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**ETHNIC IDENTITY DEVELOPMENT AMONG AFRIKAANS ADOLESCENTS
LIVING AS A MINORITY IN THE MIDDLE EASTERN CONTEXT**

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TO WHOM IT MAY CONCERN

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Abstract

In this study, the ethnic identity development of Afrikaans adolescents residing in Qatar was explored. Given the fact that the aforementioned adolescents live in a context vastly different from that in which they were born, they may experience unique opportunities and challenges with regard to their ethnic identity development. The aim of the study was to investigate the unique experiences and meaning-making processes of participants.

The primary theoretical framework used to conceptualise the present study was that of Phinney. Phinney created a three-stage model of ethnic identity development, consisting of (a) unexamined ethnic identity, (b) ethnic identity search, and (c) achievement of ethnic identity. She postulates that ethnic identity development is particularly salient for individuals from minority population groups, as they are more overtly aware of how they differ from majority population members and consequently often face discrimination and prejudice. Phinney highlights that ethnic identity development consists of both the content of ethnic identity and dual processes of ethnic identity exploration and commitment.

The study was governed by the social constructivist paradigm. It was approached in a qualitative manner and followed a single-case study research design. Purposive and snowball sampling procedures were used to recruit participants. Inclusion criteria stipulated that participants (a) had to be between the ages of 15 and 18 years old (late adolescence), (b) had to be Afrikaans-speaking South African citizens, and (c) had to have lived in Qatar for at least one year preceding participation in the research study. The final sample consisted of five participants (three males and two females). Data were collected by means of a focus group interview and reflections written by participants. Data were analysed by means of thematic analysis. Three broad themes emerged from the thematic analysis procedure, namely (a) Theme 1: How do I define and develop my ethnic identity?; (b) Theme 2: Who encourages my ethnic identity development?; and (c) Theme 3: What challenges do I face regarding my ethnic identity development? These themes were outlined, explored and discussed in terms of the theoretical framework of the study.

Results indicated that the participants considered their (a) ethnic language, (b) traditional ethnic food, and (c) sport traditionally associated with their ethnic group as the key content of their ethnic identities. Consequently, they develop their ethnic identities by actively engaging with the aforementioned content. Additionally, participants highlighted the

social nature of their ethnic identity development, by identifying their (a) parents, (b) peers, and (c) ethnic community members as key stakeholders encouraging their ethnic identity exploration and commitment. Participants furthermore acknowledged several challenges related to developing their ethnic identity. These stemmed predominantly from participants' experiences as expatriates and third culture kids.

Key words: adolescence, identity development, ethnic identity development, exploration, commitment, acculturation, expatriation, receiving culture, heritage culture, third culture kids (TCKs)

Opsomming

In hierdie studie is die etniese identiteitsontwikkeling van Afrikaanse adolessente wat in Qatar woon, verken. Gegewe die feit dat die genoemde adolessente in 'n konteks woon wat grootliks verskil van dié waarin hulle gebore is, mag hulle unieke geleenthede en uitdagings ten opsigte van hulle etniese identiteitsontwikkeling ervaar. Die doel van hierdie studie was om die unieke ervarings en betekenisvormende prosesse van die deelnemers te ondersoek.

Die primêre teoretiese raamwerk wat gebruik is om die huidige studie te konseptualiseer was dié van Phinney. Phinney het 'n driefasemodel van etniese identiteitsontwikkeling geskep, bestaande uit (a) etniese identiteit wat nog nie ondersoek is nie, (b) soeke na etniese identiteit, en (c) bereiking van 'n etniese identiteit. Sy postuleer dat etniese identiteitsontwikkeling besonder opvallend vir minderheidsbevolkingsgroepe is, omdat hulle meer openlik bewus is van hoe hulle van lede van die meerderheidsbevolking verskil en gevolglik dikwels diskriminasie en vooroordeel in die gesig staar. Phinney vestig die aandag daarop dat etniese identiteitsontwikkeling bestaan uit die inhoud van etniese identiteit en tweeledige prosesse van etniese verkenning en verbintenis.

Die studie is gelei deur die sosiale konstruktivistiese paradigma. Dit is op 'n kwalitatiewe wyse benader en het 'n enkelgevallestudie-navorsingsontwerp gevolg. Doelbewuste en sneeubal-steekproefnemingsprosedures is gebruik om deelnemers te werf. Insluitingskriteria het gestipuleer dat deelnemers (a) tussen die ouderdomme van 15 en 18 jaar moes wees (laai adolessensie), (2) Afrikaanssprekende Suid-Afrikaanse burgers moes wees, en (3) voor hulle deelname aan die studie vir minstens 'n jaar in Qatar moes gewoon het. Die finale steekproef het uit vyf deelnemers bestaan (drie mans en twee vroue). Data is versamel deur middel van 'n fokusgroep-onderhoud en refleksies wat deur deelnemers neergeskryf is. Data is deur middel van die tematiese analise ontleed. Drie breë temas het uit die tematiese ontledingsprosedure na vore gekom, naamlik (a) Tema 1: Hoe definieer en ontwikkel ek my etniese identiteit?; (b) Tema 2: Wie moedig my etniese identiteitsontwikkeling aan?; en (c) Tema 3: Watter uitdagings ten opsigte van my etniese identiteitsontwikkeling staar my in die gesig? Hierdie temas is uiteengesit, verken en ooreenkomstig die teoretiese raamwerk van die studie bespreek.

Resultate het daarop gedui dat die deelnemers hulle (a) etniese taal, (b) tradisionele etniese voedsel en (c) sport wat tradisioneel met hulle etniese groep geassosieer word, as die

sleutelinhoud van hulle etniese identiteite beskou het. Gevolglik ontwikkel hulle hul etniese identiteite deur aktief by die voorgenoemde inhoud betrokke te raak. Bykomend het deelnemers aandag gevestig op die sosiale aard van hulle etniese identiteit deur hulle (a) ouers, (b) portuurgroep en (c) etniese gemeenskapslede te identifiseer as sleutelbelanghebbendes wat die verkenning van en verbintenis tot hulle etniese identiteit aanmoedig. Verder het deelnemers verskeie uitdagings verwant aan die ontwikkeling van hulle etniese identiteit erken. Hierdie het oorwegend uit deelnemers se ervarings as migrante en derdekultuurkinders voortgespruit.

Sleutelwoorde: adolessensie, identiteitsontwikkeling, etniese identiteitsontwikkeling, verkenning, verbintenis, akkulturasie, uitwyking, ontvangende kultuur, erfeniskultuur, derdekultuurkinders (DKK)

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Chapter 1: Orientation to the Research Study

“... what makes me myself rather than anyone else is the fact that I am poised between two countries, two or three languages and several cultural traditions. It is precisely this that defines my identity...” (Maalouf, 2000, p. 2).

Maalouf (2000) highlights the complexity of identity development among individuals who move between countries and cultures. He emphasises the unique position such global nomads hold in the world and comments on how their distinct experiences shape who they are in relation to others. This research study explores the unique position and experiences of one such group of global nomads, namely Afrikaans adolescents residing in Qatar.

The aim of Chapter 1 is to orientate the reader to the study. Firstly, an overview of the research population, context, and rationale is given. This is followed by an overview of the theoretical framework and research methodology implemented. Finally, the various chapters in the research study are delineated. The structure of Chapter 1 is displayed in Figure 1.

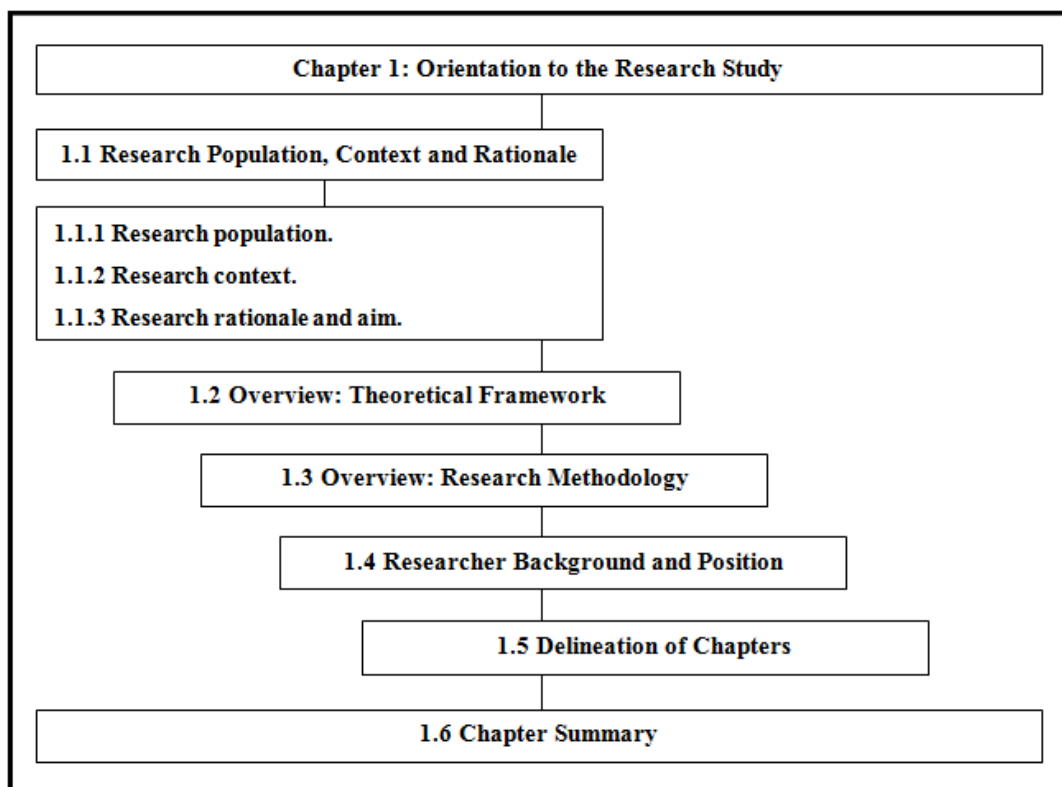


Figure 1. Chapter 1: Orientation to the research study.

1.1 Research Population, Context and Rationale

In this section, the research population and context will be discussed. An outline of the research rationale and aim will also be provided.

1.1.1 Research population. In today's globalised world, it has become commonplace for individuals to seek out and apply for jobs in countries other than that of their birth (Aremu, 2016; Cheng & Berman, 2012; Jensen & Arnett, 2012; Jensen, Arnett, & McKenzie 2011; Suchday, 2015). Such individuals are generally referred to as *expatriates*. Adams and Van de Vijver (2015) describe expatriates as individuals who voluntarily move to foreign countries for occupational, financial, or economic gain.

The children of expatriates are often referred to as *third culture kids* (TCKs) (Russell, 2011; Stedman, 2015; Useem & Downie, 1976; Useem & Useem, 1967; Walters & Auton-Cuff, 2009). Pollock and Van Reken (2010) describe TCKs as children or adolescents who spent a significant portion of their developmental years living in countries other than that of their birth. According to Useem and Downie (1976), TCKs experience simultaneous feelings of attachment and belonging to their *heritage* (home) and *receiving* (host) countries and cultures. TCKs therefore find it challenging to develop coherent, healthy *identities*, as they are uncertain of their position within society (Fail, Thompson, & Walker, 2004).

Phinney (1992) defines *ethnic identity development* as “the way individuals come to understand the implications of their ethnicity and make decisions about its role in their lives” (p. 64). She suggests that ethnic identity development is particularly salient for individuals from minority population groups, as they possess a heightened awareness of how they differ from majority population members and often experience discrimination and prejudice from majority population groups (Phinney, 1989, 1990, 1993, 1996, 2005, 2006). Phinney (1993) postulates that healthy ethnic identity development is associated with increased self-esteem and wellbeing among minority population members.

The research population pertaining to the present study included Afrikaans adolescents residing in Qatar. Given that these adolescents relocated voluntarily from South Africa to Qatar with their parents (i.e., expatriation) they can be characterised as TCKs. It can subsequently be argued that the research population may experience difficulties when it comes to developing coherent, healthy identities. TCKs generally form part of minority

population groups in their respective receiving countries. It can therefore be argued that ethnic identity development may be particularly salient for the research population, as they may possess a heightened awareness of how they differ from majority population members and may experience discrimination and prejudice from majority population groups

1.1.2 Research context. Qatar is a small peninsula, anchored to the mainland of Saudi Arabia and surrounded by the waters of the Persian Gulf (Crosby, Gerber-Rutt, & Khatri, 2012). The capital city of Qatar is called Doha (Qatar Tourism Authority, 2016). Doha is located on Qatar's eastern shore and houses the majority of Qatar's population (Crosby et al., 2012). Qatar's population consists primarily of Qatari and Gulf Cooperation Council (GCC) nationals (Saudi Arabia, United Arab Emirates, Kuwait, Oman, and Bahrain). A significant number of expatriates also reside in Qatar. Demographically, Qatar's population consists of 40% GCC, 46% Asians, and 14% expatriate nationals (Crosby et al., 2012). The geographical location of Qatar is presented in Figure 2.



Figure 2. Qatar's geographical location (Nations Online, 2016).

From a socio-cultural perspective, Qatar and South Africa are vastly different. South Africa has 11 official languages, namely Afrikaans, English, Ndebele, Northern Sotho, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa, and Zulu (Nel, Valchev, Rothmann, Van de Vijver, Meiring, & De Bruin, 2012). Conversely, Qatar has one official language, namely Arabic (Crosby et al., 2012). English is widely spoken as a lingua franca in Qatar, however, to accommodate Qatar's vast expatriate population (Crosby et al., 2012).

South Africa is moreover a democratic country that acknowledges several religious denominations (i.e., Christianity, Islam, Hinduism, Judaism, traditional African beliefs etc.) (Chidester, 2014). South Africa is consequently tolerant of religious and spiritual difference. The South African judicial system is not influenced or partial to any specific religious denomination (Chidester, 2014). Conversely, Qatar is an Islamic country governed by Islamic Shari'a Law. Islamic Shari'a Law enforces strict rules and regulations regarding what individuals may and may not wear, consume, and express in public. All residents in Qatar (regardless of their religious denomination) are required to abide by Islamic Shari'a Law or face legal prosecution (Crosby et al., 2012; Marhaba, 2013).

1.1.3 Research rationale and aim. The research population of the present study included Afrikaans adolescents residing in Qatar. According to Pollock and Van Reken (2010), the research population may find it challenging to develop coherent, healthy identities, as they may harbour simultaneous feelings of attachment and belonging to their heritage (South Africa) and receiving (Qatar) countries and cultures. From the theoretical perspective of Phinney (1993), ethnic identity development may be particularly salient for the research population, as they form part of a minority population within society. The aim of the study is therefore to explore the ethnic identity development of Afrikaans adolescents residing in Qatar. Until date, limited research has been conducted on the specific research population and context pertaining to the present research study. This study is therefore novel in nature and, as such, may provide the research community with new information.

1.2 Overview: Theoretical Framework

In this section, an overview of the theoretical framework pertaining to the study is provided. The theorists, theoretical perspectives, and models consulted during the study are outlined in summary form.

The research study was informed by the lifespan development approach. This approach attributes specific developmental tasks, in specific developmental domains, to specific developmental stages throughout the human lifespan (Newman & Newman, 2014; Sigelman & Rider, 2012). Given the nature of the research population, particular focus was drawn to the developmental stage of adolescence. Specific developmental tasks adolescents encounter in the (a) physical and sexual, (b) cognitive and moral, and (c) social and relational domains of development are outlined and discussed.

The research study focussed predominantly on the identity development of adolescents. Identity development was conceptualised by considering the personal and social identity theories of Erikson (1968), Marcia (1980), Tajfel and Turner (1979).

Erikson (1968) believes adolescence to be an opportune time for identity development, as rapid growth and maturation propels adolescents to ask identity-related questions. Erikson (1968) therefore refers to the adolescent psychosocial stage of development as *identity vs. identity confusion* and postulates that adolescents develop either coherent, healthy identities or identity confusion. Marcia (1980) proposes that dual processes of exploration and commitment characterise adolescent identity development. Based on these dual processes of identity exploration and commitment, Marcia (1980) created an identity status model, comprising of (a) identity diffusion, (b) identity foreclosure, (c) identity moratorium, and (d) identity achievement. Tajfel and Turner (1979) postulate that individuals develop social identities based on their group membership. These social identities provide individuals with a sense of attachment and belonging in their environment (Tajfel & Turner, 1979).

One of the primary theorists consulted during this research study was Phinney (1989, 1990, 1992, 1993, 1996, 2005, 2006). Phinney (1989, 1990, 1992, 1993, 1996, 2005, 2006) is known as one of the most influential theorists in the field of ethnic identity research. Phinney (1993) created a three-stage model of ethnic identity development, consisting of (a) unexamined ethnic identity, (b) ethnic identity search, and (c) ethnic identity achievement. Phinney's (1993) model was informed by the theoretical perspectives of Erikson (1968), Marcia (1980), Tajfel and Turner (1979) and therefore provides a holistic understanding of ethnic identity development during adolescence.

Syed et al. (2013) expanded Phinney's (1993) model of ethnic identity development by investigating the multidimensional nature of ethnic identity exploration. They created a two-factor model of ethnic identity exploration, consisting of (a) ethnic-specific search and (b) ethnic-specific participation (Syed et al., 2013).

The expatriate nature of the research population called for a rudimentary understanding of *acculturation* and acculturation processes. Therefore, the theoretical perspectives of Berry (1997), Ferguson, Costigan, Clarke, and Ge (2016) and Torres (2003) were consulted. The acculturation model of Berry (1997) provided insight into how expatriates adapt when placed in proximity of individuals from other cultures. Conversely, Ferguson et al.'s (2016)

conceptualisation of *remote enculturation* details how the children of expatriates learn about their heritage culture from afar. Alternatively, Torres's (2003) model of Hispanic identity development provides an integrated understanding of how individuals living in countries other than that of their birth acculturate and maintain their ethnic identities.

Lastly, the concept of expatriation is defined and conceptualised in accordance with the theoretical perspectives of Adams and Van de Vijver (2015) and Andresen, Biemann, and Pattie (2015). This is followed by a discussion of TCKs, given the nature of the research population investigated. Pollock and Van Reken's (2010) *third culture model* is presented, and the key characteristics of TCKs delineated.

1.3 Overview: Research Methodology

In this section, a brief overview of the research methodology implemented during the study is provided. Firstly, an outline of the research paradigm, approach, and design is given. This is followed by a summation of the participant sampling, data-collection, and data-analysis procedures. The ethical principles implemented, as well as considerations regarding the trustworthiness of the research are discussed.

The research study was governed by the social constructivist paradigm. Focus was therefore drawn to the socially constructed nature of participant experiences. Furthermore, the research study was approached in a qualitative manner. The unique lived experiences and meaning-making processes of participants were consequently of importance to the researcher. In addition, a single-case study design was implemented.

Participants were sampled by means of purposive and snowball sampling respectively. Inclusion criteria stipulated that participants (a) had to be between the ages of 15 and 18 years old, (b) had to be Afrikaans, South African citizens, and (c) must have lived in Qatar for at least one year prior to participation in the research study. The final sample consisted of five participants (three males and two females), between the ages of 15 and 18 years old.

Data was collected by means of a focus group interview and written reflections from participants. During the focus group interview, a semi-structured interview schedule was utilised. Following the focus group interview, participants were asked to provide written reflections based on the focus group discussion. Utilising both a focus group interview and written participant reflections as data collection methods allowed for the triangulation of data.

Thematic analysis was the primary data analysis procedure implemented during the study. Thematic analysis entails the systematic implementation of five distinct steps, namely (a) organisation, (b) immersion, (c) coding, (d) thematic identification, and (e) interpretation (Marshall & Rossman, 2011). The researcher implemented each of the aforementioned steps systematically during the research study.

Ethical clearance was obtained from the Research Committee of the Department of Psychology and the Research Ethics committee of the Faculty of the Humanities, University of the Free State, before the study commenced. Throughout the research process, consideration was given to the ethical principles of beneficence, non-maleficence, dignity, justice, fidelity, veracity, autonomy, and responsibility. Consideration was also given to informed consent and assent procedures, as well as participant confidentiality and anonymity.

Given the qualitative manner in which the study was approached, careful consideration was given to the trustworthiness of the research. Therefore, the credibility, dependability, confirmability, and transferability of the research were considered. Personal and functional reflexivity were also outlined and discussed.

1.4 Researcher Background and Position

The researcher had lived in Qatar as an Afrikaans, South African adolescent from age 11 until age 18. As such, the researcher shared a background and position with the research population. The researcher's experience of being an Afrikaans expatriate and TCK in Qatar influenced her identity development and ethnic identity development in significant ways. The researcher's decision to conduct the present research study was therefore partially motivated by her personal experience. Overall, the researcher had to remain reflexive regarding how her background and position may influence the research process and outcome. This is discussed in greater depth in section **4.7.5 Reflexivity** of the research study.

1.5 Delineation of Chapters

In Chapter 1, an orientation to the research study is provided. The research population, context, rationale, and aim are outlined and discussed. An overview of the theoretical framework and research methodology implemented is presented.

In Chapter 2, an overview of adolescent development is provided. Firstly, adolescence is defined and conceptualised in terms of its most prominent domains of development. This is followed by a discussion of the personal and social identity theories of Erikson (1968), Marcia (1980), and Tajfel and Turner (1979). Given the rationale, aim and research context of the study, focus is drawn to globalisation and the implications of globalisation for adolescents' personal and social identity development. Arnett's (2002) theoretical perspective regarding adolescents' (a) identity confusion, (b) bicultural identity formation and (c) self-selected cultures are outlined and discussed.

In Chapter 3, an overview of ethnic identity development is provided. Firstly, the concept of ethnicity is defined and discussed in relation to the concepts of culture and race, as these are often used interchangeably by researchers and academics alike. Definitions of ethnic identity development are provided and its related components delineated. The most prominent models of ethnic identity development are then presented, namely Phinney's (1993) three-stage model of ethnic identity development and Syed et al.'s (2013) two-factor model of ethnic identity exploration. Attention is given to Berry's (1997) acculturation model, as well as Ferguson et al.'s (2016) conceptualisation of remote enculturation and Torres's (2003) model of Hispanic identity development. Focus is drawn to expatriation and TCKs given the nature of the research population and context.

In Chapter 4, focus is drawn to the research methodology implemented during the study. Firstly, the overarching research paradigm, approach, and design selected are discussed. This is followed by a delineation of the specific participant sampling, data-collection, and data-analysis procedures utilised. The ethical standards and principles considered throughout the research study are highlighted. This is followed by a discussion of the trustworthiness of the research study.

In Chapter 5, the research results obtained are presented thematically. Primary themes identified include *Theme 1: How do I define and develop my ethnic identity?*, *Theme 2: Who encourages my ethnic identity development?*, and *Theme 3: What challenges do I face regarding my ethnic identity development?* The aforementioned themes are discussed in accordance with the theoretical framework of the study. Focus is drawn to (a) the content and processes of ethnic identity development, (b) the social nature of ethnic identity development and (d) the implications of expatriation for ethnic identity development.

In Chapter 6, the key research findings are summarised. This is followed by an outline of the limitations of the study. Recommendations for future research are made. Final comments regarding the research process and outcome are provided.

1.6 Chapter Summary

The aim of Chapter 1 was to orientate the reader to the research study. This was done by providing an overview of the research population, context, rationale and aim. The research population pertaining to the study included Afrikaans adolescents residing in Qatar. The study subsequently took place within the Middle Eastern context, which is vastly different from the South African context. The aim of the study was to explore the ethnic identity development of the aforementioned research population. As such, the theoretical perspectives of Erikson (1968), Marcia (1980), Tajfel and Turner (1979), Arnett, Phinney (1992, 1993), Syed et al. (2013), Berry (1997), Ferguson et al. (2016), Torres (2003), Pollock and Van Reken (2010) were considered. From a methodological perspective, the study was governed by the social constructivist paradigm and approached in a qualitative manner. A single-case study research design was implemented. The study therefore draws attention to the socially constructed, lived experiences and meaning making processes of the research population.

Chapter 2: Adolescent Development and Identity Development

The aim of Chapter 2 is to provide an overview of adolescent development. Firstly, adolescence (as a life stage) is defined and conceptualised in terms of its related domains of development. This is followed by a delineation of the personal and social identity theories of Erikson (1968), Marcia (1980), Tajfel and Turner (1979). The concept of globalisation is then defined and explored in terms of its implications for adolescent identity development. The structure of Chapter 2 is presented in Figure 3.

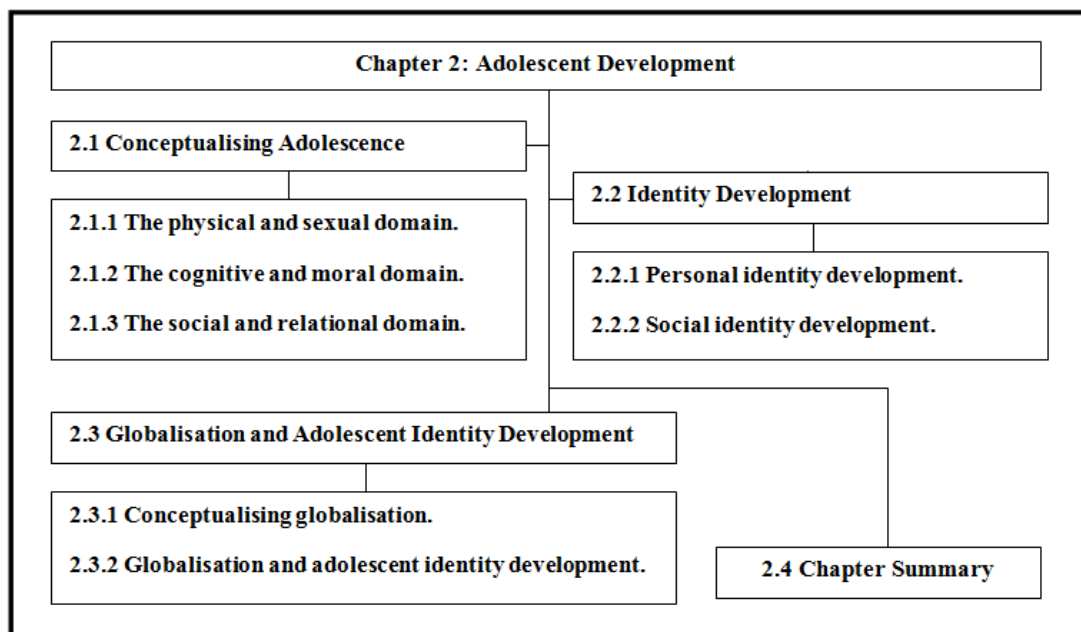


Figure 3. Chapter 2: Adolescent development.

2.1 Conceptualising Adolescence

The World Health Organisation (2016) defines adolescence as a period of rapid growth and maturation during which children transition into adulthood. Generally, this transition is accompanied by exciting opportunities for personal, social, and environmental exploration, as adolescents discover who they are and what they would like to become. In a similar manner, Sigelman and Rider (2012) define adolescence as the physical, cognitive, and social transition between childhood and adulthood. They highlight the onset of puberty, with its associated physical, psychological, and social changes, as key to this transition. Konrad, Firk, and Uhlhaas (2013) further characterise adolescence as the life stage that bridges the childhood

and adulthood years. They postulate that adolescence is accompanied by matured decision-making abilities, a greater sense of autonomy, and increased self-awareness.

The aim of the following sections entails outlining and discussing the primary domains of adolescent development, namely the (a) physical and sexual, (b) cognitive and moral, and (c) social and relational domains of development. The influence of each aforementioned domain on adolescent identity development is also discussed given the rationale and aim of the study.

2.1.1 The physical and sexual domain. During adolescence, physical maturation commences with the onset of puberty (Christie & Viner, 2005). Characterised by rapid growth spurts, increased muscle and weight gain, and the maturation of the reproductive system, the appearance of secondary sex characteristics, and transformations in body shape, the physical changes that take place during puberty are dramatic (Swanson, Edwards, & Spencer, 2010). According to Sigelman and Rider (2012), the onset of puberty is earlier for females than for males; with females reaching maturity at approximately age 16 and males at approximately age 20. Significant brain maturation accompanies adolescents' rapid physical growth, as grey matter is pruned and the myelination process completed (Kerig, Ludlow, & Wenar, 2012; Newman & Newman, 2014; Sigelman & Rider, 2012; Swanson et al., 2010).

The physical changes that take place during puberty hold significant consequences for the identity development of adolescents, as they negotiate their changing physical bodies and new adult appearances (Swanson et al., 2010). For adolescents who develop earlier and at a faster rate than their peers do, this may lead to self-conscious behaviour (feeling shy about rapidly maturing primary and secondary sex characteristics), which may influence their identity development. Adolescents who develop later and at a much slower rate than their peers may also develop self-conscious behaviour or low self-esteem (feeling shy and anxious about their less matured primary and secondary sex characteristics). This may also influence their identity development (Newman & Newman, 2014).

Concurrently with puberty and physical maturation, adolescents' awareness of their own and others' sexuality increases (Sigelman & Rider, 2012). Due to an increased production of hormones, adolescents become sexually attracted to others in their environment, may develop romantic relationships, and experiment with sexual behaviour (Newman & Newman, 2014; Swanson et al., 2010). Risk factors associated with sexual

development and maturation (e.g., unprotected sex, sexually transmitted diseases, etc.) therefore increase during adolescence (Sigelman & Rider, 2012; Swanson et al., 2010).

The sexual development of adolescents may influence their identity development, as they negotiate their sexual identities and preferences (Newman & Newman, 2014). Questions regarding heterosexuality and homosexuality come to the fore and need to be assimilated into adolescents' sense of selves. Socio-environmental factors (e.g., communal beliefs regarding sexuality) may influence adolescents' perceptions of themselves at this time; therefore, a safe, supportive environment is recommended (Swanson et al., 2010).

2.1.2 The cognitive and moral domain. In addition to adolescents' physical and sexual development, mental activity and capabilities mature substantially during adolescence. Most significantly, adolescents develop (a) formal operational thought, (b) increased egocentrism, (c) the perception of the personal fable and imaginary audience, and (d) post-conventional morality (Sigelman & Rider, 2012; Swanson et al., 2010).

Piaget suggests that adolescents develop formal operational thought, which allows them to rationalise and think logically about concepts that cannot necessarily be seen, heard, smelled, tasted, or touched (Inhelder & Piaget, 1964). Consequently, adolescents are able to consider concepts and future possibilities in an abstract and hypothetical manner. This is essential for adolescents' identity development, as they develop the ability to think about themselves beyond concrete, physical characteristics (e.g., "I am female.", "I have black hair", etc.) to include abstract characteristics and possibilities ("I value honesty", "I respect human rights and dignity", "I would like to become a lawyer one day", etc.).

Formal operational thought includes the development of metacognition (thinking about thinking), which leads to adolescents becoming more self-reflective and egocentric (Sigelman & Rider, 2012). Although egocentrism may appear regressive in nature (observed predominantly among pre-school children), it plays a significant and necessary role in the healthy identity development of adolescents. According to Inhelder and Piaget (1964), egocentrism propels adolescents to think about themselves as unique individuals, separate from their families and friends. This, in turn, encourages their identity development.

Concurrently with the development of formal operational thought, adolescents develop the perception of the personal fable and imaginary audience (Newman & Newman, 2014). On

one hand, the perception of the personal fable entails adolescents believing that their actions will not carry any negative consequences. Risky behaviours (e.g., under-age drinking, drug use, etc.) therefore increase during adolescence, as adolescents believe they are impervious to adverse consequences (Kerig et al., 2012). On the other hand, the perception of the imaginary audience entails adolescents believing that others pay special attention to them and scrutinise their every move. Self-conscious behaviour and hypersensitivity to embarrassment, therefore, increases during adolescent years (Swanson et al., 2010).

