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Titel der Masterarbeit / Title of the Master's Thesis

Home making in Informal Settlements
Attachment, appropriation and identity creation of highly mobile citizens in Dar es Salaam

verfasst von / submitted by

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Abstract

Most urban dwellers live outside formally planned structures within the peri-urban realm. Therefore, this thesis adds a single-case study of home creation within informal settlements of the biggest city within one of the poorest countries in the world: Dar es Salaam in Tanzania. After presenting current debates and theories, it develops a nuanced conceptual framework to the study of home making. Through the methods of photo-elicitation, semi-structured interviews and social media inventory, a nuanced picture emerges on how residents create meaningful places within their own neighbourhoods. The thesis investigates home making practices and builds up on the attachment, appropriation and identity creation practices introduced by Aziz & Ahmad (2012). Additionally, it adds the dimensions of intersectionality and translocality to understand the influences of power and globalization on small locales. This research finds social relations, support networks and control to be of importance in home making. However, the main finding is the importance of infrastructure and service provision and determinants to stay within certain neighbourhoods. Therefore, home is where the heart is should be rephrased to home is where basic provision of services are.

Keywords: Home making, informal settlement, translocality, Global South, identity creation, attachment, appropriation

Abstrakt

Die meisten Stadtbewohner leben außerhalb formell geplanter Strukturen innerhalb des peri-urbanen Bereichs. Daher wird in dieser Arbeit eine Einzelfallstudie über die Schaffung von Wohnraum in informellen Siedlungen der größten Stadt in einem der ärmsten Länder der Welt hinzugefügt: Dar es Salaam in Tansania. Nach der Darstellung aktueller Debatten und Theorien entwickelt sie einen nuancierten konzeptionellen Rahmen für die Untersuchung der Heimwerkerei. Durch die Methoden der Fotoerhebung, halbstrukturierter Interviews und der Bestandsaufnahme in sozialen Medien entsteht ein nuanciertes Bild davon, wie die Bewohnerinnen und Bewohner sinnvolle Orte in ihren eigenen Vierteln schaffen. Die Arbeit untersucht Praktiken des Hausmachens und baut auf den von Aziz & Ahmad (2012) eingeführten Praktiken der Bindung, Aneignung und Identitätsbildung auf. Zusätzlich fügt sie die Dimensionen der Intersektionalität und Translokalität hinzu, um die Einflüsse von Macht und Globalisierung auf kleine Orte zu verstehen. Diese Forschung findet heraus, dass soziale Beziehungen, Unterstützungsnetzwerke und Kontrolle bei der Hausmacherei von Bedeutung sind. Das Hauptergebnis ist jedoch die Bedeutung von Infrastruktur und Dienstleistungsangebot sowie Determinanten für den Verbleib in bestimmten Nachbarschaften. Daher sollte "Zuhause ist dort, wo das Herz ist" in "Zuhause ist dort, wo die Grundversorgung mit Dienstleistungen ist" umformuliert werden.

Schlüsselwörter: Home making, informelle Siedlungen, Translokalität, Globaler Süden, Identitätsbildung, Bindung, Aneignung

Abstract

Most urban dwellers live outside formally planned structures within the peri-urban realm. Therefore, this thesis adds a single-case study of home creation within informal settlements of the biggest city within one of the poorest countries in the world: Dar es Salaam in Tanzania. After presenting current debates and theories, it develops a nuanced conceptual framework to the study of home making. Through the methods of photo-elicitation, semi-structured interviews and social media inventory, a nuanced picture emerges on how residents create meaningful places within their own neighbourhoods. The thesis investigates home making practices and builds up on the attachment, appropriation and identity creation practices introduced by Aziz & Ahmad (2012). Additionally, it adds the dimensions of intersectionality and translocality to understand the influences of power and globalization on small locales. This research finds social relations, support networks and control to be of importance in home making. However, the main finding is the importance of infrastructure and service provision and determinants to stay within certain neighbourhoods. Therefore, home is where the heart is should be rephrased to home is where basic provision of services are.

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1. INTRODUCTION

Home can be a feeling related to existing social relationships, belonging, care and affection. This explanation of home is rather emotional than material (Lancione, 2019) and well described by the famous saying: home is where the heart is. It is not pre-determined but something to create, make and remake throughout lives (Blunt & Dowling, 2006; Wise, 2000). The feeling of being at home relates to routines and economic, cultural and social resources of a person's network. Wilkins (2019) emphasizes the importance of understanding home as a shifting process, idea and experience that is intertwined with mobility on different scales, from individual journeys around the city to migration across transnational space. The capacity to establish a sense of home, however fluid or mobile, is also contingent upon wider relations of power. In a study on the meanings of home, Gieseking, Mangold, Katz, Low & Saegert (2014) argue, that home is a value construction as well as a space including habitual experiences with multiple temporalities and scales. However, home can also be a space of fear, unequal power and violence (Blunt & Varley, 2004), and its impermanence fall victim to forced evictions (Porteous & Smith, 2001). Therefore, the concept of intersectionality serves to understand how gender, employment and immigration status potentially influence home making further. Home in this thesis, is a space and place, material and non-material, which incorporates contested, multiple scales, vulnerability and conflict, empowerment and agency. Home is not a refuge from the outside, but a well-balanced public-private comfortable neighbourhood.

Today, out of 7.2 billion inhabitants, an estimate of one billion people live in informal settlements globally (Davis, 2006). Davis (2006) argues, that todays´ realities hint towards a future, where the cities of tomorrow are made of "crude brick, straw, recycled plastic, cement blocks and scrap wood". Informal settlements, sometimes referred to as slums, often involve substandard, self-build housing with "insecurity of tenure and the absence of one or more urban services and infrastructure such as sewage treatment, plumbing, clean water, electricity, paved roads" (ibid.). Additionally, their existence is seen as problematic, due to associations with poverty, irregularity and marginalisation" (Lombard, 2014). Neo-liberalization and globalization are two of the reasons for the rise of informality and recreate the social reality of inequality and precarity on an urban level. The fact that only six percent live under such conditions in the Global North, in contrast to 78.2 percent of urban citizens in the Global South supports that argument. (Latkin, 2004, Castells, 2000).

I am investigating home making practices in an informal setting in order to gain a good understanding of how people create their neighbourhood in face of scarce resources. The main difference between informal and formal lies in the legal standing of areas as surveyed or "unsurveyed" (unregistered) areas. Within surveyed areas, the planning ministries have

implemented infrastructure and housing. In unregistered areas, residents occupy space without a governmental issued residence permit. Even though the majority of housing in the cities of the Global South is informal, planning theories and practices still treat it as an occurrence "outside the normal". Critical social geography reveals that re-evaluating informality can help to gain new insights on city development. Within poor countries, the population growth exceeds the growth of infrastructure and growth of employment opportunities (Kraas & Mertins, 2014, p.1). The resulting fragmentation, uncontrolled urban sprawl, high traffic, congestion, ecological and environmental degradation, informality and unregulated land and housing developments cause serious problems to the urban population. Which result in a lack of basic service provision and increase informal housing (Hackenbroch et al. 2009). Private and public actors, NGOs, individuals and group networks engage in "complex governance mechanisms, negotiation processes and discourses" (Kraas & Mertins, 2014, p.4). In line with global dynamics and other new challenges and incapacities of administrations, new concepts about urban planning should address current changes in cities. As drivers of change informal settlements may play a key role in combating global challenges such as climate change, showing alternative forms of urban development (Kraas & Mertins, 2014). With their high pace of change and their unprecedented existence, focusing on gaining knowledge on their development will eventually help to make informed decisions about future priorities and urban strategies.

Rich and poor citizens employ informal practices, but "oppressive informal practices are not morally equivalent to emancipatory informal practices" (Roy, 2011, Tonkiss, 2012, Shaw, 2020). Clearly, those in power, on the side of law enforcement and making are stronger compared to the illegal, informal actors. The informalization of marginalized group practices further increases inequality (Roy, 2011, p. 233). Nonetheless, Shaw (2020) demands a refocusing on assessing place making practices from their legality towards emancipative and oppressive potential. Urban informal residents create their urban spaces because of weak formal structures, lack of basic services and housing and the absence of professional plans, which leaves them no other choice than to care for their infrastructure and housing themselves (Pieterse &Parnell, 2014, p. 199; Watson, 2007, O´Loghlen 2017). Instead of resolving structural inequality long term and decreasing the absolute number of people living in poverty (O´Loghlen, 2017, p. 20), officials move the poor to less visible public areas (Engels, 1845). Additionally, those affected by relocation often experience vilification and stigmatization (Smith, 1998, p. 3). This demands for a fresh perspective on informal settlements as "valid and integral part of the urban landscape" that have their own forms of economic functioning (Winchester, 1981, p. 158 in O´Loghlen, 2017). Similarly, to the relocation of rough sleepers, raising the costs of informality and shifting it to less desirable areas removes poor people from an area and criminalizes them.

Their location are mainly peri-urban, in close proximity to potential working places and on mountainous, risky areas. Davis (2006) argues that settlers trade physical safety and health to gain space and security from eviction (p. 121). However, the ability to match rapid urbanization and the need of decent housing is often unattainable for cities. Therefore, Lombard (2014) argues that informal settlements fulfil legitimacy and a right to the city outside an institutional context. The manipulation and negotiation within diverse complex socio-economic realities resultes in an urban culture of self-empowerment shown by urban informal dwellers when developing their living areas (Bahendwa, 2013; Castillo, 2000). Especially, where professionals, urban design strategies and funding are scarce.

While the argument that legal and economic status of concrete forms influence legitimization and appropriation processes in the urban is contested, this study will show, that legitimation procedures mitigate a greater sense of belonging and safety. The most basic form of resident involvement is "the construction of their own residential dwellings" (p. 200). Kombe (2000, p. 33) found that significant self-organization exists which lead to orderly spatial structures despite the absence of public interventions and regulations. Furthermore, informal settlers sometimes apply sophisticated, effective devices in building their neighbourhoods (Castillo, 2010, p. 12; Bahendwa, 2013). While the processes of spatial practices differ, Bahendwa (2013) suggests differentiating between the qualities of space instead of legality. In addition, Mpanje (2019) criticises that law centralization denigrates the practices already in place. The social behaviour observed, though not formalized, works, despite the lack of official institutions. Some see formalization processes as solution because access to formal urban land for poor people can serve as financial assets and improve their economic prospects. However, the specific context and an analysis of potential consequences has to pre-determine formalization. An accessible and inclusive city provides the possibility for people to realize themselves including spaces, which are affordable for the poor (Huchzermeyer, 2011 in Landau, p.9, Israel, 2003). Land titles and amenities can cause a hindrance to enter the urban space and exclude those with little to no capital. Hernando be Soto's advocates the creation of formal tenure rights as the key to escaping from slum proliferation (De Soto, 2001, Kyessi 2008, Wamuchiru, 2017).

The overall implications on what is important to informal dwellers provides insights on how urban planning and home making could address future challenges. People often perceive formal or detached housing as an ideal type of housing and consider higher density housing poor quality and for social disadvantaged people (Castello, 2005 in Baker 2013 p. 277). We know relatively little about how residents of informal settlements engage in making their homes, despite the prominent role that such housing plays within policy discourses and the increasing publication of such studies. For tackling the upcoming global challenges, it is vital to determine which mechanisms are most beneficial. Today, residents of the Global North and

urban centers search for solutions to climate change, urbanization and increase authenticity through the "qualities of proximity, mixture and the unexpected, to build an area that keeps adapting and transforming itself like in unplanned neighbourhoods" (Panerai, 2004, 159). To sum up, informal and formal distinction suggest a polarization that does not reflect reality. If future policies and development projects continue to focus on legal conditions more than on lived realities, poor residents will continue to be excluded (Landau, 2019, p. 9).

This thesis uses a postcolonial perspective on informality by contextualizing the complex realities providing systemic understanding before investigating urban realities. Postcolonial theory aims to observe, challenge and dismantle the still existing power imbalances between former colonies and colonizers (Spivak, 1993; Bhabha, 1994). Nowadays, academia calls the geo-political, economic and historical distinctions as the North-South divide, which intends to serve as non-evaluating between different economic and social histories, which were formerly distinguished as colonial/ colonized, First/ Third world or developed and developing countries. Another main distinction between countries of the Global South to the Global North is that the former lacks provision of basic services to their population.

Etzolds (2014) spatial appropriation from below displays a dialectic for need of action and power of necessity. Current debates on spatial appropriation and informality need a relational, critical and reflexive lens to understand the urban South. Etzold claims that governmental actors criminalize informal appropriation methods to sustain existing inequality. Especially, because informality is no minor phenomenon but a successful and reliable form of negotiation in the global South (Roy, 2011) some see it as alternative to formal laws (Etzold, 2014).

The current research gap demands a more diversified research and the re-evaluation of formal and social geographies is necessary (Landau, 2019). Cities independent of foreign influence in Pre- colonialism as well as Cities with foreign influence (Dar) exist throughout the African continent. Those with influence adopted and adapted foreign practices into their own native forms, strategically reversing domination through disavowal (Bhabha, 1994). Cities, civilizations and empires existed before colonialists decided to conquer and exploit African resources. Those stories are important and need to receive greater attention in academia and mainstream media. Pre-colonial sub-Saharan cities have existed since around 3000 BCE (Gugler, 1996, p. 211). This stands in contrast to the popular belief, that foreign influence and colonialism changed the previous entirely rural society one to a citizenry (Bahendwa, 2013, p. 27). Hence, studying African cities is essential to understand their unique configuration, cultures, and functioning despite not meeting contemporary criteria of western scholars on what a city is (Freund, 2007, p. 2). Cities in Africa often show very different structures to European cities. However, that does not make them unrelated or inferior (Coquery- Vedrovitch, 2005). Doyle (2017) argues that despite official documents suggesting the opposite, officials

often still view the urban poor and informality as inherently negative which leads to their marginalisation. Simone (2004) criticises the popular portrayal of African cities as `Failed Cities´ and demands a new perspective on the potential positive results of an inherently different development. Planners and strategists miss out to learn from and capitalize on existing informal structures: the unique characteristics of African cities, which proof increasingly common when looking into transnational studies. Due to the multiple trajectories witnessed in translocal research, it becomes increasingly apparent that former two-dimensional concepts do not represent reality. Instead, a more nuanced approach is necessary. Therefore, investigating the small everyday realities of the `powerless´ global majority of urban citizens presents an alternative and counter position to existing power structures. This is in line with McFarlane (2011) who argues that studying informal settlements can produce more socially just, sustainable and inclusive urban knowledge.

Furthermore, Marshall (2016) demands to fortify urban design to ensure its relevancy for future place developments (p. 267) and Malmström (2015) points out the importance of local historical contexts and its interplay with other social forces of gender. Various components of conventional urban studies need to refocus and adjust their concepts to the lived reality of a majority of the (future) world population. Landau (2019) points out the diverging characteristics of African urbanism and lives to classical assumptions on city dwellers. She defines the phenomenon of African people who make lives across multiple sides as novel forms of mobile urbanism and belonging with a lack of one hegemonic social norm and functioning state regulations. Home in Africa includes the ongoing "search for life" and mobile urbanism, where highly fluid populations move in and through cities who are interlinked across spatial and temporal horizons. Cities first appear to be fragmented, anomic and unregulated by official rules; however, they are, despite the diverse and distant histories and trajectories, linked. The high turnover between (old and new) residents, their cultural, language and political diversity, create a "distinctive social ecosystem" within African metropoles (Landau, 2019, p. 5).

Banks, Lombard & Mitlin (2019) demand a new perspective to understand changing attitudes of informality, and its use by elite and subaltern groups as strategy to gain influence. Roy (2005) goes as far as claiming that informal settlements are the new "generalized mode of metropolitan urbanization" and demands that planners learn to incorporate those "exceptions" in their works. This will also contribute to distributive justice in Northern cities. The implications of this research on homemaking within informal settlements provide a nuanced picture. Spivak (1993) demanded that western scholars and citizens have to make an effort and learn about those "who occupy spaces most closed to our privileged view through open ended conversations".

This thesis adds a comprehensive case study on the Global South, which provides real-life examples on alternative ways of home making to the dominant western approach. Previous studies primarily focus on satisfaction levels, physical design, social aspect of and subjective perception of housing quality (Mohit, Ibrahim & Rashid, 2009). However, not on how individuals create their home within their neighbourhood and outside their own residence. I will apply the concepts introduced by Aziz & Ahmad (2012) who investigated the mechanism used by residents to create a home in their surroundings via the concepts of appropriation, attachment and identity creation (p.1). Their criticism on previous scholarship was the neglect of human adaptability to their surroundings. Therefore, they observed residents´ behaviour, which helps to understand existing patterns and usages as well as adaptations, modifications and usage of places of physical environments (Aziz & Ahmad, 2012, p. 269). They argue that social interaction, territorial markings, personalization, care and civilities are eventually creating the meaning of a home place and collected data by observing peoples interaction with their environment behaviours that indicate attachment, satisfaction and appropriation reveal relevance. Hence, peoples influence on the environment receives central attention. While Aziz & Ahmad (2012) claim, that within low cost environments people struggle more to achieve these goals, I argue, that a low cost environment does not necessarily determine residents ability to achieve self-actualization. I agree that the limited amount of space, however, does restrict peoples´ ability to create as they wish.

In contrast to Aziz & Ahmad (2012) who generated data by observing residents behaviours, this research involves residents themselves by asking them to show places they define as home. Therefore, they had to take pictures of what represents home outside their living space to them and partake in semi-structured interviews during which they explained the meaning of those places. Lastly, Instagram pictures served to additional insights on peoples understanding of home unbiased from potential inhibitions towards researchers. Hashtags of home in Swahili and geotags within informal locations helped determine which images to select. The reasons for selecting Dar es Salam as case study are several. The present 40% urbanization rate of 414 million African citizens show the importance of studying African cities (Pieterse & Parnell, 2014). Dar es Salaams´ informal settlements occupy 75 per cent of its space. Additionally, it is the biggest and one of the fastest growing cities in the region within the eighth poorest country in the world, projected to grow from six million people to 13.4 million by 2035 (National Geographic, 2017). The main reasons for population growth in Dar es Salaam are high fertility rates and lifespan, in-migration and extension of city boundaries (Awumbila, 2017; Landau, 2019, p. 4). The final decision, on why the author chose Dar es Salaam as location for the case study was due to existing affiliations with locals and academic institutions.

The knowledge gained will help inform policies for future decisions on urban developments and recognizing unique attributes of the Global South. Additionally, the theoretical framework presented and the methods applied create a foundation for further research to achieve comparable and deeper insights in the interdisciplinary implications of home making within informal settlements. The increasing share of informal settlements determine their relevance for Northern realities. Therefore, understanding how one of the humans most basic activities, home making is done within a very different setting becomes relevant to urban planners in rich and poor countries alike. More specifically, the area outside citizens' residencies and their practices to `make it home´ are interesting in face of little resources. Therefore, the question arises **what places within their neighbourhood do residents of informal settlements define as essential to make themselves at home.**

The following sub-questions will guide the research to sustain a coherent structure and generate nuanced knowledge.

Sub-question 1: What aspects of the built and social environment do residents within informal settlements refer to as home?

Sub-question2: How does intersectionality and translocality shape the experience and creation of home within neighbourhoods of informal settlements?

Sub-question3: What dis- or encourages home making practices within informal settlements?

Having introduced the research topic addressed, I now turn to outlining this papers structure. This thesis achieves a coherent structure through eight sections. First, an overall presentation of theoretical concepts and studies as well as the operationalization's of the key terms – home making and informal settlements – is given. The literature review elaborates on the different schools of thought and the thesis´ focus on citizen´s home making practices outside their residence. Second, a discussion exemplifies the differences of the Global South and North cities on Europe and Africa. Third, it presents the methodology to collect data for studying informal settlements within Dar es Salaam. Fourth, the result section reviews, organizes and analyses the data and summarized the findings in themes. Fifth, the discussion section relates the findings back to the relevant literature and introduces potential implications. The thesis concludes by summarizes the remarks and propose future research areas.

2. CONTEXTUALIZING DAR ES SALAAM AND POST-COLONIALISM

Before introducing the methods and theoretical framework, this chapter contextualizes the particularities of studying the Global North and Global South exemplified on Europe and Africa.

Regarding the history of academic thought on cities demographics and social constitution, New York, Paris, London and Chicago, all part of the Global North, served as main points of analysis for theory development. They informed Marx, Simmel, Weber and the Chicago school to form concepts on enclaves, urbanization and transformation of colonial and early post-colonial cities (Landau, 2019, p.6). Until today, they often serve as main references and seen as classical cities. This gap closed in past years concerning urban-rural divides, global cities and studies on the Global South. However, there is still a strong tendency to portray classical cities as the `normal´ ones and cities deviating from their cultural and planning histories as `being behind´ and still needing to `catch up´ developing towards the classical direction (Harding & Blokland, 2014). This has also been criticised by post-colonial and development studies pointing out the validity of other experiences, histories and cultures. Concepts such as frogleaping (Fryd, 2012) add a new perspective by presenting the potential `leap over past mistakes´ and therefore "developing" countries possibilities to immediately `do it right´. Research increasingly explores those realities primarily theoretically; the long focus on Northern cities emphasizes the need to add more case studies from the Global South.

When analysing cities of the Global South, it is important to acknowledge their inherent differences to cities of the Global North. This also translates into critically evaluating whether those theories apply to the different context. Parallel processes of industrialization primarily shaped cities of the Global North, which share distinctive pasts and global interconnection. Through industry and states, they grew into what they are today. As Weber (1971) reminds us, they also turned peasants into members of certain countries like Frenchman and Americans (Weber in Landau, 2019). It is important to understand, that the unique collaboration during industrialization between state and industry led to the creation of nation states, class and citizenships, as we know it today. Industrial cities as central points of wealth creation served as basis to expand national control and laid the foundation for modern capitalism and democracy (Landau, 2019, p.6). Their distinct economies attracted labourers and capital alike. In contrast, todays globalized cities become increasingly similar in style, goods and services and function as a point of exchange. While industrial cities heavily relied on their workforce to function and therefore needed to provide benefits for workers to stay, today there is an "oversupply" of cheap labour necessary to keep deeply networked cities of the Global South running. This leads to the "fragmented, contemporary cities with wealthy enclaves and seas of shanty towns", with little connection to rural areas and little benefits for its citizenry.

