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Appendix

APPENDICES:

The Influencing of Consumer Aspirations on Food Choice, Sourcing and Consumption Among Low-Income Households of eThekweni Municipality: A Pilot Study

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APPENDIX 1: METHODS

Appendix 1a: Study sites

1a.1 Peri-urban and rural areas in the periphery of eThekweni Municipal Area

Maphephetha (rural), Mzinyathi and Ngcolosi (peri-urban) settlements, were selected to understand the relationships between households and the food system in areas that still contain rural characteristics. Maphephetha is located 50km from Durban CBD and has a population of 16000 people living in about 2000 households (Green et al., 2001). Households in this area consist of traditional dwellings and RDP housing scattered within qualifying homesteads (Green et al., 2001). Mzinyathi area has 7141 people living in 1271 households (Frith, 2012). As peri-urban areas, the settlements are about 40 kilometres from Durban CBD. Households are characterised by formal and informal housing that vary in size and quality. They are serviced by the eThekweni Municipality but governed by the Qadi traditional authorities under Ingonyama Trust Board.

Peri-urban and rural areas are located on Ingonyama Trust Land which formed part of the KwaZulu homeland. Homelands were restricted areas in the outskirts of cities for non-white race designed to decongest cities during apartheid (Baffi et al., 2018). These areas had marginal resources, inferior services and lacked access to the formal economy (De Swardt et al., 2005; Battersby, 2011).

1a.2 Urban Sites

1a.2.1 Informal settlements

Two informal settlements, Quarry Road West (QRW) and Thandanani (T), located in the urban core, reflect the characteristics of living in well-established but vulnerable informal settlement. Informal settlements are inhabited by low-income earners living in structures that are temporal in nature (Marx & Charlton, 2003) built on marginal land prone to disasters and is densely populated (DEAT, 2005), poorly serviced but proximate to economic hubs (Satterwaite et al., 2018). Besides social and environmental risk, these areas have limited access to basic services and poor-quality housing. QRW informal settlement is located within the Westville Area in Durban. There are about 931 households with a population of about 2400 people (Williams et al., 2018) involved in a circular migration from the Eastern Cape province of South Africa (Posel & Marx, 2013). On the other hand, Thandanani (Greenwood Park) informal settlement is located north of Durban CBD adjacent to Greenwood Park suburb. It has a population of about 1000 people living in about 450 informal houses.

Most of the residents in QRW and Thandanani informal settlements live in temporal shelters (shacks) while a few people build more permanent but informal brick houses. Both settlements have been in existence since the late 1980s. The settlements are provided with communal ablution blocks and taps, while most households make use of illegal electricity. Most residents in both settlements have homes in rural areas, particularly in the Eastern Cape, and so practice circular migration. They have strong rural connections, which shape their constructions of memories and relationships with food.

1a.2.2 Government subsidised housing (RDP)

Hammonds Farm (HF) and Congo are formal low-cost housing settlements northwest of Durban CBD, developed by the state to provide housing to the urban poor. Residents are relocated from informal settlements to formal housing, commonly known as RDP housing (named after the Reconstruction and Development Programme Policy-RDP used to roll out the housing), with access to municipal services. About 1452 residents from Ocean Drive informal settlement were relocated into Hammonds Farm in 2010 which had 1800 new RDP housing units (Sutherland & Buthelezi 2013). Congo is a more recent housing settlement initially consisting of 96 units planned to accommodate about 1000 Namibia Stop 8 informal settlement residents (South African SDI Alliance, 2012-2018).

Appendix 1b: Photovoice Method

As a participatory action research method, photo voice provides an opportunity for marginalised communities to express their experiences, views, and perceptions through reflection on photography, to bring about policy change (Sutton-Brown, 2014). Community members record their realities using cameras, after which they are given an opportunity to give critical meaning to the photographs through group discussions (Wang et al., 2004; Wang, 1997).

Appendix 1c: More participants than was recruited.