The perception of the personal fable plays an integral role in adolescents' identity development, as it increases their exploratory behaviour. Given that adolescents believe their actions to be impervious to negative consequence, they venture beyond the safety of their family system and experiment with new ways of thinking, feeling, and behaving (Swanson et al., 2010). Additionally, adolescents' perception of the imaginary audience increases their self-reflexivity and leads to the re-evaluation of childhood beliefs, motivations, and values. Adolescents become increasingly aware of how their actions influence others' perception of them, leading to the acquisition of socially appropriate behaviour (Swanson et al., 2010).

Kohlberg (1963, 1984) theorises that adolescents develop post-conventional morality, characterised by (a) an understanding of the law, the purpose of the law, and democratic consensus, and (b) the development of self-generated principles that aim to serve the greater good of society. Adolescents consequently develop the ability to know lawfully what is right or wrong, but also follow their own, self-generated principles in cases where the law falls short of what is good for greater society (Newman & Newman, 2014). Post-conventional morality enables adolescents to develop their own set of moral rules, codes, and guidelines in conjunction with universally accepted laws and ethics. This, in turn, encourages them to develop their own sense of moral character and identity in society (Kohlberg, 1963, 1984; Sigelman & Rider, 2012; Swanson et al., 2010).

2.1.3 The social and relational domain. Social interaction and relationships become increasingly important during adolescence (Sigelman & Rider, 2012). Reasons for this include that adolescents (a) seek attachment and belonging to others outside of their family system, and (b) desire to know where and how they fit into society.

By forming social relationships in the form of cliques, crowds, and interest groups, adolescents receive support and acceptance from others. This allows them to feel an

attachment and belonging to individuals outside of their family system (Newman & Newman, 2014). This is necessary for healthy identity development, as feelings of attachment and belonging have been associated with psychological well-being (Swanson et al., 2010). Should adolescents experience alienation (no feelings of attachment or belonging to any social group), they may develop psychological disorders (e.g., depression), that compromise healthy identity development (Newman & Newman, 2014; Sigelman & Rider, 2012)

Social interaction and relationships additionally help adolescents understand how and where they fit into society (Swanson et al., 2010). While observing adolescents in social settings, numerous cliques, crowds and interest groups may be identified. Stereotypically, these cliques, crowds, and interest groups may include ‘popular kids’, ‘jocks’, ‘nerds’, ‘loners’ etc. (Newman & Newman, 2014). By means of such classification, adolescents are able to ascertain their position in society. This is necessary, as healthy identity development requires an awareness of the self in relation to others (Swanson et al., 2010).

Carter and McGoldrick (1989) suggest that it is essential for the boundaries of family systems with adolescents to be permeable enough to accommodate expanding social and relational networks. Appropriate opportunity should be allowed for social and relational development. Should adolescents not have appropriate opportunity to form social relationships outside of their family system, their social skills and overall self-esteem may be compromised. Generally, family systems with adolescents experience increased interpersonal conflict, as a result of adolescents seeking greater social autonomy and independence. Adolescents may also start challenging their family system’s way of life after coming in contact with families who have different beliefs, values, and motivations from their own (Carter & McGoldrick, 1989; Swanson et al., 2010).

2.2 Identity Development

According to Erikson (1950, 1968, 1974), identity development is one of the key tasks of adolescence. Identity development entails a dynamic process, whereby individuals develop a sense of self in relation to others and their environmental context. According to Adams (2014), identity development takes place within specific dimensions, namely (a) personal, (b) social, and (c) relational dimensions of identity development. The aforementioned dimensions are interrelated and influence one another in a reciprocal manner. A brief description of each dimension of identity development is presented in Table 1.

Table 1

Dimensions of Identity Development (Adams, 2014)

Dimension	Description
Personal identity	This dimension consists of intrapersonal factors (or self-definitions) that uniquely characterise an individual. Emphasis is placed on the development of a unique, independent and autonomous self.
Social identity	This dimension highlights the importance of interpersonal interaction and group membership. Emphasis is placed on individuals' awareness of their group membership and the value they attached to this group membership.
Relational identity	This dimension encapsulates the various roles that individuals occupy during their daily lives (e.g., child, sibling, student, friend etc.). Emphasis is placed on how individuals behave interpersonally.

In the following section, the personal and social dimensions of identity development are outlined and discussed. Given the research rationale and aim of the study, an outline and discussion of the relational dimension of identity development is not required.

2.2.1 Personal identity development. Erikson (1950, 1968, 1974) is known as one of the most prominent theorists of personal identity development. His theoretical perspective regarding the psychosocial stages of development revolutionised the field of developmental psychology and is still widely recognised today (Cheng & Berman, 2012). In the following section, Erikson's (1968) psychosocial stages of development are outlined and discussed. Focus is drawn to his understanding of adolescent identity development in particular. This is followed by a discussion of Marcia's (1980) identity status theory, which highlights the importance of identity exploration and commitment for adolescent identity development.

According to Erikson (1950, 1968, 1974), individual personality develops by means of eight distinct psychosocial stages, namely (a) trust vs. mistrust, (b) autonomy vs. shame and doubt, (c) initiative vs. guilt, (d) industry vs. inferiority, (e) identity vs. identity confusion, (f) intimacy vs. isolation, (g) generativity vs. stagnation, and (h) integrity vs. despair. Erikson's (1968) psychosocial stages of development are presented in Table 2.

Table 2

Psychosocial Stages of Development (Erikson, 1968)

Age / Stage	Description
Birth – 1 year Trust vs. mistrust	Infants learn to trust or mistrust others, based on caregivers' responsiveness to their needs. Hope is the key virtue developed at this stage (confidence in self, others and the future).
1 year – 3 years Autonomy vs. shame and doubt	Toddlers learn to behave autonomously and make their own independent decisions. Will is the key virtue developed at this stage (self-determination and impulse control).
3 years – 6 years Initiative vs. guilt	Pre-school children learn to take initiative in their actions and behave in a goal-directed manner. Purpose is the key virtue developed at this stage (goal-directed behaviour).
6 years – 12 years Industry vs. inferiority	Children develop industry and mastery as they complete tasks and increase their skills. Competence is the key virtue developed at this stage (knowledge and understanding).
12 years – 18 years Identity vs. identity confusion	Adolescents develop a coherent sense of self in relation to others and their environment. Fidelity is the key virtue developed at this stage (loyalty and commitment).
18 years – 40 years Intimacy vs. isolation	Early adults develop meaningful romantic relationships with significant others. Love is the key virtue developed at this stage.
40 years – 60 years Generativity vs. stagnation	Middle adults contribute to society in a meaningful manner and raise the next generation. Care is the key virtue developed at this stage (concern for the needs of others).
60 years + Integrity vs. despair	Elderly adults look back at their lives, reflect upon their choices and pass their knowledge on to younger generations. Wisdom is the key virtue developed at this stage (acceptance of the past, reflection).

Each of the aforementioned psychosocial stages of development include a period of heightened potential (increased maturity) and vulnerability (increased environmental demand) for individuals (Thom & Coetzee, 2004). Characterised by Erikson (1950, 1968, 1974) as *crises*, the aforementioned periods of heightened potential and vulnerability propel individuals to acquire new skills and virtues. The manner in which individuals resolve crises during each psychosocial stage shapes their personalities.

Erikson (1950, 1968, 1974), theorises that adolescents actively think about who they are, what their beliefs entail, and how they fit into society. Indeed, the questions “Who am I?”; “What am I doing with my life?” are characteristic of adolescence (Schwartz, Zamboanga, Luyckx, Meca, & Ritchie, 2013, p. 96). One of the main reasons adolescents develop thoughts regarding themselves and their future pertains to their matured cognitive abilities. As previously mentioned, Piaget theorises that adolescents develop formal operational thought, which allows them to think about their future in an abstract and hypothetical manner (Inhelder & Piaget, 1964). Erikson (1950, 1968, 1974) names the adolescent psychosocial stage of development identity vs. identity confusion, as adolescents actively explore their identities by means of their newly developed cognitive capacities.

According to Erikson (1950, 1968, 1974), successful resolution of the identity vs. identity confusion stage leads to the formation of a healthy identity, whereas unsuccessful resolution leads to identity confusion. Should adolescents successfully resolve the challenges and demands of the identity vs. identity confusion stage, they should know who they are, what they would like to become, how they would like to be seen by others, etc. On the other hand, should adolescents be unsuccessful in this endeavour, they will be confused regarding the aforementioned (Marcia & Josselson, 2013; Newman & Newman, 2014).

Erikson (1950, 1968, 1974) suggests that individuals may face challenges in resolving subsequent psychosocial stages of development if previous psychosocial stages had been resolved unsuccessfully. This means that, should adolescents have previously unresolved psychosocial stages (either trust vs. mistrust, autonomy vs. shame and doubt, initiative vs. guilt, or industry vs. inferiority), they may experience challenges in resolving the adolescent psychosocial stage of identity vs. identity confusion, as well as all subsequent psychosocial stages (intimacy vs. isolation, generativity vs. stagnation, and integrity vs. despair) (Erikson, 1950, 1968, 1974; Kerig et al., 2012; Thom & Coetzee, 2004).

The successful resolution of the psychosocial stage of identity vs. identity confusion therefore requires the skills and mastery acquired during childhood (trust vs. mistrust, autonomy vs. shame and doubt, initiative vs. guilt, or industry vs. inferiority) and pre-empts the vulnerability, self-awareness, and wisdom required throughout adulthood (intimacy vs. isolation, generativity vs. stagnation, and integrity vs. despair). It is therefore imperative that adolescents successfully resolve the psychosocial stage of identity vs. identity confusion before transitioning into adulthood (Marcia & Josselson, 2013).

Another prominent theorist who stressed the importance of Erikson's (1950, 1968, 1974) psychosocial stage of identity vs. identity confusion was Marcia (1980). Known as one of the most prominent neo-Eriksonian theorists, Marcia (1980) highlights identity exploration and commitment as key to adolescents' identity development.

Marcia (1980) defines exploration as active role experimentation and consideration of future possibilities. He suggests that by means of identity exploration, adolescents re-evaluate the choices made by their parents and consider alternatives that are personally more satisfying to them (Bilsker & Marcia, 1991). Generally, identity exploration is accompanied by feelings of confusion and uncertainty, as it involves treading into new and unfamiliar realms of possibility. Although identity exploration can provoke anxiety in adolescents, it is a necessary and healthy part of identity development (Marcia, 1980).

Marcia (1980) defines commitment as an individual's investment in and allegiance to identity-related choices. Additionally, Cheng and Berman (2012) suggest that commitment entails the devotion and loyalty that the individual demonstrates to a set of goals, values, and beliefs. Commitment is characterised by decisions to embark on a specific course of action (e.g., the decision to go to university) or to endorse specific beliefs or values (e.g., following a specific religion) (Cheng and Berman, 2012; Kroger & Marcia, 2011).

Based on the dual processes of identity exploration and commitment, Marcia (1980) identifies four identity statuses, namely (a) identity diffusion, (b) identity foreclosure, (c) identity moratorium, and (d) identity achievement. Marcia's (1980) identity status model is presented in Figure 4.

		Commitment	
		Absent	Present
Exploration	Absent	Identity Diffusion	Identity Foreclosure
	Present	Identity Moratorium	Identity Achievement

Figure 4. Identity status model (Marcia, 1980).

Adolescents with a diffused identity status have not gone through a process of active identity exploration or commitment (Kroger & Marcia, 2011; Marcia & Josselson, 2013). They do not necessarily appear confused regarding their identity, but rather demonstrate a cavalier, aloof stance towards identity exploration and commitment (Newman & Newman, 2014). Generally, they do not experience any distress regarding their diffused identity status. Given that they have not gone through an identity crisis and have failed to find direction in life, they may drift from one endeavour or social group to another (Kroger & Marcia, 2011).

Adolescents with a foreclosed identity status have committed to an identity without engaging in active identity exploration (Marcia, 1980; Marcia & Josselson, 2013; Yip, 2014). They have merely assumed the choices that their parents have made (e.g., “I am a Christian, because my parents are both Christians”), latching onto an identity with little thought or consideration of alternative possibilities. Individuals with a foreclosed identity status have not experienced an identity crisis. They may appear comfortable in their position given that uncertain realms of possibility have not been considered (Marcia & Josselson, 2013).

Characteristically, adolescents with a foreclosed identity statuses come from families with high demands and expectations, where any form of identity exploration is frowned upon or rejected (Kroger & Marcia, 2011; Newman & Newman, 2014). These adolescents may appear deceptively mature given their high level of commitment; however, upon closer investigation, are found to be quite unsure regarding the choices they have made. They may appear inflexible and defensive when challenged of their choices and become upset when their rigid, predetermined commitments do not work out as planned (Marcia & Josselson, 2013; Newman & Newman, 2014). According to Kroger and Marcia (2011), adolescents with a foreclosed identity status do not have a stable, coherent sense of self.

Adolescents with an identity moratorium status demonstrate active identity exploration, without commitment (Kroger & Marcia, 2011; Marcia, 1980; Marcia & Josselson, 2013). These adolescents experience an identity crisis and venture into new and unfamiliar realms of possibility (Marcia & Josselson, 2013). They remain within an uncomfortable and confusing space, where numerous identity options are available to them (Newman & Newman, 2014). Adolescents with an identity moratorium status actively raise questions and seek solutions to identity related challenges. Known as the most anxiety-provoking of all the identity statuses, the identity moratorium status is a precursor for ultimate identity achievement (Kroger & Marcia, 2011; Marcia, 1980; Marcia & Josselson, 2013; Newman & Newman, 2014).

Adolescents with an identity moratorium status generally appear uncertain and confused regarding who they are, what they would like to become, their dreams, goals and ambitions. Although uncomfortable and anxiety-provoking for these adolescents, the identity moratorium status is of great developmental importance, and can be seen as an essential and healthy part of identity development (Marcia & Josselson, 2013). It is hoped that all adolescents will, at some point, go through the identity moratorium status before reaching an achieved identity status (Marcia, 1980; Marcia & Josselson, 2013).

Adolescents with an achieved identity status have gone through both processes of active identity exploration and commitment (Kroger & Marcia, 2011; Marcia, 1980). They have experienced an identity crisis, explored the various options available to them, and made commitments based on their own beliefs, values, and motivations. Individuals with an achieved identity status retain a degree of flexibility in their thinking and decision-making; however, they are not easily swayed by others regarding the commitments they have made (Kroger & Marcia, 2011; Marcia, 1980; Marcia & Josselson, 2013).

Marcia and Josselson (2013) suggest that adolescents with an achieved identity status have undergone sufficient personality development to manage and resolve the internal conflicts and anxieties presented by active identity exploration and commitment. Additionally, these adolescents should be able to persevere in their chosen commitments, despite encountering obstacles along the way. Adolescents with an achieved identity status are generally open to and non-defensive regarding the views and beliefs of others, as they are not threatened by others' differing opinions (Kroger & Marcia, 2011).

Although adolescence is an opportune time for identity development, it is by no means the only life stage during which identity development occurs. Marcia (1980) states, "... if the termination of adolescence were to depend on the attainment of a certain psychosocial position, the formation of an identity, then, for some, it would never end" (p. 159). Identity development is consequently not a finite, once-off event in time, but a continuous process during which individuals evaluate, re-evaluate, and redefine themselves in relation to others and their social and environment (Kroger & Marcia, 2011; Marcia & Josselson, 2013).

2.2.2 Social identity development. Tajfel and Turner (1979) define social identity as "that part of an individual's self-concept which derives from his membership of a social group (or groups) together with the emotional significance attached to that membership" (p.

69). They highlight two psychological processes associated with social identity development, namely (a) social categorisation and (b) social comparison.

Social categorisation describes the process whereby individuals categorise themselves into groups. These groups may be small (consisting of only two members) or large (consisting of an infinite number of members) in size (Tanti, Stukas, Halloran, & Foddy, 2011). Whether individuals belong to a group depends on whether they define themselves as being part of the group and whether others define them as being part of the group (Tajfel & Turner, 1979). Consequently, group membership requires not only that individuals believe themselves to be part of a group, but external confirmation from others that they are indeed part of the group. Examples of groups include religious groups, ethnic groups, racial groups, political parties etc. (Ellemers & Haslam, 2011; Padilla & Perez, 2003).

Conversely, social comparison refers to the process whereby members of one group compare themselves to members of another group (Ellemers & Haslam, 2011; Tajfel & Turner, 1979). By means of social comparison, in-groups and out-groups develop. Tajfel and Turner (1979) suggest that once individuals form part of a group, this group becomes their in-group. In-groups are characterised by a shared (a) attachment and affinity between group members, (b) emotional investment in the well-being of the group, and (c) adoption of the values, and beliefs promoted by the group (French, Seidman, Allen, & Aber, 2006; Phinney & Ong, 2007; Tajfel & Turner, 1979). Individuals are inclined to believe that their in-group is superior to other groups (i.e., in-group bias). Alternatively, out-groups refer to groups to which individuals do not belong but that are still sufficiently comparable or similar to in-groups. Often, individuals harbour negative feelings towards their perceived out-groups, accompanied by increased social competition and discriminatory behaviour (Brown, 2000).

Adolescence is an opportune time for social identity development, as individuals' social networks expand to include members outside of their family system (Shaffer & Kipp, 2012). By means of social categorisation, cliques, crowds, and interest groups develop (Ellemers & Haslam, 2011). These provide adolescents with a sense of belonging in their environment and attachment to others. In their cliques, crowds, and interest groups, adolescents can explore different ways of being and behaving. They may move from one clique, crowd or interest group to another as their personalities and interests mature (Newman & Newman, 2014; Swanson et al., 2010). By means of social comparison, adolescents compare their cliques, crowds, and interest groups to that of others (Shaffer & Kipp, 2012; Tajfel & Turner, 1979).

Generally, adolescents will perceive the groups to which they belong (their in-groups) as favourable and devalue groups to which they do not belong (their out-groups) (Ellemers & Haslam, 2011). This increases their overall self-esteem, as they perceive the groups to which they belong as superior to others (Brown, 2000; Newman, & Newman, 2014).

In some cases, however, individuals' in-groups receive such a significant amount of prejudice and discrimination from their comparable out-groups that they develop poor self-esteem. Should this happen, individuals may respond by (a) exercising individual mobility, (b) demonstrating social creativity, or (c) taking part in social competition in order to restore and increase their self-esteem (French et al., 2006; Tajfel & Turner, 1979).

By means of individual mobility, individuals physically and psychologically distance themselves from their in-groups (Shinnar, 2008; Tajfel & Turner, 1979). This serves to increase their self-esteem, as they no longer experience prejudice and discrimination from their perceived out-groups (French et al., 2006). Individual mobility entails only one individual detaching him- or herself from his or her in-group; therefore, no other group members are affected (Ellemers, Wilke, & Van Knippenberg, 1993; Shinnar, 2008).

Social creativity entails altering the manner in which an in-group is perceived by attributing more favourable values to it (Shinnar, 2008). This challenges the assumptions which lead to prejudice and discrimination being exercised in the first place (French et al., 2006). Social creativity requires the efforts of the whole group and is consequently a collectivist strategy (Ellemers et al., 1993; French et al., 2006; Shinnar, 2008).

Social competition entails challenging the status quo, societal beliefs, and ways of thinking. This may lead to a change of hierarchy in society, which in turn leads to the ceasing of prejudicial and discriminatory behaviour. Social competition is also known as a collectivist strategy, as the efforts of the whole group are required to challenge societal beliefs and structures (Ellemers et al., 1993; French et al., 2006; Shinnar, 2008).

The permeability of a group's boundaries influences whether individual mobility, social creativity, or social competition will be used as self-esteem enhancing strategies. Collectivist strategies are preferred when group boundaries are impermeable (changing group membership is not a realistic possibility i.e., in the case of racial groups), whereas

individualistic strategies are preferred when group boundaries are permeable (changing group membership is possible i.e., in the case of religious groups) (French et al., 2006).

Overall, the personal and social identity theories of Erikson (1968), Marcia (1980), and Tajfel and Turner (1979) provide a comprehensive and holistic view of identity development during adolescence.

2.3 Globalisation and Adolescent Identity Development

In this section, globalisation is conceptualised. The implications of globalisation for adolescent identity development are also outlined and discussed.

2.3.1 Conceptualising globalisation. Globalisation describes the phenomenon whereby individuals, groups, businesses, and nations from all over the world exchange and share goods, services, and ideas (Jensen & Arnett, 2012). The concept of globalisation dates back millennia, with smaller tribes, clans, and nations trading goods and sharing ideas on an international scale. Thus, globalisation is not a new phenomenon. It has received greater attention over recent decades, however, given the unprecedented rate and scale of its growth (Jensen et al., 2011). Globalisation has affected the socioeconomic, technological, and political climate of the world. Therefore, its influence on individuals' daily lives cannot be ignored (Aremu, 2016; Arnett, 2002; Jensen & Arnett, 2012; Suchday, 2015).

Socioeconomically, globalisation has led to the expansion of global trade, international markets, and international investment opportunities. The boundaries between nations have become increasingly permeable, with goods, services, and ideas reaching far beyond their countries of origin (Aremu, 2016; Berman, Ratner, Cheng, Li, Jhingan, & Sukumaram, 2014; Cheng & Berman, 2012; Jensen et al., 2011; Suchday, 2015). Historically, communication between individuals, groups, businesses, and nations relied on the physical delivery of messages and letters. The development of the Internet, e-mail, phone calls, social media etc. has revolutionised communication by creating spaces in which messages can be transferred instantaneously. The rate at which individuals, groups, businesses, and nations communicate has therefore increased exponentially (Aremu, 2016; Cheng & Berman, 2012).

From a political point of view, globalisation appears to promote Western values, beliefs, and ideals. Globalisation has been criticised for homogenising nations across the world and excluding the cultural values, beliefs, and ideals of developing nations (Arnett,

2002). A recent study conducted by Suchday (2015) testifies to the anger experienced by adolescents in India regarding the Westernisation of their country and the consequential loss of cultural traditions. Globalisation has therefore been described as both a blessing and a curse. On one hand, it offers socioeconomic and technological expansion. On the other hand, it promotes Western values, beliefs, and ideals at the expense of those of developing nations.

2.3.2 Globalisation and adolescent identity development. According to Arnett (2002), globalisation has transformed the way adolescents view themselves in relation to their social environment. Adolescents no longer develop only local identities based on their experiences in their local environment, but they also develop global identities based on their knowledge and understanding of their world. Negotiating these local and global identities can be challenging for adolescents, as they come of age in a world vastly different from that of their parents and grandparents grew up in (Arnett, 2002). In the words of Berman et al. (2014), the Eriksonian psychosocial stage of identity vs. identity confusion takes on “a whole new meaning” in an increasingly globalised world (p. 287).

According to Arnett (2002), adolescents may develop (a) bicultural identities, (b) identity confusion or (c) self-selected cultures because of globalisation. The development of bicultural identities entails adolescents forming attachments to both their local and global cultures. For example, in India, adolescents actively practice local traditions and rituals (e.g., arranged marriage), whilst also actively taking part in global economic projects (e.g., scientific and technological advances) (Suchday, 2015). These adolescents consequently have roots that are buried deep in their local environment, whilst also harbouring a fervent global consciousness. They can be said to have an identity built on both their local environment and global context (Arnett, 2002; Suchday, 2015).

Some adolescents may develop identity confusion as a result of globalisation (Berman et al., 2014; Jensen & Arnett, 2012). According to Arnett (2002), identity confusion entails adolescents feeling alienated from both their local and global cultures. This may occur when the values, beliefs and practices of the local culture differ significantly from those of the global culture (and vice versa), thus making it difficult for adolescents to incorporate both as part of their identities (Arnett, 2002; Jensen & Arnett, 2012). This may lead to identity confusion, as adolescents conclude that their local culture has become irrelevant (given the progressive nature of their global context) and that their global culture is out of reach and unattainable (given the constraints of their local context) (Arnett, 2002; Berman et al., 2014).

Globalisation may also lead to the formation of self-selected cultures. These provide adolescents with meaning and structure in their rapidly changing world. According to Arnett (2002), self-selected cultures include youth-driven groups such as “metalheads” who demonstrate an enthusiasm for heavy metal music and express themselves by wearing alternative, black clothing to concerts (p. 780). Metalheads consequently set themselves apart from mainstream society by structuring their world according to self-selected values, principles and beliefs. Arnett (2002) suggests that self-selected cultures develop to counter the greatest threat of globalisation – that, one day, a homogenous worldwide culture will exist in which all adolescents listen to the same pop music, wear the same style clothing etc.

Overall, it is evident that globalisation holds significant consequences for the identity development of adolescents. Across the world, adolescents face challenges regarding identity development that generations before them had never faced. Subsequently, adolescents are navigating uncharted territory, and the long-term consequences of globalisation for identity development may be understood only in years to come (Arnett, 2002; Jensen et al., 2011).

2.4 Chapter Summary

In this chapter, an overview of the life stage of adolescence was provided. The most significant domains of adolescent development were outlined and discussed, namely the (a) physical and sexual, (b) cognitive and moral and (c) social and relational domains of development. In order to gain a holistic understanding of adolescent identity development, focus was drawn to the personal and social identity theories of Erikson (1968), Marcia (1980), and Tajfel and Turner (1979). The aforementioned theorists are known for their seminal work and research regarding the identity development of adolescents. The expatriate nature of the research population calls for an understanding of globalisation. Globalisation was therefore conceptualised and the implications of globalisation for adolescent identity development explored. Focus was drawn to Arnett's (2002) theoretical perspective of (a) bicultural identity development, (b) identity confusion and (c) self-selected cultures.

Chapter 3: Ethnic Identity Development and Acculturation

The aim of Chapter 3 is to provide an overview of ethnic identity development. Firstly, the concepts of ethnicity, culture, and race are distinguished from one another, given that they are often used interchangeably by researcher and academics alike. This is followed by definitions of ethnic identity development and its various related components. The most prominent models of ethnic identity development are then outlined and discussed, namely Phinney's (1993) three-stage model of ethnic identity development and Syed et al.'s (2013) two-factor model of ethnic identity exploration. Focus is then drawn to Berry's (1997) acculturation model, Ferguson et al.'s (2016) conceptualisation of remote acculturation, and Torres's (2003) model of Hispanic identity development given the nature of the research context and population. The concepts of expatriation and TCKs are explored and the key characteristics of TCKs highlighted. The structure of Chapter 3 is presented in Figure 5.

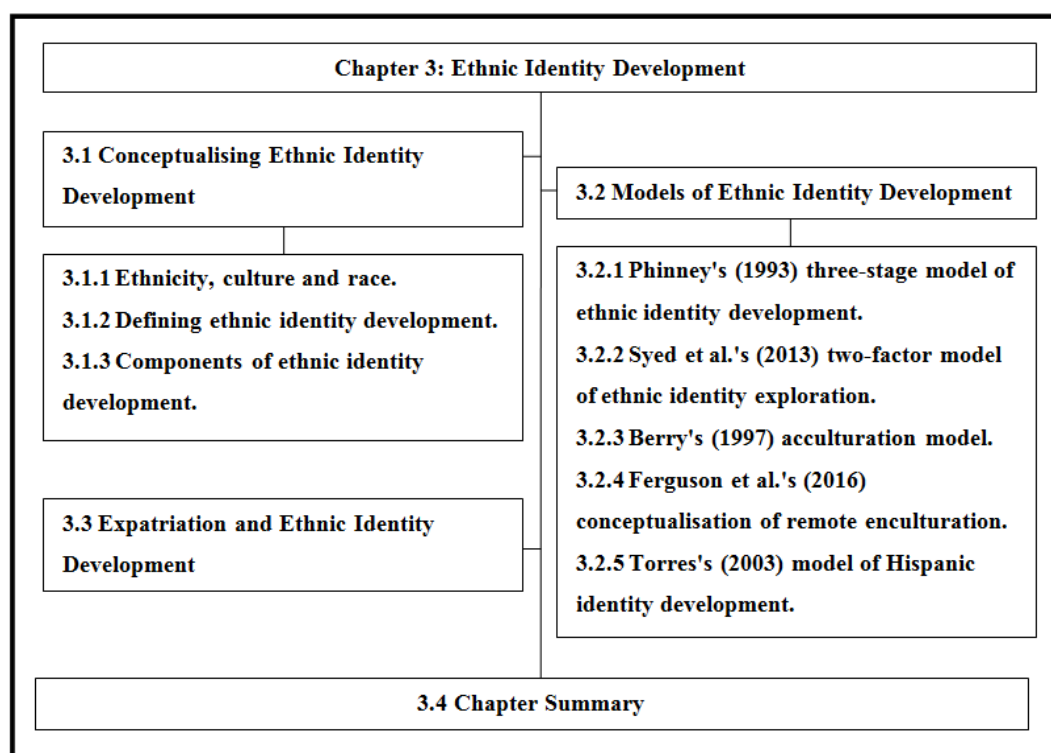


Figure 5. Chapter 3: Ethnic identity development.

3.1 Conceptualising Ethnic Identity Development

In the following section, ethnic identity development will be conceptualised. Given that researchers often use the concepts of ethnicity, culture and race interchangeably, these will be

clearly defined and distinguished. Following this, ethnic identity development will be defined and its related components outlined and discussed.

3.1.1 Ethnicity, culture and race. Leander (2014) defines *ethnicity* as a socially constructed concept informed by both genetic heritage (ancestry) and shared behavioural characteristics and practices. Ethnicity is therefore simultaneously static (determined by an individual's genetic background) and fluid (dependent on shared behavioural engagement). Similarly, Bakkan, Jakobsen, and Jakobsen (2016) define ethnicity as the shared heritage and innate behavioural characteristics of a particular group of individuals. Ethnicity is evidently a complex concept comprising of both an individual's genetic heritage (ancestry) and shared, behavioural characteristics and practices (Bakkan et al., 2016; Leander, 2014).

According to John-Stewart (2015), *culture* entails the shared behavioural characteristics and practices of a particular group. These shared behavioural characteristics and practices stem from the geographical location this particular group inhabits, as well as societal norms and expectations. Shared behavioural characteristics and practices may include languages spoken, religious rituals, value systems, food production etc. Similar to ethnicity, culture encompasses the shared behavioural characteristics and practices of a group. Unlike ethnicity, however, culture is not necessarily genetically determined. A particular group (e.g. a religious group) may therefore share a common culture (e.g. behavioural characteristics and practices), but not a specific genetic heritage or ancestry (John-Stewart, 2015).

Definitions of *race* have been debated among researchers and academics alike for decades (Campbell, Bratter, & Roth, 2016). Some suggest that race is an emotionally loaded concept, associated with discrimination, prejudice, and the marginalisation of minority population groups (Alba, Lindeman, & Insolera, 2016; Saperstein & Penner, 2012). Others propose that race is merely a biological concept, determined by genetic heritage and ancestry. Historically, the latter definition of race was widely accepted and race was perceived as a fixed, static phenomenon (Campbell et al., 2016; Saperstein & Penner, 2012).

Today, race is perceived to be a fluid, flexible phenomenon, as individuals can choose the extent to which they identify with their racial group and categorisation (Alba et al., 2016). According to Saperstein and Penner (2012), the fluid and flexible perception of race stems from the increasing numbers of mixed-race individuals across the globe. These individuals

can choose the extent to which they identify with their racial group and classification and, as such, challenge historical perceptions of race as a fixed, rigid phenomenon.

3.1.2 Defining ethnic identity development. In Chapter 2, identity development was defined as a dynamic process, whereby individuals develop a sense of self in relation to others and their environment. Identity development was defined and conceptualised along different dimensions, namely personal, social, and relational dimensions (Adams, 2014). According to Phinney (1993), ethnic identity development draws from both personal and social dimensions of identity development. Phinney (1992) defines ethnic identity development as “the way individuals come to understand the implications of their ethnicity and make decisions about its role in their lives” (p. 64). Way, Santos, Niwa, and Kim-Gerverey (2008) define ethnic identity development as a “process of constructing, in relation to one’s ethnic group, who one is, who one wants to be or is becoming, as well as who one does not want to be” (p. 76).

