

# **Influence of quondam commitment on the decision of Afghan refugees to settle in the Netherlands**

**The loss of attachment to Afghanistan and the influence this has on the refugees' decision to settle in the Netherlands.**



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ANA MOLINA ARAGÓN

S1084237

Supervisor: Annabel Buiter

Second examiner: DR. Sofjia Pajic

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## **Preface**

This paper presents my master thesis, " Influence of quondam commitment on the decision of Afghan refugees to settle in the Netherlands". This thesis is the final assessment of the master's degree in Business Administration at Radboud University, Nijmegen, in International Business.

I want to acknowledge the people who have been critical to completing this research. Firstly, I would like to thank my supervisor, Annabel Buiters, for guiding me and giving me such good feedback on the process and the master thesis. Without her, it would have been challenging to set the work on the path it has taken in the end. Secondly, I would like to thank Dr Y.G.T. van Rossenberg, for all her comments on my proposed topic and the recommended literature that has broadened my knowledge and given this thesis great theoretical and practical relevance. I would also like to thank all the people who participated in the CoP sessions, both teachers, speakers, and colleagues, and all the participants who wished to be part of this study. Finally, I would like to thank my family and friends for being very supportive during this process and especially my mother for being patient, always listening to my proposals, and giving me her honest opinion. All these people helped me with the completion of my thesis, motivated me and were as excited as I was during this process.

I hope you enjoy reading my thesis!

Ana Molina Aragón

Nijmegen, June 2022

## **Abstract**

In order to broaden knowledge in the area of return migration and quondam commitment, this research explores both concepts together. The research seeks to determine what influence quondam commitment may have on the decision of Afghan refugees to settle in the Netherlands. Quondam commitment, a term virtually unexplored in the existing literature, is the psychological loss that individuals experience towards goals they no longer have. The study is based on a qualitative approach with an inductive purpose as it is the first study to relate the two concepts. The data collection is done through semi-structured interviews, and the analysis and presentation of the results are shown in a narrative style. The use of storytelling is interesting for this research, providing a full context and involving the reader in the participants' lived experiences. The research cases included twenty-nine Afghan refugees who migrated to the Netherlands between the 1980s and 2000s whose age range varied.

This community experienced a quondam commitment in the form of detachment from their homeland caused by forced flight from Afghanistan. The results show how the loss of connection to their country of origin strongly influences the decision to settle their future in the Netherlands. First, the difference of the Afghan community living in the Netherlands differs from the one living in Afghanistan, making this the reason for losing connection to their homeland and encouraging settlement in the Netherlands. Memories of bad experiences in Afghanistan and the lack of opportunities that Afghanistan offers to this group are the second and third patterns identified. Finally, the lack of political stability in the country of origin underlies all the narratives heard and strongly encourages the participants' decision not to return to Afghanistan. These four patterns are consistent with the neoclassical cost-benefit theory that individuals consider when making decisions. However, the field of quondam commitment is broadened as it is explored for the first time from a non-organizational perspective and offers novel results.

Finally, a discovery is made as a result of the results that provide an opportunity for further research. The detachment toward the participants' homeland is not extrapolated to a feeling of "home" in the host country. This perception is similar to liminality in which refugees' commitment to "home" is neither in one place nor the other, causing an identity problem for them. They accept integration into Dutch society but do not abandon their roots, maintaining their customs and traditions.

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# CHAPTER 1: INTRODUCTION

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This chapter presents the general introduction to the research. The unit starts by discussing the background of this research, then the formulation of the research question, and finally the outline of the report delivery.

## 1.1. BACKGROUND

The Netherlands has always been an economy with a strong international orientation. From 1960 onwards, the Netherlands changed from being a state of emigrants to a country of immigrants (Zorlu & Hartog, 2001). Since World War II, several major migration movements have been known, many of them of post-colonial origin (Van Amersfoort & Van Niekerk, 2006). However, in recent decades, the main motivation for migration has been characterized by family reunification, (political) refugees, and asylum seekers (Van Ours & Veenman, 2005).

While family formation or reunification has been the most crucial incentive to migrate to the Netherlands, 26% of immigrants acknowledge it as their primary motivation (Bijwaard, 2010). Asylum seeking represents a large percentage of the immigrant population in the Netherlands, and it is currently considered to host approximately 79,000 refugees, corresponding to 17% of all immigrants living in the country. These refugees came mainly from Syria, Algeria, Turkey, Morocco, or Afghanistan and were forced to migrate following political instability (De Vroome & Van Tubergen, 2011).

Afghan refugees living in the Netherlands are an exciting group to study. Although the Afghan community in the Netherlands is vast, with statistics from 2011 showing 40,000 people from Afghanistan living here (Tiekstra, 2011), there is very little literature on their behavior and intentions. Since the late 1980s, the Netherlands has experienced a massive influx of evacuees from Afghanistan. This group of asylum seekers came to the Netherlands fleeing violence in their homeland (Feldmann et al., 2007). Albeit they have settled in various locations throughout the territory, large cities such as Rotterdam, Amsterdam, and The Hague are where most of them live (Hessels & Wassie, 2004).

The peak of asylum applications was in 1998 (Fouraschen, 2011). After the fall of the Soviet Union in late 1979, Afghanistan reverted to Islamic law, and the territory plunged into a crisis of governance, with the outbreak of unprecedented civil war. Many Afghan citizens fled to refugee camps in neighboring countries and eventually migrated to the USA and Western Europe (Reuveny & Prakash, 1999). In 2011 the number of people from Afghanistan living in the Netherlands was eight times the total number of people in 1996 (Fouraschen, 2011).

Di Saint Pierre et al. (2015) venture to investigate this population group, trying to identify the experiences that refugees have in the Netherlands that would affect their desire to return or not to their country of origin (Di Saint Pierre et al., 2015).

Most studies related to return migration, the ambition to return to the country of departure (Gmelch, 1980), consider only the integration of migrants in the destination country (De Haas & Fokkema, 2011). However, neoclassical economic theory, based on the cost-benefit of making an investment decision, views these desires from a broader perspective, considering both economic and psychological costs and benefits for individuals (Pigou & Aslanbeigui, 2017). Since Afghan refugees in the Netherlands have experienced a traumatic migration journey, having to leave their country forcibly, and being forced to be unable to return due to the long duration of political instability in the country (De Vroome et al., 2011), it is particularly interesting to understand their settlement intentions in the light of the latter theory. Understanding the motivations that lead this population group to want to leave the host country can be very useful for the integration policies that governments propose (Di Saint Pierre et al., 2015), but also for organizations, as it would help them to know their employees better and be able to make decisions with them in a more appropriate way.

Analyzing the behavior of this immigrant population in the workplace, Howard J. Klein (2017), an academic at the University of Ohio who specializes in organizational behavior and human resource management, dares to define a concept hitherto unknown in the existing literature: quondam commitment. This author starts his research from the definition of commitment as a psychological attachment, considering it a bond of affection towards a goal (Klein et al., 2012). During his work, he realizes that the antecedents of commitment (Johnson & Chang, 2008) or temporal variations of commitment (Becker et al., 2013) have been investigated, but no scholar has explored those commitments that people had but no longer have today (Klein et al., 2017). From this arises the concept of quondam commitment, understood by Klein (2017) as a phenomenon at the individual level, consisting of the loss of commitment to a goal. Studying the reasons for this concept generates new lines for future research and provides the impetus and conceptual basis for studying the uniqueness of the influence of quondam commitment on workplace attitudes, behaviors, well-being, and the resulting outcomes for the organization (Klein et al., 2017).

In the article, he presents several reasons that can lead to the emergence of this type of commitment in individuals: traumatic or non-occupational shock circumstances experienced by individuals (Klein et al., 2017). Moreover, the latter explanation makes us want to investigate quondam commitment in refugees, as they are considered a vulnerable group in a society characterized by having experienced traumatic or difficult situations throughout their lives (Castles, 2006). This research wants to go further, so it has been decided to relate the concept of quondam commitment to the settlement intention of refugees. Since refugees are a vulnerable group in society and that their forced flight from their country

of origin can be considered a traumatic situation. They are expected to have experienced losses of commitment to ideas or situations experienced in their home country. It is interesting to investigate whether this quondam commitment has influenced or influenced refugees in their choice of country or place of settlement to build their future.

There is extensive literature on return migration and refugees' ideas of settlement. This study aims to extend the existing literature in this field by providing a different perspective by linking it to quondam commitment, which has never been addressed together in a single study. Furthermore, it hopes to explore commitment outside the organizational sphere, complementing the existing literature gap on this type of commitment and serving as a basis for future research.

Concerning social relevance, following the Russian invasion of Ukraine four months ago, this study is considered particularly topical. Understanding and analyzing the situations and experiences of refugees living in a country other than their home country for more than three decades can help governments and society understand the difficulties and expectations of new refugees. Further, we are confronted with a globalized world and multicultural working structures. It is considered especially important that this group of society is understood after this study, and policies can be established in which all parties benefit.

## **1.2. RESEARCH QUESTION**

This research aims to explore the influence of the quondam commitment experienced by Afghan refugees on their intention to settle in the Netherlands. Previous literature has investigated immigrants' desires to return to their countries of origin. However, very little research exists when refugees are the target group of these studies. Additionally, quondam commitment is a relatively new concept and is largely unexplored in the existing literature. Combining both approaches contributes scientifically and academically to literary gaps. Furthermore, studying this group of society in the Netherlands is of great value, as they have lived in the host country for more than three decades. Moreover, it would have practical relevance for future policies for new refugees at governmental and organizational levels.

Starting from this primary objective, the research question to be followed throughout the research is: *"How does quondam commitment influence the decision of Afghan refugees to settle in the Netherlands?"*

The research is based on an inductive method since the desire combines two concepts that have not been investigated before. Therefore, it will be based the study on an exploratory approach. Furthermore, the analysis will be done narratively, opting for semi-structured interviews as a data collection method.

### **1.3. OUTLINE OF REPORT**

The master thesis is structured in five main chapters. The first chapter provides a literature review of the key concepts in the research; forced and voluntary migration, settlement intention through return migration and neoclassical economic theory, quondam commitment, and finally the explanation of the conceptual map. Chapter 3 then presents the methodology employed, using the qualitative research approach and narrative analysis. This phenomenon is explored through inductive reasoning and using narrative data analysis. The chapter ends with the research criteria and ethics employed. Chapter 4 presents the results. Finally, in chapter 5 there is a brief discussion and conclusions.

## **CHAPTER 2: THEORETICAL BACKGROUND**

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This chapter describes the most important theoretical concepts of this research. Firstly, the difference between voluntary and forced migration is presented. The next part of this section is devoted to settlement intention, explained through return migration and the neoclassical theory of economics, followed by a detailed explanation of quondam commitment through the theory of organizational behavior, and finally, a conceptual map is presented, aimed at explaining why it is relevant to study all these concepts together.

### **2.1. FORCED MIGRATION VS. VOLUNTARY MIGRATION**

Neoclassical theory frames immigration as the behavior of individuals who want to move to other places to maximize their utility, as they believe that they will be more productive and will be able to obtain higher returns (Paparusso & Ambrosetti, 2017). While it is true that in many cases, people may migrate solely out of a desire to live elsewhere, the reality is that most choose to settle in another country in search of a better living situation for themselves or their family (Erdal & Oeppen, 2018). The term "voluntary" can become a matter of dispute when we talk about migratory movements; almost all people migrate looking for a better quality of life, so finding the exact point from which a situation is considered forced is complicated for scholars (Erdal & Oeppen, 2018). If we apply Nozick's (1974) theory, the moment at which a person's rights are violated would be considered when voluntariness is lost (Nozick, 1974). Other scholars, however, consider that an act of immigration ceases to be voluntary when there are no acceptable alternatives in the country of origin; this would be the case of people who move to other places in search of work because they cannot find work in their own country (Bartram, 2015). Whether one takes one scholar's concept of voluntariness as a turning point or another, there is a group of people forced to leave their countries either by violence, persecution, development projects, natural

disasters, or manufactured catastrophes (Castles, 2006). Although widespread usage tends to call these people 'refugees', there are different categories in legal terms. The reality is that many asylum seekers have mixed motivations for leaving their countries of origin. On the one hand, they are forced to flee because of conflict, and on the other hand, they are motivated to rebuild their lives (Castles, 2006). Distinguishing between forced and voluntary/economic migration can help governments to create specific policies for each group of migrants (Ottonelli & Torresi, 2013). Also, it will be helpful in the study as the experiences in the country of origin, on the journey and in the land of destination will be different (Richmond, 1988).

### **2.1.1. REFUGEES AND ASYLUM SEEKERS**

According to the 1951 UN Convention relating to the Status of Refugees, a refugee is a person residing outside his or her country of nationality who is unable or unwilling to return because of "a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion". Asylum seekers have already crossed the border in search of a new country but have not yet been granted legal refugee status (Castles, 2006).

Labeling migrants as "refugees" is not only for descriptive purposes but may even go so far as to explain "the complex and often disjunctive impacts of humanitarian intervention" (Zetter 2007, p.173). Refugees will distinguish themselves from other types of migrants by being less prepared and often by having lived through traumatic experiences. In addition, refugees face more extended periods of legal acceptance in the host country as they must apply for asylum and wait for this decision, creating insecurity about their future (Richmond, 1988).

## **2.2. SETTLEMENT INTENTION**

Many studies conclude with the idea that most immigrants have a desire to return to their country of origin at some point (Di Saint Pierre et al., 2015). In this section, we will explain return migration and the theory behind it and the factors that affect settlement intentions both in terms of migrants in general and refugees.

### **2.2.1 RETURN MIGRATION AND NEOCLASSICAL ECONOMIC THEORY**

Return migration is understood as the process of immigrants returning to their country of origin of their own free will once, they have lived abroad for a considerable period (Dustmann & Weiss, 2007, p. 238). This term has been studied from various perspectives, although it is difficult to theorize it generally (Cassarino, 2004). In this study, to understand this process, it will be relied on the theory of neoclassical economics and the concepts of economic efficiency and social welfare to explain the collective welfare of society (Pigou & Aslanbeigui, 2017). Returning to the use of this theory in return migration, the explanation of migratory movements can be understood as the combination of the individual decision

and the macroeconomic counterpart (Luévano, 2009). Individuals move in search of personal, welfare, and economic benefits returns (Paparusso, & Ambrosetti, 2017). Therefore, return migration will occur when the costs of remaining in the host country outweigh the benefits on offer (Constant & Massey, 2003). These migrants will return to their countries of origin when they have lost access to employment when they have solid social contacts in the country of origin and lack social or psychological ties to the host country (Kunuroglu et al., 2016).

Previous studies establish three aspects of integration in the host country as the resulting ones for understanding immigrants' return intentions (De Vroome & Van Tubergen, 2014). The concept of integration is essential in this context, as it may be the cause of these desires and decisions. Although integration is a comprehensive concept and sometimes tricky to explain (Castles et al., 2001), in general terms, we could define the economic integration of an immigrant group as an economic equality with the host population (unemployment rate, socio-economic status, and income) (Hosseini-Kaladjahi, H. 1997). As the migration process becomes more complicated, cultural adaptation becomes more complex (Jacob, 1994). Socio-cultural integration refers to the social and cultural distance of immigrants from the host country's society. That is, whether these minority groups become part of the receiving society by sharing customs and culture or are averse to the new society and maintain their traditions and ideas (Gijssberts, M., & Dagevos, J. 2007). It is a process by which immigrants arriving in a new territory are incorporated into the social structure of the host country (Alba, R., & Nee, V. 1997). The neoclassical theory of migration would explain that those immigrants whose labor and social expectations are fulfilled and therefore feel satisfied with their new life, will integrate better into the new society.