African cities grow similarly rapid to industrial European cities 150 years ago but have limited industry, trade and possibilities to secure life. They are "not productive but rather consumptive" (Reinders, 2019). Despite those shortcomings and a lack of security, precarity and unpredictability, rural migrants often perceive cities as a possibility to improve their lifes. Additionally, for some African tribes life consists of stages and passages, where settling more

or less long in a city is a sign of success. Simone, 2004). During their search for live many, sustain their relationships to their hometowns (Geschiere 2009), which leads to a "spatial and professional diversification of villages by city dwellers and people left behind" (Landau, 2019, p. 7). Those developments and tendencies of seeing ones time in a city as temporary and fluid, have led to what Brenner & Schmid (2012) label as planetary urbanism, where a clear distinction between urban and rural has ceased to exist due to the multiple connections that emerge. Therefore, current African migration and mobility is more intense and diversified than simple translocalism creating spaces of super-diversity. Even those who do not leave their homes become part of translocal spheres and `multiple elsewheres´ (Mbembe & Nuttal, 2004). Consequently, life is rooted in "everyday materiality" and translocal because people simultaneously have feelings of belonging to multiple temporalities. This too, influences how citizens relate to the city and seek recognition (Landau, 2016). Therefore, African cities are places with people struggling and resisting inclusion, which lies, in stark contrast to European/ Northern society, Africans feel entrapped when they receive visibility, group membership, participation and networks to be included in a space. Instead of seeking shelter ownership and therefore exerting their right to the city, citizens transform city parts into 'nowherevilles'. Landau (2019) claims that the new normal will be those shifting, deterritorialized politics and points towards New York, Frankfurt and London which are already now showing similarities to Sub-Saharan African fragmented cities (see Comaroffs, 2012 in Landau, 2019). Bahendwa (2013) states that residents within poor or unserved settings take on the role of planners and designers. By studying informal settlements in Dar es Salaam, this research helps to understand the particularities of the Global South. While superdiversity and translocality, is inherent in African urban societies (Landau, 2019) it also increasingly occurs in Northern cities. The following section presents the implications of those realities on homemaking practices in underserviced neighbourhoods can potentially help developing strategies for cities of the Global North. In the Global South, translocal, precarious and highly mobile lives demand a restructuring of cities.

Dar es Salaam

Translocality, conflict, post-colonialism, co-operation, marginalization and discrimination influence the urban reality in Dar es Salaam. In Dar, citizens have to establish relations and create social codes to make informal settlements work. Instead of a right to the city, which might romanticise the actual lived reality, citizens are obliged to create their city, their home, their neighbourhood. This creation may entail various physical settings and be a result of constant movement and change. High mobility of citizens, fluidity, and temporality historically characterizes African cities (Simone, 2004, Landau 2019). Therefore, there has been a long established and ever changing way of transition within cities. Landau (2019) argues that a

unique atmosphere appears when people live in places that constantly change because people arrive, stay for a while and perhaps eventually move on. The fluid, makeshift actions, decentralized authority, small-scale entrepreneurs and provisional networks ensure the working of African cities. The motor that keeps the city running are the people's economic collaboration, which serves as basic infrastructure (Simone, 2004). With a lack of provision of services, existing tribal and ethnic conflicts create highly fragmented social spaces, which show high interdependencies complementing one another and creating possibilities of innovative economic transaction.

However, Simone (2004) claims, that the efforts of social initiatives to develop territories of belonging via decentralized participation schemes have eventually shown the lack of any durable context and the failure to facilitate a sense of community and local solidarity. African urban citizens show a constant "state of preparedness" which hampers community buildings because it is seen as a distraction from developing survival skills (p. 424). African urbanites generate unpredictable movements, guided by their struggle to survive/ improve. Those constant movements and shifts parallel De Certeau´ (1980) description of walking in the city. Those `countless tine deportations, displacements and walks´ leading to relationships and eventually intertwine and create the city (p. 117). Within a neighbourhood everyday interaction, collective coalitions are necessary. Sprawl and mobility has often be thought of counterproductive in developing community ties (Simone, 2004).

Kane & Leedy (2013) analyse that those settled in cities welcome guests from their hometowns and keep connections for future retirement (see Furguson 1999 in Kane & Leedy). Instead of a dominant host culture, highly diverse cities developed. Exclusion and inclusion can become redundant within fragmented cities without dominant host cultures and lead to "cosmopolitanism from below". Today´s new mobility's influence home, which can now exist in multiple contexts (see Blunt and Dowling 2006 in Wilkins). With global migration and the African urban reality of constant movements, a dialectic relation between leaving and arriving establishes (Jeelma 2007b in Wilkins). Constant negotiations within informal settlements result in heterogeneous activities and flexible configured landscapes for highly mobile populations and a constant reinterpretation of collaboration. The point is that the very act of inhabiting a neighbourhood will shape its character and the recurrent socio-spatial patterns that imprint themselves on its memory. In contrast to small dense European ancient cities, African tribal cities minimized urbanity in order to maximize urban space (Bahendwa 2013 p. 28, Coquery-Vidrovitch, 2005, p.67). After presenting the research gap on African cities, this section provides context on Dar es Salaam. Tanzania lies in the South East of the African continent and is part of the sub-Saharan countries. Dar in the far east of the country is a major port city and important trade connection point for several inland countries without access to the ocean.

Map 1: Google maps

Map 2: Dar es Salaam Kinondoni, Ilala & Temeke in 2007

It consists of five administrative entities governed as municipal councils. Namely Ilala, Kinondoni, Temeke, Kigamboni and Ubungo, with the former three being the biggest and providing economic and social services. Those municipalities consist of 73 wards and 276 sub wards in total. Dar´s population grew from 6.3 million in the beginning of 2019 to 6.7 in 2020, which is a growth of 5.3 per cent (Macrotrends, 2020). Dar es Salaams´ pollution values range from moderate to very high showing that the overall quality of safe access to drinking water, air, water and greenery are much smaller than in European countries (TNR, 2018).

In the Masterplan from 2016, the city defines certain goals for informal settlements such as provision of minimum standards, accessibility and integration of informal areas by activating mechanisms of gentrification and reconstruction. As will become evident in the result and discussion section, those tools often decrease the well-being of existing informal settlers by evicting them, where those without formal tenure do not receive compensation. Similarly, to western cities, growth mainly occurs along existing transportation and roads as seen in map 3.

Map 3: Dar es Salaam Development along transit routes

However, settlements show low service provision all over the city, with a fragmented sanitation system pictured below. Additionally, major parts with high population numbers are prone to floods as seen on map 5.
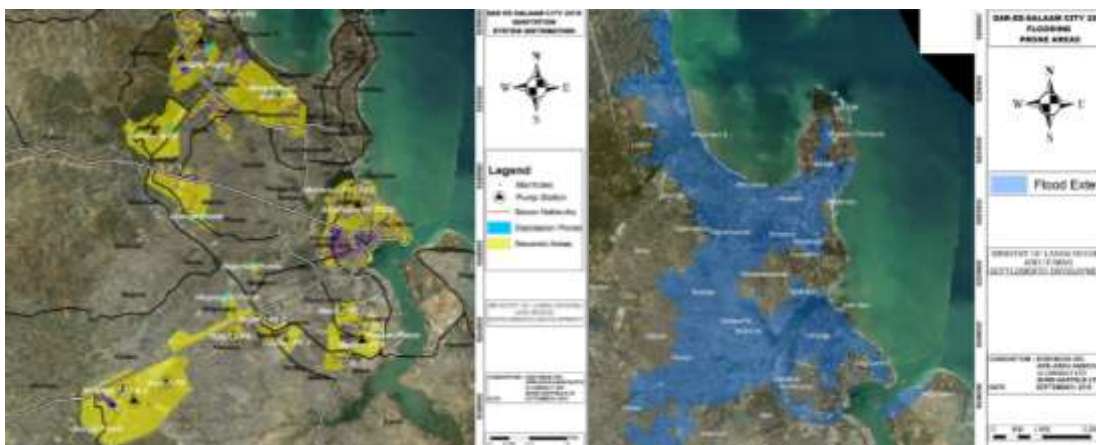
Map 4 & 5: Dar es Salaam sanitation infrastructure and areas prone to flooding.

Hill, Hühner, Kreibich & Lindner (2014) investigate the emerging megacity of Dar es Salaam, which is mostly growing outside statutory planning. Their main finding is that suppliers of infrastructure services operate on unreliable information on future demand and growth occurs without basic services. The shelter first principle for poor settlers determines the location they choose as well as the consolidation process on which infrastructure provision depends. Hill et al (2014) find that the main obstacles to municipal guidance is the lack of economic growth in contrast to rapid urbanization (p.174).

They conclude that the dynamics of poor urbanisation require an upgrading of existing and future technical infrastructure for the 150 thousand new dwellers yearly. In order to achieve that, settlement growth should consider the appropriate location while focusing on densification

for viable trunk infrastructure. The aerial views below portray how a formerly scarcely populated area transformed to a dense area within little more than a decade. Map presents the rapid urbanization of Dar within a decade, with green showing unpopulated and red the populated areas.

Map 6: Urbanization trends from 2003 – 2016, Justin 2017   Map 7: Dar es Salaam urban sprawl 2002 to 2012

While a rather unique characteristic of Dar´s settlements is that various social and economic classes live side by side, segregation as seen on the image below are increasingly common. The walls and fences built up by the wealthier inhabitants to distinguish and improve their territory can have serious consequences for other, poorer settlers, despite both inhabiting informal land. The walls can hamper rivers to flow and redirect it during heavy rainfalls towards formerly unaffected areas occupied by the poorer counterparts.
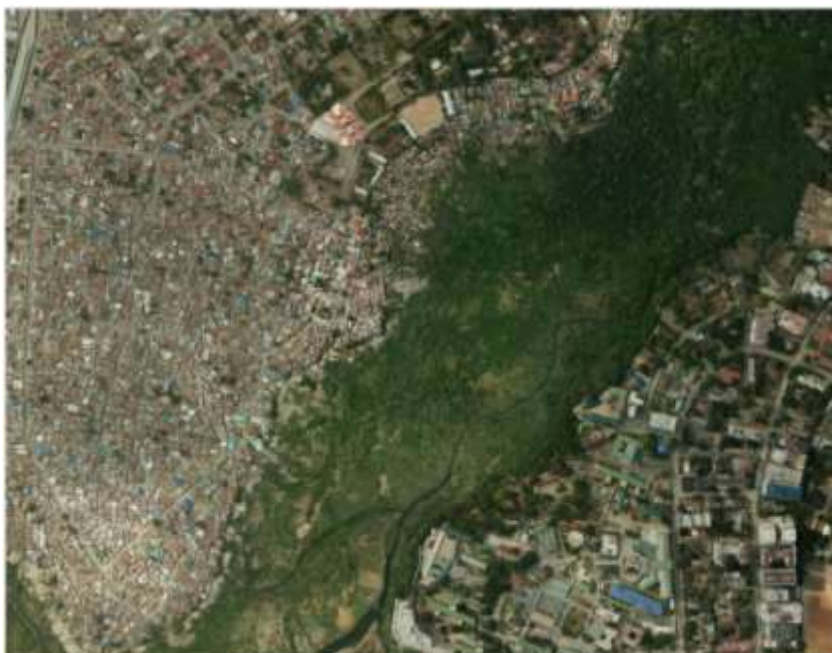
So far, top down approaches have failed to replace the "practices of residents acting individually, in groups or collaboratively with local leadership" in Dar. Therefore, Bahendwa argues to incorporate residents who are critical actors to transform the city as local artisans, professionals and help public companies to provide infrastructure. Grassroots, local leaders and residents are important in the production of urban goods within informal settlements, for example the Kimara informal market. When Tanzania used an upgrading programme, residents were ready to tab into it and secure property rights and infrastructure (p. 202). Individuals aim to stabilize their lives, when moving into informal housings and rely on sub-ward and ten cell unit leaders to operate. The consecutive development of plot land leads residents to cooperate, communicate and work towards common goals. Some respondents acknowledged that they chose their location in the areas already occupied by a substantial population so that they could exploit the benefit of living in a group or cluster, such as sharing the cost of the provision of services and security benefits (p.203).

When looking into the spatial composition of Dar es Salaam and the development of informal settlements today, the city´s history first has to be reviewed. Tanzania was under colonial rule from 1880 to 1961 and its society heavily segregated according to race and power. Those with the economic means and power lived in the "highly serviced and valuable urban space", while middle income lived in intermediate and low income groups in completely unserviced and congested urban areas of Dar es Salaam (Bahendwa 2013 p. 33). In colonial and pre-independence times (pre-1960) Tanzania was kept intentionally poor and dependent by ensuring low commodity prices, limited technological innovations and focusing on export enclaves (Mkandawire, 2010, p. 1649). The colonial government strictly controlled the division of rural-urban spaces and encouraged migration to coastal areas and the Northern regions to ensure availability of labourers (TNR, 2018, p.1). Until 1973, Dar was the Tanzanian capital, which then transferred to Dodoma. However, until today it remains the countries primary city. The independence resulted in abolishing native authorities to ensure a transfer of power (political, financial and administrative) to local levels (Kisumbe et al, 2014). This led to changing inter-governmental central-local relations, improving service delivery, promoting autonomy with devolving responsibilities (TNR, 2018, p. 6). However, a divergence between community demands for planning and the plans approved exists (Kisumbe et al, 2014; Tidemand & Msami, 2010), which results in a high power imbalance favouring planning, and enforcement by official institutions.

A unique aspect in Tanzania and Dar specifically is that various social and economic groups live in close proximity to each other (Paranga et al., 2010). Access in the informal housing market is comparatively easy in contrast to the formal delivery system. People are rewarded for building with permanent, stable materials and enjoy nearly no limits on how to use the land. A positive outcome is, that social and physical alienation to the "formal"

residencies is nearly non-existent (p. 8). Nonetheless, self-segregation occurs increasingly frequent and is visible in the following picture depicting an informal area with poor inhabitants occupying the left and rich inhabitants living on the right side of the natural demarcation line.

3. STATE OF THE ART

Having contextualized informal settlements in Dar es Salaam and before presenting the applied methodology, this chapter reviews existing literature. The following section, therefore, summarizes the current state of the art on home making practices within informal settlements. The reviewed literature to develop such a theoretical framework are limited to the respective focus on meaning of home and sense of place. The concept of home is part of a wider academic discussion on space-place relations. In order to position this research, I therefore introduce those two concepts first before characterizing home. Second, I explore the different components established for home making and argue which are useful for my research. Third, I continue investigating how my research will contribute to existing academic discourses. Lastly, I summarize my findings and determine which characteristics of home making guide my investigation. The reviewed literature to develop the theoretical framework is limited to the respective focus on meaning of home and sense of place.

When thinking of space and place, space is an abstract, open sense of something infinite while place is closed, familiar meaning and stable in its position (Tuan, 1977, Razil et al., 2019). It is produced though dynamic interactions across space (Schwarzer, 2020). Shaw (2020) establishes that place making refers "to the activity of giving meaning or coherence to a locale". Negative aspects of place making can be the stereotyping of places and inhabitants, contribution to displacement and exclusion of people (Zukin, 1995 in Shaw 2020). Place making in itself is a concept describing the process of making a certain physical and potentially contested space one's own (Razil et al., 2019). This occurs through a variety of means entailing physical adjustment and appropriation and attaching meaning to a certain area. However, rapid urbanization, gentrification, mobile urbanites and migration increasingly blur the clear distinct features of place. Therefore, Friedman (2010) focuses on the "local place which is experienced and sometimes transformed by those who dwell in the urban". He argues that the local space of place is the neighbourhood level. Massey (1991) argues a modern place is dynamic, boundless, heterogeneous and particular (p. 29). In contrast, Augé (2009) describes the presence of non-places, which include "most industrial, infrastructural manifestations girding contemporary life" and rank below pre-modern artefacts. In contrast to space and place, the concept of home is a specific form of place attachment and meaning within or outside a certain space. Some academics argue that home is a feeling, while others see it as a spatial

dimension. However, I agree with a third group of academics by argueing that home has both, abstract and closed dimnesions, making it a space in place.

Home can be a material, imagined and emotional concept at multiple scales unconfined to residence (see Mallett, 2004, p. 63 in Baker, 2013; Blunt and Dowling; 2006, Brickell and Datta 2011). It is closely linked to dwelling according to Heidegger (1951) who argued that dwelling depends on a rootedness that comes through building, language and action and characterizes home as the way we dwell. However, his work emphasizes ownership and territoriality, which artificially creates a dichotomy between in- and outsiders (Tuan, 1977 in Wilkins). Instead, oersonal experiences and social interactions determine feelings of belonging, observable in behaviour (Wood & Beck, 1994). Furthermore, developing a home requires a sense of security, personal relationships and community affiliations (Wilkins, 2019, p. 143). Additionally, it describes a complex set of memories of spaces (Baker, 2013) and feelings of belonging, control and intimacy, highlighting the role of sustaining processes of social reproduction (Mee & Vaughan, 2012). While in housing theory, home is a source of shelter with economic, social and political dimensions (Forres & Murrie, 1992), Friedman (2010) focuses on the pedestrian scale to understand places in neighbourhoods because people's interactions are spontaneous. Neighbourhoods are the primary space of social reproduction, which contradicts the concepts of translocalism. However, he also questions the intensity of interaction between neighbours and argues, that place attachment requires living within the neighbourhood. In order to modify and transform it, influence spatial and social patterns. Local volunteering initiatives can provide another measure to evaluate a places or neighbourhoods attachment degree. A place needs to make encounters possible, which eventually leads to territorialisation through repetition, centring and linking (p.4). Lang (2020) argues that inhabitants make cities unselfconsciously as well as consciously by design professionals, which agrees with De Certeaus (1980) philosophical take on place making by the planner and the walker.

3.1 The Dimensions of Home

Urban dwellers not only consume the city but also contribute to its ongoing transformation through their everyday practices and mobility's. Wilkins (2019) claims that a "sense of security, personal connection and feeling part of community in the present location remain important factors that enable a sense of home or belonging, however fluid or ambivalent" (p. 143). It demonstrates that home is a multi-scalar imaginary and emotion potentially experienced in more than one place. However, I argue that the capacity to establish a sense of home, however fluid or mobile, is also contingent upon wider relations of power. Through the lens of home, this thesis explores how city dwellers in informal settlements relate to their neighbourhood and

lifeworld through social networks and material, social and economic practices. Therefore, the following section reviews existing literature in-depth to understand how others scholars define home and develop dimensions suitable for urban informality.

3.2 The Spatial Aspect

Home is also considered a materialized form of a feeling (Jacobs & Smith, 2008 in Baker 2013) and constrains residents practices, attachments and values. The quality of the physical aspect of home is essential to provide life opportunities (Spyer, 1971, p. 121). A behaviourist view of observable action and meaning leaves out peoples thoughts. This then describes a phenomenological sense of place – studied by observing transactions between human and environment. The more empirical study by Steeles (1981) has provided a framework of sense of place, which simplifies the relationship of the social and physical settings, and the personal aspects a person brings into it. Within this framework, sense of place is defined as the reactions which includes outcomes such as feelings, perceptions and behaviours as a person comes into contact with a setting (p. 12). Concerning the study of home making, the frameworks of Seaman (1979), Steele (1981), Rowles and Watkins (2003) and Stedman (2002) are too generic and broad to achieve reflective insights on its complex nature. Nonetheless, neighbourhood's physical and spatial realities co-create or are pre-existing, thereby influencing the possibilities of home making. Hence, spatial aspects define one dimension of home making within neighbourhoods, summarizing infrastructure, public spaces and service provision such as schools, hospitals and supermarkets. Addressing the gap between social context and social outcomes, Baker (2013) explores home making within privately owned higher density housing in Australia (p. 267). Through personalization and neighbouring, residents develop their homes. Housing form and practices demand site-specific negotiations, and affective relations determine residential experiences. Seamon (1979) added at-homeness as the result of the place making process regeneration, at-easeness and warmth, feelings related to attachment and identity creation

3.3 Community: The Social in the Spatial

In-depths case studies have the potential of contributing greater theoretical nuances of complex realities. In order to answer the research question, it is important to understand social capital and its influences on home making within neighbourhoods. Community as a concept encompasses a wide variety of social processes and an idea, which has much more than a technical meaning, for it refers to symbols, values and ideologies (Hamilton 1985, p. 8 in Blokland, 2014). Societies transform, but people "continue to place a high value on what they

call communities" and their positions therein (Charles in Davis 2006, p. 672). Community affiliation and social capital is one of the poor's most important asset in establishing and creating their lives (Lyons & Snoxell, 2005Blokland (2017) investigates how community creation is part of urban practice outside of spatial determinism, focuses on personal networks of weak and strong ties, and argues that community is a cultural concept with practices of public familiarity. Public familiarity is a form of interaction and belonging where 'social space is constructed in physical space'. This allows individuals 'to socially place and recognize others´ and 'induce a sense of community' through brief, recurring encounters (p.126-32). Foeken (2006) finds that urban dwellers employ creative survival strategies of social networks, imagination and original practices. Neighbourhoods, he argues, determine a geographical starting point to advance individuals material and immaterial well-being in poor countries. Another way to look at neighbourhood is spatially unbounded and defines individual´ participation in the community through self-help organizations, associations, churches or through identification by gender, age, ethnicity or employment.

Within today´s liquid, fluid modernity and globalized urban world, communal ties are increasingly absent and lack clear guidance on behavioural conduct (p.7). Globalization has destabilized forms of belonging leading to absent ties and increasing self-reliance (Bauman, 2000, p. 169). Individuals seek other ways of self-definition whereby they exclude others from entering their community (Blokland, 2017, p. 10). Hence, communities are places of inclusion and exclusion, stigmatization and naturalization made possible through existing power allocation. Through repeated encounters and implicit and explicit interactions, strangers become familiar. This familiar strangeness leads us to recognize places and people while simultaneously not remaining bound to locality and space.

Bloklands´ main theme is the increased mobility and diversity, which is in contrast to Landau (2013) in stating, that 'some people may have roots and others may have routes, but all do community' (p.1). She uses two different traditions of looking at community. First, the fear of demise as part of Northern ethnocentrism and a lack of politics and power. Second, community as a personal network originating in the Global South where social capital represents people's communal experiences rather than place based solidarity. She claims that community culture and belonging express symbolically and that density matters for its establishment. Instead of dichotomies, the social construction of group, social and symbolic identity are continuities along spectra. Hence, people "do" community rather than just being part of it. Community requires involvement of members who share a position, experience or narrative of belonging (p. 88) while also building boundaries to non-members.

In terms of home making within informal settlements, the concept of community introduced by Blokland is applicable in a variety of context, irrelevant of social relations, fluid or durable encounters and looks into the public "doing" of community and power relations. The

presented importance of community for people justifies investigating its implications on home making. Community as culture diminishes assumptions of closed ties and opens room for the fluid and unstable urban life we witness today. Instead of assuming that neighbourhoods are places of community, determinants for community belonging and eventually home creation are personal networks.

Reinder et al (2008) argue that people play an active role themselves in creating notions of home, culture, social norms and meanings through speech, text and ritual. Blokland (2001) argues that class, social network and space are articulated in spaces when people create, renew and restructure those relations in "public representation, local myths and interactions". However, Reinder et al (2008) study those relations in the visible and audible world, similarly to the behavioural analysis of Aziz & Ahmad (2012). They claim that place identity has to be returned to "the face of human dialogue". However, I disagree with their method and argue that the meaning of place is something profoundly intimate that can only be understood through the presentation by subjects themselves.

