

**The relationship between body image and the Muslim religious dress code of
South African Indian Muslim female adolescents.**

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Foreword

This dissertation is presented in article format in accordance with the guidelines as set out in the **Manual for Postgraduate Studies - 2010 of the North-West University**. The technical editing was done within the guidelines and requirements as described in Chapter Two of the Manual.

The article will be submitted to the *Journal of Religion in Africa* for possible publication.

Guidelines for the submission to the journal are attached in Addendum F, Journal submission guidelines.

Declaration

I, Yasmin Seedat, declare herewith that the dissertation entitled:

The relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents, which I herewith submit to the North-West University:

Potchefstroom Campus, is my own work and that all references used or quoted were indicated and acknowledged.

Signature: _____

Date: _____

Mrs Y. Seedat

Editor's confirmation, signature and contact details

Signature: _____

Date: _____

Mr L. Jacobs

Summary

Key Terms: Body image, female adolescent, South African, Indian, Muslim, religion, dress code

This study focuses on the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. During the literature search conducted by the researcher no research specifically on body image of female adolescents when wearing the Muslim dress code in South Africa could be found. South African Indian Muslim adolescents are faced with challenges in a changing environment. In the aftermath of 9/11 South African Indian Muslim adolescent females are undergoing changes on how they view the Muslim religious dress code and the impact it has on their body image. A new Muslim identity depicted by the Muslim religious dress code is adopted. The goal of this study was to determine how the Muslim adolescent female views the relationship between her body image and wearing the Muslim religious dress code. A phenomenological Gestalt, field theory approach was followed within a qualitative case study design. Furthermore, The Social Identity Theory served as additional theoretical framework. Analysis was done using Creswell's application of Tesch's Method. The participants for this study consisted of a sample size of six South African Indian Muslim female adolescents between the ages of 14 and 16. Of note, all the female participants attended the same school in Johannesburg and all participants wore the Muslim religious dress code to school. The qualitative data were collected in the form of unstructured in-depth interviews and projection-type photos with the participants. The researcher's objective was to understand and interpret the meanings the participants gave to their perceptions and experiences, which was further supported through participant observation, self-reflective notes and field and observational notes. The interviews were recorded on tape and DVD. Recordings were

transcribed verbatim, analysis of contents and the data was then coded into categories from which themes and sub-themes emerged. Central themes and patterns of the experiences were interpreted and analysed within the context of the study. The researcher ensured that data was gathered from different data sources as described and data was considered from multiple dimensions to ensure triangulation. The findings of the study revealed that the Indian Muslim female adolescent was able to negotiate the wearing of the Muslim religious dress code with confidence and this resulted in a positive body image.

Section A

Part 1: Orientation to the Research

1 Introduction and Problem Formulation

Although every human has a body and an identity to compliment it, no body is experienced in the same way and no influences on body image is experienced in the same way (Cash, 2004; Croll, 2005; Roach-Higgins, Eicher & Johnson, 1995; Morrison, et al., 2004). According to Morrison, et al. (2004, p.1) body image is a concept used to view how a person understands, behaves and feels about his/her physical characteristics. To have dynamic insight of one's body-the sensations, experiences and how it moves is defined by Croll (2005, p. 155) as body image. Cash (2004) is of the opinion that body image has now become synonymous of how one views their body shape and their body weight (p. 2). As body image dissatisfaction seems to increase and plateau during the middle and late adolescent years numerous studies indicate that women of all ages also experience body image concerns (Levine & Smolak, 2002; MacGillivray & Wilson, 1997; Littleton & Ollendick, 2003).

According to the Fisher and Cleveland theory of body boundary (1958) where clothes are also considered an extension of boundary, the Muslim women might experience their bodies as more secure and impregnable boundaries which in turn might contribute to the feelings of security and satisfaction with their bodies (cited by Mahmud, 2000, p. 43). A study by Baptista (2011, p.14) revealed that the body image evaluations of Jordanian women wearing the Muslim dress code appear to benefit from some sort of cultural protective factor.

Although numerous studies have examined the development of body image among female adolescents (Meland, Haugland & Breidablik, 2007; Davidson & McCabe, 2006;

Morrison, Kalin & Morrison, 2004), contradictory findings has been shown in past research in standards of beauty (Holmstrom, 2004; Hesse-Biber, Leavy, Quinn & Zoino, 2006), age (Wilcox, 1997; Thompson & Smolak, 2001), religion (Hallinan, 1988) and ethnicity in the west (Sussman, Truong & Lim, 2007; Caradas, Lambert & Charlton, 2001) and how they affect body image. In South Africa research has not fully assessed the relationship between body image and wearing the Muslim religious dress code among Indian Muslim adolescent females (Caradas, et al., 2001, Szabo & Allwood, 2006). Tolaymat and Moradi (2011, p. 384) are of the opinion that despite theoretical debates, there is limited research done on the potential link between body image variables and the Muslim religious dress code (hijab).

During the adolescent phase the adolescents face concerns about their identity and sense of belonging to a group when they enter high school (Isakson & Jarvis, 1999; Steinberg, 2008). This is also a complex time for new experiences, knowledge and perspectives from other cultures and students (Diener & Suh, 2000; Levy, 2007). During this crucial phase the adolescent may provoke a crisis phase regarding one's identity and search for a resolution due to a combination of externally-based exposure and internally-driven concerns to multi-cultural information (Giang & Wittig, 2006, p. 17). For Indian Muslim female adolescent, this difficult phase of self-reflection, and learning about themselves may be further confused by their Islamic values and beliefs. The researcher is of the view that the religious and cultural background of these Indian Muslim adolescent females in South Africa may have significant social, emotional and psychological impact on their relationship of their body image during their adolescent years (Harter, 1988). The challenges facing Indian Muslim female adolescents who follow the Muslim religious dress code and living in a multicultural society is relatively unknown. Since Indian Muslims are a minority in South Africa and coming from an Indian cultural identity they are

pressured into adhering to multiple norms. The researcher is of the opinion that the adolescent female has to merge into mainstream South African society and maintain her Muslim identity. The Indian Muslim adolescent female who comes from a more observant home face the greatest difficulties regarding body image and religious dress code (Hamid, 2011; Sheikh, 2009). International research shows that female Muslim educators in England are actively engaged in empowering Asian Muslim girls on issues of race, ethnicity, religion, dress code and culture (Keddie, 2011, p. 177). Some of the influences affecting the development of a healthy body image for adolescent females in Western industrialised societies are the media, peers, parents, religion and cultural background (Dohn, Hayley, Tiggemann & Marika, 2006; Ferron, 1997; Mussap, 2009). Thomas, Cash & Smolak (2004, p. 16) are of the opinion that among adolescent girls, there is evidence that girls who are a part of a particular friendship group have similar levels of body image.

The main objective of this study was to determine the relationship between body image and the Muslim religious dress code (veil/hijab) of South African Indian Muslim female adolescents. The researcher focused on South African Indian Muslim female adolescents (i.e. girls whose great grandparents have migrated to South Africa from the Indian sub-continent (Hermansen & Khan, 2009). Some of the factors that influence how they construct their identities include religion, parents, peers, media and sociocultural factors (Spano, 2004; Steinberg, 2002).

South African Indian Muslim adolescents are faced with challenges in a changing environment. In the aftermath of 9/11 South African Indian Muslim adolescent females are undergoing changes on how they view the Muslim dress code and the impact it has on their body image. These adolescent females are no longer looking to their Indian cultural heritage as an

identity. The South African Indian Muslim female adolescent is taking on a new Muslim identity depicted by the Muslim religious dress code. The theoretical frameworks underpinning this study were gestalt theory and the social identity theory.

From the problem statement the research question is formulated to guide the study in the decision-making process regarding the data, literature and methods to be used. According to Fouché and De Vos (2011, p. 79) to get a clear picture of the direction of the study the research question is used, which can then be refined in the form of a research problem. The questions are often under continual review and reformulation in qualitative studies (Creswell, 2009, p. 131).

The following research question was formulated for this study:

What is the relationship between body image and the Muslim dress code of South African Indian Muslim female adolescents?

2. Research Aim

Van der Riet and Durrheim (2006, p.84) state that a research aim indicates the focus of the research study. In this research, the aim was to explore and describe, through qualitative case study design the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents.

3. Paradigm and Literature Review

The term paradigm originates in linguistics, where it means that a word assumes different forms in certain languages based on the nature of the word in a specific context, either as a noun or a verb (De Vos & Strydom, 2011, p.40-41). The paradigmatic perspective that the researcher uses explains the response of the respondents and also helps with the interpretation of the results

of the study, and through this meaning the reader is able to understand the view and approach used by the researcher. The paradigmatic perspective of the researcher when conducting scientific research is at the heart of conducting successful research (Maree & Pietersen, 2010, p. 31-32; Mosenthal, 1983, p. 217).

This study used the gestalt field theory paradigm, gestalt phenomenological method of inquiry, specifically regarding the role of the self, existential perspective, awareness and holism, whereby the participants context, space, subjective meaning and experience of themselves in this world (how they makes sense of their world); while bracketing the researcher's own beliefs, assumptions and explanations (Parlett, 2009, p.17; Babbie, 2010, p. 13; Fouché & Schurink, 2011, p. 316-317; Joyce and sill, 2010, p.18-19). The study also feeds on the social identity theory as theoretical framework (Hogg & Abrams, 1988) (cited in Stets & Burke, 2000, p. 225).

3.1 Meta-theoretical assumptions.

Gestalt theory is the meta-theory that underlies this study. According to Yontef (2002, p.15) the central relational principles of gestalt theory are phenomenology, field theory and existential dialogue. The researcher also supports Yontef (1993, p. 200) who is of the opinion that Gestalt Theory's conceptual foundation is based on holism and field theory. Based on the writings of Joyce and Sills (2010, p. 27-29); Parlett, (2009, p.17); Woldt and Toman, (2005, p. 5); Yontef, (1993, p.177) the researcher understands Gestalt Theory as follows: This model is based on an existential – phenomenological approach that focuses on the awareness of the here-an-now experience of the participant. The researcher did not interpret the experience of the participants. The researcher depicted field theory as the territory of the adolescents in their social contexts which includes their sense of community as well as their relationships (Parlett, 2009, p.

17). The study also explored social identity theory, “which is a person’s sense of who they are based on their group membership(s)” (McLeod, 2008, par 2).

3.2 Literature review.

Delpont, Fouché, and Schurink (2011, p. 305) is of the opinion that the use of literature and theory in a case study design is often varied. Depending on the type of case study conducted, theory might be completely absent from it, with a focus on the description of the case (Delpont et al., 2011, p. 306). Some of the themes in the literature review were: Phenomenology; awareness; holism; field theory; the role of the self; social identity theory and narrative theory. The researcher is using the phenomenological perspective to stay with the awareness of the respondents experiences and thus describe and not interpret the experiences of the respondents when they interact in their field. In this study the researcher hoped that the respondents gained full awareness of their reality and to be fully in touch, so as to take ownership of their own power, choices and responsibility of their lives. By doing so the respondent has the potential to develop a newly structured identity.

Literature from a variety of resources and texts, including journals, books, websites and other thesis was consulted and obtained from the Ferdinand Postma Library using EBSCO Host, PsycLit and Web Feat, the Internet, E-Journal finder and SAGE database.

4. Research Methodology

4.1 Research approach and design.

At present qualitative and the quantitative paradigms are two well-known and recognised approaches to research (Fouché & Delpont, 2011, p. 63) and also the combined approach.

Creswell (2009, p. 175) is of the opinion that in qualitative research the focus is on the meaning that the participant gives to the issue. Research that draws participant accounts of meaning, experience or perceptions is referred to as the qualitative research paradigm in its broadest sense (Creswell, 2009, p. 15-16; Fouché & Delpont, 2011, p. 65). The researcher developed a more in depth understanding of how the female adolescents made meaning of their world and thus of their experience by utilizing the qualitative approach. Royse (2004, p. 237) states that the researcher should be able to enter the subjects “real world” or “life setting” and place himself/herself in the shoes of the subject. A qualitative research approach was used to enable the researcher to understand the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. Furthermore, the researcher used qualitative research to make sense of the lived experience of the adolescent and the researcher was also concerned with understanding and describing rather than predicting or explaining human behaviour (Babbie & Mouton, 2001, p. 53) using small samples and non-statistical methods, often purposively selected (Fouché & Delpont, 2011, p. 65).

The researcher used a qualitative case study design, for the purpose of this study. According to Mouton (2001, p. 55) “a research design is a plan or blueprint of how the researcher intends to conduct the research”. The design was an exploratory case study design, as information on the relationship between body image and the Muslim religious dress code of South African Indian Muslim adolescent females was limited and the researcher attempted to look for new insights into this area (Fouché & De Vos, 2011, p. 95).

4.2 Population and sampling.

Bornman (2009, p. 435) and Cargan (2007, p. 236) are of the opinion that in research the terms “population” and “universe” are often used interchangeably. The specific population Strydom (2011b, p. 223) for this study included South African Indian Muslim female adolescents in Johannesburg, age ranges 14 through 16 years, who possess the attributes required for the study.

Non-probability sampling was used by the researcher as the exact size of the population or the members of the population was not known (Strydom & Delport, 2011, p. 391). A purposive sampling method was chosen entirely on the researcher’s judgement to select participants who contained the most characteristics thus providing rich information and contributing to in-depth understanding (Maree & Pietersen, 2007, p. 176-178; Strydom & Delport, 2011, p. 392; Babbie, 2010, p. 193). Patton (2002, p. 244) states that in qualitative research the sample size depends on the purpose of the inquiry; thus data collected continued until data saturation had been achieved. A sample was selected from this population based on the aim of the research. The researcher distinguished between those in the population who were of potential interest and those who were not by defining a set of inclusion criteria (Johnson & Christensen, 2011, p. 235) that the female adolescents needed to possess in order to participate in this study. The sample was drawn from the population of female adolescents who fulfilled the following inclusion criteria.

- South African Indian Muslim female adolescents.
- Between the ages of 14 to 16 years old.
- Attending a School in Johannesburg.

- Adhere to the religious dress code.
- Additional speakers of English.
- Voluntary participation.
- Their parents had to give written consent
- They had to give assent and be willing to be recorded on a voice recorder.

4.3 Research procedure.

- The researcher made contact with the Headmistress of the school to obtain permission and ethical clearance (Appendix A) and discuss the research proposal, data collection plan and value of the research;
- Ethical clearance was obtained from the North-West University's Ethical Committee;
- Permission to conduct the research was also obtained from the Department of Education (refer to Appendix D);
- A literature review of the study was conducted;
- An information session was conducted at the Muslim School in order to explain the aim and process of the research and recruit participants for the study;
- The ethical measures of the research were shared with the participants and a request for volunteers was made;
- Informed assent was obtained from all participants and their parents (refer to Appendix B and C);
- The premises where interviews were conducted were arranged for interviews to be conducted during the school holidays to ensure privacy and anonymity;
- Data was obtained, transcribed and analysed;

- Findings are discussed in Section B;

4.4 Data collection.

According to Tappen (2011, p. 2007) how the type of data is collected will have an impact on its value in the analysis, reporting and application stages of the research study. In this study sources that were used to gain evidence were unstructured in-depth interviews (Greeff, 2011, p. 351-352) and projection-type photos (Sparks) (cited in Holloway, 2005, p. 193). In addition self-reflective notes (Strydom, 2011a, p. 336) field notes and observational notes (Greeff, 2011, p. 359) were also used as supportive data collection methods.

Interviews are reciprocal conversations in which the interviewer endeavours to gain a better understanding and knowledge about ideas, beliefs, views, opinions and behaviours of the participant (Maree & Pietersen, 2010, p. 87; Greeff, 2011, p. 342). In this study the unstructured in-depth interviews and projection-type photos provided a detailed picture of the participants' perceptions and experiences about the research topic (refer to Appendix E1 and E2) (Greeff, 2011, p. 351; Holloway, 2005, p. 38).

A meeting was held at a Muslim School to explain the study to female learners aged 14 to 16. Initial interviews were arranged and the adolescents were required to meet at the school that participants attend. Participants had to fulfil criteria relating to age, gender, language proficiency, culture, dress code and consent given by learners and parents for voluntary participation. The researcher explained the procedure of the interview and what her expectations of the participants were. The participants were free to ask any questions if they needed clarity. The participants were made comfortable and the researcher proceeded by asking the participants what they understood by body image (refer to Appendix E1). This was then followed by the unstructured

in-depth interview to obtain more information and an understanding of body image from the participants (refer to Appendix E1).

Additionally the researcher arranged to meet the participants a week later for a second interview whereby projection-type photographs (refer to Appendix E2) were administered to gain more information. During the second interview participants were also asked to reflect on how they experienced the process. To ensure trustworthiness of the data gathered the researcher checked with the participants during the interviews that her understanding of what the participants were saying and her interpretation of their meaning was correctly received and recorded. Data saturation was used to determine the sample size. When there was repetition of information from new participants and data became redundant data saturation was achieved (Polit & Hungler, 1995).

The researcher video recorded and transcribed all the interviews (Greeff, 2011, p. 359) and made accurate field and observational notes after each interview to ensure the trustworthiness of the study (Mouton, 2001, p.108). The Field notes were written after each interview to ensure that the researcher's thoughts and observations were recorded and therefore enhanced data collection (Holloway, 2005, p. 153). The field notes were also used to demonstrate the researcher's influence on the research process as well as her awareness of self (Lichtman, 2011, p. 22 & 164) and also to record additional information that may not have been disclosed.

4.5 Data analysis.

To transform the transcribed data collected the researcher used data analysis (see Appendix F). This is the process of bringing order, structure and meaning to the mass of

collected data (Schurink, Fouché & De Vos, 2011, p. 402) guided by Creswell's application of Tesch's Method (Creswell, 2009, p. 191-195; Schurink, et al., 2011, p. 403).

The process included data collection and recording, transcribing the data verbatim, analysis of contents and the data was then coded into categories from which themes and sub-themes emerged (Schurink et al., 2011, p. 402-403). Central themes and patterns of the experiences were interpreted and analysed within the context of the study. The researcher ensured that data was gathered from different data sources, as described under 4.4 and data was considered from more than one dimension to ensure triangulation. The researcher also used the following:

Step 1: reading of transcripts with a view to capture the essence of this experience (Holloway, 2005, p. 201). The researcher focused on the literal statements as well as comparing it with the para-linguistic and non-verbal communication of each participant.

Step 2: categorizing the participants and identifying narrative segments (Holloway, 2005, p. 201). The researcher bracketed her own presuppositions to ensure that the uniqueness of the participant was understood.

Step 3: writing of analytic memos; make tentative and preliminary connections to various theoretical aspects/concepts related to the story (Holloway, 2005, p. 201-202). The researcher read through the interviews several times to get a better understanding of the participants views. The researcher then documented the findings.

Step 4: the memos and codes helped frame the questions and themes that were further explored (Holloway, 2005, p. 201-202). The researcher was able to identify emerging themes during this process.