More participants (11) turned up for the workshops than were recruited (9). Researchers sought to recruit up to 20 participants per community through snowball method but not all members contacted had access to a mobile phone with a camera. Some participants who had no phone with a camera arranged to use other participants' phones to take pictures, this resulted in a higher number than was recruited. The participants were not turned away, but a discussion was held to emphasise the importance of separating the picture when submitting. Participants were encouraged to use specific unique identifiers for their pictures such as including a background which shows items in their home or using dishes that were different from the other participants. During collection of pictures, each of the participants that shared a camera phone was able to identify and submit their pictures.

Appendix 1d: Emerging Themes

Table 1: Emerging themes from the data

Theme	Subthemes
Healthy food	Fresh produce Home grown and wild foods Healthy cooking methods
Sources of food	Gardens/field/homestead Supermarkets Bush/river Feeding Schemes/Nutritional Support Programmes
Changes in food sourcing over the years	Before 1980 1980 to 1990 After 1990
Factors influencing food choice and food sourcing	Social status Media & Technology Climate change Cost of food Politics Urbanisation: Spatial configuration of living spaces Modernisation: education & employment

APPENDIX 2: RESULTS

Appendix 2a: Age Classification

2a.1 After 1990

Nelson Mandela was released from 27 years of imprisonment on 11 February 1990. Mandela's release signified hope and freedom for marginalised non-white South Africans, though he was only elected as the first Black African president in 1994 (Smith, 2010).

2a.2. 1980 – 1990

This was a period of intensified political unrest following the 1976 Soweto Uprising (Bond, 2012; Weitzer, 1991); as a result, there was fragmentation of families and livelihoods as people got actively involved in politics and abandoned normal lifestyles. People who were born during this period, came into a disrupted society which did not provide adequate opportunities to learn the customs and culture of Black African living.

2a.3 Before 1980

Livelihoods within the homelands were stable and people adhered to customs and cultures of Black African living.

Appendix 2b: Photovoice Collages
Appendix 2b(i): Healthy Food



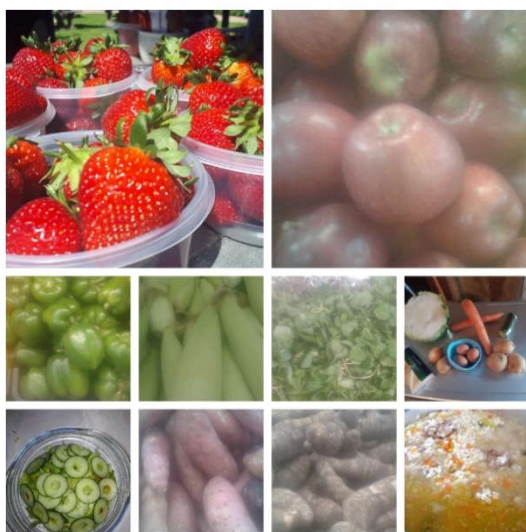
Peri-urban M



Peri-urban N



Rural area M



Informal settlement QRW



Informal settlement T



RDP HF



RDP C

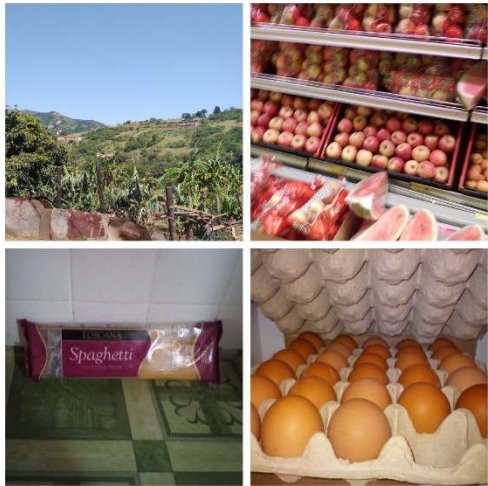
Appendix 2b(ii): Food Sourcing



Peri-urban M



Peri-urban N



Rural area M



Informal settlement QRW



Informal settlement T



RDP HF



RDP C

Table 3a: Rural and Peri-urban settlement changes in food sources

Settlement	Processed		Unprocessed	
	Before 1990	Now	Before 1990	Now
Rural M	Shops Home	Supermarkets Shops	Fields	Fields Bush River
Peri-Urban M	Shops Home	Supermarkets Shops	Fields Kraal	Gardens Fields Kraal Pension
Peri-Urban N	Shops Home	Supermarkets Shops	Gardens Fields Food banks	Gardens River

