Table 5 (Social aspects in learners' communities) above.

Five out of eight participants in Focus group interview 1 felt a sense of belonging or 'insideness' (Relph, 1976) in their communities due to the unity. One participant in Focus group interview 1 highlighted a sense of Ubuntu in his/her community and s/he said that s/he feels "Happy, loved and supported" because "The neighbours support each other. If a child is going wrong and somehow, they support each other everywhere. There is a good sense of Ubuntu." This could indicate that the upbringing and instilling of values and morals of a child are seen as the duty of the community as opposed to just the duty of the parents. It also shows that the community members employ a united approach regarding the protection and wellbeing of the young in their community. He also stated that "I do belong 'cause my grandparents were raised there and the history of that place, I would build another house there." The "history of that place" shows that this participant and his family members have fond memories attached to their community and these memories create an attachment to the place. This is what Cross (2015) refers to as a historical process of place attachment, whereby experiences accumulated over a period of time creates an attachment to a place. Such history refers to an interactional past, discussed by Inalhan and Finch (2004). It may also indicate interactional potential, as suggested by Inalhan and Finch (2004) as this participant states that he would "build another house there."

In the Focus group interview 1, a participant highlighted the importance of their friends, families and sporting activities in creating a sense of belongingness in their communities, emphasising the importance of social links in feeling a sense of belongingness as suggested by Albanesi, Cicognani and Zani (2007); and Dallago et al. (2012). One participant stated, "I do belong in the community. I have friends and family that I stay with and spend a lot of time with them." It may be assumed that there is a close bond between this participant and his family and friends which contributes to his sense of belonging in his community. The participant also

highlights that time is allocated to him by his friends and family, possibly to be able to maintain the relationships that they have with one another.

In Focus group interview 2, another participant said the following when asked whether he belongs in his community: “I do belong. There is a lot of my favourite sports. I have more friends and family.” This shows that sport is meaningful to this participant and plays a significant role in his sense of belongingness to his community. The presence of family and friends and the bond that they share also increases his attachment to his community.

Another participant in Focus group interview 2 stated that despite the fact that there is “no development” in his community, he enjoys “being a member of [his]community as there is unitedness.” This points out that although there are challenges in terms of development in his community, he still feels a sense of belongingness and attachment to his community because of the unity between the members of the community. This relates to Antonsich’s (2010) relational factor of place-belongingness, which emphasis show the relationship between members of the same community creates an attachment to a place.

For another participant, the following was shared in the questionnaire: “Living in my community is so nice because we understand each other as a community.” “Understand each other” could refer to understanding the language spoken in that specific community or it could refer to understanding each other’s ways of life and beliefs. If the former is assumed, this could mean that recognising and understanding one’s language plays a significant role in place belongingness and place attachment. If the latter is assumed, this could indicate that members of the community display empathy as they may share similar experiences in the community. This relates to Altman and Low (as cited in Hussein, Stephens& Tiwari, 2020) and Kyle, Mowen and Tarrant’s (2004) active component to place attachment, which focuses on emotional attachments to place as well as Antonsich’s (2010) relational and cultural factors of place belongingness, which focuses on personal and social links which enrich participants’ lives as well as the significance of language in creating a sense of place-belongingness.

Eleven out of 60 participants (18%) indicated in their questionnaires that being involved in sport, such as soccer and basketball make their communities likeable. One participant said, “Every weekend we go out to spend time with my friends and also take part at sport that have in my community.” Sport and being part of social activities in their communities appears to

play a significant role in making participants communities likeable and creating a sense of belongingness and attachment. “Every weekend” indicates that there is a routine. It may be assumed that this routine is something that this participant enjoys, creating a sense of belongingness for him/her. This finding is consistent with Albanesi, Cicognani and Zani (2007) and Dallago’s et al. (2012)studies, where adolescents mainly spoke of social activities when asked to speak about their communities.

In the questionnaire, another participant stated that members of his/her community share a “love for sport” and that is what makes his/her community likeable. In the questionnaire, another participant echoed these sentiments by responding that s/he likes his/her community because of the “sport that they have for the youth.” Another participant in the questionnaire highlighted his/her love for his/her community stems from the social activities that take place as s/he stated that “When we have public holidays like heritage day, youth day, we use our halls and have fun, there will be music-fun, enjoy going to the park.” This indicates that there are common interests amongst members of the community, thus creating a sense of belongingness. Furthermore, the latter response shows that national holidays create a sense of unity and patriotism as people of the community recognise its importance and come together to celebrate these days. Places of interest wherein this participant feels a sense of belonging and attachment are the “halls” and “parks”. It may be assumed that this participant enjoys spending his/her time in those places because s/he is able to spend it with others who share similar interests. Being involved in social activities relates to Antonsich’s (2010) relational factor of place-belongingness, where individuals are able to create social links. Such findings are in line with Albanesi, Cicognani and Zani (2007) and Dallago et al’s (2012) studies which highlight that structured activities, such as sport, increase adolescents’ sense of belongingness in community participation.

Further to the above, in the questionnaire, participants indicated that they liked their communities because they are “brave and always fight for what is rightfully theirs” and they “fight for what they need and want. They do not give up easily and all participate the same way.” This could indicate that there are obstacles in these participants’ communities whose members need to “fight” in order to overcome. The word “fight” suggests that there are serious challenges and members of the community are required to take drastic action to overcome these challenges. Furthermore, members of the community struggle to have their needs and wants met. “They do not give up easily” could also indicate that members of participants’

communities always persevere, and participants find this quality admirable. The members of the community unite to fight any challenges faced as suggested by the words "all participate in the same way." Such beliefs about their community is what Altman and Low (as cited in Hussein, Stephens & Tiwari, 2020) and Kyle, Mowen and Tarrant (2004) refer to as a cognitive component of place attachment, and reflects an individual's thoughts, knowledge and beliefs related to a place. However, these responses contrast with participants' stating in the questionnaire that they dislike the violence in the community caused by "fighting for what is rightfully theirs."

The contradiction in the description of participants' communities may be due to participants admiring the characteristics of members of the community but disapproving of their violent actions and behaviours in attaining their needs. This highlights the paradoxical nature of participants' communities. The positive aspects of the communities, such as the unity and presence of Ubuntu, allow participants to feel a sense of place attachment and belongingness. However, the negative aspects, such as the violence and crimes, cause participants to feel unsafe in their communities.

In the questionnaire, one participant highlighted that s/he likes his/her community because "People are not judgemental. You are free to choose your beliefs. There are different people and different languages in the community." This indicates that members of the community are accepting of the diversity in their communities. There is also a sense of freedom, where individuals are not under any pressure to conform. A particular participant stated in the questionnaire that his/her community is "good at welcoming someone who is new, even if you are a different race because we have lot of different kind of African racial groups." This response indicates that people from other communities are accepted into this participant's community, despite differences in terms of race. This participant states that although there are mostly African racial groups, community members are accepting and welcoming of others. They do not judge any of the differences, but rather treat their guests well, displaying hospitality, ensuring that they feel a sense of belonging. This relates to Cross's (2015) ideological process of place attachment, where although there are differences in a particular place, they all share an ethical code relating to that place. The above affective ties to participants' attachment to their communities also relates to Relph's (1976) sense of 'topophilia' and 'insideness'. This indicates that participants feel a sense of belonging in their

communities as their definitions of belonging (in section 6.2. above) come from these particular aspects which they like about their communities.

In the questionnaire, there were various aspects which participants pointed out that they dislike in their communities, such as “crime”, “drug and alcohol abuse”, “violence”, “corruption”, “pollution”, “witchcraft”, and “teenage pregnancy”. Such responses are consistent with Steyn, Badenhorst and Kamper’s (2010) study in 13 South African grade 11 classes and will be discussed further below.

Crime appears to be the greatest contributing factor for participants disliking their communities as 26 out of 60 participants (43%) revealed in the questionnaire that they disliked their communities because of crime and “there are criminals who rob people.” This may negatively affect participants’ sense of belonging as their responses on the definition of the term ‘belonging’ focused on aspects of safety, which is contradictory to the crime experienced by these participants.

Drug and alcohol abuse is another factor that contributes to participants disliking their communities as indicated by 13 out of 60 participants (22%). One participant stated that “teens use drugs leading to people with no direction of life. Teenagers are dropping out of school, letting their future go and are arrested at a young age.” “People with no direction in life” could indicate that the youth in this particular community do not have any guidance from parents or caregivers, thus they are “letting “their future go”. It may be assumed that these teenagers do not feel a sense of belonging in their communities and the people they are surrounded by; therefore, they turn to drugs for comfort. “They are arrested” indicates that teenagers in this community are involved in illegal activity within the community, thus showing no attachment to their communities. Being teenagers themselves, it appears that these are some of the challenges that participants experience in their communities, affecting their sense of belonging. This negatively affects one’s sense of belonging as it is in contrast with Maslow’s (1954) hierarchy of needs, which emphasises safety.

In the questionnaire, a participant displayed dislike toward his/her community due to violence and “people killing each other and causing conflict amongst themselves” and “they burn tyres and go for strikes.” This shows that some participants’ communities do not only enjoy harmony but there is also the presence of crime and violence. There is not always a mutual understanding

as members of the community tend to cause "conflicts amongst themselves" and this could turn into something dangerous. The burning of tyres and embarking on protest action further highlights that needs and demands of community members are not always met, thus they need to act against this. However, this participant feels that such violence negatively affects his/her sense of belongingness. This was echoed by another participant in the questionnaire who stated, "They close school when marching and burn tyres on the streets." The violence in the community impacts this participant's school life and s/he is unable to go about his/her routine due to such violent activity, negatively affecting his/her legal factor of place-belongingness, highlighted by Antonsich (2010), which focuses on security.

One participant in the questionnaire stated that s/he dislikes his/her community because "Many people have been killed and burnt by their loved ones. I hate to see a mother and children crying because of a loved one." Burning loved ones in the community could be indicative of the extent of the violence and the non-discrimination against those affected. It also reveals the dangers found in this participant's community which could cause them to feel unsafe thus negatively affecting their sense of belongingness. The latter part of this response could show that the mothers of the victims and/or mothers of the perpetrators experience pain because of the killings and violence. It appears that mothers play a significant role in individual's attachment and sense of belongingness to a place, emphasising Antonsich's (2010) relational factor of place-belongingness.

Unemployment as a result of corruption appears to be prevalent in the communities of some participants. Two out the 60 participants (3%) in the questionnaire who responded to what they dislike about their community stated that they disliked the "lack of employment", which possibly affects their standard of living and meeting their basic needs. This indicates that participants come from a challenging socio-economic background and their material process of place attachment, highlighted by Cross (2015) is not met because their physical needs are not met.

Linked to the above, is corruption. In the questionnaire, one participant stated that "councilors give the same people work over and over again." This highlights the nepotism, inequality and injustices in the community. For these participants, seeing that they listed this as an aspect which they dislike about their communities, it may be assumed that this negatively affects their standards of living and that the nepotism negatively impacts their sense of belonging as they

are disadvantaged. Two other participants (3%) in the questionnaire responded by saying that they dislike "corruption and people take the law into their own hands" and "if you are rich, you get more rich, if you are poor, you get more poor." Both of these responses are indicative of corruption in the community. The former response shows that people are involved in illegal activities to ensure that their needs are met as suggested by the words "people take the law into their own hands." It also shows that they may not have faith in leaders in the community, thus need to seek solutions on their own, even if it means it is done illegally. The latter response highlights the inequality and different social classes in this participant's community, which possibly has a negative impact on this participant's attachment to his/her community due to the legal factor of place-belongingness (discussed by Antonsich, 2010) not being met, thus impacting on their rights as citizens and the need for financial security.

In the questionnaire, three out of 60 participants (5%) indicated their dislike for pollution. One participant stated that s/he dislikes when "people throw rubbish near the school." This response reveals that this participant shows concern for the school community. The choice of the word "rubbish" could indicate this participant's frustration and disapproval of such an act. Another participant said, "People throw dirt everywhere." This indicates that people do not have concern for the community and aspects of health and hygiene as the dirt is thrown "everywhere". A third participant's response was consistent with these responses as s/he stated, "People throw rubbish everywhere." All three of these responses indicate that members of the community may not be educated on the harmful impacts of pollution. It may also be assumed that they do not have much concern for the aesthetic aspects of the community. These responses may also draw on the lack of service delivery in the community, wherein refuse removal does not occur regularly. This refers to what Wilson and Milne (2013) outlined as sensory experiences of a place as well as the sensory process of place attachment as suggested by Cross (2015), where individuals experience a place through their senses, in this instance, sight, as well as Cross's (2015) commodifying process of place attachment, where attachments may be based on the aesthetic attributes of a community.

Participants revealed contrasting views when reflecting on place and belonging in their communities in the questionnaire and Focus group interviews. 13% of participants from both data sources indicated the paradoxical nature of their communities, which Dallago et al. (2012) point out as being normal. During Focus group interview1, one participant revealed that she felt "mixed emotions and sad because of crime and there's no water and roads...there is poverty"

but she also felt that she belonged there because “some families support you in every problem that you have.” This shows that there are challenges in the community such as poor service delivery and poverty but despite these challenges, members of the community still attempt to assist and support others in overcoming the challenges faced. This highlights the unity and selflessness of members of the community.

During Focus group interview 2, although one participant felt that she belonged, she also stated that she “would not hesitate to leave because the negatives outweigh the positives”. Although this participant did not point out the positives and negatives in her community, this response demonstrates a sense of hopelessness as she would relocate because of all the negative aspects in her community.

Another participant in the Focus group interview 1 also revealed a paradoxical nature of place and belonging in her community as she stated, “Sometimes I feel bored because I do not have friends there and since the place is quiet. And I feel safe because some people from there are helpful. I feel free and calm since there is a lot of nature and it is scary at times because bees, snakes, frogs and monkeys come around sometimes.” Not having friends in her community could mean that she does not share interests or similarities with those around her. However, she does feel a sense of belonging because of the peacefulness and safety which surrounds her. “Nature” gives this participant a sense of freedom, possibly spiritual freedom, as she also talks about being in a place of calmness. Although she gets a sense of freedom and calmness in nature, this participant states that she is also afraid of certain aspects of nature. Her limited understandings of her surrounding may impact on her inability to fully feel a sense of attachment to her community.

In the questionnaire, a participant stated that s/he is “Proud about [her] community. But sometimes [she] feels like [she] can change [her] community because of crime and murder.” There may be people and aspects of his/her community which instill pride in this participant, however her ability to fully enjoy attachment and belonging is impacted by the crime and murder, which may affect her sense of safety and security.

In the questionnaire, another participant emphasised that s/he feels “Comfortable and happy but not every day because there are challenges.” In this community there is a sense of joy, but this

is impeded by challenges in the community. These challenges were not discussed by the participant but could be social, political, economic or challenges related to service delivery.

Another participant stated in the questionnaire that "My community is kind and welcoming but I don't like staying there because there is too much crime, not safe". This indicates that there are individuals who display humanity but there are others who do not, and are involved in murder. This negatively impacts on this participant's sense of attachment and belonging in his/her community because s/he is concerned about his/her safety. Such contrasting responses highlight the paradoxical nature of participants' communities, which have positive and negative attributes.

Four out of 16 participants (25%)in the focus group interview felt that they do not belong in their community and feel a sense of 'outsideness', a term coined by Relph(1976), due to negative aspects such as violence, alcohol abuse and crime. For example, in Focus group interview 1, one participant stated that "There is crime. Sometimes people kill because they did crime, there's lots of fights. Drunk people they stab each other and all of those things. It's a bad community. It is violent". This participant noted all the negative aspects of his community. "Crime", "killing", and violence such as stabbing give this participant the impression that his community is a "bad" one, thus negatively affecting his sense of belongingness in this community.