There are several factors behind these settlement intentions. For example, the length of time spent in the host country has been found to positively affect settlement intentions (Borjas & Bratsberg, 1994). The longer one has been living in the country, the more likely it is that one does not wish to return permanently to the country of origin. The lack of a paid job or an undesired occupational status, on the other hand, weakens these intentions (Gmelch, 1980). Owning property in the country of origin also has a negative influence, as there is an essential link to the homeland and vice versa in the case of owning assets in the country of destination (King, 2000).

Although various factors explain the justification for the desire to stay, economic and social conditions are where previous literature has paid most attention (Wachter & Fleischmann, 2018). Still, initial immigration motivations play an essential role in this field (Ghosh, 2000, p.185), and socio-cultural conditions can motivate settlement intentions through social networks and cultural integration (Black et al., 2004).

When it comes to refugees, these reasons may not be the same, with new ones emerging or further enhancing some of the factors already mentioned.

### **2.2.2. RETURN MIGRATION AMONG REFUGEES**

From the refugees' point of view, the decision to settle is affected by the situation they experienced in their countries of origin (Black et al., 2004). Many find return migration unfeasible because of the still unstable political situation and the fear of national security (Leerkes et al., 2011). In addition, the lived experiences, the fact that their home, business, and communities may be destroyed, and the marginalization that returning may entail negatively influence this feeling of return (Black et al., 2004). Most of those who intend to return hope that they will be able to do so safely when the country is relatively politically stable, and employment conditions are optimal (Black et al., 2004).

However, it does not appear that all refugees consider returning home. The fact that they have been in the host country for many years and have raised their children there and that their children are succeeding in the country has a negative influence on the intention to return home (Black et al., 2004). Therefore, there are economic, social, and political factors (Black et al., 2004).

Finally, the labor market plays a crucial role in this decision; Kanas and Van Tubergen (2009) argue that immigrants and refugees obtain relatively limited returns to educational qualifications obtained in the country of origin, leading to feelings of underemployment (Kanas & Van Tubergen, 2009). This is a factor shared by all migrants, regardless of whether they migrate forcibly or voluntarily.

These factors condition this decision, which in turn constrains the future decisions of this population group, making it more likely that those who desire to stay indefinitely in the new country will be willing to invest more in it (King, 2000).

### **2.2.3. AFGHAN COMMUNITY IN THE NETHERLANDS**

Since the 1980s, the Netherlands has experienced a massive influx of refugees from Afghanistan. This group of asylum seekers came to the Netherlands fleeing violence in their homeland (Feldmann et al., 2007). We are talking about more than four decades of Afghan refugees arriving in the Netherlands without ceasing and with hardly any return migration on their part ((De Vroome et al., 2011).

The profile of Afghan population arriving in the Netherlands is one of highly educated Afghans, i.e., qualified people who generally seek to exercise in the host country the same profession they had in their country of origin (Tillaart et al., 2000). Ninety per cent of Afghans living in the Netherlands are under 45 years of age, and although the percentage of people of first-generation origin is still higher than that of people of second-generation origin, the reality is that the latter group has increased by 21% in the last period. In addition, there is a high proportion of second-generation Afghan students in higher education in Dutch schools compared to other immigrant groups (Hessels & Wassie, 2004).

As far as integration is concerned, in principle, according to St. Charles Borromeo studies (2021), there are no significant problems of integration into Dutch culture for this community. Although they

maintain their culture, they have a very liberal approach to adapting to Western traditions (Hessels & Wassie, 2004).

The study by Black et al. (2004), in which he assesses the return intentions of the Afghan community in Britain, shows that most respondents would like to return to their country of origin. However, they did not consider a permanent return to their country as a realistic option in the foreseeable future (Black et al., 2004). A minority of these respondents rejected the idea of returning even in the form of short visits; these people were characterized by having experienced truly traumatic situations during the war so that their distrust of their country was more significant than their attachment to it (Black et al., 2004),

The same study provides data showing that the high level of education attained by Afghan refugees in Britain positively influences their desire to stay in the new country for life. In terms of social integration, the fact that they never feel part of the new culture has a negative influence on this decision (Black et al., 2004),

Considering all this, we can expect the long duration of the conflict in Afghanistan and the political instability in the country following the withdrawal of US troops barely a year ago (Malkasian, 2021). Furthermore, the number of second-generation Afghans integrated into the Dutch education system (Hessels & Wassie, 2004) means that returning to the country of origin is not seen as a short-term future decision by most communities. However, the study goes further. Situations and experiences make many of them feel that, although they do not feel Dutch, they do not end up feeling Afghans either. This change of mentality influences them to see the Netherlands as a country in which to build their future.

## **2.3. QUONDAM COMMITMENT**

### **2.3.1. COMMITMENT AND ORGANISATIONAL COMMITMENT**

The definition of commitment is extensive; up to eight different conceptualizations of commitment can be distinguished, whether it is considered as an attitude, a strength, a bond, or identification, among others (Klein et al., 2012). However, in a general way, commitment can be considered a psychological link that binds a person to responsibility and dedication towards a common goal (Klein et al., 2012). Commitment is a central concept within organizational commitment, as it influences both individual and bureaucratic outcomes (Becker et al., 2009). For a psychological bond to be considered a commitment, a person must at some points have accepted the responsibility to dedicate themselves to that goal (Klein et al., 2012).

Organizational commitment is understood as a psychological view of attachment that members of an organization have towards the institutions and the workplace (Robbins & DeCenzo, 2009). Underlying the theory of organizational commitment studied by many authors are three other types of commitment: affective, continuance, and normative (Meyer & Allen, 1991). The first is

related to the organization's emotional involvement, the second is the feeling of wanting to remain in the institution, and the last is related to the obligation to remain in the grouping. Knowing organizational commitment helps predict job satisfaction, workforce commitment, leadership distribution, performance, and job insecurity (Meyer & Allen, 1991).

### **2.3.2. QUONDAM COMMITMENT**

Quondam commitment was first defined by Klein (2017) in his work *Quondam commitments: an examination of commitments employees no longer has* (2017) and argues that what little literature there was focused on the commitments that individuals used to no longer have. He then defines quondam commitment as the state in which the link used to bind the person to a particular goal disappears (Klein et al., 2017). This definition thus requires an a priori commitment and that this link no longer exists (Klein et al., 2017). Quondam commitment can be encompassed within organizational behavior by studying the implications of the responsibility employees used to have and no longer have (Van Rossenberg et al., 2018). Becket et al. (2009) suggested that the study of workplace commitment could benefit the literature on commitment outside the workplace (Becket et al., 2009). In addition, individuals may experience a quondam commitment to any goal to which there has been a prior commitment link (Klein et al., 2017).

Several theories help better to understand this change in the behavior of individuals. Consistency theory encompasses attitudes, beliefs, and behavior and concludes that when attitudes towards an object change, attitudes towards a related object will also change (Katz, 1960). Another theory that explains the change in workplace commitment is the exchange theory, based on social relationships, which assesses the cost-benefit of maintaining such ties (Cook et al., 2013). Both theories can be used to predict the end of workplace commitment

The implications of the lack of commitment in the workplace have consequences at the level of the individual, affecting their performance, well-being, or professional outcomes and affecting organizations and even more comprehensive economic systems (Klein et al., 2017). The norm of reciprocity in the workplace best defines the professional bonds between organizations and employees, and companies need their staff to be psychologically engaged in their tasks, both in the present and with a forward-looking perspective (Van Rossenberg et al., 2018). Work commitment is associated with an increase in employees' desire to stay with the institutions, which translates into more positive outcomes for the company in the long run (Steers, 1977).

Among the reasons Klein (2017) acknowledges in his article that can lead to disengagement are changed in work circumstances, over-commitment, project termination, negative staff perceptions, adverse effects on well-being, significant negative events, or changes in non-work circumstances (Klein,

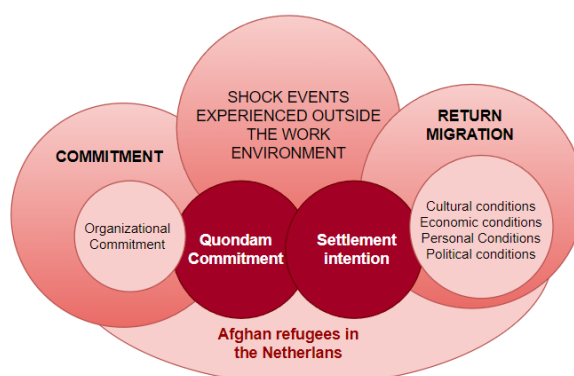
2017). This last reason leads us to analyze the perception of this type of disengagement in refugees and follow Klein's advice to explore this area.

## 2.4. CONCEPTUAL MODEL

Afghan refugees form one of the largest and longest-lasting communities in the Netherlands, yet few scholars have dared to write about this population group. The literature review highlights the neoclassical theory of return migration as a starting point for understanding the settlement intentions of refugees, a critical thought when one wants to understand a person's perception of commitment. Despite the extensive literature on organizational commitment, one type of psychological attachment that has barely been studied quondam commitment the commitment that individuals once had but no longer have. It is from these three ideas that this research has emerged to contribute to the literature gap and inform future research. Afghan refugees in the Netherlands are a population group that has experienced a traumatic flight from their homeland, which is why we believe that they have experienced a loss of commitment to ideas or goals they had in their homeland. The aim is to investigate whether this quondam commitment influences the decision of Afghan refugees to stay in the Netherlands. The existing literature on return migration and quondam commitment would be expanded from these perspectives. Combining both concepts will show factors and motivations that explain the behavior of this community.

*Image 1* corresponds to the conceptual model. It shows how the target group is the Afghan community living in the Netherlands and the critical concepts of quondam commitment and settlement intention. Both share the experience of traumatic situations as factors that propitiate them, so the study as a whole can be prosperous.

*Image 1 – Conceptual model*



## CHAPTER 3: METHODOLOGY

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This chapter is devoted to the explanation of the methodology that has been carried out. The methodological approach starts with the research method and the research design. This is followed by a description of the cases, data collection, and data analysis. Finally, the chapter ends with an explanation of the criteria followed and the ethics considered by the researcher.

### 3.1. RESEARCH METHOD

This research will use the qualitative method throughout its study. The main objective of qualitative analysis is to understand a consultation through a humanistic approach. It is an incredibly reliable method when what is expected from the study is an understanding of the participants' beliefs, experiences, attitudes, behaviors, and interactions (Pathak et al., 2013). Qualitative research allows the researcher to delve deeper into respondents' experiences, attitudes, and behaviors. It understands that the experiences and reflections form the primary purpose of such research (Jackson et al., 2007). This research method made it possible to discover a quondam commitment experienced by Afghan refugees living in the Netherlands. Leerkes, Galloway and Kromhout (2011) argue that understanding refugees' experiences helps understand their integration. Therefore, using a qualitative method helps us delve deeper into the research topic and explore nuances (Brewerton & Millward, 2001).

In framing this research around refugee stories, a narrative approach has been chosen, providing a rich framework to investigate how human beings experience the world and how they tell it through their stories (Webster & Mertova, 2007). "Narrative is not simply a way of describing reality, but a way of socially constructing reality, establishing what are, were or could be the connections between events, feelings, thoughts and actions" (Gergen, 1999).

This research uses inductive reasoning promoted by the idea of identifying patterns to help us answer the research question. The purpose of the inductive approach is "to condense the raw textual data into a brief, summary format; to establish clear links between the evaluation or research objectives and the summary results derived from the raw data; and to develop a framework of the underlying structure of the experiences or processes that are evident in the raw data" (Thomas, 2006). This reasoning is ideal for this research as it wants conclusions to emerge from frequent themes and leaves room for improvisation of the results. Inductive reasoning looks for patterns that connect new models to models that already exist in theory. Regarding this reasoning, the possibility that some key themes do not emerge due to preconceived ideas is abandoned (Thomas, 2003).

### **3.2. RESEARCH DESIGN**

Throughout the study design, the researcher has used the methods and techniques it has deemed most appropriate to combine them logically to handle the research question correctly. The researcher decided to explore the research question through an experimental method. The exploratory search aims to discover new knowledge about a phenomenon, which is applicable when there is not much literature on the concept to be explored, and the aim is to obtain information (Akhtar, 2016). In this study, the researcher aims to find the possible influence of quondam commitment on Afghan refugees' intention to settle in the Netherlands. There is no previous literature linking the two concepts and working them together, so basing the research on exploratory research is most appropriate.

The investigator has focused his study on inductive reasoning and has opted for the case study design. The case study is ideal when one wants to explore new or little-known behaviors. It is perfect when the research question is formulated with the "how" (Meyer, 2001). The main advantage of this type of research design is that a holistic view of the process can be obtained, i.e. the observations allow the researcher to interweave different aspects to examine them about each other (Gummesson, 1988). The result of opting for the case study in the review is to be able to explore the previous research question suitably; the researcher is concerned with the exhaustive study of the phenomenon and wants to capture the reality of the specific topic, he does not want a statistical data analysis but focuses his attention on the description and recording of the case.

Furthermore, the researcher of this study has opted for constructivism as a style of reasoning; it is based on a compromise, knowledge is socially constructed, social reality is constructed, and finally, knowledge and reality are mutually constitutive, leading to a reflexive statement (Pouliot, 2007). It is an ideal analysis for this report as it does not want to discriminate against any alternativ

e and is open to modification as the researcher gains experience in studying the phenomenon.

### **3.3. CASE DESCRIPTION**

The case in this study is a sample of 29 Afghan refugees living in the Netherlands. All participants in the research are people who emigrated from Afghanistan between the 1980s and the 2000s and settled in the Netherlands. The Afghan community is one of the largest groups of immigrants in the country, and the 1990s was when most refugees who fled from Afghanistan found refuge in it (Feldmann et al., 2007). It is important to note that the investigation is based on interviews with refugees, whereas forced migration includes several legal or political categories, all related to having been forced to flee one's country of origin in search of safety (Castles, 2006). A person is not considered a refugee until the asylum claim has been processed and approved. Therefore, this study will only use the experiences of people who are legally considered refugees (Chin & Cortes, 2015). The choice of this research group is based on the limited literature on this community. Even though it corresponds to 17% of the total number of immigrants in the country, there is an extensive literature gap which is considered an opportunity for

this work. The high numbers, the experiences and the more than three decades of living in the Netherlands make it very attractive to carry out the study with this research group.

### **3.4. DATA COLLECTION**

This research has made use of interviews as a method of data collection. Interviewing is one of the most used techniques in qualitative studies, it helps generate data from individuals or groups (Akhtar, 2016). It is a method of data collection that requires trust between the researcher (Meyer, 2001) and the interviewee and is especially useful when it is wanted to get to know the stories behind the participants' experiences (Valenzuela, & Shrivastava, 2002). Semi-structured interviews allow for in- depth interviews with respondents who must answer open-ended questions, it is a flexible method that allows for standard comparisons between participants, together with the analysis of individual specifications (Gummesson, 1988). They are interviews in which a set of pre-established open-ended questions and other questions arise spontaneously between the interviewer and the participant (DiCicco- Bloom & Crabtree, 2006). The advantage of using semi-structured interviews as data collection is that it allows the researcher to refine preconceived notions, analyzing and estimating the phenomenon in depth (Valenzuela & Shrivastava, 2002). The researcher has focused on individual in-depth interviews during the data collection process, seeking to reconstruct perceptions of events and experiences (DiCicco- Bloom & Crabtree, 2006).