3.1.3 Components of ethnic identity development. Phinney and Ong (2007) identify eight components of ethnic identity development, namely (a) self-categorisation, (b) attachment and commitment, (c) exploration, (d) behavioural involvement, (e) in-group attitudes (f) importance of group membership, and (g) ethnic identity in relation to national identity. These are presented in Table 3.

Table 3

Components of Ethnic Identity Development (Phinney & Ong, 2007)

Component	Description
Self-categorisation	When individuals label themselves as belonging to a particular ethnic group.
Attachment and commitment	Individual feelings of belonging to an ethnic group.
Exploration	An active search for related ethnic behaviour and practices.
Behavioural involvement	Participation in traditional ethnic behaviours and practices (e.g. preparing traditional ethnic food, taking part in ethnic rituals and ceremonies).
In-group attitudes	Individuals' attitudes towards their ethnic group and ethnic group membership. In-group attitudes may be positive or negative.
Importance of group membership	The significance that individuals attach to their ethnic group membership.
Ethnic identity in relation to national identity	The extent to which individuals identify with and experience feelings of attachment and belonging to their country.

3.2 Models of Ethnic Identity Development

In this section, the most prominent models of ethnic identity development are outlined and discussed, namely (a) Phinney's (1993) three-stage model of ethnic identity development and (b) Syed et al.'s (2013) two-factor model of ethnic identity exploration. Focus is also drawn to Berry's (1997) acculturation model, Ferguson et al.'s (2016) conceptualisation of remote acculturation, and Torres's (2003) model of Hispanic identity development.

3.2.1 Phinney's (1993) three-stage model of ethnic identity development. Phinney's (1989, 1990, 1992, 1993, 1996, 2005, 2006) research focuses primarily on the ethnic identity development of minority population groups living in the United States of America (USA). According to Phinney (1992, 1993), ethnic identity development is particularly salient for individuals from minority population groups, as they possess a heightened awareness of how

they differ from majority population members and often experience discrimination and prejudice from majority population groups. During her research, Phinney (1993) came up with a three-stage model of ethnic identity development that integrates the personal and social identity theories of Erikson (1968), Marcia (1980), and Tajfel and Turner (1979).

Similar to Erikson (1968), Phinney (1993) suggests that adolescence is an opportune time for ethnic identity development. She proposes that rapid growth and maturation propels adolescents to ask questions regarding their ethnic identities (e.g., "What does it mean to be part of my ethnic group?", "How do others perceive members of my ethnic group?", "Do I feel comfortable as a member of my ethnic group?" etc.). In a similar manner to Marcia (1980), Phinney (1993) proposes that dual processes of ethnic identity exploration and commitment are involved in the process of ethnic identity development. On one hand, she defines ethnic identity exploration as active engagement with traditional ethnic practices and behaviours. On the other hand, ethnic identity commitment entails feelings of attachment and belonging to an ethnic group. Borrowing from Tajfel and Turner's (1979) Phinney (1993) postulates that ethnic group membership provides individuals with a sense of attachment and belonging in their environment. This is essential for ethnic identity development.

Phinney's (1993) three-stage model of ethnic identity development encompasses (a) unexamined ethnic identity, (b) ethnic identity search, and (c) achievement of ethnic identity. Phinney's (1993) three-stage model of ethnic identity development is presented in Figure 6.

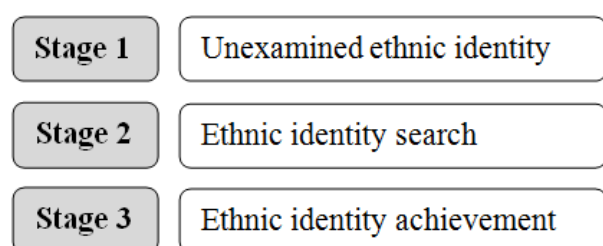


Figure 6. Three-stage model of ethnic identity development (Phinney, 1993).

Phinney (1993) suggests that individuals with unexamined ethnic identities demonstrate minimal ethnic identity exploration and commitment. Characteristically, these individuals appear aloof and disinterested in the traditional practices and behaviour of their ethnic group (French et al., 2006; Syed & Azmitia, 2008; Syed, Azmitia, & Phinney, 2007). Moreover, these individuals do not harbour any affective ties with their ethnic group. Often, individuals

with unexamined ethnic identities favour the values, beliefs, traditional practices, and behaviour of the majority population among whom they live. Consequently, such individuals may avoid or openly reject associations with their ethnic group (Phinney, 1990, 1992, 1993, 1996, 2005, 2006).

Conversely, Phinney (1993) proposes that individuals displaying ethnic identity search demonstrate active ethnic identity exploration without commitment. Characteristically, these individuals explore and experiment with ethnic behaviour and practices without cementing definite attachments to their ethnic group (French et al., 2006; Syed & Azmitia, 2008).

Phinney (1993) describes individuals with achieved ethnic identities as demonstrating both active ethnic identity exploration and commitment. Characteristically, these individuals have internalised their ethnicity and ethnic group membership as fundamental components of their identities (French et al., 2006; Phinney & Ong, 2007; Syed et al., 2007). Individuals with achieved ethnic identities view their ethnicity and ethnic group membership as integral to their sense of selves and belonging in their environment (Phinney, 1993). Overall, achievement of ethnic identity has been associated with increased well-being and self-esteem among minority population groups (Gfeller & Armstrong, 2012; Phinney & Chavira, 1992; Umaña-Taylor, 2004, 2011; Seaton, Scottham, & Sellers, 2006). Ethnic identity achievement has also been found to serve as a protective factor against the harmful effects of discrimination and prejudice (Syed et al., 2007; Umaña-Taylor, 2011).

Phinney (1993) proposes that individuals move from one stage in her three-stage model of ethnic identity development to another in response to stressors in their environments. Examples of stressors may include moving from primary to high school, moving from one country to another, experiencing discrimination and prejudice, commencing tertiary education etc. (Syed & Azmitia, 2008; Syed et al., 2007; Umaña-Taylor, 2011).

Researchers have identified several factors that promote and/or challenge individual ethnic identity development. These factors include (a) ethnic language proficiency, (b) traditional ethnic food, (c) community sport participation and support, and (d) experiences of discrimination and prejudice (Chin, 2016; Bodomo & Ma, 2012; D'Sylva & Beagan, 2011; Guardado, 2010; Phinney, Romero, Nava, & Huang, 2001; Oh & Fuligni, 2010; Oum, 2005; Stodolska & Tainsky, 2015; Timothy & Ron, 2013; Yearwood, 2008; Yeh, Ho, & Chen, 2014; Yip, 2014; Yu, 2015). Researchers have also identified parents, peers, and extended

ethnic community members to play an essential role in the ethnic identity development of individuals (Douglass, Mirpuri, & Yip, 2016; Juang & Syed, 2010; Phinney, Horenczyk, Liebkind, & Vedder, 2001; Umaña-Taylor et al., 2009; Umaña-Taylor & Fine, 2004).

3.2.2 Syed et al.'s (2013) two-factor model of ethnic identity exploration. Syed et al. (2013) acknowledge the contributions of Phinney's (1989, 1990, 1992, 1993, 1996, 2005, 2006) research. They suggest, however, that Phinney's (1993) three-stage model of ethnic identity development oversimplifies the multidimensional nature of ethnic identity exploration. Syed et al. (2013) consequently examined the multidimensional nature of ethnic identity exploration and created a two-factor model of ethnic identity exploration, consisting of (a) ethnic-specific search and (b) ethnic-specific participation (Syed et al, 2013).

Ethnic-specific search entails individuals asking questions about the implications of their ethnic group membership (e.g., "I wonder how my life will be affected by being a member of my ethnic group?"). Alternatively, ethnic-specific participation entails individuals actively learning about what it means to be part of their ethnic group (e.g., by actively engaging in traditional ethnic behaviour and practices).

In addition to creating their two-factor model of ethnic identity exploration, Syed et al. (2013) investigated the implications of ethnic-specific search and participation for individuals' identity coherence and psychological wellbeing. Identity coherence is defined as a general experience of satisfaction with oneself (Syed & Juang, 2014). Individuals who have successfully completed Erikson's (1968) psychosocial stage of identity vs. identity confusion experience identity coherence. Psychological wellbeing is defined broadly as mental health and prosperity. Syed and Juang (2014) postulate that identity coherence correlates positively with psychological wellbeing, as individuals who feel satisfied with who they are exhibit higher self-esteem, mental health and prosperity than their identity-confused counterparts.

Syed et al. (2013) found that ethnic-specific search correlates negatively with identity coherence and psychological wellbeing, as continuous questioning regarding the implications of one's ethnic identity may result in identity confusion. Identity confusion generally correlates with low self-esteem and decreased psychological wellbeing (Syed & Juang, 2014). Alternatively, Syed et al. (2013) found that ethnic-specific participation correlates positively with identity coherence and psychological wellbeing, as active participation in

traditional ethnic behaviour and practices promotes identity coherence and, consequently, increases individuals' self-esteem and psychological wellbeing (Syed et al., 2013).

3.2.3 Berry's (1997) acculturation model. Berry (1997) defines acculturation as the process of cultural and behavioural change that occurs when individuals from one culture encounter individuals from another culture. The acculturation processes and experiences of immigrants, expatriates, sojourners, and refugees have been studied for decades, given that the aforementioned individuals inevitably come into contact with individuals from cultures other than their own (Berry, Phinney, Sam, & Vedder, 2006; Ferguson, Ferguson, & Ferguson, 2015; Hauck, Lo, Maxwell, & Reynolds, 2014; Ward & Geeraert, 2016).

Berry (1997) created an acculturation model based on specific acculturation strategies. Acculturation strategies include the various ways in which individuals adapt when placed in proximity with individuals from cultures other than their own. Berry (1997, 2001, 2005, 2008, 2013) identified four acculturation strategies, namely (a) integration, (b) assimilation, (c) separation, and (d) marginalisation. He identified the aforementioned acculturation strategies by considering (a) individuals' preferences for maintaining their heritage (home) culture, (b) individual's' preferences for socialising and making contact with individuals from their receiving (host) culture, and (c) society's allowance or disallowance of these preferences (Berry, Phinney, Sam, & Vedder, 2006; Berry & Vedder, 2016).

Individuals who utilise assimilation as an acculturation strategy identify strictly with the dominant receiving culture in which they find themselves (i.e., they forgo the cultural traditions, practices, and values of their heritage culture in favour of those from their receiving culture) (Berry & Vedder, 2016; Sam & Berry, 2010). Assimilation often takes place when an individual's' receiving culture offers significantly greater social, economic, or professional gains than his or her heritage culture. For example, individuals from impoverished third-world countries may actively seek out and assimilate in first-world countries that offer lucrative economic gains (Cheng & Berman, 2012; Jensen et al., 2011).

Conversely, individuals who utilise separation as an acculturation strategy identify strongly with their heritage culture and show no regard or interest in the traditions, practices, and values of their receiving culture (Berry, 1997, 2001, 2005, 2008, 2013; Berry & Vedder, 2016; Sam & Berry, 2010). These individuals often rigidly hold on to the traditions, values, and beliefs of their heritage culture while avoiding contact with their receiving culture (Berry,

2013; Cheng & Berman, 2012). Separation often occurs among refugee populations, where original contact with the receiving culture was involuntary (Jensen et al., 2011).

On the other hand, the acculturation strategy of marginalisation entails individuals rejecting both their heritage and receiving cultures simultaneously (Berry & Vedder, 2016). Generally, this occurs when significant differences exist between individuals' heritage and receiving cultures. Unable to integrate and make sense of both cultural worlds, individuals often experience alienation (Cheng & Berman, 2012). Berry (2013) suggests that individuals who utilise marginalisation as an acculturation strategy have little interest in maintaining their heritage culture and no incentive for building ties with the new receiving culture.

Individuals who utilise integration as an acculturation strategy identify with their heritage and receiving cultures simultaneously (Berry, 2013; Berry & Vedder, 2016). Elements of both their heritage and the receiving cultures are combined to form a new integrated culture. Jensen et al. (2011) suggest that individuals who utilise integration as an acculturation strategy often develop bicultural identities. Individuals with bicultural identities generally experience feelings of attachment and belonging to their heritage and receiving cultures at the same time; consequently, they appreciate the traditions, practices and values of their heritage and receiving cultures (Cheng & Berman, 2012).

Sam and Berry (2010) found that individuals who utilise integration as an acculturation strategy are better able to adapt to their receiving culture than individuals are who acculturate by means of assimilation, separation, or marginalization. Additionally, it has been found that integrated individuals experience less anxiety and more favourable psychosocial outcomes than assimilated, separated, or marginalised individuals do (Berry, 2005). However, Schwartz, Unger, Zamboanga, and Szapocznik (2010) highlight that the degree of similarity (actual or perceived) between individuals' heritage and receiving cultures inevitably influence the acculturation strategies utilised. First-language English speakers, for example, may find it easier to acculturate in a first-language English-speaking country than second- or third-language English speakers may. Schwartz et al. (2010) criticise Berry's (1997) acculturation model for not taking into account the individual differences between those who acculturate (i.e., whether individuals are immigrants, refugees, expatriates, etc.).

Berry's (1997) theoretical perspective provides a rudimentary understanding of the acculturation strategies utilised by expatriates, migrants, refugees etc. Although Berry's

(1997) acculturation model does not comment on ethnic identity development specifically, it does provide insights into how individuals who live in countries other than their own react when they encounter individuals from other cultures or ethnic groups.

3.2.4 Ferguson et al.'s (2016) conceptualisation of remote enculturation.

Enculturation refers to the process whereby individuals learn and practice the traditional values, beliefs, and behaviours of their culture (Lorenzo-Blanco, Unger, Baezconde-Garbanati, Ritt-Olson, & Soto, 2012). Enculturation takes place by means of (a) social interaction (e.g., learning an ethnic language by means of conversation), (b) observation (e.g., watching traditional ethnic food being prepared), and (c) coaching (e.g., adults telling children stories about their ethnic heritage) (Schwartz et al., 2010). According to Lorenzo-Blanco et al. (2012), enculturation is an integral form of cultural socialisation that equips individuals with the skills to participate successfully as members of their cultural community.

Ferguson et al. (2016) demonstrate particular interest in how children and adolescents who grow up in countries other than that of their birth experience enculturation. They created the concept of *remote enculturation* to describe the enculturation experiences of children and adolescents who learn about their cultural values, beliefs and behaviours from afar. Remote enculturation generally takes place indirectly and intermittently. This means that individuals learn about their culture via non-traditional means (e.g., researching online, seeking out cultural music, television shows, traditional recipes and practices etc.) and are exposed to their culture or cultural practices for short periods of time only (e.g., visiting grandparents once a year, partaking in a cultural practice once a year etc.) (Ferguson et al., 2016).

Ferguson et al. (2016) suggest that remote enculturation plays a central role in the ethnic identity development of children and adolescents living in countries other than that of their birth. Without remote enculturation, individuals who grow up outside their country of origin may find it difficult to explore and commit to their ethnic identity because they do not have the necessary knowledge, skills, and understanding to participate in their heritage culture and ethnic group successfully. Such individuals are at risk of developing unexamined ethnic identity, associated with poor psychological wellbeing, adjustment, and mental health outcomes. Ferguson et al. (2016) therefore suggest that remote enculturation is associated with ethnic identity achievement, psychological wellbeing, adjustment and mental health.

3.2.5 Torres's (2003) model of Hispanic identity development. Torres's (1999, 2003) model of Hispanic identity development integrates ethnic identity development and acculturation strategies. According to Torres (2003) "acculturation looks at the choices made about the majority culture, whereas ethnic identity looks at the maintenance of the culture of origin" (pp. 533-534). Accordingly, acculturation strategies concern how individuals adapt to the majority culture in which they live, whereas ethnic identity concerns whether individuals choose to maintain their heritage culture or not (Torres, 2003).

Torres's (2003) model of Hispanic identity development consists of four orientation preferences, namely (a) marginal, (b) Hispanic, (c) Anglo, and (d) bicultural preferences. Torres's (2003) model of Hispanic identity development is presented in Figure 7.

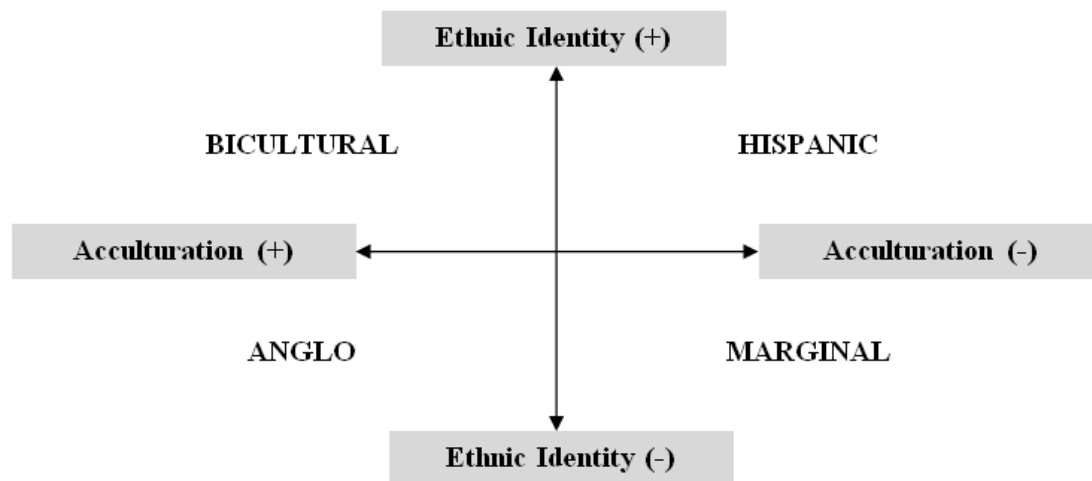


Figure 7. *Model of Hispanic identity development (Torres, 2003).*

Individuals with a marginal orientation preference have neither adapted to living among majority population members successfully, nor managed to maintain their ethnic identities. Such individuals are often uncomfortable with both majority population members and members of their ethnic group. Therefore, they refrain from making contact with and taking part in the traditional practices and behaviour of both majority population and ethnic group members (Torres, 2003). Alternatively, individuals with a Hispanic orientation preference have not adapted to living among majority population members successfully, however they have managed to maintain their ethnic identities. Such individuals demonstrate a strong preference for ethnic group members, traditional behaviour and practices, and reject majority population members, values, beliefs, etc. (Torres, 1999, 2003).

Individuals with an Anlgo orientation preference have successfully adapted to living among majority population members; however, they have failed to maintain their ethnic identities. Such individuals are more comfortable interacting with majority population members than with members of their own ethnic group. They may reject the traditional practices and behaviours of their ethnic group overtly in favour of that of the majority population (Torres, 2003). Individuals with a bicultural orientation preference demonstrate both successful adaptation to living among the majority population and successful maintenance of their ethnic identities. Therefore, such individuals feel comfortable around both majority population and ethnic group members. They exercise both the traditional practices and behaviour of their majority population and ethnic group (Torres, 2003).

3.3 Expatriation, TCKs and Ethnic Identity Development

This section will outline and discuss the concepts of expatriation and TCKs. Key characteristics of TCKs will be presented.

A significant amount of research has been conducted regarding the ethnic identity development and acculturation strategies of immigrant and refugee populations (Castle, Knight, & Watters, 2011; Matsunaga, Hecht, Elek, & Ndiaye, 2010; Nesteruk, Helmstetter, Gramescu, Siyam, & Price, 2015; Nwosu & Barnes, 2014; Roehling, Jarvis, Sprik, & Campbell, 2010; Tartakovsky, 2010). Less research has been conducted, however, on the ethnic identity development and acculturation strategies of expatriate populations specifically (Adams & Van de Vijver, 2015). Similar to immigration, expatriation involves the voluntary movement of individuals from one country to another. However, unlike immigration, permanent residency is not the intended purpose of expatriation, and expatriates remain in their receiving country for only a limited period of time (Prestes, Grisci, & Fraga, 2016).

Adams and Van de Vijver (2015) suggest that expatriation can be either traditional or non-traditional in nature. On the one hand, traditional expatriation entails highly skilled, predominantly male individuals, moving to another country with their families (spouse and children) for job-related purposes. Often, traditional expatriates are paid exceptionally high wages and receive competitive packages and benefits as incentive for their move (Adams & Van de Vijver, 2015). On the other hand, non-traditional expatriation entails skilled, single individuals, and couples without children moving to another country as a means of exploring the world and gaining international work experience (Adams & Van de Vijver, 2015).

According to Andresen et al. (2015), traditional and non-traditional expatriates can be either self-initiated or assigned. Self-initiated expatriates include individuals who seek international work experience and consequently apply for international jobs without help from local or international companies. They generally relocate for personal, financial, and economic gains (Adams & Van de Vijver, 2015; Daha, 2011). Conversely, assigned expatriates do not seek international work experience but are relocated by their local or international companies to complete assignments abroad. Assigned expatriates usually receive wages, packages, and benefits that are more competitive and generous than those of self-initiated expatriates, as they require greater motivation and incentive to relocate.

The children of expatriates are often called TCKs (Pollock & Van Reken, 2010). The concept of TCKs was first coined by Useem and Downie (1967), who found that the children of expatriates share similar characteristics. As such, these children develop their own, unique culture, which is separate from both their heritage and receiving culture and is shared among members of the global expatriate community (Pollock & Van Reken, 2010; Russell, 2011).

According to Useem and Downie (1974), TCKs have a first culture (their heritage culture), a second culture (their receiving culture), and a third culture (a culture between cultures). Often, it is incorrectly assumed that the aforementioned third culture is simply an amalgamation of their first (heritage) and second (receiving) cultures. However, the third culture actually refers to the characteristics shared specifically by TCKs. Pollock and Van Reken's (2010) third culture model is presented in Figure 8.

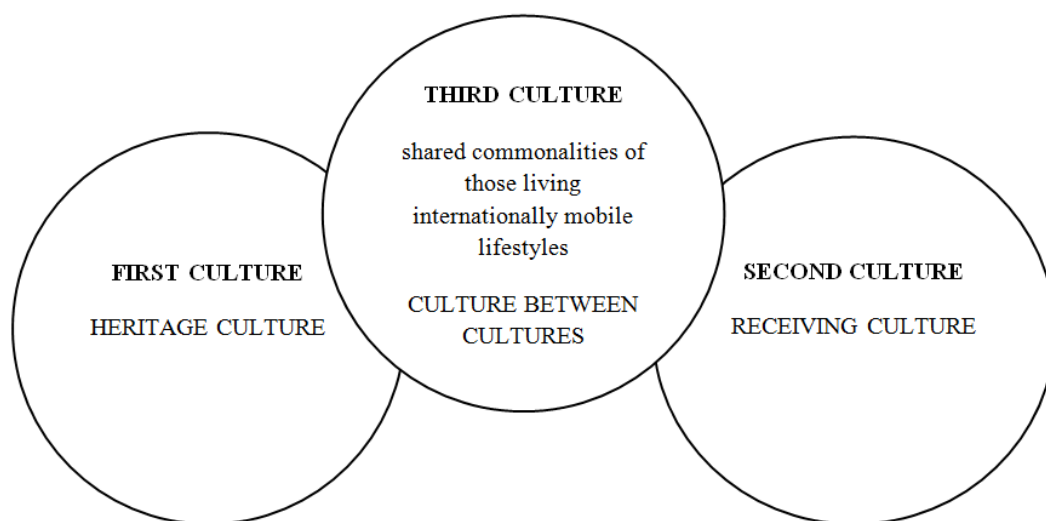


Figure 8. *Third culture model (Pollock & Van Reken, 2010).*

Key characteristics of TCKs include that they possess an expanded worldview and keen understanding of different cultures. Unlike children and adolescents who spend their developmental years living only in the countries of their birth, TCK experience and observe first-hand the differing cultures of the world (Fail et al., 2004). They subsequently appreciate the cultural traditions, practices and behaviours of other cultures and do not experience cultural difference as threatening. TCKs are generally very open-minded individuals, who understand that what is perceived as a blessing within some cultures can be perceived as a curse in others (Pollock & Van Reken, 2010; Russell, 2011; Stedman, 2015; Walters & Auton-Cuff, 2009). TCKs are able to simultaneously participate in the cultural traditions, practices and behaviours of their heritage and receiving cultures (Stedman, 2015).

Pollock and Van Reken (2010) suggest that TCKs may experience challenges regarding their identity development, as they harbour feelings of attachment and belonging to both their heritage and receiving cultures. This may lead to identity confusion, as TCKs struggle to find their place within society. Indeed, some TCKs suggest that they belong neither to their heritage, nor receiving cultures. Such TCKs are often alienated from society.

"Besides the drawbacks of family separation and the very real adjustment on the permanent return to the [home country], a child growing up abroad has great advantages. He [or she] learns, through no conscious act of learning, that thoughts can be transmitted in many languages, that skin colour is unimportant . . . that certain things are sacred or taboo to some people while to others they're meaningless, that the ordinary word of one area is a swearword in another." (Pollock & Van Reken, 2010, p. 87)

3.4 Chapter Summary

In this chapter, an overview of ethnic identity development was provided. Firstly, the concepts of ethnicity, culture, and race were distinguished from one another given that they are often used interchangeably by researchers and academics alike. This was followed by definitions of ethnic identity development and a summation of the components of ethnic identity development, as identified by Phinney and Ong (2007). The most prominent models of ethnic identity development were then explored. Phinney's (1993) three-stage model of ethnic identity development was outlined and discussed in depth given that Phinney's (1989, 1990, 1992, 1996, 2005, 2006) work was the primary literature consulted during the present study. Syed et al.'s (2013) two-factor model of ethnic identity development was also explored

given that it builds on Phinney's (1993) aforementioned model. The expatriate, TCK nature of the research population called for a rudimentary understanding of acculturation processes. As such, Berry's (1997) acculturation model, Ferguson et al.'s (2016) conceptualisation of remote enculturation and Torres's (2003) model of Hispanic identity development were explored. Although the aforementioned models did not encompass ethnic identity development specifically, they did provide insight into the unique experiences of individuals who live in countries other than that of their birth. Finally, the concepts of expatriation and TCKs were outlined and discussed. Pollock and Van Reken's (2010) third culture model was presented and the key characteristics of TCKs outlined in brief.

Chapter 4: Research Methodology

The aim of Chapter 4 is to outline and discuss the research methodology implemented during the study. A brief summary of the research rationale and aim is given. This is followed by a detailed description of the research paradigm, approach, and design. Attention is drawn to participant sampling, data-collection, and data analysis procedures. A discussion regarding the researcher's ethical decision-making, as well as the trustworthiness of the study is also given. The structure of Chapter 4 is presented in Figure 9.

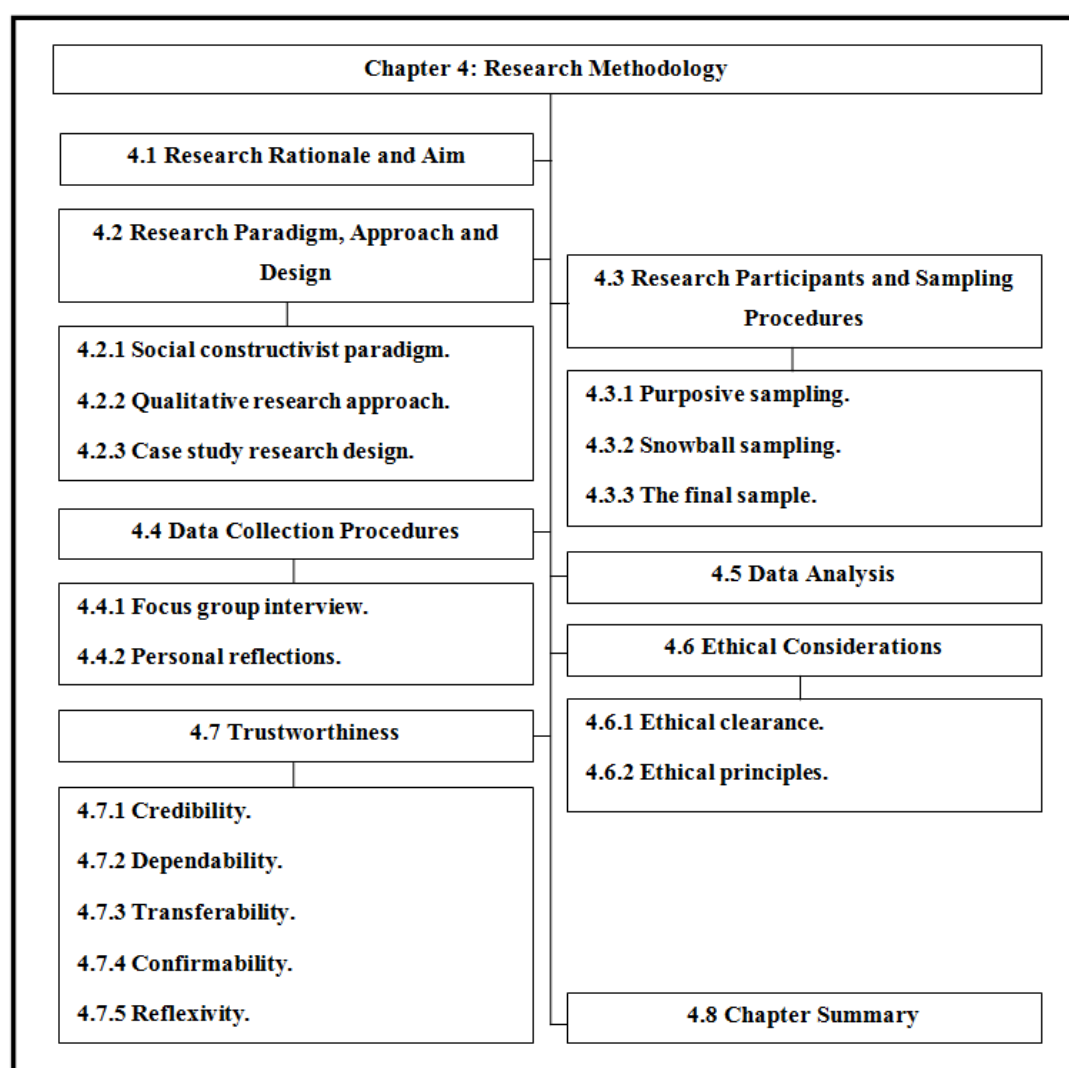


Figure 9. Chapter 4: Research methodology.

4.1 Research Rationale and Aim

The research population pertaining to the present study included Afrikaans adolescents residing in Qatar. Given that these adolescents voluntarily moved from South Africa to Qatar with their parents, they can be characterised as expatriates (Adams & Van de Vijver, 2015). The children of expatriates are often referred to as TCKs (Pollock & Van Reken, 2010). TCKs may experience challenges when it comes to their identity development, as they harbour feelings of attachment and belonging to their receiving and heritage countries simultaneously. Phinney (1993) suggests that ethnic identity development is particularly salient for individuals from minority population groups. Consequently, it can be argued that the ethnic identity development of Afrikaans adolescents residing in Qatar may be particularly salient. The aim of the research study is therefore to explore the ethnic identity development of Afrikaans adolescents residing in Qatar.

4.2 Research Paradigm, Approach and Design

In this section, the research paradigm, approach, and design implemented during the study are outlined and discussed. Marshall and Rossman (2011) suggest that the foundation of any research study includes its' research paradigm, approach, and design. Care should therefore be taken when selecting and implementing these.

4.2.1 Social constructionist paradigm. In the field of qualitative research, several philosophical paradigms govern researchers' understanding of human experience (Savin-Baden & Howell-Major, 2013). Most prominent of these are the positivist, interpretivist, feminist, social constructivist, and social constructionist paradigms (Marshall & Rossman, 2011). Emerging and developing at different, critical times in history, the aforementioned philosophical paradigms offer explanations regarding individuals' motivations, experiences and meaning-making processes (Patton, 2005; Yin, 2013).