3.4 Intersectionality and Poverty

"Home is a place and an idea that is contingent upon and always intertwined with issues of power and subjectivity, gender and class, culture and individuality"

Conclude Gieseking et. al. (2014) after reviewing various schools of thoughts and scholars on their take on home (Bourdieu, 1970; Hubka, 2004, Imrie, 2004; Heidegger, 1959; Blokland, 2008; Cooper, 1974; Wise, 2000). Therefore, they point out the discriminations inherent in home. Wilkins (2019) argues that home is often portrayed as a place of safety and respect, however, she criticises, that violence insecurity and conflict can be part of home too. How we create and use our everyday surroundings is subjected to mostly invisible power structures. People experience home through power dynamics, their socio-economic conditions and perceived ownership (Blokland, 2008). Lees, Annunziata & Rivas-Alonso (2018) focus on post-colonial deprived urban areas, survival per se "can be seen as success in the face of brutal, hegemonic practices". When imposing norms, the subaltern can refuse to conform despite criminalization and marginalization. However, Bayat (2007) criticises Scotts (1985) understanding of marginalized resistance because of its defensive formulation. Instead, he argues that active, offensive mechanisms exist (p. 351). Hence, when survival is at stake, people have little choice than to use resistance and fights, staying put, and mobilizing through platforms. With an increasing focus of governments on tax base, revenue and high-rise building density, the value of neighbourhood and the needs of people is often overlooked. However, if people feel like they have control over their space, they feel saver.

Ossul Vermehren (2019) applies a feminist perspective to study gender relations in home making practices within an informal settlement in Chile. She looks into how the struggle to get housing can also improve social justice while simoultanously manifesting inequalities. The maintenance, construction and planning of homes embody housing and gender claims politically. Through everyday practices and unfavourable preconditions, women manage to redistribute resources, be recognise and gain space in representations. Despite global emancipation movements, home still often constitutes unpaid, 'invisible' work mainly performed by female family members (Beauvoir, 1952, p. 470, Blunt and Dowling 2006, Hamlett and Hoskins 2011). Hochshild (1989) and Young (1981 & 2000) argue that that domestic labour reproduces meanings of home. Home is a subjective experience as well as a manifestation of power dynamics, which relations within the neighbourhood challenge (Vermehren, 2019, p. 67). Massey (1991) claims that female presence in the city has always challenged patriarchy (p. 169) where ones gender, race, ethnicity and social group influence time space relation. She argues, that time space relations have always been difficult to grasp and with decreasing distinctions, understanding what belongs and what does not has become even harder (p. 170).

Similarly, Manzo (2020) finds, that uneven power relations affect marginalized communities exponentially more and show the need to acquire alternative forms of resistance and self- fulfilment in order to create places of well-being. bell hooks (1991) takes on a philosophical lens when pointing out that home is a place that creates new ways of seeing reality and confronts one with an ever-changing world order and oneself. This is in contrast to a singular and bounded understanding of place, identity and home by other scholars who emphasize the place as home. Resistance can occur everywhere through subversive strategies of making do by ordinary citizens (De Certeau, 1980). Potential forms of resistance are non-cooperation, unorganized forms and critique (Scott, 1985). However, the hegemony of power and the lack of recognizing the own position when being emerged in it, hinders action (Gramsci, 1971). De Certeau (1980) distinguishes powerful and non-powerful actors who use strategies (institutionally approved) or tactics (seize an opportunity, act in isolation and use cracks) to gain their goals. Lancione (2019) explores home making within the underground tunnels at the main station of Bucharest by homeless and drug addicts. He finds that mutual care, sharing and the presence of one leader determine whether a place is comfortable. To her (2019) living spaces considered uninhabitable provide an interesting point that the "underground worked as a collective form of contestation from below, which implies the attempt of the extremely marginalized to exert their right to the city, autonomy and reappropriation" in a Lefebvrian sense.

3.5 Self-realization

The creation of one's own dwellings within informal settlement can benefit the establishment of social capital and cohesion (Mee Kam Ng, 2016, Amin, Doreen & Thrift, 2000, p. 12). In addition, living within neighbourhoods and engaging with other dwellers can help individuals to fulfil their goals.

> "Public and common open spaces foster opportunities for people to meet, and develop a sense of community and for individuals to discover their purpose in life and secure autonomy"
>
> (Mee Kam Ng (2016)

Therefore, neighbourhoods can provide fertile ground to engage and present oneself but also hinder this past of home making. Toby Israel (2003) determined the building blocks of home to achieve self-actualization (p. 174). He argues that the most basic form is when home serves as a place for shelter, safe and protected, followed by home as a place of psychological satisfaction, self-expression, love, and belonging. Third, home as a place of social satisfaction for privacy and community. The final aim is a home for aesthetic satisfaction and the pleasure in beauty (p. 152). Those needs, however, are difficult to meet with limited financial resources and differ from cultural and personal backgrounds (Israel, 2003). Maslow's pyramid of needs as well as the adapted version in Israel (2003) is arguably a generic and presumptuous concept. Instead of a pyramid scheme, a non-evaluative and unbiased pie chart of needs that influence the sense of belonging and would be more useful. People who only fulfil their basic needs can still strive and achieve self-fulfilment and actualization without meeting the criteria of shelter and satisfaction of aesthetics, social and psychological needs. The reason therein is the inherent adaptability of humans and their creative nature to shape their surroundings in line with their abilities. Home as a site of identity, Wilkins (2019) argues, is shaped by economic and social conditions. The idea one has about belonging and citizenship are deeply interwoven with home and dwelling. Therefore, in how far a neighbourhood serves as place of identity creation and self-realization is investigated to understand what dimensions might be essential.

Aziz and Ahmad´ (2012) study differ from classical lived realities due to their participants high density of living. This pushes residents to regulate their interactions with others and highly influences how people evaluate and create their homes (Mee, 2007). An individual's ability to self-realization also depends on their freedom. However, such freedom compromises when collective norms and tolerant behaviour are taken into consideration (Aziz & Ahmad, 2012). Positive implications are the potential social networks created under high-density living conditions (ibid.). Then again, excessive interactions are an additional source of nuisance, which makes the personalization and territorialisation of the surrounding areas an important part of home creation. Additionally, those acts can help to promote identification of oneself and ones affiliations, therefore controlling social interactions more easily.

3.6 Work and Tenure

Few researchers have investigated and acknowledged the importance of tenure for home making (Parutis, 2011). Somerville & Steele (1999) review residential mediation efforts during which residents feel more at home in their environments and increase social control. Those benefiting from slums are merchants, property owners and predators while tenants and displaced are most oppressed. The possibility to engage in material changes influences how well someone feels. However, some individuals manage to create a sense of belonging despite transient living conditions. With increasing inequality and inability to buy housing, more people are renting different temporary, transient or long-term forms of accommodation (Brickell, Wilkins, Lewis et al., 2015). From an urban sociologist perspective, power dynamics and socio-economic pre-requisites determine how residents see their homes (Blokland, 2008). Rented and public housing undermines the development of a sense of belonging, because is temporary. However, the freedom to change one´s space is crucial in creating a sense of home and belonging (Wilkins, 2019). Therefore, adaptability of public spaces in informal settlement neighbourhoods are crucial parts of home making.

Wilkins (2019) studied how work engagements influence Vietnamese migrant's integration and feelings of belonging within the city of London. She argues, that mobility and dwelling determine one's home rather than migration and translocality (Pratt, 2004 in Wilkins, 2019). Hence, everyday lives can be local, emplaced and transnational which means that the site of residence plays a bigger role in home making than the country. It is a necessity for people to develop a feeling of belonging, which is why people with low to no income still engage in home making practices. Hence, to make a home requires nothing more than an individual within a space. Wilkins argues that citizens develop personal attachment when becoming familiar with places and develop a sense of belonging through the inter-relations of work, home, mobility and the city. Some see work as a bridge to former and current live enabling the development of identity and community. Others as a necessity to sustain themselves or unrewarding. However, while work sometimes helps to develop emotional connections, a diverse set of practices exist to create a home like foods, objects and practices, and the personal feelings.

Baker (2013) finds that types of tenure highly influence individuals´ perceptions of home. Whether owner occupied or private renters, renters feel less at home and more inhibited in personalising it. Furthermore, antagonistic dynamics can occur between different groups of residents (p. 278). Tensions, dissatisfaction, inaccessibility of representation for renters and the dependency on owners lead to a big discrepancy in perceptions of home. Bakers (2013) definition of high-density housing shows many similarities to informal settlements, which, even though consisting of mainly detached housing, show high density, lack of privacy and availability and dependency of communal areas.The increasing inter-connectedness of home,

work and the city disrupts once taken-for-granted boundaries between public and private, home and the world beyond. Indeed, it demonstrates that practices of home making are integral to the fabric of cities and their continual re-making. It also emphasises the unevenness of access to livelihoods, secure housing, citizenship and belonging, signalling a need for further research on relationships between mobility and home in the contested space of the city.

3.7 Translocality

Brickell & Datta (2011) analyse the translocal dimension of home by studying practices of individuals arriving in new spaces. Through this, they can observe and understand the routines that lead to a sense of belonging from a relative starting point. Migrants might refer to home due to resemblance with home cultures or friendships or work, while residents refer to established routines and memories. Translocality describes the micro-reproduction of ties and emphasizes the importance of the local within a highly mobile population (Oakes & Schein, 2006, p. 1, Bork-Hüffer et al, 2014). Today´s unprecedented possibilities of time-space compression can help create a sense of home in multiple places (Massey, 1994, p. 163). A place-based identity is 'translocal' if an individual's notion of their home is constructed out of more than one 'locale'. As a negative effect, it can result in fragmentation, dislocation and disorientation because of new forms of technology and commerce, leaving us placeless. However, Massey (1994) points out, that a sense of disorientation and lack of control has always existed and been part of life. The idea of previously having those shows an elitist privilege.To sum up, home within translocal studies describes a space, through which many trajectories pass, where residents identify with more than one locality, and where the power lies in the ability to broker relationships across the boundaries (Castells 2000).

Having reviewed existing literature on home making practices, I summarize and conceptualize this paper´s understanding of home. Considering the presented state of the art, it is apparent that home does not describe a dichotomy but a spectrum, socially constructed with socio-spatial attributes. While home can be spatial, it also is a combination of experiences and emotions recreated through ones practices (Blunt & Dowling, 2006 in Wilkins, 2019). Therefore, home can be a temporal multi-scalar entity for todays´ interconnected mobile population. However, despite individual's unique lived experience and set of reality, wider power relations shape home (Blunt and Dowling 2006, Brickell 2014; 2012). Therefore, this paper investigates how translocality and intersectionality affect home making and what influences self-realization in informal settlements. The absence of new local relations, secure work and shelter, religious, spiritual and other particular practices hinder developing feelings of home. Therefore, home can be a space of belonging, materiality and affection, but also a space of fear and uncertainty. This section has reviewed the different academic strands and the dimensions of home making practices.

4. THEORETICAL FRAMEWORK

Having provided an extensive overview on the state of the art, I now present the theoretical framework applied to understand the empirical findings. I chose to present the three dimensions in order to help the reader understand the specific parts of each. In their work, Aziz & Ahmad (2012) collect data on observable behaviours in low-cost Australian neighbourhoods with which they explain the meanings of place. Through the literature review, they conclude that appropriation, attachment and identity, which each consists of two settings, social and physical are essential. The research gap of Aziz & Ahmad (2012) on home making studies lies between the interpretation of behaviours observed in outdoor spaces and the actual feelings of citizens and meanings of those behaviours. While the observation and usage of repeated behaviour within space can imply the importance of space, it can also imply that there is no other way using that space. In contrast, this research generates data via interaction and direct explanation of individuals. By focusing on the perceptions and presentation of informal urban dwellers of what places outside their residence they call home, this research adds valuable insights to the debate of home making. By addressing residents directly, they have the possibility to influence how others see them and give their own evaluation. The framework of Aziz & Ahmad (2012) to analyse pictures, interview responses and social media images helps understanding how individuals define home themselves. Furthermore, they refer to home making as a process influenced by setting and individual through the means of appropriation, attachment and identity creation.

Manipulation and appropriation need a certain climate of confidence, braveness and ability for people to employ them. Furthermore, manipulation and decoration of a space can mean that people feel more at home, but also lead to their alienation. Therefore, while phenomenological studies provide useful insights on how space is used. I argue that home making and feeling at home is more than observed behaviour. In the end, it is mainly a feeling that difficult to observe and therefore but has to be explained by residents and users of spaces themselves. My research therefore helps to understand the unique motivations of individuals. Furthermore, the familiarity of surrounding areas can lead to an increased feeling of homeliness, or imply that people have to use certain spaces. It does not explain whether they like it or not and whether they are comfortable where they spent most of their time.

Aziz & Ahmad (2012) claim that familiarity and a sense of home emerges within individuals residences because they spent much of their time there and develop routine. Once individuals have developed routines and familiarity in their residences, they go beyond the defined space of their shelter and into the surrounding areas and communities. I disagree with this claim because it suggests a linear development of feelings of home where a place of residence is the prerequisite to community. However, this demands investigation and lies in

conflict with recent research on sense of home where home is not spatially confined nor linear developing. Instead, it describes a sentiment where the framework of Aziz & Ahmad (2012) offers well-rounded parameters for measuring people's home making practices.

Appropriation

Aziz & Ahmad (2012) define physical appropriation as the "use of space, mundane activities, space manipulation and control for privacy and security". Social appropriation includes social interaction and encounters as well as social networks. Appropriation is defined when control over specific physical environments is exercised in order to occupy, defend or be attached through the use and habitual activities within it (Brower, 1980, p. 180). The repetitive use of spaces in daily activities and the resulting predictability and routine of ones actions lead to familiarization of said environment. Those phenomena then shift previous conscious decision-making processes into the unconscious routine (Rowles, 2006). The more comfortable and familiar one perceives a space outside of one's residence, the more a sense of belonging and feeling of connection to the community emerges (Cloutier-Fisher & Harvey, 2008).

Furthermore, perceived control over the appearance of a space results in a feeling of territoriality (Brower, 1980, p. 180). The resulting expression of identities and display of territorial domain are important factors of home making practices. Fences, hedges, decoration, signs and other acts of modification encourage neighbourhood involvements and responsibility (Harris & Brown, 1996). The ability to control spaces is important to avoid infringements and keep privacy (Seamon, 1979, p. 81). These practices then result in feelings of self-esteem reaffirm a sense of ownership, and especially observable in poor neighbourhoods (Klaufus, 2000). Social interactions and encounters comfort in everyday activities and interpersonal attachment through meeting people are some of the main reasons for a feeling of home according to Cuba & Hummon (1993a). Hence, places that allow of the establishment, nurturing and managing of social relations increase the sense of home. The use of areas to create social units (Rowles & Watkins, 2003). Aziz & Ahmad 2012 characterize home means the opportunities to develop social ties (Hayward, 1982), personalize near spaces, and regulate semiprivate territory and the possibility to express ones identity and the choice to interact with others. Therefore, the reciprocal relation of people and place, shelter and neighbourhood create a sense of home and the social life.

Attachment

One speaks of physical attachment, when individuals are committed to space and its care and made positive or negative experiences therein such as rest, pleasure or comfort. Resident's social relationships and the amount of support care and participation one experiences determines the extent of social attachment. The care, maintenance and commitment to a space show the attachment of individuals to a place. Only through attachment can a space be

part of home because home is a feeling. The physical environment (such as modification, beautification) therefore also indicates whether and what attachment people have to the place (Mee, 2007; Teo & Huang, 1996). The unwillingness to leave residence shows place attachment as well as experiences and perceptions of place. Memories and history, such as important life events, childhood, pain tragedy, and comfort, through comfort stimulation, warmth, peace and tranquillity.

Attachment describes the relation individuals have to physical and social settings, which benefit their identity and mental health (Brown, Perkins & Brown, 2003). It contains two dimensions, one is the ability of people to relate settings and the other is the experience made within spaces. Place attachments are emotional bonds, anchor us in communities, belonging and rootedness, and are diverse, dynamic and complex scales (Manzo, 2020, p. 127). Within mobile populations, places are geographically fragmented. Moreover, they build on an "existential insideness" – a deep experience of place through an unselfconscious immersion in a location (Seamon and Sowers 2009). Displacement is therefore a fundamental, destabilizing disruption of people´s lives. However, "displacement necessarily involves disruptions to place attachments, but disruptions to place attachments do not necessarily entail displacement" (Manzo, 2020, p. 127). Instead, people should have the 'right to stay put' (Hartman 1984). Manzo (2020) argues to utilize genuine participatory tools to grass roots driven change.

Physical attachment means that individuals are committed to space and its care and made positive or negative experiences therein such as rest, pleasure or comfort. Resident's social relationships and the amount of support, care and participation experiences determine the extent of social attachment.

Scannell et al (2020) focus on place attachment through cognitive emotional bonds that create reciprocal person place transactions. They define resilience as a "dynamic process encompassing positive adaptation within the context of significant adversity" (Luthar et al., 2000, p.543). However, place attachment can also undermine resilience (Manzo 2020; Scannell p. 245) and interfere with adaptation. For example when behaviours compromise combatting climate change and pollution often are common dilemmas that would not harm on a small scale but due to overuse result in resource depletion. Furthermore, place attachment can also imply dependency for resources or social identity, which juxtaposes interests, and construct place use and meanings that are non-adaptive.

In their study, Graham & Healey (1999) explore how planning, practice and place making relate to one another. They argue, that dynamic, relational constructs determine place making instead of deterministic approaches from the 60s. From a cultural perspective, a sense of place and belonging establishes through cultural activities and developments, which leads to increased pride, attachment, purpose and liveability (Gorgula, Luob, Weic & Pei, 2017, p. 518).

Pierce et al. (2001) suggest that all places are relational to social, political and material processes of creation and recreation of geographies. The networked, political processes entail socio-spatial endeavours for relational place making.

Bishop & Marshall (2020) emphasize human needs of solace, stimulation, restoration and beauty and the pressure on cities to provide such and shelter. In trying to find answers on how to provide for a positive relationship between people and place, they discover the decreasing global distance of lived realities and intimacy. Furthermore, they agree, that place is simultaneously spatial as well as socially constructed and covered with meanings and argue that built environments express our connections. Urban design manipulates place-person relationships. Differentiating between the aims of vibrant, diverse, equitable, smart or resilient cities, Bishop & Marshall (2020) focus on the various implications and characteristics of each. Nonetheless, despite the contemporary fluidity of people, spaces and places, place attachment and identity is still mainly rooted in their immediate experiences of places.

There are a variety of parameters to measure the strength and existence of attachment. One is the availability of experiences, history, memories and relationships that played out in an area (Despres, 1991); another is the possibility to engage with neighbours to reach common goals. The depth of connection within ones residence area also forms attachment. Hayward (1982) argues that the connection to friends and family, the feeling of support and reliable connections relate to attachment to space. Active engagement within the community then solidifies feelings of belonging and creates a communicable bond linked to physical spaces (Fried, 2000). While Aziz & Ahmad 2012 cite Giuliani 2003 behaviours of spaces, this thesis uses the parameters suggested and applies them when analysing semi-structured interviews after photo elicitation took place. There are five parameters, which are also observable through pictures, verbal explanations and social media images. While all aspects can be inquired during interviews directly, some are also visible on images, such as territorial behaviour, i.e. fences, care for physical environment (such as modification, beautification) and displayed affiliation to the neighbourhood. During interviews I investigate on established local ties, unwillingness to leave the current residence and care and investment people put in towards the social setting (such as neighbouring and social support). Aziz & Ahmad (2012) argue that those attachments are the roots of existence, which develop over time and provide a sense of being. A lack of such roots then leads to isolation and restraint. However, those claims are outdated, in a time where rooting is increasingly difficult to achieve without time-space relation. Therefore, other ways of creating sense of home are more important.

Identity Creation / Sense of Belonging

The last parameter introduced to understand home making practices by Aziz & Ahmad (2012) is the construction of identity and its relation to space. Identity had two dimensions, which is personal and social (Augé, 2009). Both dimensions are necessary to create one's own

existence in the world (Rowles & Watkins, 2003). Tuan (1977) states that the residence therefore is the core location where identity attaches and around which social and spatial relations organize. The ability to demonstrate ones personality, taste, life phase, social status and relationships (Hauge 2007 see Aziz & Ahmad, 2012) is crucial to develop a feeling of home. While Aziz & Ahmad (2012) argue that today mass-low-cost-houses do not provide such space, the Slum setting is very different. Instead of forcibly living in predetermined houses, people built their own dwellings. While they are not able to choose location and materials, they divide the housing space and often argue with their neighbours concerning space creation. In order to feel at home within a neighbourhood, it has to present the possibility to create and express identity. The attributes of such include rootedness, belonging and ownership as well as familiarity and self-presentation within the physical space. Furthermore, common symbols and common experiences define social identity.

The physical space has to provide territory for associations with self-image and social identity (Brower, 1980, p. 192). Places of living are parts of people's self-representation and self-image. Therefore, people tend to move to places more in line with their self-perception. Furthermore, people change the appearance of places to present their self's. Identity construction as part of home making processes response to the desire to conform, receive social acceptance and respect and to connect (Dayaratne & Kellett, 2008). Brown & Werner (1985) describe that residents learn practices and meanings over time in familiar social settings. Therefore, the active construction of place happens within social settings. Individual´s reaffirm and adjust self-conception in socio-spatial settings (Feldman, 1990, p. 188). In conclusion, identity construction is a reciprocal process during which individuals express their identities in spatial settings but also identify with the social and physical reality of place. I also argue it is not so much the setting itself that counts but the willingness of residents to engage and create. Therefore, it is not a convincing argument against low cost housing.

To sum up, within high-density settings and mass housing, the home place is a continuous transactional process within physical and social contexts. Previous scholars have described the phenomenon of attributing own feelings and wellbeing's to physical settings as place making (Steele, 1981) and experience of place (Cloutier-Fisher & Harvey, 2008). In order to understand the dimension and complexities of home this thesis introduced three different parameters. Areas in close proximity to residency, the presence of spaces for social interaction as well as the ability to manage interactions as desired. Territorial behaviours, personalization of spaces by creating buffer zones control visual and physical access to ones homes. The outdoors, of one's residency represent the relation to ones surroundings, those places can either invite or repel interaction of users.

In contrast, informal settlements, which often lack a top down planning, organize outdoor spaces to their needs. Aziz & Ahmad (2012) argue that the outdoor areas are crucial for social

interaction because of its proximity and routine use. Therefore, the observation of outdoor spaces in relation to home making practices and sense of belonging leads to a more complex understanding of housing creation outside of institutional and affluent settings.

Considering the aforementioned dimensions of home in current academic literature, the following table allocates the identified themes to the three concepts. While the table is not generic and all encompassing, it provides an overview on existing research on home making and the defined dimensions in relation to the framework of Aziz & Ahmad (2012). For example, tenure and work can be part of identity creation and self-fulfilment while community participation can also indicate attachment. However, a simplified table helps the reader understand the correlations and potential implications for home making.

