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PSYC8CLH0 Short Dissertation in Clinical Psychology

Using Photovoice to Explore the Perceptions and Experiences of Masculinity amongst Male, Afrikaner Adolescents in Gauteng, South Africa.

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Submitted in partial fulfilment of the requirements for the degree of Master of Social Science (Clinical Psychology)

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Declaration of Originality

College of Humanities Plagiarism Declaration

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Abstract

This study aimed to explore how male, Afrikaner adolescents understand, construct and perform masculinity. Photovoice methodology was conducted online via Zoom with five male, Afrikaner adolescents aged 13-18 from the Gauteng province, South Africa. The study was guided by social constructivism as the theoretical framework. Thematic analysis was used to analyse the data with the assistance of NVivo 12 software. Four main themes were found: (1) Macho Men vs *Pissies*, (2) *Plaasjapies* and Afrikaner heritage, (3) Family and Friends, and (4) Christianity. It was found that male Afrikaner adolescents construct their masculinity as being Macho Men, not *Pissies*, *plaasjapies*, and *boerseuns*. These notions of hegemonic masculinity were found to be informed by: (1) the socially constructed intersubjectivities within the Afrikaner community, (2) Afrikaner and Voortrekker heritage, (3) historical romanticisation of farm life, and a generational shared patriarchal ownership and trust between Afrikaners and the land, (4) socialisation by friends and family who challenge and ridicule boys to adhere to hegemonic notions of masculinity, and (5) Christianity which guides them to live their lives “right”. Within all these positions, participants socially enact and embody gender identities through conscious and unconscious subjective processes. Finally, the sample of male, Afrikaner adolescents perform their masculinity through proving they are macho by being tough (which includes getting into fights and obtaining injuries from physical exploits), smoking and drinking, hunting and using guns, not displaying emotions as it is associated with weakness and homosexuality, and visiting and working on farms as well as speaking out against farm murders. This study hopes to add to the existing body of knowledge by exploring the perceptions and experiences of masculinity amongst male, Afrikaner adolescents.

Keywords: *photovoice; masculinities; males; boys; adolescents; Afrikaner identity; hegemonic; South Africa; online research; social constructivism*

Chapter 1: Introduction

1.1. Chapter Introduction

The first chapter of this study will serve as the introduction to the study. First, the background to the study will be presented by: (1) detailing preliminary literature, (2) providing motivation for conducting the study, and (3) presenting the research aim and objectives. Thereafter, a brief overview of the theoretical framework employed in this study will be presented, namely, social constructivism. The chapter will be concluded with the outline of the structure of the dissertation.

1.2. Background to the Study

Masculinity is a social construct that shapes and defines what society has come to expect from men. Connell's (1987) original definition of masculinity stated that masculinity is a set of practices arranged according to the constructions of gender identities and gender relations within a society. Over the past few years, our understanding of gender has evolved, and how we understand concepts like masculinity and femininity has evolved with it. Masculinity is now defined as the practices that both men and women partake in. Both the results of these practices as well as gender locates masculinity within culture, personality, and physical experience (Connell, 2005b). Literature has found that how masculinity and femininity are performed is influenced by various factors and experiences during the period of adolescence. To redefine and reconceptualise the construct of masculinity, therefore, requires exploring how adolescent males understand and practice masculinity in the current South African context.

Biologically defined, males are individuals with male sexual characteristics and organs. Gender identity on the other hand is an individual's personal sense of being male, female, or another gender. Thus, having a male gender identity, refers to one's ideocratic feeling of being a male. Oftentimes for individuals, their sense of being a male, i.e. having a male gender identity, aligns with their biological assigned male sex (Psychological Society of South Africa, 2017). Adolescents, globally, are defined as individuals aged 10-19, who undergo simultaneous and intense physical, sexual, psychological, and social developmental transformations (WHO, 2021). Early adolescence (age 10 to 14) is a time when a differentiated cognitive schema of masculine norms and gender attitudes begin to develop as the start of puberty includes novel and increased gender expectations (Kågesten et al., 2016; Levant & Richmond, 2016; Lundgren, Beckman, Chaurasiya, Subhedi, & Kerner, 2013; McCarthy, Brady, & Hallman, 2016).

Gender socialisation of adolescent males employs validation of uneven stereotypical stances with regards to masculinity and gender norms and are influenced by ethnicity, race, social class, school and teachers, attainment of puberty, masculine norm enforcement, status elevation and preservation, and friendship enhancement (De Meyer et al., 2017; Kågesten et al., 2016; Price & Maholmes, 2009; Reigeluth & Addis, 2016; Way et al., 2014). Specifically, the masculine norms that are approved by male adolescents are: (1) physical strength (e.g. displaying high pain tolerance, being violent, partaking in sporting activities); (2) autonomy (e.g. having financial independence, defending and providing for others); (3) emotional stoicism (e.g. hiding vulnerability, not asking others for help, displaying the opposite of female behaviour); and (4) heterosexual prowess (e. g. being sexually active with many females, being in control in relationships with females) (Kågesten et al., 2016).

This is in line with findings that the roles played by parents and peers are strong determinants in the gender socialisation of young males. It has been found that parents contribute to gender socialisation via direct and indirect communication with adolescents regarding the varied guidelines, rules, and standards for males and females. Furthermore, peer groups add to the endorsement of the dominant masculinity norms set by parents through challenging one another. These challenges include physical and verbal undertakings such as high-risk behaviours of using drugs and alcohol and practicing unsafe sex. Deviations from these masculine norms are punished and scorned through bullying and homophobic insults (Kågesten et al., 2016; Price & Maholmes, 2009; Reigeluth & Addis, 2016). Thus far, no clear targeted interventions for parents, peers, or high-risk behaviours have been suggested. Instead, it has been proposed that multi-level interventions will be required to address the greater social issues surrounding constructions of masculinity amongst male adolescents to empower them to construct alternative masculinities (Blackbeard & Lindegger, 2007; Moletsane, Morrell, Unterhalter, & Epstein, 2002).

It has further been noted that research on gender socialisation of boys often pathologises and problematises the development of boys. Pathologizing boys does not provide a detailed and complex description of the intricacies of the social construction of masculinity and the sometimes conflicting knowledge and practices of men and boys (Bhana & Pattman, 2009; Chu & Gilligan, 2014; Morrell, Jewkes, & Lindegger, 2012; Pattman, 2007; Shefer, Ratele, Strebel, Shabalala, & Buikema, 2007a). The problematising trend in the literature theorises that boys are passively socialised through their culture and society to adhere to hegemonic notions of masculinity which inevitably impacts their actions and attitudes and reduces their own role in their development (Chu & Gilligan, 2014; Ratele, 2008). This is especially true of the South

African context where masculinities do not only represent the country's tempestuous history of apartheid, it also contributed thereto (Morrell, 2001) as Afrikaner¹ nationalism equalled the welfares, ambitions, and legislation of white males (McClintock, 1993).

There is thus a tendency which “collapses males onto masculinities” (Ratele, 2008, p.520; Shefer et al., 2007a). In the case of Afrikaner males, they are collapses onto apartheid masculinities where the Afrikaner nationalist government utilised their political power to promote notions of masculinity which included puritan² principles (such as sternness, strict demeanour and values, and a firm, hierarchical social mandate) that outmoded and defied previous English-capitalist forms of masculinity that had been dominant (du Pisani, 2001; Falkof, 2016). However, since the end of apartheid in 1994, white Afrikaner masculinity has transformed in the sense that its roots in patriarchal models of racial and gender dominance are not justified as a political imperative or duty to the nation (Falkof, 2016). Therefore, Afrikaner males cannot simply be collapsed onto these notions of masculinity.

This poses the question as to what informs the construction of the perceptions and experiences of masculinity post-1994 amongst male adolescents of the Afrikaner community as the pre-1994 Afrikaner nationalist government and its representations are no longer justified as overt imperative. From the above preliminary literature review, it was found that very scarce literature exists specifically on masculinity amongst male, Afrikaner adolescents, thus a gap in the literature exists. Furthermore, it has been highlighted that there is a need to hear male adolescents' voices in research (Ratele, 2008; Shefer et al., 2007a). Therefore, this research will aim to explore how white³⁻⁴, male, Afrikaner adolescents understand, construct and perform masculinity. The objectives of this research will be to: (1) explore how male Afrikaner adolescents construct, define, and understand masculinity, (2) understand what informs the construction of masculinity amongst male Afrikaner adolescents, and (3) discover how male Afrikaner adolescents perform masculinity.

¹ Even though the term *Afrikaans* can be used to refer to individuals whose ancestors are from the Dutch and French Huguenot colonial settlers, who speak *Afrikaans* as their home language, and identify as native of the African continent (Falkof, 2016; Verwey, 2005), the term *Afrikaners* will be used throughout this document to refer to individuals described by the above, while the term *Afrikaans* will be used to refer to the Afrikaans language

² Puritanism is a religion which was combined with the doctrine of predestination inherited from Calvinism to produce a “covenant theology,” where followers have a sense of themselves as the elect chosen by God to live godly lives both as individuals and as a community (Petruzzello, n.d.).

³ This distinction is made as half of the Afrikaans speakers in South Africa are Coloured individuals, some of whom identify as Afrikaners (Alexander, 2018). This study will only focus on white Afrikaners.

⁴ According to the Employment Equity Act (Department of Labour, 1998), four race groups are defined in post-apartheid South Africa: White (European decent), Coloured (mixed race), Indian (Indian origin) and African (previously described as Black). However, the previous racial categorisations are still used in South African contexts. This use of language is an accepted and respectful way for describing cultural identity in the South African context (Mayer & Viviers, 2015, 2016) and will be used throughout this study

To meet these objectives, photovoice will be used as a data collection tool. Photovoice is a qualitative research design in which participants take photos to represent subject matters. As noted by Wang (2006), photovoice allows adolescents to voice their opinions and concerns by illustrating their knowledge. Thus, photovoice was deemed an appropriate research methodology due to the potentially sensitive nature of the research topic and the fact that all participants will be below the age of 18. Furthermore, to the researcher's knowledge, three similar studies have used photovoice to explore masculinity amongst male adolescents in South Africa, thus further making photovoice an appropriate research design to use for the present study [see: Blackbeard and Lindegger (2007), Joseph and Lindegger (2007), and Langa (2008, 2010)].

Due to the global COVID-19 pandemic, data collection will be conducted using an online platform. Zoom is a collaborative, cloud-based video conferencing platform that enables online meetings, group messaging, and secure meeting recordings enabling individuals to communicate in real-time via any electronic device (Zoom, 2016). The use of Zoom will be further detailed in Chapter 3 and Appendices J-K.

1.3.Theoretical Framework of the Study

It is evident from the above preliminary literature review and background provided that male adolescent's constructions of masculinity are socially influenced. According to social constructivism, learning is a collaborative process, and knowledge develops from individuals' interactions with their culture, context, and society (Amineh & Asl, 2015; Derry, 1999; Kim, 2001; McMahan, 1997; Vygotsky, 1978). Social constructivism further states that the knowledge, understandings, meaning and significance of reality, and reality itself, created collaboratively by groups of people through interaction with each other and the external environment cannot be discovered individually as it only exists through the social creation thereof (Amineh & Asl, 2015; Kim, 2001; Leeds-Hurwitz, 2009).

Therefore, social constructivism will be used as the theoretical framework in this study as it will focus on the knowledge, meanings, and significance of masculinity as constructed socially by the Afrikaner community. As the aim of this research is to explore how young Afrikaner males *understand, construct* and *perform* masculinity, social constructivism is an appropriate theoretical framework to use in this study as it purports that the knowledge, understandings, meaning, and significance of reality, and reality itself, (*the perceptions and experiences of masculinity*) is created collaboratively by groups of people (*the Afrikaner*

community) through interaction with each other and only exists through the social creation thereof.

Furthermore, the use of social constructivism as a theoretical framework is also congruent with previous research in the field [see: Blackbeard and Lindegger (2007), Joseph and Lindegger (2007), and Langa (2008, 2010)]. This theoretical framework has also been identified as one of the predominant theories in global masculinity studies (Bem, 1993; Brittan, 1989; Hare-Mustin & Marecek, 1990; Weedon, 1996). Social constructivism will be further discussed in section 2.4. of the following chapter which will include a further motivation for its use in this study.

1.4. Structure of the Dissertation

The dissertation consists of six chapters. This first chapter of the study will serve as the introduction to the study. First, the orientation/background and rationale of the study will be presented by: (1) detailing preliminary literature that led to the research question, (2) providing motivation for conducting the study, and (3) presenting the research aim and objectives. Thereafter, a brief overview of the theoretical framework to be used in this study will be presented, namely, social constructivism. The outline of the structure of the dissertation will conclude the chapter.

The second chapter of the dissertation will be the literature review wherein masculinity and the theoretical framework, social constructivism will be discussed. Notions of masculinity will be introduced which will be followed by: (1) a critical review of international and South African literature on hegemonic masculinity, (2) contributing factors to the construction of hegemonic masculinity amongst male adolescents, and (3) an overview of theoretical frameworks of masculinity studies. Subsequently, social constructivism as the theoretical framework will be presented. An overview of social constructivism will be provided as well as its basic assumptions and intersubjectivity. To conclude this chapter, limitations of social constructivism and a motivation for the use of social constructivism as the theoretical framework for this study will be detailed.

The third chapter of the dissertation will serve as the research methodology chapter. Firstly, qualitative research methodology will be defined and the rationale for its selection as the methodology will be highlighted. Thereafter, photovoice as a qualitative data collection tool will be discussed concerning its use in similar studies before presenting the research questions. Next, the research participants and sampling will be introduced before identifying the data collection strategies used in this study. Data analysis will be explored next, followed by a

description of how the researcher maintained trustworthiness and rigour of the study. Finally, researcher reflexivity will be detailed and an overview will be provided on how ethical considerations of the present study were managed, namely gatekeeper permission, informed consent, and data management. Throughout, this chapter will make reference to Appendices A-M which supplements sections of this chapter.

The fourth chapter of the dissertation will present the research findings of the study by presenting the four main themes that emerged from the individual and group interviews. They are: (1) Macho Men vs. *Pissies*, (2) *Plaasjapies* and Afrikaner heritage, (3) Family and Friends, and (4) Christianity. Each theme will be defined and further detailed with the use of selected extracts and photos which will illustrate the meaning of each theme.

The fifth chapter of the dissertation will serve as the discussion of the results presented in chapter four in the form of an analysis. The analysis will be structured according to the objectives of this study. Namely: (1) how male Afrikaner adolescents construct, define, and understand masculinity, (2) what informs the construction of masculinity amongst male Afrikaner adolescents, and (3) how male Afrikaner adolescents perform masculinity. In this manner, it will clearly be demonstrated how the research question, how male Afrikaner adolescents perceive and experience masculinity, has been answered. A summary of the discussion will be presented at the end of the chapter before moving on to the final and concluding chapter of this study.

The sixth and final chapter of the dissertation will serve as the conclusion to the study. The final chapter of the research study will begin by examining the limitations of the present study. Thereafter the contributions of the current study will be detailed by highlighting the value of the study. Recommendations for future research will be made before closing off with concluding remarks from the researcher.

Finally, it is worthwhile to detail the 13 Appendices contained at the end of this dissertation. Appendix A contains the ethical clearance certificate for this study. Google Slides used to introduce the study as part of the Google Forms consent forms are located in Appendices B-C (first English then Afrikaans versions). Appendices D-I contain first the English then Afrikaans versions of the following Google Forms: gatekeeper permission forms (Appendices D-E), parent/guardian consent forms (Appendices F-G), and participant assent forms (Appendices H-I). The research instrument/interview schedule/group discussion guide via Zoom is found in first English then Afrikaans versions in Appendices J-K. Finally, Appendices L-M contain the free counselling letter, first in English then in Afrikaans, sent to participants after interviews were conducted.

1.5.Chapter Summary

The first chapter of this study served as the introduction to the study. First, the orientation/background and rationale of the study were presented by: (1) detailing preliminary literature that led to the research question, (2) providing motivation for conducting the study, and (3) presenting the research aim and objectives. Thereafter, a brief overview of the theoretical framework to be used in this study was presented, namely, social constructivism. The chapter was concluded with the outline of the structure of the dissertation.

Chapter 2: Literature Review

2.1. Chapter Introduction

This chapter will serve as the literature review for this study and consists of two main parts which will examine masculinity and social constructivism as theoretical framework being used in this study. First, masculinity will be introduced. This will be followed by: (1) a critical review of international and South African literature on hegemonic masculinity, (2) contributing factors to the construction of hegemonic masculinity amongst male adolescents, and (3) an overview of theoretical frameworks of masculinity studies.

Finally, social constructivism as the theoretical framework will be presented. An overview of social constructivism will be provided as well as its basic assumptions and intersubjectivity. To conclude this chapter, limitations of social constructivism will be discussed and a motivation for the use of social constructivism as the theoretical framework for this study will be detailed. Throughout, this chapter will highlight the major themes that were found within the literature by drawing out: (1) conclusions, (2) major similarities and differences within the literature encountered, which lead to (3) significant questions that formed the basis for further investigation.

2.2. Masculinity

Connell's (1987) original definition of masculinity stated that masculinity is a set of practices arranged according to the constructions of gender identities and gender relations within a society. This definition has since been updated and masculinity is now defined as the practices that both men and women partake in. Both the results of these practices as well as gender locates masculinity within culture, personality, and physical experience (Connell, 2005b). Gender is the result of how society and culture organises the constructs of male and female (Cheng, 1999; Coltrane & Adams, 1997; Horrocks, 1995). Gender identity is one's understanding and performance of suitable social notions of being a male or female (Brittan, 1989). Being a male, i.e. having a male gender identity, refers to one's ideocratic feeling of being a male. Often times for individuals, this sense of being a male, aligns with their biological assigned male sex (Psychological Society of South Africa, 2017).

With this backdrop of terminology in mind, the following will be explored: (1) a critical review of international and South African literature on hegemonic masculinity, (2) contributing factors to the construction of hegemonic masculinity amongst male adolescents, and (3) an overview of theoretical frameworks of masculinity studies.

2.2.1. A Critical Review of International and South African Literature on Hegemonic Masculinity

Research on masculinity internationally is very broad and extensive and much research exists on masculinity in Africa, especially within the South African context. Therefore, this literature review will focus on hegemonic masculinity. Connell (2005a, 2013) was the first researcher to study masculinity extensively, in particular, hegemonic masculinity. Hegemonic masculinity is described as the arrangement of masculinity that is dominant in society. It is not a fact of how many men ascribe to this form of masculinity but rather a fact of associations with dominant cultures (Connell, 2005a; Connell & Messerschmidt, 2005). The notion of hegemonic masculinity further pertains to the collective, yet split and disputed, gender power of men (Connell, 1998). Connell and Messerschmidt (2005) have since revised their theorem of hegemonic masculinity as a single hegemonic notion and now state that manifold, changeable practices of masculinity exist.

However, the forms of masculinity described by Connell remain influential and applied to studies in the South Africa context by prominent South African masculinity researchers [see for example Morrell et al. (2012)]. Connell suggested three types of masculinities: hegemonic, subordinate, and marginalized (Connell, 2005a). Hegemonic masculinity is the dominant masculinity in that it is the “culturally exalted form of masculinity” Carrigan, Connell, and Lee (1985, p. 592). Although most men may not subscribe to hegemonic notions of masculinity, they do still benefit from this type of masculinity through, for example, domination over and subordination of women and other men. Subordinated masculinities are perceived as more aligned with femininity and within this group of subordinated masculinities, certain groups of men (such as gay men and racial minorities) are marginalized once again through whatever the hegemonic masculinities are (Connell, 2005a).

Mac an Ghail (1994) expanded on Connell’s acceptable use of the notion of hegemonic masculinity by stating that moreover oppressing women, hegemonic masculinity hushes or demotes other forms of masculinity, so that the norms exemplified by the other masculinities have no value or validity. In doing so, hegemonic masculinity proposes an idiosyncratic form of masculinity as the cultural model that dictates how alleged genuine men should (and do) act (Mac an Ghail, 1994). The notion of hegemonic masculinity affords the explanation that although several masculinities coincide, certain forms of masculinity have the authority to confer power and privilege to the men who adopt and assert it (Mac an Ghail, 1994).

However, Wetherell and Edley (1998, p. 336) suggest that hegemonic masculinities should rather be viewed as “an ideal or set of prescriptive social norms, symbolically represented,

(and) a crucial part of the texture of many routine, mundane, social and disciplinary activities". These hegemonic forms of masculinity are upheld and propagated via the conscious and unconscious undertakings of boys and men to adhere to these standards of hegemonic masculinity (Edley & Wetherell, 1997). Thus, Wetherell and Edley (1998) do not agree with Connell that when men and boys position themselves towards or away from hegemonic norms of masculinity, they are either complicit or resistant to forms of hegemonic masculinity. Rather, they argue that men and boys occupy both positions simultaneously. This is done through the enactment and embodiment of gender identities that takes place via social discourse practices and subjective processes (fantasy, the unconscious) which are socially enacted (Frosh, Phoenix, & Pattman, 2002; Wetherell & Edley, 1998).

Levant (1992, 1995, 1996, 1998, 2011) was the first researcher to include biological attributes as contributing factors to hegemonic masculinity, alongside the social construction of hegemonic masculinity. According to Levant, the psychology of men is characterised by changeable gender roles which are units created psychologically and socially, with their unique benefits and drawbacks, and are not biological or social absolutes. This standpoint recognises the biological dissimilarities of women and men but contends that these factors of sex do not create masculinity and femininity. Instead, the ideas of masculinity and femininity are created socially from parts of biology, psychology, and social practice to function for specific purposes (Levant, 1996).

In South Africa, which remains a Western-dominated, patriarchal society, men and women are constructed and understood as forming two diverging gender groups (Brittan, 1989). Here, gender relations are politically controlled and dominated by men (Horrocks, 1994) which further secures the dominant position of men and subordinates women (Brittan, 1989). Masculinity is constructed by the attributes of control and transcendence in patriarchal societies (French, 1992), as is the case in South Africa. The assumption that then follows in these societies is that masculinity is performed exclusively and singularly by men, while femininity is performed exclusively and singularly by women and that no alternatives to these genders exist (Brittan, 1989; Cheng, 1999).

Within the South African context, Ratele (2008) adds to Connell, Mac an Ghail, and Levant's notions that hegemonic masculinity is constructed from both social and biological influences, by also including its construction at psychological, gendered, ethnic, racial, political, and social domains. Thus, Ratele (2008) includes into the concept of hegemonic masculinity the knowledge that manhood (instead of maleness) is a social repetition that is

exhibited through various customs, which has resulted in the referral to masculinities (plural) instead of a single, universal masculinity (Ratele, 2008).

Men therefore act and create masculinity through continued doings relative to females, other males, and their personal internal worlds (such as dominating over other males and females) (Ratele, 2008). Other authors in the field of masculinity in South Africa agree with that men and boys are created largely within physical, representative, and broad spheres, and more specifically, within particular positions and locales, via practices of masculinities that are relational and established via cooperation with other men, women, and femininities (Connell, 1987; Morrell, 2001; Shefer, Ratele, Strebel, Shabalala, & Buikema, 2007b; Shefer, Stevens, & Clowes, 2010).

Further arguments in line with these notions are that maleness and masculinity are separate entities and therefore males also further have to inhabit particular positions in society to be viewed as successfully masculine such as having an occupation outside of the house, not discussing child-rearing, and inhabiting posts of leadership such as manager and sanctioned breadwinner (Ampofo & Boateng, 2007; Hunter, 2005; Ratele, 2008; Sideris, 2004). Ratele (2008) therefore argues that is important to dissipate these typecasts of masculinity, albeit significant to males themselves, as they are exposed to societal pressures and as a result face a lack of power internally, due to social constructions with regards to their physiques, actions, or customs.

Similarly to Ratele, Morrell, another prominent author in the field of masculinity research in the South African context, argues for the inclusion of men in gender movements as hegemonic masculinity is associated with harmful male views and practices like woman and child abuse, substance abuse, and dangerous sexual actions (Morrell, 2001; Morrell et al., 2012). Included in this argument is the fact that males suffer as a result of the gendered organisation of the world in terms of race, sexual orientation, and socio-economic status. Interventions that include men and boys are likely to assist them in altering their views and actions and restructure their role in society as well as their identities (Morrell et al., 2012). This is also echoed by other authors and is in line with international trends in the field [see Cleaver (2002); Oyegun (1998); Ruxton (2004); Shefer et al. (2007b); UNFPA (2000); United Nations Division for the Advancement of Women (2004)].

Morrell et al. (2012) notes that research on white, hegemonic masculinity mainly focuses on the construction of hegemony to intra- and inter-connections of men due to the political past of South Africa which is further embodied by the political and economic power of the governing white class. However, Morrell (1998a, 2001) notes that men cannot be considered

to have a single static or uniform masculine identity as men understand their personal masculinity in a deeply idiosyncratic, reserved form. This intersectionality of race, class, and masculinities has been suggested and analysed in depth by Kimmel (1987, 2017) who highlights that these factors always have to be considered when discussing the construction of masculinities.

Kimmel (2017) uses the term *aggrieved entitlement* to discuss how white men in North America felt they had lost their honour, dignity, and sense of self when former president Barack Obama was elected into office, overruling the hegemonic white masculinity. This left them feeling that everything of value to them, that which is rightfully and deservedly theirs as white men, has been stolen from them and that because of this perceived violation, they have to the right to use whatever means necessary to take back what is theirs. In this way Kimmel (2017) notes that the slogan for former president Donald Trump, *Make America Great Again*, was not so much about changing America, but rather taking it back into white control.

Within the larger field of hegemonic masculinity, conceptualisations furthermore exist that postulate gender identity, such as masculinity, as a performance (Butler, 1990; Gibson & Rosenkrantz, 2007; West & Zimmerman, 1987) and practice (Shefer et al., 2010) which forms part of the creation of masculinity (Ratele, Fouten, Shefer, Strebel, & Shabalala, 2007). This viewpoint focuses on the significance of gender as always under pressure and in the progression of being formed and re-formed by what is done and how it is done in co-operation with other boys, girls, men, and women (Shefer et al., 2010).

In summary, within the South African context, principles of hegemonic masculinity (which institutes what a “real man” is and what efficacious types of masculinity are) are culturally located and results in expectations that men have of other men (Lindegger & Maxwell, 2007; Ratele, 2017) or boys and young men have of themselves (Morrell et al., 2012). In this manner hegemonic masculinity is used to evoke designated, normative conventions and ideal typecast modes of masculinity (Davies & Eagle, 2010) regularly and endlessly (Shefer et al., 2007b). The components of what makes these real men have always been defined in the literature:

These include: risk-taking behaviours (substance use, smoking, consuming alcohol, violence, aggression, physicality sexual abuse), watching sports, gang involvement, fighting, being strong and tough, racing, being overly (hetero)sexual by having multiple sexual partners, being brave and unemotional, defending the honour of women, themselves, and their possessions, working hard and competing to rise above both other men and women, being autonomous, in control and independent, doing manual labour, being in control, holding positions of power and getting paid, and being intelligent yet successfully following male-

dominated professions (Bord & Kauffman, 1994; Clowes, Ratele, & Lazarus, 2010; Horowitz, 1997; Kilmartin, 2006; Mager, 2010; Morrell, 1998a, 1998b; Reddy et al., 2003; Salo, 2007; Sedite, Bowman, & Clowes, 2010; Shefer et al., 2007b). The insinuation, therefore, is that when men do not perform their masculinity in this manner or do not perform it convincingly, they are not real men (Kilmartin, 2006).

Therefore, what a real man is not is also clearly defined. Real men cannot display emotions, engage in feminine activities such as cleaning, be afraid of conflicts, and have close emotional relationships with other men. Acceptable roles for real men to perform are being athletes, fathers, professionals, husbands, friends, leaders, and lady's man (Kilmartin, 2006). Brannon (1976) in his seminal work found that men identify as real men through: (1) afemininity – avoiding: performing as feminine, displaying emotions, homosexuality, and feminine professions [i.e. no sissy stuff (Horowitz, 1997; Kilmartin, 2006)]; (2) accomplishment and status – obtaining success in all spheres; (3) independence and inexpressiveness – not sharing emotions with others and not exhibiting weakness as it indicates a lack of control (French, 1992); and (4) aggression and adventure – taking physical risks and resorting to violence.

However, the array of existing masculinities cannot singularly be ascribed to the dominant perceptions of being a man that exists within a singular location, as dominant, subordinate, and complicit masculinities are always to be found as masculinity exists due to substantial discerning of males as simultaneous social-psychological gendered, ethnic, racial, and political subjects (Connell, 2005a; Ratele, 2006).

2.2.2. Contributing Factors to the Construction of Masculinity amongst Male Adolescents

Morrell et al. (2012) notes that psychologists researching masculinity have shown particular interest in the manner in which young men launch a feasible masculine identity for themselves with regards to other women and young men. When it comes to young men, hegemonic masculinity is regarded as an ideal that guides the socialisation of young men (Joseph & Lindegger, 2007). Joseph and Lindegger (2007) have found that most young men try to locate themselves relationally, consciously, or unconsciously, in association with hegemonic standards as the main device by which an operative masculine identity is created and preserved. Reflecting on Connell's theory, it can be regarded that the young men are in cahoots with the leading principles of masculinity (Morrell et al., 2012). However, it has been found that young men and boys bear burdens to obey hegemonic norms and concepts of masculinity as well as uncertainty about these anticipations. This leads to both collaboration and internal vs external division and opposition thereto. In this way boys internally and

purposely locate themselves consciously and unconsciously within their own identities of masculinity (Blackbeard & Lindegger, 2007; Lindegger & Maxwell, 2007; Ratele, 2008).

Boys and men are shaped by the positions and expectations that other boys and men bestow upon them which leads to culturally located principles and practices of their masculinity (Lindegger & Maxwell, 2007; Morrell et al., 2012). Many societies and countries are dominated by a minority of older males who purposefully shape the world in their favour by placing pressure on younger males to be like them (Barker & Ricardo, 2005; Ratele, 2008; Shefer et al., 2007b). In the same vein, younger males can rally and display socially acceptable parts of manhood or alternatively pursue to interrogate the power of certain cohorts of older males (Barker & Ricardo, 2005). However, families originate the course of developing infants into boys and boys into men whereby means of existing knowledge and power are used to steep the physiques, psyches, needs, and lived experiences with pictures and philosophies of masculinity (Ratele, 2008).

