Exploring the Lived Experiences of School Belonging for Second-Generation British Muslim Young People from Global Majority Backgrounds. A Participatory Approach.

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Abstract

A strong sense of belonging lays the foundation for a positive and effective education experience. It encompasses a range of contributing factors towards a child and young person's experiences in education such as teacher and peer relationships, parental engagement, emotional connectedness, impact of social and political influences, and sense of community. This research study aimed to contribute to the literature by using a participatory approach and IPA methodology to explore the lived experiences of five second-generation British Muslim young people from Global Majority backgrounds aged 16-25, in relation to their sense of belonging across education institutions in England. The research answered two questions: *(1)* What are the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in mainstream education in England? and *(2)* What factors promote a sense of belonging for young people of this demographic? The analysis resulted in six group superordinate themes: "Culture vs. religion – developing own values", "Social connectedness", "Making sense of parental expectations of education", "Taking strength from understanding colonial and political history", "Gender roles", and "Importance of representation". The findings can develop educators understanding of the ways young people of this demographic make sense of their intersecting identities and the impact of the different ecosystems around them on their sense of belonging. Developing this understanding can contribute to the educational psychology evidence-based practice in supporting this demographic of young people, whilst promoting the values of social justice and anti-racist practice. **Keywords:** *British Muslim; Global Majority; Belonging; Identity; Social Justice; Anti-racist practice.*

Declaration

I declare that this thesis has been composed solely by myself and that it has not been submitted, in whole or in part, in any previous application for a degree. Except where stated otherwise, by reference or acknowledgment, the work presented is entirely my own.

Acknowledgments

My heartfelt appreciation and sincere gratitude goes towards the young people who created this research project; from the research advisors in shaping the study to the participants who gave up their time to deeply share their experiences. Thank you for believing in this project.

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Abbreviations

- BPS – British Psychological Society
- CYP – Children and Young People
- EP – Educational Psychology
- GST – Group Superordinate Theme
- HCPC – Health and Care Professions Council
- IPA – Interpretative Phenomenological Analysis
- MMAT – The Mixed Methods Appraisal Tool
- SEND COP – Special Educational Needs Code of Practice
- SWOT – Strengths, Weaknesses, Opportunities, Threats
- SLT – Senior Leadership Team

Chapter One – Introduction

1.1. Overview of the chapter

This chapter will start with introducing the research aims and outlining the definitions for key terminology used. Next, the chapter will draw upon key researchers in the field as well as the rationale for this study. Following that, the chapter will explore the historical, international, national, and socio-political contexts for second-generation British Muslim young people from Global Majority backgrounds. Lastly, the chapter will end by outlining the positionality of the researcher and draw on the theoretical underpinnings for this study.

1.2. Research aims

This research broadly aimed to explore the lived experiences in mainstream education for British Muslim young people of parents who have moved to the UK from the Global South. The study adopted a participatory approach whereby the author collaborated with two advisors, who are young people from this demographic, in finalising the specific research aims and questions. Please see appendix 1 for an anonymised summary of the advisors as well as an overview of the sessions in which the research aims and questions were developed. The advisers were also invited to provide feedback and comment on the data analysis and findings of this research. Exploring the lived experiences of young people from this group started filling a gap in the literature by highlighting the contributing factors that promote or reduce a sense of belonging, as well as resilience and protective factors that help these young people navigate their experiences in England. It also shed some light on the young people's lived experiences of parental support and engagement, considering their migration background, and how this can

have a role in shaping their sense of belonging in school. This was important as previous research indicated that parents who are newly arrived in a country find it difficult to navigate the school systems, which has resulted in implications for schools and EP's in meeting these parent's needs (Day, 2013). Having the young people's perspectives on parental engagement was considered as adding to educators' understanding of working positively with this group and foster a sense of belonging for all. The agreed research questions included the following:

- What are the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in mainstream education in England?
- What factors promote a sense of belonging for young people of this demographic?

1.3. Definition of Key Terminology

This section explores the definitions for key terminology that is used throughout this research. It includes defining 'Global Majority', 'Islam', 'British Muslim', 'Islamophobia' and the various forms of immigration including first- and second-generation immigrants as well as refugee and asylum seekers.

In line with participatory and emancipatory approaches to this research, the researcher used the term 'Global Majority', initially identified by Campbell-Stephens (Campbell-Stephens, 2020). It is based on the geographical perspective where 80% of the globe is made up of countries outside the West, also known as the Global South. This includes countries in Asia, Africa, the Middle East, The Caribbean, Latin America and the Pacific Islands, and has become the preferred term to use by people within this demographic who have voiced that terms such as 'BAME' (as an acronym for Black, Asian and Minority Ethnic) and 'ethnic minority' make them feel negatively othered by White racial groups (Campbell-Stephens, 2020). Whilst 'Global Majority' is the preferred term in this thesis, this research also used the term 'ethnic minority'

when reviewing the literature, as ‘Global Majority’ is a term that has only resurfaced since the 2020 Black Lives Matter movement and is not widely used in the current or past literature.

Islam is a fast-growing religion (Fardila et al., 2020) and is the second-largest faith group in the UK (Muslim Council of Britain report, 2015). The British Muslim community is made up of a wide variety of ethnically and racially diverse groups that all come together through the belief in one God. Data from the 2021 census indicates that approximately 6% of the Muslim population across England live in some of the most affluent local authorities, whereas 40% live in the most deprived local authorities (Census 2021: First Look, 2022).

In 2018, the All-Party Parliamentary Group (APPG) carried out an inquiry in order to formally define the term ‘Islamophobia’. The definition states the following: “*Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness*” (Bhatti et al., 2021). As some may argue that Islamophobia and racism are separate, due to racism being linked to discrimination based on skin colour, the researcher decided to use the term ‘Islamophobia’ to highlight discrimination towards expressions of Islam and to use ‘racism’ to highlight discrimination based on skin colour. This will be further explored in the theoretical underpinnings of this research in this chapter.

British Muslim young people involved in this research all have one or both parents who were born in the Global South and arrived in England as adults. This means that participants fit into the definition of ‘second-generation’ as they were born in England, but their parents were not. The following definitions are adapted from the International Organisation for Migration (Sironi et al., 2019):

- Immigration is when a person moves from their usual country of residence or nationality to a new, host country and becomes a resident.
- A first-generation immigrant is a person who was born outside the host country and has lived in the host country for a minimum of 12 months.

- A second-generation immigrant is a person whose parent(s) were born outside the host country, but the person was born in the host country.
- A refugee is a person who has fled their usual country of residence or nationality to seek safety and protection from persecution due to various reasons such as race, sexuality, or political membership, in a new country.
- An asylum seeker is a person who has fled their usual country of residence or nationality to seek international protection. They do not usually have a say in which country takes them in and are not always granted refugee status.

1.4. Sense of Belonging in Education

Another terminology, equally important for this research, though more widely used, is the sense of belonging in education. A strong sense of belonging lays the foundation for a positive and effective education experience. School belonging encompasses a range of contributing factors towards a child's experiences in education, such as students "*feeling personally accepted, respected, and supported by others"* (Goodenow, 1993). Children with a strong sense of belonging tend to feel motivated and engaged with the learning, which leads to academic achievements and overall positive wellbeing (Allen et al., 2018). The key contributors to a strong sense of belonging in school include positive teacher and peer relationships, parental engagement, socioeconomic status, a sense of emotional connection, social connectedness, and a sense of community (Allen et al., 2018, 2021; King et al., 2022; Thijs et al., 2018). This allows students to feel free to express themselves authentically and keeps them in a healthy state of mind to learn. School belonging is an area of growing research that is forming the current evidence base for best practices in education. Educational Psychologists (EPs) work within complex systems and support educational institutions in ensuring that pupils' sense of

belonging is promoted and advocated for by adults around them (BPS, 2021; HCPC, 2023; SEND COP, 2015).

Riley (2019) conducted participatory research to facilitate change towards inclusive practices that promote a sense of belonging in some London schools. Student researchers found that the need to belong should be the main priority in a school system (Riley, 2019). Promoting a sense of belonging means that students have a sense of agency, whereby school leaders elicit and act on the views of pupils in order to create positive change, which is in line with current legislation on EP practice and the voice of the child (BPS, 2021; HCPC, 2023; Lundy, 2007; SEND COP, 2015). Ensuring that pupils have a sense of agency can lead them to feel empowered to advocate for themselves.

1.5. Sense of belonging for second-generation British Muslim children from Global Majority backgrounds

The research area on the sense of belonging for second-generation British Muslim children from Global Majority backgrounds is limited. Large-scale quantitative studies across Australia and parts of Europe have explored the sense of belonging for first- and second-generation immigrant children in school. Thijs et al. (2018) explored and compared classroom identification in second-generation immigrant children based in Denmark and ethnically Danish pupils. They measured teacher-pupil relationships and found that second-generation immigrant pupils reported lower feelings of connection with teachers than ethnically Danish pupils and consequently resulting in a lower sense of school belonging (Thijs et al., 2018).

Allen et al (2021) conducted quantitative research where they compared the sense of school belonging between first- and second-generation immigrants and native-born students in Australia. Their research identified that students with immigrant backgrounds had a lower sense of belonging due to feelings of unfair teacher approaches and limited parental support (Allen et

al., 2021). On the other hand, De Bortoli (2018) identified the 'Immigrant Paradox', which recognises that some students of immigrant backgrounds may experience a stronger sense of school belonging than native-born students (De Bortoli, 2018).

1.6. Historical context for Second-generation British Muslim children from Global Majority backgrounds

The majority of the British Muslim population originates from countries in the Global South, such as Pakistan, Somalia, and Yemen. Muslims in the UK have existed since the 16th century when Turkish and North African galley slaves were released in Spain and migrated to port towns in the UK (Knott, 2017). After that, Muslim migrants and refugees arrived in the UK in the 1950s, 1960's and 1990s. The main cause for moving to the UK was due to political persecution and unrest, as well as civil war following a history of colonisation in the Global South, such as countries in Africa, The Middle East, and South Asia. This led to a high number of Muslim arrivals to the UK in the 1980s-1990's as asylum seekers, refugees, and immigrants (Knott, 2017).

Whilst the population of second-generation British Muslim young people from Global Majority backgrounds are a homogenous group, is important to note that Muslim migrant populations across the UK are diverse socially, ethnically, racially, politically, and demographically, as well as in the nature and level of their religiosity. This means that Muslim populations in the UK are made up of multiple, unique, and complex identities (Census 2021: First Look, 2022; Knott, 2017).

1.7. International context for Second-generation British Muslim children from Global Majority backgrounds

Countries that are part of the Organisation for Economic Co-Operation and Development (OECD) have been included in the Programme for International Student Assessment (PISA) which explored student wellbeing and their sense of school belonging. Results showed that 1 in 4 students globally feel an emotional and social disconnect from school which results in them having a reduced sense of belonging (OECD, 2017). This large-scale assessment included reports from children of immigrants that attend school in host countries in the Global North, e.g., Europe and Australia. They found that children of immigrants tend to face more barriers in education than native-born pupils in the host country. Some barriers include language acquisition and reports of unfair treatment by teachers. A key contributor to a strong sense of well-being is feeling accepted in being your authentic self in school.

Social justice movements such as Black Lives Matter, the current socio-political contexts contributing to the increase in Islamophobia, and the recent uprising in France after the killing of Nahel Merzouk by police, a 17-year-old French child of North African heritage and migration background, have encouraged people to actively recognise and dismantle oppressive practices across institutional systems. The Black Lives Matter movement shone the light on anti-Black racism within the British Muslim community and has started an important discourse on the impact of anti-Black racism, where a survey completed by young people from the Black British Muslim community resulted in 84% feeling that they do not belong to the Islamic Society at university (Osei-Bonsu, 2020).

Research has identified that Children and young people (CYP) from marginalised groups may develop increased consciousness of stereotypes towards them, more than young people from non-marginalised groups (McKown & Weinstein, 2003). This could also suggest that second-generation British Muslim young people from Global Majority backgrounds in England

may also notice some of the stereotypes and societal constructs held towards marginalised groups, hence have a heightened awareness of the socio-political contexts nationally and internationally which fuel these stereotypes. The lived experiences of ethnically diverse Muslim communities in the West mean that different aspects of their identities can intersect and further marginalise them, particularly in the current climate of Islamophobia, systemic racism, and hate campaigns towards migrants and refugees which are exacerbated by the UK government-led practice such as the recent plan to deport asylum-seekers to Rwanda, which has fuelled further stereotypes and hate towards vulnerable refugees and migrants fleeing to safety.

1.8. The national context for Second-generation British Muslim children from Global Majority backgrounds

The recent 2021 Census shows that British Muslims make up 6.5% of the population in England and Wales which has increased since 2011. This increase is due to a range of factors such as age, growing Muslim families, and the impact of migration due to political unrest and war from majority Muslim countries in the Global South. The ethnic make-up of the British Muslim population includes 66% Asian, 10% Black Caribbean and Black African, 7% White, 10.7% Other and 3.8% Mixed, which shows that the Muslim population is diverse in race and ethnicity. Reports from the 2021 Census show that 40% of the Muslim population in England live in the most deprived local authorities, which has increased over the last 10 years (Census 2021: First Look, 2022). Furthermore, the Muslim Council of Britain (MCB) highlighted that Black and South Asian Muslim boys can find it difficult to engage in learning, which contributes to low educational attainment (Bhatti et al., 2021). It has not been possible to identify academic and social outcome data specific to the whole demographic in this research study. Whilst there is data that identifies academic and social outcomes for sub-groups in the current demographic e.g., Black boys, it would not be possible to apply or generalise this to second-generation British

Muslim young people from global majority backgrounds in England, as the existing data and statistics do not factor the multiple layers to the demographics identity. For example, they may apply to the ethnic or racial element of the demographics identity, but not apply to their migration background or Muslim identity.

It is important to consider the national and international context when exploring the contributing factors towards a sense of belonging for CYP of this demographic, as systemic factors such as institutional racism, health inequalities, poverty, and migration background can intersect and shape their lived experiences. Yildiz (2021) discussed the socio-political context and its impact on racism in schools, hence reducing the sense of school belonging. He particularly reflects on the impact of government policy and practice such as The Prevent Strategy, that may further marginalise minoritised groups, such as Muslim Global Majority communities (Yildiz, 2021). The development of The Prevent Strategy between 2011-2015, coincided with global and national events related to terrorism such as the 2017 attacks, the increase in young people joining ISIS and unrest in the Middle East region. The consideration of this national context in which The Prevent Strategy was developed is important to consider, as research has identified the negative impact this has had on Muslim Global Majority communities and 'prevent surveillance' embedded in harmful anti-Muslim stereotypes (Qurashi, 2018). A recent Amnesty report shed the light into the 'chilling effects' of The Prevent Duty on young people from marginalised backgrounds, particularly Muslim and Asian adolescents aged 15-20. It was found that 30% of this age group were referred to Prevent based on counter-terrorism measures and that half of all Prevent referrals included Muslim and Asian boys (Amnesty International, 2023). The decision-making of the referrer could be based on bias and misunderstanding of a Muslim young person's view or behaviours that could be interpreted as extreme or radical (Qurashi, 2018). This means that professionals in education have a responsibility and duty of care towards ensuring that inclusive, anti-racist, anti-oppressive

practices are prioritised in order to promote a sense of belonging for all (Ahmed, 2023; Allen et al., 2021; Mnagza, 2020).

1.9. Positioning of researcher

A crucial aspect of undertaking qualitative research is to maintain reflexivity throughout the process. By using the framework for critical reflective practice (Rowley et al., 2022), I regularly consider my own positioning both professionally and personally. I am aware that I identify with the demographic included in this research. As a British Muslim person of North African heritage, who arrived in the UK with my parents as refugees, I used the supervision space and reflexive diary to actively reflect on my reality and potential biases that may impact the research process. The discussion chapter includes my reflexivity, which includes an insight into my positioning and key learning from this experience.

1.10. Theoretical context

This section provides a summary of the theories and framework models that have underpinned the current research which includes the socio-ecological framework for school belonging, decolonising psychology perspectives and intersectionality theory.

Allen, Vella-Brodrick and Waters (2016) developed the Socio-ecological framework for School Belonging, which is an adapted version of Bronfenbrenner's 1979 socio-ecological model. This was created following meta-analysis of the literature about the sense of school belonging for secondary aged pupils. The findings were collated into themes and placed into the individual, micro-, meso-, exo- and macro-systems of Bronfenbrenner's ecological model (Allen et al., 2016; Bronfenbrenner, 1979). The Socio-ecological framework for School belonging identifies the factors that promote or prevent the sense of belonging for students in school. By

having the student at the centre, it considers the relationships they have with those in their microsystem which includes teachers, family, and peers. It suggests the importance of students having strong relationships based on respect, fairness and encouragement which can contribute to higher levels of school belonging. This can be impacted by factors within the child's mesosystem - which includes the school policy e.g., behaviour management, that play a vital role in creating an inclusive atmosphere, hence increasing the sense of belonging in school. Factors within the mesosystem interconnect with the exosystem, the latter incorporating external services to the school, community groups and other schools. Government policies can also influence school policies, practices and resources that have a role in facilitating a sense of school belonging. Other factors within a child's macrosystem include the cultural, socio-political, and historical climate and the ways they can influence the different systems in the framework. Children and families from immigrant backgrounds may experience barriers related to language, socioeconomic status, and culture that can all intersect and may further contribute e.g., marginalise them, which in turn, impacts their sense of belonging in school (Chiu et al., 2015).

The second theoretical stance of this research is decolonising psychology. Perspectives of decolonising psychology in research on marginalised Global Majority groups challenge Eurocentric and Western approaches that are typically used to make sense of human behaviour and experiences. Paulo Freire's 'Pedagogy of the Oppressed' (1970) discussed the importance of dismantling power imbalances in education so that students are empowered to actively participate in moving towards a just society. This aligns with the participatory approach of this research and the inclusion of research advisors from the demographic. It has empowered the advisors and participants alike to advocate for their needs and hopes for positive change. Freire (1970) called for the need to balance power dynamics between teachers and students by inviting mutual dialogue and the idea of 'co-creating knowledge' (Freire, 1979), which can be applied to this research (Carolissen et al., 2017; Maldonado-Torres, 2007). The findings of this

research can be used to facilitate mutual dialogue and will be further explored in the methodology and discussion chapters.

The third theoretical lens is intersectionality. Viewing an individual's lived experiences through an intersectionality lens allows for the recognition and understanding of the complex ways different aspects of one's identity, particularly when part of a marginalised group, can intersect hence highlighting the systemic barriers and oppressive practices across systems (Crenshaw, 1989). Considering the diverse British Muslim community, it was deemed appropriate to view and understand the lived experiences of participants through an intersectionality lens as it allowed for the researcher to make sense of the multiple aspects of their identity e.g., race, class, sexuality, ethnicity, religion etc. It also influenced the questions asked by the researcher in the semi-structured interviews, as it allowed for participants to talk about the different aspects of their identity which allowed them to highlight the type of influence this had on their lived experiences. This will be further explored in the methodology and discussion chapters.

1.11. Conclusion of chapter

This chapter introduced the area of research by outlining the rationale and aims of the study. It discussed the wider context in society and the ways it may impact second-generation British Muslim young people from Global Majority backgrounds. This introduction defined key terminology, and the researchers' positionality and ended by outlining the theoretical underpinnings of this research.

Chapter Two: Literature Review

2.1. Overview of the chapter

This chapter will detail the systematic literature review undertaken for this study. It begins by defining the scope of the review by applying the SPICE framework (Booth et al., 2019), which will include the literature review questions, search terms and inclusion/exclusion criteria. After that, a step-by-step record of the search is provided through a PRISMA. Next, a table of the articles included in the review will provide a summary of the findings and application of a critical appraisal tool. A thematic synthesis of the themes will be discussed followed by a summary of the chapter.

2.2. Systematic literature review

A systematic literature review has been conducted in order to investigate, identify, and evaluate the current research and evidence base related to this area (Booth et al., 2019). An initial search was conducted to gather an idea of the recent literature. This helped familiarise the researcher with the search terms that yield relevant results.

2.2.1. Initial search strategy

Table 2.1 details the first search which yielded no results, possibly due to the use of 'Global Majority' which may not be used widely in the current literature. The use of 'ethnic minority' yielded results about the experiences of ethnic minority young people, however, did not include other aspects of the criteria such as being Muslim, Global Majority and having parents

who moved to the UK from the Global South. This was also unsuitable as, whilst the demographic targeted in this research included children from ethnic minority groups, it did not include the additional identities of being Muslim and having a migration history in the family. Based on the findings and learning from this initial search, the researcher then applied a SPICE search framework to help define the scope for the literature review and to ensure that the search was thorough.

Database used	Inclusion / exclusion criteria	Search terms	Results	Included articles
APA Psych Articles, APA Psych Info, Academic Search Ultimate, ERIC, Child Development and adolescent studies.	Inclusion: Published 2018-2023 Located in the UK Peer reviewed. Global Majority Muslims Mainstream education Exclusion: Pre-2018 Outside UK Newly arrived immigrant or refugee children	"Educational psychology" AND "school belonging" AND global majority	0	0
		"School belonging" AND "British Muslims" AND "global majority"	0	0

Table 2.1 – Initial search inclusion/exclusion criteria
Search conducted on 21.07.2023

2.2.2. SPICE framework

The Setting, Perspective, Interest, Comparison and Evaluation (SPICE) framework was applied due to its adaptability to qualitative research. It was used to structure this review and specify the search strategy (Booth et al., 2019). This framework developed the finalised literature review questions, which have been used to shape the stages throughout this chapter.

Setting: The researcher aimed to identify research in the literature that included the education experience of Western Muslim young people who identify as second-generation immigrants from the Global South. In line with the inclusion criteria, research participants in the literature need to attend mainstream education in order for the study to be considered for screening.

Perspective: It was important to gather literature that included the perspectives of second-generation British Muslim students aged 16-25, who were from Global Majority backgrounds. The limiters were reduced in this to include young people across Europe, as the initial search resulted in no findings when the terms 'British Muslims' were used. In order to locate this research, the researcher needed to use a range of terminology such as 'children of immigrant parents' 'second-generation immigrants/Muslims', and 'British' and 'western Muslims'.

Interest: The area of interest when conducting this review was 'belonging'. In order to thoroughly search existing literature in this area, the researcher applied a wider perspective on belonging, which meant that the search terms included the different factors that contribute to belonging, such as 'wellbeing, emotional connection, identity, community' etc. 'School

belonging' as a term was not used as it did not yield results relevant to the demographic targeted, which is why this approach was used instead. The qualitative synthesis discusses the key outcomes related to belonging that can be applied to make sense of education experiences. Please see appendix 3.1 for an extract from the researcher's reflexive diary to make sense of their thought process during the selection of search terms in the literature review process.

Comparison: The researcher was interested to identify literature that compared the lived experiences of the demographic targeted to other populations, for example, comparing the experiences of second-generation British Muslims with White-heritage young people living in the same society.

Evaluation: The articles deemed eligible for being included in this literature review underwent assessment using a critical appraisal tool (see appendix 2.2). After that, a qualitative synthesis approach was used to draw out key themes and conclusions from the articles included. These are presented using a thematic synthesis including a thematic map later in this chapter.

2.2.3. Systematic literature review questions

By applying the SPICE framework, two literature review questions were finalised:

- What are the lived experiences of Western Muslim students of parents who have moved from the Global South?
- What contributes to a sense of belonging for Western Muslim students of parents who have moved from the Global South?

These questions were used to guide the search strategy and frame the criticality of the research articles included. The thematic synthesis discussed both the lived experiences and

protective factors that shape a sense of belonging for Western Muslim students with migrant-origin backgrounds in the family.

2.2.4 Search terms and criteria

After defining the scope and literature review questions, additional searches were conducted, using the terminology named in 2.2.2 and a range of databases, which are all included in Table 2.2 below. Items in **bold** font mean they have been included in the final literature review, presented in this chapter.

Table 2.2. demonstrates the inclusion and exclusion criteria applied in the literature search. Articles were limited to post 2018 as the focus was on recent and up to date research as well as consider the recent socio-political context. The researcher excluded book reviews and non-article content so that research studies and peer reviewed articles were included to strengthen the search. Articles in Europe were included as there were no search results for England or UK only, and that international articles e.g., USA were not suitable due to different cultural, social, and political factors not applicable to the UK context. Articles had to be in English only as the researcher had no access to translation services. It was important that articles were based on children of immigrant or refugee parents rather than newly arrived refugees or immigrants as the experiences would be different and yield results such as resettlement experiences, language acquisition, and adaptation to the host country.

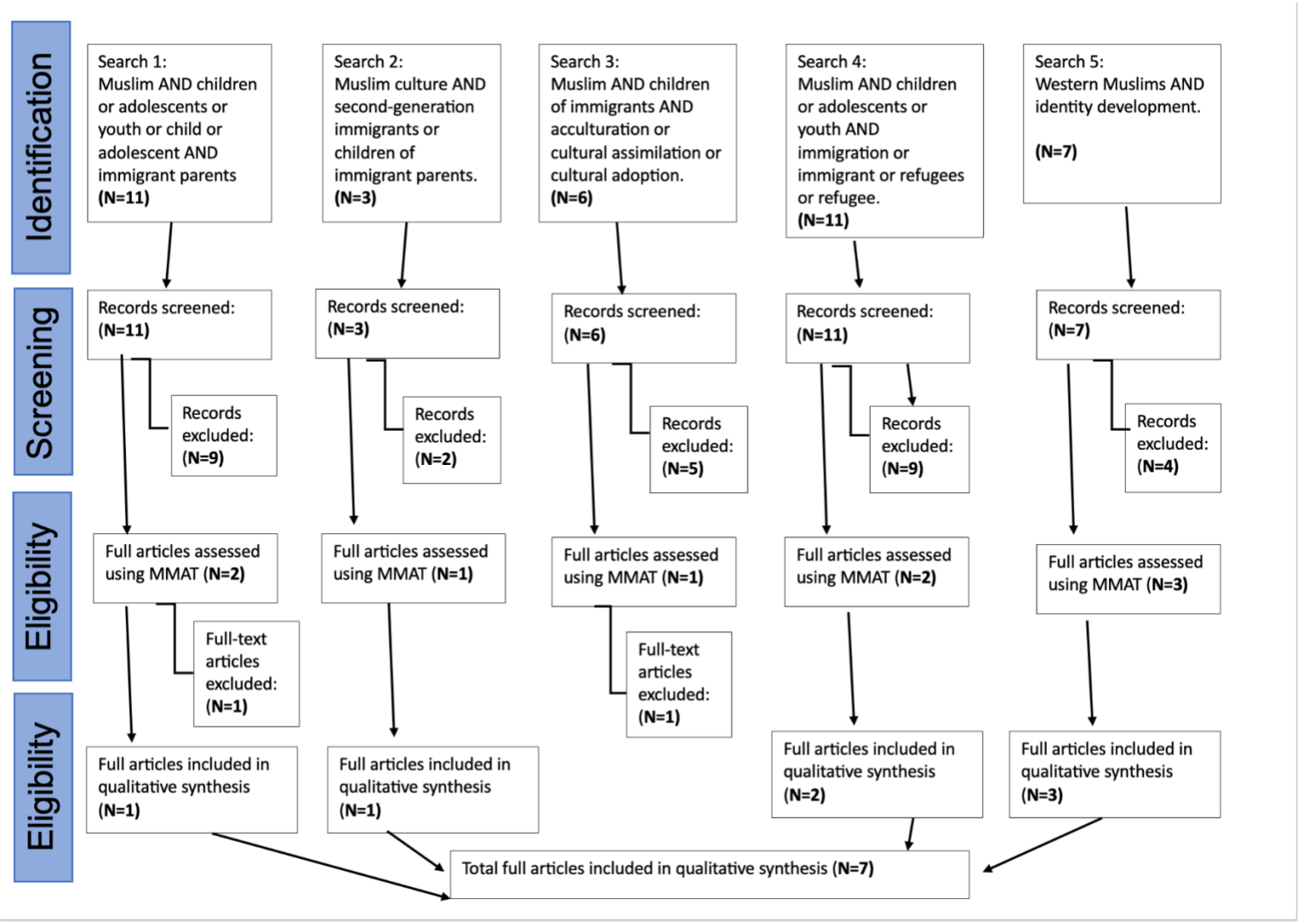
Table 2.2. Final Search inclusion/exclusion criteria
Search conducted on 21.07.2023 and 22.07.2023

2.3. PRISMA

Database	Inclusion + Exclusion criteria	Search terms	Results	Included articles
		"Educational psychology" AND "school belonging" AND children of immigrants	0	0
APA Psych Articles, APA Psych Info, Academic Search Ultimate, ERIC, Child Development and adolescent studies.	Inclusion: Published between 2018-2023 Based in Europe Language: English Children of immigrants or refugee parents Exclusion: Book reviews and non-article content Outside Europe Newly arrived Immigrants or refugees	**Muslim AND children or adolescents or youth or child or teenager AND immigrant parents**	**11**	**1**
		Muslim AND children of immigrants AND acculturation or cultural assimilation or cultural adoption	**6**	**0**
		Muslim culture AND second-generation immigrants or children of immigrants	**3**	**1**
		Muslim AND children or adolescents or youth AND immigrants or immigration or refugees or refugee.	**11**	**2**
		British Muslims AND children of immigrants	2	0
		Western Muslims AND identity development	**7**	**3**

Table 2.2 above includes the different search terms used and indicates the terms that yielded the most relevant results. As it was difficult to find articles using the terms 'school belonging' AND 'children of immigrants', the researcher decided to expand the search terms by using synonyms that underpin the notion of 'belonging', as outlined in Chapter one and the researcher's reflexive diary extract (see appendix 3.1). This yielded a wider variety of results which included the perspective required (outlined in the SPICE framework). Before completing the PRISMA, the researcher mapped the literature found into a table to identify articles that were relevant to the search questions (see appendix 2.1). The PRISMA below illustrates an overview of the steps taken to finalise the number of articles included in this systematic literature review. The Mixed Methods Appraisal Tool (MMAT) (Hong et al., 2018) was used to determine the strength of the articles considered by reading the full text. Appendix 2.2 provides a detailed summary of critical appraisal decisions.

Figure 2.1 *PRISMA diagram*



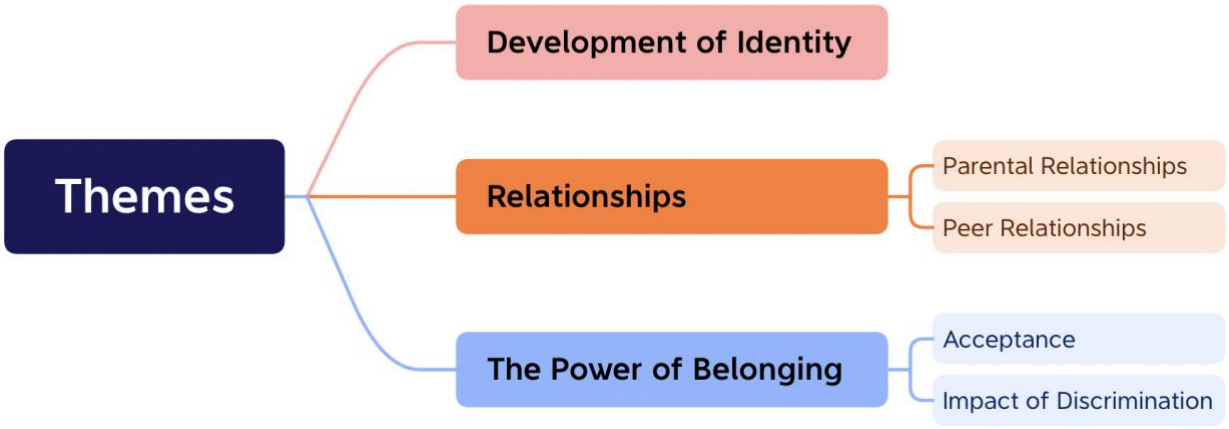
2.4. Summarised articles

Once the finalised articles were selected, the researcher completed a qualitative synthesis which resulted in a range of themes that outline the key outcomes and conclusions of the research. After reading the articles selected, the researcher extracted codes from the articles to identify reoccurring themes across the literature. This was followed by merging similar themes found into a finalised thematic map, discussed later in this chapter (please see appendix 2.3 for an overview of the researcher's thematic codes and steps towards the thematic map).

2.5. Thematic synthesis

After reading the full-text articles in this review and analysing the articles' findings, the key findings and conclusions have been summarised into three key themes. This is demonstrated in appendix 2.3, where the researcher mapped the article findings on a table and highlighted and colour coded reoccurring themes similar across studies. As mentioned, the articles did not specifically focus on the sense of school belonging, as the search did not yield results based on this. However, the themes identified discuss findings around the different factors that underpin the development of a sense of school belonging, which can be applied to the school context as outlined in Chapter one. A variety of terms were used to describe the participants in the literature. For brevity, the term 'migrant-origin Muslims' will be used to describe participants and discuss the key findings in the literature. Please see Figure 2.2 below for a thematic map.

Figure 2.2 – Thematic Map



2.5.1. Theme one: Development of identity

Identity development was a strong reoccurring theme throughout the literature. The majority of participant samples across the studies were identified as having parents who were born in the country of origin (e.g., the Middle East), however, the participants themselves were born in the host country (e.g., Denmark). Fleischmann and Phalet (Phalet et al., 2018) measured national identification in a large-scale sample of migrant-origin Muslim young people and explored the extent to which their religious and ethnic heritage identities shaped the way they identify with the nation of residence across countries in Europe, including England. Overall, they found that the level of national identification for migrant-origin Muslim young people was low across the four countries, with the lowest being in Sweden and the highest in England. This suggests that the participants felt uncomfortable strongly identifying as a national, e.g., British, particularly as they found that higher levels of religiosity correlated with low levels of national identification. However, despite low levels found across the four countries, the highest of those for national identification was in England and the Netherlands, which suggests

that there may be more inclusivity in those societies, such as British Muslims in England having legislation which protects religious expression, leading to the formation of many religious institutions that contribute to an increased sense of national identification (Fleischmann & Phalet, 2018). This highlights the significant impact of the socio-political context on the identity development of migrant-origin Muslims. Migration history in the family had a contributing impact on the participant's national identification. Those with more family generations in the country of residence felt like they could identify as a national more than those who have fewer family generations in the country. The quantitative methodology used in this study provided an initial insight into the complex lived experiences of young people, and consequently meant that individual experiences were not captured.

Lived experiences of navigating society and balancing ethnic, religious and national identity were pertinent in the literature. Rizzo et al (Rizzo et al., 2020) used social identity and ecological theory perspectives to make sense of how migrant-origin Muslim young people connect their heritage/ethnic identity and Italian (country of residence) identity. They explored the acculturation process. Acculturation is defined as the process by which immigrants adapt to their country of residence and how their ethnic and religious identities coexist within the national context (Sam & Oppedal, 2003). The study found that most participants perceived their religious identity to be stronger than their ethnic and national identity (Rizzo et al., 2020). Those who experienced perceived anti-Muslim discrimination reported feeling a stronger religious identity in comparison to their ethnic and national identities. This is due to participants feeling the need to disprove perceived stereotypes about Islam, which they felt was possible by explicitly separating ethnic traditions from religious traditions, as they reported that these were often confused by majority members in the country of residence. Considering that the participants involved are part of historically marginalised groups i.e. Muslim, migrant-origin, and ethnic minority, it was important for them to connect to their national identity in order to feel accepted, and they shared

that they do so by compromising aspects of their religious and ethnic identity e.g., not speaking in the home language, in order to appear as the “good immigrant” and not be associated with negative perceptions of Muslims (Simonsen, 2018). Whilst migrant-origin Muslim young people in the research felt the need to disprove such stereotypes in order to connect and develop their national identity, they reported finding it difficult to make sense of what it means to have national identification. Simonsen (2018) explored the extent to which migrant-origin Muslim young people felt they could identify as Danish. They found that the majority of participants could not strongly include being Danish as part of their identity, mainly due to not having a secure understanding of what it means to be Danish. They shared an understanding of some Danish traditions, however, felt that such traditions were not compatible with their religious and ethnic identity, such as drinking alcohol or eating pork. This made it difficult for them to view themselves as Danish, hence impacting their overall sense of belonging to Denmark as they found it difficult to establish and maintain relationships with the majority peers (Simonsen, 2018). Spiegler et al (2019) build on this finding by suggesting that migrant-origin Muslim young people go through a period of assimilation throughout adolescence and describe it as a ‘transitory period’ whilst they navigate the coexistence of their migrant background, ethnicity, and religion with the national identity. An emphasis is placed on the importance of this process for adolescents as they develop dual identities (Spiegler et al., 2019).

There is consistency in the literature around the way migrant-origin Muslim young people highly value their religious identity the most, and that the journey towards developing this aspect of their identity is shaped by various socio-political and sociocultural factors. Younis and Hassan (2019) explored the development of religious identities for young people of this demographic, particularly in light of various political contexts across Europe and Canada. Religious identity is developed following cultural transmission from parents, who bring the religious traditions and practices they know from their country of origin and pass them to the next generation (Younis &

Hassan, 2019). As adolescents develop and navigate society, they may experience discrimination built on stereotypical ideas of their religion which leads them towards a ‘reactive response’. This is described as the process where adolescents rediscover Islam and adapt it in order for them to break away from their parents' ideologies on Islam and move towards an objectified version of Islam, free from origin-country cultural norms (Younis & Hassan, 2019). The research suggests that migrant-origin Muslim young people in Europe tend to create their own merged identities in order to integrate and identify with the nation of residence. Younis and Hassan (2018) describe this as a ‘third space’, in that migrant-origin Muslim young people do not remain strongly connected to one social identity, but they are constantly negotiating, integrating and/or separating the different social identities depending on the sociocultural or political context (Younis & Hassan, 2018). This is supported by Fleishmann and Phalet (2018), who despite finding that national identification was low across four countries in Europe, also identified it was the highest in England due to the level of inclusivity at political and societal levels which fostered stronger connections to both religious and national identities for participants involved (Fleischmann & Phalet, 2018). Some participants in the literature reported feeling close to their national and religious identity, as they focused on the shared values between the two, such as societal engagement and contribution to society being in line with doing good in Islam (Younis & Hassan, 2018). On the other hand, Simonsen (2018) argues that for some young people, this can be difficult when they feel othered by the majority in the host nation, further highlighting the boundary between the two i.e., “us and them” (Simonsen, 2018), as well as increasing internal identity conflict, as supported by Fleischmann et al’s (2018) findings (Fleischmann & Phalet, 2018).

Adolescence is a crucial life stage for identity development. The findings discussed above emphasise this which demonstrates the complexity involved in the development of identity throughout adolescence for migrant-origin Muslim young people, whilst they try to

navigate their different social contexts. When considering the applicability of these findings to the school experience, it can impact socialisation with peers and feeling accepted by the majority in society. This is discussed further in Theme two.

2.5.2. Theme two: Relationships

2.5.2.1. Parental relationships

Muslim children of parents who have moved to Western societies from the Global South often explore and negotiate the ways their ethnic, religious, and national identities coexist and intersect, particularly as they progress through adolescence. Spiegler et al (2019) placed an emphasis on the importance of the journey towards developing dual identities for young people in this demographic, as it can be difficult for them to balance the worldviews and cultural norms passed down from their parents with the societal norms in the country of residence (Spiegler et al., 2019). This can lead to young people separating the different aspects of their identity in order to manage the expectations of their majority peers, whilst maintaining family relationships. Using this approach worked for some young people, where they expanded their understanding of their society's customs and cultural knowledge of their nationality, which led them to bond with their majority peers, however, it also contributed to increased social difficulties throughout adolescence, as they experienced increased family conflicts in the home (Spiegler et al., 2019). This highlights the psychological cost of assimilation in establishing secure relational bonds with both home and peers, particularly when the differences between the two are vast (Spiegler et al., 2019). Furthermore, the easy access to Islamic practices and teachings due to social media has led most participants in the literature to rediscover their religion separately from their parent's teachings, which is considered by participants to consist of a heavy cultural influence often unrelated to Islam (Younis & Hassan, 2018).

2.5.2.2. Peer relationships

Fleischman et al (2018) found that migrant-origin Muslim young people strengthen their religious identity when connecting with other Muslim young people, where religion is used as the main bonding factor over cultural influences (Fleischmann & Phalet, 2018). On the other hand, Rizzo et al (2022) found that some participants reported feeling strongly connected to their ethnic cultural traditions which is due to cultural transmission passed down to them from their parents and is strengthened by their developing friendships with peers of similar ethnic backgrounds that allow them to express themselves authentically (Rizzo et al., 2020). Building friendships with other young people from similar ethnic backgrounds was not found to be the only factor in developing a sense of belonging. Fleischmann and Phalet (2018) found that migrant-origin Muslim young people felt strongly connected to their nationality due to having secure friendships with majority peers, which is fostered by schools' inclusive practices (Fleischmann & Phalet, 2018). This supports the findings by Simonsen (2018) which highlight the importance of inclusive practice in the sociocultural and political context to reduce the risk of feeling othered due to anti-Muslim discrimination (Simonsen, 2018).

2.5.3. Theme three: The power of belonging

2.5.3.1. Acceptance

Simonsen (2018) carried out in-depth interviews to explore the perceptions of migrant-origin Muslim young people about their sense of belonging to the society they live in. It revealed narratives which further expand the definitions of belonging for this demographic and proposes a two-dimensional definition of national belonging. Whilst it is important to consider the macro-

level influencing factors that promote or hinder the development of a sense of belonging, there is also the need to understand the perspectives of young people in this demographic, to make sense of how this shapes their lived experiences. The study by Simonsen (Simonsen, 2018) found that the majority of participants felt like they could identify Denmark as “home” however did not feel like they can identify as Danish or that they felt a strong sense of belonging to the nation. This was due to perceived indirect discrimination from majority peers and members around them in society (Simonsen, 2018). Participants described this as a “certain gaze” which included experiences of hearing surprised comments from majority members about their accent or fluency in Danish. These experiences are perceived as regular reminders to migrant-origin Muslim young people that they do not belong and further highlight the “bright” boundary. “Bright” boundaries are described as the unspoken markers that create the boundary and include factors that make up this boundary in society, e.g., in the context of Simonsen’s study, not appearing Danish is described as a “bright” boundary (Simonsen, 2018). These findings are similar to the study conducted by Rizzo et al (2020), in that some participants felt like they only belonged to their ethnic or religious identity and did not feel strongly towards their national identity (Rizzo et al., 2020). However, they also found that the majority of participants felt a strong connection to their national identity along with their ethnic and religious identities, which were described as ‘mixed’ or ‘multiple’ identities in the study. Feelings of acceptance significantly contribute to a sense of belonging, which was conceptualised as ‘belonging with’ by Simonsen (2018). In order to feel a strong connection with the national identity, young people will need to experience that they are accepted by majority peers and members around them. Spiegler et al (2019) discuss the development of dual identity, which is defined as the concept of individuals navigating different cultural contexts and has been found to enhance psychological well-being. Spiegler et al (2019) explored the concept of dual identity development of migrant-origin Muslim young people across four countries in Europe, including England, and found that the development of dual identities for this demographic does not

connect to a strong sense of belonging towards their national or ethnic identities. They described the concept of dual and separated identities as the experience of young people compartmentalising aspects of their whole identity, hence ‘dual’ highlighting that the young person’s identities coexist whereas ‘separated’ identities suggest that expression of identities is compartmentalised and separate from one another (Spiegler et al., 2019). Similar to Simonsen’s findings (Simonsen, 2018), the sense of belonging was restricted when they experience anti-Muslim sentiments that made them feel unaccepted by majority members around them. This led to the development of separated identities rather than dual identities, which created a psychological strain on the participant's well-being and socialisation both with members and peers across their different social contexts. They found it difficult to integrate their different identities into duality, which meant that they focused on masking aspects of who they are in order to learn and make sense of national cultural knowledge to manage the expectations of their majority peers and feel accepted. Over time, this approach led towards increased internal and family-based conflicts as well as difficulties with social interactions in school. Whilst Spiegler et al (2019) provided this valuable insight, they used single-item questionnaires to measure the psychological impact and socialisation of developing separated identities, which may not be enough to capture the complexity of these constructs and experiences (Spiegler et al., 2019). Younis and Hassan (2018) explore these constructs in more detail, suggesting that young people of this demographic can find it difficult to integrate the different social identities, which creates the need for further research to make sense of the complexities involved in the way young people balance the different social identities depending on the context they are in, and how this impacts the development of peer relationships and overall sense of belonging (Younis & Hassan, 2018).

2.5.3.2. Impact of discrimination

A key finding across the literature discussed that experiences of Islamophobia and discrimination in Western societies reduce the sense of belonging for migrant-origin Muslim young people. It has highlighted the resilience factors shared by participants across the studies, where a strong sense of community was developed with peers of similar religious and ethnic backgrounds. Younis and Hassan (2019) shared that participants highly valued their religious community which consisted of other young people with migrant-origin backgrounds. The community group is used as a collective space to share the difficulties of being part of a marginalised group in Western society, which strengthened their sense of identity and contributed to their confidence in expressing themselves authentically in wider society (Younis & Hassan, 2019). Rizzo et al (2020) add that some migrant-origin Muslim young people felt empowered in expressing their religious identity authentically, which promoted their resilience in responding to negative stereotypes about them, for example, wearing the hijab was described as a form of feminism and resilience when coping with western expectations (Rizzo et al., 2020). Younis and Hassan (2018) shared that some young people actively sought the commonalities between their different social identities, which enabled them to establish a sense of community and positive relationships across different contexts whilst having the agency to express themselves authentically (Younis & Hassan, 2018).

