

Finding Belonging within Migration: A study of the South African migrant into Australia

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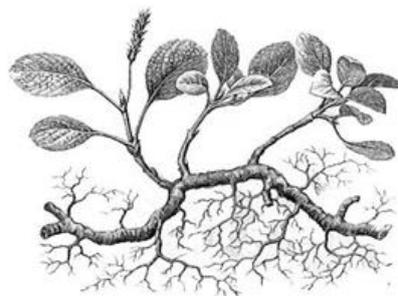
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With thanks to my eternal Abba in whose loving embrace all things are made possible and who is the same from the beginning, now and always and wherever I might be.

With thanks also to my husband Hugo and my children Anja and Heinz whose support and encouragement are the roots from which I can grow wings to soar. You are my world!



(Image from: Rhizomatic community, (n.d.))

“Nothing can be compared to the new life that the discovery of another country provides for a thoughtful person. Although I am still the same I believe to have changed to the bones.” - Johann Wolfgang von Goethe, *Italian Journey* (Goodreads Inc, 2016).



Sculpture by Frances Bruno Catalano, symbolising the vacuum created by leaving your land, your life, your people ... for any reason (“Sculpture by lifetime sailor & artist Frances Bruno Catalano”, 2015).

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Abstract

This qualitative research study, set in social constructionism, used grounded theory to establish outcomes and develop theory. The participants were South African migrants in Australia who were permanent residents or citizens of Australia. Using open-ended questionnaires the purpose of this research was to understand and define factors which helped or hindered the migrants to maintain or find a sense of belonging either in Australia or in both Australia and South Africa. The resulting generated constructs provided an interpretative theory on the importance of migrants' sense of belonging and how they achieve and maintain this, looking at aspects of acculturation and transnationalism within the context of globalisation. In addition, this research highlighted the importance of relationships as a vital factor in wellbeing.

Keywords: social constructionism, grounded theory, sense of belonging, South Africa, migrants, Australia, acculturation, transnationalism, globalisation, relationships, wellbeing.

Chapter 1: Introduction

1.1 Objectives of this research

As part of a Masters in Social Science Degree, the aim of this research was to study South African migrants who have been removed from their environment by voluntary emigration and have settled into Australia. This research focussed on the question of whether migrants have a felt need for a sense of belonging. It also aimed to gain insight into how these migrants maintain and/or develop a sense of belonging in Australia and/or in Australia and South Africa. To address this topic, various questions were asked in two questionnaires which

addressed three main questions. These were: (1) Do South African migrants have a felt need for a sense of belonging in Australia? (2) What factors are at play before, during and after the immigration process that enable or hinder the migrant to maintain or develop a sense of belonging in Australia and/or in Australia and South Africa? And (3) How important are relationships in the migrant's sense of belonging? In addition to the sense of belonging, this researcher looked for a particular style of acculturation or alternatively for the application of transnationalism. This researcher was especially interested in answers which focussed on the importance of relationships in the need, maintenance and development of a sense of belonging.

1.2. Context and Contribution to scholarship

Since the start of the 1990's, the word "globalisation" has become an academic buzzword, shaping trade, finance and lives. The increasing global connectedness results in the increase of people's mobility and has an impact on their identities as they are exposed to competing ideas and find themselves, for manifold and diverse reasons, not residing in places that were their countries of origin (Eschle, 2011, p.364; Shani, 2011, p.380). This mobility of people and how migrants cope with their identification is a crucial element of this global change and yet research and analysis on this topic is limited to only specialised research centres (Vasta & Vuddamalay, 2006, p.249). Kofi Annan, on reporting in 2005 on the Global Commission on International Migration, made a strong call for comprehension of the "current migration dynamics against the backdrop of processes of globalisation" and how transnationalism contributes to these globalisation processes (Vertovec, 2009, p.159).

It is important at this point to distinguish globalisation from transnationalism. Globalisation refers to the "political, economic, and social activities that have become

interregional or intercontinental, and to the intensifying of levels of interaction and interconnectedness within and between states and societies”, whereas “transnational processes are anchored in and transcend one or more nation-states” (Levitt, 2001, p.14). Transnationalism refers to the “multiplicity of global and cross-border connections” (Marotta, 2011, p.192). In easier terms – globalisation precipitates migration and affects relationships on a local level because of the interconnectedness of the world by for example trade, finance, political ideas, media products or people, whereas “migration-driven transnational activities” looks more directly at the effect on the individual migrant and “the process in which [migrants] construct and maintain multiple relations linking their societies of origin with their societies of settlement (Marotta, 2011, p.193; Levitt, 2001, p.14). Such migrant transnationalism is what Vertovec (2009, p.54) called a “hot topic” especially when related to multicultural concepts of integration and assimilation. He acknowledged that there is much more recognition for the fact that migrants in today’s globalised world have different and multiple identities as well as multiple attachments across borders and states and that this transnationalism today is almost unavoidable (Vertovec, 2009, pp.82-83). Yet, the idea of a “master” identity which is somehow still “fundamentally rooted in a single place”, is still often assumed, although many scholars have now abandoned this idea in favour of seeing identity as fluid, especially for migrants and transnational community members (Levitt, 2001, p.202).

Besides being fluid, identity is also described as consisting of three aspects; our person-identity, our relational identity and our social identity (Hogg, 2006, p.116). Burke (Stets, 2006, p.103) argued that the person-identity is the master identity, if, and only if, the individual had a choice with regard to the group and the roles in which the individual

belonged. Stets (2006, p.103) asked for empirical research to confirm this and said that identity change, as we see with migrants, is a neglected area of research. Hartley (1995, p.23) also indicated a large gap in research on bicultural identities and how families and values are shaped not only within recently arrived migrants but also in established migrant societies. Hogg (2006, p.127) called for more research on the topic of social identity and for the “role of the relational self” within social identity and group membership. Bukhori Muslim (2015, p.21) stated that the American psychological over-emphasis on individual identities, has neglected social identity and the important differences between the two. He highlighted the importance of balancing the two, which seemed to be the most psychologically healthy for migrants and also the most successful goal for multicultural societies (Bukhori Muslim, 2015, pp.18-19). This much-needed research into the area of acculturation of migrants is also highlighted by Khatib (2014), who studied Arab immigrant women in the USA and found a desperate need for migrant understanding and health services.

This research aimed to extend the understanding of transnationalism within globalisation. The study focussed on individual migrant’s sense of belonging as part of their social identity, and aimed to develop constructs and theory on how these migrants established a sense of belonging, whether they had a need for a sense of belonging and the role of relationships. The aim was to provide knowledge and understanding to migrants in this area and to mental health professionals assisting migrants in their mental wellbeing. This research was specifically narrowed to South African migrant residents in Adelaide, Australia. At the time of doing this research, this researcher could not find other research on the South African community on this specific topic. In many other parts of the world and in other communities similar research has been conducted. Robins (1996) studied Turkish migrants

within Europe. Clary-Lemon (2010) studied Irish migrants into Canada. Tsolidis (1995) studied Greek migrants into Australia. Khatib (2014) studied Arab Muslim women in the United States. Mak & Chan (1995) studied Chinese migrants into Australia. Bukhori Muslim (2015) studied Indonesian migrants into Australia.

1.3 Background to this research

Three hundred years ago, people lived in largely agrarian societies and were connected where they lived, worked and had face-to-face connections with others. Their community, loyalty and connections were fixed to their locality (Bessant & Watts, 2007, pp.21-24). People had roots, and they found their “rootedness” in their context, whether that was their town, country, language or ancestry (Wampole, 2016). We have however, “arrived at a strange junction in history”, Wampole wrote, where two world systems are at odds - that of vertical tradition and nationality and that of horizontal globalisation which includes a “lattice-work of cybernetic information transfer and economic connectivity”. This globalisation is now “at the centre of social scientific debate”, with the migration of people “a crucial form of globalisation” (Vasta & Vuddamalay, 2006, p.248). Many forces cause people to uproot, such as migration, terrorism, refugee flight or capitalistic uniformity, creating an “unprecedented system of networks [that have] shrunk the globe and ...offered the possibility of new kinds of continuity and growth” (Wampole, 2016). Community is no longer locality based, but globalisation calls people to create their own community based on their connections and relationships. The question that stands open is how this connectivity can be reconciled with individual identities (Wampole, 2016) and how migrants navigate this terrain.

The link between South Africa and Australia goes far back to the 1850’s when gold fields attracted people to the Australian shores (“History of Immigration from South Africa”,

n.d.). This link has only become stronger. Figures released by the Australian Bureau of Statistics (2014) in June 2014 showed the total number of South African migrants into Australia at 161 600, forming the 6th largest group of migrants into Australia (Australian Bureau of Statistics, 2008). The Australian Bureau of Statistics (2014) mentioned that from the period 1997 – 2007, 86.3% of these migrants arrived through skills migration, where they have to satisfy a points test, be proficient in English, and have particular skills. These migrants contribute significantly to the Australian social fibre with skills, knowledge, economic growth, social interaction and cultural enrichment. This research was interested in how these migrants navigate their sense of belonging within their migration.

This researcher is herself a migrant from South Africa to Australia. Having moved to Australia more than a decade ago, she remains aware that migration and belonging is a continuous journey and process. At the time of her immigration in 2003-2004, resources were available to migrants to help with the transition into life in Australia. These resources however all had to do with finances, weather conditions, social activities, housing etc. No resources that this researcher came across shed light on the emotional roller coaster and ways to navigate emotional, psychological or relational stumbling blocks on the way (and while undertaking this research still nothing could be found). The reality of complicated, often disenfranchised loss of identity, social status, housing, employment, friends, family, social connections, and professional networks soon surfaced as a persistent challenge. The stereotypical assumptions of others about this researcher's move, often risked clouding her own motivations, and the differentiation struggles with home and family all became real. The concept of 'home' became confusing and the question by others 'where are you from' still gets the well-rehearsed answer of 'how much time do you have?' South Africans generally

seem to fit in. Many look the same, speak the language and like their sport and barbeque. But on the sidelines, some struggle quietly with a loss of belonging, a sense of loneliness, a deep grief of many unforeseen realities, a constant evaluation and re-evaluation of their decision, or the effects of memories from a past country all too often plagued by violence and trauma. For these individuals, such struggles are a regular reminder that all is not well. It is in this space where this researcher, motivated by the love for both of her countries, aimed to contribute in understanding the value of belonging and thereby to assist those migrants who struggle, those who are silent, those who desperately want to feel like Australia is their home, but do not quite know how to get there.

Chapter 2: Literature review

An issue often vigorously debated among the users of grounded theory, is the placement and the timing of the literature review within grounded theory research (Dunne, 2011, p.113). As this research used grounded theory as its methodology (see chapter 3), a brief explanation is needed here.

The founders of grounded theory, Glaser and Strauss, argued against any literature review at the commencement of a research study. At the time when they developed grounded theory, this approach was contrary to other research strategies but had an ideological foundation in that Glaser and Strauss advocated for the natural emergence of research categories from the data, which should happen uninhibited by prior literature review (Dunne, 2011, pp.113-114). The concern was that prior literature review might impose preconceived ideas onto the researcher and in a way, contaminate the research. In addition, Glaser argued that pragmatically, an earlier literature review could be time-consuming and time-wasting when the categories have not yet been researched and are not yet known (Dunne, 2011, p.115). Some grounded theory researchers still adhere to this purist view, but others argue against it for a variety of reasons. Dunne (2011, pp.115-116) summarised some of these arguments. Not having a prior literature review is firstly unworkable for most researchers who are dependent on research funding and ethical approval which rely heavily on a detailed literature review prior to commencement of the research. Secondly the research is unable to identify where it can contribute scholarly, or if at all, if there is no prior literature review on the relevant issue. Thirdly, without such prior knowledge of where the research could contribute in a scholarly way, it could indeed end up being a waste of time. The benefits of doing an earlier literature review are that it provides a rationale for the study, it helps

conceptualise the study, it helps in developing helpful concepts and promotes clarity of thought. Charmaz rightly stated that no researcher is an empty slate in any event, as we each bring our own ideas, assumptions and worldviews (Cheswell, 2013, p.87); however, all research is done under the proviso that the researcher remains open to new and contradictory ideas as they emerge from the data (Dunne, 2011, p.117). To allow no prior literature review seemed, according to Dunne (2011, p.117), like a “disproportionate reaction” to the risk that the researcher might impose their own ideas on the research. Instead a middle ground was proposed, for which there seems to be growing consensus, by which the practical need and the potential advantage of prior engagement with relevant literature is balanced up with imposing prior developed external frameworks onto the research (Dunne, 2011, p.117). The researcher in this research opted for this middle ground. The literature review that follows was therefore partly done prior to data collection because of the need to gain ethical approval, to develop a rationale for the study and to partly conceptualise it. For the most part however the literature review developed as the categories developed from the data collection and was a rigorous process of multiple rounds of literature review. The literature review which developed from this rigorous review was particularly around the concepts of a sense of belonging, social identity, globalisation and transnationalism.

The theoretical concepts therefore, in the context of the above, that were found to be important in this study are those of human development, in particular an individual’s social identity, with specific focus on their sense of belonging as part of their social identity, as well as the globalisation of our modern world with the associated question relating to the integration of transnational migrants. A selection of theoretical concepts as well as empirical

research literature was reviewed and is discussed here with the intention of placing this research within the current knowledge on this topic (Punch, 2014, pp.95-97).