Frosh et al. (2002, p. 1) describe adolescence as “a period ... in which boys are becoming acculturated (or acculturating themselves) into increasingly salient masculine identities”. They view adolescence as being culturally, subjectively and discursively defined. Arguably then, research done in school contexts have been vital contributors to the field of masculinity studies in adolescents, as schools are viewed as crucial contexts where gendered identities are produced (Frosh et al., 2002; Mac an Ghaill, 1994; Morrell, 1994). It has been found that when boys do not adhere to, and threaten or contest, hegemonic forms of masculinity in schools, experience discrimination and marginalization (Connell, 2000). Related to the school context, it has been found that sport code identifications impact how adolescent boys construct masculine norms (Frosh et al., 2002; Mac an Ghaill, 1994; Wetherell, 1998).

Kimmel (2017) notes how white, male adolescents in North America have been socialised to think that violence is a normal way to resolve conflicts like these and that violence is acceptable and respected male behaviour. He goes further to discuss how school shooters in America, who are predominantly white, male adolescents, also display a sense of aggrieved entitlement and employ violence when their masculinities are brought into question through suggestions of weakness and homosexuality and attacks on race. This is an example of how language is used by boys to police the norms of masculinities. When boys do not conform to the hegemonic forms of masculinity, they are othered (Renold, 2004) and ridiculed by the use of labels such as losers (Connell, 2005a) and sissies (Frosh, Phoenix, & Pattman, 2003).

Frosh et al. (2002) discuss how certain images and discourses of racial identities then become integral in the manners in which adolescents experience and enact their masculinities

as racially situated identities. They term this social and unconscious process *racialisation*. Here, racial subject positions intersect with gender identity constructions in micro-cultural school settings where adolescents assume or reject certain race identities (Frosh et al., 2002). Therefore, adolescent masculinities are not only positioned in relation to gender, but are dynamic and positioned within subjective time and space (Wetherell & Edley, 1998).

Thus, not only do adolescents construct their masculinity in line with racial identities, it is also vital for men and young boys to safeguard against performing as female or homosexual in the attainment of successful masculinity by overtly separating from non-hegemonic masculine practices and notions of feminine practices or face peer rejection. Young men who are nurturing, compassionate, and enjoy practicing which are seen in the West as women's tasks need a cover of masculinity within which they can reframe their practice as masculine rather than feminine (Ratele et al., 2007; Shefer et al., 2010). However, male adolescents can occupy multiple masculinities and boys' views on masculinities are consequently fluid and dependent on context. This means that they may enact contradictory masculinities and inhabit alternative, though not necessarily subordinate, forms of masculinities (Frosh et al., 2003).

There is thus a need for more research to explore and comprehend the lives and experiences of young individuals from the lens of gender (Chege & Pattman, 2003). Only three studies have researched masculinity amongst male adolescents in the South African context using a photovoice design. They are discussed below:

Joseph and Lindegger (2007) conducted a photovoice study to explore the construction of masculinity amongst 12 visually impaired isiZulu Speaking boys aged 14-18. They conducted two individual interviews with participants and found that while the boys attempted to align with expected hegemonic standards of masculinity, they experience substantial anxiety as they are conscious of the challenges they face in performing masculinity and also found several discursive strategies they use to cope with this. Similarly, Langa (2008, 2010) conducted a photovoice study to explore the construction of masculinity amongst 25 boys aged 13-18 from Alexandra Township and found it to be typified by feelings of uncertainty, reluctance, and ambiguity as participants both opposed and complied to hegemonic norms of masculinity. Data was collected via both individual interviews and focus groups.

Blackbeard and Lindegger (2007) conducted a photovoice study to examine the male identity positions of 29 boys aged 15-17 from rural and urban schools in KwaZulu-Natal with regards to the unconscious, dialogical, and discursive construction of masculinities. They conducted both individual interviews and focus groups and found that the male peer group is a vital context for the construction of masculine acceptability which includes performative acts

of displayed toughness, risk-taking, and an emphasis on heterosexuality. Acceptability was displayed through the objectification of girls through non-relational heterosexuality. Furthermore, they found that race identities played a vital part in the construction and subjectivity of masculinity and that participants made use of abjection to police the acceptable boundaries of masculinity and disavow homosexuality as otherness.

It is possible that some of these findings will be replicated in this study. However, male, Afrikaner adolescents may face unique challenges with regards to their masculinity in the post-apartheid South African context. Since 1994, white, Afrikaner masculinity has transformed in the sense that its roots in patriarchal models of racial and gender dominance are no longer justified as a political imperative or duty to the nation (Blaser, 2012; Blaser, 2009; Blaser & van der Westhuizen, 2012; Falkof, 2016; Giliomee, 2011; Verwey & Quayle, 2012). Instead, Afrikaner males are now reporting that their masculinity is suffering as a result of alleged prejudiced African National Congress (ANC) policy such as Affirmative Action and Black Economic Empowerment (BEE) (de Vries, 2012; van der Waal & Robins, 2011; Visser, 2007).

According to Falkof (2016) this social, political and civic powerlessness that confronts the Afrikaner patriarch in post-1994 energises his growing ruthless wishes (Falkof, 2016). He suggests that Afrikaner males can no longer occupy their hegemonic role but rather enacts violence from a half-hegemonic position. du Pisani (2001) echoes this by stating that though Afrikaner hegemonic masculinity was disputed post-1994 and its meaning changed somewhat, it still remains hegemonic. A very extreme cast of this Afrikaner masculinity is then where an Afrikaner male's fury at his lack of authority results in violent conflict, as he is convinced of his definitive right of power (Falkof, 2016). This is in line with Kimmel's (2017) observations of how white men in North America have taken to gun violence as their only means of enacting what remains of their hegemonic masculinity in the wake of its perceived destruction with the election of a black man (Barack Obama) as their countries president.

2.2.3. An Overview of Theoretical Frameworks of Masculinity Studies

The main theoretical frameworks emphasising the conceptualisation of masculinity are: socialisation models, the masculine crisis view, and social constructivism (Brittan, 1989) (see section 2.3.4. for a discussion on the debate of the use of social constructivism vs social constructionism in the field). According to socialisation models of masculine identity, the perceptions and experiences of males' gender, in particular, are the result of socialisation experiences. Socialisation is the social processes carried out by cultural establishments which guides the young boys of that culture to take up recognized and customary gender roles in the

future. The media, schools, and families are the main cultural establishments that carry out this process of socialisation. The reasoning behind the customary gender roles for males and females within socialisation models are the biological differences between men and women. Within this model, it is theorised that boys have no control over the process of their gender socialisation and that once this process is completed, its results are finite (Brittan, 1989).

According to the masculine crisis model of masculine identity, primarily patriarchal cultures and masculine identity, are in real crisis (Brittan, 1989). The crisis is the result of the feminist movement which leaves men feeling they are no longer in control (Kaufman, 1990). The social constructivist model of masculine identity posits that masculinity is created, perpetuated, and altered through social interactions and that these processes may not always be conscious (i.e. deliberate). Within this view, it is said that males position themselves in relation to certain models of masculinity (Brittan, 1989).

Within the literature, four major views exist concerning how children acquire their gender identity: (1) Identification theory, (2) Social Learning Theory, (3) Cognitive-Developmental theory, and (4) Social Constructivist theory (Brittan, 1989). According to Identification theory, children acquire their gender identity through identification with their same-sex parent (Chodorow, 2000). Social Learning Theory states that children, in particular, learn appropriate behaviours of gender through the process of reinforcement where acceptable gender behaviour is rewarded and unacceptable gender behaviour is punished (Curran & Renzetti, 2001). Proponents of Cognitive-Developmental theory hold that once children become aware of their gender at the age of two or three, they actively attempt to perform behaviours that are conventionally expected of boys and girls (Richardson, 2020).

Finally, according to Social Constructivist theory, within a given culture's social practices and discourses, concealed conventions about gender and sex, such as androcentrism (male-centredness) and gender polarization, exist and become internalised by children. Children are thus inclined to construct an identity that is congruent with these expectations (Bem, 1993). This cultural process of shaping children is based on biological sex differences and results in masculine and feminine adults with particular emotional capabilities (Hare-Mustin & Marecek, 1990; Weedon, 1996). It takes place through: (1) the positioning of boys and girls in relation to these concealed conventions and (2) social practices which creates diverging social experiences for males and females. Both facets result in the solidification of androcentric and gender-polarising conventions in the psyches of both males and females (Bem, 1993).

2.3.Theoretical Framework: Social Constructivism

Social constructivism will be used as the theoretical framework of this study.

2.3.1. Overview of Social Constructivism

Social constructivism is a theoretical framework that states that the knowledge, understandings, meaning, and significance of reality, and reality itself, created collaboratively by groups of people through interaction with each other and the external environment and cannot be discovered individually as it only exists through the social creation thereof (Amineh & Asl, 2015; Kim, 2001; Leeds-Hurwitz, 2009). This theoretical framework is influenced by Vygotsky's (1978) theory of learning and development which states that learning and knowledge take place first socially and is then internalised via individual learning. Thus, the understanding of culture and context is primary in understanding society and knowledge construction (Derry, 1999; Kim, 2001; McMahon, 1997).

Key factors of the theory are: (1) the assumption that individuals rationalise their experience by developing a prototype of their social world and how this social world operates, and (2) the acceptance that language is the main element used by individuals to construct this social world (Leeds-Hurwitz, 2009). Vygotsky (1978) states that the process of constructivism takes place via society's facilitation of language and thought as knowledge is influenced by culture and community.

2.3.2. Basic Assumptions of Social Constructivism

Social constructivism has its foundations in particular assumptions about: (1) reality, (2) knowledge, and (3) learning (Amineh & Asl, 2015; Kim, 2001), which will be detailed below:

2.3.2.1. Reality. According to social constructivism, reality is constructed by individuals. Groups of people that make up society, conceive together what the elements of reality are (Kukla, 2000). In this manner, reality cannot be found as it is not in existence before it is socially constructed (Amineh & Asl, 2015; Kim, 2001; Welsch, 2011). Thus, reality only exists once it is socially constructed.

2.3.2.2. Knowledge. Similar to reality, knowledge according to social constructivist theory is also constructed by individuals, through both social and cultural means (Ernest, 1999; Gredler, 1997; McMahan, 1997; Prawat & Floden, 1994). In this manner, meaning is created by people via their interactions with others and their external environment (Amineh & Asl, 2015; Kim, 2001; McMahan, 1997).

2.3.2.3. Learning. Learning is considered a social process according to social constructivist theory (Vygotsky, 1978). According to this theory, learning is an active process as it does not occur passively within an individual and is not the result of the effect of external forces on behaviour (McMahan, 1997). Instead, learning takes place when people are meaningfully engaged in social actions (Amineh & Asl, 2015; Kim, 2001).

2.3.3. Intersubjectivity in Social Constructivism

Intersubjectivity is the collective understanding a group of people has when their exchanges are rooted in shared interests and assumptions on which their communication is based (Rogoff, 1990). These exchanges and communications are made up of socially sanctioned notions of the group's external reality and include the social outlines and regulations of language (Ernest, 1999; Vygotsky, 1978). In this manner, socially constructed meanings include intersubjectivity within a group of people (Kim, 2001). Thus, knowledge and social meanings are formed and advanced via a process of negotiation amongst individuals in a group (Gredler, 1997; Prawat & Floden, 1994).

Furthermore, it follows that any idiosyncratic individual meanings formed by these involvements are influenced by the intersubjectivity of the group or community to which these individuals belong (Kim, 2001). Therefore, intersubjectivity is a platform for both group communication and an expansion of individual understanding of new knowledge formed within the group from its unique cultural and historical perspectives (Prawat & Floden, 1994; Rogoff, 1990; Vygotsky, 1978). It is helpful for individuals who make up a certain community to be mindful of their intersubjective meanings as it will assist them in understanding new knowledge that emerges from within their group (Kim, 2001)

2.3.4. Limitations of the use of Social Constructivism

A critique often levelled against social constructivism is that constructivist psychologies as a whole have not yet developed into one, main, articulate and theoretically consistent theory. This has resulted in misunderstandings of what makes up constructivist theory. One of the main implications of this general ambiguity is that the definitions and theoretical tenets *social constructivism* and *social constructionism* are used interchangeably and incongruously (Andrews, 2012; Burr, 1995; Gergen, 1999; Phillips, 1995; Raskin, 2002; Young & Collin, 2004). This is evident when consulting literature in the field of social constructionism [see: Burr (1995) and Gergen (1999)] as well as relevant literature in the field of masculinity studies [see: Connell (2005a) who focuses on social constructionism but displays overlaps with social constructivism]. Furthermore, what delineates and differentiates the two with regards to epistemology and ontology is not clearly outlined. Resultantly, social constructivism and social constructionism share many common features and similarities due to their close theoretical relation. Their main theoretical alignment being that that social, historical, cultural, and psychological construction of meaning occurs through communication in relationships (Lyddon, 1995; Phillips, 1995; Raskin, 2002; Young & Collin, 2004). Thus, both are appropriate for investigating the psychological construction of meaning (Piaget & Inhelder, 1969; Raskin, 2002).

Another chief criticism against social constructivism is that it is focused only on the cognitive and not the social mechanisms of meaning making (Liu & Matthews, 2005; Neimeyer, 1995; Osborne, 2014; Young & Collin, 2004). Included in this argument is a critique is that social constructivism ignores the role that an individual's psychological processes and emotional states play in the construction of meaning (Osborne, 2014; Resnick, 1996). However, in defense of this criticism, it has been noted that any confusion surrounding the theory of constructivism are the result of poor understanding of and "superficial interpretations" of the philosophical orientation that social constructivism is based on (Liu & Matthews, 2005, pp., p. 391; Osborne, 2014).

Thus, this critique is based on an incorrect assumption of social constructivism as this theory holds that the individuals create knowledge and meaning through complex psychological constructions whereby the values and practices of a certain culture are incorporated into their constructions of meaning through social relationships (Bruner, 1990; Liu & Matthews, 2005; Neimeyer, 1995; Vygotsky, 1978). This dispels the misunderstanding and resulting criticism that social constructivism is only focused on the cognitive processes of

meaning making and makes the use of either theory appropriate when investigating the psychological process of meaning making (Piaget & Inhelder, 1969; Raskin, 2002).

2.3.5. Motivation for the use of Social Constructivism

As mentioned in section 1.3. in the previous chapter, this research aims to explore how young Afrikaner males *understand, construct and perform* masculinity, social constructivism. Therefore, social constructivism is an appropriate theoretical framework to use in this study as it purports that the knowledge, understandings, meaning, and significance of reality and reality itself, (*the perceptions and experiences of masculinity*) is created collaboratively by groups of people (*the Afrikaner community*) through interaction with each other and only exists through the social creation thereof. The use of social constructivism as a theoretical framework is also congruent with previous research in the field [see: Blackbeard and Lindegger (2007), Joseph and Lindegger (2007) and Langa (2008, 2010)], thus making its use valid for this study.

Furthermore, as according to Vygotsky (1978) learning and knowledge takes place first socially and is then internalised via individual learning second, social constructivism will be both necessary and helpful to explore the process of how young Afrikaner males understand, construct and perform masculinity. The basic assumptions of social constructivism (reality, knowledge, and learning) (Amineh & Asl, 2015; Kim, 2001) can be used to explore this aim as it is hypothesised that the reality and knowledge of masculinity are socially constructed by the Afrikaner community and then learnt by the male adolescents via the intersubjectivity that exists within the Afrikaner community. According to social constructivism, this process of meaning making leads to a qualitatively altered psychological reality of the individual in question as the connection that takes place between the individual and collective consciousness during construction is an inherently psychological process whereby a psychological enactment of the collective intersubjectivity takes place (Bruner, 1990; Liu & Matthews, 2005; Neimeyer, 1995; Vygotsky, 1978). Thus, by employing social constructivist theory in this study, the psychological realities and knowledge (thus the intersubjectivity) that has been collaboratively constructed within the Afrikaner community which informs the learnt perceptions, experiences and construction of masculinity amongst male, Afrikaner adolescents, may be uncovered and possibly understood.

2.4. Chapter Summary

This chapter has served as the literature review for this study and consisted of two main parts which examined masculinity and social constructivism. First, masculinity was introduced. This was followed by: (1) a critical review of international and South African

literature on hegemonic masculinity, (2) contributing factors to the construction of hegemonic masculinity amongst male adolescents, and (3) an overview of theoretical frameworks of masculinity studies. Though various debates in literature were discussed, hegemonic masculinity was found to be the dominant mode of masculinity in a society constructed from social, biological, psychological, gendered, ethnic, racial, political, and social domains. Adolescents in particular are pushed through social pressure to engage in risk-taking behaviour to prove they conform to hegemonic masculine gender norms to avoid being ostracised.

Finally, social constructivism as the theoretical framework of this study was presented. An overview of social constructivism was provided as well as the basic assumptions of social constructivism which included reality, knowledge, and learning. Thereafter, intersubjectivity in social constructivism was detailed before concluding this chapter with a discussion on the limitations of social constructivism and the motivation for the use of social constructivism as the theoretical framework for this study. By employing social constructivist theory in this study, the reality and knowledge of masculinity as socially constructed by the Afrikaner community and then learnt by the male adolescents via the intersubjectivity that exists within the Afrikaner community can be uncovered.

Throughout, this chapter has highlighted the major themes that were found within the literature by drawing out: (1) conclusions, (2) major similarities and differences within the literature encountered, which lead to (3) significant questions that formed the basis for further investigation.

Chapter 3: Methodology

3.1. Chapter Introduction

This chapter will serve as the research methodology chapter. Firstly, qualitative research methodology will be defined and the rationale for its selection will be highlighted. Thereafter, photovoice as a qualitative data collection tool will be discussed concerning its use in similar studies before identifying the research questions. Next, the research participants and sampling will be presented before identifying the data collection strategies used in this study. Data analysis will be explored next, followed by a description of how the researcher maintained trustworthiness and rigour of the study. Finally, researcher reflexivity will be detailed and an overview will be provided on how ethical considerations of the present study were managed, namely gatekeeper permission, informed consent, and data management. Throughout, this chapter will make reference to Appendices A-M which supplements sections of this chapter.

3.2. Research Design

Qualitative research is defined as researching and “understanding the meaning people have constructed” and how “people make sense of their world and the experiences they have in the world” (Merriam & Tisdell, 2015, p. 15). Therefore, as the researcher was interested in the perceptions and experiences of masculinity amongst male, Afrikaner adolescents, qualitative research was deemed an appropriate research methodology for this study which aims to understand the construction of masculinity amongst male, Afrikaner adolescents. Photovoice was selected as the qualitative data collection tool to best achieve this aim as it allows for individuals to use photographs they have taken to critically express their knowledge, experiences, and points of view via large and small group narratives of their photographs (Johnston, 2016; Sutton-Brown, 2014; Wallerstein & Bernstein, 1988; Wang, 1999; Wang & Burris, 1994; Wang & Burris, 1997).

Furthermore, photovoice as a data collection tool has successfully been used in three studies to investigate masculinity amongst male adolescents in South Africa [see: Blackbeard and Lindegger (2007); Joseph and Lindegger (2007); Langa (2008, 2010) for examples]. Similar to the use of photovoice as a data collection tool in this study, these three studies used photographs taken by the participants in an open-ended manner to prompt discussions regarding what the photographs represent to the participants. This is known as photo-elicitation (Noland, 2006). In this manner, the participants were regarded as the experts on their life experiences represented in their photographs.

These three studies also combined group and individual interviews where photographs were discussed and asked participants to take photographs on the theme of their lives as boys, similar to what was done in this study. Finally, as participants were below the age of 18 and the nature of the research topic was possibly sensitive, it was deemed appropriate to use photovoice as the data collection tool as it is non-intrusive and afford more power to the participants (Johnston, 2016). This potential for photovoice to empower adolescents within the South African context was recently aptly displayed in a study by Ngidi and Moletsane (2019) where photovoice allowed orphaned girls to explore their experience of sexual violence. In this manner, photovoice was thus deemed an appropriate data collection tool.

3.3. Research Questions

This research aims to explore how male, Afrikaner adolescents understand, construct and perform masculinity.

The objectives of this research are to:

- Explore how male, Afrikaner adolescents construct, define, and understand masculinity.
- Understand what informs the construction of masculinity amongst male, Afrikaner adolescents.
- Discover how male, Afrikaner adolescents perform masculinity.

This study aims to answer the following research question:

How do male, Afrikaner adolescents perceive and experience masculinity?

The sub questions for this research question are:

1. How do male, Afrikaner adolescents define and understand masculinity?
2. How do male, Afrikaner adolescents construct masculinity?
3. How do male, Afrikaner adolescents perform masculinity?

This study intends to research how adolescents from the Afrikaner community construct and perceive masculinity by positing that the origin of the manifestation and the basis for maintaining these perceptions and experiences are located within the Afrikaner community.

3.4. Research Participants

Table 1 below provides a summary of the demographic information of the research participants of this study:

Table 1

Participant Demographic Information

	Age	Location	Member of <i>Die Voortrekkers Social Club</i>
Participant 1	13	Gauteng Province	Yes
Participant 2	16	Gauteng Province	No
Participant 3	16	Gauteng Province	No
Participant 4	18	Gauteng Province	Yes
Participant 5	17	Gauteng Province	No

Five participants were recruited for participation in this study. All five participants were white, male, Afrikaner adolescents. The participants were aged 13-18 and all participants resided in the Gauteng province of South Africa. As already outlined in section 1.2. of Chapter 1, adolescents, globally, are defined as individuals aged 10-19, who undergo simultaneous and intense physical, sexual, psychological, and social developmental transformations (WHO, 2021). Being a male, i.e. having a male gender identity, refers to one's ideocratic feeling of being a male. Often times for individuals, this sense of being a male, aligns with their biological assigned male sex (Psychological Society of South Africa, 2017). White is one of the four racial categories that exist in post-apartheid South Africa and is used to denote individuals of European descent (Department of Labour, 1998).

Some difficulty exists in describing Afrikaners as, since the first use of the term Afrikaner in the early 1800's, and continuing to this day, Afrikaner identity has been disputed and there has been no consensus regarding who qualifies as an Afrikaner. However, being an Afrikaner is mainly associated with speaking the Afrikaans language⁵ (Blaser, 2009; Blaser & van der Westhuizen, 2012; Brink, 1983; Davies, 2009; de Klerk, 1984; Giliomee, 2011; Leonard, 2013). van der Merwe (2008) notes that the role of religious convictions held by the founders of the *Afrikanervolk* (nation) is most widely regarded as the most influential and important factor to the Afrikaner community. Regardless of the exact definition, Afrikaners identify as a distinct ethnic group (du Toit, 2003; Vincent, 1999, 2000; Hattam, 2001) who themselves

⁵ Many diverging arguments exists regarding the defining nature of Afrikaner identity [see: Adhikari (2005); Degenaar (1987); du Toit (2003); Erasmus (2005); Giliomee (1999, 2011); Hofmeyr (2020); Moodie (1975); Naudé, Oberholzer, and Thom (1968); Slabbert (1999); Steyn (1980); Steyn (2003); van der Merwe (2008); van der Westhuizen (2016) and van Jaarsveld (1961)].

presume that they have always been confronted by cultural, political, and literal pressures and trails (Giliomee, 1997; Hyslop, 2000; Kriel, 2012; van der Merwe, 2008).

Two of the five participants are members of *Die Voortrekkers* (The *Voortrekkers*) social club. *Die Voortrekkers* is a future-oriented Afrikaner youth organisation and cultural movement that empowers modern Afrikaner youth to be successful as positive citizens and consistent Christians in their calling to service. The building blocks of the Voortrekkers are: pride, Christianity, service, teamwork, leadership development, achievement, family, and above all, culture, family, and nature. The club offers Afrikaner children a home in which they can fully live and enjoy the history, language, culture, and traditions of Afrikaners (Die Voortrekkers, 2021).

3.5. Sampling

Sampling took place over two phases. During phase one, non-probability, purposive sampling was used to sample participants from *Die Voortrekkers*. Purposive sampling was used as the researcher wanted to create a group with certain characteristics that is solely for the purpose of the photovoice study (Sutton-Brown, 2014; Wang, 1999). *Die Voortrekkers*, as described in section 3.4. above, was selected as a sampling site as they are an Afrikaner youth organization and the study aims to explore how male, Afrikaner adolescents perceive and experience masculinity. Resultingly, the inclusion criteria for the study were: being male; being Afrikaans home language speaking; having a home environment that is Afrikaans speaking; identifying as part of the Afrikaner community; having access to WiFi and a cellphone/laptop/computer/camera.

First, gatekeeper permission from the head of *Die Voortrekkers*, to sample participants for the study from its members was obtained via Google Forms (see Appendices D-E). *Die Voortrekkers* then put up a notice on their national website containing links to: (1) a Google Slides presentation (see Appendices B-C) introducing the researcher, photovoice, the present research topic, and participant inclusion and exclusion criteria and (2) a Google Forms Parent/Guardian Informed Consent Form (see Appendices F-G). If parents/guardians completed the Google Form their sons were e-mailed the same link to the Google Slides presentation and the link to a Google Forms Participant Assent Form (see Appendices H-I). Only participants who completed the Participant Assent Form were then e-mailed a link to the initial Zoom meeting introducing the study. Two participants from the Gauteng province were recruited through this process during phase one of sampling.

As the study required more participants, phase two involved the researcher employing purposive, convenience, and snowball sampling to recruit more participants. The researcher approached Afrikaner parents known to her (convenience) as they would have access to other Afrikaner parents with male adolescents (purposive). The researcher provided these parents with links to: (1) a Google Slides presentation (see Appendices B-C) introducing the researcher, photovoice, the present research topic, and participant inclusion and exclusion criteria and (2) a Google Forms Parent/Guardian Informed Consent Form (see Appendices F-G). The researcher had asked these parents to forward the above two links to any Afrikaner parents they knew of who had male adolescents (snowball).

If parents/guardians recruited via snowball sampling completed the Google Form their sons were e-mailed the same link to the Google Slides presentation and the link to a Google Forms Participant Assent Form (see Appendices H-I). These parents were then again sent the links to the Google Slides presentation and the Google Forms Parent/Guardian Informed Consent Form and asked to send these on to other Afrikaner parents with male adolescents. Only participants who completed the Participant Assent Form were then e-mailed a link to the initial Zoom meeting introducing the study. A further three participants were recruited in this manner during phase two of sampling, all from the Gauteng province as well, bringing the total number of participants up to five.

3.6. Data Collection Strategies

Much like the sampling process detailed in section 3.5. above, data collection also took place over two phases. Phase one involved both a piloting of the data collection strategies and the initial meetings with participants where the study was further introduced and further verbal assent to participate in the study was obtained from the participants. Phase two was the actual data collection phase, where both individual interviews and a group interview were conducted as data collection strategies. All interviews were conducted in Afrikaans as both the participants and researcher are Afrikaans first-language speakers.

All data collection strategies from both phases took place online via Zoom. As already detailed, Zoom is a collaborative, cloud-based video conferencing platform that enables online meetings, group messaging, and secure meeting recordings enabling individuals to communicate in real-time via any electronic device (Zoom, 2016). Zoom connects easily, has robust privacy and security settings (Zoom, 2016). The advantages and suitability of the use of online platforms, like Zoom, to conduct qualitative research include that: (1) participants and hosts can establish rapport easily (which is also aided by the file-sharing option), (2)

convenience for data collection and participation, (3) simplicity and user-friendliness of the platform, (4) flexibility in time and location of conducting interviews, (5) access to geographically spread individuals with limited use of resources which can increase the depth of data and imply use with a large variety of participants from various contexts (6) time- and cost-effectiveness, and (7) possibilities for online research to duplicate, better, and assist individual interviews and focus groups (Archibald, Ambagtsheer, Casey, & Lawless, 2019; Braun, Clarke, & Gray, 2017; Cater, 2011; Deakin & Wakefield, 2014; Hewson, 2008; Horrell, Stephens, & Breheny, 2015).

Phase one of the data collection strategy had two parts: (1) piloting and (2) the initial meeting with the participants. Firstly, the researcher piloted the script for the interview schedule and group discussion guide twice. The first pilot session was with the research supervisors and the second on a group of friends. Feedback from both piloting sessions was used to create the final research instrument script (see Appendices J-K for the final version).

After obtaining participant assent, participants were e-mailed a Zoom link and an initial meeting was held via Zoom. During this initial meeting, the participants were introduced to each other, the researcher, photovoice research, and the research process and timeline followed in the present study. It was further explained that participation was voluntary and verbal assent from participants was obtained. Participants were then oriented to the research question and the goal of the research. They then received photovoice training where participants were asked to take pictures in a manner that hid individual's identities or alternatively get permission from individuals before photographing them. Participants were also assured and informed that it is not the quality of the photo that is important but rather what the photo represents to them. The researcher did inform participants at this point that all individual's faces in any photographs will be censored by the researcher in the final write up and publications stemming from this research to protect the anonymity of photo subjects and participants

Participants were not given cameras to take photos but rather used their own cellphones to take photos. Finally, the topic on which participants were to take pictures for discussion was introduced. The topic on which participants were asked to take pictures for discussion was: "A Typical Day in the Life of an Afrikaner Teenage Boy" (For the full script used during this initial meeting, see Appendices J-K). This could include: abstract images, individuals, objects, photos of photos, animals, nature, etc. No limit was set on participants. Participants were given two weeks to take as many photographs as they desired before the individual interviews. They were instructed to e-mail three to five photos of their choice from all of their captured

photographed to the researcher the day before their individual interview for discussion in the interview. This concluded phase one of data collection.

Phase two of data collection comprised of the individual interviews and the group interview. The individual interviews were all about an hour and fifteen minutes in duration and the group interview was just under two hours in duration. The researcher shared the participant's photos via Zoom's Screen Sharing feature and asked broad open-ended questions to elicit discussion in both individual and group interviews (see Appendices J-K for the full scripts used during these data collection interviews). After the completion of all individual interviews and once more after the completion of the group interview, the researcher e-mailed all participants a letter which they could hand in to the UKZN Psychology Clinic for three free counselling sessions, should they feel upset by anything discussed in the interviews (see Appendices L-M for the letter). In total, this phase was completed over five weeks. The group interview took place after all the individual interviews took place and was the final step of data collection.