Table 3b: Informal settlement changes in food sources

Informal Settlement	Processed		Unprocessed		
	Before 1990	Now	Before 1990	Rural Home	Now
QRW	Shops Supermarkets	Supermarkets Shops	Fields Gardens Farms	Fields Gardens Food banks Neighbours Farmers	Rural home Gardens/fields Farmers
T	Shops	Shops Supermarkets Soup kitchens Charity organisations	Fields Gardens	Fields Gardens Food banks Farmers	Gardens

Table 3c: RDP housing settlement changes in food sources

RDP Housing	Processed		Unprocessed	
	Before 1990	Now	Before 1990	Now
HF	Shops	Shops Supermarkets	Gardens Farms	Shop Gardens
C	Shops Bush	Supermarkets Shops	Felds Gardens	Shops Gardens Soup Kitchens Food parcels

Appendix 2c: Narratives on Changes in food sourcing over the years

1. Historical Sources of Healthy Food (Before 1990)

a) Gardens, Fields, and Kraal

'We used to plant a lot of food and were able to sell food like beans, taro, and sweet potatoes. We then used the money to buy curry powder, salt, cooking oil, beef stock and other things that we could not get from the soil.' (Participant 4, Informal settlement T).

'I was born in 1954. During the years 1960 and 1963 we ate food from the gardens and fields. We made samp using the mealies that we got from the fields.' (Participant 4, Peri-urban area M).

'If we got tired of vegetables and needed meat, we would kill a chicken and pretend like it died on its own because we knew that the older people do not eat chicken if it died without slaughtering it.' (Participant 1, RDP HF).

b) *Buying from other farmers*

'It was easy to get food because we were growing our own food, or we would buy food cheaply from the farmer nearby.' (Participant 5, Informal settlement T).

'I used to visit my uncle in rural area where he worked on a farm. He used to receive eggs, meal-meal, and meat from the farm.' (Participant 3, RDP HF).

c) *Fishing and hunting*

'In my rural home, we got fish from the river, and we would hunt for meat or slaughter an animal in the kraal.' (Participant 2, Informal settlement Q).

d) *Food processing:*

'We would harvest and dry the mealies from the field and when it is completely dry, we would take it for grinding to make mealie-meal.' (Participant 1, RDP HF).

'Most of the times in the rural areas we used to grind our own mealie-meal. We used to eat fresh mealies and let some of it dry for grinding to make mealie-meal and samp.' (Participant 3, Informal settlement T).

'We used to grind our own mielies... my great-grandfather had a grinding machine and when I wanted porridge, he used to show me how to grind mealies until I learnt how to do it. Neighbours also used to bring their fresh mielies to grind.' (Participant 3, Peri-urban area M).

e) *Occasional Eating of processed foods:*

'I remember that white bread was only eaten during Christmas period. We also ate broken rice, meal-rice, and white mealie-meal.' (Participant 1, Rural area N).

'We used to get money once a month from my father who worked in urban areas. We only ate cheese and bread during the Christmas time.' (Participant 1, RDP HF).

2. Current Food Sources (2019/20)

a) *Gardens:*

'I get vegetables from Khanya Njalo school, which grows veggies and sells to the community.' (Participant 6, RDP C).

'I saw my neighbours get spinach and mealies from their garden and I decided to start my own garden. I eat food from my garden.' (Participant 2, RDP HF).

b) *Feeding Schemes and Food Parcels*

'There are food parcels that are given to pensioners once a year... in December and we cannot say it is a programme.' (Participant 1, Rural area N).