2.6. Summary

The identified literature drew on the various factors that contributed to developing a sense of belonging in migrant-origin Muslim young people. A key factor is having a sense of self and identity development, which has been found to be complex and requires careful research methods to capture the lived experiences of this demographic (Younis & Hassan, 2018). The

discrepancy between young people's parental views and traditions can often vary from the traditions of the Western society they live in, which has led to a range of ways young people expressed their identities (Fleischmann & Phalet, 2018). This included separated or enmeshed identities, all with varied degrees of coexistence (Rizzo et al., 2020; Younis & Hassan, 2018) Whilst most of the research concluded that migrant-origin Muslim young people feel at home in their national context, the findings also suggested that they did not all feel like they were accepted by majority peers around them, which reduced their sense of belonging. Simonsen (2018) described this as the concept of “belonging in” versus “belonging with”, with the latter suggesting that young people often felt like they cannot confidently claim their national identity due to feelings of exclusion. This is due to a range of sociocultural experiences at the macro-level, which emphasised the bright boundaries drawn within society and demonstrated the barriers which hindered the development of belonging (Simonsen, 2018). However, other participants shared that they managed the different expectations between home and wider society by explicitly making connections between the values shared across them, such as being kind to others in Islam matched well with actively contributing to society through civic engagement in the national context (Younis & Hassan, 2018). This is further promoted when there is a sense of macro-level inclusive practice, such as legislation that protects the right to religious expression and provides spaces for it e.g., mosques (Fleischmann & Phalet, 2018).

The participants involved in the different studies were all students who attended secondary school or university across Europe, however, the research does not discuss the implications of the findings on academic attainment or sense of belonging in the education environment. Therefore, this literature review gathered the key points that contribute to or impact a sense of belonging in general across society, including school or university experiences, for the targeted demographic. Whilst the research has provided an initial insight into some of the lived experiences of young people in England, a study has not been identified

that is focused on the lived experiences of second-generation British Muslim young people in the UK from Global Majority backgrounds, particularly the impact on educational well-being and school belonging.

This research aimed to fill this gap in the literature by eliciting the views and lived experiences of second-generation British Muslim young people from Global Majority backgrounds. It is important to develop an understanding of the way young people make sense of their ethnic, religious, and British identities and migration background. Gaining this understanding can contribute to developing evidence-based educational psychology practice when supporting this demographic which is significant considering the high percentages of second-generation British Muslim young people across the UK.

2.7. Overview of this chapter

This chapter provided a thorough record of the steps undertaken to gather the relevant research in the literature. This was evidenced through the application of the SPICE, PRISMA and MMAT frameworks. After that, a thematic synthesis discussed the key findings and demonstrated links and contradictions in the research base. The chapter ended by identifying the ways in which the findings in the literature can contribute to the understanding of the factors that promote or hinder the sense of school belonging, despite this not being a key theme in the literature. The rationale for this study provided the justification for this research and the way it will fill the gap in the literature.

Chapter Three: Methodology

3.1 Overview of chapter

This chapter provides a detailed account of the methodology involved in this research. It begins by reiterating the research aims and purpose, followed by the research questions. After that, the ontological and epistemological background and stance will be provided followed by an outline of the theoretical underpinnings of the study. Next, the choice of methodology and data collection processes including participant details will be outlined and justified, along with the ethical considerations taken into account in this research study. The chapter ends with the quality assurance processes that have taken place and the summary of this chapter.

3.2 Research aims and purpose.

The purpose of qualitative research is to explore and investigate under-researched phenomena and areas that have a limited knowledge base. As defined by Creswell and Poth (2018), the key aim for undertaking qualitative research is to gather a deeper understanding of the lived experiences of people from marginalised groups and provide a rich contextual understanding to make meaning of their experiences. This further develops the knowledge base which in turn empowers and amplifies the voices of marginalised groups (Creswell & Poth, 2018). As outlined in Chapter one, this research aimed to explore the lived experiences of second-generation British Muslim young people from Global Majority backgrounds. By incorporating a participatory element to this research and involving young people as advisors throughout the study, it aimed to capture the individual values and subjective experiences of what it means to identify as part of this demographic and how it shapes the education experience. Involving research advisors helped to further amplify the voices of young people in

this demographic and ensured that the research aimed to understand current needs in today's socio-political climate, as it placed the advisors as experts by experience (Aldridge, 2017). The purpose of this research was both exploratory and emancipatory. Creswell (2006) suggests that conducting exploratory research requires qualitative methods as it provides a deeper understanding of an area that is not well understood or explored. This is through the use of semi-structured interviews during the data collection stages of research, which provide the space for participants to offer a subjective view and their lived experiences in an open way (Creswell, 2006). This research also held an emancipatory purpose, as it aimed to empower and amplify the voices of underrepresented and marginalised groups (Freire, 1979). It minimised issues of power and social injustice achieved through involving research advisors in developing the research questions and co-constructing the semi-structured interview questions. A combined exploratory and emancipatory purpose to this research prioritised the empowerment of this community of young people as it involved research advisors who played a valued role in tailoring the study to address the needs raised, hence being in line with social justice and decolonising psychology principles (Mertens, 2007).

3.3. Research questions

The research questions for this study have been suggested by and negotiated with the research advisors involved. Please see appendix 1.1 for a summary of the advisors. The researcher met with two young people in Spring 2023 over two virtual sessions which lasted approximately 1.5 hours each. Please see appendix 1.2 for a copy of the slides used in the sessions. The initial research question posed to the advisors was:

- What do second-generation British Muslim young people from Global Majority backgrounds want to find out about school belonging?

The two sessions with the advisors aimed to provide an overview of the research area and some teaching on qualitative research processes. By the second session, the research advisors shared some ideas on what they felt would be useful to find out and explore, which resulted in the development of the following two research questions:

1. What are the lived experiences in mainstream education for second-generation British Muslim young people from Global Majority backgrounds?
2. What factors promote a sense of belonging for this demographic?

It was agreed that question one would be open-ended in order to try and capture the various lived experiences of this demographic. This was through the understanding that despite this demographic having shared identities, there were still differences in ethnicity, religiosity, and personal experiences. Therefore, it aimed to reveal multiple realities for this demographic and ensured the participants had the opportunity to openly share their experiences freely, whilst allowing for room to address various social injustices and power imbalances they encountered hence being in line with the emancipatory and exploratory purposes of this research.

The second research question was agreed upon by the research advisors in order to recognise that there were positive and successful experiences for this demographic in school and it was hoped that this question would allow for building on factors that already work, which is in line with positive and solution-oriented psychology principles. Having this question placed after the open-ended first question demonstrated that there was an understanding and acknowledgement that there may not be many positive experiences of school belonging, which allowed participants to feel comfortable to express themselves openly.

These questions created the foundation upon which the interview questions were developed with the research advisors, which will be outlined later in this chapter.

3.4. Researchers theoretical and epistemological stance

Mertens (2007) shared that the transformative paradigm is an extension of the social constructivist paradigm in research (Mertens, 2007). The transformative paradigm considers the existence of multiple realities or 'truths', and the importance of constructing meaning with participants hence moving away from positivist approaches to research. However, it is argued that the social constructivist paradigm may not directly address socio-political issues or actively facilitate change when working with marginalised groups (Romm, 2015). While this research study was in line with social constructivism principles, it was better aligned with the transformative paradigm due to the participatory element and emancipatory purpose.

In order to achieve the exploratory and emancipatory purpose of this research, the transformative paradigm was used to outline the ontological, epistemological, and axiological stance that shaped the methodology. In applying this paradigm to research, Mertens (2005) highlights the importance of involving the members of the community being researched, in the research process itself. This way, the transformative process lies in the high level of collaboration between researchers and participants in developing and shaping the research, as well as being involved throughout all stages (Aldridge, 2017; Mertens, 2007).

The ontological stance underpinning this research is that there are multiple truths and realities, hence being in line with a relativist ontology (Mertens, 2007; Romm, 2015). The African philosophy of 'Ubuntu', which emphasises the importance of meaningful connections with others, was applied in framing the positioning of the transformative researcher; being interconnected with those involved, i.e., participants. Chilisa (2012) states that the philosophy of Ubuntu is that "*the researcher becomes part of circles of relations that are connected to one another and to which the researcher is accountable" (Chilisa, 2012).* Applying this philosophy to the current study has resulted in active engagement with participants through the participatory element of this research. Actively engaging research advisors in the development of this

research ensured that the researcher invited additional worldviews and experiences at the early stages to shape the trajectory of this study. Considering the extent to which the researcher's worldview and experience closely related to the research topic, they needed to collaborate with young people in order to ensure their own worldviews or assumptions did not heavily impact the study (Rowley et al., 2023) and engaged advisors as experts by experience which ensured that the research did not exploit participants from marginalised communities by 'extracting' data and disengaging them from the knowledge production process, as seen in positivist approaches to research (Aldridge, 2017; Mnagza, 2020). Please see appendix 3.2 for an extract from the researcher's reflexive diary in relation to their positioning in the development of the research aims and questions with the advisory group.

Reducing the power imbalance has been the key factor underpinning the epistemological stance of this research. Mertens (2005) shares a social constructivist view in relation to epistemology, and that 'knowledge' is gathered from the subjective experiences of participants with the understanding that it is socially, politically, and historically constructed. Therefore, this requires researchers to carefully consider the distance and relationship with participants, ensuring it is built on collaboration and the researcher's understanding of social justice issues that impact the demographic researched (Mertens, 2007; Yardley, 2000). This collaboration comes with the understanding that knowledge is not 'found' but is created together with participants, where meaning is made together (Romm, 2015). Conducting research in this way places importance on values by applying a relational axiology derived from indigenous and decolonising psychology perspectives (Maldonado-Torres, 2007; Romm, 2015). By incorporating a participatory element to the current research, a high level of importance has been placed on establishing meaningful connections between the researcher and advisors, as well as participants involved. It was through actively engaging advisors in the development of this research as well as inviting them back to share their feedback throughout the stages of this study (Aldridge, 2017).

3.5. Key theoretical frameworks

The key theoretical frameworks considered in this research, already explored in the Introduction chapter, are based on decolonising psychology perspectives, the socio-ecological framework for school belonging and intersectionality framework (Allen et al., 2016; Crenshaw, 1989; Maldonado-Torres, 2007). These theoretical principles laid the foundation for shaping this research and addressed the research questions outlined in the Introduction chapter, and reproduced below, for ease:

1. What are the lived experiences in mainstream education for second-generation British Muslim young people from Global Majority backgrounds?
2. What factors promote a sense of belonging for this demographic?

A key component of this research was identity and the way it shaped the lived experiences of participants. The demographic considered for this research held multiple aspects to their identity, ranging from ethnic, religious, racial, social and gender to name a few. In order to explore their lived experiences, it was important to understand and make sense of the different ways their identities intersected and impacted their lived experiences across education in England. In line with the transformative and relativist ontology and epistemology, the intersectionality lens allowed for the explicit consideration of the social, political, and historical context that may have shaped the experiences of the participants involved (Crenshaw, 1989; Mertens, 2007). Drawing on these identity theories demonstrated the high level of anticipated individuality between the participants, despite having shared aspects of their identity and being a homogenous group e.g., being second-generation British Muslim and from Global Majority backgrounds. It highlighted the importance of considering the multiple realities that exist for this

demographic and honouring these differences by using open-ended methodology in the data collection stage to allow for participants to freely identify themselves in a way that was meaningful to them.

The socio-ecological framework for school belonging allowed for the understanding of the way lived experiences shaped experiences in education i.e., school, college, or university (Allen et al., 2016). This framework demonstrates the ways in which the different socioecological levels interact, including factors such as biological dispositions, family systems, class, and relationships both in and outside of the educational institution that shape a young person's lived experiences. This was also in line with the contributing factors to school belonging which have been discussed in chapters one and two, which included the impact of emotional and social connectedness on the sense of belonging, home-school partnerships and inclusive practices. Furthermore, the socioecological framework of school belonging took into consideration the socio-political factors within systems that shaped and impacted the participants overall experience in education (Allen et al., 2018). This included factors such as local and national policies, community groups and the influence of government legislation and practices on school policies. This framework added a deeper insight into the lived experiences shared by participants, as it provided multiple contextual factors to consider, hence keeping in line with the transformative paradigm for this research.

The theoretical context above allowed for a holistic understanding of the lived experiences shared by the participants, which contributed to the choice of methodology and data collection methods including the interview questions and will be outlined later in this chapter. Sharing the knowledge behind these theories with the advisors has led to meaningful collaborations with the researcher, as it provided them with the language and theoretical perspective in order to make meaning of the experiences shared, and allowed for a rich partnership which shaped the study aims and purpose.

3.6. Research methodology

3.6.1. Philosophical background to IPA

The choice of methodology for this qualitative research study is the Interpretative Phenomenological Analysis (IPA). IPA places a key focus on exploring human lived experiences through qualitative data collection methods (Manen, 1997; Smith et al., 2009). It is a methodology that is rooted in philosophical and psychological concepts that are drawn upon to make sense of the participant experiences and the interpretative nature of the in-depth analysis process, particularly for individuals from marginalised communities (Emery & Anderman, 2020). The first philosophical concept in IPA is based on phenomenology, which is defined as the process whereby researchers carefully explore and interpret the narratives shared in order to produce knowledge (Smith et al., 2009). One of the key philosophers behind this concept is Husserl, who developed the approach required in order to explore the human experience (Husserl, 1962). He placed an importance on the researchers having a sense of intentionality when exploring lived experiences where it is crucial to focus on the narrative shared by an individual. He explained that this process is made possible by 'bracketing', where the researcher holds back their own assumptions shaped by their worldviews and experiences in order to fully be immersed in the narrative shared by participants. Whilst this ensured that the researcher approached participant lived experiences with openness, it was important to consider the ways in which the researcher's own positionality and worldview impacted the interpretation of the participant experiences shared which were difficult to exclude (see appendix 3.4. for an extract from the researchers reflexive diary). This brings in the work of Heidegger (1962) who builds on the work of Husserl by discussing the importance of reflexivity and the impact of intersubjectivity when interacting with others (Heidegger, 1962). He described intersubjectivity within phenomenology as the "process of interactions between people" which includes the ongoing

interpretations and joint meaning-making between them. This process is often present in researcher-participant interviews, where both exist in a shared world that is shaped by their own contexts, i.e. culture and language which also shape the individual worldview. It is through the individual worldviews that another person's narrative is interpreted and understood which is present in the researcher-participant relationship.

Heidegger extended his work into the philosophy of hermeneutics which is the second philosophical concept for IPA. The hermeneutic circle is a concept introduced by Heidegger and places an emphasis on the process of interpretation. In order to make sense of a person's shared lived experiences, it is important to consider their context and results in a dynamic, non-linear approach to interpretation. The hermeneutic circle demonstrates the interconnections between the 'part' and the 'whole' in making sense of a participant's lived experiences, i.e., in order to understand a sentence shared, it is important to understand it within the context of the extract in the data (Heidegger, 1962; Smith et al., 2009). For this reason, the researcher ensured to include large extracts from participants transcripts alongside the interpretations in order to preserve the context. Furthermore, the researcher has included individual participant summaries in appendix 4 (4.1. – 4.5.) that provides anonymised information such as participant background and key individual superordinate themes. This immersive process within the methodology placed importance on the researcher's reflection on the way they relate to the data and the role their interactions played in the hermeneutic circle (Heidegger, 1962; Smith et al., 2009).

Idiography is the third philosophical concept that created the foundation for IPA and refers to the focus on the in-depth analysis of an individual's lived experience. This refers to the commitment of the researcher in completing this process and addresses the small sample sizes often required for IPA research which consequently may result in difficulties with the generalisation of results. Whilst generalisation is often not the aim of IPA, it contributes to the knowledge production of a particular phenomenon, hence the recruitment process often aims to

gather small samples of participants in order to honour the individuality between participants in the sample (Smith et al., 2009). Overall, the philosophical concepts that underpin IPA have been considered when selecting IPA as a choice of methodology for this research, particularly the double hermeneutic process involved. This held space for the researcher to both relate to the participant but also the conscious reflection of the way one's own assumptions and worldview could impact interpretation. IPA prioritised the process of the researcher being led by the data first, followed by making sense of the data through theoretical perspectives and relevant literature (see appendix 5.2 (exploratory comments) for an overview of the researcher's analysis process and how they were led by the data). IPA can be a particularly useful methodology to apply when researching marginalised or underrepresented communities considering the focus on subjective lived experiences (Emery & Anderman, 2020).

3.7. Data collection

3.7.1. Recruitment and role of research advisors

The recruitment of young people for this study was carried out over two stages. The first stage involved the recruitment of research advisors through purposive sampling techniques. An electronic poster was shared directly with a charity youth organisation that works with young people likely to fit the inclusion criteria. Appendix 6.1 details the approved ethics decision letter, as well as copies of participant and advisors' information and debrief letters, and social media recruitment posters. Organisations were contacted through email and were asked to share the poster with the young people. This resulted in two young people emailing to express interest and were involved as advisors from that point, please see table 3.2 for an overview of their anonymised details. The inclusion criteria for the research advisors (and participants) are presented in table 3.1. These criteria factored in the multiple aspects of identity for the second-

generation British Muslim demographic, so it was important that the advisors closely reflected this. It is in line with the definition for second-generation, meaning that the Global Majority young person should be born in England, but their parents have moved from the Global South. Including the criteria of being a British national ensured that newly arrived immigrant young people were not involved, as that would have yielded different results based on factors such as the participant's direct experience of immigration, which was not being researched in this study. The need for participants to identify as Muslim or from a Muslim background was important as it fit the 'British Muslim' definition. Lastly, in line with the ethics, young people in this research needed to attend mainstream education. Whilst it would have been interesting and valued to include special educational need settings or alternative provisions, it included the risk of further vulnerabilities. This research aimed to explore the general lived experience of school belonging, which included risk factors that have been acknowledged in the ethics hence have been managed appropriately.

Table 3.1 Inclusion Criteria for research advisors and participants

Research advisor and participant inclusion criteria
Have parents who have moved to the UK from the Global South (definitions provided)
British national
Identify as Muslim or from a Muslim background.
Aged 16-18 years old.
Attend a mainstream educational setting.

After gaining signed consent from the advisors, an initial one-to-one meeting was carried out with each of the research advisors and researcher. This was an opportunity to explore their hopes and expectations of their involvement, as well as an opportunity to formally introduce the researcher and the scope of the research. This ensured that they had an opportunity to ask further questions for clarification.

Table 3.2 Research advisors

Pseudonym	Background	Age	Current education
Mohamed	Parents moved to England from Egypt Practicing Muslim British	18 years old	Attends mainstream college. London
Khadijah	Parents moved from Jordan/Palestine Practicing Muslim British	16 years old	Attends mainstream 6th form. London

The development of the research questions and aims with the advisory group in the early stages took place over two virtual sessions. Please see appendix 1.2 for a copy of the session materials.

First session with the research advisors:

Collaboration with the research advisors began with an initial introductory session which lasted approximately 1.5 hours over Microsoft Teams. This session aimed to understand the advisors' motivations and expectations for taking part in the research, and initial contracting. The clarification of roles led to the formation of a shared agreement which identified the advisor's availability over the development of the research. This helped contract the role expectations, ensuring the role was manageable for the advisors considering they were involved

on a voluntary basis. The remainder of the session involved some teaching about qualitative research, including its purpose, generic steps involved and outcomes (please see appendix 1.2). Towards the end of the session, the advisors were invited to share their thoughts on the school/education experiences of young people in this demographic, which was the first step towards planning the trajectory of the research study.

Second session with the research advisors:

A second meeting was arranged within two weeks following the initial group meeting. The purpose of this meeting was to focus on the research aims and develop the research questions. It began with an overview of the timescale for the research, revisiting the contract and identifying the points in the timescale where the advisors will be closely involved. It was agreed that they would be closely involved in the development of the research question and aims and provide feedback for data collection methods and the data analysis stage. They were not directly involved in the recruitment or data collection stages of this research.

The advisors acknowledged the advantage they felt being in London and having a significant number of peers who shared similar and diverse backgrounds. It was decided to include this in a research question alongside an open-ended question that allowed for participants to share the unique complexities despite being in a diverse school/college community.

Once the research questions and semi-structured interview questions for data collection were finalised, the advisors and researcher agreed that they would be contacted in the data analysis stage to provide their feedback and insight into the initial findings. Please see appendix 3.2 for diary extracts that include the researcher's reflections from collaborating with the research advisors at this stage.

3.7.2. Participant sample and recruitment

The second stage of recruitment in this study involved recruiting participants to be interviewed on a one-off basis. Participants in this stage were recruited through purposive and snowball sampling techniques, and a second poster, which was reviewed by the advisors, was created. Purposive sampling techniques ensured that participants were carefully selected through the inclusion criteria, which is the same as mentioned in table 3.1 above, as they would be able to provide insight into the unique experiences and perspectives for this area of research. The poster was shared via email with an outer London borough EP team who were requested to forward the poster to their link 6th form schools and colleges. To increase the chances of participant recruitment, the poster was widely shared on social media platforms such as 'X' (formerly known as Twitter) and 'Instagram'. The poster included an email address that potential participants contacted to express their interest in taking part. Recruitment via social media yielded more expressions of interest and direct contact from participants, in comparison to schools in the borough where it was very difficult to reach the target sample due to gatekeepers such as school leaders who were responsible for passing the poster to young people who fit the criteria, as well as the timing in the academic year around A-level examinations. Halfway through the recruitment period, the inclusion criteria were expanded to include young people aged 16-25, to allow for a higher chance of participant recruitment which made a positive difference. Considering the multiple factors within the inclusion criteria, snowball sampling was also used as it involved participants who were able to invite other young people to take part by sharing the poster and contacting the email address. These recruitment techniques are in line with the IPA sample recruitment methodology, which places an emphasis on the participants representing a unique perspective rather than representing a specific

population, hence the need for a large sample was not the priority at this stage. Please see appendix 3.3 for diary extracts that include researcher reflections about the recruitment period.

The data collection period resulted in the involvement of five participants, which is a satisfactory sample size for doctoral IPA research. Smith et al (2009) suggest that a rich analysis is possible with a minimum of four and a maximum of ten, however, a larger number of participants may not impact the detailed reflection and interpretation involved in the analysis. This is due to the emphasis on perspective rather than generalisation of findings to the population in IPA research (Smith et al., 2009). Please see Table 3.3 for an overview of the participant details, as well as appendix 4 for a summary for each participant. The pseudonyms were self-chosen by the participants involved.

Table 3.3 Participant details

Pseudonym	Background	Age	Current education/location
Ali	Parents moved to England from Eritrea Practicing Muslim British	17 years old.	A-levels in mainstream 6th form. London based.
Um Kulthum	Parents moved to England from Lebanon. Practicing Muslim. British.	17 years old.	A-levels in mainstream 6th form. London based.
Tanveer	Parents moved to England from Pakistan. Practicing Muslim. British	20 years old.	University student. West Midlands/attended university outside West Midlands

Aisha	Parents moved to England from Pakistan. Practicing Muslim. British	25 years old.	University student. West Midlands/attended university outside West Midlands
Laylah	Parents moved to England from Syria. Practicing Muslim. British.	20 years old.	University student London based

3.7.3. Semi-structured interviews

In line with IPA methods, a semi-structured interview schedule was co-created with the research advisors to allow for the participants to lead the interaction. This also allowed for the interviews to be carried out in-depth, lasting a minimum of 45 minutes. In IPA research, in-depth interviews aim to invite the participants to openly and freely share their stories and their perspectives. Having a schedule of questions that were used to guide and facilitate the discussion helped with the researcher's planning, being a novice IPA researcher. It is recommended that IPA researchers create an interview schedule or prompts in order to ensure the preparation of both the researcher and the participant. By having an interview schedule, the researcher was able to send the questions to the participants in advance which helped manage expectations and reassure the participants of the interview focus. Participants were repeatedly reminded that the interview schedule was to be used as a guide only and that the discussion may follow the questions in order or move back and forth multiple times. The researcher started the interviews with descriptive questions, to slowly and gradually engage the participants at a pace that worked for them (Emery & Anderman, 2020; Smith et al., 2009). This opened the opportunity for deep reflection as the interview progressed. Please see the interview schedule below:

- *How would you like to introduce yourself? What drew you to take part in this research?*

- *What is your ethnic and racial background?*

- *What do you value about your ethnic and religious identity? How has this shaped who you are?*

- *What do you value about school/college/university? (Friendships, staff ethos/culture)*

- *How would you describe your experience at school/college/university?*

- *What is your understanding of your parent's move to the England and has it shaped who you are today? If so, how?*

- *What role do your parents play in your education? (Parent-school relationship, parent views on school/college/university/education etc., level of support they provide) What do you feel has contributed to this?*

- *How do you express your racial, ethnic, and religious identity in school/college/university? (And how does it make you feel at school, physical appearance e.g., hijab)*

Whilst participants were invited to reflect on their experiences in their current educational institution, they all included rich reflections on their past school experiences too. This added a

retrospective element to the interviews, which was not originally intended however, in sticking to IPA principles, the researcher created the space for the participant to freely share their reflections whilst encouraging them to link their past experiences with the current situation.

3.8. Data analysis

The IPA analysis process was applied in the analysis of the data gathered for this research. This was comprised of six steps that ensured a high level of immersion in the data, leading to a rich analysis (Smith et al., 2009).

3.8.1. Step one – reading and re-reading

The first stage involved familiarising with the data, which was by hearing and re-reading the original audio recording of the interview and the transcript. This allowed the researcher to make initial interpretations and make sense of each participant's story (see appendix 5.1 for a full transcript example). A considerable amount of time was spent analysing each data set, as it allowed the researcher to deeply interpret and explore the participant's lived experiences.

3.8.2. Step two – initial noting.

Smith et al (2009) suggest that when analysing the use of language in a dataset, it is best to organise the different types of comments into three categories a) descriptive, b) linguistic and c) conceptual comments (Smith et al., 2009). This close level of analysing the language used is in line with the phenomenological approach as it aims to explore how they related to aspects and specific events in the participant's world they describe, which provides an insight into the meaning they make of their experiences. The researcher created a table for each

participant, with exploratory comments beside each selected transcript extract (see appendix 5.2). The researcher remained led by the data and the meaning the participant made of what they shared. Conducting this high level of exploration and analysis of the participant's direct comments and language used ensured that the researcher remained immersed and made sense of their world through their own reflections. As outlined earlier in this chapter, the researcher ensured that any assumptions or ideas prompted by the data were bracketed to keep the participant's experiences central to the analysis (Husserl, 1962; Smith et al., 2009). This was through noting down reflections in the research diary rather than incorporating them with the initial exploratory comments noted on the transcripts (see appendix 3.4 for an extract from the researchers reflexive diary).

3.8.3. Step three – developing emergent themes.

Once initial notes and exploratory comments were made for each participant, the researcher identified the themes that have emerged per transcript (see appendix 5.4). This is where the hermeneutic circle played a part in the analysis, as it was at this stage where the transcript was viewed in different extracts and not as a whole, meaning it was important to remain attentive to the context of each participant rather than view or interpret the extracts in isolation. At this stage, the researcher shared an example of one transcript with exploratory comments with the director of study for this research in order to sense-check and protect the rigour of the analysis.

3.8.4. Step four and five – Searching for connections across emergent themes and moving to the next case.

It is important to note that steps one to five were completed for one transcript, followed by the researcher moving on to the next transcript and so on (Emery & Anderman, 2020; Smith et al., 2009). Once each transcript was analysed with exploratory comments, the researcher connected similar or shared themes within a transcript and grouped them. This involved categorising similar emergent themes in one transcript to create a super-ordinate theme that captured the similar emergent themes identified. Please see appendix 5 for an example of this process.

Once the researcher identified superordinate themes per transcript, they invited the research advisors to provide feedback on one participant analysis each. Their feedback included their own reflections on participant extracts, as well as providing their own interpretation of the extracts. Advisors were provided with the full transcript alongside the extracts with comments, so that they could sense-check the researcher's analysis and have access to the broader context of the selected extract (please see appendix 5.3 for examples of feedback from the advisory group). This strengthened the validity and rigour of the analysis. Due to time constraints, the research advisors were able to complete most of the review and feedback for one transcript each in a 1.5-hour window. After gathering the feedback from the research advisors, the researcher factored this into the formation of the final superordinate themes per transcript. This resulted in a concise list of themes from each data set that prepared the progression to the next stage of analysis.

3.8.5. Step six – looking for patterns across cases – group superordinate themes.

The final stage of analysis involved the exploration of connections between themes across all transcripts analysed. This was where all superordinate themes per transcript were compared and included counting the number of times a specific theme emerged. Similar superordinate themes were grouped and collated to create a list of group superordinate themes which were presented in a table, with links to participants. Please see appendix 5.5.

3.9. Ethical considerations

This research demonstrated considerations for ethics using the British Psychological Society (BPS) guidelines (BPS, 2021) and has been approved by the UEL ethical committee in 2023 (see appendix 6.1). A data management plan was also approved by the university which included the protocol for storing data securely.

All research advisors and participants have provided signed informed consent. Those who expressed interest via the contact email on the poster were sent a copy of the information sheet which provided a detailed account of the research topic, expectations of involvement and freedom of withdrawal, as well as the invitation to contact me and/or the research director of study for further information. Consent forms were signed and sent before the interviews. Please see appendix 6 for a copy of the information sheet and consent form. Before the start of each interview, the researcher protected additional time for a formal introduction, as well as reading through the information sheet together to clarify their understanding of their involvement and to gain additional oral consent. The participants were reminded they were free to withdraw at any point from the research, including during the interview and after the interview with a specified

time frame i.e., until the start of the analysis. These processes ensured that participants involved were able to make a well-informed decision on whether they would like to take part.

Maintaining the participant and advisor's confidentiality has been a priority throughout this research. All participants and advisors have had their names and any other identifiable information shared by them anonymised. All raw data including recordings and transcripts have been stored on an encrypted university account made accessible to the researcher only and requires a double authentication process at each login. The explicit communication of the difference between confidentiality and anonymity was provided to the participants and advisors involved. This meant that all identifiable information remained confidential, however, some of the content of the anonymised transcripts is not confidential as detailed extracts and anonymised data will be publicly shared in the final write-up of this research.

There was no deception involved in this research. Close collaboration with the research advisors was based on transparency and trust, which has been extended to the researcher's work with the participants as each interview began with a review of the research area and expectations for involvement. All participants received a debrief letter (see appendix 6.8) which provided a description of the nature of their involvement along with the researcher's contact details. A risk assessment was conducted as part of the ethics application to the university before recruiting any advisors or participants. Please see appendix 6.9 for a copy of the risk assessment included in the ethics form. It was deemed that little to no risk would be identified in this research. Potential risks included participant or research advisor screen fatigue considering all meetings were held online. This was managed by offering regular movement breaks which was appreciated by participants. Another potential risk was power imbalances between the research advisors involved and the potential psychological impact this can have on their well-being. Role identification and capacity for involvement were contracted at the start of the collaboration with the advisors, which led to the co-creation of a shared agreement that addressed conflict resolution arising from potential power imbalance (see appendix 1.2). This

was also managed by addressing the potential power imbalance between the researcher and the advisors and participants, where it was acknowledged by stating they (advisors) are experts by experience. Another way the researcher addressed this was through the formal introductions which increased the rapport. There was also the potential psychological risk for the participants and advisors who may have had particularly distressing experiences related to school or their background. This was managed in the contracting stage of each interview, where it was reiterated to participants that they share what they were comfortable with including the explanation of the safeguarding protocols in place. The researcher also facilitated short breaks and regular check-ins when they sensed a participant shared a particularly difficult experience. Following each interview, each participant was sign-posted to organisations and helplines they could contact if they needed further psychological support. This was offered in the debrief sheet to all participants and was in line with the research's philosophy of beneficence and the minimisation of potential harm. Furthermore, the inclusion criteria specified the need to attend mainstream education which reduced the possibility of young people with complex needs to be involved. Whilst it would have been very useful to gain their insight, it was not feasible to include and manage within the scope and timeframe of this research. All participants expressed an interest in reviewing the final write-up of the research findings and will be directly contacted with a copy of the finalised and marked thesis.

3.10. Quality assurance

Assessing the rigour and validity of this study required measures that took into consideration the value and contribution of qualitative research to the evidence base. This means that quality assurance measures typically used to assess the rigour and validity of quantitative research cannot be applied here, as the focus would be on replicability of research and generalisability (Yardley, 2000). This does not take into account the rich analysis involved

that results in multiple interpretations of a particular phenomenon which is ultimately the unique contribution of IPA research. Therefore, Yardley's (2000) criteria for quality assurance of qualitative research was applied to this IPA study. Yardley sets out four components that must be considered and achieved when undertaking qualitative research. These include sensitivity to context, commitment and rigour, transparency, and coherence, and finally, impact and importance. The application of these criteria is in line with IPA research principles and has been used as a guiding framework through each stage of this study (Smith et al., 2009; Yardley, 2000).

3.10.1. Sensitivity to context

The first criterion highlights the importance of the researcher demonstrating sensitivity to the context they have researched. This sensitivity has been considered and is demonstrated in various ways. Researching the social-cultural context of the demographic involved in this study has been crucial, and began in chapter one which outlined the national, historical, and social context for second-generation British Muslim young people from Global Majority backgrounds. This included the migration history of Global Majority British Muslims to the England, as well as current statistics on this population which provided an insight into some of the societal and political positions that contributed to the marginalisation of this demographic in various ways. Having this understanding contributed to the participatory element decided upon for this research, whereby it was important to actively involve members of this community throughout the progression of the study in a feasible way within the time constraints. Furthermore, the background provided to this research and existing literature discussed in chapters one and two meant that considering the social, political, and cultural context for each of the participants and advisors involved has been at the forefront of decisions made around the selected methodology and reflections as a researcher. Sensitivity to context was demonstrated in the interviews

carried out, where the comfort of participants was prioritised through empathy, establishing rapport, and acknowledging power in the researcher-interview and researcher-advisor relationships. This was through creating the space for the advisors to take the lead in developing the research questions and handing the power of 'expertise' to the participants, where it was discussed, during the contracting stage, the researcher's stance on viewing them as experts by experience (Maldonado-Torres, 2007). This may have resulted in the participants and advisors feeling comfortable to freely share their views, feelings and perspectives that shaped their experiences. Smith et al. (2009) suggest that sensitivity to context can be demonstrated in the analysis and final write-up of the research study. The principles that underpin IPA analysis and the stages involved are based on the researcher being led by the participants meaning-making which is accomplished when the researcher takes on an immersive approach to data analysis (Emery & Anderman, 2020; Smith et al., 2009). It is also linked with the idea of the hermeneutic circle, where it is not possible to interpret part of the whole interaction (interview) in isolation, hence high emphasis being placed on constantly viewing each participant's selected extract as part of the whole interaction in order to maintain sensitivity to their individual and unique contexts (Emery & Anderman, 2020; Smith et al., 2009). In order to reflect sensitivity to context in the final write-up of this research, Smith et al (2009) suggest the importance of including a representative number of extracts across the data sets when discussing the results. Considering the aim of IPA is to gather findings that are representative of the perspectives explored for particular phenomena and not the population, it is recommended that interpretations are tentative and explicitly acknowledge current literature in the field (Smith et al., 2009).

3.10.2. Commitment and rigour

Demonstrating commitment throughout this study has been through the work with the advisors and the interviews. This required high levels of attention and commitment of time and care in the researcher's work with the young people involved. Drawing on the researcher's skills as a developing EP meant that they ensured their interpersonal and interactional skills supported the comfort and well-being of the advisors and participants. Rigour was demonstrated in the relevance of the sample to the research questions developed by the research advisors and researcher. The inclusion criteria led to the exploration of a particular lived experience, meaning that it was not possible to gather a large number of participants, hence the use of IPA was deemed appropriate. Furthermore, the interview structure and researcher's role in facilitating the space for the participant to openly share their experiences in a safe, non-judgmental way contributed to a high level of quality. It was important that the researcher remained aware of their own assumptions and views in order to avoid leading the interviews. Therefore, regular diary entries (see examples in appendix 3) and peer and tutor supervision have helped as a novice IPA researcher and enabled them to gently probe participants to share their experiences without directing the discussion. Using supervision spaces to reflect on this skill has resulted in increased confidence in the researcher's ability to facilitate IPA-style interviews. The analysis stage reflected rigour through the commitment of being immersed in each data set and taking note of the researcher's interpretations through each phase of analysis. This moved away from a descriptive style of analysis and was enriched with the researcher's deep understanding of each participant's context and perspective which will be demonstrated in the discussion of findings.

3.10.3. Transparency and coherence

Yardley places importance on researcher transparency of the research process, which includes the need to evidence the different stages involved such as the literature review and detailed data collection steps (Yardley, 2000). This is to ensure that readers are able to follow the development of this research and have a clear insight into the steps involved which is evidenced in the write-up and reflected in the appendices. This level of transparency contributed to the coherence of arguments made throughout the study.

As discussed, the researcher invited the research advisors to provide feedback on the themes gathered and the researchers comments. This method moved away from the traditional IPA methodology that is solely based on the researcher's interpretations. The researcher contracted the time during the first two sessions (see Appendix 1.2). This meant that research advisors were aware of the upcoming stages of their involvement. After the researcher independently completed stage 1-5 of IPA, they scheduled an individual meeting with each research advisor via MS Teams for 1.5 hour each. The researcher briefed each advisor on the purpose of the session and shared the analysis stage reached at that time. The advisors understood that they had to read the researcher's exploratory comments and then the superordinate themes for one participant, to make best use of their time. During the MS Teams meeting, the researcher asked the advisors to switch their camera and microphone off whilst they reviewed the document. They were able to contact the researcher at any point if they needed help, however they managed the task independently. After the advisors noted their comments in red (see appendix 5.3), the researcher reviewed it with them, and made edits to the superordinate themes together. For example, the researcher removed the superordinate theme of 'cultural roots and traditions' as the advisor felt that the theme 'Identity Description' for one participant better captured a number of themes about identity.

Inviting and involving the research advisors as described above added a lens to the IPA analysis approach that is traditionally based on the researcher's interpretations alone. The researcher considered it important to sense-check the individual superordinate themes and exploratory comments with research advisors so that risk of bias is minimised, considering the researcher's shared religious, cultural, and migration background with participants. It also allowed the researcher to discuss their own reasoning and thinking behind the identified emergent themes. This meant that, whilst the analysis was led by the researcher throughout, additional measures for ensuring transparency and trustworthiness of the data was assured by the inclusion of the advisors in the IPA stages.

3.10.4. Impact and importance

This criterion is concerned with the unique contribution of research. This research provided a unique contribution to the evidence-based practice and literature within the field of educational psychology as it offered a deep insight into the perspectives of second-generation British Muslim young people from Global Majority backgrounds. It shared and discussed the lived experiences and participant perspectives of their parent's migration history, being a Global Majority and second-generation British Muslim individual in England. These experiences and perspectives demonstrated the various impacts they can have on shaping young people's education experiences throughout secondary school, college and/or university. Whilst the focus of the education institution has not been specified, this research provides an initial insight into the experiences of this demographic and can be further built on through additional research in the future. Sharing this research with EP practitioners can provide them with a deeper and more meaningful understanding of this demographic, considering they make up a significant percentage across England.

The planning and development of this research have been evidenced until completion. This is through storing all relevant documents including meeting minutes, transcripts, analysis annotations, research diary entries, the research proposal etc. on a secure university file. Furthermore, the researcher's director of study has had a role in assessing the validity of this research throughout, as well as the input and feedback from the research advisors.

3.11. Chapter Summary

This chapter provided an overview of the development of the research aims, purpose and questions as well as the theoretical, ontological, and epistemological underpinnings that have shaped the trajectory of this study. It then outlined a detailed account of the steps carried out in the data collection stage, including the recruitment and role of research advisors followed by the participant details. This led to the overview of the interview structure and schedule, as well as all ethical considerations in relation to the BPS guidelines. Finally, the chapter ended with a thorough overview of the quality assurance procedure considered for this research, which has been structured using a qualitative research quality assurance framework.

Chapter Four: Findings

4.1 Overview of chapter

This chapter will provide a culmination of the results from this IPA research. It will showcase the emergence of six overarching group superordinate themes. Each theme will be detailed with its respective subthemes, supported by direct quotes from participant transcript extracts. This will offer a rich and nuanced analysis of the understanding of the different perspectives and lived experiences gathered from Global Majority, second-generation British Muslim young people in relation to their sense of school belonging.

4.2 Participants

In line with the IPA approach, the researcher has synthesised the findings from each participant by identifying the superordinate themes for each individual participant (Smith et al., 2009). This process informed the formation of the finalised group superordinate themes (please see appendix 5.5). During the last stage of the data analysis, it is worth noting that most of the individual superordinate themes overlapped with each other across participants. The research advisors contributed to this process of further refining and grouping the individual themes to identify the superordinate themes. They were able to do this for a total of two participants due to their time availability. Their feedback and edits can be viewed in appendix 5.3.

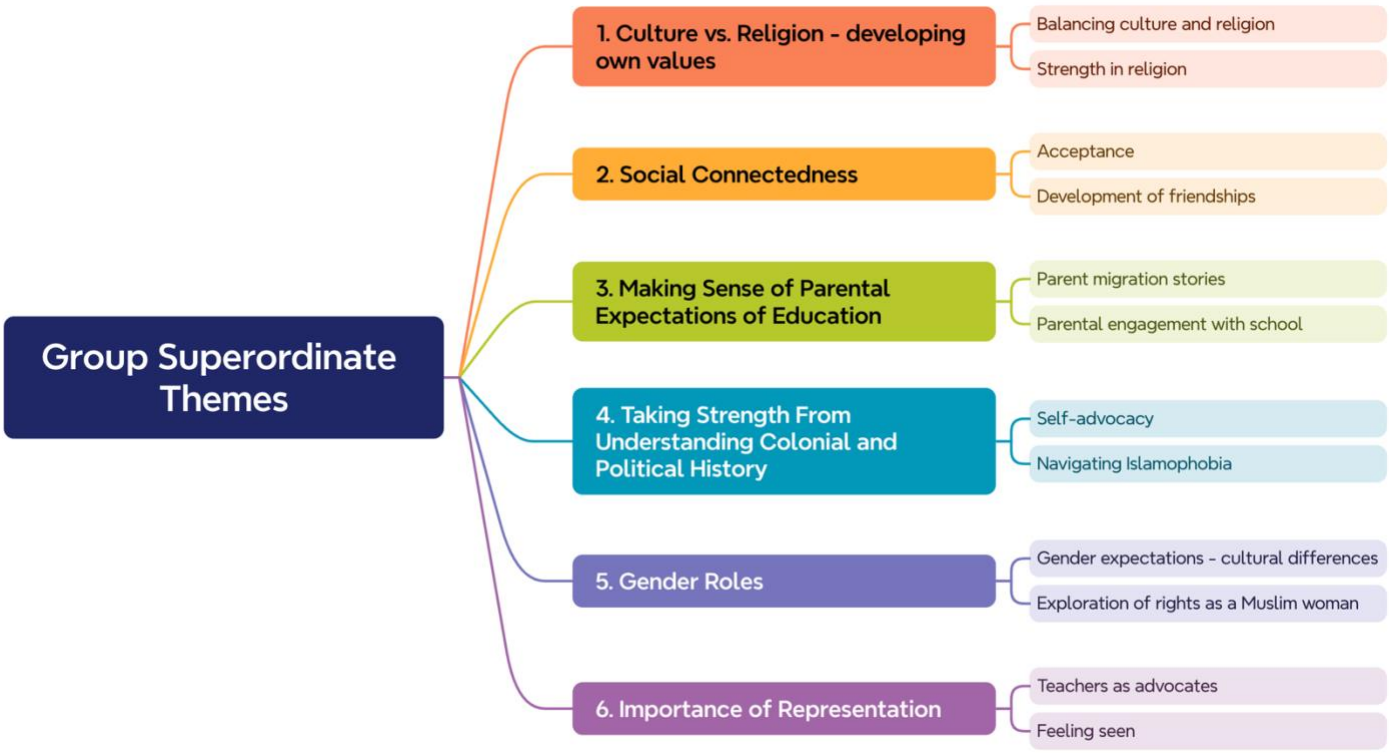
All participants shared that present school, college and university experiences triggered them to reflect on their own past experiences of school e.g., primary school. This means that some of the findings are based on the participants retrospective experiences of school and education in England, rather than solely focusing on their current context. Opening the space

during the interviews for this allowed for them to deeply reflect and make sense of their current experience which has yielded rich and meaningful results.

4.3 Group superordinate themes

A graphical representation of the findings is provided in Fig 4.1.