3.7. Data Analysis

Braun and Clarke's Thematic Analysis (2006) was used to analyse data in this study as it is a valuable, easy to use, and theoretically malleable method of qualitative data analysis to deliver in-depth, comprehensive, and intricate analyses through identifying themes in the data. These themes represent significant aspects of the data which relate to the research question and denote a pattern of responses or connotations within the data. Thematic analysis is an apt method for use in short dissertations (Braun & Clarke, 2006). For this dissertation, inductive thematic analysis was employed using a constructionist approach. The following are listed by Braun and Clarke (2006) as the phases of thematic analysis (these phases follow a recursive and not a linear order).

The entire data set was read and reread. This process was also done to immerse and familiarise the researcher with the data set and resulted in ideas of what initial themes may be (phase 1). NVivo 12 suite was to code the data set and started generating initial codes by coding to nodes across the whole data set by using latent content of the data (phase 2). Thereafter, the researcher organised coded nodes into groups to start forming initial themes from all of the initially coded nodes across the whole data set which included possible main themes, sub-themes, and miscellaneous themes (phase 3).

In generating a thematic map of the analysis the researcher re-read the entire data set and then reviewed the initial themes to determine whether the coded nodes within themes are

coherent first with regards to each other (level 1) and second with regards to the overall data set in terms of validity and overall meaning (level 2) (phase 4). This involved moving some coded nodes around to other initial themes or removing some coded nodes. After themes were reviewed and set, the researcher came up with clear titles and descriptors for them which can be seen next in chapter 4 section 4.2. (phase 5). Finally, the researcher selected extracts and photos from each theme which illustrates what the themes mean as part of writing up and analysing each theme which is seen in the next two chapters (phase 6). As the design of the study is photovoice, this phase also involved the researcher selecting photos to accompany the extracts under every theme.

3.8. Trustworthiness and Rigour

In qualitative research, validity and reliability are termed trustworthiness and rigour and are made up of (1) dependability, (2) credibility, (3) transferability, and (4) confirmability (Seale, 2011).

Credibility assesses whether a true picture of the research is being sketched by the researcher. To achieve credibility, the following practices should be present: using well-established research methodology, being familiar with the culture of the research subject, triangulation, debriefing with supervisor's, peer review, reflexive commentary, thick description, and results that are congruent with other findings (Seale, 2011). To ensure credibility the researcher used a well-established research methodology, namely qualitative research, and used photovoice as a data collection tool. Furthermore, credibility was ensured as the researcher is a part of the Afrikaner community, and thus familiar with the culture of the research subject. However, this can also be a limitation as it may lead to bias (this will be further detailed in section 6.2. of Chapter 6), and therefore the researcher engaged in reflexive practice through keeping a reflexive journal and included a section on research reflexivity in the write up of this study (see section 3.9. in the following section for the researcher reflexivity). Credibility was also ensured by providing a thick description of the data. Finally, the results that emerged from this study are congruent with other findings of similar studies in the field [see: Blackbeard and Lindegger (2007); Joseph and Lindegger (2007) and Langa (2008, 2010)], further ensuring credibility.

Transferability relates to whether: (1) enough detail of the context is provided for findings to be applied to other settings and whether (2) thick descriptions for clarification and understanding are present (Seale, 2011). The researcher ensured transferability through the

detailed sections of chapters three to five as well as Appendices B-M which have provided detailed information and thick descriptions for clarification and understanding of the context within which the research took place.

Dependability relates to detailed reporting of methodology which allows the reader to evaluate if a proper research process has been followed and should include rigorous sections on research design and methodology, evidence collection, reflection on the contributions and limitations of the study, as well as the recommendations for future research. This is referred to as an audit trail since enough evidence should be provided for a different researcher to recreate and repeat the investigative process and corroborate the original research by arriving at the same conclusions (Seale, 2011). The researcher ensured dependability through the detailed reporting of the qualitative research design and methodology (section 3.2.), research participants and sampling (sections 3.4.-3.5.), and photovoice as data collection tool (section 3.6.), all supplemented by the even more detailed Appendices B-M to create an audit trail. Furthermore, the researcher further ensured dependability through descriptions of the limitations and contributions of the study as well as recommendations for future research (sections 6.2. – 6.4 in Chapter 6).

Finally, confirmability ensures that findings emerge from the data (i.e. the participants) and not the researcher's bias. This is achieved through detailing decisions, methodology descriptions, weaknesses, ongoing reflexive commentary, and audit trails. Research confirmability is obtained when credibility, transferability, and dependability are all achieved and when it is clearly demonstrated how conclusions and interpretations were reached (Seale, 2011). Through steps taken by the researcher as detailed above to ensure that credibility, transferability, and dependability were achieved, confirmability of this study was achieved as well as the decisions, methodological descriptions, limitations of the study, ongoing reflexive commentary, and audit trails were detailed to demonstrate how conclusions and interpretations were reached. These steps were taken by the researcher to ensure confirmability. They were also in line with those of other researchers who conducted similar studies field [see: Blackbeard and Lindegger (2007); Joseph and Lindegger (2007) and Langa (2008, 2010)].

3.9. Researcher Reflexivity

The researcher has always found herself feeling as Loubser (2015) described (and noted to be rare for our peers), a distaste and resentment towards that which is traditionally linked to

and embodies Afrikaner culture: privilege, separateness, talk of “our people”, a love for eating meat, khaki shorts, drunk Blue Bull rugby fans, the *De la Rey* song by *Bok van Blerk*, seeing the old *vierkleur* (four colour) flag, drinking brandy and coke at a *braai*, and the fact that other Afrikaners assume you agree with racist notions just because you are an Afrikaner. This stemmed from not personally experiencing these facets of Afrikaner culture in the researcher's daily life as the researcher grew up in KwaZulu-Natal, where Afrikaner culture is not as prominent as in other parts of the country, such as the Free State or Gauteng. Furthermore, the researcher's parents and grandparents have also lived in KwaZulu-Natal all their lives and thus also did not fully embody and model the above links to traditional Afrikaner culture.

Therefore, as Loubser (2015) did, the researcher has spent her life desperately trying to disassociate herself from all things Afrikaner, as she has historically not seen herself as representative of these typecasts of the Afrikaner community. Furthermore, stating that the researcher does not subscribe to traditional heteronormative Afrikaner beliefs is quite an understatement as the researcher does not identify as heterosexual. However, as Loubser (2015) noted, this is a terribly awkward position as the researcher is quite obviously an Afrikaner (most notably seen from her very Afrikaans surname and accent when she speaks English). What further confounded this was the fact that the researcher's father and grandfather in particular with whom she had spent much time growing up, did not endorse typical Afrikaner heteronormative male gender roles as they modelled treating their wives (the researcher's mother and grandmother) as equals. For example: both the researcher's father and grandfather took part in cooking, cleaning, and child-rearing and did not believe a woman's place is to be silent in the kitchen, taking care of the children. This is far removed from the archetypal Afrikaner man, making the researcher further want to distance herself from these typecasts of traditional Afrikaner culture and beliefs, especially those held by Afrikaner men.

However, through conducting this research the researcher has realised that if she chooses to dissociate from *Afrikanerness* she would have no identity as there is no possibility of her belonging to or being included in any other racial/ethnic/cultural group but the Afrikaners as a white, Afrikaans-speaking female from South Africa. The researcher has uncovered that a part of this desire to be separate from traditional Afrikaner culture stems from her association of traditional Afrikaner culture and its representations with apartheid and racism and as she does not want to be associated with these matters (and they make her feel extreme guilt for what Afrikaners, and therefore by extension the researcher herself as an Afrikaner, have done in the past). It is more comfortable for the researcher to condemn these aspects of herself and her culture than to admit they form part of her identity and daily life.

As a result of associating Afrikaner culture with the apartheid past, the researcher then often finds herself feeling judgemental towards individuals overly expressing Afrikaner identity and traditionally held beliefs. This is something that the researcher must constantly be aware of when conducting this research to objectively analyse the results stemming from this study as the participants are male Afrikaner adolescents who may (or may not) endorse traditional Afrikaner identities. To assist with this the researcher kept a reflexive journal throughout the entire study period.

3.10. Ethical Considerations

Google Forms was used to obtain gatekeeper permission, parent/guardian informed consent, and participant assent. Google Forms are a secure method of obtaining information from individuals as the forms are locked and accessible only to the researcher.

3.10.1. Ethics Board Approval

This study received full ethical clearance from the University of KwaZulu-Natal (UKZN) Humanities and Social Science Research Committee (HSSRC) under the protocol reference number: HSSREC/00001209/2020 (See Appendix A for the Ethical Clearance Certificate).

3.10.2. Gatekeeper Permission

To obtain gatekeeper permission, *Die Voortrekkers* head office was initially contacted via e-mail and telephonically. The e-mail entailed links to a Google Slides presentation introducing the researcher and the study (see Appendices B-C for the slides) and the gatekeeper permission form (see Appendices D-E for the Google Forms Gatekeeper Permission Forms). Gatekeeper permission from the head of *Die Voortrekkers*, to sample participants for the study from its members, was obtained via Google Forms. *Die Voortrekkers* then put up a notice on their national website containing links to: (1) a Google Slides presentation (see Appendices B-C) introducing the researcher, photovoice, the present research topic, and participant inclusion and exclusion criteria and (2) a Google Forms Parent/Guardian Informed Consent Form (see Appendices F-G).

3.10.3. Informed Consent and Assent Process

Parents and guardians were able to view the notice on the Voortrekkers websites containing links to the presentation (see Appendices B-C) and parent/guardian informed consent form via Google Forms (see Appendices F-G). As noted in section 3.5. above, sampling from *Die Voortrekkers* alone did not yield enough participants, and purposive, convenient, and snowball sampling was used to recruit more participants. The researcher approached Afrikaner parents

known to her as they would have access to other Afrikaner parents with male adolescents. The researcher provided these parents with the same links to: (1) the Google Slides presentation (see Appendices B-C) introducing the researcher, photovoice, the present research topic, and participant inclusion and exclusion criteria and (2) a Google Forms Parent/Guardian Informed Consent Form (see Appendices F-G). The researcher had asked these parents to forward the above two links to any Afrikaner parents they knew of who had male adolescents.

Parents and guardians were able to access the presentation and informed consent forms via WhatsApp and personal e-mails. If parents and guardians gave their consent for their sons to participate in the study, they filled in their son's e-mail addresses in the Google Form. Their sons were then e-mailed the same link to the Google Slides presentation and the link to a Google Forms Participant Assent Form (see Appendices H-I). Only participants who completed the Participant Assent Form were then e-mailed a link to the initial Zoom meeting introducing the study.

As the sample of interest was below the age of 18, they could only assent to participating in the study once parent and guardian informed consent was received. Participants who assented to participate in the study were then contacted via e-mail to schedule the introductory Zoom meeting (see Appendices J-K for the content of this Zoom meeting). Verbal assent was further given by all participants at the start of all three Zoom meetings (the initial meeting, individual interview, and group interview) as a means of continuous consenting throughout the research process.

3.10.4. Data Management

As part of Zoom's security features (Zoom, 2016) Zoom stored the recorded sessions straight onto the researcher's password-protected laptop. Thereafter, the researcher placed the recorded sessions, as well as participant's photos, into a Folder Lock folder on her laptop and placed copies of the recorded sessions and photo's into a Folder Lock folder onto a USB. Folder Lock is a secure software program that requires a password to access whatever data is saved in the folder (NewSoftwares.net, 2020). Only the researcher and the research supervisors have access to the password for the Folder Lock folder. In line with HSSREC requirements, this data will be kept in this format for five years after the completion of the research and then destroyed.

Recorded sessions, both individual and group, were transcribed by the researcher as all interviews were done in Afrikaans as both the participants and the researcher are Afrikaans first-language speakers. The transcripts were then translated from Afrikaans to English by a

professional translator and editor who is fluent in both Afrikaans and English. The English transcripts were then back-translated into Afrikaans by the translator to ensure that the original meaning of the transcripts was maintained. After this process was completed it was found by comparing the back-translated transcripts to the original Afrikaans transcripts that the back-translated transcripts had maintained the original meaning of the original Afrikaans transcripts.

3.11. Chapter Summary

This chapter has served as the research design and methodology chapter. Firstly, qualitative research methodology was defined and the rationale for its selection as methodology was highlighted. Thereafter, photovoice as a qualitative data collection tool was discussed concerning its use in similar studies before the research questions were identified. Next, the research participants and sampling was presented discussed before identifying the data collection strategies used in this study. Data analysis was explored next, followed by a description of how the researcher maintained trustworthiness and rigour of the study. Finally, researcher reflexivity was detailed and an overview was provided on how ethical considerations of the present study were managed, namely gatekeeper permission, informed consent, and data management. Throughout, this chapter referred to Appendices A-M which supplemented sections of this chapter.

Chapter 4: Research Findings

4.1. Chapter Introduction

This chapter will present the four main themes that emerged from the individual and group interviews. They are: (1) Macho Men vs. *Pissies*, (2) *Plaasjapies* and Afrikaner heritage, (3) Family and Friends, and (4) Christianity. Each theme will be defined and further detailed with the use of selected extracts and photos which will illustrate the meaning of each theme. These four themes will be further discussed in the form of an analysis thereof in the following chapter.

4.2. Major Themes

As noted by Falkof (2016), no presentation of literature can ever be by all means all-inclusive. Therefore, the following excerpts and photographs are used to demonstrate idiosyncratic modes of masculinity of white, Afrikaner, male adolescents. It is possible that these perceptions and experiences broadly encompass those of traditional male Afrikaner adolescents. As other researchers (Verwey & Quayle, 2012) have also pointed out, these may not be included in all exemplifications of white, Afrikaner, male adolescents and that the results thus cannot be employed to motivate that all Afrikaner, male adolescents create their identities in manners similar to those found within this study. However, as these authors have concluded, the results are valuable in that they illustrate significant facets of the approaches to, and limitations on, male gender identity construction for Afrikaner, male adolescents post-1994.

All photographs below are captioned by the titles that the participants themselves assigned to their own photographs. The English translation of all titles is used as captions.

4.2.1. Theme 1: *Macho Men vs. Pissies*

The first theme that emerged from the data is *Macho Men vs. Pissies*. Although Participant 2's photo (see figure 1 on the next page) pertained to a rugby practice which he attended, this photo led to a discussion in the group interview that centred on what Macho Men are like. Participant 4 described Macho Men as follows:

“Like, especially at my school which is only boys, there is, there is basically only this uhm, one main group of guy ... who makes up like 95% of the school and it's now the macho guy who now like plays rugby for example ... We have like up to ten rugby teams per age group and stuff. And from like these guys who now form this particular group ... you'll see these guys like act more or less the same, in that macho way. Like if you bump into a guy by accident then he immediately becomes angry and he wants to fight you for absolutely no reason ... “



Figure 1: Exercise

All participants agreed that Macho Men make up most of the boys at their schools. Participant 4 attends an English-medium, all boys public school; Participant 5 attends an Afrikaans-medium, boys and girls Christian private school; Participants 2 and 3 attend a double-medium (Afrikaans and English) boys and girls public school; and Participant 1 attends an Afrikaans-medium, boys and girls public school. Thus, only Participants 2, 3, and 4 attend multiracial schools. The participants' definition of Macho Men is that Macho Men predominantly make up any group of boys and that they may be quick to anger and prove how "macho" they are by fighting, for example.

Participant 5 further explained being macho in school as follows:

"I think it's in our nature to like, we are natural like quote, unquote fighters. To always try to one up. We always want to be the alpha male amongst the men. And uhm, you always want to, like sorry for the ugly figure of speech, but you always want to measure uhm, size."

Participant 5 demonstrates here how part of being the ultimate Macho Man is being the best and strongest man in the room. Thus, it becomes necessary to use physical means to prove that you are a Macho Man. Also in the group interview, Participant 4 demonstrated how any injuries resulting from physical altercations or displays of strength also serve to prove just how macho of a man you are:

“... like say this guy is trying to be like cool and so on and he uhm, breaks his arm. And then that now becomes a thing, almost like a badge or a medal, like of how tough you are or whatever. Like if I just think uhm, how many uhm, guys like at my school uhm, walk around like with broken arms or uhm, or walk with crutches. And I think just last year with my Grade 11 camp uhm, we did a lot of physical activity ... like a lot of guys like got quite hurt. And the guys were proud of like the fact that they got hurt during the stuff and like half paraded their injuries ...”

In the group discussion that followed the participants detailed that these injuries serve many functions. Firstly, participants agreed that the injuries help to prove how macho you are as they are evidence of your attempt at doing something macho that will land you a spot in the cool group as the cool group is by nature made up of Macho Men. Secondly, participants thought that the real reason boys engage in these behaviours is that they want attention. According to the participants, boys want attention because they do actually feel a bit “soft” deep inside because of their emotions, but cannot ask for emotional attention. Therefore, their only option is to act “hard” i.e. macho, and get attention in this manner or risk getting attention for displaying their emotions and thus be labelled a *Pissie*. *Pissies* are the opposite of Macho Men and thus do not form part of the cool group.



Figure 2: Friends: We are Social Beings always Looking to Fit in with Equal Kind and our Attachment as a whole Group is Important

Participant 4's photo (see figure 2 on previous page) centred on friendship and was taken on the first day of school after the national COVID-19 Lockdown when his friends were reunited. This photograph led to a further discussion on Macho Men and being part of the cool group during the group interview.

Participant 3 described how being part of the cool group is important as it can secure your position as a Macho Man and not a *Pissie*. He described what the cool group is like:

"They want to show that they are the one you really need to look up to and they want to be the main mac and everything ... Like if you are not part of the cool group, you are not a macho man, and you are going to be half mocked about it. And they'll say: 'Yes, now you are a pissie'."

He refers to these Macho Men here in the third person (they'll say), thereby distancing himself from this problematic form of masculinity. Participant 3 also distances himself from being a *Pissie* by reporting: "...you are a pissie", instead of saying he himself (*I*) will be labelled as a *Pissie* by not conforming to the Macho Men.

This was further elaborated upon in the group interview when the participants highlighted how being in the "cool group" means that you are one of the "main macs" and if you do not form part of this group, you are seen as a *Pissie*. Participants highlighted how you may need to bow to peer pressure and drink and smoke at parties to be a part of the cool group, the "main macs" and Macho Men. If you refuse to do these things you will not be allowed into the cool group and will instead be branded as a *Pissie*. Here, participants only described how "macho men" engage in things like smoking and drinking at parties and distanced themselves from these problematic voices of young masculinities and high-risk behaviours by referring to "boys" here in the third person. No participant indicated what his personal views are on drinking, smoking, and sex and whether or not he engages in any of these activities.

This also relates back to Participant 4's caption of his photo (see figure 2) in which he indicated that boys are social beings always looking to fit in with equal kind. Participant 5 explained in the group interview:

"I think boys might fall a little easier because ... like the guys try to be macho. So they try to fit in. Like if they follow that path. So the cool group is doing it and now you also want to be a part of the cool group. And then you also try to be macho and that can lead you into very big trouble."

Ultimately, all participants agreed that the main defining feature of being a Macho Man vs a *Pissie* is that Macho Men can never display their emotions, otherwise they will be seen as *Pissies* and “soft”. Participant 2 emphasised this in his interview in discussing why Macho Men can never display emotions.

“I think because it might be a sign of weakness.”

Participants believed that the main reason is that emotions are seen as a weakness. The reason and importance for hiding this weakness were explained by Participant 5 in his individual interview:

“It is not like quote-unquote masculine to be emotional ... Do not show emotion, do not show weakness, because a weakness can ultimately be the, like the death of you, like an Achilles heel ... it's that little open place that you have that shows you are weak, then people will attack it.”

This demonstrates how displaying emotions is not only an indication that you are weak and a *Pissie*, but also an indication that you are vulnerable and will be “attacked” or hurt by others. Thus, by hiding emotions, boys are not only proving that they are Macho Men and not *Pissies*, but they are also protecting themselves from harm by others by not leaving themselves, and their emotions, exposed. One such way in which the participants indicated they will be “attacked” for displaying emotions is through judgement from others. Participant 3 said in the group interview:

“I feel ... girls can talk to each other much better about stuff. Like boys will, yes, be judged. It depends on what group of friends you are in, but still ... Yes. The judging happens.”

This was further highlighted by Participant 5 who also indicated in the group interview that boys are acutely aware of, and attempt to avoid, this judgement from girls and peers, and subsequently prefer to be alone:

“... and with boys, they prefer to be alone because I think that like then they won't be judged for what they're thinking and what they want to say.”

Thus, girls are allowed to display emotions without judgement. This played out in the group interview where Participant 5 here speaks of “boys” and how they will be judged for displaying emotions instead of expressing how *he* feels that *he* will be judged for displaying emotions.

Furthermore, girls are allowed and expected to display their emotions to their peers and receive support and not judgement, like boys would if they were to display emotions to their friends. This was brought up by all participants in their individual interviews and in the group interview. Resultingly, boys prefer to spend time alone and participants highlighted the need and value of being alone. In the group interview Participant 1 further highlighted this and also re-emphasised how displaying emotions will lead to being seen as “soft” or a *Pissie*:

“I have to say the way a girl talks about her feelings and all that stuff is with another girlfriend. For example, I have never seen two boys or three boys going to talk about their feelings and expand on it and elaborate about themselves. They rather want to do stuff. They do not want to become, if I may say soft.”

Not all participants had the experience that displaying emotions means that you are “soft”. Participant 4 revealed that his father often displayed his emotions while the participant was growing up and that this made displaying emotions important to the participant as he experienced his father as a happy, strong man. However, he did caution that from his own experiences with his friends he knows that his father’s display of emotion is the exception and not the norm in the Afrikaner community:

“ ... but also just what is expected of the majority of boys in our community. We do not expect, like, for boys to show emotions so freely because that is just how they grew up. This is what they are used to. I definitely think it comes quite a long way from, where boys are seen as uhm, stronger, and women are seen as weaker. Women like to share emotions more easily and emotions are seen as weak by the Afrikaner community and it was passed on to boys in that way. And those boys became men and passed it on to their sons and it just kept going on like that.”

Participant 5 also echoed this sentiment of Participant 4, saying that men are seen as the stronger sex and are expected to “man up” and be strong for their families. He further elaborated by stating that the reason boys do not display emotions is related not only to how boys (again note the use of the third person here) in the Afrikaner community are raised and socialised but also how girls in the Afrikaner community are raised and socialised:

“I just think the problem with ... girls ... they are also raised by saying: ‘OK, your husband should be strong, he should not cry.’ I know a lot of girls who say: ‘Yes, a guy can cry’, but a lot of the time when it happens they make it a joke. Like the boys do too.”

They also see it as a weakness, because they were raised like that, and then if it happens they point it out and then they make a fuss about it.”

Thus, a contributing factor is not only how boys are socialised but also how girls are socialised. Girls are socialised to believe that boys should be strong men which leads to a further perpetuation thereof that boys should not display their emotions as it is weak and not strong.

In both the individual interviews and the group interview participants agreed that something has to be done about the perception that displaying emotions is a weakness and makes you a *Pissie*. All participants agreed that more discussions need to take place on the topic of Macho Men vs. *Pissies* and that both boys and girls, as well as parents and schools, should be involved in these discussions. Participant 3 said:

“I do not think one needs to be macho ... that does not define you. It’s not what makes you who you are ... I think one can actually talk a little more about it.”

Agreeing with this, Participant 5 said:

“I think both sexes should get together and ... and talk a little bit about it and quote-unquote normalise it to show your emotion when needed.”

Although it was agreed that these larger-scale conversations around displaying emotions need to take place, the participants also agreed that it is important not to wait for those discussions to take place and personally take action. All participants reported that they try to take the lead within their groups of friends and actively try to talk more openly about their own emotions and those of their friends. However, participants only spoke of first person accounts during their individual interviews (using: *I think, I feel*) and resorted to using third person accounts during the group interview (using: *boys are, boys should, those boys*). As Participant 4 put it, it is difficult to make the change yourself, and therefore your friends need to hear from a perspective other than their own that it is acceptable to display their emotions:

“It starts with you, personally, where you have to learn in your own way to express your emotions ... then I can influence everyone in my group of friends to do the same. So like basically start personal and small and then expand it from there. But the problem is it’s hard to start with yourself because ... you are not very easily going to realise these things yourself ... you are going to need an outsider to help you because it’s very difficult to figure something out for yourself.”

All participants agreed that it is very important to be more open about displaying their own emotions and in that manner help their friends to be more open with displaying their emotions. In this manner, by starting small and personal as Participant 4 indicated, a big change can take place in the larger community if many or maybe all boys would take this stance on what makes one a Macho Man and what makes one a *Pissie*. This was put into words well by Participant 5:

“It's actually stronger to cry than not to cry. Especially in front of other people.”

4.2.2. Theme 2: *Plaasjapies and Afrikaner Heritage*

Participant 2's photo (see figure 3) of nature taken on a family camping trip led to a discussion in the group interview of all participants' love of nature and how being in nature ties them to their roots and heritage of being *Plaasjapies* (farm boys) even though they are all now considered *Stadsjapies* (city boys) because none of them currently resides on a farm. Of his photo (see figure 3 below), Participant 3 said:

“... I think it's just from a young age ... like when I was little and was on a farm for the first time ... like there I just developed a love for like any natural thing. Animals, bush, countryside, anything like that.”

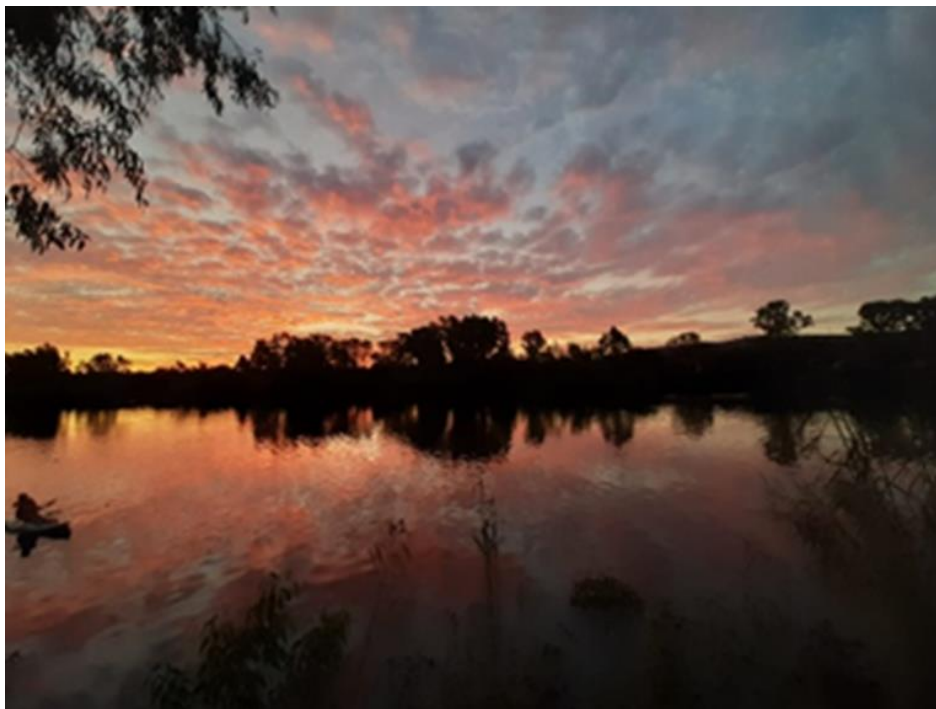


Figure 3: #NatureLove

Participant 2 further elaborated on how Afrikaner boys' love of nature makes them *Plaasjapies* even though they may live in the city:

“The Afrikaans boys are much more farm boys ... and just because we live in the city it does not mean we cannot go to the farm ... I think like the majority of our group at school, I would say are Afrikaner boerseuns, yes, who love the platteland, yes.”

All participants agreed that they have an immense love of nature and being outdoors. Participants reported that being in nature is an escape from the stress of city life and also provides an opportunity for quality time and bonding with their families as their families also share their love of nature. As Participant 5 put it during the group interview:

“And I also think, in nature, it's also proven that ... people can also calm down. And then you can get away from the stresses of everyday life, from like city and from school and that type of stuff. I also know South Africa is, roughly, one of the countries that has the most beautiful nature ... So I just think everyone is in love with that and how it makes one feel. It calms you down or you just feel thankful that you can live in such a beautiful part of the world.”

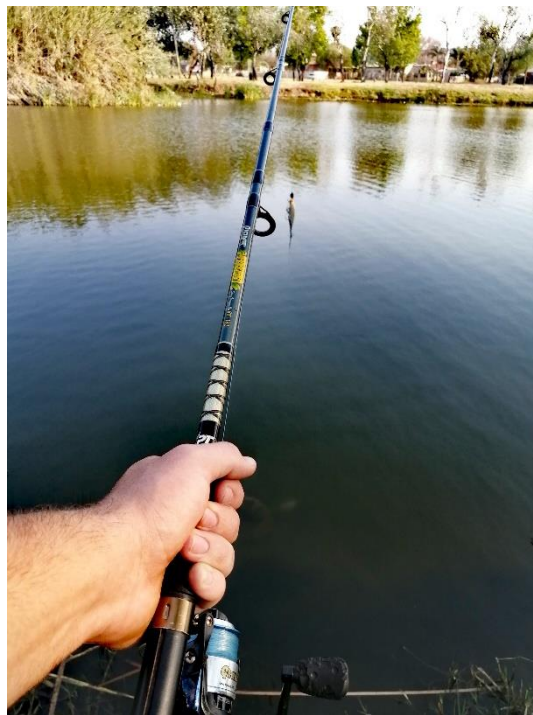


Figure 4: Quiet Time

Participant 5 further highlighted how being on a farm in nature allows you to be alone with your thoughts so that you can focus on the positive in life and recharge. He demonstrated this through this photo of himself on a recent fishing trip with his father (see figure 4 above). This alone time on the farm in nature also linked back to participant's discussions on the need to be alone to avoid being judged from their emotions. Here, Participant 5 highlighted how spending

quality time with his father also included him being given space to be alone with his thoughts which he expressed is enjoyable and needed for young boys. In this case, participants felt that being alone on the farm means you won't be judged for your actions either:

"... I think the whole thing about feeling alone ... and being on your own ... because it's such a great big open field, being on so many acres ... If you think about it, you're alone for like kilometres on end ... So, I think it's better to live there because you don't have to worry about messing up."