'There is a soup kitchen, but they only feed one person per family.' (Participant 6, Rural area M).

'There's a Church which feeds people who cannot afford to buy food... but you know, everyone becomes poor when they see free food. I saw people who afford to buy food queueing.' (Participant 3, RDP HF).

Appendix 2d(i): Narratives on Healthy Food

1. Healthy Food

'...healthy food is LGV, pumpkins and mealies are healthy.' (Participant 1, HF)

'Fresh mealies, mealies mixed with peanuts and beans (boiled and roasted) are healthy.' (Participant 5, Peri-urban M).

'...izinkobe, fruits and vegetables, isinjingi are healthy.' (Participant 5, Rural area M).

'...amakhiwane, amaganu, tolofiya and amahlala fruits (wild fruit which we grow near the river) are healthy.' (Participant 1, Informal Settlement QRW).

'...fish, cheese, eggs and peanuts from the garden, sweet potatoes, butternuts, carrots, cabbage, beetroots, Lettice and amadumbe are healthy.' (Participant 6, Rural area M).

'...healthy food includes boiled eggs, porridge, GLV (amaranth). You must not overcook food so that it retains nutrients which the body needs.' (Participant 1, HF).

'...grinding mealies using the stone was healthier than that one coming from the machine.' (Participant 7, Informal settlement QRW)

2. Unhealthy Food





'I remember that when I came from school my mother cooked pumpkins or taro which is not happening now.' (Younger Participant 5, Rural area M).




'...we eat unhealthy food because our mother cooks with a lot of cooking oil. Even when cooking indigenous food, she adds spices.' (Participant 1, Informal settlement T).





'Our wives sometimes cook food with powdered soups and spices. In rural areas we used to eat phuthu and drink water but in this place, we cook samp and add lots of spices which are unhealthy.' (Participant 2, Informal settlement T).





'...in this place people cook food with lots of oil; you lose appetite because there is too much oil.' (Participant 6, Informal settlement T).

Appendix 2d(ii): Description of Indigenous foods

Names	Other names	Type of Food	What does it look like?	Description	Image Source
<i>Phuthu</i>		Local food		Mealie-meal	https://gramho.com/explore-hashtag/krummelpap
<i>Pap</i>	Stiff pap, mealie pap	Local food		Porridge-like - made from mealie meal.	https://chowcation.com/south-africa/pap-south-african-cornmeal-porridge/
<i>Isijingi sethanga</i>		Indigenous		Mealie meal with pumpkin.	https://cookpad.com/za/recipes/3811177-isijingi
<i>Isigwamba</i>		Indigenous		Mealie meal- <i>imifino</i>	https://inqawa.wordpress.com/2017/11/22/staple-foods-of-amaxhosa/

<i>Isigwaqane</i>				Mealie meal with beans.	https://mzansirecipes.co.za/recipes/isigwaqane-recipe/
<i>Izindlubu</i>	Bambara nuts	Indigenous			https://www.facebook.com/Stir-up-African-Chefs-121154825458739/photos/pcb.170772123830342/170770837163804/
<i>Umcaba</i>		Indigenous		Is prepared using sour milk and maize or Sour milk and pounded maize/sorghum.	https://mzansirecipes.co.za/recipes/isigwaqane-recipe/
<i>Izindoni Amajikijolo</i>	Wild berries	Wild fruit			https://twitter.com/hashtag/izindoni

<i>Izinkobe</i>	<i>Isitambu</i>	Indigenous		Boiled dried maize	https://cookpad.com/us/recipes/5724062-izinkobe
<i>Isiphuphulu</i>		Indigenous		Boiled dry maize with beans.	
<i>Incumbe</i>		Indigenous		Porridge made from liquid extract from fresh maize.	
<i>Isicukwane</i>		Indigenous		Phuthu, water and sugar.	
<i>Imifino</i>	Leafy vegetables	Common leafy vegetables and wild leafy vegetables.	 <small>Types of Imifino</small>	Includes wild leafy vegetables such as amaranth, balsam pear leaves, pumpkin leaves.	https://mzansirecipes.co.za/recipes/imfino-recipe/
<i>Isitobotiya or Isiphuphulu</i>	Mealies and bean soup	Indigenous		Boiled fresh maize with beans.	https://za.pinterest.com/pin/476396466809220859/