	Spatial	Social
Appropriation	Tenure & Work	Community Participation
Attachment	Poverty	Intersectionality
Identity	Translocality	Self-Realization

Table 1. Source: author.

5. METHODOLOGY

Having introduced the academic state of the art on home making practices, the next section will justify the methodology chosen. This research contributes to the current academic discussion by presenting the dimensions of home making within informal settlements, the new normal in today´s globalized world. Due to the focus on relations to city dweller´s their living area, it makes sense to conduct walking interviews, during which the researcher accompanies respondents in their daily routine. The respondent can then point out certain important areas and meaningful areas and the researcher can inquire further, take pictures and map pre-decided factors Initially, I wanted to conduct walking with my research subjects in their neighbourhoods. However, due to the global pandemic data collection methods applicable from afar had to be utilized. Hence, this thesis uses three forms of in-depth qualitative data collection methods, namely photo-elicitation, semi-structured interviews and picture analysis on social media. First, individuals living within informal settlements had to take pictures of places in their neighbourhood that make them feel at home. Second, I interviewed the informants to understand what those pictures present. The interviews are semi-structured in order to guide the general theme but also to allow interviewees to determine the speed and extensiveness. Third, the potential criticism of bias from informants who know they are being studied (especially so from a researcher of the Global North) is compensated via an inventory of Instagram posts. Within three weeks, I collected data by searching for pre-defined hashtags using synonyms in Swahili for the word "home", such as nyumbani. The content of the pictures

is then analysed by looking for the location. Whether it was taken in Dar es Salaam and there within an informal settlement. A good knowledge of the city is required to know when a place is informal and when it is formal.

While the findings are not generalized to all informal settlements, it can serve as a basis for normative approaches applicable within similar contexts. This thesis used a single-case study, which combined qualitative methods of literature review, interviewing and photo elicitation and social media analysis. The advantage of a localized single case study is the promise to generate profound and in-depths knowledge. Furthermore, it is more time and cost effective for a white European researcher to gain understanding of one particular context, here Tanzania and Dar es Salaam, and recruit translators. Otherwise, more resources would have been necessary. However, the previous literature review has briefly presented the distinctive features of existing research on home making in Mexico, China, Bangladesh and Chile. This research has collected primary data on the meaning of home, the practices in place and the existing legal and institutional framework for home making in Dar es Salaam.

This methodology produces a holistic and critical overview of the home making in informal settlement in a city of the Global South.

5.1 Private Presentation of Home

This thesis achieves theoretical relevance via an interdisciplinary, comparative and global perspective. In order to generate unique and valuable insights, it engages in qualitative methods. McFarlane (2011) criticises that claims in urban theory often implicitly frame western cities as the optimal and only way of planning (Metrocentricity, Bunnell and Maringanti, 2011). The aim of this research is to produce new situated knowledge on unplanned urban structures and the perception of such by their urban dwellers. Understanding everyday urbanism demands methods that capture urban design made by people, creative interventions and appropriations (Crawford, Chase and Kaliski 1999). It emphasizes daily activities, power of inhabitants, new aesthetics and informal practices and opposes abstract, normative designs and methods.

The multi-sited research within one case city allows deriving in-depth information of individual's lifeworld. With the triangulation of methods and therefore a rather diverse data set, a good understanding of home in informal settlements can be achieved. The aim of the research is to understand what places evoke a feeling of home in individuals within informal settlements. Sarah Pink (2008) argues that we need to embody an experience to comprehend and study places. Hence, a researcher should reflect on his or her own emplaced reality as well as that of their research subjects. This presence influences the subjects place event. This research then contributes a very different context to the existing literature of mainly conventional European city planning on home making and feelings of belonging. Within a

different cultural and social setting, the results are thought provoking and introduce a contrasting form of life while at the same time showing that people share incremental values of home.

5.1.1   *Photo Elicitation*

Bourdieu (1990) suggested photography to understand social worlds while Vermehren (2019) used participatory photography to document home making practices on the physical reality in the Global South

Through the method of photo-elicitation, this inductive explanatory study will contribute knowledge on resident's personal perception of places. The photo-based method derives from Visitor Employed Photography (Stedman, 2003). Asking participants to present their places of home in pictures gives them the opportunity to be creative and engage unselfconsciously in the task. Haywood (1990) suggests that images help to show meaningful locations and help analyse temporary settings and similarities in detail. Glaw, Inder, Kable, and Hazelton (2017) explain photo elicitation and its benefits as follows. Visual methods use images to understand realities and can reveal additional layers, validity and depth in knowledge creation. Their value also lies in capturing new and different data in addition to written and verbal accounts. Auto photography and photo-elicitation constitute two methods of participant involvement. During the former, informants take pictures of their environments, which serve as final data. It potentially empowers participants to express themselves in non-verbal forms and helps the researcher to see the data through their eyes. In contrast, in photo elicitation the images are the starting point for verbal discussions to reveal underlying meanings and layers. It potentially reveals deep feelings, memories and ideas and contributes to novel understandings. This thesis uses photo elicitation because it promises to provide nuanced insights on feelings and memories of home within informal settlements. Participants of this research had to represent their homes outside their residents. The images show the meaning of certain places, while the interviews give explanations to help understand multiple nuances. Otherwise, invisible places can therefore become visible. By conducting the research with 10 participants in various informal settlements throughout Dar es Salam, this research generates a comparison between (dis-)similarities of places and their meaning.

5.1.2   *Semi- Structured Interviews*

One of the methods utilized in this thesis are semi-structured interviews with open-ended questions. Those are particularly helpful in gaining insider perspectives. After receiving pictures taken by informants, I interviewed them via Zoom, WhatsApp and Skype, depending on which provider worked best at the time. The average time of the interviews were 70 minutes, during which the research assistant translated my questions into Swahili and the answers into English. After a little introduction, participants had to describe the content of each photo one

by one, particularly how it represented home and why (see Annex 1 for transcripts and guidelines. A spatial analysis seeks to find patterns of places that induce a feeling of home. As a result, it can shed some light on the general perception of home and meaning of the space.

By avoiding simple response choices and inquiring with open-ended questions on feelings, perceptions and experiences, unexpected insights can be generated (Leech, 2002, p.667 in Baker, 2013). Leech (2002) recommends to "faking" a lack of knowledge on certain urban phenomena in order to create the desired atmosphere in which individuals open up and speak freely about their experiences. Through repeating and further inquiring, showing interest and by remaining kind and curious the interviewee will feel at ease. Furthermore, Weinberg (1996) suggests moving from non-threatening to threatening questions to keep the conversational flow (p.666). Often, an interviewee might subconsciously describe aspects that are more interesting or perfect than reality. It then makes sense, to shift to specific grand tour questions with predefined parameters such as day, topic or event. These task-related grand verbal and visual tours in combination with hypothetical-interaction questions will generate in-depth insights and individual-spatial relations necessary for answering the research question. This research developed questions according to the aforementioned scholars' recommendations (see Annex 1).

Analysing the content of taken pictures by finding similarities, original images and spaces, the method helps to understand what areas are home. Investigating for potential repetitive patterns and forms may result in getting unconventional findings. This research aims to create typologies of photo content and relate it to the main subject of this research – home making, typologies.

5.2 Public Presentation of Home

Adding data on how informal settlers in cities present their homes on Instagram counteracts the research bias. As this research is exploratory, each method builds off the results found in the previous method. Data collection took place from ninth of June until fourth of August 2020 I used Instagram to source publicly shared pictures by individuals to see what they call "home" to a wider audience without my influence. For images to be selected, they must have either been tagged with (in Swahili or English respectively) #home/#nchi, '#in the caption or geotagged 'Dar es Salaam (then being sourced according to informal settlement positions. To narrow down the quantity and relevancy of photos selected to be on the inventory, photos had to appear on either the 'Popular' page or on the 'Recent' sections and tag the neighbourhoods (either in a hashtag or in location). The visual analysis of pictures helps to gain insights on what spaces are associated with home. A geolocational analysis through google maps shows where the pictures where uploaded and what informal settlements are represented in the

study. This method aims to oppose the influence of the researcher by providing images presented to audience without `western´ bias.

5.3 Limitations of Methods

When asking individuals to provide data about their personal lives and living situations openly, their responses can be too reactive or unrealistic, especially within critical socio-physical, and spatial conditions (Nasar & Yurdakul, 1990, p. 72). While interviews help to gain insights on thoughts, preferences and intentions the respondents also influence it based on their desire to protect privacy and be likeable (Leong, 1979, p. 130). Additionally, informants might deflect negative stigma about their neighbourhoods and get adapted to living in depressing conditions (Klaufus, 2000, p. 344). Therefore, participants try to avoid making negative remarks (ibid.) and positive responses might come from a tolerance and adaptation on inadequacies. The improvement of aesthetics within the surrounding areas of their living spaces through paint, decoration and other works can decrease strain and increase satisfaction and engagement (Dayaratne & Kellett, 2008). Nonetheless, residents increase their confidence through appropriating spaces and adapting facades and therefore increase their self-actualization (Israel, 2003).

Levels of adaptability and resilience offers people the possibility to get used to deprived conditions (Bourdieu, 1990, p. 66). When now studying home making practices by asking individual participants to disclose them, it is nearly impossible to reveal the underlying social world and unconscious bodily logics and the "lasting, acquired schemes of perception, thought and action". Hence, future research outside a pandemic and with more time at hand should work on understanding those. Nonetheless investigating home making within a highly contrasting setting, can help the researcher understand certain patterns outside one's own. As said previously, the social media inventory served to disrupt the "self-presentation" bias of informants. This ensured that individuals did not alter their behaviours to draw a certain picture for the researcher.

5.4 Data Collection

The data collected for this research is of primary and tertiary nature. The main analysis uses data collected online and via skype from May to August 2020. During this time, the researcher conducted 10 semi-structured interviews with residents of various informal districts. An initial assessment of Dar es Salaams current informal settlements, their distribution and location, as well as the study of existing research in the eight months prior to the data collection informed this research´s theoretical framework. The availability and successful recruitment of informants determined the location of the informal areas covered. This research rejected images, which displayed advertisements and pictures portraying inside places of residences. Only places

outside peoples´ homes such as streets, markets and symbols where used. The aim was, to understand their presentation of home on a digital platform. Data collection for the inventory took place within a 2-month period from the beginning of June 2020 to the end of August 2020. Although the timeframe of research was limited to three months due to the scope of the study, Instagram shows images regardless of the time uploaded. Hence, the study used images uploaded prior to the timeframe.

5.5 Case Selection

I chose to study Dar es Salaam because of various coincidental events during my search for a master thesis topic. I went to a presentation by Professor Fryd in Copenhagen, November 2019 during the C40 summit and learnt about innovative green infrastructure projects in Dar. The next day, during a film screening on informal housing and resettlement programmes in Addis Abebi Stina Møldrup Wolff informed about urban developments in East Sub-Saharan Africa. I asked both of them for further insights, which they were generous to give. Both encouraged me to follow my interest in learning more about Dar. Eventually, I established contacts with local researchers, academics and informal settlers to generate data and received the KWA scholarship from the University of Vienna. Due to the global pandemic, I was not able to visit the country myself. Instead, Dr. Tatu from Ardhi University put me in contact with Emmanuel Njavike to help me with data collection and translation from afar. I was lucky to have found a reliant, engaged and creative translator and assistant in Emmanuel.

I wanted to study a poor country outside the European Union to extend my knowledge on urban issues new to Europe but common in other countries with little resources to tackle them. The colonizing past of Europe also influenced the urban development of former colonial cities and gave me a more comparable case. Similarly, to Europe, Tanzanian land is primarily private and Dar shows similarly rapid growth, serious threats on well-being and needs of adaptation. Lastly, Dar has one of the highest shares informal settlements within its city of 75 per cent. Herslund & Herslund (2018) introduced and studied the Kibululu river catchment area in Dar. Those insights were helpful to determine stakeholders in place acknowledge existing power structures explained in previous research and provide for a better understanding of the conditions. Because the Dar has received academic attention in other urban study areas, adding knowledge on home making practices further nuances understanding. Those additional insights add to existing knowledge in future research to form an encompassing analysis of Dar.

6. RESULTS & ANALYSIS

This section systematically presents the results of the data collected. First, this section presents the factual knowledge and composition of informants in graphs, maps and tables.

Due to the fact that the three methods led to nuanced and complex data, the findings allocate to the theoretical concepts. Those three concepts of appropriation, attachment and identity creation are sub-divided according to themes. Third, it discusses the implications and findings, hoe they complement each other and help to overcome potential biases. The discussion in Chapter 7 further elaborates on the implications of those results. Lastly, the research identifies the place markers of home making practices in informal neighbourhoods. In order to help the reader understand their relevancy the following chapter ends by answering the research questions according to the data provided. The sub-questions help to structure the presentation of results and findings. The overall response to the interview requests were positive. However, the limited time and aim to generate in-depth data allowed for ten interviews only. 100% of informants were available for interviews and sent back the requested pictures within three months. By the end of the social media inventory period, I collected data from 32 different Instagram accounts resulting in 35 pictures to analyse. I searched hashtags and subsequently the locations by scanning the pictures and eventually choose those images meeting the requirements pointed out earlier. The hashtags used, usernames and precise locations are shown in Annex 2.

Map 8 and 9 show the variety of locations represented in the collected data. The majority of images was taken in peri-urban areas. Furthermore, an interesting aspect visible on the maps is the proximity to major transit routes suggesting that all participants are well connected to the urban centre by public and private transport. Additionally, the information proofs the large area covered during this data collection. The spatial distribution of participants encompassed various districts in close and far distance to the centre. Informal settlements within the centre are rather small and no informants contributed to this research. However, since their relative population size is small it is unlikely to have had a significant effect on data reliability.
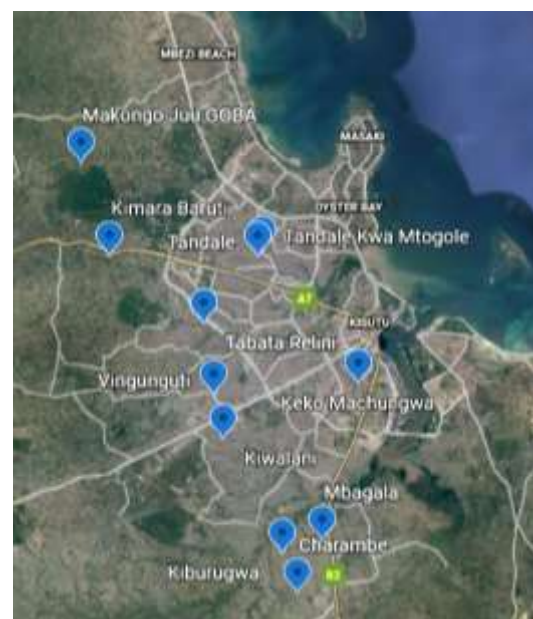
The following three tables provide a better overview of the participants of the photo elicitation and interviews. Of the ten informants, seven were female and three male and everyone had the Tanzanian nationality. The majority of participants were born and raised in Dar es Salaam with only four informants having migrated from other small towns. What is interesting about the composition of participants is that they represent a wide margin of settlers with six being homeowners and four tenants. Furthermore, the informants´ age ranged from 24 to 57 years, which helped to have insights on the different live stages and livelihoods of singles, single-mothers, married and retired home making practices. However, half of the informants were in the age from 36 to 45, which is often an age where individuals are more settled than in younger years in terms of their occupation and family status. This result might also be responsible for the high share of participants who relocated three of more times during their lifetimes.

Number of Participants	Relocated
1	never
1	once
3	twice
4	three times
1	four times

Table 2. Source: author.

Number of Participants	Age
3	20 - 35
5	36 - 45
1	46 - 60

Table 3. Source: author.

Additionally, Table 4 shows that six participants are self-employed, entrepreneurs or small business owners. Two participants work for public institutions, with one being a researcher and the other a teacher. The remaining two informants worked for small business owners as shop assistant and technician. The minimum time that people already lived in Dar es Salaam was two years and the maximum forty. While all participants said Dar and its neighbourhoods were their main home, eight indicated to have a second home.

Name	Age	Sex	Profession	Since … in Dar	current location	Moved	Other homes	other places	Main Home	Land Tenure
Miriam	24	F	Teacher	1996	10 years	2 times	Singida		Dar	Tenant
Hazilatu	44	F	Entrepreneur	1991	12 years	3 times	Dodoma	16 years	Chamazi, Temeke	Landlord
Asma	44	F	Entrepreneur Construction HairDresser	1998	2 years	3 times	Tanga	Raised in Tanga	Dar	Tenant
Patricia	57	F	Small Scale Business	1984	25 years	2 times	Tanga	18 years	Dar	Landlord
Biosa	42	F	Small Scale Business	1978	20 years	4 times	Tanga		Dar	Landlord
Jafari	35	M	Phone Technician	2008	12 years	3 times	Tanga	Raised in Tanga	Tanga	Tenant
Hamisa	40	F	Handcraft	always	always	never	Zanzibar	-	Dar	Landlord
Sarafina	44	F	Entrepreneur	1982		3 times	Mbeya	-	Dar	Landlord
Musa Pazi	32	M	Community Researcher	1998	22	once	-	Raised in Pwani	Mtoni, Mtonggani	Landlord
Zaituni	25	F	Sells Breakfast	always	5 years	2 times	-	Raised in Pwani	Dovya, Chamazi	Tenant

Table 4. Source: author.

The most interesting aspect of the data on participants is their composition and general well-being despite hazardous land. Respondents had to suggest other aspects not present in their images that make them feel at home within their neighbourhood and mentioned that home ownership, cleanliness, safety and space for agriculture are important.

The analysis now turns to the empirical investigation, allocating the collected data to understand the three dimensions of home making within informal neighbourhoods. Before proceeding to analyse the findings, this part presents the results of the Instagram inventory. In addition to the 10 locations and 100 images of the photo elicitation participants, another 11 significant locations and 35 images were added.

During the visual analysis, I categorized the different contents into smaller sub-groups to understand underlying themes and trends of presenting home. The aim is to understand what common characteristics places described as home have. The method of photo elicitation suggests a connection between images and interviews. Hence, the pictures themselves serve as data which contents reveal the meanings of certain places as homes. To that end, I grouped the images according to their content. I then relate the themes revealed in those images to home making practices and spatial or social meanings according to the framework of Aziz & Ahmad (2012). Whether content and themes are part of the dimensions of attachment, identity creation or appropriation is evaluated. One of the methods used was to create a social media

inventory based on images uploaded to the platform Instagram. I identified four major content characteristics as seen below.

Out of 35 pictures, ten portrayed individuals, mostly full body pictures outside in backyards, nature or in front of buildings. The second most prominent content showed groups of people together either cooking, eating or posing for the picture or doing laundry. Four pictures depicted infrastructure and buildings in the form of a window, a bridge over a waterway, the area and a person sitting in front of his house. The last two pictures showed social activities, with one woman singing into a microphone on the street of the neighbourhood and people listening and the other picture showing a busy local market and a boy running. All pictures shared that individuals or groups were portrayed either in the background or centre stage. This is in contrast to the following method of photo elicitation, where only one of the 10 participants sent a picture of himself and only five pictures had people in the background, not playing a major role.

	Photo Elicitation	Instagram inventory
Appropriation	Streets and Routes Spatial Control Quality of Land	Infrastructure and Buildings
Attachment	Safety Service Provision	Social Activities Community
Identity	Imaginaries Markets Places of Community Ownership	Self-presentation

Table 5.

Having presented the results of the visual data, this section shows how residents of informal settlements describe their homes based on the pictures they took during photo elicitation and further questions. I divided the themes mentioned most often and some particularities concerning appropriation, attachment and identity creation. Additionally, it shows the manifestations of translocality, community and intersectionality. The framework introduced earlier by Aziz and Ahmad (2012) differentiates between spatial and social attributes of home

making behaviours. The dimensions helped to group the visual and verbal content to gain an overview of home making practices.

Throughout this research, individuals sent pictures of places in their neighbourhoods. The research focused on their self-evaluation of places. Ten participants pointed out the importance of the use of space and their routine to be able to create home. The specifically mentioned access to transportation, infrastructure, public services such as schools and hospitals, possibilities to move freely and space for agriculture as spatial dimensions. If one or several of those attributes were not given, they found other ways to create them themselves.

The mutual influence of setting and people through appropriation, attachment and identity creation establishes a sense of place. It manifests spatially, emotionally and socially resulting in the alteration of places and relationships. Each dimension of home has spatial and social categories. The next section deals with the home dimension of appropriation as part of the analytical framework and analyses how residents of informal settlements take control in their neighbourhoods and how this relates to creating their home.

6.1 Appropriation

To make a home involves strategies to use a space such as controlling certain aspects of it. Throughout the ten interviews conducted all interviewees mentioned one or multiple activities that are forms of appropriation schemes. The analysis now turns to the feelings and actions revealed during the data collection on what appropriation practices result in home making. Therefore, the following section examines how residents of informal settlements appropriate places with social and spatial means to make their neighbourhood their home.

Appropriation	Definition	Case study
Physical setting	Use of space and habitual activities	Commodity purchase possible Independent production Existence of streets and roots
	Space and territorial manipulation and control for privacy and security	Participation and influence Infrastructure spatial control Quality of Land
Social Setting	Social interaction and encounter	Territorial demarcations Control encounters

	Social network and contacts	Neighbourhood support and interaction

Table 6. Source: author.

The following paragraphs introduce the various forms of appropriation shown during data collection. Overall five main themes occurred. First, the possibility to influence and participate in spatial alterations. Second, the proximity of commodity stores to purchase valuable items. Third, possibilities to independent produce goods and exert spatial control within the neighbourhood. Forth, how neighbourhood cooperation's control and influence the quality of land determines to what extend individuals appropriate spaces. Finally, existing and potential infrastructure result in different forms and possibilities of appropriation and therefore influence whether individuals feel at home.

During the interviews, individuals repeatedly mentioned their possibilities to control spatial developments as empowering and crucial in developing feelings of home. Amsa stated, that her "participation during neighbourhood meetings to plan an unsurveyed infrastructure and road in the community". Additionally, Sarafina responded that the possibility to "influence their own house and roads" made her feel more in control. Participants repeatedly mentioned the natural world as important aspect to develop feelings of home. Not only the existence of trees that provide shadow to rest in and crops to eat, but also flowers as aesthetic attribute and places to harvest and grow own agriculture. Furthermore, the possibility to grow own food outside ones residential plot on public land for example cemeteries positively influenced ownership and routine use of spaces. In order to gain nuanced understanding semi-structured interviews helped explain images taken through photo elicitation and an Instagram inventory.

Another result showed the relevancy of proximity to ATMs, commodity and grocery stores as source of appropriation. The possibility to use a pesa-tico-pesa facility, a shop where mobile transactions are possible- was important too. Those transactions included sending and receiving salaries and payment of utilities and government bills. Furthermore, the possibility to produce food or commodities independently proofed essential as well as the ability to keep hens to sell their eggs or their offspring's, and to plant, harvest and sell fruits.