The format of the interview has varied according to the participant being interviewed. Interviews have been conducted in several languages, English, Dutch, and Dari, depending on each interviewer's language. The limitations of the study include the fact that English and Dutch are not the mother tongues of the participants, so many of them will not feel comfortable speaking it due to a lack of vocabulary or the difficulty of expressing their emotions in these languages, so the data obtained may not reflect the reality one hundred per cent. The interviews were conducted in person and online. In online case, the interviewee was asked to see his or her face, as body gestures will significantly help the researcher interpret the data.

The interviews were recorded so that the researcher could transcribe the answers and compare the data between the different interviewees. However, only the voice, as recording the person during the whole interview may make him/her feel uncomfortable, and one of the main issues in individual interviews is the trust between the interviewer and the interviewee so that the answers reflect the personal reality in the most efficient way (Meyer, 2001).

In pursuing the objective of collecting data through the narrated experiences that interviewers will give in their interviews (Cortazzi, 1994), the appropriate method is the narrative method, and interviews are considered the most appropriate method for data collection. The narrative technique uses the experiences recounted by participants as a unit of analysis to investigate and understand how people

experience certain phenomena (Baumeister & Newman, 1994). The narrative approach captures the emotion of the moment described, making the event active rather than passive, infused with the latent meaning communicated by the narrator (Boje, 2001).

### **3.5. DATA ANALYSIS**

For narrative analysis, the aim is to uncover themes or themes that are present in the interviewees' stories and that are common to the data (Polkinghorne, 1988). By using narrative analysis, it seeks to engage the researcher in the participants' stories (Riessman, 2008). To find patterns in the analysis, hermeneutic analysis is used to help find comparisons and similarities within the interviews (Kanstrén, 2021). The process followed is explained in detail below.

The study's first phase was based on general readings and detailed re-readings to find similarities between the participants' narratives. Six different patterns (*appendix 4*) were assigned once the interviews had been explored in a general way and without restricting any of the directions that the researcher could perceive. It should be noted that each interview did not only share one pattern but sometimes even belonged to three different themes. The third phase consisted of re-reading the transcripts and writing short summaries based on them to provide the researcher with the relevant information for the study of each transcript (*appendix 3*). Finally, coding was used, although not in a very elaborate way (*appendix 5*). Not much time was spent on the coding because the study followed a narrative approach, so it was important for the researcher to know the complete stories of the participants. Quotes from the transcripts were noted to support the type of narrative assigned to them, with each transcript finally being compared to meet the template's criteria. At this stage, a final comparison of the categories was made to confirm the most relevant to answering the research question (Saldaña, 2009). After this last step, the researcher considered the idea of unifying two patterns of the six themes as they were very similar (*appendix 6*). Therefore, after the analysis, the transcripts were classified into four different types of narratives that supported the answer to the research question.

### **3.6. RESEARCH CRITERIA**

The most used evaluation criteria in the qualitative method are that of Guba & Lincoln (1989). They show four criteria that any research should meet to construct a convincing and credible story to readers (Symon & Cassell, 2012). The first is the criterion of credibility that the researcher captures a good fit between reality and interpretation (Guba & Lincoln 1989). To achieve credibility in the study, once the process of data narration is finished, the stories that will be represented in the document will be given to the participants so that they can read them and check that the information and data that have been obtained coincide with the reality that they presented in their interviews. The following criterion is transferability - getting the researcher to provide sufficient detail about the specific research case. It is

not about demonstrating generality in the results (Guba & Lincoln 1989). To achieve this external validity, all specific details will be provided so that readers of the study can assess whether the data obtained in the search are applicable for future research.

Reliability is a process of auditing, "methodological changes and changes in constructs have been captured and made available for evaluation" (Guba & Lincoln, 1989, p. 242). To achieve this criterion, the paper is full of methodological facts that have been carried out so that by reading it, one can have all the necessary information regarding the methodology that was followed and draw one's conclusions. Finally, conformability ends the evaluation of the exploration. Guba & Lincoln (1989) refer to it to clarify where the data comes from and how it undergoes a transformation to become final findings (Guba & Lincoln 1989). In the appendices of this document (*appendix 1*), you will find all the interview transcripts and the codebook to demonstrate where the findings come from. This information will be provided to the university, details, and consent for ten years from all participants who took part in the interviews.

With all this, we can state that the report meets the basic evaluation requirements and can therefore be used for future research.

### **3.7. RESEARCH ETHICS**

The ethics of the research during this study is essential, as the topics covered are considered sensitive, and it is essential for this study that all participants feel comfortable before, during, and after the completion of the interviews. For this reason, several ethical considerations were considered. All participants were informed of the purpose of the research, what it was, and what was expected. Before the interview, they were given to sign a consent form (*appendix 2*) so that their names would remain anonymous but would be available if the veracity of the information had to be checked. They were informed before the interview, during the interview, and after the interview that they could stop the interview if they did not feel comfortable and avoid questions if they did not want to answer them. The names connected to the data that will be made public are invented, all interviews have been conducted anonymously to preserve the participants' privacy, although names appear when a narrative analysis is carried out, none of them corresponds to the real ones of the participants. Only the researcher and the university supervisors have the participants' information. Finally, contestants were allowed to read the research before the presentation of the study so that they could corroborate that they agreed with how the data had been interpreted.

After conducting the interviews, several reflections have been identified, which are partly considered limitations of the study. The interviews were conducted in different languages, the researcher only understood English, so the analysis was done by translating the transcripts into English. This fact may have resulted in the data being misinterpreted or not fully understanding what the interviewee

wanted to highlight. However, a narrative study reduces this bias by interpreting the data as a complete story. Another limitation of the study comes in the conduct of the interviews. Five interviewers participated in the study, so the researcher of this research could not conduct all the interviews, making it difficult to search for information in the transcripts. Language in conducting the interviews was also considered a limitation. In the case of the researcher in this study, she conducted the interviews in English, which was not the mother tongue of either the interviewer or the interviewee, sometimes making it difficult for the participants to express themselves fluently and comfortably. Finally, on a positive note, as the interviewer in this study was not Dutch, it was noticeable that the interviewees felt more comfortable when they were critical of Dutch society or the Netherlands and sometimes felt a connection with the interviewee, being immigrants like themselves.

## **CHAPTER 4: RESULTS**

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Based on the narrative analysis and the plots that emerged, the following four types of narratives were identified: emerge of quondam commitment caused by a lack of identification with the community currently living in Afghanistan, emerge of quondam commitment resulted from negative memories of the years spent in Afghanistan, emerge of quondam commitment as a result of the lack of opportunities in Afghanistan, and emerge of quondam commitment as a result of the lack of political stability and security enjoyed in Afghanistan. As discussed in previous chapters, quondam commitment is a type of commitment individuals once owned but no longer possess (Klein et al., 2017). In turn, the attachment losses motivated the participants' decision to settle in the Netherlands. All these types of narratives, with illustrative quotes, are described below.

### **4.1. EMERGE OF QUONDAM COMMITMENT CAUSED BY A LACK OF IDENTIFICATION WITH THE COMMUNITY CURRENTLY LIVING IN AFGHANISTAN**

The first pattern identified is that of "emerge of quondam commitment caused by a lack of identification with the community currently living in Afghanistan". A distinctive and common feature of these narratives is the interviewees' loss of commitment to their homeland, leading them not to want to return to Afghanistan and settle in the Netherlands. For all of them, this change of outlook towards their homeland was triggered by finding notable differences between them and the population living in

Afghanistan today. For some, their holiday return to Afghanistan reinforced detachment from their home community. These interviewees strongly believe that Afghan society has become different and increasingly conservative, possibly due to the continuous wars in the country in recent years. They have generally been disappointed by this change in the community's attitudes where they were born. It is noteworthy that many of these stories are told by Afghan refugees who came to the Netherlands as children or young adults. Nawid and Kahled emigrated from Afghanistan when they were eight and sixteen years old, respectively, and both remember returning to their regions to find a much-changed society.

Nawid admitted that he was proud to have grown up with Afghan values, which always instilled love and respect for the family. When he returned to Afghanistan for his gap year after finishing his studies, he encountered a society with a very different mentality. Neither the city nor the people were as he remembered, and today he does not see Afghanistan as a place for him to settle permanently. He is optimistic about the future he and his family have built in the Netherlands and is happy to work in politics, contribute to society, and continue a family legacy, as many of his family were very politically active in Afghanistan.

*"What I saw from my experience is that the community. Afghanistan is not the community I knew as well as Kabul, where I grew up. It is not the same as when we grew up there. Maybe because of the war or the civil war. The mentality is different. The country has become more conservative. So no, for me, that would not be the place where I would live permanently" – Nawid, 2022.*

The same goes for Khaled who was 16 years old when the Russian invasion happened, and like any other young man his age, he joined the resistance, spreading propaganda. He and the other boys received a message that they had to flee the country. They hurriedly left their region for Pakistan, where Khaled worked as a typist and relayed news from the West because of his command of English. He finally arrived in the Netherlands in 1981 as one of the first Afghan refugees to land at Schiphol airport. This sudden flight contributed significantly to the fact that he always thought that the Netherlands was a transitory place and that when the situation improved in Afghanistan, he would return. After twenty-two years in the Netherlands, it was a trip back to his homeland that changed his vision. Both the infrastructure he had known, and the society's mentality were different from what he remembered, and he decided at that moment that Afghanistan was no longer a place where he felt at home. Although he feels very connected to Afghan culture, he considers his home in the Netherlands and inwardly admits to feeling Dutch first and Afghan second. He admits to feeling fortunate to be able to speak Dari daily because of his work, as he somehow feels connected to his roots.

*"I always thought I would return to Afghanistan one day. I thought I was in the Netherlands temporarily. However, honestly, when I went back to Afghanistan for the first time after 22*

*years, I saw that not only the society but the buildings that I had seen when I was 16 had changed and been destroyed. The mentality of the people had changed drastically. That was a big setback for me. And then I just made a clear decision not to go back. For the first time after 22 years, I felt really at home in Holland, and I said, well, Holland is my homeland. Here I am, and I feel Dutch in every way. Moreover, of course, I am involved with Afghanistan through my work as an interpreter. But I don't have dual nationality, only Dutch nationality, and I consider myself a Dutchman in the first instance” – Khaled, 2022.*

This pattern also includes participants who migrated very young and do not remember many of their years in their country of origin. In the case of Aria, as in the two previous examples, her narrative experiences a loss of attachment to Afghan society. However, the reason for this lies in considering it as something unfamiliar to her, which makes her not feel identified in the community who live in Afghanistan. She came to the Netherlands when she was only four years old, and her memories of her homeland are fond ones, of being reunited with her entire family daily. They are all in the Netherlands, but the relationship has drifted apart as the children have grown older. She believes that this is since society has evolved. In this respect, she is clear about her detachment from life in Afghanistan and she has no plans to return permanently to the country where she was born. Firstly, she considers it an unfeasible possibility given the current situation. Secondly, even if things were fine for her, life there is unfamiliar, and she does not feel that she is part of it. Nevertheless, she has always felt very attached to Afghan traditions and her family. Growing up in a culturally different land has not made her feel discriminated against, even so, it has developed contradictory feelings in her. From her perspective, she has evolved in a society that is much more liberal than the Afghan one, so she no longer fits in with the conservatism of her country of origin. She explains with an example how, during her childhood and youth, living in a family with Afghan traditions and values deprived her of freedoms that her schoolmates enjoyed. Currently, the Netherlands is her home, and she feels that it is the country where she grew up. Afghanistan is unknown to her, and she is not attached to the life of the people who live there.

*"Growing up with Afghan culture, I have inherited many things. Suppose I look at the traditions or the celebrations. In that case, the way of doing things, the clothes, the Afghan food and the language I have also inherited, so there are many things that I do feel connected to, but not the life that people living in Afghanistan lead – Aria, 2022".*

All these stories share the same pattern. Despite feeling connected to Afghan culture and not rejecting it, the possibility of returning to Afghanistan to live permanently is not contemplated by any of the stories that fall into this type. They see the society in Afghanistan today as no longer fitting in with themselves and have set their future in the Netherlands.

#### 4.2. EMERGENCE OF QUONDAM COMMITMENT RESULTED FROM NEGATIVE MEMORIES OF THE YEARS SPENT IN AFGHANISTAN

A second pattern is related to bad memories of the years spent in Afghanistan, making the participants reluctant to return to live permanently in their country of origin. These participants' stories reflect a rejection of the life they remember in Afghanistan and a loss of attachment to their home region. However, they all see the Netherlands as their home, as a place that saw them grow and develop as a person. These participants have a similar memory of coming to the Netherlands as a new place full of freedoms, which they sometimes find difficult to cope with. The participants express their enthusiasm for seeing their future here and this decision is mainly based on two factors; they do not see returning to Afghanistan as a feasible option and consider their family in the Netherlands.

Tamana is concise that her future is here. She arrived in the Netherlands when she was only 12 years old and went to school for the first time. She remembers the first years with much freedom, and sometimes it was not easy for her to cope with it. For example, when she decided what to study, she felt the pressure to make a good decision and finally determined to study at a fashion school. Her past influenced this resolution, as she chose this area, having learned to sew carpets in Afghanistan. Nevertheless, she was also motivated by the idea of choosing studies that she would never have been able to pick out in her country of origin, as being a designer or model in Afghan culture was frowned upon. Finally, after the economic crisis in the Netherlands in 2010, she had to change her area of work, while it was impossible to make ends meet with her current job. Her husband encouraged her to become a nurse, and she is now working on that. She is glad to do as she has a very flexible schedule to take care of her children. Nowadays, she feels that her future is in the Netherlands and that she will never go back to Afghanistan. The times she has visited it, she has seen that Afghanistan is not a country where she feels at home and that the Netherlands is where she is fortunate. She finds it hard to open up about her time in Afghanistan, as she remembers it as a time of utter misery and prefers not to talk about it and focus on his future in the Netherlands with his family.

*Honestly, I feel at home in the Netherlands. Because of the country I come from, and the situation was very different. I was born there maybe, but I don't have anything from there, I have built my existence in the Netherlands. My future is here, my children are here, and I have all the opportunities and freedom, so I feel at home here. Let's say I've only been there for 12 years.... I spent my youth in the Netherlands; you don't forget if it goes well. But in my case, all I remember from my childhood was misery. Of course, I don't want to think about that, so I hardly ever think about my past life, and I don't talk about it either” – Tamana, 2022.*

Even as with the participants who identified with the first experiences, the decision not to return to Afghanistan for permanent residence is quite well established among the new group. Living in the

Netherlands with their whole family and seeing a promising future strengthens the decision to feel at home here and decide that this country will be their place of residence for the future.