Much as their love of nature is related to escape busy city life, participants described that farm life and being *Plaasjapies* is desirable to Afrikaner boys as life on the farm is not as rushed as in the city and that farm life is quiet and teaches you to work hard as you have to provide for others. As Participant 3 put it:

"The farm life just feels like a different one to me. It's not so hectic, so, I do not like city life that is so hectic."

Furthermore, participants expressed that they are *Plaasjapies* as they are forever tied to farm life through their family heritage of family members who are farmers and through Afrikaner history where many individuals were farmers. This is seen from the below quotes from Participant 2 and Participant 5:

"... farm life, and the bushveld and you can also include hunting is definitely a thing that is Afrikaans and unique to Afrikaans life ... because like here and there every person will have a family member who lives on a farm." – Participant 2

"I think, yes, it is in everyone ... especially the Afrikaans-speakers ... it is in our blood. There is not one doubt." – Participant 5

All participants reported having family members who are farmers and who live on farms. The participants reported that they and their families frequently visit family members on their farms and enjoy spending time there. Thus, participants expressed that farming and a love of nature are "in their blood" as it is something that has historically been done over many generations and continues to this day and has therefore been born into them. Participants also expressed that their love for nature and enjoyment of farm life is something that is difficult to explain but comes naturally to them, which must mean that it is "in their blood". It is how they are made to be.

Related to their heritage and historical ties to farming and farm life, Participant 3's photo (see figure 5 on the next page)⁶ relating to a new subject at his school, Agricultural Technology, led to a discussion in the group interview of how most participants want to become farmers after completing matric. Their desire to become farmers is also related to keeping the Afrikaner heritage of Afrikaners who are farmers alive in their families for themselves and future generations of their families:

"I have always had a dream to take over our family farm where my uncle has already left traces." – Participant 2

"I want it like in the generations that live on. For the family that goes on. I do not want it to just stop ... it's been coming for a while that I wanted to do it." – Participant 3

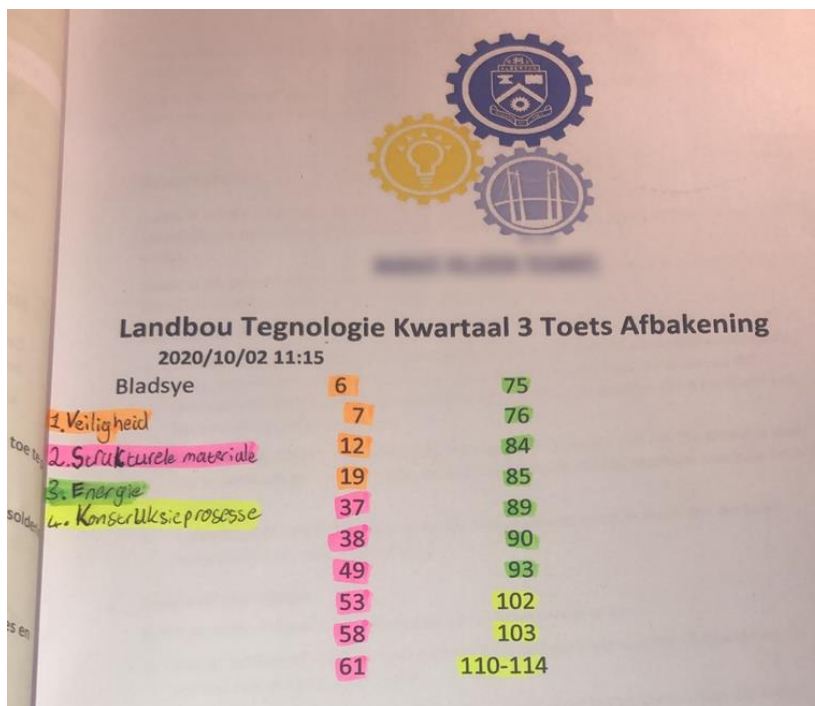


Figure 5: "SCHOOL/EDUCATION" Leads to Success

The quotes from Participant 2 and Participant 3 above demonstrate how the participants view their love of nature and farming as related to their family history and the heritage of the larger Afrikaner community. What is also highlighted is the important role that farmers of previous generations play currently and the responsibility that the participants feel now to carry on their heritage for future generations.

⁶ The heading in figure 4 reads: *Agricultural Technology Term 3 Test Demarcation.*

During the group discussion participants also brought up the topic of farm murders in South Africa. Participant 5 expressed how farmers being killed in farm murders results not only in a loss of lives but also in a loss of Afrikaner history and heritage:

“Because at the moment the Afrikaners and our generation are becoming uhm, specifically now, with these farm murders ... it’s like even if it’s not our closest friends who are being attacked in the farm murders ... you are still losing a piece of yourself because we are losing a piece of our Afrikaans heritage. For every farmer who dies, there is an Afrikaner name that falls out of existence. Like uhm, Piet Retief and all those people. Their names are being mentioned less and less and it will eventually fall away as we become extinct. So Piet Retief is going to be forgotten about as well as all of our ancestors ... They’re going to be forgotten and then it’s like they never lived.”

As a result of the farm murders taking place, participants feel that the Afrikaner community is facing a huge obstacle in preserving and carrying forth their heritage. Furthermore, participants expressed concerns that if farm murders continue there is a possibility that all Afrikaner farmers and thus all of Afrikaner history and heritage will cease to exist. Thus, not only are participants fearful for the lives of their families who reside on farms, but also feel that Afrikaners need to unite and stand together to protect their heritage. Participants also expressed how they were happy that Afrikaner farmers were uniting and taking action after a recent farm murder of a young farmer:

“I think that’s basically what many of our Afrikaans farmers are doing now or what boys are doing now with the farmers who are involved in the farm murders. We will fight and do what we can to save their lives and move on, and go forth with the Afrikaans name, yes.” – Participant 2

“I think we should just continue to stand together ... I do not know if you saw that Brendin, I cannot remember the guy’s surname now, that 21-year-old farmer who was killed. Today there would have been a court case in the Free State Magistrate’s Court and then the farmers actually stood together and protested ... And they set a police car on fire ... I think our eyes have actually started to open ... Especially after what happened today at that Magistrate’s Court in the Free State ... Especially, I actually saw a lot of young people actually posting this thing of today on Instagram and ... said let it go viral, make people realise what is happening is not right. And, yes, I do think that it is possible for us to stand together.” – Participant 3

Thus participants highlighted how it is not only important and necessary for the Afrikaner community to stand together but also that it is possible and that action can take place when they do, as with protest that took place outside the Free State Magistrate's Court in Senekal after the murder of 21-year-old farmer Brendin Horner.

The fear and anger experienced by participants in relation to the farm murders in South Africa are expressed in these quotes from participants 5 and 1:

"Because they take stuff that happened years ago and, and put it on our heads and we were not even part of it. We were born after apartheid, but we are still blamed for it. And we were not even part of that time. We were born in the 2000's and we were not there personally." – Participant 5

"I feel the black people want revenge for how we have treated them in the past ... I think most of the farm murders that take place and that are also not really noticed in our country ... that's a big factor, I think the guys are looking for revenge." – Participant 1

Here, although participants do not directly express their anger and fear, it is apparent that participants are tired of being blamed for apartheid which they believe they do not bear the blame for. Furthermore, participants are offering "revenge" for what Afrikaners did to black people in South Africa during apartheid as a possible explanation for the farm murders, pointing to the underlying guilt and fear expressed here.

Participants also went on to discuss what they think are suitable consequences and punishment for the perpetrators of farm murders. Participant 2 highlights how the Afrikaner community feels disillusioned by the government's lack of response and action towards to perpetrators of the farm murders and believes that alternative action needs to be taken:

"And there may be like a little over-exaggeration ... Because now, with the farm murders they kill like, the white guys, but nothing is done about it. And if a white guy kills a black guy ... yes ... Uhm, like now maybe the punishment for murder should like not only be jail time, but maybe a little worse."

Participant 2 is stating here that there is an "over-exaggeration" when a "white guy" kills a "black guy" because nothing is done when white people are murdered during farm attacks (purportedly undertaken by black individuals). Implicit in his statement then is that it should not be such a big deal if a "white guy" kills a "black guy". He goes further to state that prison is not a sufficient manner to deal with these perpetrators, further implying that perhaps there should be a punishment worse than prison for these individuals, possibly death. It seems that

Participant 2 is expressing sentiments of kill-or-be-killed as a white farmer or individual in South Africa.

Though not directly referring to murder, many participants have highlighted the present role of firearms in their lives. Participant 5 titled this photo of himself (see figure 6 on the following page) practicing shooting guns on a friend's family farm: "Our Heritage", indirectly indicating that the use of firearms has always been intertwined with Afrikaner heritage:



Figure 6: Our Heritage

This comfort around the use of firearms was also indirectly visible in other participant's photo's where hunting as hobby and pastime was highlighted. In a photo Participant 3 shared of his family (see figure 7 below), animal heads as hunting trophies are seen mounted on the wall in the background. Similarly, Participant 4 shared a photo of a young Kudu bull seen on their farm before going out hunting (see figure 8 on the next page).

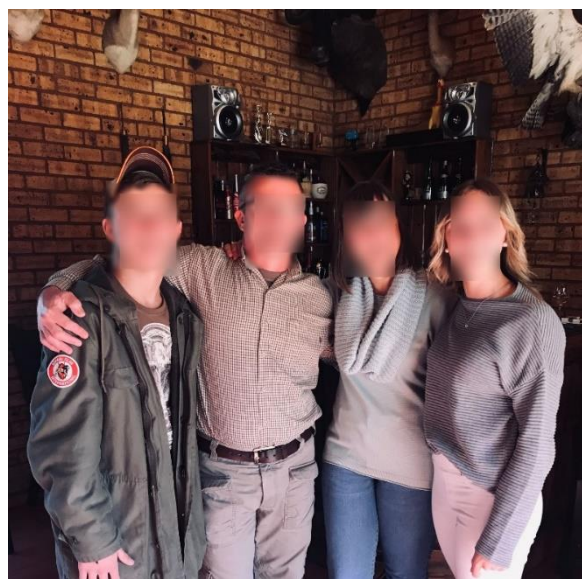


Figure 7: FAMILY TIME/QUALITY TIME

Participant 3 capitalised this photo caption and also included that it:

“Contains all the aspects of the big role that they play in my life, which is leading me to my future.”

Here, Participant 3 is highlighting how great the role is that his family plays in his life (families will be discussed in more detail in the next section) by stating that everything they do shapes his future. Implicit here, is the accepted and enjoyed pastime of hunting and thus use of guns that the participant is not only enjoying now, but will continue to partake in in the future.



Figure 8: Nature in our Country is Unique, as is our Appreciation and Love for it

Participant 4 aptly points to the unique appreciation and love that Afrikaners have for the nature and animals in South Africa. Whilst the participants have all highlighted how much they love and appreciate nature and enjoy being in nature (and on the farm), inevitably this appreciation of nature and animals often ends in hunting as an enjoyable pastime. This again points to the comfort and normality around using guns but also the enjoyment tied to hunting and thus the use of guns.

4.2.3. Theme 3: Family and Friends

Participants in both the individual interviews and group interview indicated that family and friends are extremely important to them and play huge roles in their lives. Although participants discussed and described the importance of their family and friends separately, similar themes emerged when the themes of family and friends were compared during phase 4

of thematic analysis when a thematic map of the analysis was created and the initial themes were reviewed to determine coherency, validity and overall meaning within the dataset.

Thus, family and friends were combined into one theme as it was found that although family and friends have different roles which serve separate functions to the participants, ultimately these converge into similar features that were highlighted by the participants. Namely, (1) the relationships they have with family and friends, (2) how family and friends support and help them, (3) enjoying spending time with family and friends, and (4) how family and friends have an impact on their lives.

Participant 2's photo (see figure 9 below) of himself and his close group of friends was taken at his school's Valentine's Day Ball. The quote at the bottom of the photo reads: "*We didn't realise we were making memories, we just knew we were having fun.*" It led to a discussion within the group of how important both friends and family are in their lives

"Family is very important to me, uhm it's a major factor that I'm serious about." – Participant 3

"I have a lot of love for my friends. They are very valuable to me." – Participant 1

"Your family is always going to play an important role in your life in different ways and so on ..." – Participant 4

"... friends and family are very important to me. They are a big part of my life." – Participant 2



Figure 9: #FriendsandFamily

Figure 10 below is a painting of an elephant that Participant 1 and his step-mother painted together. His step-mother is expecting a baby with his father and they created this painting together for the baby's room:



Figure 10: *If Life gives you a Baby Sister, Paint her an Elephant*

Participant 1 has siblings who are much older than him and no longer live with his family. He was excited about the birth of a baby sister as he felt that it was an opportunity for him to have a close sibling relationship and be a protector and guider for his younger sister. This sentiment was also shared by Participant 5 who highlighted that no matter what, he will always be there for his sister:

“... sometimes I will have to be responsible for keeping her safe, like at school ... and giving her guidelines on what life is like, what to do in certain situations ...” – Participant 1

“Even if my sister and I fought today, I need to be able to wake up tomorrow morning and if something should happen to her, I need to be able to help her. Then I have to forget about that stuff we fought about. I can still hold it against my friends for a while ... but one should not hold it against your family.” – Participant 5

Both Participant 1 and 5's parents are divorced and remarried. They reported having good relationships with their step-parents and live with their mothers and stepfathers during the

week, while spending weekends with their fathers and stepmothers. Participant 2 and 3's parents are married and participant 4's father passed away a few years ago. All participants also had siblings and described having good relationships with both their parents and siblings.

Furthermore, participants equally stated that their family and friends are important to them. They discussed how some of their friends are like family to them which makes their relationships with them important and how your blood bond with your family makes your relationship with them important. On whether relationships with family or relationships with friends are the most important the participants disagreed. Participant 5 and Participant 3 argued that nothing is as strong as the "blood bond" that you have with your family:

"Blood is much better, is thicker than anything ... I think blood is the most important thing under the sun. No matter what." – Participant 5

"Yes, my parents, or my family, get angry with me. It may be like that now, but at the end of the day when I go to bed, I'll still have the bond with them. The bond is not broken, it does not break so easily. Blood is thicker than water. Ummm, and yes I just feel there is not really anything that can break that bond." – Participant 3

Here, Participant 5 and Participant 3 have highlighted how strong the blood bond between family members is. This bond is so strong that nothing you do to anger each other can break it and regardless of what happens you will still have the bond with each other, be there for each other and forgive each other. Participant 5 highlighted that without that blood bond you would not have to forgive a friend so easily. Participant 4 and Participant 1 disagreed and indicated how one can have just as strong a bond with friends to whom one is not blood-related:

"... it's like at my school, friends are like that, one of the most important things. Like at our school when we talk about all the other guys in school we talk about our brothers who are not blood ..." - Participant 4

"... there are some things my family might not even know about me ... but like my best friend, who's known me for years, will know. She is ... someone I just met out of the blue ... I feel I could better discuss it with her than discuss it with my parents, because she, let's say she's less judgey ..." – Participant 1



Figure 11: It is better to have someone to go to ... Like a Second Family

Participant 4 and Participant 1 have highlighted how they view their friends who are not blood-relatives of them, like family. Participant 4 indicated that this may be because of a shared bond and sense of belonging with your friends, such as that experienced at a school. Whereas Participant 1 demonstrated how friends are like family to you because of the trust that exists in your relationship with them and how you are bonded to them by confiding in them. This is reflected in the caption of Participant 1's photo (see figure 11 above) where he describes his friend and her mother and sister pictured as a second family that he can go to.

In the end, all participants agreed that even though to some of them, family is more important to them than friends, family and friends are both important to them and play big roles in their lives. This is reflected in Participant 2's comment:

“Uhm, I think it depends as they all say now, it depends on the bond between your family and your friends ... and you will fight for those you love, whether it's your friends or your family.”

Within the individual interviews and group interview, the participants indicated how their friends are always there to help them and how they are there for their friends when they are in need. Similarly, the participants indicated that their parents and other family members are always there to support them and that they know they can turn to them with any problems that they may have.

The participants mainly noted that they will do anything for their friends and that they do not expect anything in return because they know that their friends are always there for them and will do what they can to help them. This was reflected by Participant 1:

“They are there for me many times when I am in need. If I have problems at school ... they will stand up for me. They will be there for me most of the time if they can.”

Divergently, from the group discussion it emerged that your family provides more support than just helping you when you have problems. Your parents also care about your daily life and try to support you in anything that you do. They also help you to make decisions and support you emotionally. Participant 5 highlighted this and also added the importance of having a support system whether it is made up out of family or friends or both. This was agreed upon in the group discussion.

“But it's nice to know ... that I can go to my mother if something is so wrong that I cannot sort it out myself. It's nice to have that, that support system. Anyone should be able to have it. Even if it's not a family member, I think family is the best thing. But even if it's not a family member, even if it's just a friend ... you need someone you can talk to more.”

Participants 3 and 4 elaborated further on the support and guidance they receive from their families in their lives in their individual interviews. They are the only two participants to discuss the role their grandparents play in their lives and both participants shared pictures of themselves with their grandparents:



Figure 12: FAMILY TIME/QUALITY TIME



Figure 13: *We cannot Choose our Family, only how we Spend Time with Each Other*

Participant 3 used the same caption for the photo of himself with his sister and maternal grandparents (see figure 12 on the previous page) and the photo of himself with his sister and parents (see figure 7 in section 4.2.2). Alongside this caption he highlighted how his family (in this case his grandparents) play a big role and his life and helps guide his future. Pictured in figure 13 above, participant 4 is celebrating his grandmother's 80th birthday with his siblings, cousins, and other extended family. Both participants emphasised how they have learnt certain things from their grandparents:

"... sometimes your grandparents also teach you discipline that your parents have not necessarily already taught you. And you learn those new things from them." – Participant 3

"Uh, well my, my dad was a guy who- he showed more emotion, but I mostly just experienced him as a very happy person ... but he mostly ... worked like long hours and then as a result I was lots of spending my time with my mom, my grandma and my older sister and as a result I think like it made expressing emotions more important to me." – Participant 4

Here, Participant 3 describes how his grandparents are at times stricter than his parents and would discipline him if needed. However, he reported that despite them being strict he loved learning new things from them. Participant 4 highlighted that his father (who passed away a few years ago) would display more emotion than is typically expected of men. He reported how he experienced this as a positive thing. Furthermore, because his father worked long hours he would spend a lot of time with his older sister, mother, and grandmother and describes how

being more expressive with emotions once again became important in his life as these women (and according to him, women in general) are more emotionally expressive.



Figure 14: Family Time is Precious Time

Next, Participant 1's photo (see figure 14 above) led to a discussion during the group interview of how spending quality time with both family and friends is important and enjoyable. The TV represents family time to Participant 1 as his family gathers here every day to have dinner and discuss their day. Participant 1 and his step-father also built the wooden wall on which the TV is mounted, together. All participants indicated that their families have a similar nightly routine.

“The TV symbolizes family timeBecause my parents both work late and it's basically one of the only times except when we go camping or on weekends we really spend time together, even though everyone is on their phones, it's still nice to be together and to do it every day.” – Participant 1

“I think like family time is definitely important to us as human beings, because ... your family like is the closest people you actually have ... but I just think like the family time is important because you actually have to spend like time with those people. You have to talk to those people, for them to be like your true family.” – Participant 4

From the above extracts of Participant 1 and Participant 4 it is clear how important the participants view their relationships with their families as they highlight that they do not have a lot of time to spend with their family and that when they do get time to spend with their families, they value it greatly. Participant 4 also emphasised how all participants view their

family time as quality time by stating that by spending time with them you have to engage with them for it to truly be family time and for them to be your “true family”.

Participants highlighted how they enjoy spending time with friends for slightly different reasons. Participants indicated that they can be themselves around their friends and thus their friends know a great deal about them. They also mentioned having much in common with their friends which makes spending time together enjoyable. This is reflected by this statement from Participant 5:

“... I just think uhm, friends are one of the big parts that help you enjoy life. I think ... any person who does not really have friends, they will not enjoy life ... to the point that we might enjoy it ... I think friends make your life interesting and fun and all that stuff together.”

Participants also highlighted that friends are important as people are not made to spend all of their time alone. They indicated that it is not only enjoyable to socialise with friends but necessary as one can become depressed if one is alone all the time. Participant 4 highlighted how much time teenagers spend with their friends:

“So ... because you spend so much time, like 6 hours a day, 5 days a week with your friends at school, it's like 30 hours every week you spend with them and probably more like after school and so on.”

Thus, by spending so much time with their friends, participants discussed how they spend most of their time with their friends and not their families. Participants then indicated the large influence that their friends have on their lives.

Despite all participants mentioning that they do have female friends and do often times find comfort in the company their female friends, only 1 participant (Participant 1) shared photos containing female friends. All other participants' photos of friends contained only male peers (see Participant 4 figure 2 in section 4.2.1 and Participant 2 figure 9 in this section). Furthermore, no participants discussed past or current romantic relationships with girls or boys and the topic of dating was not breached at all. Below is a photo (see figure 15 on the next page) Participant 1 shared to represent friends which contains female friends:



Figure 15: Don't Lose your Friends, they are Precious

This led finally to a discussion of the impact that friends and family have on their lives. Participants discussed how their families impact them by shaping who they are through instilling values in them through strict parenting. Their friends impact their lives by influencing them positively or negatively through peer pressure. The extract from Participant 4 below indicates just how big an influence their friends have on them during the current stage of their lives:

“... all the Affie guys like to say this: ‘Iron grinds iron; friends form each other.’ ... and your friends, especially through your teens, especially with boys are a terribly big influence. And in that time you are going to pick up like how they behave without even noticing because, we all want to be like a part of a group and therefore we will then pick up like traits of others in the group without us even noticing it. Especially in the teens where you are trying to find yourself.”

The extract by Participant 4 above demonstrates the big influence that friends can have on each other by comparing how friends shape each other to iron that is used to grind and shape other parts of iron. In this manner, friends can influence and “shape” you in a lasting positive or a negative manner as is evident from the metal metaphor. Furthermore, by highlighting how this process takes place during their teenage years when they are forming their identities, the participants demonstrate how they may be susceptible to peer pressure during this time to fit in with the group. This was emphasised by Participant 3 and Participant 1:

“ ... but I think friends also play a big role in your life. Because ... these are the people you just deal with, like at school every day. And, I also think like ... it depends, if you have good friends or bad friends now ... they are the people who influence whether you turn out successful or not.” - Participant 3

“You should not try to make friends with anyone ... that will give you wrong peer pressure.” – Participant 1

Here the participants highlighted how your friends can influence your life positively or negatively to the extent that it impacts your long-term success or failure in life. Thus, because you spend so much time with your friends it is important to select friends that will have a positive influence on your life and help you to become successful by making good choices and not friends who will exert peer pressure on you to drink and smoke which will hamper your future success.

Similarly, participants highlighted how their family's influence them by shaping the individuals they will become through instilling values into them. Their families achieve this through strict parenting, as seen from the below extracts from Participant 4, Participant 3, and Participant 1:

“Yeah like my family is a very big part of who I am, how I act and everything. And yes like, I would not have been the same person now if it weren't for them ... basically your family actually makes you who you are. As they form you basically ... your family is there to give you your values. Like your original foundation on which everything else is stacked.” – Participant 4

“They definitely taught me responsibility and ... leadership qualities that I can take forward in life. They teach me how to make tough decisions ... and how to be an example to someone else.” – Participant 3

“I have very strict parents. I think it's just the way the way my mother raised me. She was very strict. So I never started any mischief ... I knew I would be punished for it.” – Participant 1

The above extracts from the participants indicate how important an influence they view their family's to be in their lives. Participants expressed how their family completely shapes the individuals that they will become by instilling values in them that will guide everything they do. From the extracts of Participant 3 and Participant 1, it is evident that this process of value

instilling has led to being well-behaved as participants feel a sense of responsibility to do what they have been taught to be right. Furthermore, participants have learnt from their strict upbringing that there are consequences for their actions and that they will be punished for not doing what they have been taught to be right. Importantly, participants feel that because of their family's they can distinguish right from wrong and this is what guides them to do the right thing.

4.2.4. Theme 4: Christianity

The final theme that emerged from the individual interviews and group interviews is the importance of Christianity in the lives of all participants. All five participants highlighted that they are of Christian religion and that their Christianity plays a big role in their lives as well as their families lives. Participants discussed different ways of expressing their religion which included going to church, spending time praying and reflecting on life, reading the Bible, and attending Sunday school and confirmation classes.

Participant 3's photo (see figure 16 below) led to a discussion of how important it is to everyone to make time for God and Christianity in their lives. Pictured in Participant 3's photo is a cross necklace that has the name *Jesus* cut out in it. The necklace was bought years ago together with one of Participant 3's friends, who also bought the same necklace.



Figure 16: "FAITH" Plays a Big Role in my Life

The shared cross necklace between friends as well as the extracts from Participant 2 and Participant 4 below demonstrate how all participants agreed that their Christian religion is very important to them personally, their families, and to the larger Afrikaner community:

“ ... and I will say Religion ... Like Christianity plays a big role in my life ... I think it plays quite a big role in the Afrikaans lifestyle. ... I kind of think if I have a family one day, it's going to play a pretty big role in my life too, because yeah, we have a family Bible that has been passed down for so many generations, I do not even know how many. So, yeah I think it would just always play a big role ... ” – Participant 2

“Faith is also an important aspect in our family. And I think Afrikaners, in general, are a very religious group.” – Participant 4

Participant 3's photo above (see figure 16 on the previous page) was not the only instance where religion was tied to other important aspects in the participant's lives such as family, friends, and nature/farm life. There appeared to be an intersectionality of Christianity with all these aspects of the participant's lives. Participant 2 shared a photo (see figure 17 below) of his church confirmation class on a weekend retreat to a game farm owned by a church member. He reported that he had been hunting on this game farm previously with friends and family. Participant 4 shared a photo (see figure 18 on the following page) of himself at an outdoor weekend church youth retreat which several of his male friends from school also attended:



Figure 17: #God'sLove



Figure 18: *Common Enemies may Bring People Together for a Short Time but a Common Hope will Unite Forever*

Participant 2's photo demonstrates how God's love for them and their love for God, is also related to their love of nature (see figure 3 of Participant 2 in section 4.2.2) which God created. On the other hand, Participant 4's quote speaks to how Christianity is something that can unite individuals (here implicitly the Afrikaner community) forever. This was reflected on by Participant 3 in his individual interview, who also referred to his confirmation class and spoke to how religion is something that connects and binds him and his friends together:

"I think it brings like the community ... together. So that we can stand together ... a lot of people at our church, like a lot of my friends ... in our confessional class ... I feel like faith plays a big role in us standing together ..."

This is echoing statements made earlier by the participants when discussing the impact of farm murders in South Africa on the Afrikaner community. Participants seem to be suggesting implicitly that Afrikaners' Christianity is a way they can unite and stand together in solidarity against farm murders. From here, a group discussion emerged on why it is that Afrikaners, in general, are a religious group. The extract from Participant 4 below details that it is the history of the Afrikaner community that made their religion important to them in the first place. It is also this history that makes their religion important to them still in their daily lives:

"It also comes just from our history ... Like the Voortrekkers were definitely a religious group ... with the fact that whenever a new town was established, the first thing they built was a church ... and we have a lot like what we owe to God ... as with the Battle of Blood River, the Vows were taken and that impacts how we act now ... definitely any volk's most

important values or most important passages comes from their history. We built values on our history and built foundations and built behaviors on it ...”

The above extract of Participant 4 highlights how the participant views their religion as always tied to their history as Participant 4 here references the Day of the Vow which is celebrated in commemoration of the Voortrekker victory over the Zulus at the Battle of Blood River on 16 December 1838. Almost 200 years later the participants discussed how this event continues to impact their lives as they believe that God has always been with them and for them and that they will continue to worship Him for this.

Furthermore, participants agreed that their values, foundations, and behaviours are built on this, their Afrikaner history. Therefore, participants believe that through their Christianity, through their faith in God, they are guided to live “right”, according to the Bible. For this reason, their religion plays a huge role in their lives as seen from the below extracts from Participant 1, and Participant 2:

“We do good in the Lord's way. We try not to speak ill of other people. We all try to stay on the path of the Lord, meaning we are not going to steal and lie to each other and all that stuff.” – Participant 1

“... like the majority of our church is an Afrikaans NG church and there are basically only Afrikaans boys and girls and people in there. But, we also follow the word given to us in the Bible and ... we will not do something ... that we should not do or that is wrong ...” – Participant 2

From the above extracts, it is seen how participants highlighted that living “right” means following God’s word in the Bible and following the commandments set out therein such as not stealing and lying. Participants also discussed how living “right” entails that you should treat other people right. The extract of Participant 2 highlights how these are not only their views but the views of all Afrikaners belonging to the NG (Dutch Reformed) Church and that the NG Church is made up solely of Afrikaners.

Following this, participants highlighted how it is important to make time for God in their lives as highlighted by the clock in the background of Participant 3’s photograph (see figure 7). Participant 4 also linked spending time alone with God to the participant’s previous discussions (and figure 4 of Participant 5 in section 4.2.2.) on how they enjoy being alone in nature as participants indicated that both these activities leave them feeling recharged:

“And religion can also ... to spend time alone with God can also, uh connect with Participant 5’s photo that he had there. About the alone time and so on ... where you, you, you can almost, say, just like, recover after everything that goes on in life ...”

Finally, the participants discussed how their religion plays such a large part in their lives as their values built on their history mentioned earlier by Participant 4 are so important and influential to them, they are even more significant than the values instilled in them by their parents. This is reflected in the following extract of Participant 5:

“Yes, your parents raise you with certain values you should have ... But I know if you're a Christian ... then specifically they talk about how to deal with people and how to not to deal with them, what is right and what is wrong. And I guess that's what gives you more of a guideline than your parents ... yes, your parents give you good advice. But I think that Christianity gives you better advice on how to get through life ...”

Participants discussed how their parents may advise them but Christianity gives them a clear guide of what to do and what not to do, how to be and how not to be, and what is right and what is wrong. This guide plays a big role in the lives of all participants as they all try to live their lives according to it. However, participants were not overtly specific and descriptive in what exactly they believed this guide of right and wrong is. They did not detail their thoughts on sex before marriage, living together before marriage, and homosexuality – all things that are highly contentious and inadmissible matters within the NG Church.