Additionally, pictures and interviews showed the use of fences, walls and iron sheets to mark ones territory and thereby control who could enter it.

Photo Elicitation: Territory

Another influential aspect of home making within a neighbourhood is the degree of governmental care for infrastructure and service provision. When individuals were able to access nodal transportation points easily, they valued their place more and were able to have more control over their movements. Additionally, when roads were surveyed and settlements were not, residents considered it a good sign and invested more in their spaces.

Negative aspects of neighbourhoods were lack of privacy (Zaituni) noise pollution, pollution fights and chaos, unclear waste disposal and unsafety. Some neighbourhoods initiated garbage collections and night watches to ensure safety and cleanliness, which residents paid for. Negative implications of unsafe and unorganized waste disposal were floods due to overfilled and congested drainage systems. Trust in neighbourhoods decreased when a high margin of intoxicated people rummaged during nights as well as when some residents did not pay their security and waste disposal fees.

Five informants, who defined cafes, (super-) markets and their residencies as essential to meet friends and family, mentioned forms controlling social interaction and encounters to appropriate spaces. For social control individuals indicated that the freedom to meet and do what they want is important for them. They often meet friends during sport activities, on the street, at home, and outside meetings but also valued private encounters in their homes. This however still inflicts a lack of social control, which is a negative aspect too. Social control defines the ability to create privacy and control the interaction individuals have with others. The aim is to ensure freedom and psychological security. The following attributes mentioned by six informants describe social control. Health was mentioned because discharging sewage water and tanks during rainy season can result in polluted waters and serious health problems. Affordability, privacy and safety were therefore the main aspects of appropriating a space.

This section presents the findings on how places and routines resulted in appropriating home.

Interestingly, Patricia Hillary explained, "the garden makes me feel at home because it gives me food and beautify environment, sometimes people ask for seeds and I give them out for free. Eventually, some come back to give me banana that they harvest from it". Hence, Patricia used her plot of land to secure food provision, produced bananas, papaya, and traded with seeds. During the pandemic, Asma pointed out that she could not use her car and needed to use public transport and daladala for which she often had to wait more than 30 minutes. This constitutes a negative example of home making because of her dependency and the lack of service provision as well as her inability to change something about it. Proximity to public services such as schools and hospitals and private stores selling everyday necessities and ATMS for cash withdrawal mentioned by five informants during interviews and depicted in 10 pictures. Additionally, the control over spaces, cooperation and the role they play in routines seen when Hazilatu explains:

"Previously landlords were just selling their plots randomly without taking into consideration the issue of infrastructures, but those buyers who later had to think that they need access to roads and that had to be taken into consideration by offering part of their plot to allow the road to pass through. The government had not involved on this at all, so these were residents efforts due to the fact that a society need access to infrastructures especially road which allows other infrastructures to be easy reach to the neighbourhood"

Only afterwards did the government help renovating and paying compensations. Hamisa has a water utility device with which she can pump water and sell it for profit to neighbours. She is a homemaker – but spends much time outside on market buying material to make traditional handcraft. Commodification was mentioned very often – place to buy kerosene, gas for cooking. Individuals achieved spatial control mainly when they were homeowners or had previously influenced structural improvements or territoriality of their homes. Hazilatu "in 2010 I started a campaign with others to push for road renovation. Here, houses are constructed without planning, and this implies that we like living urban but we are not willing to follow urban planning.

Hamisa further lacked spatial control because she said, that "we are not safe here but we see some improvement because we have a local government local security program which at least gives hope for safety issues and sometimes the local government involves us as a community to discuss issues related to community safety and security, proper way of disposing wastes and garbage collection." Despite her involvement by local government and security program, she feels unsafe but has no option to leave place because inherited. Musa Pazi uses

his position as community researcher to influence meeting community needs. He can imagine moving eventually not now only to make new experience.

Sarafina, 44, 4 children, property owner, husband, soap entrepreneur answered that home is a toilet, and not congested space. She wishes to have space for animal keeping and agriculture. In general, many participants stated that they had a lack of spatial control due to rapid urbanization and hotels, and railway. Sarafina argues that the new railroad is on the one hand an improvement for mobility and on the other hand increases the risks of floods. Constant protests and efforts finally led to the initial stages of a tarmac road. In terms of regulating social encounters, Asma stated, "I took this photo because I am not proud of my neighbourhood because it houses low income earners which differs from the surrounding environment. However, I am feeling at home because it is a peaceful area and our property owner a humble man, who can bear delays in my rental payments until I can get it. In total, we are eight tenants living peacefully but this does not change my wish to live in a better house".

Zai participates in VICOBA, which is a micro self-organized finance initiative with five women.

Photo Elicitation: Quality of Land & Neighbourhood

Photo Elicitation: Streets / Routes

Instagram Inventory: Infrastructure and Buildings

Lastly, infrastructure was important to residents. Infrastructure included the availability of mobile services, electricity, water, garbage collection as well as accessibility of footpaths, existence of sub wards who supervise road and social service access. Furthermore, schools, and hospital lied in proximity to their residents. One participant remembered when "during renovations, the only hospital was closed and no alternative in close proximity". This lack of control and access of basic services is a stressful indicator and shows that those places are less likely to be appropriated. Surprisingly, the access to green spaces with trees and free airflows of fresh air for resting areas was mentioned repeatedly, indicating its importance. Having presented the data on schemes of appropriation, I now turn to the dimension of attachment.

6.2 Attachment

This section presents the findings on forms of attachment within informal settlements. As a dimension of home making, it reveals eight significant attributes on how dimensions of attachment develop into home affiliations.

Attachment	Definition	Case Study
Physical Setting	Care, maintenance, commitment to space	Cleaning, harvesting, building
	Positive and negative experiences and perception of place – rest pleasure comfort	Safety Perception of place Leisure
Social Setting	Social relationships	Community and group affiliation Social relations
	Social support, care and participation	Social activities Service provision

Table 7. Source: author.

Most participants had strong social relationships and support in forms of their family but also neighbourhood initiatives. Mariam's aunt lives in the same neighbourhood and is involved in the road construction. Every participant, except Jafari, resides with someone. Additionally, informants felt attached and connected when having a job within the neighbourhood, were well in contact and visited a religious place regularly. Attachment to spaces can be based on spatial and social attributes. To care for and maintain a place means that people are attached to it. Otherwise, they would be reluctant to invest their time. All participants mentioned attachment dimensions. Especially service provision was a main point to influence residents´ comfort and desire to stay. Five individuals pointed out the lack of reliable waste collection, good roads and affordable public transport. Additionally, in the neighbourhood of Hazilatu the government rejected the road construction by private hotel owners while simultaneously not constructing it themselves. This led to a strong disapproval by local residents.

In contrast, Asma pointed out that her neighbourhood had steel cages, palm trees, reliable garbage collection and free areas to keep her animals. Those attributes made her feel connected to her area. Furthermore, Sarafina explained that a previously damaged road was now being fixed and triggered hope in her to find herself living in an improving neighbourhood. Additionally, a peaceful environment and the existence of local government offices in proximity gave people the feeling to be able to contact officials any time.

In line with those findings, the pictures taken by informants portrayed existing public services such as schools, hospitals, pharmacies, and overland cables that transported electricity.

Photo Elicitation: Service Provision

An aspect of spatial attachment were the experiences and perceptions of places mentioned by seven respondents. Another aspect is the access to mosques and services, which create a daily routine. Additionally, affordability of residence, the possibility of buildings own houses, greenery, quietness and little to no traffic jams are lead to an unwillingness to leave an area. Safety and the possibility to purchase rare products such as vegetables are considered important. The latter is further seen as a unique possibility within unregistered areas because of the high diversity of residents. A part of home is safety to be oneself and be able to commute safely. Jafari mentioned safety during the interview because he valued safe passages and depicted it in a picture of a dirt road. It had previously been marked as unsafe but in recent

years became safe because the local government and residents increased security and thereby hindered robberies. However, Asma claimed that safety per se does not exist in her neighbourhood.

Photo Elicitation: Safety

Several participants mentioned their strong group affiliations as important parts of their lives. Asma explained, "We help each other and exchange goods. We are friends organize funerals together, where women decorate and men dig the earth and carry the body". Furthermore, Sarafina mentioned her engagement in the community, where she teaches women how to make soap and sell it. This is also part of her identity as a helpful and successful woman elaborated on in the identity creation section. Additionally, Hazilatu helped the community by lobbying for compensations for those residents who had to move or give up some of their land for the new road construction.

During the inventory of Instagram, six pictures depict communal activities or show personal relations. Social relations are an important part of attachment and are seen in intimate portraits of families, communal dinners and group activities such as washing laundry as well as posing for a picture in their neighbourhoods. Additionally, selected Instagram pictures had to contain hashtags that referred to home and therefore help to understand the importance of places.

Instagram Inventory: Community and Group Affiliation

Those social ties and relationships to family and friends were mentioned during interviews. Here Mariam pointed out her "a lot of memories on old passage where they used to play in" and Zai referred to the "religious routine and place to meet friends and family". Zai also showed a pattern of translocal relations because most of her family lives in other districts. However, they do not help each other in financial or material means but stay in contact. She also pointed out her membership in a VICOBA where she lends and borrows money. This microcredit assistance exists in nearly every neighbourhood and does not make her more attached to the space. Eight individuals also referred to various forms of social support through affection, warmth and instrumental support. This included the exchanging of seeds and their crops.

Additionally, leisure activities lead to attachment. The images found showed leisure activities and spaces to do such. One image depicted a woman singing amidst a small group of people within an informal settlement while another showed a child running along market stands. During photo elicitation, Asma and Sarafina took pictures of trees and sofas. During their interviews they elaborated, that sports, playing games and meeting friends are important parts of their lives. In contrast, Zaituni argued that, even though she had friends and favourable contacts in her neighbourhood, she could always built them again in a different area and would only miss her mother.

Instagram Inventory: Social Activities & Leisure

Photo Elicitation – Leisure

Returning to the theoretical framework, this thesis argued that attachment has spatial and social dimensions. I argued that attachment is integral to enable individuals to develop feelings of home. The presented reflections and findings on attachment suggest that this is the case. The results contain many examples of how various forms of social and physical settings orchestrate the attachment within a neighbourhood and which actions show attachment.

6.3 Identity Creation

Last, this section provides the data collected on identity and how it occurs within a neighbourhood as part of home making. The identity attribute includes rootedness, belonging and ownership as well as familiarity and self-presentation within the physical space. The social

identity defines through common symbols, meanings, common affiliation, and experiences. Previous literature inquired the dimension of self-realization and fulfilment as part of home. Through the portrayal of certain spaces and areas in neighbourhoods, participant's images suggest that an incremental part of home is the possibility of growth and change.

Identity Creation	Definition	Case Study
Physical Setting	Rootedness, belonging, ownership and possession	Tenure and Owning house or shop Own productions
	Familiarity, place of reference and identity presentation	familiarity and core expression Markets Self-presentation
Social Setting	Common symbols and meanings	Aesthetics and imaginaries Personalization, identification, lifestyle, status
	Common experiences and affiliations	Shared experiences

Table 8. Source: author.

Concerning the attribute of identity creation as part of home making, the neighbourhood served as a base of reference in terms of the aesthetics of buildings observed and presented in all three data collections. Through photo elicitation and the interviews thereafter, participants described their favoured forms of living. To them owning a single house preferably entailing several aesthetic objects such as fences, gardens, windows and brick rooftops is part of self-realization within a spatial setting. Some of the participants owned their houses, but aspired to improve it. Therefore, possibilities to improve and grow assets are important factors to feel at home.

Photo Elicitation: Imaginaries & Aesthetics

If we now turn to the analysis of the interviews, we can understand the importance placed on nature and aesthetics. During interviews, individuals valued beautiful houses to look at, the aesthetic influence of flowers and their aspiration to get a pretty house. Furthermore they desired quiet places in nature and desired access to air flow and wind due to house location which creates comfort in heat and makes her feel more at home. Additionally, independence and ownership of production are important factors of identity creation. During photo elicitation, individuals portrayed their market stands, their shops and products as well as their gardens to emphasize the importance of self-sufficiency.

Photo Elicitation: Own production/ independence

The spatial dimension of identity creation mainly establishes through ownership and possession by opening "own ship, selling phone accessories". Eight informants valued the freedom as owner higher to the risk of home ownership and business. However, Sarafina pointed out the negative effects of increasing floods, which affected her business and caused resettlement of some of their customers. The high rent she had to pay was unaffordable therefore; she preferred her own house and business because she would be eligible for compensation and resettlement programs of Dar´s governments. In addition, home ownership is seen as prestigious and places high value on individuals as well as playing a great part in self-fulfilment. Sarafina said that she would feel more at home if she "could have enough money to move to other non-congested area like a peripheral part if the city (kiluvya, kigamboni or bagamoyo) with fresh air and space to engage in other activities like animal keeping and small agriculture".

Photo Elicitation: Markets – Familiarity

Photo Elicitation: Common Symbols in Religion

As part of the social setting to encourage identity creation places such as markets and symbols of religion is important. While markets create feelings of familiarity, religious places are part of socializing and self-expression. Common symbols and meanings for group affiliation were Mosques and prayers as mentioned by Zaituni and Asma. Musa Pazi pointed out the value of living in a multi-cultural neighbourhood as crucial to feel at home and develop his identity. The community provided a good space for self-expression, realization and exploration.

Common and shared experiences

During the interviews, participants repeatedly mentioned their relocations. They are a highly mobile population moving between one and 4 times during their lifetime so far. Reasons to move could be negative, such as forced eviction due to new development schemes or changing property owners. Hazilatu also pointed out that informal settlers are often seen as unwelcomed invaders by public offices because they are not following urban planning

strategies and permissions. This then can lead to the demolishment of their houses without receiving compensation. All participants mentioned the positive value of being property owners and the downside of being tenants. Hazilatu was the only one who pointed out the cheap prices of her rented house as a positive attribute. All participants wished to move into better houses. Lastly, three participants and the reviewed literature emphasized the fact, that Dar es Salaams informal settlers incorporate a wide array of economic and social classes and tribes living side by side.

Jafari aims to open his own shop, selling phone accessories, freedom as owner vs. risk. Religious buildings especially mosques are seen as creating identity. Sarafinas business negatively affected by floods and resettlements, now huge rent. Common experience is that informal settlers are seen as invaders by some public offices not following urban planning and permission – sometimes they need to demolish houses without getting compensation

Sarafina founded a KIKOBA system where she teaches women how to make soap and organizes a financial loan system amongst them. Additionally, the production of cassava by Musa Pazi is his form of self-expressing his roots. Because he owns agricultural land outside of Dar, he produces cassava in bigger quanitity. Others use unfinished houses to cultivate food and sell it. This ensures their survival but is also integral part of some of their tribal, cultural and rural backgrounds.

Instagram Inventory: Self-representation within the neighbourhood

Lastly, the Instagram inventory provided unique insights in the perception of home, because ten images showed one or two people, often posing or taking selfies within their neighbourhood. It is arguable how much this reveals about identity expression. However, the fact that the pictures were tagged within informal settlements shows their interest in self-representation. Individuals sat on door steps, stood on house corners and in front of buildings. While it is nearly impossible to understand their relation to the buildings, the combination of hashtags and location show that individuals like to represent themselves. Additionally, ten of the 35 pictures that are part of the Instagram inventory portray individuals within their neighbourhoods. Hence, almost one third of pictures are used to present oneself in an online community that is mainly interested in self-representation. Using Instagram and the location settings allows arriving at the following conclusion. Being an informal settler is in itself a statement of identity. Otherwise, people would be less inclined to add the location of their

pictures. This previous sections have presented the data on individuals´ home making practices and judgements of their neighbourhoods. The following chapter will summarize the findings, implicated themes, before answering the research questions in the conclusion.

7. DISCUSSION & IMPLICATIONS

The previous chapter presented the results of the data collection process. The results have empirical implications on existing literature in the field. Some results support previous findings, while others contradict it. In general, the insights gained suggest future empirical work. The following section discusses the implications of the findings to the wider theoretical and practical understanding of home making in informal settlements.

7.1 The Importance of Home Ownership

A finding confirming academic statements is the clear preference to own ones residents than rental. Kombe (2000) foresaw that "private rental housing could possibly become a major policy objective with various mandatory policies to ensure a supportive environment". The transition in 1995 from administrative land allocation to market led supply caused housing land supply problems. Central and local government authorities of Tanzania have problems with the western housing land management concepts due to their lack of resources. Therefore, Kombe (2000) argues that latent housing land regularization should improve informal housing land through semi-regularization. This then leads to guided land development and retrofitting of informal lands (Bahendwa 2013 p. 38). The informants consider buying land a profitable investment and agree with Kombe (2000) to desire regularization of their settlements. However only once they are property owners for tenants have no right for compensation or land tiliting leaving them disadvantaged.

Within informal settlements, a strong distinction between property owners and tenants exists. Formalized land and tilting serve to as collateral to access wealth for citizens (De Soto in Davis, 2006). De Soto (2001) continues in pointing out that poor citizens do not have the means to represent their property and capital due to lack of essential representation (p. 7). For people able to proof their "ownership" it improves their assets and formalizes incorporation. However, those who are unable to pay additional taxes and unable to secure cheap land as their own before formalization are pushed out further. Increased social differentiation within the slum and a more impoverished underclass will be the result (p. 79). Participants felt more control over physical space and social encounters when they were property owners instead of tenants. This refers back to the spatial aspect of home mentioned in the literature review.

7.2 Intersectionality

The most surprising finding stands in contrast to literature on discrimination in Tanzania. As has been shown previously, a higher share of women than men were home and shop owners. This relies on the fact that the majority of the ten participants were women. However, previous academic records suggested that female property owners are very rare due to persisting patriarchal structures. Hence, the fact that five out of eight women were home owners, independent on their marital status, demands further investigation in future research. One male was a property owner, while the other was a tenant. Interestingly, the share of female homeowners lied by five to three which is in contrast to other academic statistics, which find that most homeowners are male. This result is counterintuitive considering intersectional theory on triple discrimination of racism, poverty and sexism for black, poor women. These findings, even though based on a small amount of data, could, if proofen to be correct on a wider scale, reveal a societal shift of patriarchal structures towards a more equal society.

Additionally, women worked in various occupations with none engaging in reproductive and domestic labour only. However, they were still the main responsibles for raising children and taking care of the household. This could indicate a double burden and potential restraints on home making because they have fewer opportunitites to engage in leisure. Most are self-employed or work in several jobs some women are entrepreneurs and two females were active contributers in organizing micro financing and infrastructure projects.

Studies on the geopolitics of home critically analyse existing power relations (Brickell 2014, Wilkins 2017). For example the concept of 'interpenetration of the geopolitical and intimate' through violence, land grapping and evictions, and how home can evoke feelings of fear and resistance simultaneously (Brickell 2014). Considering that domestic violence and harassment are deeply traumatizing events for the victims, it is difficult to assume that informants would be willing to share these events with a stranger. Keeping this in mind, the female and male participants saw their neighbourhood as unsafe expet of two participants, one female one male. They would not walk in their neighbourhood at night, making their feelings of home dependent on daytime. Furthermore, participants avoided some passages deep in nature. Those feelings of fear and discomfort hindering attachment, appropriation and identity creation were familiar to females and males. Some participants actively arranged security watches with other neighbours, which implies social cohesion and communal trust. Hence, gender discrimination was not clearly found but has to be further investigated in future studies.

7.3 Translocality

Previous research established that the fragmentation and marginalization of African urbanites results in exclusion (Landau, 2013, p.99, Girma, 2013). The repeated relocations result in

dynamism, self-perceived temporariness, thin social networks, lack of intra- and inter-ethnic and institutional trust (Putnam, 2007 in Landau). Furthermore, social relations lack the prerequisite of immediate mutual returns in the face of danger. This inaccessibility leads to a refusal to seek belonging and emphasizes translocal connections. Therefore, Landau (2013) argues that domestic migrants do not take up roots and develop belonging but plan for a return in the future. The findings, however, contradict this statement because only one of the four domestic migrant participants wanted to return to home eventually. The other three aimed to buy a house in an affordable neighbourhood in Dar es Salaam. However, in line with Landau (2019) translocal dimensions on when they moved there, the continuation of family ties and if they lived somewhere else for a while influenced the degree of integration.

Nevertheless, the average of three relocations amongst participants shows their highly mobile characteristics. Six participants indicated that they had a second home other than Dar es Salaam. Those second homes were places where parts of their families lived and they commute to frequently. Indeed all participants engaged in translocal relations and displayed translocal affiliations in their preferred foods. Those translocal conditions, however, did not seem to influence their attachment and appropriation behaviours towards their current neighbourhoods. Instead, all but one were unwilling to relocate in the near or distant future and preferred to stay in their residences. They argued that they had caring neighbourly contacts, favourable housing conditions and good access to public services. Additionally, Sarafina established a community project where she teaches production and financing schemes. She saw it as part of her self-realization and identity proofing, that active engagement in a neighbourhood positively influences home making.

7.4 Community

Landau (2013) argues that community creation requires the presence of a dominant culture, which does not exist within the "ethnic heterogeneity, enormous economic disparities and cultural pastiche" in African urban societies (see Mbembe & Nuttal, 2004, Simone 2004 in Landau, 2013, p. 96). However, work, tenure and occupation played a major role in identity creation within informal settlements. Markets as places of exchange, social encounters but also routine are important for the establishment of place attachment. One participant pointed out that they had demanded and pushed policy makers to create structures for open markets. This communal and political engagement proofed to create feelings of home. Additionally, religious buildings play a role in structuring residents´ life, who built their routines around it. Another repetitive image was infrastructure such as streets and roads but also aspirations such as single-family houses made of brick, spacious and having windows. The interviews confirmed this first impression and suggest that home ownership triggers a sense of potential

growth and self-fulfilment. This is in line with the observations and predictions made by Israel (2003) and Landau (2019).

Mpanje et al (2018), linking urban design, empirical research and social capital theory, finds that urban environments can mitigate social capital, which then reproduces and rearranges the former (Paranga et. al 2010). Although social capital theory recognizes the physical environment as a "determinant", Paranga et al (2010) suggest that its role is that of a "facilitator" because the built environment facilitates the growth of social capital by providing opportunities for interaction and create conditions for longer-term residency. By doing so, it only makes provisions to develop shared values, outlooks, attitudes and behaviours but cannot determine the forms of manifestations, such as trust, reciprocity and goodwill that arise from the former. Bashar & Bramley (2018) investigate the implications of social capital on development for the urban poor and find that social capital is either pre-determined or co-determined. They state that neighbourhood cooperation is key to improve lifeworlds in least developed counties and helps to gain resources, share risks and maintain common goods.