2.1 Human Development, Social Identity and Sense of Belonging

There is no single theoretical perspective which encapsulates the fullness of human experience and human development (Harms, 2005, pp.23-24). Many theories and perspectives exist, which over the years have invited us to consider the impact, significance and dimensions of various forces on such development. These forces are generally accepted to be psychological, biological, socio-cultural and life-cycle forces (Kail and Cavanaugh, 2007, p.7). Sigmund Freud (Kail & Cavanaugh, 2007, p.11) proposed that human “behaviour, thought, and personality” is largely governed by internal, often unconscious, motives and drives. Adler’s cognitive theory discussed the force of power. Bowlby discussed the power of attachment and Maslow discussed self-actualisation (Harms, 2005, p.6). Skinner concentrated on learning and the forces of operant conditioning and punishment, whereas Piaget focussed primarily “on thought processes and the construction of knowledge” (Kail and Cavanaugh, 2007, p.15). Beyond these inner psychological influences, Erikson and Vygotsky recognised the importance of social relations in human development (Kail & Cavanaugh, 2007, p.13 & p.17). Vygotsky said that nothing can exist in the mind that is not first in society (Gergen, 2009, p.92). It is within the context of our social, relational, structural and cultural backdrop that humans develop skills and values, and experience life events, which determines not only their well-being but also shapes their understanding of who they are (Harms, 2005, p.29). Urie Bronfenbrenner also recognised this and developed the ecological theory, recognising that development of humans is inseparable from the context of their environment (Kail & Cavanaugh, 2007, pp.17-19).

Gergen (2009, p.89) criticised earlier human development theories for their individualistic view of persons, which were in essence an extension of Descartes' rationality and the resulting focus on individual growth (Cooper-White, 2004, p.92). Gergen (2009, p.95 & p.107) proposed that should we want to move successfully past the idea of human individualism, we need to move away from the "traditional separation between self and world, self and other, self and society". We need to extend our understanding that we are all born to be in relationship and part of a process in the world. He argued that there is no independent self but that the self is only because it is within social process. We are born to be relational, born to be interdependent, each of us drawing our sense of self from others towards whom we adjust, respond and with whom we communicate (Gergen, 2009, pp.89-90). Bukhori Muslim (2015, p.23) quoted Giddens who stated that the question of "who I am" has both a psychological and a social dimension. Beyond being both psychological and social, human identity is also not determined and static. Identity remains reflexive and grows continually over time and space. Elliot (2011, p.17) stated that the individual in fact needs this reflexive identity especially in our global world, which requires identity to be fluid and adaptable.

Many writers today agree that identity is not only reflexive and fluid, but also both personal (psychological) and social (collective) (Elliot, 2011; Hogg, 2006; Shani, 2011, Hsu, 2011). Shani (2011, pp.380-381) described identity as both relative within the self and culturally constructed and therefore dependent on the existence of the other. The self as well as the social order in which the individual finds themselves is a "continuous process of becoming" where the identity of the individual is moulded around subjective and objective forces which forces are both external and internal to the individual. Internally an individual builds their identity around their thoughts, knowledge, emotions, relationships and social

skills which internal processes are embedded in an external process of the world the individual finds themselves in (Elliot, 2011). Hogg (2006, pp.111-115) described personal identity as the self that has personal attributes where the social identity is the “role of the self-conception in group membership, group processes and intergroup relations”. As individuals we have different meanings depending on the different group and depending on the different role we have in the group (Stets, 2006, p.89). This is best described by Brewer & Garner (Hogg, 2006, p.116) who distinguished between “three aspects of the self: individual self (defined by personal traits differentiating self from others), relational self (defined by ... relationships between self and significant other persons) and collective [social] self (defined by group membership differentiating “us” from “them”)”. As individuals we have certain personal attributes (individual self) which enable us for certain roles (relational self) which we fulfil in certain group settings or societies (social self).

The social self was defined by Eschle (2011, p.366) as the “process by which social actors recognise themselves as part of broader groupings, and develop emotional attachments to them”. It is within this social grouping that individuals find their sense of belonging. Individuals do this by viewing the categories or attributes of a certain group and then categorising themselves within that group. In other words, they find a group where they share values or meanings (Shani, 2011, p.381). As a result the individual is no longer viewed through a personal lens but rather through the particular attributes of the specific group. By doing this the individual finds uniformity, trust, liking, solidarity and emotional attachment (Hogg, 2006, pp.116-119; Eschle, 2011, p.366). Group members also find a way to produce action together as they tend to have uniformity in their perceptions (Stets, 2006, p.89). This increases the individual’s agency as they now have the ability to influence their individual lives

and collectively influence society (Marotta, 2011, p.197). It gives people significance, helps them to regulate feelings and behaviour and gives them psychological comfort (Bukhori Muslim, 2015, pp.30-32). It diminishes an individual's angst and increases their coping (Shani, 2011, p.381) and can therefore be considered a powerful aspect for psychological well-being. People instinctively know this and therefore tend to seek belonging (Bukhori Muslim, 2015, p.30).

The effect of not finding a sense of belonging is shown in the study done by Khatib (2014), who researched Arab Muslim immigrant women in the United States, but sadly found that more than half of the participants struggled to adapt to their new home. All of the participants spoke of their loneliness, sadness, stress and fear. All these women struggled with a collective, confused, cultural identity with the added risks of anxiety, depression and family dysfunction, especially those who were segregated or felt marginalised.

In earlier centuries, individuals could find their social self within their locality, their tradition and their nation. In Christian tradition for example, identity and belonging lies within the understanding of an *imago dei*, an understanding that humans are created in the image of a relational Triune God (Gen 1:26) to be relational whilst they also belong to a larger group of the adopted children of God in His eternal family (Eph 1:5). Locality, tradition and nationality gave previous generations a more fixed and determined identity and individuals could work to construct and keep an identity (Bauman, 1996, pp.18-19). This is no longer the case. As globalisation continues to change the world, it also results in the disappearance of context for the individual's social identity (Hsu, 2011, p.140). This has the potential to create a risk for the individual who is suddenly confronted with a "diversity of dangers, hazards, futures" and interactions which cause them to engage with issues which they had not

previous engaged with (Elliot, 2011, p.xx). Individuals are presented with a variety of behavioural styles and patterns within which they have the freedom to choose (Bauman, 1996, pp.18-19). Many individuals cross boundaries between countries and continents, which presents them with even more options of who to be, or, in our context, where and how to belong. Whereas traditionally the individual could find autonomy, agency, dignity and self-development within their context, globalisation has meant that many individuals must now create their own context (Hsu, 2011, pp.139-140).

By identifying with a particular group, people find a context to build their “values, myths and memories” (Shani, 2011, p.381). Although the “politics of belonging” mean that the group creates certain boundaries of belonging, which results in inclusion as well as exclusion (Skrbis, 2011, p.257), it also creates clear boundaries for the group members of what it means to be a member of the group, which helps the individual to develop a sense of self-worth and self-definition (Stets, 2006, p.89). Finding a sense of belonging is therefore a vital aspect for the migrant’s well-being. The need to feel a sense of belonging within a certain group and the risk of feeling excluded and judged when not having such a group to belong to, is clear from quotes from Barack Obama when he said that he feels “trapped between two worlds” (D’Souza, 2011, p.62) and “has a constant crippling fear that [he] did not belong somehow”. He explained how he felt he had to pretend to be something otherwise he would not be anything and “would forever remain an outsider, with the rest [of the people] always standing in judgement” (Barker, 2016, p.160).

It is clear from the above that the process of creating social identity is conceptually quite involved. Human individuals have the ability to reflect on themselves; that is to take themselves as the object and reflect on themselves. The responses to this reflection however,

come from the point of view of those the self interacts with (Stets, 2006, p.88). This is because the individual, in reflecting on themselves, take the role of the other and see from their perspective. If the responses are like the other's the two individuals form a shared meaning. Within different groups, individuals create such different shared meanings according to their different roles and position within their social existence. Different roles are created and different meanings are attached to them, which meaning then become part of culture into which others are then socialised. The results are social identities, which are dependent on the group, and defined by the culture. These similarities in action and perception due to shared meanings and defined roles activate a sense of belonging and a sense of self-worth for the members of the group. The roles define who does what and the social identity defines who one is and within this created social identity, self-worth is activated (Stets, 2006, pp.89-90). Because members of the groups are emotionally attached to these shared meanings and defined roles, they are much more likely to be able to sustain action and therefore create agency together (Eschle, 2011, p366). This is because relationships within groups that individuals have a sense of belonging with, share a sense of solidarity because individuals usually find belonging with those with whom they share an affinity for a shared struggle, interest or commitment (Eschle, 2011, p.366).

Globalisation can be problematic for the individual migrant as their experience within their new social network potentially affects and conflicts with their previously created emotional attachment (Eschle, 2011, p.374). Their previous connections are severely disrupted by migration, and the effects of this disruption "are seldom recognised explicitly by either the public or the mental health professionals" (McGoldrick & Hardy, 2008, p.40).

Relationships have the potential to restore these emotional attachments and restore the migrant's collective identity.

2.2 Globalisation, Acculturation and Transnationalism

We are at a “strange junction in history” where tradition and nationality meet globalisation (Wampole, 2016) and where the resulting migration affects individuals' sense of belonging and social identity and potentially puts their wellbeing at risk. Traditionally various empirical studies focussed on the process of acculturation in researching the health of migrants' adaptation in their host country. Acculturation is defined as the phenomena when two groups of individuals from different cultures come into continuous contact with each other resulting in changes in one or both of those cultures (Berry, 1997, p.7). There is a distinction between collective acculturation referring to the culture of the group and psychological acculturation which refers more to the psychological changes of the individual. For the purpose of this research the word acculturation is used to refer to the psychological aspect of change in the individual. Psychologically, for acculturation to be seen as successful and healthy, would mean that the individual would have a clear sense of identity, have good mental health and experience a sense of personal satisfaction (Berry, 1997, pp.7-14).

Berry (1997, pp.5-34) designed a conceptual framework for acculturation strategies used by migrants and refugees alike. The focus of Berry's research was on “how individuals who have developed in one cultural context manage to adapt to new contexts that result from migration” (Berry, 1997, p.6). The acculturation framework which he designed was meant to measure the processes and outcomes of both the cultural and psychological impact on individuals from their migration and resulting intercultural contact. The framework included the concepts of assimilation, integration, separation and margination (Berry, 1997, p.8).

When the individual wished to maintain their culture to a degree but also participated in the other culture it was called Integration. Assimilation happened when an individual did not wish to maintain their original culture but purposefully sought interaction with the other culture. Individuals who held on to their own culture and avoided interaction with the other culture were at risk of Separation, while those who rejected both cultures were at risk of Marginalisation. In this framework, integration was regarded as the healthiest option. Some aspects of these strategies were individual choice although other aspects were also dependent on the attitude and behaviour of the other culture.

Ward and her colleagues studied the issue of migration across various disciplines such as psychology, psychiatry, sociology and anthropology (Ward, 2001, p.411). She maintained with Berry that “intercultural adaptation can be broadly divided into two categories: psychological and sociocultural” (Ward, 2001, p.414). She described three models used in literature to describe the migrant’s adaptation to the changes in their cultural identity (Ward, 2001, p.415). These three models were also quoted by Bukhori Muslim (2015) in his work on migrants. Such cultural identity changes described by Ward, fall within the domain of psychological adaptation and included the individual’s affective responses and their feelings of satisfaction and well-being (Ward, 2001, p.414). These three models were (a) assimilation – which described the individual’s “progress” towards identification with the culture of the host country and the distancing from the country of origin, which would be the goal of assimilation policies. Bukhori Muslim (2015) described this assimilation as where the minority totally embraced the culture of the host and left their own;

(b) biculturalism – which had a bicultural perspective (Ward, 2001, p.415) and to which Bukhori Muslim (2015) referred to as counterbalancing. This perspective described the

process where the minority integrated but also kept “a balance between their home culture and that of the host”. Bukhori Muslim (2015, pp.50-51) researched Indonesian migrants in Australia and found that they established a new identity where their two cultures met and where the migrant continuously negotiated between integration and accommodation of the two cultures, depending on the specific context and surrounding. According to Bukhori Muslim, these migrants, during this identification process, were engaged in counterbalancing the host country and the country of origin. The forces at play were balancing out and working together to shape the individual’s new social identity. In Ward’s first model, that of assimilation, the forces pulling or pushing the migrant away or towards the host country or country of origin, work against each other. Progress is measured by how far the migrant has come in their assimilation with the host country (Ward, 2001, p.415); and

(c) an independent model which had as its defining feature that the migrant saw the two countries as distinctly different domains (Ward, 2001, p.415). Bukhori Muslim (2015) wrote that in this model the migrant minority kept to their own and were separate from the dominant culture.

Comparing these authors, we find that they were all interested in the psychological impact on the individual during their intercultural adaptation process. The authors described models which explained how the individual migrant went about defining their cultural identity as part of their psychological well-being. Ward saw the second model of biculturalism as the “middle ground between assimilation and separation” and as the psychologically healthiest model for adaptation. Berry (1997, p.9) described integration as the strategy where “some degree of cultural integrity is maintained, while at the same time seeking to participate” in the new host society, and sees that as the healthiest option for the migrant’s psychological

wellbeing and personal satisfaction. There seems to be agreement between Berry and Ward as to the concepts of integration and biculturalism, their definitions and their perceived benefits.