<i>Jeqe</i>	Steamed bread	Local food		Steamed wheat flour dough	https://cookpad.com/za/recipe/images/d4ca4cda57510d9e
<i>Umcashebodweni</i>		Indigenous		Phuthu with salt	
<i>Amahlali</i>	monkey oranges	Wild fruit			https://m.facebook.com/Khulumaafrikaspeakafrika/posts/680960165806408?locale2=zh_CN
<i>Amatulwa</i>		Wild fruit			
<i>Amaganu</i>	marula fruit	Wild fruit			https://www.demandafrika.com/food/from-marula-to-amarula/
<i>Amageu (mealie Meal drink),</i>		Local beverage		Made from mealie meal and sugar.	https://theafricanpotnutrition.com/how-to-make-mahewu-amarewu-mageu-mabhundu-mapotho/

<i>Umqomboti</i>		Indigenous beer		Indigenous alcoholic beer made from mealie meal.	https://musicafricawakemedia.wordpress.com/2016/12/19/umqomboti-south-africa-traditional-beer/
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Appendix 2e: Food Consumption

Table 5: Food on the plate

Study site	Breakfast	Lunch	Supper
Rural Area M	Mealie meal porridge Movite porridge Bread with peanut butter and tea with milk. Bread with margarine <i>Imfino</i> and <i>phuthu</i> Coffee with powdered milk Mealie meal porridge with lemon Fish rice and black tea Leftovers	<i>Phuthu</i> with <i>imfino</i> Bread with black tea <i>Phuthu</i> and sour milk Beef liver and tea <i>Phuthu</i> and chicken curry	<i>Isigwaqane</i> , butternut and chutney. <i>Phuthu</i> and bean curry <i>Phuthu</i> and beetroot <i>Phuthu</i> and fish Steam bread and offal Steam bread and cabbage. Rice, beans butternut and tomato salad. <i>Phuthu</i> beans and beetroot. <i>Phuthu</i> and beans
Peri-Urban N	Mealie meal porridge with peanut butter and sugar. Mealie meal porridge Bread and margarine Tea and Leftovers from supper.	Bread, eggs, and fried potato chips. <i>Isijingi sethanga</i>	<i>Phuthu</i> and beans Steamed bread. Boiled pumpkin, rice, and meat stew (curry). Boiled meat, cabbage, and <i>phuthu</i> /rice.
Peri-Urban M	Mealie meal porridge with margarine and milk. Futurelife porridge (store bought instant porridge). Boiled eggs and cucumber Bread with peanut butter/jam/cheese. Leftovers	Brown bread and tea Stiff <i>pap</i> , <i>imfino</i> , and peas	Spoon food (such as rice & stews) chicken stiff <i>pap</i> and meat <i>Phuthu</i> and cabbage Rice and beef curry
	Mealie meal porridge, bread, and tea with milk	Samp, carrots and lettuce.	<i>Pap</i> , <i>boerewors</i> ¹ and spinach.