Another example is that of Mustafa and Morsal who have built their future in the Netherlands. They have children and a job where they feel fulfilled. Mustafa came to the Netherlands when he was 11 years old, and despite his young age, he remembers how he experienced a country full of freedoms in the first years. Although he has never been very ambitious about his future in terms of work, as a teenager, he realized that traveling was one of his passions. Therefore, it is curious that he has never returned to Afghanistan despite all the places he visited, nor is it among his plans. This firm decision rests on the fact that he cannot endanger his family in addition to having no attachment to his home country. His memories of his years in Afghanistan are very harmful, and he recalls with joy the moment of seeing another way of living in the Netherlands, away from war and restrictions. He thinks that that was the time when he made the decision not to return. Despite this apparent rejection of Afghanistan, he now feels caught between two very different cultures. Some situations with Afghans, such as when Afghan men tell him about their non-positive opinions towards Western European women, hurt him a lot since his future is in the Netherlands with his wife and children.

*“I think, as I said, that freedom that I suddenly got, which I never had because I grew up in the war, was a reality for me. When I was young I thought everything was as I had lived it, but when I came to the Netherlands, I just saw that life could be very different, and then maybe I made a conscious decision never to go back” – Mustafa, 2022.*

Morsal shares Mustafa's view that she does not want to return, she does not contemplate the idea of building a life in Afghanistan and is undoubted that her memories of Afghanistan are primarily dreadful. At the same time, she has genuine admiration for the life she built in the Netherlands. She studied in Russia to become a teacher and remembers those years with very positive affection and her life in the Netherlands. However, her attitude changes when she talks about Afghanistan. Although she recognizes that she has good memories of living there, awful ones always come to mind. She knows that she will return to the Netherlands in a couple of years to settle there, despite currently living in the UK. She feels very much at home in the Netherlands, she considers the people to be friendly, and she owes a lot to a country that gave her a second chance.

*“Afghanistan, I have never thought about going back. When I fled Afghanistan when I was very young, I only remember the problems of war and things like that. So, as I never remember good things about my country, Afghanistan is not my country anymore” – Morsal, 2022.*

It is concluded that the similarity between these interviews is based on a negative memory of Afghanistan. This fact means that returning to live there permanently has never been contemplated. The loss of attachment or commitment to their country of origin is motivated by the bad experiences there.

The construction of their future in the Netherlands arises from having good memories of the country that welcomed them.

#### **4.3. THE EMERGENCE OF THE QUONDAM COMMITMENT AS A RESULT OF THE LACK OF OPPORTUNITIES IN AFGHANISTAN**

Another theme shared among the interviewees' experiences is losing interest in Afghanistan because it cannot offer them the same opportunities they enjoy in the Netherlands. Although these participants do not entirely reject their roots, they do not feel the desire to return permanently to live in Afghanistan. The narratives describe stories of self-improvement, internal conflict, and love and concern for the family. For the three stories are brought as examples, the flight from the state was undertaken with their young children, and the choice of the Netherlands was not entirely premeditated. They were looking for a country where they could offer their children a better future than what awaited them in Afghanistan. The first years of these three narrators are remembered as years of great effort to integrate into the new society even though they did not have the title of refugees, which prevented them from working. Both emphasize that learning Dutch was essential to their professional growth and are grateful for the support of their families, which encouraged them not to give up and settle in the Netherlands. Today, both consider the Netherlands as their home and the place that gave them and their family a second chance.

For instance, Dunya fell into a depression during her first few years in the Netherlands since she did not speak Dutch well and faced discrimination. She fled Afghanistan when she was 16 years old, and it took her years to reach the Netherlands and three more years to get refugee status, so she remembers that complex and tiring journey. Nowadays, she feels delighted with what she has achieved and all the effort she has made to be glad at the workplace. She feels very proud of having decided to emigrate to the Netherlands. She considers that she was forced to flee Afghanistan, but nobody pressured her to come to this country, so choosing it to raise her children is something she is proud of. She was aware that she had to integrate into the culture and the country from the moment she arrived, so she has worked hard to do so over the years. This fact has led her to decide not to return to Afghanistan and settle here. She says that the Netherlands is her home and that when she returns by plane and sees the "welcome home" sign, she identifies with it. She does not wholly reject Afghan culture, but she feels that it is backward and cannot achieve much with it. She stresses how satisfied she is that she has been able to offer her children a better future by deciding to settle in the Netherlands, despite the hard beginnings. In her words, there is a sometimes-hostile attitude towards Afghan society, which encourages the idea of full integration into the Dutch culture.

*"If I think about it, I don't think I am like other Afghans. I am different, I see life differently. When I came to the Netherlands, I was pleased, I thought I had decided to come to the*

*Netherlands and give my children a future. If I had been in Afghanistan, my children would not have been able to attend school during the war. I'm glad I have a roof over my head and that my children attend school” – Dunya, 2022.*

Like Dunya, Ramin also did not premeditate much about where he and his family would go after fleeing Afghanistan. They were looking for a country where they could get out of the war and be safe. Ramin was a surgeon there until the regime arrived, and he had to escape to hide in the countryside. During the war, his workload increased considerably, and he remembers those years full of fear and anguish at being discovered. Landing in the Netherlands was a bit of a coincidence. He was driven by his wife's idea of finding a safe country for their daughters to grow up in freedom and motivated by the idea that he had family in the Netherlands. They chose this country as their destination. At that time, he never thought he would be able to continue his medical profession. The thought of offering the best future for his family led him to study Dutch as soon as he set foot in the country. As the years went by and he became more and more integrated into Dutch life, he became more motivated to continue studying to become a doctor. Nowadays, he is a psychiatrist and admits that he often thinks back to the years he spent in Afghanistan and is very happy to be in a country that offers stability. In the Netherlands, he has found the security he longed for in his family and feels that it has been a second chance for his wife. Mainly, her freedoms would have been very restricted in Afghanistan, granted that he still feels connected to Afghanistan, but differently. Currently, he considers his home country as the nation of his parents, but not his own, and feels more comfortable in the Netherlands. This fact has influenced his decision to stay here, as he feels that if he were to return to Afghanistan, he would have to get used to things that are very established in this country. Finally, he considers that what he feels towards his origins is a feeling of nostalgia but not a desire to return permanently.

*“Your own family is important but also the country, the security, the freedom to say what you want. The politics of how people treat you, the openness, the feeling of not being determined by your decision. I come from Afghanistan, but I have also studied in Russia and seen how people cannot say things out loud. I have the feeling that maybe I fit better here, in this society, than in Afghanistan. Given my profession as a doctor, I am allowed to work with freedom. I feel connected to the Netherlands and what I have become here. I feel at home here. So when I go back to Afghanistan, my country, I see how things are with the people there, the different situations, and in 20 years, everything has changed a lot. So, honestly, I feel that Afghanistan is the land of my parents, but inside I feel comfortable here. If I think about it consciously” – Ramin, 2022*

This pattern is not only present in people who migrate as adults with families but also in refugees who arrived in the Netherlands as children. Milad's case is similar, although his story is different, having arrived in the Netherlands at the age of one. He does not contemplate returning to the country of his

birth as he feels that returning would mean missing out on many of the opportunities that the Netherlands has offered him.

He is proud of what he has achieved because, as a first-generation immigrant, he was faced with discovering and finding for himself to find a job and decide his future career. Currently, he is glad and proud that he has been able to go to the highest level of education in the Netherlands. However, it was difficult for him to focus on his professional career during his school years because he did not have any references in his family. He is pleased to have been exposed to Afghan culture and emphasizes his eagerness to pass on his education to the new generations, which encouraged him not to give up. Conversely, he also highlights the love and appreciation that this culture has transmitted to his family, which is very satisfied with and grateful for having these values. He recalls his childhood full of friends from different cultures and countries and thinks that he eventually felt more connected to them because they had similar family situations to his own and identified with the problems and struggles, they faced. As for fleeing Afghanistan and coming to the Netherlands, he does not know what motivated his parents to choose this country, but he assumes that it was a decision based on all the family they had here. When asked if he plans to stay in the Netherlands in the long term, he says that it never was a conscious decision, but he grew up here and feels at home means that he does not plan his future elsewhere. In addition, he feels a connection to the Dutch country because even though what he knows in Afghanistan is through the media, he feels lucky to have grown up in a place that has given him many opportunities. He is not sure if this is true, but he feels that the study options he has had in the Netherlands are far more than he could have had in Afghanistan.

*“I still follow it on the news. And they still tell me from home how the situation is there. Even for people who have studied there, if they have been able to finish their studies, the conditions are still quite bad. The possibility to study there is not very high. So yes, I'm glad I grew up in the Netherlands, because you have very different opportunities so to speak” – Milad, 2022.*

These stories coincide with the detachment from Afghanistan caused by the more significant opportunities offered in the Netherlands. Once they have emigrated, they have seen how other countries enjoy opportunities that their home country did not, causing them to lose connection with Afghanistan and encouraging long-term stay in the Netherlands.

#### **4.4. THE EMERGENCE OF THE QUONDAM COMPROMISE AS A RESULT OF THE LACK OF POLITICAL STABILITY AND SECURITY ENJOYED IN AFGHANISTAN**

The experiences that were classified in this fourth category present a coherent and consistent narrative of how grateful they are to live in a safe and peaceful place like the Netherlands. Typically, these interviewees have strong memories of a dangerous life in Afghanistan. They claim to have found the peace they were looking for in the Netherlands. Although they do not all have the same opinions about their intention to settle in the country, they all affirm that the Netherlands is safe and stable. Not all of them feel at home here, and although they have no plans to return to Afghanistan shortly, they have not been able to achieve complete happiness in the Netherlands.

Their narratives can be characterized by sorrow for their home country when they recall the current situation and the reasons that forced them to flee. However, there is great admiration for Afghan culture and a strong attachment of the interviewees to it.

Substantially, many of the narrators of these stories lived their entire childhood in their home country, so they have more memories than other participants interviewed. They remember their first years in the Netherlands in a highly complex way as it was a completely different country from their own. They faced a language barrier that prevented them from being able to start in the labor market quickly. Yasmin and Marwa are good examples of two women who grew up and were educated in Afghanistan but fled, searching for a safe and peaceful country. Both tell stories of self-improvement and cultural conflicts they have faced in raising their children in a different society than the one they were used to.

In Yasmin's case, from the moment she left Afghanistan, she decided not to return to live there permanently. The main reason is that she fled the country, searching for a safe country where she could live in peace. Yasmin studied journalism in Afghanistan and worked there as a childcare worker. With the arrival of the Taliban in the country, she was forced to flee in search of a safe country, and she came across the Netherlands. She says that the arrival was hard, that it is not easy to settle in a country so different from your own and accepts that due to the limitations of the language, it will not be easy to find work in the field in which she had been trained. Today she feels good about herself and is happy with what she has and does. She thinks all the voluntary work she has done and the emotional support of her daughter to continue her education have influenced her to feel at home in the Netherlands. She feels that the Netherlands is her home as she has lived there for many years. She has no problems dealing with Dutch people, although she admits that sometimes it is challenging to integrate into the culture. Although she has never felt discriminated against in the Netherlands, she attacks the media for conveying a wrong or misinterpreted message about the Afghan population that makes people prejudiced against them. She is connected to Afghan culture and feels admiration for it, and above all,

recognizes that the love of family that her culture conveys is something she never wants to let go of. Despite being so close to the culture of her native country, she experiences an internal conflict when it comes to taking care of her children, as she considers it complicated to raise them between two cultures.

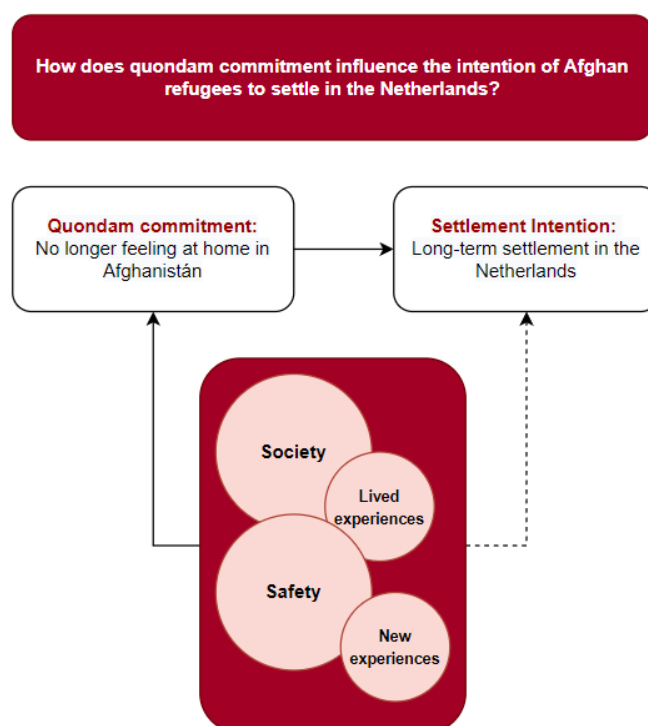
*“When we left Afghanistan, we had no intention of going back. We were looking for somewhere to go. However, we didn't know where the Netherlands was, what life was like there, what the culture was like, what the climate was like. The people smuggler took us here and dropped us off in the Netherlands. We discovered that the Netherlands is a good and safe country to live in” -Yasmin, 2022*

Marwa shares the same pattern as Yasmin, as she considers herself fortunate to live in a country that provides the stability of the Netherlands and to have a peaceful life. However, it has never left her mind to return to Afghanistan if the situation improves, although she does not see it as a possibility in the short term. Marwa lived all her childhood in Afghanistan, went to high school, and then went to university to study engineering. Nevertheless, she had to stop going when the Taliban came to the country and banned it. She remembers the last years in Afghanistan with fear and danger, after which she decided to leave the country, first through Pakistan and then to settle in the Netherlands. She feels very close to her culture and her family. Most of them live in the Netherlands and are very close to each other. When she thinks about life in Afghanistan now, she finds calm and grateful for living in a safe country, with a lovely house and a quiet life. Though, she feels that sometimes she is not welcome in the Netherlands, making her not feel at home. Further, she feels very close to the Afghan culture and feels that she is part of it, but she finds it challenging to raise her children, as she does not want them to reject Afghan culture but having grown up in the Netherlands, they have a duality of cultures. She is adamant that she will never be internally happy in the Netherlands as her country is Afghanistan, and no matter how much time she lives in the Netherlands, she will never forget it.

*“If I look at how the situation was in Afghanistan before and how it is now, we are happy to be here and to be safe. And here it is clean, a clean life. But because I grew up there, your own country is still your own country. I can't say I feel completely at home here, because I feel more at home in Afghanistan” – Marwa, 2022.*

Image 2 presents a summary view of the results obtained that answer the research question formulated at the beginning of the research.

Image 2 – Results overview



Of all the interviews analyzed, none of the participants currently considers it viable to return to their country of origin to live permanently due to the political instability in which they currently live. We show the previously mentioned case of Aria, who, when asked if she would return to Afghanistan, is evident in stating that it has taken a concise decision not to return: *"Because, returning to Afghanistan would be unwise, unwise. It is still unsafe there"* (Tamana, 2022). There have been feelings of rejection of what we experienced there, as Morsal told us: *"I remember only war, war problem those things. And that's why, yeah, I never remember something good about my country and Afghanistan is for me, not my country"* (Morsal, 2022), but there were also testimonies of nostalgia for what she had experienced during his years in Afghanistan. *"What I actually feel is a nostalgic feeling of the past, but that's something else"* (Ramin, 2022). Of the 29 interviews analyzed, only one case is it clear that they would return to Afghanistan if the situation improved. Shirin feels very connected to Afghan culture and has always seen the Netherlands as her temporary residence. She confirms that this fact led to her depression because she misses her life in Afghanistan. I'm going to come back, if I think about it.... This is temporary, if all goes well I'll be back. I want to do it for my son and for me. I would like to go back to Afghanistan" (Shirin, 2022).