Another term used is `social cohesion´ defined as the willingness of members of a society to cooperate with each other in order to survive and prosper (Stanley, 2003). Bashar & Bramley (2018) reveal that socio economic and neighbourly mediation tremendously influence individual cooperation levels in poor areas too. They update literature on neighbourhood effects by stating that socio-economic and social capital status less clearly link than thought. Additionally, extreme poverty and proximity of living improve trust and cooperation. To sum up, the physical environment can mitigate community creation in two way. First, in its non-existence and the need for residence to join their forces to push for infrastructure or public services. Second, the existence of communal centers, places of worship, leisure and markets where people can meet each other, find common denominators and present themselves. Therefore, residents achieve home making within informal settlements when appropriating spaces by altering them, building infrastructure and defining their territory. Additionally, communal activities create attachment and identity creation.

7.5 Environment of Home

Part of home making is the development of emotional ties towards spatial attributes. During this research, informants mentioned nature repeatedly as well as particular food, trees, and flowers. They claimed that those surroundings make them feel at home. In line with Sack (1997) concerning the value of natural environments for attachment, the presentation of aesthetics emphasize the role of the natural world in informal settlements too. Looking into the data and interview responses, other phenomena were mentioned. Namely the value of memories by Mariam, the translocal dimension of repeatedly moving but still nurturing family and village ties and wellbeing that constitute "having a good health, clean environment, good

shelter, house and accessories and owning a form of transportation. For example a bicycle".
These findings are show that translocality can also benefit the manifestation of relationships.
Additionally the physical aspects of the surroundings influence the willingness of settlers to
make themselves a home. A note of caution is due here since Instagrams main purpose is the
self-representation of its members. However, with such a high share of images depicting
individuals within informal settlements, the conclusion lies close. These findings cannot be
extrapolated to all informal settlements but provide valuable insights on the spatial and social
forms of home. It could be argued that the positive results were due to a small number of
informants. However, the triangulation of methods aimed to outweigh potential biases.

This research followed the call by Landau (2013) who encouraged future empirical
investigations into the diversity of sense of belonging within African cities. However, Africas´
unequal patterns of population growth, urban sprawl and informality determined by past and
current planning practices speak against over-generalizing African urban problems. Having
discussed the findings and implications, the following section concludes the thesis and
answeres the research question.

8. CONCLUSION

This thesis presented the complex, multifaceted practices of home making within informal
settlements. Citizens living in informality are mostly poor whose low incomes force them to
seek affordable, even inadequate, accommodation. However, this thesis finds that the lower
living standards do not coincide with a lack of sense of home. While settlers desire better
infrastructure and services, they created home despite of it showing higher satisfaction than
predictions of previous studies suggested. This thesis utilized the concepts attachment. The
first question of this research aimed to understand **what places are considered home within
a neighbourhood.** Therefore, the sub questions aimed to understand the spatial composition
and the potential global dynamics influencing it. Intersectionality and translocal realities are
investigated too. This research first considered the three dimensions of home making. The
main statement and research contribution is the understanding of home making within informal
neighbourhoods as a spectrum and crucially different to home making in different societal and
political contexts.

**Sub-question 1: What aspects of the built and social environment do residents within
informal settlements refer to as home?**

The profile of the informants was diverse in age, occupation and tenure representation but
clearly dominated by female participants. Which is why it is surprising that the majority of
female participants were homeowners and entrepreneurs, which contradicts the academic

presentation. To sum up, feeling at home within a neighbourhood were constructed through active engagement in financial or political participation, establishing social relationships through leisure or sport and having markets. These dimensions served as connecting points of individuals and places crucial in feeling at home.

Even though the importance of infrastructure and service provision in neighbourhoods for and organization were repeatedly mentioned during interviews, the main meanings of home tended to be based on accumulated memories, experiences and social relationships. Furthermore, the aesthetics of urban houses and the access to nature and crops was important. This leads to the question, whether home making within informal settlements are truly important. It could be that the importance of informality was overestimated and home making of highly mobile individuals less relevant. While the images received illustrated certain areas as home, the interviews eventually proofed the underlying dynamics of home making and its importance.

Home making practices within informal settlements include the political and community engagement in creating infrastructure and thereby maybe increasing legitimacy to formal government bodies. In self-organizing and self-realizing informal settlers create their own markets and environments, actively fighting for their survival in create strategies of self-sufficiency and trade. Therefore, informal settlements provide crucial insights for alternative forms of urban development to formal urban planning. Urban planning and informal settlements seem like to contradicting entities. However rapid urbanization and lack of governmental resources forces settlers to create their own neighbourhoods and shelters. This triggers thoughts of rethinking urban practices. Informal settlements differ in quality and possibilities to improve. With urban informal housing set to be the main form of shelter in the upcoming decades around the world it is crucial to understand which factors foster the creation of a `homely´ neighbourhood despite informality.

This research found some factors relevant in creating homes. In terms of appropriating places, prerequisites were control of spatial and social settings through community organization, territoriality and cooperation. Infrastructure such as electricity, garbage collection points and fences help develop attachment and appropriating behaviours. Social control was exerted, while social activities on markets and schools provided the opportunity to engage. Attachment as second dimension of home creation was mainly achieved when security and cleanliness were ensured as well as social relationships and support encouraged. Religious facilities, markets and service provision positivly influence home making.

Importantly, many participants mentioned the value of home ownership. However, many indicated that they experience only small possibilities to purchase their own houses eventually. Additionally, some participants said that they are not particularly aware of the implications of informality due to existing administrative routines These findings could contribute to the

development of improved urban development strategies. Indeed, the emphasize of home ownership and service provision confirm that.

Sub-question 2: How do intersectionality, community and translocality shape the experience and creation of home within informal settlements?

In line with presented research on translocal African societies, only one out of ten participants has never moved from the place she was born in Dar es Salaam. An important result was that most informants had relocated three times during their lifetime, all between 35 and 45 years old. Surprisingly, only a minority of respondents could imagine relocating in the near future.

Sub-question 3: What dis- or encourages home making practices within informal settlements?

One striking result to emerge from the interviews is that individuals place high value on the presence of nature, the quality of infrastructure and the perceived safety of the neighbourhood. The single most striking observation to emerge is the importance of airflow for feelings of comfort and willingness to stay. This is a rather surprising outcome, because it was not mentioned in the reviewed literature prior to the study. The most significant response was the confirmation of Bloklands (2008) and Bakers (2013) argument that the form of tenure highly influences feelings of belonging and home. All respondents mentioned that their future aim was to either become homeowners for the first time or buy a better house. Nevertheless, informants who rented their home noticed that their tenure situation influences their willingness to participate in urban issues, while property owners and homeowners were more likely to engage in community control and creation. This is related to not only the perceived but real legal implications of eviction, resettlement and compensation schemes in place. Participants indicated that the presence of garbage collection and security positively influenced their perception of the neighbourhoods. Five discouraging elements emerged from the analysis such as unsafety, lack of nature and inaccessibility of infrastructure, tenure and cooperation.

The results regarding the research question are more complex than initially expected and certain aspects of home making are still unclear. The first question of this research explored what places within their neighbourhood residents of informal settlements define as essential to make themselves at home. However, the individual and communal understanding differs due to the heterogeneous profile of the informants. The research found that identity construction is the result of meaningful experiences and social relations, showing place attachment. Despite the acknowledgment of safety and nature during interviews, forms of tenure had more importance for settlers. Furthermore, feelings of rootedness and identity, even though mentioned as depending on work, were far more related to existing social relations and memories (Baker, 2013). This raises the question whether informal settlements practices of

homemaking are different from formal settlements when considering that social relations, memories and tenure are universally relevant shown in previous studies.

Additionally, well-being was often represented as a major influence and determinant on feelings of home. People feel at home when they are in good health, reside in a cleane environment and possess house accessories. Furthermore, owning a house or good shelter and having access to transport such as a bicycle, bus or car and safety are repeatedly mentioned. Spatial control through behaviours of territoriality proofed to be a major part in appropriating space. Tenure also impacts individuals´ appropriation and attachment behaviours and feelings. While property owners are more inclined to it, tenants are less settled. While occupation and translocal ties further influences routines and home making practices, this research surprisingly suggests that gender discrimination does not significantly influence home making. Furthermore, inhabitants of informal settlements despite shared locality and legal standing can have differing legal standings and legitimacy to government officials depending on their social and economic capitals. Together these results provide important insights into home making practices and dimensions

Finally, understanding the overall complexity of informality potentially helps to create new forms of institutional guidance. Despite popular belief, Europe today has various informal settlements. The refugee camps on Moria, Lesbos and Cannes as well as the practices of homeless, which should more precisely be called "shelterlessness or temporary settledness", are all practices of home making as well as informal due to institutional ignorance and lack of resources. The lack of infrastructure, hazardous conditions and lack of recognition forces individuals to engage in informal activities to meet their human right of shelter. Countries such as Tanzania and the institutional preconditions can therefore serve as an example for European and western countries to improve the conditions of informal settlements. Because, without romanticising it, in the end, with a share of 75 per cent informal settlements on the total housing situation in Dar es salaam, it functions. There is potential for improving the individual situation of homemakers in Tanzania and the Global South respectively, but with the limited possibilities of country and people, a surprising number of people, and high share of interviewed and collected data show, that people are satisfied with the possibilities they have.

The knowledge gained suggests engaging in comparative in-depth studies globally to study informal settlements and its implications for home making practices of individuals. Additionally, the overwhelming presence of these forms of housing emphasize the need to reconsider legitimacy and popular portrayal. Cities, civilizations and empires existed before colonialists decided to conquer and exploit African resources. Those stories are important and need to receive greater attention in academia and mainstream media. Due to the limited scope of this work, however, this thesis focuses on contemporary developments and lived realities in contrast to other global and ordinary cities. The home making processes of individuals within

informal settlements is a first attempt to understand local practices and realities. Future research should understand the differences of home making practices of different tribe members in different contexts and cities. Later on, a comprehensive comparative study on how home making was done 10.000, 1.000 and 100 years ago will lead to an understanding on how colonialism has impacted those practices, what has been lost and what has survived.

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10. GRAPHS

Map 1

An affordable, quality-assured community-based system for high-resolution entomological surveillance of vector mosquitoes that reflects human malaria infection risk pattern - Scientific Figure on ResearchGate. Available from: https://www.researchgate.net/figure/Map-of-Dar-es-Salaam-showing-the-wards-and-respective-locations-where-community-based_fig1_225042995 [accessed 24 Feb, 2020]

Map 3 Comparing Maps and the standing of different houses :
https://developers.google.com/earth-engine/datasets/
https://support.google.com/earth/answer/148094?hl=en

Estimated internal human migration flows between subnational administrative units for malaria endemic countries (WHO, 2015; http://www.who.int/malaria/publications/country-profiles/en/)

11. ANNEX

11.1 Annex 1 – Interviews

Date   18.05.2020

My name is Mariam, I live in Makongo juu area, Mlalakuwa ward, kinondoni Municipality in Dar es Salaam. I was born and raised in Dar es Salaam. And then I went to Zanzibar for studies and then I came back to Dar es Salaam.

Picture 1: Photo of the Flower

Question: What does that flower represent and why is it so special to you?

Answer: This picture represents a rare type of flower that is available at my neighbourhood, this flower is special because I remember when we were young, going to school were asked to find this type of flower and take it to the school, and by then it was very rare to find this type of flower and that's why send it now and being as big in size as this one makes me feels so happy and at home.

Picture 2: Road Construction

Question: What does the picture show and why is special to you?

Answer: This picture represents a road that is called the Makongo road that we usually use to access our neighbourhood.

This road has been here for so long but it has been cleared and levered but not being constructed in tarmac. Recently we have seen the construction going on with an effort to make it a tarmac road.

The reason why this road is special to me is that I grew up in the neighbourhood and in years we have seen cars getting in breakdows and to see these ongoing construction is the sign of hope.

Question: Did you have anything with the making of the road construction?

Answer: Personally no, but my aunt, has been taking initiative together with other community members to persuade the decision makers towards the construction of this road.

The biggest challenge has been with the payment of compensation for those whose land will be passed by the construction of this road. And the nature of community members of this neighbourhood also includes elites from University including the University of Dar es Salaam.

Picture number 3: Flowers outside a Home

Question: What does the picture represent and what does it mean to you?

Answer:

The picture represents flowers that are outside of homeplace and these are flowers of different species.

This is the place we use to take photos due to its good looking, but some of the flowers are also part of medicine, for instance, the flower on the left hand side is very useful in curing flu.

Picture number 4:

Question: What does it represent and what does it mean to you?

Answer : The picture represents a on foot passage, which actually borders the water utility company on the left hand side and the private property on the right handside.

This place is special to me since, bringing back some childhood memories when we were young we used to use this passage as a playground.

Also, due to the presence of the tree, the place has a very nice wind blowing during the day.

Picture number 5:

Question: What does it represent and what does it mean to you?

Answers: The picture represents the passage that is connecting my home and the other neighbourhood.

The passage is an open space and also used a playground for a school that is next to that space/

When we were growing up we used this space to go to school.

Since it's open and it has good winds, we also use this space as a resting place during the day, and even celebrate communal events such as birthdays.

Picture number 6

Question: What is the picture about and what does it make you feel at home?

Answers: The picture shows a completed house on the left and an unfinished house on the right, while the left completed house has a sign that shows a red arrow.

This photo is special for me, as we use to access this road when accessing school.

Also, the red arrow sign of when the road construction will end since this is the same road that is being linked to the first picture.

As you can see there is an issue with the compensation, since there is information that some of the people are yet to be well compensated this is one of the reasons why some of the people were contesting the project.

Interview Hazilatu

Date   29.5.2020

PICTURE 1: SHOWS A MAN WITHIN SOME BUILDINGS AND HOUSE WITH THE GROUP

Question: why does she choose that picture and what does the picture represent to her?

Answer: I took this photo to show that there are good houses built on good areas and its residency has means of communication as a person shown in the photo.

Question: Does she have a mobile phone disconnected to the neighborhood?

Answer: No in my neighborhood we have a mobile phone connected but the network is not stable

PICTURE 2; SHOWS THERE SOME TREES AND SOME WOMEN

Question: why does she choose that picture and what does the picture represent to her?

Answer: this photo shows our culture due to the fact that most of us (Tanzanian) like resting under trees and getting some fresh air especially after long working day so we are planting trees for that purpose

PICTURE 3: SHOWS STREET WITH SOME ELECTRICITY CABLE ON AIR AND SHOW A KID CARRYING A KID

Question: why does she choose that picture and what does the picture represent to her?

Answer: I am interested in this photo because a lot of neighborhoods have been congested but most people like to build and live in places where it is not congested with assured infrastructure like that one.

Question: Is that the place that she would fill at home? Is she from that area? If yes, what is the approximate distance from the place in the photo?

Answer: yes I am from that neighborhood and is where I am feeling at home, my house is after the second road from the place where I took that photo. That is an unplanned area but residents decided to leave some of their lands for roads to pass through so as to allow also other infrastructures to be reached. all these were a personal effort

Question: Do you know how and when the decision and initiatives of constructing that road had been made?

Answer: Previously landlords were just selling their plots randomly without taking into consideration the issue of infrastructures, but those buyers who later had to think that they need access to roads and that had to be taken into consideration by offering part of their plot to allow the road to pass through. The government had not involved on this at all, so these were residents efforts due to the fact that a society need access to infrastructures especially road which allows other infrastructures to be easy reach to the neighborhood

Question: How old is the road?

Answer: it is 12 years old, it used to be people's farms, but after they sold to us, we agree as a society to offer some peace of our plot so as we can make it as a road. After sometimes when the government saw our effort they support us and starting a renovation and paying some compensation cost t those people who offered they plot space at first.

Question: Was she part of people who decided with the initiative?

Answer: No I am not part of the initiatives because by that time that road was constructed I was not living there but there is another road constructed in 2010, I was of the society who initiated a campaign of encouraging people and the government until they decided to renovate it.

Question: In 2010, was she part of the committee? Or who were the people in the committee for this initiative?

Answer: yes I was part of the people who started those initiatives because I moved into this neighborhood in 2007 and there was no road, then board had to be formulated to start the initiatives, and I was a board member so as to inspire the government to start the renovation of that road.

PICTURE 4: SHOWS PLACE WHERE THERE IS A LOT OF PLANTS (CASSAVA TREES)

Question: why did you take this picture and what attracted her?

Answer: I took this photo to show how large percent of our residents depend on small scale businesses although few are farmers. We have other small businessmen who prefer to cultivate their own cassava and sell them as a businessman to the final user. I am a farmer also, despite the garden I have around my home place I also own a big farm far away from here where I grow cassava. Farming helps us with economic difficulties. We also have unfinished houses around the hood where people use as a farm and they get money.

Question: Are they paying someone who owns the land in which the cassava has been cultivated?

Answer: in our neighborhood we have place had been set as a cemetery area and it is not yet covered up, so we have been using that area for cultivation by the permission from local government office

Question: Does she has to pay for that land she used to grow cassava?

Answer: Payments is not in the form of cash, instead I have to clean the area

PICTURE 5: A HOUSE WITH RED ROOF

Question: why did she take that photo, what does she intend to show?

Answer: We as a society despite like having good life we also like to have a good house like the one on the photo and I believe after it will finish the owner will not be happy by having good life only but also staying in a good house

Question: How much does a house like this approximate cost?

Answer: The cost of that house including plot will range to 13 000 USD (30,000,000TZS)

Ms Lizbeth: if that land would be planned land, would it be more expensive?

Answer: yes it will be more expensive maybe 10,000USD

PICTURE 6: SHOWS A LOT IF HOUSES WITH DIFFERENT COLOR IF ROOFS

Question: why did she take that photo, what does she intend to show?

Answer: this is the area where I am living and it has high and low land, here is a low land picture showing the beautiful houses constructed without planning, and this implies that we like living urban but we are not willing to follow urban planning

Question: does she see it as a problem that the area is not surveyed and the house is not planned?

Answer: yes it is a problem because;-

When urban planners come they will ask us to demolish our hoses without any compensation because we built without their concerned

This area might be surveyed for a long time ago and the government had planned for it maybe they planned to construct road, market, make it as public space, or having downpipes here. Because we built without their concerned they term as invaders in this area

PICTURE 7: WITH CABBAGES AND UNFINISHED HOUSE

Question: why did she take that photo, what does she intend to show?

Answer: here I intended to show improper waste disposal tendency in our neighborhood, despite having a special site for waste disposal at KImyaweli, bus people have the tendency to improper disposing wastes between houses which is a big challenge for sustainable and clean environmental goals we want to achieve by 2020-2030

PICTURE 8: SEPTIC TANK

Question: why did she take that photo, what does she intend to show?

Answer: most Tanzanians are living in informal settlements where there is no central waste system, so they must have their own independent septic tank (as shown on that photo) for wastewater discharge, and when it is full normally it can be sucked. (this is my neighbor's septic tank)

Additional; sometimes people discharge their wastes during the rainy season by directing their chamber to surface running rainwater and this causes a lot of problems including diseases like cholera

PICTURE 9; BINYANGO PHAMACY

Question: why did she take that photo, what does she intend to show?

Answer: the photo shows pharmacy which implies health issues which is very important in human life otherwise you cannot do anything, that house is been used as pharmacy on the front where they also do some small tests like malaria, there are so many pharmacies around but within our neighborhood that is the only pharmacy we have

PICTURE 10: SHOWS A YELLOW HOUSE (A SCHOOL)

Question: why did she take that photo, what does she intend to show?

Answer: that is a school called Saku primary school, I choose this photo because appreciate there are so many different forms and level of education but for me, this as a foundation of every education, is the place where you start learning reading at first and my two children graduated standard seven here a few years ago

Ms. Lizbeth: how many children does she have? Is she living alone now or not?
Answer: she has four biological children and two other children, she and her husband who is a small businessman are living together with those 6 children and they are helping each other to take care of them
Question: which specific places and things is does make her feeling home in terms of safety etc?
Answer: things that make me feels at home is when I am having good health, cleaned environment, house accessories, having a house with good shelter and owning transport at least even a bicycle

Interview Biosa

Date   29.5.2020
PICTURE 1: GOVERNMENT WARD OFFICE: WITH PEOPLE SETTING OUTSIDE
Question: why did she take that photo, what does she intend to show?
Answer: I decided to take that photo because that is where we are getting government services such as bail form etc
PICTURE2: SHOWS TREES AND ROUNDABOUT- KIGOGO ROUNDABOUT
Question: why did you take this picture?
Answer: the aim of taking that picture was to show that roundabout which acts as a center to everywhere from our neighborhood, from there we can go to the national hospital, national stadium, etc
Question: is this area informal or formal?
Answer: Yes it is an informal area but the road was surveyed by the government.
PICTURE 3: SHOWS A MOSQUE WITH PA SYSTEM ON THE TOP
Question: why did you choose that picture?
Answer: I chose that picture because it shows an important place for worship which is close to where I am living
Swali: kwanini ulichagua hii picha hii?
Jibu: sababu inaonesha ehemu muhimu ya kufanyia ibada na sio mbali sana na ninapoishi
Question: despite of worshiping, is there any other reason that you regard this area as important area?
Answer: Yes because also is the place where I can meet friends and family member whose we have not seen each other for long time
Swali: ukiacha swala la kuswali kwa nini ili eneo ni muhimu kwako?
Jibu: hili eneo pia ni muhimu kwangu kwasababu huwa nakutana na ndugu na marafikiambao sijaonana nao kwa mda mrefu.

PICTURE 4: SHOWS A MARKET AND STREET WITH SMALL SHOPS
Question: why does she choose that picture and what does she aim?
Answer: I aimed those small shops where offers a lot of service especially evening, many people we depend on that market and it is much more congested at evening than in the afternoon
Swali: kwanini ulipiga picha hii na nini kilikuvutia kwenye hii picha?

Jibu: nia ni hivyo vibanda ambapo huwa tunapata huduma nyingi hasa wakati wa jioni, mchana hapajai sana ila joini kuna watu wengi sana tunaopata huduma hapo

Question: Is it an informal economy? or non registered market? And maybe the products available from here are at a small price compared to other normal places?

Answer: yes it is an informal economy but all product are available at the same price as another market place here in our neighborhood, common products available there are vegetables, soaps etc

Swali: Je hilo ni soko lisilo rasmi? na je! bei ya vitu hapo iko chini sababu ya ya soko hilo kuto kuwa rasmi?

Jibu: ndio hili ni soko lisilo rasmi ila wanauza vitu mchanganyiko kwa bei ile ile na bidhaa zinazopatikana pale sana ni mboga za mboga samaki, miswaki sabuni nk

PICTURE 5: KARIBU AZANIA BUILDING (DISPENSARY)

Question: why does she choose that picture and what does the picture represent to her?

Answer: I chose that picture because it shows a dispensary (health's service) available in our neighborhood and it is not far from where I live. People used to go there before they can get referral to district hospital. they offer a lot of services but nor operation though since the government renovates it I am not sure if that service was added.

Swali: unaielezeaje hii picha?

Jibu: hiyo ni dispensary ambayo kama umeumwa ghafla unaweza kwenda hapo kabla ya kwenda hospitali ya mkoa, haiko mbali na kwangu na hiyo dispensari iliyopo hapa mtaani kwetu, mara ya kwanza hakukuwa na huduma ya oparesheni ingawa sasa imerekebishwa kwahiyo sina uhakika kama kuna hiyo huduma au la.