Figure 4.1. Group Superordinate Themes



The next subsection will explore each of the superordinate themes identified in the analysis.

4.3.1 Culture vs Religion – developing own values.

All participants shared the importance of understanding their values in life and how this holds power in helping them make sense of their experiences in relation to educational institutions. This superordinate group theme captured each participant's journey towards identifying their values in life. In order to make sense of navigating and balancing the intersectional identities, it was important for participants to explicitly separate cultural practices and beliefs from religious and spiritual beliefs. Interestingly, their ethnic cultural beliefs and customs seemed to conflict with their personal views and core religious beliefs. This process of separating the two allowed for participants to find a way to align their perceived positive values that align with their intersectional identities, i.e., British values, religious values, personal values, and ethnic cultural values. Participants also shared their own experiences of navigating mainstream educational institutions which have impacted their sense of belonging. This theme sheds light on how they discovered their personal sources of strength and resilience to help them make sense of their experiences. Religion was pertinent and described as a strong source of empowerment, strength and resilience which helped them navigate hardships related to feelings of loneliness and lack of acceptance.

4.3.1.1 Balancing culture and religion

Participants shared their personal journey towards discovering their need to balance the cultural (British and ethnic heritage) with Islamic values and beliefs. They seemed to position themselves as observers of the different beliefs and practices they see between home, school and their wider society which may have led them to embark on this sense-making process and

identify where they perceive themselves to be most comfortable. Laylah shared experiences of feeling annoyed and angry about certain cultural attitudes at home which were portrayed as religious. She was able to make this distinction in recent years upon deciding to begin her own journey of learning about Islam, which helped her identify cultural beliefs she felt did not align with her own or religious beliefs.

> *…when it comes to religion and culture with me, I clash a lot because growing up the side of religion I got was more of a cultural side so there were things that, at a really young age I used to get really annoyed about but then I grew up and learnt for myself like well that's not my religion that's culture. Now seeing the difference was good for me but it would make me so angry when I was younger. Now when people try to force cultural norms on you as if its religion it just winds me up. (Laylah)*

Laylah's description of 'anger' comes through strongly in the above extract which may also be interpreted as frustration towards the adults around her growing up who would push the cultural expectations on her religious development rather than the religious alone. She may have felt uncomfortable about the cultural practices that have conflicted with her own developing views and outlook on life, hence the anger and drive towards educating herself on Islamic teachings that align with her. This may be linked to factors such as gender expectations that were based on cultural rather than religious teachings which possibly felt uncomfortable and restricting for her as a girl. This will be further analysed later in the chapter.

Tanveer also felt it important to actively make a clear distinction between culture and religion, as this helped identify his own moral values that he aligns with. He feels committed to this process of separating and balancing the two, as some cultural practices he views as "*religiously questionable"* are easily "*intertwined"*.

> *…general social practices that happen in Pakistani households like certain mindsets and views that I don't think are compatible with Islam, I can't really think of any at the moment, but they do exist…it's really important to zoom out and not be blinded by allegiance to the culture I think it's important to like zoom out and acknowledge we have good stuff but bad stuff as well…(Tanveer)*

Tanveer's commitment to the process of separating yet balancing cultural and religious views is important to him and his self-development. He spoke about certain values he holds,

such as self-reliance' that balance aspects of British culture i.e., independence, with Islamic teachings that promote the importance of this quality. He developed his own document to explicitly link Islamic teachings with his values which have developed from his life experiences, cultural and societal expectations, as exemplified in the following quote: *"I recently I made a document I found all I found multiple hadiths (Islamic teachings) that I have collected just to remind myself that these different hadiths support my values."(Tanveer)*

4.3.1.2 Strength in religion

This subtheme encapsulates the participants journey of building their resilience and how religion created the foundation for this to grow. There are shared experiences of the challenges in trying to fit in as well as balance the different expectations and clashing perspectives between their intersecting identities. Most participants shared experiences of struggling with their mental health when in school due to not feeling strong connections with peers or staff.

Um Kulthum for instance talks about developing her knowledge of Islam and how she has "*built a sense of community"* in herself. This is due to her feeling like religion was a safety net and a constant source of reassurance and strength.

> *…the only person I feel like I was always able to turn to no matter what was happening to me was to Allah, it could be in the midst of the nights where I can be crying, and I feel like…no...you know what? My God is near, in my heart and knows me. That built a sense of community in myself. (Um Kulthum)*

Aisha shares her experiences of leaning on religious practices such as prayers following a difficult period that impacted her mental wellbeing which happened as she transitioned into college following high school. She spoke about her journey of trying to make sense of her difficult experiences throughout high school by learning about the meaning of trauma. This led her to explore a range of therapies such as EMDR, which she feels was "*enlightening"* due to the way she was able to connect this with religious practices which fuelled her strength.

…I started to learn more about dhikr (remembrance of God) and using it as a way to handle trauma…learn about salah (prayer) and break it down to wudu (cleansing ritual for prayer) and how the water changes your mood …I fast tracked all this knowledge about Islam and it was like my reward from Allah for how difficult that year was…I was finding anything to make a connection between that and mental wellbeing with spiritual wellbeing (Aisha)

Whilst Aisha has started to identify connections between Islamic practices and emotional healing, she feels that the experience of being a minoritised young person in England must lead to a reward from Allah, potentially suggesting the extreme difficulty related to experiences of discrimination. She acknowledges the varied and intersectional factors that can further marginalise others within her ethnic community. Her journey of rediscovering the importance of education in Islam was empowering and has allowed her to further expand her knowledge and critical thinking i.e. to always curiously question.

I think Allah definitely has a reward for just being an ethnic minority in this country cause it's just it's one of the most significantly like strange experiences I think any human being could ever go through. You know obviously I would say worse if I say, you know, Black British people, you know with their own unique challenges as well it's experiencing that at the hands of other ethnic minorities like anti-black racism in South Asian communities but like I think there's just so much about education that just free's your mind. Liberate your mind. Questioning. I think this is what Islam wants.(Aisha)

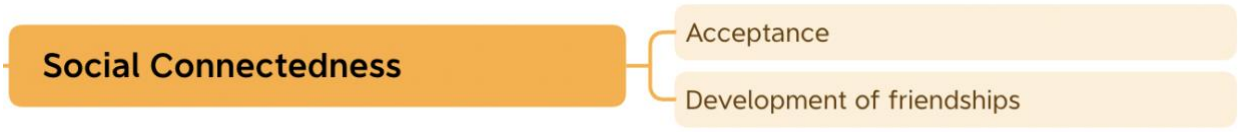
Similarly, Laylah shared her journey of rediscovering religion following an *"up and down journey"* that has impacted her self-identity and mental health during her time in school and college. She developed and strengthened her resilience by finding her own way back to Islam and self-educating to explore ways in which religious practices can promote her mental wellbeing and sense of connectedness.

Yes, I was born Muslim, but I felt like I had to find my own way back to Islam…I did have a rough patch not long ago for a few years. It was quite difficult for me, and I was in a dark space and I didn't feel that connected to anything. I'd say that the past year…I've been trying to connect so much and I've just seen how it is impacting my life as a whole like my day to day life my emotions my feelings. I find it makes me stronger having my religion to lean back on…it's empowering so I find that beautiful and something I appreciate and love.(Laylah)

Finding strength in Islamic teachings and rituals has been identified as an important factor for most participants. This is an outcome of their own journeys of rediscovering religion

and educating themselves to look after their own mental wellbeing, such as connecting Islamic rituals with healing e.g., prayer as a form of mindfulness. It is important to note that the participants who shared their journey of rediscovering Islam and using it as a source of strength had all experienced elements of isolation from others both at educational institutions and home. The later themes in this chapter will shed more light on some of the factors that have impacted their sense of belonging and wellbeing in school.

4.3.2 Social connectedness



This theme covers the ways in which the participants experienced their relationships with peers in mainstream education institutions. Whilst there are protective factors related to friendships that promote a sense of belonging in school, participants also shared feelings of judgement and non-acceptance towards them from peers, which impacted their level of authenticity and ability to develop meaningful friendships. Some participants valued having a diverse demographic of students in their year group as they could connect through shared experiences related to ethnicity, race, and background. This has developed a sense of peer community in school and contributed towards a sense of school belonging and safety in expressing their authentic self. Participants who felt the opposite of this also shared experiences of isolation and withdrawal from the school community and viewed the COVID-19 lockdown period as a 'break' from peers. Some of the reasons for feeling withdrawn or disconnected socially from peers were due to judgmental comments towards choice of clothing and religious practices e.g., daily prayers.

4.3.2.1 Acceptance

Ali for instance felt that having a group of friends in school was positive, particularly the diverse demographic which made it easier for him to connect with peers of shared protective characteristics in relation to race and religious background. His friendships were not limited to groups of shared characteristics but extended to others from different backgrounds. He feels his overall school experience is enriched and positive due to feeling comfortable and sociable with his peers.

> *…I'm a social guy, I make friends very easily and you know, I play football as - it's not…when I'm myself it's very easy to fit in. It's not like I have to change myself to…especially now, there's a lot more people like from my culture that are like maybe East African and Muslim in my sixth form, it's like I get more comfortable every day. (Ali)*

On the other hand, Laylah and Um-Kulthum shared experiences of judgement from their peers. Um Kulthum described social moments in school and college to be a '*hard struggle'*, particularly when it is time for the midday prayer. She spoke about the internal struggle of deciding whether to leave the friend group to pray or not, having experienced being labelled by them in the past which made her feel uncomfortable and singled out.

> *...it was such a hard struggle between like 'should I go to the prayer room and pray, or should I stay with my friends, so they don't ask me. I was even labelled 'the holy one' in school because I was trying to go pray. That was the whole of high school I was named as the holy one or 'the one that nobody should touch' and stuff like that. I was like 'alright' ummm 'I can't wait to get out of here'. (Um Kulthum)*

In this example shared by Um Kulthum, she may have been placed in an uncomfortable position between being able to present her authentic self with school friends and compromising her authenticity by masking the part of her that chooses to pray at school in order to feel an equal part of the group. It appears that such experiences have built up over time for Um Kulthum, as she adds that she *"can't wait to get out of here (school)*". She seemed to be in

disagreement with the labels placed upon her by peers yet didn't feel able to voice this due to potential risk in harming the relationship.

Similarly, Laylah talked about feeling, at times, that she has had to "*hide"* from presenting as Muslim when around peers in fear of being labelled and judged negatively. She talks of not being alone and used language that implied there was more than one Muslim friend in the same year group who shared this experience e.g., "*we, us"*.

> *…during Ramadan when most of us would be fasting, so the non-Muslim friends would go buy nice food and would come rub it in our face and take the mick out of us, and we'd be there like….this is embarrassing because we don't really care…but it was crazy how people would just outright disrespect us…it felt embarrassing like we had to shy away from it…hide from saying 'I'm Muslim', I couldn't be open about being Muslim because then they'd be like 'oh she's so religious and strict' it was never a thing where you could just be free about it or openly speak about it without getting the 'oh she's extremist'. (Laylah)*

Whilst Laylah had the support and sense of community and acceptance from other Muslim peers in school, there was a sense of having to conceal her Muslimnness to avoid being labelled as "*extreme*". This fear may come from harmful media narrative towards Global Majority Muslim groups, often being described as "*extremist"* or "*strict"*, which Laylah does not feel aligns with who she is. It appears that Laylah had to decide on how open she can be with expressing her authentic self around peers. Having friends from similar backgrounds may have served as a protective factor in keeping her from being isolated as she was able to lean on them for support and acceptance.

4.3.2.2 Development of friendships

Building relationships with peers and having friends in school/college was experienced differently across the participants. This said, there were also shared themes which included their sense-making process about some friendships and whether or not they perceived these to be meaningful. The participants also discussed the role that their friendships in school played in

relation to their overall experience and sense of belonging, as well as the way they navigate peer relationships and what friendship means to them.

Aisha shared her experiences of friendships in high school and college. Throughout the interview, she spoke about feeling restricted and judged for her level of religiosity in high school which was a Muslim faith school. This meant that despite having a shared religious, ethnic, and racial background with some peers, there was a barrier towards developing meaningful friendships with them. The stereotypes and views discussed in the high school environment shaped Aisha's outlook upon her transition to mainstream college. She described the difference in her original view of non-Muslim and White peers, that was shaped by narratives shared in high school, compared to her lived experience upon moving to college as a "*culture shock"*.

> *…college where you have thousands of students …it was such a culture shock and I think I didn't realise how much of a bubble we were in in (Muslim) high school, like everything, anything that is non-Muslim, non-Islamic is like you know, "they're misguided there this that and the other." So just imagine I then go to college. I'm talking with non-Muslim White people, and I was just so shocked by like either how nice they were or how 'normal' they were or like how, you know, they were also human beings. But also, I was also shocked some of them would be drinking a lot earlier. Some of them would be partying and they were like 16 for me I couldn't…Oh my God…like, you're leaving your house and you're drinking. That's so crazy. Like I couldn't…a lot of them are very like sexually active from a young age, I just I couldn't wrap my head around it. It was just culture shock after culture shock and there was a period where I found myself trying to really hold on to my religious identity. (Aisha)*

Aisha felt and experienced a polar opposite difference between her high school and college peer groups. Her sense of "*shock"* towards the behaviours of peers in college may have impacted her ability to develop meaningful friendships with them without the possibility of compromising her religious identity. This is through her feeling that she needed to exert more effort to "*hold on to"* her religious identity, suggesting that she may have found this difficult to balance with the development of friendships in college. Throughout this transition, she also shared the journey of her realisation on the reality of what having non-Muslim, White peers is like and how rigid narratives in her high school may have impacted this. Her repetition of the phrase "*culture shock"* infers that she has experienced multiple situations that have further

widened her knowledge on different behaviours and life choices other peers can make which feels like the opposite of her experiences as a young Muslim.

Tanveer shared his perspective and experience of friendship groups throughout school, including the role he felt they served him being in an all-boys school. His key reflections suggest that having majority of his peers share similar racial and religious backgrounds did not equally mean that strong friendships were developed.

> *…most students being Muslim did not really offer any reassurance to me, my friendship group for the whole 6 years was made of non-Muslims or weren't practicing so the reason I stayed with my friends was because I went to a boys school and I was in the minority of boys who was not super sporty or rough and tough…I was more of a nerdy goody student so I stayed with friends who were similar. So, to ensure my survival in the school I had to stick with them even though they were not people whom I could actually discuss religion around. (Tanveer)*

The purpose of friendships in school for Tanveer was for "*survival*" in a boys school rather than "*reassurance*" despite having a large percentage of the school demographic from similar backgrounds. It seemed important for him to feel protected as part of a group and was therefore able to identify with peers who shared similar personalities or interests. This may have felt like a meaningful friendship for Tanveer at the time, however not to the extent in which he was comfortable to discuss or bring in his religious identity which seemed to be a considerable factor of importance for him.

The COVID-19 lockdown period added another layer to the difficulty in developing meaningful friendships with peers. Um Kulthum experienced the lockdown as a welcome "*break*" where she could connect with her family after a period of feeling withdrawn from them following difficulties in school. She described her experience of not being able to develop her school friendships due to limited contact on social media, as well as the influence of her parents views on what a trusted friendship looks like.

> *…COVID hit and it was like I was able to have a break from school completely.... which I felt like I needed… to just... appreciate the small things and realise that school isn't the end of me...but... it took me to completely distance myself and I didn't have a phone so I couldn't communicate with my peers for like school or anything…it was just laptop and e-mail…I didn't have kids knock on my door. I wasn't close to people because from my*

upbringing, it was like… the people at school are the people at school. They're not your community… my mum would always say "I don't know who your friend's mum is. How do I know that this is a good person for you to be with?" So, I just felt like there was nobody I'm going to be able to invite over or anything. (Um Kulthum).

Um Kulthum may have found this transition during the lockdown period difficult, going from being around peers and trying to make sense of her role within those friendships, to being separated from them and drastically reducing all contact. The parental influence on the development and growth of her relationships with peers seemed restricted based on the parents worries, which may have stemmed from the parents' own schooling and friendship experiences from when they were young people in their home country, where different families were possibly strongly connected as a whole in close-knit communities. This is different to the relationship between different families within school communities in England, where there is more separation, and it may not be the norm to know all other parents/families to the extent of Um Kulthum's parents' expectations. Considering this factor added a limit to the extent to which Um Kulthum's school friendships could grow, as it seemed mostly dependent on having her parents feel safe and trusting of other families in school.

4.3.3 Making Sense of Parental Expectations of Education

In order to further explore factors within the microsystem around participants in relation to their sense of school belonging, they were asked about their perspectives on their parents engagement with school and education. All participants shared a variety of experiences on this; however, they were mindful of their parent's migration stories to England and often considered this when making meaning of their parents' attitude, approach and engagement with their

education. This theme will provide an insight into the individual journeys towards making sense of parental expectations and approaches to education in England. The element of 'making sense' suggests the way the participants try to understand the reasons behind certain approaches to education, e.g., conflicting subject or career choices between parents and participants. Participants seemed to portray this journey as moving from feeling misunderstood by their parents towards them trying to understand why their parents hold certain views, often linked to the hardships in the migration e.g., parent reasons for leaving their country of origin and focusing on survival, hence preferring a career for their child that is financially secure. The first subtheme on 'parental migration stories' will provide the background context needed to make sense of the participants' individual, yet shared journeys across the group. The second subtheme on 'parental engagement with school' provides links identified by the participants between their understanding of their parents' migration experiences with their level of school engagement and education.

4.3.3.1 Parent migration stories

In order to make sense of the participants lived experiences, they were asked about their perspective and understanding of their parents migration to England and whether this has shaped part of their identity today. Creating the space for this to be explored allowed for deeper reflections to be shared about their relationship with their parents, particularly in relation to their schooling and education which will be discussed in later themes. This includes the process of participants making sense of their parents struggles in leaving the country of origin and settling into England. Participants shared that these stories are often key contributing factors to their parents placing high importance on achieving a good education in order to attain stable and successful careers. This subtheme sets the foundation for understanding the second subtheme

that is linked more closely to parental engagement with school, as participants felt that the two were interlinked.

The challenges of settling and finding stability as a newly arrived immigrant or refugee parent are multifaceted. The impact of this is likely to be felt by their children in different ways. Um Kulthum talks about her sense of instability which is felt through her parents and their stories of their migration, especially how although she wasn't physically present during the migration, she sees the way "*instability"* impacted different aspects of her life and sense of belonging. Her comments about "*people not realising the effect is still there*" seemed important to her. She suggested that this effect can only be understood by others who have shared lived experiences, perhaps highlighting that being a child of immigrant parents is a protected, vulnerable group in itself.

> *…Although I wasn't physically there, people don't realise that the effect of…especially close family, the effect of what they've gone through can impact the people that are after. So, although it was more than 10 years ago and I was a child at the time, we were still a little bit moving and we were still unstable even till now. I'd say we're not 100% stable because there's always this factor of… "Oh, should we move back? Did we make the wrong decision being here?" So, it's like, what is happening? I think people that have not gone through a similar experience of their parents migrating, they don't realise that the effect is still there. (Um Kulthum).*

Um Kulthum also shared her family's story which includes challenges of settling into England, commenting on factors such as language barriers, loss of a sense of community, and parental trauma from their country of origin including the experience of war. This added further context to the effect that others "*don't see"* which she described above.

> *…My didn't know English and studying a new language was very difficult cause my mum dropped out from year 5 because she comes from a very big family as well a family of 10 children and her mother and father had passed away…two of her brothers also passed away in war so the idea of death was always around her and travelling to a new country by herself, her husband, working as a taxi driver, not seeing Muslims or people that speak Arabic. So, finding a community was very difficult for them. The only people they knew are the people that my dad came with to start a life in Britain…but they were always moving... (Um Kulthum)*

Similarly, Aisha reflected on the long-term financial impact of having parents that have moved to England. This impact resulted in challenges in home life for Aisha and her exposure to

arguments. She used the term "security" which can be viewed similarly to "*unstable*" as used by Um Kulthum.

> *…My dad left Pakistan when he was 19 and he was a sailor…he became a sailor and just got out of the country, and he travelled the world…he travelled 7 different ports and now that we're a bit older we ask him stories about it. It's just some of the most…he had such main character moments and it wasn't like the average, you know, Muslim dad that fought a bear on the way to school like my dad was actually doing that stuff and it was just really fascinating. So, for him it was a very transformative experience in his life. And I think it opened his mind to a lot of different stuff and he had a very difficult childhood, which is just um, I would love to share with people, but it's a very long story. 1995 he married my mum he went to Pakistan, and it was an arranged marriage. So, then my mom had her first marriage and they both came back to the UK well she came to the UK for the first time. Financially we really struggled, we struggled a lot growing up like it was just financial security in the house. It was one of the biggest like sources of our argument and difficulties. (Aisha)*

In addition to the search for financial security and stability discussed, Laylah commented on the social aspect of having parents that have moved to England. This included the difficulty of not having a sense of community for the family and the challenges observed by Laylah which her parents worked hard for. Laylah began to shed the light on the challenges of this in relation to the home-school relationship and language barriers as well as her mum trying to make sense of the English school system.

> *…When my dad came he came to study but then he didn't know English he didn't have a place to say so he really had to start from 0 he had to work like really small jobs like cleaning and stuff like that and bakeries, and he made his way up. My mum came and she had no one here and she didn't speak the language so she couldn't really communicate with people, so it really did take her quite a while to just be able to socialise and have a social life around us. For me…that impacted me growing up like…when my parents come to school like my mum has quite a thick accent and she didn't really know a lot so it felt really difficult and when the teachers would talk to her there'd be a lot of going back and forth. (Laylah)*

Ali has come to an understanding about his father's financial difficulties upon moving to England which resulted in him not fulfilling his aspirations. Ali is conscious of his father not being able to experience university fully which may be a motivating factor for him to achieve the opportunities his father didn't. This may have instilled a strong sense of purpose and motivation as a learner leading to future career aspirations.

…When, my dad came to England, he came - I'm not sure what age he was but he had to drop out of uni because you know he didn't have money, so he had to go work. He had to. He couldn't. I think in the second year of uni he had to drop out because he didn't have money, you know, he lived here by himself, so I think it's about him wanting me to have opportunities that he didn't. (Ali)

4.3.3.2 Parental engagement with school

This subtheme provides an insight into the sense making process the participants experience in relation to the level of their parents engagement with school. It highlights some of the factors that parents of this demographic may attribute more importance to, which may not be noticed by school. Whilst most participants shared that their parents did not have a visible relationship with school, they were able to shed some light on the ways they valued and promoted the importance of education. This includes the way parents have contributed to the participants journey by ensuring basic needs for survival are met and instilling the value of education in them.

Tanveer described his mother's role and level of engagement with school. He experienced his mother as supporting "*from the side lines"* rather than being actively involved with school via events such as parents evening or reading. He attributes this to language barriers and his mother "*being from Pakistan"*, hence suggesting that she may not have a full understanding of the school system in England and engaged with school in ways she was familiar with that may not match Tanveer's expectations. This may also have added an additional layer of responsibility for Tanveer to mediate and ensure that parental expectations by school are fulfilled, e.g., forging signatures or taking an active role in parents' evenings.

…My mum has not been someone who has been practically involved and this is something that has spanned back to primary where they give you reading journals…I would forge mums signature and write that Tanveer read fantastically…I would write my own comments because there's no benefit in making my mum listen to me read, she's from Pakistan she wouldn't understand what I'm reading. For parents evening she would come but everything that the teacher would say would go over her head. She has no idea what they're saying…in year 12 and 13 we had virtual parents evening….I was the one on the video call she wasn't even in view she was on my bed while I was sitting on the desk talking to teachers. So practically she was not involved, it has always been by

myself. Her role has been limited to giving support from the side-lines…she has really high expectations. She wants us (siblings) to get good jobs so that we can improve our situation. (Tanveer)

Aisha's comments may bring further insight into what the parent's role may look like from "*the side-lines*" as described by Tanveer. She explained the difference in the way she connected with each of her parents, where she felt a stronger bond with her father due to an ease in communication, language, and familiarity with the culture in England. This is different from her connection with her mother which she described as a struggle. Whilst her mother may not have had an active role in engaging with school or Aisha's education journey, she valued the efforts that may often go unnoticed such as ensuring the basic needs of the family are met. This was highly appreciated by Aisha, and she was able to make sense of her mother's engagement being limited due to her own difficult experiences and reduced familiarity with British culture.

…No one had really mentioned my mum and its not because she wasn't engaged in my education, I think that a lot of Muslim mums hold the fortress down…they're the ones that are maintaining the family. Its very unappreciated work that they do. I think I struggled a lot with my mum growing up we're just very different people but I understand why, she's come from a very different background like she has gone through her own challenges in life. Whereas I think I was able to bond a bit more with my dad cause he spoke better English or he knew the UK a bit better and had a bit more autonomy with his life. I think he became a bit more developed in himself whereas my mum is still dealing with a lot. Just because mum mum wasn't so actively engaged with my education doesn't mean that she wasn't the reason I was able to develop my education in the first place you get me. I wouldn't be able to have an education without my mum laying the foundation and supporting everyone in the family in other ways. (Aisha)

Laylah spoke more specifically about the way she perceived her mother's relationship with school to be. It seems that Laylah's sense making process involved her comparing her mother's cultural mannerisms with the majority race and culture, i.e., 'white'. She may have created a criterion of what it looks like to engage with school in a way that is 'acceptable' based on her own experiences, which at times resulted in a sense of shame.

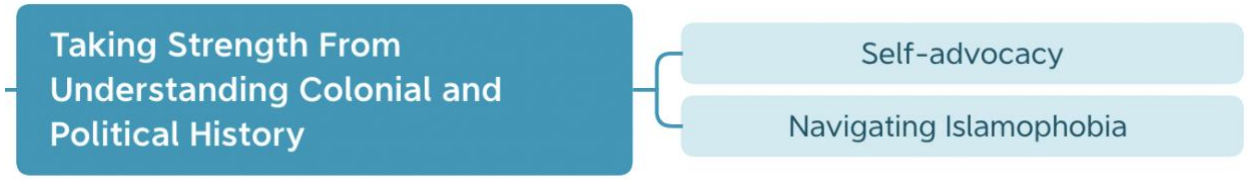
…It was parents evening and she came and she was just complete Arab auntie being there and it felt so embarrassing because everyone was staring like 'what is she doing'…because my mum she's very open and social and I'm the

complete opposite…I was like 'mum try act like a white woman' but she wouldn't so there was times like that where it was a bit too much but nothing really bad. (Laylah)

Ali compared his understanding of his parents approach to education from when he was younger with the present day. He shared that he used to find it difficult to understand why they placed high expectations which felt pressurising. However, he now values this approach as it has instilled strengths and skills that help him persevere to achieve his full academic potential. Ali has made sense of his parents approach to education due to their struggles in moving and settling into England, hence wanting him to secure his future and have opportunities which they possibly did not have. This also meant that they placed different levels of importance on different subjects.

…Well, when I was younger I when I was younger, I used to think ahh they're unfair or other parents aren't like this, you know, but now in year 12 I've come to understand and it makes complete sense what they wanted. When you get to Year 12 and that a levels is a big jump from secondary you realise…ohh, it's about habits that will need to be built up from when you're young because it's hard to revise now cause I weren't used to it in secondary. I will say they're definitely a lot stricter than other parents from my secondary. Especially people that have their parents born in England, you know what I mean? My parents have always been more strict and a lot more stringent on my grades especially on subjects they deem important for example they wouldn't really mind if I got quite low in drama as long as my maths, my English, my science and everything is up…they want it all the way up, not just like 70s and 80s. (Ali)

4.3.4 Taking Strength from Understanding Colonial and Political History



Most of the participants shared experiences of discrimination at school rooted in Islamophobia. It is important to note that these experiences were mainly shared between the

girls involved in the study rather than the boys. This is due to the visibility of being Muslim as more apparent in girls who wear the hijab. The participants described their own unique journey to understanding the intersecting aspects of their identity as well as the connections between England and their native countries. The element of 'taking strength' may be due to the participants journey of learning and educating themselves on their own ethnic, racial, and national history to make sense of how they are positioned today. Embarking on this journey gave them the strength to be able to advocate for themselves and other racially and religiously marginalised groups, as well as embracing their whole identity even more which was empowering for them.

4.3.4.1 Self-advocacy

This subtheme explains the journey some of the participants experienced in moving from a position of fear towards growth in understanding their ethnic roots and heritage. These journeys resulted in them embracing their heritage which fuelled their ability to self-advocate and challenge stereotypes observed at school either from peers or adults.

Laylah commented on the gradual loss of her Syrian identity over time, understanding that this was the impact of historical colonisation and recent wars. This made her to feel like her ethnic heritage seemed like an abstract concept that wasn't very tangible, hence she couldn't strongly connect. In addition, the recent and ongoing war in Syria meant that people around her would have a rigid view of what Syria is like, potentially based on the media narratives. This meant that Laylah experienced feeling afraid of talking about her heritage due to the responses and reactions received throughout school, hence needing to hold back from being her authentic self and voicing her identity.

> *…My parents would tell me like we had all these traditional and cultural things but overtime it got wiped away over the years like when we got colonized and stuff so slowly our identity was being stripped away, but then then war came, and it was like gone….when I would say that I'm Syrian a lot of people would view it negatively, it was*

negative but they'd start viewing me negatively so I started to shy away from it…it felt very scary to say where I was from but slowly I've grown to love it and appreciate my background and not care what people say…I'm from a beautiful place. (Laylah)

Aisha felt empowered by her journey of self-education about the history of her heritage, race, and religion. This sense of empowerment may stem from finding meaning and language that can be applied to her experiences, hence increasing her sense of connectedness to different aspects of her identity and the way they intersect.

…I started to learn more about intergenerational trauma. It was the first time that I learned about it, and I was like…why is this a big thing you know? Ohh. Because of South Asian trauma, like South Asian experiences of partition and I had to learn about empire for the first time. I started to learn about like my people's history. I started to learn about…wallahy, it was the most liberating thing that I went through near the end of the year just learning about my people's history, learning about even Islamic history. (Aisha)

She also commented on the meaningful impact her journey of learning and self-education about her history has had on the way she advocated and articulated herself with peers around her. This has empowered Aisha to identify how she would like to be portrayed, being a visibly Muslim South Asian woman, which stemmed from a place of discomfort in being "*boxed"* and positioned in different ways, fuelled by harmful stereotypes. Her justification for this self-empowerment journey and learning is in the hopes that her ability to articulately self-advocate for herself will make others in college more receptive and understanding of her, which she described as a "*liberating*" experience.

…I started to realise it doesn't matter how much you progress, there will always be boxes that people will write for you and will categorise you based on that… if you're this kind of woman or that kind of Muslim man…for me it's just been nice to make those categories for myself now and define myself and judge myself, assess myself on my own terms. For a long time I spent a lot of my life trying to… challenge people...I've done a lot of that, but there was a part of me that was like ohh they may be more receptive if I'm a bit more articulate…if I read a bit more, then they're gonna finally understand me (peers, teachers etc)… I'm sure this is for a lot of Muslims as well in the UK where you start off learning about your faith in order to counteract Islamophobic beliefs. So, you start learning about Islam. Is Islam a religion of peace? Does Islam give women rights does Islam….?. (Aisha)

4.3.4.2 Navigating Islamophobia

This subtheme highlights experiences of discrimination and islamophobia throughout school that are both explicit and implicit as well as the external influences that fuel harmful stereotypes such as the media. Whilst the participants voiced some shared experiences of the impact of islamophobia, they also talked about the unique and individual impact of having to internalise some of these difficulties, navigate and make sense of how others position them and the imbalance of power with authoritative figures e.g., teachers.

Um Kulthum talks about feeling withdrawn and isolated during her time in secondary school, following her experiences in trying to develop a sense of social connectedness with peers. She experienced challenges in expressing her religious identity around peers as it often led to her being labelled in ways she did not agree with. She found this difficult to manage as she tried to keep this from her family, hence not having a safe space to express herself. Her reflection of this time in life may indicate that she experienced an inner battle between accepting her identity as a practicing Muslim, Arab girl and prioritise "*fitting in"* by considering to conceal her identity.

> *…You're trying to identify who you are and build your character…but then you have random shouting of everyone trying to criticise you and mould you and it's like…hold up…am I supposed to mould myself here or are you supposed to? It got harder because…why am I doing this…I might as well not wear the hijab and not hold on to my religion and just fit in with people…it got to the stage where I didn't wanna hold onto my religion, I didn't wanna do anything I lost interest in studying I lost interest in everything. I didn't try to show it to my family...I tried to show like...'you know what I'm fine I'm strong'. To me, all my family were strong people, were people that don't let things affect them. So…I can't be the only one that lets things affect me. So, I had to have a switch where I get home, before I enter the door, I click the switch like ok there's nothing wrong with me I'm gonna pretend I'm doing work or get on with stuff. (Um Kulthum)*

Laylah adds further insight into the experience of choosing to wear hijab and the responses from those around her in school. She described feeling like she was under a "*spotlight"* in a negative way, as it came with behaviours and comments perceived as judgemental. Laylah felt this in other ways including her attempts at dispelling stereotypical

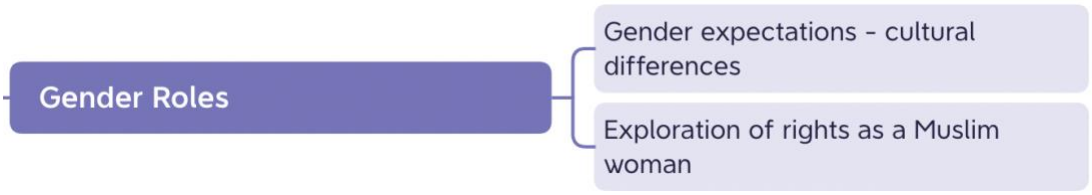
narratives shared in lessons, however to her disappointment was faced with authoritative responses that did not welcome a healthy class discussion. This may have further added to the power imbalance and reduced Laylah's confidence in advocating for herself.

> *I wore hijab midway through secondary school and that really difficult. I wore it in year 10 and just seeing people's reactions and how they'd treat me…even from other Muslims because I went to a very mixed school. I felt like there was a big spotlight on me and not a good spotlight because there was so many opinions it's like…just let me be. I found that difficult but I have grown to love hijab…the teachers would act…very judgemental and even when it came to religious studies, when they'd be talking about Islam they'd say things that were well off and you come to correct them like 'we don't do this' they make it seem like we're the ones that are wrong…they'd be like 'I'm the teacher' but you're saying things about my religion that's completely wrong…it was made to be our fault which was weird. (Laylah)*

Aisha commented on the impact of Islamophobic narratives in the media, particularly during heightened periods e.g., global, and national terrorist attacks. She felt closely monitored as a Muslim girl both at school and at home which may have been overwhelming, hence describing this as "*unfounded*". This raises the importance of being aware of the discomfort and harm negative stereotypes can have on young people, where it can be assumed that they are at risk due to practising the religion. Furthermore, Aisha's experiences highlight the reduced sense of safety she felt when negative and hateful media narratives towards Muslims was high, to the point of feeling afraid to leave the house. She went through a process of mentally preparing herself when there are any news of a terrorist attack, and the rise in islamophobia that tends to follow.

> *…in year 10 it was such extreme Islamophobia even on the news there was a lot of, you know, the whole Shamima Begum stuff, a lot of people, even in my family, were like, 'Oh my God, Aisha's gonna run away.'…it was just so unfounded…I remember getting really angry and upset all the time because people either thought I was gonna run away to ISIS or like in the school, like it just wasn't I wasn't able to move beyond like the school environment … but I think I remember when I was in year 10, I don't know if it was Lee Rigby. There was the guy who was attacked in London or something. I remember thinking Oh my God another Muslim attack another - I'm sure you know – like oh another Muslim attack…and even now like if there was an attack to happen, I won't leave the house for a few days. To this day I still won't and that started in high school we just wouldn't leave the house for a few days. (Aisha)*

4.3.5 Gender Roles



Themes about gender definitions and roles were found across most of the participants data. This theme helps to further understand the constructs in relation to gender and adolescence/young adulthood for Global Majority British Muslim young people who participated in the interview. The first subtheme discusses the observations participants made about the difference between gender roles and expectations between the cultures they are a part of, i.e., ethnic culture and British culture. Some participants experienced polar opposite constructs between cultures which were observed across home and school, hence, they were able to identify which of those made them comfortable and which they wanted to challenge. This process leads to the second subtheme, particularly for girls, where they began to challenge some negative gender stereotypes towards them by exploring their rights in relation to Islam as opposed to culture, which they experienced as more harmful and contradicting with religion. The participants who embarked on this journey of exploration led to feelings of empowerment and self-advocacy as Muslim girls and young women.

4.3.5.1 Gender expectations – cultural differences

This subtheme provides an overview into the varied expectations participants experienced in relation to their gender, mainly from their ethnic heritage which they compared with British culture and the society they live and interact with, typically at school or college. Participants spoke about some of the roles implicitly assigned to them in the family based on their gender as well sibling order. Others shared their experiences of mixing with opposite genders, which can be an unusual concept in some Muslim cultures. Some cultural expectations

of girls stemming from the participants' parents have been challenged by the participants and experienced as uncomfortable. Reflections are shared by participants on how they navigate these different social constructs and expectations across their environments and cultures.

Tanveer and Um Kulthum shared similar experiences in relation to sibling order and gender expectations. Being the oldest or the male sibling meant that more responsibility in terms of supporting the household were expected, as well expectations on career choices. This was especially the case for Tanveer, being in a single-parent family. Um Kulthum compared this dynamic and expectation around gender with more Western and British norms, where she felt that being a male or female does not suggest taking on a certain family responsibility as it does in her home. This is by her comparing herself to peers in school and her observation of different family dynamics.

> *…Brothers taking on the role of the father and me sometimes taking on the role of the mother in regards to like money and stuff like that which is not very heard of when you sit in a western environment, at least from I've heard from my friends and the people that I'm around in school...there's a very clear distinction between 'these are the siblings'… 'I'm the only child' and 'these are the parents' and that's about it. Whereas I don't know if it's an upbringing thing, but it's also seen in my community, even with siblings. (Um Kulthum)*

> *…Being the second oldest in the household, basically the defacto oldest, so I think because I'm kind of like the co-parent of the house I'm seeing more trust and my mum knows I will choose something 'sensible', so it came to a-levels I chose English psychology and politics. (Tanveer)*

Whilst acknowledging the uniqueness of the female Muslim experience with its distinct challenges, Aisha noted the broader observations of her interacting with the opposite gender after leaving high school. She found this to be an anxiety provoking and scary experience at first considering she was used to being segregated from boys throughout most of her teenage years. This sheds some light on the psychological impact of these changes on Aisha's understanding and interaction with a wider range of peers in college.

> *I think the female Muslim experience is very unique and has its own challenges and unique experiences, but it was just fascinating to witness it for the guys as well. A big thing I think was just interacting with the opposite gender. Like, that was a really, really big thing that I struggled with just cause…the last time I saw a boy was like year 6…I*

have an older half-brother, but I barely saw him, but in primary school, you know, like tiny little boys that I was taller than and like, you know, I had more power over and then all of a sudden I'm meeting these 16 17 18 year old boys who all of a sudden they're like 6 foot something. Their voices are so deep like, you know, they're just so much bigger and stronger. I just, I remember feeling very scared like very, very scared of the men around and it wasn't just me, it was my (Muslim) friends as well. (Aisha)

Laylah shared her experiences of being explicitly told how to behave or compose herself in a way that is acceptable to her ethnic culture and societal norms from her parents and her local Arab Muslim community. She commented on how these expectations impacted her, potentially making her feel restricted, limited, and controlled. As a result, she felt like she needed to downplay her personality and characteristics which did not feel compatible with how she perceived her ideal self to be.

When I went to Arabic school there was just so many opinionated people like 'women should do this and that' even with like my mum and dads friends who came from different (Arab) countries they'd be like 'don't do this be quiet do this you're a girl' so many things just thrown at me and I even remember with family… my grandma …would say ' you're a girl you can't laugh like that in public you need to be ashamed of yourself' and I was like woah…me laughing is bad? I wasn't screaming like crying on the floor I was just laughing…I felt like I couldn't even do something so small it just felt like I was being controlled like 'do this do that' and it didn't feel right there was no way that was right… (Laylah)

4.3.5.2 Exploration of rights as a Muslim woman

This subtheme captures the lived experience of being a young Muslim woman and the various demands and expectations placed upon them. Participants in this subtheme felt empowered by exploring their rights in line with Islam which was more liberating and separated them from negative and misogynistic cultural expectations. This led them to surround themselves with like-minded people where shared experiences are discussed as well as further widening perspectives on the various intersectional factors that impact young Muslim women.

Aisha has established a sense of community in discussing matters related to gender roles and expectations for Muslim women, creating a space where different perspectives are

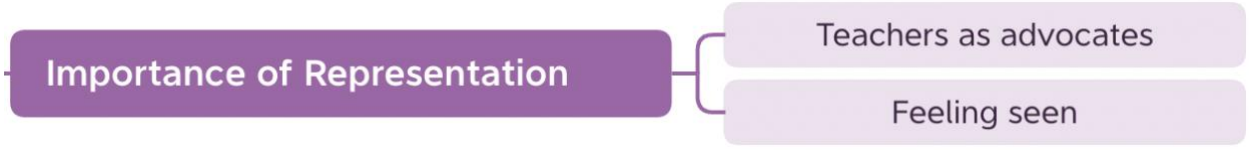
shared and accepted. This is described as an "*affirming"* experience for Aisha which made her experiences feel validated and seen.

> *…I really love having these conversations and it was a very healing topic for me, like, we would just sit and deep our own lives as Muslim women and the challenges we've had, say, from a racial perspective, from a religious perspective, from a gendered perspective, you know, one of them was a queer Muslim woman and she would talk from a queer perspective. It was just so affirming. I said…I don't know what this is, but I love it. And I feel like it's something that I need to lean into more. (Aisha)*

Similarly, Laylah talked about her journey in moving away from rigid and limiting gender expectations placed upon her towards self-exploration into her rights as a Muslim. The cultural expectations placed upon her seem to have significantly impacted her mental health and wellbeing, where she felt "*out of touch"* and "*disconnected"*. This suggests she may have experienced a period of feeling lost under the restricting cultural expectations that she could not identify with. It was empowering for her to explore her own rights as a woman as it allowed her to notice her strengths, develop her overall wellbeing and stronger sense of self.

> *Culture keeps telling us different especially as a woman it's like… 'do this, don't do this, this is wrong', and then I learnt for myself and saw that actually, I got a lot of rights and freedom and I am privileged to be a woman in Islam…but then culture flips it like…no. I feel like during that period it was quite difficult for me, but even after that bit I went through a hard phase it was quite dark and I felt really out of touch with religion and within myself, just felt very disconnected from life and everything…I had to work really hard to sort that out. Sorting that out helped me feel more connected to myself and overtime helped me connect to my religion. (Laylah)*

4.3.6 Importance of Representation



Feeling seen, heard, and valued was important for the participants and impacted their sense of school belonging. This theme covers the experiences in relation to representation from staff who were able to advocate for needs such as prayer spaces, as well as having teachers

who create the safe space for pupils to discuss social and political matters related to racism, discrimination, and their own lived experiences. Some felt encouraged by staff to pursue interests and topics based on their own identity hence nurturing their sense of safety and acceptance. These experiences highlight the factors that promote a sense of school belonging.

4.3.6.1 Teachers as advocates

As some of the participants reflected on their experiences, it was interesting how the memory of the staff demographic stuck with them. Tanveer talked about noticing a racial hierarchy in his school, where all members of the senior leadership team were of White British backgrounds in a majority Black and South Asian Muslim pupil demographic. He compared this with Black and Brown staff members being more representative in roles such as site staff and cleaners. There was a sense of hope when Tanveer had a new Muslim teacher join the school, who immediately advocated for and established a prayer space that created a sense of community. This was highly valued by students, particularly being a majority Muslim school, however this was followed by a sense of loss and potential hopelessness when the teacher left. Tanveer described this as a collective sadness and reduced power as there wasn't a Muslim teacher available to empower this group and accommodate for their prayer needs. Similarly, Ali's experience in school was more positive where teachers were able to create a safe space for prayer which was important for the Muslim demographic of students. Having such a space may increase a sense of community due to frequent opportunities to socially connect with peers in a predictable and relatable way.