4.6 Trustworthiness of study.

Measures of trustworthiness (validity) were based on Lincoln and Guba's (1985, p. 290-291) four alternative constructs of credibility, transferability, dependability and confirmability (Schurink et al., 2011, p. 419-422)

4.6.1 Credibility/authenticity.

In qualitative research the internal validity is replaced by Lincoln and Guba's (1985, p. 219) concept of credibility. The degree of congruency between reality and its reconstruction (Schurink et al., 2011, p. 420) will be represented authentically. After selection of participants they were briefed on the focus of the study. To establish credibility the researcher used triangulation for data collection and data analysis to avoid any discrepancies (Lincoln & Guba, 1985; Schurink et al., 2011; Maree, 2010). In-depth description of the participants' experiences as well as the context of the research was provided (Morrow, 2007, p. 219). At the first face-to-face meeting the researcher conducted an unstructured in-depth interview and during the second interview, that was conducted a week later, the participants expressed themselves through projection-type photographs.

4.6.2 Transferability.

Findings can be described as being parallel to external validity and generalisation and signifies that findings can have application in other contexts (Lincoln & Guba, 1985, p. 290). Transferability implies that it is the reader's responsibility to decide whether the researcher's findings and conclusions can be transferred to other contexts or situations (Shenton, 2004, p. 69). To enable the reader to make judgements about transferability of the findings a rich, thick description of the study and all its particularities were provided (Merriam, 2009, p. 234). The

researcher used purposive sampling (Schurink et al., 2011, p. 420) and conducted in-depth analysis of the interview transcripts, documents (projection-type photographs) and observational notes and provided a logical and clear presentation of the data within the theoretical framework of Gestalt Therapy theory (Schurink et al., 2011, p. 420). To enhance the studies generalizability the researcher used triangulation where multiple sources of data (Schurink et al., 2011, p. 420), including unstructured in-depth interviews, projection-type photographs, observation, field notes, and self-reflective notes (Litchman, 2011, p. 164). The researcher ensured transferability of the research undertaken by ensuring that a detailed account of the research findings and a rich description of the observations of the participants during the research process are included in the final report.

4.6.3 *Dependability.*

Dependability is parallel to reliability, that is, the consistency of observing the same findings under similar circumstances (Schurink et al., 2011, p. 420). The researcher achieved dependability through the creation of an “audit trail”, in which the researcher documented the methods used and reflected on their effectiveness and limitations (Tisdall, Davis, & Gallaher, 2009, p. 84). The “audit trail” would enable future investigators to repeat the study, and it also provides a detailed and in-depth description of the processes used (Schurink et al., 2011, p. 422).

An audit trial framework that was followed by researcher could be presented as follows:

Description of sample selection;

Description of case study design;

Description of data gathering methods;

Interview transcription;

Description of specific data analysis method;

4.6.4 Confirmability.

Research findings can be confirmed by another (Schurink et al., 2011, p. 421). The researcher must take steps to ensure that findings are not the preference of the researcher but rather the result of the experiences and ideas of the participants (Shenton, 2004, p. 72). The role of triangulation was emphasised by the researcher (Shenton, 2004, p. 72) to reduce bias. The use of multiple cases and using more than one method of data collection ensured that confirmability was enhanced (Shenton, 2004, p. 72) and that the evaluation of the findings emerged from the data and not from the researcher (Schurink et al., 2011, p. 423).

5. Ethical Measures

According to Strydom (2011a, p. 113) data should never be obtained at the expense of human beings as ethical issues are pervasive and complex. The general agreements shared by researchers should be adhered to by anyone involved in research and they should be aware of what is proper and improper in the conduct of scientific inquiry (Babbie, 2010, p. 64). The ethical guidelines presented were used to guide the researcher's conduct throughout the study.

5.1 Avoidance of harm.

Social research has fundamental ethical rules that no harm must be brought to participants both psychologically and physically (Babbie, 2007, p. 27). For the duration of the study the participants should be guarded against any form of emotional harm or physical discomfort (Strydom, 2011a, p. 115). As recommended by Strydom (2011a, p. 115) participants were informed before commencing the study of the detailed procedure and that the investigation

could trigger memories that might result in discomfort. Participants were provided an opportunity to withdraw entirely from the study at anytime or simply refuse to answer any of the interview questions (Strydom, 2011a, p. 115; Babbie, 2010, p. 66). The researcher remained sensitive and attentive throughout the study for any signs of discomfort to the participant so that, if the need arose, the relevant participants could be referred to the Islamic Careline Counselling Services for debriefing. None of the participants showed any signs of discomfort and thus debriefing was not required.

5.2 Informed consent.

Strydom (2011a, p. 117) states that to achieve informed consent the researcher has to provide adequate information about the goal of the study, what procedures to follow during the investigation, dangers that participants could be exposed to, potential advantages and disadvantages and as well as the credibility of the research. Informed and written consent and assent was obtained (Babbie, 2010, p. 66) from each participant in the study (refer to Appendix C), the Gauteng Department of Education (refer to Appendix D), the principal of the participating school (refer to Appendix A) and the parents of the participants (refer to Appendix B), and they were all informed of the duration and goal of the study, the procedures that the researcher intended to follow, the advantages and disadvantages and also allowing them the freedom to withdraw at any time if they so desire.

5.3 Privacy, anonymity and confidentiality.

The researcher must respect the participants' right to privacy and it is their right to decide how much information they would be willing to reveal (Strydom, 2011a, p. 119). Confidentiality can be viewed as an extension of privacy and only the researcher will know the identity of the

participants but promises not to identify them publicly (Babbie, 2010, p. 67) but keeping all their information anonymous. Anonymity of participants should be maintained and participants should not be identifiable by anyone including the researcher (Babbie, 2001; 2010). Privacy, confidentiality and anonymity of all participants were maintained at all times by assigning a letter of the alphabet to each participant, and pseudo names were used to hide the identity of the participants. (Strydom, 2011, p. 119). Participants were informed of confidentiality and privacy at all times. The interviews were held in a private room ensuring complete privacy. The interviews were conducted during the school break to ensure complete privacy. The participants' rights to participate share or not to share and withdraw from the study without a penalty were guaranteed within the consent form. All records including recorded material were stored in a lockable cabinet and electronically on the researcher's PC that is password protected and only accessible to the researcher (Richards, 2009, p. 63). After completion of the study, until such time that data can be destroyed, data will be stored at the North-West University.

5.4 Deception.

If participants refuse to participate the researcher should not withhold information, or offer incorrect information in order to ensure the participation of subjects (Corey, Corey & Callanan, 2011, p. 404). For the purpose of this research participants were informed of the detailed procedure to be followed. Open and honest communication of facts and findings were reported by the researcher at all times. This was adhered to at all times during the research procedure.

5.5 Beneficence

The researcher should attempt to maximise the benefits that the participants will receive from the study and to minimise possible harm (Grinnell & Unrau 2008, p. 36; Strydom 2011, p. 116). The researcher is of the opinion that the study was beneficial to the participants as it gave the Indian Muslim female adolescents a voice to make their experiences known so that they are able to get the support that is needed. All participants were informed at the beginning of the study that they would not receive any incentives by participating.

5.6 Adequate skill and competence.

To undertake the proposed investigation it is an ethical obligation for researchers to ensure that they are competent and adequately skilled (Strydom, 2011, p. 123). The researcher's field of study (honours degree in psychology and working as a volunteer counsellor) has equipped her with those required skills and is competent to evaluate, identify and deal with any discomfort or emotional stress. The researcher could thus have easily referred a participant if therapeutic intervention was needed. The researcher has received ongoing supervision. As this study was conducted in South Africa with Indian-Muslim participants, the researcher under no circumstances made value judgments concerning cultural aspects of the applicable communities being researched (Strydom, 2011, p. 123-124). The researcher is also of the Muslim faith and thus was able to understand and relate to the cultural and religious community being researched.

6. Choice and Structure of Research Article

The dissertation follows the article format as prescribed by the North-West University. The dissertation consists of the following sections written in APA referencing style:

Section A

Part 1: Orientation and rationale of the study

Part 2: Literature review

Section B: Article

Section C: Summary, Limitations, Conclusion and Recommendations

Section D: Appendix

The *Journal of Religion in Africa* has been identified as a possible journal for submission.

6. Conclusion

Part 1 of section A is an orientation and description of how the research study was approached. The choice of topic was validated by the rationale and problem formation which led to discussion of the research goals and research question. The research aim was discussed which provided an outline of the process used to implement the research methodology in achieving the aim. A discussion on the ethical aspects was also provided. Part 2 consists of a theoretical framework of the concepts relevant to this study and Section B provides the article in which details of the research process is described.

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Section A

Part 2: Literature Review

1. Introduction

Part 2 of section A provides an overview of literature consulted for the purpose of this study. The researcher explains the paradigmatic perspective as well as the theoretical assumptions used in the research. Furthermore an integrated additional literature discussion is given on the body image, Muslim religious dress code and Muslim female adolescents.

2. Paradigmatic Perspective

The researcher viewed and interpreted material about the participants' reality that was a guide to the consequent action to be taken based on the participant's viewpoints and assumptions about the social world and the environment (Babbie, 2007, p. 43; Creswell, 2009, p. 6; Delport, Fouché & Schurink, 2011, p. 297; Maree & van der Westhuizen, 2010, p. 32). For the purpose of this study the gestalt paradigmatic perspective was followed with specific reference to the following concepts:

2.1 Phenomenology.

The starting point for phenomenology is the understanding that our experience is never of the world as it is, but of the world as filtered through our senses and our understanding of the world (Philippson, 2009, p. 6). Phenomenology is instilled with ideas from the schools of Eastern philosophies and existentialism. It was started mainly from the thoughts of existential psychologist, Edmund Husserl (1931) and later developed by existential philosophers such as Heidegger and Merleau-Ponty (Joyce & Sills, 2010, p. 8). Phenomenology is derived from the

word “phenomena” which means appearance and is the study of how the world appears to individuals (Schulz, 2004, par. 4). According to Husserl, as quoted by Woldt and Toman (2005, p. 66), it is impossible to know reality as it really is. Husserl was of the opinion that the phenomenon should be allowed to speak for itself. This would only be possible if all preconceived ideas and judgements are held with an open attitude and the phenomenon viewed with a broader lens. This process is known as “bracketing” or “epoch” (putting in a pocket) (Philippson, 2009, p. 6). From a gestalt theoretical approach this implies that the researcher must use the phenomenological method of inquiry, also known as phenomenological reduction (Mann, 2010, p. 152) during the research, by paying attention to what is happening in the here-and-now (Corey, 2009, p. 202). Gestalt theory is described by Yontef (1993, p. 367) as a phenomenological-existential theory. It is phenomenological in that it is concerned with how each person ‘creates’ his own reality by assigning different, subjective meaning to events. Resnick (2009, p. 2) describes the phenomenological field as a person’s subjective subset of the larger field. He further describes the phenomenological state of each person as follows:

- how each person sees the world,
- how each person contributes to create his/her own experience,
- how each person organizes his world and himself and lastly
- how each person ultimately creates his/her own meaning.

According to Yontef (1993, p. 182) awareness or insight is the goal of gestalt phenomenological exploration, which is described as a clear understanding of the structure of the situation being studied. Burly (2009, p. 23) is also of the opinion that it is not the truth of the event that is important, but the awareness of it that gives meaning, such as the memories, feelings, current sensory experiences, intuitive sensations, fantasies, current meaning systems

and those developed over time, as well as other thought or experience forms. Phenomenology is to stay with the awareness of what is happening and describe rather than explaining and interpreting what you see (Woldt & Toman, 2005, p. 67; Joyce & Sills, 2010, p. 21). Spinelli, (2005) sums the process up as follows: “In a sense phenomenologists urge us to treat each bit of immediate experience as if we’ve been given the task of piecing together some gigantic jigsaw with our prior knowledge of what image the completed puzzle depicts”.

2.2 Awareness.

Awareness is a central concept upon which gestalt theory is based (Joyce & Sills, 2010, p. 31). Being in touch with one’s own existence is defined by Yontef (1993) as awareness which is a form of experience. Polster (2005, p. 200) is of the opinion that excitement provides the physiological underpinning for the process of awareness. By being physically aware of the body, the sensations experienced in the here-and-now, a person becomes more in-tune to the here-and-now and awareness is heightened. With awareness comes self-discovery. Meaning is then developed, as the person creates a sense of wholeness, through two ways: horizontally and vertically (Polster, 2005, p. 203). When a person has a spontaneous sense of what arises in them, of what they are feeling, doing and planning a heightened awareness is present (Perls, Hefferline & Goodman, 1951, p. 75). Although gestalt gives more attention to “bodily based sensory awareness” and although Perls (1973) believed that thinking takes us out of awareness there is another aspect of awareness. Yontef (1993, p. 247) stresses the importance of having “awareness of our awareness process”, which is cognitive. Out of this process comes the concept of choice. As needs arise in the organism it uses this concept of choice to self-regulate itself (Gatla Reader, 2009, p. 45). Taking ownership is the process of knowing, ones control, choice one makes, responsibility for one’s own feelings and behaviour which translates into awareness (Yontef,

1993, p. 180). Yontef (1993) further states that “a person is aware and knows what he does, how he does it, that he has alternatives and that he chooses to be as he is”, he also stresses that there is a certain structure to the field and that it is insightful to fully connect with that structure and to know it (p. 180).

Joyce and Sills (2010, p. 31) describe awareness as occurring along a continuum. On the one end is sleep where awareness is minimal and automatic. At the other end is full self-awareness referred to as full contact, where one is completely aware of being in the moment. It is at this end of the continuum where new, meaningful wholes are created by ‘aware’ contact. Awareness in itself is seen as healing because through full awareness, a state of organismic self-regulation is achieved and thus the individual is able to control and take responsibility of his life and his reactions to life (cf. Yontef, 1993, p. 107).

2.3 Holism.

Holism is one of the foundational principles of gestalt theory. A gestalt is described by Corey (2009) as a “whole or completion, or a form that cannot be separated into parts without losing its essence” (p. 201). The focus of gestalt theory is integration of the whole. How the respondent makes contact (interacts) with the environment, and how the numerous parts of the person fit together. The whole person is taken into account by gestalt theory and this includes thoughts, feelings, body sensations, behaviour, and dreams. The gestalt perspective views people as a unit comprising of interactions with the environment and themselves (Blom, 2006). This holistic perspective describes the whole as being greater and different from the sum of its parts and it will remain whole as long as the relationship between the parts remains (Blom, 2006, p. 18). Perls (1973) believed that all experiences, viz, mental, physical, spiritual and emotional is

inseparable from language, thoughts and behaviour. According to Perls (1973) all these experiences function as a whole. For a human being to be alive and exist he/she has to be understood with all his/her organs functioning and interacting with his environment to be able to make the right choices.

3. Definitions of Theoretical Assumptions

3.1 Field theory.

Field theory is a fundamental pillar of gestalt practice and theory (Corey, 2009, p. 201; Joyce & Sills, 2010, p. 28; Parlett, 2005, p. 43). According to field theory, the field is a whole in which all the parts relate and are responsive to each other (Bednarova, 2009, p. 18). Field theory views all events in a person's life as a function of the relationship of multiple interacting forces (Yontef, 2002, p. 19). According to Yontef (1993, p. 125) it is a 'method of exploring' to describe the whole field and not merely aspects of the field. Field theory fits gestalt theory's holistic approach, as all parts in the field are in relation and join together in the here-and-now. Since all parts of the field are related, field theory focuses on one's feelings, thoughts and behaviour in interaction with the environment at any given time. Resnick (2009, p. 2) describes the field as "interrelated, constantly moving, historical and ongoing". All parts of the field are interrelated-always influencing each other and therefore the field is always in motion, always in a process (Resnick, 2009, p. 2). Events do not occur in isolation. One of the proponents that influenced the application of field theory in gestalt theory was Kurt Lewin (Parlett, 1991; Yontef, 2002). Lewin described the "field" as the "life space" of the organisation, group or individual i.e. "the psychological environment as it exists for him or her or the group" (Lewin, 1951, p. xi). The

field is understood in the identification of the five principles of field theory proposed by Parlett (1991, p. 71).

3.1.1 The principle of organisation.

From looking at the total situation, the totality of co-existing facts the meaning is derived (Parlett, 1991, p. 71). This means that in order to understand why behaviour or an event occurs we need to look at the constellation of the field as a whole, rather than at the presence or absence of a particular cause or fact. The meaning one derives from the total situation is due to the interconnected nature of everything (Parlett, 1991, p. 3). According to Philippson (1998, par 6) our interaction with our environment at the moment determines what we think, feel and do. According to Resnick (2009, p. 2) meaning arises from the relationship between the figure and ground. To have meaning, a person's phenomenal experience and behaviour which are seen as part of the total field are found to be organised (Parlett, 1991, p. 3).

3.1.2 The principle of contemporaneity.

Present behaviour is explained by the constellation of influences in the present field (Parlett, 1991, p. 71). This is the here-and-now in gestalt theory. As the past no longer exists for us we are not affected by it (Philippson, 1998, par 7). Our behaviour is neither the outcome of our past experiences, nor of our future expectations. Rather it is explained by the way in which our past or future are manifesting and impacting on our present (Philippson, 1998; Parlett, 1991; Corey, 2009). The field conditions of the actual events of past or future events are of no concern to us as they are not present now (Parlett, 1991, p. 4).

3.1.3 The principle of singularity.

Each person-situation field is unique and each person in that field is unique (Parlett, 1991, p. 4). This principle emphasizes the significance of attentiveness to ‘what is’. During an experience between two people each one co-creates with the other. Each person’s experience during that situation is unique. All generalisations are temporary and change with time (Philippson, 1998, par 8) and thus it is important for the researcher to stay with the uniqueness of the situation (Parlett, 1991, p. 72).

3.1.4 The principle of changing process.

The field we are in is undergoing continuous change. One’s actions are never the same the second time around (Parlett, 1991, p. 72). This principle refers to the fact that nothing is absolutely fixed and static (Parlett, 1991, p. 72). The field is a process that is subject to change (Philippson, 1998, par 8) and everything is in flux (Corey, 2009, p. 201). People are constantly adjusting to the changing field by balancing their needs and interest with the environmental possibilities to maintain homeostasis.

3.1.5 The principle of possible relevance.

All parts of the field are to be included as they are all relevant during the experience. However ordinary, ubiquitous, or apparently tangential the part may appear to be, it cannot be excluded in advance as inherently unrelated. “Everything in the field is part of the total organisation and is potentially meaningful” (Parlett, 1991, p. 73). The most relevant and pressing will emerge as the figure. However we must guard against pre-deciding what is relevant and what is not (Philippson, 1998; Parlett, 1991).

Another perspective is that the “field” can be observed in two ways. The two dimensions to one’s field are the ontological dimension (subjective experiences) consisting of one’s subjective experiences and also the mental and physical dynamics that contribute to our sense of self. It could be a memory of our first day at school or the day we were told we had to wear spectacles. The phenomenological dimension constitutes the physical and environmental contexts we are in contact with daily. The school we attend, the community we live in or the home we reside in. To understand the construction of our nature we need to focus on the phenomenological dimensions in context of the ontological dimensions. As Wheeler (1997), summarising Paul Goodman’s words: “first there is a field, into which I am born, this field is everything that is, and thus everything that I have to draw on and be a part of, in the ongoing process of self-organization” (p. 231).