4.3. Chapter Summary

This chapter presented the four main themes that emerged from the individual and group interviews. They are: (1) Macho Men vs. *Pissies*, (2) *Plaasjapies* and Afrikaner heritage, (3) Family and Friends, and (4) Christianity. Each theme was defined and further detailed with the use of selected extracts and photos which illustrated the meaning of each theme.

In the first theme of Macho Men vs. *Pissies*, Macho Men were described as the predominant group boys of boys who have to prove how macho they are through physical means or risk being labelled *Pissies*. The main way in which one becomes a *Pissie* is through displaying emotions and thus it must be avoided at all costs. Participants discussed how this has been socialised into the Afrikaner community over many generations and that more honest and open discussions should be had about displaying emotions to normalise it for boys. In the second theme of *Plaasjapies* and Afrikaner heritage, participants discussed their love of nature and farm life and their desire to become farmers themselves to carry forth their family and

Afrikaner heritage of farming. An obstacle to this is farm murders taking place in South Africa and participants highlighted the need for the Afrikaner community to stand together to protect their heritage of farming and in doing so their larger Afrikaner heritage.

In the third theme of Family and Friends, relationships with family and friends were discussed to be important to participants as they have a blood bond with their family and have friends who are like family to them. Furthermore, their families support them, and friends help them. Participants also discussed enjoying spending time with both family and friends and the importance thereof. Finally, their families shape them by instilling values in them through strict parenting and their friends' influence them positively or negatively through peer pressure which impacts their success in life. The final theme of Christianity highlighted how participant's religion plays a huge role in their lives as it is tied to the history of the Afrikaner *volk* on which their values and behaviours are built and also recharges them. Thus, their Christianity guides them to live their lives "right" according to the word of God.

These four themes will now be further discussed in the form of an analysis in the following chapter.

Chapter 5: Discussion/Data Analysis

5.1. Chapter Introduction

This chapter will serve as the discussion of the results presented in the previous chapter in the form of an analysis. The analysis will be structured according to the objectives of this study. Namely: (1) how male Afrikaner adolescents construct, define, and understand masculinity, (2) what informs the construction of masculinity amongst male Afrikaner adolescents, and (3) how male Afrikaner adolescents perform masculinity. It should be noted that these three objectives are interrelated to each other and much overlap exists between them. In this manner, it will clearly be demonstrated how the research question, how male, Afrikaner adolescents perceive and experience masculinity, has been answered. A summary of the discussion will be presented at the end of the chapter before moving on to the final and concluding chapter of this study.

5.2. How Do Male Afrikaner Adolescents Construct, Define, and Understand Masculinity

Findings indicated that male, Afrikaner adolescents mainly constructed and defined masculinity as being Macho Men, not *Pissies*. Their understanding and definition of a Macho Man are that Macho Men: (1) predominantly make up any group of boys, (2) belong to the cool group who smoke and drink at parties, and (3) may be quick to anger and prove how “macho” and tough they are by fighting or obtaining injuries through physical exploits. *Pissies* on the other hand are the opposite of Macho Men as they are defined as: (1) not belonging to the cool group as they do not participate in smoking and drinking, and are (2) weak or “soft” because they display their emotions. It is very important not to display emotions as they reveal a weakness that can then be attacked by others.

This construction of Macho Men is congruent with other research in the field, indicating that male adolescent masculinity is constructed according to physical acts such as risk-taking behaviour (smoking, consuming alcohol), fighting, and being brave (Bord & Kauffman, 1994; Clowes et al., 2010; Horowitz, 1997; Kågesten et al., 2016; Mager, 2010; Morrell, 1998a, 1998b; Reddy et al., 2003; Salo, 2007; Sedite et al., 2010; Shefer et al., 2007b). These are male gender roles and norms which are socially and psychologically constructed changeable units that can lead to certain advantages and disadvantages (Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Mac an Ghail, 1994). Findings of this study highlighted that being a Macho Man is advantageous, whereas being a *Pissie*, is disadvantageous for male, Afrikaner adolescents.

Advantages of being a Macho Man include being granted membership to the cool group and avoiding scorn and mocking. Disadvantages of being a *Pissie* include not being in the cool group, not being seen as a Macho Man, and having to endure mocking and scorn for displaying emotions. This finding is also congruent with other research in the field which indicates that according to traditional masculinity ideology, men and boys should not be feminine and “sissy’s” and should be tough and solid, not weak (David & Brannon, 1976; Kågesten et al., 2016; Ratele et al., 2007). These findings are also mirrored in other studies which have utilised photovoice design to examine the construction of masculinity amongst male adolescents within the South African context [see: Blackbeard and Lindegger (2007), Joseph and Lindegger (2007), and Langa (2008, 2010)].

In this way, within the Afrikaner community, Macho Men are constructions of a form of hegemonic masculinity, whilst *Pissies* are constructions of a form of subordinated, marginalized masculinity in line with Connell’s (2005a) theories on masculinities. *Pissies* fall into Connell’s category of subordinated masculinities, “wimps”, which may be somewhat less conscious than gay masculinities, but remain illegitimate forms of masculinity (Connell, 2005a, p. 79), as detailed by the participants of this study as well. These two single forms of hegemonic and subordinate and marginalized masculinities are in contrast to findings of boys occupying the borderland of hegemonic and marginalized communities [see: Martino and Pallotta-Chiarolli (2003) and Renold (2004)].

Renold (2004, p. 255) found “emerging counter-hegemonic discourses for change were possible and alternative gender/sexual performances were being opened up and regimes of hegemonic masculinity disrupted.” In this study however, participants reported that one occupies either the hegemonic role of Macho Man or the subordinated and marginalized role of *Pissie*. What is possible is that participants occupy both positions of being a Macho Man and *Pissie* simultaneously through the enactment and embodiment of gender identities that takes place via social discourse practices and subjective processes (fantasy, the unconscious) which are socially enacted (Frosh et al., 2003; Wetherell & Edley, 1998) within the Afrikaner community.

When boys’ masculinities are constructed as *Pissies*, they are ridiculed for not conforming to the hegemonic form of masculinity in the Afrikaner community, being a Macho Man, and labelled as “other” (Renold, 2004). This ridicule goes further than a skin deep label and leads to ostracization, discrimination, and marginalization of boys who occupy (consciously or unconsciously) or are positioned to occupy (through social discursive practices) the subordinated and marginalized form of masculinity of *Pissies* (Connell, 2000; Frosh et al.,

2003; Wetherell & Edley, 1998). However, *Pissies* aren't the only boys bearing emotional burdens. Macho Men are tasked with policing the borders of acceptable forms of masculinity for Afrikaner boys. One way in which they carry out this policing is through the use of language to "other" subordinated and marginalized forms of masculinity such as *Pissies* (Renold, 2004). This task of policing is in and of itself a burden to the Macho Men as they are now positioned, through social discursive practices and their own conscious and unconscious processes to occupy this hegemonic form of masculinity or face the consequences of being subordinated or marginalized as *Pissies* if they don't (Connell, 2000; Frosh et al., 2003; Wetherell & Edley, 1998).

What's more, participants distanced themselves from both forms of masculinity, Macho Men and *Pissies*, implying that they view both as partly problematic. Participants distanced themselves from these forms of masculinity by discussing both in the third person during the group interview (referring to "those boys", "boys", "they") and only using the first person (using "I", "me") at times during their individual interviews. It has been found that adolescents position, negotiate, and defend their masculinities via various positionings at changeable distances from privileged forms of masculinity through the use of social and unconscious processes of denial (Blackbeard & Lindegger, 2007; Frosh et al., 2002; Wetherell & Edley, 1998).

In this study participants unconsciously and consciously denied and distanced themselves from the socially perceived problematic Macho Men masculinity. Boys who position themselves in relation to Macho Men masculinity will start fights and drink and smoke at parties, which participants expressed are problematic. At the same time, participants also denied and distanced themselves consciously and unconsciously from the socially reported problematic form of masculinity, *Pissies*, as it is well established that boys who are positioned as *Pissies* would be ridiculed and ostracized for displaying emotions and appearing feminine. In this manner, participants did not only occupy a position in relation to just the hegemonic form of masculinity (Macho Men) as Connell (2005a) proposed. Rather, the participants displayed dynamic positioning of themselves within the subjectivity of masculinities.

The hegemonic and subordinated and marginalized masculinities of Macho Men and *Pissies* are in contrast with current trends in the field where it is being questioned whether any forms of hegemonic Afrikaner masculinity still exist within the South African context. Morrell (2012) opposes the application of the notion of hegemonic masculinity to explain why males have power in a society and believes that hegemonic notions of masculinity should be challenged. He argues it is not hegemony but rather historical and socio-economic factors

which privileges certain males, such as white, middle class men (Morrell et al., 2012). Ratele (2008) also notes many issues with the concept of hegemonic masculinity such as inadequacies, misperceptions, ambiguity, an accumulation of negative insinuations, and colonial influences. As men act and create their masculinities through continuing doings relative to females, other males, and their personal internal worlds, masculinities are better served when seen as constructed at both psychological and social domains, such as race (Ratele, 2008). In this study, participants not only constructed Macho Men and *Pissie* masculinities in relation to other males, but also in relation to girls as they reported that at the end of the day, girls would also ridicule them for displaying emotions and being *Pissies*.

du Pisani (2001) and Falkof (2016) on the other hand contend that Afrikaner males still occupy hegemonic roles, albeit half-hegemonic. Findings of Joseph and Lindegger (2007) and Langa (2008), who conducted photovoice studies with adolescents in South Africa, highlight this debate on whether masculinities in South Africa can be expressed as hegemonic. Both studies found limitations of Connell's (2005a) notion of hegemonic masculinity within the South African context, yet found that adolescents are still slow to embrace alternate masculinities which would not be considered hegemonic (Joseph & Lindegger, 2007; Langa, 2008). This was also a finding of this study, where participants only identified a hegemonic (Macho Men) and subordinated and marginalized (*Pissies*) form of male, Afrikaner adolescent masculinity.

It is thus clear from Morrell et al. (2012) and Ratele's (2008) arguments that social factors such as race should be at the forefront when considering hegemonic masculinities in the South African context. Frosh et al. (2002) provide an explanation for how certain images and discourses of racial identities become integral in the manners in which adolescents experience and enact their masculinities as racially situated identities through the process of racialisation. Here, racial subject positions intersect with gender identity constructions in micro-cultural school settings where adolescents assume or reject certain race identities (Frosh et al., 2002). This was found by Blackbeard and Lindegger (2007) in their photovoice study, where racial identities played a role in the construction of male adolescent's masculinities.

Although some participants of this study do attend multi-racial schools, a discussion on race did not include their school contexts. Rather, participants discussed notions of race when discussing their concerns regarding farm murders within the micro-cultural contexts of farms (to be detailed below shortly) as it was further found that male, Afrikaner adolescents constructed and understood their masculinity as being *plaasjapies* and *boerseuns*. They understood this part of their masculinity to be directly related to their Afrikaner heritage where

Afrikaners have traditionally and historically been farmers. All participants had family members who currently reside on farms and whom they frequently visit. Enjoyment of being *plaasjapies* and *boerseuns* were concepts that were difficult to quantify as participants reported that this was “in their blood” and that they loved farm life even though they are all considered *stadsjapies* as none of them permanently resides on a farm. They did however state that farm life is more relaxed than rushed city life and that they feel they can be themselves when on the farm.

This construction of male, Afrikaner adolescent’s masculinity as *plaasjapies* and *boerseuns* may be related to the Afrikaner *volk*’s myth of origin where the strength of the Afrikaner nation and *Boerevolk* was seen as tied to their association with the earth and soil through hard work poured into the soil by farming (Steyn, 2019; van den Heever, 1935). Generations of farming have created shared ownership of the soil amongst Afrikaners as it is seen that they have a sacred trust with the soil through their paternalistic guidance thereof and the hard work they have poured into the land (Coetzee, 1988; Steyn, 2019).

Thus, by constructing their masculinity around being *plaasjapies* and *boerseuns*, male, Afrikaner adolescents may understand this generational, patriarchal shared ownership and trust between Afrikaner men and the soil/land as important and central to their masculinity. As it was found that one of the main aspects of being a farmer is providing for others, this finding is in line with other research in the field which highlights the importance of the role of men as providers to the authenticity of their masculinity (Ampofo & Boateng, 2007; Doucet & Merla, 2007; Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Mfecane, 2008; Morrell, 2007; Silberschmidt, 2001).

Participants further detailed how farm murders are becoming a growing issue within the South African context and how the Afrikaner community has to stand together to do something about the matter as they reported the ANC appeared to them apathetic towards the situation. Here participants employed a form of what Steyn (2003, 2004) terms “white talk”. Participants implicitly expressed guilt, anger and fear towards the ANC and black South Africans in general for perceived reverse racism and prejudice against Afrikaners (Goosen, 2005; van der Merwe, 2010; van der Westhuizen, 2016) where farm murders were seen as revenge against Afrikaners for apartheid (de Vries, 2012; Steyn, 2004). Participants here discussed implicitly how it should not be such a big deal if a “white guy” kills a “black guy” as they perceive there to be no consequences for the purported black perpetrators of farm murders.

Here, participants display what Kimmel (2017) terms aggrieved entitlement. Much in the same way that white males in North America felt they had lost their honour, dignity, and sense

of self when former president Barack Obama was elected into office, overruling the hegemonic white masculinity (Kimmel, 2017), Afrikaners feel disillusioned and perceive the ANC as indifferent and possibly opposed to their ethnic concerns. In the same way that Kimmel (2017) reports these white, American males feel entitled to use whatever means necessary to take back what they believe to be rightfully theirs, participants implicitly express here perhaps going to extreme lengths (such as violence and murder) to defend, protect, and take back what they believe to be rightfully theirs (farms and farming).

Kimmel (2017) further notes how white, male adolescents in North America have been socialized to think that violence, especially gun violence, is a normal way to resolve conflicts like these and that violence is acceptable and respected male behaviour when their masculinities are brought into question through attacks on race. In a similar manner, the use of firearms is normalised as part of Afrikaner boy's day to day lives (see section 5.4. for a further discussion in this). Therefore, the participants easily and automatically draw the conclusion that gun violence is a possible solution to their perceived problems surrounding farm murders.

It is thus evident that male, Afrikaner adolescents' constructions, definitions, and understandings of their masculinity are directly related to, and informed by, social constructions, definitions, and understandings of masculinity. These constructions of *Macho Men*, *Pissies*, *plaasjapies*, and *boerseuns* are socially informed from the intersubjectivities within the Afrikaner community and will be detailed in the following section (5.3.). Notably, the construction, definition, and understanding of male, Afrikaner adolescent's masculinity is directly related to their performance of masculinity which will be discussed further in section 5.4. below.

5.3. What Informs the Construction of Masculinity Amongst Male Afrikaner Adolescents

As discussed in section 5.2. above, the constructions, definitions, and understandings of male, Afrikaner adolescents of their masculinity appear to be mainly informed by social constructions of hegemonic notions of masculinity within the Afrikaner community. Hegemonic masculinity is regarded as an ideal that guides the socialisation of young men by parents, teachers, and peers and thus influences (1) the expectations how male adolescents have of themselves and other males and (2) how they think and behave (Connell, 2005a; Connell & Messerschmidt, 2005; Joseph & Lindegger, 2007; Levant, 1996; Morrell et al., 2012; Pleck, Sonenstein, & Ku, 1994; Ratele, 2008). Notions of gender and roles are operationalised by gender role stereotypes and norms which compel boys and men to conform to the dominant

male role norms through adopting specific socially sanctioned masculine behaviours and avoid other proscribed behaviours (Levant, 1996, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Thompson & Pleck, 1995).

It was found that being a Macho Man is a socially sanctioned and dominant gender role stereotype and norm for male, Afrikaner adolescents. As indicated, Macho Men predominantly make up any group of boys, therefore, most male, Afrikaner adolescents conform to this behaviour. Furthermore, by conforming to this behaviour they also avoid proscribed behaviour, such as being *Pissies*, which is not an acceptable socially sanctioned gender role stereotype and norm. According to social constructivist theory, the notions of Macho Men and *Pissies* have become socially constructed realities within the Afrikaner community that has become common knowledge within the community as it has been learnt through social interaction which is then enacted and embodied consciously or unconsciously (Amineh & Asl, 2015; Gredler, 1997; Kim, 2001; Kukla, 2000; McMahan, 1997; Prawat & Floden, 1994; Vygotsky, 1978; Welsch, 2011) as well as unconscious social processes through which participants enact and embody these roles (Edley & Wetherell, 1997; Wetherell, 1998; Wetherell & Edley, 1998).

The reality and knowledge that being a Macho Man is acceptable and being a *Pissie* is unacceptable is socially constructed as hegemonic norms of masculinity within the Afrikaner community through social interaction where male adolescents learn that they receive scorn and mocking by being labelled *Pissies* when they display emotions and receive praise and acceptance into the cool group when they act “macho” and tough by getting into fights, obtaining injuries from physical exploits, and smoking and drinking at parties. This is congruent with Joseph and Lindegger (2007) who found in their photovoice study on the constructions of masculinity amongst male adolescents that most young men try to locate themselves relationally, consciously, or unconsciously, in association with hegemonic standards of masculinity to create and preserve this identity.

According to authors writing on gender roles (Edley & Wetherell, 1997, 2001; Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Levant & Wong, 2013; Wetherell & Edley, 1998) when individuals violate gender roles disapproval and undesirable psychological consequences are the result. They furthermore state that these real or imaginary gender role violations result in boys overconforming to them as men face more extreme penalties for violating gender roles than women. In this manner, some proscribed gender role characteristics become dysfunctional. It was found that displaying emotions is such a gender role violation for male adolescents within the Afrikaner community. As a result of displaying

emotions, boys would be labelled *Pissies*, which is an extremely undesirable psychological consequence as it indicates weakness and homosexuality. It is, therefore, possible that the findings indicate that in any group of boys, Macho Men is the predominant group, as a result of overconforming to gender roles to avoid these undesirable consequences.

It was further found that even though male, Afrikaner adolescents would like to be able to display their emotions more without facing these undesirable consequences, such as being labelled a *Pissie*, this can only be done when both genders and adults have more open discussions regarding this matter and thus normalise it. Therefore, by stating that displaying emotions must first be normalised, it is further indicated that male adolescents construct their masculinity primarily in alignment with accepted and hegemonic gender roles and norms that have been socially constructed within the Afrikaner community. Similarly, in his photovoice study examining the construction of masculinity amongst male adolescents, Langa (2008, 2010) found the construction of masculinity amongst male adolescents to be typified by feelings of uncertainty, reluctance, by both opposing and complying with hegemonic norms of masculinity.

The construction of male, Afrikaner adolescents masculinity in terms of Macho Men vs *Pissies*, was further found informed by biology as they reported that it is in their nature to be “alpha males” and “fighters” and that they are always trying to “size up” in comparison to other boys and men. However, according to research in the field, men and women have biological dissimilarities but these sex variances are not responsible for masculinity and femininity (Hyde, 2005; Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Wester, Vogel, Pressly, & Heesacker, 2002). Instead social structural variables create and maintain gender norms and gender roles as they socially, biologically, and psychologically constructed changeable units which are not biologically predispositioned but created from social practice to function for specific purposes (Levant, 1996, 2011; Levant & Powell, 2017; Levant & Richmond, 2016). Thus, the shared knowledge within the Afrikaner community of the reality that men are biologically inclined to macho behaviour is also learned through social interaction where this reality solely exists because it has been socially constructed within the Afrikaner community as such.

In this manner, men act and create masculinity through continued conscious and unconscious doings relative to females, other males, and their personal internal worlds (such as dominating over other males and females) (Edley & Wetherell, 2001; Morrell, 2001; Morrell et al., 2012; Ratele, 2008; Shefer et al., 2007a; Shefer et al., 2010). Socially constructed within the Afrikaner community, boys are raised to be macho as the Afrikaner community views boys

as strong and girls as weak. As girls display emotions, emotions are thus seen as weak and therefore cannot be displayed by boys who are viewed as strong. Thus, if boys display emotions they are seen as weak, feminine, and homosexual. Girls are also raised to view a display of emotions by boys as weak and so further perpetuates the notion that boys should be strong and macho and not display emotions, otherwise they are mocked by girls as they are mocked by boys for being *Pissies*. The doings of male, Afrikaner adolescents of acting macho and not displaying emotions are therefore informed by their social interactions with females within the Afrikaner community.

According to social constructivist theory, individuals rationalise their experience by developing a prototype of their social world and how this social world operates. Language is the main element used by individuals to construct this social world as language influences the knowledge created by culture and a community (Eckersley, 2007; Leeds-Hurwitz, 2009; Mayer, 2011; Vygotsky, 1978). It has been found that social constructivism plays a role in Afrikaner's discourses as they attempt to create a post-1994 Afrikaner identity (Steyn, 2004; Verwey & Quayle, 2012) through actively employing language and symbolisms to create identities (Edwards, 2005; Edwards, 2009). Thus, the terms Macho Men and *Pissies* are actively used within the Afrikaner community to construct their social world and rationalise the knowledge within it. Use of the term *Pissies* is an example of how language is used by Afrikaner boys to police the norms of masculinities othered (Renold, 2004) and ridiculed boys who do not conform to hegemonic masculinities through the use of labels such as losers (Connell, 2005a) and sissies (Frosh et al., 2003).

Intersubjectivity is the collective understanding a group of people has when their exchanges are rooted in shared interests and assumptions on which their communication is based (Rogoff, 1990). These exchanges and communications are made up of socially sanctioned notions of the group's external reality and include its unique cultural and historical perspectives and the social processes, outlines and regulations of language (Ernest, 1999; Prawat & Floden, 1994; Rogoff, 1990; Vygotsky, 1978; Wetherell & Edley, 1998). In this manner, socially constructed meanings include intersubjectivity within a group of people (Kim, 2001). Therefore, the terms Macho Men and *Pissies* are intersubjective understandings within the Afrikaner community that is directly influenced by the language used in the terms and the resulting symbolisms they conjure. As the researcher is a part of the Afrikaner community, and therefore part of the intersubjectivity within the community, she immediately understood the constructions of Macho Men (rugby players, guys with large muscles who don't talk about their feelings) and *Pissies* (guys who cry, hang around with girls, and appear to be homosexual).

It was also found that male, Afrikaner adolescent's heritage as *Plaasjapies* and *boerseuns* informs the construction of their masculinity. They highlighted how this is difficult to quantify but that the desire to become farmers themselves is "in their blood" as they all have family members who are farmers by occupation and that it is important for them to continue this family and Afrikaner history and legacy. Farm life has historically been romanticized through media which has romanticized farm life in the collective Afrikaner consciousness⁷ (Steyn, 2019; van Zyl, 2008). Collective consciousness has in turn been linked to collective values, norms, and behaviours (Jung, 1995; Mahr, 2003; Mayer & Viviers, 2015, 2016; Sheldrake, 2001).

Thus, the Afrikaner community has socially constructed the reality of farm life as romantic and ideal which informs the construction of male, Afrikaner adolescents masculinity as tied to being *plaasjapies* and *boerseuns* where they will work as farmers and continue the generational paternalistic guidance of the land. This nostalgia and longing for farm life may also be linked to a desire to return to the control that Afrikaners had pre-1994 which was further characterised by paternalistic guidance in the form of the National Party (NP). What's more, returning to the soil (the farm) restores the myth that Afrikaner (thus patriarchal) strength is revived and reinforced by union with the soil (the farm). This grounds Afrikaners and resolves anxieties related to ostentatious and substanceless, English-ruled city life (Steyn, 2019; van den Heever, 1935). The longing for this romance and nostalgia becomes further operationalised by Afrikaners as they feel victimised in the current South African climate by farm murders (Afriforum, 2010; Steyn, 2019; Tilstad, 2016; van der Westhuizen, 2016; Verwey & Quayle, 2012).

Furthermore, the loss of their official identity post-1994 has thrust the Afrikaner community into an identity crisis as they are currently experiencing the effects of drastic political, cultural, psychological transformation (Blaser, 2009; Giliomee, 1997; Goosen, 2005, as cited in van der Merwe, 2010; Hall, 1997a, 1997b; Kloppers, 2002; Roodt, 2005; Slabbert, 1999; Steyn, 2001, 2003, 2004; van der Merwe, 2008; van der Westhuizen, 2007, 2016; van Zyl-Slabbert, 2000; Verwey & Quayle, 2012; Vestergaard, 2001). Afrikaner males in particular find their chief morals under scrutiny (van der Merwe, 2008) as male Afrikaner

⁷ Examples include the popular reality television programs, *Boer Soek 'n Vrou* (Farmer wants a Wife) and *Plaasjapie*, on the Afrikaans television channel *kykNET*. *Boer Soek 'n Vrou*, which is currently in its 13th season and also enjoys international success via an Australian spin-off (Famer wants a Wife), follows eligible male farmers in their search for love. Female suitors write letters to farmers, stating how they would be a good fit for farm life, and the farmers select a few to visit the farm before ultimately choosing one woman he would like to stay on the farm permanently (kykNET, 2021a). In the new series, *Plaasjapie*, 20 city or town people (who have no farm and farming experience) are taken to a farm to live in a barn and work as *boere* for a month (kykNET, 2021b).

identity was inextricably tied to patriarchal Afrikaner nationalism (Hall, 1997a, 1997b; Verwey & Quayle, 2012). However, it was found that when Afrikaner farmers are killed, a part of Afrikaner heritage and history is lost forever, thus a part of themselves is lost. In this way, participants were justifying taking up arms to defend and preserve their Afrikaner heritage through suggesting that killing the perpetrators of farm murders might be their only (and justified) choice as they believe the ANC to be apathetic to their plight. This is almost a mirrored construction of that of white American men who believe that they too have a right to take back what was “stolen” from them when former president Barack Obama was elected into office, opposing their (white), hegemonic masculinity (Kimmel, 2017) (for a further discussion on this see section 5.2. above).

This may be further explained by van der Westhuizen (2016) who holds that remains of Afrikaner nationalism are collated to salvage ethnic freedoms and rights by exploring the neo-nationalist approach of inward migration. Inward migration is the exerting of Afrikanerhood as ethnicity to retract from collective national positionings to whitening personal locales (such as farms) whereupon the volk projects its identity (Blaser & van der Westhuizen, 2012; Hall, 1997a, 1997b). van der Westhuizen (2016) terms this Afrikaner enclave nationalism, which is an example of Hall’s (1997a, 1997b) defensive return to the local and Ballard’s (2004) concept of semigration (a cross of emigration and segregation): a white technique to withdraw to a self-contained comfort zone which allows them to resist ethnic enclosure.

Here, subtleties create a privatised, micro-apartheid in locations such as homes, commercial spaces, churches, and even neighbourhoods, and within these positionings, virtual white spaces and the nationalist state are extended through Afrikaans media and products⁸ (Kriel, 2006, 2012; van der Westhuizen, 2016). *Bok van Blerk’s* use of Afrikaner nationalist mythology with his single *De la Rey*⁹ is a classic example of the operationalisation of patriarchal nationalist philosophy through the process of enclave nationalism/defensive return to the local/semigration (Kriel, 2012). Thus, for Afrikaners to prosper as a minority in the current South African climate, they must withdraw into an ethnic enclave which is their territory (the farm), much like their Voortrekker ancestors withdrew into laagers for protection (Jooste, 1997,

⁸ Some examples include: *Boerboel Wear*, a range of camouflage, outdoor, and leisure wear resembling khaki clothing worn by *boere* (farmers) and the *Voortrekkers*, a plethora of *Vellies* brands, which are *veldskoene* (bush/field shoes) that resemble shoes worn by *boere* and the *Voortrekkers*, and *Buffelsfontein Baard-Olie*, (Beard-oil) which is one of many beard oil companies promising growing long bushy beards as worn by *boere* and the *Voortrekkers*.

⁹ For detailed discussions and analyses of the single *De la Rey* by *Bok Van Blerk* see Bains (2013); Blaser (2009); de Vries (2012); Jansen (2009); Johnson (2004); Kriel (2012), and van der Waal and Robins (2011).

as cited in van der Merwe, 2008; Pont, 1991; Raath, 1991; Steyn, 2019; van der Westhuizen, 2016).

Therefore, male, Afrikaner adolescent's construction of their masculinity as being *plaasjapies* and *boerseuns* may be informed by inward migration (returning to the familiar, romanticized farm) which is a process of Afrikaner enclave nationalism where the knowledge of socially constructed nationalist ideas, such as paternalistic guidance, is once more a shared reality that is understood by the intersubjectivities within the Afrikaner community. It is a further example of returning to the local as it fulfils an apartheid ideal of Afrikaners having their own territories (van der Merwe, 2008).

van der Merwe (2008) notes a process of redefining and rediscovery of Afrikanerdom by adolescents who are assigning new contents and meanings thereto. Blaser (2012), Chang (2012), and Sonnekus (2017) note that by arranging themselves into tribes, some Afrikaner youths (such as the Afrikaner Artistes and the Liberal Millennial subtribe in their 20's and 30's) possibly negotiate the loss of a coherent ethnicity by forging new affective and aesthetic connections which separate Afrikaner culture of its apartheid-era connotations by looking back to the pure *Voortrekker* era by growing bushy beards and full moustaches¹⁰. By indicating that their constructions of masculinity are tied to being *plaasjapies* and *boerseuns* are informed by their *Voortrekker* heritage, male, Afrikaner adolescents may also be redefining their masculinity as unrelated to the NP's cruel patriarchal rule but rather related to the pure, romantic, generational patriarchal guidance of the land which was begun by the *Voortrekkers*. Reporting that they would like to continue farming within their families, male, Afrikaner adolescents may be highlighting the extent to which this construction of their masculinity is informed by the *Voortrekker*-era, rather than the NP-era, masculinity.

Family and friends were also found to inform the construction of male, Afrikaner adolescent's masculinity. Their families shape who they are by instilling values in them through strict parenting. Participant's friends on the other hand shape them by influencing them either negatively through peer pressure or positively by helping them become successful. They highlighted how they spend much more with their friends than their families and how friends can become so meaningful they become like family. This is in line with research in the field that has found that parents and peers contribute to gender socialisation via direct and

¹⁰ Some examples include: *Boerboel Wear*, a range of camo, outdoor, and leisure wear resembling khaki clothing worn by *boere* (farmers) and the *Voortrekkers*, a plethora of *Vellies* brands, which are *veldskoene* (bush/field shoes) that resemble shoes worn by *boere* and the *Voortrekkers*, and *Buffelsfontein Baard-Olie*, (Beard-oil) which is one of many beard oil companies promising growing long bushy beards as worn by *boere* and the *Voortrekkers*.

indirect communication with adolescents regarding the dominant notions of gender that influence how boys think and behave (Kågesten et al., 2016; Levant, 1996; Pleck et al., 1994; Price & Maholmes, 2009; Reigeluth & Addis, 2016).