> *It was at school whose intake was majority non white and I would even say a majority Muslim in my year group at least, I'm pretty sure if you look at the names, it was majority Muslim. In my class alone we had like 3 or 4 different students whose name had Mohammed in it you know so it was a majority Muslim school. The teacher make-up in particular the SLT senior leadership team makeup did not reflect the school demographic. There were no Muslim teachers in the slt, and the number of visible Muslim teachers was less than five…we had very few staff and those who were Muslim were in support roles and there were Muslim members of staff who worked as site staff not as teachers…like the cleaners were all visibly Muslim I've seen them wearing hijab*

abaya and they were mainly African and Asian…when we did get another Muslim teacher in year 8, he was a math's teacher…it felt like there was a change because…when he came, we were able to pray jummah (Friday prayers) in his classroom. So, we would take out all the tables and chairs put them in the hallway and the room would be full of people across all the years…now that we finally had a Muslim teacher who could you know advocate for us. So, when he left people were really sad. He was a teacher people loved… when he left, that raised the question…who is going to be the member of staff to advocate for us? There's no member of staff to advocate for us. (Tanveer)

…They gave us - we have a few Muslim teachers, right, and they set up a prayer hall. So, every day for Duhr (midday prayer) you come and pray in the prayer hall. And Jummah there's actually quite a lot of people turning up. (Ali)

Aisha shared slightly different experiences that also highlight the importance of having teachers who allow for self-advocacy by creating a safe space. During times of heightened globally political and social events such as Black Lives Matter, Aisha felt the need to express her reflections rather than compartmentalise them away from college. She remembered feeling very grateful for having a teacher that created the space for Aisha to voice her opinions and engage in political and social reflection, which can be interpreted as a form of self-advocacy, in the classroom as she felt the need to challenge other opinions, particularly being a minoritized young person in a majority White college.

In college a lot of the earlier Black Lives Matter protests would happen and it was just a class full of people that were like "ohh, why is it so deep?" I would just be there like are we not tapped in like what's going on like what's going on like why are we not you know? So, I think it was the first time that I found myself being a bit more politically engaged, a bit more like socially reflective. So, I'm very, very grateful that I had that for my A-level. I think A2 I had a really, really great - she was the only teacher…I think my sociology A2 teacher although I disagreed with her and she was a white woman she had her own opinions on stuff I still…I really appreciated that she kind of gave some space to talk about, say, difficulties in race or difficulties, and this is a white majority class and I was like the only Muslim student. Like the only Muslim female student wearing hijab as well. And it was just fascinating and I really, really liked that. (Aisha)

4.3.6.2 Feeling seen.

The participants all had their own levels of consciousness and awareness on how they were perceived by others in school or college, including teachers. This meant that for some, it

was important that they felt seen and heard when their needs or difficulties were raised. Laylah spoke about her experience of reaching out for mental health support in school and feeling dismissed after sharing her challenges. Most of her challenges were related by others to her feeling disconnected from herself, her identity and withdrawn. Her vulnerability in speaking up was followed by a sense of disappointment and rejection. She interpreted the teacher's dismissal as an opportunity for "*gossip"*, potentially suggesting that her needs were not understood and consequently not seen.

> *I went to a teacher and opened up I spoke about things because we had a therapist in school I was trying to get to…so this teacher got me to open up and then they didn't refer me to the therapist…and that made me feel like my problems didn't mean anything. I felt like I was entertainment for her…like gossip, she just dismissed me after that talk. (Laylah)*

On the other hand, Um Kulthum spoke about ways she would like to feel seen, for example, feeling seen for her meant having resources around the school and curriculum such as diverse literature to be included. She specifically voiced her preference for having an inclusive school environment that considers representation, equity, and cultural awareness in different ways, such as culture days. This allows the space for celebrating all aspects of her intersectional identities with others in a way that is positive and makes her feel seen. Interestingly, she used the terms "*included silently*" which can be interpreted as the school being aware of the rich diversity in the school demographic and acting on this by taking the initiative to implement initiatives that celebrate it, hence, feeling seen and developing a stronger sense of school belonging.

> *When I go into the library and I'm looking for a book, majority of the books in my school library are white British literature writers. You won't find a lot of books that have written have been written by Black people…written by an Arabic literature writer, maybe even including different languages within the library. So why are we sticking to just…English books in a library, why can't there be a section for just literally Arabic literature or literature, written in Hindu or other language because there are books out there. So, I think things where you feel included silently. I don't have to tell you, 'I'm going through a hard time because of where I'm from for you to include me'. I can just be included silently through finding like 'ohh my god there's an Arabic book there. Oh, today's culture week… even my white friends are getting mehndi done. That's so exciting'. (Um Kulthum)*

4.4. Summary of chapter

This chapter provided the key findings from this IPA research. It demonstrated an in-depth analysis of the six group superordinate themes gathered across participant data. This included ‘Culture vs. Religion – developing own values’, ‘Social Connectedness’, ‘Making Sense of Parental Expectations of Education’, ‘Taking Strength from Understanding Colonial and Political History’, ‘Gender Roles’, and finally, ‘Importance of Representation. Each theme included two subthemes each with direct quotes from all participants, hence providing a detailed insight into the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in relation to their sense of school belonging in England.

Chapter Five: Discussion

5.1. Overview of chapter

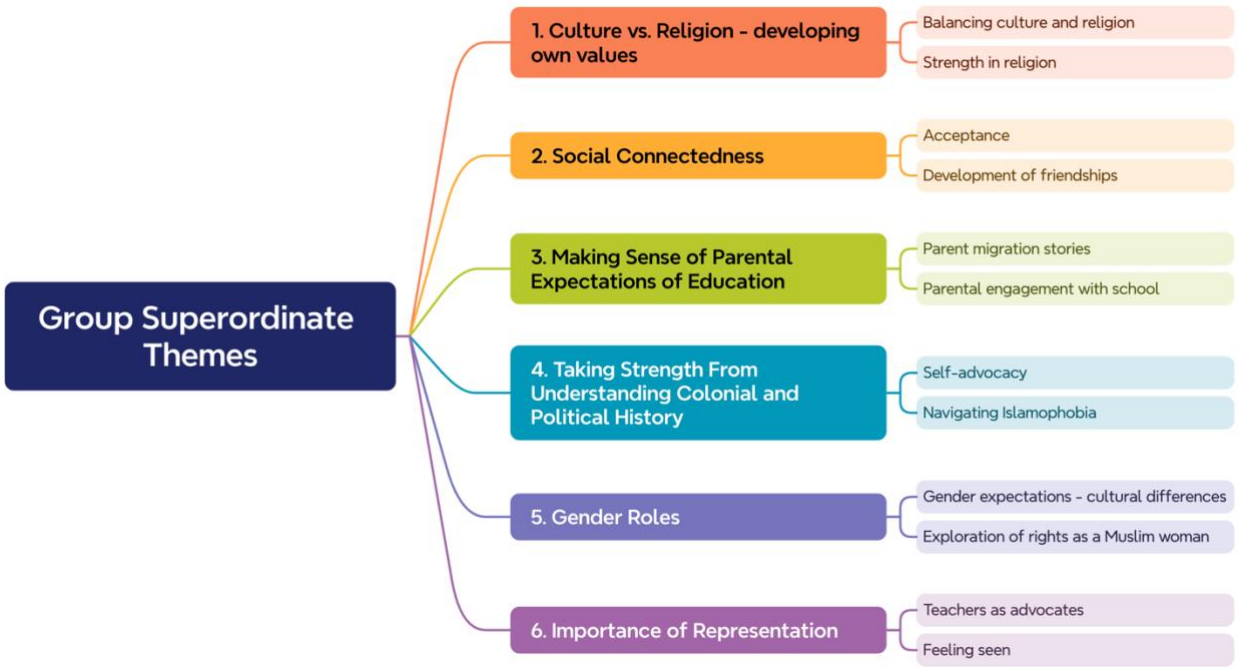
This chapter will begin by summarising the key findings of the study and outline the links with the research questions presented in Chapter three. The findings will be critically discussed in the context of existing literature and theory, followed by a SWOT analysis of the research. This paves the way to defining the key implications for educational psychology practitioners to consider the needs and contextual understanding of second-generation British Muslim young people aged 16-25 and their families from Global Majority backgrounds in England. Considering the critical analysis and discussion of the findings in the first part of the chapter, the rest of the chapter will focus on the researchers plans for dissemination, a reflexivity on the key learning experiences and end with the conclusion.

5.2. Summary of research findings

The aim of this research was to develop a deeper understanding into the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in England, with a specific focus on their sense of school belonging and factors that promote this. Research advisors were included in key stages throughout, starting with their participation in forming the research questions, reviewing, and developing the semi-structured interview questions and provided feedback on the researcher's analysis. The data is based on the lived experiences of five young people in England in mainstream education aged 16-25 years old. Through the employed methodology of IPA, a total of six group superordinate themes were identified. A summary of these themes will be outlined below with explicit links to the

research questions of this study. All themes answer the research questions, with the subthemes providing rich context to one or both of them.

Figure 5.1 Group Superordinate Themes



5.2.1. Research question 1

The first research question asked:

What are the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in mainstream education in England?

All group superordinate themes (GST) captured the lived experiences for young people of this demographic, such as the process of their identity formation and how they navigate or balance the intersections between them. 'Culture vs Religion – developing own values' provided further detail about this process that participants experienced. It was important for participants

to explicitly separate cultural practices and beliefs from religious and spiritual beliefs. Their religious identity was the strongest and most influential in shaping the different values that contributed to the development of their overall identity. Participant experiences of navigating their intersecting identities often relied on the contextual factors such as parent influence, relationships with peers and teachers, as well as the socio-political context. 'Social Connectedness' covered the shared feelings and experiences across participants in relation to their sense of social connectedness in school, where the subtheme of 'acceptance' was strong. Participants felt judged about their appearance and lifestyle choices, such as dressing modestly or praying during the day. There was a shared sense of feeling the need to conceal aspects of their religious identity, which stopped them from expressing their authentic self within the school context. Consequently, the development of friendships was sometimes a challenge for participants, where they experienced being part of a friendship group in school as a tool for survival rather than enjoyment and connection. Some participants also felt the added pressure of considering their parents expectations of school friendships, as they seemed caught between balancing their parents constructs and their own hopes. This was particularly isolating for some participants during the COVID-19 lockdown period. A significant theme across participants was their sense-making journey about their parents belief systems and attitudes towards school engagement, friendships with others outside the community and in general. They all shared their parent's migration stories to England, which included themes related to challenges with settling into a new country, language barriers, loss of a community environment and extended family relations, and financial instability. The element of 'making sense' in 'Making Sense of Parental Expectations of Education' is based on the way participants tried to understand the reasons behind their parents' behaviours and approaches to education, such as the opposing beliefs and aspirations about the participants career choices. A consistent experience across participants was that parents wanted them to establish a secure future that is financially stable, which was prioritised over other matters such as the day-to-day engagement with school

events. Participants felt like they were more understanding towards their parents which helped them continue to preserve their sense of agency and choice in their education and career.

Participants explored their own religious, ethnic, and racial history which often included colonialism and war. Their developed understanding of their ancestral history served as a source of strength, as it was empowering for them and helped them to make sense on the links between historical events in relation to their current context, e.g., migration background, intergenerational traumas, and experiences of discrimination. Most participants shared experiences of racism and islamophobia particularly those with visible intersectional identities e.g., South Asian, Brown, Hijab-wearing woman. 'Taking Strength from Understanding Colonial and Political History' collated these experiences which provided an insight into the ways young people may navigate discrimination, racism, and islamophobia. This theme was apparent across the data, further highlighting the importance for participants to share their individual experiences as it impacted the way they advocated for themselves in the school context and felt empowered by learning about their history. This theme also shed some light on factors that may further marginalise this demographic of young people, such as rigid gender role expectations by others across systems e.g., parents, community etc.

Reoccurring themes across the data were based on perceived gender definitions and roles, as seen in 'Gender Roles'. These definitions were often based on participants cultural upbringing and were noticed when they began comparing the differences between gender expectations across their home and school cultural contexts. Polar opposite constructs were experienced which meant that some participants were able to clearly identify which gender expectations or roles they have been positioned in that made them feel uncomfortable. This process was more apparent in girls who participated in the study, as they shared similar experiences of being restricted and limited in expressing themselves by members in their own family's cultural communities as well as others in school. They developed a strong opposition to these standards placed upon them, which led them to research and identify for themselves what

their rights were as Muslim girls and women. This was described as a liberating and empowering experience as they were able to discard or separate themselves from cultural standards that did not feel aligned with the person they wanted to be, hence protecting their sense of agency and autonomy as developing young people.

5.2.2. Research question two

The second research question asked:

What factors promote a sense of belonging for this demographic?

Participants were asked questions that helped explore and identify factors that contributed to their sense of school belonging. The themes highlighted the protective factors that can help move towards hope and positive change for this demographic.

The journey of developing resilience by using religion and seeking comfort from it helped the participants manage and navigate the challenges of trying to 'fit in' to one identity deemed as the most acceptable, and concealing other aspects of their identity e.g., Muslim identity. The experience of trying to balance the different and sometimes opposing expectations and perspectives between their intersecting identities was difficult. Rediscovering Islam was a source of strength, as the participants were able to connect aspects of it to their mental wellbeing and manage the challenges in school or college. For example, using religious rituals as a form of mindfulness or grounding technique.

The findings provided an insight into the participants realities of how their parents perceived and engaged with school. A shared experience between them was that their parents placed importance on achieving an education of high-quality standards. However, the way in which this support was voiced and seen by participants was in the context of survival. The participants may have felt caught between the two opposing narratives of what parental engagement looks like, hence some of the responsibility falling on them to keep home and

school connected. Other factors raised by participants included language and cultural barriers which they felt responsible for e.g., translating for parents in parents evening or trying to make their parent understand and act within western or British cultural mannerisms in fear of standing out or being judged by others.

Participants shared their journey of learning about their socio-political and colonial history of their native countries due to experiences of racism and islamophobia. Understanding their historical and current political contexts in relation to their identity and migration background was empowering for them. They were able to make sense of how these contexts impacted their current and past lived experiences, which led them to better articulate and apply the language to advocate for themselves against racial and religious stereotypes faced in their education institution. Some participants shared the value in having teachers who facilitated the space for open, healthy, and respectful dialogue about racism, particularly following the 2020 Black Lives Matter movement. Having the space allowed them to openly explore their identity and feel validated. The 'Importance of Representation' was a strong theme that contributed to their sense of school belonging. Whilst having a racially and ethnically diverse student demographic was valued, some participants felt that this was not reflected in their teacher and senior leadership teams. These participant perspectives may help to identify considerations that education professionals can take into account when exploring ways of promoting the sense of school belonging for second generation British Muslim young people.

5.3. Research findings in the theoretical context

5.3.1. The Socio-ecological Model of School Belonging

In light of The Socio-ecological Model of School Belonging (Allen et al., 2018) that is underpinned by Bronfenbrenner's theory, the analysis of the data revealed a variety of factors that can promote or reduce the sense of belonging. At the individual level, the model highlights factors that promote student wellbeing in the school context such as emotional stability, identification of personal strengths, optimism, self-esteem, and willingness to collaborate with others (Allen et al., 2018). The participants spoke about their experiences of a decline in their mental health and wellbeing, which was linked to feeling the need to conceal aspects of their religious identity as seen in 'Navigating Islamophobia' in order to avoid being labelled and judged by peers, described in 'Acceptance' under the theme of 'Social Connectedness'. It was difficult for some participants to reach out to their parents or teachers to talk about their mental wellbeing and so felt the need to compartmentalise and appear positive at home, as seen in subthemes 'Feeling Seen' and 'Navigating Islamophobia'. An interesting aspect to note is that the participants viewed their religious identity as a source of strength, as per 'Strengths in Religion' subtheme and linked Islamic rituals with grounding techniques. A reoccurring factor that underpinned all participants experiences of mental wellbeing was their sense-making journey of their intersectional identities (seen in Taking Strength from Understanding Colonial and Political History'), particularly the act of explicitly separating cultural and religious beliefs, as 'Culture vs Religion – developing own values' suggests. The findings of this research can be viewed in the context of the theory of psychosocial development (Maree, 2022), where the adolescence stage is critical and includes the development of self, identity, and autonomy. Erikson described this stage as a time where adolescents begin to experiment and explore their outlook and values in life in order to develop a coherent sense of self. Therefore, the current

study has provided an in depth understanding of this developmental stage in participants, particularly in the way they regularly go through the process of negotiating, separating, and integrating different parts of their intersecting identities as they transition to adulthood as demonstrated in 'Culture vs. Religion – developing own values'.

At a microsystem level, the Socio-ecological Model of School Belonging suggests that the nature of relationships between students and their teachers, parents and peers can help promote or hinder their sense of belonging. It identifies the importance of respect, fairness, and encouragement in these key relationships (Allen et al., 2018; Mnagza, 2020). This reality is represented in a number of GSTs, such as 'Social Connectedness' and 'Making Sense of Parental Expectations of Education'. The participants shared experiences about their relationships with parents, teachers, and peers. It was important for participants to feel safe in expressing their authentic self and be heard by teachers. Examples were shared about how they valued teachers who facilitated open dialogue in class to talk about the impact of racism and the socio-political contexts, as demonstrated in sub theme 'Teachers as Advocates'. Others valued having teachers who shared their ethnic or religious background as it led to more understanding on the participants needs, such as having access to a prayer space each day. This strengthened the participants relationship with teachers and provided them with the acceptance to voice and advocate for matters that are important to them. On the other hand, 'Importance of Representation' shared that some participants felt disconnected from their teachers due to a lack of diversity as well as an observed racial hierarchy in the staff team which was not representative of the student demographic. This was an interesting perspective and highlighted the importance of a representative staff team throughout, including senior leadership staff. Other participants felt disempowered by teachers who shared incorrect or stereotypical remarks about Islam, particularly when they attempted to challenge this and were faced with an authoritative response as seen in subtheme 'Navigating Islamophobia'.

The relationships participants described with their peers were varied and multifaceted. A notable finding in subtheme ‘Acceptance’ was that participants found it difficult to feel accepted by peers, particularly in regard to their religious identity. The contextual factors can help professionals make sense of the experiences of young people in this demographic. Social Identity theory can add meaning to the participant themes related to their sense of belonging with peers (Maree, 2022; Mnagza, 2020; Tajfel & Turner, 1979). The COVID-19 lockdown period hindered the development of meaningful friendships for some participants, as it was difficult to meet or nurture the friendships outside school, as seen in subtheme ‘Development of Friendships’. One participant felt that the lockdown period was positive as she did not feel the pressure to fit in with groups of peers and that she can be her authentic self. Others valued having a racially and religiously diverse student demographic, as it allowed for them to validate one another’s shared experiences, seen in ‘Social Connectedness’. The challenges voiced by participants in relation to peer relations may have impacted the development of group membership and social connectedness hence impacting their overall sense of school belonging shared in ‘Social Connectedness’. It was important for participants to strengthen their sense of social connectedness with others through feelings of acceptance and safety in bringing all aspects of their intersecting identities without judgement from peers or staff, which was shared in ‘Importance of Representation’ specifically the role of teachers in facilitating safe spaces (Tajfel & Turner, 1979). The protective factors that promote social connectedness and overall school belonging have been identified by participants and implications for practice are discussed in detail later in this chapter.

Student relationships with their parents is another key factor that can contribute or hinder the sense of school belonging at the microsystem level. This includes the home-school relationship built on values of open and communicative relationship to help promote a sense of inclusion, nurture and belonging in the school community (Allen et al., 2018). Participants in this

research shared their perspectives and observations of their parents' relationship with school in 'Making Sense of Parental Expectations of Education'. They felt that their parents held ambitious academic goals and career aspirations to achieve financially secure futures, which instilled the value of learning and academic achievement in the participants. Whilst participants felt that their parents were not regularly in communication with school or engaging with school events, they valued other forms of support such as providing a stable and warm home as seen in subtheme 'Parental Engagement with School'. Participants reflected on their developed understanding towards their parents attitudes and approach to school engagement, which was described as being from "the side lines". They held compassion and understanding towards their parents, as they concluded that their focus was on survival due to the hardships experienced in settling into England as described in subtheme 'Parent Migration Stories'. Some participants shared experiences of shame and judgement when their parents would communicate with the school, particularly around peers, due to language barriers, strong accents, and overall mannerisms e.g., speaking loudly and socially. Considering Social Identity theory (Tajfel & Turner, 1979), this may impact their social identity, particularly self-confidence around peers. Due to difficulties in communication, participants were positioned as the messenger between home and school as seen in subtheme 'Parental Engagement with School', which may have made it difficult for a strong and open partnership to be established, hence impacting the development of school belonging.

The mesosystem level includes factors such as school resources and policy that promote or hinder the sense of school belonging. The data can add further context to these factors, in that participants felt it important for school to provide a prayer space that can be accessed during break, as demonstrated in 'Importance of Representation'. They valued having a Muslim teacher advocate for this space, however experienced a sense of loss when the teacher left as they found it difficult to continue advocating for their needs and being heard.

Another participant valued having school provide a regular and consistent prayer space, as it promoted a sense of community, connectedness, and feeling understood by teachers.

Macrosystem level factors such as the impact and influence of the cultural and socio-political climate are important, as reflected in the findings. Critical educational psychology theory can add further meaning to the findings of this research and the importance of considering the impact of government level actions on the wellbeing of young people in this demographic (Parker, 2007). In the context of educational psychology practice, the findings emphasise the importance of understanding the direct impact of oppressive experiences in minoritised pupils that occur outside of the school environment on the academic performance and wellbeing (Sabnis & Proctor, 2021). As seen in the findings of the current study, particularly 'Navigating Islamophobia' subtheme and 'Importance of Representation' theme, the political climate, media narratives and government practices contributed to experiences of islamophobia and racism that were experienced both directly and vicariously (through other people in the community or via social media) which all impacted participants wellbeing, sense of self and belonging in their education institution. It can also help consider the ways in which macrosystem level policies and politics may influence biases and stereotypes by others e.g., teachers, towards second-generation British Muslim young people from Global Majority backgrounds, where they consequently felt dismissive or not understood hence reducing their sense of school belonging. This research has created a platform for young people of this demographic to voice their experiences and contribute to the knowledge production process in research, which is in line with critical educational psychology principles (Corcoran & Vassallo, 2023).

5.3.2. Intersectionality Theory

Using the theoretical lens of intersectionality throughout this research, in relation to the findings, helped to explicitly identify the complexities and unique experiences the participants raised (Crenshaw, 1989). Whilst treated unitarily, it further emphasises the importance of

contextualising the unique experiences and differences amongst this homogenous group. Although some experiences may be shared, there are intersectional factors that must be considered. For example, visibly Muslim girls of colour experienced racism and islamophobia in ways that were different for Brown Muslim boys in this study. This is due to the visibility of appearing Muslim, where boys may not necessarily show this in their choice of dress, whereas girls do if they wear the hijab as discussed in 'Navigating Islamophobia'. Other significant intersectionality features from this research were about the gender expectations and how girls were at a slight disadvantage compared to boys in the study. The subtheme of 'Exploration of Rights as a Muslim Woman' shared that the girls in the study felt empowered to explore Islamic stances on their rights as women and girls following their disadvantaged experiences framed by culture and islamophobia.

5.3.3. Decolonising psychology

The research findings align with decolonising psychology perspectives which was positioned as one of the core underpinning theories in chapter one. The aims of exploring the lived experiences of Second-generation British Muslim young people from Global Majority backgrounds has achieved the main principle of decolonising psychology, which is to provide a holistic understanding of individuals involved away from positivist research practices. A key part of the participants journeys and experiences involved the exploration of the historical and political context of their parents' countries and acknowledged the colonial past. Theme 'Taking Strength from understanding colonial and political history' covered the personal journey of the participants and how this has helped them make sense of oppressive structures, practices and discrimination experienced which impacted their sense of belonging throughout school, college, and university. This insight shared by participants is further supported by the anti-colonial principle within decolonising psychology perspectives which promotes the importance of

acknowledging and challenging western perspectives that contribute to social injustice in minoritised communities (Corcoran & Vassallo, 2023; Maldonado-Torres, 2007; Sabnis & Proctor, 2021). Furthermore, the findings reveal practices that the participants valued and prioritised to manage their wellbeing, mental health, and strength to navigate islamophobic and discriminatory experiences across education institutions. This included the use of Islamic practices and rituals as grounding techniques that form part of their healing journey. Islamic psychology perspectives can be applied to the findings as they are rooted in a paradigm derived from the Quran and Islamic scriptures which align with holistic mind-body-spirit healing (Waheed & Skinner, 2022). This moves away from western psychology principles which may not be applicable or ethical to make sense of the experiences of young people from this demographic. It provides an insight into the importance of considering non-Eurocentric alternatives to supporting the wellbeing of British Muslim students from Global Majority backgrounds in relation to their wellbeing, hence boost their sense of school belonging.

5.4. Research findings and existing research

5.4.1. Group Superordinate Theme One: Culture vs. Religion

Navigating and making sense of the intersecting identities was a significant journey for most participants involved. It was important for them to separate their cultural identity apart from their religious identity as they experienced conflicting views and beliefs that made it difficult to fully balance the two with their British identity. Rizzo et al (2020) describe this process as acculturation and found that Muslim young people developed a stronger religious identity over their national and ethnic identities, specifically in response to experiences of anti-Muslim discrimination (Rizzo et al., 2020). Furthermore, Spiegler et al (2019) implied that second-generation Muslim young people experience a period of navigating, making sense of and balancing their religious, national, and ethnic identity along with their migrant family background (Spiegler et al., 2019). Participants in this research seemed to position themselves as observers of the different beliefs and practices they saw across their home, school, and wider societal environments. Some participants expressed frustration towards some cultural beliefs that contradicted with Islamic teachings and expectations. This led them to explore and prioritise cultural beliefs that aligned with their religious and British identity. Younis and Hassan (2018) explained that second generation Muslim young people are in a state of regularly reviewing, integrating, and separating their identities in order to identify with the national identity (Younis & Hassan, 2018). This process was described as a 'third space' that lies between their religious and ethnic identity and national identity (see figure 5.2). The concept of the 'third space' is supported by the psychosocial understanding of identity development in adolescents, where it is suggested that the identity of adolescents is fluid and involves the exploration of different roles

and views that gradually form a sense of self (Maree, 2022; Tajfel & Turner, 1979; Younis & Hassan, 2018). Participants of this study spoke about the strength they gathered from their religious identity as they navigated this sense making process of their intersecting identities. It seemed that this process was difficult at times, which impacted their sense of self as they felt a gradual disconnect from peers and family. They felt that religion bought a sense of stability, safety and reassurance during this time, and shared examples of using Islamic rituals as grounding techniques for their mental wellbeing e.g., prayer, as demonstrated in the subtheme 'Strength in Religion'.

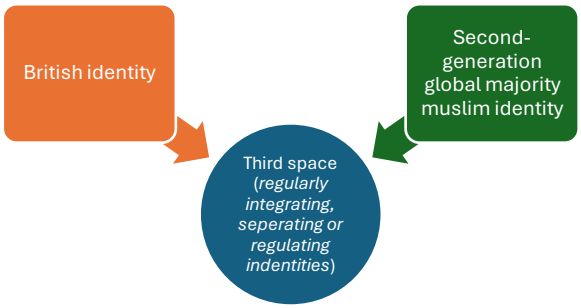


Figure 5.2. The 'third space' concept applied to this research.

5.4.2. Group Superordinate Theme Two: Social Connectedness

The key points from this theme highlighted the lived experiences of participants peer relationships, including appreciation for being part of a diverse student demographic as it felt easier to establish connections over shared experiences. On the other hand, experiences of judgement and non-acceptance from peers were also shared by participants which made it

difficult to establish and maintain meaningful friendships. Spiegler et al (2019) adds further understanding to this experience as they suggested that second generation Muslim young people conceal or separate aspects of their identity in order to manage the expectations of majority peers and maintain friendships (Spiegler et al., 2019). It is important to note that although this strategy worked for some participants in previous research, it also led to difficult social experiences with peers and conflicts with the family. Similarly, research by Ginn (2021) explored the sense of belonging for ethnic minority young people and found that participants did not strongly relate to their ethnicity in the context of school, mainly due to feeling judged and not accepted by majority peers (Ginn, 2021). The current research supports this previous finding, where some participants censored parts of their daily practices and identity such as trying to appear less visibly Muslim, as per the subtheme 'Acceptance'. Over time, participants experienced challenges with authentically expressing their identity openly in school, and for some, friendships served as a tool for survival in order to reduce their vulnerability if they appeared isolated. Their need for censorship was based on negative experiences of judgement from others that further highlighted the differences between participants and majority peers. Simonsen (2018) described the concept of 'bright boundaries' that served as reminders to participants that they do not fully belong. It is possible that experiences shared by participants in the current study contributed to their feelings of reduced connection with majority peers and reduced sense of belonging as they observed bright boundaries in their interactions, e.g., being mocked during the fasting of Ramadan (Simonsen, 2018). Spiegler et al (2019) raised the element of family conflicts in relation to the development of friendships in second generation Muslim young people which aligned with participant experiences in the current study (Spiegler et al., 2019). One participant described the challenge of nurturing school friendships outside the school context, particularly during the COVID lockdown due to a lack of trust from her parents as they deemed it important to know the whole family, which could be a similar cultural or societal expectation in the country of origin.

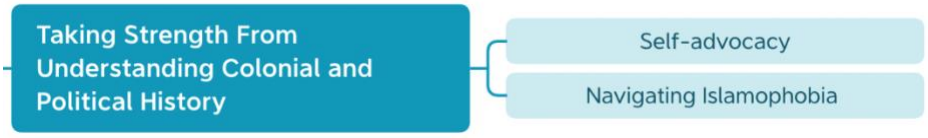
One key finding from the current study highlighted the value participants placed on being part of a racially and ethnically diverse student demographic in their education institution as it strengthened relationships and the sharing of similar difficult experiences related to religion and ethnicity. A report about the experiences of British Muslim young people in a London borough supports this finding as their results suggest that participants generally felt appreciative about the multicultural and diverse presence in education but also found it challenging to dispel stereotypes voiced about their Muslim identity (Ryan et al., 2009). Younis and Hassan (2018) identify factors that develop a stronger sense of agency and self for second generation Muslim young people, such as the opportunity to develop a community with peers who share experiences and use the space to make sense of how they navigate society whilst balancing their intersecting identities (Younis & Hassan, 2018). It is also important to note the contextual factors that can promote the sense of school belonging identified in the ecological framework for school belonging by Allen et al (2018). This involves the consideration of the macro-level initiatives that help foster a sense of inclusion and belonging for students (Allen et al., 2018; Riley, 2019; Shaw, 2019). In line with previous literature, this study included positive experiences of peer relationships that made participants feel included and promoted a sense of community. This was due to the wider school initiatives in promoting respect for each other and the space for the participants to authentically express their identity such as having a community gathering each week during Friday prayers, facilitated by the teachers (Fleischmann & Phalet, 2018; Simonsen, 2018).

5.4.3. Group Superordinate Theme Three: Making Sense of Parental Expectations of Education

Consistent with previous research in the literature, this study showed that participants developed a stronger religious identity as a means of breaking away from the cultural beliefs transmitted to them from their country of origin, including beliefs and expectations that may not fit with their own (Younis & Hassan, 2019). The literature explained that this process happens primarily due to experiences of anti-Muslim hate, where second generation Muslim young people go through a journey of rediscovering Islam away from the influence of their parents and native culture. This makes it easier to align Islamic values with the positive values in the western context (Spiegler et al., 2019; Younis & Hassan, 2019). Participants of the current study similarly experienced a journey of rediscovering religion away from their parents, but also held compassion and understanding towards their hardships during their migration which helped them make sense of why their parents may hold on more strongly to beliefs and norms from the country of origin. This included making sense of their parents' attitudes to education and school, including their observations of parent engagement and experiences of taking on some of those responsibilities. The current study added further insight into the participants relationship with their parents and their influence or involvement with school. Shaw (2019) discussed the importance of parent-school relationships to foster a strong sense of school belonging and inclusion (Shaw, 2019). The current study may enhance the understanding about this relationship for second-generation British Muslim young people, as their sense of belonging may have been hindered due to the need to take on the parent responsibilities in relation to

school events and communication due to various factors such as parent language barriers, lack of understanding the British school system, and parents focus on survival.

5.4.4. Group Superordinate Theme Four: Taking Strength from Understanding Colonial and Political History

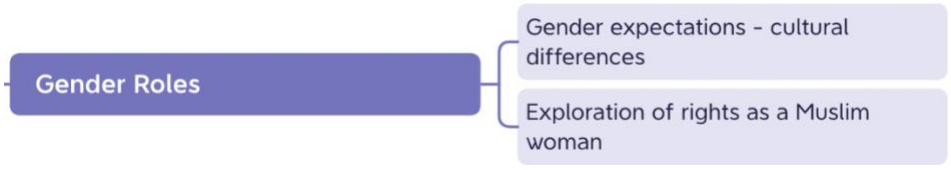


A significant finding of this study revealed that participants described their unique and individual journeys to understanding their history in relation to their intersecting religious, ethnic and racial identities as well as the socio-political contexts of their parents' migration to England. In line with previous literature findings, participants embarked on this journey of understanding their history as a result of oppressive and Islamophobic lived experiences (Ryan et al., 2009). The participants commented on the impact of the socio-political context and media narratives on their emotional wellbeing and mental health, as they felt this often led to increased censorship from expressing their religious identity in fear of being labelled and judged by teachers and peers. Similarly, Phoenix (2018) found that British Muslim young people were often affected by the negative portrayal of Muslims in the media. They discuss the significant impact on visibly Muslim young people such as girls who wear the hijab and experience discriminative and oppressive comments from people due to being viewed as oppressed or holding extreme views (Phoenix, 2018; Scott-Baumann & Cheruvallil-Contractor, 2017). Participants in the current study, particularly girls, shared the challenges in managing the reactions from their teachers and peers when they chose to start wearing the hijab. This included reactions that made them feel misunderstood and wished no one made such judgements or comments and instead accepted this change in a positive way. Their experiences shed the light on the meso- and macro-level factors that should be considered when making sense of these participant experiences, particularly in relation to the legislative and political context. A recent Amnesty report shed the

light into the ‘chilling effects’ of the Prevent Duty on young people from marginalised backgrounds, particularly Muslim and Asian adolescents aged 15-20 (Amnesty International, 2023). The disproportionate number of Prevent referrals should raise concerns on the potential stereotypical nature of the decision-making process of the person e.g., teacher or school person with specific responsibility. The decision-making of the referrer could be based on bias and misunderstanding of a Muslim young person’s view or behaviours that could be interpreted as extreme or radical (Qurashi, 2018). Yildiz (2021) discussed the socio-political context around the development of the 2015 Prevent strategy and fundamental British values. This context, between 2011-2015, coincided with global and national events related to terrorism such as the 2017 attacks, the increase in young people joining ISIS and unrest in the Middle East region (Yildiz, 2021). Qurashi (2018) explored the impact of “Prevent surveillance” on Muslim communities embedded in Islamophobic stereotypes (Qurashi, 2018). They found that participants from the British Muslim community felt constantly watched due to The Prevent Strategy, which the author suggests created challenges such as loss of trust in the government and professionals. It also impacted the participants mental health due to the experiences of frequent surveillance and suspicion on the community (Qurashi, 2018). This may add meaning to understand the need for participants in this study to dispel stereotypes to avoid being judged by professionals. This is also through the current participants taking the opportunity to learn about their history, which has been described as an empowering and affirming journey that provided them with the strength to self-advocate when faced with experiences of islamophobia and racism. Research by Ahmed (2023) found that pupil experiences of racism hinder their sense of school belonging as they become more conscious of how they are perceived by others, hence compromising the ability to express themselves authentically and reduce their sense of self (Ahmed, 2023). Participants in the current study shared experiences of feeling isolated from their peers as they tried to explore which of their intersecting identities is accepted. In line with previous research, participants felt understood and seen when they connected with

peers from similar backgrounds and shared experiences. It provided a space to express their experiences, the challenges, and impacts on their emotional wellbeing. Younis and Hassan (2019) add that such community spaces increase the sense of self, confidence, and religious identity for second-generation Muslim young people (Younis & Hassan, 2019). Participants in the current study valued having a diverse group of friends at school as it gave them sense of group membership and community, which has been found important in promoting the sense of school belonging in past research (Ng, 2022; Riley, 2019; Shaw, 2019).

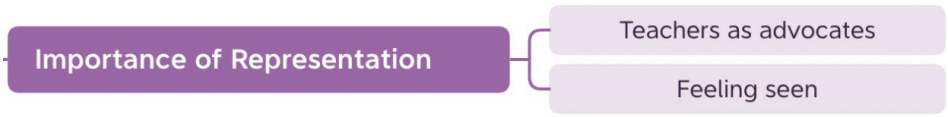
5.4.5. Group Superordinate Theme Five: Gender Roles



Reflections about gender roles were raised by most participants, particularly the girls. They shared experiences about the differences they observed in gender expectations between home and school, as well as their process of negotiating these expectations with their parents. A large-scale quantitative study by Ng (2022) found that Muslim immigrant parents in Europe and their children who develop close relationships with families and friends from a range of backgrounds in the host country had more fluid and flexible views on gender roles and expectations, whereas those who found this difficult often held on to gender roles and expectations from the country of origin (Ng, 2022). With this consideration, participants in the current study may have observed the different, and perhaps at times opposing, views on gender roles between their parents and their own friendships with others at school which led them to engage in the process of separating culture from religion. This is in the hopes of identifying gender roles that fit with both their British and Muslim identities and not their cultural identity, as explained in GST one. Spiegler et al (2019) indicates that the process of navigating and

managing expectations of their parents and majority peers may lead to family conflict as well as difficulties in building relationships with peers, which can hinder the sense of school belonging (Spiegler et al., 2019). Ghatas (2023) adds that second-generation Muslim young people in Europe tend to negotiate between values passed down from their parents and values in their current society, which creates the process of developing their own narratives and constructs that combine their intersecting identities (Ghatas, 2023). The girls in the current study shared that this prompted them to further explore the Islamic perspective on women's rights, which to them was more important than their ethnic and cultural gender constructs. As described by one participant, this process helped to create the categories and 'boxes' for herself rather than try to fit into rigid cultural views. Mohee (2011) adds to this with the suggestion that young British South Asian women in their study felt the need to deconstruct stereotypical constructs about gender expectations as they navigated their intersecting identities (Mohee, 2012). This theme brings an insight for educators about the process second-generation British Muslim young people may experience as they develop their sense of self, hence provide safe spaces in the school/college context to openly negotiate and explore this (Younis & Hassan, 2019).

5.4.6. Group Superordinate Theme Six: Importance of Representation



Consistent with previous research findings (Ginn, 2021; Mnagza, 2020), the importance of feeling seen, heard and views valued was a significant factor for participants in the study. They felt valued by teachers who advocated for their needs and facilitated safe spaces for open dialogue about the impact of the socio-political context, particularly in relation to racism and islamophobia. On the other hand, some participants shared the challenge of needing to ask for

reasonable adjustments such as a consistent prayer space at school. Others shared positive experiences where staff were involved in creating a space for weekly Friday prayers which contributed to the participants feelings of connection and community. The importance of representation may also consider the need for staff to understand participants Muslim identity. White and Pafford (2016) discussed the importance for educators who work within a multi-cultural school environment to develop their learning and understanding of Islam that is separate from media narratives, particularly considering the global and national socio-political contexts. They suggested that developing an accurate understanding ensures educators do not act on biased views and can provide the space for Muslim pupils to share curious questions safely rather than react strongly and punitively (White & Pafford, 2016), as found in the 2023 Amnesty report on the impacts of the Prevent Duty (Amnesty International, 2023; Qurashi, 2018).

Creating safe spaces for open dialogue can serve as an outlet for Muslim young people to develop their sense of self and constructs about the world. Participants in the current study were appreciative of teachers who facilitated these spaces as they felt it to be empowering and affirming of their experiences. These are key factors that promote the sense of school belonging, as identified by Shaw, (2019) and Riley (2019). Furthermore, research by Mnagza (2020) and Ahmed (2023) explored the impact of racism on pupil wellbeing and sense of belonging in England. The key findings in their studies suggest that having a representative staff demographic that reflects the diversity of the pupil demographic is crucial to increasing the sense of school belonging by creating more spaces for safe and open dialogue (Ahmed, 2023; Ginn, 2021; Mnagza, 2020). This aligns with findings from the current study, where having a teacher from a shared ethnic, racial, and religious background helped with advocating for reasonable adjustments as well as validating concerns raised.

5.5. SWOT analysis of research

A SWOT analysis was used to evaluate the strengths, weaknesses, opportunities, and threats of this research study. It includes factors related to the research process, implications for EP practice, and plans for research dissemination.

5.5.1. Strengths

The IPA approach to this research allowed for a thorough, rich, and in-depth analysis of participant data. It also meant that participants were able to deeply reflect on their lived experiences in the interview, due to the flexible semi-structured method used. IPA is a creative and flexible method, which worked well in this study, particularly data collection as it allowed for the researcher to use the interview questions as a guide whilst facilitating the space for the participant to share their experiences openly. Participants were able to engage in the sense-making process of their experiences and allowed for the researcher to openly explore this with them. Hence, the exploratory purpose of the research has been achieved. The rigour and validity of this IPA research was guided by Yardley's (2000) framework for quality assurance, which was explored in a dedicated section of Chapter three (3.10).

Drawing on intersectionality and the ecological systems theories for this research has allowed for the development of a comprehensive understanding on the intersectional factors that may need to be considered in relation to the context around young people of this demographic (Ahmed, 2023; Allen et al., 2018; Mnagza, 2020; Riley, 2019). The transformative paradigm has ensured that the exploratory and emancipatory purpose of the research was achieved. Involving young people as research advisors was significant, as they were able to lead on and provide feedback throughout the stages of the project, including the shaping of the

research e.g., reviewing, changing, and finalising the research questions (Aldridge, 2017; Mertens, 2007). Actively involving the research advisors where possible has also reduced the power imbalances between the researcher and participants. Involving them as experts by experience and stepping back as the researcher to allow them to lead or provide feedback has aligned well with critical psychology theory (Aldridge, 2017).

The research has yielded findings rich in rigour and validity, as research advisors were involved in reviewing and finalising the data collection method and the participant findings (Yardley, 2000). They were able to review the researcher's interpretation of participant data by adding their own analysis feedback, which helped the researcher consider alternative factors. The advisors were in the same age range for the participants which meant they were able to connect and relate to some of the findings, hence strengthening the validity of the analysis. In addition to gathering the research advisors feedback, the researcher engaged in reflexivity both in a diary and supervision throughout the study which has contributed to the credibility and trustworthiness of findings, as any biases were addressed and reflected on (Yardley, 2000).

5.5.2. Weaknesses

Although the aim of the IPA research is to capture a homogenous group, there were challenges with participant recruitment. Recruitment adverts were shared directly with schools in a Greater London local authority; however this returned no responses which indicated the multiple barriers and gatekeepers involved in reaching potential participants. Due to time constraints related to both for the project timeline and schools' pressures (being exam season), the research advert was shared widely on social media platforms. In doing so, gatekeepers

between the researcher and potential participants significantly reduced, as participants were able to directly contact the researcher with expressions of interest and was time efficient.

There is the possibility that the researchers bias may have influenced aspects of the data collection and analysis stage. The researcher took measures against the possibility of bias by working with research advisors and regularly reflection with the director of study as well as being led by the identified literature gaps. IPA considers the subjective nature of interpreting data; however, the risk includes potential misinterpretation based on biased researcher views. It was very important for the researcher to actively reflect and acknowledge any potential bias, considering the similar demographic shared with participants. The small group of participants involved in the research could suggest limited transferability of the findings, however, the findings provide sufficient and important information that increase the credibility of this research, hence can be transferred to similar situations in the education context. The inclusion criteria for participants were very detailed, meaning that their experiences may not fit with other young people in this demographic. In relation to the methodology adopted for this research, IPA requires homogeneity in the findings which has been achieved in this research. The findings may be applied to similar situations in practice and help educators and practitioners make sense of the experiences of this demographic. A potential research implication could be to specify the ethnicity or race within the British Muslim community, as it would allow for a more detailed understanding of the unique and possibly shared experiences amongst diverse British Muslim groups.

5.5.3. Opportunities

The opportunities of this research study are provided in two parts. Part one discusses the opportunities for developing the research and literature in this area including implications. Part two discusses the implications for educational psychology practice and educators in general, as well as the researchers plans for dissemination.

5.5.3.1. Research implications

The findings revealed a range of complex factors that can be further explored through future research, such as the experiences of mental health challenges for second-generation British Muslim young people from Global Majority backgrounds. It can provide deeper insights into the lived experiences of this group and provide an insight into some for the contributing factors that can be considered for EP practice.

Additionally, yet again, this research proves that young people are valuable co-researchers, with research practice involving them as such, allowing for a child-led piece of research to explore the opportunities and challenges this demographic experience in relation to the various intersectionality's e.g., gender and race.

5.5.3.2. EP implications and dissemination plans

The shared group themes identified in this research help provide a deeper insight into the current issues, opportunities and challenges EPs may consider when supporting this demographic of young people. The key findings can be implemented at all levels of EP practice to ensure that positive change accesses and impacts CYP, families and professionals across systems. EP's can implement the findings of this research in the following ways:

Individual level

EP's can actively consider intersectionality when gathering pupil voice, to ensure that all aspects of a CYP's identity is acknowledged and curiously explored. This can be through the use of The Tree of Life activity (Ncube, 2006) or using the Social Graces visual recourse (Burnham, 2012) as a discussion prompt.

EP's can model and support school systems to effectively collaborate with the CYP's family. This is through ensuring accessibility and inclusion by involving interpreters and translation services so that the responsibility of home-school communication is not assumed on the child.