Bukhori Muslim (2015, pp.18 & 19) also saw counterbalancing as the healthiest psychological framework for the migrant's wellbeing and uses the word counterbalancing interchangeable with integration. He described counterbalancing as the process by which migrants maintained parts of their culture of heritage whilst also participating in their host society (the same definition as that of Berry above) and described the result of such counterbalancing or integration as biculturalism. He therefore chose to see biculturalism more as an outcome than a process and also saw biculturalism as the "healthiest form of ethnic identity". He found that those migrants who worked at maintaining the culture of their heritage as well as "participating in the host society", had the best adaptation, the best flexibility and the most positive attitudes, which was regarded as being of utmost importance in our global world. It is therefore safe to say that the terms integration as described by Berry, biculturalism as described by Ward, and counterbalancing as described by Bukhori Muslim are the same interchangeable terms. The grammatical use might just be slightly different. We could synthesise that the active process of counterbalancing helps in the outcome of integration which can result in a bicultural identity.

Previous research has indicated various factors potentially relevant for migrants prior, during and after migration that impacted the migration and acculturation process (Berry, 1997, pp.14-25). Lopez-Zafra & El Ghoudani (2014) studied Moroccan immigrant women in Spain and indicated the importance of socio-demographic factors, gender factors, generational factors and socio-economic factors. Nguyen & Ho (1995, p.216) studied and

identified factors relevant to Vietnamese immigrants' acculturation process. They also looked at factors which helped reduce acculturation stress and strategies which caused integration, segregation, isolation or marginalization. Their research indicated the age of the individuals on arrival, their gender, the time-period they have been in the country, and their ability to make contact with the wider community. They found that those immigrants with professional and business backgrounds integrated more. They adopted a bicultural identity, maintaining aspects of their own culture and adopting some aspects of the economic, social and cultural conditions of their host country (Nguyen & Ho, 1995, pp.216-240). The terms used by Nguyen & Ho are compatible with Berry's framework on acculturation. Therefore, when Nguyen & Ho (1995) stated how some migrants "integrated more", their integration concept fits within Berry's framework meaning those individuals who were able to maintain their own culture to a degree whilst also participating in the culture of their host country (Berry, 1997). Such integration can be described as having developed through the process of counterbalancing as these terms are interchangeable as discussed earlier.

Mak & Chan (1995, pp.93-94) studied Chinese immigrants to Australia and listed multiple losses, "cultural conflict, perceptions of discrimination, separation from spouses, unemployment or underemployment, and cross-cultural differences in the workplace" as stress factors in acculturation.

The above paragraphs explained how acculturation, integration and counterbalancing fit together. The concept of acculturation has been used extensively by clinicians to estimate how well immigrants are settled in their new country. Underpinned by a solid framework provided by Berry (1997), it helped the professional therapist and the individual migrant to look at factors relevant in the individual's journey which can indeed be very helpful. However,

the clinical literature on immigrants is also dominated by themes of loss and discontinuity, disconnection and separation (McGoldrick & Hardy, 2008, pp.36-37). These ways of looking at the migrant's acculturation are "based on the concept that there is only one place people can call home" (McGoldrick & Hardy, 2008, p.35) and their progress in doing so is measured on the acculturation scale (Ward, 2001, p.417). The dominant society often communicated that it is a good idea for immigrants to become like them (Robins, 1996).

Increasingly though a new generation of migrants in a globalised world, are found to have unprecedented connections, activities and identities across borders. Previous twentieth century scholars offered the term "cross-border connections" as an alternative to previous acculturation models (Vertovec, 2009, pp.77-78). The question became relevant as to how potential dual belonging could be navigated.

Cultural studies offered strategies for individuals on how to navigate their dual social identity. Such studies recognised that individuals construct their identity continuously (Grossberg, 1996, p.89) and across multiple social contexts and positions (Hall, 1996, pp.2-6). One suggested coping strategy was hybridization (Bhabha, 1996, p.58), meaning the individual became a mixture of two cultures. However, Robins (1996, pp.61-66), who researched Turkey within the European context, found that this hybrid character created an "in-between" place rather than a sense of belonging. Grossberg (1996, pp.91-92) wrote that hybrid identity created a "border" existence where individuals belong almost in a third place rather than in the one or the other. The result was a mobile, vague and uncertain sense of belonging. Clary-Lemon (2010) described this uncertainty in her study of Irish descendants residing in Canada. It became clear through their interviews that participants struggled with their inclusion in either nation with the result that they experienced a fragmented sense of

identification, showing identification and a feeling of inclusion, and exclusion, with some aspects of both nations. Nevertheless, Clary-Lemon offered hybrid identity as providing a “space” that negotiates the similarities and the differences with the members of each nation.

On the other hand, hybridization worked for the Greek population in Australia as shown in the study by Tsolidis (1995, p.142). The Greek-Australian community refused to give up their heritage but also didn't want to be seen as a minority ethnic group. They argued that assimilation constituted sameness, whereas hybridization constituted difference with which they were comfortable. They created their hybrid Greek Australian identity and enhanced the Australian landscape with their culture and their contribution.

Marotta (2011) showed how hybrid identity can be used as a means to gain or address power by quoting a study done by Noble and Tabar. Noble and Tabar studied Lebanese men in Australia who used the power of their hybrid identity in various ways. They found that the Lebanese children would use their power against predominantly English-speaking Australia by speaking Lebanese in the classes at school where they saw the teachers as authority figures, thereby undermining their authority. At the same time, when they came home, they would speak English with their parents who had limited English, as a way of power over their parents.

Marotta (2011, p.197) pointed out that the concept of hybrid identity can minimise other potential problems such as ethnocentrism or racism from the dominant group in society who could potentially use the concept of hybridization to avoid their own critical appropriation, potentially avoiding reflection on issues such as gender, class or sexuality. It also potentially caused people to be categorised as having a hybrid identify thereby minimising internal differences between them and homogenising all members within the

group. In addition, it could downplay actual alienation by naming something hybridization which is actually a situation of isolated people drawing together, which then results in an “us” and “them” mentality.

Vertovec (2009, p.78) also recognised the new generation of migrants who kept connections, activities and identities but also recognised that this did not necessarily affect their integration in terms of acculturation. Instead of “cross-border connections” or hybridization, he offered to look at dual belonging and cross border identities and connections in terms of transnationalism. Transnationalism meant that belonging, loyalty and a sense of attachment can be had in more than one locality. Basch, Glick-Schiller & Blanc (Huang, Norman, Ramshaw & Haller, 2015, p.103) described the term “transnationalism” in 1994, as the “interconnected social experience” by which immigrants “forge and sustain multifaceted links” between their country of origin and their country of settlement. Such belonging in terms of transnationalism, is, in contrast to the expectation of acculturation, not an either/or process but a both/and process. Vertovec (2009) wrote that transnationalism is one of those processes which provided the migrant with beneficial outcomes in both their home and host country as they are able to position themselves in both. Levitt (2001, p.8) also wrote that transnationals can stay active in two countries, if they so choose. McGoldrick & Hardy (2008, p.35) described transnationalism as a new theme which describes a new generation of migrants having multiple ties between multiple countries. Transnationalism describes migrants who do not necessarily move across the linear lines of gradual acculturation. Instead, transnationalism is a constant “bidirectional flow” whereby changes, adjustments and relationships “flow creatively” across the boundaries lines of different countries. The idea of identity being more fluid, which is now supported by many scholars, is

especially true for migrants and transnational community members (Levitt, 2001, p.203). Migrants can be pulled and divided between the attachments they hold in various places as they try to make a future. They seem to have the ability to assimilate in one country whilst at the same time remaining transnational (Levitt, 2001, p.203).

Vertovec (2009, p.70) referred to this transnational ability of having a dual orientation as “cosmopolitanism” which meant that the migrant had a practical cultural competence to manoeuvre through different systems due to practical and cultural competence. This skill required not only analytic, emotional, creative and behavioural competence, but it also required flexibility, which, if the transnational migrant succeeded, gave them a multitude of belonging in multiple habitats (Vertovec, 2009, p.77). This belonging and transnational activity could be across multiple levels of the migrant’s social life, economic activity and political activity depending on how the migrant chose to “distribute their loyalty and energy” (Levitt, 2001, p.203). Vertovec (2009, pp.70-78) stressed that transnationalism and acculturation were not mutually exclusive but interconnected and concurrent. Transnationality was not a “station along the path of assimilation” but was indeed simultaneous and not incompatible with assimilation (Levitt, 2001, p.5). A study done with 300 immigrants in the Netherlands found that “transnational involvement itself does not impede integration” (Vertovec, 2009, p.81). It was found that transnational activities occurred in migrants “with good and marginalised social positions” in the host country, but also that “least structurally integrated respondents, identif[ied] strongly with their country of origin but [did] not develop notable transnational activities”. Transnational identification did weaken over time, but not necessarily transnational activities. These activities were all made easier in today’s world with its global technological advances. Many migrants could develop

strong bonds with both countries. They could even hold their strongest sense of belonging to their homeland. The level of their cross-cultural connections, activities, loyalties or attachments, did not define their level of integration in their host country. The two processes are intertwined and interconnected and transnationalism “does not hinder integration” (Vertovec, 2009, pp.78-79).

Vertovec (2009, pp.30-49) highlighted the numerous benefits of transnationalism. Transnational migrants connected networks of people “across time and space” which networks were “self-sustaining’ and which offered the migrant a flow of “information, assistance and obligations” across the borders of the host country and home country. Although these networks did not quite provide the same degree of social identity which face-to-face communities might provide, they still offered psychological and emotional support, companionship as well as a sense of belonging. These transnational ties affected the family life of the migrants and affected their habitus (Vertovec, 2009, p.30-49). Vertovec (2009, pp.66-69) used the word habitus to describe those “socially and culturally conditioned” set of actions and repertoire which are “internalised by the individual in the course of their life experiences and their social positions”. The transnational migrant set their habitus in motion when they navigated and negotiated the various situations they found themselves in in their transnational reality. Depending on the situation, these actions and reactions could be quite different. This was because the transnational migrant developed a dual orientation which became part of their personal repertoire and enabled the migrant to “cope with the range of cultural differences” (Vertovec, 2009, p.69).

Bukhori Muslim (2015, p.19) highlighted similar benefits of biculturalism, such as cultural competence, knowledge of different beliefs and values, positive attitudes towards

minorities, bicultural efficacy and communication abilities, and being able to situate the self in a specific context and role, thus indicating the potential for overlap and interconnection of the two processes. A good example of transnationalism in action is the study by Huang et al. (2015) on second generation Chinese-American immigrants. Focussing on the voluntary activity of tourism, they found that modern technology made it possible for these immigrants to live in two worlds. They felt emotional ties and connection in two countries. They constructed bicultural identities and opted for a transnational “way of belonging” rather than a “way of being”. They recognised the meaning and significance of their heritage on their identity which recognition then connected them with family and community members.

Transnationalism therefore extends the understanding of the processes in which the migrant is involved. Whereas previous studies considered living “at the junction of two cultures” as having a negative effect on the migrant’s belonging (Tadmor, Tetlock & Peng, 2009, p.105), transnationalism allows for positively recognising the benefits and positive effects of multiculturalism. This improves understanding of cultural diversity and increases tolerance, reduces prejudice, fosters “flexibility, innovation, creativity and decision quality” (Tadmor et al. 2009, p.105) – vital strengths in an era of globalisation.

This research aimed to identify the value of seeing migration not as a disconnection or a separation, but rather, through the concept of transnationalism, focus on belonging across boundaries between Australia and South Africa, allowing migrants to continue, transform and renew the belonging they had in South Africa whilst finding belonging in Australia. This researcher believes that this approach will create hope for the struggling migrant and a better sense of wellbeing.

Chapter 3: Methodology

3.1 Methodology, design, strategy and framework

The methodology in research indicates how the researcher finds the data, i.e. what method is used to address the relevant research question (Punch, 2014, p.15). The objective of this research was to understand and describe people's experiences on the research topic and aimed to provide new perspectives which have relevance and meaning for the participants (Hansen, 2006, pp.8-9). A qualitative approach was most suitable to reach these aims. Rather than working deductively from a hypothesis, the interpretative theory developed in this research came inductively from participants' responses and experiences (Punch, 2014). The methodology for this research is therefore a qualitative approach.

The chosen methodology is an indication of the researcher's paradigm specifically about how the researcher believes reality in the world can be studied and known. This "way of looking at the world" (Punch, 2014, p.14) is an interplay of many factors of which the conceptual framework is one factor. The conceptual framework refers to a representation of concepts and their relationship to one another (Punch, 2014, p.82). For this specific research, the conceptual framework is social constructionism.