One participant in Focus group interview 2 shared the following experience of witchcraft at a church which made him feel that he did not belong in that particular community: "One day I went to church and they said we must carry sand. The pastor prayed on that sand and we found a broken bottle, a muti [traditional medicine], it was black. Made me feel angry and I didn't feel welcomed." In this response, the participant shared his discomfort regarding supernatural activities. It appears as though he does not approve of the witchcraft in his church and does not subscribe to its use as he emphasised that it made him "angry". It is possible that his limited understanding regarding the use of witchcraft negatively affects his sense of belongingness at this church. This event did not meet this participant's spiritual process of place attachment as proposed by Cross (2015), as this participant could not relate to it.

During Focus group interview 1, one participant shared that she did not belong in her community because "In five years to come, I don't wanna see myself there. There's a lot of

negative things there, and the world I want to live in there is peace and you are not scared to walk around in the streets." This indicates a lack of safety and security in this participant's community which negatively affects her sense of belonging. She believes that seeking peace elsewhere will help make her feel a sense of belonging. It appears that she has already set goals and is adamant to relocate as she states that she has given herself "five years" to leave her community, possibly because she is yet to complete school and build her career. The above discussion coincides with the findings of Albanesi, Cicognani and Zani (2007)and Wentzel and Looney (2006) who state that adolescents find their communities less adequate in satisfying their needs as they grow and their sense of community decreases as they move to high school because they believe that they have fewer opportunities.

During both the interviews, six out of 16 participants (38%) who responded to the question based on relocation shared that they would relocate to another place. However, the responses varied. For example, one participant in Focus group interview 1 expressed that he would go to "Canada because there are more manufacture and malls." He stated that he would not move "Nowhere in South Africa because South Africa is a bad country" and he said that he did not want to comment further because "I will be killed if I described it." For this participant, leaving his community and going to Canada would benefit him because the infrastructure there is better than his country, South Africa. He describes South Africa as "bad" and felt threatened to explain why as he believed that he would be "killed" if he spoke about the negative aspects found in South Africa. Feeling threatened to share his thought and opinions reveals that this participant does not feel a sense of freedom, thus indicative of his lack of belonging.

Two out of eight participants (25%) in Focus group interview 1 shared that they would relocate to Paris because "the sites and housing is beautiful. In my community the houses are made of mud, small and Paris its big." For this participant, the poor living conditions affect her sense of belonging in her community. She states that living in a mud house is what makes her want to move to a more spacious home, like the homes in Paris. The other participant stated that she "love[s] that place [Paris]. There are lots of opportunities, not like Ezinkhetheni where you feel trapped." The word "trapped" highlights what Relph refers to as a sense of 'outsideness', where individuals feel alienated from the community. The word "trapped" further emphasises this participant is unable to live to his/her full potential as she is limited.

One participant in Focus group interview 1felt that he has “experienced that there is to experience” in his community and would like to go Atlanta because is it more “mysterious”. This could point out to the lack of opportunities and the mundane activities that this participant experiences. He is in search of the unknown and the excitement that would come with a mystery, possibly because it would give him a sense of purpose in solving a mystery.

As the data above reveals, crime is another factor which appears to be a deterrent to living in South Africa. One participant in Focus group interview 2 said he would move to America because there is “less corruption. Here in S.A. there’s a lot of corruption.” Thus, it may be assumed that for the youth, corruption has a negative impact on their sense of belonging and attachment to their country of birth, and that they have their sights set abroad.

One participant stated that he would only move if it is with his family to Australia because “their country is more improved. In my community there is a lack of water sometimes, electricity, loadshedding, but there they don’t have those kinds of problems.” This is consistent with participants’ responses in the questionnaire which explained that the lack of facilities and service delivery make their community unfavourable. For this participant, improper service delivery negatively affects his sense of belonging and makes his life difficult, thus he will be in search of an “improved” place, which may improve the quality of his life.

Another participant provided a unique response in stating, “I don’t know much about places but I have been to rural areas and it’s so peaceful there.” This suggests that this participant’s community lacks peacefulness as she has the desire to seek it elsewhere. It is possible that her community lacks peacefulness due to issues of crime and violence, thus negatively affecting her sense of attachment and belonging to her community.

The above responses, where participants indicated that they do not mind relocating from their communities goes against Steyn, Badenhorst and Kamper’s (2010) finding which suggested that South African adolescents’’ future perspectives were locally orientated despite the challenges faces in the community. This contradiction may be due to the fact that although the study took place in rural parts of South Africa, the context in which participants find themselves in this study is not entirely the same, resulting in the contrast. This, however, is not the case with all participants as will be discussed below. Some participants’ responses were found to be consistent with that of the Steyn, Badenhorst and Kamper’s (2010) study.

Two participants, one in Focus group interview 1 and the other in Focus group interview 2, explained their reasons for not wanting to relocate. One participant stated that she "would not leave without family" because she has "attachment to family." This indicates that the bond and attachment formed with loved ones are the most significant to her. This could suggest that her family plays a significant role in her sense of belongingness. The other participant expressed "I would not move. It is hard to make new friends and to belong in the place and the change of atmosphere. I don't think it's the right thing to move." This shows that she may feel alienated in a new place because she may find it difficult to fit in due to possible cultural differences. This connection to family and friends relates to Antonsich's (2010) relational factor of place-belongingness, where social links enrich the life of an individual.

Another participant in Focus group interview 1 expressed concern in moving as she stated, "You can't just go to a place without money coz if you go there what are you going to do there?" For this participant, it is possible that her community is able to sustain her and her family well and that is why she is reluctant to move. This relates to Cross's (2015) material dependence on one's community and the ability of this participant's community to satisfy his/her financial needs. This response also relates to Antonsich's (2010) economic factors of place-belongingness, where a place is seen as important in creating a safe and stable setting for an individual and their family. These findings are found to be consistent with Steyn, Badenhorst and Kamper's (2010) study which found South African adolescents' futures to be locally orientated.

6.5. Sophiatown as a paradox

From the reading of the play, participants' understanding of place and belonging in *Sophiatown* may be seen as a paradox. In seeking participants' understandings of place and belonging in *Sophiatown*, through the diary entry, questionnaire and focus group interview, many positive aspects of Sophiatown were highlighted but also contrasted with the negative aspects. This is consistent with descriptions from scholars such as Hart and Pirie (1984), Coplan (1985),Gready, (1990),Hannerz (1994),Mattera (as cited in Hannerz, 1994), Knevel (2010), and Leta (2020), amongst many other literary authors, whose writings focused on the paradoxical nature of Sophiatown. After analysing the play, the diary entry required participants to imagine how they would feel being a resident of Sophiatown, in order to answer Research Question 1, which focused on learners' understanding of place and belonging as reflected in the play, *Sophiatown*.

In their response to reflections of place and belonging in Sophiatown in the questionnaire and diary entry, 61% of participants in both data sources included the paradoxical nature of Sophiatown in a single response. In the diary entry, one participant felt that Sophiatown was "an amazing place, where you meet and interact with different races and cultural groups and feel nothing but a sense of belonging. At the shebeen it is like one huge family dinner. I am proud of Sophiatown but not a fan of the dark side, where gangsters kill, rob every day and there is abusive and violent treatment against women." In this response, it may be understood that this participant does feel a sense of belonging in Sophiatown. S/he describes Sophiatown as "amazing", indicating his/her admiration for Sophiatown. Furthermore, this response reveals the acceptance of diversity in Sophiatown as indicated by the words "nothing but a sense of belonging". The shebeen appears to be a significant place of meeting and socialising in Sophiatown. The meetings at the shebeens compared to a "family dinner" emphasises closeness and warmth amongst residents of Sophiatown. However, despite being "proud" of Sophiatown, this participant disapproves of the violence, crime and presence of gangsters in Sophiatown, which negatively impact on his/her reflections of belongingness as s/he says that s/he is "not a fan". Leta (2020) highlights such diversity and criminal activities in her study.

Sophiatown's paradoxical nature is further highlighted in the diary entry by another participant who felt that "waking up and seeing the breathtaking view of Sophiatown is a blessing. The shouting and screaming is another sound that makes me feel at home. Warmth and care from Sophiatown can be compared to my mother's love. The nights are scary as hell because of the muggings, house break-ins." This participant focuses on the beauty of the physical surroundings in Sophiatown. The word "blessing" reveals his/her perceived sense of gratitude for being able to live in Sophiatown. S/he has become accustomed to the loudness of Sophiatown and this helps him/her to feel a sense of belonging. This participant compares the warmth and care to his/her "mother's love" pointing towards a sense of nurture, affection and protection in Sophiatown, in the same manner that a mother would love and protect her child. This participant emphasises the dangers of Sophiatown at night. S/he says that it is "scary as hell", which insinuates that there are social evils that occur in Sophiatown.

In the diary entry, a participant highlighted the following to show the paradoxical nature of Sophiatown: "Anything is possible, I can speak my mother-tongue, embrace my culture and be proud of it. I am ashamed of the living conditions and lack of infrastructure such as toilets." This participant expresses a sense of pride in Sophiatown. S/he highlights the endless

possibilities in Sophiatown and claims Sophiatown as his/her own because s/he enjoys the freedom of embracing his/her mother-tongue language and culture. The one aspect that affects this participant's sense of belonging in Sophiatown is the lack of infrastructure related to decent toilets. Having decent ablution facilities could affect one's dignity and a lack of proper ablution facilities may therefore make this participant feel uncomfortable. Such characteristics of Sophiatown are depicted in Purkey's (1988) play, *Sophiatown*.

Some of the positive aspects of place and belonging in Sophiatown, as highlighted by participants in their diary entries, include: the "unity" (21%), "freedom of using our own language" (10%) and "vibrant culture" (6%). The sense of unity in Sophiatown in the 1950s highlights the close-knit community that learners perceive Sophiatown to be, which is consistent with Leta's (2020) study. The issue of being free to use one's own language shows that participants did not feel forced to learn another language but rather enjoyed being able to express themselves as they saw fit. The vibrant culture in Sophiatown indicates that there was never a dull moment there because all the different cultures allowed for it to be a town full of life and energy.

In the diary entry, participants also described Sophiatown as a place of "home" (16%) and "comfort" (13%). This indicates that despite the negative aspects found in Sophiatown, participants perceived Sophiatown to be a place where residents felt a sense of peace, safety, acceptance, love and belongingness. This comes from participants' description of the term 'home' (discussed in section 6.2 above). Participants also expressed that Sophiatown was a place of comfort and this shows that they perceived Sophiatown to be a place where they could enjoy the freedom of being themselves. One participant stated that "Sophiatown brings about feelings of happiness, joy, love, comfort, pride and warmth". These positive words highlight that Sophiatown was considered a place of home and belonging. "Warmth" could refer to protection against the cold and/or the affection and kindness in Sophiatown. Leta (2020) highlights how participants in her study provided such responses (unity, vibrance, pride and joy) in their description of Sophiatown.

Negative aspects of Sophiatown, as highlighted by participants in the diary entry, include "gangsterism" (47%), "crime" (10%) and "violence" (4%), which bring about feelings of "separation" and "fear" as pointed out by six out of 82 participants (7%). This indicates that gangsterism, crime, and violence in Sophiatown negatively affected residents' sense of

belonging as it instills “fear” and separates individuals in the community, possibly due to the different ideas and beliefs regarding what is morally acceptable and what is not. Such negative aspects of Sophiatown were highlighted by authors such as Can Themba (n/d); Mattera (1987a); Mattera (1987b); Modisane (1963); and Paton (1984) in the literature which focused on life in Sophiatown.

The positive aspects of Sophiatown seem to outweigh the negative aspects and despite the negative aspects, Sophiatown still seems to be a place of belonging and participants still have hope for Sophiatown being able to overcome its challenges. For one participant, in their diary entry, Sophiatown “wasn’t just a town, it was a home, were problems and solutions were found.” This emphasises a sense of hope in overcoming the negative aspects in Sophiatown. For another participant in the diary entry, Sophiatown was a place “full of hopes and big dreams.” This also indicates that this participant believes in the future of Sophiatown and has not chosen to neglect Sophiatown because of the challenges. This shows residents’ perceived sense of commitment to Sophiatown.

In the diary entry, 13 out of 82 participants (16%) perceive the shebeens in Sophiatown to be the most popular place where residents felt a sense of belonging due to socialising at the shebeen. This coincides with Hart and Pirie’s (1984) description of life in Sophiatown. One participant stated that they felt “joy in spending time at the shebeen, singing and expressing everybody’s culture.” This reveals a sense of communal life in Sophiatown, where residents could come together for enjoyment and nobody was judged as “expressing everyone’s culture” was accepted and encouraged. Another participant echoed the same sentiments in the diary entry and stated that s/he felt a sense of “togetherness in shebeens where we celebrate, drink, sing, dance with other races and make new friends.” This highlights that the shebeen offered an environment for strangers to meet and associate with, and enjoy the company of others. The shebeen is also the place of choice in Sophiatown because residents choose to “celebrate” the victories here. The diverse group of residents visiting Sophiatown is also highlighted in this response. This shows that the shebeen was a place of non-discrimination and acceptance for all. This refers to the weak relational ties outlined by Antonsich in her discussion of the relational factor of place-belongingness.

6.6. Sophiatown as a place of belonging

Upon reflecting on the play, the positive feelings of participants in describing Sophiatown indicate a sense of belonging. In the diary entry, participants described how they would react to the forced removals if they were a member of Sophiatown. This data assisted in answering Research Question 1, which focused on learners' understandings and reflections of place and belongingness in Sophiatown. Participants responses focused on the memories and history embedded in Sophiatown. This relates to Antonsich's (2010) autobiographical factor of place-belongingness. Data from the questionnaire and focus group interviews also assisted in answering Research question 1.

In the questionnaire 12 out of 60 participants (20%)shared that Sophiatown is a place where the characters "felt happy". This could mean that these participants were of the belief that Sophiatown is a good community wherein their needs would be met, and they would feel a sense of acceptance and belonging, leading to their happiness.

In Focus group interview 1 and 2, two participants shared that characters show their sense of belonging and love for Sophiatown by "refusing to move out and protesting during the forced removals." This indicates that the characters had a deep sense of belonging in Sophiatown, therefore even when there was trouble, they chose to stay and protest, rather than simply leave. Fighting for their homes show their sense of love for Sophiatown. Other participants agreed with this sentiment. One participant stated that "Charlie even went back and died in Gerty Street." This indicates Charlie's sense of attachment to Gerty Street, which is where the characters live. Dying in a place where he felt a sense of attachment and belonging could possibly have allowed him to feel a sense of peace. A participant in Focus group interview 1 also showed financial concern because she indicated that characters such as "Fahfee had their places of business and livelihood in Sophiatown." This highlights that Sophiatown was able to provide for the needs of members of the community. Hence, leaving Sophiatown caused Fahfee to raise concerns about how his needs would be met. This is in keeping with the notion of material dependence of place attachment, discussed by Cross (2015).

In reflecting on the forced removals in Sophiatown through the diary entries, participants expressed various negative emotions, which is consistent with Davids's (2018) description of the forced removals in Sophiatown in 1956. One participant stated that s/he felt "hurt and had different types of dreams that we wanted to achieve. We are afraid to go and stay in Meadowlands. We don't know anyone there." This indicates the comfort of living in

Sophiatown and creating stable relationships with the members of the community. It also reveals the fear of the unknown in moving to a new place and creating new relationships. This participant shows that s/he perceived residents of Sophiatown to be hopeful about the future of Sophiatown as s/he says, "we had different types of dreams we wanted to achieve." This shows that the characters focused on living in Sophiatown for a long time.

Eighty out of 82 participants (98%), who responded to the diary entries perceived the forced removals to be a stressful period where residents felt "heartbroken"; "abandoned"; "a loss of identity"; "anger for the Apartheid government"; "loss"; "hopeless"; "empty"; and "fear and anxiety of moving to a new place". Feeling heartbroken shows that the residents experienced an overwhelming sense of loss and pain due to moving from Sophiatown, especially under such circumstances. "Abandoned" shows that Sophiatown, as a community, nurtured its residents and ensured that their needs were met. As a result, being forced to move from Sophiatown makes residents feel as though they lost a sense of care, nurturing and protection. This is consistent with Gutkind (1960) and William's (2017) discussion of how forced removals traumatised residents of Sophiatown and caused a sense of alienation.