We can observe how often interviewees have perceived a quondam commitment related to not feeling at home in Afghanistan, which has led to internal conflict. Many interviewees do not know how to position themselves when choosing a predominant culture and find themselves somewhere between

Afghan and Dutch culture, not wanting to detach themselves from either of them entirely but having lost commitment to their country of origin. Among the examples used above is the case of Yasmin, who worries about this conflict and how to pass it on to her children: *"We respect one and other, our kids respect their parents and have their own place in their parents' hearts. Things that we, as foreigners face, in every foreign country, is that we are stuck between two cultures especially raising our children with two different cultures"* (Yasmin, 2022).

Finally, it is worth noting the distinction made by some participants in terms of feeling at home and feeling at home in the Netherlands. For many of them, the Netherlands is their home, where their family and work are.

Arian elaborates on this feeling throughout his interview. He came to the Netherlands as a teenager. Although he is grateful to the country for all its opportunities, he complains about how difficult it is for him to integrate into society fully. When asked if he sees his home in the Netherlands, he is concise in stating that he has built it in this country, as this is where he is raising his children *"Well, you know now. Now I live more in the Netherlands than in Afghanistan, so there is no special intention to go back. And because you know, I have two children, two small children, four years old and two years old. We are building a house here now. So, in the city that we are living, I think after 5-6 months our house will be finished. So, I think we are well integrated in the Netherlands, and we have, you know, good job"* (Arian, 2022). However, when asked if he feels at home in the Netherlands, he feels that he is not clear about his position and that the only thing he is sure of is that he belongs to his body. *"Not feeling all the time, the feeling of not being at home, but so just being you know with present and your mind and body and feeling that if wherever you are it's OK. So this is actually for me. I think most important to not connect myself to some traditions."* (Arian, 2022).

Many of these interviewees confirm that for them, it is more accessible, and they feel more connected to having social relations with foreigners than with Dutch people. They feel that they are more understood and can talk about issues in a more relaxed way. This fact is the case previously commented by Milad: *"I think in why I dealt a lot with People from foreign community then was because he what you say. You do feel more connected to them, because they kind of come from the same environment"* (Milad, 2022). There is a loss of commitment to Afghanistan for all of them, but this detachment has not entirely mutated into a feeling of being at home in the Netherlands. *"You have been changed, so if I go to Afghanistan, I'm different than the people there. When I live in the Netherlands, I'm different than the people here, so the feeling to be totally accepted there's nowhere in Afghanistan, not in the Netherlands, and not if I'm on vacation or some other countries"* (Arian, 2022).

## CHAPTER 5: CONCLUSIONS & DISCUSSION

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During this last chapter, the conclusions will be presented first. The following section is devoted to scientific contributions and practical implications. Then, the limitations of the work are shown, and suggestions for future research are presented.

### 5.1. CONCLUSION

This study's main finding was to demonstrate the relationship between quondam commitment and the settlement decision of Afghan refugees in the Netherlands, answering the research question posed at the beginning of the investigation. After a thorough analysis of the data, we conclude that refugees experience quondam commitment due to fleeing their home country. However, we identified four patterns as motives or factors leading to this loss of commitment. Afghan refugees have perceived a loss of commitment to ideas, feelings, and goals they had from their homeland that they no longer have today. In the same way and motivated by the political instability that Afghanistan has witnessed in recent decades, they have been confronted with the idea of building their future far from their country of origin. The central research question of this thesis was the following: *"How does quondam commitment influence the decision of Afghan refugees to settle in the Netherlands?"*

Quondam commitment is the loss of attachment of individuals to situations or ideas that they had but which, due to extraordinary circumstances that have occurred, have disappeared (Klein, 2017). In this sense, Afghan refugees who fled Afghanistan more than three decades ago and settled in the Netherlands underwent experiences that led them to change their ideas, goals, and perspectives on life. This group of society faced language and customary barriers in their early years in the Netherlands, which influenced the choices they made over the years.

This research showed how quondam commitment had played a fundamental role in the participants building their future in the Netherlands. During the experiences recounted, it has seen repeated patterns that have led most of them to develop an emotional and physical detachment from their country of origin. Ceasing to feel identified and connected to the society they currently inhabit in Afghanistan is a frequently heard pattern in the interviews. It has become repetitive to hear that Afghanistan is no longer their country. Many of them feel sadness and disappointment at what they experienced on their return journeys. Thus, they experience a loss of attachment to a country they once called home. However, many do not find happiness in the Netherlands despite this feeling of contrariness towards the country. They do not feel at home even if they have lived here for decades. Indeed, some are adamant that no matter how many years they live in the Netherlands, they will never feel at home because of the cultural differences that will always be palpable.

All four narratives reflect experiences of internal conflict in not knowing where their home is and to which culture or country they belong. Many of them deal with it internally for years. Others see it as a problem in raising their children. In both cases, it could be seen as a side effect of developing the quondam commitment. As discussed, these stories of disengagement reflect good adaptation skills to the new country and optimistic emotions when considering their future in the Netherlands.

Further, the Netherlands has offered the interviewees a peaceful, safe, accessible place full of opportunities for them and their families. Many see these factors as motives that make them reluctant to return to their origins and sometimes deny their origins and see them as key to their decision to settle in the Netherlands. For example, when participants relate Afghanistan to a life of misery, they experience a loss of commitment to that country. However, when they see the Netherlands as a country that has offered them only good things, they become more attached to building their future there.

It is therefore concluded that the quondam commitment, understood as the loss of attachment of Afghan refugees living in the Netherlands to their home country, influences their decision to settle in the Netherlands. Moreover, many factors that led to the loss of commitment are behind their decision to build their family's future in the new country.

The findings of this study provide new insights into quondam commitment in the personal and non-organizational context. It also broadens the knowledge on return migration. It highlights the importance of integration in the host country for the personal satisfaction of individuals and the internal and external difficulties of individuals. There is support for the idea that the length of time spent in the host country negatively influences the idea of coming back to the homeland. Moreover, return is inconceivable when the country does not offer security and stability for settlement.

## **5.2. THEORETICAL IMPLICATIONS**

This research has several implications for theory. It contributes to the return migration and commitment literature.

Cost-benefit theory predicts that return migration will occur when the costs of returning to the home country outweigh the costs of remaining in the host country. Factors such as loss of employment, solid social contacts in the home country or lack of social or psychological ties to the host country are behind the primary motivations for return (Constant, A., & Massey, D. S. 2003). This research confirms this fact, stating that respondents do not wish to return to their homeland and prefer to create their future in the Netherlands as this country offers them more than their country of origin. Further, the literature shows that the option of returning to the home country is sometimes inconceivable for a large proportion of refugees who do not see it as viable to return until the situation is stable in their home country (Leerkes

et al., 2011). This fact is present in all conversations. Returning to Afghanistan is an unfeasible option due to the political instability in the country.

The occupation by the Taliban in the 1980s forced many Afghans to flee their homes in search of a place away from the war. The political instability in the country since then has meant that many of them have never considered return a coherent option and have settled in the Netherlands to build their future here. Afghan refugees learned the Dutch language and culture to adapt to their new home. This approach coincides with a process of integration, which occurs when immigrants arriving in a new territory are incorporated into the social structure of the host country (Alba, R., & Nee, V. 1997). Furthermore, the literature has shown us that refugees face more extended periods of social acceptance, as they arrive in the country with less preparation. As the migration process becomes more complicated, the cultural adaptation process becomes more complex (Jacob, A. G. 1994). However, the study has shown how participants who arrived as children and young adults in the Netherlands sometimes faced discrimination regarding their educational skills. Less was expected of them than many ended up achieving. Academic preparation ceased to be relevant in the research, and language difficulties became a problem in rebuilding their lives in the new country. According to Richmond (1988), one of the main concerns of this social group is insecurity about their future when they do not yet have refugee status, as they cannot feel free to rebuild their lives. The study goes further, and many of them blame this slow process for many psychological problems experienced in the first years in the Netherlands and highlight the concern of not being able to work legally or not being able to enroll their children in the school.

Next, a loss of attachment of the participants to their home country has been identified as quondam commitment. Quondam commitment is the state in which a person's attachment to an idea or feeling disappears (Klein, 2017). This attachment loss coincides perfectly with the detachment from Afghanistan that most of the participants have experienced. This same author asked us to investigate this commitment from a perspective outside the organizational domain. Individuals can experience a quondam commitment to any goal to which there has been a previous bond of commitment (Klein, 2017). With the study, we extend commitment theory and investigate the almost new concept of quondam commitment.

Having studied together and looked at the influence that quondam commitment had on the settlement intention of the participants has uncovered a third scholarly contribution. The study has brought to light the concept of liminality, the participants have been forced to separate from their home culture, followed by a process of "re-aggregation" in Dutch society (Alkhaled & Sasaki, 2021). In line with the commitment mentioned above, when we talk about the interviewees' loss of attachment to Afghanistan, many of them do not permanently move away from their homeland. They do not want to lose the customs and traditions they have learned from Afghan culture. However, they accept that they must integrate into Dutch society and are therefore open to accepting new ways of life from it. This

approach coincides with the literature on liminality. It contributes by explaining how a commitment to Dutch culture does not substitute the loss of commitment to their homeland. Liminality is when one is neither in one place nor another, a threshold between something that was and something that will come. The participants feel in an internal dilemma, which is difficult to explain, and they sometimes have a feeling of not belonging anywhere (Turner, 1969). They experience a 'betwixt and between' (Alkhaled & Sasaki, 2021) commitment when they consider their identity.

### **5.3. PRACTICAL IMPLICATIONS**

This research obtained information about Afghan refugees' experiences of work in the Netherlands, social relations and the changes in their lives resulting from fleeing their home country. This background has several practical implications for studying refugees, both for governments, society at large and organizations.

Nowadays, organizations must be prepared to team up with people from different countries in a globalized world. Knowing the difficulties and experiences refugees face can help them make decisions and manage teams optimally. This research delves deeper into the stories of these refugees and insights and experiences gained outside the workplace, which are essential when leading a multicultural work group.

The study is topical, with the recent Russian invasion of Ukraine, Europe is facing a large influx of refugees from this country. The study of integration and the experiences of those who migrated more than three decades ago may help deal with similar situations in the future. Therefore, understanding the difficulties these refugees faced guides governments with repeating practices that have proven successful long-term and changing those that have not.

Today, it is essential to remember that we are in a society in which we deal with people from different cultures daily, and a study such as this one, which delves into stories and experiences, does not provide insights into sometimes unconsidered issues that hinder multicultural. The involvement of governments, society and refugees has been key to the successful integration of this community.

### **5.4. LIMITATIONS**

This paragraph discusses the limitations that arose from this research.

It was decided to investigate Afghan refugees who arrived in the Netherlands almost three decades ago. The study investigated the loss of attachment to the homeland and the influence on the intention to stay in the Netherlands. It is worth noting that since the 1980s, Afghanistan has faced a volatile political situation, which did not make the country safe to live in. Due to this fact, it has been shown that most

participants never considered returning a viable option. Therefore, the results obtained from this research could be very different if the group to be analyzed were refugees from countries where war instability lasted for a few years and return to their country was considered safe. In that case, the refugees would probably not have believed as much in rebuilding their lives in the host country as they would have seen it as a place of passage rather than a country of permanent settlement. The relationship between the quondam commitment experienced in this study and the interviewees' decision to settle in the Netherlands is marked by the security and freedoms that the new country offered them. The transferability of the results of this research is limited to a specific context.

The following limitation is related to the lack of previous studies related to the topic. The study revolves around the concept of quondam commitment. However, very little literature about it makes it difficult to understand the criterion fully. Although Klein (2017) was the pioneer in studying this type of commitment, he focused on the organizational sphere, proposing to delve more deeply into it outside the work area. The research has found a type of commitment external to organizational life, which makes it one of the pioneering studies on the subject, and it is burdened with limitations in this respect. The scarcity of previous research investigations makes it difficult for us to build up a broad literature base and makes it difficult to lay the foundations for understanding the research problem under investigation. However, what initially appeared to be a limitation has finally become an opportunity to identify new gaps in the literature and, consequently, new research.

The last limitation is related to the lack of time. The results obtained as a result of the study are accurate and novel, and further interviews focused on the study would bring new themes to the research. More extended interviews with more concepts would provide us with new data to expand and improve the study. However, as it is considered a master's thesis, the results and conclusions obtained will serve as opportunities for future research. The case of the concept of liminality in terms of the identity of the interviewees is a clear example. This term is not expected a priori and is considered especially relevant for the final study.

## **5.5. FUTURE RESEARCH**

The limitations described above have served as opportunities for future research. Detected the quondam commitment that Afghan refugees in the Netherlands have experienced towards Afghanistan, further research is proposed in this area. This research showed how the participants' loss of attachment to their home country is not extrapolated to their attachment to their host country. Many of them feel that they do not belong to any country, and others feel that they result from a cultural mix. This feeling can be related to people's identity, and we leave it to future research to address this issue in more depth. Coupled with the concept of liminality, it is believed that valuable results can be obtained and contribute to the refugee literature in a very novel way. This could lead to the detection of problems or difficulties

that make it difficult for many refugees to feel at home in their destination country despite staying there for many years.

Furthermore, the specific context of this research led to security being the main cause for most of the stories heard when they consider returning to Afghanistan inconceivable. Therefore, it might be interesting for future research to choose a research group from which the country of origin currently enjoys security to consider return feasible. The insecurity of return could be lessened, and new motives could be developed that lead refugees to leave their homeland. In this sense, the research could focus on whether this population group experiences a detachment from their country of origin, in terms of whether it significantly influences their ability to settle in their country of origin.

Finally, and following the recommendations of several scholars of organizational commitment. It would be interesting to contemplate the effects that the quondam commitment that has been discovered may have in the workplace. Since many of them consider that commitments experienced outside the organization can be extrapolated to working life, it would be interesting to investigate further and use the results of this study within the organizational area.

Therefore, this research is considered successful. By relating the settlement intentions and quondam commitment of Afghan refugees in the Netherlands, the results have provided us with new literary opportunities in areas where literary gaps are found. Future researchers are encouraged to work on these findings.

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## APPENDIX

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### 1. FULL INTERVIEW SCRIPT – ENGLISH VERSION

Since the interviewees consist of participants that have prior work experience / education in their home country and participants that have no prior work experience / education before their arrival in the Netherlands, the interview script is adjusted for both type of participants. In the table below, it is clarified what each color means in the interview script. This way, the interview script is clear during the interviews to avoid confusions.

Black	Red	Green	Blue
Applicable to all participants	Signal to ask/do something	Applicable to participants with prior work experience / education	Applicable to participants with no prior work experience / education

### CONSENT FORM

Before we start, I would like to ask you for your permission to record this interview. This recording can only be accessed by me, four other students of this research and our supervisors. This interview will be transcribed afterwards, but you will be given a fictitious name and therefore, you will remain a 100% anonymous.