Within the Afrikaner community, direct communication of hegemonic norms of masculinity (being a Macho Man) is informed by the socially constructed reality where this knowledge is overtly created. Indirect communication of these hegemonic norms takes place through the intersubjectivities within the Afrikaner community whereby it is known that not conforming to these norms will result in being labelled a *Pissie* and experiencing peer rejection. In this manner, the indirect communication that takes place via the intersubjectivities within the community becomes such a powerful reality that the knowledge thereof does not have to be overtly communicated or enforced. However, when the intersubjectivity is not enough to prevent transgressions from the hegemonic norm of Macho Men, the peer groups add to the endorsement of this dominant masculinity norm set by parents through challenging one another (direct communication) (Kågesten et al., 2016; Price & Maholmes, 2009; Reigeluth & Addis, 2016).

These challenges include physical and verbal undertakings and high-risk behaviours such as alcohol. Deviations from these masculine norms are punished and scorned through bullying and homophobic insults (Kågesten et al., 2016; Price & Maholmes, 2009; Reigeluth & Addis, 2016). Participants here relayed that one will be labelled a *Pissie* if one does not engage in these behaviours. It is thus vital for men and young boys to safeguard against performing as female or homosexual in the attainment of successful masculinity by overtly (consciously) separating from (i.e. not embody) non-hegemonic masculine practices and notions of feminine practices or face peer rejection. (Edley & Wetherell, 2001; Ratele et al., 2007; Shefer et al., 2010). These findings are also congruent with Blackbeard and Lindegger's photovoice study's findings (2007) that the male peer group is a vital context for the construction of masculine acceptability which includes performative acts of displayed toughness and risk-taking. Therefore, the intersubjectivities that exist within the Afrikaner community where male displays of emotion are seen as weak and associated with females and homosexuality result in the socially constructed reality and knowledge that boys who display emotions are *Pissies*.

Finally, it was found that participant's Christianity informs the construction of their masculinity as they highlighted what a big role their religion plays in their lives as it is directly linked to their *Voortrekker* heritage where they are still thankful to God for ensuring Afrikaner victory at *Die Slag van Blood Rivier* (the Battle of Blood River) which took place on 16

December 1938¹¹. It was further found that their Christianity provides them with more values regarding how to live “right” than their parents, thus informing their construction of how to live “right” as boys and men. Religious convictions held by the *Afrikanervolk* is most widely regarded as the most influential and important factor in Afrikaner constructions of identity (van der Merwe, 2008) because of their “sacred history” wherein the Afrikaners were chosen by God at the Battle of Blood River and assigned a distinct calling (Akenson, 1992; Bosch, 1984; Gerstner, 1991; Giliomee, 1997, 2011; Kloppers, 2002; Marx, 1998; Moodie, 1975, pp. ix, 3; Strydom, 1982; Treurnicht, 1975).

Furthermore, Kloppers (2002) has reported that the *Nederduits Gereformeerde (NG) Kerk* (Dutch Reformed Church) often implies parallels between the Bible and Afrikaner *volk* of the past – the *Voortrekkers*. As Afrikaners identify with the *Voortrekkers*, who in turn identified with Israel, Afrikaners also see themselves as a minor and modest *volk* faced against heathen (or Black) nations but protected and aided in battle by God (Bosch, 1984; Kloppers, 2002). It has been outlined above how the construction of male, Afrikaner adolescent’s masculinity as being *plaasjapies* and *boerseuns* is informed by their identification with the *Voortrekkers*. As their Christianity also remains so strongly informed by their *Voortrekker* heritage and history, this knowledge of being the *volk* chosen by God has become a further socially constructed reality within the Afrikaner community. This reality and the intersubjectivity related thereto further serve to inform male, Afrikaner adolescent’s constructions of masculinity as *plaasjapies* and *boerseuns* who need to continue the generational patriarchal guidance of the soil as the “right way” to live.

5.4.How Do Male Afrikaner Adolescents Perform Masculinity

Linked to their construction, definition, and understanding of Macho Man masculinity, it was found that participants mainly perform their masculinity through “acting macho” which includes getting into fights and “sizing up” other boys and males. What's more, any injuries that result from fights or other physical exploits such as sports or physical activity, serve as proof of their macho masculinity. A further performance of masculinity was found to be drinking and smoking at parties as this will get boys into the cool group which makes them Macho Men, which has been socially constructed as the hegemonic gender norm for males within the Afrikaner community. As noted in section 5.2. above, in this manner hegemonic

¹¹ On this day, the Voortrekkers entered into a covenant with God and promised that if God protected them in battle and made them victorious over the Zulu’s, they would erect a church in his honour and annually celebrate that day (Kloppers, 2002; Moodie, 1975). This day has also been known as the Day of the Vow, Dingane’s Day, and is since 1994 the Day of Reconciliation (South African History Online, 2019).

masculinity is used to invoke designated, normative conventions and ideal typecast modes of masculinity (Davies & Eagle, 2010) such as risk-taking behaviour (smoking and consuming alcohol), fighting, and being brave (Bord & Kauffman, 1994; Clowes et al., 2010; Horowitz, 1997; Mager, 2010; Morrell, 1998a, 1998b; Reddy et al., 2003; Salo, 2007; Sedite et al., 2010; Shefer et al., 2007b).

According to traditional masculinity ideology, men desire respect for successful accomplishment, men mustn't be weak but should be tough and solid, and men must seek out adventure, risk, and violence. Therefore, through fighting, boys perform the gender role of being a warrior and protector (David & Brannon, 1976; Gilmore, 1990; Kågesten et al., 2016). Thus, practically all societies have to socialise boys to develop the traits needed to perform these practices rooted in those gender roles (Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016). Section 5.3. above has detailed how the Afrikaner community constructs these gender roles which socialises male, Afrikaner adolescents to perform these norms of hegemonic masculinity. It has therefore become a socially constructed reality within the Afrikaner community that males have to perform as macho to be aligned with the hegemonic norm of Macho Man masculinity.

A further performance of masculinity amongst male, Afrikaner adolescents was found to be not displaying emotions as it is seen as a weakness and result in being labelled a *Pissie*, instead of a Macho Man. This is congruent with Joseph and Lindegger's (2007) photovoice study that found that while the boys attempted to align with expected hegemonic standards of masculinity, they experience substantial anxiety as they are conscious of the challenges they face in performing masculinity. These anxieties result from men and young boys having to safeguard against performing as female or homosexual in the attainment of successful masculinity by overtly separating and distancing from non-hegemonic masculine practices and notions of feminine practices or face peer rejection (Ratele et al., 2007; Shefer et al., 2010). Thus, through social construction within the Afrikaner community, it has become a reality and intersubjective understanding that male, Afrikaner adolescents cannot display emotions as only *Pissies* display emotions, and is thus not in alignment with the hegemonic notion of Macho Man masculinity within the Afrikaner community. Furthermore, as participants pointed out that they will be judged (as *Pissies*) for displaying their emotions, boys fear the rejection they will face should they not align with hegemonic masculine norms created within the Afrikaner community. This anxiety drives the performance of hegemonic masculinities of being a Macho Man (Shefer et al., 2010).

These traditional masculinity ideologies discussed above inform the normative emotional socialisation of boys and may result in normative male alexithymia (NMA) when men were not encouraged to express emotions or are even disciplined as boys when expressing and discussing their emotions by parents, friends, educators, and coaches (Levant, 1992). Boys begin their lives with far more emotional reactivity, perception, and expression than girls which is maintained until they are one year old (Chu & Gilligan, 2014; Levant, 1998). Then, at age two, through socialisation they become less verbally expressive than girls, by age six are less facially expressive, and overall become less responsive in their relationships as they learn these qualities are associated with girls and they must prove they are boys. Thus, the notion that socialisation influences the advancement of restricted emotionality directly opposes the normative belief in society that men and boys are naturally less emotional and more logic-oriented than women and girls (Chu & Gilligan, 2014; Levant, 1998, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Wester et al., 2002). Therefore, the intersubjective knowledge within the Afrikaner community that boys are strong and cannot display emotions are girls display emotions and girls are weak, is a socially constructed notion that has been learnt through social interactions which have made it a reality.

As it was found that being *plaasjapies* and *boerseuns* is a construction of participant's masculinity, becoming farmers to provide for the country and continue their family legacy and Afrikaner heritage of farming is also an important performance of participants' masculinity. Being farmers, as discussed in section 5.2. above, generations of farming have created shared ownership of the soil amongst Afrikaners as it is seen that they have a sacred trust with the soil through their paternalistic guidance thereof and the hard work they have poured into the land (Coetzee, 1988; Steyn, 2019). Thus, by performing their masculinity by being *plaasjapies* and *boerseuns*, male, Afrikaner adolescents further carry on this generational, patriarchal shared ownership and trust between Afrikaner men and the soil/land which is important and central to their masculinity. This has been socially constructed as an important reality within the Afrikaner community through the intersubjectivity that exists surrounding Afrikaner heritage and history as related to the *Voortrekkers*, which has been detailed above in section 5.3.

As it was found that one of the main aspects of being a farmer is providing for others, this finding is in line with other research in the field which highlights the importance of the performance of the role of men as providers to the authenticity of their masculinity (Ampofo & Boateng, 2007; Doucet & Merla, 2007; Levant, 2011; Levant & Powell, 2017; Levant & Richmond, 2016; Mfecane, 2008; Morrell, 2007; Silberschmidt, 2001). Following from this, a further performance of masculinity amongst male, Afrikaner adolescents was found to be

standing together against farm murders to protect their heritage as boys will not be able to perform this construction of their masculinity as *plaasjapies* and *boerseuns* if they are not able to be farmers. Therefore, they will not be able to adhere to the socially constructed reality of the hegemonic masculine norm of being a farmer and will be unsuccessful in obtaining acceptable masculinity.

It has been found that farm murders are not riven by racial factors as feared within the Afrikaner community, as farm murders make up a disproportionate amount of the total murders committed in South Africa yearly and this number is also decreasing yearly (Agri SA, 2018; Burger, 2018; Gous, 2018; Head, 2020; SAHRC, 2014; Steyn, 2019). Farm murders have been “mythologized” and add to the construction of Afrikaners as harassed and victimized by the new ANC government through attacks on their lives, the Afrikaans language, culture, and heritage, thus Afrikanerdom and the “*boereplaas*”, which is the origin of the Afrikaner lifestyle and the continued romanticization and nostalgic longing thereof (Giliomee, 2011; Steinberg, 2001; Steyn, 2019, pp. 61, 76; Tiltstad, 2016).

Portrayals of farm murders by Afrikaner media feed into Camaroff’s (2006) notion that all individuals in a group feel victimised if one individual belonging to the group is a victim. In this way, Afrikaners socially construct the reality that if one farmer is murdered, they all lose a part of their history and ethnicity, therefore making the practice of uniting in solidarity against farm murders very important to protect an outlet for practicing their masculinity. What’s more, farmwork is not only tied to Afrikaner ethnicity and history but also links to a performance of male, Afrikaner adolescent masculinity, as successful farmwork is a testament to paternalistic guidance (Coetzee, 1988; Steyn, 2019). Therefore, by becoming farmers male, Afrikaner adolescents both practice their paternalistic gender role construction and protect their Afrikaner heritage and history.

Related to being *plaasjapies* and *boerseuns*, participants also highlighted how hunting is a commonly and widely practiced and important part of performing their Afrikaner masculinity. All participants reporting going hunting with friends and family, and participants shared pictures displaying guns, hunting trophies, and animals for hunting (see figures 6-8). Here, in a similar manner to which Kimmel (2017) reports white, male, American adolescents are comfortable with the use of firearms, it is evident how guns and hunting are a normal part of these adolescents lives. Just as Kimmell (2017) describes the comfort of these adolescents with the use of firearms, he also reports how gun violence has become a natural method of conflict resolution for them when aspects of their masculinities are brought into question through attacks on race or sexuality (the implication of being gay or “sissies”). In the same way,

participants appeared to be suggesting that they too would resort to gun violence if need be to protect their Afrikaner heritage against the onslaught of farm murders (see section 5.2. for a more detailed discussion on this). In this way, participants are positioning themselves to, and embodying gender identities, via social discourse practices and subjective processes (such as fantasy and the unconscious) which are socially enacted (Frosh, Phoenix, & Pattman, 2002; Wetherell & Edley, 1998) here through the uptake of firearms to protect their Afrikaner heritage, and implicitly, their masculinity and futures.

5.5.Summary

Data analysis revealed that male, Afrikaner adolescents construct and define their masculinity around being Macho Men, not *Pissies*, and being *plaasjapies* and *boerseuns*. They understand the construction of their masculinity as Macho Men vs. *Pissies*, as informed by the notions of hegemonic masculinity socially constructed (through family and friends) by the intersubjectivities within the Afrikaner community through the vital use of language. Being a Macho Man is the socially accepted hegemonic norm for boys whilst being a *Pissie* is associated with homosexuality and weakness, and is thus unacceptable. The constructions of their masculinity as being *plaasjapies* and *boerseuns* are understood to be inherent as it runs “in their blood” from their Afrikaner heritage and history where Afrikaner men were traditionally farmers and farm life has been romanticized and the use of guns is normalised and frequent. Within all these positions, participants socially enact and embody gender identities through conscious and unconscious subjective processes.

It was also found that male, Afrikaner adolescents perform their constructed masculinity as Macho Men (not *Pissies*), by proving how “macho” they through smoking and drinking at parties, getting into fights, obtaining physical injuries from physical exploits, hunting, and not displaying emotions. By becoming farmers and both speaking out against farm murders and taking up arms in the process, male, Afrikaner adolescents both perform the construction of their masculinity as *plaasjapies* and *boerseuns* and protect the prospect of being able to perform this typecast of their masculinity. In the process, they also align with the pure *Voortrekker*-era masculine construction of paternalistic guidance, instead of the NP-era masculine construction patriarchal dominance. Furthermore, their practice of their Christianity guides them to live their lives “right”.

The findings of this study are congruent with similar photovoice studies conducted in this field regarding the construction of male adolescent masculinity [see: Blackbeard and Lindegger (2007), Joseph and Lindegger (2007), and Langa (2008, 2010)]. Where findings of this study

diverge from that of previous research done in this field, is the finding that Christianity as their religion plays a role in the construction of masculinity amongst male, Afrikaner adolescents as it both guides them on how to live “right” and ties them to their *Voortrekker*, Afrikaner heritage in which they believe they were selected by God for a predetermined goal.

In summary, to answer the initial research question: how do male Afrikaner adolescents perceive and experience masculinity? Male, Afrikaner adolescents perceive and experience their masculinity as strongly influenced by, and aligned with, hegemonic norms of Macho Men, *plaasjapie*, and *boerseun* masculinity socially constructed by the intersubjectivities and language within the Afrikaner community and its heritage where boys socially enact and embody gender identities through conscious and unconscious subjective processes.

5.6. Chapter Summary

This chapter has served as the discussion of the results presented in the previous chapter in the form of an analysis. The analysis was structured according to the objectives of this study. Namely: (1) how male Afrikaner adolescents construct, define, and understand masculinity, (2) what informs the construction of masculinity amongst male Afrikaner adolescents, and (3) how male Afrikaner adolescents perform masculinity. In this manner, it was clearly demonstrated how the research question, how male Afrikaner adolescents perceive and experience masculinity, has been answered. A summary of the discussion was finally presented which highlighted that male, Afrikaner adolescents perceive and experience their masculinity as strongly influenced by, and aligned with, hegemonic norms of masculinity socially constructed by the intersubjectivities within the Afrikaner community and the historical gender typecasts of masculinity within the Afrikaner community. The chapter that will follow is the final and concluding chapter of this study.

Chapter 6: Conclusion

6.1. Chapter Introduction

This final chapter of the research study will begin by examining the limitations of the present study. Thereafter the contributions of the current study will be detailed by highlighting the value of the study. Recommendations for future research will be made before closing off with concluding remarks from the researcher.

6.2. Limitations of the Study

A possible limitation of the study relates to the researcher's positionality as a female exploring the topic of construction of male gender and identity. Therefore, the researcher's understanding and analysis may not have been as nuanced and in-depth as a male researcher's understanding and analysis of the perceptions and experiences of masculinity as the researcher does not have this lived experience. Further relating to positionality, as the researcher is also part of the Afrikaner community, it would be impossible for the researcher to be objective during an analysis of the Afrikaner community and its identity, therefore the analysis cannot be completely objective and may have been more objective if conducted by an individual who does not belong to the Afrikaner community.

A further possible limitation of the study is that fewer participants were recruited than initially planned as it was hoped that enough participants would be recruited to form two focus groups and have two group interviews. Having a larger sample size could have lead to richer data as more data would have been collected which may have lead to alternative themes emerging from the data. As recruitment of participants took place online this may have lead to fewer participants being recruited as it may have been difficult to understand the purpose of the study and thus did not result in motivation to participate. This relates to one of the limitations of photovoice methodology where participants will not be motivated to participate in the study if the research is negatively received (Johnston, 2016; Wang & Burris, 1994). Related thereto is the fact that all participants recruited are from the Gauteng province in South Africa. Therefore their opinions and views expressed may only be representative of individuals residing in that particular area of the country and may not be generalizable to male, Afrikaner adolescents residing in other areas of the country.

Finally, despite the convenience and advantages of conducting online research (to be detailed below in section 6.3.), some disadvantages do prevail. The major limitation being that when conducting interviews online, non-verbal communication of the interviewee may be

missed. Thus, data collected via online interviewing may lack depth and thick descriptions (Allen, 2017; O'Connor & Madge, 2017). This is a possible limitation in this study where the entire research process took place online. It was noted by the researcher when re-watching interview recordings that some non-verbal communication was missed during the initial interviews and had this been picked up on throughout the interviewing process, it is possible that richer data could have been collected. This may also have had a spill over effect in the results (chapter 4) and discussion/data analysis (chapter 5) chapters, where thicker descriptions on some points are missing.

6.3. Contribution and Value of the Study

The main contribution of the study is that to the researcher's knowledge, it is the first study done on the perceptions and experiences of masculinity amongst male, Afrikaner adolescents. It is thus contributing to the fields of Afrikaner identity and masculinity and is of value as it is comparable to other South African photovoice studies exploring masculinity amongst male adolescents. These are: Blackbeard and Lindegger (2007); Joseph and Lindegger (2007); Langa (2008, 2010).

A further contribution of the study is that it was conducted online in its entirety due to the global COVID-19 pandemic. This included (a) obtaining: (1) gatekeeper permission, (2) parent and guardian informed consent, and (3) participant assent; (b) conducting individual interviews and the group interview; and (c) providing feedback of the results to participants, their parents and guardians, and the gatekeeper. To the researcher's knowledge at the time of writing up this study only two other photovoice studies have been conducted online. These are: Doyumğaç, Tanhan, and Kiyamaz (2020) and Lichty, Kornbluh, Mortensen, and Foster-Fishman (2019). Therefore, the online nature of this study has value as it has contributed to a new and possibly growing field of online photovoice research.

Furthermore, as a limitation of photovoice is that it requires many resources and large time investments on the time of participants (Castleden & Garvin, 2008; Sutton-Brown, 2014; Wang & Burris, 1994), this study was of value as it did not require many resources or large amounts of time investments. Participants used their cellphones to take photos and also used their cellphones to Zoom for the individual interviews, group interview, and feedback session. As this entire process took place online, no venue for interviews was required and thus very few resources were utilised for this study. Moreover, as the interviews took place online, participants were able to Zoom from their homes and thus did not have to commit time to travel to a venue. Also, after participants were recruited, they were allowed two weeks to take photos,

and in the third week after being recruited both the individual interviews and group interview was completed. This further ensured that participants did not have to commit large amounts of their time to the study. Saving time and resources was possible due to the online nature of the study.

A further value that the online nature of the study contributed was to create a shift in power between the researcher and the participants which align with the advantages of using photovoice (Johnston, 2016). This was because online research was new to both the researcher and participants thus, taking some of the power away from the researcher. Acknowledging this to the participants enabled the participants to feel more comfortable and at ease throughout the research process.

Finally, in alignment with the process of empowerment in photovoice research, by participating in the study, participants may start a micro-social movement that can create structural social change (Johnston, 2016; Staggenborg, 2011), thereby contributing to the value of the study. Under the main theme of *Macho Men vs. Pissies* that emerged from the data, participants indicated in the group interview that a change is needed and that male adolescents should display emotions more for it to be normalised. Participants highlighted how they feel it is important for this change to start with themselves. Meaning that they need to be more open with their emotions at home and in front of their friends. From there they hoped that it would inspire their friends to do the same. In this way, this study may be of value if it was able to begin a micro-social movement that may later lead to greater structural social change. I.e. that the Afrikaner community is more accepting of male adolescents displaying their emotions.

6.4.Recommendations for Future Research

The first recommendation for future research is to recruit more participants and obtain a larger sample size. In line with this, it can be considered to conduct two or more group interviews with or without conducting individual interviews. In line with recruiting participants, it is recommended that participants be recruited from other provinces all over the country to have a more inclusive and representative sample.

Secondly, a further recommendation would be that a male researcher is part of the researcher team as a researcher or supervisor as the study pertains to constructions of the male gender. In line with this recommendation, as the study sample consists of individuals from the Afrikaner community, it might be useful to have an individual on the research team that is not a part of the Afrikaner community to ensure objectivity during the data analysis. For the above

two reasons, it is also recommended that a reflexive journal be kept throughout the research process that focuses on the positionality of the researchers.

A further recommendation for future research is that transformative learning theory (Burns, 2015) be used as alternative theoretical modality when investigating the construction of masculinity using photovoice methodology. This approach was recently used in a photovoice study in South Africa by Ngidi and Moletsane (2019). Alongside photovoice methodology, transformative learning theory proved very successful and useful in helping participants in this study to critically engage with, examine, address, and understand the dominant norms regarding sexual violence they face as orphans. In a similar manner, this theoretical framework may be useful in empowering participants to critically engage with, examine, address, and understand the dominant norms they face in the Afrikaner community when constructing their masculinity.

Finally, it is recommended that future researchers possibly make use of a short video to introduce the study to gatekeepers, parents, guardians, and possible participants during the recruitment phase of research which includes obtaining: gatekeeper permission, parent and guardian consent, and participant assent. A Google Slides presentation was used for these purposes in this study. The use of a short video, however, may be more personal, clear, and less time-consuming than reading through a presentation. It may also aid in motivating possible participation in the study.

6.5. Concluding Remarks

In conclusion, this study intended to answer the research question of how male, Afrikaner adolescents perceive and experience masculinity. The objectives of this study were to: (1) explore how male Afrikaner adolescents construct, define, and understand masculinity, (2) understand what informs the construction of masculinity amongst male Afrikaner adolescents, and (3) discover how male Afrikaner adolescents perform masculinity.

This was done by making use of a qualitative research design where photovoice was used as a data collection tool. Social constructivism was used as the theoretical framework for this study. The entire study took place online, which included (a) obtaining: (1) gatekeeper permission, (2) parent and guardian informed consent, and (3) participant assent; (b) conducting individual interviews and the group interview; and (c) providing feedback of the results to participants, their parents and guardians, and the gatekeeper.

Five male Afrikaner, adolescents between the ages of 13 and 18 were recruited as participants for the study. They were instructed to take as many photos as they desired on the

topic: a typical day in the life of an Afrikaner teenage boy. Thereafter they discussed three to five of these photos in an individual interview. The individual interviews were followed by a group interview where participants each discussed two of the three to five photos they discussed in their individual interviews.

NVivo 12 software was used to conduct a thematic analysis of the data. The four main themes that emerged from the data were: (1) Macho Men vs. *Pissies*, (2) *Plaasjapies* and Afrikaner heritage, (3) Family and Friends, and (4) Christianity. Data analysis revealed that male Afrikaner adolescents perceive and experience their masculinity as strongly influenced by, and aligned with, hegemonic norms of Macho Men, *plaasjapie*, and *boerseun* masculinity socially constructed by the intersubjectivities within the Afrikaner community and its heritage. Within all these positions, participants socially enact and embody gender identities through conscious and unconscious subjective processes.

6.6. Chapter Summary

This final chapter of the research study examined the limitations of the present study. These included: (1) the researcher's positionality as a female researching the construct of male gender and the researcher's subjectivity towards the topic as she herself is part of the Afrikaner community, and (2) having a small sample size (3) that was made up of individuals from one geographic region. Thereafter the contributions of the current study were detailed by highlighting the value of the study which entailed that it was: (1) the first study conducted on the perceptions and experiences of masculinity using male Afrikaner adolescents as a sample, (2) conducted fully online which may be an emerging field in photovoice research and lead to (3) great savings on time and resources which also (4) shifted the power from the researcher to the participants and finally, (5) may have contributed to a micro-social movement.

Recommendations for future research were made which included: (1) having a male researcher as part of the research team, (2) having an individual who is not a part of the Afrikaner community on the research team, (3) keeping a reflexive journal, (4) obtaining a larger sample size and (5) recruiting participants from more than one geographic region in South Africa, and (6) creating a short video to introduce the researcher and research topic that can be used to recruit participants and obtain gatekeeper permission, parent and guardian informed consent, and participant assent when the entire research process is conducted online again. Finally, in the conclusion of the study, concluding remarks in the form of an overview of the study were presented.

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Appendix A: Ethical Clearance Certificate



28 July 2020

Miss Sunitha Swanepoel (219050792)
School Of Applied Human Sc
Howard College

Dear Miss Swanepoel,

Protocol reference number: HSSREC/00001209/2020

Project title: Masculinity in the Afrikaans context: Perspectives from young Afrikaner males.

Degree: Masters

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 24 July 2020 to our letter of 07 May 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL

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

This approval is valid for one year until 28 July 2021

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

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

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

Yours faithfully



Professor Dipane Hlalele (Chair)

/dd

Humanities & Social Sciences Research Ethics Committee
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Tel: +27 31 260 8300 / 4857 / 3587
Website: <http://research.ukzn.ac.za/research-ethics/>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Appendix B: English Google Slides

The Perceptions and Experiences of Masculinity among Male Afrikaans Adolescents

A Photovoice Research

Sunitha Swanepoel: Who am I?

- ❖ Matriculated at Voortrekker Highschool Pietermaritzburg: 2013.
- ❖ Completed BSc Behavioural Genetics at the University of the Free State: 2016.
- ❖ Completed Honors in Psychology at the University of the Free State: 2016.
- ❖ Completed M1 Year of Masters in Clinical Psychology at the University of KwaZulu-Natal: 2019.
- ❖ Work as Intern Clinical Psychologist at King Dinizulu Hospital Complex in Durban and completing M2 year at the University of KwaZulu Natal: 2020.
- ❖ HPCSA registration number: PSIN 0157104.
- ❖ sunithaswanepoel33@gmail.com, 0724401526



Who are the supervisors?

Dr R. Petrus
Petrus@ukzn.ac.za
 031 260 1778

Ms. G. Gigaba
GigabaS@ukzn.ac.za

What is Photovoice Research?

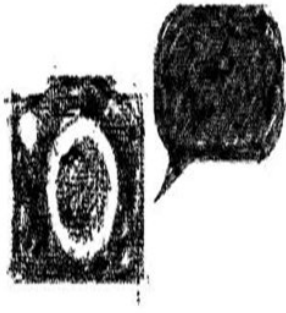
Photovoice Research

Photovoice is a qualitative, participatory visual research design that uses photographs taken by study participants to represent their attitudes on the topic of the research. It takes place over 3 stages.

For example:
 The photos on the next slide were taken by participants in a Photovoice study that examined experiences of stroke. This is phase 1 of the study.

"My life after stroke through a camera lens"- A photovoice study on participation in Sweden

Each participant takes photos of the study topic and then selects one photo to introduce and discuss in a group to other participants. All group members give input on each photo and each photo is given a title. This is phase 2 of the study.



The researcher only facilitates the group discussion and does not ask specific questions of the participants. Thus, rich data is generated which is then analyzed thematically by the researcher to determine main themes from the group discussion.

After the researcher identifies themes from the group discussion, these themes are shared with the participants and their community in the form of an exhibition of the photos with their titles. This is phase 3 of the study.



Why am I approaching teenage boys as potential participants for the study?



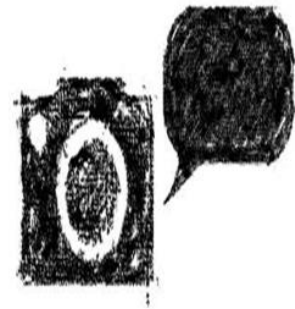
The purpose of my study is to investigate the perceptions and experiences of masculinity among African teenage boys. As members of the Afrikaner community, you can offer me specific and unique insights on traditional Afrikaans culture, language, values and beliefs that contribute to the perceptions and experiences of masculinity among Afrikaans teenage boys



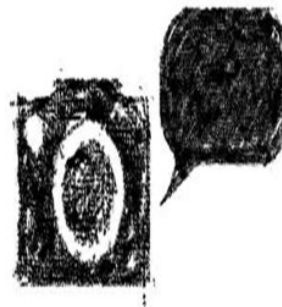
Research Questions

1. How does male Afrikaans adolescents define and understand masculinity?
2. How does male Afrikaans adolescents construct masculinity?
 - a. What leads to the formation of masculinity among male Afrikaans adolescents (culture, religion, family, friends, society?)
3. How does male Afrikaans adolescents exercise masculinity?

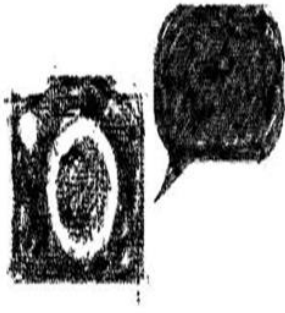
If you choose to participate in this study, the following will take place:



1. If I receive permission to approach members as possible study participants, all parents and guardians will receive this presentation. Parents and guardians will also receive a consent form which they can complete if they consent to their sons being allowed to participate in the study.
2. Thereafter, only boys whose parents gave their consent will also receive this presentation as well as an online consent form, which they can complete if they consent to participate in the study.