Participants also highlighted that residents felt concerned about "losing belongings" and "leaving businesses behind and starting afresh." This shows that residents also had a sense of attachment to their belongings, which were valuable to them. Concern about losing their belongings may indicate that they would have to struggle without what was valuable to them. Leaving their businesses behind further highlights that residents are likely to lose their financial independence and may not have a means of getting their basic needs met.

In the diary entry, one participant described his/her array of emotions by stating, "I feel angry, like screaming. I feel like I have no-one to talk to. I now have to start new relationships with new friends in a new community. The forced removals left me hopeless that I would see all my friends." This shows the dissatisfaction of residents in leaving their hometown and the people they have formed strong bonds with. The thought of leaving Sophiatown is perceived to overwhelm this participant as s/he feels like "screaming", which is consistent with Gutkind's (1960) and William's (2017) description of the trauma that residents of Sophiatown felt due to the forced removals. His/her main concern is having no-one to talk to. This shows that s/he trusted his/her friends in Sophiatown and is fearful of beginning new relationships with others

in an unknown place. Due to being unfamiliar with the new place and new people, it would be difficult to form a bond with an unknown person in an unknown place.

Another participant stated in the diary entry that s/he had lost his/her identity as a result of the forced removals as s/he stated the following: “I lost my sense of belonging, I don’t even know who I am.” Another participant echoed such dissatisfaction in leaving Sophiatown in the diary entry. S/he stated, “You can go anywhere in the world but you can never find the love that you got from your home. They are destroying my last hope. It offends me. I don’t know if where I am going is safe. I feel hopeless. I don’t think I will survive. I will pray but I feel like God is not listening to my prayers no more.” For this participant, Sophiatown cannot be compared to any other place because it is “home”, where there is love. This could emphasise this participant’s perceived sense of attachment to living in Sophiatown. This participant also reveals his/her perceived anger in his/her home in Sophiatown being destroyed because Sophiatown was a place of “hope”. A place of “hope” could mean that Sophiatown, despite the negativity which may surround it, was able to overcome challenges and create a better environment. It could also indicate that Sophiatown was a place where there was kindness and goodness, despite all the negativity. This participant also highlights a sense of disappointment and hopelessness in leaving Sophiatown. Stating that s/he may not survive without living in Sophiatown highlights his/her fear of the unknown and deep attachment to Sophiatown. It is perceived that the forced removals also caused residents of Sophiatown to feel a great sense of hopelessness as indicated by “God is not listening to my prayers.” This shows how the forced removals in Sophiatown may have had an impact on one’s spiritual process of place attachment (Cross, 2015).

In the diary entry, another participant expressed his/her intense sadness in leaving Sophiatown when s/he said, “Tears after tears, losing some people that you know and laugh with. It is nightmare. It is such a painful life to be separated from your roots and culture. My soul, spirit and heart broke into a million pieces.” This indicates the perceived pain experienced by residents in relocating. The word “nightmare” emphasises the frightening and unpleasant experience as a result of being forcefully removed from Sophiatown. This participant perceives that losing the people whom s/he has bonded with (as indicated by the word “laugh with”) is a painful experience. This participant perceives Sophiatown as his/her “roots and culture”, showing that his/her identity is based on his/her life in Sophiatown. His/ her intense sadness is felt on a deeper level as s/he states, “My soul, spirit and heart broke into a million pieces”,

causing trauma and a sense of diminishing worth. Yet another participant in the diary entry stated, “I feel hopeless. My dreams and memories are now gone. There is no more sports, no more gatherings, everything that we built, the things we built they are all gone and we need to start a new life in a new place.” This response reveals a sense of great loss and hopelessness. “Dreams” points to a sense of hopes for the future of Sophiatown and it may be believed that the residents had their futures orientated locally. The word “memories” indicates that residents could have enjoyed meaningful moments in Sophiatown. The repetition of the word “built” shows that residents spent a lot of time and effort in the creation of what Sophiatown was. The latter part of this response highlights sense of starting over again and a fear of doing so.

In the diary entry, three out of 82 participants (4%) provided a vivid description of perceived emotions during the forced removals. One stated, “I feel like I could just disappear in the atmosphere and never be found again. I feel lost and don’t want to live anymore. I am living in fear. I don’t want to start a new life, with new things and new people.” This response signifies a sense of anxiety and lack of intention of wanting to deal with the forced removals because it is a painful experience. This also demonstrates a sense of hopelessness and depression. It may be said that a lack of belonging could lead to negative thoughts, such as suicide, as revealed by the words “don’t want to live anymore.” It can be understood that this participant perceives familiarity to allow for comfort, whereas unfamiliarity such as “starting a new life with new people” may be a stressful experience.

The second participant stated, “I feel hopeless. My heart has been cracked into a million pieces that cannot be repaired. I want to be six feet underground in Sophiatown. Our lives will be like a compass with no direction, no co-ordinates, no movement. Memories went down the drain to neverland where nothing makes sense.” This response also signifies a feeling of hopelessness. S/he is heartbroken due to the forced removals and would rather be buried in Sophiatown instead of moving away. This shows his/her deep attachment and love for Sophiatown as s/he is willing to risk his/her life to remain in Sophiatown. The comparison of his/her life to a compass shows that Sophiatown is what gave his/her life meaning and direction. This experience seems to be illogical to this participant and s/he believes that all the memories made were destroyed by the act of the forced removals.

The third participant stated, “Losing a home and a place where you mostly spent your time can easily mentally disturb you, especially when moved from that place by force. Leaving

Sophiatown was like losing one of your family members, like watching a person die. I felt disappointed, clueless, sad and heartless. Most people celebrated their birthdays there, buried their loved ones there. It is never easy to say goodbye. There are memories of childhood." This response emphasises what this participant perceived Sophiatown means to its residents. S/he stated that leaving Sophiatown could lead to psychological and emotional health challenges as suggested by the words "mentally disturb", emphasising the negative effects of being forcefully removed from one's home. Sophiatown is compared to a loved one, thus saying goodbye to Sophiatown is difficult. "Watching a person die" shows that despite the forced removals being painful, it is beyond his/her control and also emphasises the finality of life in Sophiatown. The adjectives used in this response in describing the emotions felt during the removals suggest the discontentment in leaving Sophiatown. The latter part of the response signifies that residents have history and meaningful memories in Sophiatown which are difficult to leave behind.

However, although dissatisfied with the forced removals, two participants (2%) displayed hope in their diary entries in terms of being forcefully moved to Meadowlands. One participant indicated that s/he is "sad to leave all memories behind, including my friends. I'm familiar with this place. A part of me will always remain in Sophiatown, that's where I grew up. I feel at ease because violence and gangsterism has decreased unlike how it was in Sophiatown and women are finally being treated fairly." This suggests that although s/he will miss the familiarity of Sophiatown, the memories made there and the residents of Sophiatown, s/he is also relieved to move away from the negativity in Sophiatown. For this participant, it is perceived that the absence of such negativity does create a sense of belongingness in his/her new hometown. The other participant showed acceptance in being forcefully removed from Sophiatown and stated, "I do not think that I will ever forget my Sophiatown. I do not think that I will ever get used to this place (Meadowlands). I don't know a single person. There is nothing else that one can do, there is no going back, this is my new home now." Although Meadowlands may never be compared to Sophiatown and will never be forgotten, this response indicates this participant's perceived sense of helplessness in accepting the move and making the most of it.

Ruth, a white, Jewish girl, was an outsider to Sophiatown. She came to Sophiatown to find herself and her identity as well as explore life in Sophiatown. Purkey (1988) explains that this real-life experience is what inspired the play, *Sophiatown*. In both Focus group interviews and the questionnaires, participants provided contrasting views of Ruth's presence in Sophiatown and sense of place and belonging for her as well as the other characters who lived with her. Of

the60 participants, 37 (62%)felt that Ruth belonged in Sophiatown. One participant stated that "Ruth was welcomed" and another participant stated that "Mingus was happy he even bought her a bathtub." Mingus himself did not enjoy the luxury of a bathtub but ensured the comfort of his guest, Ruth. Such sentiments were echoed by another participant who stated, "Characters work together to make acceptable living arrangements to keep Ruth in Mamariti's house." This demonstrates the willingness of the characters to work and live together irrespective of culture. It also shows the hospitable nature of the residents of Sophiatown. Another participant stated in the questionnaire that Ruth belonged in Sophiatown because it was "multiracial", "everyone was welcome" and "everyone belonged." These responses suggest that despite Ruth being white, she was accepted in this diverse environment. Two participants suggested that Ruth belonged in Sophiatown despite being white because she wanted to show "defiance" and that she was "against" the Apartheid government. This indicates that Ruth felt a sense of sympathy and a connection to the people of Sophiatown, thus wanted to help them in their struggle for freedom. These 37 participants expressed a sense of "pride" and "happiness" that Ruth was welcomed, respected and appreciated despite overcrowding in Sophiatown and the challenges and poverty faced by those living in 65 Gerty Street.

Twenty-nine out of60 participants (48%), as revealed by the questionnaire, felt that Ruth did not belong in Sophiatown because she "didn't like the way women were treated and found it difficult to adjust, especially to the language." Such responses demonstrate that some participants believe that the inability to accept discrimination against women and the inability to speak the local language may negatively affected one's sense of belongingness. Other participants stated that Ruth did not belong in Sophiatown but the other characters "used her for her white privilege." Such sentiments were echoed by another participant in Focus group interview 2 who stated, "First she has to do Lulu's homework, she has to go fetch the alcohol for Mamariti, so mam, they found someone to use not because they wanted someone to stay with them." This indicates, despite being different, because Ruth was part of the privileged in South Africa during Apartheid, her acceptance in 65 Gerty Street was faked, in order to meet the needs of the other characters in the play.

Moreover, in the questionnaire, participants stated that the characters felt "threatened", "betrayed", "curious" and "unhappy" that Ruth was in Sophiatown because Ruth, being a white person, represented the Apartheid government. One participant stated, "They [the characters] felt disrespected cause Ruth was a white girl and whites are the ones that stole black man's

land. “Another participant stated that the characters “felt like she was coming to spy on them and confused as to why she left her town to come and live in Sophiatown.” This response indicates a sense of discrimination toward Ruth being a white person living in Sophiatown. She is also stereotyped and prejudiced because she is a white person. For these reasons, participants felt that the characters believed that Ruth did not belong in Sophiatown. During Focus group interview 1, one participant said that “She [Ruth] is too white, and whites did not belong in Sophiatown.” This highlights that Ruth is too different to understand the lifestyle of non-whites in Sophiatown, thus, does not belong there. This response was supported by a response in the questionnaire which read, “She was naive about the living conditions in Sophiatown.” This could suggest that although she chose to live in Sophiatown, she did not expect to adjust to such great changes in Sophiatown. One participant also outlined that “Charlie was overworked to make Ruth feel comfortable”, showing that others were inconvenienced in order to accommodate Ruth’s adjustment.

6.7. Comparison between place and belonging in learners’ communities and Sophiatown

In the Venn diagram, participants were asked to compare issues of place and belonging in their own communities and Sophiatown, in order to answer Research Question 3, which sought to explore these differences. The differences in the period of the play and the present indicate similarities. Such similarities include the presence of a shebeen or tavern, crime, the presence of a church, the presence of gangsters, violence, unity amongst members of the community and informal housing and infrastructure (See Figure 5:Venn diagram 1 showing similarities and differences between participant’s community and Sophiatown to Figure 11: Venn diagram 7 showing similarities and differences between participant’s community and Sophiatown; and Graph 1: Bar graph summarising frequency of participants’ responses in respect of similarities between participants’ communities and Sophiatown). Vast differences of issues of place and belonging between Sophiatown and participants’ communities were also noted. These include differences in education, music preference, community population, freedom and rights, accessibility to alcohol and gangsterism (See Figure 5:Venn diagram 1 showing similarities and differences between participant’s community and Sophiatown to Figure 11: Venn diagram 7 showing similarities and differences between participant’s community and Sophiatown; and Graph 2: Bar graph summarising frequency of participants’ responses in respect of differences between participants’ communities and Sophiatown).

Figure 5: Venn diagram 1 showing similarities and differences between participant's community and Sophiatown