The present research study was governed by the social constructionist paradigm. The social constructionist paradigm emerged from the work of Peter L. Berger, an Austrian-American sociologist, and Thomas Luckmann, a German sociologist who authored the book *The Social Construction of Reality* in 1966. According to Berger and Luckmann (1966), individual reality and experience is constructed socially by means of active, verbal, and non-

verbal interaction. Knowledge and understanding are constructed and embedded in a social context and within social norms and societal interaction.

Based on the assumptions of the social constructionist paradigm, individual reality and experience is subjective in nature (Berger & Luckmann, 1966; Braun & Clarke, 2013; Patton, 2005; Savin-Baden & Howell-Major, 2013). Patton (2005) states, “Social constructionism emphasises the hold our culture has on us; it shapes the way in which we see things (even the way in which we feel things!) and gives us a quite definite view of the world” (p. 97). Researchers who work according to the assumptions of the social constructionist paradigm draw attention to how individuals' contexts, histories, cultures, languages etc. shape their worldview and everyday life experiences (Savin-Baden & Howell-Major, 2013).

The social constructionist paradigm was selected to govern the present research study, as the researcher's main interest lay with how participants construct their realities and make meaning of their experiences in a social manner, within their specific context.

4.2.2 Qualitative research approach. Qualitative research focuses on the quality and subjective nature of human experience (Braun & Clarke, 2013; Hennink, Hutter, & Bailey, 2011; Silverman, 2013). Qualitative research can be exploratory, descriptive, or explanatory in nature (Silverman, 2013). On one hand, exploratory research entails the exploration or discovery of new phenomena in a previously unexamined context. Such research generally sparks new interest in research communities and leads to the development of numerous similar research studies (Savin-Baden & Howell-Major, 2013). On the other hand, descriptive research aims to describe phenomena comprehensively and in detail. Descriptive research is often conducted in response to exploratory research, when more information regarding newly discovered phenomena is required. Conversely, explanatory research aims to make meaning of and draw conclusions about phenomena. This type of research is helpful in explaining why certain phenomena occur. Often, qualitative researchers combine elements of exploratory, descriptive, and explanatory research in their research to provide a more comprehensive and holistic view of human experience (Silverman, 2013).

One of the main strengths of qualitative research is that it provides researchers with rich, thick, in-depth descriptions of human experience and meaning-making processes (Marshall & Rossman, 2011; Willis, Jost, & Nilakanta, 2007). This enables researchers to represent the thoughts, feelings, and experiences of their participants authentically. Another

strength of qualitative research is the detailed attention given to the research context of participants (Henning, Van Rensburg, & Smit, 2004; Willis et al., 2007). Inevitably, contextual factors such as geographical location, physical environment, cultural norms, language, and religious practice influence participants' experiences and meaning-making processes. It is therefore necessary that researchers understand and are knowledgeable regarding the context in which participants live (Henning et al., 2004).

Given that the researcher acts as the main research instrument in the field of qualitative research, qualitative research has been criticised for potential researcher bias (Povee & Roberts, 2014). Researcher bias entails the unconscious, inadvertent influence the researcher exerts on the research process (Braun & Clarke, 2013). By nature, qualitative research relies on the subjective judgement and decision making of the researcher', whose personal histories, values, assumptions, motivations, attitudes, and personality may unintentionally influence the research process and outcome. Historically, this has brought the quality of qualitative research into question (Marshall & Rossman, 2011). Methods of ensuring the quality of qualitative research are explored further in section 4.7, which deals with trustworthiness.

A qualitative research design was deemed appropriate for the present research study, as the research rationale and aim called for a nuanced understanding of the experiences, meaning-making processes, and context of the population investigated.

4.2.3 Case study research design. According to Yin (2013), case study research entails the empirical investigation of particular, unique phenomena in their real-life contexts. Generally, case study research provides researchers with a means to (a) obtain in-depth, contextualised understanding of the experience and meaning-making processes of individuals and (b) remain flexible regarding any unanticipated findings that may surface throughout the research process (Braun & Clarke, 2013; Marshall & Rossman, 2011). Case study research is therefore ideal for use in the field of qualitative research (McLeod, 2010; Yin, 2013).

Yin (2013) conceptualises case study research as either (a) single or (b) multiple. Single case studies comprise single, unique cases, which generally provide researchers with new and novel information (Rule & John, 2011). They do not necessarily include only one single individual, but can include a single organisation community, school, nation, incident or event that is unique in nature. On the other hand, multiple case studies enable researchers to explore the differences in and between cases (Baxter & Jack, 2008). Thus, multiple case studies do

not comprise single, unique cases, but may comprise multiple unique cases that are sufficiently comparable. Multiple case studies may include several individuals, organisations, communities, schools, nations, incidents or events that can be compared and contrasted by the researcher (Baxter & Jack, 2008; Rule & John, 2011; Yin, 2013).

Critics of case study research have suggested that case studies are inherently subjective and produce results that are challenging to generalise to the greater population (Braun & Clarke, 2013; McLeod, 2010; Rule & John, 2011; Yin, 2013). In response to these criticisms, Yin (2013) postulates that the inherently subjective and unique nature of case studies makes them so appealing to researchers. If case studies were not subjective and unique in nature, they would not be of value to study. Moreover, the aim of case study research is not to generalise findings to the greater population, but to highlight the complexity and uniqueness of the case being studied. Objectivity and generalisation is not of great importance to researchers utilising case study research designs (Yin, 2013).

Yin (2013) outlines five possible rationales for utilising case study research, namely when the case under investigation (a) will confirm or challenge an existing theory, (b) is an extremely unique and novel case, (c) is a typical case and the aim is to capture and confirm the circumstances and conditions of the particular, commonplace situation, (d) is a revelatory case eliciting previously inaccessible information, or (e) is a longitudinal case where the long-term outcome of the case is of key importance.

It was decided that the present study should utilise a single-case study design, as the case under investigation is unique and revelatory in nature and represents the experiences and meaning-making processes of a single group of individuals. The results obtained would therefore provide researchers with previously inaccessible information.

4.3 Research Participant and Sampling Procedures

In this section, research participant and sampling procedures are outlined and discussed. According to Braun and Clarke (2013), research participant and sampling procedures form an integral part of any research study, as the participant samples selected inevitably affect the quality of research findings. Therefore, care was taken to define, describe and provide a rationale for each of the sampling procedures implemented during the present research study. Sampling procedures included both (a) purposive and (b) snowball sampling.

4.3.1 Purposive sampling. Purposive sampling is a non-probability sampling technique utilised primarily in the field of qualitative research (Ritchie, Lewis, Nicholls, & Ormston, 2013). Purposive sampling entails finding and selecting participants who are specifically able to contribute to the research question (Yilmaz, 2013). Potential participants are therefore approached and selected based on pre-determined inclusion criteria that ensure that they possess the desired characteristics required by the researcher and research question (Suri, 2011).

One of the most prominent strengths of purposive sampling is that researchers can obtain samples without much difficulty and usually within the given time constraints (Bryman, 2008). For researchers who only have a limited amount of time to recruit participants, purposive sampling may be quite attractive and yield fruitful results. When utilising purposive sampling, desired samples are generally smaller in number and take less time to obtain than other qualitative sampling methods do. For this reason, purposive sampling is often reserved for research that is relatively small in scale and focuses on a very specific area of investigation (Bryman, 2008; Ritchie et al., 2013; Suri, 2011).

An additional strength of purposive sampling is that only participants who are able to contribute to the research question are selected. Given that all participants are purposefully approached and selected by the researcher, they should be able to provide rich, nuanced data that are relevant to the research question at hand. This means that the researcher's time, money and effort are not spent on participants who are unable to answer the research question (Ritchie et al., 2013). Thus, purposive sampling may prove favourable for researchers who are constrained by time and have limited financial capacity (Bryman, 2008; Suri, 2011).

Purposive sampling has been criticised for possible researcher bias and the fact that results obtained from a purposive sample cannot readily be generalised to greater society (Podsakoff, MacKenzie, & Podsakoff, 2012). To mitigate possible researcher bias during purposive sampling, it is recommended that researchers remain reflexive regarding their subjective motivations and decision-making processes (Marshall & Rossman, 2011). Reflexivity is discussed in greater depth in section 4.7.5 Reflexivity. Researchers should also not attempt to generalise findings obtained by means of purposive sampling, but rather emphasise how results may be transferable should similar populations be investigated under similar conditions. This is discussed in greater depth in section 4.7.2 Transferability.

According to Tongco (2007), researchers should implement the following steps during the process of purposive sampling: (a) deciding on the research question, (b) determining the type of participants who would be able to answer the research question, and (c) actively seeking out participants who possess these qualities. An outline of how the researcher implemented each of Tongco's (2007) steps is presented in Table 4.

Table 4

Steps of Purposive Sampling (Tongco, 2007)

Step	Description
(a) Research question	Ethnic identity development among adolescents living as a minority in the middle eastern context.
(b) Inclusion and exclusion criteria	Participants: <ul style="list-style-type: none"> (a) must be between the ages of 15 and 18 years old. (b) must be Afrikaans, South African citizens. (c) must have lived in Qatar for at least one year preceding participation in the research study.
(c) Recruitment	Participants were identified by the researcher and approached by means of personal communication (telephone, e-mail, etc.)

The researcher (a) decided on the research question, (b) determined the type of participants who would be able to answer the research question (inclusion and exclusion criteria), and (c) actively approached and recruited participants who possessed these qualities by means of personal communication as part of the purposive sampling procedure.

4.3.2 Snowball sampling. Snowball sampling entails that participants who had already been selected to take part in the research study seek out and recruit further participants (Bryman, 2008). Snowball sampling utilises existing social contact between individuals to trace further eligible participants. This is especially helpful when attempting to locate hard-to-reach populations of which the researcher has no personal knowledge (Yin, 2013). The researcher may find a richer and more diverse sample of participants through snowball sampling than through purposive sampling alone (Bryman, 2008; Noy, 2008).

Marpsat and Razafindratsima (2010) characterise hard-to-reach populations as populations who (a) have relatively low numbers, (b) are particularly difficult to identify, (c)

are vulnerable (often stigmatised) and therefore do not readily want to disclose their identities, and (d) have unknown behavioural patterns and are consequently difficult to locate physically. Hard-to-reach populations may be inaccessible to researchers unless they already have prior knowledge of individuals belonging to such populations. Snowball sampling becomes essential when researchers attempt to recruit participants from hard-to-reach populations (Marpsat & Razafindratsima, 2010).

One of the main strengths of snowball sampling is that researchers can recruit participants within a short period (Ritchie et al., 2013). This is beneficial for researchers who work within specific time constraints. Similarly, snowball sampling is advantageous, as existing participants may be able to locate and recruit a greater number of potential participants than the researcher may (Waters, 2015). Consequently, snowball sampling may lead to obtaining a greater number of participants (Ritchie et al., 2013; Waters, 2015).

One of the greatest limitations of snowball sampling is that the researcher places great responsibility in the hands of already selected participants to complete the sampling procedure. This responsibility is not necessarily fair or advantageous for already-selected participants, who may feel obliged to recruit additional participants for the study and disappointed should they be unable to do so. This becomes especially problematic when populations investigated are vulnerable (e.g., minors under the age of 18 years) and can easily be influenced by researchers' positions of authority. Researchers should remain aware of the inherent imbalance of power between them and their research participants throughout sampling procedures (Braun & Clarke, 2013; Waters, 2015). Participants should explicitly be told that recruiting further participants for the study is not compulsory and that they would face no adverse consequences or unfair treatment should they choose not to recruit any further participants. Participants should also be informed that, should they attempt to recruit further participants without success, they would face no adverse consequences.

An additional limitation of snowball sampling includes that it may lead to the selection of a biased sample, given that all participants share some form of personal connection. Consequently, the final sample may lack diversity (only a certain type of participant may be recruited), which may affect the research results obtained adversely (Atkinson & Flint, 2001).

Given the hard-to-reach nature of the research population for the present study, snowball sampling following the initial purposive sampling procedures was deemed

appropriate. Participants recruited by means of purposive sampling were therefore asked to recruit further participants by means of snowball sampling. Participants were explicitly told that recruiting further participants for the research study was voluntary and that they would face no adverse consequences or unfair treatment should they choose not to recruit further participants. Participants were also explicitly informed that, should they attempt to recruit further participants and be unable to do so, no adverse consequences would follow.

4.3.3 The final sample. Overall, a total of 11 potential participants were identified and approached by means of purposive and snowball sampling. Five of the 11 potential participants consented to take part in the present study and were able to attend data-collection procedures. Reasons for potential participants being unable to attend the data-collection procedures included (a) disinterest in the research topic, (b) prior engagements scheduled at the same time as data collection procedures and (c) attendance of the Dubai 7's rugby tournament on the same day of the data collection procedures. The gender and age of each participant in the final sample, as well as the sampling method by which they were approached and selected, are delineated in Table 5. The number of years each participant had lived in Qatar prior to participating in the study is also presented given the inclusion criteria stipulated.

Table 5

Final Participant Sample

	Gender	Age	Sampling method	Years in Qatar
1	Female	16	Purposive sampling	12 years
2	Male	18	Purposive sampling	11 years
3	Male	17	Purposive sampling	8 years
4	Male	15	Purposive sampling	8 years
5	Female	18	Snowball sampling	14 years

4.4 Data-collection Procedures

In this section, the data-collection procedures utilised during the present research study are delineated. Data-collection procedures included a focus group interview and reflections written by participants. Braun and Clarke (2013) suggest that data-collection procedures

should be selected and implemented with care, as the quality of research results obtained may be affected by their outcome. A thorough outline, description and rationale for each of the aforementioned data-collection procedures are provided.

4.4.1 Focus group interview. Focus group interviews entail multiple participants coming together at one point in time to answer a researcher's questions (Braun & Clarke, 2013). According to Marshall and Rossmann (2011), the purpose of a focus group interview is to gain data by means of participant interaction and discussion. In accordance with the social constructionist paradigm of the present study, it is assumed that individuals construct their realities and make meaning of their experiences by means of interpersonal interaction and engagement (Savin-Baden & Howell-Major, 2013). The context of a focus group interview therefore affords participants the opportunity to interact and make meaning of their experiences collectively (Brinkman & Kvale, 2015; Marshall & Rossman, 2011).

A semi-structured interview schedule is generally utilised during a focus group interview. Semi-structured interview schedules consist of pre-determined questions related to the research rationale and aim of a study (Brinkman & Kvale, 2015). These questions are used as a guide to spark discussion among focus group members. Follow-up questions are asked based on responses received from participants. Examples of questions may include "How have you experienced X?", "What are your views regarding X?", "Which challenges have X posed for you?" etc. (Braun & Clarke, 2013; Brinkman & Kvale, 2015).

One of the main strengths of a focus group interview is that researchers can obtain a large amount of data within a short period of time. For researchers who are constrained by time, focus group interviews offer an appealing alternative to individual interviews. Moreover, focus group interviews are cost-effective for researchers, as only one venue is required at a particular point in time (Braun & Clarke, 2013; Brinkman & Kvale, 2015).

One of the greatest limitations of a focus group interview is the inherent power imbalance between the researcher and participants. Adolescents answer to authority figures throughout their daily lives (e.g., parents, teachers, etc.). Consequently, the researcher may be viewed as an additional authority figure to which participants have to answer. This may complicate the dynamics of the focus group, as participants may try to please the researcher as an authority figure. Therefore, it is important that the researcher make participants feel comfortable enough to share their thoughts, feelings and experiences openly and honestly.

This can be done by indicating to participants that the focus group context is a safe space where all thoughts, feelings, and experiences are accepted without judgement. It should also be made explicit that participants will face no adverse consequences, should their views differ from the researcher's or other participants' views (Braun & Clarke, 2013).

The date, time and venue of the focus group interview implemented during the present study are delineated in Table 6.

Table 6

Date, Time, and Venue of Focus Group Interview.

Date	4th December 2015
Time	14:00 – 16:00
Venue	Ganem Gardens, Villa 58, Doha, Qatar

Marshall and Rossman (2011) suggest that researchers should consider the following factors when implementing a focus group interview: (a) creating a safe, supportive and comfortable environment for participants, (b) encouraging participants to share their thoughts and feelings openly, (c) creating a semi-structured interview schedule which directs participant discussion but also provides flexibility to accommodate unanticipated issues, and (d) encouraging participants to disagree with one another constructively should the opportunity arise. An outline of how the aforementioned factors were implemented during the focus group interview study is presented in Table 7.

Table 7

Implementation of Marshall and Rossman's (2011) Factors

Factor	Implementation
Creating a safe, supportive and comfortable environment for participants.	The researcher selected a spacious and air-conditioned venue, with comfortable furniture and adequate lighting for the focus group interview. Chairs were placed in a circular fashion around a table. The researcher provided a variety of refreshments for participants to enjoy before, during and after the focus group interview. The researcher indicated the location of restrooms to participants on arrival and stated that they need not ask permission to use the restrooms.
Encouraging participants to share their thoughts and feelings openly and honestly.	The researcher explained to participants that the focus group interview is a safe space where all thoughts, feelings and opinions are accepted without judgement. The researcher emphasised that there are no right or wrong answers in response to focus group questions. Honesty and openness were encouraged.
Creating a semi-structured interview schedule (Appendix A)	The researcher created a semi-structured interview schedule prior the focus group interview. Examples of semi-structured interview questions included: "Tell me about your experience of living in Doha, Qatar as an Afrikaans teenager?", "How do you maintain your ethnic identity while living in Doha, Qatar as an Afrikaans teenager?", "What challenges do you face?" etc. The aforementioned questions were used to direct participants' discussion. Follow up questions were asked based on participants' responses.
Encouraging participants to disagree with one another should the opportunity arise and challenge one another in a constructive manner.	The researcher explained to participants that they will not face any adverse consequences should their thoughts, feelings or opinions differ from one another's. The researcher stated that the purpose of the focus group interview was not for all participants to agree, but for all participants to have an opportunity to express their unique views and opinions. The researcher encouraged constructive disagreement between participants during the focus group interview by positively reinforcing situations in which constructive disagreement took place.

4.4.2 Personal reflections. Polkinghorne (2005) suggests that, in the field of qualitative research, data can be gathered by means of interviews, observations, and written documentation. According to Keeffe and Andrews (2015), however, these data collection strategies are based primarily on an adult worldview and are not always adolescent-friendly. Keeffe and Andrews (2015) explain that adolescents “value agency, as well as social, embodied and reflective engagement” (p. 358). They suggest that adolescents prefer data-collection strategies that give them a sense of personal agency, allows for social interaction and critical reflection on topics that hold personal meaning for them.

It was decided that an element of written documentation should be incorporated into the data-collection process, as to allow participants to experience a sense of personal agency. Not only would this addition serve to triangulate the data obtained (for more information regarding triangulation, refer to section 4.7.1 on the topic of credibility), but it would also afford participants an opportunity to exercise personal agency and reflect critically upon a topic which they find personally meaningful. Additionally, the activity of written reflection may afford participants the opportunity to raise topics they may not have mentioned during the focus group interview (Keeffe & Andrews, 2015). Consequently, richer and more nuanced data may be obtained by including written reflections.

During the present research study, participants were asked to reflect upon the focus group discussion by writing down five words they most associate with being Afrikaans, South African adolescents living in Qatar. Participants were then asked to reflect upon their five words and explain how each contributed to their development of ethnic identity. A detailed transcription of participants' written reflections, as well as their reflective comments is attached in Appendix B.

4.5 Data Analysis

In this section, the primary data analysis procedure implemented during the present research study (namely, thematic analysis) is discussed. According to Braun and Clarke (2013), thematic analysis entails that the researcher identifies patterns and emerging themes in the data obtained. These patterns and emerging themes are then used to categorise and structure the data-analysis procedure. Thematic analysis is a foundational method of qualitative data analysis and can be utilised alongside various different research designs and paradigms (Babbie, 2013; Braun & Clarke, 2013).

Marshall and Rossman (2011) suggest that the process of thematic analysis comprises five stages, namely (a) organisation, (b) immersion, (c) coding, (d) thematic identification, and (e) interpretation. These are presented in Table 8.

Table 8

Marshall and Rossman's (2011) five Stages of Thematic Analysis

Stage	Description
(a) Organisation	Organise the data according to dates, times etc.
(b) Immersion	Orthographically transcribe the data (verbatim). Read and re-read the data multiple times.
(c) Coding	Identify initial codes (key words, phrases etc.).
(d) Thematic identification	Identify patterns and emerging themes.
(e) Interpretation	Bring meaning and coherence to the data.

During the first stage of thematic analysis, namely organisation, researchers have to make sense of the data they have gathered. This can be a time-consuming activity involving the logging of dates and times of interviews, organising participants' documents, and sifting through interview recordings. The organisation of gathered data can be quite overwhelming. For this reason, some researchers opt to use computer software instead of manual labour. In essence, this stage of thematic analysis makes manageable that which (at first glance) appears unmanageable to researchers (Marshall & Rossman, 2011).

The second stage of thematic analysis, namely immersion, includes the orthographic (verbatim) transcription of data (Marshall & Rossman, 2011). This entails writing down exactly what participants said during the interview process (word for word) and includes mundane aspects of speech such as pauses, repetition of words, and false starts. It is important that researchers capture accurately what was said by participants, as this will increase the trustworthiness of the research overall. Consequently, researchers should refrain from correcting grammatical errors, the use of colloquial language etc. while transcribing data orthographically (Braun & Clarke, 2013; Marshall & Rossman, 2011).

Following the orthographic transcription of data, researchers should critically engage with the data by reading and re-reading it multiple times (Marshall & Rossman, 2011). There is truly no substitute for personal engagement with data when it comes to thematic analysis; consequently, researchers should spend as much time as possible becoming intricately familiar with the data they have gathered (Braun & Clarke, 2013).

After critically engaging with the gathered data, researchers should continue to the third stage of thematic analysis, namely coding (Marshall & Rossman, 2011). During this stage, key words, phrases, sentences, and numbers are identified in the data. Such identification often relies on the creativity and insight of the researcher, and the sensitising concepts identified during the literature review of the study (Braun & Clarke, 2013). Researcher reflexivity becomes particularly essential during this stage of thematic analysis, as researcher bias may influence the initial identification of codes. Subsequently, researchers should take care not to impose their pre-conceived ideas, beliefs and motivations on the data gathered. They should remain open to the possibilities which the data holds and code in an authentic, truthful manner (Braun & Clarke, 2013; Marshall & Rossman, 2011).

Following the initial identification of codes, researchers may start to identify themes in their data. Initially, researchers may cluster similar codes together (e.g., similar words, phrases and sentences) and find overarching themes to describe these clustered codes. Diagrams, pictures, and flow-charts may be used to make sense of clusters of codes and to experiment with the organisation of emerging themes. The identification of themes is not a linear, straightforward process and may take a significant amount of time. It is likely that researchers will repeat the process of thematic identification several times before coming up with the final themes to be used for interpretation (Marshall & Rossman, 2011).

Lastly, researchers may embark on the interpretation stage of thematic analysis (Marshall & Rossman, 2011). This entails making meaning of, bringing coherence to, and logically structuring the experiences of participants. Patton (2005, p. 480) states, “Interpretation means attaching significance to what was found, making sense of the findings, offering explanations, drawing conclusions, extrapolating lessons, making inferences, considering meanings and otherwise imposing order” upon the data gathered. In short, interpretation involves “telling the story” of participants in a manner that makes sense to readers and rings true to the authenticity of participant voices (Marshall & Rossman, 2011, p.

219). It is useful for researchers to include verbatim quotations of participants' responses in the interpretive section of their research study (Braun & Clarke, 2013).

Critics have proposed that research studies utilising thematic analysis may be prone to researcher bias, as the determination of themes is largely left to the discretion of the researcher (Braun & Clarke, 2013). Consequently, it is difficult to determine exactly how themes are identified, and some may believe that researchers identify only themes that support their own, pre-determined ideas, views, and motivations (Braun & Clarke, 2013; Marshall & Rossman, 2011; Savin-Baden & Howell-Major, 2013). Therefore, it is important that researchers remain reflexive throughout the process of thematic analysis to curb researcher bias and possible misinterpretation of results (Braun & Clarke, 2013).

During the present study, the researcher implemented the process of thematic analysis by utilising Marshall and Rossman's (2011) five aforementioned stages. Firstly, the researcher organised the data gathered during the focus interview and written participant reflections. The researcher completed the aforementioned manually and did not use any computer programmes. The researcher then immersed herself in the data gathered by listening to the recorded focus group interview multiple times and reading and re-reading participants' personal reflections. The researcher took great care to orthographically transcribe the dialogue that took place during the focus group interview and included mundane aspects of speech, such as pauses, repetitions and false starts in her transcription. The researcher then coded the orthographically transcribed data by identifying key words, phrases and sentences. This was followed by a process of thematic identification, which entailed the identification of emerging themes within the coded data (e.g. grouping similar codes together, identifying overarching themes etc.). These themes were then used to interpret the data obtained and make sense of participant experiences. A sample of the thematic analysis procedure can be found in Appendix B and Appendix C.

4.6 Ethical Considerations

In this section, the key ethical principles considered throughout the research study are outlined and discussed.

4.6.1 Ethical clearance. Before commencing the research study, a research proposal was submitted to the Research Committee of the Department of Psychology, University of

the Free State. After this committee approved the research proposal, it was submitted to the Research Ethics Committee of the Faculty of the Humanities, University of the Free State. The Research Ethics Committee approved the proposal, after which the research process commenced (Appendix D).

4.6.2 Ethical principles. Whilst conducting research, researchers must adhere to several ethical principles, namely beneficence, non-maleficence, dignity, justice, fidelity, veracity, autonomy, and responsibility (Damianakis & Woodford, 2012). Each of the aforementioned principles are outlined and discussed in the sections that follow.

4.6.2.1 Beneficence. The ethical principle of beneficence entails acting in the best interest of all individuals and for the greater good of society (Allan, 2011; Braun & Clarke, 2013). Accordingly, any research conducted must be benevolent in nature and promote the welfare of individuals and society as a whole. When researchers act benevolently, they defend human rights, protect individuals from harm, and aid those in distress. Consequently, beneficent research does not demean, defame, or humiliate individuals or greater society in any way (Vanclay, Baines, & Taylor, 2013). The present study adhered to the principle of beneficence by ensuring that the purpose and outcome of the study was benevolent in nature. The research rationale and aim intended to generate new knowledge in the field of psychology (Allan, 2011; Braun & Clarke, 2013).

4.6.2.2 Non-maleficence. The ethical principle of non-maleficence stipulates that researchers should always avoid harm befalling participants and/or minimise harm, should it occur (Allan, 2011). Whether harm is foreseen or unforeseen, researchers should take the necessary steps to avoid or minimise participant distress. In circumstances of unforeseen harm, appropriate action should be taken to minimise the harm done (Allan, 2011; Vanclay et al., 2013). During the present study, care was taken to assess and become aware of any foreseen risks that may harm participants. Possible risks included feelings of homesickness (longing for South Africa, family members in South Africa etc.), as well as emotional distress when faced with questions regarding attachment, belonging and affiliation with one's heritage and receiving countries. The researcher remained aware of the aforementioned risks throughout the data collection procedures and provided appropriate referral to mitigate possible emotional distress experienced by participants. All participants were informed that, should they experience any feelings of homesickness or emotional distress as a result of their

participation in the research study, they may ask to be referred to a professional psychologist who could counsel them in their language of choice.

4.6.2.3 Dignity. The ethical principle of dignity derives from the Universal Declaration of Human Rights (United Nations, 1948), which states that all individuals have “inherent dignity and ... equal and inalienable rights” (United Nations, 1948, p. 1). This means that the dignity and rights of all individuals should be respected, irrespective of who they are, where they come from, what language they speak, what beliefs they have, etc. According to Baillie and Gallegher (2011), dignity encompasses an individual’s right to be respected, honoured, and valued without exception: “...to treat someone with dignity is to treat them as being of worth, in a way that is respectful of them as valued individuals...” (p. 336). Consequently, researchers should take great care to respect the inherent dignity of all their participants and ensure that their human rights are not violated or infringed upon throughout the research process (Edlund, Lindwall, Von Post, & Lindström, 2013).

During the present study, the researcher took great care to respect the inherent dignity and human rights of participants, their parents, and guardians. This was done by means of (a) obtaining informed consent from parents and guardians, (b) obtaining informed assent from participants, and (c) ensuring that the confidentiality of participants was maintained throughout the research process (Allan, 2011; Braun & Clarke, 2013). In the sections that follow, each of the aforementioned strategies are discussed in detail.

4.6.2.3.1 Informed consent. The South African Children’s Act 38 of 2005 provides protection for minors (individuals younger than 18 years of age) as put forth by the Constitution of South Africa. The Children’s Act 38 of 2005 legally protects the rights of minors regarding their care, treatment, and the parental responsibilities of their caregivers. According to the aforementioned, minors cannot consent to participate in research without the consent of their parents or guardians (Department of Social Development, 2015).

During the present research study, the parents and guardians of participants younger than 18 years of age were included in all decisions regarding their children’s participation. The parents and guardians of participants younger than 18 years of age were provided with an informed consent form that included an introduction to the study and information regarding the inclusion criteria, rationale, possible risks, precautions, and ethical principles considered during the study. By providing the parents and guardians of participants younger than 18

years of age with the aforementioned informed consent form and including them in all decision-making processes regarding their children's participation, their fundamental human rights and dignity were respected (Braun & Clarke, 2013; Fisher, 2004; Holder, 2008). A copy of the informed consent form used during the study is attached in Appendix C.

Participants who were 18 years old were able to provide informed consent for their participation in the research study without the consent of their parents or guardians. Participants who were 18 years old were provided with the informed consent form (Appendix C) and were able to participate in the study without the consent of their parents or guardians.

4.6.2.3.2 Informed assent. The South African Children's Act 38 of 2005 additionally stipulates that, should minors (individuals younger than 18 years of age) participate in a research study, researchers require their informed assent (Children's Act 38, 2005). Similar to informed consent, informed assent involves minors explicitly consenting to participate in a research study (Allan, 2011). During the present research study, participants younger than 18 years of age were asked to provide informed assent prior to their participation. Similar to the informed consent obtained from parents and guardians, participants younger than 18 years of age were provided with an informed assent form that included an introduction to the study and information on the inclusion criteria, rationale, possible risks, precautions, and ethical principles considered during the present research study. Consequently, participants' fundamental human rights and dignity were respected. A copy of the informed assent form used during the study is attached in Appendix D.

4.6.2.3.3 Confidentiality and anonymity. Confidentiality plays a significant role in any research study, as it protects participant information (name, age, race, language, etc.) from being made public (Michaud, Blum, Benaroyo, Zermatten, & Baltag, 2016; Vanclay et al., 2013). Research can be quite intrusive and probe into sensitive realms of participants' lives. Consequently, confidentiality protects intrusion into participants' lives by keeping their personal information concealed from the public (Allan, 2011). During the informed consent and informed assent procedures of the present research study, participants, their parents, and guardians were assured that any personal information provided would remain confidential throughout the research process. Practically, this was done by keeping participant information and documentation in locked drawers and cabinets, to which only the researcher had access. Participants were also informed of the risks to confidentiality given the nature of the focus group interview (i.e., focus group interviews can only ensure partial confidentiality, as

participants are aware of one another's' identities). Participants were encouraged to respect the privacy and dignity of their fellow focus group members by not divulging any personal information shared during the focus group interview. Participants were also encouraged to keep the identities of their fellow focus group members confidential, however were informed that, due to the nature of a focus group interview, it cannot be guaranteed that focus group members will keep one another's identities confidential.