¹ Local sausage

Informal Settlement QRW	Cornflakes with milk Instant porridge Leftovers with fruit Wheetbix with milk	<i>Phuthu</i> and meat Spinach, <i>phuthu</i> and chicken plus coke. Fish with pap, spinach, and tomatoes. Brown bread with margarine Leftovers from last night <i>Phuthu</i> cabbage, carrot and tomato salad and boiled beef Jacket potatoes, beetroot, carrots, beef	Carrot, green pepper, onions, tomatoes. Rice, beef, and cabbage <i>Phuthu</i> and sour milk Rice and beef curry Rice, beef stew, beetroot with mayonnaise. Rice, potatoes, carrots, tomatoes, and cucumber.
Informal Settlement T	Mealie meal porridge Mealie meal porridge with milk Mealie meal porridge with salt and sugar or margarine or peanut butter if available. Jungle oats with sugar, butter, and milk.	<i>Isigwamba</i> Bread with polony Leftovers from previous night <i>Phuthu</i> and offal Combo: bread with fried potato chips, Russian sausage.	Steam bread and beans or fried chicken. <i>Isigwaqane</i> and tinned fish.
RDP HF	Cornflakes, instant porridge. Mealie meal porridge Leftovers from previous night Bread, eggs, and tea Boiled egg, sausage, and brown bread.	Braai meat and pap Rice and curry Potatoes, pumpkins, meat, and vegetables.	Fruit salad: bananas, apple, and yoghurt. <i>Phuthu</i> , pumpkins and <i>imfino</i> Peanuts, fresh maize, taro.
RDP C	Bacon, boiled eggs, Russian sausage, toasted bread, and tomatoes. Mealie meal porridge Toasted bread, baked beans, roasted gizzards, fried eggs. Scrambled eggs, fried mushrooms with spinach and sweet potatoes, avocado slices.	Beef kebabs and samp	Offal and dumplings Rice beetroot, <i>boerewors</i> , chakalaka, lettuce salad. Mashed potatoes, butternut smash, beef stew with curried rice and lettuce salad.

Appendix 2f: Narratives on factors influencing FCSC.

1. Convenience

'I think consumption of food depends on the generation; children prefer rice to pap.' (Younger Participant 9, Informal settlement QRW).

'All these foods we eat today were there before, but people did not eat it that much. Nothing has changed but people have changed. [Bona] mentioned that she eats braai pack chicken which was there before although with a different name. I want to emphasise that people have changed not the food.' (Participant 4, Informal settlement QRW).

'The problem these days is that each corner of the street has fast food. If you work and do not have time to cook healthy food, you end up grabbing fast food which is unhealthy.' (Participant 7, Informal settlement QRW).

'...in rural areas we do save because we shop once a month, and you must take a taxi if you need shops. In this area whatever you need, you must go to the [supermarket].' (Participant 4, RDP HF).

2. Cost of Food

'I think it all began during the 2007/2008 recession. Before then, I was paid R100 per day and I would buy the cheapest 10kg bag of mealie-meal for R10.00 but today it is R35.00. Before the month ends, my mother tells me that it is finished. ...today, one must look for the cheapest food but there is a lot of food corruption in the industry; for example, they swop Aunt Caroline rice with Golden Delight rice.' (Participant 5, Peri-urban N).

'When you go to the shops, the first thing you do is check the prices rather than freshness of the food. ...when we want to buy meat, we check the prices and because we cannot afford, we end up buying the cheapest which is not healthy. Because of unemployment, we cannot eat healthy food; we buy expired food because it is cheaper. And because we are not growing food, we eat unhealthy food.' (Participant 6, Rural area M).

'At our rural home, we cook in big pots but in town we cook in small pots because food is expensive here in town.' (Participant 6, Informal settlement T).

'We cannot not afford to buy food. We prioritise needs and buy what is more important. The only thing that helps people is to rely on indigenous food. We do not have money, but we rely on a small salary or pension for those who are retired.' (Participant 7, RDP C).

'Most people go to the bush to get imifino because its free and there's no limit on what you can get.' (Participant 7, RDP C).

'People are saying that food finishes because we are staying near the cemetery' (Participant 7, RDP C).

'...those people [the dead] are eating with us (Participant 1, RDP C). At home we cooked three cups of rice which was enough for my family but today, we must add six or seven cups of rice in the same pot.' (Participant 3, RDP C).

'...the 10kg bag of rice is not the same size as we used to get previously. The quality of the food also decreased.' (Participant 7, RDP C).

'The food is expensive. I came here without any children but now I have two children and I am not working. The size of families increased, and unemployment is higher.' (Participant 2, RDP C).

'Everything needs money in this area, and we cannot afford to buy all the time... sometimes we sleep on empty stomachs.' (Participant 5, RDP HF).