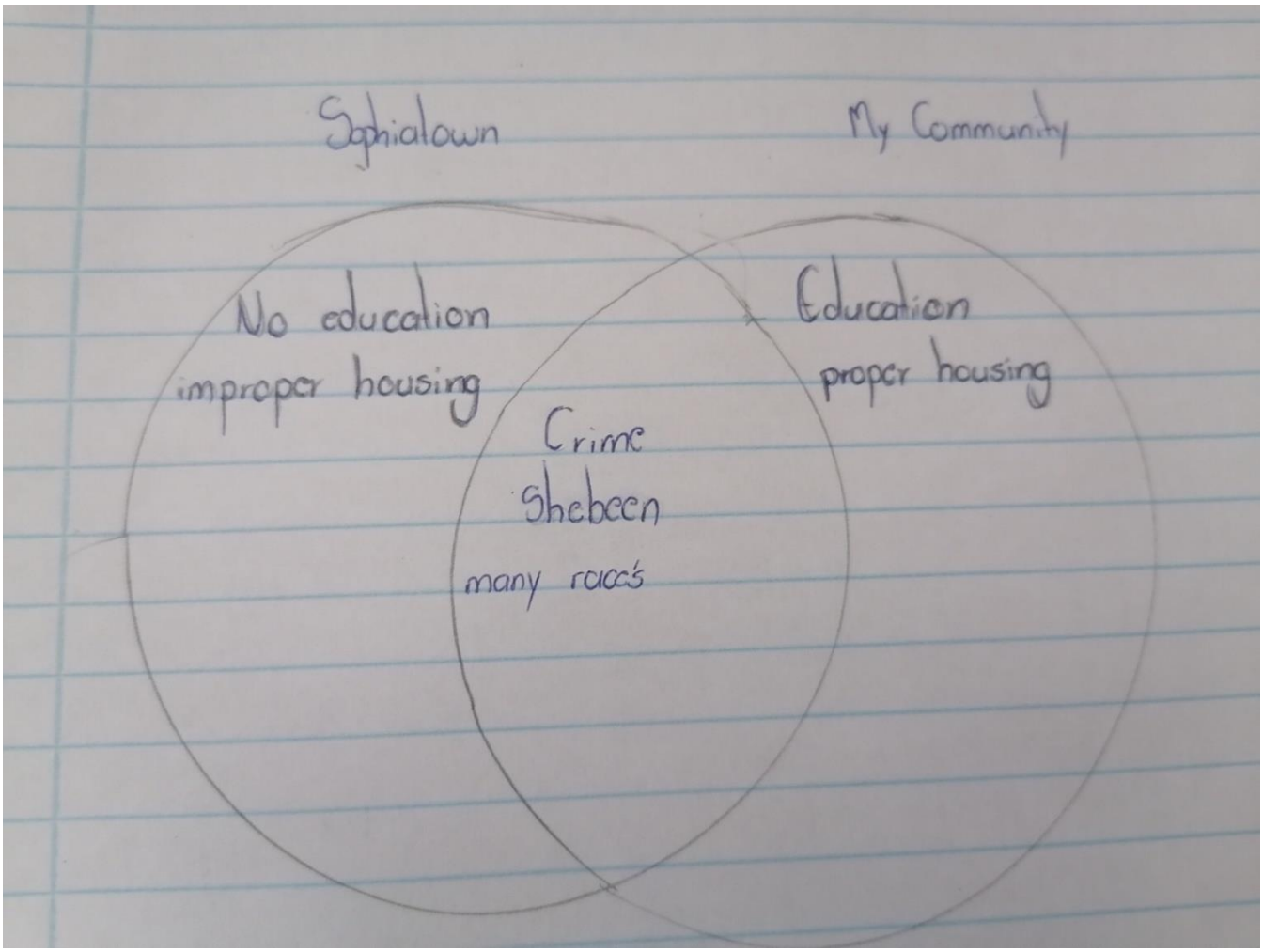
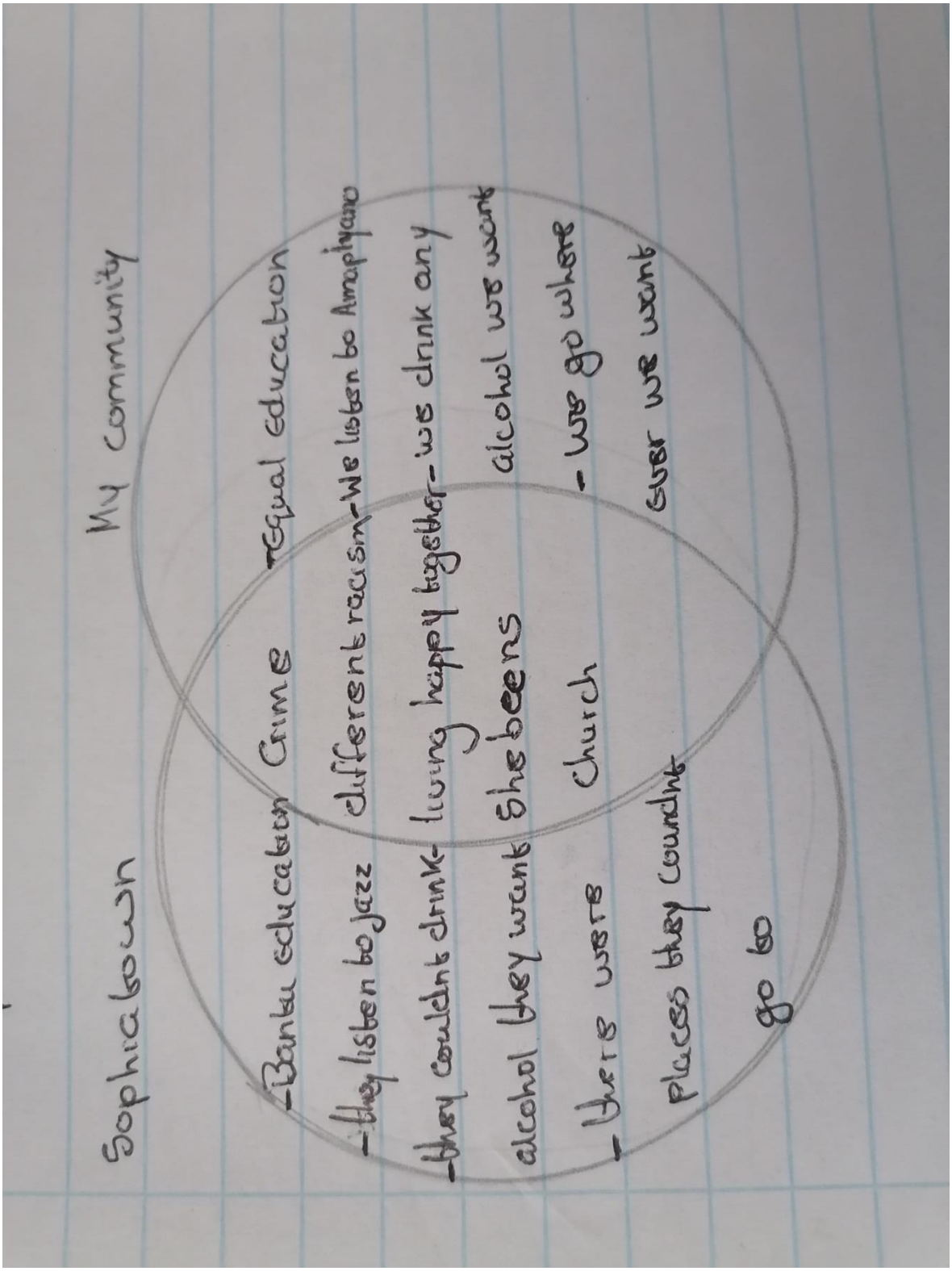


Figure 6: Venn diagram 2 showing similarities and differences between participant's



community and Sophiatown

Figure 7: Venn diagram 3 showing similarities and differences between participant's community and Sophiatown

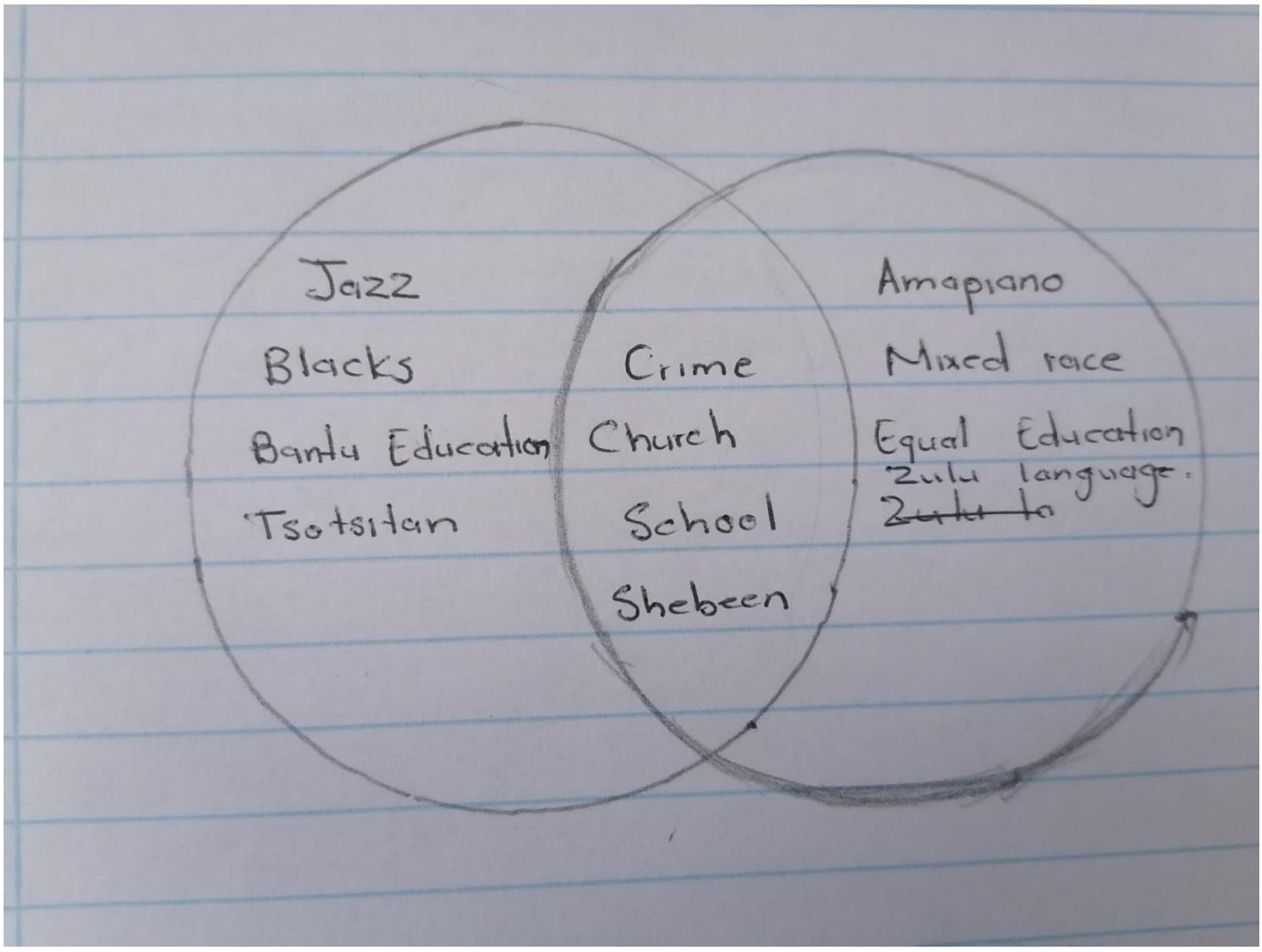


Figure 8: Venn diagram 4 showing similarities and differences between participant's community and Sophiatown

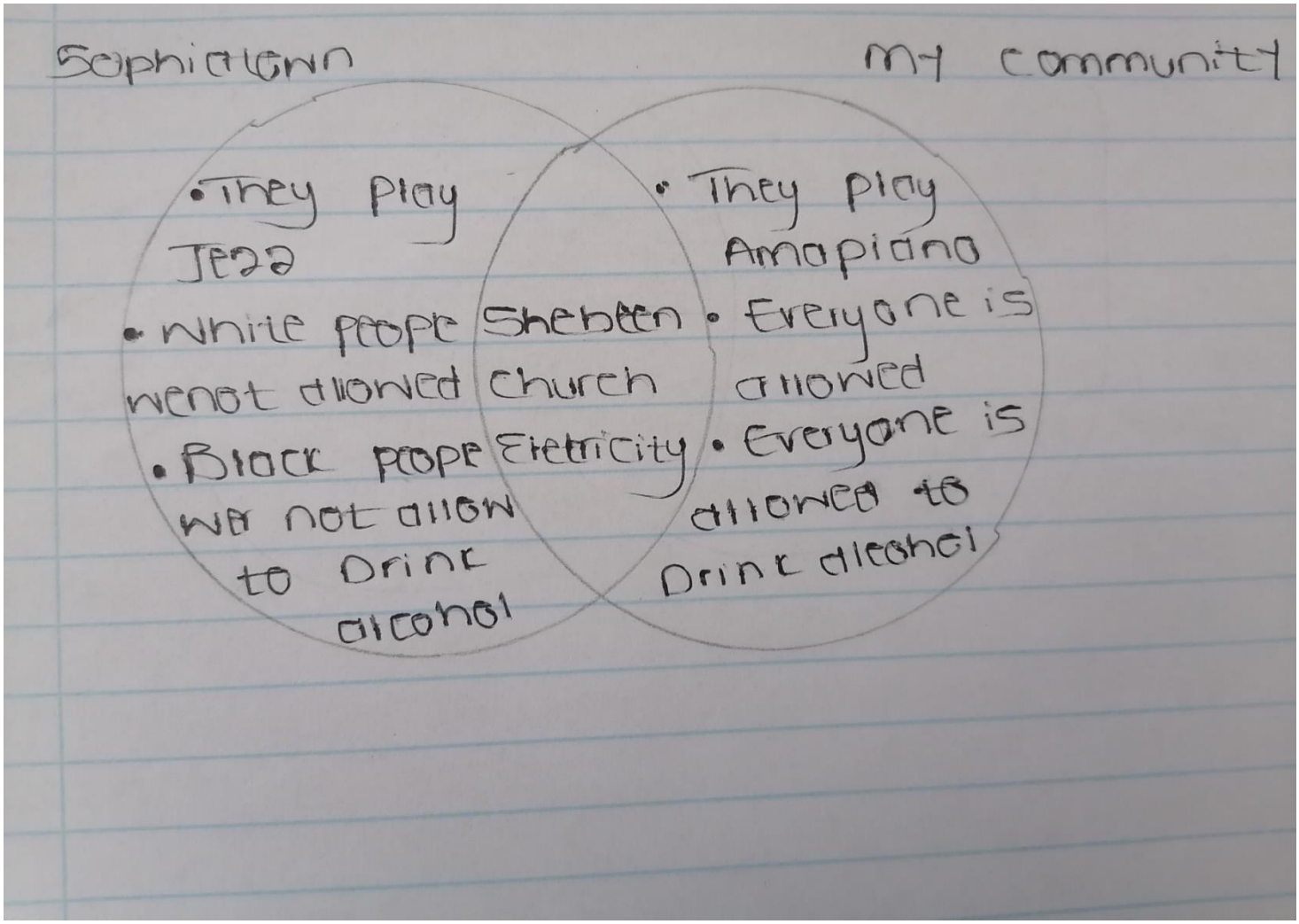


Figure 9: Venn diagram 5 showing similarities and differences between participant's community and Sophiatown

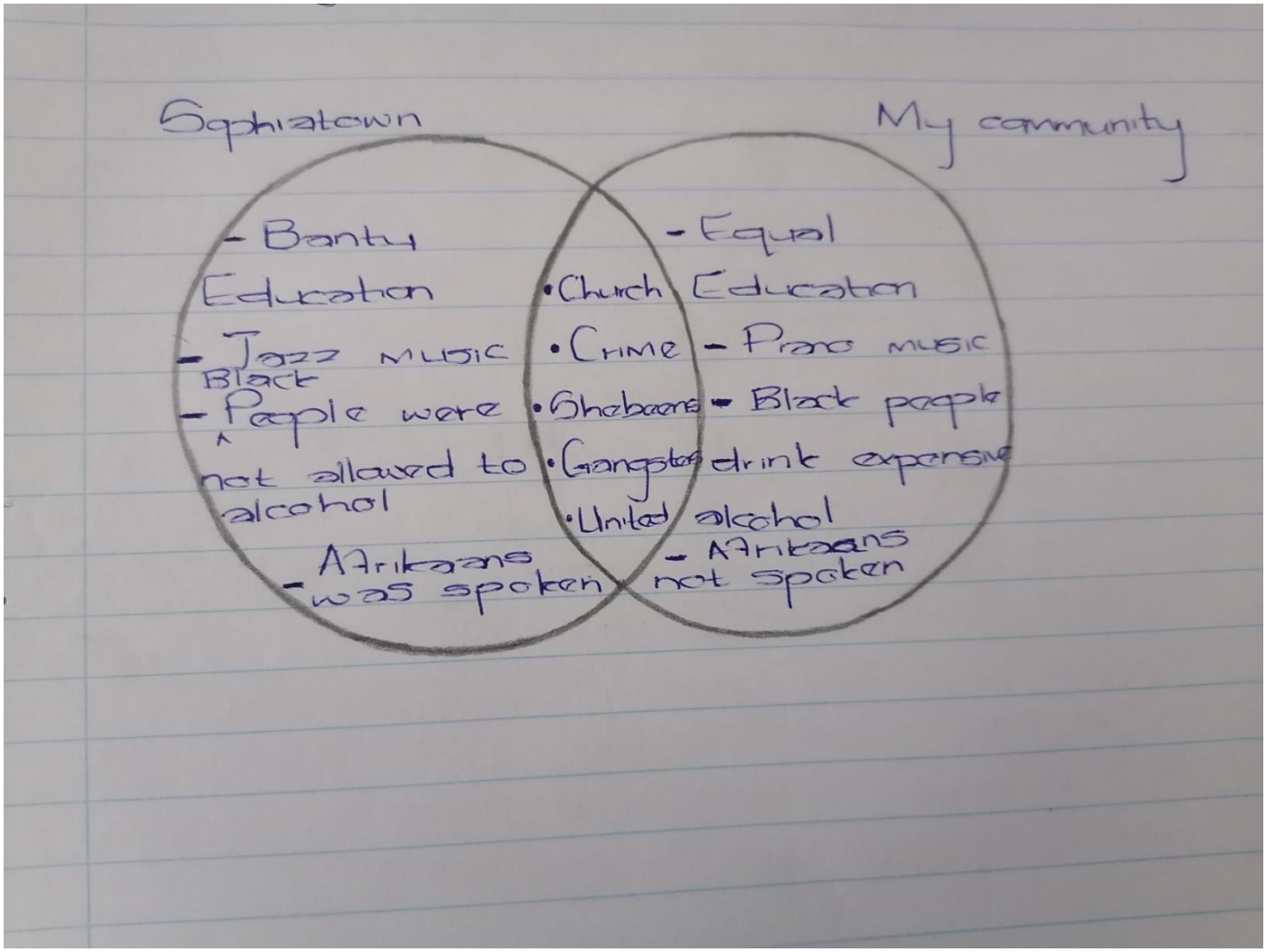


Figure 10: Venn diagram 6 showing similarities and differences between participant's community and Sophiatown