Charmaz (2006, p.189) defined social constructionism as a "theoretical perspective that...rather than assuming realities in the external world...studies what people at a particular time and place take as real...". Social constructionists do not say there is nothing until it is constructed, but rather that the world people live in and the meaning of reality for them, is constructed within the relationships they live in and the communication they have with their world (Gergen, 2009, p.4). Social constructionism understands the value of relationships for

individual's wellbeing and allows for various socially expressed factors, whether ethnic, social, cultural or political, recognising that these are all open to change within their social construction (Skrbis, 2011, p.257). The focus of this research on belonging, social identity, various impacting factors and transnational flexibility within relationships across borders, made social constructionism the most suitable framework for this study.

A research design includes "all the issues involved in planning and executing the research project" (Punch, 2014, p.114). This includes all items from identifying the problem to reporting the results and consists of (a) strategy, (b) conceptual framework, (c) selection of participants and research questions and (d) research methods – the procedure for collecting and analysing data (Punch, 2014, p.114). The first two aspects are addressed here. The other two are discussed in sections 3.2 and 3.4.

The research strategy for this research is grounded theory; more specifically the grounded theory developed by Charmaz (2006). Grounded theory offers an open-ended qualitative design, serving as both strategy and analysis, where concepts are derived from data and theory is generated (Punch, 2014, p.75 & pp.133-134). Charmaz (2006, p.10) returned to and further developed the original classic grounded theory developed by Glaser & Strauss (1995), but did so with a 21st century framework of social constructionism. She kept the basic grounded theory guidelines of "coding, memo-writing, sampling of theory development, and comparative methods" (Charmaz, 2006, p.10), but rather than assuming, like Glaser did, that theory will emerge from the data, Charmaz argued that theory is constructed through the research where people, perspectives, positions, experiences and research practices are involved and interact. The developed theory then becomes an "interpretive portrayal of the studied world", and not "an explanatory picture", which seeks

understanding rather than causation; it “offers an imaginative interpretation” (Charmaz, 2006, p.10 & p.127).

3.2 Recruitment of participants

The participants in this research were 6 adult migrants who were between the ages of 40 and 56 years with good verbal and written understanding of English. They were migrants from South Africa who are either citizens or permanent residents of Australia, and who had been in Australia for longer than 2 years but not longer than 20 years. Five of the participants were female and one was male. The participants were recruited from a social media site (Facebook group) called “South Africans in Adelaide”. This site was picked because it has about 2000 members and therefore provided a large group of potential participants. Although the researcher is a member of this group she only knows a handful of people in the group and those were not selected. The first six participants who expressed interest to participate and provided their responses to the questionnaires were selected provided they met the criteria of citizenship or permanent residency and had been in Australia between two and twenty years. There was no conflict of interest between the researcher and the participants.

The participants were contacted by way of social media (Facebook) and Messenger, from where their email or mobile phone numbers were requested and obtained. Questionnaires were sent and returned via email. Participants had two weeks to return the completed questionnaires. Most took a few more weeks to return their first completed questionnaire. A second questionnaire followed. 5 out of the 6 participants returned their completed second questionnaire within the two weeks given to them to complete it.

The participants were offered no monetary reward. Their reward was in the intangible benefit of having the opportunity to tell their story and be part of a project which aimed to help other migrants. This reward became evident when one participant expressed gratitude for being part of the research describing it as “cathartic”; indicated how they were able to find answers for questions that have been “buzzing around in [their] mind for years”. Another was able to work through struggles while writing up the responses which put the individual in a place where they were now ready to seek belonging in a group whereas previously they had not reached out.

No vulnerable individuals took part in this research. For the purposes of this research, vulnerable individuals were defined as, but not limited to, children under the age of 18, the elderly, indigenous Australians, people highly dependent on medical or psychological care or those with an intellectual disability, people living in poverty and people who found it difficult to communicate (Hansen, 2006, p.36).

3.3 Ethical considerations

This research was approved by the CHC HREC on 21 February 2016 under project number [2016:04]. This project was deemed to be of low-risk nature and therefore eligible for expedited review. Standard conditions applicable to this approval were the requirements for the researcher of this study to (1) notify the ethics committee of any changes in circumstances or research design which might require a review of the ethics approval and (2) provide the ethics committee with an annual report of the progress as well as a final report on completion of the project. Approval was granted until 31 August 2017. It is hereby noted by this researcher that no changes in circumstance or research design to those of the original ethics application were made or are relevant.

This research posed only minimal risk to the participants due to inconvenience by the time spent to respond to the questionnaires and the unlikely experience of psychological distress due to the questions around their relationships and experiences. In order to manage these possible risks, the convenience of the participants was duly considered and they were asked to spend only one to two hours respectively in responding to the two questionnaires. They were given two weeks to return each of the two questionnaires. In the unlikely event of any of the participants suffering psychological distress, they were provided with the contact details for counselling support at the Christian Heritage College as well as provided with the contact number of Lifeline, Relationships Australia and the Mental Health Emergency Services. For physical safety the contact details of the Emergency Services were provided as well.

Hansen (2006, p.30) and Willig (2008, p.19) highlighted five further ethical considerations which need to be in place to protect research participants against harm and loss and help to preserve their wellbeing and dignity at all times. These were considered and put in place as follows in this research:

(a) Informed consent – the participants were fully informed of their role in this research by way of an information letter which they received prior to deciding to participate. This information letter explained to the potential participants the aim of the research as well as their potential benefit which would include an opportunity for them to reflect on their own sense of belonging within their migration story. An additional benefit was their contribution to the knowledge and understanding of this research topic which aimed to lead to better counselling and mental health understanding and in turn contribute to the mental wellbeing and support of migrants;

(b) Deception – there was no deception in this research at any stage and any questions asked by participants were answered truthfully. In the information letter to them prior to their consent, the participants were advised of the aim of this research, the data collection process, their involvement, their benefits, the risk to them and the help available;

(c) Freedom to withdraw – the participants were given the right to withdraw from this research at any time before returning their responses to their questionnaire/s to this researcher and had the right to discontinue their involvement without giving a reason. These rights were communicated to the participants in writing in the information letter to them with the guarantee that they will not be penalised in any way should they exercise these rights;

(d) Debriefing – the participants were informed in the information letter of the possibility of psychological distress in answering questions about their relationships and experiences and were, as stated before, given contacts details for debriefing and assistance;

(e) Confidentiality – the participant's responses to the questionnaires are held confidential by this researcher. At any time, only the researcher and the supervisor were able to identify the participants and this was communicated to the participants in the information letter to them. The researcher herein stored all data and signed consent forms in a locked filing cabinet. Electronic data is password protected. This researcher will shred hard copies of data and delete electronic data 5 years after completion of the study or 5 years after the date of a publication including the research. Through these processes the confidentiality of the participants is protected as far as possible.

3.4 Data collection and analysis

Data collection and data analysis in this research was performed using the grounded theory as developed by Charmaz (2006). The explicit purpose of grounded theory is to generate theory from data. The research process starts with the research questions and then moves on to data collection aiming to end up with a theory (Punch, 2014, pp.133-134). A clear distinction, using Charmaz's grounded theory, is that, unlike in the classic grounded theory developed by Glaser & Strauss, the data and theory are not "discovered" but rather "constructed" as the researcher is involved with and interacts with the data. It is unavoidable for the data to be influenced, shaped and reshaped by the researcher's "guiding interests", which is shown, for example, by the constructed initial and follow-up questions. The theory therefore developed becomes an "interpretative portrayal of a studied world" and not an "exact picture of it" (Charmaz, 2006, p.10).

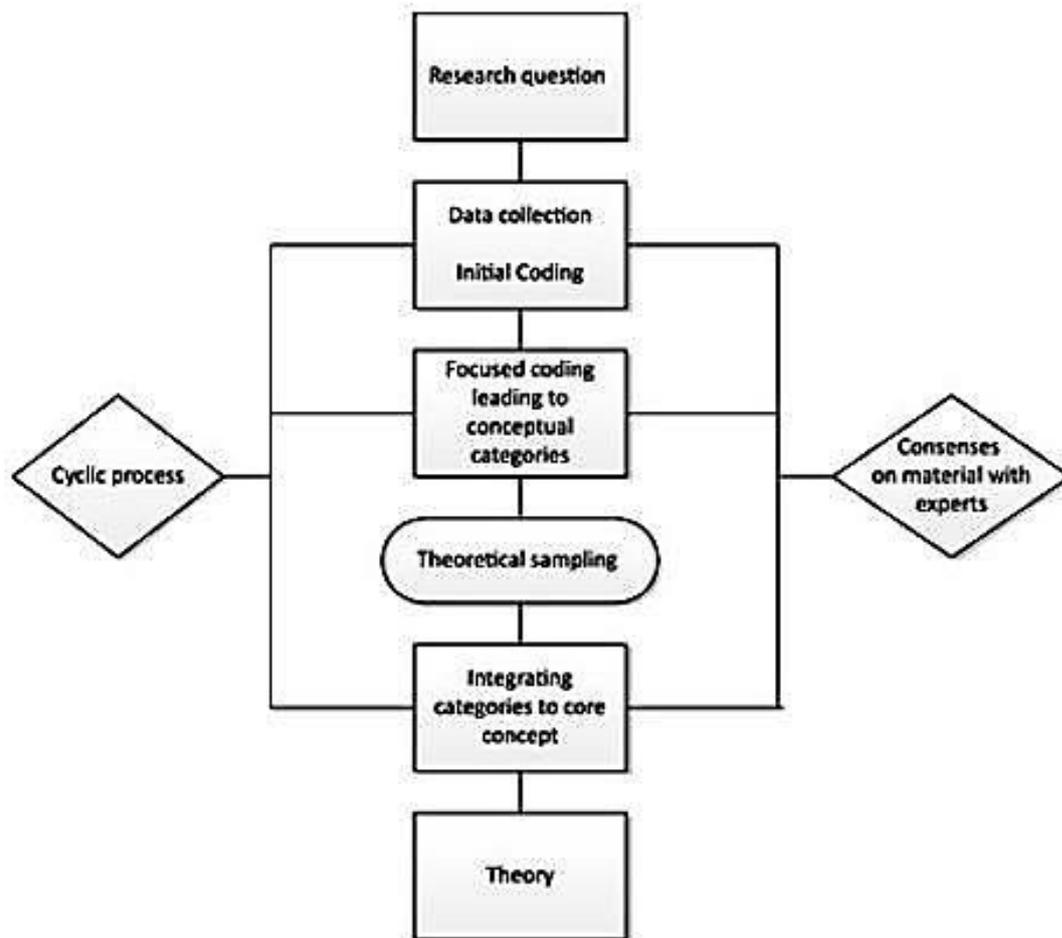
After considering various research methods in qualitative data collection such as interviews, observations, participant observations and documentary data (Punch, 2014, pp.144-160), the data in this research was collected using open-ended participant questionnaires. The open-ended participant questionnaire is considered a form of interview (Wolcott cited in Punch, 2014, p.157), and is considered to be data-generating, provided it is clear and concrete with enough explanation and assistance (Olsen, 2012). This researcher used two questionnaires which were both open-ended with no pre-set categories but rather leaving blank spaces for the participants to provide their responses. This is the requirement for an open-ended questionnaire. The first questionnaire had seven questions and gave the "initial points of departure" (Charmaz, 2006, p.15) from which this researcher constructed concepts and categories based on the data collected from the responses from the

participants. The second questionnaire followed with three more questions and served to deepen the concepts and categories constructed from responses to the first questionnaire.

These open-ended questionnaires resulted in good data on the questions offered. They did however only provide limited depth (Hansen, 2006, p.70) as all the responses were obtained from standardised questions without follow-up interviews. This researcher was advised to use only questionnaires for this research because of the limited time frame available to complete the research. Questionnaires save time and energy as there is no need for transcription. If interviews were used the sheer amount of data needing to be transcribed would have affected the feasibility of this particularly study. Charmaz (2006, p.35) indicated however that written responses to researcher's questions can be used. She called these responses "elicit texts", which involved the research participants' writings. These can be obtained through open-ended questionnaires. The limitation is that the researcher can't point out discrepancies or ask further explanations (Charmaz, 2006, p.36) but this researcher tried to address this by using the second questionnaire to clarify some concepts and ideas. Charmaz (2006, p.36) also indicated that follow-up interviews would have provided more depths as all people also do not have the ability to express themselves well in writing. However, by eliciting written responses the additional benefit is that the voices of the participants were heard in their own words (Glaser & Strauss, 1995, p.163) rather than the chosen writing of the interviewer.

Data analysis started already during the data collection stage. During the data collection stage, this researcher was involved in memo-writing, an informal but also analytic process through which this researcher developed ideas, fine-tuned data, drew comparisons and captured thoughts and ideas. This process consisted of two phases of coding: initial

coding and focussed coding. During initial coding this researcher, whilst making notes, highlighting and summarising, studied words, fragments, lines, and incidents from the data which resulted from responses from the first questionnaire. During focussed coding this researcher chose the most effective data from the first questionnaire, tested it against responses from other participants as well as against an extensive literature review and created a conceptual framework which aimed to make analytical sense and thereby creating a theoretical framework. Some of the original tentative categories were tested by a second questionnaire in order to thicken those categories. Further theory and other research were then added to the literature review in order to raise this research to a conceptual level. This was done in order to understand the concepts and to construct an interpretative theory in order to extend the reach and applicability of those categories. Through these two processes of coding the data and the theory became linked in order to explain the theory (Charmaz, 2006, pp.15-121). Data analysis in Charmaz's grounded theory is clearly set out in Flowchart 1 below (Researchgate.net, 2008-2016).