3.2 The role of the self.

A phenomenon of the field is the basic sense of self that is co-constructed by the individual and the environment and by the mutual construction of the individual and the rest of the organism-environment field an identity is formed and maintained (Yontef, 2005, p. 84). The self is described as the person’s system of contacts (Lobb & Lichtenberg, 2005, p. 31). The self is also seen as the capacity of the organism to make contact with its environment, spontaneously, deliberately, creatively (Lobb & Lichtenberg, 2005, p. 27). In 1973 Perls stated that an expression of the self is everything the individual does, obvious or concealed (p. 75). The self is not viewed as a stable structure in gestalt theory; rather it is a changing process (Mackewn, 1997, p. 73). According to Polster (2005, p. 5) the concept of self addresses the interplay among whatever aspects of the person come into focus, crossing the line between surface experience and depth.

These descriptions of the self seem quite different but by closer inspection they all point to a process of contact between the environment and the individual at the boundary. The boundary is where the internal self and the external environment meet. This boundary connects and separates, it allows for information to pass between the two, and it has a protective function (McConville, 1995, p. 4). From this the self can be seen as an organism that makes contact in the here-and-now, making choices within the range of the organisms capabilities and the possibilities that is presented to the organism by the environment in that specific situation. This is seen in the permeable boundary between the child-self and the family field and how the family shapes the child's experiences. According to Polster (2005, p. 5-20) a person has a population of selves and creates and recreates multiple selves. Polster (2005, p. 42-49) describes the existence of "essential selves" and "member selves" within the character or personality of a person. Essential selves are "enduring" and the individual identifies with them. The essential selves are who we are and are determined by how we view ourselves. Polster (2005, p. 42) describes essential selves as the permanent self that resists change. Essential selves are always in a struggle for ascendancy with member selves that must be brought into the picture with more impact (Polster, 2005, p. 46).

"Member selves" according to Polster (2005, p. 41) are responsive to immediate experience and in greater "flux" than the "essential selves" and more field dependent and responding more discriminately to the coping requirements of the environment (Polster, 2005, p. 46).

Polster (2005) refers to this process of identifying the selves as "naming the selves". This process is very important for self-formation as the person then recognises the different selves. This awareness is linked to excitement. The reasoning behind this according to Polster (2005, p.

200) is that excitement provides the physiological underpinning for the process of awareness. This then leads to awareness in the here-an-now, so that the person is in full sensory, emotional and mental contact with the experience that the self has with the environment. Through awareness the self is able to choose and reorganise its own choices and existence in a meaningful manner (Yontef, 1993, p. 126).

3.3 Social identity theory.

“A social identity is a person’s knowledge that he or she belongs to a social category or group” (Hogg & Abrams) (cited in Stets & Burke, 2000, p. 225). Erikson’s paper of 1946 has been cited by many authors as a document that triggered social scientists’ interest in the use of the term identity in interpreting human behaviour (Roach-Higgins et al., 1992, p. 11). For the purpose of this paper the researcher explored social identity as participants who were involved in the study viewed themselves as members of the same social group and share a common social identity, i.e. South African Indian Muslim female adolescents. Self-categorization and social comparison are the two important processes involved in social identity formation that produce different consequences (Hogg & Abrams) (cited in Stets & Burke, 2000, p. 225). Stets & Burke (2000) further explain that “the consequences of self-categorization is an accentuation of the perceived similarities between the self and other in-group members, and an accentuation of the perceived differences between the self and out-group members” (p. 225). This prominence occurs for properties that are believed to be connected with the relevant intergroup categorization as well as for all the attitudes, beliefs and values, affective reactions, behavioural norms, styles of speech (Stets & Burke, 2000, p. 225). The researcher found it useful to attend to cultural aspects of identity that were accessible and measurable, unlike Erickson who distinguished between personal and social aspects of identity, namely ego identity which is largely

unconscious and not accessible or measurable (Jensen, 2003; Phinney et al., 2001), which are partially taken from social identity (Brown, 2000; Tajfel & Turner, 1986). Schwartz (cited in Schwartz, Montgomery & Briones, 2006, p. 6) views identity as a synthesis of personal, social, and cultural self-conceptions. Cultural identity is thus when we see people learning and are influenced by the people around them. They adopt the attitudes, beliefs, and behaviours of the group and find solidarity within that cultural group.

4. Additional Literature discussion

4.1 The Muslim culture and religious dress code

Culture is regarded as a complex concept. Culture has been defined in many different ways since the 1950s (Campbell & Guiao, 2004; Diener & Suh, 2000). Culture was initially defined as “the acquired knowledge that people used to interpret their experience and to generate social behaviour” (Mushi 2004, p. 181). Culture is viewed as a complex whole where people acquire capabilities and habits to be members of a society by adopting practices which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits (Kimmel & Volet, 2011, p. 41). According to Banks, Banks, and McGee (1989 p. 124) culture is the unique values, symbols, life-styles, institutions, and other human-made components that distinguish one group from another. Culture has been described as the setting, traditional practices, rituals, value structures, beliefs and practices of particular social groups (Acharyya, 1992, p. 74; Shilling & Mellor, 2007, p. 532). The degree to which people adopt and engage in the attitudes, values, beliefs and behaviours that constitutes their culture can be observed by individual differences in their culture (Diener & Suh, 2000, p. 39).

In South Africa, we can describe the South African Indian Muslim culture as one of the diverse sub-cultural groups that are an integral part of the South African national culture. Indian Muslims living in South Africa are negotiating and adapting the Muslim religious dress code to a new culture. Muslim, is any person or group of people who self-identify either in a socio-cultural or theological sense with the people or religion of Islam (Leonard, 2004, p. 16). Whether a primary or secondary choice, the component of symbolism of Muslim identity is often through clothing choices, whether hijab or other modest forms of dress (Hermansen & Khan, 2009, p. 88).

The interaction between culture, dress, and religion is fascinating. According to Laderman & León (2003) “dress can be a window into the social world, which is bound by a tacit set of rules, customs, conventions, and rituals that guide face-to-face interaction” (p. 351). Laderman and León, (2003, p. 351) further state that to many religious organizations clothing is used as an important symbol of religious identification. Laderman & León (2003) are of the opinion that an understanding of how dress works within religious groups sheds light on the ways that bodies can communicate social and religious values and also calls attention to the complexity of meanings surrounding visible symbols such as dress (p. 349). Many Muslim women living in Western countries choose to dress traditionally despite the Western belief that Muslim traditional dress represents the oppression of women (Droogsma, 2007, p. 295). The hijab (headscarf) is an Arabic word which means “cover”; it refers to the covering of the female body except the hands, feet, and face (Dunkel, Davison & Qurashi, 2010, p. 57). Western societies perceive the hijab as submissive attire, but most Muslim women believe that the hijab is safe attire that allows women to resist marginalization and the objectification of their bodies (Hamdan. 2010, p. 77-101).

Religion often prescribes body rituals of what to wear and how to look. As a symbol of the individual's commitment to the group and of the group's control over individual lives, dress is a symbol within conservative religious groups (Laderman & León, 2003, p. 349). The Koran or Qur'an is the holy book of the religion of Islam and Islam is a form of worship or religion (Campbell & Guiao, 2004, p. 784). To supplement the teachings of the Qur'an, most sects within Islam also use the Hadith and Sunna which are additional teachings by the Prophet Muhammad (S.A.W) (Campbell & Guiao, 2004, p. 784). "Muslim" means someone who submits to God's commandments (Rizvi, 1997, p. 4). Followers of the religion of Islam are called Moslems or Muslims (Campbell & Guiao, 2004, p. 784). For Muslims, the Qur'an is the first and the foremost source of Islamic laws and values (Rizvi, 1997, p. 3). One of the values recognised by the Qur'an is modesty in the dress code for females who have reached puberty. A brief description of Islamic values and beliefs is important in order to understand the background and nature of expectations of Islam on the adolescent female. As many of these beliefs are contrary to the mainstream western culture, the information clarifies the reason Muslim adolescent females have to adhere to the Muslim dress code.

An assemblage of supplements to the body and/or modifications of the body of an individual are defined as dress (Roach-Higgins & Eicher, 1992, p.1). Dress, as part of the identity of individuals, must be understood within social and cultural environments as well as within the natural (Roach-Higgins, Eicher & Johnson, 1995, p. 5). Several authors have alluded to the different interpretations and definitions of Muslim dress code (*hijab*). Muslim dress code (*hijab*), an Arabic noun is based on the root verb *hjb* that means to establish a boundary, cover and shelter (Hamzeh & Oliver, 2009, p.3). Williams and Vashi (2007, p. 270) describe the Muslim dress code (*hijab*) as a headscarf that leaves only the face showing and covers a

women's head, ears, and neck. Hoodfar (1997, p. 253) describes the Muslim dress code (*hijab*) as clothing which conceals the body by covering from head to ankles, with the exception of the face, hands and feet. The Muslim dress code can be thought of as a continuum from least covering of the body to covering the entire body. Some studies have listed reasons why Muslim women wear the Muslim dress code. Awan et al (2011, p. 356) states that some wear the Muslim dress code (*hijab*) ranging from cultural and political factors to personal religious devotion. Wing and Smith summarized some reasons as follows: "personal religious conviction, freedom of religion, acceptance as a good Muslim female, compliance with family values, neutralization of sexuality and protection from harassment from males, individual choice and religious/cultural identity" (as cited in Clark, 2007).

The number of Muslim female adolescents who cover their heads is increasing with time. Even in western countries where the Muslim dress code (*hijab*) is not compulsory, a very large majority of Muslim adolescent females are covering their hair today and some are even using the full veil to cover their faces. In each culture the world of the children and also adolescents is filled with heroes, rituals and symbols that together embody and recreate culture and behind these manifestations are the values of the culture (Hofstede et al., 2002, p. 40). Adolescents view dress as a regulator of expected behaviour as well as a symbol of self-expression and identification (Jolley, Southward & Swafford, 2011, p. 10). In the light of the above discussion and focus on adolescence, this development phase is now discussed with specific reference to the female adolescent in the Muslim culture.

4.2 Adolescence.

Adolescent is defined by World Health Organization (WHO) as “a person between the ages of 10-19 years; while adolescence period is a period of transition from childhood to adulthood” (Olukunle, 2007, p. 2). Adolescence stands out as an interesting, challenging and interesting period of human growth and development (Mwamwenda, 2004, p. 60). The term “adolescence” derives from the Latin verb *adolescere*, which literally means “to grow up” or “to grow to adulthood” (Gouws, Kruger & Burger, 2000, p. 2). Dixit, Agarwal, Singh, Kant & Singh, (2011, p. 197) and Gouws et al., (2000, p. 2) further describes adolescence as the period between childhood and adulthood during the developmental stage. The development phase of adolescents in the middle (fifteen to seventeen years) age group is often characterised by intense turmoil resulting in stress and uncertainty. Adolescence is a time of particular importance because it presents an important stage in physical, emotional, mental, physiological, psychological and socio-cognitive development and change. During this period the adolescent is neither a child nor an adult, but a time when the adolescent is on the threshold of adulthood. Rathus (2006, p. 476) is of the opinion that during this phase of development the adolescents swing back and forth between dependence and independence, happiness and sadness, overconfidence and self-doubt. During this period adolescents wish to be individuals hoping to assert themselves. However, this can lead to immense conflict with parents, peers and other adults alike who might want something else from their charges (Rice & Dolgin, 2008, p. 33). The middle phase of adolescence is characterised by the search and strengthening of the self and formation of an identity. Body image has a major influence on adolescents’ self-esteem and reports of higher levels of dissatisfaction have been reported in both female and male adolescents as adolescence place more importance on their appearance than adults, implying that appearance

is a highly significant aspect of adolescent identity (Dittmar et al.) (cited in Kamps and Berman, 2011, p. 268).

4.3 Body image.

A definition of body image is elusive. Even though literature on body image is not difficult to find, very few have defined body image. However, several authors have written about body image over the past decades, almost all of it suggesting that the dissatisfaction with physical selves experienced by both men and women is growing increasingly (Davison & McCabe, 2006; Dohnt, Hayley, Tiggemann, 2006; Dunkel, Davison & Qurashi, 2010). How individual's view their appearance subjectively is referred to as body image (Gerrig & Zimbardo, 2002, p. 535). The suggestion and clarification of the belief of how we view body image by Heinberg and Thompson (1995, p. 334) relates to what we think our bodies look like to others and also how we feel about our bodies.

According to Ah-Kion (2002, p. 535) self-analysis leads to one's own perception of their body and also how one thinks it looks to others. In some instances our perceptions may not be objective. The dynamic perception of how one's body looks feels, and moves is defined by Croll (2005, p. 155) as body image. The body changes in relation to moods, environment and physical experience and body image is further changed by perception, emotions, physical sensations (Croll, 2005, p. 155). Croll (2005, p. 155) agrees with research that body image is influenced not only by external evaluation by others but more so by self-esteem and self-evaluation and also body image attractiveness and appearance can be powerfully influenced and affected by societal standards and cultural messages.

A variety of historical, cultural and social, individual, and biological factors, which operated over varying time spans have influenced mental representation of body shape, size, and form (Slade, 1994, p. 302). Banfield and McCabe (2002, p. 373) later considered and measured body image as a multidimensional construct, but were of the opinion that these dimensions were inconsistent and unstable. From the above it is clear that there are no clear definitions of body image in the literature available.

As body image is shaped at an early age, parents, caregivers, peers and life experiences according to research by Ogden and Munday (1996, p. 172) can be instrumental in how a person shapes their body image. The relationship of body image influences on psychological well-being is found to be strongest in adolescence even though it is prevalent in different phases of life (Delfabbro et al., 2011, p. 67). Perceptions of social relations and the adolescent's sense of self-worth may therefore be closely linked to adolescent's body image (Davison & McCabe, 2006, p. 17). Davison and McCabe (2006, p. 16) are of the opinion that research has yet to systematically explore the relationships between body image and broad aspects of young people's lives, such as emotional and interpersonal functioning even though literature on the prevalence of body image concerns is increasing, research has yet to systematically explore the relationships between body image and broad aspects of young people's lives, such as emotional and interpersonal functioning.

According to Feingold and Mazzella (cited in Davison & McCabe, 2006, p. 16) adolescence is considered an especially vulnerable period for disturbances in female body image, and numerous concerns about the body have also been documented as widespread among the female populations.

5. Conclusion

Part 2 of section A covered the paradigmatic perspective, theoretical framework as well as the structural frame work. The paradigmatic perspective introduced the gestalt theory paradigm that guides the researcher's observations and understanding of the relationship of body image of South African Indian Muslim female adolescents. The key tenets of gestalt theory are: phenomenology, field theory, role of the self, existential perspective, awareness and holism. This is then followed by the theoretical paradigmatic perspective and the structural framework. This paradigm will assist and guide the researcher on how she conducts the study, and also what is required to facilitate the health and growth of the respondents. The paradigmatic perspective chosen by the researcher to study the phenomena benefitted both the research study as well as the researcher.

The theoretical structure is the framework that introduces and describes the theory and it is also used to hold and support a theory of a research study. The structural framework was used to explain the perspective through which the researcher viewed the research problem as well as the theoretical assumptions. By explaining the structural framework the researcher clarified what has been followed during the research process.

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Section B

The relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents.

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Abstract

South African Indian Muslim adolescents are faced with challenges in a changing environment. They are undergoing changes on how they view the Muslim religious dress code and the impact it has on their body image. The aim of this article is to explore the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. Six female adolescents, age ranges 14 through 16 were purposively selected from a Muslim School in Johannesburg. All participants wore the Muslim religious dress code to school. The qualitative data were collected by means of unstructured in-depth interviews and projection-type photos and were further supported by using self-reflective notes, field notes and observational notes. The findings of the study revealed that the Indian Muslim female adolescent was able to negotiate the wearing of the Muslim religious dress code with confidence and this resulted in a positive body image.

Keywords: body image, female adolescent, South African, Indian, Muslim, religion, dress code

The events of September 11 attacks in 2001 have brought about an awareness globally of Islam and the experience of Muslims living in the western world. Previously Indian Muslim females would simply wear their cultural dress. More and more Indian Muslim females are choosing to wear the Muslim religious dress code (hijab) or headscarf and have found ways to modernize it. Various scholars have overtime debated the implications of the Muslim religious dress code (hijab) interpreting it as a form of sexual objectification while others have suggested that Muslim females wear the hijab to reflect a Muslim identity. The impact of the Muslim religious dress code on body image of the individual has not been widely researched. Despite theoretical debates no literature was found of studies conducted on the potential link between Muslim religious dress code and body image in South Africa.

The current research was designed to understand and document the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. Since Indian Muslims represent a minority in South Africa they are faced with challenges when wearing the Muslim religious dress code in a western environment. The cultural and religious background of the South African Indian Muslim female adolescent wearing the Muslim dress code may have an impact on their body image.

A paradigm used to view how a person behaves, feels and understands regarding their physical characteristics has been defined by Morrison, et al. (2004) as the person's body image (p. 1). In 2004, Cash added body shape and self-perceptions to the definition of body image (p. 2). Numerous studies have examined the development of body image among female adolescents (Meland, Haugland & Breidablik, 2007, p. 342; Davidson & McCabe, 2006, p. 15; Morrison, Kalin & Morrison, 2004, p. 572). Contradictory findings has been shown in past research in standards of beauty (Holmstrom, 2004; Hesse-Biber, Leavy, Quinn & Zoino, 2006),

age (Wilcox, 1997; Thompson & Smolak, 2001), religion (Hallinan, 1988) and ethnicity in the west (Sussman, Truong & Lim, 2007; Caradas, Lambert & Charlton, 2001) and how they affect body image.

As body image dissatisfaction seems to increase and plateau during the middle and late adolescent years numerous studies indicate that women of all ages also experience body image concerns (Levine & Smolak, 2002; MacGillivray & Wilson, 1997; Littleton & Ollendick, 2003). Some of the factors affecting the development of a healthy body image for adolescent females in Western industrialised societies are the media, peers, parents, religion and cultural background (Dohn, Hayley, Tiggemann & Marika, 2006, par 1; Ferron, 1997, p. 735; Mussap, 2009, p. 120). During this crucial phase the adolescent may provoke a crisis phase regarding one's identity and search for a resolution due to a combination of externally-based exposure and internally-driven concerns to multi-cultural information (Giang & Wittig, 2006, p. 17). For the Indian Muslim female adolescent, this "difficult" phase of self-reflection, and learning about themselves may be further confused by their Islamic values and beliefs. This is also a complex time for new experiences, knowledge and perspectives from other cultures and students.

The degree to which people adopt and engage in the attitudes, values, beliefs and behaviours that constitutes their culture can be observed by individual differences in their culture (Diener & Suh, 2000, p. 39). Indian Muslims living in South Africa are negotiating and adapting the Muslim religious dress code to a new culture. Muslim, is any person or group of people who self-identify either in a socio-cultural or theological sense with the people or religion of Islam (Leonard, 2004, p. 16). Whether a primary or secondary choice, the component of symbolism of Muslim identity is often through clothing choices, whether hijab or other modest forms of dress (Hermansen & Khan, 2009, p. 88).