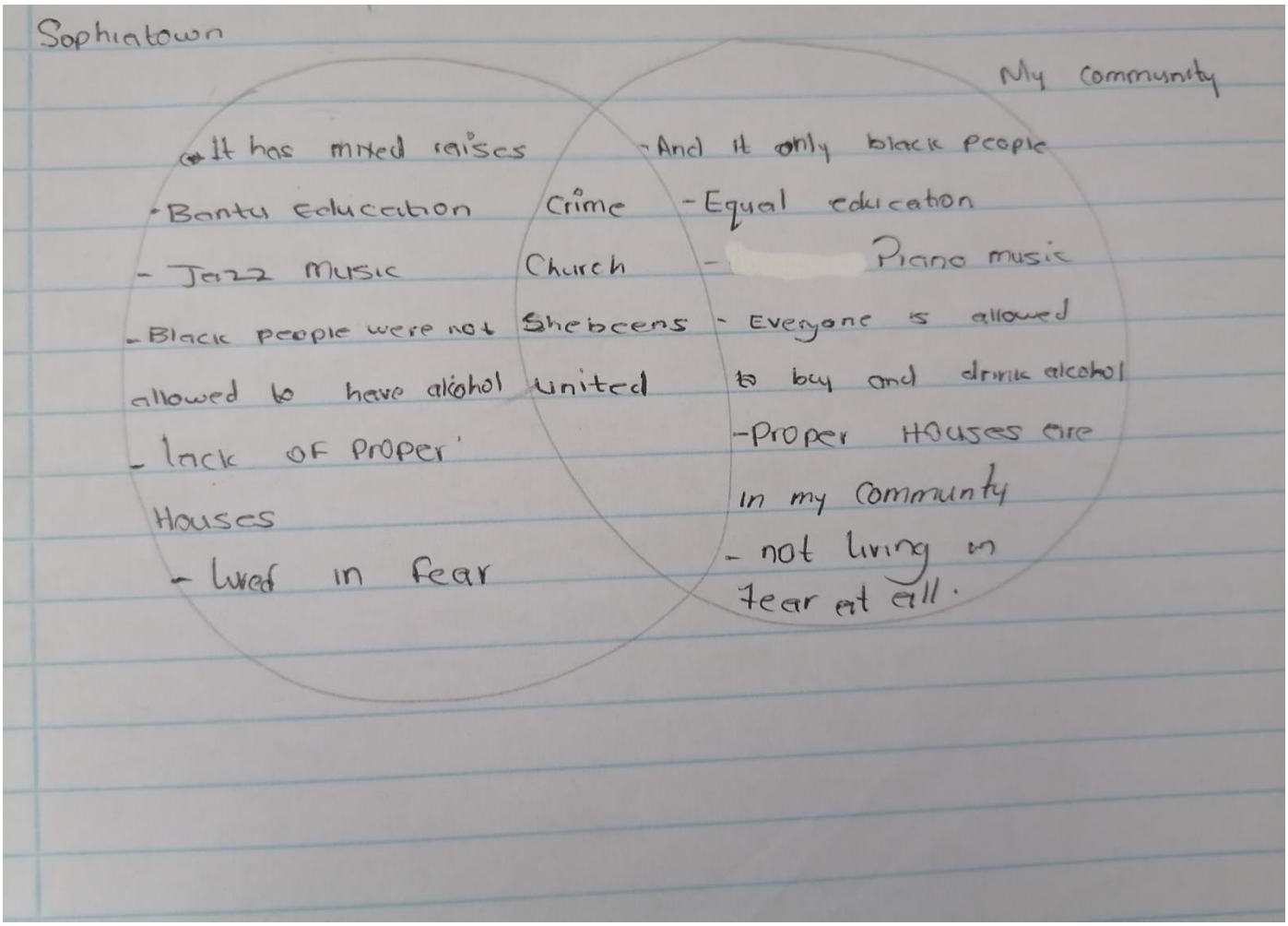
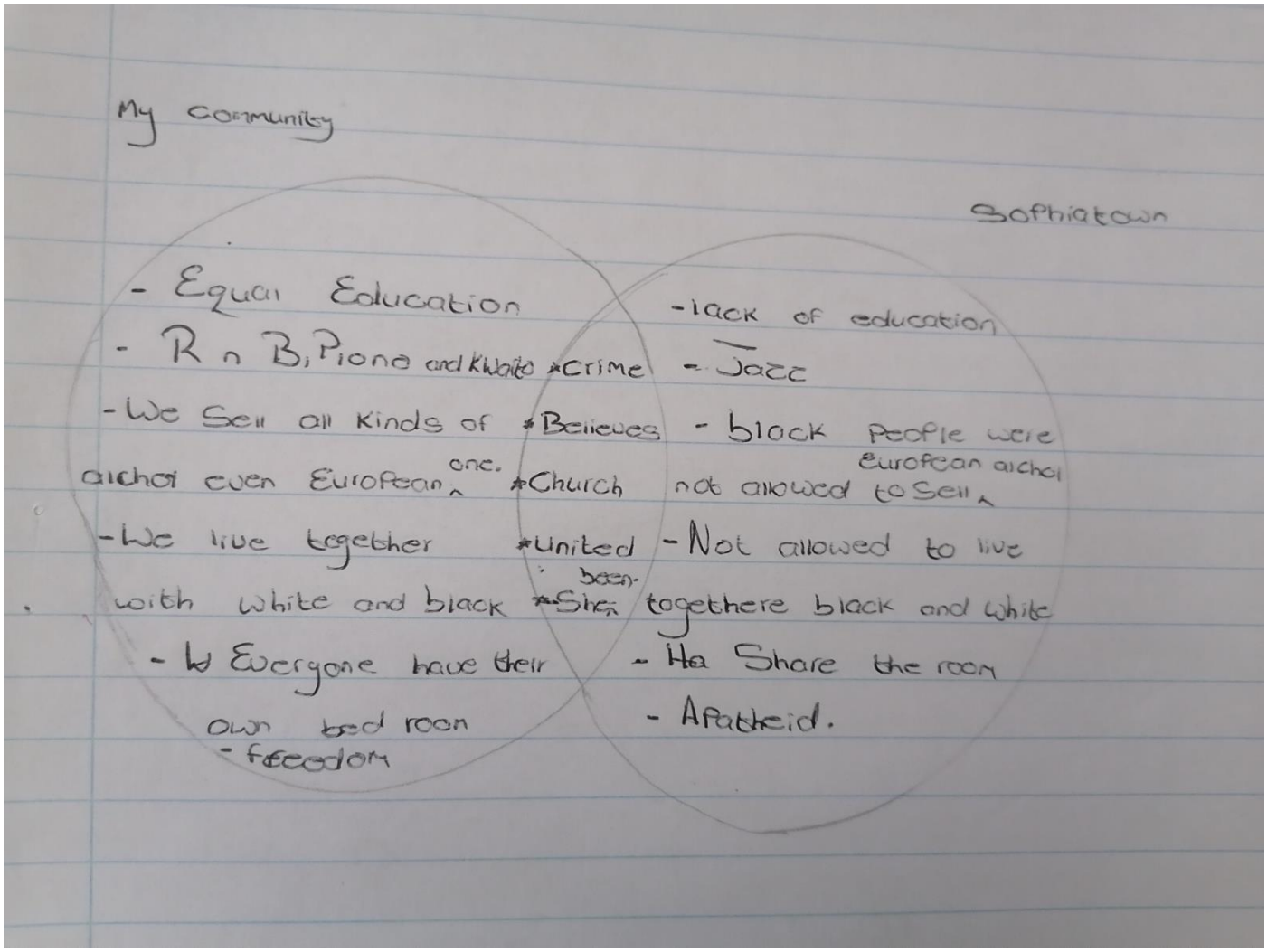


Figure 11: Venn diagram 7 showing similarities and differences between participant's community and Sophiatown



Of 71 participants, 46 (65%) indicated the presence of a “shebeen” or “tavern” in Sophiatown and their communities. This could indicate the presence of alcohol abuse and illegal sale of alcohol in participants’ communities. This could highlight that as a result of the shebeens and taverns, alcohol abuse could contribute to the crime and other social problems that participants pointed out in their community. The presence of shebeens and taverns could also indicate that despite alcohol being sold illegally, members of the community enjoy spending their time socialising in their communities. In their diary entries, participants indicated that, like in Sophiatown, the shebeens in their communities are a place of belonging, a place of socialisation, celebration and happiness, alluding to Antonsich’s (2010) relational factors in their communities, where members of the community are given the chance to build positive social relations with others.

Thirty-nine out of 71 participants (55%) stated that crime is a similarity between Sophiatown and their communities. This suggests that despite being a democratic country, as in the past South Africa still experiences such issues and citizens of the country still choose to partake in crime. This may be due to the socio-political circumstances remaining unchanged after democracy was achieved. Poverty, gangsterism and alcohol and drug abuse could possibly contribute to crime in participants’ communities.

Twenty-nine out of 71 participants (41%) mentioned the presence of a “church” in Sophiatown and their communities, creating a link to the spiritual process of place attachment, as discussed by Cross(2015), which emphasises the connection that the soul or spirit feels to a place. In the questionnaires, participants indicated that the church is one of the places where they feel a sense of belonging because they are able to “feel God”. Thus, it may be understood that participants feel a sense of belonging in their communities given that there is a church present.

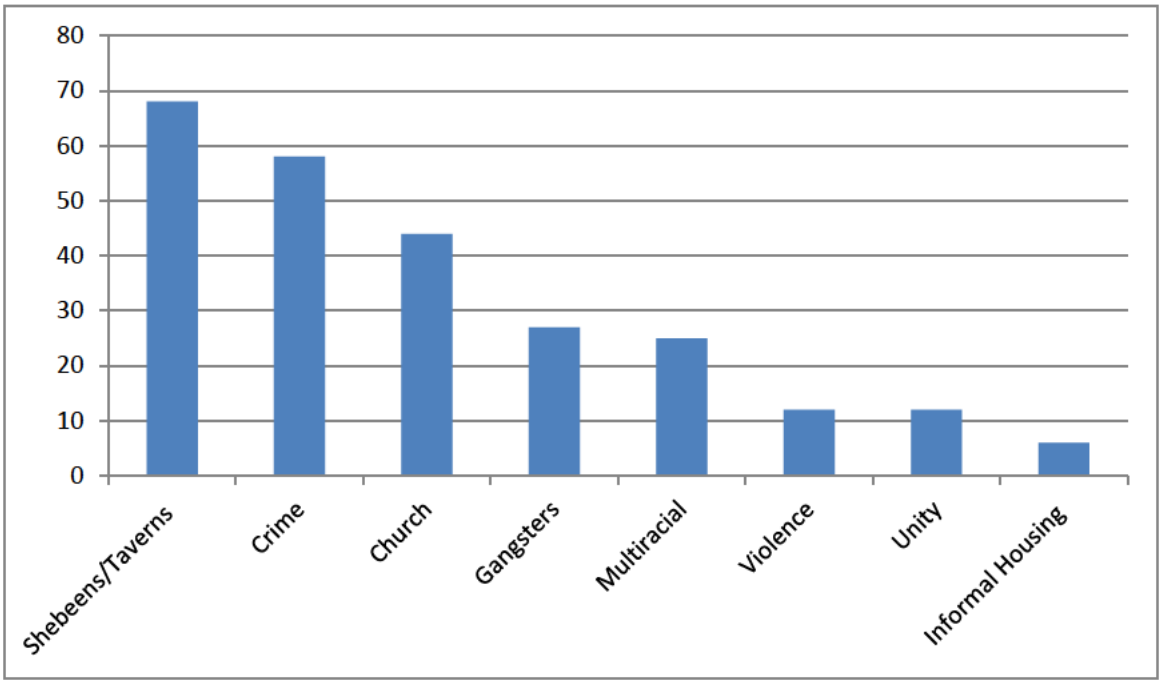
Eighteen out of 71 participants (25%) noted the presence of gangsters in their communities and Sophiatown, whilst eight out of 71 participants (11%) highlighted the issue of violence in both places. This emphasises an important social issue in participants’ communities. The presence of gangsters indicates violent and illegal activity in the area. Like in Sophiatown, participants perceived the gangsterism to cause them to feel fearful and a lack of belonging in Sophiatown. It may be assumed that the presence of gangsters in their communities also cause them to feel fearful, negatively affecting their sense of belonging.

Seventeen out of71 participants (24%) pointed out that like Sophiatown, their communities consisted of multi-racial people. This indicates that there is a sense of acceptance of others in participants' communities. It also shows that although presently, people have freedom of choice in terms of where they live (unlike during Apartheid), different race groups choose to live in participants' communities.

Eight out of 71 participants (11%) spoke of unity in Sophiatown and their communities. This shows a sense of Ubuntu in their communities, just as there was a sense of Ubuntu in Sophiatown. This highlights that participants' communities and Sophiatown are both close-knit communities, where members of the community may be depended upon. Unity in both periods (Apartheid in *Sophiatown*, and democracy in participants' own lives) indicates that the legacy of humanitarianism.

Four out of 71 participants (6%) indicated informal housing in both settings with "no showers"'; "bathrooms outside"; and are "overcrowded". This reveals that despite the different periods (Apartheid in the play, *Sophiatown*, and democracy in participants' lives) there is a lack of progress in terms of rectifying social and infrastructural issues, possibly due to socio-economic and socio-political issues in South Africa which have not been addressed.

Graph 1: Bar graph summarising frequency of participants' responses in respect of similarities between participants' communities and Sophiatown



Various differences between participants' communities and Sophiatown were noted. Forty-six out of 71 participants (65%) highlighted that in Sophiatown there was Bantu education, but in their communities, there is equal education. This suggests that the struggle for freedom during Apartheid did have some positive outcomes. In this instance, "equal education" has become accessible to all. In the play, *Sophiatown*, Purkey (1988) highlights issues of Bantu education.

Another difference, as pointed out by 43 out of 71 participants (61%), between Sophiatown and their communities is the different types of music in both places – jazz in Sophiatown and Hip Hop and Amapiano in their communities. This demonstrates changes in trends and preferences between the different generations and what makes them feel a sense of belonging in their communities.

Participants are also able to buy alcohol in their communities, but this was not possible in Sophiatown as indicated by 17 out of 71 participants (24%). This may allude to the fact that during Apartheid, Blacks were restricted from buying alcohol but in participants' communities, there is greater freedom and choice. This emphasises the legal factors of place belongingness discussed by Antonsich (2010) who acknowledges that citizens' rights affect their sense of place-belongingness. In this instance, it may be assumed that because members of participants' communities are able to enjoy buying alcohol without any restrictions due to their race, they enjoy a sense of belonging in their community.

In participants' communities, some communities only consisted of one race group whilst Sophiatown consisted of multiple races as indicated by 13 out of 71 participants (18%) who responded to this question. This reveals that not all communities have embraced democracy fully. It may also point out to the legacy of poverty or privilege caused by Apartheid leading to certain race groups currently living in specific areas.