Permission is voluntary and can be withdrawn at any time. Confidentiality of participants' photos, identity and information will be assured at all times. Participants, parents, guardians, will not receive any money or other benefits for participating in the study. Participants, parents, guardians, will not experience any negative consequences for not participating in the study.



All participants will also be able to receive 3 free online counseling sessions from the UKZN Psychology Clinic should they feel distressed after participating in the study.

This study has been provisionally approved by the UKZN Ethical Council.
 Any questions about the study can be directed to the supervisors or the Humanities and Social Sciences Research Ethics Administration Research Office:
 Westville campus
 Govan Mbeki Building
 Private Bag X 54001
 Durban
 4000
 Tel: 27 31 2604557
 Fax: 27 31 2604600
 Email: HSSREC@ukzn.ac.za

During the study we meet three times via Zoom / Skype.



The first meeting is a training in Photovoice where we discuss how to take the photos and I answer any questions from the participants. It will take no more than an hour and a half. The participants will be asked to take photos of what represents a typical day in the life of an Afrikaans boy, and choose one of them to discuss in a group with four to five other participants

The second meeting is the presentation of the photos of the participants. Here all the participants will explain their photos and give meaning to them. This process will be recorded and later transcribed. This will take about three hours. The group discussion will allow participants to explain the meaning of their photos as well as ask questions about the photos of the other participants.



The last meeting is a feedback of the study results in the form of the data that the participants Generated with their photos. A virtual exhibition of participants' photos will be presented during this session in celebration of the data they generated. The Voortrekkers head, as well as the parents / guardians of the participants, will be invited. It will take an hour and a half.

Thank you very much for considering participating in my Photovoice study.

Appendix C: Afrikaans Google Slides

Die Persepsies en Ervarings van Manlikheid onder Manlike Afrikaanse Tieners

'n Photovoice Navorsing Studie

Sunitha Swanepoel: Wie is ek?

- ❖ Matrikuleer aan Voortrekker Hoërskool Pietermaritzburg: 2013.
- ❖ Voltooi BSc Gedrags Genetika aan die Universiteit van die Vrystaat: 2016.
- ❖ Voltooi Honneurs in Sielkunde aan die Universiteit van die Vrystaat: 2016.
- ❖ Voltooi M1 jaar van Meesters in Kliniese Sielkunde aan die Universiteit van KwaZulu-Natal: 2019.
- ❖ Werk as Intern Kliniese Sielkundige by King Dinizulu Hospitaal Kompleks in Durban en voltooi M2 jaar deur die Universiteit van KwaZulu Natal: 2020.
- ❖ HPCSA registrasie nommer: PSIN 0157104.
- ❖ sunithaswanepoel33@gmail.com, 0724401526



Wie is die studieleiers?

Dr R. Petrus
Petrus@ukzn.ac.za
 031 260 1778

Mev. G. Gigaba
GigabaS@ukzn.ac.za

Wat is Photovoice Navorsing?

Photovoice Navorsing

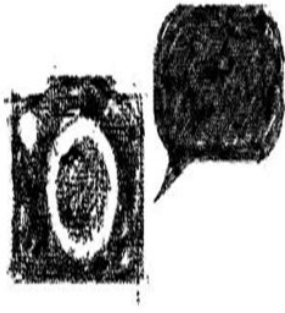
Photovoice is 'n kwalitatiewe, deelnemende visuele navorsingsontwerp wat gebruik maak van foto's wat deur die deelnemers van 'n studie geneem is om hul houdings oor die onderwerp van die navorsing voor te stel. Dit vind oor 3 fases plaas.

Byvoorbeeld:

Die foto's op die volgende skyfie is geneem deur deelnemers aan 'n Photovoice studie wat hul ervarings na 'n beroerte ondersoek het. Dit is fase 1 van die studie.

"My life after stroke through a camera lens"- A photovoice study on participation in Sweden

Elke deelnemer neem foto's van die studie onderwerp en kies dan een foto om in 'n groep aan ander deelnemers bekend te stel en te bespreek. Alle groep lede gee insette oor elke foto en elke foto word 'n titel en inset gegee. Dit is fase 2 van die studie.



Die navorser fasiliteer slegs die groep bespreking en stel nie spesifieke vrae aan die deelnemers nie. So word ryk data gegeneer wat dan later deur die navorser tematies analiseer word om hoof tema's vanuit die groep bespreking vas te stel.

Nadat die navorser tema's uit die groep bespreking identifiseer het word hierdie tema's met die deelnemers en hul gemeenskap gedeel in die vorm van 'n uitstalling van die foto's met hul titels en insette by. Dit is fase 3 van die studie.



Hoekom nader ek tiener seuns as moontlike deelnemers vir die studie?



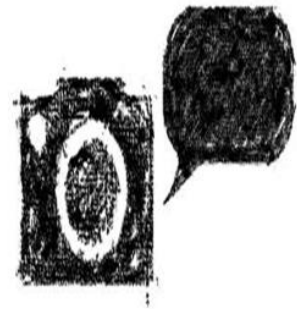
Die doel van my studie is om die persepsies en ervarings van manlikheid onder Afrikaanse tienerseuns ondersoek. As lede van die Afrikaner gemeenskap kan julle vir my spesifieke en unieke insigte bied oor tradisionele Afrikaanse kultuur, taal, waardes en geloof wat bydra tot die persepsies en ervarings van manlikheid onder Afrikaanse tienerseuns.



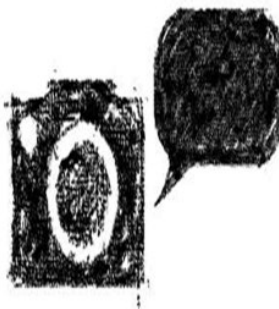
Studie Navorsingsvrae

1. Hoe definieer en verstaan manlike Afrikaanse adolessente manlikheid?
2. Hoe konstrueer manlike Afrikaanse adolessente manlikheid?
- a. Wat lei tot die vorming van manlikheid onder manlike Afrikaanse adolessente (kultuur, godsdiens, familie, vriende, die samelewing?)
3. Hoe oefen manlike Afrikaanse adolessente manlikheid uit?

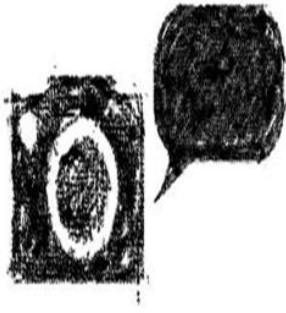
As iv kies om deel te neem aan hierdie studie gaan die volgende plaasvind



1. As ek toestemming ontvang om lede te nader as moontlike deelnemers aan die studie sal alle ouers en voodge hierdie voorlegging ontvang. Ouers en voodge sal ook 'n aanlyn toestemmingsvorm ontvang wat hulle kan voltooi as hulle toestem dat hulle seuns aan die studie mag deelneem.
2. Daarna sal slegs seuns wie se ouers hul toestemming gegee het ook hierdie voorlegging ontvang sowel as 'n aanlyn toestemmingsvorm wat hulle kan voltooi as hulle toestem om aan die studie deel te neem.



Toestemming is vrywillig en kan ten enige tyd onttrek word. Vertroulikheid van deelnemers se foto's, identiteit en inligting sal ten alle tye verseker wees. Deelnemers en ouers/voodge sal geen geld of ander voordele ontvang vir deelname aan die studie nie. Deelnemers en ouers/voodge sal geen negatiewe gevolge ervaar om nie deel te neem aan die studie nie.



Alle deelnemers sal 3 gratis aanlyn beradingsessies van die UKZN Sielkunde Klinik kan ontvang sou hulle na die afloop van hul deelname aan die studie ontsteld voel.

Hierdie studie is voorlopig deur die UKZN Etiese Raad Goedgekeur.

Enige vrae oor die studie kan gerig word aan die studieleiers of die Geesteswetenskappe en Sosiale Wetenskappe Navorsingsetiek Administrasie Navorsingskantoor: Westville-kampus Govan Mbeki-gebou Privaatsak X 54001 Durban 4000
Tel: 27 31 2604557
Faks: 27 31 2604609
E-pos: HSSREC@ukzn.ac.za

Tydens die studie kom ons drie keer bymekaar via Zoom/Skype.



Die eerste ontmoeting is 'n opleiding in Photovoice waarin ons bespreek hoe om die foto's te neem en ek enige vrae van die deelnemers beantwoord. Dit sal nie meer as 'n uur en 'n half duur nie. Die deelnemers sal gevra word om foto's te neem van wat 'n tipiese dag in die lewe van 'n Afrikaanse seun verteenwoordig, en een van hulle kies om in 'n groep met vier tot vyf ander deelnemers te bespreek.

Die tweede ontmoeting is die aanbieding van die foto's van die deelnemers. Hier sal al die deelnemers hul foto's verduidelik en betekenis gee. Hierdie proses sal opgeneem word en later getranskribeer word. Dit sal ongeveer drie uur duur. Die groenbespreking sal deelnemers toelaat om die betekenis van hulle foto's te verduidelik, asook vrae te stel oor die foto's van die ander deelnemers.



Die laaste ontmoeting is 'n terugvoer oor die gegewens wat die deelnemers in die vorm van die studie-resultate gegenereer het. 'n Virtuele uitstalling van die deelnemers se foto's sal tydens hierdie sessie plaasvind ter viering van die data wat hulle gegenereer het. Die ouers/voogde van die deelnemers, sal na hierdie sessie genooi word. Dit sal 'n uur en 'n half duur.

Baie dankie dat u oorweeg om deel te neem aan my Photovoice studie

Appendix D: English Gatekeeper Permission Form

Gatekeeper Permission Form

If you allow me to approach members of your community as potential participants in my study, you should know that your consent is completely voluntary and that a choice not to give consent will not have negative consequences. Furthermore, you can withdraw your gatekeeper permission from the study at any time without any negative consequences.

Confidentiality of participants' photos and meaning around them, as well as personal information, will be ensured throughout the study. This will be achieved by keeping tapes and transcripts (both electronic and hard copies) of online sessions on a password-secured USB in a safe to which only the researcher and research supervisors have access. No personal information such as names, contact details, or addresses will be obtained from participants. The transcripts will reflect the participants as Participant 1, Participant 2, etc.

If you choose to give permission, the information you and the participants and their parents/guardians contribute to the study will remain strictly confidential and anonymous. Your and the participant's personal and clinical data will be securely protected and will only be seen by the research team. Both your and the participant's and their parents/guardians' identity will not be attached to findings, nor in any publications, that may emerge from the study. The security of your information is a priority, and you will do everything you can to protect your information. However, according to Chapter 3, Section 27 of the Health Professions Act 56 of 1974, there are various exceptions to confidentiality, whereby the researcher is legally obliged to breach confidentiality if:

- a. Required to provide information by way of a court order or other legal provisions.
- b. In case of abuse of children and vulnerable adults.
- c. I have reason to believe that a participant can harm themselves.
- d. I have reason to believe that a participant can harm other people.

If one of these conditions is met, the researcher will inform the participant and parents/guardians about what will be revealed, and the appropriate procedures, in the best interest of the participant, and others.

The nature of the study is a photo design, and as such, the participants themselves will create the data by taking photos. Participants will not be asked any specific questions regarding their photos. Instead, the participants as a group will generate a narrative in the form of a discussion that will merely guide the researcher. If the participants experience traumatic or stressful events during the process, participants will receive further details from the UKZN Psychology Clinic, where they can receive three sessions of independent psychological therapy free of charge if they later feel anxious. Participants have access to the contact details of the researcher and the supervisor if they have questions about the study or their participation in it.

If I or participants and their parents/guardians have any questions or concerns about rights as a participant in the study, or if we are concerned about an aspect of the study or the researchers, we can contact:

HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus, Govan Mbeki Building

Private Bag X 54001, Durban, 4000, KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609, E-mail: HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

I, (full names of community gatekeeper), hereby confirm that I understand the contents of this information document setting out the nature of the research project and that I consent to my community members being able to participate in the research project. *

Your answer

I understand that I am free to withdraw my gatekeeper permission from the project at any time should I so desire. At each contact point during the study participants will be asked to agree to participate in the study again and will be allowed to withdraw. *

Yes
No

I agree that I have had sufficient time to read, understand and ask the information above before giving my consent. This includes the time that the researcher was not present so that I could consult with community members. *

Yes
No

I understand that there are no financial or other material gains for me through the course of the study and that my permission is free and voluntary. *

Yes
No

Additional Consent. I hereby give permission to:

Audio and video recording of participants group and individual discussions*

Yes
No

Use of participants photo's for research purposes *

Yes
No

Submit

Page 1 of 1

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Forms

Appendix E: Afrikaans Gatekeeper Permission Form

Hekwagter Toestemming Vorm

As u toestem my toe te laat om lede van u gemeenskap te nader as moontlike deelnemers van my studie, moet u weet dat u toestemming heeltemal vrywillig is en dat 'n keuse om nie toestemming te gee nie, nie negatiewe gevolge sal hê nie. Verder, kan u te enige tyd u hekwagter toestemming aan die studie onttrek sonder enige negatiewe gevolge.

Vertroulikheid van deelnemers se foto's en betekenis rondom hulle, sowel as persoonlike inligting, sal regdeur die studie verseker word. Dit sal bereik word deur bande en transkripsies (sowel elektroniese as harde kopieë) van aanlyn sessies op 'n wagwoord beskermde USB in 'n kluis te hou waartoe slegs die navorser en navorsingsbegeleiers toegang het. Geen persoonlike inligting soos name, kontakbesonderhede of adresse sal van deelnemers of hul ouers/voogde verkry word nie. Die transkripsies sal die deelnemers weerspieël as deelnemer 1, deelnemer 2, ens. As u kies om toestemming te gee, sal die inligting wat u bydra tot die studie streng vertroulik en anoniem bly. U en die deelnemers en hul ouers/voogde se persoonlike en kliniese gegewens sal veilig beskerm word en word slegs deur die navorsingspan gesien word. U en die deelnemers en hul ouers/voogde se identiteit sal nie aan bevindings geheg word nie, ook nie in enige publikasies wat uit die studie kan voortspruit nie. Die veiligheid van al julle inligting is 'n prioriteit, en ons sal alles probeer om julle inligting te beskerm. Volgens hoofstuk 3, artikel 27 van die Wet op Gesondheidsberoepe 56 van 1974, is daar egter verskillende uitsonderings op vertroulikheid, waardeur die navorser wetlik verplig is om vertroulikheid te verbreek as:

- a. Vereis om inligting by wyse van 'n hofbevel of ander wettige bepalings te verstrek.
- b. In die geval van mishandeling van kinders en kwesbare volwassenes.
- c. Ek rede het om te glo dat 'n deelnemer hulself skade kan berokken.
- d. Ek rede het om te glo dat 'n deelnemer ander mense skade kan berokken.

In die geval waar aan een van hierdie voorwaardes voldoen is, sal die navorser die deelnemer en hul ouers/voogde inlig oor wat geopenbaar sal word, en die toepaslike prosedures, in die beste belang van die deelnemer, en ander.

Die aard van die studie is 'n foto-ontwerp, en as sodanig gaan die deelnemers self die data skep deur foto's te neem. Die deelnemers sal geen spesifieke vrae rakende hulle foto's gevra word nie. In plaas daarvan sal die deelnemers as groep 'n narratief genereer in die vorm van 'n bespreking wat die navorser bloot sal lei. As die deelnemers traumatiese of spanningsvolle gebeure tydens die proses opdoen of ervaar, gaan hulle verder besonderhede kry van die UKZN-sielkundekliniek, waar hulle drie gratis sessies van 'n onafhanklike sielkundige kan ontvang indien hulle later benoud voel. Deelnemers en hul ouers/voogde sowel as die hekwagter het toegang tot die kontakbesonderhede van die navorser en die studieleier, indien hulle vrae het oor die studie of hul deelname daaraan.

As deelnemers vrae of kommer het oor hul regte as deelnemers aan die studie, of as hulle bekommerd is oor 'n aspek van die studie of die navorsers, kan hulle kontak maak met:

GEESTESWETENSKAPPE EN SOSIALE WETENSKAPPE NAVORSINGSETIEK

ADMINISTRASIE, Navorsingskantoor, Westville-kampus, Govan Mbeki-gebou

Privaatsak X 54001, Durban, 4000, KwaZulu-Natal, SUID-AFRIKA

Tel: 27 31 2604557 - Faks: 27 31 2604609, E-pos: HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

Ek, (volle name van gemeenskap hekwagter), bevestig hiermee dat ek die inhoud van hierdie inligtingsdokument verstaan wat die aard van die navorsingsprojek uiteensit, en dat ek toestem dat my gemeenskaps lede aan die navorsingsprojek kan deelneem. *

Your answer

Ek verstaan dat ek vry is om te enige tyd my toestemming aan die projek te onttrek indien ek dit sou verlang. By elke kontakpunt gedurende die studie sal deelnemers gevra word om weereens toe te stem tot deelname aan die studie sal hulle toegelaat word om te onttrek. *

Ja
Nee

Ek stem in dat ek voldoende tyd gekry het om die inligting hierbo te lees, te verstaan en te vrae vra voordat ek toestemming gegee het. Dit sluit tyd in wat die navorser nie teenwoordig was nie sodat ek met gemeenskapslede kon konsulteer *

Ja
Nee

Ek verstaan dat daar geen finansiële of ander wesenlike wins vir my deur die loop van die studie is nie, en dat my toestemming gratis en vrywillig is. *

Ja
Nee

Bykomende Toestemming. Hiermee gee ek toestemming tot:

Oudio- en video-opneem my deelnemers se individuele- en groep-bespreking *

Ja
Nee

Gebruik van deelnemers se foto's vir navorsingsdoeleindes *

Ja
Nee

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Appendix F: English Parent/Guardian of Participant Informed Consent Form

Parent/Guardian of the Participant Informed Consent Form

If you agree to have your child participate in the study, you should know that your child's participation is completely voluntary and that a choice not to participate will not have negative consequences. Furthermore, should your child refuse to answer certain questions, your child may withdraw from the study at any time without any adverse consequences. Confidentiality of your child's photos and meaning around them, as well as personal information, will be ensured throughout the study. This will be achieved by keeping tapes and transcripts (both electronic and hard copies) of interviews on a password-protected USB in a safe to which only the researcher and research supervisors have access. No personal information such as names, contact details, or addresses will be obtained by your child as a participant. The transcripts will reflect the participants as Participant 1, Participant 2, etc. If you choose to allow your child to participate, the information your child contributes to the study will remain strictly confidential and anonymous. You and your child's personal and clinical data will be securely protected and will only be seen by the research team. You and your child's identity will not be attached to findings, nor in any publications, that may emerge from the study. The security of your and your child's information is a priority, and we will do our best to protect your child's information. However, according to Chapter 3, Section 27 of the Health Professions Act 56 of 1974, there are various exceptions to confidentiality, whereby the researcher is legally obliged to breach confidentiality if:

- a. Required to provide information by way of a court order or other legal provisions.
- b. In case of abuse of children and vulnerable adults.
- c. I have reason to believe that a participant can harm themselves.
- d. I have reason to believe that a participant can harm other people.

If one of these conditions is met, the researcher will inform the participant and participant's parents/guardians about what will be revealed, and the appropriate procedures, in the best interest of the participant, and others.

The nature of the study is a photo design, and as such, your child as a participant will create the data themselves by taking photos. Your child will not be asked any specific questions regarding his photos. Instead, your child as a group will generate a narrative in the form of a discussion that will merely guide the researcher. If your child as a participant experiences or experiences traumatic or stressful events during the process, the researcher will ensure that your child receives details from the UKZN Psychology Clinic, where your child can receive three free sessions of independent psychotherapy if he later becomes anxious. Participants and parents of the participants have access to the contact details of the researcher and the supervisors if they have questions about the study or their participation in it. If I have questions or concerns about my child's rights as a participant in the study, or if I am concerned about an aspect of the study or the researchers, I can contact:

HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus, Govan Mbeki Building, Private Bag X 54001, Durban
4000 , KwaZulu-Natal, SOUTH AFRICA , Tel: 27 31 2604557 - Fax: 27 31 2604609 , E-mail:
HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

I, (fill in full names of participating parent/guardian), hereby confirm that I understand the content of this information document setting out the nature of the research project and that I consent that my child (fill in full names of the child) can participate in the research project. *

Your answer

I understand that my child is free to withdraw from the project at any time should I or he so wish. At each contact point during the study, my child will be asked to agree again to participate in the study and my child will be allowed to withdraw. *

Yes
No

I agree that I have had sufficient time to read, understand and ask the information above before giving my consent. This includes the time the researcher was not present so I could consult with my child's other parent/guardian *

Yes
No

I understand that there are no financial or other material gains for me or my child through the course of the study and that my child's participation is free and voluntary. *

Yes
No

Additional Consent. I hereby give permission to:

Audio- and video-record the individual and group discussion *

Yes
No

Use of my child's photos for research purposes *

Yes
No

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Appendix G: Afrikaans Parent/Guardian of Participant Informed Consent Form

Ouer/Voog van die Deelnemer Ingeligte Toestemming Vorm

As u toestem om u kind aan die studie te laat deel neem, moet u weet dat u kind se deelname heeltemal vrywillig is en dat 'n keuse om nie deel te neem nie negatiewe gevolge sal hê nie. Verder, sou u kind weier om sekere vrae te beantwoord kan u kind te enige tyd aan die studie onttrek sonder enige negatiewe gevolge.

Vertroulikheid van u kind se foto's en betekenis rondom hulle, sowel as persoonlike inligting, sal regdeur die studie verseker word. Dit sal bereik word deur bande en transkripsies (sowel elektroniese as harde kopieë) van onderhoude op 'n wagwoord-beskermd USB in 'n kluis te hou waartoe slegs die navorser en navorsingsbegeleiers toegang het. Geen persoonlike inligting soos name, kontakbesonderhede of adresse sal deur u kind as deelnemer verkry word nie. Die transkripsies sal die deelnemers weerspieël as deelnemer 1, deelnemer 2, ens.

As u kies om u kind toe te laat om deel te neem, sal die inligting wat u kind bydra tot die studie streng vertroulik en anoniem bly. U en u kind se persoonlike en kliniese gegewens sal veilig beskerm word en word slegs deur die navorsingspan gesien word. U en u kind se identiteit sal nie aan bevindings geheg word nie, ook nie in enige publikasies wat uit die studie kan voortspruit nie. Die veiligheid van u kind se inligting is 'n prioriteit, en ons sal alles probeer om u kind se inligting te beskerm. Volgens hoofstuk 3, artikel 27 van die Wet op Gesondheidsberoep 56 van 1974, is daar egter verskillende uitsonderings op vertroulikheid, waardeur die navorser wetlik verplig is om vertroulikheid te verbreek as:

- a. Vereis om inligting by wyse van 'n hofbevel of ander wettige bepalings te verstrek.
- b. In die geval van mishandeling van kinders en kwesbare volwassenes.
- c. Ek rede het om te glo dat 'n deelnemer hulself skade kan berokken.
- d. Ek rede het om te glo dat 'n deelnemer ander mense skade kan berokken.

In die geval waar aan een van hierdie voorwaardes voldoen is, sal die navorser die deelnemer en deelnemer se ouers/voogde inlig oor wat geopenbaar sal word, en die toepaslike prosedures, in die beste belang van die deelnemer, en ander.

Die aard van die studie is 'n foto-ontwerp, en as sodanig gaan u kind as deelnemer self die data skep deur foto's te neem. U kind sal geen spesifieke vrae rakende sy foto's gevra word nie. In plaas daarvan sal u kind as groep 'n narratief genereer in die vorm van 'n bespreking wat die navorser bloot sal lei. As u kind as deelnemer traumatiese of spanningsvolle gebeure tydens die proses opdoen of ervaar, sal die navorser toesien dat u kind besonderhede kry van die UKZN-sielkundekliniek, waar hy drie gratis sessies van 'n onafhanklike sielkundige kan ontvang indien u kind later benoud voel. Deelnemers en ouers van die deelnemers het toegang tot die kontakbesonderhede van die navorser en die studieleier, indien hulle vrae het oor die studie of hul deelname daaraan. As ek vrae of kommer het oor my kind se regte as deelnemer aan die studie, of as ek bekommerd is oor 'n aspek van die studie of die navorsers, kan ek kontak maak met:

GEESTESWETENSKAPPE EN SOSIALE WETENSKAPPE NAVORSINGSETIEKADMINISTRASIE
Navorsingskantoor, Westville-kampus, Govan Mbeki-gebou, Privaatsak X 54001, Durban, 4000,
KwaZulu-Natal, SUID-AFRIKA, Tel: 27 31 2604557 - Faks: 27 31 2604609, E-pos:

HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

Ek, (vul volle name van deelnemende ouer / voog in), bevestig hiermee dat ek die inhoud van hierdie inligtingsdokument verstaan wat die aard van die navorsingsprojek uiteensit, en dat ek toestem dat my kind (vul volle name van die kind in) aan die navorsingsprojek kan deelneem. *

Your answer

Ek verstaan dat my kind vry is om te enige tyd aan die projek te onttrek indien ek dit sou verlang. By elke kontakpunt gedurende die studie word my kind gevra om weereens toe te stem tot die deelname aan die studie en my kind sal toegelaat word om te onttrek. *

Ja
Nee

Ek stem in dat ek voldoende tyd gekry het om die inligting hierbo te lees, te verstaan en te vrae vra voordat ek toestemming gegee het. Dit sluit tyd in wat die navorser nie teenwoordig was nie sodat ek met my kind se ander ouer/voog kon konsulteer. *

Ja
Nee

Ek verstaan dat daar geen finansiële of ander wesentliche wins vir my of my kind deur die loop van die studie is nie, en dat my kind se deelname gratis en vrywillig is. *

Ja
Nee

Bykomende Toestemming. Hiermee gee ek toestemming tot:

Audio- en video-opneem van my kind se individuele- en groep-bespreking *

Ja
Nee

Gebruik van my kind se foto's vir navorsingsdoeleindes *

Ja
Nee

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Appendix H: English Participant Assent Form

Participant Assent Form

If you consent to participate in the study, you must know that your participation is completely voluntary and that a choice not to participate will not have negative consequences. Furthermore, should you refuse to answer certain questions, you may withdraw from the study at any time without any adverse consequences.

Confidentiality of your photos and meaning around them, as well as personal information, will be ensured throughout the study. This will be achieved by keeping tapes and transcripts (both electronic and hard copies) of interviews on a password-protected USB in a safe to which only the research supervisors have access. No personal information such as names, contact details, or addresses will be obtained from you as a participant. The transcripts will reflect the participants as Participant 1, Participant 2, etc.

If you choose to participate, the information you contribute to the study will remain strictly confidential and anonymous. Your personal and clinical data will be securely protected and will only be seen by the research team. Your identity will not be attached to findings, nor in any publications, that may emerge from the study. The security of your information is a priority, and you will do everything you can to protect your information. However, according to Chapter 3, Section 27 of the Health Professions Act 56 of 1974, there are various exceptions to confidentiality, whereby the researcher is legally obliged to breach confidentiality if:

- a. Requires to provide information by way of a court order or other legal provisions.
- b. In case of abuse of children and vulnerable adults.
- c. I have reason to believe that a participant can harm themselves.
- d. I have reason to believe that a participant can harm other people.

If one of these conditions is met, the researcher will inform the participant about what will be revealed, and the appropriate procedures, in the best interest of the participant, and others.

The nature of the study is a photo design, and as such you as a participant will create the data yourself by naming photos. You will not be asked any specific questions regarding your photos. Instead, as a group, you will generate a narrative in the form of a discussion that will merely guide the researcher. If you as a participant experience any traumatic or stressful events during the process, the researcher will ensure that you receive details from the UKZN Psychology Clinic, where you can receive three free independent psychotherapy sessions if you later feel anxious.

Participants have access to the contact details of the researcher and the supervisor if they have questions about the study or their participation in it. If I have questions or concerns about my rights as a participant in the study, or if I am concerned about an aspect of the study or the researchers, I can contact:

HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus, Govan Mbeki Building

Private Bag X 54001, Durban, 4000, KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609, E-mail: HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

Age *

Choose

Please indicate your Voortrekker region if you are part of the Voortrekkers

Choose

What time would you prefer to partake in a Zoom interview? *

- Weekdays after 16:00
- Saturday 10:00
- Saturday 14:00
- Sunday 10:00
- Sunday 14:00

I, (fill in full names of the participant below), hereby confirm that I understand the content of this information document that sets out the nature of the research project and that I agree to participate in the research project *

Your answer

I understand that I am free to withdraw from the project at any time should I so desire. At each contact point during the study, I will be asked to agree to participate in the study again and I will be allowed to withdraw *

- Yes
- No

I agree that I have had sufficient time to read, understand and ask the information above before giving my consent. This includes the time that the researcher was not present so that I could consult with my parents/guardians *

- Yes
- No

I understand that there are no financial or other material gains for me through the course of the study and that my participation is free and voluntary. *

- Yes
- No

Additional Consent. I hereby give permission to:

Audio and video record my individual and group discussion*

- Yes
- No

Use of my photos for research purposes *

- Yes
- No

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Appendix I: Afrikaans Participant Assent Form

Deelnemer Toestemming Vorm

As u toestem om aan die studie deel te neem, moet u weet dat u deelname heeltemal vrywillig is en dat 'n keuse om nie deel te neem nie negatiewe gevolge sal hê nie. Verder, sou u weier om sekere vrae te beantwoord kan u te enige tyd aan die studie onttrek sonder enige negatiewe gevolge. Vertroulikheid van u foto's en betekenis rondom hulle, sowel as persoonlike inligting, sal regdeur die studie verseker word. Dit sal bereik word deur bande en transkripsies (sowel elektroniese as harde kopieë) van onderhoude op 'n wagwoord-beskernde USB in 'n kluis te hou waartoe slegs die navorsingsbegeleiers toegang het. Geen persoonlike inligting soos name, kontakbesonderhede of adresse sal deur u as deelnemer verkry word nie. Die transkripsies sal die deelnemers weerspieël as deelnemer 1, deelnemer 2, ens. As u verkies om deel te neem, sal die inligting wat u bydra tot die studie streng vertroulik en anoniem bly. U persoonlike en kliniese gegewens sal veilig beskerm word en word slegs deur die navorsingspan gesien word. U identiteit sal nie aan bevindings geheg word nie, ook nie in enige publikasies wat uit die studie kan voortspruit nie. Die veiligheid van u inligting is 'n prioriteit, en u sal alles probeer om u inligting te beskerm. Volgens hoofstuk 3, artikel 27 van die Wet op Gesondheidsberoepe 56 van 1974, is daar egter verskillende uitsonderings op vertroulikheid, waardeur die navorser wetlik verplig is om vertroulikheid te verbreek as:

- Vereis om inligting by wyse van 'n hofbevel of ander wettige bepalings te verstrek.
- In die geval van mishandeling van kinders en kwesbare volwassenes.
- Ek rede het om te glo dat 'n deelnemer hulself skade kan berokken.
- Ek rede het om te glo dat 'n deelnemer ander mense skade kan berokken.