According to Laderman & León (2003) “dress can be a window into the social world, which is bound by a tacit set of rules, customs, conventions, and rituals that guide face-to-face interaction” (p. 351). Laderman and León, (2003, p. 351) further state that to many religious organizations clothing is used as an important symbol of religious identification. Laderman & León (2003) are of the opinion that an understanding of how dress works within religious groups sheds light on the ways that bodies can communicate social and religious values and also calls attention to the complexity of meanings surrounding visible symbols such as dress (p. 349). The Muslim religious dress code (hijab), a religious garment associated with Islam, is a headscarf that Muslim females wear to cover their heads. The hijab (headscarf) is Arabic word which means, “cover”; it refers to the covering of the female body except the hands, feet, and face (Dunkel, Davidson & Qurashi, 2010, p. 57). On a continuum from least to most covering you would find the modern Muslim female wearing modest western attire with a headscarf covering the head and some Muslim females wearing the *long abaya gown*, popular in the gulf region, with a headscarf. Western societies perceive the hijab as submissive attire, but most Muslim women believe that the hijab is safe attire that allows women to resist marginalization and the objectification of their bodies (Hamdan. 2010, p. 77-101). Many Muslim women living in Western countries choose traditional dress as a form of identification despite the Western belief that Muslim women who dress traditionally are oppressed (Droogsma, 2007, p. 2). The main objectives of the Muslim dress code are religious prescription, modesty (covering the body, except for the hands, face and feet), identity (to distinguish between male and female and also to Muslim and Non-Muslim) and abstention from vices of extravagance and arrogance. Religion often prescribes body rituals of what to wear and how to look. As a symbol of the individual’s commitment to the group and of

the group's control over individual lives, dress is a symbol within conservative religious groups (Laderman & León, 2003, p. 349).

The article focuses on the experiences faced by South African Indian Muslim female adolescents who follow the Muslim religious dress code. The researcher focused on South African Indian Muslim female adolescents (i.e. girls whose great grandparents have migrated to South Africa from the Indian sub-continent). The religious and cultural background of these Indian Muslim female adolescents in South Africa may have significant social, emotional and psychological impact on their relationship of their body image during their adolescent years. Since Indian Muslims are a minority in South Africa and coming from an Indian cultural identity they are pressured into adhering to multiple norms. The female adolescent has to merge into mainstream South African society and maintain her Muslim identity. The Muslim female adolescent who comes from a more observant home faces the greatest difficulties. Al-Romi (2000, p. 635) is of the opinion that for these adolescents, their cultural differences, religiosity and values between school and home are in conflict. Some of the factors that influence how they construct their identities include religion, parents, peers, media and socio-cultural factors (Spano, 2004; Steinberg, 2002).

Method

A phenomenological research study was followed which focuses on the awareness of the here-an-now experience of the participant. The researcher depicted field theory as the territory of the adolescents in their social contexts which includes their sense of community as well as their relationships (Parlett, 2009, p. 17). Group membership(s) is seen by participants as a sense of who they are and based on this the study explored social identity theory (McLeod, 2008, par 2).

The principle aim of this article was to explore and describe the relationship between body image and the Muslim dress code of South African Indian Muslim female adolescents who live in Gauteng. A qualitative explorative case study research design was used. The aim was to explore and describe the relationship between body image and the Muslim religious dress code and how the South African Indian Muslim female adolescent experiences the religious dress code. The gestalt phenomenological method of inquiry was used to explore human existence and the inner world of the storytellers. The qualitative data collection was done through the use of more than one method namely unstructured in-depth interviews, projection-type photos, reflective notes, field notes and observational notes. Central themes and patterns of the experiences were interpreted and analysed within the context of the study. Measures of trustworthiness (validity) were based on Lincoln and Guba's (1985, p. 290-291). Ethical clearance was given by the North-West University: NWU-00060-12-A1

Participants

The participants for this study consisted of a sample size of 6 South African Indian Muslim female adolescents between the ages of 14 and 16. Of note, all the female participants attended to same school in Johannesburg, South Africa and all participants wore the Muslim religious dress code to school. Two of the adolescent females wore the Muslim religious dress code all the time (at school and at home). The remaining four females wore the Muslim religious dress code to school and some social functions. They would however dress in western clothes at other times but always had a scarf covering their hair.

Results and Discussion

Body image is a term that is defined as being complex and multidimensional. Adolescent females struggle daily with the ever-changing phenomenon of body image. The findings show how the pervasive nature of positive and negative body image has a profound effect on how the adolescent sees and experiences body image when wearing the Muslim religious dress code. Some responses to how the respondents viewed body image are: *“how you are, and how you carry yourself”*, *“I would regard your character as body image”* (P1). *“Image that they have in their minds about the way their body is”* (P6).

The participants showed a definite understanding of how body image could be experienced as both positive and negative. Some of the reasons regarding positive body image was: *“Regard your positive character as body image”* (P1). *“Feel comfortable with themselves”* (P4). *“How a person respects their body and they are modest about the way they are and the way they dress”* (P4). *“When they feel good about themselves”* (P5). *“Looking good, feeling proud and beautiful about self and feeling secure”* (P5). According to Nordqvist (2012, par.16) if the adolescent has a positive body image they are happy about the way they look and feel good about their body image. They may realize that their looks do not match what is presented in the media, or what family members might say, but they carry themselves with pride.

Some of the responses about negative body image were: *“Where one starves by not eating correctly and not getting the right nutrition”* (P1). *“When a person does not take care of their body and they abuse it in many ways. They damage it inside as well as outside”* (P4). *“When you feel bad about yourself”* (P5). *“I worry about my body image a lot; I try and keep my weight at an average”* (P4). According to Martin (2010) body image is seen as the subjective

feelings of dissatisfaction with one's physical appearance that impacts your body image. The research findings by Masreen (2011, p. 3) shows that a precursor for negative self-perception or self-worth is body dissatisfaction and can result in the development of eating disorders.

The following themes and subthemes emerged from the transcribed data:

Theme 1: Body image is about perception

The process of perception is used daily, that is how individuals perceive people and situations and this results in how they communicate with them. According to perception in gestalt theory people don't capture the whole of themselves and their surroundings in one homogeneous figure; they select and focus upon something they are interested in and this thing, person or process then becomes the focus (Mackewn, 2009, p. 16). Perception in social identity theory is when a person perceives that they belong to a particular social group and they also perceive that they share similarities between them-selves and the in-group members and also that differences exists between them-selves and the out-group members (Tajfel, et al., 1979). The findings reflect three areas of perception of body image that the adolescent had to negotiate.

The following subthemes were identified.

Subtheme 1: How adolescents wearing the Muslim religious dress code perceive themselves visually

The findings showed that some of the participants perceived themselves as modest Muslims, who protect themselves by choosing clothes that are modest and make them feel good about themselves. According to gestalt phenomenology the adolescents create their own meaning about themselves in their field. *"When you look in the mirror what do you see" (P1). "I feel*

good about myself and I don't care what others think of me" (P1). "How I see myself", "this is who I am", "I am comfortable with the way I dress" (P2). "I don't feel self-conscious about myself" (P6). "I am a modest woman and I feel secure" (P2). "I look beautiful and feel good about myself" (P4). "I feel good about myself" (P5). Dress is an important aspect in perception and impression formation (Myser, Kaiser) (cited in Mupfumira & Nyaradzo, 2013). It has been suggested by self-perception theory that variables such as dress code and appearance could affect how we perceive ourselves and how others perceive us (Kwon, 1994). Clothes often become external cues, which are accessible to others and us for observation (Kaiser, 1990). From observing dress symbols people make judgments and categorize the observed as decent, friendly and reliable or reserved and thus perception and impressions are formed (Davies & Houghton, 1991).

Subtheme 2: How others perceive adolescents wearing the Muslim religious dress code

The adolescent females struggle with how others perceived them in the Muslim religious dress code. The perception of others was an important construct in how they viewed their body image when dressed in the Muslim religious dress code. Responses were: *"About what others think and perceive about you" (P5). "Want others to look and see me as a Muslim" (P1). "Muslim dress code creates an image of me to others" (P6). "People greet me and look at me differently" (P5). "Others tell you how to dress" (P4). The identity of a minority is always constructed as a result of a reaction to how the majority stereotypes them and always results through and against the views of others (Wagner, Permanadeli, & Howarth, 2012, p. 7). "Not worried what others say, they can't judge me" (P4). "Oh Islam, you a Muslim, you must be a terrorist" (P1). The meanings that society imparts on individuals impact strongly on how they view themselves (Stets & Burke, 2000). Social feedback and the perception of significant others*

are two additional factors of self-perception and according to Thomas (1989), women's satisfaction with their body image is influenced by the way others see and react to them and also how they perceive their own physical characteristics.

Subtheme 3: How Muslim adolescents perceive non-Muslims

The Indian Muslim female adolescent used person perception and perceived others from external stimuli which resulted in the following comments: *“If I see a Jewish woman dressed in her religious attire I would not mock her” (P1). “If people see a nun or orthodox Jew dressed in their respective attire it would be totally normal and they would not be branded as terrorists”.*

“If I was dressed in the Muslim dress code in a shopping mall people stare at me” (P2).

According to Lee et al., (2012) one of the important indicators used to observe, predict and classify people is appearance. Goldstein (2010) is of the opinion that perception is the end result of complex processes that are taking place “behind the scenes” and it is not something that just happens. In gestalt phenomenology is derived from the word “phenomena” which means appearance and is the study of how the world appears to individuals (Schulz, 2004, par. 4).

Perception is subject to many of the same influences that shape other aspects of behaviour as perception is also an aspect of human behaviour (Segall et al., 1968, 5). According to Segall et al., (1968, 5) differences in perceptual tendencies and also behaviour across cultures can be boundless to even exceed the differences that are always present in individuals within cultural groupings as a result of some experiences resulting in some cultures more than others. Ironically, within a Christian wedding ceremony the veil remains as a customary and idealistic gesture (Wagner et al., 2012, p. 4).

Theme 2: Body image is about religious identity

The participants felt very strongly about their religious identity. All the participants emphasized the importance of portraying their religious identity through the Muslim religious dress code. *“My identity is important and by wearing the Muslim dress code I am comfortable and people are able to identify me as a Muslim” (P2)*. The Muslim religious dress code for many Muslims is a religious obligation. Muslim women wear the Muslim religious dress code because the Quraan prescribes it and it is also a sign of “submitting to God”. According to Zamborsky, (1982) when people need help in dealing with issues related to religious values and spirituality gestalt theory has been shown to be effective. A theoretical basis is provided by social identity theory for theorizing that associated with having a stronger religious social identity would be the result of frequent formal religious participation (Greenfield, et al., 2007, par 4).

The participants identified the following sub-themes:

Subtheme 1: Impact of adolescents’ internal Muslim identity

The participants are aware that as a minority within society and within the Muslim community the Muslim female adolescents wearing the Muslim religious dress code have to represent their identity to themselves as well as the wider society as a means to protect their self-worth and sense of self. *“When I wear the Muslim dress code I see a modest secure girl that’s living her life truly for God and who does not care how others see me. I would like others to see me as a Muslim woman” (P2)*. *“I feel closer to my Lord” (P2)*. *“When I wear the Muslim dress code I feel very proud of being a Muslim and being a part of something. I feel good about myself” (P4)*. *“For my Lord, I feel that I want to please him and I’m not worried what other people say” (P6)*. *“I would feel comfortable dressed in the Muslim dress code because I feel that*

is my Islamic way of dressing. I am a Muslim and I don't care where I am. And this way of dressing contributes to my body image...I am dressing differently but I am confident about that" (P6). *"I am a Muslim and someone who worries about my body image. I feel confident about myself and I try to cover my body. Even though I have a choice not to cover my body, I do so by choice"* (P6). The western view of the Muslim female adolescent wearing the Muslim religious dress code is to be respected, to be feared because of the negative labels, to be admired, to be desired because of the mystery that surrounds her and to be educated because she is illiterate (Ahmed, 1992; Dwyer, 1999; Secor, 2002). The process which a person experiences is uniquely one's own according to phenomenology (Zinker, 1978, p. 77). No one can experience the adolescent's inner life but themselves and the reality they experience is their actuality.

Subtheme 2: Impact of adolescents' external Muslim identity

The findings show clearly that the adolescents' sense of self and field was affected by social identity. All the participants alluded to social identity as one of the reasons for them wearing the Muslim religious dress code and this in no way impacted on their body image negatively. According to Philippon (1998, par 6) our interaction with our environment in that instant is founded on what we feel, what we think and what we do. Responses to confirm this were: *"As a Muslim I get rewarded"* (P1). *"I will be punished if I don't wear the Muslim dress code"* (P1). *Wears Muslim religious dress code on a Friday and on Eid day (religious days), at a mosque and in the presence of men"* (P3). *)."One day I took off my scarf and I felt horrible and so guilty. How could I do this to God? He has done everything for me and I can't do this little sacrifice"* (P2). *"Inspiration from God", "It is what God has prescribed for me and what God says I should do"* (P1). *If I walk out the door and I don't have a scarf on I feel abnormal"* (P1) *"My parents and my religion have influenced my choice of dress code"* (P2) *"This is how*

Muslims are supposed to dress and I am trying to follow my religion in the best way I can and it is not for anyone to judge or discriminate” (P4). “I want to please my Lord” (P6). A social identity is that part of an individual’s self-concept in relation to a social group (or groups) together with what the individual has in common to that membership (Tajfel, 1978, p. 63). It is evident that following the rules of religion and pleasing God by wearing the Muslim religious dress code is increasing in social discourses about identity, religion and culture between South African Indian Muslim female adolescents. Some women are yielding to traditional culture, due to the guilt they feel when under a male gaze and the fear of sinning, thus resulting in the need to veil (Wagner et al., 2012, p. 15). To help define the self social identification constitutes a subjective process through which in-group characteristics are adopted and externally assigned category distinctions are accepted (Barreto & Naomi Ellemers, 2003, p. 141).

Theme 3: Body image is about appearance

In all religious societies dress codes and physical appearance have always been significant makers for political dispositions. There has never been such an obsession with the physical appearance of any particular group, however, as has been the case with so-called Islamist women (Saktanber, 2002, p. 25). Clothing fulfils a basic need of human beings everywhere and it is also a significant social foundation through which important non-verbal and ideological communication takes place. Clothing is a visible means of covering the body and thus it is like a “second skin” and becomes a part of the body image. The concerns attached to clothing are often attached to the body. As in social identity theory that is to say, people are classified according to characteristics that will distinguish the others from themselves (Olsen, 2011, p. 10). The adolescents in this study chose to interpret and adopt the Muslim religious

dress code as either modern (where participants wore more modern clothes with a headscarf) or traditional (participants wore the long flowing Jilbab).

The following sub-themes were identified as appearance.

Subtheme1: Modern interpretation of the Muslim religious dress code

These findings show that female adolescent respondents justified their dressing as following the current fashion and Muslim religious dress code of their community and fashion industry. Responses were: *“I would make the jacket a bit longer, because it’s really short” (P4).* *“I think the scarve has just become a part of me, It is now who I am” (P1).* *“I like my Muslim dress code because it looks more elegant and smart” (P4).* *“I feel good, I look good because of all the different styles and colours of the fabrics” (P3).* *“Today they have such smart clothes and it makes you feel nice.” (P3).* *“I am a modern Muslim type who likes dresses” (P1).* According to Wagner, et al., (2012, 16) the Muslim religious dress code for this group of women is a matter of convenience and fashion rather than an ideological statement. This was an opportunity for the fashion industry to market the Muslim religious dress code as a cultural-religious product to satisfy the women’s desire to be seen as objects of beauty. *“I would identify with the modern day girl who wants to be in hijab and also wear modern clothes” (P3).* *“I would wear a jean and just put on a scarve and that’s the only difference with western girls” (P1).* *“I don’t have to take time to do my hair and worry about how it looks, and I look prettier and better with a scarve” (P4).* Young women combine headscarves with jeans, a fashion that would be considered improper by conservative Muslims. *“I identify with picture 2” (P1).* *“If my clothes are too tight I would feel bad but then I would wear something that is a bit loose” (P1).* *“It is covering you but it’s really tight. That’s not covering you” (P6).* *“I would wear loose fitting, long modest garments” (P3).*

“I would wear clothes that western girls wear but try to keep them longer and make sure my body is fully covered.” (P4). “A big challenge is finding the right scarve with the right outfit” (P1). In recent times, a long loose fitted dress in various colours is worn with a scarve wrapped in various ways, around the head so as to cover all the hair is the most frequent form of veiling in most cities (Hoodfar, 1993, p. 7). According to Hassim et al. (2010, p. 74) there are also a whole array of interpretations, manifestations and hijab designs in everyday life whereby the head-covers used are considered trendy, colourful and associated with Muslim identity. Yontef (1993, p. 247) talks about “awareness of our awareness process”, and out of this process comes the concept of choices that the adolescent makes about their appearance which they use to self-regulate. This is then the process of making choices, understanding and knowing one’s control and thus taking responsibility for one’s own behaviour, appearance and feelings (Yontef, 1993, p. 180).

Subtheme 2: Traditional interpretation of the Muslim religious dress code

The findings also reflect the traditional interpretation of the Muslim religious dress code and body image. There are various interpretations of legal Islamic views on what constitutes hijab for Muslim females. Responses from participants confirming this were: *“Tight fitting clothes are actually like showing their whole figure with covering it. So for me that is not hijab” (P5). “I cover myself all the time, if I don’t I feel really exposed and I feel bad about myself” (P4). “I feel it’s wrong to wear tight clothing with a scarf and in Islam I have to dress modestly” (P4). “Wearing the Jilbab over my clothes is the best way to dress” (P6).* Wearing tight pants and simply covering the hair would not make sense (Wagner et al., 2012, p. 16). According to Wagner et al. (2012) it’s a great contradiction that you want to wear the hijab yet go around drawing attention to your body in clothing that reveals your body shape: “All or nothing” (p. 16).

“Firstly there is too much skin showing” (P1). “The Muslim dress code protects my body from the sun” (P6). “I never leave the house without a scarf; it has become a part of me” (P5). For women who practice hijab, this visible symbol of religious ideology “gathers its adherents in an embracing, exclusive fold and, more often than not, extends to the individual a positive sense of belonging and a firm sense of identity” (Meshal, 2003, p.102). These Indian Muslim female adolescents rejected the idea that being modern necessarily means ‘uncovering’ themselves and so resisted assimilation demands to be part of the modern Muslim adolescent (Wagner et al., 2012, p. 20). In a paradoxical twist, following the Muslim dress code, the adolescent’s felt proud of their community memberships and this resulted in the self being strengthened.

Theme 4: Body image is about influences

As the adolescents negotiate public and private spaces the Muslim religious dress code is contextually driven. All the participants agreed that growing up in homes that adhered to the Muslim religious dress code made it easier to adapt. I do not feel that the world should live up to my expectations, nor do I feel that I am in this world to live up to the expectation of others (Perls, 1951). According to gestalt theory the boundary between the environment and the self must be permeable to allow for connections, yet secure to enable autonomous action (Perls, et al., 1951). When one behaves like others in a group it displays one’s social identity. In this study observations are made of how the adolescents are influenced by the larger groups, namely their parent, peers or their family of origin (Stets & Burke, 2000).

The adolescents identified the following subthemes:

Subtheme 1: Parents’ influence on Muslim religious dress code of female’s adolescents

The findings show clearly how parents socialising can both influence children from a

young age or allow them to make their own choices. Some of the responses where parents allowed them to make their own choices were: *“My parents are not as strict when I am on holiday so I don’t wear the Muslim dress code” (P1)*. *“My mum does not mind if I don’t wear a scarf to the beach” (P1)*. *“I don’t wear the Muslim dress code when I’m visiting my mum’s family, and it’s ok” (P3)*. *My mum wears the Muslim dress code and she influences me” (P5)*.