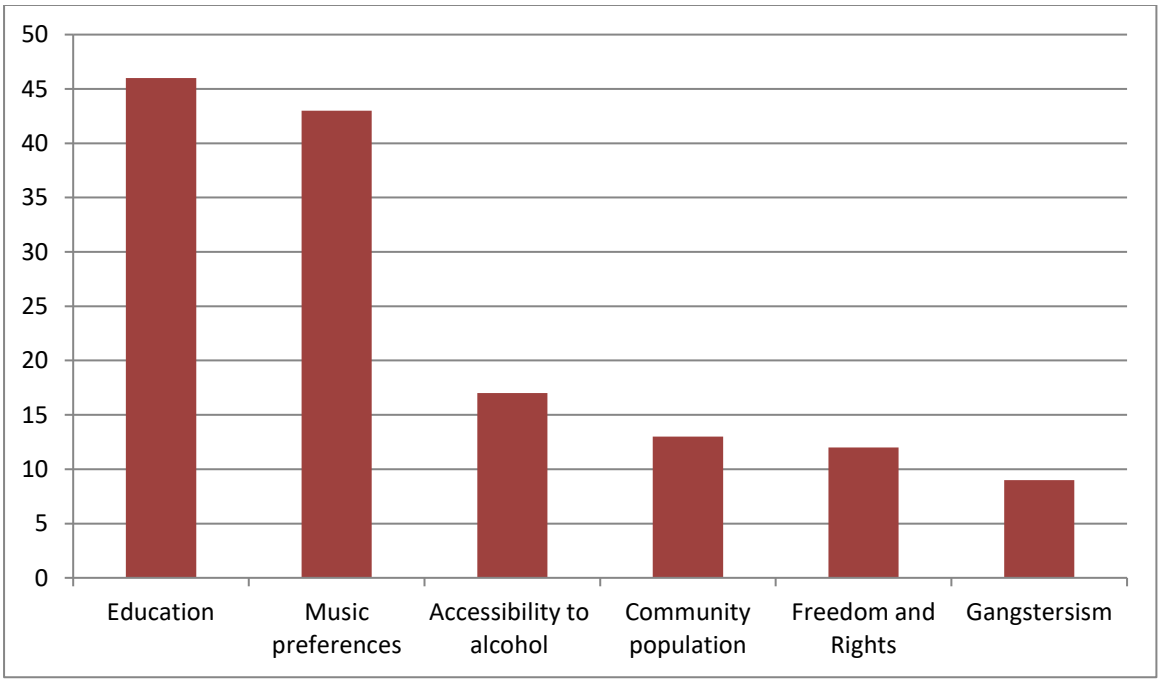
Twelve out 71 participants (17%) expressed freedom in their communities versus oppression in Sophiatown as revealed in the following responses: "rights/ no human rights"; "no forced removals/forced removals"; "freedom/Apartheid"; "there we go wherever we want/were places they couldn't go"; "living peacefully/forced to move from homes"; and "equal rights/Apartheid". This highlights that in Sophiatown, individuals/characters lacked ideological process of place attachment (Cross, 2015) and did not have the freedom and rights to live in an equal society and enjoy the benefits of living equality. Residents of Sophiatown were also

greatly restricted because they were "forced to move from their homes" and "had no rights". It also indicates a lack of the legal factors of place- belongingness (Antonsich, 2010), which affects an individual's rights and freedoms. This emphasises that participants are able to enjoy a sense of belonging in their communities due to "equal rights", "freedom" and "living peacefully".

For nine out of 71 participants (13%) the difference lies in there being gangsters in Sophiatown and no gangsters in their communities. This reveals the aspects of a sense of safety in participants' communities, due to the absence of gangsters. It may also point out to the social background of these participants. It is possible that these participants do not have gangsters present in their communities due to better safety and security, which may come at a cost.

The descriptions, background knowledge and political factors that participants discussed regarding Sophiatown are consistent with Hart and Pirie (1984) and Knevel's (2010) literature which provides an understanding of the background of Sophiatown.

Graph 2: Bar graph summarising frequency of participants' responses in respect of differences between participants' communities and Sophiatown



6.8. Conclusion

Participants lacked a deeper understanding of the concept ‘place’, whilst they were found to have a greater understanding of the term ‘belonging’. Their understandings of both these terms formed the basis for which the data was analysed.

Despite its paradoxical nature, participants perceive Sophiatown to be a place where the characters of the play, *Sophiatown*, felt a sense of belonging. Participants reflected on Sophiatown being diverse, welcoming, vibrant and also fraught with challenges such as crime, gangsterism and violence. The results revealed that Ruth, who represents someone who was racially and culturally different from the residents living in Sophiatown in the 1950’s, was welcomed to Sophiatown because it was a diverse place. The results also revealed that some participants believed that the place, Sophiatown, was not a place meant for Ruth, who was naïve and did not fully understand the ways of life in Sophiatown, despite her trying.

With the exception of some participants, participants’ reflections of their communities indicate that despite the challenges (such as alcohol and drug abuse, teenage pregnancy, crime, violence, and lack of infrastructure and service delivery), the social aspects, such as unity, diversity, equality and Ubuntu allow participants to feel a sense of belonging.

In comparing their own communities with Sophiatown, results revealed that participants mainly focused on how similar the social and physical aspects of both places are whilst focusing on political aspects in discussing the differences between both these places. Thus, these aspects suggested that both places were considered a place of belonging but for different reasons.

Results revealed that all participants believed that a lack of belongingness in a place has detrimental effects, whilst belonging to a place has positive impacts. This emphasises that for participants, belonging to a place is of utmost importance.

These findings highlight the importance of focusing on a psychological understanding of the term ‘place’ in order to emphasise the effect and theme of the forced removals in Sophiatown. Furthermore, comparing their communities with Sophiatown allows learners to fully understand and immerse themselves in the text, which may otherwise seem abstract to them.

Chapter 7

Conclusion

7.1. Introduction

Having discovered that some learners questioned their sense of belongingness in their communities whilst studying the play, *Sophiatown*, this study was undertaken to explore grade 11 learners' understandings and reflections of place and belonging in the play, *Sophiatown*, and as experienced in their own lives. This qualitative study, used within an interpretivist paradigm, used a diary entry, Venn diagram, questionnaire and focus group interviews in order to gain insight into these aspects. Cross's (2015) theory of place attachment and Antonsich's (2010) theory of place-belongingness served as a lens to explore issues of place and belonging.

Despite there being an array of studies linked to issues of place and belonging in the field of psychology, there is limited literature available regarding issues of place and belongingness in the field of education. Similarly, there is a great deal of literature which focuses on Sophiatown, the place, but limited literature regarding *Sophiatown,* the play, and even less literature regarding issues of place and belonging in Sophiatown. To address these gaps in research, the purpose of this study was to explore learners' understandings of place and belonging as reflected in the play, *Sophiatown,* learn how learners understand concepts of place and belonging within their own lives, understand what learners' reflective comparisons reveal about place and belonging in their own lives and in *Sophiatown,* and assess the importance of learners' understandings and reflections of place and belonging.

This chapter synthesises the main findings of this study, followed by the theoretical, methodological and professional practice implications. Thereafter, the limitations of the study and areas for further research are discussed.

7.2. Synthesis of main findings

7.2.1. Characters' description of the place, Sophiatown, and comparisons to other places

The characters in the play, *Sophiatown,* view Sophiatown paradoxically. The characters often refer to the crime, violence and gangsterism in Sophiatown in their dialogue with other characters. In contrast, characters also express pride in living in Sophiatown, describing its rich diversity and cultural and historical value.

The characters in the play often refer to American films and culture, emphasising the foreign influence in Sophiatown. The films watched by characters are American films and the names of the gangs that operate in Sophiatown also have foreign influence.

The lack of infrastructure and amenities in Sophiatown are highlighted in the play when characters discuss the overcrowding and Ruth's need for a bathtub when she arrives in Sophiatown.

7.2.2. Characters' sense of place attachment to Sophiatown, in the play *Sophiatown*

Despite the paradoxical descriptions of Sophiatown, the characters display a strong attachment to Sophiatown. Various songs sung throughout the play indicate their love for Sophiatown and resistance to the forced removals. The nicknames given to Sophiatown also indicate that it is a special place for the characters in the play.

Characters, especially Fahfee and Mamariti, display a willingness to remain in Sophiatown and protest against the forced removals as opposed to simply accepting defeat. These characters believe that Sophiatown is a place of invaluable memories and where they enjoy financial security. After the forced removals Mamariti is said to have died from a broken heart, highlighting her love and attachment to Sophiatown.

Mingus, who is not described as compassionate, shows uncharacteristic compassion toward the end of the play, during the forced removals. This indicates Mingus's attachment to Sophiatown and how the forced removals affected him.

Princess appears to be the only character who is happy to leave Sophiatown in search of greener pastures. However, Princess is moving from Sophiatown by choice and not being forcefully removed.

7.2.3. Characters' sense of belonging in Sophiatown

At the beginning of the play, each character's sense of belonging in 65 Gerty Street is symbolised by their belongings. This indicates that each character's material belongings contribute to their sense of place-belongingness in their home. Due to the diversity in Sophiatown, characters such as Ruth and Jakes find themselves questioning their identity and sense of belonging. A song sung by characters in the play highlights characters' frustrations in

them being given freehold rights, allowing them to enjoy a sense of place-belongingness and attachment, and then it being taken away from them.

7.2.4. Ruth adjusting from life in Yeoville to life in Sophiatown

Initially Ruth's presence in Sophiatown is met with shock from the other characters because she is a white girl. However, as time goes on, Ruth is accepted in Mamariti's home. Ruth finds it challenging to adjust to life in Sophiatown at first as she has to learn a new language and change her attitude to fit in. Being a white, Ruth is blamed for the forced removals, negatively affecting her sense of belonging.

7.2.5. Lulu's lack of a sense of belonging at school and 65 Gerty Street

Lulu feels a lack of place-belongingness at school due to the Bantu Education Act, which disadvantaged African children. She feels misunderstood by her teachers and she recognises that her right to education is being violated. Lulu also indicates a lack of belonging in her home, 65 Gerty Street, due to the illegal selling of beer by her mother, Mamariti, and crime which her brother, Mingus is involved in.

7.2.6. Learners' understandings of place and belonging as reflected in the play, *Sophiatown*

The analyses showed that participants perceive Sophiatown to be paradoxical in nature. Despite the challenges participants indicated were present in Sophiatown, they believe that Sophiatown is a place of belonging, due to the unity, diversity, vibrance, and freedom that the characters enjoyed in terms of expressing themselves in their own languages and celebrating their own cultures, especially in the shebeen. The shebeens in *Sophiatown* were found to be one of the places that participants considered characters of the play to feel a sense of belonging.

It also became apparent that there are differing views in terms of accepting whites in Sophiatown. On the one hand, Sophiatown was found to be welcoming to individuals such as Ruth, who was a white girl. On the other hand, some participants believed that Ruth did not belong in Sophiatown because she did not fully understand the ways of life in Sophiatown, despite her enthusiasm to learn more and fit in.

7.2.7. Learners' understandings of place and belonging within their own lives

From the analyses, most participants lacked an in-depth understanding of the concept 'place' as they provided definitions which were only of a geographical nature, which technically is not incorrect. Participants had a greater understanding of the concept belonging, wherein belonging is seen to have a positive connotation.

Similar to participants' understandings of place and belonging in *Sophiatown*, the analyses revealed that despite the challenges faced in their communities, most participants shared that they belong in their communities. Family life, social activities and the presence of Ubuntu in their communities appeared to be the three most eminent factors allowing participants to feel a sense of belonging in their communities. A few participants expressed that they did not belong in their communities as the challenges outweigh the positives, thus they would relocate to other areas if they could, mostly abroad, in search of greater opportunities.

It became apparent that the school and church are prominent places where participants feel a sense of belonging. Most participants feel a sense of belonging in the school because of their relationship with their friends, classmates and teachers. A few participants felt that they did not belong in the school because of the poor quality of teaching and learning materials as well as the limited subject choices available. Most participants who identified the church as a place of belonging revealed that it is because of their ability to identify with others at the church and the collaborative, communal activities, such as singing, that they are involved in.

7.2.8. Learners' reflective comparisons about place and belonging in their own lives and in *Sophiatown*

From the analyses of place and belonging in participants' own lives and in *Sophiatown*, it became apparent that both places were places of belonging, however the reasons for belonging in each of these places were different. Participants mainly focused on similarities in terms of the social aspects, such as the unity in their communities and *Sophiatown*, members of their communities and characters in *Sophiatown* being welcoming and hospitable and overcrowding in both places. Participants also revealed that the physical aspects of their communities and Sophiatown are also similar, such as the presence of a church and informal housing. Participants focused on political aspects, such as Apartheid laws in *Sophiatown* and democracy in their communities, in discussing the differences between these places.

7.2.9. Importance of learners' understandings and reflections of place and belonging

From the analyses, it became apparent that belonging in any given place is of extreme importance for the healthy and holistic development of an individual. The analyses also revealed that not belonging in a place can have negative and extreme social, psychological and mental impacts on one's life, thus it is of great importance for learners to feel a sense of belonging in a place.

7.3. Theoretical implications

This study made use of two theories which supported each other, that is, Cross's (2015) processes of place attachment, initially proposed by Relph (1976) and Antonsich's (2010) theory of place-belongingness, which draws on Baumeister and Leary's (1995) Belongingness Hypothesis. Using elements of both these theories allowed for the analysis of participants' reflections on issues of place and belonging in *Sophiatown* and in their own lives.

The findings of this study have shown that an individual's attachment to a place is informed by various processes, namely, sensory process of place attachment, narrative process of place attachment, historical process of place attachment, spiritual process of place attachment, ideological process of place attachment, commodifying process of place attachment and material dependence process of place attachment. In their responses, participants of this study pointed to a number of these processes highlighted by Cross (2015). A lack of belonging to a certain place also emphasised Relph's (1976) theory of 'placelessness', which Cross (2015) draws on in her discussion of the seven processes of place attachment as mentioned above. Although participants produced what may be considered 'weak' definitions of 'place' in the field of psychology, Cross's (2015) theory allowed for the analysis of participants' words as they shared responses related to place attachment. Cross's (2015) theory of place attachment plays a significant role in understanding what allows an individual to feel a sense of attachment to a certain place, which in turn affects their sense of belonging.

The use of Antonsich's (2010) theory of place-belongingness proved to be useful in this study as it allowed for the analysis of participants' deep reflections on their sense of belongingness in their communities as well as an understanding of issues on belongingness in the play, *Sophiatown*. Participants were able to provide in-depth definitions and responses to questions focusing on issues of belonging. Participants' responses drew on many of Antonsich's (2010) factors of place-belongingness. Participants' findings also indicated the importance of place-belongingness, which is linked to Baumeister and Leary's (1995) Belonging Hypothesis, which

Antonsich (2010) draws on. The current study has revealed that Antonsich's (2010) theory of place-belonging is useful in gaining deeper insight into an individual's understanding of belongingness, more especially in their communities and school environment.

7.4. Methodological implications

The use of a qualitative approach within an interpretivist paradigm proved to be effective in this study because it enabled participants to share in-depth understandings and reflections of place and belonging in their own lives and *Sophiatown*.

The use of various data generation methods was positive for the study because it allowed participants to think and rethink their responses, which indicates reflection as participants further understood and questioned their responses. The range of data generation strategies used also allowed participants to express their thoughts and opinions in their own words.

The sample of participants chosen was suitable as they provided rich, apparently unbiased data, as all English First Additional language learners in the grade 11 classroom participated in the study. However, some participants should have been purposively chosen for the focus group interview as opposed to random selection, in order to gain further insight into responses given in their questionnaire, diary entry and Venn diagram. Because random sampling was used, it became impossible to probe for further discussions from participants who gave in-depth responses in the questionnaire, diary entry and Venn diagram. Some responses in these data generation strategies also needed greater clarification, however due to random sampling, and anonymous written data, these vague responses were not clarified.

7.5. Professional practice implications

An implication of the findings on my professional practice is the recognition that issues of place and belonging play a great role in the lives of learners. Seeing that the findings revealed the importance of place and belonging in learners' lives, there is a definite need to take these aspects into consideration in the classroom in order to ensure the best performance from learners. There will be greater discussion regarding issues of place and belonging before, during and after the reading of the text. Discussion before the reading of the text will assist with a learner-centred approach in activating learners' background knowledge based on place and belonging and relate it to the play. Discussion of place and belonging during the reading of the text will assist in the meaning-making process and help learners gain a deeper understanding of the literary text and

the identification of themes. Discussions at the end of the reading of the text will allow learners to reflect on and compare issues of place and belonging in their own lives and *Sophiatown*.

Furthermore, place and belonging in *Sophiatown* has proven to be a major theme, which I had previously treated as less important than other themes. As I had not placed emphasis on this theme previously, I had failed to use an ideal opportunity to learn much more about my learners. I had also failed to find a way to allow them to use their voices and share their experiences. The findings reveal that learners do have a great deal to comment on in terms of this theme. Therefore, it is useful to allow learners to bring their own narratives into the literature classrooms as it empowers them and it enables them to better understand contexts, which may sometimes remain abstract to them.