[SIGN CONSENT FORM]

### INTRODUCTION

My name is\_\_\_\_\_, I am a researcher at Radboud University and I am part of a group that is studying the trajectories of Afghan refugees from Afghanistan to the Netherlands. In today's interview, I would like to hear your story. Specifically, I would like to hear your story of migration to the Netherlands, with a focus on your work-related experiences, social relations and changes.

### PART 1 – SOCIODEMOGRAPHIC INFORMATION (1)

Before we start with the interview, I would like to ask you some general questions regarding your age, gender, highest achieved education (if applicable, what area), travel trajectory (countries), and how long you have been in the Netherlands.

[ASK THESE GENERAL QUESTIONS]

## **NARRATIVE**

To start, I would like for you to think of your life as a long story. When you look back, you find smaller stories, or plots, inside of your life story, some related to your work, some related to your family, or community etc. These plots may be sometimes connected, and some of them may change the course of your life.

## **PART 2 - PREPARATION**

[Explain that you will share your screen and show a timeline].

Here, we have a timeline for you to use, but it is almost empty at this moment. The only event we have added here is the arrival in the Netherlands, but the rest of the timeline is still empty. We would like you to tell us about two remarkable work experiences, that were important for you: one that happened before your arrival in the Netherlands, and another that started after you arrived. These events are made of people, like characters, settings, actions, emotions. Feel free to describe them, and I will take notes [only keywords and time periods] on these blue cards and add them to your timeline.

Here, we have a timeline for you to use, but it is almost empty at this moment. The only event we have added here is the arrival in the Netherlands, but the rest of the timeline is still empty. We would like you to tell us about two work experiences: the work experience that you have had after your arrival in the Netherlands and the work experience that you always had dreamed of doing, expected yourself to pursue, or aimed at becoming. These events are made of people, like characters, settings, actions, emotions. Feel free to describe them, and I will take notes [only keywords and time periods] on these blue cards and add them to your timeline.

[Interviewer note - If you cannot identify if it is formal or informal, ask if they were/are registered]

Could you describe a bit more these work experiences?, e.g., what you liked or disliked about them, what were your work conditions and routine, how you felt or how you still feel about them? I am going to show you this yellow card with some actions that you can use in your answer if you want

Could you describe a bit more these work experiences? Could you describe what you like/dislike about your current work/occupation, what your work/occupation conditions/routines are? Could you describe what you dreamed as a profession/occupation and how you feel about that now? How you feel about what you had dreamed/aimed to do/become?

## **PART 3 - TRANSITIONS AND QUONDAM COMMITMENT**

Thank you. Would you now tell me the story of the transition between this first work to this later work, your journey from one to the other?

If the interviewee does not reflect on the decision-making-process:

Do you intend to stay [in the host country]? Why did you decide this?

If you want, you can keep referring to these yellow cards while telling me your story, and also to these purple cards [Scroll the screen to the left - til the end]. They might remind you of people and actions that were part of your story. Of course, you don't need to stick to them, and you can add other people and actions besides these ones.

Thank you. Would you now tell me the story of the transition between this work that you dreamed of doing and to the work/occupation that you currently have? Your journey from one to the other?

If the interviewee does not reflect on the decision-making-process:

Do you intend to stay [in the host country]? Why did you decide this?

## **PART 4 - ECONOMIC INTEGRATION**

**I would now like to ask you to focus on the moment after arrival in the host country.**

1. Can you elaborate on the events and experiences you had from the moment you arrived in the Netherlands until you got paid work, or a work that you liked, if that happened? I would like you to mention things and people that helped you to get work, but also mention things and people, or other people's actions that prevented you from getting work or a better work condition. You can once again use the prepared cards in your story, if that helps, and add what you feel are important.

*[Interviewer note - If the interviewee says something about their home-country work experience, ask them to elaborate on that. If the interviewee says nothing about that, ask them about moments they remembered their home-country work experience]*

1.1 Were there moments in which you would remember the remarkable work experience from your homeland that you told me? [If so] May you tell me when, or what would make you remember it?

1.1.1 If needed: Would you say you still feel connected/bonded to this first work experience you mentioned, like you still care about that organization/work?

*[Interviewer note - If the interviewee says something that suggests commitment-conflict (like feeling conflicted, feeling tension, feeling a lot of different responsibilities), please ask about this. Interviewee: "I remember having trouble with my family" Interviewer: "Can you elaborate on that? How did it make you feel?]*

1.2 When you look back to the trajectory you just told me, to whom did you feel committed? Like the work itself, family, community, culture...

1.3 [And/or] From your descriptions, I can understand that you had many relationships to manage during this period. Were there any times when you felt that your commitment to your [family? work? community? culture?] conflicted with each other? If so, what would you do in these situations, if you can give me examples?

*'how did you manage these situations?'; 'how did it make you feel?'; 'what were your responses to these situations?'*.

*[Interviewer note - If the interviewee already mentioned some experiences of discrimination, ask them to elaborate on that topic. If they did not say anything about this topic, ask them (gently!!!)*

1.4 Where there situations in which you felt that your work conditions were affected by reactions to your nationality, ethnicity, race or gender? [If so] Would you elaborate on that, give examples, if you feel comfortable to?

## **PART 5 - SOCIAL INTEGRATION**

Thank you. In this part of the interview, we would like for you to tell us the story of living in a new society. Please elaborate on your experiences and feelings since you arrived in the Netherlands until you felt home here, or connected to the Dutch community. I would like to focus on things and people that helped you to feel home, but also on things and people, or other people's actions that prevented you from feeling at home or connected to the Dutch community.

*[Interviewer note - If the interviewee says something that suggests commitment-conflict (like feeling conflicted, feeling tension, feeling a lot of different responsibilities), please ask about this. Interviewee: “I remember having trouble with my family” Interviewer: “Can you elaborate on that? How did it make you feel?”]*

When you look back to the trajectory you just told me, to whom did you feel committed? Like the work itself, family, community, culture...

[And/or] From your descriptions, I can understand that you had many relationships to manage during this period. Were there any times when you felt that your commitment to your [family? work? community? culture?] conflicted with each other? If so, what would you do in these situations, if you can give me examples?

‘how did you manage these situations?’; ‘how did it make you feel?’; ‘what were your responses to these situations?’.

*[Interviewer note - If the interviewee already mentioned some experiences of discrimination, ask them to elaborate on that topic. If they did not say anything about this topic, ask them (gently!!!)]*

Where there situations in which you felt that your integration to the host community was affected by reactions to your nationality, ethnicity, race or gender? [If so] Would you elaborate on that, give examples, if you feel comfortable to?

## **PART 6 – SOCIODEMOGRAPHIC INFORMATION (2)**

Thank you! Now we will move to the last part of the interview in which I will ask you some question regarding socio-demographics.

1. Do you believe that your current work (e.g., or salary, wage, earning, effort) matches your education, qualifications, etc...?

2. Do you still have family in your home country? [If so] Do you support them or help them? Or do you get support from them?

3. How easy or difficult can your household make ends meet with your income?

- ☐ Very difficult
- ☐ Difficult
- ☐ Rather difficult
- ☐ Neither difficult or easy
- ☐ Rather easy
- ☐ Easy
- ☐ Very easy

4. Do you feel your income and work conditions are better or worse than the ones you had in your home country?

And then my last question:

5. Do you think that your current work fits with your educational background?

[Ending paragraph]

So now I am going to stop recording. Would you like to add anything else I did not ask, but you would like to bring? I really appreciate your contribution to this research. If you would like to hear more about the results, feel free to contact me through [email/phone?]

## 2. CONSENT FORM

### TOESTEMMINGSFORMULIER

Voor deelname aan het wetenschappelijk onderzoek: Vluchtelingen: Gemeenschap, Werk en het Integratieproces

#### **Verklaring van de deelnemer**

Het doel van het onderzoek is uitgelegd aan mij. Ik heb de mogelijkheid gekregen om vragen te stellen over het onderzoek. Ik neem vrijwillig deel aan het onderzoek. Ik begrijp dat ik op elk moment tijdens het onderzoek kan stoppen, mocht ik dat willen. Ik begrijp hoe de gegevens van de onderzoeksstudie zullen worden bewaard en hoe ze zullen worden gebruikt. Ik geef toestemming om deel te nemen aan de onderzoeksstudie zoals beschreven in het informatiedocument.

Daarnaast geef ik toestemming om (gelieve alles aan te kruisen wat van toepassing is):

**Ja   Nee**

- ☐ ☐ de volgende persoonlijke gegevens te verwerken: *geslacht, ras/ethniciteit, nationaliteit, opleiding, leeftijd, inkomen*
- ☐ ☐ *geluidsopnamen* van mij te laten maken
- ☐ ☐ deze *anonieme* opnamen te gebruiken voor wetenschappelijke doeleinden (bijvoorbeeld in een conferentie)
- ☐ ☐ deze *anonieme* opnamen te gebruiken voor educatieve doeleinden (bijvoorbeeld in een lezing)
- ☐ ☐ de geluidsopnamen laten transcriberen
- ☐ ☐ de geanonimiseerde transcripties gebruiken voor wetenschappelijk onderzoek

Naam: .....

Handtekening: .....

Datum: .....

#### **Verklaring van de uitvoerende onderzoeker**

Ik verklaar dat ik bovengenoemde persoon correct heb geïnformeerd over het onderzoek en dat ik mij houd aan de richtlijnen voor onderzoek zoals vermeld in het protocol van de Ethische Toetsingscommissie Geesteswetenschappen.

Naam: .....

Handtekening: ..... Datum: .....

### 3. SUMMARY TRANSCRIPT EXAMPLE

*She came to the Netherlands in 1996 and went to high school and university in Afghanistan, but had to stop going because when the Taliban came to the country, she was no longer allowed to go to school. The years she lived in Afghanistan with the Taliban in power were perilous for her, and she came to the Netherlands via Pakistan. They stayed in a refugee centre for six months until they got refugee status and a house in Eindhoven. When she got married, she moved to Amsterdam with her husband and then to Nijmegen, where they owned a restaurant. Today she has two daughters who are students. Both her husband and she worked in the restaurant. She likes her job.*

*Although she regrets not having continued her degree in the Netherlands, she feels it was too complicated for her because of the language. She was not able to bring her diploma from Afghanistan. Although she had the opportunity to study something other than engineering, the reality is that she did not study it because she was not interested at the time.*

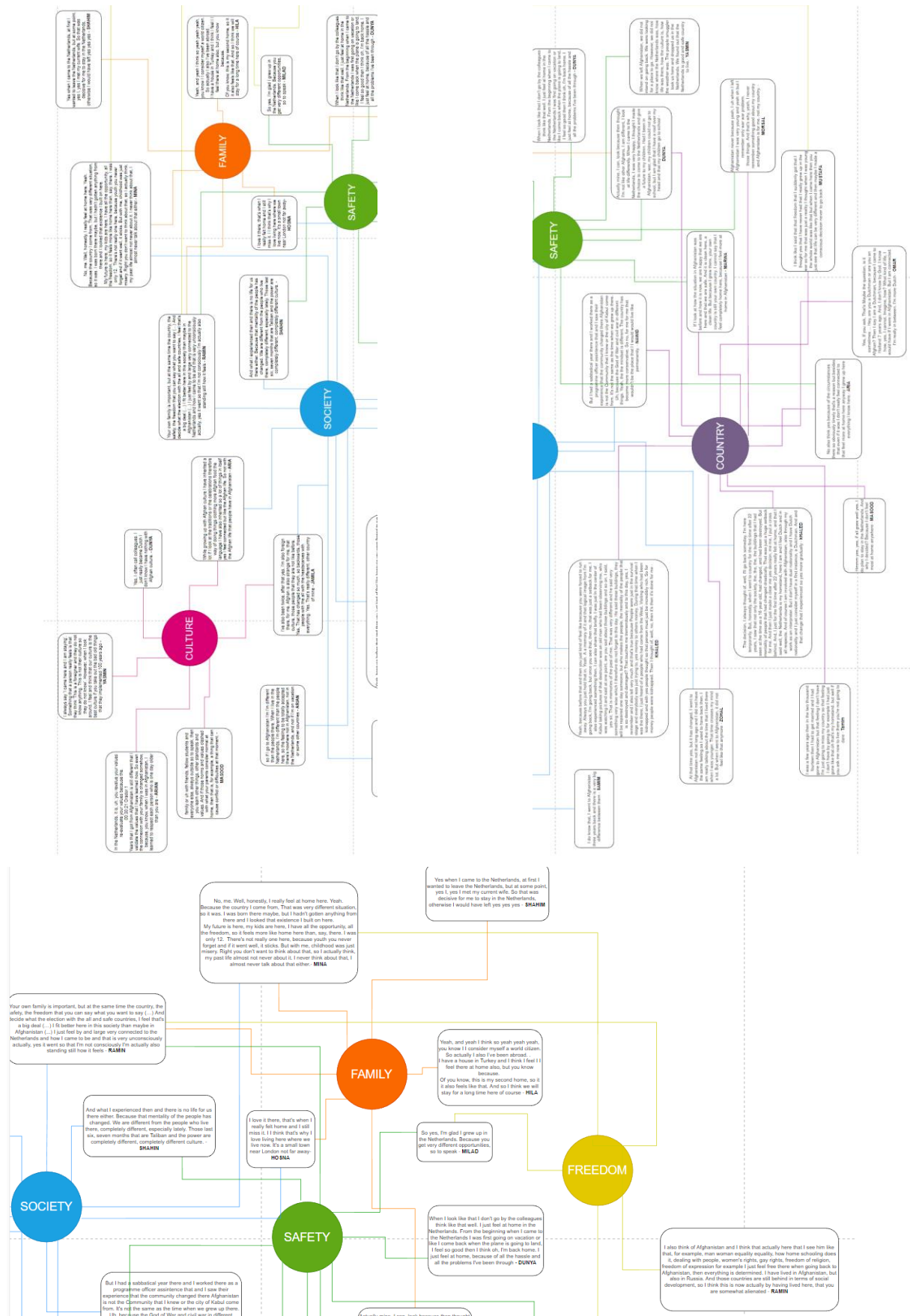
*She has many families in the Netherlands and is happy to keep in touch with them. She considers Amsterdam a more open society in terms of multiculturalism, as her social life there was better.*

*She considers that belonging to a different culture than the Dutch one is not a problem for her, but she thinks about her daughters, and she thinks that it is, as they are in the middle of two cultures. She wants her daughters to have the Afghan culture present, but they know this is difficult. She does not want to accept the Dutch culture. For her, her daughters have the Dutch culture because they have grown up in the Netherlands, but the culture she belongs to is the Afghan culture, although she respects both.*

*Sometimes she feels that she is not welcome in the Netherlands and does not feel at home.*

*When she thinks about the situation in Afghanistan, she is grateful that she is in a safe country with a peaceful life. However, she admits that she feels more at home in Afghanistan than in the Netherlands. She says that she has everything she needs, a house and a peaceful life, but deep down, she is not happy here. She cannot be happy because she feels it is not her country, although she says that even Dutch people do not feel at home here. She does not feel that there is anything that can make her feel at home in the Netherlands, even though she has not experienced any significant discrimination.*