Flowchart 1: Grounded theory process according to Charmaz (Researchgate.net, 2008-2016).

Chapter 4: Research results and findings

This chapter requires the results from the data collection as relevant to the research questions (University of Southern California, 2016). For this research, the results and findings as they were obtained during the data collection phase (both questionnaires) and the first coding phase (initial coding) of the data analysis are presented here. As described on pp. 32-33 of the thesis, the most effective data from the first questionnaire was used to create tentative categories, which were then presented to the participants in a second questionnaire to test and expand on those categories. One such tentative category (not limited to question 1 of the first questionnaire) resulted in the first question in the second questionnaire, indicating the three factors of this tentative category. These factors were whether there was a link between people's sense of belonging which they have / had in South Africa, the support of their friend and family towards their migration and thirdly, the contact they now have with their family and friends in South Africa whilst living in Australia. The aim of this question was to establish the impact of those factors on the migrant's sense of belonging in Australia. It was purposefully left as an open question to not lead the participant's answers but regretfully the question was unclear and therefore did not elicit much data from the participants as could have been the case, as the participants may have been unclear about some parts of the question. Just simply asking whether these factors influenced the participants' sense of belonging in Australia, could possibly have provided more data and understanding. Fortunately, this researcher was still able to gain enough data to develop table 2 on page 59 of the thesis.

The results from both the first and second questionnaires were used for the initial coding, a process described by Charmaz (2006, p.57) and detailed on page 35 of this thesis.

The most effective ones were then chosen by this researcher during focussed coding as described on page 32 of the thesis. This was done by comparing the established categories to the original three research questions and evaluating how they answer those three questions. This was regarded as the second coding phase (focussed coding) and those results were then discussed in chapter 5.

A summary of the results from the seven questions in the first questionnaire are presented first, followed by a summary of the results from the second questionnaire, and then followed by the results of the initial coding during data analysis according to the research questions.

4.1 Results from first questionnaire

Question 1: Before coming to Australia, did you have a sense of belonging somewhere in South Africa? Where and with whom and what made this sense of belonging possible?

Participants talked about their sense of belonging in the towns they grew up in or holidayed in, the schools they went to and kept connections with, communities and groups such as church groups, work colleagues, family groups and friends, especially those with whom they shared experiences or life stages with. It gave people security, love and health. An understanding of the history, heritage, heroes and nation-achievements strengthened this belonging as well as a love for Africa. One participant wrote that they grew up with a “comprehensive understanding of [their] heritage, the history of the nation, the heroes of the nation, the achievement of the nation and an intense belonging to Africa, the land, the people, and the wildlife”.

This belonging was challenged for some participants when their life experiences were different and their focus changed resulting in them not being able to relate so well anymore causing withdrawal and a loss of belonging. The belonging also changed when participants felt unsafe in their work or living due to a changing political climate and increasing crime. One participant wrote: "Interesting enough whilst still in South Africa I already had a feeling of not belonging". Sensing an undertone of not being welcome due to skin-colour, this participant felt unsettled and started to "distance [themselves] emotionally and mentally as [they] saw South Africa in a different light" from others.

Question 2: Was this group where you felt a sense of belonging in South Africa supportive of your move to Australia? Why or why now? How did that affect you? How did you cope if they were not supportive?

The participants experienced a mix of support with three participants having had supportive friends and family, one who did not have support and two who had mixed / ambivalent support. The participants felt that those who were supportive understood their reasoning and actions, which made it much easier for them as migrants to adapt into Australia. Especially those friends who made similar decisions or had international experience understood the emotional impact and complexity involved in the decision making process and gave their support. Those who were unsupportive made cruel remarks and comments which caused damage to the relationships. The ambivalent support added to conflict, arguments and inner confusion causing the migrant to struggle with their sense of belonging in Australia as well as South Africa. The exception was when the migrant themselves had made inner peace with the decision, in which case the effect of the lack of support was not quite as severely felt. One participant wrote: "I made peace before telling anyone of my plans to move.

Dealing with that loss before announcing my move, made it a lot easier to deal with negative reactions”.

Question 3: How much contact do you still have with this place or group in South Africa where you had a sense of belonging? How do you keep contact? Do you feel the same sense of belonging with them/it? Why or why not?

Half of the participants talked of regular contact with family and friends in South Africa through modern technology which has made it much easier. Most of this contact was through email, Skype, Facetime, Facebook or WhatsApp (an online messaging service), all powered by the worldwide internet. The three participants who felt a strong sense of belonging in South Africa also felt supported in moving to Australia. The participant with mixed support from various groups had mixed and, over time, diminishing contact. Both the participant with no support and the participant caught up in arguments and conflict had virtually no contact, even though one of them also had strong belonging in South Africa. The two participants who seem to have the most contact in South Africa are also the two who have been in Australia the longest. Other participants with less belonging and support in South Africa indicated that their contact and sense of commonality lessened even further the longer they were in Australia. One participant talked about how over time their new roots in Australia caused a sense of estrangement from siblings with resulting loss of connectedness and closeness but how they nevertheless kept regular contact with parents.

Question 4: Do you have a sense of belonging in Australia? Where or with whom and what makes that sense of belonging possible? Is this sense of belonging the same, stronger or weaker than the sense of belonging you had with the group in South Africa? Why do you think this is the case?

All but one of the participants indicated a sense of belonging in Australia. They found this belonging in various groups such as church groups, social friendship groups, school groups, sport or other activity groups, as well as work colleagues. The participants mentioned that the cognitive belonging came first which was strengthened by what one participant called “honouring your choices”. This belonging was strengthened in groups with shared views, values or circumstances, participation in the economy of the country by working and buying a home, and through involvement in activities and opportunities for the participant and for their children. Emotional belonging took a bit longer. One participant described this by saying that they made a cognitive decision to support their new country but that the “heart shift” was/is much harder. Emotional belonging was promoted through feeling safe, and by finding people who shared the same values. At the same time one participant’s emotionally belonging was compromised when they lost their employment as the employment helped create the feeling of safety. Similarly, for another participant belonging remained very difficult to attain as the cognitive reasoning for migrating to Australia, had not eventuated, leaving that participant dissatisfied and disillusioned. For them, emotional attachment to family in South Africa was described as a factor hindering belonging in Australia.

Two of the participants felt that their sense of belonging was stronger in Australia. These two also had a good sense of belonging in South Africa before they migrated and had support for their decision to migrate. Two others felt that their sense of belonging was the same in both countries. Both of these had strong belonging in South Africa before they migrated and had good support for their decision to migrate. One participant had no belonging in Australia but also no contact in South Africa and no support for or during their migration, although this participant had strong belonging in South Africa. One participant had

a strong belonging in Australia, but when the source of belonging fell away they struggled. This participant did not have a sense of belonging in South Africa anymore either. This has severely affected the wellbeing of this particular participant but they are now on the road to recovery and developing belonging in Australia.

Question 5: If you have a place of group where you have a sense of belonging in Australia, is that group/place supportive of you and your being in Australia? How do they show this and what affect does this have on you?

Most participants agreed that the group where they found belonging was supportive, accommodating and welcoming to them. One participant mentioned how they knew this by Australians finding them interesting and unique and how Australians are willing to learn from them but also willing to offer advice when needed. Another knew they were accepted because they were teased, which the participant saw as the “Australian way”. Another participant felt their first sense of belonging when they returned from a trip to South Africa and received a card from a friend saying: “Welcome home”.

Question 6: How much contact do you have with this place or group in Australia? How do you keep this contact?

Most participants indicated regular social contact either face-to-face or via telephone or social media, with some friends becoming like family and being regularly involved in celebrating special events together. Positivity was highlighted as a great attitude to foster these relationships. Although participants did not indicate how many of these groups actually consisted of Australians, some did mention their connections to groups in Australia consisting of other South Africans.

Question 7: What advice would you give other migrants from South Africa with regard to maintaining or developing a sense of belonging in Australia and/or South Africa?

One participant wrote that migrants should never forget their motherland and try to keep a sense of belonging there as it will always carry a part of their heart. Another added that migrants do not have to choose – they can embrace two worlds because they are part of both. Most participants encouraged migrants to invest time and effort in embracing the Australian lifestyle and getting involved with people in a variety of contexts whether work, social groups, church or neighbours, whilst at the same time maintaining some contact with fellow South Africans which can serve as a relaxing activity as culture, stories and humour is shared. Migrants identified a gradual shift towards more identification with Australia and encouraged other migrants not to feel guilty about this as they see it as a normal process. One participant discouraged migrants from looking back as it “stops you from sprouting new roots and growing”. To help with the integration, participants suggested an attitude of gratitude, appreciation and humility with a willingness to learn new ways. One participant mentioned that the migration road is not an easy road but being aware of this reality helps. The participant struggling with belonging warned migrants about having unrealistic expectations and aspirations and suggested honest communication between family members. This participant found it helpful to stay connected with the South African part of themselves in order to assist the second generation in developing their sense of identity.

4.2 Results from second questionnaire

A second questionnaire was sent out to participants asking clarification on three questions. These questions were:

Question 1: In looking at the general concept of having a sense of belonging, the previous questionnaire indicated three factors involved, which were (a) your sense of belonging in South Africa; (b) your support from family and friends and (c) your contact with family and friends. When you consider your sense of belonging in Australia, do you think these three factors influence each other or are connected somehow? If so, how would you describe the connection?

Three participants agreed that these three factors were interrelated and influenced each other, with one participant stating that their belonging is constantly changing depending on how the other factors interplay. The other participants found that the connection is not as important because they came to a place of acceptance within themselves and found belonging in their own right. One participant wrote how their friends have replaced family which for them equalled new roots and new memories in a new country.

Question 2: When you consider your sense of belonging in South Africa and/or Australia, do you think there is a difference in where you think you have a sense of belonging and where you feel you have a sense of belonging? In other words, is your heart and mind divided or not as to whether you have a sense of belonging somewhere? If it is divided, how is it divided and why? If it is not divided, was there a time when it was and how did mind and heart get together?

The majority of participants found that their head was in Australia first due to the cognitive decision that was made to emigrate here. These participants all felt that their hearts came later as they developed friendships in Australia. One participant said they sensed no difference between heart and mind, whereas another said it is only because of the mind's justification that they are here and that the heart in their opinion will never be here. Another participant stated how they realised that they limited their own growth in Australia by having their heart in South Africa and that only by letting go of South Africa, they managed to now have peace and belonging in Australia.

Question 3: Some participants spoke about the concept of inner peace and how it affected their sense of belonging and their coping with support from family and friends. Do you feel that you have a certain inner peace about your decision to migrate to Australia? If so, how and where did you get that and if not, what is hindering that?

All participants except one stated that they have a sense of peace about their decision to move to Australia. The source of this peace varied from the safety, upkeep, beauty and lifestyle of and in Australia, the opportunities for their children, their work, their home, or their parents' blessing. One participant found their peace in the fact that Australia is not that different from South Africa. The one participant without peace stated that their peace is hindered because of the disappointment of their prior expectations.

4.3 Initial coding results

The initial coding process aimed to study fragments of data for example words, lines, segments and incidents to see whether they can be used and imported into the second phase of coding. The coding process provides the "bones of the analysis" which bones are assembled

into a “working skeleton” by way of theoretical integration (Charmaz, 2006, pp.42-45). In this research, the researcher drew certain “bones” as concepts from the data collection as they are relevant to the original research questions. These were:

Research question 1: Do South African migrants have a felt need for a sense of belonging in Australia?

Concepts found were (a) willingness to engage and participate in order to meet the need for belonging somewhere; (b) gratitude for acceptance; (c) integration highlighted in the sense of becoming part of society and highlighting the need to belong; (d) acceptance that migrants are part of two worlds and accepting that – enjoying both and not forgetting heritage; (e) after time a gradual shift occurs to belong more in Australia than in South Africa - Permission to shed guilt around this and looking forward in order to sprout new roots and grow.

Research question 2: What factors are at play before, during and after the immigration process that enable or hinder the migrant to develop a sense of belonging in Australia and/or in Australia and South Africa?