Some of the responses regarding parental influence were: *“I was brought up from a young age to wear the Muslim dress code, my parents are strict regarding Islam and it would have been a problem” (P2)*. *“I was taught by my dad to wear the Muslim dress code” (P3)*. *“I have been dressing like this since I was small” (P6)*. Parents are viewed as a powerful socializing agent in children’s development of religiosity and that parental role modelling and perceived religious instruction have a strong stimulus on adolescents’ religious identification (Fleischmann, 2011; Verkuyten, Ercomer & Stevens, 2012). It has been found that the influence of peers is often highly consistent with the influence of parents among adolescents (Lerner & Galambos, 1991).

Subtheme 2: Family influence on Muslim religious dress code

It was clear that the Indian Muslim female adolescent was influenced by family on wearing the Muslim religious dress code and this could impact on how they viewed their body image. *“I was influenced by my family and all my aunts and my granny wear the Muslim dress code” (P1)*. *“My uncles are religious people and one of my uncles inspired me to wear the Muslim dress code” (P2)*. *“My grandfather pressures me to wear the Muslim dress code” (P3)*. *“You do feel awkward, all my family are wearing scarves and I am not” (P3)*. *“My family influences me” (P5)*. *“My sister influenced me” (P6)*. *“My extended family has also influenced*

me” (P6). Some cultures are individualistic while others are more family oriented, hence a girl’s decision to wear the hijab can vary depending on whether it is an expectation or a family-oriented decision (Tiba, 2012, p. 17). According to Lee (2006, p. 19) adolescents display a noticeable uniformity in appearance within a community or family in terms of clothing choices.

Subtheme 3: Peers impact on Muslim religious dress code of female adolescents

The participants attend the Muslim school and for some of the adolescents this made it easier for them to wear the Muslim dress code. Most of their friends also wear the Muslim religious dress code outside of school. There were participants who did not wear the Muslim dress code all the time. These participants felt pressured to dress modestly to be accepted by their peers. The responses of the adolescents who were not influenced by their peers were: *“My friends are all doing it”* (P1). *My peers are different from me, most don’t religiously cover themselves”, I influence my peers”* (P2). *“I try to encourage my peers to cover, but it’s their choice”* (P4). *“A lot of my friends have started wearing scarve after seeing me wear it”* (5). *“No, my friends don’t influence me”* (P6). *“I have remained steadfast and not allowed my peers to influence me”* (P6). According to Lee (2006, p. 19) in order for adolescents to show their desire to be understood and accepted by their peers they may wish to dress like them. Schultz (1989) agrees with Lee (2006) that when making important decisions, adolescents turn to their peers as the main source for standards, models of behaviour and advice. It has been noted that as adolescent girls develop self-confidence with maturity there has been a decline in peer group influences (Russell, 1960)

Subtheme 4: Challenges faced when wearing the Muslim religious dress code

The adolescent participants highlighted some of the challenges they faced when wearing

the Muslim religious dress code. A key element in gestalt theory in relating to challenges is mastering your awareness. From this awareness process a figure emerges and the adolescent is then able to manage the challenge appropriately. The following emerged during the interviews: *“When I am on holiday the Muslim dress code just comes off” (P1). “When you travelling overseas the Muslim dress code restricts you from making friends and meeting new people and also they think you are a terrorist” (P1). “It is difficult to go swimming with the Muslim dress code” (P1). “People stare at you in shopping malls and I have also been challenged and confronted about my dressing” (P2). “Wearing the hijab to an amusement park is difficult” (P2). “Where we live if you wearing the hijab people look at you in a funny way” (P3). “In summer it’s really hot to wear the hijab” (P3). “People stare when a girl with a hijab walks past” (P4). “when I am out with my friends and I am the only one wearing the Muslim dress code, its difficult and I feel odd” (P4). “Our Indian community stares and make you feel uncomfortable with comments like (ok this is the way she is dressed)” (P6). “Some of my cousins used to say, (oh here comes the old lady)” (P6). “With the hijab you cannot just enter a bar” (P6).* The two questions Roach’s (1960) highlighted were whether compared to other girls of their age, did the Indian Muslim adolescent feel less well dressed or average or better dressed if wearing the Muslim religious dress code and also whether the adolescents had ever wished that they had not gone some place because they were inappropriately dressed or that their clothes were not suited to the occasion. The adolescent needs to understand the situation or challenge and let the situation they are in control their actions, then they would learn to cope with the challenges facing them (Perls, 1976, p. 33).

Theme 5: Polarities experienced by participants who wear the Muslim religious dress code

The findings show that the adolescents were noticing different characteristics about

themselves during the interviews. It is important that the adolescents' are aware of these polarities to ensure good management of the polarities and thus resulting in a healthy body image. As it is noted above the adolescents' uniqueness is sacrificed for group identity.

The following polarities were noted regarding the hijab (Muslim religious dress code):

"I do not wear hijab on holiday" versus ***"I feel abnormal not wearing hijab"*** (P1).

"When I am on holiday the hijab comes off" versus ***"Hijab is a part of me, it is who I am"*** (P1).

"I don't wear the hijab on holiday". "I feel uncomfortable if I don't wear my hijab". "I feel awkward when I don't wear the hijab". "People overseas stare at you if you wearing the hijab" versus ***"I am comfortable wearing the hijab"*** (P1).

"Allah has prescribed the Muslim dress code" versus ***"I don't follow other people"*** (P2).

"My mum, granny and my aunts wear the hijab" versus ***"I was not influenced by my family"*** (P4).

"It was not my family members who forced me to wear the hijab" versus ***"Everyone is wearing hijab"*** (P4).

"I don't feel pressurised to wear the hijab; it is my own choice to wear it". "I feel fine with most of the clothes I wear". "I make my own choices". I don't care, its fine for me" versus ***"People do help me with my dressing"*** (P4).

"I can do my hair at home and look good" versus ***"My friends make me feel uncomfortable if I am wearing hijab"*** (P4).

"I feel comfortable with the hijab" versus ***"Some Indians judge you when you wearing the"***

hijab and I feel uncomfortable” (P6).

According to Joyce and Sills (2010, p. 126) each individual is a never ending sequence of polarities. As a person recognises one characteristic of them there is always an unspoken opposite in the background that surfaces when it is powerful enough to emerge as figure in its own right (Joyce & Sills, 2010). Polarities are parts that are opposites that complement or explicate each other (Yontef, 1993, 148). According to Blom (2004, p. 40) polarities can be considered as opposites that complement or oppose each other.

Conclusion

The Indian Muslim female adolescents’ experienced an awareness of their body image due to their own perceptions, perceptions of how others viewed them and also how they perceived others. The adolescents used two criteria to perceive their bodies. These are the mental pictures of their outward appearance and how this benefits them. Reaching their goal of wearing the Muslim religious dress code resulting in a positive body image. On the other hand, if they perceive that the body and clothes are restricting their goals then they feel it is an obstruction to their goals. The confusion that these adolescents experienced when exploring the relationship of body image when wearing Muslim religious dress code was further emphasized by both positive and negative perceptions. Wearing the Muslim religious dress code resulted in appearance pressures and internalization of the dominant religious/cultural standards of beauty. The pattern was more consistent with the modern Indian Muslim adolescent than the conservative Indian Muslim adolescent.

The adolescents affirmed that their family and parents played a significant role in their lives and implied that the Muslim religious dress code was encouraged from a younger age.

Participants also reported that the influence of parents, peers and family did not affect their choice in wearing the Muslim religious dress code. The response to “was it your choice to wear the hijab,” participants overwhelmingly implied that it is their choice to continue wearing the hijab. Of significance, the adolescents named their peers as their central source of support. Participants further reported that religious expectations and attending a Muslim school made it easier for them to adapt to wearing the Muslim religious dress code. The adolescents stated that they understood the meaning of the Muslim religious dress code in Islam and its connections to their faith in God. However, the adolescents’ highlighted some challenges they faced. The adolescents’ found it difficult to wear the Muslim dress code when travelling overseas and on holiday. Several participants addressed how they observed some Muslim and non-Muslims staring at them and treating them differently when they were dressed in the Muslim religious dress code. The adolescents’ felt that growing up in a time of extreme political and global unrest, the adolescents’ who are dressed in the Muslim religious dress code continues to be the target of discrimination. The challenges that these adolescents face are multi-faceted at a time when they are forming their identities. It is important to note that this study investigated the relationship of body image and the Muslim religious dress code (hijab) from the perspective of Indian Muslim female adolescents who have chosen to wear the Muslim religious dress code. The findings of this study revealed that all participants felt very strongly about wearing the Muslim religious dress to please God and reinforcing their Muslim identity. The support that parents, peers and family provided to participants when they wore the Muslim religious dress code made it easier for the participants to view their body image positively.

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Section C

Evaluation, Limitations, Recommendations and Conclusions

1. Introduction

The orientation, findings and discussion of the research project were described in the previous sections. In this section the findings are evaluated and recommendations made to create awareness of the emerging themes so that parents, professionals and teachers are better able to assist with strengthening the body image of the Muslim adolescents who wear the Muslim religious dress code. An evaluation of the research together with a summary of the research in terms of the findings meeting the aims and objectives of the study was undertaken and is outlined below with recommendations that would lead to future research in these areas.

2. Evaluation of the Study

The research question was formulated from the research problem namely: *What is the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents?* South African Indian Muslim female adolescents were chosen due to the challenges they are facing in a changing environment how they view the Muslim religious dress code and the impact it has on their body image. This was addressed from a phenomenological gestalt, field theory approach within a qualitative case study design. Furthermore, social identity theory served as additional theoretical framework to determine how the female adolescents were experiencing their body image. The exploratory nature of the research resulted in themes being highlighted that described how the Indian Muslim female adolescent experienced wearing the Muslim religious dress code. The principle aim of the study was *to explore how the Indian Muslim female adolescent experiences the relationship between*

body image and wearing the Muslim religious dress code. The research procedure below explains how the research aim was attained.

The researcher followed a variety of qualitative research methods using different sources of data gathering methods, namely unstructured in-depth interviews and projection-type photos, as well as supportive reflective notes, field notes and observational notes to address the research problem and fulfil the aim of the research. Initial interviews were arranged with the participants for selection. The questions during the interviews were open-ended to allow participants to create their own reality by assigning different, subjective meaning to events. Participants were able to give a personal account of their life stories. This was then followed by open-ended questions to obtain more information and an understanding of body image from the participants. The researcher then arranged to meet the participants a week later for a second interview whereby projection-type photographs were administered to gain more information. The interviews were recorded on a DVD. The interpretations made by the researcher during these deliberations were checked with the adolescents who participated in the research.

Data analysis was guided by Creswell's application of Tesch's Method to transform the data into meaning full information. The data was transcribed verbatim, analysis of contents and the data was then coded into categories from which themes and sub-themes emerged. The data collected together with the observations and field notes of the researcher made it possible for the researcher to view the body image of the Indian Muslim adolescents who wear the Muslim religious dress code in numerous ways. The researcher considers the methodology used to be sound and does not anticipate that different or richer results would have been obtained by following a different research methodology.

At the beginning of the interview process the participants were able to explain what they understood by body image. They however, found it difficult to link the relationship of body image to the Muslim religious dress code. The researcher evaluated five themes that reflected the participants' personal stories. One of the themes that came through very strongly was religious identity. This study concurred with studies done in Jordan on Muslim women where they discovered that, in contrast to Western women who strive to be thin, Jordanian women simply want a "normal" body size. Islam stresses acceptance of one's body and de-emphasizes appearance, attributing importance to outward actions. The followers of Islam follow the teachings that are prescribed by God to take care of the body that he has given them. This study showed that the female adolescents who dressed in the Muslim religious dress code, who were more religious, actually judged themselves based on their spiritual characteristics and not the physical ones. The incidence of positive body image came through very strongly as the participants were comfortable wearing the Muslim religious dress code. All the participants emphasized the importance of dressing modestly as Islam holds modesty for women highly important. Such modesty often takes the form of the Muslim religious dress code. This research confirms that the South African Indian Muslim female participants believe that their religion, parents, peers, family and modesty strengthens their body image. Even though the South African Indian Muslim female adolescents were appearance oriented, they perceived themselves positively and thus were satisfied with their bodies. It was evident that in following the rules of religion and pleasing God, the participants were able to avoid internalizing Western beauty ideals even though they seemingly paid more attention to appearance but were less influenced by it. Although it is impossible from the data collected in this study to determine exactly what this factor was, results point to appearance, external influences and religion.

3. Researcher's View on the Respondents

In qualitative research the readers of the research need to know about the researcher (human instrument) and how the data are mediated through the researcher, rather than through inventories, questionnaires, or machines. The primary goal of this particular study was to explore the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. However, this study would not be possible without the participants. The participants were observed holistically in the context of their culture, religion, environment, peers, family and parents. From a phenomenological paradigmatic framework the participants were viewed in their continually changing wider field and sub-fields with which they are interdependent, interconnected and interactive. The phenomenon that was the focus of this research was body image of the participants' and body image cannot be separated from the adolescent females who follow the Muslim religious dress code. The participants were viewed as having multifaceted, complex, fluid identities, impacted by a desire to function as a whole in an ever changing field, in a South African society without compromising their sense of self. With reference to their Indian Muslim identities the respondents Islamic beliefs were strongly linked to decisions on their parent, peer relationships, body image and dress code, cultural and religious influences.

The unique process of the participants involved in the research was important as was the awareness of the researcher's process. Using a phenomenological paradigm, the researcher was aware that each participant's level of awareness differed and the researcher had to ensure that each participant's process was allowed to unfold regarding his or her perception of body image while wearing the Muslim religious dress code. The challenge facing each participant was very

different. With awareness present the participants were able to empower themselves into making their own choices and decisions and this eventually resulted in strengthening the self.

To allow the participants to discuss the phenomena and for deeper meaning and understanding that the participants attached to the phenomena to be brought to the fore the researcher confirmed that bias and preconceived ideas were bracketed. The researcher found it useful to use field notes (see Appendix I) to record personal reactions and reflections, insights into self and past, and how bracketing took place. The field notes (see Appendix I) helped the researcher identify participants whose processes were blocked due to the internal and external factors that played a role in the participant's lives. This awareness of the researcher assisted the participant's in receiving the necessary interventions and this eventually leads to participant's ultimate healing.

4. Limitations

The following limitations regarding this study and recommendations for future research were identified.

- The sampling of Indian Muslim participants were derived through a non-probability purposive sample, in which participants for this study consisted of a sample size of six South African Indian Muslim female adolescents between the ages of 14 and 16. Future research should be conducted with larger sample sizes.
- The sample does not allow for generalization of findings to other ethnic Muslim female adolescents in South Africa. This sample was composed of only South African Indian Muslim participants, and future research should focus on purposely recruiting

participants of different ethnic backgrounds to test the replication of these findings in more diverse samples of Muslim female adolescents in South Africa.

- The focus of the study concentrated only on participants attending Muslim schools. Future research should consider Muslim participants attending model C and government schools.
- Logistical hindrance such as finding premises to ensure privacy played a role. The researcher offered her premises but the participants had problems with transport to the area. The researcher was finally able to secure the school premises.
- Due to the long school day participants were only available for interviews during the school vacation.
- Self-report measures are difficult to control as they can be prone to weak and bias responses. Given the subjective nature of the participants' perceptions as being the only data available to researchers and practitioners future research could include parents, religious leaders and community leaders.
- To control desirable and bias responses future research should also develop a means of collecting information with other mechanisms.
- Although the data showed that participant' reasons for wearing the Muslim religious dress code was an individual choice, none of the participants referred to body dissatisfaction when wearing the Muslim dress code.
- Not much contradictory info came to the fore in the light of current research; however polarities were noted during the interviews with the participants.

- The study could be susceptible to examiner bias as the researcher was instrumental in developing the questions for the study, locating the individuals for the sample, analyzing the data and developing the findings, recommendations and conclusions.
- Finally readers should be cautioned about generalizing from the results as this was an exploratory study.

5. Recommendations

It is clear from the research that there are multifaceted issues that the Indian Muslim female adolescent faces in their field and environment. Attention should be given by parents and professionals in psychology and related fields when working with female adolescents who wear the Muslim religious dress code. The adolescent is faced with daily challenges and has to feel a sense of belonging and acceptance from parents, family, peers and society. The development of the self takes place during the transition into adolescence and this leads to the development of personal and cultural identity, including ethnic identity.

The awareness of Muslim identity in this study helped the Muslim adolescents negotiate their body image. The development of this strong identity in dealing with body image perceptions could serve as the groundwork for any academic or professional undertaking relating to negative body image. Another area for future research in strengthening the sense of self of the Indian Muslim female adolescents are the polarities that emerged. Using the findings in this study an informational framework could be developed for a follow-up study. How the adolescents negotiate this chapter in their lives will depend on support being provided by people in their field, i.e. parents, peers, educators, health professionals, religious and cultural groups and community based organisations. The Indian Muslim female adolescent should be supported in

receiving the necessary interventions and this will eventually lead to a strong sense of self.

6. Conclusion

Even though this study contained limitations, it was the first to examine the relationship between body image and the Muslim religious dress code of South African Indian Muslim female adolescents. This study succeeded in addressing a fundamental void in current research on body image relating to South African Indian Muslim female adolescents who wear the Muslim religious dress code, especially those that wear the Muslim religious dress code and hold very strong Islamic values and beliefs. These adolescents experience challenges and obstacles that permeate all aspects of their lives. Although these adolescents noted challenges to their body image when wearing the Muslim religious dress code, a host of other challenges and obstacles unique to the Muslim female adolescent were revealed. Despite these challenges and obstacles these Muslim female adolescents are thriving due to their strong fundamental beliefs in Islam and the unwavering support they receive from their parents, family and peers.

This study managed to demonstrate in-depth exploration of the relationship of body image and the Muslim religious dress code. The themes that were evaluated were perception, religious identity, appearance, influences, and polarities. The participants alluded to their positive body image being strengthened by their strong sense of self and also by a strong sense of social and religious identity. This study highlighted certain internal elements as well as elements in the field of the female adolescents that led to a positive body image. Choosing to wear the Muslim religious dress code assisted the participants in maintaining a positive body image. Literature has shown that the body represents the self and if the adolescents loves their bodies this would result in a strong sense of self.

Appendix A

Head of School Consent Form

North-West University

Head of School Consent Form to Participate in Research

Title of the Research:

The relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code.

Girls aged 14 to 16 years who attend The Muslim School are asked to participate in a research study conducted by Yasmin Seedat, MA (Psychology), from the Faculty of Health Sciences at North-West University. The results of this study will be in fulfilment of MA degree in Psychology and will contribute to an overall project on embodiment.

1. Purpose of the Study

The research goal is to understand the relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code. Participants' input will help to contribute to a broader and more realistic understanding of the relationship of body image of South African Indian Muslim female adolescents.

2. Procedures

If the learner volunteers to participate in this study, they will be asked to do the following:

A two-phase data collection process will be used.