'Food is very expensive because we have to buy, but I remember when I grew up, we cooked a lot of food and ate as much as we wanted to.' (Participant 1, Peri-urban area N).

3. Modernisation: Education: -

'The problem is livestock because our homes and gardens are not fenced. We used to have children look after the livestock, but all the children are in school. Young boys used to take care of the family livestock, but now they all must go to school.' (Participant 3, Rural area N).

'We used to start school at 15 years of age because we were looking after livestock. After another boy born in the family reaches the age of 6 or 7 years, he would look after the livestock while the older one starts school. Even the teachers had an understanding that every Monday, boys will come very late to school because they would have gone to a place called idiphu.' (Participant 4, Rural area N).

'...people send their children to school and some people go to work. No one will allow their child to stay at home to care for livestock because education is also important.... So, we now have a small garden instead of a big field where we grew different things previously.' (Participant 1, Rural area M).

4. Modernization: Employment

'The reason we have stopped growing food is that people do not look after their livestock's, and it eats our crops. I remember in our time if the husband was working, the wife was responsible for looking after the husband's cows.' (Participant 2, Rural area M).

'Previously, only the men migrated in search for jobs while women stayed at home to raise children. Today we all must work so that we help each other.' (Participant 6, Informal settlement QRW).

'Women going to work as domestic workers changed many things. Our parents were not working because we had our own livestock and grew our own food.' (Participant 4, Peri-urban area M).

'We don't grow crops because we want to get jobs so that we will feed our babies with cerelac not incumbe. Previously, children would drink milk and 'maas' (sour milk) from cows at home but life has changed.' (Participant 6, Rural area M).

5. Social Status

'It is embarrassing to go back to the informal settlement to get LGV. We live in better housing, so we are supposed to be a good example of what it means to move from the shacks [informal settlements] to RDP housing. If we go back to pick GLV we will lose our dignity.' (Participant 8, RDP HF).

'We fear that if we go to get GLV, neighbours will be peeping at us through the windows People will think we are poor though living in a nice house.' (Participant 1, RDP C).

'At stop 8 [informal settlement], people value the bush as it provides them with food... In this area [RDP housing] people do not value the bush or the food it gives because they think that GLV is for poor people.' (Participant 2, RDP HR).

'Even when I know that I am doing the right thing when it comes to food, once I see that my neighbor changes, I also change to what he/she is doing.' (Participant 2, Peri-urban area M).

'Neighbours have an impact on what we eat because if our parents eat GLV they fear that people might say that the family is poor.' (Participants 5, Rural area M).

'Today people think you are poor if you eat that food. My children do not allow me to eat GLV every day. I told my children that neighbours are aware that I have food, but I love GLV more than the groceries I have in my house. They do not like village chicken, but they love KFC.' (Participants 3, Rural area M).

6. Media & Technology

'We are watching too much television and see what white people are eating and we follow.' (Participant 2, Peri-urban M).

'Our mother did not have technology as we do. When my mother wakes up, the first thing she thinks about is fetching water and going to the field. When we wake up, we check our phones or watch TV... we are on WhatsApp the whole day.' (Participant 6, Rural area M).

'...people make choices on what they want to buy and eat. The wholesum fat is still there at Checkers [supermarket] and it is not expensive; its only R6. People are copying what others eat. For example, the shawarma does not call you to buy and eat it, but you make a choice to buy shawarma. We love to eat lasagna, but GLV is available during all the seasons.... mealies can be eaten during all seasons. The problem is that people are copying the western lifestyle of eating fast food such as burgers. We love to eat burgers everyday but the white people we copied from eat burgers occasionally. The white people buy spinach, Lettuce and all the healthy foods but we love to live a high life which we cannot afford.' (Participant 4, Informal settlement QRW).

'When my children went to visit their grand-parents in the rural areas, they used to eat the mealie-meal made using the grinding machine that my grandfather had. When they got back home, they would complain of stomachache and say it's because of the mealie-meal that is not soft.' (Participant 3, Peri-urban area M).