In die geval waar aan een van hierdie voorwaardes voldoen is, sal die navorser die deelnemer en sy ouers/voogde inlig oor wat geopenbaar sal word, en die toepaslike prosedures, in die beste belang van die deelnemer, en ander. Die aard van die studie is 'n foto-ontwerp, en as sodanig gaan u as deelnemer self die data skep deur foto's te neem. U sal geen spesifieke vrae rakende u foto's gevra word nie. In plaas daarvan sal u as groep 'n narratief genereer in die vorm van 'n bespreking wat die navorser bloot sal lei. As u as deelnemer traumatiese of spanningsvolle gebeure tydens die proses opdoen of ervaar, sal die navorser toesien dat u verder besonderhede kry van die UKZN-sielkundekliniek, waar u drie gratis sessies van 'n onafhanklike sielkundige kan ontvang indien u later benoud voel. Deelnemers het toegang tot die kontakbesonderhede van die navorser en die studieleier, indien hulle vrae het oor die studie of hul deelname daaraan. As ek vrae of kommer het oor my regte as deelnemer aan die studie, of as ek bekommerd is oor 'n aspek van die studie of die navorsers, kan ek kontak maak met:

GEESTESWETENSKAPPE EN SOSIALE WETENSKAPPE NAVORSINGSETIEK

ADMINISTRASIE, Navorsingskantoor, Westville-kampus, Govan Mbeki-gebou, Privaatsak X 54001, Durban, 4000, KwaZulu-Natal, SUID-AFRIKA,

Tel: 27 31 2604557 - Faks: 27 31 2604609, E-pos: HSSREC@ukzn.ac.za

* Required

E-mail address *

Your e-mail

Ouderdom *

Choose

Dui asseblief jou Voortrekker Gebied aan as jy deel is van die Voortrekkers

Choose

Watter tyd sal jy verkies om deel te neem aan 'n Zoom sessie *

Weeksdae na 16:00
Saterdag 10:00
Saterdag 14:00
Sondag 10:00
Sondag 14:00

Ek, (vul volle name van die deelnemer onder in), bevestig hiermee dat ek die inhoud van hierdie inligtingsdokument verstaan wat die aard van die navorsingsprojek uiteensit en dat ek instem om aan die navorsingsprojek deel te neem *

Your answer

Ek verstaan dat ek vry is om te enige tyd aan die projek te onttrek indien ek dit sou verlang. By elke kontakpunt gedurende die studie word ek gevra om weereens toe te stem tot deelname aan die studie en sal ek toegelaat word om te onttrek *

Ja
Nee

Ek stem in dat ek voldoende tyd gekry het om die inligting hierbo te lees, te verstaan en te vrae vra voordat ek toestemming gegee het. Dit sluit tyd in wat die navorser nie teenwoordig was nie sodat ek met my ouers/vodge kon konsulteer *

Ja
Nee

Ek verstaan dat daar geen finansiële of ander wesenlike wins vir my deur die loop van die studie is nie, en dat my deelname gratis en vrywillig is. *

Ja
Nee

Bykomende Toestemming. Hiermee gee ek toestemming tot:

Oudio- en video-opneem my groepbespreking *

Ja
Nee

Gebruik my foto's vir navorsingsdoeleindes *

Ja
Nee

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Appendix J: English Research Instrument/Interview Schedule/Group Discussion Guide via Zoom

Session 1: Introduction (Approximately one hour)

Hello everyone!

Thank you for agreeing to be a part of my study. Can everyone hear me? (Give everyone a chance to answer and give people a chance to get their connection right).

Before we go on, I just want to thank you all for agreeing to participate in my study, I received everyone's *Google Forms*. Can you all please go around and introduce yourself and share something of yourself with the group if you would like. I also just want to confirm verbally that it is still okay with you to participate in the study. If anyone no longer wants to participate you can say so and leave the Zoom meeting. (Give everyone a chance to introduce themselves.)

Thank you very much. As you have seen, my name is Sunitha. I'm going to start by telling you a little bit about myself and then more about the study. After that, I will explain how the rest of the research process plays out. I am currently completing my Master's in Clinical Psychology at UKZN here in Durban. This year I am doing my internship at a hospital here in Durban and I am also finishing my research.

I am conducting photovoice research and basically what it entails is that instead of giving you questionnaires to fill out or interviewing you and asking you certain questions, I will give you a topic, and then you will take pictures that represent that topic to you and then ask about the meaning of the photo. Why I chose to conduct research that way is so that I can get richer information from you about your experiences and opinions on the topic that I would not be able to get with questionnaires or specific interview questions. The topic of my research then is the perceptions and experiences of masculinity among teenage Afrikaner boys. I would like to do research on this topic because there is no research on it and because I think Afrikaner teenage boys have an important point of view in the current climate in our country and that you need a platform to make your opinions heard. Do you have any questions? (Allow time to ask and answer questions).

Right, now I am going to give you two examples of how one would use a photograph to represent a subject and then explain its meaning. After that, I will also give you a chance to practice it. We'll do this by using Zoom's Screen Sharing option. Let's say we are part of a

photovoice study and the theme is: "happiness". I would choose the following photo: (share it via Zoom's Screen Sharing)



I would choose this photo because the cake reminds me of my grandmother. She passed away recently, but when I see the cake I think of her because she taught me how to bake and because her baking always brought our family together, and then we all had very happy times together.

The photo represents happiness for me, but I also mentioned my grandmother and family so it could lead us to other topics broader than happiness, and within the group context, we could have had similar or different experiences and opinions of cake, happiness, grandmothers, and family. Do you see how we could talk more about the photo and talk about it in a group? (Allow time for comments or questions.)

I will show you another example that one could use to represent “happiness”: (share it via Zoom's Screen Sharing)



I would choose the photo to represent happiness because it is a photo of a family and my family is a great source of happiness for me. Do you get the idea of how to take/choose a photo on

the topic and then come to present and describe it in the discussion? (Allow time for comments and questions).

Okay, now I'm going to give you a chance to practice as well. You can now google a photo about what happiness represents to you and then use the Zoom Screen Sharing option to share and discuss it with us. (Give as many participants a chance to practice as they want).

Thank you very much I see you have the idea! The topic that you have to take photos of for the study is then: "a typical day in the life of an Afrikaner teenage boy". So basically it's just anything that represents a typical day in your life. You can take as many photos as possible and then choose three to five to discuss. You will have two weeks to take the photos after which you will e-mail them to me. After that, I will conduct an individual interview with each of you via Zoom where we will discuss your photos and after that, you will choose two of your photos to discuss in a group via Zoom. You can take photos of anything: people, objects, a photo of a photo, a picture/drawing, something abstract - there is no limit. I'm just asking that when you take pictures of people you ask their permission before you take pictures of them or take pictures of them in such a way that one cannot see their identity/faces. If you send me photos of people, I'll blur their faces if those specific photos are used in the final results of the study. Do you have any questions for me on this? (Give a chance for questions and then answer the questions.)

In terms of the rest of the process: after I have written up the results of the study, we will have one last Zoom meeting where I will share the results with you and you can then invite your parents, guardians, family, and friends to share the results of the study with. It's going to be like a virtual exhibition of your photos. So after today, we will meet three more times via Zoom. The individual interviews will be about an hour and a half, the group session about three hours, and the final exhibition about an hour and a half. Do you have any questions about this? (Give a chance for questions and then answer the questions).

Right, thank you so much! You now have two weeks to take your photos. I'm now going to send you all invitations to your individual and group Zoom sessions. Feel free to e-mail me with any questions before then.

See you all in two weeks!

Goodbye.

Session 2: Individual Interviews (approximately one and a half hours)

Hello (participant name)! Can you hear me? (Give chance to get the connection right).

Thank you very much for your photos that you sent me via e-mail, they look very interesting I can not wait to discuss them. Before we go any further I just want to ask that you please verbally confirm again that it is still okay with you to participate in the study, if it is not you can just say so and then leave the Zoom meeting. (Give participant a chance to answer).

Right, thank you very much (participant name)!

We'll get started then. I will then share your photos one by one from my side via Zoom's Screen Sharing, is there a specific order in which you want to discuss the photos? (Give participant a chance to answer).

Right then we are going to start.

Upload the three to five photos one by one via Zoom's Screen Sharing and then ask the following questions as guidelines for discussing the photos:

- 1. What do we see in this photo?*
- 2. What is happening in this photo?*
- 3. How does it relate to your life/what does it say about your life?*
- 4. Why does it exist?*
- 5. What can we do about it/are there opportunities to improve it?*
- 6. Why did you choose this photo to represent the subject at hand?*

(Questions adapted from Wang and Burris' (1997) SHOWeD technique and Hussey's (2001) PHOTO technique).

Right, thank you very much (participant name)! I really appreciate your participation in the study.

I'll see you again at the group interview then. Please let me know by e-mail which two of your photos you would like to use for the group discussion. Feel free to e-mail me if you have any further questions.

Goodbye.

Session 3: Group Interview (Approximately 3 hours).

Hello everyone!

Can you all hear me? (Give chance to get the connection right).

Thank you so much for letting me know by e-mail which two photos you would like to discuss in this group and thank you again for everyone's individual interviews. Before we go any further I would just like to ask you all to please confirm verbally again that it is still okay with you to participate in the study, if it is not you can just say so and then leave the Zoom meeting. (Give participants a chance to answer one by one).

Right, thank you all very much!

We'll get started then. I will then share your photos one by one from my side via Zoom's Screen Sharing, is there a specific order in which you want to go and discuss the photos? (Give participants a chance to answer).

Right then we are going to start.

Upload each participant's two photos one by one via Zoom's Screen Sharing and then ask the following questions as guidelines for discussing the photos:

- 1. What do we see in this photo?*
- 2. What is happening in this photo?*
- 3. How does it relate to your life /what does it say about your life?*
- 4. Why does it exist?*
- 5. What can we do about it/are there opportunities to improve it?*
- 6. Why did you choose this photo to represent the subject at hand?*

(Questions adapted from Wang and Burris' (1997) SHOWeD technique and Hussey's (2001) PHOTO technique).

Right, thank you all very much!

I just want to say thank you again for all of you participating in my study I truly appreciate it! Thank you so much for your time and enthusiasm. I will now write up the results of the study and then I will let you know by e-mail when our last Zoom session is where I will share the results with you. As I said before, you are welcome to invite anyone to that last session where I will also show some of the photos as a virtual exhibition via Zoom's Screen Sharing. I will e-mail you before the session informing you whose photos I will show and I will not name names - I will only use the photo's title.

Feel free to let me know if you have any further questions and thank you again for your participation, see you again soon!

Goodbye.

Session 4: Virtual Exhibition / Feedback on Study Results (approximately one and a half hours)

Hello everyone!

Thank you to everyone who joined the session. Can everyone hear me? (Give everyone a chance to get their connection right).

Before we go on, I just want to thank you all once again for agreeing to take part in my study. Can I please ask that all the participants introduce themselves and also introduce those who joined the session with you today. (Give everyone a chance to introduce themselves.)

Thank you all very much! For those who do not know me yet, my name is Sunitha. I will start by telling you a little bit about myself and then more about the study and what this session is going to involve. I am currently completing my Master's in Clinical Psychology at UKZN here in Durban. This year I am doing my internship at a hospital here in Durban and I am also finishing my research.

I conducted photovoice research and basically what it entails is that instead of giving participants questionnaires to fill out or interviewing with certain questions, I gave the participants a topic on which they took photos to represent the topic. Then I asked them about the meaning of the photos. Why I chose to do research this way is so that I could get richer information from the participants about their experiences and opinions of the topic that I would not be able to get with questionnaires or specific interview questions. The topic of my research then is the perceptions and experiences of masculinity among teenage Afrikaner boys. I would like to do research on this topic because there is no research on it and because I think Afrikaner teenage boys have an important point of view in the current climate in our country and that they need a platform to make their opinions heard. Do you have any questions? (Allow time to ask and answer questions).

The participants and I met three times during the study via Zoom. During our first session, I introduced myself and told them more about the study as well as how the process of the study and their participation will play out. We discussed photovoice research, the topic of my study, and then went through examples of how to use photos to represent a topic. After that, participants were given two weeks to take as many photos as possible and to e-mail me three to five of them, which we then discussed in an individual interview. After that, we discussed

two of those photos in groups with the rest of the participants. Today is the last session in which I share the results of the study and show you some of the participant's photos in a virtual exhibition. I am not going to indicate which photo belongs to which participant, I am only going to indicate the title of the photo. Does anyone have any questions about this? (Give chance for questions and answer the questions).

Okay, I'll then share the participant's photos via Zoom's Screen Sharing option while I was the main results of the study then (share main results of the study while showing photos).

Does anyone have any questions or comments? (Give opportunity for questions and comments and also answer the questions).

Right, thank you all! Thanks again to all participants, parents, guardians, community gatekeepers, friends, family, and anyone else who was part of this session and the research project. I truly appreciate your time and effort!

Goodbye.

Appendix K: Afrikaans Research Instrument/Interview Schedule/Group Discussion Guide via Zoom

Sessie 1: Inleiding (Ongeveer een uur)

Hallo almal!

Baie dankie dat julle ingestem het om deel te wees van my studie. Kan almal my hoor? (Gee kans vir almal om te antwoord en gee kans vir mense om hulle konneksie reg te kry).

Voor ons aangaan wil ek net dankie vir julle almal sê dat julle toegestem het om aan my studie deel te neem, ek het almal se *Google Forms* ontvang. Kan julle almal omgaan en julleself voorstel en iets van julleself met die groep deel as julle wil. Ek wil ook net weer mondelings bevestig dat dit nog reg is met julle om aan die studie deel te neem. As enige iemand nie meer wil deelneem nie kan julle so sê en die Zoom vergadering verlaat. (Gee kans vir almal om hulleself voor te stel.)

Baie dankie julle. Soos julle al gesien het my naam is Sunitha. Ek gaan begin deur julle bietjie van myself te vertel en dan meer oor die studie. Daarna sal ek verduidelik hoe die res van die navorsing proses van uitspeel. Op die oomblik is ek besig om my meesters in kliniese sielkunde by UKZN hier in Durban klaar te maak. Hierdie jaar doen ek my internskap by 'n hospitaal hier in Durban en ek maak ook my navorsing klaar.

Ek doen photovoice navorsing en basies wat dit behels is dat in plaas daarvan dat ek vir julle vraelyste gee om in te vul of onderhoude met julle voer en sekere vrae aan julle vra, gaan ek vir julle 'n onderwerp gee en dan gaan julle foto's neem wat daardie onderwerp vir julle verteenwoordig en dan uitvra oor die betekenis van die foto. Hoekom ek kies om navorsing op die manier te doen is sodat ek ryker inligting van julle kry oor julle ervarings en opinies van die onderwerp wat ek nie met vraelyste of spesifieke onderhoud vrae sou kon kry nie. Die onderwerp van my navorsing is dan die persepsies en ervarings van manlikheid onder tiener Afrikaner seuns. Ek wil graag navorsing doen oor hierdie onderwerp omdat daar geen navorsing daarop is nie en omdat ek dink Afrikaner tiener seuns het 'n belangrike oogpunt in die huidige klimaat in ons land en dat julle 'n platform nodig het om julle opinies te laat hoor. Het julle enige vrae? (Laat toe om vrae te vra en te beantwoord).

Reg so nou gaan ek vir julle twee voorbeelde gee oor hoe mens 'n foto sal gebruik om 'n onderwerp te verteenwoordig en dan die betekenis daarvan te verduidelik. Daarna sal ek vir julle ook 'n kans gee om dit te oefen. Ons gaan dit doen deur Zoom se *Screen Sharing* opsie

te gebruik. Kom ons sê ons is deel van 'n photovoice studie en die tema is: “geluk”. Ek sou die volgende foto kies: (deel dit via Zoom se *Screen Sharing*)



Ek sou die foto kies omdat koek my aan my ouma herinner. Sy is onlangs oorlede, maar as ek koek sien dink ek aan haar omdat sy my leer bak het en omdat haar gebak altyd ons familie saambring het en ons dan almal baie gelukkige tye saam gehad het.

Die foto verteenwoordig vir my geluk, maar ek het ook my ouma en familie genoem so dit kon ons lei na ander onderwerpe breër as geluk en in groep verband kon ons soortgelyke of verskillende ervarings en menings van koek, geluk, ouma's, en familie gehad het. Sien julle dan hoe ons meer oor die foto kon gesels en in 'n groep daarvoor kon praat? (Laat tyd toe vir kommentaar of vrae.)

Ek gaan nog 'n voorbeeld vir julle wys wat mens souk on gebruik om “geluk” voor te stel: (deel dit via Zoom se *Screen Sharing*)



Ek sou die foto kies om geluk voor te stel omdat dit 'n foto van 'n familie is en my familie is vir my 'n groot bron van geluk. Kry julle die idee van hoe mens 'n foto neem/kies oor die

onderwerp en dit dan kom voorstel en beskryf in die bespreking? (Laat tyd toe vir kommentaar en vrae).

Reg, ek gaan nou vir julle 'n kans gee om ook te oefen. Julle kan 'n foto nou google oor wat geluk vir julle voorstel en dan die *Zoom Screen Sharing* opsie gebruik om dit met ons te deel en bespreek. (Gee kans vir soveel deelnemers om te oefen as wat wil).

Baie dankie julle ek sien julle het die idee! Die onderwerp wat julle oor foto's moet neem vir die studie is dan: "n tipiese dag in die lewe van 'n Afrikaner tiener seun". So basies is dit net enige iets wat 'n tipiese dag in jou lewe verteenwoordig. Julle kan soveel foto's as moontlik neem en dan drie tot vyf kies om te bespreek. Julle gaan twee weke hê om die foto's te neem waarna julle dit vir my gaan e-pos. Daarna gaan ek met elkeen van julle 'n individuele onderhoud via Zoom voer waar ons julle foto's bespreek en daarna gaan julle twee van julle foto's kies om in 'n groep via Zoom te bespreek. Julle kan van enige iets foto's neem: mense, voorwerpe, 'n foto van 'n foto, 'n prent/tekening, iets abstrak – daar is geen beperking nie. Ek vra net dat wanneer julle foto's van mense neem julle hulle toestemming vra voordat julle hulle afneem of hulle op so 'n manier afneem dat mens nie hulle identiteit/gesigte kan sien nie. As julle vir my foto's van mense stuur gaan ek hulle gesigte uitblur as daardie spesifieke foto's in die uiteindelijke resultate van die studie gebruik word. Het julle vir my enige vrae hieroor? (Gee kans vir vrae en antwoord dan die vrae.)

In terme van die res van die proses: nadat ek die studie se resultate opskryf het gaan ons een laaste Zoom vergadering hê waar ek die resultate met julle doen en julle kan dan julle ouers, voogde, familie, en vriende kan saamnooi om die resultate van die studie te hoor. Dit gaan soos 'n virtuele uitstalling van julle foto's wees. Ons gaan dus na vandag nog drie keer bymekaar kom oor Zoom. Die individuele onderhoude sal so uur en 'n half wees, die groep sessie so drie ure, en die finale uitstalling so uur. Het julle enige vrae hieroor? (Gee kans vir vrae en antwoord dan die vrae).

Reg, baie dankie julle! Julle het dan nou twee weke om julle foto's te neem. Ek gaan nou vir julle almal uitnodigings stuur na julle individuele en groep Zoom sessies. Voel vry om my met enige vrae te e-pos voor dan.

Sien julle almal dan oor twee weke!

Totsiens.

Sessie 2: Individuele Onderhoude (ongeveer een en 'n half uur)

Hallo (deelnemer naam)! Kan jy my hoor? (Gee kans om konneksie reg te kry).

Baie dankie vir jou foto's wat jy vir my per e-pos gestuur het, hulle lyk baie interessant ek kan nie wag on hulle te bespreek nie. Voordat ons verder gaan wil ek net vra dat jy asseblief weer mondeling bevestig dat dit nog reg is met jou om deel te neem aan die studie, as dit nie is nie kan jy dit net sê en dan die Zoom vergadering verlaat. (Gee kans vir deelnemer om te antwoord).

Reg, baie dankie (deelnemer naam)!

Ons gaan dan begin. Ek gaan jou foto's dan een vir een van my kant af via Zoom se *Screen Sharing* deel, is daar 'n spesifieke volgorde waarin jy die foto's wil bespreek? (Gee kans vir deelnemer om te antwoord).

Reg dan gaan ons begin.

Sit een vir een die drie tot vyf foto's op via Zoom se Screen Sharing en vra dan die volgende vrae as riglyne vir die bespreking van die foto's:

1. *Wat sien ons in die foto?*
2. *Wat gebeur in die foto?*
3. *Hoe hou dit verband met jou lewe/wat sê dit van jou lewe?*
4. *Hoekom bestaan dit?*
5. *Wat kan ons daaraan doen/is daar geleenthede om dit te verbeter?*
6. *Hoekom het jy die foto gekies om die onderwerp te verteenwoordig?*

(Vrae aangepas van Wang and Burris (1997) se SHOWeD tegniek en Hussey (2001) se PHOTO tegniek).

Reg, baie dankie (deelnemer naam)! Ek waardeer regtig jou deelname aan die studie.

Ek sien jou dan weer by die groep onderhoud. Laat weet my asseblief per e-pos watter twee van jou foto's jy graag vir die groepsbespreking wil gebruik. E-pos my ook gerus as jy enige verdere vrae het.

Totsiens.

Sessie 3: Groeps Onderhoud (Ongeveer 3 ure).

Hallo almal!

Kan julle almal my hoor? (Gee kans om konneksie reg te kry).

Baie dankie dat julle my per e-pos laat weet het watter twee foto's julle in hierdie groep wil bespreek en weereens baie dankie vir almal se individuele onderhoude. Voordat ons verder gaan wil ek net vra dat julle almal asseblief weer mondeling bevestig dat dit nog reg is met julle om deel te neem aan die studie, as dit nie is nie kan julle dit net sê en dan die Zoom vergadering verlaat. (Gee kans vir deelnemers om een vir een te antwoord).

Reg, baie dankie almal!

Ons gaan dan begin. Ek gaan julle foto's dan een vir een van my kant af via Zoom se *Screen Sharing* deel, is daar 'n spesifieke volgorde waarin julle wil gaan en die foto's wil bespreek? (Gee kans vir deelnemers om te antwoord).

Reg, dan gaan ons begin.

Sit een vir een elke deelnemer se twee foto's op via Zoom se Screen Sharing en vra dan die volgende vrae as riglyne vir die bespreking van die foto's:

1. *Wat sien ons in die foto?*
2. *Wat gebeur in die foto?*
3. *Hoe hou dit verband met jou lewe/wat sê dit van jou lewe?*
4. *Hoekom bestaan dit?*
5. *Wat kan ons daaraan doen/is daar geleentheid om dit te verbeter?*
6. *Hoekom het jy die foto gekies om die onderwerp te verteenwoordig?*

(Vrae aangepas van Wang and Burris (1997) se SHOWeD tegniek en Hussey (2001) se PHOTO tegniek.)

Reg, baie dankie almal!

Ek wil net weereens baie dankie sê dat julle almal deelgeneem het aan my studie ek waardeer dit opreg! Baie dankie vir julle tyd en entoesiasme. Ek gaan nou die resultate van die studie opskryf en dan sal ek julle per e-pos laat weet wanneer ons laaste Zoom sessie is waar ek die resultate met julle gaan deel. Soos ek voorheen gesê het, is julle welkom om enige iemand te nooi na daardie laaste sessie waar ek ook van die foto's gaan wys soos 'n virtuele uitstalling via Zoom se *Screen Sharing*. Ek sal per e-pos julle voor die sessie laat weet wie se foto's ek gaan wys en ek sal nie name noem nie – ek sal slegs die foto se titel gebruik.

Laat weet my gerus as julle enige verdere vrae het en weereens baie dankie vir julle deelname, sien julle gou weer!

Totsiens.

Sessie 4: Virtuele Uitstalling/Terugvoer oor Studie Resultate (ongeveer een en ‘n halwe uur)

Hallo almal!

Baie dankie vir almal wat aangesluit het by die sessie. Kan almal my hoor? (Gee kans vir almal om hulle konneksie reg te kry).

Voor ons aangaan wil ek net weereens baie dankie vir julle almal sê dat julle toegestem het om aan my studie deel te neem. Kan al die deelnemers omgaan en julleself voorstel en ook diegene wat saam met julle by die sessie aangesluit het aan ons voorstel. (Gee kans vir almal om hulleself voor te stel.)

Baie dankie almal! Vir die wat my nog nie ken nie, my naam is Sunitha. Ek gaan begin deur julle bietjie van myself te vertel en dan meer oor die studie en wat hierdie sessie gaan behels. Op die oomblik is ek besig om my meesters in kliniese sielkunde by UKZN hier in Durban klaar te maak. Hierdie jaar doen ek my internskap by ‘n hospitaal hier in Durban en ek maak ook my navorsing klaar.

Ek doen photovoice navorsing en basies wat dit behels is dat in plaas daarvan dat ek vir deelnemers vraelyste gee om in te vul of onderhoude met hulle voer waar sekere vrae aan deelnemers vra, het ek vir die deelnemers ‘n onderwerp gegee waaroor hulle gaan foto’s neem het wat daardie onderwerp vir hulle verteenwoordig. Daarna het ek hulle uitgevra oor die betekenis van die foto’s. Hoekom ek gekies het om navorsing op die manier te doen is sodat ek ryker inligting van die deelnemers kon kry oor hulle ervarings en opinies van die onderwerp wat ek nie met vraelyste of spesifieke onderhoud vrae sou kon kry nie. Die onderwerp van my navorsing is dan die persepsies en ervarings van manlikheid onder tiener Afrikaner seuns. Ek wil graag navorsing doen oor hierdie onderwerp omdat daar geen navorsing daarop is nie en omdat ek dink Afrikaner tiener seuns het ‘n belangrike oogpunt in die huidige klimaat in ons land en dat julle ‘n platform nodig het om julle opinies te laat hoor. Het julle enige vrae? (Laat toe om vrae te vra en te beantwoord).

Ek en die deelnemers het al drie keer tydens die studie bymekaar gekom via Zoom. Tydens ons eerste sessie het ek myself voorgestel en hulle meer van die studie vertel asook hoe die proses van die studie en hul deelname gaan uitspeel. Ons het photovoice navorsing bespreek, die onderwerp van my studie en toe deur voorbeelde gegaan van hoe mens foto’s gebruik om

‘n onderwerp voor te stel. Daarna is deelnemers twee weke gegee om soveel as moontlik foto’s te neem end an drie tot vyf van hulle vir my te e-pos wat ons dan in ‘n individuele onderhoud bespreek het. Daarna het ons twee van daardie foto’s in groepsverband met die res van die deelnemers bespreek. Vandag is dan die laaste sessie waarin ek die resultate van die studie deel en vir julle van die deelnemers se foto’s wys in ‘n virtuele uitstalling. Ek gaan nie aandui watter foto aan watter deelnemer behoort nie, ek gaan slegs die titel van die foto aandui. Het enige iemand vrae hieroor? (Gee kans vir vrae en beantwoord die vrae).

Reg, ek gaan dan solank die deelnemer’s se foto’s deel via Zoom se *Screen Sharing* opsie terwyl ek die hoof resultate van die studie was dan (deel hoof resultate van die studie terwyl foto’s wys).

Het enige iemand enige vrae of kommentaar? (Gee kans vir vrae en kommentaar en beantwoord ook die vrae).

Reg baie dankie almal! Weereens baie dankie aan alle deelnemers, ouers, voogde, gemeenskap hekwagters, vriende, familie, en enige iemand anders wat deel was van hierdie sessie en die navorsing. Ek waardeer julle tyd en moeite opreg!

Totsiens.

Appendix L: English Participant Free Counselling Letter



Centre for Applied Psychology, University of KwaZulu-Natal, Durban 4041, South Africa

Tel: +27 (0)31 260 7425 E-mail: Psychclinic@ukzn.ac.za

1 June 2020

Dear Participant

Thank you very much for your participation in my Photovoice study exploring the perceptions and experiences of masculinity amongst Afrikaans male adolescents.

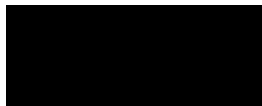
Should you at any point during or after your participation in this study become distressed by material being discussed, you are able to receive three free online counselling sessions from the UKZN Psychology Clinic. This letter may be sent to Ms. Doreen Hattingh at hattinghd@ukzn.ac.za to set up your free online counselling session.

Kind regards

Sunitha Swanepoel

Approved by:

Prof Duncan Cartwright



HPCSA registration number: PS0036587

Duncan Cartwright, Ph.D. (Clinical)

School of Psychology

University of KwaZulu-Natal

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Durban 4000

031- 260 7970 (Work)

Cartwrightd@ukzn.ac.za

Appendix M: Afrikaans Participant Free Counselling Letter



Centre for Applied Psychology, University of KwaZulu-Natal, Durban 4041, South Africa

Tel: +27 (0)31 260 7425 E-mail: Psychclinic@ukzn.ac.za

1 June 2020

Beste deelnemer

Baie dankie vir u deelname aan my Photovoice-studie om die persepsies en ervarings van manlikheid onder Afrikaanse manlike adolessente te ondersoek.

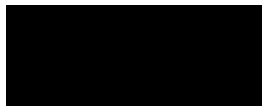
As u enige tyd tydens of na u deelname aan hierdie studie benoud raak deur materiaal wat bespreek word, kan u drie gratis aanlynberadingsessies van die UKZN Sielkunde Kliniek ontvang. Hierdie brief kan aan me. Doreen Hattingh by hattinghd@ukzn.ac.za gestuur word om u gratis aanlynberadingsessie op te stel.

Vriendelike groete

Sunitha Swanepoel

Goedgekeur deur:

Prof Duncan Cartwright



HPCSA registration number: PS0036587

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