- The first-phase: the participant will be asked to do an un-structured thematic interview to explore and describe how they experience the religious dress code.
- The second-phase will be conducted a week later whereby the participant will be given a projection-type activity based on photographs, of the Muslim religious dress code, to obtain the participant's response.
- The duration of phase one is approximately 1 hour.
- The duration of the interview is approximately 1 hour.
- The interview will be conducted on a one-on-one basis, at your school.
- All sessions will be videotaped and transcribed and all data will be stored in a safe place only accessible by the researcher or for university audit purposes.
- Feedback will be provided to the parents and girls before the final report is published

3. Potential Risks and Discomforts

The study will utilise un-structured interviews to explore the experience of the Muslim religious dress code. This may evoke feelings of discomfort when sharing information, but it will be the participant's choice what she wishes to share with the interviewer. If she feels uncomfortable during the interview because of emotional pain, the interview will be stopped and she will be given the opportunity to get the support and help she needs to deal with this pain. She does not have to answer all of the questions and she may choose to stop participating in the research at any time. The researcher will be available to address any queries, issues or concerns and provides the participant with necessary support in the form of

recommendations, information or referrals. The learner's participation is voluntary and she may choose to withdraw at anytime during the study.

4. Potential Benefits to Subjects and/or to Society

There are no immediate, direct benefits expected from this research. However, by investigating a broader and more realistic understanding of the relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code. This may provide recommendations and understanding to parents, teachers, and counsellors.

5. Payment for Participation

The participants and the Muslim School will not be paid for participating in this study; neither will a payment be required to participate in this research.

6. Confidentiality

Any information that is obtained in connection with this study and that can be identified with the girl's or the Muslim School will remain confidential and will only be disclosed with the school's permission or as required by law. To keep the participants identity secret, pseudo (fake) names will be used for each participant. All data will be labelled with pseudo codes and stored in a locked filing cabinet or on the researchers PC that is protected by a password only known by the researcher. The final research report, using pseudo names, will be published at North-West University.

7. Participation and Withdrawal

The learner's participation is voluntary and they may withdraw at anytime without consequences of any kind. They may also refuse to answer questions that they do not want to

answer, and still remain in the study. The researcher may withdraw a participant from this research if circumstances arise which warrant doing so.

Your signature indicates that you have agreed to allow female learners aged 14 to 16 years old at your school to participate in this study. You will receive a copy of this consent form.

8. Identification of Investigators

If you have any questions or concerns about the research, please feel free to contact Yasmin Seedat by telephone (082 782 7078) or email (yasmin@global.co.za) or her supervisor, Dr HB. Grobler (23376600@nwu.ac.za).

9. Rights of Research Subjects

You may withdraw your consent on behalf of the girl at any time and discontinue participating at any stage of the research without penalty. You are not waiving any legal claims, rights or remedies because of the learner's participation in this research study. If you have questions regarding your rights as a research participant, contact Dr HB. Grobler (23376600@nwu.ac.za).

SIGNATURE OF RESEARCH SUBJECT

The information above was described to [me/the subject/the participant] by

_____ [name of relevant person] in English and [I am/the subject is/the participant is] in command of this language or it was satisfactorily translated to [me/him/her].

[I/the participant/the subject] was given the opportunity to ask questions and these questions were answered to [my/his/her] satisfaction.

I hereby consent voluntarily to participate in this study/ I hereby consent that the subject/participant may participate in this study. I have been given a copy of this form.

SIGNATURE OF HEADMASTER

DATE

ON BEHALF OF THE SCHOOL

SIGNATURE OF RESEARCHER

I declare that I explained the information given in this document to _____ [The Headmaster of the School]. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English and [no translator was used/this conversation was translated into _____ by _____].

Signature of Researcher

Date

Appendix B

Parental Consent

North-West University

Parental Consent to Conduct Research

Title of the Research

The relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code.

Your child has been asked to participate in a research study conducted by Yasmin Seedat MA (Psychology), from North-West University. The results of this study will be in fulfilment of MA degree in Psychology.

1. Purpose of the Study

The research goal is to understand the relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code. The child's input will help to contribute to a broader and more realistic understanding of the relationship of body image of South African Indian Muslim female adolescents.

2. Procedures

If your daughter volunteers to participate in this study, she will be asked to take part in a two-phase data collection process.

- During the first-phase your daughter will be asked to do an un-structured thematic interview to explore and describe how she experiences the Muslim religious dress code.
- The second-phase will be conducted a week later whereby your daughter will be given a projection-type activity based on photographs of the Muslim religious dress code, to obtain her response.
- The duration of phase two is approximately 1 hour
- The duration of the interview is approximately 1 hour
- The interview will be conducted on a one-on-one, face-to-face basis at her school
- All sessions will be videotaped and transcribed (written out) and all data will be stored in a safe place only accessible by the researcher or for university audit purposes.
- Feedback will be provided to the parents and participants before the final report is published.

3. Potential Risks and Discomforts

The study will be utilise un-structured interviews to explore your child's experiences of the religious dress code. This may cause your child to feel some discomfort when sharing information, but it will be your child's choice what she does and does not want to tell the interviewer. If your child feels uncomfortable during the interview because of emotional pain, the interview will be stopped and your child will be given the opportunity to get the support and help your child needs to deal with this pain. Your child does not have to answer all of the questions and your child may choose to stop participating in the research at any time. The researcher will be available to address any queries, issues or concerns and provide your child with necessary support in the form of recommendations, information or referrals.

4. Potential Benefits to Subjects and/or to Society

There are no immediate direct benefits expected from this research. However, by investigating the relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code a broader and more realistic understanding will be gained. This may provide recommendations and understanding to parents, teachers, and counsellors. Your child will also be provided with the opportunity to be heard and understood.

5. Payment for Participation

Your child will not be paid for participating in this study, nor will she have to pay anything to participate in the research.

6. Confidentiality

Any information that is obtained in connection with this study and that can be identified with your child will remain confidential and will be disclosed only with you and your child's permission or as required by law. Confidentiality will be maintained by means of using pseudo names for each participant to make sure that your child's identity is protected. All data will be labelled with pseudo codes and stored in a locked filing cabinet or on the researchers computer that is protected by a password only known by the researcher.

The researcher's supervisor will have access to the information and the university that the researcher is associated with, however no identities of the research participants will be revealed.

Interviews with the participants are to be video recorded for reference purposes and will be stored at Centre for Child, Youth and Family studies for 5 years. The participants have the right to review/edit the tapes.

The final research report, using pseudo names, will be published at North-West University.

7. Participation and Withdrawal

Your child can choose whether to be in this study or not. If she chooses to be part of this study, she may withdraw at any time without any consequences. Your child may also refuse to answer any questions and still remain in the study. The researcher may withdraw your child from this research if circumstances arise which warrant doing so.

8. Identification of Investigators

If you have any questions or concerns about the research, please feel free to contact Yasmin Seedat (student) by telephone (082 782 7078) or email (yasmin@global.co.za) or (research supervisor) by email, Dr HB. Grobler (23376600@nwu.ac.za)

9. Rights of Research Subjects

Your child may withdraw her consent at any time and discontinue participation without penalty. She is not waiving any legal claims, rights or remedies because of participating in this research study. If your child has questions regarding their rights as a research participant, contact Dr HB. Grobler (23376600@nwu.ac.za).

SIGNATURE OF LEGAL REPRESENTATIVE

The information above was described to [PARENT/LEGAL GUARDIAN] by Yasmin Seedat in English and I am in command of this language or it was satisfactorily translated to me.

[Parent/Legal Guardian] was given the opportunity to ask questions and these questions were answered to [my/his/her] satisfaction.

[I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

Name of Parent/Legal Representative (if applicable)

Signature of Parent/Legal Representative

Date

SIGNATURE OF RESEARCHER

I declare that I explained the information given in this document to _____ [name of Parent/Legal Guardian] representative _____ [name of the representative].

[He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English and [no translator was used/this conversation was translated into _____ by _____].

Signature of Researcher

Date

Appendix C

Participation Consent to Conduct Research

North-West University

Participant Consent to Conduct Research

Title of the Research:

The relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code.

Female adolescents aged 14 to 16 years who attend The Muslim School are asked to participate in a research study conducted by Yasmin Seedat, MA (Psychology), from the Faculty of Health Sciences at North-West University. The results of this study will be in fulfilment of MA degree in Psychology and will contribute to an overall project on embodiment.

1. Purpose of the Study

The research goal is to understand the relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code. Participants input will help to contribute to a broader and more realistic understanding of the relationship of body image of South African Indian Muslim female adolescents.

2. Procedures

If you volunteer to participate in this study: A two-phase data collection process will be used.

- During the first phase you will be asked to do an un-structured thematic interview that will help the researcher gain a better understanding of how you experience the Muslim religious dress code and how it impacts on your body image.
- The second-phase will be conducted a week later where you will be given a projection-type activity based on photographs of the Muslim religious dress code, to obtain your response.
- The duration of phase one is approximately 1 hour.
- The duration of phase two is also approximately 1 hour.
- The interview will be conducted on a one-on-one basis, at your school.
- All sessions will be videotaped with your permission and transcribed (written out) and all data will be stored in a safe place only accessible by the researcher or for university audit purposes.
- Feedback will be provided to the parents and girls before the final report is published.

3. Potential Risks and Discomforts

The study will utilise un-structured interviews to explore your experience of the religious dress code. This may cause you to feel some discomfort when sharing information, but it will be your choice what you wish to share with the interviewer. If you feel uncomfortable during the interview because of emotional pain, the interview will be stopped and you will be given the opportunity to get the support and help you need to deal with this pain. You do not have to answer all of the questions and you may choose to stop participating in the research at any time. The researcher will be available to address any queries, issues or concerns and provides you with necessary support in the form of recommendations, information or referrals.

4. Potential Benefits to Subjects and/or to Society

There are no immediate, direct benefits expected from this research. However, by investigating the relationship of body image of South African Indian Muslim female adolescents who follow the Islamic dress code a broader and more realistic understanding will be gained. This may provide recommendations and understanding to parents, teachers, and counsellors.

5. Payment for Participation

The participants and the Muslim School will not be paid for participating in this study; neither will a payment be required to participate in this research.

6. Confidentiality

Any information that is obtained in connection with this study and that can be identified with you or the Muslim School will remain confidential and will only be disclosed with the school's permission or as required by law. To keep your identity secret, pseudo (fake) names will be used for each participant. All data will be labelled with pseudo codes and stored in a locked filing cabinet or on the researchers PC that is protected by a password only known by the researcher.

The interview with the researcher will be videotaped with your permission, for reference purposes and will be stored at Centre for Child, Youth and Family studies for 5 years. The participants have the right to review/edit the tapes. The researcher's supervisor and North-West University will be able to view the information obtained from the study, however no names of the research participants will be revealed/made known. The final research report, using pseudo names, will be published at North-West University.

7. Participation and Withdrawal

You can choose whether to be in this study or not. If you do not choose to be in this study, you may withdraw at any time without any consequences. You do not have to answer questions that you do not want to answer, and still remain in the study. If at any stage you feel uncomfortable or change your mind about participating in the research, you may drop out of the study. The researcher may remove you from this research if circumstances arise which warrant doing so.

8. Identification of Investigators

If you have any questions or concerns about the research, please feel free to contact Yasmin Seedat by telephone (082 782 7078) or email (yasmin@global.co.za) or her supervisor, Dr HB. Grobler (23376600@nwu.ac.za).

9. Rights of Research Subjects

You can choose to stop participating at any stage of the research without penalty. You are not breaking any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact Dr HB. Grobler (23376600@nwu.ac.za).

Signature of Research Subject

The information above was described to [me/the subject/the participant] by Yasmin Seedat in English and [I am/the subject is/the participant is] in command of this language or it was

satisfactorily translated to [me/him/her]. [I/the participant/the subject] was given the opportunity to ask questions and these questions were answered to [my/his/her] satisfaction.

I hereby consent voluntarily to participate in this study/ I hereby consent that the subject/participant may participate in this study. I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)


GAUTENG PROVINCE

Department: Education

REPUBLIC OF SOUTH AFRICA

For administrative use: Reference no. D2013/224
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GDE RESEARCH APPROVAL LETTER

Date:	30 October 2012
Validity of Research Approval:	4 February 2013 to 27 September 2013
Name of Researcher:	Seedat Y.
Address of Researcher:	P.O. Box 96630
	Brixton
	2019
Telephone Number:	011 837 6137 / 082 782 7078
Fax Number:	086 689 8782
Email address:	yasmin@global.co.za
Research Topic:	The relationship of body image of South African Indian Muslim female adolescents who follow the Muslim religious dress code
Number and type of schools:	One Secondary School
District/s/HO	Johannesburg Central

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

Making education a societal priority

Office of the Director: Knowledge Management and Research

9th Floor, 111 Commissioner Street, Johannesburg, 2001
 P.O. Box 7710, Johannesburg, 2000 Tel: (011) 365 0506
 Email: David.Makhado@gauteng.gov.za
 Website: www.education.gpg.gov.za

Appendix E1

Interview 1

Researcher: For the purpose of this study I would also like you to think of Body image as how a person understands, feels and behaves in regard to their physical characteristics, perception of one's body – how it looks feels and moves, self-perceptions of body image. How your own beliefs and attitudes as well as those of society, the media, peers, parents, religion and your cultural background can influence your body image.

Body Image is a term that relates to our own opinion and attitudes towards our body. How we see ourselves and our belief about how you think and feel about the way you look and how you think others perceive you and how we perceive others. The Body image we have perceived for ourselves usually differs from how others really look at us.

An unhealthy body image is thinking your body is disgusting, unsightly or not good enough. For example, thinking that you look too fat even though others tell you this is not true, thinking that you're not pretty enough. It can also mean believing what you look like determines your value as a person. Someone with negative body image can become fixated on trying to change his or her actual body shape. A healthy body image is being comfortable in your own skin, being happy most of the time with the way you look, and feeling good with yourself. It's about valuing who you are not what you look like.

Appendix E2

Interview 2

Researcher: Tell me about your experience of your body image and how it relates to the Muslim dress code?

Projection Type Activity. – Photographs



PICTURE 1



PICTURE 2



PICTURE 3



PICTURE 4

Interview Schedule

1. Tell me about the different dress pictures that you see in front of you?

2. Which dress code in the photograph do you identify with best and in what circumstances?

3. How do you feel when wearing the different dress codes as a Muslim in a Western environment?

4. Tell me about the challenges and advantages of wearing the Muslim dress code?

5. Please tell me about your experience of this interview?

Appendix F

Interview Transcription

Excerpts of interview transcriptions for adolescent participants. Monday, 3 June 2013.

Participants

P1	16 years old	Grade 11	Johannesburg Muslim School
P2	14 years old	Grade 9	Johannesburg Muslim School
P3	16 years old	Grade 11	Johannesburg Muslim School
P4	15 year old	Grade 10	Johannesburg Muslim School
P5	15 year old	Grade 10	Johannesburg Muslim School
P6	16 year old	Grade 11	Johannesburg Muslim School

Researcher: Please explain what you understand by body image?

Part 1: “How you are”. “How your body is”. “When you look in the mirror what do you see”. “How you carry yourself”. “How you dress”. “I would even regard character as body image”.

Part 2: “Umm the way you see yourself and others see you”. “Umm and I think the way you dress”.

Part 3: “The way a person feels about their appearance to other people”.

Part 4: “The way you want people to see you and how you feel comfortable with yourself”. “How you look and how you want people to look at you”. “Positive body image is about how a person respects their body and they are modest about the way they dress”. “They don’t show off their body to everyone”. “Negative body image is when a person does not take care of their body and they abuse it in many ways”. “They damage it inside as well as outside”.

Part 5: “How you see yourself and how others perceive you”. “What you think is bad about yourself and what others would think”. “Positive body image is when you feel good about yourself”. “Negative body image is when you feel bad about yourself”.

Part 6: “I think that body image is the way you feel, the way you look and how you think your body is to yourself”. “Basically that is what body image is”. “The image that you have in your mind about the way your body is”.

Notes: *Adolescents struggled to give a concise description of their understanding of body image at the beginning of the interview. The participants were only capable of giving basic answers regarding how they understood body image.*

Researcher: How do you experience your body image and how does this relate

To the Muslim religious dress code?

Part 1: “I don’t see anything wrong with it”. “It is my religion and I have the right”. “We are allowed to wear the Muslim dress code and I don’t see why people should put pressure on their daughters to wear it”. “I identify with picture

2". "Firstly there is too much skin showing in picture 3". "The dress has too many slits and it's quite short and it is very revealing". "I would not want to dress like that and the girl could be starving herself and not eating correctly and not getting the right nutrition that she needs". "I would not like to see my friends dressed this way also or my peers or my family members". "It would feel funny".

Part 2:

"I think as a Muslim woman, covering yourself fully makes you feel secure and it is better than opening yourself". "When you do that you can go a step further in hijab". "If you are to take off everything you feel naked". "I cannot do it, feels terrible". "One day I tried doing it in Durban and my mum and them were not around and I took off my scarf, but I couldn't take it, I felt horrible and so guilty". "How could I do this to Allah"? "He has done everything for me and I can't do this little sacrifice". "But I think that it makes me feel very good about myself and umm, I don't have any insecurity about it". "In picture 1 you can be dressed in the hijab (Muslim religious dress code) and still look good". "It doesn't restrict you from anything". "I think it covers you fully and you not exposed and not worried about how you look". "Picture 3 is not like she is naked in the photograph". "Her body is covered". "For me personally to dress like that would be out of the question because it's revealing every portion of your body and it's so tight fitting". "I am sure if you wear something like this you will want people to look at you the whole time". "You'll be attracting attention and I would not really dress this way".

Part 3:

"I would wear long tops and loose fitting cloths because my dad taught me to dress that way". "Picture 2 is a modern girl that wants to be in hijab and also

wants to wear modern clothes”. “I would identify with the second picture”. “A modern girl that wants to wear modern clothes and be in hijab”.

Part 4: “I try and cover myself all the time”. “I feel good if I cover and if I do not I feel really exposed and bad about myself”. “I feel good about myself”. “I do not care about what others think of me”. “I am proud of being a Muslim and I do not feel ashamed of it”.

Part 5: “When I am wearing an Abaya and scarf I feel very proud and I feel I am a part of something”. “I am in full time scarf, I feel good about myself, and I think it’s the right thing to do”. “It makes me feel better about myself”.

Part 6: “Um what do you mean”? “I think that well basically if you are dressed that way then there is not much that people can look at and judge”. “The girls in picture 1 are in the Muslim religious dress code (hijab)”. “It’s the best way to dress when wearing the scarf”. “I think for a Muslim woman you can go further by wearing a niqab (covering your face). “One of my friends wears the niqab and the jilbaab”. “Now I have to just start wearing it”.

Notes: The adolescents found difficulty in explaining how they experienced their body image. Most of the participants said that they had never thought of their body image when wearing the Muslim religious dress code.

Researcher: How do you feel when you wear the Muslim religious dress code?

Part 1 “I’ll be honest with you I enjoy it”. “I feel proud and this is my way to show another person that I am a Muslim”. “I am not following other people”. “It

is what Allah has prescribed for us and what Allah says we should do”. “So I think it’s actually a good thing and I felt good about it”. “If I walk out of the door and I don’t have a scarf on I feel abnormal”. “I am perfectly ok with photo1”. “I would say it is fine”. “I wear an abaya every Friday and I also wear it on Eid mornings so I don’t see anything wrong with the way the girls are dressed”. “I would wear that”. “I feel fine”. “Like I said before, it is my way of showing someone that I am a Muslim and this is part of my religion”.