PICTURE 6: SHOWS MARKET

Question: why does she choose that picture and what does the picture represent to her?

Answer: the aim here was to show that in our neighborhood we have a mobile money transaction (Tigo Pesa) services that are easily accessible

Swali: kwanini ulipiga picha hii na nini kilikuvutia kwenye hii picha?

Jibu: lengo hapo ni hiyo tigopesa ambayo tunapata huduma za kutuma na kupokea pesa kwa urahisi

Question: what mobile transaction is important to her?

cash withdraw

sending money services

paying government bills including water utility and electricity bills

Swali: ni huduma gani za kifedha muhimu unazozipata hapo?

kutoa pesa

kutuma pesa

kulipia malipo ya serikali kama bili za maji na umeme

Question: if she would meet friends or family where would they meet?

Answer: we usually meet with friends at their home, we walk up to their places and meet there, I don't have a tendency of going bar for meeting unless we have a ceremony part where I can meet my friend or family at the party.

Swali: kama umepanga kukutana na marafiki au familia yako, huwa mnakutana wapi?

marafiki unawafuata kwako, ila hatuna sehemu maarumu ya kukutana, pia mimi sio mtu wa kwenda baa kuwa naweza kutana na marafiki zangu baa, labda kukiwa na sherehe ndio huwa tunakutana wengi wengi

Question: where specifically do you feel you're at home?

Answer: when I am on road walking, that is the place I really feel I am at home

Swali: ni eneo gani huko kigogo ukiwa unajihisi vizuri na unajisikia uko nyumbani?

Interview Asma

Date   02.06.2020
ASMA 1 PICTURE 1: SHOWS RED GATE
Question: why did you take that picture and what attracts you from this picture?
Answer: This is different house compare to other houses, it used to be a zoo for cattle's and hens but for now is where I am living, this place makes me feels like I am at home because I have one big room which gives me 2 bedrooms… and 1 living room at fair price (23 USD per month). it is a safe and quite place to live.
Swali: Kwanini ulipiga hii picha na kitu gani kilikuvutia?
Jibu: ni sehemu ambaya iko tofauti na nyumba nyingine, hiyo sehem ilikuwa inafugwa kuku na ng'ombe ila kwa sasa imefanywa kama makazi ya watu. Mimi pia naishi hapa, ni sehemu ambayo imetulia licha ya kuwa mazingira yake hayajaboreshwa, hakuna wizi, hakuna uswahili na imetulia sana.Pia eneo hili limenishaidia kupunguza gharama kwasababau naishi kwenye chumba kimoja ambacho ni kikubwa sana hadi nimeweza kukitenganisha na kupata vyumba 2 vya kulala na sebure na nalipia shilling 50,000 kwa Mwezi.
Picture 2: shows houses with blue roof color
Question: why did you take this Picture?
Answer: I took this picture to show the difference between landlord's and tenant's housing conditions. The two house on the picture are occupied with landlord where the one with blue roofing materials is occupied with a widower who is living with her four children and the one with light blue roofing materials occupied with someone who has better life and has other houses for rent only
Swali: kwanini uliamua kipiga hii picha?
Jibu : nilipiga hii picha ili kuonesha utofauti wa hali za nyumba zinazo milikiwa na wenyenyumba na nyumba zinazomilikiwa na wapangaji kama yangu. kwahiyo hizi ni nyumba ambazo zinamilikiwa na kukaliwa na wanyenyumba, nyumba ya rangi ya bluu ni nyumba ya mjane mwenye familia ya watoto wanne. Hii ya bati la blue bahari mmiliki wake anahali nzuri na anamiliki nyumba nyingine za wapanaji
PICTURE 3: SHOWS A HOUSE WITH TWO FRAME
Question: Why did you take this picture and what attracts you in this picture?
Answer: I took this photo around my neighborhood to show a different type of house (a better house) compare to where I live but still we have a very good social relation. You can get help and anytime when you need (i.e. scream at night for help) although we don't have the same life level.
Swali kwanini ulipiga hii picha na kitu gani kimekuvutia kwenye hii picha?
Jibu: hii picha nimeipiga katika mazingira ninayoishi kuonesha kuwa hiyo ni nyumba ambayo iko tofauti ukilinganisha na nyumba ninayoishi (ni nyumba nzuri na yakisasa) lakini bado tunaishi kwa ushirikiano na unaweza kusaidiwa mda wowote ukiitaji msaada wa majirani licha ya kuwa ni watu tunaoishi hapa ni wamatabaka tofauti.
PICTURE 4: SHOWS A JUNCTION WAY AFFECTED WITH FLOODS
Question: What attracted you to take this photo?
Answer: the picture shows a plot besides our regular road to and from my place, I am attracted with this neighborhood only because I am living peaceful but I wish I could move to better house where middle income people are living.
Swali: Kitu gani kilikuvutia kupiga hii picha?

hayo majani ni kiwanja ambacho akijajengwa na hiyo ndio barabara tunayoitumia na iko karibu na maeneo ninayoishi, kitu kinachonivutia hapa ni kuwa naishi kwa amani katika mtaa huu ila nikiwa nauchumi mzuri natamani nikaishi maisha ya kati.

PICTURE 5: SHOWS A ROAD WITH ELECTRICAL POST ON ITS SIDE

Question: why did you take this photo?

Answer: I took this photo because I am not proud of this area (my neighborhood) it is a neighborhood where low income earners lives, it is different with the surrounding environment. But I am still feeling at home for the fact that it is a peaceful area and our land lord is a humble man in case I cannot deriver rent on time he can bear with me until I can get it, we are 8 tenants in total and we are living peaceful too but this does not change the fact that still I wish to live in a better house

Swali: kitu gani kimekufanya upige hii picha?

Jibu: nilipiga hii picha kwasababu eneo hili halinivutiii, linaonesha tuko uswahilini na tunaonekana tunatofauti na mazingira yanayotuzunguka. Ila bado najisikia kuwa niko nyumbani sababu nakaa kwa amani hata nikikwama kodi nikiongea na mwenye nyumba huwa ananielewa, hapa tuko wapangaji nane lakini hakuna anayemkera mwenzie ila bado natamani kukaa kwenye nyumba ya kisasa.

PICTURE 6: SHOWS FENCE ON THE LEFT AND YOUR HOUSE ON THE RIGHT

Question: why did you take this picture?

Answer: I took this picture to show the beauty the surrounding environment where every hose has it own fence but within my neighborhood, there is no fences instead the way houses were constructed it made its own fence

Swali: Lengo la kupiga picha hii ilikuwa ni nini?

Jibu: ni nyumba ambayo ni nzuri na mazingira yake ni mazuri na yanavutia, hii ni nyumba ambayo imejengewa fensi lakini nyumba zetu hazing fenzi iliyojengewa na badarayake zimejizunguza na kuonekana kama zimejengewa fensi.

PICTURE NO 7 &8: SHOWS WINDOWS AND DOORS

It is a repetition of picture number 1 where she was trying to describe her house they way she partitioned it

PICTURE 9: SHOWS A ROAD

Question: why did you take this picture?

Answer: I took this to show that we have a direct access to main road (KONOIKE ROAD) and a bus stop from our neighborhood, the road on picture is a link road between our neighborhood and that main road

Swali: kwanini alipiga hii picha?

Jibu: nilipiga hii picha kuonesha kuwa barabara ya mtaa wetu inaunganisha mojakwamoja hadi barabara kuu (KONOIKE ROAD) ambako stendi mpya inajengwa, hivyo tunauwezo wa kufika barabara kuu bila shida yoyote.

PICTURE 10: REPETITION

PICTURE 11:

Question: why did you take this picture?

Answer: first this picture shows an inside area of picture 5, I took this picture to show a house that was the first one to be constructed in that compound (where I am living) as a guard post by the time.

Swali: kwanini uliamua kupiga hii picha?

Jibu: picha hii inaonesha eneo la ndani la picha namba 5,nilipiga hii picha kuonesha hii nyumba ambayo ndio nyumba ya kwanzakujengwa kwa ajili ya mtu atakayekuwa anaangalia hili eneo

PICTURE 12: SHOWS A FENCE WITH POST ON SIDE

Question: why did you take this photo?

Answer: I took this photo to show that area where a soak way pit was constructed but the area had been sold we got a challenge because now we don't have the pit although there was part of plot left where now we have it renovated for a construction of new pit.

Swali: kwanini ulipiga hii picha?

Jibu: nilipiga hii picha kuonesha hilo eneo ambalo ndipo choo kilipo na chemba kubwa zilikuwa hapo ila baada ya eneo hili kuuzwa kukawa na changamoto ya kukosa chemba kubwa ingawa saizi kunaeneo lilibaki na hivyo linakarabatiwa ili tuweze kujengewa tena chemba

Picture 13: shows outside environment

Is the same inside environment of the compound where I am living

PICTURE 14:

Question: why did you take this photo? And attracts you in this photo?

Answer: I took this picture to show the back side of our neighborhood, it is a beautiful place where we wish to move in

Swali: kwanini uliamua kupiga hii picha?

Jibu: nimepiga hii picha kuonesha maeneo ambayo yako nyuma yetu na nimaeneo ambayo hata sisi tunatamani tungekuwa tunaishi huko, mazingira yake yamekaa vizuri

PICTURE 15: SHOWS A HOUSE

Question: why did you take this photo? And attracts you in this photo?

Answer: I took this photo because this is a type of house I wish to live, I like this house so much and it has direct access to the main road at front and street road at back.

Swali: kwanini uliamua kupiga hii picha?

Jibu: nilipiga hii picha sababu hii ndio nyumba inayonivuti sana sababu inabarabara kubwa mbele na nyuma inabarabara ya mtaa

Question: you said you had been moving to different houses a lot, what was the reason?

Answer; yes I was moving to different houses before coming here because many housed I used to stay where in heritage houses so the owner sold their house after some time and we could not proceed with our contract. even here the first owner sold this place but the good thing is the new landlord agreed to take the contract with us this is why I am still here

Interview Jafari

Date   03.06.2020

PICTURE 1 AND 2: SHOWS ROAD

Question: why did you take this place and what attracts you?

Answer: This picture show a road on a hill where is a good and quiet place for physical excerise

Swali: kwanini uliamua kupiga hii picha na inamaana gani kwako?

Jibu: hii ni picha ya barabara iliyopo kwenye mlima na huwa tunatumia kufanya mazoezi, eneo hilo limetulia sana kwamaana ya kuto kuwa na kelele

PICTURE 4: SHOWS FANCES

Question: why did you take this place and what attracts you?

Answer: the picture shows a vegetable garden, it is not at my house or owned by me but it is close to where I live, since it is owned by neighbor so he is the one take care for it and if you want may be a fruit you have to ask for it

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: nilipiga hii picha kuonesha hilo eneo ambalo ni la bustani iliyopandwa mbogamboga, ni eneo ambalo liko karibu na kwangu na linamilikiwa na jirani yangu hivyo ukitaka matunda au

mboga inakubidi uombe kwanza kwasababu eneo lina fensi hivyo huwezi kuifikia bustani moja kwa moja na sio utaratibu kujichukulia matunda au kuchuma mboga bila kuomba

PICTURE 5 AND 9: SHOWS MR JAFARI

Question: what was your intention of took this photo?

Answer: I took this picture so as you could see a person who you are talking too and who took the rest of pictures

Swali: lengo la kupiga picha hii lilikuwa ni nini?

Jibu: nilipiga hii picha ili uweze kumuona mtu unaye hojiana nae na aliyepiga hizo picha

PICTURE 6 AND 7: SHOWS A WHITE HOUSE

Question: why did you take this place and what attracts you?

Answer: I took this picture to show lowland part around our neighborhood where it is covered with grasses and trees, I am living in highland but I wish one day to own a house like the one you see on picture because it is a beautiful house inside fence with assured security (a house like this it must has a security camera). Where I am living now I am not much free to do whatever I want to do because I am just a tenant so I might be ask to move at any time. I really wish to own my house and I am preparing myself for it in future

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: nilipiga hiipicha nikiwa katika upande mwingine (ng'ambo) na nilipiga ilikuonesha hilo bonde ambalo linauoto wa asili, mimi siishi hapo ila natamani kuwa na nyumba kama hii hapo baadaye kwasababu ni nyumba nzuri, iko kwenye fensi ni kubwa na haina usumbufu hasa wa kuibiwa sababu nyumba kama hii lazima ziwe na kamera. Nimapoishi saizi sina uhuru sana sababu nimepanga hivyo siwezi kufanya kila kitu ninachotanami kufanya kama kufuga nk, pia nakuwa nawaza kufukuzwa kama sita lipa kodi kwa wakati ndio maana natamani siku nijemmiliki nyumba na uwezekano huo upo kwa hapo baadaye.

Question: where do you feel more at home and why?

Answer: a place where I feel at home is Tanga region because of the climate (it cold) and is where my parents live. this is my 14 year since I moved to Dar es Salaam to find a job, and now I am working as phone technician, a part of Mbezi beach where I am living now I had been living in two different places that are Kariakoo and Kimara Suka in which Mbezi remain my favorite place because of the safety issues and for Dar es Salaam is where I am feeling at home.

Swali: ni sehemu gani inakufanya ujisike uko nyumbani na kwanini?

Jibu: sehemu inayonifanya nijisikie niko nyumbani ni mkoa wa Tanga kwasababu ya mazingira ya kule ni ya baridi na ni mazingira ambayo nimeyazoea lakini pia kule ndiko wazazi wangu waliko. Nina miaka 14 tangu nije Dar es Salaam kutafuta maisha ambako nafanya kazi kama fundi simu. Mbali na Mbezi bichi niliwahi kuishi Kariakoo na Kimara suka ila Mbezi ni eneo ambalo linanifanya nijisikie niko nyumbani zaidi nikilinganisha na hayo maeneo mengine sababu ni eneo ambalo linausalama

PICTURE 8: SHOWS PASSAGE BETWEEN TREES

Question: why did you take this place and what attracts you?

Answer: I took this picture to show the road which seems to be narrow and covered by trees both sides but it is a safe passage to take although during rainy season we usually counter some difficulties especially for those who pass by cars

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: nilipiga hiyo picha kuonesha barabara, japo ni ndogo ila usalama wake ni wa uhakika, magari huwa yanapita ingawa wakati wa mvua kunakuwa na changamoto

PICTURE 10: SHOWS FLATS

Question: why did you take this place and what attracts you?

Answer: this is the picture I took around City centre where I working and I like this place especially my street because it has good infrastructure, it is not overpopulated stress and it is a very quiet place to work

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: nilipiga hii picha kuonesha maeneo ya mjini, sehemu ambayo ninafanyia kazi na inanivutia sababu ina miundo mbinu ya barabara ni mizuri na mtaa ninaofanyia kazi hauna watu wengi sana na uko kimya

PICTURE 11: SHOWS GREEN STORE

Question: why did you take this place and what attracts you?

Answer: I took this picture to show some of shops around Kariakoo and my wish is to own a shop like that where I shall be selling phone accessories, I like owning my own shop because I shall be free to do business the way fits for me although I understand there is a risk to take as an entrepreneur

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: nilipiga hii picha kuonesha baadhi ya maduka yaliyopo kariakoo na natamani kumilika duka kama hili ambalo nitakuwa nauza vifaa vya simu, napenda kuwa na duka langu mwenyewe kwakuwa nitakuwa huru na namna ninavyotaka kuliendesha, najua kuna kupata harasa kama mfanyabiashara ila kumilki duka bado ni ndoto yangu kubwa

PICTURE 12, 13 AND 14: SHOWS SHOPS CLOSE TO BENJAMIN MAKAPA SCHOOL

Question: what is this picture about and what did you like from this picture?

Answer: it is a secondary school inside and what I like from this photo is because of the environment, greenish and quietness

Swali: hii picha inamaana nini kwako na ni kitu gani kimekuvutia kutoka kwenye hii picha?

Jibu: hii picha inaonesha shule ya secondary ya Benjamini Mkapa na kitu kilichonivutia ni mazngira ya hii shule, yako kimya na yana ukigani (uoto) licha ya kuwa iko maeneo ya mjini

Question: what are the most important characteristics at your place that makes you feel at home?

Answer: what makes me feel at home in my place is freedom to do whatever I want

Swali: je ni sifa gani muhimu inakufanya ujisikie uko nyumbani ukiwa kwako?

Jibu: sifa inayonifanya nijisikie niko nyumbani kwa pale kwangu ni uhuru wa kufanya kile ninachotaka

PICTURE 15 AND 16: SHOWS HOUSES ROOF TOPS

Question: why did you take this picture and what attracts you from the picture?

Answer: I took this photo because this road used to be one way and traffic jam was our big challenges but for now we have it extended and the traffic jam is less compare to when it used to be a one way

Swali: kwanini ulipiga hii picha na ni kitu gani kinakuvutia kwenye hii picha?

Jibu:Nilipiga hii picha kuonesha hiyo barabara ya Mbezi ambayo ilikuwa ni ya njia moja na ilikuwa na foleni sana ila kwa sasa imerekebisha na kuongezwa ukubwa hivyo hata foleni imepungua na hatupati changamoto sana kama mara ya kwanza

PICTURE 17: UNFINISHED FLAT

Question: why did you take this picture and what attracts you from the picture?

Answer: I took this picture because I am interesting with the building finishing (Cladding) although the building is still under construction

Interview Patricia

Date   03.06.2020

PICTURE 1: SHOWS HOUSES ROOF TOPS

Question: why did you take this place and what attracts you?

Answer: this is place where I am living, it is an informal neighborhood but I like it because we have all the infrastructures i.e. water utility, electricity etc

Swali: kwanini ulipiga hii picha na kitu gani kinakuvutia?

Jibu: napenda eneo ninaloishi na vitu vilinavyonizunguka vinanivutia sababu hapo ni makazi holela lakini kuna miundombinu yote kama maji, umeme nk

PICTURE 2: SHOWS PAPAYA TREE

Question: why did you take this photo? Is it easy to plat tree on that area? Do other family plant papaya trees too?

Answer: I took this photo because I like fruits thus why I plant that tree on my compound and during papaya season I can harvest four to six papayas after every four days…

Swali: kwanini uliamua kupiga hii picha na nikitugani kinakuvutia kwenye hii picha?

Jibu: nilipiga hii picha sababu napenda sana matunda na nimepanda miti tofauti tofauti ya matunda katika eneo langu, huo mpapai ni moja kati ya miti ya matunda niliyopanda na msimu wa mapapai huwa navuna mapapai manne hadi sita kila baada ya siku nne, nimeizoesha familia yangu kula na kupenda mapapai. watu wa eneo hili pia wamepanda miti ya matunda kulingana na chaguo la matunda wanayopenda.na tunatumia miti hii kama iti ya matunda pekeyake

PICTURE 3: SHOWS BANANA TREE

Question: why did you take this place and what attracts you?

Answer: I took this picture this how the banana tree which is in my place which gives us banana as food

Swali: kwanini uliamua kupiga hii picha na ni kitu gani kinakuvutia kwenye hii picha?

Jibu: nilipiga hii picha kuonehs huo mgomba ambao huwa unazaa ndizi kubwasana tunazotumia kama chakula

Question: why does banana tree make you feel at home?

Answer: it makes me feel at home because it gives me food and beautify environment, sometimes people ask for species and I give them for free although some of them come back after sometimes to give me banana that they harvest from it

Swali: Kwanini huu mgomba unakufanya ujisikia uko nyumbani

Jibu: kwasababu unanipa chakula na nanivutia sana kuwepo hapa, kuna mda watu wanaopita huwa wanaomba mbegu ili nawao wakaoteshe, na sijawahi kuuza mbegu ila nafikilia kuanza kuuza kwa hapo baadaye zitakapokuwa nyingi. lakini huwa wananileteage ndizi baada ya mogombayao kukua na kuzaa.

PICTURE 4: SHOWS ROAD

Question: why did you take this place and what attracts you?

Answer: I took this picture to show infrastructure especially the road that is in our neighborhood, I usually use it when I am going to my working place. This is a main road where public transportation (daladala) pass, since I don't have a private car I use it though with this corona pandemic we have a little bit of challenge and we have to wait more than 30 minute for a daladala on a bus stop

Jibu: nilipiga hii picha kuonesha kuwa miundombinu ya barabara ni mizuri kwenye mtaa wetu na hii barabara iko nyumba ya sita kutoka ninapokaa, mara nyingi huwa natumia hii barabara kwakati naenda kazini sababu daladala zinapita hapa pia na mimi sina gari binafsi. licha ya kuwa usafiri wa daladala unapatikana hapa kuna mda usafiri unasumbua hasa kipiti hiki cha korona kwahiyo unaweza kusubiri mda mrefu wakati kwa kawaida huwa tunasubiri usafiri kwa dakika 30 wastani

Narration:"Public transportation operates in a way that they can pick a passenger anywhere along the road buy they drop only on a specified bus stop. We don't have a company that owns those cars instead it is down by anyone who is willing and financially stable to buy a bus. Not all the buses has a specific roots but most of them has and you can identify the root by reading text in front of the bus or by color of belt drawn on the car which most of the time it is confused because you may find two buses with different roots but same belt color so the proper way to identify it is but reading the text.   Apart of public buses we also have public tricycles and motorcycles which the fair is a bit higher than that of buses. in this transportation business market male are much dominant than female and on motor cycle transport on other part of the city you might find no female at all. Some buses own by companies but this does not prohibit individual ownership because our system of paying tax is during registration at first place, renewal of permits time to time like licenses etc and when you buy fuels."

PICTURE 5: SHOWS GENGE

Question: why did you take this place and what attracts you?

Answer: the photo shows a min market where I get food especially vegetables and spices, this place make me feel at home because I can get all the supplies here but also it is the place where I can meet friends

Swali: kwanini uliamua kupiga hii picha na nikitugani kinakuvutia kwenye hii picha?

Jibu: nisehemu ambayo Napata bidhaa ndogondogo za kupikia kama nyanya, pia sehemu inayonifanya nijisike niko nyumbani sababu napata mahitaji ya nyumbani kwa ukaribu na pia inanipa nafasi wa kukutana na marafiki zangu

PICTURE 6: SHOWS CRDB ATM

Question: why did you take this picture?

Answer: I took this picture to show that ATM services is available to our neighborhood which allow us to draw cash and I usually go there twice per month and this make me feel at home

Swali: kwanini uliamua kupiga hii picha?

Jibu: nilipiga hii picha kuonesha kuwa mtaani kwetu tunapata huduma ya ATM na hapa ndio huwa nafanya miamala yangu ya pesa hasa huduma ya kutoa pesa na huwa naenda mara mbili kwa mwezi na hii inanifanya ninjisike niko nyumbani

PICTURE 7: SHOWS SOFA

Question: why did you take this picture?