Given the extent of information shared during qualitative data collection procedures, participants are at risk of being discriminated against or prosecuted should their identities be revealed (Vanclay et al., 2013). By using pseudonyms to conceal participants' identities, their risk of being discriminated against or prosecuted is diminished significantly (Allan, 2011). Therefore, using pseudonyms to conceal participant identities preserves their anonymity. Overall, the researcher utilised pseudonyms during (a) data collection procedures, (b) data analysis procedures and (c) the reporting of research results. In doing this, the researcher effectively concealed the identities of all participants from the public and maintained their anonymity (Allan, 2011; Vanclay et al., 2013).

4.6.2.4 Justice. Similar to the ethical principle of dignity, the ethical principle of justice entails the fair, equal, and just treatment of all individuals, regardless of their age, race, language, etc. (Pilisuk, Anderson-Hinn, & Pellegrini, 2015). Consequently, discrimination, prejudice, and favouritism are considered unethical and have no place in ethical research practice. The present study was conducted in such a way that all participants were treated equally and fairly. Participants were not discriminated against based on any of their inherent characteristics (e.g., age, race, values, beliefs, etc.). No favouritism or prejudice was demonstrated towards any participant throughout the research process.

4.6.2.5 Fidelity. The ethical principle of fidelity concerns trust between the researcher, research participants, their parents, and guardians (Pilisuk et al., 2015). Upon agreeing to participate in the research study, participants, their parents, and guardians were entrusting themselves to the researcher, who had an obligation to practice open, honest communication regarding the purpose, intention, and possible consequences of the research at hand. Therefore, the researcher took great care to discuss the purpose, intention, and possible consequences of the research study with participants, their parents and guardians.

4.6.2.6 Veracity. Similar to the ethical principle of fidelity, the ethical principle of veracity stipulates that researchers should communicate honestly with their participants and all third parties connected to their research process (Pilisuk et al., 2015). Deliberate deceit is unethical and has no place in ethical research practice. According to the principle of veracity, researchers have a duty to tell the truth regarding all aspect of their research, whether this includes the limitations or strengths of their study (Allan, 2011). In accordance with the ethical principles of veracity, participants were not deceived or misled in any way throughout the research process. The researcher was honest with participants regarding the nature, purpose, and possible consequences of the study. Participants were not led to believe false information or made to participate under false pretences.

4.6.2.7 Autonomy. According to the principle of autonomy, individuals must be able to consent freely and voluntarily to participate in any research study (Allan, 2011). Individuals must make their own informed decisions regarding their lives and may not be coerced into any specific course of action (Abebe & Bessell, 2014; Koocher, 2003, 2008). The manipulation and/or coercion of participants is perceived as unethical and should be avoided at all costs. This includes (a) exerting excessive pressure on individuals to participate, (b) rewarding individuals (beyond appropriate compensation) for their participation and/or (c) forcing individuals to participate, by suggesting that they may suffer negative consequences should they not (Abebe & Bessell, 2014; Allan, 2011; Fisher, 2004; Holder, 2008; Koocher, 2003, 2008).

During the present research study, care was taken to ensure that participants were not coerced, manipulated, or forced into participation. The informed consent form used to recruit participants clearly stated that participation was voluntary and that no obligation should be felt to participate. The researcher also took care not to take any further steps than sending potential participants the informed consent letter, as further contact may be misconstrued as coercion. Consequently, no additional text messages, e-mails,Whatsapps, etc. were sent to pressure, force, or coerce individuals into participating in the study.

4.6.2.8 Responsibility. In the South African context, specific legislation governs the practice of ethical, psychological research (Allan, 2011). The Health Professions Council of South Africa (HPSCA) (2016) safeguards the public and the health professions in South Africa in terms of the Health Professions Act 56 of 1974. The HPCSA guides the registration, education, training, professional conduct, and ethical behaviour of all health professionals. In

accordance with the Health Professions Act 56 of 1974, health professions researchers in South Africa have their professional and ethical conduct regulated by the HPCSA. Student researchers in training are required to work under the supervision of a qualified and registered health professional. The present study was supervised accordingly.

4.7 Trustworthiness

The aim of this section is to outline and discuss the trustworthiness of the research study. In the field of qualitative research, trustworthiness refers to the quality of the research conducted (Braun & Clarke, 2013; Marshall & Rossman, 2011). In contrast to quantitative research, qualitative research involves the researcher acting as the research instrument. Therefore, qualitative research is more subjective than quantitative research, which may result in unintentional researcher bias. To mitigate this risk of researcher bias, Lincoln and Guba (1985) introduced the constructs of credibility, dependability, confirmability, transferability, and reflexivity to promote the trustworthiness of qualitative research. These constructs are outlined and discussed in the sections that follow.

4.7.1 Credibility. For qualitative research to be credible there needs to be congruence between participant responses and researcher interpretations (Cope, 2014; Marshall & Rossman, 2011). This means that research results should reflect the true and authentic voices of participants. To promote the credibility of qualitative research, researchers are required to (a) engage with the context of their research study for a prolonged period, (b) triangulate data by collecting data from multiple sources at different points in time, (c) conduct member checks to ensure that researcher interpretations match participant experiences, and (d) engage in peer debriefing with supervisors and colleagues (Braun & Clarke, 2013; Savin-Baden & Howell-Major, 2013; Shenton, 2004).

Firstly, prolonged engagement in the selected research context increases researchers' knowledge and understanding of participant experiences (Cope, 2014; Lincoln and Guba, 1985). This leads to greater accuracy and authenticity while interpreting the data obtained. During the present study, intimate knowledge and understanding of the research context (Qatar) was necessary to truly understand participant responses. Participants frequently referred to Qatari culture and Islamic Shari'a Law and, had the researcher not engaged with the selected research context for a prolonged period, misinterpretations may have ensued.

Secondly, triangulation entails using multiple data-collection procedures throughout the research process (Shenton, 2004). According to Lincoln and Guba (1985), this will lead to fewer overall limitations to the research study, as the combination of multiple data-collecting procedures will compensate for the limitations of each individual data-collecting procedure. In the present study, data was collected by means of a focus group interview and written reflections by participants. The aforementioned were used to triangulate the data obtained.

Member checks entail the active verification of participant responses and researcher interpretations (Shenton, 2004). This may involve researchers sending participants a summary of their preliminary findings (Cope, 2014). Participants can then respond by indicating whether these preliminary findings are accurate and authentically represent their thoughts, feelings, and opinions. This encourages the researcher to remain as honest and open about the research results as possible, as participants have the opportunity to scrutinise and attest to the truth and authenticity of the preliminary findings (Cope, 2014; Shenton, 2004). During the present study, participants were provided with a summary of the preliminary findings and encouraged to provide feedback regarding its truthfulness and authenticity.

Lastly, peer debriefing and supervision entails researchers communicating with colleagues and supervisors openly and honestly (Shenton, 2004). This widens the perspective of the researcher and ensures that flaws in the research process are identified and amended efficiently. Additionally, peer debriefing and supervision ensure the credibility of the research by ensuring that the researcher remains accountable to the true, authentic voices of participants. Peers and supervisors may highlight instances in which researcher bias becomes problematic (Cope, 2014). During the present study, the researcher participated in regular supervision sessions with the acting supervisor. Supervision sessions entailed face-to-face communication, one-on-one meetings, group meetings with other supervisees, and e-mail communication. The researcher and acting supervisor remained in contact throughout the research process, and open, honest communication was encouraged. This ensured that the participant voices were represented authentically and without researcher bias.

4.7.2 Dependability. The dependability of a qualitative research study relies on how consistent the research data would be if the study were to be replicated (Lincoln & Guba, 1985; Thomas & Magilvy, 2011). To promote dependability, researchers have to leave a thorough audit trail of the methodological decision-making processes utilised during a research study. This can be achieved by thoroughly describing the purpose and aims of a

research study and discussing all decision-making processes regarding the methodology implemented in detail. In doing this, the researcher provides other researchers with a ‘road map’ of steps to follow should they wish to replicate a study in future.

During the present study, the researcher provided a detailed account of the purpose and aims of the present study and all methodological decision-making processes followed. The researcher also kept a detailed audit trail, which is readily available to other researchers should an external audit be necessary. Consequently, other researchers will be able to replicate the present study in future, should they wish to do so. However, it is important to keep in mind that all qualitative research studies are affected by the unique realities and experiences of its’ participants and that each qualitative research study would therefore have a unique outcome (Shenton, 2004; Thomas & Magilvy, 2011).

4.7.3 Transferability. Unlike quantitative research, where research findings and outcomes can be generalised to the broader population, qualitative research findings and outcomes are unique to the research context and population (Marshall & Rossman, 2011; Morse, 2015). Consequently, Lincoln and Guba (1985) suggest that qualitative research findings can be transferable to other research contexts and populations, rather than generalised to the broader population (Shenton, 2004). According to Thomas and Magilvy (2011), researchers need to provide a thorough description of their research context and population to promote the transferability of their research study. During the present research study, the researcher accordingly provided a detailed description and outline of the research context and population (Marshall & Rossman, 2011; Thomas & Magilvy, 2011). Future researchers may use this information to decide whether the research context and population of the present study are transferable to that of their own research studies (Morse, 2015).

4.7.4 Confirmability. Confirmability refers to how well the results of a qualitative research study are supported by participant views, beliefs, and experiences (Braun & Clarke, 2013; Lincoln & Guba, 1985; Marshall & Rossman, 2011). Therefore, it ensures that research results are not tainted by the bias of the researcher. Given the subjective nature of qualitative research, it is easy for qualitative researchers to influence research results with their personal views, opinions, and beliefs. Consequently, it is important that researchers (a) accurately transcribe the data obtained during data collection procedures (orthographically), (b) utilise verbatim quotations of participant responses when reporting research results, and (c) remain reflexive throughout the research process (Thomas & Magilvy, 2011).

During the present study, the researcher took great care to orthographically transcribe the data obtained accurately and utilise verbatim quotations of participant responses when reporting research results. This ensured that the research results authentically captured participant views, opinions, and beliefs. The researcher remained reflexive throughout the research process and worked under close supervision to ensure that her views, opinions, and beliefs did not unintentionally taint the research results.

4.7.5 Reflexivity. Braun and Clarke (2013) suggest that reflexivity can be either functional or personal. On one hand, functional reflexivity entails critically reflecting on the research methodology implemented. This includes reflecting on how the research paradigm, approach, and design, participant sampling, data collection, and data analysis procedures influenced the research results obtained. On the other hand, personal reflexivity “brings the researcher into the research” (Braun & Clarke, 2013, p. 37). This entails researchers being open, honest, and explicit regarding their relevant personal histories, personal attitudes, and motivations. During the study, the researcher exercised functional and personal reflexivity.

On one hand, functional reflexivity was exercised, as the researcher considered the possible strengths and weaknesses of each methodological decision made (Braun & Clarke, 2013). This entailed conducting thorough research regarding the strengths and weakness of the (a) research design and approach, (b) sampling, (c) data-collection, and (d) data-analysis procedures implemented. The researcher was honest and explicit in reporting the strengths and weaknesses of and providing a rationale for each of the aforementioned.

On the other hand, personal reflexivity was exercised, as the researcher remained cognisant, open, and honest regarding her own personal history, motivations for conducting the research, professional qualifications, and possible gains. The researcher had lived in Qatar as an Afrikaans South African expatriate from age 11 until 18. As such, the researcher had spent her adolescent years living as part of a minority population in a country other than that of her birth. This experience influenced the researcher’s identity development in significant ways. Consequently, the researcher’s decision to conduct the present research study was highly motivated by personal experience. Given the aforementioned, the researcher had to remain aware of how her own personal experience might colour the research process. The researcher conducted the present research study as part of her academic requirements at the University of the Free State, South Africa. As such, the researcher was also motivated to

conduct the present research study for professional reasons. Beyond the acquisition of the prospective academic qualification, no other professional gains would ensue.

4.8 Chapter Summary

In this chapter, the methodological decisions made by the researcher were outlined and discussed. The research rationale and aim were also highlighted. Care was taken to outline and discuss the research paradigm, approach, and design implemented during the study, as these influenced all subsequent methodological decisions made. The social constructivist paradigm was selected to govern the present study. The study was therefore approached in a qualitative manner. In order to elicit participants' unique and nuanced experiences and meaning-making processes, a single-case study research design was implemented. Sampling procedures entailed both purposive and snowball sampling. Inclusion criteria stipulated that participants must (a) be between the ages of 15 and 18 years old, (b) be Afrikaans, South African citizens and (c) have lived in Qatar for at least one year preceding participation in the study. Data was collected by means of a focus group interview and written participant reflections. The researcher was therefore able to triangulate the data obtained. Research results were analysed by means of thematic analysis. The ethical principles considered and implemented throughout the research study were outlined and discussed in order to promote the integrity of the research. The quality of the research study was promoted by means of trustworthiness and reflexivity. This eliminated any unintentional researcher bias from filtering through research process.

Chapter 5: Research Results and Discussion

The aim of Chapter 5 is to present and discuss the research results obtained. This will be done in a thematic manner and in accordance with the theoretical framework of the study. Figure 10 presents the structure of Chapter 5.

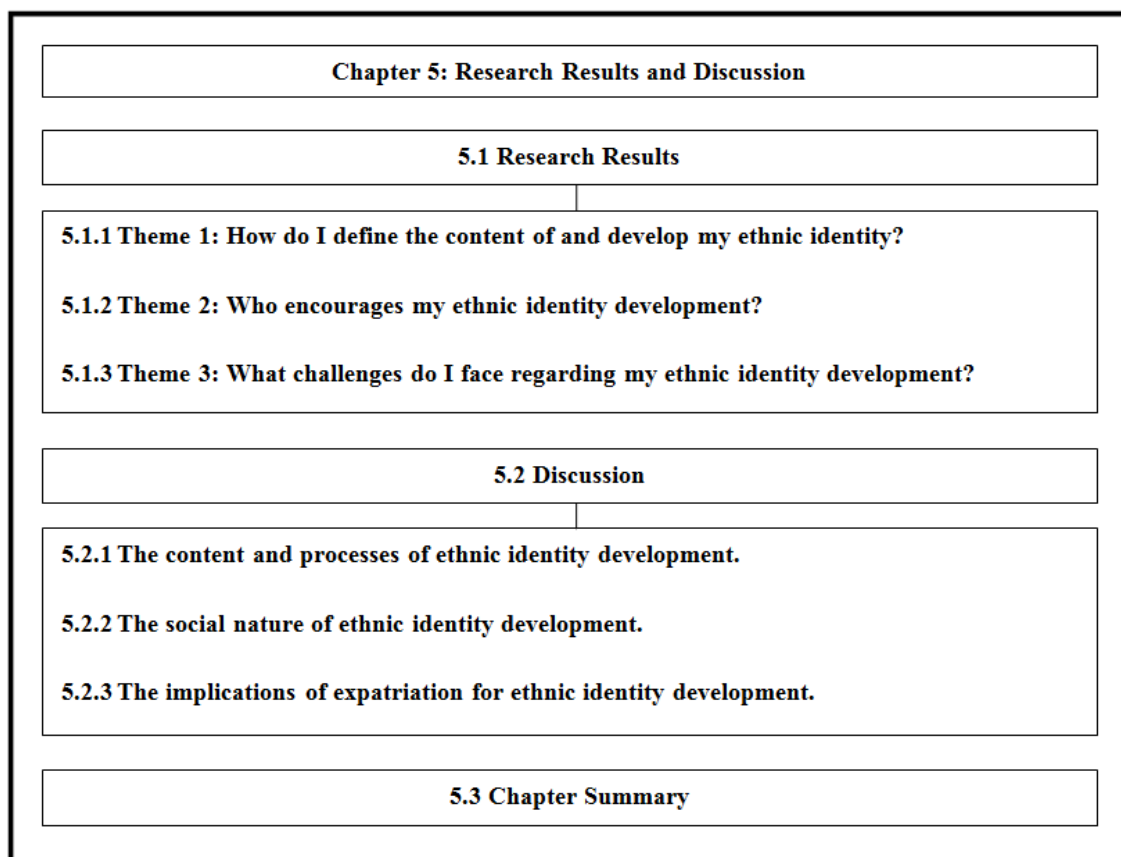


Figure 10. Chapter 5: Results and discussion.

5.1 Research Results

In this section, the research results of the study are presented thematically. Three themes (each including several subthemes) were identified during the thematic analysis procedure (Appendices D, E, and F). Direct participant responses are included to promote the credibility of researcher interpretations. All verbatim quotations are coded according to the data collection method used. The code FG represents all focus group responses, whereas the code PR represents all responses from participants' written reflections. Brackets (e.g., []) are used to insert words where participant responses are unclear.

5.1.1 Theme 1: How do I define the content of and develop my ethnic identity?

With regard to Theme 1, attention is drawn to how participants define the content of and develop their ethnic identities. Participants suggested that the content of their ethnic identities consists of their (a) ethnic language, (b) traditional ethnic food and (c) sport traditionally associated with their ethnic group. They explained that they develop the aforementioned content of their ethnic identities by (a) speaking their ethnic language, (b) purchasing and preparing traditional ethnic food and (c) participating in and supporting sport traditionally associated with their ethnic group. The structure of Theme 1 is presented in Figure 11.

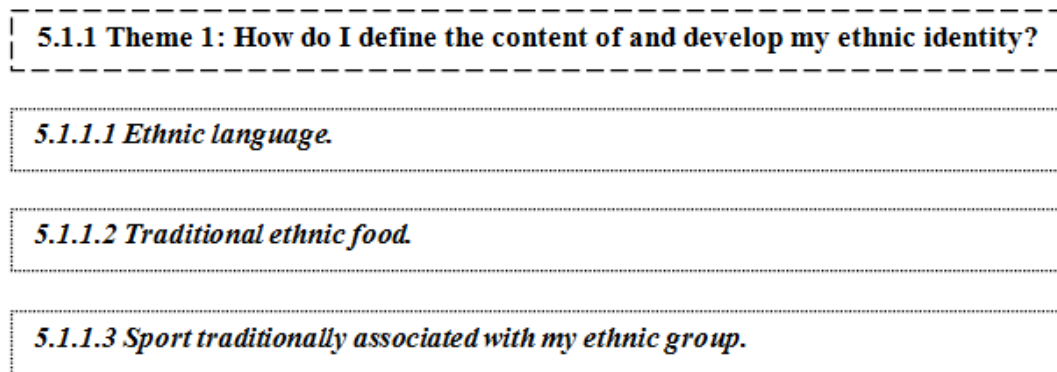


Figure 11. Theme 1: How I define the content of and develop my ethnic identity?

5.1.1.1 Ethnic language. Participants suggested that their ethnic language (Afrikaans) forms an integral part of their ethnic identities. They proposed that they develop their ethnic identities by speaking their ethnic language at home. Exemplified by Female Participant 1: "... you're not supposed to lose your language or where you're from even though you're in a different place..." (FG108); "... keep a little part of you from where you're from... a little bit of home..." (FG110); "... we still speak Afrikaans at home..." (FG122). The aforementioned comments highlight the value Female Participant 1 places on her ethnic language as an integral part of her ethnic identity. Emphasis is also placed on the relationship between ethnic language and "... where you're from... home..." (Female Participant 1, FG110).

5.1.1.2 Traditional ethnic food. Participants proposed that traditional ethnic food forms a significant part of their ethnic identities. Illustrated by Female Participant 1: "*Melktert... or food in general I mean... it's a big part of who I am as a person...*" (PR24). Male Participant 3 similarly emphasised: "*Food is a very important part of the South African community...*" (PR21). Participants suggested that they develop their ethnic identities by purchasing and preparing traditional ethnic food. On one hand, Female Participant 1 and Male Participant 2

stated that they purchase traditional ethnic food from: "... *an actual South African shop [in Qatar] that only imports stuff from South Africa.*" (FG198); "... *so many sodas... Cream Soda, Iron Brew, Twist. Stuff like that...*" (FG194). On the other hand, Male Participant 1 and Female Participant 1 exemplified how they prepare traditional ethnic food from scratch: "... *You don't get like boerewors or...*" (FG212); "...*you have to make your own.*" (FG213); "... *You have to make your own biltong, you know.*" (FG214); "*Which I think is sometimes better, because (laughter), my family makes really good boerewors... (laughter)*" (FG215). Participants demonstrated immense pride when speaking of traditional ethnic dishes such as "*boerewors*" (Female Participant 1, FG101), "*biltong*" (Male Participant 1, FG212) and "*tjoppies*" (Male Participant 1, FG214). Emphasising the aforementioned, Male Participant 1 stated: "*People from other cultures like our food as well. Like biltong... they tend to like it. Cause it's really different...*" (FG217).

5.1.1.3 Sport traditionally associated with my ethnic group. Participants also suggested that sports traditionally associated with their ethnic group (e.g. "*rugby*" (Female Participant 1, PR24), "*field hockey*" (Male Participant 3, FG153) and "*cricket*" (Male Participant 2, FG149) form an integral part of their ethnic identities. They ascertained that they develop their ethnic identities by participating in and supporting these aforementioned sports. Male Participant 1 stated, for example: "*I play [rugby] at the Rugby Club with other South Africans...*" (PR3). Female Participant 1 and Male Participant 2 additionally stated: "*Rugby... I watch it quite often.*" (PR24); "... *we watch the World Cup when it comes on and when we go back we watch like matches with the family...*" (PR11). Overall, participants appeared to value sport as essential to their ethnic identities and therefore actively participate in and support sports traditionally associated with their ethnic group.

5.1.2 Theme 2: Who encourages my ethnic identity development? With regard to Theme 2, attention is drawn to the individuals and groups that encourage participants' ethnic identity development, namely participants' (a) parents, (b) peers, and (c) ethnic community members. The structure of Theme 2 is presented in Figure 12.

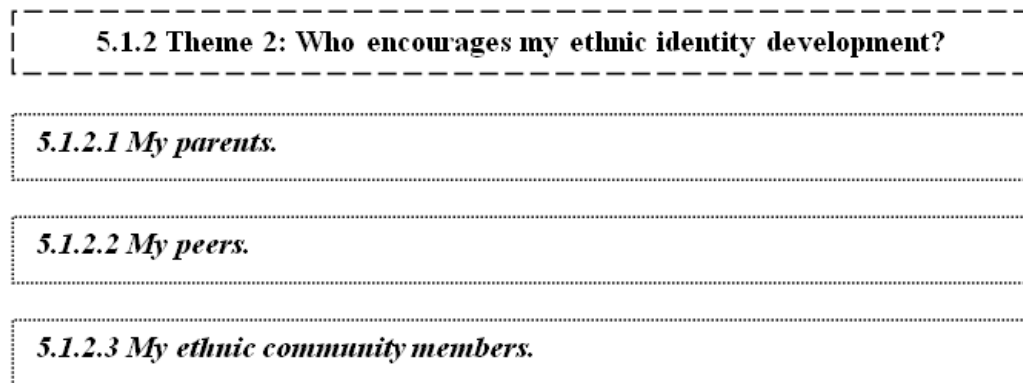


Figure 12. Theme 2: Who encourages my ethnic identity development?

5.1.2.1 My parents. Participants suggested that their parents promote their ethnic identity development by encouraging them to remain proficient in their ethnic language, purchase and prepare traditional ethnic food and apply for tertiary education in South Africa. Participants also expressed that their parents tell them stories about the South African school system, in order to increase their knowledge and awareness of their heritage country.

Participants unanimously suggested that their parents encourage their ethnic language proficiency. Exemplified by Female Participant 1: "*... one thing my parents always forced upon me was you're not supposed to lose your language or where you're from even though you're in a different place...*" (FG108); "*Cause, um, not that they don't want me to embrace all the other cultures, but they want you to a keep a little part of you from where you're from... a little bit of home, living here for so long, so I have an idea of what it's like.*" (FG110). The aforementioned comments highlight the value participants' parents place on their ethnic language proficiency. Emphasis is also placed on the relationship between ethnic language proficiency and "*...where you're from...*" (Female Participant 1, FG108).

Participants additionally ascertained that their parents encourage them to purchase and prepare traditional ethnic food. Parental encouragement regarding the purchase of traditional ethnic food was emphasised by Male Participant 3: "*We [My family] buy like so many sodas there [the South African shop], Cream Soda, Iron Brew, Twist. Stuff like that.*" (FG194). Similarly, parental encouragement regarding the preparation of traditional ethnic food was exemplified by Female Participant 1, Male Participant 1 and Male Participant 2: "*... braai, it's something we... do as a family or with a group of friends, which a lot of people do at home and here...*" (PR24); "*... we would go out into the desert and we'd go camping... a lot of*

braaing, proper braaing" (FG112); "... most nights my dad would make like steak or tjoppies..." (PR5); "... braai ... the last time we did it was like a week ago I think, but usually we do it like once every three months..." (PR13).

Participants further stated that their parents promote their ethnic identity development by encouraging them to apply for tertiary education in South Africa. Male Participant 3 stated, for example: *"My parents want me to go study at either Stellenbosch or the University of Cape Town or anywhere in South Africa..."* (FG225). Comparatively, Female Participant 1 and Female Participant 2 stated: "... cause my parents were like *"What if you want to go study there?" [in South Africa]"* (FG222)... *"Well, my parents really want me to go to South Africa..."* (FG223).

Participants also mentioned that their parents tell stories about the South African school system. These stories serve to increase participants' awareness of the South African school system and elicit feelings of nostalgia. Female Participant 1 illustrated the aforementioned: *"I think um one thing is uh the school culture that maybe we miss out on. That, that I've heard I've missed out on..."* (FG138); "... my mom always talks about like sport events and all of that where the whole school comes together and like everybody is cheering everybody on and everything..." (FG140) "... I think things like that we miss out on here... that our parents maybe wished we had experienced when we look back at South Africa." (FG142). The aforementioned comments highlight how parental storytelling serves to increase participants' awareness of their heritage country and culture. Emphasis is also placed on that which participants "... miss out on..." (Female Participant 1, FG142) while residing in Qatar.

5.1.2.2 My peers. Participants suggested that their peers also encourage their ethnic identity development. Explained concisely by Female Participant 2: *"I think another thing that influences and keeps our, Afrikaansness, is the fact that there are quite a lot of South Africans living here. We do have an Afrikaans, South African community and even in school sometimes you find other people, so you do sort of have someone to talk to if you do feel homesick. You can just sort of get together and reminisce about South African things."* (FG187). The aforementioned comment exemplifies how peers serve as a source of social support when participants feel *"homesick"* (FG 187). This, in turn, fosters feelings of attachment and belonging among ethnic group members, as they can collectively *"reminisce"* (FG187) about South Africa.

5.1.2.3 My ethnic community members. Participants furthermore suggested that their ethnic community members encourage their ethnic identity development. Female Participant 1, for example, commented on how the Afrikaans community in Qatar collectively takes part in traditional ethnic practices and behaviours: "... *South African community and events that would happen so you could have like boerewors kompetisies...*" (FG101); "... *we had the South African Ball for the parents, to raise money for something and we'd have competitions and when all the boys would play rugby everybody would go and watch at the Rugby Club and stuff like that.*" (FG105). Male Participant 3 additionally commented on the amount of time the Afrikaans community in Qatar spends together: "...*we always go out with other South Africans here, Afrikaners, it's like a thing, especially on Fridays, yeah it's usually like... I don't know, you can't eat alone apparently you have to go out with three other families (laughter)... no South African family can ever eat alone (laughter), so yeah, community... or like Christmas and everything always has to be big with lots of friends. It's never a small thing!*" (PR18). Both aforementioned comments highlight the cohesive nature of the Afrikaans community in Qatar. It appears that Afrikaans community members spend a significant amount of time together, taking part in traditional ethnic practices and behaviours.

5.1.3 Theme 3: What challenges do I face regarding my ethnic identity development? With regards to Theme 3, attention is drawn to the challenges participants face pertaining to their ethnic identity development, namely (a) challenges regarding their ethnic language proficiency, (b) challenges regarding their sport participation and support, (c) challenges regarding their personal freedom, (d) experiences of discrimination and prejudice from other ethnic groups and (e) uncertainty regarding home, attachment and belonging. The structure of Theme 3 is presented in Figure 13.

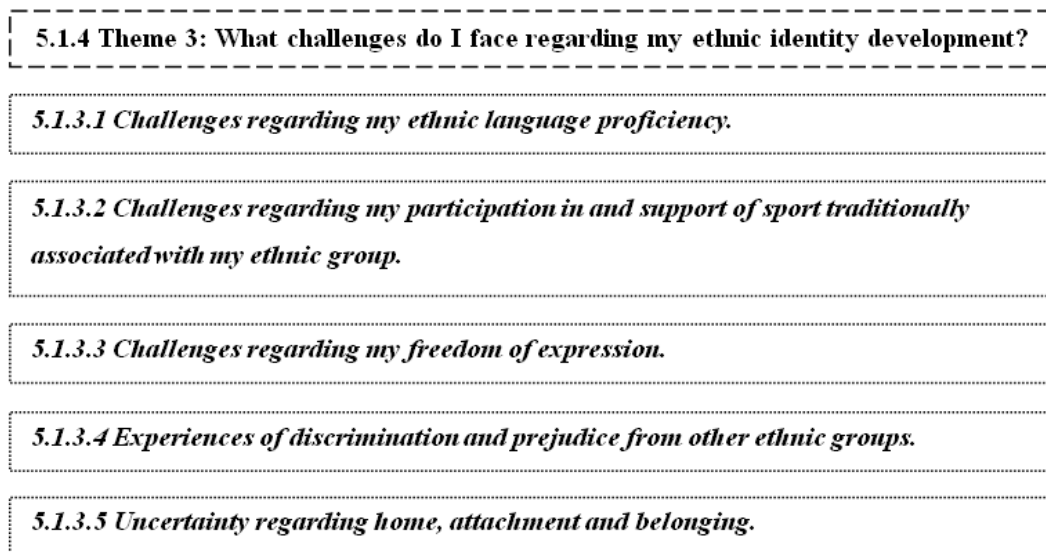


Figure 13. *Theme 3: What challenges do I face regarding my ethnic identity development?*

5.1.3.1 Challenges regarding my ethnic language proficiency. Participants stated that they find it challenging to remain proficient in their ethnic language (Afrikaans) while living in Qatar, as they (a) live in a context where the majority of the population speaks Arabic and English (as a lingua franca), (b) attend international schools where they are educated predominantly in English and (c) face scrutiny and ridicule from ethnic community members when speaking their ethnic language incorrectly.

Participants live in a context where the majority of the population speaks Arabic and English (as a lingua franca). Opportunities to speak Afrikaans are therefore limited. As such, participants find it difficult to remain proficient in Afrikaans and demonstrate a preference for speaking English. Male Participant 1 and Female Participant 1 exemplified the aforementioned: “... for me, ‘cause I’m actually first language English and not ... Afrikaans anymore, because, because of living here. So much with the English and everything” (FG126), and “Yeah, you can express yourself better in English” (FG127).

Participants further attend international schools where they are taught predominantly in English. This makes it difficult for them to remain proficient in Afrikaans, as they hear, speak, and read English for large portions of the day. Illustrated by Female Participant 1 and Male Participant 1: “Since the schools are English it’s, sometimes it’s hard to stay completely fluent in Afrikaans. Like, we still speak Afrikaans at home, but there’s a lot of English words we mix into things” (FG122); “I can hear and I can speak Afrikaans, but I can’t really write

it at all, or read it as good as English, due to the fact that I see English writing here and all the books are English” (FG128).