Group level

The participatory element of the research can be used as an example for pupil voice work across schools, by creating focus groups where young people can reflect and suggest changes for increasing a sense of community, connection, and school membership. This can be facilitated by schools with the support of an EP, to ensure that the staff member facilitating the group is trained and provided with reflective supervision, as well to support with the group contracting process so that the purpose is clearly identified. The focus group can include various roles for pupils involved such as a chair, to balance power dynamics between pupils and staff. Participatory research values can be implemented in these focus groups, such as asking the pupils what they would like school staff to know about Global Majority British Muslim children.

There is also an opportunity for the EP to support schools by facilitating reflective practice for teaching and support staff to discuss the promotion of a stronger sense of belonging. Facilitating such spaces allows for staff to review and develop their own practice,

school policy related to anti-oppressive and anti-racist practice which contributes to meaningful change and creative thinking about reasonable adjustments for this demographic as well as all CYP.

Organisational level

The participant's lived experience in relation to navigating racism and islamophobia can be shared with the wider EP community and used as a learning opportunity to reflect on the complexities and importance of considering the socio-political climate that directly and indirectly impact the participant demographic. By sharing the insights of this research with EP teams, they will be able to gently and curiously challenge any potential bias or discriminatory practice seen in various school systems. Dissemination of the research findings can be through EP conferences, webinars and team meeting across different local authorities which can further enrich EP's understanding of this community.

There are opportunities for creating organisational level change in school systems, supported by EPs. This includes delivering whole school training about the lived experiences shared in this research to prompt reflection and discussion. The direct dissemination of the research with schools and educators at the forefront through training and reflective spaces can be of value in building capacity and knowledge across school staff. This can help gradually change and gently challenge implicit bias about this demographic, particularly in relation to safeguarding procedures such as Prevent.

An Appreciative Inquiry approach can be used with schools to explore their strengths in the system in relation to inclusive practice as well as opportunities for reasonable adjustments that promote a sense of belonging. For example, creating a 'Wellbeing Room' that can be used for Prayer as well as a calming space for all pupils. Staff can provide pupils with the space to

facilitate celebratory events such as International Culture Day or share a meal during Ramadan or Eid.

5.5.4. Threats

Challenges with recruitment of participants posed a threat to this research, as it was difficult to overcome the gatekeepers of potential participants e.g., school leadership teams, with the restricted time for the study. Recruiting participants via social media helped overcome some of these barriers, however if there had been more time for participant recruitment, the researcher could have worked more closely with a range of schools in one borough which would yield rich results relevant to the local context. The researcher's own wellbeing throughout this project considering the shared protected characteristics with the participants, may have made the process emotionally challenging. This was heightened during periods of heightened political conflict in the Middle East and the increase in Islamophobia as a result during the development of the research. The emotional challenges of this time along with undertaking the current research impacted the research process, specifically the analysis stage, where the researcher worked at a slower pace to make time to protect their wellbeing to limit disruptions on the research analysis. A threat to the research is that the researcher shared a similar background with the participants, however this was mitigated by the active involvement of the research advisors. This has helped manage the researchers' wellbeing and sense of clarity during the analysis stage, as they were given a crucial role in reviewing the researchers' interpretations of the data. Their role in the research was encouraging and reassuring which helped manage the emotional challenges of the research process.

5.6. Researcher's Reflexivity

As the researcher who conducted this study, it is important to acknowledge how my positionality has influenced the research process, as well as reflect on the key learning experiences this has given me. My background as a British Muslim trainee educational psychologist of former refugee parents has partially shaped the development of this research and my interactions with the young people involved. I also brought my professional experiences from working in a diverse London borough with a significant percentage of young people coming from Muslim and Global Majority backgrounds. Considering the close-knit nature of most Global Majority Muslim families, it felt important for me to explore young people's perspectives and experiences of their parents role in their lives, particularly in relation to school. I always consider the wider systems around CYP that I work with in my practice, therefore inviting participants to share their experiences with their parents was justified and helped bring a deeper insight into the factors that impacted the negotiation and development of their intersecting identities. Considering my closeness to the participants backgrounds, I needed to carefully acknowledge and make sense of my own thought processes throughout the stages of the research. I ensured that my own biases shaped by my lived experiences did not heavily influence the research aims, questions and analysis. At times, this felt harder to manage particularly in the recent global socio-political climate and the rise of islamophobia and anti-Muslim narratives. It was important to prioritise my emotional wellbeing during the heightened climate and difficult experiences of discrimination shared by participants, which I felt strongly resonated with me. Actively involving the research advisors significantly helped with managing my own bias and reducing the risk of misinterpretation. They were able to take the lead with developing the research aims and questions, as well as the data collection methods. My experience of checking the interview schedule with them was crucial as it gave me the space to reflect on the questions and ensure they were relevant and appropriate. A key learning opportunity for me was the privilege of

experiencing the participatory element of this research. I had hoped to facilitate a fully participatory research study and involve young people as co-researchers rather than advisors. Having experienced first-hand the value of working closely with research advisors and acting on pupil voice, I am determined to bring this into my developing EP practice and work with groups of young people in the community and generate positive change.

5.7. Research Conclusion

This research study set out to explore the lived experiences of second-generation British Muslim young people from Global Majority backgrounds in relation to their sense of school belonging in England. The research questions and aims were co-developed with research advisors who fit the participant inclusion criteria. They were invited to provide feedback, review, and develop the data collection method e.g., choice of questions in the semi-structured interview guide, and the researcher's own interpretations of the data gathered.

The findings of this research are based on the lived experiences of five young people aged 16-25 in England, who openly shared and reflected on their current and past experiences of school belonging. The superordinate themes shared by the group provided an insight into their nuanced social and emotional experiences of navigating educational institutions. Religion served as a protective factor in developing their strength and resilience throughout the navigation of their home and school environments. They also shared experiences of peer relationships and the barriers as well as opportunities that impact the development of meaningful friendships. It was important for participants to share and reflect on their parents' migration stories to England which prompted them to talk about their value of learning about the socio-political history of their parent's countries. Participants embarked on a sense-making journey towards learning about their socio-political and historical contexts as well as

rediscovering their religion away from their parents influence. This aligned with previous literature findings which suggested that second-generation Muslim young people acknowledged their national and cultural identities, however there is a third space where they constantly review, separate, and integrate their intersecting identities in response to the socio-political climate and experiences of islamophobia.

It was important for participants to feel understood by peers and staff; they shared the value of having safe spaces to discuss sensitive matters relating to racism and the socio-political context as well as the importance of representation in school which helped foster a sense of school belonging. Overall, the findings highlight the importance of educators and EP's in recognising, appreciating, and addressing the varied needs and lived experiences of second-generation British Muslim young people to promote a sense of community, membership, and inclusion across educational settings. The study brings further insight into the factors across young people's micro-, meso- and macro-level systems that can be considered by EP's in order to support wider professionals generate positive change. The lived experiences shared by participants can help EP's consider a wider range of factors and encourage the space for reflections on practice. This can help support EP's fulfil their legal duty and standards as suggested by the Health and Care Professional Council and British Psychological Society in relation to anti-oppressive practice. The participatory element of this study can also promote the use of participatory values into EP practice, hence promote the values of promoting anti-racit practice, agency, autonomy, and social justice.

5.8. Summary of Chapter

This chapter began with a summary of the key research findings with explicit links to the research questions. The findings were then presented within the context of the research

theoretical context as well as broader theoretical considerations. After that, a critical discussion about the findings in relation to existing literature and past research which highlighted the unique contribution of this study. A SWOT analysis was used to evaluate the strengths, weaknesses, opportunities, and threats of which included implications for future research and EP practice. The researcher included a reflexivity which covered the key learning experiences of completing this IPA participatory research. Finally, the chapter ended with a conclusion of the study which included the key findings and what this means for EP practice.

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Glossary

Word	Definition
Allah	The Arabic word for God.
Duhr prayer	One of the five obligatory prayers Muslim's pray daily. It often falls during midday-early afternoon.
Dhikr	The practice of remembrance of Allah in Islam and a form of worship. It can be viewed as a form of mindfulness and involves the repetition of phrases, words or prayers to increase spiritual awareness and connection.
Hijab	Modest clothing worn by Muslim women to signify faith. It usually involves wearing a headscarf to cover the hair and neck, or however comfortable for the person.
Jummah	Congregational Friday prayers observed weekly by Muslims. It typically falls just after noon. It is significant for Muslim's as it involves community connection, spiritual reflection and gathering at the mosque to listen to a sermon delivered by an Imam, followed by prayer.
Madrasah	Arabic word that translates to 'education institution / school'. Traditionally, this provides teaching of Islamic subject, Arabic language and spirituality. Madrasah can range from large institutions to small community gatherings for children and young people.
Mehndi	Form of temporary tattoo using Henna.
Muslim	Refers to a follower of Islam and follow the teachings of the Quran
Ramadan	The ninth month of the Islamic lunar calendar. It is a month of fasting, reflection, prayer and charity.
Salah	Arabic word for "prayer". Muslims pray five times a day and involves specific movements where the person prays in the direction of the Kaaba in Mecca (Saudi Arabia).
Wudu	Also known as ablution – is a cleansing ritual Muslim's are expected to perform before the daily prayers.
Quran	The holy book of Islam.

Appendices

Appendix 1. Advisory group

1.1. Research advisor summaries.

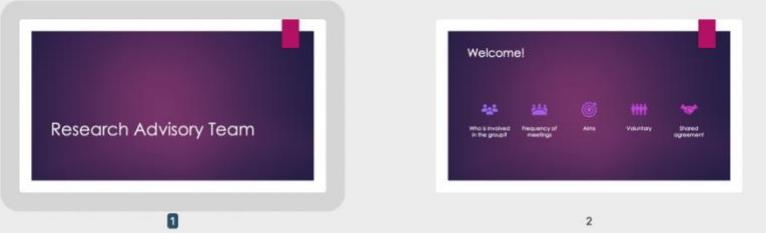
Mohamed joined as a research advisor in Spring 2023. He is a British Muslim 18-year-old young person of Egyptian ethnicity, born in England. Mohamed's father moved to England from Egypt. Mohamed attended a mainstream college in London full time. He was interested in the research topic as it felt personal to him and his experiences, which motivated him to participate as an advisor.

Khadijah joined as a research advisor in Spring 2023. She is a British Muslim 16-year-old young person of Jordanian and Palestinian ethnicity. Her parents moved to England from Jordan and Palestine, and Khadijah was born in England. She attended sixth-form college full time in a London borough. She was interested to take part in this research as an advisor as she was interested in learning about the wellbeing and sense of belonging for other young people with shared backgrounds as her, as well as her interest in psychological research.

1.2. Slides from virtual sessions with advisory group

The early stages of this research included two virtual sessions with the research advisors, using the slides below. The first session focused on developing a shared agreement (see below) and some brief teaching on the processes involved in research followed by an introduction to the working title.

The second session with the research advisors focused more on research development. This included a general timeline of the research so they can commit as much or as little as they can. This was followed by a deeper overview of the topic of school belonging and the general area of focus. The researcher took some time to explore the meaning of identity in the group and general experiences of school or college. After that, the researcher opened the space for the advisors to share ideas on what they feel is important to focus the research aims and questions on. This led to the creation of the finalised RQ's, which was followed by presenting them with the plans for recruitment and initials semi-structured interview guide. The interview questions were slightly altered and changed based on their feedback (see below). After the second session, the researcher completed the participant recruitment and data collection process over the rest of Spring and summer 2023.



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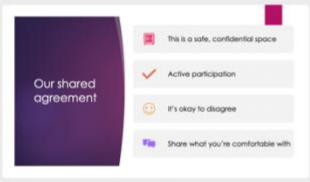

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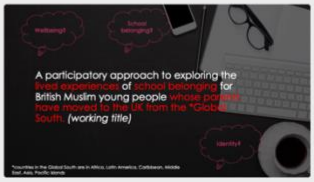

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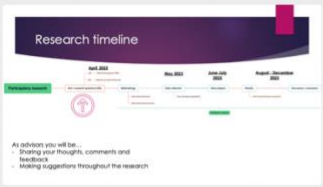

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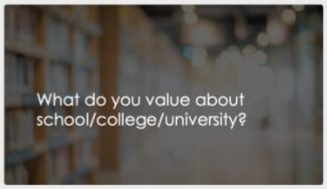


12


What do you want to ask / find out?
Aim – What's the purpose? Why?
RQ – What do we want to find out?
Participatory research
Aim + research questions (RQ)
M

13


Semi-structured interviews
One-to-one interviews
To last 40-60 minutes on Teams
Young people within the criteria
Advert to be shared with schools/colleges, and on social media

14


Semi-structured interview questions - thoughts and feedback
How would you like to introduce yourself? What drew you to take part in this research?
What is your ethnic/racial background?
What do you value about your ethnic and religious identity? How has this shaped who you are?
What do you value about school/college? (friendships, staff, ethos/culture)
How would you describe your experience at school/college?
What role do your parents play in your education? (parent-school relationship, parent views on school/college/education etc, level of support they provide) what do you feel has contributed to this?
What's your understanding of your parents move to the UK and has it shaped who you are today? If so, how?
How do you express your racial and religious identity in school/college? (and how does it make you feel at school, physical appearance e.g. hijab)

15

Appendix 2. Literature review

a. Literature map

Studies highlighted in green = meet the criteria
Studies highlighted in yellow = potentially meets criteria
Studies highlighted in grey = excluded

Search strategy 1 – 21.7.23
Muslim AND (children or adolescents or youth or child or teenager) AND immigrant parents
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Population Group: Human; Publication Year: 2018-2023; English; Language: English; Population Group: Human
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 11

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
1	Failure of Muslim leadership in America from the perspective of 1st generation Muslim Americans: a phenomenol ogical study. USA 2019	6 participants. 2 = professionals 4 = students Aged 22-32 Indian, Pakistani American, Arab American, African American, white America and Hispanic American	Qualitative approach to explore the subjective experiences of 1 generation Muslim students in the US vis-a-vis leadership in Islamic community centres and organisation. Aims: "to ascertain whether the immigrant generation has presented the Muslim American (MA) generation with a proper model of	Snowball sampling method used to ask students from Muslim Students Association.	Themes: **Leadership Identity/role confusion:** Sense of rejection by community leaders and lack of participation by imams and sheikhs concerning youth activities **Marriage and social interaction:** most MA's not keen on arranged marriages. MA's socialise with opposite genders the same/similar way to American YP

			leadership to follow for future gens. It explored the mindset of Muslim Americans on the topic of leadership"		**Discrimination and community issues:** racism and classism within the Muslim community. Lots of divisions within the communities based on stereotypes
2	Are Muslim immigrants assimilating? Cultural assimilation trajectories in immigrants' attitudes toward gender roles in Europe. Ng, 2022	Data extracted from a multi-level dataset that included info on attitudes towards gender roles in 98 countries of original across the world and 32 immigrant-receiving countries in Europe. This resulted in a dataset of 13,636 respondents born outside their country of residence and 11,584 who were children of immigrants with origins in 98 countries worldwide.	Quantitative study using secondary datasets. This included immigrants and children of immigrants – maybe not so linked to my criteria?	Author used a cross-classified multilevel regression model. This model captured different effects that this study was interested in, including the effect of: Settlement country, origin society, individual characteristics and interactive effect between individual country variables.	Being Muslim was sig negatively associated with liberal gender role attitudes. Those with higher levels of religiosity had more traditional attitudes. Second generation Muslims are no more traditional than their non-Muslim counterparts. 2nd gen Muslims are adopting mainstream European gender norms.
3	Religious identity and acculturation of immigrant minority youth.	Review that brought together empirical research on the role of religious	Taking a developmental and contextual perspective on religious identity, three	Authors reviewed existing research in this field which was based on large-scale quantitative data as well as qualitative data from interviews.	Important to consider the socio-cultural factors, peer relationships, family dynamics and attitudes in

	Belgium and Netherlands. Phalet, Fleischmann & Hillekens 2018.	identity in the acculturation of first- and second-generation immigrant origin youth. Developed a theoretical framework of adolescent religious identity and acculturative adaptation in minority adolescents	RQ's were addressed: "What is distinctive about religious identity development in Muslim minority youth?" "How does religious identity relate to their acculturative adaptation?" "How do specific acculturation contexts shape the acculturation and religious identity of Muslim youth?"		society towards religion which impact the religious identity and acculturation development in Muslim, migrant-background young people
4	Religion and negotiation of the boundary between majority and minority in Quebec: discourses of young Muslims in Montreal. Tremblay, Magnan and Levasseur 2018 Canada	Secondary data from qualitative study of youth born to 2nd gen immigrants = 9 female and 1 male students, aged 18-20, parents are immigrants. 3 from Algeria, 1 Afghanistan, 1 Guyana, 1 Ghana, 2 Iran, 1 Morocco, 1 Pakistan. Interviews conducted in 2013-14 (secondary data).	No explicit RQ's included, however they aimed to explore how young Muslim people in Canada negotiated their intersecting identities and what their experiences are in terms of social and academic interactions in relation to their sense of belonging.	Carried out secondary analysis of retrospective school narratives of young Muslims. Interviews were semi structured, lasting 90-150 mins. Participants invited to tell their story, describing the migration path of their parents, school experiences, their categories for identification and their relationship to Quebec society.	Data analysis: thematic coding of the data to reveal reoccurring patterns. Themes linked to religious identity, experiences of exclusion and adoption of values. Results – participants felt excluded but adopted values in society of openness which facilitated inter-group understanding and interactions.

Search strategy – 21.7.23
muslim AND children of immigrants AND (acculturation or cultural assimilation or cultural adoption)
Limiters - Published Date: 20180101-20231231
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 6

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
5	Muslim students experiences and perspectives on current teaching practices in Canadian schools – Canada. 2018. Amjad.	N=7 – 3 male and 4 female aged 11-18. Newly arrived from Pakistan India and Bangladesh. Students had previous schooling in Saudi, Qatar and Dubai and have had at least 8 years in Canada	Qualitative. Investigated Muslim students classroom experiences in a large urban area in western Canada	Snowball sampling and semi-structured interviews	Challenges faced by Muslim students such as discrimination and lack of representation in the curriculum which negatively impacted participant wellbeing in school.
6	Which social contacts with natives matter? Attitudes towards gender roles of Muslim immigrants and their children in western Europe. Ng 2022	4584 first- and second-generation immigrant children across Europe including England.	"To explore what factors impacted participants attitudes towards gender roles, with specific focus on the impact of their social contacts with natives in host country vs social contacts in the family community."	Secondary data from EURISLAM dataset.	Perspectives on gender roles changed to be seen as more equal the more relationships immigrant families and their children had with native and majority (race) peers.
7	Exclusion through acculturation?	Used existing sample from the Pew 2006	Aimed to "explore the experiences of	Surveys in dataset were conducted through phone	Second-generation Muslims perceive

	Comparing first and second generation European Muslims perceptions of discrimination across four national contexts. Yazdiha 2019. USA	Global Attitudes Survey. Includes sample of European Muslims in GH, France, Germany and Spain. Sample included from above n=1618 – 411 from GB, 411 from Germany, 397 from Spain.	discrimination between first- and second-generation Muslims – focus on whether the perceptions of discrimination was different between generations."	and in person interview in 2006. Researcher compared sample to official reports to ensure representation. Removed respondents who didn't include their place of birth to distinguish between native and immigrant Muslims. Resulted in n=1618	higher levels of discrimination than first-generation. They consider structural factors like systemic racism more than first-gen's would do.

Search strategy 22.7.23
Muslim culture AND children of immigrants AND Europe
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Exclude Book Reviews; Publication Year: 2018-2023; English; Language: English; Language: English
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 1

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
8	'culture free' religion: new second generation Muslims and Christians – Kurien 2021 USA	Not specified the number of participants, however included second-generation Muslim and Christian immigrants. Ages not specified.	Article that argues that the embrace of culture-free religion is one manifestation of larger processes of incorporation and acculturation of the new second generation in western societies.	Qualitative interviews with second-generation Muslim and Christians in USA.	Analysed using thematic content analysis. Religious identity is developed separately from their cultural identity for both Muslim and Christian participants. Participants experienced stereotypes and discrimination related to religious identity. No link to sense of belonging or education.

Search strategy 22.7.23
Muslim culture AND (second generation immigrants or children of immigrants)
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Exclude Book Reviews; Publication Year: 2018-2023; English; Language: English; Language: English
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 3

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
9	I feel Moroccan, I feel Italian, and I feel Muslim: second generation Moroccans and identity negotiation between religion and community belonging. Rizzo, Miglietta, Gattino and Fedi 2020. Italy	20 unmarried young adult Moroccans = 10 men and 10 women aged 18-27. 14 born in Italy and 6 arrived before age of 6. All uni students except one	To explore the relationship between their (young adult 2nd gen) Muslim Moroccans conception of religion and community of preference I.e. the community they felt was most important for them and to which they felt they belonged. Focused on how "the link between peoples conception of Islam and the community of belonging was interconnected with the definition of one's own identity." RQ: "which communities do the interviewees feel are most relevant for them?" "What is the relationship between these communities and the meaning these young Moroccans attribute to religion?" "Is the relationship between the most important community and the conception of religion intertwined with the definition of an individual's identities?"	Qualitative – explore how the interviewees perceived the relationship between their concept of religion, identity and most important community. 1-1.5-hour semi-structured interviews	Generated iterative thematic categories. Each research member independently coded the assigned interviews. 58 codes were created. The study focused on the following codes: - Most important community - Religion - Ethnicity - Self-identification

Search strategy – 22.7.23
Muslim AND (children or adolescents or youth) AND (immigrants or immigration or immigrant or refugee or refugees)
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Exclude Book Reviews; exclude non-article content; Publication Year: 2018-2023; English; Language: English; Language: English
Expanders - Apply equivalent subjects
Narrow by Subject Age young adulthood (18-29 yrs)
Narrow by Subject Age adolescence (13-17 yrs)
Search modes - Boolean/Phrase
Include: children of immigrant or refugee parents
= 11

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
10	What it means to not belong: a case study of how boundary perceptions affect second generation immigrants attachment to the nation. Simonsen 2018. Denmark	20 second generation immigrants in Denmark. 11 female and 9 male. Lower class background. Aged 16-23 of middle eastern origin.	Focuses on the boundary perceptions of 2nd gen immigrants as the proposed mediating link. The study offers a corrective to the tendency to see 2nd gen immigrants as passive victims of boundary drawing by demonstrating the different ways in which they accept, challenge and negotiate boundary messages from the host nation.	Recruitment through local schools and a few universities. Interviews lasting 1-2hrs	7 out of 20 expressed feeling Danish while the rest (13) all have reservations against taking on that identity label.
11	The relationship between religiosity, stress and mental health for Muslim immigrant youth – Stuart and Awerd 2018. New Zealand	N=155 aged 16-27years. 108 female and 47 male. 35 born in new Zealand. 7 had one parent born overseas. 28 had both born overseas. 119 born overseas with mean length of being in NZ 9years. 36 from	Quant. To investigate the effect's of religiosity and acculturative stress on the mental health of Muslim immigrant youth. RQ: does greater religiosity exacerbate or dampen the positive effect of stress on poor mental health?	Recruitment through snowballing technique. Used a range of scales: general perceived discrimination scale, cultural readjustment rating scale, social identity scale, Islamic practice scale , life satisfaction scale, self-rating	"Positive side effects of religiosity in helping mental health. Overall findings point to a complex pattern of relationships between acculturative stress, religiosity and mental health in Muslim youth and contribute to more in-depth understanding of the dynamic processes involved in negotiating a new sociocultural context

		refugee backgrounds		depression scale.	in the age of islamophobia."
12	Religion and national identification in Europe: comparing Muslim youth in Belgium, England, Germany, Netherlands, and Sweden. Fleishmann and Phalet 2018.	Draw on existing dataset from Children of immigrants longitudinal survey in the countries mentioned.	"To examine the national identification of Muslim minority adolescents from a double comparative perspective." Compared Muslims with majority youth and examined to what extent differences in national identification can be explained by religious commitment and intergroup relations in the school context	Quant analysis of existing datasets	Substantial differences in national identification between Muslims and their majority peers. In all 5 countries, national identity is less inclusive of Muslim minorities than of majority and other minority youth. Having more majority friends and being less committed to religion facilitated a sense of belonging. Most inclusive approaches found in England and Netherlands.
13	The mediating role of multiple group identities in the relations between religious discrimination and Muslim Americas adolescents adjustments – Balkaya, Cheah, and Tahseen. USA. 2019	212 MA adolescents aged 13-18 who were second gen immigrants or moved to US before age 6. from south-Asian, middle eastern, north African and other Asian backgrounds. Middle class backgrounds	To examine whether the impact of MA adolescents perceptions of individual level religious discrimination on their internalising and externalising problems is mediated by their multiple social identities, namely their identification with their religious minority and the mainstream national group. Expect that individual-level religious discrimination to be related to a stronger sense of belonging to the Muslim group and a weaker sense of belonging to the American group. Also explored	Quant. Completed adapted scales of the following: Perceived discrimination by adult/peers Perceived islamophobia scale, affirmation/belonging sub scale of the multi-group ethnic identity measure, the youth self-report,	Analysis using structural equation modelling in Mplus V8.

			whether MA teens group-level religious discrimination in the form of islamophobia moderated these mediated associations.		
14	Muslims are finally waking up: post 9/11 American immigrant youth challenge conditional citizenship – Ghaffar-Kucher, El-haj, Ali, fine and Shirazi 2022.USA	32 focus groups with n=220 youth aged 13-23 and 27 follow up interviews from early 2017-2020.	Article draws on qual data from a nation-wide study about the civic identities and civic practices of youth from Muslim immigrant communities across the US.	Conducted 32 focus groups	4 key themes emerged: Persistent encounters with racism in everyday life **EXCLUDE – based on immigrant youth not children of immigrant**

Search strategy 22.7.23
British Muslims AND children of immigrants
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Exclude Book Reviews; Exclude Non-Article Content; Publication Year: 2018-2023; English; Language: English; Language: English
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 2

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
15	Arabic is the mother tongue of Islam: religion and the reproduction of Arabic 2nd gen British Arab				

	immigrants in Cardiff – **no access!**				

Search strategy 23.7.23
western Muslims AND identity development
Limiters - Published Date: 20180101-20231231; Language: English; Year of Publication: 2018-2023; Exclude Book Reviews; Exclude Non-Article Content; Publication Year: 2018-2023; English; Language: English; Language: English
Expanders - Apply equivalent subjects
Search modes - Boolean/Phrase
= 7

No	Study & country	Participants	Research design (including aims of the study/RQs)	Data collection methods	Data analysis and findings
16	Second generation western Muslims: a qual analysis of multiple social identities-Europe Younis and Hassan 2019	20 second-generation Muslim participants in Europe aged 18-25 in uni or college.	RQ: how do second-generation Muslim young adults negotiate their social identities in light of their unique life course trajectories?	Semi-structured interviews using open-ended questions	Thematic content analysis. Key themes: "Importance of personal experiences in understanding social identities of participants." "Importance of considering political context and how this impacts religious identity and sense of belonging." "Participants finding values that align both with religious and national values e.g., doing good and contributing to society." This boosted the sense of belonging. Third space concept.
17	Dual identity development and adjustment in Muslim minority adolescents -Europe. Spiegler,	First and second generation Muslim young people n=2145 in England, Germany,	Quant – based on existing data set from children of immigrant survey CILS4EU	Measured dual identity, behaviours at school, life satisfaction and intergroup contact.	Four groups of adolescents varying from integrating both ethnic and national identities, keeping identities separate but integrating them as they developed, to some who kept their identities

	Wolfer and Hewstone 2019	Netherlands and Sweden.			separate based on their context. They found that young people who managed to successfully integrate their identities and feel safe doing so led to better mental health.
18	I know what a Muslim really is: how political context predisposes the perceived need for an objective Muslim identity= Younis and Hassan 2019. Europe	Secondary data transcripts. 20 data sets for participants aged 18-25 and are first- and second-gen Muslims in Europe attending uni.	Qualitative and aimed to explore how participants developed their religious identity in light of wider socio-political context.	Secondary data transcripts	Participants felt it important to objectify religion and not mix with cultural traditions. This was in the hopes of dispelling stereotypes faced. Also included experiences of separating from their parents religious and cultural views to a more objective view of religion free from culture.

b. Articles included in literature review and critical appraisal

Overview of research papers included in the literature review, including MMAT comments.

No.	Title & authors	Research aims/purpose	Participants	Design and methodology	Key findings	MMAT comments

1	"I feel Moroccan, I feel Italian, and I feel Muslim": Second generation Moroccans and identity negotiation between religion and community belonging. Rizzo, M., Miglietta, A., Gattino, S., & Fedi, A. (2020)	Qualitative study which aimed to explore how this demographic relate to the different communities they belong to.	N=20 Muslim young adult university students who identify as 2nd generation Moroccan in Italy	A qualitative design using semi-structured interviews and iterative thematic analysis.	The majority of participants felt they belonged to multiple communities (Arab, Italian and Islamic), however, the degree to which they felt they belonged to each one varied. Participants experienced anti-Muslim discrimination which led them to value their religious identity and were passionate about disproving stereotypes in their Italian society.	Clear purpose and research questions outlined. Clear recruitment strategy and analysis was linked well with theoretical concepts mentioned.
2	What it means to (not) belong: a case study of how boundary perceptions affect second-generation immigrants' attachment to the nation. Simonsen, K. (2018)	Qualitative case study which aimed to explore how second-generation immigrants of Muslim and Middle Eastern background experience national belonging to Denmark.	N=20 second-generation immigrants of middle eastern and Muslim backgrounds aged 16-23, recruited from local schools and universities.	Case study. In-depth interviews to explore lived experiences. Used inductive analytical methods.	Most participants reported reservations about feeling Danish. This was impacted by experiences of microaggressions and islamophobia in society which made them feel closer to their religious and ethnic identity. Experiences of not feeling able to express themselves authentically were pertinent.	Clear links between theory, previous research, and study findings. Results were clearly mapped out on a visual and were explained well throughout the article.
3	Religion and national identification in Europe: Comparing Muslim youth	Explored the inclusivity of European nations for this demographic. Explored young	Existing large-scale data set = 1st wave of the CILS4EU* & LCILS** conducted in	Quantitative descriptive study. Used a series of questionnaires to measure	Reported low level of national identification for participants across the 4 countries, but	Clear outline of measures used and interpreted in detail. Exact number of participants and

	in Belgium, England, Germany, the Netherlands, and Sweden. Fleischmann, F. & Phalet, K. (2018).	people's sense of belonging to their religion and ethnicity and how this impacts their sense of identification with the host nation.	2010-11 & 2012-13. Sample included Muslim minority youth (-4 migrant generations), minority non-Muslim youth, and majority youth (4+ generation migrants)	national identification, religious commitment and relationships with other groups.	highest of those was in England & Netherlands. Having more 'majority' friends correlated with a higher sense of national identification.	response rate was not clear.
4	Second-generation Western Muslims: A qualitative analysis of multiple social identities. Younis, T. & Hassan, G. (2018).	Aimed to explore the complex and multifaceted social identities of second-generation western Muslim young people.	Snowballing methods to recruit N=20 young people aged 18-25 from mainstream education. All have parents who moved to the host city (Montreal, Copenhagen & Berlin) from global south countries.	Qualitative study using semi-structured interviews and thematic content analysis.	Discussed two key themes that suggest the importance of personal experiences on social identity development, and how this is shaped by the socio-political context. Also discuss the experience of participants integrating the different aspects of their identity and finding commonalities between religion and host country values to live by.	Clear outline of theoretical underpinnings and rationale. This led to clear data collection and analysis however would have been stronger if a visual of the thematic map was included.
5	Dual identity development and adjustment in Muslim minority adolescents. Spiegler, O., Wolfer, R., & Hewstone, M. (2019).	To build on past evidence-base claiming that dual identity development leads to strong sense of wellbeing, they explored whether this was longitudinally linked to a range of development outcomes, e.g., psychological	Used existing large-scale dataset from the CILS4EU (countries included England, Germany, Netherlands, and Sweden). Sample consisted of first- and second-generation	Used a range of quantitative measures to explore dual identity, behaviour in school, wellbeing, health, and relationships.	Discovered four groups of adolescents with different dual identity development trajectories. Most participants developed dual identities by the end of the study, however had different processes towards that.	Clearly describes the participant sample and measures used, which are interpreted using clear visuals and linked to theoretical underpinnings. They used single-item measures to

		wellbeing, belonging and health for the sample involved.	Muslim young people from global south. N= 2145.		those who experienced separated identities reported psychological difficulties and weaker peer relationships.	capture highly complex constructs about identity and could have reported links with educational attainment to further enrich the data. The authors do not explicitly differentiate between ethnic and religious identity and tend to use 'ethnic' and 'religious' interchangeably, feeding into the stereotype that Muslims are all from ethnic minority backgrounds.
6	"I know what a Muslim really is": how political context predisposes the perceived need for an objective Muslim identity. Younis, T., & Hassan, G. (2019).	Through a social psychology lens, the research aimed to explore how 2nd generation Muslim minority young people develop their religious identity in light of socio-political contexts.	Used secondary qualitative data. N=20 young people aged 18-25 from mainstream education. All have parents who moved to the host city (Montreal, Copenhagen & Berlin) from global south countries.	Qualitative study using semi-structured interviews and thematic content analysis.	Participants tend to build a desire to objectify religion in light of anti-Muslim sentiments in the socio-political context. This was based on need to disprove stereotypes towards religion that are linked more with their culture rather than religion, so they gradually develop their own religious identity that is different to their parent's lens.	Authors provide a perspective that can explain some of the complexities that come with balancing multiple social identities which is a strength. However, the time period of data collection was different to when the article was written, which means the socio-political context will have changed and means that interpretations of data cannot strongly be made.

7	Religious identity and acculturation of immigrant minority youth – towards a contextual and developmental approach. Phalet, K., Fleischmann, F. & Hillekens, J. (2018).	This review article explored a developmental and integrative contextual approach to the development of religious identity and acculturation among Muslim young people of migrant origins in Europe.	n/a	Reviewed empirical research to answer the review questions	The development of religious identity in first- and second-generation Muslim young people in Europe was varied and was shaped by the level of compatibility between ethnic/religious community and the host community. i.e., perceived discrimination contributes to identity conflicts and lower psychological wellbeing.	This review provides a thorough overview of the research base in this area. Considering they focused on young people; it would have been useful to gain an insight into the impact of identity conflicts on academic experience or attainment.

*Children of Immigrants Longitudinal Study across 4 EU countries.
** Leuven Children of Immigrants Longitudinal study

Copy of the MMAT tool (2018) used to appraise articles in the literature review.

Category of study designs	**Methodological quality criteria**	**Responses**			
		Yes	No	Can't tell	Comments
Screening questions (for all types)	S1. Are there clear research questions?				
	S2. Do the collected data allow to address the research questions?				
	Further appraisal may not be feasible or appropriate when the answer is 'No' or 'Can't tell' to one or both screening questions.				
1. Qualitative	1.1. Is the qualitative approach appropriate to answer the research question?				
	1.2. Are the qualitative data collection methods adequate to address the research question?				
	1.3. Are the findings adequately derived from the data?				
	1.4. Is the interpretation of results sufficiently substantiated by data?				
	1.5. Is there coherence between qualitative data sources, collection, analysis and interpretation?				
2. Quantitative randomized controlled trials	2.1. Is randomization appropriately performed?				
	2.2. Are the groups comparable at baseline?				
	2.3. Are there complete outcome data?				
	2.4. Are outcome assessors blinded to the intervention provided?				
	2.5 Did the participants adhere to the assigned intervention?				
3. Quantitative non-randomized	3.1. Are the participants representative of the target population?				
	3.2. Are measurements appropriate regarding both the outcome and intervention (or exposure)?				
	3.3. Are there complete outcome data?				
	3.4. Are the confounders accounted for in the design and analysis?				
	3.5. During the study period, is the intervention administered (or exposure occurred) as intended?				
4. Quantitative descriptive	4.1. Is the sampling strategy relevant to address the research question?				
	4.2. Is the sample representative of the target population?				
	4.3. Are the measurements appropriate?				
	4.4. Is the risk of nonresponse bias low?				
	4.5. Is the statistical analysis appropriate to answer the research question?				
5. Mixed methods	5.1. Is there an adequate rationale for using a mixed methods design to address the research question?				
	5.2. Are the different components of the study effectively integrated to answer the research question?				
	5.3. Are the outputs of the integration of qualitative and quantitative components adequately interpreted?				
	5.4. Are divergences and inconsistencies between quantitative and qualitative results adequately addressed?				
	5.5. Do the different components of the study adhere to the quality criteria of each tradition of the methods involved?				

c. Thematic synthesis process and MMAT comments

No.	Title & authors	Research aims/purpose	Participants	Design and methodology	Key findings	MMAT comments
1	"I feel Moroccan, I feel Italian, and I feel Muslim": Second generation Moroccans and identity negotiation between religion and community belonging. Rizzo, M., Miglietta, A., Gattino, S., & Fedi, A. (2020)	Qualitative study which aimed to explore how this demographic relate to the different communities they belong to.	N=20 Muslim young adult university students who identify as 2nd generation Moroccan in Italy	A qualitative design using semi-structured interviews and iterative thematic analysis.	The majority of participants felt they belonged to multiple communities (Arab, Italian and Islamic), however, the degree to which they felt they belonged to each one varied. Participants felt close to their ethnic and religious identity by having friends in the community from shared backgrounds. Some only felt strongly connected to their ethnic or religious identity rather than national identity due to not feeling accepted by majority. Participants experienced anti-Muslim discrimination which led them to value their religious identity and were passionate	Clear purpose and research questions outlined. Clear recruitment strategy and analysis was linked well with theoretical concepts mentioned.

					about disproving stereotypes in their Italian society. This meant that participants sense of belonging to their Italian identity reduced.	
2	-What it means to (not) belong: a case study of how boundary perceptions affect second-generation immigrants' attachment to the nation. Simonsen, K. (2018)	Qualitative case study which aimed to explore how second-generation immigrants of Muslim and Middle Eastern background experience national belonging to Denmark.	N=20 second-generation immigrants of middle eastern and Muslim backgrounds aged 16-23, recruited from local schools and universities.	Case study. In-depth interviews to explore lived experiences. Used inductive analytical methods.	Most participants reported reservations about feeling Danish. This was impacted by experiences of microaggressions and islamophobia in society which made them feel closer to their religious and ethnic identity. Experiences of not feeling able to express themselves authentically were pertinent – concept of 'certain gaze' as described by participants. Participants felt a lack of clarity about what it means to be 'Danish' which made it harder to identify with.	Clear links between theory, previous research, and study findings. Results were clearly mapped out on a visual and were explained well throughout the article.
3	Religion and national	Explored the inclusivity of European	Existing large-scale data set =	Quantitative descriptive study. Used	Reported low level of national	Clear outline of measures used and

	identification in Europe: Comparing Muslim youth in Belgium, England, Germany, the Netherlands, and Sweden. Fleischmann, F. & Phalet, K. (2018).	nations for this demographic. Explored young people's sense of belonging to their religion and ethnicity and how this impacts their sense of identification with the host nation.	1st wave of the CILS4EU* & LCILS** conducted in 2010-11 & 2012-13. Sample included Muslim minority youth (-4 migrant generations), minority non-Muslim youth, and majority youth (4+ generation migrants)	a series of questionnaires to measure national identification, religious commitment and relationships with other groups.	identification for participants across the 4 countries, but highest of those was in England & Netherlands. Having more 'majority' friends correlated with a higher sense of national identification.	interpreted in detail. Exact number of participants and response rate was not clear.
4	Second-generation Western Muslims: A qualitative analysis of multiple social identities. Younis, T. & Hassan, G. (2018).	Aimed to explore the complex and multifaceted social identities of second-generation western Muslim young people.	Snowballing methods to recruit N=20 young people aged 18-25 from mainstream education. All have parents who moved to the host city (Montreal, Copenhagen & Berlin) from global south countries.	Qualitative study using semi-structured interviews and thematic content analysis.	Discussed two key themes that suggest the importance of personal experiences on social identity development, and how this is shaped by the socio-political context. Also discussed the experience of participants integrating the different aspects of their identity and finding commonalities between religion and host country values to live by whilst balancing their parents expectations based on	Clear outline of theoretical underpinnings and rationale. This led to clear data collection and analysis however would have been stronger if a visual of the thematic map was included.

					norms transmitted from country of origin.	
5	Dual identity development and adjustment in Muslim minority adolescents. Spiegler, O., Wolfer, R., & Hewstone, M. (2019).	To build on past evidence-base claiming that dual identity development leads to strong sense of wellbeing, they explored whether this was longitudinally linked to a range of development outcomes, e.g., psychological wellbeing, belonging and health for the sample involved.	Used existing large-scale dataset from the CILS4EU (countries included England, Germany, Netherlands, and Sweden). Sample consisted of first- and second-generation Muslim young people from global south. N= 2145.	Used a range of quantitative measures to explore dual identity, behaviour in school, wellbeing, health, and relationships.	Discovered four groups of adolescents with different dual identity development trajectories. Most participants developed dual identities by the end of the study, however had different processes towards that. those who experienced separated identities reported psychological difficulties and weaker peer relationships. Sense of belonging was reduced as participants experienced anti-Muslim discrimination and felt they weren't accepted to express their identity comfortably. Participants felt the need to separate their religious/ethnic identities from their national identity in order to manage the	Clearly describes the participant sample and measures used, which are interpreted using clear visuals and linked to theoretical underpinnings. They used single-item measures to capture highly complex constructs about identity and could have reported links with educational attainment to further enrich the data. The authors do not explicitly differentiate between ethnic and religious identity and tend to use 'ethnic' and 'religious' interchangeably, feeding into the stereotype that Muslims are all from ethnic minority backgrounds.

					influence of their parents cultural expectations and worldviews whilst navigating societal norms and fitting in with majority peers in country of residence.	
6	"I know what a Muslim really is": how political context predisposes the perceived need for an objective Muslim identity. Younis, T., & Hassan, G. (2019).	Through a social psychology lens, the research aimed to explore how 2nd generation Muslim minority young people develop their religious identity in light of socio-political contexts.	Used secondary qualitative data. N=20 young people aged 18-25 from mainstream education. All have parents who moved to the host city (Montreal, Copenhagen & Berlin) from global south countries.	Qualitative study using semi-structured interviews and thematic content analysis.	Participants tend to build a desire to objectify religion in light of anti-Muslim sentiments in the socio-political context. This was based on need to disprove stereotypes towards religion that are linked more with their culture rather than religion, so they gradually develop their own religious identity that is different to their parent's lens.	Authors provide a perspective that can explain some of the complexities that come with balancing multiple social identities which is a strength. However, the time period of data collection was different to when the article was written, which means the socio-political context will have changed and means that interpretations of data cannot strongly be made.
7	Religious identity and	This review article	n/a	Reviewed empirical	The development	This review provides a

	acculturation of immigrant minority youth – towards a contextual and developmental approach. Phalet, K., Fleischmann, F. & Hillekens, J. (2018).	explored a developmental and integrative contextual approach to the development of religious identity and acculturation among Muslim young people of migrant origins in Europe.		research to answer the review questions	of religious identity in first- and second-generation Muslim young people in Europe was varied and was shaped by the level of compatibility between ethnic/religious community and the host community. i.e., perceived discrimination contributes to identity conflicts and lower psychological wellbeing.	thorough overview of the research base in this area. Considering they focused on young people; it would have been useful to gain an insight into the impact of identity conflicts on academic experience or attainment.

Initial codes:

The development of identity is varied – identity devp
Ethnic and religious community shape overall identity development
Islamophobia and the need to disprove stereotypes – impact of discrimination.
Balancing parent's transmitted cultural expectations with western context
Stronger religious identity in response to anti-Muslim discrimination
Power of belonging/Promotion of inclusion in society – stronger national identification.
Feeling othered – reduced sense of belonging.
Importance of community
Separation from parents' worldviews – parent relationships?.
Impact of socio-political context on identity.
Sense of belonging promoted by peer relationships.
Separation from parent influence leads to family conflict – parent relationships.
Constant separation, integration and merging of identities depending on context – development of identity.
Balance parent views with peer expectations
'certain gaze' and lack of acceptance by majority peers – peer relationships.
Separating culture from religion – rediscover religion.

Linking codes with literature review research questions:

Literature review question one: What are the lived experiences of Western Muslim students of parents who have moved from the global south?	Literature review question two: What contributes to a sense of belonging for Western Muslim students of parents who have moved from the global south?
The development of identity is varied. Ethnic and religious community shape overall identity development. Islamophobia and the need to disprove stereotypes. Balancing parents transmitted cultural expectations with western context. Stronger religious identity in response to anti-Muslim discrimination. Feeling othered – reduced sense of belonging. Separation from parents' worldviews. Impact of socio-political context on identity. Separation from parent influence leads to family conflict. Constant separation, integration and merging of identities depending on context. Balance parent views with peer expectations. 'certain gaze' and lack of acceptance by majority peers. Separating culture from religion – rediscover religion.	Promotion of inclusion in society – stronger national identification. Importance of community/ Sense of belonging promoted by peer relationships.