7.6. Limitations

Some important limitations of the study need to be noted. First, there was limited access to information based on participants' communities and contexts, especially in terms of place and belonging. Such information would have assisted in gaining greater insight and understandings into participants' communities without any issues of biasness.

A second limitation was that due to the format of the Venn diagram, the data obtained from this source offered limited information in comparing participants' communities to Sophiatown and this was the only method used to answer Research Question 3, which sought participants' comparisons of their communities and Sophiatown. It was found that some participants were unable to correctly insert the information in the Venn diagram, further limiting its use. For instance some participants put the similarities and differences in the overlapping circles. Greater training regarding a Venn diagram should have been offered.

7.7. Areas for further research

This dissertation offers five areas for further study:

- Following this study, research could be undertaken to gain an understanding of issues of place and belonging in the lives of individuals who have recently moved into a context and place different from where they previously lived. This draws on findings in this study which briefly speaks of Ruth in *Sophiatown*.

- Furthermore, participants referred to language being an important factor affecting their sense of belonging in their communities and school. It would thus be fitting to further explore the impact of language in participants' lives and how their sense of belonging may be impacted in areas where they are unable to identify with the language used.
- It is also recommended that research is undertaken to determine the significance of Ubuntu in communities and schools. Participants indicated that Ubuntu is an important factor in experiencing a sense of belongingness, however there is limited research in this regard, especially in terms of education.
- Future research could focus on place and belonging in terms of education in various contexts. Although there is an abundance of research on place and belonging in psychology, it is lacking in terms of education and its implications on the lives of learners in the classroom. The findings revealed that all participants indicate that place and belonging is essential for their holistic wellbeing. This study focused on a single context, therefore it is recommended that this study be conducted is various other contexts, with learners coming from a variety of language, cultural and community backgrounds.
- Finally, a few participants highlighted how issues of traditional medicine impacted their sense of belonging, thus it is recommended that the impact of traditional medicine and its role in the lives of learners be explored.

7.8. Conclusion

Place and belonging are significant phenomena in the lives of learners and in the play, *Sophiatown,* which cannot be ignored. Issues of place and belonging are found to be lacking in the field of education. Thus, this study adds to the discourse on place and belonging in terms of education. Although different contexts, participants were able to identify issues of place and belonging in their own lives and compare it with the play, *Sophiatown*. This proves that learners have the ability to draw on their own lives and contribute valuable information in the literature classroom. This study has recognised that place-belongingness allows for learners to be their authentic selves and gives them a deep sense of feeling free and being understood, needed and valued. Place and belonging appear to have a great impact on learners' lives and affect their overall wellbeing. Thus, the issues regarding place and belonging recognised in this dissertation need to be seriously considered and given greater attention in the classroom, as this is the place that learners spend most of their day. The play, *Sophiatown,* offers a remarkable foundation to begin dialogues regarding issues of place and belonging.

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APPENDICES

APPENDIX A: GATEKEEPER'S LETTER

Gatekeeper Letter: Principal

Address: 50 Rupar Cresent

Raisethorpe

Pietermartizburg

3201

25 mAY 2021

Sir

REQUEST TO CONDUCT RESEARCH

I, Ms Denosha Mungal, a student at the University of KwaZulu-Natal, enrolled for a Master of Education Degree, request permission to conduct research at your school. In conducting the research, I will request to speak to the learners. The research will involve me asking questions related to the play *Sophiatown*, being studied by grade 11 English First Additional Language learners and their experiences of place and belonging.

The topic for this study is *Learners' Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 Classroom*. The purpose of this study is to gain a greater understanding of place and belonging, as reflected in the play, *Sophiatown*, and how this reflects secondary school learners' lives..

The objectives of this study are:

1. To explore learners' understandings of place and belonging as reflected in the play, *Sophiatown.*
2. To learn how learners understand concepts of place and belonging within their own lives.
3. To understand what learners' reflective comparisons reveal about place and belonging in their own lives and in *Sophiatown.*
4. To assess the importance of learners' understandings and reflections of place and belonging.

Furthermore, I wish to bring to your attention that:

- The identity of the learners will be protected in the report writing and research findings.
- Learners participation will be voluntary
- Your institution will not be mentioned by its name, and pseudonyms will be used for all schools and participants.
- Interviews will be voice recorded to assist in the accurate capturing of data collected but permission to do so will be obtained first.
- There is no financial benefit for the participants as a result of their participation in this study.

Should you have any concerns or queries about this study please feel free to contact me, my supervisor or the University Research Office, whose details are below:

Supervisor: Prof. AnsuriePillay

Tel no. 031 260 3613

Email: Pillaya3@ukzn.ac.za

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 hope my request will be considered.

Yours Sincerely

NAME: Ms Denosha Mungal

[redacted]

e-mail: 214507772@stu.ukzn.ac.za

DUNVERIA SECONDARY SCHOOL

Telephone ☎/Fax 🖷 : 033-391 4919
Address - Physical : 50 Rupar Crescent, Raisethorpe.
Postal ✉ : P O Box 520, Luxmi, 3207.
Email : dunveriasec@gmail.com

GATEKEEPER PERMISSION

I, GOUNDEN S.A., **principal of** DUNVERIA SECONDARY **School do hereby grant permission to** Ms D. MUNGAL **to conduct research with** LEARNERS **in the said School.**

I understand that

- The identity of the learners will be protected in the report writing and research findings
- Learners participation will be voluntary
- The institution will not be mentioned by its name, and pseudonyms will be used for the School and participants.
- Interviews will be voice recorded to assist in the accurate capturing of data collected after obtaining permission from the participants to do so.
- There is no financial benefit for the participants as a result of their participation in this study.
- Full consent will be sought from all participants, and in the case of minors, from their parents.

Yours faithfully

GOUNDEN S.A.

NAME

25-05-2021

DATE

[redacted]

SIGNATURE

[SCHOOL STAMP]

KZN DEPARTMENT OF EDUCATION
DUNVERIA SECONDARY SCHOOL
RAISETHORPE
PIETERMARITZBURG, 3201
P.O.BOX 520 - LUXMI, 3207
TEL/FAX: 033 391 4919
EMAIL: dunveriasec@gmail.com

APPENDIX B: INFORMED CONSENT
UKUVUMELWA OKWAZIWE

Information Sheet and Consent for child/ward to Participate in Research
Ishidi Lolwazi kanye Nemvume ingane yami / ingane engiyigadile sokubamba iqhaza ocwaningweni

Date: 09 Juni 2021
Usuku: 09 Juni 2021

Dear Parent
Mzali Othandekayo

My name is Ms Denosha Mungal from the Language and Media Studies specialization in the School of Education, University of KwaZulu-Natal. I am a M.Ed student and may be contacted at [redacted] or 214507772@stu.ukzn.za
Igama lami ngunguNkz Denosha Mungal oqhamuka kwezobuchwepheshe bolimi nezifundo zokuxhumana Media Studies eSikoleni Sezemfundo, eNyuvesi yaKwaZulu-Natali. Ngingumfundi weM.Ed futhi ngiyatholakala kulenombolo- 081 4500 755 noma ku 214507772@stu.ukzn.ac.za .

Your child/ward is being invited to consider participating in a study that involves research which will explore Grade 11 learners' understandings of place and belonging as reflected in the play, *Sophiatown*, and as experienced in their lives. The aim and purpose of this research is to gain a greater understanding of place and belonging, as reflected in the play, *Sophiatown*, and how this reflects secondary school learners' lives. The study is expected to enroll 25 participants from Dunveria Secondary School. It will involve the following research methods- a questionnaire, an interview and a writing task (diary entry and Venn diagram). The duration of your child/ward's participation if you choose to enroll them and remain in the study is expected to be one year.
Ingane yakho / ingane oyinakekelayo imenyiwe ukuthi ibheke ukubamba iqhaza ocwaningweni olubandakanya ucwaningo oluzobheka ukuqonda kwabafundi beBanga le-11 ngendawo nokuba yingxenye yabo njengoba kukhonjisiwe emdlalweni, eSophiatown, futhi njengabanolwazi empilweni yabo. Inhloso nenjongo yalolu cwaningo ukuthola ukuqonda okwengeziwe ngendawo nokuzibandakanya, njengoba kukhonjisiwe emdlalweni, iSophiatown, nokuthi lokhu kukhombisa kanjani izimpilo zabafundi besikole samabanga aphakeme. Ucwaningo kulindeleke ukuthi lubhalise ababambe iqhaza abangama-25 abavela eDunveria Secondary School. Kuzobandakanya izinqubo ezilandelayo-, uhlu lwemibuzo, inhlolokhono nomsebenzi wokubhala (ukubhala idayari nedayagramu kaVenn). Isikhathi sokubamba iqhaza ingane yakho / ingane oyinakekelayo uma ukhetha ukubhalisa futhi uhlala kulolu kulindeleke ukuthi sibe unyaka owodwa.

I do not envisage any risks to your child/ward or their institution. I hope that the study will benefit learners by helping them understand their role as South African citizens in creating a place where there is equality and belonging despite many inequalities being evident, and to try to ensure that the negative aspects of history are not repeated.
Angicabangi ukuthi kukhona ubungozi enganeni yakho/oyigadile noma esikhungweni. Ngiyethemba ukuthi lolu cwaningo luzozuzisa abafundi ngokubasiza baqonde iqhaza labo njengezakhamizi zaseNingizimu Afrika ekwakheni indawo lapho kukhona khona ukulingana nokwamukeleka, nakuba kucaca khona ukungalingani okuningi, nokuzama ukuqinisekisa ukuthi izici ezingezinhle zomlando aziphindwa.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).
Lolu cwaningo luye lwabuyekezwa ngokokuziphatha futhi lwavunywa yiKomidi Lokuziphatha Kwezocwaningo Lwezobuntu Nezenhlalakahle yase-UKZN (inombolo yokugunyazwa_____).

In the event of any problems or concerns/questions you may contact me (please see details above), my supervisor, Prof Ansurie Pillay, or the UKZN Humanities & Social Sciences Research Ethics Committee. The details are provided below:
Uma kwenzeka kuba nezinkinga noma ukukhathazeka / imibuzo ungangithinta (sicela ubheke imininingwane engenhla), umphathi wami, uSolwazi Ansurie Pillay, noma iKomidi Lokuziphatha Lokucwaninga Labantu le-UKZN Human & Social Sciences. Imininingwane inikezwe ngezansi:

Prof Ansurie Pillay
Tel: 27 31 2603613
Email: Pillaya3@ukzn.ac.za
USolwazi Ansurie Pillay
Ucingo: 27 31 2603613
I-imeyili: Pillaya3@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
Ucingo: 27 31 2604557- Ifeksi: 27 31 2604609
Email: HSSREC@ukzn.ac.za
I-imeyili: HSSREC@ukzn.ac.za

Please be assured that participation in this research is voluntary and that participants may withdraw participation at any point, and that in the event of refusal/withdrawal of participation the participants will not incur penalty or loss or other benefit to which they are normally entitled.
Sicela uqiniseke ukuthi ukubamba iqhaza kulolu cwaningo kungokuzithandela nokuthi ababambe iqhaza bangahoxisa ukubamba iqhaza nganoma yisiphi isikhathi, nokuthi uma kwenzeka ukwenqaba / ukuhoxiswa kokubamba iqhaza ababambe iqhaza ngeke bathole isijeziso noma ukulahlekelwa noma enye inzuzo abajwayele ukuyithola.

Please note that there are no material incentives or reimbursements for participation in the study. I would be pleased to provide you with a summary of my findings at the end of the study, should you wish to receive it.
Uyacelwa uqaphele ukuthi azikho izikhuthazi ezibonakalayo noma ukubuyiselwa kwemali ngokubamba iqhaza ocwaningweni. Ngingajabula ukukunikeza umbiko ofingqiwe ngalokho engikutholile ekugcineni kwesifundo, uma ufisa ukusithola.

All information will remain confidential and your identity will be protected at all times. To ensure anonymity, pseudonyms will be used. All data will be stored in a locked cupboard in my supervisor's office for a period of 5 years, after which all data will be destroyed.
Yonke imininingwane izohlala iyimfihlo futhi ubuwena buzovikelwa ngaso sonke isikhathi. Ukuqinisekisa ukungaziwa, amagama-mbumbulu azosetshenziswa. Yonke idatha izogcinwa ekhabetheni elikhiyiwe ehhovisi lomphathi wami isikhathi esiyiminyaka emi-5, ngemuva kwalokho yonke imininingwane izobhujiswa.

CONSENT

Imvume

I _____ have been informed about the study entitled Learners' *Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 Classroom* by Ms Denosha Mungal.

Mina _____ ngazisiwe ngocwaningo olusihloko sithi Learners' Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 Classroom olwenziwe nguNkz Denosha Mungal.

I understand the purpose and procedures of the study.

Ngiyayiqonda inhloso nezinqubo zesifundo.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

Nginikezwe ithuba lokuphendula imibuzo mayelana nalolu cwaningo futhi ngaba nezimpendulo ezingenelisayo.

I declare that my child/ward's participation in this study is entirely voluntary and that my child/ward may withdraw at any time without affecting any of the benefits that my child/ward is usually entitled to.

Ngiyaqiniseka ukuthi ukubamba iqhaza kwengane yami / ingane engiyigadile kulolu cwaningo kungokuzithandela ngokuphelele nokuthi ingane yami / ingane engiyigadile singahoxa nganoma yisiphi isikhathi ngaphandle kokuthinta noma yiziphi izinzuzo ingane yami / ingane engiyigadile evame ukuba izithole.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher, Ms Denosha Mungal via call on [redacted] or email 214507772@stu.ukzn.ac.za.

Uma ngineminye imibuzo / ukukhathazeka noma imibuzo ehlobene nocwaningo ngiyaqonda ukuthi ngingaxhumana nomcwaningi, uNksz Denosha Mungal ngocingo ku-[redacted] noma nge-imeyili ku-214507772@stu.ukzn.ac.za.

If I have any questions or concerns about my child/ward's rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact the supervisor, Prof Ansurie Pillay or the Research Ethics Committee as follows:

Uma nginemibuzo noma engifuna ukukwazi ngengane yami / ingane engiyigadile njengomhlanganyeli ocwaningweni, noma uma ngikhathazekile ngesici socwaningo noma kubaphenyi ngingaxhumana nomphathi, uProf Ansurie Pillay noma iKomidi Lokuziphatha Kokucwaninga ngale ndlela elandelayo:

Prof Ansurie Pillay
Tel: 27 31 2603613
Email: Pillaya3@ukzn.ac.za
USolwazi Ansurie Pillay
Ucingo: 27 31 2603613
I-imeyili: Pillaya3@ukzn.ac.za

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Email: HSSREC@ukzn.ac.za
I-imeyili: HSSREC@ukzn.ac.za

I hereby provide consent for my child/ward to:
Ngasohlangothini lwengane yami / *lwengane engiyigadile:*

Audio-record focus group interview *Inhlolokhono yeqembu lokugxila komsindo*	YES / NO *YEBO / CHA*
Use responses provided in the questionnaire *Sebenzisa izimpendulo ezinikezwe kuhlu lwemibuzo*	YES / NO *YEBO / CHA*
Use responses provided in the written tasks *Sebenzisa izimpendulo ezinikezwe emisebenzini ebhaliwe*	YES / NO *YEBO / CHA*

_____	_____
Signature of Participant ***Isiginesha Yomzali***	**Date** ***Usuku***
_____	_____
Signature of Witness **(Where applicable)** ***Isiginesha Yafakazi*** ***(Lapho kufanele khona)***	**Date** ***Usuku***
_____	_____
Signature of Translator **(Where applicable)** ***Isiginesha Yomhumushi*** ***(Lapho kufanele khona)***	**Date** ***Usuku***

APPENDIX C: INFORMED ASSENT
Ukuvumaokwazisiwe

Information Sheet and Consent to Participate in Research
Ishidi Lolwazi kanye Nemvume Yokubamba iqhaza Ocwaningweni

Date: 09 Juni 2021
Usuku: 09 Juni 2021

Dear Learner
Mfundi Othandekayo

My name is Ms Denosha Mungal from the Language and Media Studies specialization in the School of Education, University of KwaZulu-Natal. I am a M.Ed student and may be contacted at [redacted] or 214507772@stu.ukzn.za.
Igama lami ngunguNkz Denosha Mungal oqhamuka kwezolimi nezifundo zokuxhumana eSikoleni Sezemfundo, eNyuvesi yaKwaZulu-Natali. Ngingumfundi weM.Ed futhi ngiyatholakala kulenombolo- 081 4500 755 noma ku 214507772@stu.ukzn.ac.za .