Participants also suggested that they face scrutiny and ridicule from ethnic community members when they speak Afrikaans incorrectly. Exemplifying the aforementioned, Male Participant 3 and Female Participant 2 stated: *“When you go back home to South Africa, they almost laugh at you ... it’s hard ... keeping the language” (FG124); “When you do go back, like my mom’s, all my mom’s friends are Afrikaans and like the children are Afrikaans, so they’ll speak Afrikaans and, like, if I try speak back to them they just say, ‘Don’t speak Afrikaans, you sound way too British’ ... and it’s just sort of like well, I do go to a British school so it’s bound to happen” (FG223); “Family friends may try and get me to speak Afrikaans and there will just be words. I don’t understand what they mean and I know the word in Afrikaans and I know the word in English, I just won’t be able to say that this word is that word” (FG134); “Like I understand what it means, but just not really what they are saying.” (FG136).*

Participants suggested that they experience alienation in response to the aforementioned challenges and that this, in turn, deters them from applying for tertiary education in South Africa. Illustrated by Female Participant 1 and Male Participant 3: *“... my parents were like “What if you want to go study there?” and I was like “No, I don’t want to be there, it’s too Afrikaans for me...” (FG222); “My parents want me to go study at either Stellenbosch or the University of Cape Town... I don’t really want to, because of just the big difference. I’m not used to that whole South African thing, the Afrikaans things...” (FG225); “I’ll feel alienated, like, studying there. It’ll be hard to get used to that.” (FG227).*

5.1.3.2 Challenges regarding my participation in and support of sport traditionally associated with my ethnic group. Participants also ascertained that they find it challenging to participate in and support sport traditionally associated with their ethnic group while living in Qatar. Reasons for this include (a) that the international schools they attend in Qatar offer predominantly British- and American-based sport and (b) that the television channels in Qatar do not air South African sport games (e.g. rugby, cricket, soccer etc.). Participants also commented on the lack of *“gees”* (team spirit) (FG147) experienced in Qatar when viewing sport games traditionally associated with their ethnic group.

The international schools that participants attend in Qatar offer predominantly British- and American-based sport. Consequently, participants' opportunities to participate in sport traditionally associated with their ethnic group are limited. Male Participant 3 and Male Participant 2 exemplified this as follows: “... *field-hockey of course, I got really into it and I played competitively [in South Africa] and I really enjoyed it right and then came back here [Qatar] and there was no hockey*” (FG153); “... *because, just because of the school they don't have, they only have football and these other like, European sports and such*” (FG157); “... *and when I came here [Qatar], I couldn't, I, I had to like stop playing cricket*” (FG149).

Participants suggested that the television networks in Qatar do not always air South African sport games. As such, opportunities for participants to support South African sport games are limited. Male Participant illustrated this: “*On the TV in South Africa like when you get packages most of them include the sports channels, but here I remember for the rugby you had to, you had to buy another channel just to be able to watch it. So like for most of the events I, I don't want to buy that so I just watch it on my computer*” (FG173), and “*But that's not the same thing though cause on the TV you are watching with other people and it's this whole atmosphere, but ... yeah*” (FG175).

Participants also commented on the lack of “*gees*” (team spirit) (Male Participant 1, FG147) they experience when participating in and viewing sport games and events in Qatar. They compared South African “*sports days*” (school events where sport games are played throughout the day) (FG143) with similar sporting events in Qatar. Exemplified by the following excerpt:

Male Participant 1: “*The closest thing I think is sports day cause that ...*” (FG143).

Female Participant 1: “*[Laughter] Yeah but our sports day is like nothing like South African sports days!*” (FG144).

Male Participant 1: “*Yeah, cause yeah, it's sports day is when we have different teams and everything and they compete together, but it's not like, I don't know, the whole school cheering for ...*” (FG145).

Female Participant 1: “*The vibe is just different [in Qatar]*” (FG146).

Male Participant 1: “*There's no 'gees' [team spirit] [in Qatar]*” (FG147).

5.1.3.3 Challenges regarding my freedom of expression. Participants additionally postulated that they experience challenges regarding their freedom of expression while living in Qatar. These challenges stem predominantly from the strict rules and regulations set by Islamic Shari'a Law. Challenges include strict rules and regulations regarding (a) what participants may and may not wear, (b) what participants may and may not purchase and consume, and (c) what participants may and may not express in public.

According to Islamic Shari' a Law, individuals must dress modestly in public (i.e., cover their knees, shoulders, wear loose-fitting clothing, etc.) (Crosby et al., 2012) Participants expressed their frustration with the aforementioned, stating that: *"your shoulders have to be covered, you're not allowed anything like above the knee or anything so you're ..."* (Female Participant 2, FG39); *"Yeah, you are limited to how you can look in public and you constantly have to be aware and um, what's the word? ... sensitive to all the people around you, cause you don't want to offend anybody with how you dress or what you do"* (Female Participant 1, FG40); *"... even males have to ... cover their shoulders..."* (Female Participant 2, FG43); *"... can't walk around bare chested..."* (Female Participant 2, FG45).

Islamic Shari' a Law further promotes strict rules and regulations regarding the purchase and consumption of alcohol and pork in Qatar (Crosby et al., 2012). Participants expressed that they feel constrained by the aforementioned: *"Like alcohol, you can't just..."* (Male Participant 1, FG32); *"... adults can't really go to the shops and buy alcohol and drink it in public or at parties and stuff"* (Male Participant 1, FG34); *"... but uh, you wouldn't braai like ribs often cause it's pork."* (Male Participant 1, PR7).

In Qatar, Islamic Shari' a Law limits residents' freedom of expression (i.e., residents are not allowed to speak out against the Emir (King) of Qatar or express their opinions regarding Qatari politics, or they will face legal prosecution). This appeared to frustrate participants, as they are prohibited from expressing their true thoughts and feelings. Exemplified by Male Participant 3: *"I also don't think there's like any freedom of speech here"* (FG67); *"You're not allowed to like express your feelings like if you don't like something they do you can't say it out loud in public or you face ... [deportation]"* (FG69). Similarly, Female Participant 2 stated: *Even if something is sort of accidental ...* (FG60); *"... like you saying something and them taking it the wrong way"* (FG62); *"... you can find yourself like deported"* (FG64).

5.1.3.4 Experiencing discrimination and prejudice from other ethnic groups.

Participants expressed that they experience discrimination and prejudice from other ethnic groups in Qatar. Although discriminatory and prejudicial comments were shared in a humorous manner (by participants) during data collection procedures, the underlying tone suggested that discriminatory and prejudicial comments do cause offense.

Female Participant 2 stated, for example: "... mostly Europeans and Americans, they haven't got like quite a grip on that South Africa is a civilised, third world country (laughter), so like you talk to them and they're like, 'Oh yeah, where are you going to study? Like UK or America?' ... and then I'm like, 'Well, my parents really want me to go to South Africa' [and they would reply] ... but it's just bush!" (FG223). Similarly, Female Participant 1 shared: "I had a Starbucks employee ask me that once. I think I was ordering, I was just buying a bottle of water or something and he asked 'Where are you from? America?' and I was like, 'No, I'm from South Africa' and he's like, 'What? ... [laughter] ... people are there?'" (FG234). Following the aforementioned, Female Participant 2 noted: "One of the strangest things is that, one of the Arabs, I have met a couple of Arabs who are kind of like, 'Oh, where are you from?' and then I, 'South Africa', and then they say, 'But, you're not black!' [laughter] and then I'm like, 'Well, that's bordering on racist ...'" (FG235).

5.1.3.5 Uncertainty regarding home, attachment and belonging. On one hand, some participants suggested that they feel more "at home" (Male Participant 1, FG72) in South Africa than in Qatar. Exemplified by Male Participant 1 and Male Participant 2: "In South Africa you're more 'at home', kind of, with your own people and you kind of know what to expect from that people if you do something or see something else." (FG72); "Yeah, no culture clashes..." (FG73). Female Participant 2 echoed the aforementioned: "... the thing is like because there's a type of freedom in South Africa, as teenagers it's a lot easier to sort of find your own identity." (FG80); "... here [in Qatar] you're restricted it's sort of, people of a similar culture are sort of on the same identity line..." (FG82); "... in South Africa, because there's more freedom you can sort of find your own look and your own voice..." (FG84). Male Participant 1, Male Participant 2 and Female Participant 2 appeared to feel more at ease in South Africa than Qatar, as South Africa offers greater personal freedom, and opportunities for identity development. They appeared frustrated with the "culture clashes" (Male Participant 2, FG73) (i.e., socio-cultural differences) between South Africa and Qatar.

On the other hand, some participants suggested that they feel *"alienated"* (Male Participant 3, FG227) from South Africa, as it is too *"Afrikaans"* (Male Participant 3, FG225) for them. Male Participant 3, Male Participant 1 and Female Participant 1 postulated, for example: *"... I'm not used to that whole South African thing, the Afrikaans things, whatever. I'd..."* (FG225); *"... feel alienated..."* (FG227); *"Cause it's so different."* (FG228); *"... I think it's cause lots of international students go to the UK or Europe or America, so then you're like 'Oh! But I'm an international student so I belong here!'"* (laughter). *Whereas if you go back to South Africa, you're an Afrikaans student, but you're not an Afrikaans student, because you are an international student...* (FG231); *"... to me it just feels like when you're there [in South Africa] you feel so far away from international."* (FG232). The aforementioned comments highlight the uncertainty participants experience regarding where they belong in the world. Participants appear alienated from South Africa, due to their international, expatriate and TCK experiences. They appear to favour a more international perception of themselves as global citizens of the world.

5.2 Discussion

The aim of this section is to discuss the research results according to the theoretical framework of the study. The structure of this section follows the thematic nature of the section **5.1 Research Results**.

5.2.1 The content and processes of ethnic identity development. Participants identified their (a) ethnic language, (b) traditional ethnic food and (c) sport traditionally associated with their ethnic group as key content of their ethnic identities. They appeared to value the aforementioned content as central to who they are as Afrikaans ethnic group members. Phinney (1993) defines the content of ethnic identity as the characteristic ethnic practices and behaviours associated with an ethnic group. Yu (2015), Timothy and Ron (2013) and Chin (2016) support the aforementioned findings, as they also found ethnic language, traditional ethnic food and sport to be key content of individuals' ethnic identities.

Yu (2015) ascertains that ethnic language forms part of the key content of individuals' ethnic identities, as ethnic language is the primary tool by means which ethnic values, beliefs, practices and behaviours are transferred. Comparatively, Timothy and Ron (2013) suggest that traditional ethnic food forms part of the key content of individuals' ethnic identities, as traditional ethnic food bonds individuals by means of social interaction (e.g., collectively

preparing and consuming traditional ethnic food, etc.). Additionally, Chin (2016) postulates that sport traditionally associated with an ethnic group forms part of the key content of individuals' ethnic identities, as sport fosters ethnic community cohesion and attachment.

Participants explained that they actively engage with the aforementioned content of their ethnic identities by (a) speaking their ethnic language, (b) purchasing and preparing traditional ethnic food and (c) participating in and supporting sport traditionally associated with their ethnic group. From the theoretical perspective of Phinney (1993) speaking one's ethnic language can be perceived as a form of ethnic identity exploration, as it entails active engagement with a traditional practices and behaviour. Speaking one's ethnic language can also be perceived as a form of ethnic identity commitment, as it fosters affective ties to one's ethnic group. Similarly, purchasing and preparing traditional ethnic food can be perceived as a form of ethnic identity exploration and commitment, as it entails active engagement with traditional ethnic practices and behaviours and promote feelings of attachment and belonging to one's ethnic group. Correspondingly, participants' participation in and support of sport traditionally associated with their ethnic group entail both ethnic identity exploration and commitment, as participants actively take part in sport traditionally associated with their ethnic group and develop feeling of ethnic group cohesion (Phinney, 1993).

From the theoretical perspective of Phinney (1993), dual processes of ethnic identity exploration and commitment are associated with achieved ethnic identity. Achieved ethnic identity, in turn, is associated with increased self-esteem and well-being (Gfeller & Armstrong, 2012; Umaña-Taylor, 2004, 2011; Seaton, Scottham, & Sellers, 2006). It can be argued, therefore that participants demonstrate achieved ethnic identities (dual processes of ethnic identity exploration and commitment) and that they may experience increased self-esteem and well-being as a result. Achieved ethnic identity has also been found to serve as a protective factor against the harmful effects of discrimination and prejudice (Syed et al., 2007; Umaña-Taylor, 2011). It can subsequently be argued that participants' achieved ethnic identities may protect them from the adverse effects of discrimination and prejudice.

Syed et al. (2013) built and expanded on Phinney's (1993) three-stage model of ethnic identity development. They identified ethnic-specific search and ethnic specific participation as key to ethnic identity exploration. From the theoretical perspective of Syed et al. (2013), participants engage in ethnic-specific participation by actively engaging with the content of their ethnic identities. Ethnic-specific participation is associated with identity coherence and

increased wellbeing and, as such, it can be argued that participants may have coherent identities (a stable, coherent sense of self) and increased well-being.

5.2.2 The social nature of ethnic identity development. Participants identified several individuals and groups that promote their ethnic identity development, namely their (a) parents, (b) peers and (c) ethnic community members. The aforementioned results are supported by Douglass et al. (2016), Phinney et al. (2001), Juang and Syed (2010), Umaña-Taylor et al. (2009), Umaña-Taylor and Fine (2004), and Umaña-Taylor et al. (2013), who found parents, peers, and ethnic community members to play a central role in the ethnic identity development of children and adolescents from minority population groups.

During adolescence, social interaction and relationships become increasingly important, as adolescents venture beyond the bounds of their family systems and form cliques, crowds, and interest groups (Carter & McGoldrick, 1989; Newman & Newman, 2014; Sigelman & Rider, 2012; Swanson et al., 2010). Among the safety of their cliques, crowds and interest groups, adolescents experiment with different ways of being and behaving (Swanson et al., 2010). Tajfel and Turner (1979), postulate that social interaction and relationships provide individuals with a sense of attachment and belonging within their environment. Without such attachment and belonging to others, Tajfel and Turner (1979) suggest that individuals are at risk of developing mental health problems (e.g. depression) and experiencing alienation.

Participants ascertained that their parents promote their ethnic identity development, by encouraging them to (a) remain proficient in their ethnic language, (b) purchase and prepare traditional ethnic food, (c) apply for tertiary education in South Africa and (d) telling them stories about the South African school system. From the theoretical perspective of Phinney (1993), it can be argued that participants' parents promote their ethnic identity development by encouraging dual processes of ethnic identity exploration and commitment.

By encouraging participants to remain proficient in their ethnic language, participants' parents encourage both processes of ethnic identity exploration (i.e., active engagement in a traditional practice and behaviour) and commitment (i.e. fostering affective ties to their ethnic group). The aforementioned finding is supported by Oh and Fuligni (2010), who found that parental encouragement regarding ethnic language proficiency, is essential for the ethnic identity development of minority population adolescents. Oh and Fuligni (2010) suggest that minority population adolescents who lose their ethnic language proficiency often experience

strained parent-child relationships (miscommunication) and alienation from their ethnic group as a whole. This adversely affects these adolescents' self-esteem and overall well-being (Guardado, 2010; Oh & Fuligni, 2010; Yearwood, 2008; Yeh et al., 2014; Yu, 2015).

Additionally, parental encouragement regarding the purchase and preparation of traditional ethnic food promotes their ethnic identity exploration (i.e., active engagement in a traditional practice and behaviour) and commitment (i.e. fostering affective ties to their ethnic group). The aforementioned finding is supported by D'Sylva and Beagan (2011), who suggest that traditional ethnic food, takes on special (symbolic) meaning for individuals from ethnic minority groups and fosters ethnic community cohesion. D'Sylva and Beagan (2011) suggest that individuals who do not know, or part-take in the purchase and preparation of traditional ethnic food often experience feelings of detachment from their ethnic community.

Moreover, participants ascertained that their parents encourage them to apply for tertiary education in South Africa and tell them stories about the South African school system as a means of promoting their ethnic identity exploration and commitment. Participants form part of an expatriate population and, as such, are not likely to live in their receiving country forever (Adams & van de Vijver, 2015). It is consequently frugal of participants' parents to encourage them to apply for tertiary education in South Africa and to tell them stories about the South African school system, as participants will (inevitably) return to South Africa in future. It is therefore important that participants are aware of the South African school system and harbour feelings of attachment and belonging to their ethnic group.

Participants additionally identified their peers as important stakeholders in their ethnic identity development, as peers offer social and emotional support in times of need (i.e., when participants feel homesick). It can therefore be argued that peers promote participants' ethnic identity commitment by fostering feelings of attachment and belonging to their ethnic group. The aforementioned finding is supported by Douglass et al. (2016) who found peers to play a central role in the ethnic identity development of children and adolescents from minority population groups. According to Douglass et al. (2016), peers offer minority population children and adolescents opportunities to discuss issues regarding ethnicity and ethnic identity (e.g., to discuss homesickness, reminisce about their heritage country etc.). Peers subsequently play an integral role in the ethnic identity development of minority population individuals, as they encourage dual processes of ethnic identity exploration and commitment.

Ethnic community members (in Qatar) were also identified as significant stakeholders in the ethnic identity development of participants. On one hand, participants suggested that their ethnic community members promote their ethnic identity exploration (e.g., taking part in traditional ethnic practices together). On the other hand, participants suggested that ethnic community members promote their ethnic identity commitment by fostering cohesion between ethnic group members, promoting feelings of attachment and belonging.

Ferguson et al. (2016) define remote enculturation as the process whereby individuals learn about their heritage culture from afar. Remote enculturation generally takes place by means of (a) social interaction (i.e. learning traditional cultural practices and behaviours by interacting with others), (b) observation (i.e., learning traditional cultural practices and behaviours by watching others) or (c) coaching (i.e., forming affective ties to a cultural group by means of storytelling) (Ferguson et al., 2016; Schwartz et al., 2010). Ferguson et al. (2016) further suggest that remote enculturation often takes place indirectly (i.e., from afar) and intermittently (i.e., for short, irregular periods of time).

Participants demonstrated remote enculturation by means of social interaction when speaking their ethnic language (Afrikaans) with their parents. They also demonstrated remote enculturation by means of observation when purchasing and preparing traditional ethnic food with their families and ethnic community members. Moreover, participants demonstrated remote enculturation by means of coaching when stating that their parents tell stories about the South African school system. Participants additionally exemplified the indirect and intermittent nature of remote enculturation by suggesting that they watch traditional sport games on their computers in Qatar (i.e., from afar) and only visit South Africa once a year, during their school holidays (i.e., for short, irregular period of time).

Overall, Ferguson et al. (2016) argue that remote enculturation plays a central role in the ethnic identity development of children and adolescents living in countries other than that of their birth. Reasons for this include that remote enculturation equips these children and adolescents with the necessary knowledge, skills, and understanding to participate in their heritage culture and ethnic group successfully. Ferguson et al. (2016) associates remote enculturation with achieved ethnic identity, well-being, adjustment and mental health. The significant amount of remote enculturation that participants receive in Qatar may therefore contribute to their achieved ethnic identities, well-being, adjustment and mental health.

5.2.3 The implications of expatriation for ethnic identity development. Participants suggested that they experience challenges regarding their ethnic identity development. These challenges stem from participants' expatriate and TCKs experiences. Adams and van de Vijver (2015) describe expatriation as the voluntary movement of individuals from one country to another for occupational, economic or financial gain. Expatriates do not reside in their receiving countries on a permanent basis, but only for the duration of their employment contracts (they inevitably return to their heritage countries) (Adams & van de Vijver, 2015).

Participants explained that they find it challenging to remain proficient in their ethnic language while living in Qatar, as (a) the majority of the population speaks Arabic and English (as a lingua franca), (b) they are educated in English (attend international schools) and (c) experience scrutiny and ridicule from ethnic group members when speaking their ethnic language incorrectly. From the theoretical perspective of Phinney (1989, 1992, 1993) the aforementioned may adversely affect participants' ethnic identity development, as their processes of ethnic identity exploration and commitment are inhibited. Participants' ethnic identity exploration is inhibited, as they speak only English for large portions of their day. Participants' ethnic identity commitment is inhibited, as they are educated primarily in English and are scrutinised and ridiculed when they speak their ethnic language incorrectly.

Participants also expressed that they find it challenging to participate in and support sport traditionally associated with their ethnic group while living in Qatar. Reasons for this include that the (a) international schools participants attend offer predominantly European- and American based sport and that the (b) television networks in Qatar do not air traditional South African sporting events (e.g. South African rugby games, cricket games, etc.). The aforementioned may adversely affect participants' ethnic identity development by inhibiting processes of ethnic identity exploration and commitment. Participants' ethnic identity exploration is inhibited, as they cannot take part in traditional ethnic sport. Participants' ethnic identity commitment is inhibited, as they cannot support traditional sporting events.

Participants also commented on the lack of "*gees*" (team spirit) (Male Participant 1, FG147) they experience when participating in and supporting sport traditionally associated with their ethnic group. On one hand, this inhibits participants' ethnic identity exploration, as they do not experience the team spirit associated with traditional ethnic sport games. On the other hand, participants' ethnic identity commitment is inhibited, as they do not experience the camaraderie of collectively participating in or supporting traditional ethnic sport.

Participants further suggested that they experience challenges regarding their personal freedom while living in Qatar. These challenges stem predominantly from Islamic Shari' a Law, which enforces strict rules and regulations regarding what participants may not wear, purchase, consume and express in public in Qatar. Participants expressed frustration in response to the aforementioned; suggesting that their identity development is compromised (i.e., they cannot experiment with certain styles of clothing). Participants also expressed fear, as they may face legal prosecution or deportation should they break Islamic Shari' a Law (i.e., should they be caught drinking alcohol or consuming pork in public).

Erikson (1968) believes that adolescence is an opportune time for identity development, as rapid growth and maturation propels adolescents to ask identity related questions (e.g., "*Who am I?*"). It is integral, however, that environmental and contextual factors promote, rather than inhibit, identity development at this time. From the theoretical perspective of Marcia (1980), the strict rules and regulations enforced by Islamic Shari' a Law may inhibit the identity exploration and commitment of participants. This, in turn, may predispose participants to developing diffused or foreclosed identity statuses (Marcia, 1980). According to Erikson (1968) and Marcia (1980), an inability to achieve a stable and coherent sense of identity during adolescence may lead to decreased psychological well-being and mental health challenges during adulthood. Participants' inability to experiment with certain clothing styles, types of food etc. as a result of Shari' a Law may therefore predispose them to decreased psychological well-being and poor mental health during adulthood.

Participants further ascertained that they experience discrimination and prejudice from majority population groups in Qatar. Discriminatory and prejudicial comments include (a) stereotypical perceptions of South Africa as an uncivilised, third world country and (b) racial stereotyping. Syed et al. (2007) postulate that the experience of discrimination and prejudice may be harmful for members of ethnic minority groups (i.e., they may develop low self-esteem). Consequently, participants' ethnic identity development may be inhibited by the discrimination and prejudice they experience from majority population groups in Qatar.

Participants additionally demonstrated uncertainty regarding home and belonging. Whereas some participants demonstrated a preference for South Africa as opposed to Qatar, other participants rejected both South Africa and Qatar and labelled themselves global, international citizens. According to Pollock and Van Reken (2010), TCKs often experience simultaneous feelings of attachment and belonging to their heritage and receiving countries

and cultures. This, in turn, makes it difficult for TCKs to develop coherent, healthy identities, as they do not know where they belong or how they fit into society (Pollock & Van Reken, 2010). Pollock and Van Reken (2010) also suggest that some TCKs experience a sense of *rootlessness* as a result of living international, nomadic lifestyles. Participants did not experience simultaneous feelings of attachment and belonging to their heritage and receiving cultures. Some participants did, however, experience a sense of *rootlessness* as a result of living international, expatriate lifestyles. Arnett (2002) suggests that, in today's globalised world, adolescents find it challenging to reconcile their local (heritage) and global identities. This appears to be true for some participants, as they prefer to view themselves as global citizens rather than belonging to one single local area (either South Africa or Qatar).

Berry (1997) describes acculturation as the process of cultural and behavioural change that occurs when individuals from one culture encounter individuals from another culture. Participants have encountered (and continue to encounter on a daily basis) individuals from different countries and cultural backgrounds than their own (e.g., individuals from Qatar, Saudi Arabia, United Arab Emirates, etc.). It can therefore be argued that participants have experienced (and are in the process of experiencing) acculturation.

From the theoretical perspective of Berry (1997), it appears that some participants demonstrated (a) separation as an acculturation strategy, while others demonstrated (b) marginalisation as an acculturation strategy. For example, some participants demonstrated separation as an acculturation by strongly associating with the traditional practices, beliefs and values of their heritage culture (Afrikaans), and rejected the traditional practices, beliefs and values of their receiving culture (Qatar). Exemplified by Male Participant 1: *"In South Africa you're more 'at home'... [than you are in Qatar]... with your own people and you kind of know what to expect from that people if you do something or see something else."* (FG72).

Alternatively, some participants demonstrated marginalisation as an acculturation strategy by rejecting both the traditional practices, beliefs and values of their heritage (Afrikaans) and receiving (Qatar) cultures simultaneously. These participants proclaimed themselves to be *"international"* (Female Participant 1, FG231) individuals, belonging to the world (not one specific country or culture). Exemplified by Female Participant 1: *"Whereas if you go back to South Africa, you're an Afrikaans student, but you're not an Afrikaans student, because you are an international student [not a Qatari student]..."* (FG231). Berry (2013), suggests that individuals who utilise marginalisation as an acculturation strategy often find it

challenging to reconcile the cultural differences of their heritage and receiving countries and cultures. It can consequently be argued that some participants find it challenging to reconcile the cultural difference between South Africa and Qatar and choose to label themselves as "*international*" (Female Participant 1, FG231) individuals as a result.

Torres (2003) suggests that "acculturation looks at the choices made about the majority culture, whereas ethnic identity looks at the maintenance of the culture of origin" (pp. 533-534). Throughout data collection procedures, participants mentioned making choices about whether to incorporate elements of the majority culture into their lives. Participants generally appeared to reject the majority culture in favour of maintaining their heritage culture. Participants also appeared to develop a perception of themselves as global citizens of the world. From the theoretical perspective of Torres (2003), participants demonstrated (a) Hispanic and (b) marginal orientation preferences. On one hand, participants demonstrated Hispanic orientation preferences as they successfully maintained their ethnic identities, while unsuccessfully adapting within their majority population. On the other hand, participants displayed a marginal orientation preference, as they neither adapted to living among majority population members, nor managed to maintain their ethnic identities.

In addition to the aforementioned, participants expressed uncertainty regarding home, attachment and belonging. On one hand, participants expressed that they feel more at home in South Africa than in Qatar, as South African is more familiar and offers greater personal freedom. On the other hand, participants rejected both South Africa and Qatar in favour of a global, international notion of themselves. The aforementioned findings are supported by Pollock and Van Reken (2010), who suggest that TCK often experience as sense of *rootlessness* as a result of their global, nomadic lifestyles. Similarly, the aforementioned findings are supported by Arnett (2002) who postulates that adolescents are prone to developing identity confusion in today's globalised world.

5.3 Chapter Summary

In this chapter, the research results of the study were outlined and discussed. The primary themes identified included (a) Theme 1: How do I define and develop my ethnic identity? (b) Theme 2: Who encourages my ethnic identity development? and (c) Theme 3: What challenges do I face regarding my ethnic identity development? Each aforementioned theme included several subthemes. These were discussed in terms of the theoretical

framework of the study. Focus was drawn to (a) the content and processes of participants' ethnic identity development, (b) the social nature of participants' ethnic identity development, and (c) the implications of expatriation for the ethnic identity development of participants.

Chapter 6: Limitations, Recommendations and Conclusion

The aim of Chapter 6 is to conclude the research study. Firstly, a summary of the research findings are provided. This is followed by an outline and discussion of the limitations of the study. Recommendations for future research studies are presented. The structure of Chapter 6 is presented in Figure 14.

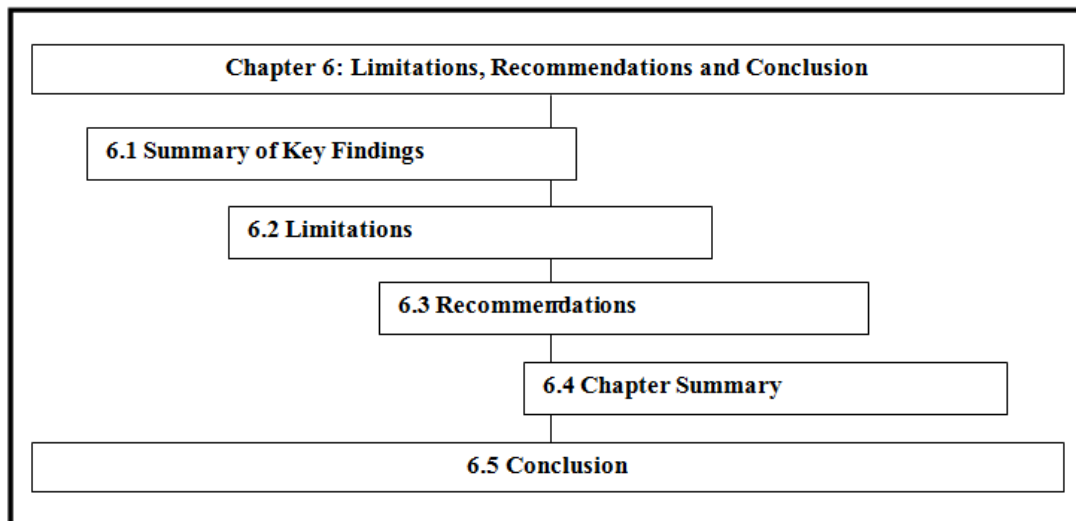


Figure 14. Chapter 6: Limitations, recommendations and conclusion.

6.1 Summary of Key Findings

In this section, the key findings of the study are summarised. During data analysis procedures, three broad themes were identified, namely Theme 1: How do I define and develop my ethnic identity?, Theme 2: Who encourages my ethnic identity development?, and Theme 3: What challenges do I face regarding my ethnic identity development? Themes were discussed in terms of the (a) content and processes of participants' ethnic identity development, (b) the social nature of participants' ethnic identity development and (c) the implications of expatriation for the ethnic identity development of participants.

Participants identified the key content of their ethnic identities as their (a) ethnic language, (b) traditional ethnic food, and (c) sport traditionally associated with their ethnic group. Participants perceived the aforementioned content as integral to their sense of selves and ethnic group membership. Phinney (1993) defines the content of ethnic identity as the characteristic ethnic practices and behaviours of an ethnic group. Results therefore indicate

that ethnic language, traditional ethnic food and sport form part of the characteristic practices and behaviours of participants' ethnic group.

Participants suggested that they develop their ethnic identities by actively engaging with the aforementioned content of their ethnic identities. Participants subsequently (a) speak their ethnic language, (b) purchase and prepare traditional ethnic food, and (c) participate in and support sport traditionally associated with their ethnic group. From the theoretical perspective of Phinney (1993), participants demonstrate dual processes of ethnic identity exploration and commitment by actively engaging with the content of the ethnic identities. It can therefore be argued that participants have achieved ethnic identities and, as such, may experience increased self-esteem and well-being according to Phinney (1993).

From the theoretical perspective of Syed et al. (2013), participants demonstrate ethnic-specific participation (i.e., actively taking part in traditional ethnic practices and behaviours) when they engage with the content of their ethnic identities. Syed et al. (2013) suggest that ethnic specific participation is associated with increased identity coherence and well-being. It can therefore be argued that participants have coherent, stable identities and experience increased well-being as a result of their ethnic specific-participation (Syed et al., 2013).

Participants highlighted the social nature of their ethnic identity development by naming their (a) parents, (b) peers, and (c) ethnic community members as key stakeholders in their ethnic identity development. Participants suggested that the aforementioned individuals and groups promote their ethnic identity development by encouraging ethnic identity exploration and commitment. From the theoretical perspective of Phinney (1993), it can be argued that participants' parents, peers and ethnic community members contribute to their achieved ethnic identities.