Concepts found were:

1. Factors enabling belonging in South Africa: (a) Community – everyone knew each other; (b) Memories – of places, experiences, people; (c) Work – routine, structure, security; (d) Family – love, visits; (e) Country – heritage, heroes, history, achievements; (f) Culture; (g) Dreams – same visions, dreams, hopes of others; (h) People – similar experiences, supportive attitudes, practical support; (i) Technology – increased communication; (j) Sport; (k) Internal peace with own decisions;

2. Factors hindering belonging in South Africa: (a) Different experiences and views; (b) Lack of support, harsh criticism, lack of understanding, ambivalent support; (c) Discrimination; (d) Lack of safety and feeling safe; (e) Lack of internal peace/ internal conflict for being in Australia and therefore avoiding contact – forced withdrawal; (f) Distancing due to changing worldviews and lives. Estrangement over time due to loss of connectedness and closeness; (g) Making Australia home and growing deeper roots here; (h) Changes in South Africa and not being able to support or identify with them;

3. Factors enabling belonging in Australia: (a) Inner peace about decision to be here with added acceptance and gratitude (own agency); (b) Good communication with close family sharing views and expectations; (c) Support structures from close family, extended family, friends, groups - people with similar experiences, values, outlooks and expectations on life; (d) Australians who are welcoming, supportive and accommodating; (e) Taking part in the local economy by buying into real estate and contributing through work; (f) Safety – which causes better emotional health to be able to connect better with others; (g) Future – seeing better opportunities for kids; (h) Acceptance by others and of own decision and own uniqueness; (i) Involvement in social life – sports, clubs, church, activities, volunteering; (j) Land: similar vegetation; (k) Personal characteristics of gratefulness and positivity and willingness to listen and learn;

4. Factors hindering belonging in Australia: (a) within self: (i) No inner peace or an ambivalence for being in Australia; (ii) Triggered PTSD; (iii) False expectations leading to disillusionment, dissatisfaction, and frustration at own dreams and expectations not being met; (iv) conflicting values with other Australians; (v) different language; (vi) felt or experienced prejudice in Australia; (vii) difficulty in establishing / finding own identity;

(b) within family: (i) family in Australia fracturing; (ii) estrangement to second generation kids; (c) within culture: differences

Research question 3: How important are relationships in the migrant's sense of belonging?

Concepts found were (a) Regular social contact; (b) Face to face; (c) Technological advances; (d) Friends like family who become engaged in special events; (e) Work importance – leads to connection, value, acceptance, bullying, loss; (f) Support - leads to better belonging both ends; (g) People search for people in their search for belonging finding them in people with common interests; (h) Family health (not fractured)

Additional comments to these concepts in this chapter were:

- Supportive structures included Australians who are welcoming, supportive and accommodating which helped migrants to feel accepted for being in Australia and for their own uniqueness;
- A lack of support was felt when friends or family offered harsh criticism or had a lack of understanding, different experiences or views and when there was conflict within the close family. One participant mentioned their fractured family in Australia which made belonging in Australia very difficult. One such point of conflict was the estrangement from second generation children who are making Australia the home it did not become for the migrant parent;
- Supportive work for migrants included them feeling safe at work which enabled people to achieve better emotional health;

- The importance of good communication with family members with regard to dreams, visions and hopes was highlighted;
- The value of inner peace could be clearly seen in how two participants dealt differently with their ambivalent support which they received when they left their country of origin. One participant had inner peace with their decision and remained able to connect with supportive loved ones in South Africa, whilst accepting the disconnect with others, whereas the other did not have the inner peace and remained internally conflicted, making connection with the ambivalent support in South Africa very difficult;
- The impact of a lack of inner peace for being in Australia showed in one participant who withdrew from South Africa in an effort not to be reminded of the loss and ambiguity. At the same time the participant didn't find a sense of belonging in Australia. The reason for this lack of peace was identified as stemming from false expectations before coming to Australia which lead to disillusionment, dissatisfaction, and frustration, especially when individual's dreams and expectations were not met and were not been communicated well;
- The role of technological contact was shown by one participant who mentioned how they migrated to Australia twice. The first time was much more difficult which is why they returned to South Africa. But when they migrated a second time, they felt the difference the technological contact made which contributed vastly to their second migration being much more successful;
- Participants indicated that if they felt no sense of belonging to South Africa, the technological communication available to them, would not be used.

- For some participants, the trauma of violence in South Africa triggered post-traumatic stress also which hindered their belonging;

Chapter 5: Discussion

The discussion in this chapter presents an evaluation and interpretation of the results and findings from the data collection and initial coding. Using focussed coding this researcher chose the most useful initial concepts as presented in chapter 4 and tested them against extensive literature. Data was compared with data. Data was then compared with codes which were then conceptualised according to the original research questions discussed in chapter 1 using an extensive literature review (chapter 2). This was the next step in creating a conceptual framework in order to create an interpretative theory (Charmaz, 2006, p.42). As is the norm, this chapter also considers the research limitations and identifies possible future research opportunities (American Psychological Association, 2010, p.36).

5.1 Migrants' felt need for a sense of belonging

The first research question in this research aimed to address the problem that globalisation, resulting in the mobility and migration of people, presents migrants with the problem as to how to cope with their identification (Vasta & Vuddamalay, 2006, p.249). Especially problematic is the effect on the individual's social identity (Eschle, 2011, p.374) as discussed in chapter 2. In order to add to the limited research on this topic (Vasta & Vuddamalay, 2006, p.249) as well as help address the critical need for more research in the area of acculturation (Khatib, 2014), the first research question in this research focussed on the concept of an individual's sense of belonging.

Firstly, this research showed that South African migrants felt a need for a sense of belonging in Australia but at the same time encouraged other migrants to appreciate and maintain their sense of belonging in South Africa. This felt need for a sense of belonging was

shown in the self-reported willingness by the migrants to participate and engage in groups and activities in order to find belonging somewhere. They reported about finding belonging in groups where they have similar values or interests. Bukhori Muslim (2015, p.30) found that people instinctively know that belonging is good for them and therefore seek out belonging and its benefits. Individuals, as discussed in chapter 2, have three different aspects to their identity which is their individual self, their relational self and their social self (Hogg, 2006, p.116). Individuals build their social self by finding a sense of belonging within a particular group. This provides them with distinct benefits as discussed in chapter 2, one benefit of which is that it serves as identify verification, which enhances their self-esteem (Stets, 2006, p.89-91). The participants in this research encouraged future migrants to take part in their new society in order to find a sense of belonging, thereby indicating that they value and appreciate the benefits obtained from finding such belonging.

Another indicator that the participants in this research felt a sense of belonging in Australia and appreciated its benefits was their self-report on their gratitude when they found a group to find a sense of belonging in. The sense of belonging helped them to feel accepted, welcomed and accommodated which added to their wellbeing. Such gratitude by migrants was mentioned by Bukhori Muslim (2015, p.192) as an indicator for them finding belonging within their host country.

Secondly the participants in this research also indicated a dual belonging. They encouraged other migrants to keep a sense of belonging in South Africa with comments such as: "Because I was born in South Africa, it will always be my home" and "Don't forget where you come from". Various options are found in literature on how migrants can navigate dual belonging. Vertovec (2009, P.82) supported dual belonging in two societies and found that

migrants belonging to two societies still adapted. He found that migrants who were able to maintain a “strong sense of connection and orientation to the people, places and senses of belonging associated with the place of origin” can experience enhanced positive integration into their host country. His explanation of transnationalism, as a way to navigate this space, is fully discussed in chapter 2. Cultural studies also offer strategies, especially the concept of hybridization, for individuals on how to navigate their dual social identity, which were also discussed in chapter 2.

This study offers transnationalism as the best alternative for migrants to navigate their need for belonging in a healthy integrative way. The problems with some previous acculturation models and the cultural studies option of hybridization were discussed in chapter 2. Transnationalism however recognises that people are connected “across time and space” and that transnational migrants have networks of people who provide “information, assistance and obligations” between the host countries and the countries of origin (Vertovec, 2009, p.38) as well as numerous other benefits as discussed in chapter 2, which benefit the transnational migrant greatly in today’s globalised world.

Thirdly this research indicated that for many participants the sense of belonging to South Africa weakened over time as they made friendships and found belonging in Australia. These migrants’ sense of belonging in South Africa at the time of emigration is shown to be an indicator of their continued strong sense of belonging in South Africa or not and their continued investment and involvement there. Bukhori Muslim (2015, p.178) pointed out that weak belonging by migrants to their home country is shown by low investment and motivation to stay in contact. Even though there is weaker belonging, this research indicated that there is not necessarily less engagement with particular loved ones such as parents. A

study in the Netherlands referred to by Vertovec (2009, p.81) (see chapter 2) confirmed that even if transnational identification weakened over time, transnational activities did not necessarily diminish.

This discussion indicated that the South African migrants in Australia have a felt need for a sense of belonging in Australia and experienced the benefits as indicated by their willingness to engage in their new society, their encouragement to others to do the same and their gratitude in finding belonging. This research also indicated the migrant's dual belonging in Australia and South Africa. Ways to navigate this dual belonging was discussed by looking at the benefits and drawbacks of hybridization and suggesting transnationalism as a way forward. Transnationalism provides opportunity to refocus on issues of contact and continuity, renewal and transformation and holds promise for the issues of "globalisation, migration and culture changes". It creates hope for families with "great diversity" and creates the possibility for migrants to "live with two hearts" rather than a "broken heart" (McGoldrick & Hardy, 2008, pp.27 & 36-37). Transnationalism offers a new way to look at the transnational migrant's struggle with social identity and provides much-needed solutions in a globalised world where transnational migration is almost unavoidable (Vertovec, 2009, p.159 & pp. 82-83).

5.2 Factors at play that enable or hinder the migrant to develop a sense of belonging

The second research question was around what factors are at play before, during and after the immigration process that enable or hinder the migrant to develop a sense of belonging in Australia and/or in Australian and South Africa. Berry (1997, p.15), in his framework for acculturation research, listed different variables which impacted on a migrant's acculturation in their host country which he stated have to be taken into account

when carrying out “studies of psychological acculturation”. Some of these variables were active in the host country and others were relevant around and for the individual migrant. Transnationalism also recognises that there are many factors that intertwine and which would determine whether the migrant is able to develop a healthy sense of belonging and with it a healthy sense of social identity. Levitt (2001, p.22) mentioned a few factors which strengthen the transnational process such as attachment to people in the home country, the strength of the culture in the home country, economic dependence of people in the home country, dual citizenship, and, especially today, the relevant ease and reduced cost of international transportation and ease of communication through technological advances.

This research identified various factors which enabled South African migrants to find a sense of belonging in Australia, their host country, as well as factors which enabled their sense of belonging in South Africa as well as factors which hindered their belonging in South Africa and/or Australia. These factors are summarised in Table 1.

Enabling belonging in South Africa	Hindering belonging in South Africa	Enabling belonging in Australia	Hindering belonging in Australia
Connections with supportive people	Unsupportive family or friends	Support structures from friends and family and groups where experiences, values, outlooks or life expectations are shared.	Finding no groups to belong to due to a variety of reasons
Identification with the country's history, heroes, culture and achievements	Building a new home in Australia and its culture causing estrangement over time due to loss of connectedness and closeness	Involvement in social life of Australia such as sport, church, social or activity groups, or volunteering	Disillusionment from expectations of the country
Economic participation	Discriminative or unsafe employment	Economic participation through real estate or work	Discrimination or prejudice at work
Good memories	Different values or worldviews		Different values, worldviews, language or culture
Shared visions and dream	Loss of shared vision for the country due to changes to changes	Being able to visualise opportunities for next generation.	

Enabling belonging in South Africa	Hindering belonging in South Africa	Enabling belonging in Australia	Hindering belonging in Australia
Inner peace with own choice to migrate	Lack of inner peace or inner conflict causing withdrawal	Inner peace with own decision as well as gratitude, positivity and willingness to learn and listen	Lack of inner peace
Ability to communicate due to technology advances			Estrangement from second generation

Table 1: Factors influencing the South African migrant's sense of belonging in Australia

When these participants were unable to find a sense of belonging anywhere, they struggled to find and establish their sense of identity.

This research indicated interesting connections between these factors which can be seen in Table 2 below. These connections were:

1. Participants who had both felt a strong sense of belonging in South Africa before migrating, and had good support from family and friends in their decision to migrate, also communicated often with family and friends in South Africa. They made use of and valued various means of advanced technological advances. This group also managed to build a strong sense of belonging in Australia. This connection was questioned in a second questionnaire in which most participants agreed that the three factors definitely influenced one another.

2. Also of interest is the value of inner peace with the decision to migrate. Participants who had strong belonging in South Africa before migrating, but had ambivalent support from

family and friends, found that they were able to keep in regular contact with those friends or family who were supportive only because they had inner peace about their decision to migrate. These migrants also found good belonging in Australia and found connections with non-supportive friends or family in South Africa fade after a while. The origin or this inner peace was put to the participants in a second questionnaire and are summarised in chapter 4.

3. The third group of interest are those participants who had a strong sense of belonging in South Africa but had no peace with their decision to migrate and had ambivalent support from family and friends. This group found that they did not keep connections to South Africa and struggled with belonging in Australia. The second questionnaire deepened this concept by one participant explaining that their sense of belonging changed constantly. If for whatever reason the family input from South Africa created periods of stronger belonging in South Africa, the belonging in Australia is weaker, whereas when the belonging in South Africa is less and contact is less, the belonging in Australia is stronger. This participant explained that inner peace is hindered by the disappointment of Australia not meeting their expectations. If that were not the case, they mentioned that they might have found peace with their decision.

4. When a migrant received no support and had no belonging in South Africa before emigration, they can overcome this by having inner peace about their decision to emigrate. Finding a group to belong to is also very supportive in this case.

Strong belonging in South Africa	Support from family and friends	Regular contact with friends and family in South Africa	Inner peace with decision to migrate	Experiencing Belonging in Australia
Yes	Yes	Yes	Yes	Yes
Yes	No - ambivalent	Only with those that were supportive	Yes	Yes
Yes	No - ambivalent	No	No	No
No	No - ambivalent	No	Yes	Yes

Table 2: Connections between belonging, support, contact and inner peace for the South African migrant in Australia.