Answer: I took this picture to show a carpentry services available in our neighborhood where we use to have our furniture's fixed, it easy getting there because it is close my place and I can go on foot in ten minutes although I am not going there frequently unless I want the service. if this services could not be here still we can get it from our neighbor place called Mtongani but you need to ask for an appointment if you want the services and I could be more costful and it could make me feel less at home.

Swali: kwanini uliamua kipiga hii picha?

Jibu: nilipiga hii picha kuonesha huduma hiyo ya fundi selemara inayopatikana katika mtaa wangu na ndipo huwa napeleka vitu vyambu hapo vikiharibika, nirahisi mimi kufika hapo

PICTURE 8: SHOWS FILLING STATION

Question: why did you take this picture and what does the picture mean to you?

Answer: I took this picture to show that feeling station where I use to but kerosene and fill gas for cooking, it true that I have electricity in my place but I don't use it for cooking purpose, it is just for other domestic uses, so the station is most important to me

Swali: kwanini uliamua kupiga hii picha na ina maana gani kwako?

Jibu: Hapa ni sehemu ambayo tunapata huduma ya kuuziwa mafuta ya taa pamoja na kujaza gesi. tuna umeme nyumbani lakini tunatumia mafuta ya taa pamoja na gesi kupika ndio maana hili emeo ni muhimu kwangu na linanifanya nijisiskie niko nyumbani

PICTURE 9: SHOWS PHONE POLE

Question: why did you take this picture?

Answer: I took the picture to show that in our neighborhood we have mobile services and network is good as you see the pole, we do not have to go around searching for network, and I mostly use phone for making calls to my relatives who are living in a Northern part of Tanzania (Tanga and Arusha), my children who are at school and friends, sometimes I need to call my customers or call store keepers when I want to buy product from them and have it delivered to my place

Swali: kwanini ulipiga hii picha

Jibu: nilioiga hii picha kuonesha kuwa huduma ya simu haisumbui katika eneo ninalo ishi hivyo hatuna sababu ya kwenda kutafuta mtandao maeneo ya jirani, na mimi nina matumizi sana ya simu kwaajili kupiga simu kuwajulia hari ndugu zangu wanaoishi Tanga na Arusha, watoto ambao wako shule, jamaa na marafiki, kuagiza idhaa ninayotaka kununua, kuwapigia simu wateja wangu kujua wanataka bidhaa gani na kama wamepata bidhaa ninapowatumia

PICTURE 10: SHOWS A FLAT BUILDING (A HOSPITAL)

Question: why did you take this photo?

Answer: I took the photo to show the hospital services available in our neighborhood

PICTURE 11: SHOWS CHICKENS

Question: why did you take this picture and what attracts you from the picture

Answer: I took this picture to show my hen keeping project which gives me food and money when I sell them as hen or its eggs, and this is my main business

PICTURE 12: SHOWS TAP

Question: why did you decided to take this picture and what does it mean to you?

Answer: this is the place where I am getting water for home uses and having this services at my place makes me feel at home

PICTURE 13: SHOWS ELECTRIC POLES

Question: why did you decided to take this picture and what does it mean to you?

Answer: I took this picture because it reminds me in 2018 where I had electricity connected in my house and the pole on the picture is the one pass current direct to my house, I use electricity only for domestic use

Date   5.06.2020
Question: is she the landlord?
Answer: Yes, i own this house
Question: why do you want to have this boundary, is it for safety or as a demarcation?
Answer: This corrugated iron sheets, its serves both purposes, safety reason as well as demarcation
Question: do other people in the neighborhood also use that?
Answer: Yes, they use the these iron sheets for security as well as demarcation purposes
PICTURE 2: SHOWS A SITE WORK
Question: what does the picture show?
Answer: The picture shows a foot passage that we usually use to access the house, this house on the left of the picture is my house.
Question: do you have any influence on this space, like the influence on building houses on the street and so on?
Answer: Yes I do, in terms of the house I built, and of course the roads that we access these houses but I don't have influence on other houses.
Question: Is this site work on her land?
Answer: Yes
Question: is there another plan done by the sub ward?
Answer: No, there are no other plans done by the subward in terms of housing arrangement , but they are responsible for supervising the access roads and social services related to the subward.
Question: who are other people involved in making the decision of designing the area including roads?
Answer: So far the roads are in different hierarchy, and for the street roads, the sub-ward is the one responsible but for the tarmac roads that are regional, the local government authorities are the one responsible
Question: do you play a big role in making decisions on how the neighborhood would look like? And how does it work?
Answer: Yes, we take part during neighbourhood meetings where we discuss different matters such as availability of social services such as water and electricity as well as garbage collection in the neighbourhood.
Answer: Yes I do, I have lived here for some time so i know my neighbourhood
Question: did you grow up in Dar es Salaam?
Answer: Yes, i was born and raised in Dar es Salaam

PICTURE 3: SHOWS A FLOWERED HOUSE
I like this photo because of the aesthetics and the appearance on the houses, my house is the one on the left and not the one with flowers.
The reason I also like this photo is because I aspire to have a house as nice as that, that is why I took this photo.
PICTURE 4: SHOWS A FENCED BUILDING
That fence separates my house from the neighbours house. And so the road that passes in the middle on footpath to another neighbourhood on the other side.
PICTURE 5: SIMILAR TO PICTURE 3:
PICTURE 6: WATER CHANNEL
Question: why did you take this picture and what makes you feel at home from this picture

Answer: this is part of environment around my home place and this is what is common landscape, the blue ropes are for hanging places, this environment makes feel me feel at home

PICTURE 7: CORRUGATED SHEET

Question: why did you take this picture?

Answer: I took this picture to show the way that give us accessibility to other place and the corrugated sheet you see is my fence which also act as a boundary between me and my neighbor's place

PICTURE 8: SHOES HOUSES AND BLUE ROPES

Question: why did you take this picture?

Answer: I took this photo to show the surrounding environment, that is the front view of my house and the houses you see are the neighbor's houses

PICTURE 9: SHOWS HOUSE STEPS AND A PLOT

Question: is it important for you to have greenery and space in front of your house? And can you manage to stay in a flat where there is no tree or greenery?

Answer: yes it is important because it give us shades and fresh air and yes I can stay on flats because although there is no trees and greenery but I can get the wind

PICTURE 10: SHOWS RED CURTAIN: HER HOME PLACE

PICTURE 11: SHOWS RED CURTAIN; SAME AS 10

PICTURE NUMBER 12: SHOWS A WAYS COVERED WITH GRASSES AND VODACOM ADVERT POST

Question: is this place near to your house?

Answer: no, this is near my neighbors' house, my house is on left hand side

PICTURE 13; REPETITION

PICTURE 14: SHOWS A LADY IN THE FRONT

Question: why did you take this picture?

Answer: I took this picture show alternative pathway to access my neighborhood

PICTURE NUMBER 14: SAME PATH AS PICTURE NO 13

PICTURE 16: REPETITION

PICTURE 17: SHOWS AN RED GATE AND TWO WINDOW

Question: why did you take this picture?

Answer: I took this picture to show the front view elevation of my house

PICTURE NUMBER 18: REPETITION OF A PATHWAY TO MY NEIGHBORHOOD

Question: how does that water utility device work?

Answer: it calculate volume of water usage in a specific house and its SI unit is UNIT which cost 2000TZS and one UNIT has 50 buckets of 20 liters', but when I sell locally to residents I sell 200 TZS per 2o liters' bucket

Question: where do you work?

Answer: I am housewife, but most of the time I prefer go to the market buying material for making traditional handcraft baskets and this is where I spend most of my time outside my home

Question: what are the main challenges you see in your neighborhood?

Answer: we have a lot of challenges, first because house are disorganized and congested children cannot have place for them to play and they end up fighting, we are disturbed by drunker who are making so much noises, improper waste disposal and dimples, sometimes neighbors comes to your place/valander and start making stories which result to noise at your own place. We are not safe here but we see some improvement because we have a local government local security program which at least gives hope for safety issues and sometimes

the local government involves us as a community to discuss issues related to community safety and security, proper way of disposing wastes and garbage collection.

Question: why do you decide to stay in that neighborhood despite all those challenges, why don't you move to another place?

Answer: I inherit this place and I have no other place to go

Narration; "sungusungu is local security group which is under local security committee of the sub ward"

Question: what is the main conflict between resident and the government or resident and sungusungu?

Answer: our main conflict is the resident paying the security fee (sungusungu fee) but it is not common to have conflict with the government.

Question: do people in your community help each other

Answer: yes we help each other you can even ask for salt, water or vegetable to your neighbor or in social problem like a family lost someone, we participate to the funeral and attend the burrier. And also I have neighbors who are my friends.

Question: for how long have you been there? And are there any infrastructure improved since you are there

Answer: yes we did not have a good road to access our neighborhood but now we have it constructed by the government and as a community we have been informed about the construction so we can use our labour force.

Question: if you could change one thing in your neighborhood, what would it be?

Answer: if I could had a change to change one thing in my neighborhood that would be housing planning since it the hood is not planned at all we dong have recognized street pathway as infrastructure

Question: how are you contributing to the development of your neighborhood, have you participated as a politician, or other community leader, or a committee leader?

Answer: I am just participating in a community meeting and voicing up for something I thing is good to be done or adopted

Interview Sarafina

Date 17.05.2020

Madam Sarafina is 44 years old, a wife to one husband, a mother to four children and a landlord. Currently is a small entrepreneur making soap and sanitizer, she is living in Makarakara street, Kipawa area at Ilala municipality Dar es Salaam, she is a from Mbeya but her family moved to Dar es Salaam 38 years ago where they lived at Magomeni area.

Question: what does home mean to you?

Answer: to me home mean having toilet, have enough space to circulate within the compound and being in a place which is not congested

Question: what are the main challenges you are facing in your neighborhood?

Answer: the main challenges here is we are staying in hazardous area because we are close to river Msimbazi and some of my neighbors were slept away with floods and they decided to move to other place where they can have a life, this mass movement affect my business because customers are no more there, so it force me to move to other place of business where I have to pay a huge rent and I am small business woman selling soaps and sanitizers, although I had a clothes shop before which was affected by floods

Question: are there any challenges between the society and the government or within the society?

Answer: the main challenge is garbage's collection which we have been charging a lot of money and hired contractor is coming only once per month, actually he is not doing his job correctly, we are having these garbage's not collected on time we have it improper disposal result to block some water channels. NB: the contractor is hired by the municipal office.

Another challenges is a road, outside this area roads are well constructed bur around our neighborhood there is no good road which makes us to use tricycle and motorcycle as a means of transportation, and these means are cost fully compare to bus (a public transportation) which for now we cannot have because of the poor road facilities.

Question: Do you ever tried to influence for the road improvement?

Answer: No, but the hotel owner from this area asked for permission to renovate this road although their request was rejected by the reason that it is a government responsibility to construct any road and not personal role. The road become much worse during rainy seasonal and as a society who are living here we end up complain to our leader who are telling us promises without keeping them.

Question: since the area is dangerous because of the river, wouldn't it be dangerous to construct the road?

Answer: no it will not be dangerous because the river is on other side of the area and we can have the road constructed

Question: is there any time that you work as a community in your neighborhood?

Answer: yes, during community event like funeral we are participating as a community, people go and cook and prepare place for burial, normally women are responsible for food preparation and men for digging grave and burial ceremony part.

Question: despite of doing your own business do you working with any community within your neighborhood?

Answer: Yes, we have a women group called KIKOBA, where I am teaching them how to make soaps and we are supporting each other financially through loan.

Question: How many children do you have?

Answer: I have four children, first borne is 27 years old, second born is 23 years old , third bone is 20 years old and the last one is 14 years old.

Question: apart of your normal business, are there any other activities you are involved with?

Answer: no, I am not involved with any other activities but there are some activities I wish I could do like animal keeping and agriculture but I do not have enough space to do those activities. A part of income generating activities I do physical exercises in which I do not have fixed timetable for it, normally I do it every morning at home during working days and I'm going at beach during weekend and I met with group of people from my neighborhood where we exercise together

Question: what physical development had been taken place since you started live there?

Answer: there have been so many physical developments some of them are five new hotels, increase in population because so many people are buying land and built on the lower part where it used to be empty area and there is a constructing a standard gauge railway by the government.

Question: do you sell those soaps to the hotels around you?

Answer: no I don't sell the soap to them because I do not have a big brand name so the soaps that I am making I just sell to my normal customers.

Question: how do you see the construction of the standard gauge railway?

Answer: I really like the construction of the railway abut it destructing water floor as a result to floods since it blocks some of water channels so I wish the construction could end soon.

Question: what is your level of education?

Answer: I studied a primary school up to standard seven where I got pregnant but I managed to do my final primary education exam although when result came out I did not pass so I decided to stay at home and take care of my baby, after few years I left the baby at home and started a secondary education though private candidate system where I studies form one and two for one year and I did my form two exams, results came out and I did not pass again so I dropped the school and my class education ended there.

Question: what role you are contributing as a woman to your neighborhood?

Answer: as a woman, my contribution to my neighborhood is through the women group that we have, where I was the only woman with entrepreneurship skills of making soaps and sanitizer but now I am helping other women by teaching them how to make it so as they can also do their own business.

Question: do these pictures make you feel at home?

Answer: no those picture do not make me feel at home but when I look at hem I appreciate that I have a house to live but if I could have enough money I could move to other non congested area like a peripheral part if the city (kiluvya, kigamboni or bagamoyo) where there is fresh air and enough space for me to engage on other activities like animal keeping and small agriculture and there is where I will fell at home

Question: what is the most important picture among of the five pictures you took?

Answer: the most important picture to me is picture 2 which shows a steel cage, palm tree and a place to collect garbage, and this is most important to me due to the fact that I at least have a place for animal keeping, collecting garbage and have I tree within my compound.

Interview Zaituni

Date: 15th August 2020

Madam Zaituni has 25 years living in Chamazi Mbagala, Dar es Salaam at Dovya Street. She is doing small business for a living (selling bites), she was born in Temeke hospital in Dar es Salaam although during her growing she moved to one place before dwelling at Chamazi. Originally she is from Pwani district. She is a tenant who lives with her parents.

Question: Do you have other home apart of Dar es Salaam

Answer: no I don't have any other place apart of Dar es Salaam

Picture 1: shows on orange house and a corrugated sheet shop

Answer: that is a place where I am living with my mother and that is a shop where my mother use to do her business although for now the shop is closed

Question: Is the business there doing well?

Answer: No it is a seasonal business because sometime it went well and sometimes it dies as for now we closed the shop because it is not doing well

Picture 2: mosque

Question: why did you take this picture?

Answer: That is a mosque, it is close to my home place and we are using that for worshiping purposes

Question: is it important for you to have a mosque close to your house?

Question; what is she will miss if she has to be relocated?

Answer: If I will have to be relocated ill miss the mosque which help me wake up very early in the morning, ill also miss she presence of the hospital which is so close to my house and the presence of the close school where y child is studying and the school has a quality education.

Question: would you wish to stay because of your mother or your friends?

Answer: Yes may be mother, I'll miss my mother and my child because he is staying with my mother, her grand mother

Question: Do you participate in any community activities?

Answer: no, I am not much participating in community activities apart of UPATU where we collect money (1000 TZS) in a group of 5 people female only and we give the collected money to one person to another in shift.

Question: If you would be relocated how would you handle your Upatu- (village community banking) (money collection activities)? Will you continue with it from the neighborhood or will you go and join with another community member to continue with it where you will be relocated?

Answer: since we are doing it in rotation and only one women remain to be paid if I have to be relocated not I will stop and I will be joining with other community member where I will be relocated

Question: What is your level of education madam Zaituni

Answer: I studied up to ordinary level

Question: Madam Zaituni, your house has no fence as it is seen of the photo, is it a challenge to you?

Answer: yes it is a challenge because anyone can come in and out and anytime but there is nothing we can do

Question: Did you participate in infrastructure community activities such as road construction?

Answer: No I had not participated in such community activities before neither my mother, I am only doing my business during the morning which is selling pancakes.

Question: Is there any area within your neighborhood that you feel safe:

Answer: No within my neighborhood there is no place that I can feel safe because of thief, people have been robed frequently over here.

Question: Apart of the mosque is there any there place that you like?

Answer: I like a quite place and within my neighborhood there is a place close to the local government place, it has trees and I like staying in that place?

Question: Is there a community cleaning program or security (sungusungu) within your neighborhood?

Answer: Yes we have community security but specifically in my neighborhood we don't have security services, for the cleaning security, yes we have car collect garbage's once per week and we pay 200TZS per month.

Question: Do have friends from outside of neighborhood that comes to visit you?

Answer: Yes I have relatives who come for visit, they are from Twangoma, and they might come once per 2 month or months, it is not regular

Question: Do they have a tendency of bringing you a gift or money when they come to visit?

Answer: they just come to visit, and due to economic situation they come just for visit and not giving money or something else

Picture 3: day care centre

Question: why did you take this picture and why does it makes you feel home?

Answer: that is a nursery school which located behind street road, it is close to my home

Picture number 5: shows Transformer

Question: What does the photo means and why did you took it

Answer: I took this photo to show a transformer (electricity supply) and behind it the house has shops were we are buying house stuffs especially charcoal

Picture number 6 & 7: shows a dispensary

Question: Why did you take take this photo?

Answer: I took this photo because this is the important place for me, it is a dispensary is where we get services in case we are sick, the dispends very close to where I am staying and it has a quality services

Picture number 8: Shows a market

Question: Why did you take this photo?

Answer: That is a market where we buy vegetables and my mother has shop (genge) too but if she close her shop (genge) we usually go there to buy home supply and also

That is a place where people from my neighborhood buy their breakfast, is the same market where you see small shops (genge) at picture number 8, I also work there so every morning I am selling pancake too

Question: What is more important property to you in your neighbor hood?

Answer: for me the mosque is very important than everything

Question: Do you have a good friend from your neighborhood?

Answer: Yes I have friends and we are living in the same neighborhood

Question: is it important you to have your friend within your neighborhood?

Answer; No it is not important to live in the same neighborhood so I can move other place, actually I have only one best friends and if it will happen I have to move ill just inform her that I am moving to their place. Again I am not planning to clove outside chamazi because rent is cheap and my financial status is not allow me to live outside this area

Question: Is it important for a mosque to be in your neighborhood?

Yes it is important to have it close to my neighborhood because, Muslim has a tendency to remind us after several time so I use it as an alarm for me to worship, working up or get prepared

Interview Musa Pazi

Date: 18th August 2020

There is a rapid transit road construction which is near his home place which will be simply their mobility to move to the city centre

Question: Do you have any contribution to the construction of that road?
Answer: no really but we were just asked if this road should be constructed and where to allocated some of roads elements like what to they want to have a bridge etc, they had their opinions and submit it to a sub ward leaders, this happened about six months ago
Picture: shows a roads and a flat with some shop views
Question: Why did you take this photo?
Answer: I took this picture to show how women in our neighborhood who takes the main road as an opportunity of doing their business doing the business, they are putting their business along the road to attract buyers to purchase.
Picture3: shows a street
Question: Why did you take this photo?
Answer: I took this picture to show my neighborhood to show how is it structure since we have different types of houses because of peoples classes, we have all type of people, the low, middle and high income earners as for me I am a middle income earners
Question: do you feel connected with the community or feel part of it?
Answer: Yes I fells connected, we are living as a community and I am involving of local researchers in their neighborhood
Question: Do you put a lot of effort to your neighborhood to make your area look good in terms of decorations, availability of infrastructures etc?
Answer: as a researcher I have been taking initiatives to involves local government and pressure them to
Question: did you influence or take any initiatives to have the market in your neighborhood?
Answer: No, we had this market before even we moved here, the market has been there since 1995 , so what is happening now is just to have it improved by the market

Picture 1: shows secondary school
Question: are you attached to this secondary school?
Answer: I studied there, but it was a primary school, we have a secondary school in front while in back is a primary school so I have history there
Picture 2: Shows a man crossing a road
Answer: This is a road that connect our neighborhood to other neighborhood also roads it takes us to a market that is near our place, my house is near the place
Question: Did you influence the street design?
Answer: yes a community from this neighborhood we are not have an influence on road construction but we during rainfall the road flooded so we are putting sand bums so as we can still use the road
Question: Is your area surveyed
Answer: No most of area are not surveyed
Picture 1: shows a bucket
Question: Why did you take this photo?
Answer: I took this picture to show that we are using well water, we don't have DAWASCO water but we have it accessible all the time compared to those who are depending on it from water utility DAWASCO. And we have some companies which are responsible for well drilling, what someone needs to do if he/she want to has a well is to seek for a drilling permit from the

local government and hire a drilling company to do it, after that they will be paying an electrical bills since all water pump systems are using electricity

11.2 Annex 2 – Instagram Inventory

REF	LOCATION		USERNAME	CONTENT	DATE OF UPLOAD	HASTAG USED	Hashtag Meaning
	NEIGHBOURRHOOD	DISTRICT					
1	Makongo Juu Goba	Kinondoni	DIGUBIKE		30.6.2020	#FURAHA YANGU #IPO KWANGU	My happyness it at my home
2	MBAGALA	Temeke	Chirs_hb_		2.7.2020	#HomePotraits	
3	Vingunguti	Ilala	mgambokazora		1.7.2020	Kazi sio kula Mchango umetoa	The issue is not eating, have you contributed
4	Makongo Juu Goba	Kinondoni	ommy_versace		8.4.2020	#StayHome	Stay Home
5	Kimara Baruti	Ubungo	vochu_makamb		9.6.2020	StayHome Stay Safe	
6	Vingunguti	Ilala	pascal_psej		4.6.2020	#Kraani_kwangu	My home place

7	Keko Machungwa	Temeke	zmgould		16.12.2020 #KekoMAchungwa
8	Keko Machungwa	Temeke	Malikale		23.7.2020 #localife
9	Vingunguti	Ilala	drakydad		27.05.2020 #vibveta_hood
10	Mbagala Kingugi	Temeke	Allystiy1		28.01.2020 #home
11	Mbagala Charambe Kwa Mbaku	Temeke	officialbra		3.11.2019 #mbagalakwetu
12	Mbagala Kiburugva	Temeke	pesapeajogging		24.06.2020 #baadayazoezi
13	Mbagala Kiburugva	Temeke	dullah_agger5		28.06.2020
14	Kivalani	Ilala	Kaluku_12		12.05.2020 #PkaUsomwe
15	Kivalani	Ilala	Kashili		08.06.2020 #Uswahilini

16	Kivalani	Ilala	Pmavenge		13.05.2020	Mtaani
17	Tandale	Kinondoni	hamzapelege		12.12.2017	#TandaleKvetu
18	Tandale Kwa Mtogole	Kinondoni	toto_bad_fasion		08.04.2020	#TandaleKvetu
19	Tandale Kwa Mtogole	Kinondoni	dorismollel		1.12.2020	#Tandale
20	Tabata Relini	Ilala	xeifsonu67		22.2.2020	Kitaa
21	Tabata Relini	Ilala	daviesjohn_dee		5.5.2020	Mtoto Hakui kwa mama yake
22	Tabata Relini	Ilala	classic_moyo		5/08.2020	StayHome
23						

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