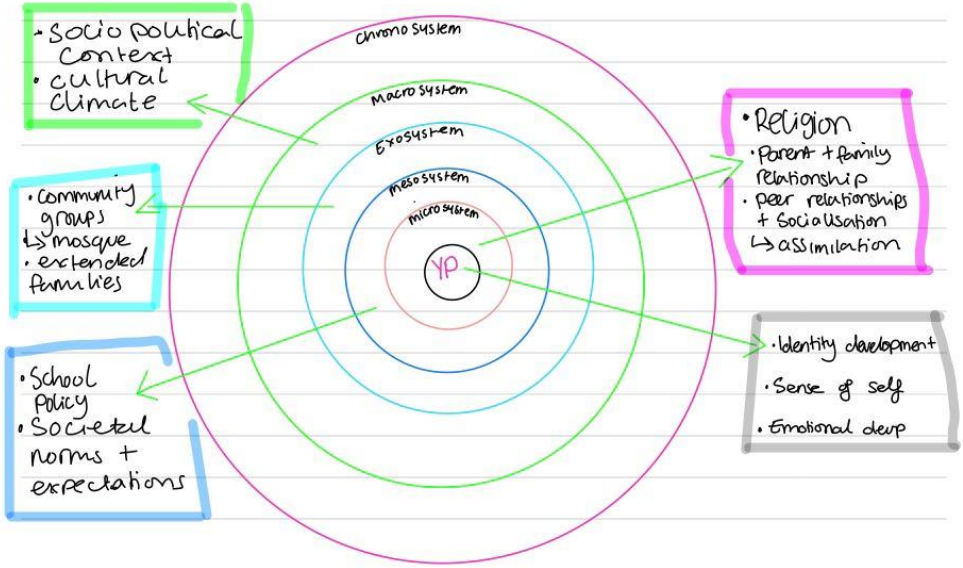
Appendix 3. Reflexive diary extracts

3.1. Diary extract one – literature review process

Research reflections

Literature review process

Where do I go from here? I'm not getting any results when I type in the demographic combined with 'school belonging' or 'educational psychologist.' I guess whats important in my research is to capture the lived experiences, so I focused on using search terms that help me see what exists about second-generation British Muslim global majority demographic. I carried out multiple searches because of the intersecting identities eg 'British' 'global majority' etc. This gave me global results not specific to England/or UK. I'm going to read through studies based in Europe + look out for factors that link with the ecomodel of school belonging, because the studies include participants who are students + young people. For example:

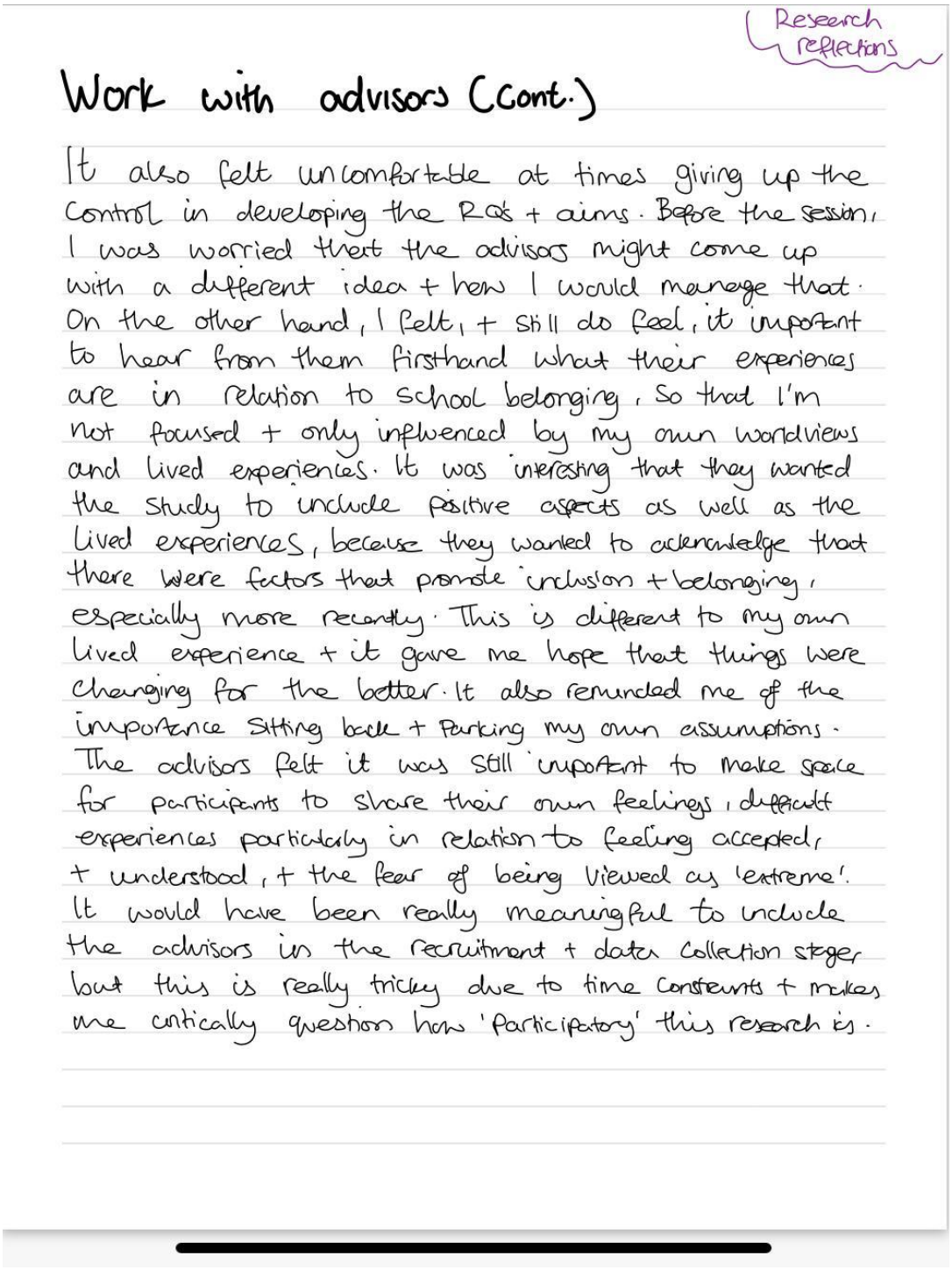


3.2. Diary extract two – Researcher's positioning during work with advisory group

Research reflections

My work with the advisory group ...

I just had my second meeting with the advisors, and it included some interesting suggestions & conversations. They spoke a lot about how they valued their own religious communities which were linked to connections through their parents. For example, they spoke about a beautiful concept + gathering called 'Halaqa' which I am aware of but not had experienced myself. 'Halaqa' is the Arabic word for 'circle' or 'ring' (loosely translated). They use this space with other young people + elder members of the community to discuss shared experiences, challenges + gain hope + connectedness. It reminded me of the 'Ubuntu' concept that is a part of the Transformative paradigm in my research; based on interconnectedness + the importance of community. The advisors felt that their sense of connectedness with others was strengthened through shared experiences.


Research reflections

Work with advisors (Cont.)

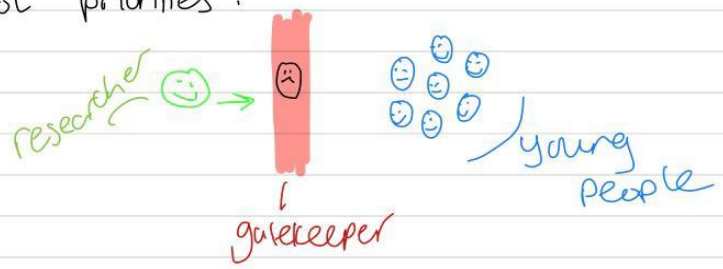
It also felt uncomfortable at times giving up the control in developing the RQs + aims. Before the session, I was worried that the advisors might come up with a different idea + how I would manage that. On the other hand, I felt, + still do feel, it important to hear from them firsthand what their experiences are in relation to school belonging, so that I'm not focused + only influenced by my own worldviews and lived experiences. It was interesting that they wanted the study to include positive aspects as well as the lived experiences, because they wanted to acknowledge that there were factors that promote inclusion + belonging, especially more recently. This is different to my own lived experience + it gave me hope that things were changing for the better. It also reminded me of the importance sitting back + parking my own assumptions. The advisors felt it was still important to make space for participants to share their own feelings, difficult experiences particularly in relation to feeling accepted, + understood, + the fear of being viewed as 'extreme'. It would have been really meaningful to include the advisors in the recruitment + data collection stages but this is really tricky due to time constraints + makes me critically question how 'participatory' this research is.

3.3. Diary

extract three – reflections on participant recruitment

Participant recruitment ... Stress!!!

It is really hard to find participants! I have emailed schools through my LA + had no response, I've had some interest through social media which was reassuring but so far, only managed to find 3 participants. I'm starting to worry that perhaps my research topic is not reflective of a current issue :(I'm also quite disappointed about the lack of response through schools + other professionals, as the borough I'm located in is very diverse + my demographic exists. Perhaps the frustration is about the reality of me experiencing the impact of gatekeepers + their prevention of me carrying out meaningful work. I'm having to rely on the gatekeeper to view my research as valid + interesting + important in order for them to share widely with young people + encourage engagement. I do have to consider other factors such as stressful time in schools with exam season fast approaching, my own time constraints + different school priorities.



3.4. Diary extract four – early data analysis reflections

Research reflections

Data analysis

My journey of analysing and interpreting the data has been longer than anticipated. I had to consciously pause and check for evidence from the transcripts when interpreting, to specifically check the words the participant used and compare it to what I interpreted. This was especially the case when participants spoke about their parents engagement with their education and I needed to park my own experiences + stick with what was actually said by participants. Nevertheless, there are some similarities between my experience + the participants, I felt this strongly at times, particularly in relation to experiences of islamophobia + discrimination. This analysis stage is happening alongside global events, specifically the Palestine-Israel war which has led to an increase in islamophobia locally. It feels (at times) that there's no escape from these narratives as I am seeing it in my findings, my own past + present experiences, my LA practice, the media etc. It's helping to have a break from analysis in order to protect my wellbeing + limit the risk of bias in this research. This is causing some delays with the thesis, but it is an important decision.

Appendix 4. Participant information and themes

4.1. Um Kulthum

Um Kulthum participated in the interview at the age of 17 years old. During the time of the interview, she attended a mainstream sixth-form college in a Greater London borough. Um Kulthum's parents moved from Lebanon before she was born. She feels connected to her

ethnicity and family's culture as she speaks Arabic and English and keeps in touch with extended family in Lebanon.
Below is a table of the superordinate themes that emerged from Um Kulthum's interview.

Participant 1 – um k	
Gender roles	*Brothers taking on the role of the father and me sometimes taking on the role of the mother in regards to like money and stuff like that which is not very heard of when you sit in a western environment cause well, at least from I've heard from my friends and the people that I'm around in school from since I was very little. There's a very clear distinction between 'these are the siblings'…'I'm the only child' and 'these are the parents' and that's about it. Whereas I don't know if it's an upbringing thing, but it's also seen in my community, even with siblings', the older ones tend to take care of what's happening, and they're very interested in being within the family and being very…what's the word involved. Which has its benefits and its negatives.* *my brother's will take on the role of my dad and my dad is more so supportive in the sense of "I'll drop you off to school". He'll do like I put it as the labour part of having a child going to school. So, the dropping off the "do you need money for resources like stationary" and stuff like that, but other than that it my dad didn't really mind what I was doing in regards to school. Erm my mum, however. Um, I'd say she was very heavily involved. My mum has various health complications, but with that she always made sure that learning and education was like the highlight throughout all of my upbringing in the sense of - she was learning herself through learning the English language or through learning the Quran and stuff like that. So, I was always, I always had a view of someone learning someone in love with learning someone who like, appreciated education, and loved knowledge.*
Impact of parental experience of war and displacement Parental engagement	*Cause war burst out in Lebanon, so it was unsafe. There were too many political groups. And my mother was against the idea of each of my brother's joining a different political group and ending up losing one of her children as her mother did. So, she didn't want that to happen. So, my father travelled to America, but that didn't work out. He got deported back. They took him to Mexico 1st, and he was trying to live there. Didn't work out. So, he came back. And then after a while they were like OK Britain started opening its gates as my dad puts it and he went to Britain by himself with like a group of friends, I believe, and he, like he was able to like put himself a foundation here. Then like a year or two, maybe even three years later, he was able to bring my mum and my brother's back. At the time my dad was a taxi*

	driver, so he still is a taxi driver till now. But yeah, not the best job, but it was a job that was able to put meals on the table. But yeah, every time they say the story, I'm like, wow, you guys were proper up and down, but yeah. And throughout that time. *So, they started off in East London. My mum describes the time as like because she didn't know English back then, and studying a new language was like very, very difficult cause my mum had dropped out from year 5 because she comes from a very big family as well a family of 10 children and her mother had passed away from cancer and her dad from heart failure and two of her brothers also passed away in war so the idea of death was always around her and travelling to a new country by herself, her husband, working as a taxi driver, going out, not seeing Muslims or people that speak Arabic. So, finding a community in the like with my parents in the in the very beginning was very difficult for them. The only people that they had known is like the people that my dad came with to start a life in Britain and but as time as time went through, my parents went different lodges, different houses, so they were always moving. And then they had the remainder of my two brothers. And then after … uff after like…20 years no. There's a 10-year gap between me and the youngest boy as they put it. By the time that I had occurred, we were based in X bor* *P: although I wasn't physically there, the people don't realise that the effect of…especially family close family, the effect of what they've gone through can impact the people that like are after. So, in a sense, although it was like, I don't know, more like more than 10 years ago and I was a child at that time, we were still a little bit moving and we were still a little bit unstable even till this time. I'd say we're not 100% stable because there's always this factor of….” Oh. Oh, should we move back? Did we make the wrong decision being here?” So, it's like, what is happening?* *I feel like what...I think a lot of the Western people or the people that have not gone through a similar experience or experience of their parents migrating, it's in a sense they don't realise that the effect is still there* *say - so.... I'd say from - so my dad, he doesn't really know what's happening. So, my brother's will take on the role of my dad and my dad is more so supportive in the sense of “I'll drop you off to school”. He'll do like I put it as the labour part of having a child going to school. So, the dropping off the “do you need money for resources like stationary” and stuff like that, but other than that it my dad didn't really mind what I was doing in regards to school. Erm my mum, however. Um, I'd say she was very heavily involved. My mum has various health complications, but with that she always made sure*

	that learning and education was like the highlight throughout all of my upbringing in the sense of - she was learning herself through learning the English language or through learning the Quran and stuff like that. So, I was always, I always had a view of someone learning someone in love with learning someone who like, appreciated education, and loved knowledge.
Social connectedness and belonging	*instead of wearing like a short skirt I'd wear a long skirt. I'd make sure I'm always wearing my blazer because the shirt was tight, stuff like that. So that time was kind of scary and there were times where I think...I don't wanna wear my long skirt I just wanna fit in I don't want people to perceive me as different or as if I'm a weirdo or something. Although there were a big majority of Muslims in the high school I went to, it was still like, there was just a random thought it my head like 'they're gonna treat me differently just because of my skirt or because I won't take my blazer off or do certain things'. So, it was a bit of a struggle like the whole of year 7, I'd have arguments with my mum about like 'no I don't wanna wear my long skirt I wanna wear my baggy trousers or stuff like that. My mum would be like 'no why you're beautifying yourself for the sake of Allah why do you care about other people' and I'm like 'you don't understand mama you don't go to school here'...yeah* *So..it was such a hard struggle between like 'should I go to the prayer room and pray, or should I play with my friends so they don't ask me. I was even labelled 'the holy one' in primary school because I was trying to go pray, or I'd fast the whole of Ramadan and stuff like that. Yeah. That was the whole of high school I was named as the holy one or 'the one that nobody should touch' and stuff like that. I was like 'alright' ummm 'I can't wait to get out of here' it wasn't the best experience but yeah* *COVID hit and it was like I was able to have a break from school completely....and because schools were still trying to like, wrap their heads around covid and how to treat students with COVID there was, like I'd say, a six-month period where there wasn't actual schoolwork. So, it was very much just a huge break, which I felt like I needed. I needed to just...sit between my family at home and just appreciate just the small things and realise that school isn't the end of me...but...like now when I look back, I'm like, look what it took for me to realise that... it took me to completely distance myself and I didn't have a phone back then so I couldn't communicate with my peers for like with school or anything like that. It was just laptop and e-mail. So, it wasn't like, and I didn't have kids like knock on my door. I wasn't that close to people because from my upbringing, it was like the people at school are the people at school. They're not your community. I - like my*

	mom, would always say "I don't know who your friend's mum is. How do I know that this is a good person for you to be with?" So, I just like I felt like there was nobody I'm never going to be able to, like, invite them over or do anything like that
Balancing act – the 'switch'	*when I first put the hijab on, as I said, I was like 7-8 years old. So, I was in around year 3. At that time, I had so many questions shooting my way. I think, especially from the boys, cause I went to a mixed school, so a lot of the boys used to be like, but I saw your hair before. How can I like, I can't see it now. And as a 7-year-old, you don't know yourself. So, I was like, it's just part of my religion (laughter)* *there was an experience once in primary school where I had a teacher she'd be like "Ohh are you bald" and lifted up my headscarf in the middle of lesson and I was like well that's not very nice.* *with the hijab, putting it on at such a young age I lost a lot of friends so there are like, I wouldn't blame the people I blame the parents to be fair...take it as you please (laughter). I had friends that I thought were very close to me that would come to me like "you put your hijab on you're getting closer to Allah I'm not gonna be your friend anymore". I was confused because we're so young like why do you care about what I put on my head, why is that such a (?) to you? So yeah, that carried on from like year 3, 4, 5 and 6 the whole of primary school. I had people come and go surprisingly not because of my character but because of my religion, so I was like, alright well see you then (laugh).* you're trying to identify who you are and build your character…but then you have random shoutinf of everyone trying to criticise you and mold you and its like…hold up…am I supposed to mold myself here or are you supposed to? It got harder because…why am I doing this…I might as well not wear the hijab and not hold on to my religion and just fit in with people…*it got to the stage where I didn't wanna hold onto my religion, I didn't wanna do anything I lost interest in studying I lost interest in everything. I didn't try to show it to my family...I tried to show like...'you know what I'm fine I'm strong'. To me, all my family were strong people, were people that don't let things affect them. So.... I can't be the only one that lets things affect me. So, I had to have a switch where I get home, before I enter the door, I click the switch like ok there's nothing wrong with me I'm gonna pretend I'm doing work or get on with stuff*
Religion and spirituality as empowering	*There's so much like every day I walk out with this around my neck, around my head and I'm displaying that I'm a*

	Muslim woman that was born in the West and is still able to hold on to her religion and I'm someone that like, craves learning about my religion and like, I cherish and honour like my prayers and the holy month of Ramadan and all of these small things that build me up because generally speaking the only person that I feel like I was always able to turn to no matter what was happening to me, was to Allah subhanau wa ta'aala, like it could be in the midst of the nights where I can be crying and whatever was happening, I felt like, you know what? No, my God is near, He's in my heart and He knows me more than anyone that knows me. And I think that that built a sense of community in myself
Career aspirations	*For example, my studies, if I want to pursue a career in medicine, for example, which is hopefully where I get to, but sometimes it's like "ohh you wanna pursue a career medicine" … in the very beginning it was like "no you can't do it. We're not from like a high background like your dad is from XY&Z your mum's XY&Z you can't really do this" and then as I've kind of like proved myself through getting grades in GCSE and trying to do like and stay on top of my work and all this they're like "alright. OK. We see that you're willing to try your hardest. Let's see how we can help you", but sometimes that help can turn into pressure, and they don't realise that a lot. So, it has its positive and its negatives, but yeah.* *that I wanted to go into medicine at, like 14/15 years old and my dad and my brothers were all like I'd say, mocking me. They were like, "we don't come from a rich family. We don't come from a background of doctors or highly qualified professionals like your mum dropped out in year five and your dad dropped out in year nine. And we just about finished our GCSE's...like, how do you how do you expect to become a doctor and become in this amazing field" and my mum was always there to be like, "no, you're gonna prove it to them. You're gonna show them you're gonna hold the stethoscope around your neck. You're gonna hold the degree and show them. Look what I did."*
Importance of representation	*when I go into the library and I'm looking for a book, majority of the books in my school library are white British literature writers. You won't find a lot of books that have written have been written by Black people, for example, that have been written by umm, an Arabic literature writer, also maybe even including different languages within the library. So why are we sticking to just Arabic books - just sorry my bad, just English books in a library, why can't there be a section for just literally Arabic literature or literature, written in I don't know Hindu or whatever other language that can be found in literature because there are books out there. I've read books in Arabic. I have a whole collection. But you can't find any of*

	this collection in the library I have to go and hunt for it myself. *So I think things like that where you feel included silently. So, I don't have to tell you, I'm going through a hard time because of where I'm from for you to include me. I can just be included silently through finding like "ohh my god there's an Arabic book there. Oh, Oh my God. Today's culture week. We're bringing someone that does mehndi, for example and it's like, ohh" even my like white friends are getting mehndi done. That's so exciting,*

4.2. Ali

At the time of the interview, Ali participated as a 17 year old student attending mainstream college in an inner London borough. His father moved to England from Eritrea before Ali was born. Ali shared an overall positive experience of school and attributed this to the diverse borough and student demographic. He also shared his sense-making process about his father's approach to supporting his education and how he has come to understand this. Please see a summary of Ali's superordinate themes below.

Emerging themes	*Original extract*
Integration of cultural and religious identities Close family	*Being Muslim it is a very big part of my identity because when you're Muslim, you have to you have to live in – Islam… it's a lifestyle. And being Eritrean is it's just part of my culture. The way I grew up and the way I act is due to my family innit. I have a very big family.*
Sense of peer community Authenticity Sense of acceptance	*I'm a social guy, I make friends very easily and you know, I play football as - it's not…when I'm myself it's very easy to fit in. It's not like I have to change myself to…especially now, there's a lot more people like from my culture that are like maybe East African and Muslim in my sixth form, it's like I get more comfortable every day. And I've been very I'm - I've always been very comfortable with the secondary.*
Power of representation	*there's a lot of Muslims in our school, especially now in my 6th form especially and I'm pretty confident and - It's just the school are not really doing anything. They gave us - we have a few Muslim teachers, right? And they set up a prayer hall. So, every day for Duhr you come and pray in the prayer hall. And Jummah there's actually quite a lot of people turning up. So, they did that but overall, not a lot. It's just I would say this naturally it's come to happen.*
Parental/cultural expectations of academic achievement	*I: Yeah. OK. You've spoken about your experience in school and I'm now thinking of the bigger picture, like from home as well. you mentioned that your parents arrived to the UK from Eritrea. So I'm wondering what their role is in your education and what your*

	experiences are of that. *P: Um, I will say for one for sure they're definitely a lot stricter than other parents from my from my secondary. Especially people that have their parents born in England, and they, you know what I mean? My parents have always been more strict and a lot more stringent on my grades like especially on subjects they deem important. Let's say for example drama they wouldn't really mind if I got maybe…they want me to pass everything, but they wouldn't mind if I got quite low in drama as long as my maths, my English, my science and everything is up…they want it all the way up, not just like 70s and 80s.*
Understanding parents approach	*I: how how does that fit with your perception of school and your ambitions and things like that?* *P: Well, when I was younger I when I was younger, I used to think ahh they're unfair or other parents aren't like this, you know, but now in year 12 I've come to understand and it makes complete sense what they wanted. Especially since when you get to Year 12 and you realise that because a levels is a big jump from secondary and you realise that…Ohh, it's about habits that will need to be built up from when you're young because it's hard to revise now cause I weren't used to it in secondary.*
Parental influence Family values	*when, my dad came to England, he came - I'm not sure what age he was but he had to drop out of uni because you know he didn't have money, so he had to go work. He had to. He couldn't. I think in the second year of uni he had to drop out because he didn't have money, you know, he lived here by himself, so I think it's about him wanting me to have opportunities that he didn't.*
Empowerment in self-advocacy Importance of representation	*P: I remember RE in year 7 and year 9 when I used to do it. It wasn't very accurate…like my teacher. Sometimes she didn't know what she was talking about it innit so like and yeah, maybe just awareness needs to be spread. People need to be educated.* *I: hmm yeah…awareness in terms of…. misconceptions being shared?* *P: yeah.* *I: hmm yeah interesting. Do you think like young people or even you would have felt comfortable in, in kind of challenging misconceptions in like in your RE lesson for example?* *P: uhh yeah, I don't I don't know whether young people, but I would.* *I: hmm...is that something you've experienced before?* *P: Yeah.* *I: yeah…can you tell me more?* *p: I remember my teacher told - one time she was telling the class that normally in homes, Muslims don't have Arabic Quran's they're only in English and that Arabic Quran's are normally only found in mosques…but yeah, I had to have a long discussion about that. It was yeah.*

4.3. Tanveer

Tanveer joined the interview aged 20 years old and attended university in the East of England and grew up in the West Midlands. His parents moved to England from Pakistan and he lives with his mother and brothers. Exploring his religious identity was the most important for Tanveer, as he used Islam as a guiding compass for developing himself and his values. Please see the superordinate themes that have emerged from Tanveer's transcript.

Participant 3 - Tanveer	
Importance of values in life	*to be honest I already had an idea of what my principles or my values are, so I've done lots of soul searching on this and I've really tried to tie in those values to my cultural and religious identity, in particular my Islamic identity and everything that I do I try to have backing from Islam. If there's a like Quran verse, if it's a hadith that supports something that I do and that is for me that's the most important thing. And fortunately, I found backing I found Islamic backing for all of my values, meaning that all of the values I thought of previously were all perfectly valid and well-grounded in the religion you know, values such as you know um, self-reliance. In fact, I recently I made a document I found all I found multiple hadiths that I have collected just to remind myself that these different hadiths they support my values. So, self-reliance we have unequivocally there is plenty of backing in the religion plenty of hadiths I found that really speak to the importance of being self-reliant.* *it's really important to separate culture from religion because we do have loads of bad cultural practices and that is something that is kind of intertwined with religion as well because some of the cultural practices are religiously questionable. Where I come from and from the Muslim community here more importantly is kind of split into different groups or sects* *I'm a big believer of taking the stuff that is good and leaving the stuff that is bad so I think I support the commitment to separating culture from religion* *non-religious stuff so like general social practices that happen in Pakistani households like certain mindsets and views that I don't think are compatible with Islam, I can't really think of any at the moment but they do exist…yeah…it's really important to zoom out and not be blinded by allegiance to the culture I think it's important to like zoom out and acknowledge we have good stuff but bad stuff as well.*

Parental involvement	*my mum has not been someone who has been practically involved. She has never and this is something that has spanned back to primary school where they give you reading journals. Yeah, I would forge my mum's later. I would write in the journal that Tanveer read fantastically, he enjoyed it…I would forge, and I would write my own comments because there's no benefit in making my mum listen to me read she's from Pakistan. She herself wouldn't understand what I'm reading…you know? For Madrasah again we had planners. I would do it myself there there's no need…in years 7 to 11 we had letters to sign every week, your parent had to sign it. I would sign it myself because there's no need for me to show my mum because she has…like what would she do…. so she wasn't involved in school. For parents evening she would come obviously but everything that the teacher would say to her would go over her head. She has no, like, no idea what they're saying. And in fact in year 12 and year 13 we had virtual parents evening because of covid…I was the one on the video call she wasn't even in the view she was on my bed while I was sitting on the desk talking to my teachers. So practically she was not involved. It has always been by myself. Her role has been limited to just kind of giving support from the side-lines you know?* *I observed the way that my mom is talking to or behaving with my younger brothers, that tells me something, it will reveal something about her implicitly held beliefs about parenting my children, for example, that children should be silent and obey. So, so with education, I have identified that she believes, or she expects that you know going to uni means you will get a good job and then you get a good job and then everything goes upwards from there. I think it's a lot more complex than that.*
Restricting family views	*My uncle was like 'what kind go stupid combination is this' why you doing psychology it is haram…that is what he said…you know? Whereas there was no opposition from my mum and there was no opposition when I said that I'm applying for education and psychology whereas everyone else in the family had no clue what this was and made fun of me when I started uni even now when I was talking to my grandad and he asks me 'what career' will this degree lead you to*
Balancing act	*I've changed so much I've learned so much but the people I'm around, still support dysfunctional thinking patterns which my mum is very much she possesses, even though there's so much good I can say about her. But there's a lot of a lot of stuff that I am not a fan of and you know, I think*

	younger brother is someone who is not at that stage where he is able to think for himself freely and so in a way, that kind of parental pressure, parental expectations, they can also be detrimental in some way. If I had listened to my mum and everything, I would not be in X university because she was not in favour of moving out. She wanted me to go to Birmingham and to stay local, even though I got off from X university, she was more…I only confirmed my UCAS options like the day before the deadline cause I was so… I would have turned down X university, you know. And it's good that I never, because that would have been (inaudible), you know, so I think I think I understand where she comes from, she is looking out for us and when it comes to enforcing careers, she just wants us to choose something that is good that will give us good returns financially *if I had aspirations and ambitions, I don't wanna be limited, you know, by other people. You know another one which is not relevant to education really, but I guess it kind of it's still linked to the point about like my mum having such unrealistic expectations, but kind of she has the idea – like- the implicit theory that when someone is married that you live in the house, right that's the implicit theory, which is one that is totally unpopular, I think with any UK educated, UK born educated person and for my interactions with the Muslims from the ISOC, with my interaction with the girls in ISOC, if you told them that, you're gonna get married and live in with your in-laws, they will find that totally unacceptable, you know and (mum) she goes around telling people and says 'Ohh', cause she has five sons. 'Ohh. You know, one day I will have five daughters-in-law in the house' like we have only 5 bedrooms. So how will you know? Like it's unrealistic. It's totally unrealistic and I think it's something I think further down the line there will be some disappointment inevitably, erm… when she realises that this is not what I want to do. this issue is quite nuanced I think she has played quite a significant role and has been encouraging and there have been expectations around aspirations. At some point I erm…have to – that kind of dependency is no longer needed, and I don't need her expectation to be my – to be driving me. I can have my own expectations and my own dream and beliefs. So, the issue now is what happens when those two conflict? When what I want and what she wants is conflicting.*
Sibling role in family	*being the second oldest in the household, basically the defacto oldest, so I think because I'm kind of like the co-parent of the house I'm seeing more trust and my mum knows I will choose something sensible, so it came to a levels I chose English psychology and politics*

Importance of representation	*. It was at school that was whose intake was majority non white and I would even say a majority Muslim and based on my year group at least, I'm pretty sure if you look at the names, was majority Muslim like in my class alone we had like 3 or 4 different students whose name had Mohammed in it including me you know so it was a majority Muslim school. Now one thing that I will definitely say is the teacher make-up in particular the SLT senior leadership team makeup – did not reflect the school demographic. There were no Muslim teachers in the slt, and the number of visible Muslim teachers was less than five.* *We had, yeah. Which is really not great* *we had very few staff and those who were Muslim were more in support roles and there were Muslim members of staff who worked as like site staff not as teachers…like the cleaners were all visibly Muslim I've seen them earing hijab abaya and they were mainly African and Asian I'd see them when I stay late at school. SLT, definitely even now there is still not a single member of staff who is Muslim and when we did get another Muslim teacher in year 8, he was a math's teacher his name is Mr. X he was also a. form tutor. It felt like there was a change because I can't remember how we prayed jummah normally, but when he came, we were able to pray jummah in his classroom. So, for the year or two he was there…there was a system where we could pray in his classroom. So, we would take out all the tables and chairs put them in the hallway and the room would be full of people across all the years…now that we finally had a Muslim teacher who could you know advocate for us. So, when he left after year two, people were really sad. He was a teacher, people loved… when he left, that raised the question, well, now who is going to be the member of staff to advocate for us? We have - there's no member of staff to advocate for us.*
Social connectedness	*most students being Muslim did not really offer any reassurance to me, my friendship group for the whole 6 years was made of non-Muslims or weren't practicing so the reason I stayed with my friends was because I went to a boys school and I was in the minority of boys who was not super sporty or rough and tough…I was more of a nerdy goody student so I stayed with friends who were similar. So, to ensure my survival in the school I had to stick with them even though they were not people whom I could actually discuss religion around*
Impact of SES on wellbeing	*my mom has brought us all up, I've got four brothers and she's single-handedly all of us and continues to. She moved to the UK around 1999 after she got married. I would say that…I think growing up was quite difficult as a single parent family and my mum works as a dinner lady at the local*

	primary school. She works around 9.5 hours a week and receives benefits alongside that. So, growing up we had a very tough upbringing and I think it has been difficult. We've not been able to have the same experiences as many other people as our cousins, for example, who have both parents in the household whose dads where you know had big jobs.

4.4. Aisha

Aisha participated at the age of 25 and attended university in the east of England at the time of the interview. She spoke in great depth about her current and past school experiences, particularly her previous high school experience in a Muslim faith school and her comparison to her later experiences of college and university. She also shared her experiences of the roles her parents took on throughout her education and how this has shaped her over sense of belonging with education institutions. Please see a summary of her superordinate themes below.

Participant 4 - Aisha	
Self-identity	*So, for me I found it a lot nicer to kind of return to just calling myself Muslim. Which even like…the category of being a Muslim is a very recent thing historically as well, like…you know these religions these categories of religion have been constructed through empire through colonisation so yes, I'm open to having a very fluid, religious identity if that makes sense? So yes, I do identify as Muslim.* *I think it's a lot easier to tick some boxes to kind of affirm religious identity than it is for ethnic identity. Like, I don't know, I don't know what it means to be like the right kind of Pakistani or the right kind of...whereas I think with religious identity – and these are very human constructs but there somewhat of like...yeah you are on the right kind of track a little bit do you get me? Like having good character and like…whereas having a Pakistani identity like what does that mean? Does it mean that you like curry does it mean that you wear green like what does…do you get me? So, I think there's a bit more stability and understanding of where I am with my religious identity than my ethnic* *going outside, we used to get like shouted at or like people throw stuff at us cause like our uniforms like skirts and trousers, like these heavy uniforms that was so like you couldn't breathe in them and like, you know, these scarves and I was like 11, you know, just wearing a hijab. So, for me there was like, no meaning.*
Social connectedness	*college where you have thousands of students it was the most like…it was such a culture shock and I think I didn't*

	realise how much of a bubble we were in in high school, like everything, anything that is non-Muslim, non-Islamic is like you know, "they're misguided there this that and the other." So just imagine I then go to high school. I'm talking with like say non-Muslim white people and it's like I was just so shocked. I was just constantly so shocked by like either how nice they were or like how normal they were or like how, you know, they were also human beings. But also, I was also shocked some of them would be drinking a lot earlier. Some of them would be partying and they were like 16 for me I couldn't…Oh my God…like, you're leaving your house and you're drinking. That's so crazy. Like I couldn't…a lot of them are very like sexually active from a young age, I just I couldn't wrap my head around it. It was just culture shock after culture shock and there was a period where I found myself trying to really hold on to my religious identity, you know, especially just cause I was like, you know, I'm gonna be the person that holds on to it, you know, no matter what. *A big thing that came to mind actually during this time and I think college as well was a lot of my friends got into very abusive relationships, whether they were married or not like very, very trigger warning by the way, I hope this is OK for you to listen to like …it was just very abusive sexual relationship was very abusive just emotional, spiritually. Like just very, very abusive. And I also start to learn about how abusive their families were when we were in high school as well. How strict that their families were. And it was just…looking back and I just think, my God, you know. Even when I was when I was in high school, I felt like I was going through a lot. And I think I finally heard about these stories' years later from my friends and it was just like, wow. I knew I wasn't going crazy in high school. Like the girlies were also going through it as well. It was very difficult. Like I think all throughout university I had a lot of friends who were sexually assaulted and it's like it was first time that I had to start learning how to, like, call the police, had to go to the police station with my friends, cause they couldn't go to their parents. There was no, you know, there was fears around their identity being revealed or whatever like their partners and it was just so, and I think there was a part of me as well that kind of really started to lean into more being the 'Saviour friend' and not putting boundaries myself as well. Like I became very like… any problem my friend had, like any whichever friend it was that would come into my life after a while. Like I think they all used to think like Ohh Aisha's not judgmental." Like "Aisha's gonna you know she is still like she will help you" you know I loved that they could come to me I would help them call the police you know did this that and the other like…I learned that there's a certain period for like getting a rape kit done. This was information I was*

	learning. For what reason? You know, cause it was just…I mean looking back now I'm like my God, you know, that was such a big…I mean at the time I just went through but looking back on it my God…a lot of my friends were assaulted a lot of my friends went through such difficult experiences and I was given no direction or no support
Gender definitions Gender expectations	*I think the female Muslim experience is very unique and has its own challenges and unique experiences but it was just fascinating to witness it for the guys as well. A big thing I think was just interacting with the opposite gender. Like, that was a really, really big thing that I struggled with just cause I didn't…the last time I saw a boy was like year 6., I have an older half-brother, but I barely saw him, but like in primary school, you know, like tiny little boys that I was taller than and like, you know, I had more power over and then all of a sudden I'm like, meeting these 16 17 18 year old boys who all of a sudden they're like 6 foot something. Their voices are so deep like, you know, they're just so much bigger and stronger. I just, I remember feeling very scared like very, very scared of like the men around and it wasn't just me, it was my friends as well. So, it was just it was very fascinating.* *I really love like having these conversations and it was a very healing topic for me, like, even for the girls like we would just sit and deep our own lives as Muslim women and like the challenges we've had, say, from a racial perspective, say from a religious perspective, from a gendered perspective, you know, one of them was a queer Muslim woman and she would talk about from a queer perspective. It was just so affirming. I said…I don't know what this is, but I love it. And I feel like it's something that I need to lean into more. I also found like because that was the first time, I was speaking out loud to people.*
Parent experience of migration and parent engagement	*my dad really… he left Pakistan when he was 19 and he was a sailor. Like he became a sailor he just got out of the country, and he travelled the world like he travelled 7 different ports and like now, like now that we're a bit older we ask him stories about it. It's just some of the most like he has such main character moments like. And it wasn't like the average, you know, like Muslim dad that fought a bear on the way to school like my dad was actually doing that stuff and it was just really fascinating. So, for him it was a very transformative experience in his life. And I think it opened his mind to a lot of different stuff and he had a very difficult childhood, which is just um, I would love to share with people, but it's a very long story* *1995 he married my mum he went to Pakistan, and it was an arranged marriage. So, then my mom had her first marriage and they both came back to the UK well she came to the UK*

	for the first time. Financially we really struggled, we struggled a lot growing up like it was just financial security in the house. It was one of the biggest like sources of our argument and difficulties. I think because my dad especially had these older kids and like he had been in the UK for some time, and he travelled for some time. He had a very open kind of relationship with education, very encouraging, like, which…obviously he had his faults as well but compared to like my other friend's dad's, I'm very appreciative how my dad responded to us *no one had really mentioned my mum and it's not because my mum wasn't engaged in my education, I think just that a lot of the Muslim mums like they kind of hold the fortress down like they're you know they're the ones that are kind of maintaining the family. It's very like unappreciated work that they do. I think I also struggled a lot with my mum growing up we're just very different people but like I understand why, like she's come from a very different background like she has gone through her own challenges in life. Whereas I think I was able to bond a bit more with my dad cause he spoke better English or like he, you know, stuff like that, he knew the UK a bit better and like he had a bit more autonomy with his life. I think he became a bit more like, developed in himself whereas my mum she is still dealing with a lot, and she's not processed a lot of stuff. She's in denial about some stuff but I think they definitely played such important roles in my life just because my mum wasn't so actively engaged with like, my education doesn't mean that she wasn't the reason I was able to even develop my education in the first place you get me. I wouldn't be able to have an education without my mum laying the foundation and supporting everyone in the family in other ways.*
Empowerment/strength in religion and spirituality	*I started to realise ohh like it doesn't matter how much you progress. There will always be boxes that people will write for you and like will, will categorise you based on that, and they will put you in this if you're this kind of woman or if you're that kind of Muslim man or if you're do you get me? I think for me it's just been nice to make those categories for myself now and define myself and judge myself, assess myself on my own terms. I think for a long time I spent a lot of my life; I think trying to…obviously, yes, challenging people as well. I've done a lot of that, but there was a part of me that was like ohh if I get if I if I act this way, they may be more receptive if I'm a bit more articulate then they're gonna be receptive to me. If I read a bit more, then they're gonna finally understand me.*(**could also be in awareness of political context)** *I think Allah definitely has a reward for just being an ethnic minority in this country cause it's just it's one of the most significantly like strange experiences I think any human being*

	could ever go through. You know obviously I would say worse if I say, you know, black British people, you know with their own unique challenges as well it's experiencing that at the hands of other ethnic minorities like anti-black racism in South Asian communities but like I think there's just so much about education that just free's your mind. Liberate your mind. Questioning. I think this is what Islam wants - if you read the Quran, there's always questions all throughout you know, act like this. Why do you do this? Why? You know why do you not love one another?
Power of education	*I started to really look into sexual wellbeing and like looking at how Islam historically has approached sexual pleasure or wellbeing and stuff like that. I said my God, I feel like I've been open to a whole new world like something that is so fluid and so beautiful. It was fascinating. I learned about this through learning about how the British would impose their own understandings of sex and sexuality or like Muslim majority countries and like they talk about how 'barbaric' Islamic sexuality is because of how fluid and how free it is. I just thought really. I just thought, well, I've not experienced this what you talking about. Then I'll start reading and I think Subhan Allah, it's just there's this beautiful legacy that's been left behind that I have no idea about. It was very affirming, I think, especially like as a Muslim woman and like learning about your own sexual rights. I think that was a big thing for me because all we were taught were, like, again, "you'll be cursed by the angels or", you know.* *I would read a lot of Islamic books as well, but it's books on sexuality and identity and about empire as well. I was just reading so much about, like everything that I just felt like I had not been taught and I would watch a lot of videos as well and I think I became so much more affirmed in like my opinions. I genuinely was like I would have moments where I'll be like 'I was right all along' I feel I was like Oh my God you know I knew I knew this years ago I just didn't have the words for it*
Awareness of colonial history and representation in school	*in college a lot of the earlier Black Lives Matter protests would happen and it was just a class full of people that were like "ohh, why is it so deep?" I would just be there like are we not tapped in like what's going on like what's going on like why are we not you know? So, I think it was the first time that I found myself being a bit more politically engaged, a bit more like socially reflective. So, I'm very, very grateful that I had that for my A-level. I think A2 I had a really, really great - she was the only teacher…I think my sociology A2 teacher although I disagreed with her and she was a white woman she had her own opinions on stuff I still…I really appreciated that she kind of gave some space to talk about, say, difficulties in race or difficulties, and this is a white majority*

	class and I was like the only Muslim student. Like the only Muslim female student wearing hijab as well. And it was just fascinating. Like, I just, I and I really, really liked that. *I started to learn more about intergenerational trauma. It was the first time that I learned about it, and I was like…why is this a big thing you know? Ohh. Because of South Asian trauma, like South Asian experiences of partition and like you know, I had to learn about empire for the first time. I started to learn about like my people's history. I started to learn about…wallahy, it was the most like liberating thing that I went through near the end of the year just learning about my people's history, learning about like even Islamic history.*
Representation in school/college And Women's rights in Islam	*My supervisor was very scary and I really, you know, was really scared to meet him all the time and I wouldn't want to reach out to him again. But, like he was, I think one thing I rate about him, he was very for like, a white gay like, person who isn't of faith like he was so affirming and so like, encouraging of my research, like genuinely very encouraging. so, I'm very appreciative and I think it gave me a lot of…he was very, very critical, which at the time I couldn't handle but, like, genuinely pushed me to be a better writer* *going into spaces where I'm usually the only hijabi like being the representative. I think because I've been put in that position from day one anyway, do you get me? Like I've always had to represent my faith from a young age. I've never had the ability to learn about my faith, to just to learn about it and develop myself. My faith always starts - and I'm sure this is for a lot of Muslims as well in the UK where you start off learning about your faith in order to counteract Islamophobic beliefs. So, you start learning about Islam. Is Islam a religion of peace? Does Islam give women rights does Islam….?*
Islamophobia	*year 10, I'd say part of it as well, it was such extreme, like Islamophobia I felt around me like even on the news there was a lot of, you know, like the whole Shamima Begum stuff, like, like, a lot of people, even in my family, were very, like, 'Oh my God, Aisha's gonna run away. Aisha's gonna'…it was just so unfounded. But like, there was so much. I remember getting really angry and upset all the time because people either thought I was gonna run away to ISIS or like in the school, like it just wasn't I wasn't able to move beyond like the school environment like we weren't able to…literally we would have some assemblies like nearly every day, especially when there was a terrorist attack anywhere around the world like we would have police show up outside of our school to escort us into the school. Or like, we would be told, OK, guys don't walk home alone. Like it was just. And that was just normal our school experience was very normal*

	where, you know, the police would always show up just to stop us from getting hate crimed by outsiders. You know it was so intense, but I think I remember when I was in, I think year 10, I don't know if it was Lee Rigby. There was the guy who was attacked in London or something. I remember thinking Oh my God another Muslim attack another - I'm sure you know – like oh another Muslim attack…and even now like if there was an attack to happen, I won't leave the house for a few days. To this day I still won't and that started in high school we just wouldn't leave the house for a few days.