## 4. OUTLINE OF THE PRELIMINARY RESULTS



## 5. PRELIMINARY CODE BOOK

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:28:40 Zomor I've also been twice, after that yes, I'm also foreign there, for me, Afghan is also strange for me, that culture, those people that they are not like before. Yes, that has changed so much, so backwards, those people with the all with the headscarves with everything. Yes, that's really different, other country of mine	Not feel at home in the Netherlands	The Netherlands			X		X		1	QUONDAM COMMITMENT
00:36:09 I don't feel at home in Afghanistan either here either. I think had to, because I think in Russia also not. But sometimes I think to myself, who am I?	Not feel at home in Afghanistan	The Netherlands							1	
00:43:55 Speaker 2 No, me. Well, honestly, I really feel at home here. Yeah. 00:43:59 Speaker 2 Because the country I come from, That was very different situation, so it was. I was born there maybe, but I hadn't gotten anything from there and I looked that existence I built on here. 00:44:12 Speaker 2 My future is here, my kids are here, I have all the opportunity, all the freedom, so it feels more like home here than, say, there. I was only 12. There's not really one here, because youth you never forget and if it went well, it sticks. But with me, childhood was just misery. Right you don't want to think about that, so I actually think, my past life almost not never about it. I never think about that, I almost never talk about that either.		The Netherlands	X	X	—			X	2	QUONDAM COMMITMENT / SETTLEMENT INTENTION
00:16:35 Speaker 3 I had no choice, I couldn't return to 00:16:38 Speaker 3 the country of origin, you know, it is also. 00:16:41 Speaker 3 Also not possible anymore, because I am so integrated here, that I just don't want to go back.		The Netherlands						X	3	
00:31:50 Speaker 3 And that lasted I think four five six years and then yes you feel a little more free to also make contact with the other with Dutch and I have had it through soccer so I played soccer there and I have met many boys and then you get to build your own circle of friends so that Afghan community I have let go a little	The Netherlands	The Netherlands		X		X			4	QUONDAM COMMITMENT / SETTLEMENT INTENTION
00:25:59 Speaker 3 Yes it is actually strange I have traveled quite a lot but I have never been back to in Afghanistan and I also have no yes need actually to go back. On the one hand it has to do with my wife and children so I don't want to take an extra risk to take them there or myself and on the other hand yes I have had nice experiences there but also bad ones indeed when I was young so yes the need to go back that plays a role yes I don't actually have that.	The Netherlands	The Netherlands	X		X			X	4	
00:50:55 Speaker 3 I think like I said that that freedom that I suddenly got that I thought yes that I have never had that I really grew up in the war so for me that was just a reality I thought when I came here was like that but when I came here then you just see that life can be very different and then maybe I made a conscious decision never to go back. 00:19:03 Orador 2 I think the media is preventing me to feel at home in this country in this country.	The Netherlands	The Netherlands		X	X			X	4	QUONDAM COMMITMENT / SETTLEMENT INTENTION
	The Netherlands	The Netherlands			X		X		5	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:26:26 Orador 2 My I'm living with my partner and you also want to stay in the Netherlands.	The Netherlands	The Netherlands	X						5	
Yes he was. When I was allowed to stay I became calm, then — Yes, well, I can stay now. But still, my daughter was small, said anyway, should it be just go to elementary school of children was no problem and they also didn't notice anything. Of do we stay or not — so for them a different life, they didn't go to school in Afghanistan either, she was still small. So their life started here but for us it was different so. But now I like it too. Now already 24, 25, 26, how long am I in Holland? Yes it has been a long time? But I'm happy here too, I only miss my father in Afghanistan.	The Netherlands	The Netherlands	X		X				6	
00:27:26 Speaker 3 There was at that time, That's where the Taliban had come. We may stay at home in that as well. Here we have had freedom, except stress, because residence permit. I didn't think I'm going back to Afghanistan.	The Netherlands	The Netherlands		X					6	
00:28:27 Speaker 3 Yeah right. Yes so I think yes I'm going to Afghanistan then what I have to do there, there I have nothing now, actually.	The Netherlands	The Netherlands	X		X				6	QUONDAM COMMITMENT
00:40:34 Speaker 3 No, no, actually nothing. No, not if you're going to look, I I don't notice. Yeah what time do I come? Who am I just to my colleague? Just say I feel Dutch.	The Netherlands	The Netherlands					X		6	
00:11:07 But I had a sabbatical year there and I worked there as a programme officer assistance that and I saw their experience that the community changed there Afghanistan is not the Community that I knew or the City of Kabul come from. It's not the same as the time when we grew up there.	The Netherlands	The Netherlands			X		X		7	QUONDAM COMMITMENT
00:11:26 Uh, because the God of War and civil war in different things. Yeah, the mindset is different. The country has become more conservative. 00:11:35 So, no, for me for me that wouldn't be the place that I would would live like permanently.	The Netherlands	The Netherlands							7	
00:15:24 Speaker 1 I haven't had many choices, I've seen the Netherlands as my home country in that respect. I did move to Belgium at one point, but that was purely for a job, not so much to flee the Netherlands. So no I haven't, never anywhere, never bothered with that.	The Netherlands	The Netherlands			X				8	
00:23:53 Speaker 1 At the moment I am very much connected with my homeland, Afghanistan. That also came at a much later age, I feel connected to both cultures, so both the Dutch and the Afghan. Combining or those two is something I what I do, and which I feel fine with. Feel connected to with mom of course, I feel connected to the good friends I have. And with my work of course, and when	The Netherlands	The Netherlands	X			X			8	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:28:29 Speaker 1 I was somewhat forced to feel at home in the Netherlands, because when I arrived in the Netherlands, I think it was about two years ago, I was put in a fairly white school, yes I think I was the only foreigner, together with my sister in the whole school, so it actually went quite naturally, I don't want to say forced, but it happened quite naturally, I was in a class with all Dutch people. I never felt different as a child.	The Netherlands	The Netherlands					X		8	
00:30:32 Speaker 1 I don't know what advantages, I love to put a sticker on myself because I'm Dutch or I'm Afghan. I don't actually do I think I have a nice mix of the nice things, the nice aspects of both cultures. Maybe more culture because of course I have my colleagues from all over the world, so I don't necessarily have to call myself Dutch.	The Netherlands	The Netherlands				X			8	
00:34:53 Speaker 1 I do know that, I went to Afghanistan three years back and there is a very big difference between them.	The Netherlands	The Netherlands			X		X		8	QUONDAM COMMITMENT
And I must say that when I was young I always felt at home quite quickly, never really had any problems with that. I was yes, if you come here as a child, you also speak the language quickly and the social aspect also went well, I also did well.	The Netherlands	The Netherlands			X				9	
00:25:54 Speaker 3 The decision, I always thought of, well, I'll go back someday. I'm here temporarily. But, honestly, when I went to country for the first time after 22 years, I saw that not only the society, the, the, the, the buildings that I had seen at the time as a 16 year old, had changed, and had been destroyed. But mentality of people that had changed drastically. That was just a huge setback for me. And then I just made a clear me yes decision, me me, I put a cross behind. And, I just for the first time after 22 years really felt at home, and that I said well, the Netherlands is my homeland, here I am and I feel Dutch and in all respects. And of course I am involved with Afghanistan, also through my work as an interpreter. But I don't have dual nationality and I have Dutch nationality and I just consider myself in a first instance, a Dutchman. And and that change that I experienced so yes more.	The Netherlands	The Netherlands			X		X		10	QUONDAM COMMITMENT
00:27:46 Speaker 3 Yeah, because before that and then you just kind of feel like because you were forced to run away. Always you just hold that in. Yeah. As a memory of it and that logical image from I'm going back, I'm going back, but once you see that, then no, that was just a setback for me. I also experienced something then. I can also share that briefly. I was just in the center of Kabul taking pictures of that destruction was an old man who had been observing me, who was watching it and said at one point, are you sad about those buildings and so on. I said, yes sir, That is memories of the past of me. That was very different and he said very something very wise which I therefore do not forget to this day. He said these buildings, they will be repaired one day someone, but who makes the people, the mentality of the people that is so destroyed and damaged? That touches me tremendously and to this day, yes, I remember and I also tell very much and that's true because People were just in the survival stage and everybody was just trying to, yes money to others money. During that time when I was there, I just heard of a people who had come from the West. Visiting who had been kidnapped and with yes people thought so that person must just be incredibly rich. So for money people were kidnapped. Then I thought of, well, no, then it's then it's done for me.	The Netherlands	The Netherlands			X		X		10	
00:18:56 Speaker 3 Yes when I came to the Netherlands, at first I wanted to leave the Netherlands, but at some point, yes I, yes I met my current wife. So that was decisive for me to stay in the Netherlands, otherwise I would have left yes yes yes.	The Netherlands	The Netherlands	X						11	QUONDAM COMMITMENT

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
And with some it seems to me some very difficult, but so you have to show your face people were but yes you have to, then you also feel at home with are also feel at home. And people also feel at home with you. (...) I do feel connected to the Netherlands, Dutch culture, and also the novelty and I like that.	The Netherlands	The Netherlands				X	X		11	
I think my wife is the most important person, you made sure I stayed here, and also gave him the feeling that I was starting to feel at ease, yes, and that I also felt settled, like okay I'll stay here, and then we'll start a family, and so that was first, anchor, and then I got my two sons and two other anchors so they made sure that the restless boat of my thoughts came to rest.	The Netherlands	The Netherlands	X						11	
Yes yes, no exactly so it was never an option for you to go back into that? Speaker 3 No also think yes because of the circumstances there so obviously timely that's a reason but besides that even if it was I don't really feel connected to that feel more at home here anyway I grew up here everything I know here.	The Netherlands	The Netherlands			X			X	12	QUONDAM COMMITMENT
While growing up with Afghan culture I have inherited a lot if I look at the traditions or the celebrations therefore way of doing things clothing more Afghan food the language I have also inherited so a lot of things in itself yes I feel connected but like the Afghan life. So not with the Afghan life that people have in Afghanistan. Speaker 3	The Netherlands	The Netherlands				X	X		12	QUONDAM COMMITMENT
Yes right then when they talk about the way of life how it used to be not in Afghanistan then I can imagine very little about that huh that I don't feel connected to because it is very unfamiliar to me. 00:26:38 Speaker 2	The Netherlands	The Netherlands			X				12	
Okay and then you feel at home in the Netherlands? 00:26:40 Speaker 3 Quite honestly, no, no, no.	Feel the Netherlands as his home country	The Netherlands					X		14	
I am not a Dutch place, because I have everything, but still, I feel that I am a foreigner. That feeling is, will remain for me forever. 00:27:07 Speaker 3	Feel the Netherlands as his home country	The Netherlands					X		14	
Okay, and could you say more, do you feel at home in Afghanistan? 00:28:00 Speaker 2 00:28:05 Speaker 3 Not there, not there, not there. 00:28:06 Speaker 2 Ok thanks. 00:28:09 Speaker 3	Feel the Netherlands as his home country	The Netherlands					X	X	14	QUONDAM COMMITMENT
And what I experienced then and there is no life for us the either. Because that mentality of the people has changed. We are different from the people who live there, completely different, especially lately. Those last six, seven months that are Taliban and the power are completely different, completely different culture.										