The connections shown in Table 2 indicate that there are many factors which influence a migrant's transnational activity. A study done in 2005 by Cohen and Sirkeci, among the Oaxaca's in the USA and the Kurds in Germany, showed that sustained transnational activity can come at a cost of segmented communities and limited integration (Vertovec, 2009, p.81). This research indicated that this cost might not be only because of the sustained transnational activity but that other factors also play a role such as the migrant's own acceptance of their decisions, their ability to find connections and groups of belonging in their host country, the support of family and friends from their country of origin and the level of their sense of belonging in their country or origin before their emigration.

Of conceptual interest is how the migrant's identification with certain objects, activities or friends seemed to enhance belonging. Participants in this study talked about supporting their rugby heroes, revisiting places where childhood holiday memories were made, employment or supportive friends or family. Bukhori Muslim (2015, p.183), found that

extended family support as well as regular contact to the country of origin potentially strengthened the migrant's sense of belonging to their original culture, their birthplace, their childhood memories and their loved ones. These objects, activities or friends helped migrants to identify with parts of themselves, which strengthened their sense of belonging and in turn their sense of social identity (Bukhori Muslim, 2015, p.140). Awad (2016) described this same identification by mentioning the smells and scents from her pantry of spices from her Pakistani country of origin. She also talked about the art work on her walls, drawing Pakistan into her Australian home. These smells or memories or symbols, are resources which people intentionally choose to support their identity (Stets, 2006, p.98). One such resource mentioned is the support from families and friends. If family and friends are emotionally and socially supportive, they serve as validation of belonging and social identity (Bukhori Muslim, 2015, p.138). In that case, the sense of belonging in the country of origin can provide the migrant with "self-definition", "emotional attachment" and personal "enhancement" (Bukhori Muslim, 2015, p.138) in which case the migrant will be more engaged in regular contact. Stets (2006, p.93) related this to the qualitative and quantitative nature of identity; the deeper and stronger the ties are to others and their identity, the higher the commitment for contact and connection.

At the same time, this research indicated that previous memories of a place can hinder/weaken belonging to the host and/or the country of origin. Some participants in this study talked about the loss of a common dream and vision for South Africa which had changed from how they knew it from their childhood which now hindered their sense of belonging to South Africa. One participant had dreams and expectations for what they would find in Australia and were left disillusioned. The fracture of these dreams and expectations hindered

their belonging in Australia which also resulted in their avoidance of contact with South Africa. This migrant unsubscribed to a beloved magazine from South Africa because the longing back was too strong. Previous memories and a previous strong sense of belonging to the country of origin therefore do not guarantee continued strong belonging to that country. Bukhori Muslim (2015, p.145-146) found that even though there is support and a strong sense of belonging in the country or origin, that does not necessarily blind a migrant to the problems of their country of origin. He found that migrants saw the problems and criticised the problems, even feeling a sense of shame and embarrassment for aspects thereof, leaving them with a mixture of pride, love, comfort and shame. For some this resulted in weak belonging in their country of origin, often because of confused belonging (Bukhori Muslim, 2015, p.180). Awad (2016) described this confused belonging as having a soul in two places but belonging nowhere. When she visits her homeland in order to try and find wholeness and a chunk of herself, she is seen as a foreigner there. She said: "No-one can figure her out ... I'm still trying to figure that out".

This research also indicated the value of economic activity. This research indicated that when participants experienced discrimination or prejudice in their employment, their sense of belonging suffered, but when they had fulfilling employment or economic activity, they had an enhanced sense of belonging. Bukhori Muslim (2015, p.226) also indicated work and schooling opportunities as significant factors in providing migrants with a sense of belonging. He found that when these opportunities were positive, the benefits of an achieved sense of belonging became evident in the individual's self-esteem and sense of value.

Lastly this research indicated a distinction between emotional and cognitive belonging and showed that the two were not always simultaneous. Most participants concluded that

their mind came to Australia first followed by their hearts (although not for all). One participant felt that once their heart and mind sensed belonging in Australia, they felt that they fully belonged. One participant talked about how their heart had moved to Australia but how they only realised that during a visit to South Africa. This enabled their full belonging in Australia, enabling them to grow and enabling their inner peace. Another felt their heart belonged to South Africa and that only by justifying with their minds were they able to stay in Australia. This participant had no peace or sense of belonging in Australia. The connection between heart and mind is recognised by educators as an important ingredient for resilience and self-worth (Brooks, 2000). Many educators agree that for students to have increased motivation, learning, capacity and responsibility it is important for the educators to nurture both the cognitive and emotional aspects of the students as this will increase their sense of belonging. It also provides them with resilience. Brooks (2000) found that students who coped best with stress and pressure were those who had close and nurturing relationships as well as someone to identify with. This research showed that when heart and mind are both in Australia, the sense of belonging felt by the participants gave them an inner peace (shown in Table 2) which was a strong factor for experiencing belonging in Australia.

This discussion focussed on the factors which enhanced and hindered a felt sense of belonging for the South African migrant into Australia. Also discussed were the various factors which influenced transnational activity and contact. The benefits as well as the potential drawbacks of migrant identification with objects, places and people was discussed as were the value of economic activity and the connection between cognitive and emotional belonging for migrant resilience and self-worth.

5.3 The value of relationships

The third research question in this research asked about the importance of relationships in the migrant's sense of belonging. This research was performed using the lens of social constructionism because social constructionists confirm that the world of individuals, as well as the meaning of their reality, is constructed within the relationships they live in and that therefore their wellbeing is also found within relationship (Gergen, 2009, p.4 & p.107) (See Chapter 2). Human identity is situated both within the self of the person as well as dependent on the existence of another. Part of who we understand ourselves to be comes from outside of ourselves (Shani, 2011, p.380-381). Traditional individualism stated the aspects of the individual's inherent dignity, individual autonomy and agency over their own destiny (Hsu, 2011, p.131-133). Various writers today however not only indicate the importance of our personal identities but also of our social identities, thereby including the need for a sense of belonging and connection between people (McGoldrick & Hardy, 2008, p.40). Meaning, health, solidarity, agency, survival and emotional attachment are all found within the social component of an individual's identity (Hsu, 2011, p.131-133). Forming such social identity is quite involved and the process can become problematic for the individual migrant, as globalisation affects the individual's social network and emotional attachments (see chapter 2). The value of relationships within this process was indicated in this research.

This research showed that migrants had an enhanced sense of belonging in Australia within groups where members shared a common interest, belief, activity or value. Emotional attachments formed in relationships between members who are being supportive and accepting of one another. Likewise in economic activity where migrants felt accepted and safe from prejudice or discrimination, they were able to form relationships with colleagues and

experienced a sense of self-worth and value. In these situations, the migrants felt accepted for who they are. This meant they experienced salience within their identity; salience meaning that who they are and what role they played corresponded with their environment and situation (Stets, 2006, pp.92-93). Conceptually this would have led to verification of identity (see chapter 2) and feelings of competence, which in turn led to healthy self-esteem incorporating healthy aspects of self-worth, self-efficacy and authenticity (Stets, 2006, p.103), which are all vital ingredients to wellbeing.

This research also showed the cases where participants did not find identity verification. This happened due to ambivalent or non-supportive friends or family, who criticised or lacked understanding, or where conflict, estrangement, bad communication or prejudices caused fractured relationships. In other cases differences in language, culture or values created barriers or work situations lead to loss or bullying. In such cases, identity verification did not happen due to migrants not finding a sense of belonging within such groups. When this happened, individuals might have incorporate a variety of strategies to modify their own behaviour in order to try and achieve the verification. If they felt that they were not accepted by others they might have reverted back to a prior identity in order to gain acceptance, or they might selectively have chosen the cues to pay attention to and only chose those that supported them, or they might have chosen to see cues as supportive even if they were not. Alternatively, they might have blamed, criticised or sanctioned those who did not verify their identity, or they might have changed their identity or they might have totally withdrawn from the interaction (Stets, 2006, p.91). This study showed two such coping strategies. One participant who did not find a sense of belonging in Australia as yet, developed the strategy of criticising Australia, saying that the more they get to know of Australia, they

less they are at peace but instead are worried and disappointed at what the country offers. Another participant employed withdrawal from family and friends in South Africa who did not verify their identity in Australia.

Lastly, this research showed that migrants were able to keep in contact with supportive friends and family in South Africa and were able to keep a sense of belonging there through the many options of advanced communication technology available to them. Vertovec (2009, pp.48-49) wrote that although cyber-groups and cyber-communities didn't offer quite the same degree of face-to-face trust and social identity, they provided a great source of psychological and emotional support and attachment, providing migrants with an additional sense of belonging. When however, the relationships were fractured, non-supportive or riddled with prejudice, conflict, communication issues and estrangement, this research showed that even the technology normally easily available to the migrant, was not being utilised as such technology became powerless without the foundation of the relationships.

This discussion showed how the process of creating a social identity provided individuals with solidarity and a sense of belonging. This process is potentially adversely affected by globalisation. This research however showed how supportive relationships helped with identity verification which helped with feelings of competency and wellbeing. This research also indicated some of the coping strategies employed by individuals when they lacked identity verification, such as criticism and withdrawal. Lastly the technological advances of our era were shown to be only utilised when the migrants had foundational supportive relationships with whom they chose to keep in contact with.

5.4 Limitations of this study and opportunities for further research

This researcher recognises the limits of this particular research. Because of this researcher's background, there is a risk of bias. This researcher is herself a migrant from South Africa to Australia, and has her own experiences. Charmaz (Creswell, 2013, p.87) acknowledged that this cannot be prevented. As researchers we are involved with our perceptions and experiences when we select research questions, choose core categories and focus on experiences and priorities. The resulting theory will therefore always be incomplete and inconclusive, however it is hoped that this research will nevertheless provide helpful guidelines in the immigration space.

In addition, this researcher recognises that identity itself consists of many facets as described in chapter 2, specifically that of a personal self, a relational self and a social self. Many factors, situations and experiences which are relevant for individuals before, during and after migration are variables for individuals in their migration story and affect how well they acculturate within their host country (Berry, 1997). Various factors also play a role in the transnational process. This research only looked at a few factors as they became apparent from the participants. This research also only looked at one facet of social identity, which is the migrant's sense of belonging. There is room here for further research to expand on the factors relevant for migrants in establishing their sense of belonging. There is definitely also room to expand on others parts of the migrant's identity as a whole, being the personal self and the relational self especially on the question how social identity affects the personal identity, which Stets (2006, p.103) called the master identity, and argued that it can only be the master identity if the self had a group to belong to. How migrants therefore navigate these parts of their identity and how fluid they see these parts of their identity would be

another research opportunity. Further research into policies, which might assist those institutions tasked with migration management support, is also recommended. Longitudinal studies are also recommended to better identify patterns over an extended period of time. This would provide more concise results (OccupyTheory, 2015).

Glaser & Strauss (1995, pp.45-49) and Charmaz (2006, p.18) explained the importance for a researcher to select a target group of participants that will give enough data to portray the context, and multiple views within that context, in order to obtain a detailed description of a range of views. This will generate data to the fullest extent possible, with as many categories as possible, which will be compared to create a theory. This researcher acknowledges that this research only used a limited number of participants from one selected group (South African migrants living in Adelaide, Australia). The conclusions reached are therefore not necessarily representative of the South African migrant population. Again there is opportunity here for further research to encapsulate fuller description, fuller categories, and a more complete theory.

Chapter 6: Recommendations

6.1 For individual migrants & mental-health professionals

1. This research has demonstrated the value of feeling a sense of belonging and therefore recommends for migrants to make efforts to find a sense of belonging somewhere. Sometimes this is hard to do and can lead to an experience such as that of Awad (2016), a Muslim Palestinian Australian. She spoke of her struggle with a dual identity and confused sense of belonging and how she is still trying to figure out who she is. She said: "I have this other part inside that needs to be fed. I have a part that is stuck in a homeland I hardly know. My soul is in two places but belonging nowhere. Belonging is overrated". The participants in this research however encouraged other migrants to find connections with other people in an effort to establish a sense of belonging. This research discussed how as people, our identity consists of various parts, one of which is our social identity. It is this social identity that is nurtured when feeling a sense of belonging. Belonging within groups helps individuals in the verification of who they are as they find shared meaning, experience, activities, beliefs or hobbies. As such a sense of belonging is an essential ingredient for individual's wellbeing, providing people with various benefits such as psychological comfort, competence and resilience (Bukhori Muslim, 2015, pp.30-32 & Stets, 2006, p.103).

2. In searching for a sense of belonging, this research identified various practical strategies which will help the migrant find a sense of belonging in Australia such as:

- Finding a way to be economically or educationally active in an environment of safety and therefore without prejudice or discrimination;

- Reaching out and connecting with people who share interests, hobbies, activities or beliefs. In order to find such a group to belong to, this researcher recommends that the migrant takes some time to establish their own beliefs and interest;
- Finding a way to have inner peace with the decision to emigrate which this research has shown will sustain the migrant even if there is no support from family and friends. It is recommended that the migrant spends some time evaluating their decision-making process and the reasoning for their emigration. Exercising acceptance might be helpful in this too;
- Holding on to an attitude to positivity and gratitude, accepting others and celebrating differences;
- Connecting with the new country and its people. This researcher recommends that the migrant read about the new country's history and heroes, its achievements and its proud moments as well as build new memories in their new country;
- Keeping in contact with family and friends in South Africa who are both supportive and towards which the migrant feels a sense of belonging. This can serve as a resource for identity verification;
- Letting go of guilt towards those with whom continued contact is unsupportive and a source of conflict. These connections do not serve the migrant well for in their search for belonging and positive emotional attachment; and
- Finding a way to eventually have both heart and mind in Australia as this serves to provide inner peace, belonging and resilience. This researcher recommends that the migrant exercises patience as this is a process which takes time.