7. Climate change

'I think drought had an impact on growing food. Sometimes we do grow food, but it gets burnt by the sun.' (Participant 1, Rural area M).

'The weather has changed dramatically; floods are causing problems. Our area is full of underground water. During the 1990's people were able to grow food. Even if there was heavy rainfall, it did not destroy our food that much. People were also able to predict if the floods will be worse and prepare.' (Participant 3, Peri-urban area M).

'When it rains in summer, it does not rain to water growing food, but it destroys everything that you have in the garden.' (Participant 7, Peri-urban area N).

'The change of weather patterns is to be blamed as well. Some people were still trying to grow food in the gardens but because of the sun they decided to stop growing food.' (Participant 5, Peri-urban area N).

'The weather changes are the cause of this. When you look at our summer today, it is not like the summer of the 1980's. The summer of the 2000's is very hot; one cannot grow food in the garden and eat it because before it matures it is burnt by the heat.' (Participant 6, Peri-urban area N).

8. Urbanization - Migration:

'Nothing has changed about food, but people have changed. They leave their rural home where they can grow food and flood to Durban where there is no space for growing.' (Participant 3, Informal settlement QRW).

'I have children who are studying, and I must come here to look for a job. I know that I have a field at home and during the planting season, I go back to plant in my field. I cannot stay at home or sell what I have grown because everybody has what I have planted; no one will buy it. I get income in Durban quicker than rural areas. We do love to stay in our rural home, but we are here because we are desperate for money.' (Participant 8, Informal settlement QRW).

9. Urbanization - Land-use change/Lack of land for food production: -

'Another problem is increment of houses in this area, people are selling their land to newcomers.' (Participant 3, Peri-urban area M).

'I grew up in the township and we do not have space for growing food, but we do have a small piece for spinach only.' (Participant 1, Informal settlement QRW).

'...we do not have enough space for growing...' (Participant 4, RDP HF).

'In the township, we just grow food in a small piece of land.' (Participant 4, Informal settlement QRW).

10. Politics

'...the change started from 1990 when the people stopped relying on livestock. When Mandela came out of prison, some people would force boys to stop looking after the livestock to join politics.' (Participant 5, Rural area M).

'After 1994 everything changed... people changed, and we ended up forgetting our identity to follow other cultures. We did the same when it came to food choices.' (Participant 8, Peri-urban area N).

'Today, when you visit your neighbor, they just assume that you are looking for something to eat. They end up gossiping about you. People also abuse non-biological children by making them do all the household chores as payment for the food they eat. This all started in 1994. There is no longer ilimo² today, but you must pay people to do work for you.' (Participant 4, Peri-urban area N).

'We all believe that we are independent; each one of us should be independent and not to help each other again. Even if I do not have food and my neighbor has, he/she would rather throw the food away because its "democracy and independence", so they say. Some people gossip and say: "my neighbor does not want to go to work because she/he will ask for my food". Once you hear that, you will stop asking for food from other people.' (Participant 7, Peri-urban area N).

² Work in exchange for livestock.

'We no longer help each other with seeds that are preserved at home from the previous years. People are lookout for after their own families. We used to give each other food. We no longer do cultural things like ukunanelana³ . Your neighbour's children can go to sleep on empty stomach, but you would rather throw away food than give those who are hungry. We have become a cursed nation. What is called ukunana⁴ has disappeared.' (Participant 8, Peri-urban area N).

'I grew up in the late 1979 where my grandmother would send me with a dish to ask for mielie-meal from our neighbor and I will come back with that dish full of mielie-meal and potatoes for us to cook potato curry as well. None of that is happening today.' (Participant 9, Peri-urban area N).

'...those people who were always asking for food (ukunana) had something to do; they would offer to do things like working in the field and ask for something in exchange of what is given.' (Participant 1, Peri-urban area N).

³ Work in exchange for kindness: food.

⁴ give food to your neighbour.

Appendix 3: References

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