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:28:29 Speaker 2 Where do you feel at home then? 00:28:31 Speaker 3 Yes, I can say that eh, I am hanging in the air, but still, I feel, yes, to have more at home here in the Netherlands now and then they will go to another place. Yes. 00:28:43 Speaker 2 Well, isn't it? 00:28:45 Speaker 3	Feel the Netherlands as his home country	The Netherlands			X			X	14	
For example, when I'm flying, but when I'm on vacation somewhere in another country. And flies to the Netherlands, I feel very calm. Because I am flying to my own country. 00:31:41 Speaker 2										
Actually we did not know, whether it is safe, and especially actually I wanted, for myself it is difficult in the yes I knew it will be nothing for me, in my career my life just that is just necessary, step six taken for doctor. But I come here and I have two children, two daughters, they are very young and I have run okay maybe I won't let it continue here but with Afghanistan, with Taliban occupied, and so I thought of course my wife who open unconstrained life without restrictions of Taliban, but that was in principle for her it was such a second chance at second life, but at that time the first years I went mainly to our two daughters to give the future and I thought yes principle that does a lot of good. And that it actually succeeded in addition. 00:31:13 Speaker 2	The Netherlands	The Netherlands	X					X	15	
Your own family is important, but at the same time the country, the safety, the freedom that you can say what you want to say (...) And decide what the election with the all and safe countries, I feel that's a big deal (...) I fit better here in this society than maybe in Afghanistan (...) I just feel by and large very connected to the Netherlands and how I came to be and that is very unconsciously actually, yes it went so that I'm not consciously I'm actually also standing still how it feels. I'm a feel actually now honestly maybe on a parental Afghan, but inside so I feel comfortable here, I just feel, yes do, just consciously think, Yeah, danger how security frightened for not too old to talk, you just know if you that despite my whole shortcomings, I'm so appreciated, a very civilized people that principle, who would like to help if you just feel, if you indicate that it shows that you're for just being here and you do. So basically I'm and I'm working and being helped.	The Netherlands	The Netherlands	X				X	X	15	QUONDAM COMMITMENT
I also think of Afghanistan and I think that actually here that I see him like that, for example, man woman equality equality, how home schooling does it, dealing with people, women's rights, gay rights, freedom of religion, freedom of expression for example I just feel free there when going back to Afghanistan, then everything is determined. I have lived in Afghanistan, but also in Russia. And those countries are still behind in terms of social development, so I think this is now actually by having lived here, that you are somewhat alienated. 00:29:07 Speaker 3	The Netherlands	The Netherlands		X					15	QUONDAM COMMITMENT
no not not at all home but I'm also happy that I have something here. House, doctor, that I have something here. If I need something I have that here. And I have happy here. 00:29:24 Speaker 3	Not at all in the Netherlands	Afghanistan						X	16	
home I try to feel by the way because I have no choice to go to Afghanistan so should better have quiet life here and still feel a home but sometimes it does not work no	Not at all in the Netherlands	Afghanistan						X	16	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:35:51 Speaker 3 I thought no I'm going back 00:36:06 Speaker 3 if everything is okay so I would like for me too and for me too I would like to go back. 00:24:49 Speaker 3	Not at all in the Netherlands	Afghanistan	X						16	
Actually mine, I can, look because then thought I'm not like other Afghans. I am different, I look at life differently. When I came to the Netherlands, I was very happy. I thought I made the choice to come to the Netherlands and give a future to my children. Had I been in Afghanistan, war, my children could not go to school, but I am glad that I have a roof over my head and that my children go to school. 00:39:06 Speaker 3	The Netherlands	The Netherlands	X			X	X	X	17	QUONDAM COMMITMENT
When I look like that I don't go by the colleagues think like that well. I just feel at home in the Netherlands. From the beginning when I came to the Netherlands I was first going on vacation or like I come back when the plane is going to land, I feel so good then I think oh, I'm back home, I just feel at home, because of all the hassle and all the problems I've been through. 00:41:17 Speaker 3	The Netherlands	The Netherlands				X			17	QUONDAM COMMITMENT
Yes, I often call colleagues. I just really became Dutch I don't know I have nothing with Afghan culture. 00:41:28 Speaker 3	The Netherlands	The Netherlands				X			17	QUONDAM COMMITMENT
For the most part I just do it yes, with what if I love my country, I but with my own culture but I always think I have also told my children that Afghan culture you can't come, don't get any further. You just adjust with this country with this culture, master the language, learn the language well, in the meantime get the diploma for life and you can achieve that a lot in the We really want our children to have the Afghan culture and stick to that as well, but that is very difficult for children. I understand them though that they find that very difficult. However, we cannot accept the Dutch culture. We have family here, a social life, and therefore, that is very difficult. Sometimes I feel like I am not at home and that I am not welcome.	The Netherlands	The Netherlands	X			X			18	SETTLEMENT INTENTION
And why is that? Like I mentioned before, in situations such as when I see the parents of the friends of my daughters at school and they greet me, are being friendly and have a talk with me. But when I see them somewhere else, they act as if they do not even know me. That hurts and does not make me feel at home. Also, sometimes the way my neighbors look at me makes me not feel at home, but that does not really bother me.	Sometimes, does not feel at home in the Netherlands	The Netherlands					X		18	
If I look at how the situation in Afghanistan was before and how it is now, we are happy that we are here and that we are safe. And it is clean here, a clean life. But because I grew there, your own country is still your own country. I cannot say that I feel completely home here, because I feel more at home in Afghanistan. Yes, because here you have everything a house, a beautiful house. It is clean here, you can get and buy everything here. But from the inside, you are not happy. Never been happy on the inside.	Sometimes, does not feel at home in the Netherlands	The Netherlands			X			X	18	QUONDAM COMMITMENT
And why is that? Is that because of the people here, or the culture? No, not at all. I just do not know. It is just not my country. I even talked to some Dutch people in the restaurant and they feel the same. Even the people that are from here say that they do not feel at home here. It may be because of the weather, the weather is so bad here. I really do not know.	Sometimes, does not feel at home in the Netherlands	The Netherlands			X		X		18	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:44:44 Speaker 3 I feel at home here, of for example I can speak the language well I can just deal with that easily so for that if you go somewhere on vacation then you know you are just somewhere I don't belong here huh [...] I have an establishment here for example I live here and I belong here and	The Netherlands	The Netherlands	X			X			19	
00:45:29 Speaker 2 Euh, if you look at Afghanistan would you still feel at home there?	The Netherlands	The Netherlands			X				19	QUONDAM COMMITMENT
00:45:34 Speaker 3 I don't think so because I was just in the age of twenty, twenty-one then I had fled from Afghanistan, so we have I was a few years ago then in the two thousand fourteen then I had to get married and I had gone to Afghanistan but that feeling I don't have I'm just going to miss my country so that feeling I don't have by going to for example I had just gone like that oh that's my homeland, but well if you ask me now to live there you're not going to dare.	The Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes	X						20	
00:45:39 Speaker 3 I do not know. That was a different kind of life, I even dream about and think about. The time that we were there and went to school there is something that crosses my mind often. It does not go away. I came here and I live here, yes, but there it was different. I will never forget that.	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes			X	X			20	
00:45:42 Speaker 3 And what kind of feeling does that give you? Does it make you happy to think about that or sad?	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes			X		X		20	
00:45:49 Speaker 3 Well, it is mixed. It makes me sad, but also happy. I just think I wish I could live back in that time again. I would really like to go back there and live in that time again.	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes			X		X		20	QUONDAM COMMITMENT
00:45:54 Speaker 3 That I was in school and I was working there. I am here, but I am never at ease or at peace here. I do not feel like I belong here. I do not feel home here.	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes			X		X		20	
00:46:01 Speaker 3 At that time yes, but it has changed. I went to Afghanistan not that long ago and I did not have the same feeling as I used to have back then. I am really talking about the time that I lived there when I was younger. That time crosses my mind a lot. But when I went to Afghanistan, it did not feel like that anymore.	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes			X		X		20	QUONDAM COMMITMENT
00:46:08 Speaker 3 It is, I am here and I live here. In the Netherlands is where my house is. But it is not like it feels like my own country. I live here and I am happy with my children, but there is feeling of happiness in my heart.	Not at all in the Netherlands	Nostalgia de Afganistan, volvería a la vida que tenía antes	X						20	
00:46:15 Speaker 3 I think it was a bit of a tendency to go, where the rest of your family is. So in that respect, because I know then also I have two aunts here. My grandmother was also here that it maybe a little bit the reason we came here as well.	The Netherlands	The Netherlands	X						22	SETTLEMENT INTENTION
00:46:22 Speaker 3 Yes that respect I feel actually also Dutch, because with which you live here. Yes, yes, That is the country you grow up with?	The Netherlands	The Netherlands			X				22	
00:46:29 Speaker 3 Over the years, the Afghan culture of the home has been instilled, I still have that. Do I think important thing as family values. That still plays out along the way.	The Netherlands	The Netherlands				X			22	
00:46:36 Speaker 3 It hasn't really changed very much in my opinion.	The Netherlands	The Netherlands				X			22	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:46:43 Speaker 3 Do I listen to my mother, for example, Afghan culture is also very important to me? Or do I do what I like and not listen to her. So sometimes, yes, over the years it clashed. And besides that, that's something that in what comes to mind. What else did you say, that it can clash between...?	The Netherlands	The Netherlands				X			22	
00:46:50 Speaker 3 So yes, I'm glad I grew up in the Netherlands. Because you get very different opportunities, so to speak	The Netherlands	The Netherlands		X				X	22	QUONDAM COMMITMENT
00:46:57 Speaker 3 My intention is always to go back to Holland because yeah, Netherlands I love a lot. Yeah, because of my family and that was the country that I started to rebuild my future and I love Holland	The Netherlands	The Netherlands	X		X				24	SETTLEMENT INTENTION
00:47:04 Speaker 3 Afghanistan never because yeah, I uh when I left Afghanistan I was very young and yeah oh but I remember only war war problem	The Netherlands	The Netherlands			X			X	24	QUONDAM COMMITMENT
00:47:11 Speaker 3 To be and in the UK those countries and Afghanistan be honest. Yeah, I never want. OK, I want peace.	The Netherlands	The Netherlands						X	24	QUONDAM COMMITMENT
00:47:18 Speaker 3 I want, uh, yeah, that it will be safe for my people from our country, but I never want to go back	The Netherlands	The Netherlands							24	
00:47:25 Speaker 3 Yeah, from a even even when I travel to from here to Holland. I always see in the airport Welcome home	The Netherlands	The Netherlands			X		X		24	
00:47:32 Speaker 3 I'm very, very excited. I already feel at home because they are so nice. We are so uh, yeah, really they treat you very good.	The Netherlands	The Netherlands							24	
00:47:39 Speaker 3 Very kind and very nice that yeah, you never felt that you are from different country you Yeah you was.	The Netherlands	The Netherlands			X		X		24	SETTLEMENT INTENTION
00:47:46 Speaker 3 You felt that you were really welcome there	The Netherlands	The Netherlands							24	
00:47:53 Speaker 3 Yeah, and that was very good. Yeah, exactly yeah. 00:07:27 That's the reason that I always want to come back.	The Netherlands	The Netherlands							24	
00:48:00 Speaker 3 You know you feel very safe, yeah and all other countries. They are very safe but I feel safe when I'm in the in the Netherlands even night. Even night time I feel safe it when I travel to every country I really worry, yeah.	The Netherlands	The Netherlands						X	24	
00:48:07 Speaker 3 Uh, and yeah, I don't know how you think, but it is. It's it's my own country. I love Holland more than my own country. Yeah, because from my country.	The Netherlands	The Netherlands			X			X	24	
00:48:14 Speaker 3 Yeah, I only what I remember only war problem that yeah how hard was it was? Yeah yeah those things.	The Netherlands	The Netherlands							24	
00:48:21 Speaker 3 Yeah, but yeah, but from a Holland I have just only nice memories that it will also always stay with in my heart.	The Netherlands	The Netherlands							24	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:13:59 Orador 1 Well, you know now. At the moment I live more in in the Netherlands and in Afghanistan, so there is no special intention to go back.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.	X		X			X	25	SETTLEMENT INTENTION
00:14:08 Orador 1 Right, and because you know I have two children to small children, four years old and two years old. We are building a house here now.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.			X	X	X		25	
00:14:16 Orador 1 So in the city that we are living, I think after 5-6 months our House will be finished. So I think we are well integrated in the Netherlands and we have, you know, good job.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.					X		25	
00:14:24 Orador 1 Uh, social life everything is OK, so there is no reason for me to go back to Afghanistan, but also because of the current	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.							25	
00:14:31 Orador 1 Say that sometimes it does not matter how long you live in a country that is more the point binding that you have in the country.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.			X	X	X		25	
00:14:38 Orador 1 And even I lived here for 22 years and I still have limited Dutch friends because no, the the there there.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.					X		25	
00:14:45 Orador 1 In the core, their values the way that they are treating people from a different society. It is still, I think, premature, I think, and	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.							25	
00:14:52 Orador 1 As a trainer, as a coach, I totally understand where it comes from, but personally I find it very difficult to be not accepted as a fully Dutch citizen while I still live here, I'm living more than 22 years in the Netherlands. I'm well integrated, but still there are some occasions.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.							25	
00:14:59 Orador 1 But I feel that I'm not fully accepted because of my skin colour because of my background, just simple things and my passport has written a place of birth Kabul, Afghanistan.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.					X		25	QUONDAM COMMITMENT
00:15:06 Orador 1 so if I go to Afghanistan I'm I'm different than the people there. When I live in the Netherlands, I'm different than the people here, so the feeling to be totally accepted there's nowhere not in Afghanistan, not in the Netherlands, and not if I'm on vacation or some other countries.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.					X		25	
00:15:13 Orador 1 For someone who was a refugee who left his own country, I think this might be the most difficult feeling to have is feeling home, because when do you feel at home when you are fully yourself when you are accepted the way you are?	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.					X		25	

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:27:19 Orador 1 So this was, I think, the difficult, most difficult struggle that I had in my entire life. Where do I feel at home and the only solution that I could find for myself was the only place that I feel at home is my own body, because this is what I take.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.			X				25	
00:28:16 Orador 1 Culture or country, but saying well, I'm part of these worlds and I am living here as long as I live here and the only place that I must and feel home is my body and that helps me actually. 00:28:29 Orador 1 To just, uh, have not very strange emotions about where. 00:28:35 Orador 1 Though I feel home	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.	X		X				25	
00:30:11 Orador 1 In the Netherlands, it is, uh, you revalue your values re-evaluate your values because the. Years that I got from Afghanistan is still different that I validate the values that I have learned now. So even the connexion with your family is changed somehow, because, you know, when I was in Afghanistan, I learned to respect each person who is one day older than you are. 00:30:43 Orador 1 So it is something that I learned. You know the 1st 16 years of my life and even in the Netherlands it was repeated, repeated, repeated. But then I realised well respect is something that you have to respect. 00:30:54 Orador 1 Each human being so it says he, he or she should be older and then later on I learns that respect is actually not only human being but also animals and later on respect us the nature.	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.	X			X			25	QUONDAM COMMITMENT

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
00:31:15 Orador 1 My values changed, my Connexions are changing also. So with my family I was very close, but now I'm close to certain people, but not so close to other people because we don't share the same values. 00:31:31 Orador 1 So I think the values are most important to make the connexion, and I have some friends with whom I'm more than 20 years friends. 00:31:39 Orador 1 They came also as a refugee to the Netherlands, so my best friend I know him now. I think almost for 20 years he's now in Singapore with his family working there, but we are still very good friends so we feel the connexions 00:31:53 Orador 1	He doesn't feel at home anywhere, he thinks he should feel at home in his own body.	For the moment in the Netherlands, does not rule out moving to other countries.	X			X	X		25	QUONDAM COMMITMENT
00:14:48 Yeah, and yeah I think so yeah yeah yeah, you know I consider myself a world citizen. So actually I also I've been abroad... 00:14:59 I have a house in Turkey and I think I feel I feel there at home also, but you know because. 00:15:07 Of you know, this is my second home, so it also feels like that. And so I think we will stay for a long time here of course. 00:17:10 Speaker 1 Move for 2-3 years and live somewhere else experience it just because. 00:17:17 Speaker 1 We can, and I think 'cause of my husband's work he. 00:17:23 Speaker 1 More as an experience, it's it's a luxury, but not because we have to, but for now, yes we want to stay in UK. OK, so when we came, obviously you feel out of place because you don't know the culture, the language [...] Uhm, but we felt home 'cause the people are very warm and the person who was supposed to guide us, she showed us all the supermarkets. I love it there, that's when I really felt home and I still miss it. I think that's why I love living here where we live now. It's a small town near London not far away. But you still experience the difference. The culture within your house and outside and and not knowing what to adapt to, especially as a teenager.	The Netherlands	The Netherlands	X						27	
	The Netherlands	UK, at least at the moment	X						30	
	The Netherlands	UK, at least at the moment					X		30	
	The Netherlands	UK, at least at the moment	X				X		30	QUONDAM COMMITMENT
	The Netherlands	UK, at least at the moment				X			30	
When we left Afghanistan, we did not intend on going back. We were looking for a place to go. However, we did not know where the Netherlands was, how life was there, how the culture is, how the weather was. The people smuggler took us here and dropped us in the Netherlands. We found out that the Netherlands is good and safe country to live.	The Netherlands	The Netherlands						X	21	QUONDAM COMMITMENT / SETTLEMENT INTENTION
I always say 'I came here and I am staying'. Something that a person really feels is that they think 'This is a foreigner and they do not know anything. This is not their culture so they do not know'. However, when I look around, I feel and think that our culture is the best culture if you take out the bad old things that they implemented 100 years ago.	The Netherlands	The Netherlands				X			21	QUONDAM COMMITMENT

Quote	Home	Settlement	Family	Freedom	The country	Culture	People in the country / society	Safety	Participant	
Hmmm yes, yes, if all goes well yes. I do plan to stay in the Netherlands. And why I decided? Because I don't feel most at home anywhere.	The Netherlands	The Netherlands			X				23	QUONDAM COMMITMENT / SETTLEMENT INTENTION
but not really connected to one culture, as it were. So, no, I think what I felt most connected to was friends and family. So family more the Afghan culture and friends more of the Dutch culture.	The Netherlands	The Netherlands							23	
but not really connected to one culture, as it were. So, no, I think what I felt most connected to was friends and family. So family more the Afghan culture and friends more of the Dutch culture.	The Netherlands	The Netherlands				X			23	
family or uh with friends, fellow students and everyone else, always outside so to speak, then you learn other things, other standards and values. And if those norms and values clashed with what your parents consider normal at home, then that is, for example, a thing that can cause conflict or difficulties at that moment.	The Netherlands	The Netherlands				X			23	QUONDAM COMMITMENT
And yes, then you don't go back to Afghanistan. So yes, I don't think we thought about that for a second either to go back to Afghanistan is especially now, right? That's still not safe, yes. (...) No, no, and especially not now, because I speak. I do speak Afghan. It's flawed. It is and if I go to Afghanistan, yes, I think I'll have to work as a garbage man if that if that's possible, or I'll have to start all the way from scratch. Yeah, you're not going to do that to yourself.	The Netherlands	The Netherlands						X	28	SETTLEMENT INTENTION
Yes, if you ask, That's Maybe the question, is it sometimes ... Hey, are you a Dutchman or are you an Afghan? Then I say I am a Dutchman, because I came to Holland 7 years ago. And, I don't know by God. I know how, yes, I cannot. Imagine, how? What kind of life I would have if I were in Afghanistan. But I am connected. I'm really in between. I'm more Dutch.	The Netherlands	The Netherlands			X	X			28	QUONDAM COMMITMENT

## 6. FINAL RESULTS OVERVIEW