4.5. Laylah

Laylah joined the interview aged 21 and attended university at the time of her participation. Her parents moved to England from Syria. Laylah spoke in depth about her intersecting identities and how this impacted her sense of belonging at school, particularly in relation to peers and staff. She shared some of her challenges related to a reduced sense of belonging and how this impacted her mental health. Please see a summary of her superordinate themes below.

Participant 5 - Laylah	
Wellbeing	*with religion I've had quite a up and down journey. Yes, I was born Muslim, but I felt like I had to find my own way back to Islam and like build that connection and I mean it was aways there and I did have a rough patch not long ago for a few years. It was quite difficult for me, and I was in a dark space and I didn't feel that connected to anything. I'd say that the past year especially I've been so…I've been trying to connect so much and I've just seen how it is impacting my life as a whole like my day to day life my emotions my feelings. I find it makes me stronger having my religion to lean back on and I find it so beautiful the way there's an answer to everything. It's like…empowering so I find that beautiful and something I appreciate and love.*
Culture vs. religion	*I feel like when it comes to religion and culture with me, I clash a lot because growing up the side of religion I got was more of a cultural side so there were things that, at a really young age I used to get really annoyed about but then I grew up and learnt for myself like well that's not my religion that's culture. Now seeing the difference was good for me but it would make me so angry when I was younger. Now when people try to force cultural norms on you as if its religion it just winds me up. Now I'm able to…because now I know for myself, I'm able to speak up about it and say no that's not right.*
Navigating school	*I'd see the way teachers would act towards us (ethnic minority Muslim students) like very judgmental and even when it came to religious studies, when they'd be talking about Islam they'd be saying things that were well off and you come to correct them saying like 'that's not right we don't do this', they make it seem*

	like we're the ones that are wrong as in they'd be like 'I'm the teacher' but you're like saying things about my religion that's completely wrong, but it was still made to be our fault which was weird and felt…not nice. *I went to a teacher and opened up I spoke about things because we had a therapist in school, I was trying to get to…so this teacher got me to open up and do all these stuff then they didn't refer me to the therapist…and that made me feel like my problems didn't mean anything. I felt like I was entertainment for her…like gossip, she just dismissed me after that talk.*
Loss of cultural tradition	*my culture not clashing with my religion, it's a beautiful culture and I'm so proud of being Syrian and Arab and I feel like there's layers to it…its hard because at the same time being Syrian a lot of my culture has been wiped away so it's hard to connect to it so when I feel like I'm connecting to my culture I feel like I'm connecting more briefly as just being an Arab rather than being a Syrian. Yeah, like a lot of Syrian culture has been wiped away like traditional clothing I don't even know what that is, it's literally gone…just a lot of things.*
Awareness of colonial history	*My parents would tell me like we had all these traditional and cultural things but overtime it got wiped away over the years like when we got colonized and stuff so slowly our identity was being stripped away, but then then war came, and it was like gone.*
Parent experience of war and displacement/migration story And Parent engagement	*when my dad came he came to study but then he didn't know English he didn't have a place to say so he really had to start from 0 he had to work like really small jobs like cleaning and stuff like that and bakeries, and he made his way up. My mum came and she had no one here and she didn't speak the language so she couldn't really communicate with people, so it really did take her quite a while to just be able to socialise and have a social life around us. For me…that impacted me growing up like…when my parents come to school like my mum has quite a thick accent and she didn't really know a lot so it felt really difficult and when the teachers would talk to her there'd be a lot of going back and forth.* *it was parents evening and she came and she was just complete Arab auntie being there and it felt so embarrassing because everyone was starting like 'what is she doing'…because my mum she's very open and social and I'm the complete opposite very introvert…I mean it wasn't bad but back then I was like 'mum try act like a white woman' but she wouldn't so there was times like that where it was a bit too much but nothing really bad*
Social connectedness	*I wore a hijab like midway through secondary school and that was really difficult for me. I wore it in year 10 and just seeing people's reactions and how they'd treat me…even from other Muslims because I went to a very mixed school. So, I kinda felt like there was a big spotlight on me and I didn't like it just felt like*

	it was not a good spotlight because there was so many people's opinions and what they wanna say and it's like…just let me be. So, I found that difficult, but I have grown to love hijab. *I remember things like during Ramadan when most of us would be fasting, so the non-Muslim friends would go buy nice food and would come rub it in our face and take the mick out of us, and we'd be there like….this is embarrassing because we don't really care…but it was crazy how people would just outright disrespect us. You'd think that in this day and age others won't be doing that but they'd just be racist and Islamophobic. That was hard and it felt embarrassing like we had to shy away from it…hide from saying 'I'm Muslim', Like I couldn't be open about being Muslim because then they'd be like 'oh she's so religious and strict' it was never a thing where you could just be free about it or openly speak about it without getting the 'oh she's so'…I don't know the word in English I forgot it in Arabic too….extremist that's it. So, you couldn't just say you're Muslim without being called that, so it was hard.* *like I had one time where I was coming home from a Palestinian protest with a group of my friends and this guy just had a go at us it was really scary, or when I'm on the bus or something and people move their kids away from me like I'm gonna do something, or the stares you get and assumptions they have on who you are. I get that a lot. But when it comes to socializing, I socialize with people from similar backgrounds…not necessarily same religion but others who also have family that have arrived from a different country and can relate to a lot of things.*
Women's rights – gender	*culture keeps telling us different especially as a woman it's like…do this don't do this this is wrong, and then I learnt for myself and saw that actually, I got a lot of rights and freedom and I am privileged to be a woman in Islam…but then culture flips it like…no. I feel like during that period it was quite difficult for me, but even after that bit I went through a hard phase it was quite dark and I felt really out of touch with religion and within myself, just felt very disconnected from life and everything…I had to work really hard to sort that out. Sorting that out helped me feel more connected to myself and overtime helped me connect to my religion. That wasn't the same time I wore hijab that was a while after…more recently.* *when I went to Arabic school there was just so many opinionated people like 'women should do this and that' even with like my mum and dads friends who came from different countries they'd be like 'don't do this be quiet do this you're a girl' like so many things just thrown at me and I even remember with family…I was in Egypt with my auntie and cousins and my mum and grandma walking and there was this guy on the street walking this old man he just jumped out and said something to us and that scared me*

	like I screamed and after that we were laughing because it was funny, my grandma just grabbed me and said ' you're a girl you can't laugh like that in public you need to be ashamed of yourself' and I was like woah…me laughing is bad? I wasn't screaming like crying on the floor I was just laughing…I felt like I couldn't even do something so small it just felt like I was being controlled like 'do this do that' and it just didn't feel right there was no way that was right. *I know it's a norm for some people but there were girls my age at the time like 15 getting married and even when I was in Egypt they were looking for husbands for me like 'you're old enough now'…I barely lived…..it just felt like none of it was for me…it was for the guy and I just never felt ready so it was like no I'm not ready and I'm not going to be, and they say like no it's not up to you. Like what? It just felt like this pressure and this …image I had to follow which didn't sit right with me at all.*

Appendix 5. Analysis process

5.1. Full transcript example – Um Kulthum

I: How would you introduce yourself?

P: Ohh, I'm gonna introduce myself as a 17-year-old female Muslim erm that was born and raised in the West with very strong Arab upbringing…I think that's a nice place to, I don't know, put myself as a human being

I: Hmm.

P: I'd say I'm still learning and growing individual and I'm very, I don't know, curious and open to learning and understanding certain things, so it that's the bubble I display myself in.

I: Hmm…that's that's really lovely.

P: And... I was - ohh - I have five older brothers and one younger sister so it's a very big family.

I: Big family mashallah.

P: yeah, very big family, yeah. Umm. But that that contributes to times brothers taking on the role of the father and me, sometimes taking on the role of the mother in regards to like money and stuff like that, which is not very heard of when you sit in a like a western environment,

cause well, at least from I've heard from my friends and the people that I'm around in school from like since I was very little. There's a very clear distinction between these are the siblings…I'm like only child and these are the parents and that's about it. Whereas I don't know it's an upbringing thing, but also seen in my community, even with siblings' older ones tend on to take care of like what's happening, and they're very interested in being like within the family and being very…what's the word involved. Which has its benefits and its negatives.

I: Hmm.

P: Ohh overall, not too bad.

I: Yeah, when you say involved, is that sort of like in the big like decisions or…?

P: Yeah. And., I mean, sometimes it can be big and small. And so, for example, if we were travelling to a certain place then that is considered to be a big decision and it's like, OK, let's hear what everyone else has to what they think about this and whether it's a good idea or not. Should we take this decision or not? Yeah, but sometimes it could be as little as do you think it's a good idea to do XY&Z on the weekend as a family so yeah. Varies. But yeah, in regards to school it was very mixed because …My brothers were in a time they cause, so my oldest brother is 38, so he's 20 years older than me, so his time was completely different to my time, so it was hardcore Islamophobia and they were more placed in East London, which is known for its gang violence, for its crime, violence for so many things that are like negative. So, I think because they were brought up with that, they have a severe like overprotectiveness over me and my younger sister. Even my like 5th, 4th 5th brother.

I: Yeah. Hmm.

P: To try to keep us together, but that is also like sometimes I look at them. I'm like, did you really deserve that? Are you the way you are because of what you've gone through or is this generally your character? Because sometimes like being overprotective is very good to a certain extent I believe because...if I come to say I wanna do, I don't know. For example, my studies, if I want to pursue a career in medicine, for example, which is hopefully where I get to, but

sometimes it's like “ohh you wanna pursue a career medicine” … in the very beginning it was like “no you can't do it. We're not from like a high background like your dad is from XY&Z your mum's XY&Z you can't really do this” and then as I've kind of like proved myself through getting grades in GCSE and trying to do like and stay on top of my work and all this they’re like “alright. OK. We see that you're willing to try your hardest. Let's see how we can help you”, but sometimes that help can turn into pressure, and they don't realise that a lot. So, it has its positive and its negatives, but yeah.

I: That's really interesting. Yeah. It's like you've noticed a) like all the different roles that your family takes, including yourself. And based on your, like experiences here from, like, the social political context. Which you like, you know, really noticed that, you know, you're very insightful, which is, you know, really interesting.

P: Hmm. Yeah.

I: How would you describe your ethnic identity? I know you said Arab but that’s quite big as well.

P: That's broad. Yeah. So, I originally come from Lebanon. Both of my parents were born and raised in Lebanon. Dad is from Beirut city. And my mum is from village called Saida. And so, there's a very interesting story how both of my parents got here to Britain cause we were. My dad was supposed to have taken us to America, but that did not work out. And so, the start of the story is my parents at the time had three of my brothers. So yeah, they were pretty young at that time. They had three children in Lebanon, and my dad tried to move. He was working in Saudi for a bit, and he wanted to move to Saudi stuff didn't work out there. So, he was like, OK, where else can we go? Cause war burst out in Lebanon, so it was unsafe. There were too many political groups. And my mother was against the idea of each of my brother's joining a different political group and ending up losing one of her children as her mother did. So, she didn't want that to happen. So, my father travelled to America, but that didn't work out. He got deported back. They took him to Mexico 1st, and he was trying to live there. Didn't work out. So, he came

back. And then after a while they were like OK Britain started opening its gates as my dad puts it and he went to Britain by himself with like a group of friends, I believe, and he, like he was able to like put himself a foundation here. Then like a year or two, maybe even three years later, he was able to bring my mum and my brother's back. At the time my dad was a taxi driver, so he still is a taxi driver till now. But yeah, not the best job, but it was a job that was able to put meals on the table. But yeah, every time they say the story, I'm like, wow, you guys were proper up and down, but yeah. And throughout that time. So, they started off in East London. My mum describes the time as like because she didn't know English back then, and studying a new language was like very, very difficult cause my mum had dropped out from year 5 because she comes from a very big family as well a family of 10 children and her mother had passed away from cancer and her dad from heart failure and two of her brothers also passed away in war so the idea of death was always around her and travelling to a new country by herself, her husband, working as a taxi driver, going out, not seeing Muslims or people that speak Arabic. So, finding a community in the like with my parents in the in the very beginning was very difficult for them. The only people that they had known is like the people that my dad came with to start a life in Britain and but as time as time went through, my parents went different lodges, different houses, so they were always moving. And then they had the remainder of my two brothers. And then after … uff after like…20 years no. There's a 10-year gap between me and the youngest boy as they put it. By the time that I had occurred, we were based in (borough).

I: Hmm.

P: Throughout that time my…they found their community and through what I've heard, the community was so much stronger than it was now I think because there was so much of less people and they were like, OK, we need to hold on to each other. But now it's like when I see the community now, I'm like, wow, like if I was to trip and fall the majority of you guys would laugh at me. But back then the way my mum describes it, if she was to trip and fall, the whole community would come and rush and see what's happening. So, it's interesting like the

difference.

I: Yeah.

P: Yeah. Yeah. So, I believe like when I was younger, I felt more of the Community, but I feel like COVID destroyed that so much. We were already kind of dispersing as it is. And then COVID hit and then now people are like trying to get back to socialising, meeting each other, remembering that humanity is out there and the people, it's a struggle, especially within communities. So, it's a very weird time to be in because I'm like 17, so I've had 17 years of experience and it's been a mixture of like brothers being in jail and things like that. So, I've I'm like, wow, what is happening and now I'm like ohh yeah, I'm gonna do medicine. I was like okay. So how we gonna get you there? I'm like, OK, let me let me try my best. And if we get there, we get there. If we don't, then at least we can say we tried.

I: Yeah.

P: But yeah, that's a brief overview.

I: Yeah, that's really that's really insightful…and I want to name and just acknowledge that from just your perspectives

P: Yeah.

I: There seems to be quite a few like difficult experiences that have happened in your family based on what you are saying from your parents and your brothers like migration story and your father's like, you know, journey to like finding that stability for the family is not something you've experienced directly, but I can really feel it through, you, you know.

P: Yeah. Interestingly, I feel the same way because in a sense, it's like, although I wasn't physically there, the people don't realise that the effect of…especially family close family, the effect of what they've gone through can impact the people that like are after. So, in a sense, although it was like, I don't know, more like more than 10 years ago and I was a child at that time, we were still a little bit moving and we were still a little bit unstable even till this time. I'd say we're not 100% stable because there's always this factor of….” Oh. Oh, should we move

back? Did we make the wrong decision being here?" So, it's like, what is happening?

I: Yeah, yeah. Again, it's like that…correct me if I'm wrong, but it's like that sense of, like, stability that your dad was searching for is kind of still present in your day-to-day through like, you know, you being here, your career, your family makeup, and experiences like it's it's still there. Yeah.

P: 100% I feel like what...I think a lot of the Western people or the people that have not gone through a similar experience or experience of their parents migrating, it's in a sense they don't realise that the effect is still there like…we might seem stable or we like alhamdullilah we have a House, we have cars. We have like majority of things that are a necessity. But then, for example, when I go back to my country, Lebanon, to just visit and see my cousins I'm like, wow, they have more of a community than I have…cause my cousins there's so many people there so they don't even have to make friends. They already have a community within themselves and they're just cousins, right? So, if anything is ever too hard on them, they can go to their auntie's house. They can... I don't know. Go for a walk on the beach and it's fine. Whereas with me, if I'm like, if I get irritated for whatever reason, the furthest I can go is my room. And it's like even that is not far enough because you can still hear everything that's happening. So, it's like…it's like I don't know whether to say they're in a better blessing or I'm in a better blessing cause in a sense, it's like for them. It's like, "wow, she lives in Britain" I'm the cousin that's like, that lives in Britain. "She has a bed to sleep on, and she has a career she's able to achieve" and in that sense, I'm like, you know, that's a really big blessing. They're not able to do all of that. But in another sense, I'm like, you guys have so much stability in the sense where you guys literally don't even have to make friends when you go to school, like, you guys are all together and if you ever wanna go on a family vacation or just on a trip, you can just. Even if your mum doesn't want to go, you just go grab your cousin and go. So, it's like…yeah.

I: it's that sense of community again coming through. Yeah. And it kind of reminded me of, like, what you were saying earlier about how your mum would talk about the sense of community she

eventually felt like 10 years ago. But even then, like, having it. But now it's not as much. So that seems to be like a theme that I really want to explore with you and will probably come through as we move along.

P: Yeah. Yeah

I: Now that we've explored part of your ethnic identity, I'm wondering about what it is that you value about your religious identity and what role that plays in who you are.

P: I think…in regard to religion, I've always felt so…I was born and raised as a Muslim. I was born into a Muslim family. When I was younger, I didn't understand what that meant because I thought ohh everyone prays five times a day, everyone fasts like Ramadan. Everyone does a form of charity, or you know, everyone just does it. But as I grow up, I'm like like, no, that's not how the world works. People believe in different things, have different ideologies. And even within Islam, people will believe different things and have different views on certain things. So, in a sense, it was always confusing growing up cause I was like, what am I supposed to believe? And then I I'd say around the age of 10 I started fully like looking at - What is my religion? What? What am I doing? What's my journey like? What is? What's the meaning of life? And thank God I had the upbringing of Islam because it made a foundation of, like, a platform where I can start my journey as I put it. And I think a lot of people that are born into Islam don't realise that there has to come a point where you choose your religion as well. So, I'd say at the age of 10 I was able to say no you know what? I want to choose Islam. I want to choose like getting closer to Allah. I want to explore what is Islam? Why? Why like should I be in this religion and not in any other religion or just not believe in anything at all.

I: hmm. Yea.

P: although funny enough, I wore the hijab when I was very young, so I started wearing the hijab at age of seven. And a lot of people are surprised, but I think that for some reason I I think I started wearing the hijab because I looked up to my mother and my mother always wore the hijab. And she was like a hero standing in front of me with hijab and her cape in the back. And I

was like, I wanna be like that and one step to getting closer to that was like…she wears the hijab, I'm gonna wear the hijab. But as I like started exploring Islam, I was like the hijab is so much more than that. There's so much like every day I walk out with this around my neck, around my head and I'm displaying that I'm a Muslim woman that was born in the West and is still able to hold on to her religion and I'm someone that like, craves learning about my religion and like, I cherish and honour like my prayers and the holy month of Ramadan and all of these small things that build me up because generally speaking the only person that I feel like I was always able to turn to no matter what was happening to me, was to Allah subhanau wa ta'aala, like it could be in the midst of the nights where I can be crying and whatever was happening, I felt like, you know what? No, my God is near, He's in my heart and He knows me more than anyone that knows me. And I think that that built a sense of community in myself where it was - Although it's just one person with like, not a being - but Allah, I was able to build a community with that and that brought such a sense of warmth to me in just my day-to-day life.

I: that's really beautiful because it sounds like this connection you described is because of how for you Allah is a form of consistency, stability, and as I'm thinking about everything you've said so far you know the themes of instability in the family and the Bristol and how here this is your space for your own stability and it's really interesting when I think of it that way.

P: Yep yeah

I: And I also want to just kind of again name that you know you are bringing up some difficult experiences. Perhaps it's triggering some difficult memories, so I really want you to pace yourself.

if you feel a bit uncomfortable about sharing something, that's absolutely fine. I think as long as you're feeling okay, and if you want us to pause or stop, we can.

P: I'm okay so far. Thank you

I: Yeah. Great. So, you you've spoken about what your understanding is of your parents, like journey to the UK and that's been really valuable and about your ethnicity and religious identity

as well. So I'd like to move us on to thinking about your experiences at school and what it is that you value about your time at school?

P: I'm going to start off with saying that school has always been an up and down thing, so there were times where I've absolutely loved going to school, but there have also been times where I'm like I'm gonna burn this building down when I'm done. Hahaha well, I know that sounds bad, but that's like so in the very beginning, I'd say I used to love school. Absolutely. It was like heaven going there cause it was so much fun that idea of like, I don't know, meeting new people and like just playing with them and not worrying about whatever's happening at home or worrying about just anything like at primary school, I'd say it was like I was going to school as if I was going to a playground. So, it was…it was so fun. And I've always been, I'd say, involved in school. So, I was school councillor in primary school, and I was always like the mother slash therapist of the friend group hahah

I: ahh interesting

P: And but yeah, primary school. Although in primary school, when I first put the hijab on, as I said, I was like 7-8 years old. So, I was in around year 3. At that time, I had so many questions shooting my way. I think, especially from the boys, cause I went to a mixed school, so a lot of the boys used to be like, but I saw your hair before. How can I like, I can't see it now. And as a 7-year-old, you don't know yourself. So, I was like, it's just part of my religion (laughter)

I: (laughter) Yeah, you are throwing all these big questions at me.

P: (laughter) yeah like relax. Ohh I've even had… there was an experience once in primary school where I had a teacher she'd be like “Ohh are you bald” and lifted up my headscarf in the middle of lesson and I was like well that's not very nice.

I: hmm. Yeah. Sounds like that memory really stuck with you.

P: 100% and I think also my name being a heavily Arab Muslim name but not Allah “X” I had to shorten my name with people to X because it was easier for them to pronounce and I also I grew up with my mum telling me like “your name is who you are, you should value your name

and live up to it". So, when people would mess up my name, I'd get irritated. I had a lot of teachers call me (wrong pronunciation examples), and I just I was like, OK, you don't know how to pronounce it. I'm gonna give you an easier option, and I made sure everyone knew me as Mina to the point where in the register, if a new teacher would say 'Um Kulthum' the students would be like, "why did she call you that?" And I'm like, that's my full first name. I've shortened it down to (shortened name).

So I've lived majority of my life as midnight, although at home I'm called midnight Allah or whatever nickname I'm given. Umm...I think with that, that carried on – oh – also with the hijab, putting it on at such a young age I lost a lot of friends so there are like, I wouldn't blame the people I blame the parents to be fair...take it as you please (laughter). I had friends that I thought were very close to me that would come to me like "you put your hijab on you're getting closer to Allah I'm not gonna be your friend anymore". I was confused because we're so young like why do you care about what I put on my head, why is that such a (?) to you? So yeah, that carried on from like year 3, 4, 5 and 6 the whole of primary school. I had people come and go surprisingly not because of my character but because of my religion, so I was like, alright well see you then (laugh).

I: yeah, you notice how it impacted you in how people perceived you and your relationships.

P: 100% yes

I: yes, please go on.

P: umm so yeah, in high school, so I still carried on going to a mixed high school so at that time I was trying to become more modest in my wear. So instead of wearing like a short skirt I'd wear a long skirt. I'd make sure I'm always wearing my blazer because the shirt was tight, stuff like that. So that time was kind of scary and there were times where I think...I don't wanna wear my long skirt I just wanna fit in I don't want people to perceive me as different or as if I'm a weirdo or something. Although there were a big majority of Muslims in the high school I went to, it was still like, there was just a random thought it my head like 'they're gonna treat me differently just

because of my skirt or because I won't take my blazer off or do certain things'. So, it was a bit of a struggle like the whole of year 7, I'd have arguments with my mum about like 'no I don't wanna wear my long skirt I wanna wear my baggy trousers or stuff like that. My mum would be like 'not why you're beautifying yourself for the sake of Allah why do you care about other people' and I'm like 'you don't understand mama you don't go to school here'...yeah. But then because also year 7 there's a big jump from primary to high school for everyone and I didn't realise that until like I had people backstabbing me for random reasons and I had people like trying to get at me for like the smallest things. I'd say it was the scariest time because you're trying to identify who you are and build up your character to be an individual and not someone whose dependent but then you also have this random shouting around you of everyone trying to criticise you and mould you and it's like...hold up...am I supposed to mould myself or are you supposed to mould me, what's supposed to happen here? It got harder because like, why am I doing this? If everyone's going to criticise me, I might as well not wear the hijab and not hold on to my religion and just fit in with the people. So..it was such a hard struggle between like 'should I go to the prayer room and pray, or should I play with my friends so they don't ask me. I was even labelled 'the holy one' in primary school because I was trying to go pray, or I'd fast the whole of Ramadan and stuff like that. Yeah. That was the whole of high school I was named as the holy one or 'the one that nobody should touch' and stuff like that. I was like 'alright' ummm 'I can't wait to get out of here' it wasn't the best experience but yeah. I think because of primary school I always painted school as such a fun place to be, a place for learning and growth but because of that environment, I didn't feel like it was a fun place to be or a place of learning.

I: in secondary school?

P: yeah in secondary, I always felt like...I don't know...it was a place where people found people to bully, it was a place where other people had problems in their home they'd chuck it at you because you're an easy target...it wasn't so good in fact I found COVID as a blessing because it was like...wow...I can take a break from these people...I don't have to see them for a long time.

In that time (covid) I was able to get home schooled and it got to the stage where I didn't wanna hold onto my religion, I didn't wanna do anything I lost interest in studying I lost interest in everything. I didn't try to show it to my family...I tried to show like...'you know what I'm fine I'm strong'. To me, all my family were strong people, were people that don't let things affect them. So, I was like.... I can't be the only one that lets things affect me. So, at home, I felt like I had to have a switch where I get home, before I enter the door, I click the switch like ok there's nothing wrong with me I'm gonna pretend I'm doing work or get on with stuff. Then, slowly slowly my mums tarted to notice stuff losing my confidence in like...speaking because I'm very talkative when I get comfortable. But at that time, I was not sharing anything anymore, I didn't participate in conversations with my family, or I don't know just be present in the moment. It was just … ok I don't wanna do this anymore.

I: quite withdrawn?

P: yeah yeah.

I: can I ask what year you were in around that period?

P: Let's see. I mean the time period where I fully started to like to withdraw, I'd say it was like end of year 7 beginning of year 8 and then COVID happened at like the end of year nine. So, it was like there's year seven-year eight and year 9 to me was more than three years. They felt so long, like it was never ending. And that was the time when I was withdrawing the time when, like, I was losing interest in like...living like generally speaking, I was like, wow, this is it's not fun growing up, isn't fun. Why do people paint it as such a fun thing to do? So...it wasn't that good, but when COVID hit umm, so end of year nine year ten...2020 what an amazing time like COVID hit and it was like I was able to have a break from school completely....and because schools were still trying to like, wrap their heads around covid and how to treat students with COVID there was, like I'd say, a six-month period where there wasn't actual schoolwork. So, it was very much just a huge break, which I felt like I needed. I needed to just...sit between my family at home and just appreciate just the small things and realise that school isn't the end of

me...but...like now when I look back, I'm like, look what it took for me to realise that... it took me to completely distance myself and I didn't have a phone back then so I couldn't communicate with my peers for like with school or anything like that. It was just laptop and e-mail. So, it wasn't like, and I didn't have kids like knock on my door. I wasn't that close to people because from my upbringing, it was like the people at school are the people at school. They're not your community. I - like my mom, would always say “I don't know who your friend's mum is. How do I know that this is a good person for you to be with?” So, I just like I felt like there was nobody I’m never going to be able to, like, invite them over or do anything like that. So, I just, I kind of left it even though there came a period where I wouldn't say I had a friend group. I've just like...jumping around as just, like, fillers for break and lunch because it was like, if you didn't sit with anyone, then you're a weirdo. You're a bigger target to pick at. So, I was like, OK, I'll just hover around from everywhere.

I: Yeah.

P: So yeah, covid I'd say was a blessing. It was like...although it was the midst of a crisis and it - there was so many negative things happening, to me, it was like I was able to have a break from schoolwork. I was able to have a break from pressure of thinking about my future because everyone was focusing on now and then I had a break from being around toxic people and things like that.

I: MMM. Wow. That's yeah, that that's a lot that you've shared there so deeply, you know about you, how you developed as a person and reflecting on your identity and those around you that have had an impact in how you, you know, present yourself and how authentic you feel you can be. I think that's really.... I mean, I'm just really in admiration about how deeply you can reflect about that and how you kind of tie it into who you are today, um. And I think some of those things you mentioned we'll keep coming back to cause. I feel like, you know, they all connect.

P: Hmm. Yeah (nodding).

I: you briefly touched on your parents like influence on your education, so around you know how they might perceive your peers and you know that sense of, like, them (parents) not knowing them (peers). So, you know how...how can we build a community with them or not? Seems like that's something quite important. So, I'm wondering how or what role they've played in shaping like your career and choices? I know you've said you want to go into medicine, and you briefly mentioned how there was a bit of, like, reluctance at first when you voice that you wanted to go into medicine a little bit of like apprehensiveness, but then seeing that you're working hard, they've, you know, been supportive of that. So, I'm quite interested in the role that your parents have had in, in your education.

P: yeah. I'd say - so.... I'd say from - so my dad, he doesn't really know what's happening. So, my brother's will take on the role of my dad and my dad is more so supportive in the sense of "I'll drop you off to school". He'll do like I put it as the labour part of having a child going to school. So, the dropping off the "do you need money for resources like stationary" and stuff like that, but other than that it my dad didn't really mind what I was doing in regards to school. Erm my mum, however. Um, I'd say she was very heavily involved. My mum has various health complications, but with that she always made sure that learning and education was like the highlight throughout all of my upbringing in the sense of - she was learning herself through learning the English language or through learning the Quran and stuff like that. So, I was always, I always had a view of someone learning someone in love with learning someone who like, appreciated education, and loved knowledge. And I think that was chucked into my childhood here and there in the sense where puzzles were a huge thing. Even I like. I remember in cars when we really, really small, my mom would go on drives or if she had a hospital appointment or whatever it was if she didn't have paper should always give us the back of her receipts. And me and my sister will sit there even though it was a bunch of scribbles she'd appreciate like "look, mum, look what I did" and she was like wow. Now try learning your ABC or try learning your Arabic alphabet. So, I always had education with my mum, and it was always a

highlight. Erm...in regard to shape shifting my career and choices of subjects, my mum didn't really mind what I was doing, just the fact that I'm - I was doing well and I was doing something that I had a passion for. So um, we we've always had random books lying around they were very random like you'd have an Islamic book, but right next to it you'd have like a book about the human body and then right next to it, you'd have a book about cooking and so we always had random pieces of knowledge lying around alhamdullilah. My mom and my brother, one of my brothers are the 4th one. He used to always get us like outfits like, you know, the Rapunzel outfit or Aladdin or the nurse outfit and stuff like that and there was a time when he took us and my sister chose the Rapunzel outfit, and I went for like the nurse and the Doctor Kit, and from then my, I think my mum might quote on that how I like understanding how the human body works and I just like helping people and things like that. So..I'd say around like I don't know, 9-10 years old, my mom gifted me a book about the human body, not a thick book like a children's book about the human body, and that sparked my like, wow, I love learning about the human body and how it works, and that was to help in my religion because I was like, look at the creation of Allah like, look how detailed it is there's no way there's no creator. So, in that sense, my mom has, like, shaped my career very silently I put it and indirectly. She'd never like forced me into anything. In fact, she'd tell me she if she ever saw me struggle or stay up till like a long time...even now, when I stay up to like 3:00 AM, revising for an exam, she's like, you know, "if you really don't want to do this, you can always drop out. Like that is an option. I want to remind you" don't have to like, as my mum puts it, "squeeze yourself to gain what you want. Like, leave it on Allah". And I was like - so my mum has always been supportive of whatever. In fact, when I first told her, I think I told my family that I wanted to go into medicine at, like 14/15 years old and my dad and my brothers were all like I'd say, mocking me. They were like, "we don't come from a rich family. We don't come from a background of doctors or highly qualified professionals like your mum dropped out in year five and your dad dropped out in year nine. And we just about finished our GCSE's...like, how do you how do you expect to become a doctor and become in

this amazing field" and my mum was always there to be like, "no, you're gonna prove it to them. You're gonna show them you're gonna hold the stethoscope around your neck. You're gonna hold the degree and show them. Look what I did." And she she was more so my moral support if I ever felt like I needed to vent to anyone my mum was always there if I ever told my mom Ohh I can't do this anymore. There'd come days where she's like "you can take a day off today" or the majority of parents are like no, you have to make sure you're in school. There are times I think because she realised that like I'm not taking days off just because I feel like taking a day off. The days where I'm taking a day off is where genuinely I haven't had enough sleep. I can't keep my eyes open. I'm fully stressed and it's going crazy. So, my mum is like no sleep in today. Like, make sure you're getting your rest in so my mom in in regard to my career has always been supportive, is always ready to back me up for anything. So, my mum is like my #1 warrior (laugh) my #1 supporter, yeah.

I: Yeah, that's really lovely that she's kind of like in your corner and kind of really with you in that experience.

P: Always. Yeah, 100%.

I: I'm kind of like wondering, I'm just conscious of the time, but trying to kind of like piece, everything that you've like shared so far together and I'm interested to hear from your perspective and like your experience umm and I view you as the expert of your experience so in this sense, I really want to hear from you what it is that you hope for educators to know or recognise about young people like yourself that make you know that could make school better. What factors that they might need to focus on.

P: I think it's different at different stages. I think educators should understand that sometimes if a student is sleeping in class, it's not because they wanna mock you or they're sleeping in your class because they don't like your class. Sometimes there is more going on in the picture, and I think educators also need to realise or come to the conclusion that education isn't the whole story of a student...it it's part of their life, but it's not their whole life. So, I think in in regards to

like workload or or I don't know things like that, like amount of homework or the amount of umm, pressure, I think should decrease, not majorly. I agree with the idea of revision in homework and things like that. But I also feel like educators don't realise that sometimes all a student wants is just time with family time with just friends and things like that because although they tell you this piece of homework takes half an hour, if you do it in that half an hour, it's not gonna come up to the standard that your teacher expects it to for for it to come out. And then your teacher is like, well you didn't spend enough time on this, and it doesn't look good. I can't accept this, and you end up like redoing a piece of work that actually took two hours rather than half an hour. So, I think the idea of just increasing time with just things like homework and stuff like that, or decreasing the amount into more of like a clever way of instead of giving me a huge load of homework, give me... "I want you to make a mind map about everything we spoke about today instead", so that the teachers able to see okay she's understanding this point because there's a lot happening in this, there's there's branches of this and that rather than has she been able to find the answers online cuz generally speaking this is what's happening. You're given the homework, the student goes, they have access to Internet, they're not sitting there and trying to do this. That's gonna go online. They're gonna find the answer they gonna write it down. You're happy. They're happy. They moving on. That's a lot of students. That's how they see it. So, I'm not actually learning from the pieces of work you're giving me. I'm just trying to satisfy you, so you don't give me detention or don't tell me off or send an e-mail to my parents.

I: hmmm yeah that's useful to know. How else might they be able to support with ensuring that you can be your authentic self.

P: I think including things such as like Culture Week, where it's like it can be a week or like just a period of time where you have random stories from like different ethnic groups where maybe the students can bring up or like a cultural week where different types of cuisines are brought in from like the students in a sense ...like with culture week they're like building this community of differences but they also like look at my traditional wear. This is who I am as well or look at the

food that we eat. Why don't like we try it out together? So, introducing things like that. I think also supplying books from different literature writers from different backgrounds. So, when I go into the library and I'm looking for a book, majority of the books in my school library are white British literature writers. You won't find a lot of books that have written have been written by black people, for example, that have been written by umm, an Arabic literature writer, also maybe even including different languages within the library. So why are we sticking to just Arabic books - just sorry my bad, just English books in a library, why can't there be a section for just literally Arabic literature or literature, written in I don't know Hindu or whatever other language that can be found in literature because there are books out there. I've read books in Arabic. I have a whole collection. But you can't find any of this collection in the library I have to go and hunt for it myself.

So I think things like that where you feel included silently. So, I don't have to tell you, I'm going through a hard time because of where I'm from for you to include me. I can just be included silently through finding like “ohh my god there’s an Arabic book there. Oh, Oh my God. Today's culture week. We're bringing someone that does mehndi, for example and it's like, ohh” even my like white friends are getting mehndi done. That's so exciting, you know. Sharing experiences and things like that because I feel like school is majority of someone's – of a student's life like they spend. I say they spend more time at school than they do at home so instead of like focusing on ‘can this person throw on a piece of paper an A star,’ why don't we focus on ‘does this person genuinely feel OK while throwing up this piece of A star? Do they feel included? Do they feel like...are they happily giving you that A star? Or are they like drowning and being burnt out and just giving you that a star so they can like go and have some sleep for a couple of hours?

I: Hmm, that's really powerful. That sentence you mentioned there, and I won't be able to repeat it in the way that you beautifully did, but that really like struck me because it's like as much as you know someone can work hard and get that a star, it's about that process and like at what

cost. So, if you feel, you know, comfortable and like, you know, you're represented and you have that sense of, I guess community as well, I can bring in that back again from what we said earlier, but it kind of makes me think of that. So, in a way, having the experiences that you mentioned you'd hope to have is what could promote that sense of community within school and in a sense, you're wellbeing needs are being met. So, then you're also still achieving your potential kind of goes hand in hand.

P: I just want I just wanted to add another thing that would be really nice for schools to add is an idea of I call it the mental health hub. So, we did this in primary school, but the only reason we did this in primary school is because I was school councillor, and I was telling everyone this is what we needed. We had a week in when I was in primary school. We called it mental health week and we had just a room. We called it the silent room and there were different activities for students to partake including teachers, for example, one of the things that was there on sugar paper you write your feeling or whatever you feel like writing and because its sugar paper it will dissolve. And the idea is that you're dissolving your worries and negativity away and trying to vent in a safe space. Like even if we can implement that idea of there's a room, a silent room, where it's open throughout the whole school day, not just like lunchtime or break times, or we have to take a class out so students can try this no. It's open before school, a little bit after school, so people could just go there and just breathe for a bit to be able to carry on which I think was a really good cause it benefited us when I was in primary school and we did that and like everyone that went into that room walked out differently, everyone felt relieved. Everyone felt like, you know, no, it's OK. We can carry on so.

I: Hmm. Yeah, it gives you that like outlet in like a safe space.

P: yep yeah.

I: I guess again having that helps you express yourself more authentically and being able to voice like your challenges, even though they may not be like shared with many other people just because you're all different you know you still get to have that space, I think, which you know I

feel based on what you were saying wasn't quite present in your experience. I mean it was in primary but thinking about your secondary and transition there and it's difficult.

P: Yeah, it didn't carry on.

I: Hmm. Yeah. That's really insightful. What else?

P: I think some teachers have managed to do this. The idea of breaking not completely breaking the barrier between student, teacher, but breaking it slightly in the sense where there's less of a hierarchy because students do turn to teachers that make them feel more like friends. Less than "I'm the authoritative one. I'm the teacher. You're just here to learn." They really. We really do. Turn to teachers that genuinely, if they see us crying instead of making a whole assembly about how we should have a crying corner, they comfort you and they take you into a room and they ask if you're feeling OK and they just want to hear you out rather than I I don't know. Like "ohh. Why are you crying "and humiliating you in front of everyone like you were in that corner to cry for a reason... I don't want you to be sitting there telling me out loud. Why you crying? I'd rather you like take me silently to a room. So, I think, uh, slightly breaking the hierarchy between students and teachers and building with teachers the idea of being friendly, the idea that in a sense teacher are also carers. So, I think providing more for teachers because I must say teachers do take on a heavy load cause in in some cases where I've I've witnessed other students that really do have a worse background than me or worse upbringing than me, they really do turn to their teachers as their carers, as people they can like turn to. So, I feel like I don't know, maybe a form of training for teachers or some form of funding. So, the teachers are able to bring in their ideas as well into the playing field would be an amazing thing.

I: Yeah, I really like what you say there cause it kind of again it goes back to building that community around you and for young people with difficult experiences and maybe similar to what you've had.

And noticed that there are children with other experiences that are not the same but still difficult. So, it's like that importance in that teacher student relationship in helping you to be your

authentic self. Yeah.

P: I just want to add another thing is a lot of the support that does come from schools like recently I've seen things such as like youth carers like time, I guess. But the thing is it stuff like that, they usually do at lunchtime or like a break time and majority of carers are young carers. They don't feel like comfortable leaving the friend group and going to stuff like that cause they feel like ohh now I'm making myself different. Now I'm making myself like...it's kind of like letting other people intrude rather than I feel like it would be much better if it could have just been like a workshop with the whole class about someone's experience being a young carer, so it's silent and inclusive. Rather than highlighting that these are the young carers and it's like, well, I don't really want to be labelled as a young carer because although that is what I do, it doesn't mean that's all that I do or that that's all that I am. So, I think the idea of workshops does help.

I: yeah, workshops and using it as a space to share different experiences and learn about other people...that's great is there anything else you wanted to add or revisit anything you mentioned before?

P: no, I don't think so I believe I covered everything I can.