Part 2: “My parents have grown me up like that and from a young age I have grown up wearing a scarf”. “My parents are strict regarding Islam and it would have been a problem”. “I would not have broken their trust”.

Part 3: “Now I am used to it and it doesn’t affect me in any way because it is my religion and they can’t judge me, but it’s not awkward now, before it was”. “I feel good; I look good because of all the different styles and colours of the fabric”.

Part 4: “I identify with the picture 2, that is how I dress most of the time and I am comfortable with that”. “I would use some of the clothes in picture 3, not all of them”. “I would make the jacket a bit longer, because it is really short and I would cover my hair”. “The girl in picture 4 looks very open and it would not be something I would wear”. “If she likes it she can wear it”. “If I could I would probably use her clothes design but I would make changes”.

Part 5: “I feel it is the right thing to do because that is how Muslims are supposed to dress”. “I am trying to follow my religion in the best way I can. It is not for them to judge me”. “Firstly I am a Muslim and I am proud to be a Muslim”. “I try

my best to be a good Muslim and follow my religion as well as I can". "I am shy but I stand my ground. I stand for my beliefs". "Yes I do feel comfortable".

Part 6: "I have been dressing this way for the last year". "It is a decision that I have made myself". "We have been dressing like this since we were small". "I do not think picture 2 hijab". "It is covering you but it is really tight and that is not covering you". "I once saw a picture of a vase and it was covered with plastic wrapped around it and there was another vase covered in a box and that is actual hijab for me". "That is the way we are supposed to dress". "Tight fitting clothes are actually like showing your whole figure with covering it and for me that is not hijab".

Notes: The participants had difficulty expressing their feelings. They had never thought about it as many of them had been wearing the Muslim dress code from a young age. They accepted that this was how they should be dressing. The participants felt it was a religious obligation that they had to follow.

Researcher: How do you feel wearing the Muslim dress code in a western environment?

Part 1: "I don't know, I feel overseas more people look at you funny than here". "South Africans are usually used to seeing Muslims". "It just feels like I am on holiday and my scarf comes off". "I think because it comes from me, my parents are not as strict as usual". "The only thing my mum says is that if I put it on it stays on". "I cannot put it on and then two months later it comes off". "And then I decide to put it on again". "My mum does not mind me going to the beach without a scarf or mind me overseas without a scarf". "I only wear it here and I

want to change that”. “I want to wear it all the time”. “I think the scarf has just become a part of me”. “When you travelling overseas it restricts you from making friends and meeting new people”. “When I go to Europe people give you these looks and they stare at you”. “And you wonder what am I doing wrong”? “Main image is, “Oh Islam, you a Muslim, you must probably be a terrorist”. That is the main image the whole world has”.

Part 2: “I am comfortable with the way I dress in a western environment”. “If people see a nun or an orthodox Jew dressed in their respective attire it would be totally normal and there would be no branding a nametag on them but if we just have to wear a hijab (Muslim religious dress code)”. “In a shopping mall then everyone stares”. “Many people have confronted me when I was younger”. “They have asked me, don’t you feel hot”? “No, I’m born with it”. “Why do you wear this and I replied, I wear this because my religion tells me to and I don’t want to upset my Lord and I will not be disobedient to my Lord even for one second”.

Part 3: “It depends on the environment I am in”. “Today they have such smart stuff and it makes you feel nice”. “In our white neighbourhood if you wear an abaya and walk on the road people look at you funny and it is awkward and difficult”.

Part 4: “I feel that people are staring at me and judging me on how I look”. “I would not change how I look for them”. “This is how I dress on a Friday or any other day”. “I would feel like I am being judged and I will just ignore it”.

Part 5:

“I do not feel uncomfortable because it is normal for me”. “I am fine with it”. “I just feel it is my business”. “It is not for them to judge what I wear”. “I am doing the right thing. I am trying to follow my religion as best I can and it is not for them to judge or discriminate”.

Part 6:

“I would feel comfortable with it because I feel that it is my Islamic way of dressing”. “I am a Muslim and I do not care where I am”. “And really I wear hijab wherever I go”. “I never go without a scarf anywhere”. “I can be anywhere in the mall or even sometimes around Indians”. “The Indians are the ones that sometimes make you feel uncomfortable because they would look at you and be like, ok this is the way she is dressed, and this also contributes to body image in a way that I feel that is the way they look at me”. “I don’t feel self conscious about the way I dress”. “And also this contributes to my body image”. “I want to go further with my hijab by covering my face”. “I know that might attract more attention because it is not to say I am different, but that I am dressing differently and still confident about that”. “I feel confident about myself because the hijab that I am wearing is a symbol that I am a Muslim”. “And also that it is the way I want to be”. “It is my dress style just like the other woman standing next might to me who might not have a hijab”. “She might not be dressed in a covered way, but that is her choice like it is my choice to dress in a hijab”. “That is my choice to dress this way”. “So I don’t feel uncomfortable in any way”. “If someone stares at me it does not bother me”. “Unless it is a Muslim person, I will wonder are you not supposed to be dressed in this way”.

Notes: Some participants felt uncomfortable because people would stare at. Other participants felt comfortable and did not feel intimidated. It was a choice they had made.

Researcher: What has motivated you in choosing the Muslim religious dress code?

Part 1: “As a Muslim you get rewarded for it”. “Because I go to the Muslim school it was important and much easier”. “You wear a scarf Monday to Friday and it is only on Saturday and Sunday that I had to keep it up and also when I go out”. “It was not my parents’ decision at all”. “My mum has never forced me or said that I had to do it”. “And that a lot of it came because my friends were doing it and I felt out of it”. “Also the Islamic perspectives as to why you should cover your hair”. “What are the punishments”? “I felt it is a good thing and not a bad thing”. “It came from deep within”. “I think some of it may have come from my family because we live in a huge complex”. “All my aunts, my granny and my mum wears scarf”. “It was not my family members who forced me and said you have to do it”. “I have family that does not wear scarf and it is fine”. “I do not feel uncomfortable if I do not wear a scarf”.

Part 2: “I was influenced by my parents and my religion”. “The hadith and the more I read Islamic history and also my Inspiration from God”. “It makes me feel secure and I don’t have to hide from anyone”. “It also makes me proud of whom I am and makes me closer to my Lord”. “It makes me feel like I’m a modest woman”. “If I had to dress like the girl in picture 4 it would make me feel bad about myself because I’m not revealing my body”. “Yes, my uncles are religious

people”. “My uncles are always motivating me and telling me about the benefits of wearing the Muslim religious dress code”. “I don’t have any negative feedback”. “There are new trends of abaya and everyone is wearing anyway”.

Part 3: “After an experience I felt I should be wearing the hijab”. “My mum lets me do what I want to but my Dada (paternal grandfather) tells me I must wear scarf”. “In front of him I don’t wear because I want him to know that I do not wear”. “I don’t feel pressurized as I want to show him I am my own person making my own choices”. “It would not make me feel nice as I am still a teenager”. “You see others cutting their hair; having different styles and using a hair irons and it makes you feel left out”. “May be later I would wear the hijab but not now”. “You do feel awkward because everyone’s wearing scarf and you are not, so you feel you are dressed inappropriately to the others”. “So it does not feel right, it does not look right”.

Part 4: “Not really because I feel fine with most of the clothes I wear”. “I know maybe my family as they all dress to cover our selves”. “And I know no one in my family will judge me for the way I dress”. “They might tell me I am not dressed in the correct way or that I don’t look right, but they will not judge me”. “I think people do help me with how I dress”. “Mainly it’s what I like and what cloths I would like to wear”. “I make my own choice”.

Part 5: “I was influenced by a lot of things”. “I went for Umrah (Mecca) and when we got back I just felt it was the right thing to do”. “My mum is in full time abaya and my aunts wear the scarf”. “So my family and school influence me”. “I

have been wearing a scarf every day since grade one”. “So when I started wearing the scarf it was not difficult because I had been wearing it to school every day”. “I do feel comfortable in it”.

Part 6: “My Lord Allah (God)”. “I feel that I want to please him and I’m not worried what other people say”. “For the last year there has not been a single time that I have not worn the abaya out of the house”. “I have my sister who is on my side”. “We both wear abaya out of the house all the time”. “My mum for example doesn’t wear the abaya all the time”. “She sometimes wears long tops and loose fitting pants”. “She will tell me, why don’t you also wear it”. “I personally feel it’s my choice to dress in the Muslim dress code”. “I just want to be in hijab all the time and as a young child I used to wear scarf, from the age of six”.

Notes: Motivators and influence: parents, peers, community, family and religion. All the participants were in some way influenced in wearing the Muslim religious dress code. They were focused on pleasing God.

Researcher: How do you feel about your cultural dress, Panjabi’s and saris?

Part 1: “I don’t wear it, I will be honest with you I don’t like wearing Panjabi’s or eastern outfits”. “I just find it’s not me as I am more of a modern type of person”. “I like dresses and shoes”. “I was not brought up with cultural dress”.

Part 2: “My identity is important, by wearing the Muslim religious dress code I am comfortable, and people are able to identify you as a Muslim”?

Part 3: “I do not wear cultural dress as I am a Muslim first”.

Part 4: “I would not choose the Indian cultural dress only”. “I would choose both because they both really look nice”. “I like the Muslim religious dress code more because it looks more elegant and smart”.

Part 5: “I don’t think I would like to dress that way all the time, it’s not something I would dress in everyday”. “I may not mind wearing a Panjabi or sari once in a while, but I would not be comfortable wearing it all the time”.

Part 6: “I don’t dress in the cultural dress and I prefer wearing an abaya”.

Notes: Cultural dress was not very popular with the participants. Participants seemed to have lost their Indian cultural identity of dress. Participants have adopted a more religious mode of dress.

Researcher: How do your peers influence your decision to wear the Muslim religious dress code?

Part 1: “My peers are different from me”. “Most do not religiously cover themselves”. “I influence my peers”.

Part 2: “When my peers are with me they will cover their hair because they know I don’t like it”. “Yes I influence my peers, which is true”. “They respect my views and accommodate me”.

Part 3: “No, my peers do not influence me”.

Part 4: “I feel fine because I know I am covering myself”. “I will try to encourage my peers to cover a bit more but it is their choice on how they want to dress and what their parents allow”. “There is nothing I can do about it”.

Part 5: “I am quite ok with it”. “I know after I started wearing a scarf a lot of my friends have also started wearing the scarf”. “I know that a lot of people I am with all the time are covering their hair”.

Part 6: “No, they don’t influence me, but they do ask me, wow you wear the scarf all the time and you cover yourself”. “I do not go out with my friends, I usually only go out with my family”. “Once when I was out with friends they asked me to remove my scarf as we were at the mall and my parents were not with us”. “There has been peer pressure but I have been steadfast in my decision”.

Notes: Some of the participants felt their peers influenced them to start wearing the Muslim religious dress code. Social identity was also an important predictor in choosing to wear the hijab. However, there were some participants who felt that they influenced their peers in dress choice.

Researcher: How do you view your body image when you wear the hijab?

Part 1: “I don’t see anything wrong with the dressing in photo 1”. “I feel fine. I do not feel out of place”.

Part 2: “I see a modest secure girl that is living her life truly for Allah (God) and who does not care how others see her”. “I would like others to see me as a Muslim woman”.

Part 3: “I prefer dressing like the girls in photo 1”. “Sometimes you look at picture 4 and say I would dress in revealing cloths”. “But it would be awkward; it will not make you feel nice”. “It would make me feel naked and personally I would not wear it, because I am a Muslim”.

Part 4: “I would describe myself as a person who tries to follow most of the rules of Islam”. “I am a Muslim and I would describe myself as someone who worries about my body image a lot”. “Like my weight mainly I try and keep it average”. “If I were to tell a non-Muslim, I would tell them how I feel confident about myself and I try and cover my body”. “Even though I have a choice not to cover, I choose to cover”. “I prefer covering myself”. “I would feel it’s wrong to wear tight clothing with the scarf and as you know in Islam you have to dress modestly but I can’t judge others”. “The girls in picture 2 are wearing the scarf and covering their body fully”. “I feel happy that I look beautiful and I feel good about myself”. “Nobody is looking at me in a bad way because you cannot say anything bad if someone is dressed in the Muslim dress code”. “I honestly think I look better with the scarf on”. “I think I look prettier with the scarf on than without it”.

Part 5: “I feel good about myself and I do have those bad days when you wake up and you feel you hate everything”. “On average I feel really good about myself and I never leave the house without my scarf as it has become a part of me”.

Part 6: “I am a modest woman and I feel secure”.

Notes: Participants felt good about themselves and their body image wearing religious attire. The participants felt secure and comfortable.

Researcher: How would you dress if you were given the choice?

Part 1: “As a Muslim person I would always keep my tops long when you wearing a jean”. “It is not nice to seeing someone with a short top when they have a scarf on”. “I don’t really wear tights. I see a lot of girls wearing tights and shirts with a scarf”. “I will not wear that because I think it is too tight fitting”.

Part 2: “I would still prefer to wear the Muslim religious dress code”.

Part 3: “Normally if it was a Tuesday or any other day I would not wear the hijab”. “I only wear the hijab on a Friday”. “I would cover my hair at school and on Friday afternoons when I go to my Dadie (paternal grandmother) because there is a mosque and males come there for prayers”. “On one occasion I felt uncomfortable as it was a Friday and I did not wear an abaya”. “If we go somewhere and everyone else is wearing the hijab and I am not then I do feel uncomfortable”.

Part 4: “I normally wear a jean and top”. “On Fridays I wear the abaya and scarf”. “If my clothes are too tight I would feel bad but then I would wear something that is a bit loose”. “I will still wear a jean and top but just make sure it is loose fitting and covers most of my body”. “I would probably wear some of the clothes that white girls wear”. “I think they are really nice but try to keep it at a reasonable length”. “I would not go very short maybe like till my knee”. “Not any shorter”.

“There are western outfits that fully cover your body and I would rather wear outfits that cover my body instead of one that’s very open”.

Part 5: “I think I would probably dress the same way”. “I would wear a jean and a t-shirt or a jean and a long top and not wear the scarf”. “I would not wear something revealing”. “I would feel a bit uncomfortable but I would not feel too bad because I am still covered because I have a scarf”. “I identify with picture 2 the best and I feel comfortable dressing like that”. “That is how I dress”.

Part 6: “I would still choose to wear the Muslim religious dress”.

Notes: Choice of dressing. Participants would choose to dress in modest clothes. Participants felt wearing revealing clothes would affect their body image perceptions negatively because of their discomfort.

Researcher: What challenges have you faced wearing the Muslim religious dress code?

Part 1: “I think the biggest challenge when wearing the scarf is finding clothes, the right scarf with the right outfit”. “When you travelling overseas it restricts you from making friends and meeting new people. Main image is, oh Islam, you a Muslim, you must probably be a terrorist”. “That’s the main image the whole world has”. “That is the biggest challenge”. “If I see a Jewish woman with her dress I will not mock at her, because just as I would not want somebody to mock me”. “Now that my mum and I wear hijab we have difficulty getting visas”. “The world needs to see that Islam is not a bad religion at all”.

Part 2: “One of the difficulties was if you going to swim”. “You need to wear something over your head”. “If you wearing a scarf it is continuously falling down so you rather not swim”. “And if you like to swim you have to go to a private beach or something, which is ridiculous”. “If you had to go to an amusement park it would be quite hard”. “If you in hijab you could hurt yourself with your abaya (Muslim dress code)”. “People would call me names me like old granny”.

Part 3: “Maybe in summer it is really hot and that would be a challenge”. “That is the biggest challenge because it is all black”. “Other than that I am comfortable wearing the hijab”.

Part 4: “For me it is when I wear the scarf when going out with my friends, as I am the only one wearing the scarf. It is difficult and I feel odd”. “I feel that most of the time when I go out people look at me and wonder why I am wearing it and they think that I am forced to wear it”. “It is my choice”. “Sometimes as a girl I would like to do my hair up, and people feel that I’m wearing a scarf so I don’t have to”. “I don’t care its fine for me I can do my hair up at home and look good”.

Part 5: “I get lazy when it gets hot and I don’t wear it properly”. “I’m trying to stop that”. “Even when I am going out with a lot of my friends, and some of them don’t have a scarf on, I do feel that if I didn’t have a scarf on maybe I would have looked better”. “When I am on holiday I slip up”. “The difficulty is when you going out with a whole lot of people who don’t wear a scarf you look like the odd one out”. “I try to be proud of it”. “When you look at someone’s hair you think,

oh if I did not wear a scarf”. “The other day I went shopping and there were so many clips and elastic bands. I thought I couldn’t buy any of them because I can’t use them”.

Part 6: “I would not be able to go to the beach in hijab”. “I will have to go fully covered in the pool”. “You would not be able to do many things that you were doing before, like entering a bar if you are in hijab”. “Peer pressure would be a challenge”. “One of my friends wants to go into hijab but her friends don’t want her to go into hijab”. “How would you manage with your friends, you might lose them”. “Especially regarding your body image”. “Now it’s the way everyone sees you, everyone sees me differently”. “I don’t fit in, you know, that kind of thing”.

Notes: Challenges: swimming, heat, travelling overseas, beach, amusement parks, were some of the areas the participants would struggling with wearing hijab.

Researcher: Have there been advantages for you in wearing the Muslim religious dress code?

Part 1: “That it will help you in the hereafter”. I say I do the right thing and you do the right thing. Crawford school in Sandton was ok with my hijab”. “I think schools are also accepting it because as a Muslim at Parktown girls you are allowed to wear a scarf”. “As long as it fits in with the uniform it would be accepted”.

Part 2: “It makes me feel secure and I don’t have to hide from anyone”. “It also makes me proud of whom I am and it makes me closer to my Lord”. “It makes me feel like I’m a modest woman”. “If I had to dress like the girl in picture 4 it would make me feel bad about myself because I would be revealing my body”.

Part 3: “Advantages of wearing the Muslim dress code are that it is comfortable and it looks nice”. “It covers you and it makes you look like a nice Muslim”. “I like abaya personally”.

Part 4: “One of the advantages is that I don’t have to take time with my hair and worry about how it looks”.

Part 5: “A lot of people look at you differently, in a nice way”. “When I go out with my friends and we all together people greet me more”. “I don’t feel uncomfortable when I visit my grandfather and all my cousins have scarves on”. “I feel at home in it and I feel comfortable”.

Part 6: “The advantages are that wherever you go you identified as a Muslim person”. “Also that it could make you a more confident person because now you starting to learn to say, I can do what I want to and if I want to dress this way”. “There is a billboard up the road that says something like, do what you want to do”. “If you want to be in hijab or you want to be in niqab you should do it”. “One advantage we have in South Africa is that we can practice Islam anywhere we want to”. “Another advantage is that you are able to cover yourself from the sun and it is a protective measure”. “It makes me a more modest woman”. “It’s

like a pearl in an oyster and once it's out of the oyster, it's that kind of feeling you have". You are a modest woman that is protected.

Notes: Muslim identity, confidence, protection from the sun, security, display modesty and offers protection, appearance. Participants cited examples that were related to their personal selves. These would then be predictors of ensuring a positive body image.

Appendix G

Thematic Analysis

Data from the interviews together with self-reflective notes and field notes with participants was read and re-read until categories emerged. These categories were further expanded until themes and sub-themes emerged.