According to Ferguson et al. (2016), parents, peers, and ethnic community members encourage participants' remote enculturation. This means that parents, peers, and ethnic community members encourage participants to learn about and participate in their heritage culture from afar. According to Ferguson et al. (2016), remote enculturation can take place by means of social interaction, observation and coaching. Participants exemplified each of the aforementioned during data collection procedures. Firstly, participants demonstrated remote enculturation by means of social interaction when speaking their ethnic language (Afrikaans) with their parents. They also demonstrated remote enculturation by means of observation

when purchasing and preparing traditional ethnic food with their families and ethnic community members. Moreover, participants demonstrated remote enculturation by means of coaching when stating that their parents tell them stories about the South African school system while living in Qatar. Participants additionally demonstrated the indirect and intermittent nature of remote enculturation by suggesting that they watch traditional sport games on their computer and only visit South Africa (generally once a year) during their school holidays. Ferguson et al. (2016) suggest that remote enculturation plays a central role in the ethnic identity development of children and adolescents living in countries other than that of their birth, as it promotes achieved ethnic identity, adjustment, mental health and wellbeing. It can subsequently be argued that the remote enculturation participants experience promotes their achieved ethnic identities.

Participants further proposed that they face challenges regarding their ethnic identity development while living in Qatar. Challenges identified include (a) challenges regarding ethnic language proficiency, (b) challenges regarding sport participation and support, (c) challenges regarding personal freedom, (d) experiences of discrimination and prejudice from other ethnic groups in Qatar and (e) uncertainty regarding home and belonging. Participants suggested that the aforementioned challenges adversely affect their ethnic identity development, as they inhibit their ethnic identity exploration and commitment.

Participants suggested that they struggle to remain proficient in their ethnic language, as they live in a predominantly Arabic- and English-speaking context and attend international schools where they receive primarily English educations. This inhibits participants' ethnic identity exploration and commitment, as they have limited opportunities to speak their ethnic language and struggle to form affective ties to their ethnic group. Participants also suggested that they face ridicule and scrutiny from ethnic group members when speaking their ethnic language incorrectly. This inhibits their ethnic identity exploration and commitment, as they purposefully avoid speaking their ethnic language and feel alienated from their ethnic group.

Participants additionally proposed that they find it challenging to participate in and support sport traditionally associated with their ethnic group. Reasons for this include that participants attend schools that offer predominantly European- and American based sport and that the television networks in Qatar do not air South African sport games. Participants' processes of ethnic identity exploration and commitment are therefore inhibited, as they have limited opportunities to participate in sport traditionally associated with their ethnic group

and struggle to foster affective ties, feelings of attachment and belonging to their ethnic group. Participants also commented on the lack of "*gees*" (spirit) (Male Participant 1, FG147) they experience when participating in and supporting sport traditionally associated with their ethnic group, which inhibits both their ethnic identity exploration and commitment.

Participants furthermore postulated that they experience challenges regarding their personal freedom while living Qatar. These challenges predominantly stem from the strict rules and regulations enforced by Islamic Shari'a Law. Participants expressed frustration and fear regarding the aforementioned, as they believe their identity development to be compromised (i.e., they cannot experiment with certain styles of clothing, certain types of food, etc.) and worry about the repercussions of breaking Islamic Shari' a Law (i.e., legal prosecution, etc.). The aforementioned inhibits participants' ethnic identity exploration and commitment, as do not actively (and openly) engage with traditional ethnic practices and behaviours and struggle to form affective ties to their ethnic group.

Participants moreover suggested that they experience discrimination and prejudice from majority population groups in Qatar. Discriminatory and prejudicial comments appear to stem from other ethnic groups' stereotypical perceptions of South Africa as an uncivilised, third world country. Syed et al. (2007), suggest that experiencing discrimination and prejudice may be harmful for individuals from ethnic minority groups, as their ethnic identity exploration and commitment is inhibited. It can consequently be argued that the discrimination and prejudice participants experience inhibits their ethnic identity development, as they refrain from actively exploring and committing to their ethnic identities.

Finally, participants expressed uncertainty regarding home, attachment and belonging. On one hand, participants expressed that they feel more at home in South Africa than in Qatar, as South African is more familiar and offers greater personal freedom. On the other hand, participants rejected both South Africa and Qatar in favour of a global, international notion of themselves. The aforementioned findings are supported by Pollock and Van Reken (2010), who suggest that TCK often experience as sense of *rootlessness* as a result of their global, nomadic lifestyles. Similarly, the aforementioned findings are supported by Arnett (2002) who postulates that adolescents are prone to developing identity confusion (in today's globalised world) as a result of their differing local and global cultures.

From the theoretical perspective of Berry (1997, 2013) participants demonstrated (a) separation and (b) marginalisation as acculturation strategies. On one hand, some participants demonstrated separation as an acculturation strategy, as they identified strongly with their heritage culture and showed no regard or interest in the traditions, practices, and values of their receiving culture. On the other hand, some participants demonstrated marginalisation as an acculturation strategy, as they simultaneously rejected their heritage and receiving cultures and perceived themselves as global citizens. From the theoretical perspective of Torres (1999, 2003), participants demonstrated (a) Hispanic and (b) marginal orientation preferences, as some identified strongly with their heritage culture and ethnic group, while others considered themselves to be citizens of the world with a global mindset.

6.2 Limitations

In this section, the limitations of the study are outlined and discussed. Limitations identified include the (a) effect of the researcher's personal history and experience on the research process and outcome (i.e., unintentional researcher bias), (b) relatively small participant sample obtained, (c) limited background information obtained from participants (i.e., reasons for moving to Qatar, schooling etc.), (d) participants' uncertainty and confusion regarding nationality (being South African) and ethnicity (being Afrikaans) as well as (e) general methodological limitations associated with qualitative research.

The qualitative nature of the study required the researcher to remain reflexive regarding her personal history and experience (Braun and Clarke, 2013). Throughout her adolescent years (age 11 to 18) the researcher lived in Qatar as an Afrikaans expatriate and TCK. The researcher therefore shared a personal history with participants and could relate to the experiences they shared. This inadvertently influenced the research process and outcome, as the researcher did not ask participants to clarify or expand on certain concepts (related to the research context), such as "*Rugby Club*" (Male Participant 1, PR3), "*Al Thani's*" (Male Participant 1, FG66) and "*Corniche*" (Female Participant 1, FG201). This influenced the depth of the research results obtained, as clarifying questions (i.e., "*Please tell me more about the Rugby Club?*", "*Who are the Al Thani's?*", "*What is the Corniche?*", etc.) may have yielded more detailed and nuanced results. Whilst listening to, compiling and reading through the focus group interview transcription (Appendix B), the researcher found that numerous opportunities for clarification and expansion were missed.

The researcher additionally shared her subjective experience of having lived in Qatar with participants during data collection procedures, stating that: *"Ja, well you know it still happens to me. Ek kan Afrikaans praat, want ek het nou in die Vrystaat gebly en dan is mense soos "Okay, no you can speak English really..." and then I'm like "What?... it's been six years!!"... So it might stick with you."* (Facilitator, FG224). During data collection procedures researchers should maintain their objective, professional roles (Braun & Clarke, 2012). This means that researchers should not insert themselves into data collection procedures in any way (e.g., taking on subjective, peer or fellow-participant roles) (Braun & Clarke, 2013). The aforementioned comment, however, illustrates the subjectivity of the researcher. This may have inadvertently (and adversely) affected the research results obtained, as participants expanded on what the researcher shared - rather than what their fellow participants shared.

The researcher initially aimed to recruit eight participants for the study (the number of participants submitted in the research proposal). After completing purposive and snowball sampling procedures, however, the researcher only managed to recruit five participants. Marshall and Rossman (2011) suggest that the number of participants in a focus group interview may range from four to 12 members. The final sample of participants was therefore adequate in number, according to Marshall and Rossman (2011). It can be argued, however, that a larger sample of participants may have yielded more diverse, detailed, and nuanced research results. Additionally, a greater sample size may also have created more opportunities for participants to interact and share their experiences and meaning making processes. Given the social constructionist paradigm governing the study, the aforementioned participant interactions may have added value to the research study overall.

Furthermore, limited background information was obtained from participants prior to and during interview procedures (i.e., reasons for moving to Qatar, schooling etc.). This made it challenging for the researcher to contextualise participant responses. For example, the researcher did not know which schools participants attended in Qatar (i.e., whether they attended British or American curriculum schools) and how this may have affected the opportunities available to them (i.e., sporting opportunities). The limited background information obtained from participants may also have made it challenging for readers to fully understand participant responses. It may have been helpful (for the researcher and readers alike) to know why participants moved to Qatar, which schools they attended etc.

Participants further demonstrated uncertainty and confusion regarding nationality (being South African) and ethnicity (being Afrikaans) throughout data collection procedures. For example, participants stated: "... *cause I'm actually first language English and not South African, Afrikaans anymore...*" (Male Participant 1, FG126); "*I think here it's culture. Like the person would be Indian, Arab, South African, whatever, and in South Africa it's if you're black, white, caramel or whatever.*" (Male Participant 1, FG179); "... *that whole South African thing, the Afrikaans things, whatever...*" (Male Participant 3, FG225). In retrospect, the researcher should have spent time clarifying concepts such as nationality, ethnicity, race, culture etc. prior to commencing data collection procedures. These concepts are often used interchangeably by researchers and academic alike. It cannot be assumed, therefore, that members of the general public would understand the distinction between these concepts.

Regarding the research methodology implemented during the study, limitations associated with the (a) sampling and (b) data collection procedures utilised should be noted. Firstly, the purposive and snowball sampling procedures implemented during the study may have yielded a biased sample, as the researcher purposefully recruited participants that she either had prior knowledge of or knew personally. These participants, in turn, recruited other potential participants which they had prior knowledge of or knew personally. The researcher and participants therefore all shared some form of personal connection. This may inadvertently have resulted in similar, shared experiences and meaning-making processes being elicited during data collection procedures. A participant sample that does not share a personal connection with the researcher or each other may yield different results.

Secondly, the focus group interview implemented only allowed for the partial confidentiality of participants. This means that, although the researcher concealed participant identities while transcribing and reporting the research results, focus group members knew each others' names, faces etc. and would be able to identify one another should they wish to do so. Participants were made aware of the fact that focus group interviews only allow for partial confidentiality prior to participating in the study. They were also made aware of the potential risks they may face in participating in the focus group interview (i.e., being identified by other members of the focus group interview). Another limitation of the focus group interview implemented includes the inherent power imbalance between researcher and participants (Braun & Clarke, 2013). For example, during the present study, the inherent power imbalance between the researcher (trained professional) and participants (vulnerable

adolescents, below the age of 18 years) may have resulted in participants responding to focus group questions in a manner that they believe pleasing for the researcher. Given this, it is especially troubling that the researcher shared her personal experiences with participants during the focus group interview, as this may have exploited the inherent power imbalance between herself and participants.

6.3 Recommendations

In this section, recommendations for future studies are made. These recommendations are drawn from the limitations of the present study, as well as the research results obtained.

During the present study, the researcher shared a personal history with participants and could relate with many of the experiences they shared. In future, it may be interesting to have a researcher who does not share a personal history with participants conduct a similar research study. It would be interesting to note whether such a researcher would obtain similar results to the present study or whether their results would differ. It is also possible that such a researcher would ask participants more clarifying questions regarding their context and the cultural factors which influence their lives. This may yield more detailed and nuances research results. The researcher additionally shared her personal experience of having lived in Qatar with participants during data collection procedures. Should a similar research study be conducted in future, it is recommended that the researcher takes care not to insert him/herself into data collection procedures by sharing his/her personal experience.

Given the relatively small participant sample of the study, it can be recommended that a larger sample of participants be obtained for future, similar studies. A greater sample size may create more opportunities for participants to interact and share their experiences and meaning making processes. Given the social constructionist paradigm governing the study, the increased aforementioned participant interactions may add value to the research study.

Given the limited background information obtained from participants prior to and during interview procedures (i.e., reasons for moving to Qatar, schooling etc.), it can be recommended that similar, future research studies include an intake form (i.e., containing biographical questions for participants to answer) or a pre-interview (i.e., during which the researcher gathers biographical information from each participant in a one-on-one context). Biographical questions may include “*What was your family’s reason for moving to Qatar?*”,

“How long have you lived in Qatar?”, “Would you recommend Qatar as a place to live for an expatriate and TCK?”, “Do you have any other family members (cousins, aunts, uncles) living abroad?, “In which countries do they live?” etc.

In retrospect, the researcher should have spent time clarifying concepts such as nationality, ethnicity, race, culture etc. prior to commencing data collection procedures. These concepts are often used interchangeably by researchers and academic alike. It cannot be assumed, therefore, that members of the general public would understand the distinction between these concepts.

Researchers may also wish to focus, specifically, on some of the themes and subthemes identified during the present study. For example, researchers may wish to explore the (a) content and processes of ethnic identity development, (b) the social nature of ethnic identity development and the (c) implications of expatriation for ethnic identity development in greater detail. For example, researchers may explore the content and processes of ethnic identity development in greater detail by investigating: *"The role of ethnic language proficiency in the ethnic identity development of Afrikaans, South African adolescents residing in Qatar."*; *"The importance of traditional ethnic food in fostering ethnic identity commitment"*; *"How sport participation and support fosters ethnic identity exploration and commitment among Afrikaans, South African adolescents residing in Qatar, etc.).*

Conversely, researchers may wish to focus specifically on those individuals and groups that encourage the research populations' ethnic identity development. Potential research questions and titles include: *"How do parents influence the ethnic identity development of Afrikaans, South African adolescents residing Qatar?"*; *"Exploring the role of peers in developing the ethnic identities of Afrikaans, South African adolescents residing in Qatar."*; *"How do ethnic community members foster ethnic identity exploration and commitment among Afrikaans, South African adolescents in Qatar?"*, etc.).

Future studies may also wish to focus specifically on the challenges Afrikaans, South African adolescents face while living in Qatar. For example, studies could specifically investigate: *"Barriers to personal freedom: Implications for ethnic identity development within the Middle Eastern context."*; *"The influence of discrimination and prejudice on the ethnic identity development of Afrikaans, South African adolescents residing in Qatar"*; *"Questions of home and belonging: Global nomads in Qatar"*, etc.).

6.4 Chapter Summary

In this chapter, a summary of the key findings, limitations pertaining to the research study, and recommendations for future studies were delineated. Firstly, a summary of the key findings was presented. This was followed by a comprehensive discussion of the limitations of the study. Recommendations for future research studies were made based on the limitations identified, as well as the research results obtained.

6.5 Conclusion

The aim of this research study was to explore the ethnic identity development of Afrikaans adolescents residing as a minority population in the Middle Eastern context. The study was governed by the social constructivist paradigm and approached in a qualitative manner. A single-case study design was implemented and, as such, the socially constructed, unique experiences and meaning-making processes of participants were of key importance to the researcher. Data was collected by means of a focus group interview and written participant reflections. Thematic analysis was utilised as the primary data analysis procedure. The primary themes identified included (a) Theme 1: How do I define and develop my ethnic identity?, (b) Theme 2: Who encourages my ethnic identity development?, and (c) Theme 3: What challenges do I face regarding my ethnic identity development? Themes were discussed in terms of the (a) content and processes of participants' ethnic identity development, (b) the social nature of participants' ethnic identity development and (c) the implications of expatriation for the ethnic identity development of participants. The results of the study highlighted the unique and nuanced experiences and meaning-making processes of participants. The research study was exploratory in nature and thus added to existing knowledge and understanding of the ethnic identity development of minority adolescent populations living in countries other than that of their birth.

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Appendix A: Interview Schedule

1. What is it like being an Afrikaans teenager in Qatar?
2. What is it like attending your international school, as an Afrikaans student?
3. Do you take part in any specifically Afrikaans rituals or traditions whilst living in Doha, Qatar? If so, please elaborate on these rituals and/or traditions.
4. Tell me about being an Afrikaans teenager in Doha, Qatar? What is it like?
5. Where is "home" for you? What is "home" for you?
6. Do you still identify with your Afrikaans ethnic heritage? Even after having lived in Doha, Qatar for such an amount of time?
7. Have you found that being male/female has influenced your ethnic identity development in any way? (e.g. do males and females take part in different ethnic rituals and/or traditions?).
8. What does it mean to you to be an Afrikaans teenager residing in Doha, Qatar? What is special about it? Advantages/disadvantages?
9. How do you believe your ethnic identity may have differed should you still have lived in South Africa (e.g. never moved to Doha, Qatar)?

Appendix B: Transcription and Thematic Analysis

Date:	4th December 2015
Time:	14:00 - 16:00
Duration:	120 minutes
Venue:	Ganem Gardens, Villa 58, Doha, Qatar
Facilitator:	Charnè Jansen van Vuuren
Participants:	5 (3 male / 2 female)
Pseudonym:	Age:
Male Participant 1	17
Male Participant 2	16
Male Participant 3	15
Female Participant 1	18
Female Participant 2	17
Thematic Analysis	
	<i>Codes, themes and subthemes</i>
	<i>Community socialisation</i>
	<i>Traditional ethnic food</i>
	<i>Sport participation and support</i>
	<i>Parenting</i> <i>(ethnic language proficiency)</i> <i>(storytelling)</i> <i>(tertiary education)</i> <i>(visiting South Africa (RSA))</i>
	<i>Challenges</i> <i>(ethnic language proficiency)</i> <i>(sport participation and support)</i> <i>(personal freedom) (Qatar Shari' a Law)</i> <i>(discrimination and prejudice)</i> <i>(home, attachment and belonging)</i>
	<i>"Third Culture Kid" (TCK)</i> <i>(opportunities for personal growth)</i>
	<i>National Pride</i>

FG1 Facilitator: Okay, so, um, now we can start. Uh, just first let's first discuss... just tell me what's it like to be a teenager in Doha?

FG2 Female Participant 1: Difficult.

FG3 Facilitator: Difficult. Uh huh.

FG4 Male Participant 1: It's just cause, well for me, the place even now there's not that much to do. So it's difficult finding new and exciting ways to hang out with your friends and to keep you entertained.

FG5 Facilitator: Okay.

FG6 Female Participant 2: They also don't like, advertise loads of things here, like shows that you might want to go watch or concerts, and many of them you have to be, like 21 with a... with like a proof that you're 21 to go watch concerts.

FG7 Facilitator: Oh dear.

FG8 Male Participant 1: Yeah, you can't really like go to, like in South Africa in the weekends you might go to Hartenbos and then come back, but here you can't really go somewhere else... all you can go to is Sea Line or something like that.

FG9 Group: (laughter)

FG10 Female Participant 1: You can go to the gym and come back, and then try again the next week.

FG11 Group: (laughter)

FG12 Female Participant 2: You can go to the Saudi border and turn around.

FG13 Group: (laughter)

FG14 Female Participant 1: You can't even do that anymore!

FG15 Facilitator: No?

FG16 Female Participant 2: You are allowed to like go to the beach on like the Saudi border and then turn around and come back, because you're not allowed to swim there anymore.

FG17 Facilitator: Oh really? Oh shame!

FG18 Female Participant 1: Yeah they have a bunch of guards standing there.

FG19 Facilitator: Okay wow! (laughter)... and you *Male Participant 2* what's it like?

FG20 Male Participant 2: I feel like Qatar is like very isolated from like everywhere, because um for example... I play this game and there's a North American server and then there's a European server...

FG21 Facilitator: Uh hmm.

FG22 Male Participant 2: ... but now because Qatar is in the Middle East there's no server so practically it would be much more difficult. For example, I wanted to build a computer, I still do, but like here the shipping you have to order through Aramax, it costs about QR1000 extra to pay for the shipping...

FG23 Facilitator: Okay.

FG24 Male Participant 2: ... and things like that is really difficult.

FG25 Facilitator: ... so I can hear that you guys find it a little bit more challenging actually, to be teenagers here as opposed to South Africa...

FG26 Group: Yeah... (mumbling, nodding heads).

FG27 Female Participant 1: I think the culture also challenges you a little bit cause they are, well less conservative than Saudi Arabia, but they are still quite conservative here when it comes to doing things...

FG28 Female Participant 2: It makes shopping very difficult.

FG29 Facilitator: So what do you mean by conservative?

FG30 Female Participant 1: Umm...

FG31 Female Participant 2: Well...

FG32 Male Participant 1: Like alcohol, you can't just...

FG33 Facilitator: Okay, some of you guys are 18 so...

FG34 Male Participant 1: ... yeah, you can't really, adults can't really go to the shops and buy alcohol and drink it in public or at parties and stuff.

FG35 Facilitator: Uh hmm...

Challenges (personal freedom) (Qatar Shari 'a Law)

FG36 Male Participant 1: Like at the Rugby Club, um, you can but you don't really see a lot of Muslims going there. It's different, different to South Africa.

FG37 Facilitator: *(pause recording): explain to participants that although I have also lived in Qatar and am familiar with the "Rugby Club" etc. I would like them to pretend that I am someone who has never been to Qatar and to give me as much information as possible.*

FG38 Facilitator: Okay, so I agree with you it is more challenging because of the culture and you can't for example drink alcohol etc. Is there anything else that you feel limits you?

FG39 Female Participant 2: Again, being conservative it's understandable, your shoulders have to be covered; you're not allowed anything like above the knee or anything so you're...

FG40 Female Participant 1: Yeah, you are limited to how you can look in public and you constantly have to be aware and um, what's the word? Sensitive to all the people around you, cause you don't want to offend anybody with how you dress or what you do.

FG41 Facilitator: And is that different for boys and girls?

FG42 Female Participant 1: Yes.

FG43 Female Participant 2: Well no, actually, because even males have to like cover their shoulders.

FG44 Female Participant 1: Really?

FG45 Female Participant 2: Yeah, you can't walk around bare chested (laughter)...

FG46 Male Participant 3: You should talk to my friends...

FG47 Group: (laughter)

FG48 Female Participant 1: Well I mean the rule might be there, but I don't see it followed as closely with guys as I do see with girls, but I mean some girls don't care about it either...

FG49 Female Participant 2: Yeah you know those miniskirts that should really not be counted as skirts?

FG50 Group: (laughter)

Challenges (personal freedom) (Qatar Shari' a Law)

FG51 Female Participant 1: ... belts maybe? (laughter)

FG52 Facilitator: *Male Participant 3*, I hear you say that you have some male friends that...

FG53 Male Participant 3: ... yeah, they do not really care about how they, like no sleeves yeah.

FG54 Facilitator: Okay.

FG55 Male Participant 1: Some people don't like respect the culture as well.

FG56 Male Participant 3: They also do get into trouble, it's risky...

FG57 Facilitator: It's interesting that you mentioned respecting the rules, is that something that you find that you have to do a lot here?

FG58 Female Participant 1: I mean you have to be very careful. Like I said, you don't want to upset anybody, cause, so if you don't respect the rules I mean there's a chance that you may not be able to live here anymore... (laughter)

FG59 Group: (laughter)

FG60 Female Participant 2: But like, respect is sort of a gray area, cause even if something is sort of accidental...

FG61 Female Participant 1: ... yeah they'll turn it into you being disrespectful.

FG62 Female Participant 2: ... yeah like you saying something and them taking it the wrong way.

FG63 Facilitator: Uh hmm...

FG64 Female Participant 2: You can find yourself like deported.

FG65 Group: Yeah. (mumbling and nodding heads)

FG66 Male Participant 1: Especially with uh, high ranking locals like Al Thani's and stuff.

FG67 Male Participant 3: I also don't think there's like any freedom of speech here.

FG68 Facilitator: Uh huh.

FG69 Male Participant 3:

You're not allowed to like express your feelings like if you don't like something they do you can't say it out loud in public or you face...

Challenges (personal freedom) (Qatar Shari 'a Law)

FG70 Male Participant 1: ... yeah deportation. You're forced to keep it in.

FG71 Facilitator: Yeah, okay, and you think you might have been more outspoken had you lived back home or anything like that? I don't know, I want to hear, what do you think the difference is? Because, here you've got, as you've said you've got some restrictions, you've got some difficulties, what do you think would be different if you lived back home?

FG72 Male Participant 1: In South Africa you're more 'at home', kind of, with your own people and you kind of know what to expect from that people if you do something or see something else.

FG73 Male Participant 2: Yeah, no culture clashes...

FG74 Facilitator: No culture clashes okay.

FG75 Female Participant 1: I disagree.

FG76 Female Participant 2: Yeah.

FG77 Facilitator: Okay?

FG 78 Group: (laughter)

FG 79 Female Participant 1: Well I can't really say, cause I don't really know that much, I mean I'm exposed to only a little part of South Africa when I go back every year. Um, I mean South Africa has its own limits, I think they are different from here, but they are still limits. Some teenagers there would still say well "there's this that you can't do and this that you can't do"...

FG80 Female Participant 2: ...the thing is like because there's a type of freedom in South Africa, as teenagers it's a lot easier to sort of find your own identity.

FG81 Facilitator: Uh hmm.

FG82 Female Participant 2: Where here you're restricted it's sort of, people of a similar culture are sort of on the same identity line, so to speak.

FG83 Facilitator: Uh huh.

FG84 Female Participant 2: Where in South Africa, because there's more freedom you can sort of find your own look and your own voice and here you haven't got the...

Challenges (personal freedom) (Qatar Shari' a Law)

Challenges (home, attachment and belonging)

Parenting (visiting South Africa (RSA))

Challenges (personal freedom)

Challenges (home, attachment and belonging)

FG85 Female Participant 1: ...luxury.

FG86 Female Participant 2: ... yeah.

FG87 Male Participant 1: I think a lot is also money.

FG 88 Facilitator: Money? Okay.

FG 89: A lot of people here, if someone has a lot of money they tend to go follow that person, but in South Africa they, I don't know...

FG90 Female Participant 1: Nobody has a lot of money! (*laughter*)

FG91 Group: (*laughter*)

FG92 Female Participant 2: Well they don't have as much money as they have here!

FG93 Male Participant 1: Yeah exactly, so they know the value of money I think and what it actually can do.

FG94 Female Participant 1: Here? Or there in South Africa?

FG95 Male Participant 1: In South Africa. Here, they just spend it. They're just spending it and like, for example, a 10 year old kid would be sitting at doing nothing and would still earn more money than me who works every Saturday at swimming.

FG96 Facilitator: And then that would be the local?

FG97 Male Participant 1: Yes, the local Qatari's.

FG98 Female Participant 2: Maybe not the local Qatari's maybe the higher ranking...

FG99 Female Participant 1: ...the middle class Arab to high class Arab.

FG100 Facilitator: Okay. Interesting. Now *Female Participant 2*, you touched on something when you, uh, spoke about identity, and now I just want to go a little bit more specific, cause you spoke now about being a teenager in Doha, but now I want you to tell me about being an Afrikaans teenager... (*laughter*)... in Doha and what that's like and how that influences you. Yeah, so what's it like being an Afrikaans teenager in Doha?

FG101 Female Participant 1: I remember the early years, when we still had the South African community and events that would happen so you could have like boerewors kompetisies.

Community socialisation

Traditional ethnic food

FG102 Facilitator: Oh in the early years? What do you mean the early years?

FG103 Female Participant 1: I mean we don't do it now, but I think I was about five or six years ago from when we came here until the...

FG104 Facilitator: Uh hmm. Okay.

FG105 Female Participant 1: ... that um, we'd have like, I'm not sure whether they still do but we had the South African Ball for the parents, to raise money for something and we'd have competitions and when all the boys would play rugby everybody would go and watch at the Rugby Club and stuff like that.

Community socialisation

Sport participation and support

FG106 Female Participant 2: I think it brings a little bit of home here.

Community socialisation

FG107 Male Participant 1: Yeah, yeah.

FG108 Female Participant 1: Cause one thing my parents always forced upon me was you're not supposed to lose your language or where you're from even though you're in a different place.

Parenting (ethnic language proficiency)

FG109 Facilitator: Uh hmm.

FG110 Female Participant 1: Cause, um, not that they don't want me to embrace all the other cultures, but they want you to keep a little part of you from where you're from with you as you grow older. So I think those things showed me a little bit of home, living here for so long, so I have an idea of what it's like. Yeah.

FG111 Facilitator: Do any of you have similar experiences?

FG112 Female Participant 2: Sort of, like I remember when I first moved here, I think for the first five years we would go out every April and every November, I think, maybe October, we would go out into the desert with, uh, the South African, the South African community, so not everyone. I mean there were quite a couple of people who were Afrikaans but they haven't been in South Africa since they were 14 and they were in their late 30's, early 40's. So we would go out into the desert and we'd go camping and it was a lot of braaing, proper braaing.

Community socialisation

Traditional ethnic food

FG113 Group: (laughter)

FG114 Facilitator: Proper braaing yes.

Traditional ethnic food

FG115 Male Participant 1: Not with gas! (*laughter*)

FG116 Female Participant 2: Yeah and I think cause we don't do that anymore it's sort of like fighting to keep hold of the, sort of South African inside.

Challenges (home, attachment and belonging)

FG117 Facilitator: Okay, ja, and are you winning the fight?

FG118 Group: (*laughter*)

FG119 Female Participant 2: I have no clue!

FG120 Group: (*laughter*)

FG121 Facilitator: And *Male Participant 2* and *Male Participant 3*, what experiences do you have at home maintaining your Afrikaans identity?

FG122 Female Participant 1: Well, since the schools are English it's, sometimes it's hard to stay completely fluent in Afrikaans. Like, we still speak Afrikaans at home, but there's a lot of English words we mix into things. So... (*laughter*)

Challenges (ethnic language proficiency)

FG123 Facilitator: Yeah.

FG124 Male Participant 3: Like it's, it's when you go back home to South Africa, they almost laugh at you, because like your grandparents and stuff, because I mean you don't notice it, it's normal to you, but yeah it's hard... keeping the language. Like being fluent...

FG125: Hmm...

FG126 Male Participant 1: Yeah, for me, cause I'm actually first language English and not South African, Afrikaans anymore, because, because of living here. So much with the English and everything.

FG127 Female Participant 1: Yeah you can express yourself better in English, I guess, um.

FG128 Male Participant 1: Like when I go back home, I can hear and I can speak Afrikaans, but I can't really write it at all, or read it as good as English, due to the fact that I see English writing here and all the books are English and, like when I go to University right now I will have to, like I think like my sister she takes English textbooks, but they explain it in Afrikaans.

FG129 Facilitator: Okay.

FG130 Male Participant 1: So if she doesn't understand anything she has to go back to the textbook.

FG131 Facilitator: I can think that is quite challenging.

FG132 Male Participant 1: Yeah, yeah it can be.

FG133 Facilitator: So it sounds that you all feel that it is quite difficult to maintain your language and to ja, to maintain your Afrikaansness?

FG134 Female Participant 2: On a language area, when, when you go back, family friends, my family is kind enough to speak English to me, but family friends may try and get me to speak Afrikaans and there will just be words, I don't understand what they mean and I know the word in Afrikaans and I know the word in English, I just won't be able to say that this word is that word.

FG135 Facilitator: Hmm, okay.

FG136 Female Participant 2: Like I understand what it means, but just not really what they are saying.

FG137 Facilitator: Yes, ja, ja. That does happen, and then any other traditions? You've mentioned some braaing and you've mentioned some rugby and all of that.

FG138 Female Participant 1: I think um one thing is uh the school culture that maybe we miss out on. That, that I've heard I've missed out on... (laughter)

FG139 Group: (laughter)

FG140 Female Participant 1: Cause my mom always talks about like sport events and all of that where the whole school comes together and like everybody is cheering everybody on and everything. Here it, it's different, I mean you still have all the sports and stuff that everybody does, but it's, um...

FG141 Male Participant 1: ... traditions.

Challenges (ethnic language proficiency)

Parenting (storytelling)

Challenges (sport participation and support)

FG142 Female Participant 1: Yeah, it's not, it's not as like, it doesn't include the whole school where everybody is doing one things and everybody knows each other and that. So I think things like that we miss out on here, or we kind of have a different version of it, that our parents maybe wished we had experienced when we look back at South Africa.

*Parenting
(storytelling)*

FG143 Male Participant 1: The closest thing I think is sports day cause that...

FG144 Female Participant 1: *(laughter)*... yeah but our sports day is like nothing like South African sports days!