You are being invited to consider participating in a study that involves research which will explore Grade 11 learners' understandings of place and belonging as reflected in the play, *Sophiatown*, and as experienced in their lives The aim and purpose of this research is to gain a greater understanding of place and belonging, as reflected in the play, *Sophiatown*, and how this reflects secondary school learners' lives. The study is expected to enroll 25 participants from Dunveria Secondary School. It will involve the following research methods- a questionnaire, an interview and a writing task (diary entry and Venn diagram). The duration of your participation if you choose to enroll and remain in the study is expected to be one year.
Umenywa ukuthi ubheke ukubamba iqhaza ocwaningweni olubandakanya ucwaningo oluzobheka ukuqonda kwabafundi beBanga le-11 ngendawo nokuba yingxenye yayo njengoba kukhonjisiwe emdlalweni, eSophiatown, futhi njengabanolwazi empilweni yabo. Inhloso nenjongo yalolu cwaningo ukuthola ukuqonda okwengeziwe ngendawo nokuzibandakanya, njengoba kukhonjisiwe emdlalweni, iSophiatown. Ucwaningo kulindeleke ukuthi lubhalise ababambe iqhaza abangama-25 abavela eDunveria Secondary School. Kuzobandakanya izinqubo ezilandelayo- uhlu lwemibuzo, inhlolokhono nomsebenzi wokubhala (ukubhala idayari nedayagramu kaVenn). Isikhathi sokubamba iqhaza kwakho uma ukhetha ukubhalisa futhi uhlala esifundweni kulindeleke ukuthi sibe unyaka owodwa.

I do not envisage any risks to you or your institution. I hope that the study will benefit learners by helping them understand their role as South African citizens in creating a place where there is equality and belonging, despite many inequalities that are evident, and to try to ensure that the negative aspects of history are not repeated.
Angicabangi ukuthi kukhona ubungozi kuwe noma esikhungweni sakho. Ngiyethemba ukuthi lolu cwaningo luzozuzisa abafundi ngokubasiza baqonde iqhaza labo njengezakhamizi zaseNingizimu Afrika ekwakheni indawo lapho kukhona khona ukulingana nokwamukeleka, nokuzama ukuqinisekisa ukuthi izici ezingezinhle zomlando aziphindwa.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).
Lolu cwaningo luye lwabuyekezwa ngokokuziphatha futhi lwavunywa yiKomidi Lokuziphatha Kwezocwaningo Lwezobuntu Nezenhlalakahle yase-UKZN (inombolo yokugunyazwa_____).

In the event of any problems or concerns/questions you may contact me (please see details above), my supervisor, Prof Ansurie Pillay, or the UKZN Humanities & Social Sciences Research Ethics Committee. The details are provided below:
Uma kwenzeka kuba nezinkinga noma ukukhathazeka / imibuzo ungangithinta (sicela ubheke imininingwane engenhla), umphathi wami, uSolwazi Ansurie Pillay, noma iKomidi Lokuziphatha Lokucwaninga Labantu le-UKZN Human & Social Sciences. Imininingwane inikezwe ngezansi:

Prof Ansurie Pillay
Tel: 27 31 2603613
Email: Pillaya3@ukzn.ac.za
USolwazi Ansurie Pillay
Ucingo: 27 31 2603613
I-imeyili: Pillaya3@ukzn.ac.za

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Please be assured that participation in this research is voluntary and that participants may withdraw participation at any point, and that in the event of refusal/withdrawal of participation the participants will not incur penalty or loss or other benefit to which they are normally entitled.
Sicela uqiniseke ukuthi ukubamba iqhaza kulolu cwaningo kungokuzithandela nokuthi ababambe iqhaza bangahoxisa ukubamba iqhaza nganoma yisiphi isikhathi, nokuthi uma kwenzeka ukwenqaba / ukuhoxiswa kokubamba iqhaza ngeke bathole isijeziso noma ukulahlekelwa noma enye inzuzo abajwayele ukuyithola.

Please note that there are no material incentives or reimbursements for participation in the study. I would be pleased to provide you with a summary of my findings at the end of the study, should you wish to receive it.
Uyacelwa uqaphele ukuthi azikho izikhuthazi ezibonakalayo noma ukubuyiselwa kwemali ngokubamba iqhaza ocwaningweni. Ngingajabula ukukunikeza umbiko osingqiwe ngalokho engikutholile ekugcineni kwesifundo, uma ufisa ukuwothola ofingqiwe.

All information will remain confidential and your identity will be protected at all times. To ensure anonymity, pseudonyms will be used. All data will be stored in a locked cupboard in my supervisor's office for a period of 5 years, after which all data will be destroyed.
Yonke imininingwane izohlala iyimfihlo futhi ubuwena buzovikelwa ngaso sonke isikhathi. Ukuqinisekisa ukungaziwa, amagama-mbumbulu azosetshenziswa. Yonke idatha izogcinwa ekhabetheni elikhiyiwe ehhovisi lomphathi wami isikhathi esiyiminyaka emi-5, ngemuva kwalokho yonke imininingwane izobhujiswa.

CONSENT
Imvume

I _____ have been informed about the study entitled Learners' *Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 Classroom by* Ms Denosha Mungal.
Mina _____ ngazisiwe ngocwaningo olusihloko sithi Learners' Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 Clasroom olwenziwe nguNkz Denosha Mungal.

I understand the purpose and procedures of the study.
Ngiyayiqonda inhloso nezinqubo zesifundo.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.
Ngiyavuma ukuthi ukuzibandakanya nalolu cwaningo kungukuzithandela nokuthi ngingahoxa noma yinini ngaphandle kokuphazamisa noma ngabe iyiphi inzuzo ekufanele ukube ngiyithole.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.
Nginikezwe ithuba lokuphendula imibuzo mayelana nalolu cwaningo futhi ngaba nezimpendulo zokweneliseka kwami.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher via call on 081 4500 755 or email 214507772@stu.ukzn.ac.za.
Uma nginemibuzo / ukukhathazeka noma imibuzo ehlobene nesifundo ngiyaqonda ukuthi ngingaxhumana nomcwaningi ngocingo [redacted] noma nge-imeyili ku-214507772@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 researchers then I may contact the supervisor, Prof Ansurie Pillay or the Research Ethics Committee as follows:
Uma nginemibuzo noma ukukhathazeka ngamalungelo ami njengomhlanganyeli ocwaningweni, noma uma ngikhathazekile ngesici socwaningo noma kubaphenyi ngingaxhumana nomphathi, uProf Ansurie Pillay noma iKomidi Lokuziphatha Kokucwaninga ngale ndlela elandelayo:

Prof Ansurie Pillay
Tel: 27 31 2603613
Email: Pillaya3@ukzn.ac.za
USolwazi Ansurie Pillay
Ucingo: 27 31 2603613
I-imeyili: Pillaya3@ukzn.ac.za

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Email: HSSREC@ukzn.ac.za
I-imeyili: HSSREC@ukzn.ac.za

I hereby provide consent to:
Nginikeza imvume yalokhu:

Audio-record focus group interview *Inhlolokhono yeqembu lokugxila komsindo*	YES / NO *YEBO / CHA*
Use responses provided in the questionnaire *Sebenzisa izimpendulo ezinikezwe kuhlu lwemibuzo*	YES / NO *YEBO / CHA*
Use responses provided in the written tasks *Sebenzisa izimpendulo ezinikezwe emisebenzini ebhaliwe*	YES / NO *YEBO / CHA*

_____	_____
Signature of Participant ***Isiginesha Yosuku Lomhlanganyeli***	**Date** ***Usuku***
_____	_____
Signature of Witness **(Where applicable)** ***Isiginesha Yosuku Lokufakaza*** ***(Lapho kufanele khona)***	**Date** ***Usuku***
_____	_____
Signature of Translator **(Where applicable)** ***Isiginesha Yosuku Lomhumushi*** ***(Lapho kufanele khona)***	**Date** ***Usuku***

APPENDIX D: ETHICAL CLEARANCE LETTER

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

16 July 2021

Miss Denosha Mungal (214507772)
School Of Education
Edgewood Campus

Dear Miss Mungal,

Protocol reference number: HSSREC/00003044/2021
Project title: Learners' Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 English Classroom
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 30 June 2021 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 16 July 2022.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

[redacted]

Professor Dipane Hlalele (Chair)

/dd

APPENDIX E: Diary Entry Instructions

IDayari

1. If you were a resident of Sophiatown in the 1950's and witnessed your home and community being destroyed, how would you feel? If you also had to bid farewell to those you had grown close to in your community, due to the Natives Resettlement Act of 1954, what emotions would you feel?
   Ukube ubuyisakhamuzi saseSophiatown ngeminyaka yo-1950 futhi wabona idolobha langakini nomphakathi wakho ubhujiswa, ubungazizwakanjani? Uma nawe bekufanele uvalelise kulabo obukhule usondelene nabo emphakathini wakho, ngenxa yomthethowe Natives Resettlement Act ka1954 ungazizwa kanjani?

   Express your emotions and concerns in your diary by saying:
   Veza imizwa nokukhathazeka kwakho kwidayari ushoukuthi:

- How you feel about your home and community in Sophiatown.
  Uzizwa kanjani ngekhaya kanye nomphakathi wakho waseSophiatown.

- How you feel about losing your sense of belonging in this community.
  Uzizwa kanjani ngokulahlekelwa ubulungu kulo mphakathi.

  Pay special attention to format, tone and register.
  Qaphela indlela okuhleleke ngayo, ithoni nerejista.

  Your response should be 80-100 words.
  Impendulo yakho mayibe amagama angama- 80 kuya kwayi-100.

APPENDIX E: Diary Entry Instructions

Umdwebo we-Venn

Draw a Venn diagram to show the similarities and differences between the place and community in *Sophiatown* and the place and community where you live.

Dweba umugqaka Venn ukhombise okufanayo kanye nomehluko phakathi kwendawo nomphakathi eSophiatown kanye nendawo nomaphakathi walapho uhlala khona.

APPENDIX G: QUESTIONNAIRE

UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

Questionnaire: Learners' Understandings and Reflections of Place and Belonging in *Sophiatown*: Explorations in a Grade 11 Classroom
Ukuqonda nokuiegeza emuva kwabafundi ngendawo kanye nokwamukeleka eSophiatown: Ukuhlola ekilasini leBanga le-11

*Please note that your participation is in this research project is voluntary and your identity will remain protected throughout the study.

**Sicela waz iukuthi ukuzibandakanya kulolu phenyo kungokuzikhethela ngokuthanda igama lakho livikelekile luze luphele lolu cwaningo.*

Kindly read and answer the questions below based on place and belonging in *Sophiatown*
Funda bese uphendula imibuzo ngezansi emayelana nendawo nokwamukeleka eSophiatown.

1. **Learners' understandings of place and belonging**
   Okuqondwa ngabafundi ngendawo nokwamukeleka

   1.1. What do you understand by the following terms:
   Achaza ukuthini lamatemu:

   a. Place
   Indawo

   b. Belonging
   Ukwamukeleka

   1.2. Where are some of the places that you feel a sense of belonging?
   Yiziphi ezinye izindawo lapho uzizwa unokwamukeleka?

1.3. What are the things that make you feel a sense of belonging in the places mentioned in Question 1.2.?

Yiziphi izinto ezikwenza uzizwe wamukelekile ezindaweni ezibalwe kumbuzo 1.2?

1.4. Why do you think that it is important to feel a sense of belonging?

Kungani ucabanga ukuthi kubalulekile ukuzwa umuzwa wokwamukeleka?

1.5. Provide 5 adjectives to describe your community.

Nikeza izindlela ezinhlanu ongachaza ngazo umphakathi wangakini.

1.6. How do you feel about living in your community?

Uzizwa kanjani ngokuhlala emphakathini wangakini?

1.7. What are the things you like most about your community?

Yiziphi izinto ozithanda kakhulu ngomphakathi wangakini?

1.8. What are the things that you dislike about your community?

Yiziphi izinto ongazithandi ngomphakathi wangakini?

2. ***Sophiatown***

Sophiatown

2.1. How do the characters in the play feel about Sophiatown? Justify your response.

Bazizwa kanjani abadlali kulo mdlalo ngeSophiatown?Sekela impendulo yakho.

2.2. How do you think Ruth, being a white girl, felt about being in Sophiatown, knowing that the place was not meant for whites?

Ucabanga ukuthi uRuth wayezizwa kanjani ngokuba seSophiatown eyintombazane yomlungu azi ukuthi le ndawo ayihlali abantu abamhlophe?

2.3. How do you think the people in Sophitown felt about having a white girl in their community?

Ucabanga ukuthi bazizwa kanjani abantu eSophiatown ngokuba nentombazane yomlungu emphakathini wabo?

2.4. How do you feel about the lack of space in Mamariti's home and Mingus trying to make space for Ruth in order to make her feel a sense of belonging?
Uzizwa kanjani ngokushoda kwendawo kubo kaMamariti beno Mingus bezama ukutholela uRuth indawo ukuze naye azizwe esekhaya/amukelekile?

2.5. Explain the different emotions that the characters feel toward the end of the play when they witness their homes and communities being destroyed.
Chaza ngemizwa eyehlukene abadlali abayizwayo ngasekupheleni kwalo mdlalo ngenkathi bebona amakhaya nemiphakathi yabo kubhujiswa.

APPENDIX H: Focus Group Interview Questions

Inhlolokhonoyegembuevulelekileengenamthetho

N.B. Depending on participants' answers, additional questions may be asked.

1. What does 'home' mean to you?

2. What emotions do you associate with the word 'home'?

3. What emotions do you associate with living in your community?

4. Do you feel you belong in your community? Explain.

5. Do you feel you belong in your school? Explain.

6. Do you think that belonging in a specific place is important? Why or why not?

7. If there were any other place in the world you could live, would you move there? Where would this place be? How does this place differ from your community?

8. What does the play say about the place, Sophiatown?

9. What does the play say about belonging in the place Sophiatown?

10. What are some of the things that the characters in the play *Sophiatown* do that show that they love their community? What actions show that they do not love their community?

11. What did the place Sophiatown mean to the residents of the place? In your opinion, why did they want to stay in Sophiatown?

12. How does Ruth feel about living in Sophiatown? How does her presence affect the other characters?

13. Do you think that Ruth belongs in Sophiatown? Why/ Why not?

APPENDIX I: LANGUAGE EDITOR LETTER

TO : **Miss Denosha Mungal (214507772)**
FROM : **Miss Jennifer Sheokarah**
SUBJECT : **Masters dissertation language editing**
DATE : **20 July 2022**

Learners' Understandings and Reflections of Place and Belonging in Sophiatown: Explorations in a Grade 11 English Classroom

The above dissertation was edited.

While I have corrected spelling and language errors (e.g. punctuation, tense, concord, word choice, and word order), I have not edited any quotations.

Ideas expressed have not been altered in any way, that is, content has not been changed.

It must be noted that the 'track changes' option was used, so changes will be accepted/rejected as the student sees fit before submission.

Sincerely

[redacted]

Jennifer Sheokarah
Language Editor

APPENDIX J: *Turnitin* Certificate

Turnitin Originality Report

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