- P1** 16 years old Grade 11 Johannesburg Muslim School
- P2** 14 years old Grade 9 Johannesburg Muslim School
- P3** 16 years old Grade 11 Johannesburg Muslim School
- P4** 15 year old Grade 10 Johannesburg Muslim School
- P5** 15 year old Grade 10 Johannesburg Muslim School
- P6** 16 year old Grade 11 Johannesburg Muslim School

Table shows the themes that emerged

CATEGORIES	DATA	DISCUSSION
<i>Understanding</i> <i>Body image</i>	<i>“How you are, and how you carry yourself”. “I would regard your character as body image”. “Regard your positive character as body image”. “Where one starves by not eating correctly and not</i>	<i>The true understanding of body image when wearing the Muslim religious dress code (hijab) was missing at the beginning of the interview</i>

<p>Positive and negative body image</p>	<p>getting the right nutrition” (P1). “Feel comfortable with your-self”. “How a person respects their body”. “Modest about the way they are and the way they dress”.</p> <p>“When a person does not take care of their body and they abuse it in many ways”.</p> <p>“They damage it inside as well as outside” (P4).</p> <p>“When you feel bad about yourself it is negative”. “When you feel good about yourself it is positive”. “Looking good, feeling proud and beautiful about self and feeling secure”. “When a person does not take care of their body and they abuse it in many ways”. “They damage it inside as well as outside”. (P5)</p> <p>“Image that you have in your mind about the way your body is” (P6).</p>	<p>process. Participants felt it was something they had not thought about prior to this study.</p> <p>Some participants were unable to identify or explain what they understood by positive/ negative body image.</p>
<p>Perceive self Visually</p>	<p>“When I look in the mirror what do I see”.</p> <p>“I feel good about myself and I don’t care what others think of me” (P1).</p>	<p>Many of the participants had not included dress when addressing body image. They focused more on the physical</p>

	<p><i>“How I see myself”. “This is who I am”. “I am comfortable with the way I dress”. “I am a modest woman and I feel secure” (P2).</i></p> <p><i>“I look beautiful and feel good about myself” (P4).</i></p> <p><i>“I feel good about myself” (P5).</i></p> <p><i>“I don’t feel self-conscious about myself” (P6).</i></p>	<p><i>traits. To be beautiful and aesthetically pleasing was their focus when addressing body image.</i></p>
<p><i>How others perceive them</i></p>	<p><i>“Want others to look and see me as a Muslim”. “Oh Islam, you a Muslim, you must be a terrorist” (P1).</i></p> <p><i>“If I was dressed in the Muslim dress code in a shopping mall people stare at me” (P2).</i></p> <p><i>“Others tell you how to dress”. “Not worried what others say, they can’t judge me” (P4).</i></p> <p><i>“People greet me and look at me differently”. “About what others think and perceive about you” (P5).</i></p> <p><i>“Muslim dress code creates an image of me</i></p>	<p><i>The participants feel that non-Muslims and some Indian people perceive them in a negative way. They feel uncomfortable when dressed in the Muslim religious dress code as people stare at them.</i></p>

	<i>to others” (P6).</i>	
Perception of how adolescent views Non-Muslims	<p><i>“If I see a Jewish woman dressed in her religious attire I would not mock her” (P1).</i></p> <p><i>“If people see a nun or orthodox Jew dressed in their respective attire it would be totally normal and they would not be branded as terrorists” (P2).</i></p>	<i>The participants shared their thoughts and feelings about how they would like to be viewed by non-Muslims. The negative connotations of the Muslim religious dress code (hijab) impacts negatively on their body image.</i>
Religious identity	<i>“My identity is important and by wearing the Muslim dress code I am comfortable and people are able to identify me as a Muslim” (P2).</i>	<i>The data shows that religious identity was an overarching factor that contributed to their choice of dress.</i>
Internal Muslim Identity	<p><i>“When I wear the Muslim dress code I see a modest secure girl that’s living her life truly for God and who does not care how others see me. I would like others to see me as a Muslim woman”. “I feel closer to my Lord” (P2).</i></p> <p><i>“When I wear the Muslim dress code I feel very proud of being a Muslim and being a</i></p>	<i>Participants viewed themselves as modest and felt secure when wearing the Muslim religious dress code (hijab). They articulated that the hijab made them feel good and this enhanced and contributed to their body image. When viewing their</i>

	<p><i>part of something. I feel good about myself” (P4).</i></p> <p><i>“For my Lord, I feel that I want to please him and I’m not worried about what other people say”. “I would feel comfortable dressed in the Muslim dress code because I feel that is my Islamic way of dressing”. “I am a Muslim and I don’t care where I am”. “And this way of dressing contributes to my body image...I am dressing differently but I am confident about that”. “I am a Muslim and someone who worries about my body image”. “I feel confident about myself and I try to cover my body”. “Even though I have a choice not to cover my body, I cover out of choice” (P6).</i></p>	<p><i>body image their focus was on pleasing God and reinforcing their Muslim identity. This made them happy.</i></p>
<p>External Muslim Identity</p>	<p><i>“As a Muslim you get rewarded”. “You will be punished if you don’t wear the Muslim dress code”. “Inspiration from God”. “It is what God has prescribed for us and what God says we should do”. If I walk out the door and I don’t have a scarf on I feel</i></p>	<p><i>Some of the participants were focused on sinning and punishment. They felt uncomfortable not wearing the hijab. Some of the participants cited external</i></p>

	<p><i>abnormal” (P1).</i></p> <p><i>“My parents and my religion have influenced my choice of dress code”. “One day I took off my scarf and I felt horrible and so guilty. How could I do this to God? He has done everything for me and I can’t do this little sacrifice” (P2).</i></p> <p><i>“Wear Muslim dress code on Fridays and Eid (Religious days), at a mosque and in the presence of men” (P3).</i></p> <p><i>“This is how Muslims are supposed to dress and I am trying to follow my religion in the best way I can and it is not for anyone to judge or discriminate” (P4).</i></p> <p><i>”I want to please my Lord” (P6).</i></p>	<p><i>factors (parents and religion) for the internal battle they were facing with their sense of self.</i></p>
<p>Body image is Appearance</p>	<p><i>”I worry about my body image a lot; I try and keep my weight at an average” (P4).</i></p>	<p><i>Physical appearance was an important contributor to the participant’s body image.</i></p>
<p>Modern interpretation</p>	<p><i>“I am a modern Muslim type who likes dresses”. “I would wear jeans and just put on a scarf and that’s the only difference with</i></p>	<p><i>Some participants adapted current fashions trends to fit in with their interpretation of</i></p>

	<p><i>western girls”. “I identify with picture 2”.</i></p> <p><i>“If my clothes are too tight I would feel bad but then I would wear something that is a bit loose”. “I think the scarf has just become a part of me, It is now who I am” (P1).</i></p> <p><i>“I would identify with the modern day girl who wants to be in hijab and also wear modern clothes”. “I feel good; I look good because of all the different styles and colours of the fabrics”. “I would wear loose fitting, long modest garments”. “Today they have such smart clothes and it makes you feel nice” (P3).</i></p> <p><i>“I would make the jacket a bit longer, because it’s really short”. “I like my Muslim dress code because it looks more elegant and smart”. “I don’t have to take time to do my hair and worry about how it looks, and I look prettier and better with a scarf”. “I would wear clothes that western girls wear but try to keep them longer and make sure my body is fully covered.” (P4)</i></p>	<p><i>the Muslim dress code.</i></p> <p><i>In doing this they felt it enhanced their body image.</i></p>
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<p>Traditional interpretation</p>	<p><i>“Firstly there is too much skin showing” (P1).</i></p> <p><i>“I cover myself all the time, if I don’t I feel really exposed and feel bad about myself”.</i></p> <p><i>“I feel it’s wrong to wear tight clothing with a scarf and in Islam you have to dress modestly” (P4).</i></p> <p><i>“Tight fitting clothes are actually like showing your whole figure with covering it. So for me that is not hijab”. “I never leave the house without a scarf; it has become a part of me” (P5).</i></p> <p><i>“Wearing the Jilbab over my clothes is the best way to dress”. “The Muslim dress code protects my body from the sun”. “It is covering you but it’s really tight. That’s not covering you” (P6).</i></p>	<p><i>The participants who were proponents of the traditional Muslim religious dress code felt that their body image perceptions were not compromised with their dress choice. They felt protected and they were pleasing God.</i></p>
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<p>Parents' influence</p>	<p><i>"My parents are not as strict when I am on holiday so I don't wear the Muslim dress code". "My mum does not mind if I don't wear a scarf to the beach" (P1).</i></p> <p><i>"I was brought up from a young age to wear the Muslim dress code, my parents are strict regarding Islam and it would have been a problem" (P2).</i></p> <p><i>"I don't wear the Muslim dress code when I'm visiting my mum's family, and it's ok".</i></p> <p><i>"I was taught by my dad to wear the Muslim dress code" (P3).</i></p> <p><i>"My mum wears the Muslim dress code and she influences me" (P5).</i></p> <p><i>"I have been dressing like this since I was small" (P6).</i></p>	<p><i>For most of the participants growing up in homes that adhered to the Muslim religious dress code made it easier for them to adapt. Early socialization and parental modelling was instrumental in dress choice.</i></p>
<p>Peer influence</p>	<p><i>"My friends are all wearing the Muslim dress code" (P1).</i></p> <p><i>"My peers are different from me, most don't religiously cover themselves", I influence</i></p>	<p><i>Although all the participants agreed that peer pressure can be a problem most of them actually influenced their friends dressing.</i></p>

	<p><i>my peers” (P2).</i></p> <p><i>“I try to encourage my peers to cover, but it’s their choice” (P4).</i></p> <p><i>“A lot of my friends have started wearing scarf after seeing me wear the scarf” (P5).</i></p> <p><i>“No, my friends don’t influence me”. “I have remained steadfast and not allowed my peers to influence me” (P6).</i></p>	<p><i>However the participants who were not regular wearers of the Muslim religious dress code felt pressure to dress like their peers to be accepted.</i></p>
<p>Family influence</p>	<p><i>“I was influenced by my family and all my aunts and my granny to wear the Muslim dress code” (P1).</i></p> <p><i>“My uncles are religious people and one of my uncles inspired me to wear the hijab” (P2).</i></p> <p><i>“My grandfather pressures me to wear the hijab”. “You do feel awkward, all your family is wearing a scarf and you are not” (P3).</i></p> <p><i>“My family influences me” (P5).</i></p> <p><i>“My sister influenced me”. “My extended</i></p>	<p><i>Social identity was as important as religious identity to the participants. Many of the participants were influenced by family expectations in their choice of dress. However, these expectations did not impact their body image negatively</i></p>

	<i>family has also influenced me” (P6).</i>	
Challenges wearing Muslim religious dress code (hijab)	<p><i>“A big challenge is finding the right scarf with the right outfit”. “When I am on holiday the hijab just comes off”. “When you travelling overseas the hijab restricts you from making friends and meeting new people and also they think you are a terrorist”. “It is difficult to go swimming with the hijab” (P1).</i></p> <p><i>“People stare at you in shopping malls and I have also been challenged and confronted about my dressing”. “Wearing the hijab to an amusement park is difficult” (P2).</i></p> <p><i>“Where we live if you wearing the hijab people look at you in a funny way”. “In summer it’s really hot to wear the hijab” (P3).</i></p> <p><i>“People stare when a girl with a hijab walks past”. “When I am out with my friends and I am the only one wearing the Muslim dress code, its difficult and I feel odd”(P4).</i></p>	<i>The challenges brought to awareness some of the difficulties the participants faced when wearing the Muslim religious dress code and how this impacts on body image. This awareness helped in addressing and resolving the challenges.</i>

	<p><i>“Our Indian community stares and make you feel uncomfortable with comments like (ok this is the way she is dressed)”. “Some of my cousins used to say, (oh here comes the old lady)”. “With the hijab you cannot just enter a bar” (P6).</i></p>	
<p><i>Polarities identified</i></p>	<p><i>“I do not wear hijab on holiday” versus “I feel abnormal not wearing hijab”. “When I am on holiday the hijab comes off” versus “Hijab is a part of me, it is who I am”. “I don’t wear the hijab on holiday”. “I feel uncomfortable if I don’t wear my hijab”. “I feel awkward when I don’t wear the hijab”. “People overseas stare at you if you wearing the hijab” versus “I am comfortable wearing the hijab” (P1).</i></p> <p><i>“Allah has prescribed the Muslim dress code” versus “I don’t follow other people” (P2).</i></p> <p><i>“My mum, granny and my aunt’s wear the hijab” versus “I was not influenced by my family”. “It was not my family members</i></p>	<p><i>The awareness of polarities emerging during the interviews made it easier for the participants to manage them, resulting in a healthy body image.</i></p>

*who forced me to wear the hijab” versus
“Everyone is wearing hijab”. “I don’t feel
pressurized to wear the hijab; it is my own
choice to wear it”. “I feel fine with most of
the clothes I wear”. “I make my own
choices”. I don’t care, its fine for me”
versus “People do help me with my
dressing”. “I can do my hair at home and
look good” versus “My friends make me feel
uncomfortable if I am wearing hijab” (P4).

“I feel comfortable with the hijab” versus
“Some Indians judge you when you wearing
the hijab and I feel uncomfortable” (P6).*

Technical Guidelines for Journal of Religion in Africa

Manuscript Submission.

The Journal of Religion in Africa (JRA) includes all religious traditions and all their forms, in every part of Africa, and is open to every methodology. The JRA Editors welcome submissions of articles that make a new contribution to scholarships on all religious traditions in every part of Africa and accepts contributions from scholars working in history, anthropology, sociology, political science, psychology, missiology, literature and related disciplines.

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The Executive Editor, a Deputy Editor and at least one other reviewer read articles being considered for publication. The JRA does not have a policy of 'blind review'. Submission of a manuscript implies that the material has not previously been published, nor is it being considered for publication elsewhere. Submission of a manuscript will be taken to imply transfer of copyright of the material to the publishers. Contributions are accepted on the understanding that the authors have the authority for publication. Material accepted for publication in this journal may not be reprinted or published in translation without the express permission of the publishers. In all matters, the Executive Editor's decision is final.

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Contributions should have: 1) The JRA accepts both quantitative data and qualitative data. 2) Open to all methodologies, disciplines, and approaches. 3) The main focus of the article is on some aspect of religion in Africa. 4) Presenting a unique forum for the debate of theoretical issues in the analysis of African religion and ritual past and present, the JRA also encourages the

development of new methodologies.

Manuscripts submitted for publication must be in clear, jargon-free English, without spelling, syntax or punctuation errors. Spelling (British or American) should be consistent throughout. Single quotation marks must be used except for quotations within quotations, and in general English punctuation is preferred to American. Capital should be used sparingly and consistently. Articles are copy-edited carefully by the Editors, who may return marked texts to authors for correction.

Professor Elias Mpofu, Department of Counselor Education, Counseling Psychology and Rehabilitation Services, Pennsylvania State University, 327 CEDAR Building, University Park, PA 16802- 3110, USA, e-mail: exm31@psu.edu. We encourage authors to submit manuscripts via e-mail, in MS Word, but we also require two hard copies of any e-mail submission. Before submitting a manuscript, authors are strongly encouraged to read the free issue on the publishers' website, at booksandjournals.brillonline.com/content/15700666 to acquaint themselves with the style of article published. JRA does not accept multiple submissions by individual authors.

Additional general style information regarding submission is as follows:

- The prescribed length is between eight and fifteen thousand words, including references and notes. Texts falling outside these limits will normally not be considered.
- The layout should be standard, but with right-hand margin unjustified and without hyphenation at the end of lines. The article should begin as follows (all centered):
 - Title
 - Author
 - Full mailing address
 - E-mail address

- This is followed by the abstract, keywords, main text, bibliography and endnotes.
- An abstract of 100-150 words and up to six keywords should precede the main text.
- Unless an article is particularly long and complex, only one level of heading should be used. The headings should be bold, flush with the left-hand margin. Headings should not be numbered. First line of text following heading should be flush left.
- Level 1 Headings Are Bold and require Standard Capitalization Abbreviations
- Abbreviations should be explained in full in the text on their first occurrence, for example *United States Agency for International development (USAID)*. As in this example, no full stops are used when the abbreviation consists only of initial capitals. In personal names (text, notes and bibliography), initials are followed by a stop, with a space before the surname, but no space between the initials, for example *J.D.Y. Peel*.
- Block Quotes: Quotations of more than 50 words should be indented by approximately 2.5cm from each margin. When formatting block quotations please do not use hard returns and the space bar for indents; instead, highlight the quotation and use the left and right margin boundaries on the top horizontal ruler to indent 2.5cm on left and right.
- Citations in the Text: In the body of the text, use the author-date method of in-text citation: (Surname 2009).
- Dates take the form 1 January 2007 (no-st, -nd, -rd, -th). In notes they may be expressed in numbers, e.g., Interview 1.01.07. Centuries should be in words, not numbers. When used adjectivally, a hyphen is required, e.g., nineteenth-century sources.
- Titles, foreign words and phrases, etc, should be in *Italics*, *not* underlined.
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- **Journal Article:** Kaplan, Steven. 2002. 'Seeing is believing: The Power of Visual Culture in the Religious World of Aše Zār'a Ya'eqob of Ethiopia (1434-1468)'. *Journal of Religion in Africa*, 32:4, pg. 403-421.
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APPENDIX I

Sample of Self- Reflective Notes and Field Notes

Sample of self-reflective notes:

Participant 1 (un-structured interview)

The first interview started as scheduled. As this was the first interview that I was conducting I felt very nervous. Participant 1 was very friendly and open about what she wanted to share with me. Even though I was nervous I found it easy to follow what she said. There were times during the first interview that I felt stuck.

Due to the open nature of Participant 1 I was able to overcome my fears and the nervous disposition I felt at the beginning was no longer present. Participant 1 struggled with some of the question. I found that her understanding of body image was very limited. After explaining some of the concepts to her she had a better understanding and was able to respond to the questions. Despite my nervous disposition at the beginning of the interview I felt that the interview went well. I realized during this interview that some of the questions had to be rephrased for the next interview. I had to constantly check that I was not conducting the interview as a therapist. Although I was successful in conducting the interviews and also gaining useful information around body image I would have to make sure that I avoid some of the mistakes in the next interview.

Sample of field notes

Participant 6

Observational Notes

- Interview held during the morning (11h00 – 12h00)
- Interview started late
- 16 year old Muslim female
- Articulate English speaking
- Setting: Classroom at Muslim school

This interview was draining for me. The participant was late and when I called the mum to confirm that she had received my reminder I was told that her daughter had overslept. The participant was breathless when she arrived. The participant was given some time to relax before commencing with the interview. The participant struggled with the concept of body image initially. After I explained body image to the participant she felt more confident. Once the participant started talking the interview began to flow more smoothly and I was able to ask the participant to clarify and elaborate more. Due to the delay I was unable to explore the questions as deeply as I would have liked. I was disappointed that the interview had not gone more smoothly as the previous interviews. The participant was very talkative during the process and I had to keep reminding her to focus on the interview. As the interview progressed the participant began to get a clear understanding of the research question. A good rapport developed between the researcher and the participant. We set a date and time to meet for the second interview.

APPENDIX J

Letter from the Editor