FG145 Male Participant 1: Yeah, cause yeah, it's sports day is when we have different teams and everything and they compete together, but it's not like, I don't know, the whole school cheering for...

FG146 Female Participant 1: ... the vibe is just different.

FG147 Male Participant 1: ... there's no "gees" *(spirit)*.

FG148 Female Participant 1: ... it's just for one day.

FG149 Male Participant 2: I think also, I, I never played rugby and I can't really play rugby cause I only have one functioning kidney so it would be dangerous, but um I used to play a lot of cricket when I was in South Africa, I mean I was quite young, but I used to be quite good at it. Um and when I came here, I couldn't, I, I had to like stop playing cricket until you know, a bit ago, like a few years ago when we found a cricket club, but it was just full of, you know, Pakistani's and Indians and I kind of felt, you know isolated so... *(laughter)*, so you know, it was, it was really like I had to stop playing.

FG150 Facilitator: Yeah.

FG151 Male Participant 3: I think when we went back to Cape Town for two years, I got really into hockey...

FG152 Facilitator: Yes.

FG153 Male Participant 3: ... field-hockey of course, I got really into it and I played competitively and I really enjoyed it right and then came back here and there was no hockey and it was like, at least not at school, there's no club or anything...

*Challenges (sport
participation and support)*

FG154 Female Participant 1: There is! So if you want to find it, I'll let you know! *(laughter)*

FG155 Group: *(laughter)*

FG170 Group: *(laughter)*

FG156 Female Participant 1: It is far away though.

FG157 Male Participant 3: I haven't played hockey in ages now, because, just because of the school they don't have, they only have football and these other like, European sports and such.

FG158 Facilitator: So it sounds like sport is one of the cultural aspects of South Africa that you feel you are missing out on?

FG159 Group: Yeah (agreeing and nodding heads)

FG160 Male Participant 1: Yeah, we don't have real grass, obviously, we only have astro-turf.

FG161 Group: Yeah (agreeing and nodding heads)

FG162 Male Participant 1: We have the Rugby Club, but they have to maintain the grass really well, but you can still see some of the grass obviously dying, but... *(laughter)*

FG163 Female Participant 1: ...like in little patches *(laughter)*

FG164 Group: *(laughter)*

FG165 Male Participant 1: For example in school you can't really play full contact rugby and there's not that physical factor that South Africans would have experienced.

FG166 Facilitator: Ja.

FG167 Female Participant 2: I don't think I missed out on any of the sport, I mean I'm not a sporting person. Like I think if sport comes on TV, like when it's a sporting event that comes on or with the rugby events that happened a while ago, like I could only watch 2 or 3 minutes of the sport and, and I just sort of see it as pointless. So personally I just haven't, I haven't experienced the loss of South African sport.

FG168 Facilitator: That's good. It's good to have different perspectives. Cause even if you lived in South Africa you would still not be that interested in sport so...

FG169 Female Participant 2: Yeah cause in South Africa like everyone would go watch a sporting event and they would ask "did you see it? Well "no I didn't go"... *(laughter)*

Challenges (sport participation and support)

Sport participation and support

FG171 Male Participant 2: Also like the uh viewing of sport...

FG172: Uh huh.

FG173 Male Participant 2: ... on the TV in South Africa like when you get packages most of them include the sports channels, but here I remember for the rugby you had to, you had to buy another channel just to be able to watch it. So like for most of the events I, I don't want to buy that so I just watch it on my computer...

FG174 Facilitator: Okay, ja.

FG175 Male Participant 2: ... but that's not the same thing though cause on the TV you are watching with other people and it's this whole atmosphere, but... yeah.

FG176 Facilitator: Yeah, good. So we've spoken now about some things that may limit your identity development in terms of, you know, developing as an Afrikaans person. Now, what things do you think are here, are in place for you to develop your Afrikaans identity... things that you haven't lost that are still with you?

FG177 Female Participant 1: I think, uh, having a very wide variety of different cultures around us cause I mean in South Africa it's completely different cultures but uh, people are still forced to kind of embrace all the other ones... well maybe not force but, I mean, they're there so you have to be respectful and here you grow up very open minded of the rest of the world, which um... I think in South Africa some children miss out on that and don't really see the bigger picture necessarily of what it's like to, cause I mean I know some members of my family have never left South Africa, so they've never seen what it's like to be around all these other different people.

FG178 Female Participant 2: My mom's side of the family, save for my grandmother who came here for like a holiday, none of them have ever left Paarl and... and they are sort of very intolerant of the Zulu or Xhosa cultures that live in the town with them, not so much my cousins but my uncles and aunts, whereas, you know, when we go back we get annoyed with driving the way we do here, but I feel like I'm a lot more tolerant of the cultures and you know uh people in South Africa might sort of segregate people as... that... and they may say that you're white or you're black or you're coloured and having lived here I don't actually see the colour, it's just a person.

Challenges (sport participation and support)

"Third Culture Kids" (TCK) (opportunities for personal growth)

FG179 Male Participant 1: I think here it's culture. Like the person would be Indian, Arab, South African, whatever, and in South Africa it's if you're black, white, caramel or whatever.

FG180 Group: (laughter)

FG181 Facilitator: So it almost sounds to me like you're saying J, that over here it's not so much ethnicity, it's actually nationality. Where you're from. But then when you go back to South Africa it's split into different ethnicities all over the place. Ja.

FG182 Male Participant 1: Yeah, cause you can still be white and South African, or you can still be black and South African, but here you're just Indian or Arab or South African... so yeah.

FG183 Facilitator: Yeah, so there's no mini distinctions between people.

FG184 Female Participant 1: I think also um, like we said earlier, money might be a limiting factor here, but it can also open up a lot more doors. For us, here, maybe than for someone living in South Africa, we'd want to aspire to do something that costs a lot of money, they don't necessarily have that choice, they have to find a different way to get there, whereas we, cause our parents moved here and this is way better...

FG185 Male Participant 1: ...yeah, we can travel.

FG186 Female Participant 1: Yeah, we have opportunities that maybe other children don't have.

FG187 Female Participant 2: Yeah, I think another thing that influences and keeps our, Afrikaansness, is the fact that there are quite a lot of South Africans living here. We do have an Afrikaans, South African community and even in school sometimes you find other people, so you do sort of have someone to talk to if you do feel homesick. You can just sort of get together and reminisce about South African things.

FG188 Female Participant 1: Yeah, we have a South African shop now! Which I still haven't visited which is really sad.

FG189 Facilitator: Oh do you?

FG190 Male Participant 2: We go there so much!

FG191 Facilitator: Really? Tell me about it?

"Third Culture Kids" (TCK) (opportunities for personal growth)

Community socialisation

Traditional ethnic food

FG192 Female Participant 2: Haven't been there yet, but I have to go!

FG193 Group: (laughter)

FG194 Male Participant 2: We buy like so many sodas there, Cream Soda, Iron Brew, Twist. Stuff like that.

Traditional ethnic food

FG195 Facilitator: Really? What else? I've never been there.

FG196 Male Participant 2: I've only, our parents always go there.

FG197 Female Participant 2: It's not like Spinney's?

FG198 Female Participant 1: No! It's an actual South African shop that only imports stuff from South Africa. I've only recently heard about this, but...

FG199 Female Participant 2: ... where is this place?

FG200 Group: (laughter)

FG201 Female Participant 1: It's on the Corniche somewhere I think. Or like where the old fire station is.

FG202 Male Participant 2: It's like...

FG203 Group: (laughter)

FG204 Male Participant 2: It's in Al Waab kind of, or in the...

FG205 Male Participant 1: ... what's the name of the place?

FG206 Male Participant 2: I can't remember...

FG207 Female Participant 1: We can look it up on Facebook.

FG208 Facilitator: You can sms your Dad or send a Whatsapp or something?

FG209 Male Participant 2: ... It's "Something from Africa"...

FG210 Facilitator: "Something from Africa"?

FG211 Male Participant 2: "Taste of Africa" ... or something.

FG212 Male Participant 1: The food is different here as well, like here you get mainly Indian and Asian type of food, and Indian food. You don't get like boerewors or...

FG213 Female Participant 1: ...you have to make your own.

FG214 Male Participant 1: Yeah. You have to make your own biltong, you know.

FG215 Female Participant 1: Which I think is sometimes better, because (laughter), my family makes really good boerewors... (laughter)

FG216 Facilitator: You must share, hey! (laughter)

FG217 Male Participant 1: People from other cultures like our food as well. Like biltong. One of my friends sell biltong to like our friends and then he makes obviously a profit from it and stuff and they tend to like it. Cause it's really different, they take a whole sheep or something and ours would be from like ribs or something. So it's, it's kind of different yeah.

Traditional ethnic food

FG218 Male Participant 2: It opens your eyes to like, the different cultures you get here, I mean so many nationalities, I mean you could, like there's not just food from South Africa, there is food from all over. So you can probably try, you know, this or that. You're not limited to, you know, one type of... you can try different things.

"Third Culture Kids" (TCK) (opportunities for personal growth)

FG219 Facilitator: That is so... but it is amazing for me the excitement around the table when you mention a South African shop with South African food and South African soda and everything. So you still sort of have that desire, that sort of, I think *Male Participant 1* you mentioned it before, that connection to home that you want and desire and that you sort of hold on to. Ja.

FG220 Female Participant 1: I think like, for us, we have that desire to be at home, but we also feel that when we're at home we don't necessarily fit in. So you're kind of in the middle ground, of where you belong, if you want to put it that way.

FG221 Facilitator: Ja, tell me more about that.

FG222 Female Participant 1: Cause, um, I know for me like my cousin also studied at the University of Stellenbosch, um and I would go visit her and stay in her dorm for about a week and just attend all her classes with her and then do nice things and I found it very... Afrikaans to be there and for me that was very strange cause I don't really affiliate myself with that a lot. So, that's what, at first I was like, cause my parents were like "What if you want to go study there?" and I was like "No, I don't want to be there, it's too Afrikaans for me...", so, um.

Challenges (home, attachment and belonging)

Challenges (ethnic language proficiency)

FG223 Female Participant 2: Another sort of aspect is when you do go back, like my mom's, all my mom's friends are Afrikaans and like the children are Afrikaans, so they'll speak Afrikaans and, like, if I try speak back to them they just say "Don't speak Afrikaans, you sound way too British"... and it's just sort of like well, I do go to a British school so it's bound to happen (laughter), yeah.

Challenges (ethnic language proficiency)

FG224 Facilitator: Ja, well you know it still happens to me. Ek kan Afrikaans praat, want ek het nou in die Vrystaat gebly en dan is mense soos "Okay, no you can speak English really..." and then I'm like "What?... it's been six years!!"... but anyway... (laughter). So it might stick with you.

FG225 Male Participant 3: My parents want me to go study at either Stellenbosch or the University of Cape Town or anywhere in South Africa. But, I don't really want to, because of just the big difference. I'm not used to that whole South African thing, the Afrikaans things, whatever. I'd rather go study in Europe and it's kind of like, like living in Doha has just changed my...

Parenting (tertiary education)

Challenges (ethnic language proficiency)

FG226 Male Participant 2: ... perspective.

FG227 Male Participant 3: Yeah. It's I'll feel alienated, like, studying there. It'll be hard to get used to that.

FG228 Male Participant 1: Cause it's so different.

FG229 Facilitator: So you'd feel more at home in Europe than in South Africa?

FG230 Male Participant 2: Which is weird but...

FG231 Female Participant 1: ... I think it's cause lots of international students go to the UK or Europe or America, so then you're like "Oh! But I'm an international student so I belong here!" (laughter). Whereas if you go back to South Africa, you're an Afrikaans student, but you're not an Afrikaans student, because you are an international student...

Challenges (home, attachment and belonging)

FG232 Male Participant 1: I think if you go there to me it just feels like when you're there you feel so far away from international, I mean, you feel so far, I mean that's one of the better things about living here, cause everything is international, yeah.

FG233 Female Participant 2: It's sort of like, um, people... mostly Europeans and Americans, they haven't got like quite a grip on that South Africa is a civilised, third world country (*laughter*), so like you talk to them and they're like "Oh yeah, where are you going to study? Like UK or America?" ... and then I'm like "Well, my parents really want me to go to South Africa..." ... but it's just bush! (*laughter*).

FG234 Female Participant 1: I had a Starbucks employee ask me that once. I think I was ordering, I was just buying a bottle of water or something and he asked "Where are you from? America?" and I was like "No, I'm from South Africa" and he's like "What?... (*laughter*)... people are there?" (*laughter*)

FG235 Female Participant 2: One of the strangest things is that, one of the Arabs, I have met a couple of Arabs who are kind of like "Oh, where are you from?" and then I say "South Africa", and then they say "But, you're not black!" (*laughter*) and then I'm like "Well, that's bordering on racist..." (*laughter*)

FG236 Group: (*laughter*)

FG237 Female Participant 2: And they call us the racist ones!

FG238 Facilitator: Ja.

FG239 Female Participant 2: And even like, even people at the school, one of the boys actually said to me, like when I was leaving "I hope you get eaten by a lion on your way to school!" and I was just kind of like... (*laughter*)

FG240 Male Participant 3: It probably won't happen... (*laughter*)

FG241 Female Participant 2: Yeah!

FG242 Facilitator: Um.

FG243 Female Participant 2: My elephant will protect me!

FG244 Group: (*laughter*)

FG245 Female Participant 1: You just get onto a Giraffe you'll be fine! ... (*laughter*) I'm up there and the lion's down there... (*laughter*)

Challenges (discrimination and prejudice)

FG246 Facilitator: Ja, so it's interesting for me that, as you've mentioned you still have these connections to your ethnicity, so you still have the boerewors and the braais and the rugby and you have all of that, but at the same time you feel estranged and different. Can you give me a few more examples of, for example when you've felt different or noticed that perhaps you are a bit alienated from your own ethnicity.

FG247 Female Participant 2: I, um, personally, when I did live in South Africa for a year, the first school I was in... I ... like I came half-way through the year, the school year, so it was, you know, trying to fit into a group and they all have these... I guess South African TV shows that they were talking about and to me it was kind of like "No, I've never heard of that..." or like ... "Okay, well do you know who this team is?" and it's like a sports team that I did not even know South Africa had. So I'm just like "No..."... *(laughter)*...

Challenges (home, attachment and belonging)

FG248 Facilitator: Ja, those are good examples ja, so it's just everyday things, TV shows...

FG249 Female Participant 2: Yeah... or um, like I guess growing up here you become a lot more aware of what's bad and everything... or what people perceive as bad a unhealthy, like there are people who are like fourteen, fifteen who go outside to smoke and you're just kind of like... and they just always kind of invite you to smoke with them... and I'm like "No, why would I want to do that?"

FG250 Male Participant 1: I think it's our upbringing, a South African parent is more aggressive than uh, let's say an Arab... some of the Arab parents are actually really strict but South Africans...

FG251 Female Participant 1: ... their values are different...

FG252 Male Participant 1: Yeah, they have a different way of working with children. They know that South African... when you're small, we get hit by our parents *(laughter)*... but an Arab parent wouldn't normally do that and that's the discipline of South Africans I think is more than a local would be.

FG253 Male Participant 3: So we'll be more cautious... if someone is drinking we'll be like "No, no thanks..." *(laughter)*

FG254 Male Participant 1: The thing with like, South African parents versus an Arabic upbringing is that a lot of Arabic families they have live-in housekeepers ...

FG255 Female Participant 1: ... that raise the children basically...

FG256 Male Participant 1: ... yeah, they basically raise the children, clean up after the children and are very, sort of, spoilt and... whereas we sort of only have our parents and stuff and we know when "no" is "no"... (laughter)

FG257 Group: (laughter)

FG258 Male Participant 3: Well, our little sister has me, my brother, my parents and a maid so yeah our little sister is pretty spoilt (laughter)...

FG259 Group: (laughter)

FG260 Male Participant 3: ...and she's at this point where she always has to have someone to play with, there's no like playing by herself or anything. You can't put her in the corner and be like "No, play by yourself it's okay!", it's either play with people or go on the Ipad... (laughter)

FG261 Facilitator: Oh (laughter)

FG262 Male Participant 3: But yeah...

FG263 Female Participant 1: Technology... (laughter)

FG264 Male Participant 3: Kids these days... (laughter)

Pseudonym:**Male Participant 1****Age:****17 years**

PR1 Male Participant 1: (1) Rugby, (2) Boerewors, (3) Tradition, (4) Braai, (5) Parties

Sport participation and support

Traditional ethnic food

Traditional Culture

Community socialisation

PR2 Facilitator: Uh huh.

PR3 Male Participant 1: I can relate to rugby, since I play at the Rugby Club with other South Africans as well and uh often... I don't watch the small games, but the World Cup, like he does, I watch it, um... boerewors, I can relate to because some of... I know her dad and my dad we get together and we physically make the boerewors with intestines and everything (laughter)... um... traditions not really because they're not, they don't come together as South Africans would at the Rugby Club, like in South Africa they would be, there will always be that one person that tries to like discourage the other team by shouting nasty stuff at them, but here you wouldn't actually do that, because you are scared from other people and stuff.

Sport participation and support

Traditional ethnic food

PR4 Facilitator: That's interesting.

PR5 Male Participant 1: Braai, yes, cause you have access to gas instead of wood and every night, well not every night, but most nights my dad would make like steak or tjoppies... (laughter)

Traditional ethnic food

PR6 Facilitator: ... (laughter) well you can't call it anything else!

PR7 Male Participant 1: ... but uh, you wouldn't braai like ribs often cause it's pork.

Challenges (personal freedom)

PR8 Facilitator: Uh huh.

PR9 Male Participant 1: ... because the parties here, the only parties that I really go to is like other, like my mom and dad's parties with other South Africans, because the parties here that my age goes to is all drinking and smoking or whatever they do, so I can't really go there, cause then if my parents find out... (laughter)... yeah, that's about it.

Community socialisation

Pseudonym:**Male Participant 2****Age:****15 years**

PR10 Male Participant 2: (1) Rugby (2) Braai (3) Hunting
(4) Safari (5) Discipline

PR11 Male Participant 2: So, I don't play rugby, um, I don't really, my cousin plays rugby... I don't think there's anyone else in our family that plays rugby, but we watch the World Cup when it comes on and when we go back we watch like matches with the family and stuff, cause they, you know, they're Afrikaans (laughter)...

PR12 Facilitator: ... (laughter) yes cause you have to when you're Afrikaans... (laughter)...

PR13 Male Participant 2: We don't braai that often but like, the last time we did it was like a week ago I think, but usually we do it like once every three months, maybe, we don't do it that often but now we have like a bigger house and a bigger space inside so... and when we go back home obviously a lot of braais... and then third is hunting for the same reasons as you said (*gestures to Male Participant 3*). Fourth is safari cause when we go back we go to the Kruger... it, we do it every year, we always do it.

PR14 Facilitator: Yeah.

PR15 Male Participant 2: And then disciplined, cause you know, South African, Afrikaans parents, usually they, they discipline their children more than other nations I'd say. Yeah... and the one that relates to me most is probably disciplined, because our parents they're not as bad as other Afrikaans parents, but they, you know, like they, they have their ways.

Sport participation and support

Traditional ethnic food
Parenting

Sport participation and support

Traditional ethnic food

Parenting

Pseudonym:

Age:

Male Participant 3

16 years

PR16 Male Participant 3: (1) Braai (2) Rugby (3) Community
(4) Boerewors (5) Hunting

Traditional ethnic food
Sport participation and support
Community socialisation

PR17 Facilitator: Uh huh...

PR18 Male Participant 3: Well, community I think so because we always go out with other South Africans here, Afrikaners, it's like a thing, especially on Fridays, yeah it's usually like... I don't know, you can't eat alone apparently you have to go out with three other families (laughter)... no South African family can ever eat alone (laughter), so yeah, community... or like Christmas and everything always has to be big with lots of friends. It's never a small thing.

Community socialisation

PR19 Facilitator: Yeah.

PR20 Male Participant 3: Um, Rugby, I don't play, but... and I don't watch it that often but, you know, when the World Cup comes on. Braai, yeah I mean I guess it relates to me...

Sport participation and support

PR21 Male Participant 3: Food is a very important part of the South African community... yeah, and I guess Boerewors relates to that. Hunting I can't relate to myself, but as soon as I think of my family, my family in South Africa... our uncle, my uncle he owns a hunting, a hunting farm, like a pretty successful one and uh, and like both sides of the family they hunt, not everyone, but the majority, pretty much... they have at least hunted, at least once... so that's something kind of, kind of frowned upon sometimes here and.... yeah.

Traditional ethnic food

Pseudonym:**Female Participant 1****Age:****18 years**

PR22 Female Participant 1: (1) Rugby (2) Braai (3) Melkert
(4) Proud (5) Rainbow

Sport participation and support

Traditional ethnic food

National Pride

PR23 Facilitator: Yeah.

PR24 Female Participant 1: Rugby, I don't play it and I never plan on playing it really, but I watch it quite often. Braai, cause it's something we can do as a family or with a group of friends, which a lot of people do at home and here. Melkert... or food in general I mean... it's a big part of who I am as a person. But, like I just remember trying to explain to someone what Melkert is, who's not South Africa and it was like "Milk-Tart", which you can't, hmm, doesn't sound do good when I tell you... *(laughter)*

Sport participation and support

Traditional ethnic food

Challenges (home, attachment and belonging)

PR25 Facilitator: Uh huh *(laughter)*

PR26 Female Participant 1: Proud. Which I can relate to a lot. Not just with like... I feel ... as South African, I don't know, there's a lot to be proud of and um, yeah so... and I think South Africa is also a very proud nation. And then rainbow... which is for the rainbow nation as well, cause I think there's a lot of cultures that are different in South Africa, but I still experience all of them and enjoy all of them and stuff like that.

National Pride

PR27 Facilitator: And can you give me some examples of the, what you can be proud of? You can all...

PR28 Female Participant 1: ... proud? I think a lot of things, maybe like sports or any achievements that our country does as a whole...

Sport participation and support

PR29 Facilitator: Um, hmm.

PR30 Female Participant 1: ... um, cause a lot of people don't necessarily see South Africa as a country that succeeds at many things, they see it as more problems than things that are good, which isn't necessarily true so when we do something that everybody likes and *(laughter)* they're like "Wow! Yes you did great!" then I'm like "Yes, I know!", but yeah... so like um, anything like that.

Challenges (discrimination and prejudice)

Pseudonym:**Female Participant 2****Age:****17 years**

PR31 Female Participant 2: (1) Braai (2) Boerewors (3) Rugby (4) "Gees" (Spirit) (5) Alcohol

PR32 Female Participant 2: I think my list is sort of very inter-linked because you watch rugby and you have to braai and you have to show "gees" (spirit) for the rugby and you braai boerewors and you have to have alcohol with both of them... (laughter)...

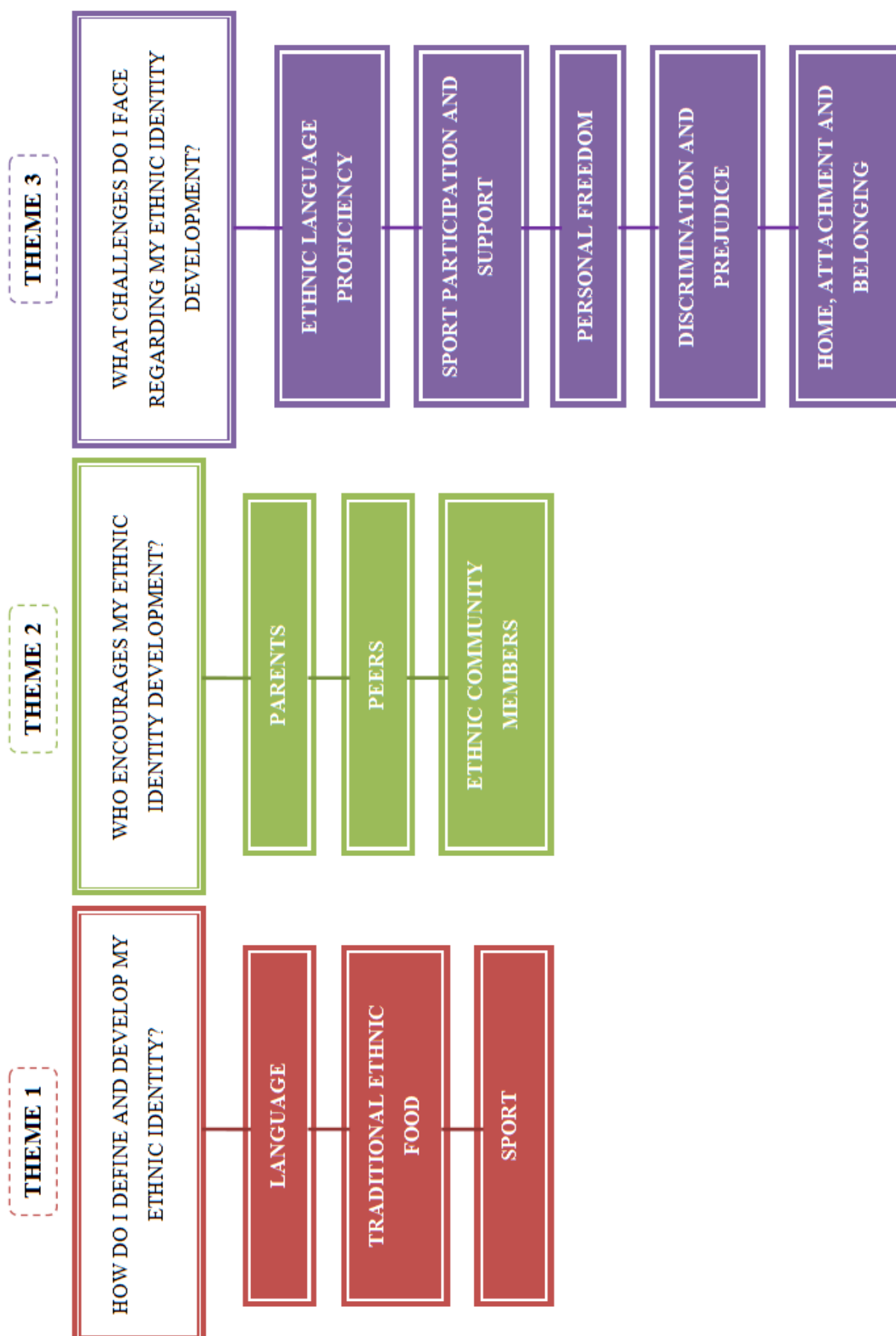
Sport participation and support

Traditional ethnic food

Sport participation and support

Traditional ethnic food

Appendix C: Thematic Analysis (Mind-Map)



Appendix D: Ethical Clearance



30 April 2015

Miss C Jansen van Vuuren
Department of Psychology
UFS

Ethical Clearance Application: Ethnic Identity development among Afrikaner adolescents living as a minority within the Middle Eastern context.

Dear Miss Jansen van Vuuren

With reference to your application for ethical clearance with the Faculty of the Humanities, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

The following issue was discussed:

- Anonymity and confidentiality cannot be guaranteed (despite participants signing confidentiality agreements) given the fact that the participants themselves can reveal sensitive information about fellow participants. This is, unfortunately the nature of a focus group data collection strategy and should clearly be spelled out to participants just as a precautionary measure.

Your ethical clearance number, to be used in all correspondence, is:

UFS-HUM-2015-89

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,

Katinka de Wet
Ethics Committee (Faculty of the Humanities)

Copy: Charné Vercueil (Research Co-ordinator: Faculty of the Humanities)

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Appendix E: Informed Consent Form

Researcher:
Charnè Jansen van Vuuren

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Doha, Qatar

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charne.jvv@gmail.com

Research Supervisor:
Prof. L. Naude

Department of Psychology
University of the Free State
Bloemfontein
South Africa

naudel@ufs.ac.za

27th November 2015

Dear participant,

We would like to invite you to take part in the following research study:

Ethnic identity development among Afrikaans adolescents residing in Doha, Qatar.

This research study is about adolescent ethnic identity development. It focuses particularly on the ethnic identity development of Afrikaans adolescents, residing in Doha, Qatar. Ethnic identity encompasses one's ideals, motives and traditions as affiliated with one's ethnic group (the ethnic group or heritage to which one is psychologically attached).

Inclusion criteria:

We would like you to participate in this research study, as you are (1) between the ages of 14 and 18 years, (2) an Afrikaans, South African citizens and (3) you have lived in Doha, Qatar for more than one year prior to participating in the study (to allow for acculturation).

Rationale:

The reason we are conducting this study is to increase psychologists' knowledge and understanding of adolescent ethnic identity development among Afrikaans adolescents residing within the Middle Eastern context (Doha, Qatar). This may benefit you, as an individual, in future, as psychologists may better understand your specific development as an Afrikaans South African individual who resided and grew-up in the Middle East. Presently, psychologists' knowledge regarding the development of individuals such as yourself are very limited and consequently your participation and contribution will be of great importance overall.

Risks and precautions:

The possible risks in taking part in this study are predominantly emotional (e.g. you may experience some homesickness). Consequently, an external Afrikaans-speaking South

African psychologist (in Doha, Qatar) has been enlisted to debrief you should you experience any emotional distress during the interview process. Please feel free to indicate to the researcher should you require support from this psychologist following the interview process.

Interview details:

Venue: Ghanem Gardens (next to The Center), Villa 58
Date: 4th December 2015
Time: 14:00 - 16:00
Interview type: Group interview (focus group interview)

The interview will take place at the above venue, during the specified date and time. It will take place in a group context, with everyone responding to questions and speaking together as a group regarding their experienced of living and growing up in Doha, Qatar as an Afrikaans, South African citizen. It is hoped that the group interview context will allow participants to collaborate, contrast and compare their different experiences throughout the interview procedure. Please indicate whether the allocated date and time suits you, as alternative dates and times may be arranged should it be necessary.

Ethical considerations:

While I greatly appreciate your participation in the present study and the valuable contribution you can make, your participation is entirely voluntary and you are under no obligation to take part in this study. If you do choose to take part, and an issue arises which makes you uncomfortable, you may at any time stop your participation with no further repercussions. You will also require your parents' permission before participating in the study and they will be invited to sign informed consent forms and raise any questions and queries which they may have. If you experience any discomfort or unhappiness with the way the present research study is being conducted, please feel free to contact me directly to discuss it. Also note that you are free to contact my research study supervisor, Prof. L. Naude, at the University of the Free State, Department of Psychology, should you have any further questions or queries.

Yours sincerely,

Charnè Jansen van Vuuren

Date

Please fill in and return this page. Keep the letter above for future reference

Study: ***Ethnic identity development among Afrikaans adolescents residing in Doha, Qatar.***

Researcher: Charnè Jansen van Vuuren

Research Supervisor: Prof. L. Naude

Participant details:

Name and Surname: _____

Age: _____

Lived in Doha: _____ years _____ months

Contact number: _____

E-mail address: _____

- ✓ I hereby give free and informed consent to participate in the abovementioned research study.
- ✓ I understand what the study is about, why I am participating and what the risks and benefits are.
- ✓ I give the researcher permission to make use of the data gathered from my participation, subject to the stipulations he/she has indicated in the above letter.

Participant

Date

Parent / Guardian

Date

Appendix F: Turnitin Report

C J van Vuuren			
ORIGINALITY REPORT			
13%	10%	6%	3%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS
PRIMARY SOURCES			
1	Roger Geertz Gonzalez. "Ethnic Identity at a Majority Hispanic-Serving Institution", Journal of Latinos and Education, 10/2010 Publication	1%	
2	etd.uovs.ac.za Internet Source	1%	
3	media.proquest.com Internet Source	1%	
4	uir.unisa.ac.za Internet Source	<1%	
5	Submitted to University of the Free State Student Paper	<1%	
6	dspace.nwu.ac.za Internet Source	<1%	
7	scholar.ufs.ac.za:8080 Internet Source	<1%	
8	aut.researchgateway.ac.nz Internet Source	<1%	
9	etd.tamu.edu Internet Source	<1%	