3. For mental health professionals, this researcher recommends that they develop knowledge and understanding around the concept of transnationalism. In chapter 2 the traditional acculturation measures were discussed and an alternative option of transnationalism was offered. In brief, the traditional acculturation theories helped to establish how well migrants settled into their new host country as they were measured by the options within that framework being integration, separation, marginalisation and assimilation (Berry, 1997). These were and are still helpful, but do come with the assumption that people can only call one place home and then, when the migrant fails with this, to place the blame on the migrant (McGoldrick & Hardy, 2008). Rather than focus on loss, separation and discontinuity, which happens when the focus is on acculturation (McGoldrick & Hardy, 2008, pp.35-37), transnationalism understands that the migrant can have their heart in two places. Transnationalism explains how migrants have a variety of skills and flexibility which enable them to navigate various locations. These are skills very much needed in an era of globalisation where scholars recognise more and more the need for identity to be flexible. Focusing on these strengths creates hope.

4. Mental health professionals sometimes use the metaphor of the tree of life in working with vulnerable people such as immigrants. Especially professionals using narrative practise have shown experience in how working with the metaphor of the tree of life has helped individuals to connect with and strengthen their relationships with their own history, culture and with significant people in their lives (Dulwich Centre Publications Pty Ltd & Dulwich Centre Foundation Inc., n.d.). This work is by no means criticised in any way. However, this researcher recommends that the metaphor of a rhizome might be equally, if not more, helpful in working with transnational migrants. The metaphor of a tree incorporates one set of roots

and equates with the days of colonisation and assimilation (Vasta & Vuddamalay, 2006) requiring one tree with roots in one location. Transnational migrants though are often more like rhizomes who are not only strong, flexible and transplantable but also able to survive with resilience due to them finding sustenance and nurture in a variety of locations.

The metaphor of a rhizome is not new. Already in 1980, the French philosophers, Gilles Deleuze and Felix Guattari, spoke of the rhizome in their book "A Thousand Plateaus" (Wampole, 2016). They extended the use of the word rhizome beyond that of botany to the nomadic nature of cyberspace and computer networks. Subsequent literature extended their thoughts into aspects of communication, cultural studies, politics, and identity (Rhizomatic – Thing.net., n.d.). In thinking about the difference between a tree metaphor and a rhizome metaphor, Deleuze and Guattari argued that much of Western thought is built around "arborescent thinking", where the world is often understood in terms of hierarchy and in terms of the metaphor of the tree with roots, a trunk, branches, and a top and bottom, beginning and end (Kerr, 2014). This arborescent thinking necessitates linear thinking which is vertical, stiff, sedentary and territorialized, whereas rhizomatic thought is non-linear, horizontal, smooth, nomadic and deterritorialized (Rhizomatic – Thing.net. (n.d.)).

When working with a rhizome metaphor, in contrast to a tree metaphor, the distinctions are clear. In nature trees grow vertically whereas the rhizomes grow horizontally. Rather than having one main root system, the rhizome forms a network of plant roots in which to store their nutrients (Haak, 2003-2016). Rhizomes are tough when planted and easy to transplant as they have adapted to uniquely store water for survival and resist stress (Steward, 2009). This gives the rhizome a higher chance of survival in tough situations (Haak, 2003-2016). In the context of the transnational migrant therefore, and in combination with the increased

understanding of identity being fluid and ever-growing, the metaphor of the rhizome emphasizes “what can become” rather than “what is” (Kerr, 2013). The metaphor of the rhizome is therefore not only a truer reflection of the transnational migrant’s reality but also highlights the strengths and competencies of the transnational migrant whilst offering hope as a way to understand the “horizontal, unpredictable proliferation” of globalisation (Wampole, 2016). When working with the transnational migrant, this researcher recommends that the migrant is encouraged to identify the resources which enhance their belonging and identity and find a way to connect with these parts and build on their nurturing and sustaining value.

6.2 For family and friends of migrants

This researcher recommends to family and friends of migrants to be supportive of their loved ones who choose to migrate to Australia. As migrants potentially struggle with finding a new identity in a new homeland (Eschle, 2011), they seek out the support of those who are emotionally and socially supportive in order to help them validate who they are and where they belong (Stets, 2006, p.98). This serves as a great resource for their personal wellbeing. If that support is not given or the new merging identity is criticised, the migrant reverts to various coping strategies to deal with this, two of which this research has shown to be withdrawal and criticism or blame. These will adversely affect the relationship. The participants in this research have shown that the support of family and friends have three great benefits: (a) it gave the migrants the best chance of adapting well in Australia; (b) it indicated the best change for the migrants to keep contact with family and friends in South Africa and (c) it meant that, even if the migrant had a weakened sense of belonging with South Africa over time, such weakened belonging did not necessarily result in weakened activity and

contact with supportive relationships in South Africa. These benefits of sustained support point to a much healthier potential for continued relationships between friends and family in the host country and the country of origin.

6.3 For policy makers, workplaces and institutions tasked with migration management support

This particular research did not set as its objective to provide recommendations for policy makers or institutions on this topic. Yet two concepts were identified in this research which resulted in two recommendations by this researcher:

1. This researcher recommends that Australian law makers, organisations and individuals continue to address issues of discrimination and prejudice in the workplace and develop multileveled policies to address cultural diversity. Addressing these issues does not only impact productivity and workforce retention, but also supports the migrant by providing a safe, fair and healthy workplace (Newman, De Vries, D'arc Kanakuze & Ngendahimana, 2014). In such safe conditions, migrants in this research have identified the strong value of employment and education opportunities in enhancing their sense of belonging and their social identity. Of concern is that Syed & Kramer (2009) found that Australia is not doing well in their management of diversity. They found that although "Australian society and policy makers have experimented with a number of policies [over the years] ranging from efforts to assimilate migrants according to the mainstream (i.e. white Anglo-Celtic) culture towards a more inclusive multicultural approach promoting equitable and culturally sensitive inclusion of ethnic minorities" there is recent evidence that "Australian policy makers are attempting to roll back the multicultural policies to the previous policies of assimilation". This, Syed and

Kramer argue, is “bad news for the future of managing diversity in Australia”. They recommended that cultural diversity in Australia is addressed on three fronts:

(a) The macro-level, which incorporates legal and public policy to manage diversity. Their research found only limited legal framework which placed only limited obligations on organisation on how to manage cultural diversity;

(b) The meso-level, which is the organisational and workplace level. Here they found public organisations limited by a host of practical measures such as jurisdiction issues. They also found that private organisations for the most part had no policies to manage diversity. When they had policies they had a narrow perspective and did not include religion, nationality or race; and

(c) The micro level, which is the individual level where individuals have their religious, ethnic and linguistic differences. On this and the previous level, Syed & Kruger’s research findings showed a lack of recognition for the benefits of cultural diversity, a lack of awareness of diversity and the relevant issues, and for organisations a lack of resources and tools in how to implement relevant policies.

It is the recommendation of this researcher that an integrative approach as suggested by Syed & Kruger, will benefit all Australians, mostly those migrants who search for their much-needed belonging. A few suggestions for institutions and workplaces, as offered by Aust (2012), would be:

- To use and create training policies in which cultural diversity is embedded;
- To establish policies against discrimination and harassment which incorporate religion, nationality and language;

- To offer mentoring programs and professional development for the workforce on these topics;
- To provide employer assistance programs when needed;
- For individuals in these environments to set an example with their own personal actions. It is as much about ethics as it is about law (Aust, 2012).

One aspect which deserves special mention is the aspect of ethnocentrism. Since it serves to create specific in- and outgroups, this researcher recommends that workplaces particularly guard against this as it is detrimental to the sense of belonging of new migrants. Ethnocentrism is the idea that “we are better than them” which can serve as the distinctive feature of certain groups and determine belonging to that group (Hogg, 2006, p.120). Ethnocentric groups believe themselves to be the “centre of everything”, the best culture, the best way and often only way, and others are then rated according to that group, which leads to exclusion (Priest & Dischinger, n.d. pp. 7-8). A good way to reduce levels of ethnocentrism is by bridging activities whereby employees are encouraged to look outwards and learn from others from different cultural backgrounds (Priest & Dischinger, n.d. pp. 6-7). Such activities allow for contact and interaction between different cultures which can enhance empathy, understandings and multicultural awareness.

2. This research discussed how migration in the context of 21st century globalisation is best understood in terms of transnationalism. Transnational migrants have strengths such as connection, multiplicity, resilience and the ability to grow (Kerr, 2013). The recommendation of this researcher is for policy makers and institutions to continue to encourage multinational identification and allow migrants to identify with the parts within them that they are proud of. Their acceptance into Australian life is appreciated with national

aspects such as dual citizenship which celebrates their Australian belonging (Bukhori Muslim, 2015, p.188 & Australian Government: Department of Immigration and Border Control). At the same time ways are allowed in which their diversity and multiplicity is celebrated, such as is done during multicultural festivities around Australia (Australian Government, 2013) where different cultures get the opportunity to showcase their culture whilst celebrating their Australianness. The words from Malcolm Turnbull are well worth a mention: “Everyone sitting in this chamber and every Australian is a beneficiary of the diversity that is at the heart of our nation” (Hunter, 2016).

Chapter 7: Interpretative theory and Conclusion

7.1 Interpretative theory

Charmaz (2006, pp.126-127) explained that in grounded theory based on social constructionism, the objective of creating a theory is not about explanation and prediction, but rather about understanding and interpretation. Developing a theory is not about linear thinking and causation, but rather about patterns and process. The aim of theory is therefore to understand, articulate, conceptualise and in the end “offer an imaginative interpretation”. Charmaz (2006, p.153) wrote that a researcher makes an original contribution when they offer a fresh or deeper understanding of a studied phenomenon. The interpretative theory offered by this research, is offered here in the conclusion.

7.2 Conclusion

Globalisation is a reality in the 21st century. One of the natural results of this increased global connectedness is international migration (Eschle, 2011). Within this context transnationalism is almost unavoidable (Vertovec, 2009, p.158). This transnational existence across countries results in a potentially problematic social identity for the migrants involved (Eschle, 2011, p.374). Having a sense of belonging is one of the concepts which enhance an individual’s social identity. This research set out to gain insight into the felt sense of belonging of South African migrants in Australia focussing on the question whether they have a need for a sense of belonging, what factors hinder or enhance their sense of belonging and the importance of relationships with regard to their sense of belonging.

This research discussed the development over time of our understanding of identity which has highlighted individual identity often to the neglect of social identity. More scholars

today however understand the importance of social identity and there is also increased appreciation that identity is not fixed and location based but can be fluid and across various locations and associated with vast competencies and flexibility. This flexibility gives rise to understandings of transnationalism which is offered in this research as a helpful approach for migrants and mental health professionals. This understanding gives opportunity to appreciate the strength, transferability, competencies and resilience of the transnational migrant.

The participants in this research indicated many factors which influenced their sense of belonging. These factors included the identification with objects, places and people, as well as economic activity. The importance of achieving cognitive and emotional belonging became apparent. Technological advances in communication provided a potential resource. The value of relationships and emotional attachments were discussed as vital for the verification of identity and eventual wellbeing. The limitations of this research were recognised and further opportunities for research were highlighted.

Based on the findings of this research, recommendations were provided for policy makers based around cultural awareness and reduction of ethnocentrism as well as encouragement for policy makers to appreciate the multi-belonging of the transnational migrant. Individuals were encouraged to access the resources which strengthened their belonging and family and friends in South Africa were encouraged to choose to become such a resource for the benefit of the migrant and their relationship with their migrant friend or family members.

This researcher ends this research with a quote of encouragement to the transnational migrant: “To embark on the journey towards your goals and dreams requires bravery. To remain on that path requires courage. The bridge that merges the two is commitment” (Maraboli, 2013, p.18).

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Appendix



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21 February 2016

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School of Science
Christian Heritage College
PO Box 2246
Mansfield BC QLD 4122

Dear Annemarie,

Thank you for submitting an application for ethics approval for your project *Finding Belonging within Migration: A study of the South African migrant into Australia*, supervised by Dr Johannes Luetz at Christian Heritage College.

Your application was deemed to be of a low-risk nature and eligible for expedited review. I am pleased to advise that your project is granted ethics approval for the duration of your project to 31 August 2017, project number [2016:04].

The following additional standard conditions apply:

1. That you notify the committee of any changes to circumstances or research design, which might require a review of the ethics approval.
2. That you provide an annual interim report of your progress to the committee, and a final report once this project is completed. The first report will be due twelve months from the date you commence the research. The report template is available on the Avondale website.

We wish you well in this valuable research endeavour.

Sincerely

A handwritten signature in black ink, appearing to read 'Roberta Matai', written in a cursive style.

Roberta Matai
Secretary
Avondale Human Research Ethics Committee