5.2. Stage two and three IPA: exploratory comments extract

Um Kulthum – exploratory comments		
Emergent themes	*Original transcript*	Exploratory comments
order of identities sequential introduction of identity desired identity: curious and open to learning opportunities for authentic self-representation	*I: How would you introduce yourself?* *P: Ohh, I'm gonna introduce myself as a 17-year-old female Muslim erm that was born and raised in the West with very strong Arab upbringing…I think that's a nice place to, I don't know, put myself as a human being* *I: Hmm.* *P: I'd say I'm still learning and growing individual and I'm very, I don't know, curious and open to learning and understanding certain things, so it that's the bubble I display myself in.*	Order of introducing the different aspects of her identity in a particular order led by her. Muslim first, followed by context of upbringing in relation to location 'the west', and ending with her ethnic upbringing. bringing in aspects of her personality e.g. 'curious, open to learning'. This is how she would like to be known to others. Has she had opportunities for others to truly see her in this way? Or has there often been judgements made from others around her? (that's my own interpretation not hers)
gender roles in the family navigating opposing cultural gender roles / roles and responsibilities in the family.	*Brothers taking on the role of the father and me sometimes taking on the role of the mother in regards to like money and stuff like that*	gender roles and comparison to the mother and father roles. She's explaining both the general parental role and how this transcends to the siblings and herself. Cultural differences, making that distinction by describing England as 'a western environment' – sharing her lived experience that has

cultural expectations of sibling roles mixed impact of brothers authoritative roles	*which is not very heard of when you sit in a western environment cause well, at least from I've heard from my friends and the people that I'm around in school from since I was very little. There's a very clear distinction between 'these are the siblings'…'I'm the only child' and 'these are the parents' and that's about it. Whereas I don't know if it's an upbringing thing, but it's also seen in my community, even with siblings', the older ones tend to take care of what's happening, and they're very interested in being within the family and being very…what's the word involved. Which has its benefits and its negatives.*	shaped this worldview on the difference between sibling roles in Arab families compared to Western families. siblings being very involved is normalized in her community. Communicating that there are times this is a good thing and sometimes not?
siblings in loco parentis	*I: Yeah, when you say involved, is that sort of like in the big like decisions or…?* *P: Yeah. And., I mean, sometimes it can be big and*	supporting her to share some more about her initial comments on sibling and gender roles.

	small. And so, for example, if we were travelling to a certain place then that is considered to be a big decision and it's like, OK, let's hear what everyone else has to what they think about this and whether it's a good idea or not. Should we take this decision or not? Yeah, but sometimes it could be as little as do you think it's a good idea to do XY&Z on the weekend as a family so yeah. Varies. But yeah, in regards to school it was very mixed because …My brothers were in a time they cause, so my oldest brother is 38, so he's 20 years older than me, so his time was completely different to my time, so it was hardcore Islamophobia and they were more placed in East London, which is known for its gang violence, for its crime, violence for so many things that are like negative. So, I think because they were brought up	her trying to make sense of her siblings contextual upbringing, factoring in her awareness on the different time scales and political contexts. Her interpretation of why her brothers are overprotective helps her make sense of her experiences in the family.
questioning making sense of family hardships family perspectives on career choice determination in career choice contextual upbringing of older brothers making sense of sibling overprotectiveness questioning siblings impact on her life sibling authority socio-political-cultural context and career aspirations		she is asking questions – possibly still trying to make sense of her brothers difficult experiences and the way they impact her today, and what their role has in her life. her experience of her siblings authority when considering her career aspirations. It is not just her parents that play a role in her career goals and experience. sociocultural context and impact on career aspirations – brothers as an authoritative figure in the family, setting limits initially on her aspirations based on the family's socio cultural and economic context being from a working-class background. she talks about needing to prove herself to her brothers by working hard which changed their views and are becoming more supportive of her career goals. However, she talks about how the pressure becomes difficult when brothers set high expectations of her.

proving herself and managing the high expectations of her	*with that, they have a severe like overprotectiveness over me and my younger sister. Even my like 5th, 4th 5th brother.* *I: Yeah. Hmm.* *P: To try to keep us together, but that is also like sometimes I look at them. I'm like, did you really deserve that? Are you the way you are because of what you've gone through or is this generally your character? Because sometimes like being overprotective is very good to a certain extent I believe because...if I come to say I wanna do, I don't know. For example, my studies, if I want to pursue a career in medicine, for example, which is hopefully where I get to, but sometimes it's like "ohh you wanna pursue a career medicine" … in the very beginning it was like "no you can't do it. We're not from like a high background like your dad is from XY&Z your mum's XY&Z you*	

	can't really do this" and then as I've kind of like proved myself through getting grades in GCSE and trying to do like and stay on top of my work and all this they're like "alright. OK. We see that you're willing to try your hardest. Let's see how we can help you", but sometimes that help can turn into pressure, and they don't realise that a lot. So, it has its positive and its negatives, but yeah.	
intergenerational impact of migration parental experiences of war, displacement. sense of instability challenging migration journey trauma and loss influence fathers resilience	*My dad was supposed to have taken us to America, but that did not work out. And so, the start of the story is my parents at the time had three of my brothers. So yeah, they were pretty young at that time. They had three children in Lebanon, and my dad tried to move. He was working in Saudi for a bit, and he wanted to move to Saudi stuff didn't work out there. So, he was like, OK, where else can we go? Cause war*	her parents' migration story. Repetition of the phrase 'that didn't work out' throughout this extract – possibly reflects the many trials her parents went through before finding a country to settle in. reasoning for the family to leave Lebanon – war and political differences lead parents to do their best to safeguard their children at the time and avoid further deaths in the family. Parental choice to move possibly influenced by parents' own trauma from war experiences and loss. fathers' resilience in finding a country to settle in before moving to England. Father moved to England first to lay a foundation i.e. settle down, find a job etc. in order for the rest of the family to join and transition more easily than he did.

	burst out in Lebanon, so it was unsafe. There were too many political groups. And my mother was against the idea of each of my brother's joining a different political group and ending up losing one of her children as her mother did. So, she didn't want that to happen. So, my father travelled to America, but that didn't work out. He got deported back. They took him to Mexico 1st, and he was trying to live there. Didn't work out. So, he came back. And then after a while they were like OK Britain started opening its gates as my dad puts it and he went to Britain by himself with like a group of friends, I believe, and he, like he was able to like put himself a foundation here. Then like a year or two, maybe even three years later, he was able to bring my mum and my brother's back. At the time my dad was a taxi driver, so he still is a taxi driver till now. But	despite Umm not directly experiencing the migration story in the way her parents and siblings did, she feels like she has experienced it through their story telling. Sense of admiration at her family's resilience during their migration. sharing her mother's educational history and migration experience, particularly of settling into London. Her mother found it difficult to transition smoothly due to language barriers and the difficulty of learning a new language due to leaving school at a young age. She provides there context around why her mother left education at a young age and how this impacted her transition experience. mother experienced lots of grief and loss from a young age, and Um is aware of this. It must shape the sense of compassion she has towards her mother? And the drive she has to achieve her career aspirations? parental experiences of transitioning to England, lack of representation in their area at the time. This made it difficult for the parents to find other people with shared experiences and building a community. Coming from a collectivist society, a sense of community was important to the family at the time. sense of instability has stayed within the family in different ways which started since her father's migration from Lebanon right through to the day to day instabilities in the country of settlement – England. Instability through her father's jobs, moving from home to home as a family and movement around England. Umm seems to be highly aware of her family's experiences of instability before she was born, which must have shaped her outlook and worldview today.
experiences of family's migration through storytelling admiration for family's resilience parents educational history and migration challenges compassion and drive parents transition to England and community building permeating instability indirect impact of family's migration / living the migration story vicariously / vicarious experience of family's migration intergenerational / vicarious trauma		

geographical instability socio economic instability	*yeah, not the best job, but it was a job that was able to put meals on the table. But yeah, every time they say the story, I'm like, wow, you guys were proper up and down, but yeah. And throughout that time.* *So, they started off in East London. My mum describes the time as like because she didn't know English back then, and studying a new language was like very, very difficult cause my mum had dropped out from year 5 because she comes from a very big family as well a family of 10 children and her mother had passed away from cancer and her dad from heart failure and two of her brothers also passed away in war so the idea of death was always around her and travelling to a new country by herself, her husband, working as a taxi driver, going out, not seeing Muslims or people that speak Arabic. So, finding a community in the*	

	like with my parents in the in the very beginning was very difficult for them. The only people that they had known is like the people that my dad came with to start a life in Britain and but as time as time went through, my parents went different lodges, different houses, so they were always moving. And then they had the remainder of my two brothers. And then after … uff after like…20 years no. There's a 10-year gap between me and the youngest boy as they put it. By the time that I had occurred, we were based in X borough	
uncertainty on achieving career goals first aspiring doctor in the family reliance on self perception of current existence as unusual uncertainty in achieving career goals	*it's a very weird time to be in because I'm like 17, so I've had 17 years of experience and it's been a mixture of like brothers being in jail and things like that. So, I've I'm like, wow, what is happening and now I'm like ohh yeah, I'm gonna do medicine. I was like okay. So how we gonna get you*	describes as her current existence in today's day and age as weird, strange. This in the sense of the family's difficult experiences she has directly witnessed in her lifetime, as well as her awareness of her family's struggles before she was born. sense of uncertainty around how she will achieve her career goals, considering her adverse experiences growing up and not having others in the family achieve a career in medicine. Her resilience in trying to navigate her career aspirations and achieve them comes through quite strongly. Her willingness to try and do her best.

resilience in pursuing career aspirations	*there? I'm like, OK, let me let me try my best. And if we get there, we get there. If we don't, then at least we can say we tried.*	
indirect impact of migration complex ties to home country emotional impact of migration story unseen emotional impact of parental migration	*P: although I wasn't physically there, the people don't realise that the effect of…especially family close family, the effect of what they've gone through can impact the people that like are after. So, in a sense, although it was like, I don't know, more like more than 10 years ago and I was a child at that time, we were still a little bit moving and we were still a little bit unstable even till this time. I'd say we're not 100% stable because there's always this factor of…." Oh. Oh, should we move back? Did we make the wrong decision being here?" So, it's like, what is happening?* *I: Yeah, yeah. It's like that…correct me if I'm wrong, but it's like that*	trying to describe how the impact of her family's migration story lives with her and shapes her daily experiences even though she didn't directly experience this herself. remembers some of the instability in her earlier childhood – moving around houses, and how the sense of instability lives with her today. Instability lingers in the current context due to the family revisiting their decision to moving to England as well. Could there be a sense of yearning towards the home country as a family? generational trauma of migration experiences and parental adverse experiences leading up to the migration? noticing that this nuanced experience is not easily understood, seen or noticed by people who don't have a migration background. Others don't realise the emotional impact parental migration stories impact the child's mental health and wellbeing in the host country.

	sense of, like, stability that your dad was searching for is kind of still present in your day-to-day through like, you know, you being here, your career, your family makeup, and experiences like it's it's still there. Yeah. *P: 100%, I feel like what...I think a lot of the Western people or the people that have not gone through a similar experience or experience of their parents migrating, it's in a sense they don't realise that the effect is still there*	
longing for community: contrasting England and Lebanon comparing the experiences of hardship limited personal space feelings of guilt questioning blessings	*when I go back to my country, Lebanon, to just visit and see my cousins I'm like, wow, they have more of a community than I have…cause my cousins there's so many people there so they don't even have to make friends. They already have a community within themselves and they're just cousins, right? So, if anything is ever too hard on them,*	the yearn for a sense of community. Comparing the differences in a community feel between England and Lebanon. comparing the experiences of community and friendships with her family in Lebanon. Perhaps there are feelings of missing out on what having a strong sense of community feels like – particularly the making friendships aspect, and how there isn't a need to actively make friends when you have lots of family around you. Is she communicating that making friendships in her current context difficult? compares her cousins' experiences of managing hardships with her own. She feels like she doesn't have much space to get away from difficult moments in the home. perhaps some feelings of guilt around being in a physically more stable context than her family in Lebanon. She describes this as being in a better blessing but questions if they are in a better blessing than her. Having material and physical stability such as food, shelter and

	they can go to their auntie's house. They can... I don't know. Go for a walk on the beach and it's fine. Whereas with me, if I'm like, if I get irritated for whatever reason, the furthest I can go is my room. And it's like even that is not far enough because you can still hear everything that's happening. So, it's like…it's like I don't know whether to say they're in a better blessing or I'm in a better blessing cause in a sense, it's like for them. It's like, "wow, she lives in Britain" I'm the cousin that's like, that lives in Britain. "She has a bed to sleep on, and she has a career she's able to achieve" and in that sense, I'm like, you know, that's a really big blessing. They're not able to do all of that. But in another sense, I'm like, you guys have so much stability in the sense where you guys literally don't even have to make friends when you go to school,	education is deemed as a better blessing when she thinks about the socio-economic context of her family in Lebanon.

	like, you guys are all together and if you ever wanna go on a family vacation or just on a trip, you can just. Even if your mum doesn't want to go, you just go grab your cousin and go. So, it's like…yeah.	
awareness of multiple beliefs and ideologies outside the home development of a sense of self with Islam questioning and confusion age of religious exploration gratitude for religious foundation choosing and maintaining Islam yearning and further exploration of religious identity	*P: People believe in different things, have different ideologies. And even within Islam, people will believe different things and have different views on certain things. So, in a sense, it was always confusing growing up cause I was like, what am I supposed to believe? And then I I'd say around the age of 10 I started fully like looking at - What is my religion? What? What am I doing? What's my journey like? What is? What's the meaning of life? And thank God I had the upbringing of Islam because it made a foundation of, like, a platform where I can start my journey as I put it. And I think a lot of people that are born into Islam don't realise that*	the realization that there are multiple beliefs around her, different ideologies. the development of social awareness and how this led to the development of a sense of self – Islam being part of her identity. questioning herself and her beliefs growing up. Perhaps being faced with different views at home and outside the home. Leading to a sense of confusion, hence the multiple questions. talks about the age she started to try and make sense of Islam and how it shapes her identity. The age where she started exploring the religion more deeply to make sense of it. sense of gratitude for being born into the religion as it set the foundation upon which she developed her understanding of it. being born into Islam is not deemed enough – important to choose it in order to continue practicing it and maintaining it as part of your identity. a yearning and desire to explore the religion further. Explicitly choosing Islam as a religion. Describes her journey towards rediscovering Islam.

	there has to come a point where you choose your religion as well. So, I'd say at the age of 10 I was able to say no you know what? I want to choose Islam. I want to choose like getting closer to Allah. I want to explore what is Islam? Why? Why like should I be in this religion and not in any other religion or just not believe in anything at all	
influence of parent as a role model developing understanding of the hijab representing Islam and Muslim identity strength and resilience in a western context desire for continued religious understanding value of being a Muslim turning to Allah in times of need closeness to God and comfort building a sense of community within	*my mother always wore the hijab. And she was like a hero standing in front of me with hijab and her cape in the back. And I was like, I wanna be like that and one step to getting closer to that was like…she wears the hijab, I'm gonna wear the hijab. But as I like started exploring Islam, I was like the hijab is so much more than that. There's so much like every day I walk out with this around my neck, around my head and I'm displaying that I'm a Muslim woman that was born in the West and is*	influence of her decision to wear the hijab – parent as a role model. developing her understanding of what hijab means. Sees herself as a representative of the religion as it is the first thing people see about her. displaying that she is a Muslim woman. To her this demonstrates strength in holding on to her religion being in a western context, as well as a desire to continue developing an understanding of her religion. values being a practicing Muslim and how the daily acts of worship create a sense of safety for her. turning to Allah in times of need and hardship. The belief that Allah is accessible all the time, feeling a sense of closeness to God and using that as a source of comfort when things become difficult, or during moments of loneliness and despair. She describes this as building a sense of community in herself. Community seems to be a running theme throughout this transcript – the desire to feel surrounded and supported by a community of people that are similar to her and accept her, however not being made possible so she turned to her religion

desire for external community religious community as a substitute	*still able to hold on to her religion and I'm someone that like, craves learning about my religion and like, I cherish and honour like my prayers and the holy month of Ramadan and all of these small things that build me up because generally speaking the only person that I feel like I was always able to turn to no matter what was happening to me, was to Allah subhanau wa ta'aala, like it could be in the midst of the nights where I can be crying and whatever was happening, I felt like, you know what? No, my God is near, He's in my heart and He knows me more than anyone that knows me. And I think that that built a sense of community in myself*	and feels the sense if community (containment, solidarity, support?) from this.
peer reactions and questions about the Hijab dealing with questions and perceptions	*when I first put the hijab on, as I said, I was like 7-8 years old. So, I was in around year 3. At that time, I had so many questions*	managing the strong responses and reactions from peers when she started wearing the hijab. Dealing with many questions from others trying to make sense of this change in appearance. Questions feeling too big for Umm K at the time.

impact on social experiences and friendships loss of friendships and confusion transient friendships barriers to long lasting friendships impact of religious expression on social connectedness and belonging	*shooting my way. I think, especially from the boys, cause I went to a mixed school, so a lot of the boys used to be like, but I saw your hair before. How can I like, I can't see it now. And as a 7-year-old, you don't know yourself. So, I was like, it's just part of my religion (laughter)* *there was an experience once in primary school where I had a teacher she'd be like "Ohh are you bald" and lifted up my headscarf in the middle of lesson and I was like well that's not very nice.* *with the hijab, putting it on at such a young age I lost a lot of friends so there are like, I wouldn't blame the people I blame the parents to be fair...take it as you please (laughter). I had friends that I thought were very close to me that would come to me like "you put your hijab on you're getting closer to Allah I'm not*	managing others' perceptions of her wearing the hijab in school. Specific social experiences remain significant in her memory. impact of wearing hijab on friendships and social connectedness in school. Feelings of confusion upon seeing and experiencing this loss of friendships. friends come and go – perhaps highlighting lack of consistent friendships and religious expression as a barrier to forming secure and long-lasting friendships. Impact on sense of social belonging with peers throughout school.

	gonna be your friend anymore". I was confused because we're so young like why do you care about what I put on my head, why is that such a (?) to you? So yeah, that carried on from like year 3, 4, 5 and 6 the whole of primary school. I had people come and go surprisingly not because of my character but because of my religion, so I was like, alright well see you then (laugh).	
inner conflict and the desire to fit in fear of differential treatment conflicting opinions and generational/cultural disconnect	*instead of wearing like a short skirt I'd wear a long skirt. I'd make sure I'm always wearing my blazer because the shirt was tight, stuff like that. So that time was kind of scary and there were times where I think...I don't wanna wear my long skirt I just wanna fit in I don't want people to perceive me as different or as if I'm a weirdo or something. Although there were a big majority of Muslims in the high school I went to, it was still like,*	journey of modest clothing throughout school. Conscious awareness of how peers may respond to her choice of clothing. Inner conflict/battle about her appearance and the need to 'fit in'. fear of being treated differently (negatively) due to her choice of clothing. Aware of how this impacts her relationships with peers – described it as a struggle. conflicting opinions between her and her mother – slight disconnect in experiences between them both and how Umm K feels about her clothing.

	there was just a random thought it my head like 'they're gonna treat me differently just because of my skirt or because I won't take my blazer off or do certain things'. So, it was a bit of a struggle like the whole of year 7, I'd have arguments with my mum about like 'no I don't wanna wear my long skirt I wanna wear my baggy trousers or stuff like that. My mum would be like 'no why you're beautifying yourself for the sake of Allah why do you care about other people' and I'm like 'you don't understand mama you don't go to school here'...yeah	
inner struggle with the hijab the hijab journey labelling and social impact desire for acceptance	*If everyone's going to criticise me, I might as well not wear the hijab and not hold on to my religion and just fit in with the people. So..it was such a hard struggle between like 'should I go to the prayer room and pray, or should I play with my friends so they don't ask me. I was even labelled*	highlighting the inner battle between deciding to wear the hijab or consider removing it based on p=the responses and reactions of peers and teachers. Highlighting the ups and downs of her hijab journey being labelled in a way that she doesn't necessarily agree with. Being labelled by peers and how this shaped her social connectedness with others in school. wanting to get out of school but having to put up with the difficulties of not feeling accepted by others for who she is.

	'the holy one' in primary school because I was trying to go pray, or I'd fast the whole of Ramadan and stuff like that. Yeah. That was the whole of high school I was named as the holy one or 'the one that nobody should touch' and stuff like that. I was like 'alright' ummm 'I can't wait to get out of here' it wasn't the best experience but yeah	
impact of covid disconnection pressure for a positive image masking emotions guilt and comparison with family hardships switching between different versions of self coping mechanisms and pretending	*In that time (covid) I was able to get home schooled and it got to the stage where I didn't wanna hold onto my religion, I didn't wanna do anything I lost interest in studying I lost interest in everything. I didn't try to show it to my family...I tried to show like...'you know what I'm fine I'm strong'. To me, all my family were strong people, were people that don't let things affect them. So, I was like.... I can't be the only one that lets things affect me. So, at home, I felt like I had to have a*	impact of the sudden changes due to covid. Felt a sense of total disconnection socially. This seemed to impact her religiosity and religious identity, along with losing interest in studying. felt the need to mask her emotions when with her family during this time. Feeling this pressure, from herself, to maintain a positive outer image. Does she feel like she would let them down? Is there a sense if guilt considering she knows the details of her family's hardships e.g. migration story – did her covid experience feel trivial in comparison? feeling the need to switch between different versions of herself. Not feeling like she can be her authentic self at home. Keeping herself busy to maintain that positive image. Describing this as a 'switch' means she probably had to learn very quickly how to change her emotional appearance and mannerisms in an instant. Did she feel the need to pretend when with family? The ability to switch – could be a coping mechanism.

	switch where I get home, before I enter the door, I click the switch like ok there's nothing wrong with me I'm gonna pretend I'm doing work or get on with stuff.	
covid lockdown as a blessing school related stress and break reconnecting with family and roots resilience and self-discovery disrupted social connectedness compartmentalisation of friendships parental role in shaping school belonging managing parent perceptions and distrust in school peers	*So...it wasn't that good, but when COVID hit umm, so end of year nine year ten...2020 what an amazing time like COVID hit and it was like I was able to have a break from school completely....and because schools were still trying to like, wrap their heads around covid and how to treat students with COVID there was, like I'd say, a six-month period where there wasn't actual schoolwork. So, it was very much just a huge break, which I felt like I needed. I needed to just...sit between my family at home and just appreciate just the small things and realise that school isn't the end of me...but...like now when I look back, I'm like, look what it took for me to realise that... it*	seeing the blessings in the covid lockdown. The timing of it meant that she got to completely distance herself from school and peers. Describing it as a break possibly meant that she felt she had to endure high levels of stress when in school, to the extent of needing a break like this. a break from school work too during the early stages of the covid lockdown. A break that was needed. A time for her to reconnect with her family and roots. did she almost reach a. Breaking point about school? The lockdown was her proof at the time that she had some resilience in her and that school wasn't 'the end' of her. disrupted social connectedness during the lockdown period, not being able to maintain school friendships outside school due to parental distrust and not knowing other families. learning to compartmentalize between school peers and own community peers…keeping them both separate. Importance of parents role in shaping her sense of social belonging, relationships and friendships. Friendships in school don't cross over to home. Managing her parents perceptions and sense of distrust towards school friends.

	took me to completely distance myself and I didn't have a phone back then so I couldn't communicate with my peers for like with school or anything like that. It was just laptop and e-mail. So, it wasn't like, and I didn't have kids like knock on my door. I wasn't that close to people because from my upbringing, it was like the people at school are the people at school. They're not your community. I - like my mom, would always say "I don't know who your friend's mum is. How do I know that this is a good person for you to be with?" So, I just like I felt like there was nobody I'm never going to be able to, like, invite them over or do anything like that	
embedded value of learning and education brothers transitioning to fatherly roles mothers role in fostering a love of learning	*I'm quite interested in the role that your parents have had in, in your education.* *P: yeah. I'd say - so.... I'd say from - so my dad, he doesn't really*	parental role in shaping her school experiences. brothers switching to father role. Father's role being quite laid back and being there to meet physical needs e.g. resources.

	know what's happening. So, my brother's will take on the role of my dad and my dad is more so supportive in the sense of "I'll drop you off to school". He'll do like I put it as the labour part of having a child going to school. So, the dropping off the "do you need money for resources like stationary" and stuff like that, but other than that it my dad didn't really mind what I was doing in regards to school. Erm my mum, however. Um, I'd say she was very heavily involved. My mum has various health complications, but with that she always made sure that learning and education was like the highlight throughout all of my upbringing in the sense of - she was learning herself through learning the English language or through learning the Quran and stuff like that. So, I was always, I always had a view of someone learning someone	mothers role in shaping her constructs of education and learning. Grew up seeing her mum learning new things, either English or the Quran and loving this, which instilled a love of learning in Um K. value of learning and education embedded early on.

	in love with learning someone who like, appreciated education, and loved knowledge.	
development of career aspiration early one initial lack of family support trailblazing in higher education impact of mothers support throughout resilience and proving family wrong	*I told my family that I wanted to go into medicine at, like 14/15 years old and my dad and my brothers were all like I'd say, mocking me. They were like, "we don't come from a rich family. We don't come from a background of doctors or highly qualified professionals like your mum dropped out in year five and your dad dropped out in year nine. And we just about finished our GCSE's...like, how do you how do you expect to become a doctor and become in this amazing field" and my mum was always there to be like, "no, you're gonna prove it to them. You're gonna show them you're gonna hold the stethoscope around your neck. You're gonna hold the degree and show them. Look what I did."*	career aspirations for medicine was developed early/mid teens. Experiences of being shut down and unsupported initially by father and brothers. lack of higher education in the family which was used an excuse to limit her aspirations by most of her family. Um K being the first to aspire to achieve higher education goals. impact of having her mothers support in the family. Fuelled her resilience and sense of commitment to working hard. Mother believing in her career aspirations and supporting her, encouraging her to prove the family wrong.

lack of representation in literature visualising diverse literature independent search for representation yearn for silent inclusion and understanding initiatives celebrating diversity joy in sharing cultural backgrounds	*when I go into the library and I'm looking for a book, majority of the books in my school library are white British literature writers. You won't find a lot of books that have written have been written by Black people, for example, that have been written by umm, an Arabic literature writer, also maybe even including different languages within the library. So why are we sticking to just Arabic books - just sorry my bad, just English books in a library, why can't there be a section for just literally Arabic literature or literature, written in I don't know Hindu or whatever other language that can be found in literature because there are books out there. I've read books in Arabic. I have a whole collection. But you can't find any of this collection in the library I have to go and hunt for it myself.* *So I think things like that where you feel included*	experiences of lack of representation in literature, noticing there aren't literature writers that represent her voice or the voice of others in her community. visualization and hope for a diverse literature selection in the school library. The current reality of having to find books that represent her and that she sees her self in, on her own. feeling included silently – wanting to feel like her experience in life and the experiences that contributed to her marginalization are understood by others through having stories about people like her made easily available in school libraries or reflected in class reading. feeling included silently – seeing that school are taking the initiative to ensure there's a variety of diverse voices reflected in the literature and that there are other initiatives happening that celebrate differences. sense of joy in sharing cultural backgrounds and experiences with White friends. Perhaps leads to a sense of social connectedness, feeling seen by others, accepted for being her authentic self and normalizing differences.

	silently. So, I don't have to tell you, I'm going through a hard time because of where I'm from for you to include me. I can just be included silently through finding like "ohh my god there's an Arabic book there. Oh, Oh my God. Today's culture week. We're bringing someone that does mehndi, for example and it's like, ohh" even my like white friends are getting mehndi done. That's so exciting, you know. Sharing experiences and things like that because I feel like school is majority of someone's – of a student's life like they spend.	

5.3. Advisors feedback on individual themes

Mohamed's feedback (in red) on some of Tanveer's initial analysis:

Emergent themes	***Original transcript***	Exploratory comments
Hierarchy of identity	***Obviously, I put Muslim before Pakistani because I think for me personally, I find my religious identity to be more important than my ethnic identity and the reason that I put British first is not to not to imply that my British citizenship is most important. Erm, I think I put British first more as a as a descriptor. So..what what kind of Muslim? A British Muslim.***	Explaining the chronology of his self identity. The chronology of this is important to him. Places Muslim before Pakistani due to the higher value he places on religion than ethnicity or culture.

	I think that kind of distinction is important. ***I think the fact he put British Muslim gives him a sense of belonging.***	
Awareness of diverse Muslim discourses in the west British Muslim identity as a locality descriptor Identity as a complex interplay	***British Muslim, Pakistani, British is first only to kind of qualify like the Muslimnness - that I'm a Muslim who is born and raised in Britain and that distinction is really important because if you had an American Muslim I mean we're gonna have very different experiences and in fact, there's been a lot of discourse surrounding like the differences between the American Muslim community and the British Muslim community. And I think the fact that they are two different, quite different countries and that has an influence on how Islam is practiced and how the two communities end up being so, yeah, British, Muslim, Pakistani. That's the order that I go for.*** ***I disagree I think everyone has different experiences whether you live in America or the UKor any other country your Islam shouldn't be different, but your experiences might differ as it does for all of us where u live shouldn't matter too much.***	Views his Britishness as a descriptor of his locality as a Muslim – sees this as an important distinction from other Muslims around the world. Awareness of the different discourses between different Muslim communities in the west e.g. British vs American Muslims
Alignment of values with religion Journey of self-development. Religious values as anchors	***to be honest I already had an idea of what my principles or my values are, so I've done lots of soul searching on this and I've really tried to tie in those values to my cultural and religious identity, in particular my Islamic identity and everything that I do I try to have backing from Islam. If there's a like Quran verse, if it's a hadith that supports something that I do and that is for me that's the most important thing. And fortunately, I found backing I found Islamic backing for all of my values, meaning that all of the values I thought of previously were all perfectly valid and well-grounded in the religion***	Did some soul searching and self-development. Through this he realized that a lot of his values are actually embedded in religion, and he now tries to actively link his values in life with religion. Likes to know that his values are backed by Islam.

	you know, values such as you know um, self-reliance. In fact, I recently I made a document I found all I found multiple hadiths that I have collected just to remind myself that these different hadiths they support my values. So, self-reliance we have unequivocally there is plenty of backing in the religion plenty of hadiths I found that really speak to the importance of being self-reliant. ***Hes linked his values to islam and has taken some time to research the religion***	
Cultural roots and traditions Connections to generational identity Community as a source of identity Appreciation of family rituals and traditions Interplay of tradition and modern identity	***community is a big aspect you know so Pakistani culture like other south Asian cultures and even Muslim cultures in general they're quite collectivist you know. You live in large families erm…often you have multi-generational households and so family and community are really important. O for me for example when I say family I don't mean my single family unit but I mean my entire family my grandparents my paternal grandparents have 6 kids so my dad is one of them so each of the 6 kids – three daughters three sons – have their own families so every Friday our cultural practice our custom which dates back to at least 70 years is that every Friday we have a family dinner we call is a 'dawat' it's an Arabic word where someone is hosting, so for example, tomorrow we're hosting it.*** ***Has close ties to his family and is in tune with his culture***	Comes from a close-knit family community, and a collectivist cultural background especially in how he experiences South Asian families to have multi-generational households. Has cultural traditions that are embedded in history which he values and appreciates.
Acknowledgement of diversity within communities Teaching on separating culture and religion Conscious separation between culture and religion	***it's really important to separate culture from religion because we do have loads of bad cultural practices and that is something that is kind of intertwined with religion as well because some of the cultural practices are religiously questionable. Where I come from and from the Muslim community here more importantly is kind of split into different groups or sects and the one***	Important to acknowledge the diversity within British Muslim communities, as well as diversities within south Asian British Muslim communities. There are multiple sects and groups within that. He grew up with weekly visits to the family mosque and was

religion as the most influential aspect	***that I was bought up with and the one that my family belongs to is the Pakistani version of the Salafi movement. So that. Salafi movement as we know is very kind of puritanical, very, very strict and they so when I would like, when I when I was younger, I would go to the local mosque that my grandad would take us to which is a Salafi mosque and I would listen to the Friday sermon…time and time again the imam would always be talking about culture and how we don't follow cultural practices we follow Islam and really criticizing the other groups who do certain practices that are actually based in culture and not religion and the one term they love to throw around is – so the word is in Arabic 'bida'ah' meaning innovation and they love that term so from a young age I had the idea of like oh culture and religion are two separate things that was kind of drilled into me from a young age and yeah – so I guess to summarise, religion is the most significant influence like in my life and it really shapes everything I do I always think I'm someone who has been decently knowledgeable from a young age*** ***He ties to be conscious of the difference between culture and religion he doesn't like the way the imam throws around accusations of bidaa***	explicitly taught by the imam to separate cultural practices from religious practice and beliefs. He finds confusing culture with religion as problematic and was made aware of this from a young age. He tries to be conscious of keeping the two separate. He feels that religion is the most influential aspect in his life, more influential than culture.
Lifelong commitment to Islamic practice Continual interest in deepening religious understanding Educational journey in Islamic studies Religious learning for moral and ethical guidance	***I stayed as the madrasah for a lot longer than most people do. A lot of people I knew like those a lot younger than me they left maybe at the age of 13 14 so they do one full reading of the Quran then they leave. Whereas I stayed until 2020 so when covid hit, so I've been going there since 2008 when I was 5 years old until a few years ago. So, I was the longest serving student in my madrasah. I began memorization of the Quran in 2014 so I was then someone who has always had an interest in learning about Islam and I still do to be honest so for me it's***	Has a lifelong commitment to practicing and learning about Islam. Has an ongoing interest in deepening his understanding of religion. Attended Islamic school outside of mainstream school throughout his childhood and committed to this until his late teens. Likes to learn about the religion to feel connected to his values, morals and understand right from wrong in life.

	really important to know what's right row hats wrong and for Islam to inform everything that I do you know making sure that I do something in accordance with the religion ***His religion is important to him and he tries to implement it in his every day life***	
Preference for religion over culture Awareness of colonial history influence Efforts to decolonize religious practices in Islam. Separation of cultural practices and religious values Responsibility to preserve religious integrity.	***as much as I'm not much of a current fan of the Salafi movement I will admit that there are some stuff that is good, so I'm a big believer of taking the stuff that is good and leaving the stuff that is bad so I think I support the commitment to separating culture from religion because the Pakistani community has lots of practices that I don't like you know we have I guess the UK – the British Muslim community can be split into three different groups – broadly speaking. The Salafi movement is one proportion, the other two groups both have their origins in India and both I think were founded around the time the British were ruling or in response to the British rule I'm not too sure but both have the origins in India and both follow the Hanafi school of thought but they're two movement, one of them is called the Deobandi movement and the other one is the Barelvi movement. Both are followed by Asian people. The Barelvi movement gets a lot of criticism because they believe in saints, so they have saints and people bow down to them and people ask them to pray for them like I've seen videos and we have in m local area…they have a march every year where the locals and people from across the world come to our area even when it's the most deprived part of the city. They do this march and I personally find that un-Islamic because Islam doesn't have things like a priest or that kind of system doesn't exist in Islam so when you see like saints where you go and bow down to them***	Developing a preference for religion over culture – finding a way to embrace British and Pakistani culture by taking the parts that align with his religious values and practice. Has an understanding of the colonial history in south Asia and how that impacts religious practice today. His attempts to decolonize the religion by sticking to what he perceives as 'true Islam' rather than belonging to a specific sect or group within Islam. Some practices and beliefs for certain Islamic sects feel alien to him. He feels uncomfortable about having cultural practices that conflict Islamic values and practice, hence wanting to separate culture from religion, as he feels that some negative cultural traditions are confused with Islam when that is not true. Some cultural practices are not compatible with Islamic practice or values. Feels its important to always be mindful of this and feels a sense of responsibility to keep the good and bad in culture separate.

	and kiss their hand is like really alien to me so when benefit for me has been to say like no, these practices are not Islamic. And also this applies to non-religious stuff so like general social practices that happen in Pakistani households like certain mindsets and views that I don't think are compatible with Islam, I can't really think of any at the moment but they do exist…yeah…it's really important to zoom out and not be blinded by allegiance to the culture I think it's important to like zoom out and acknowledge we have good stuff but bad stuff as well. ***I think that he has his own opinions on islam and is able to differentiate between different sects and schools of thought .***	
Lack of representation in school staff Repressing religious identity in school Religion and culture's absence in school environment Compartmentalization of identities	***the grammar school was down the road and it's a state school a state grammar school. It was at school that was whose intake was majority non white and I would even say a majority Muslim and based on my year group at least, I'm pretty sure if you look at the names, was majority Muslim like in my class alone we had like 3 or 4 different students whose name had Mohammed in it including me you know so it was a majority Muslim school. Now one thing that I will definitely say is the teacher make-up in particular the SLT senior leadership team makeup – did not reflect the school demographic. There were no Muslim teachers in the slt, and the number of visible Muslim teachers was less than five.*** ***We had, yeah. Which is really not great like I'm pretty certain the local comprehensive schools were much better in this regard like they're schools are like 90% Muslim and Definity majority non-white. I'm sure the teacher workforces there were possibly more diverse yeah…the school was not…the teacher make up was not reflective of the student***	Went to a school with a majority Muslim demographic, however, remembers that lack of Muslim global majority staff, especially senior leadership teams who are all white. This really stuck with him and shaped his memory of school. Not impressed by the lack of representation despite being in a diverse borough. Teaching staff were not reflective of the student demographics, he therefore felt the need to repress his religious identity, which was so important to him, when in school to avoid being judged, misunderstood and labelled. Religion was never present or spoken about in school at all. Experienced 7 years of feeling the need to keep his religious identity hidden away from school. Was able to express his religious identity in Islamic after school club and not in main school. This means he probably learnt how to compartmentalize between his

	demographics and what I found was it was…for me I was unable to express my religious identity for the whole 7 years I was there and its worth mentioning because at that time I was totally nervous and anxious and shy and it's not the case I mean I was shy to do anything but for the whole seven years, and like for the time that I was in school in the morning till the afternoon religion would never come into the…it would never come into the scene I guess and then I'll come back home and then in the evening go to Madrasah. So, it seems like it's two different worlds that are totally separate from each other, so ***He was uneasy with the school demographic and was shy and introverted his view of the leadership is that it wasn't made for the school (as in the teachers maybe were not able to relate to the students because of cultural differences.***	cultural, religious, and British identity growing up – keeping school and Islamic school completely separate, like two different worlds.

Khadija's feedback (in red) on Laylah's initial analysis:

Emergent theme	*Transcript*	Exploratory comments
Ethnic identity vs. British identity **Intersection of cultural backgrounds** Identity anchored in ethnic roots/identity	*well to be fair from like a very young age. I never considered myself British in like anyway, like when people would ask me, like, "oh where you from", I never thought oh I'm British, like that came way later on. Like when people started telling me like you're lowkey British and I'm like yeah. I've never really felt British, like even growing up most of my friends were from different backgrounds. I wasn't really around just British people. It was just all different types of cultures and stuff, so I never really felt…I don't wanna say out of place because there were moments, I was but I don't know I've never felt connected to the British side of things.*	Laylah reflects on the development of her self-identity and how she perceived being British from a young age. The idea of 'being British' didn't resonate with her early in life, but it became a notion later on. Her reasoning for not identifying as British for most of her life is due to her racially and ethnically diverse friendships. She acknowledges that there were moments she felt out of place but overall, her sense of identity was anchored more towards her ethnicity rather than being British because of her social network at school/uni.

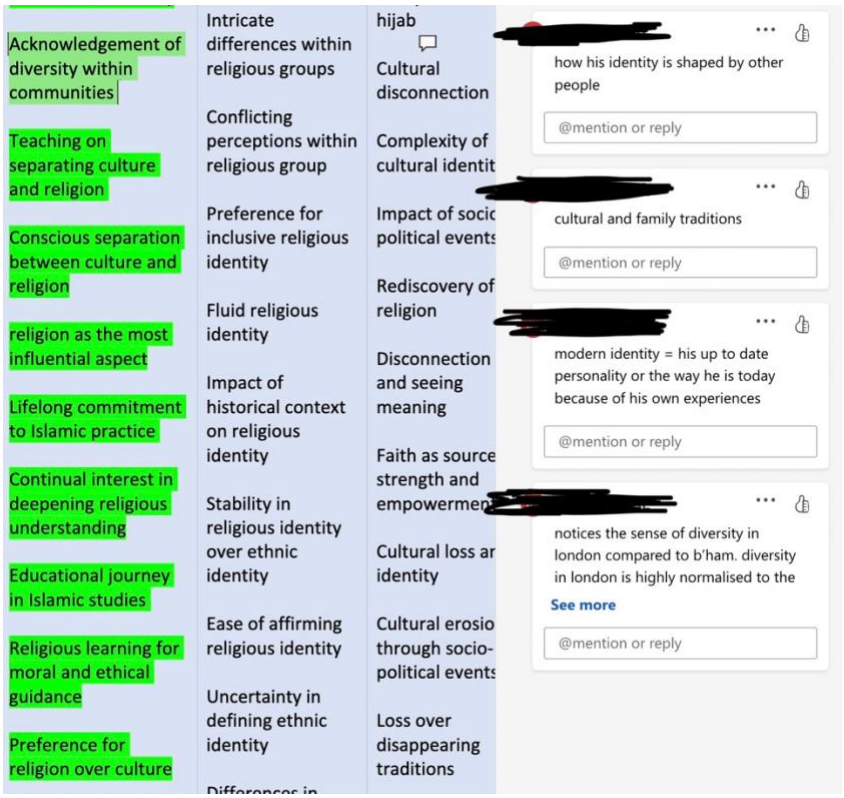
	I also relate , as (borough) is a very multicultural place , and so I didn't not have many just British friends	
Negative societal perceptions (on ethnicity) Personal growth and acceptance (ethnic identity)	*being Syrian, from a young age I know the war started over there and a lot of people started hearing about Syria and stuff, so when I would say that I'm Syrian a lot of people would view it negatively, I mean it was negative but they'd start viewing me negatively and I kinda started to shy away from it and…I won't say I was ashamed of it but I lowkey was like it just felt very scary to say where I was from but slowly I've grown to love it and appreciate my background and like not really care what people say. I'm from a beautiful place* *Whenever I used to say I'm from Palestine ,people did not know what Palestine was .so then I just started to say I was from Jordan whenever someone asked where I was from because it was close enough and my dads family lived in Jordan*	Here, she talks about her early experiences regarding her Syrian heritage, particularly the negative associations attached to being Syrian due to the war. She feels that people perceive her heritage in a negative light which led her to feel hesitant to openly identify as Syrian. She doesn't feel ashamed by it, but acknowledges the presence of some discomfort in acknowledging her heritage due to the negative associations in society around her. Her perception in this has shifted over time, where she has developed a newfound love and appreciation for her Syrian heritage despite societal perceptions. She does not take peoples negative perceptions personally and disregards this, as she embraces the beauty and richness of her Syrian roots.
Discomfort with sympathy and pity **Reactions to ethnic identity**	*whenever I say I'm Syrian I wait for people's reactions because I get really strong reactions. It's mainly things like 'ohh I'm so sorry'…and its like yeah its bad what's happening there but you don't need to be sorry for me for where I'm from. Very rarely I get 'oh my gosh wow'. And I'm like yeah…I mainly get quite negative reactions from it and it's just like…quite extreme* *I also relate as there is an ongoing war in Palestine ,and the two ways people react when I tell them I'm Palestinian is either "I'm so sorry for everything that's happening" , but then more people were like "oh wow"in a pod way .*	She talks in a bit more depth on her experiences of the varied reactions she gets when she shares her Syrian heritage and identity. Most people respond in sympathy and apology in order to acknowledge the difficult situation in Syria. However, Laylah feels that these reactions are uncomfortable and slightly unnecessary as she doesn't seek to gather sympathy or pity towards her ethnic identity. She then highlights how refreshing it is to receive some positive reactions when she mentions her heritage, such as reactions of amazement or interest. She feels that the negative reactions are overwhelming, despite their good intentions, and feels it to be unsettling.

Confusing culture with religion **Journey of differentiating between culture and religion - acknowledgement that culture and religion are two separate things.**	*I was born into being Muslim, so I was just raised as one. I feel like when it comes to religion and culture with me, I clash a lot because growing up the side of religion I got was more of a cultural side so there were things that, at a really young age I used to get really annoyed about but then I grew up and learnt for myself like well that's not my religion that's culture. Now seeing the difference was good for me but it would make me so angry when I was younger. Now when people try to force cultural norms on you as if its religion it just winds me up. Now I'm able to…because now I know for myself, I'm able to speak up about it and say no that's not right.* *I do agree that there is a huge difference between culture and religion , and I do think that once you were raised a certain way people struggle to want to change . (struggle to understand difference between culture and religion if raised heavily on culture)*	She reflects on her bringing as a Muslim, and acknowledges the intersection between culture and religion. She expresses frustration and confusion when cultural practices were attributed to religious beliefs in the family context. This led her to feel confused and angry about some religious thoughts/beliefs she didn't know were based in culture. She has managed to resolve this confused as she grew up, where she has embarked on a journey of discovery to separate between culture and religion. She now feels empowered to be able to challenge and resist cultural beliefs disguised as religious practice. Having a clearer understanding of her faith as contributed to her feelings of empowerment in advocating for herself and her perceived rights.
Challenges of hijab journey Acceptance of hijab **journey - self-confidence that develops through each stage of wearing the hijab.**	*I wore a hijab like midway through secondary school and that was really difficult for me. I wore it in year 10 and just seeing people's reactions and how they'd treat me…even from other Muslims because I went to a very mixed school. So, I kinda felt like there was a big spotlight on me and I didn't like it just felt like it was not a good spotlight because there was so many people's opinions and what they wanna say and it's like…just let me be. So, I found that difficult, but I have grown to love hijab.* *I started wearing a hijab in year 6 , I remember the first day I wore it everyone was looking at me , I was so nervous and I think it reduced my confidence abit as I thought I looked a lot better without it .When I got to year 7 though , I felt more comfortable as everyone was starting new and these people have never seen me without a*	Her hijab journey – she started wearing it halfway through secondary school which led to her experiencing a range of challenges, particularly around peoples concerns and reactions towards this change. She talks about how most people around her reacted strongly including other Muslims which to her, felt uncomfortable. She felt like the spotlight was strongly placed on her and perhaps judged for wearing the hijab halfway through secondary. This was an adjustment and transition period for her as she learnt to make sense of peoples reactions then grew to appreciate the hijab and its purpose, which helped her overcome the impact of other people's judgements.

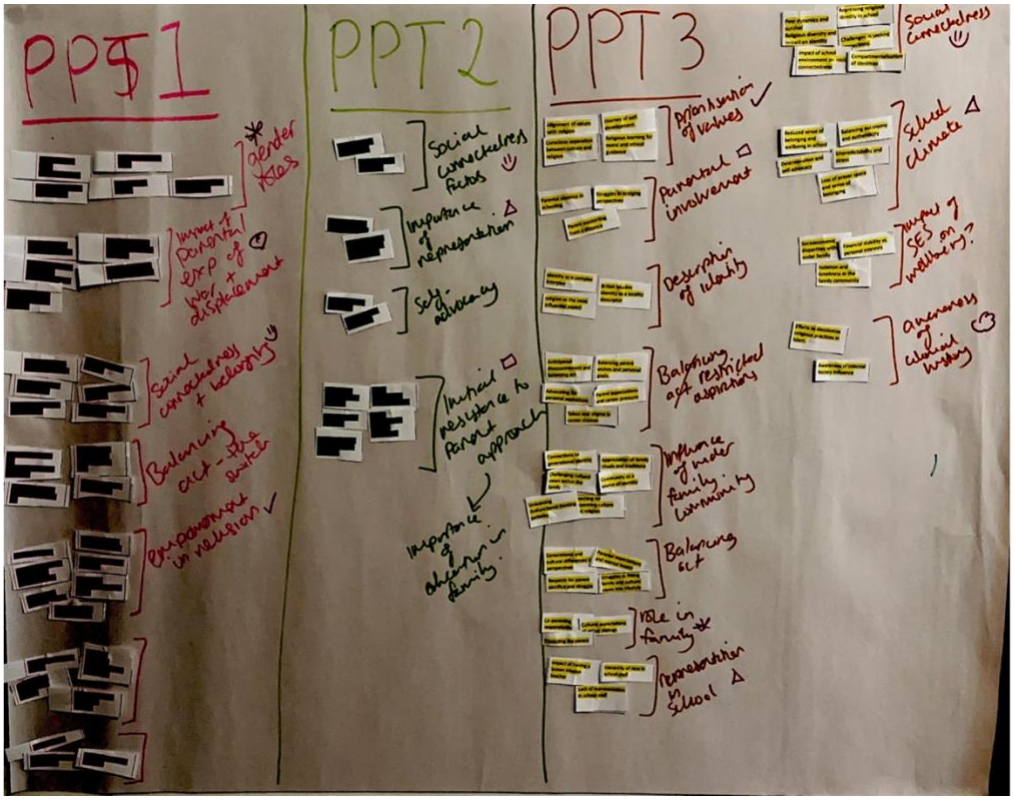
	hijab so it didn't really make a difference and also more people wore hijabs.	
Cultural disconnection Complexity of cultural identity **Impact of socio-political events on cultural identity - *being careful what you say around people - censorship***	*my culture not clashing with my religion, it's a beautiful culture and I'm so proud of being Syrian and Arab and I feel like there's layers to it…its hard because at the same time being Syrian a lot of my culture has been wiped away so it's hard to connect to it so when I feel like I'm connecting to my culture I feel like I'm connecting more briefly as just being an Arab rather than being a Syrian. Yeah, like a lot of Syrian culture has been wiped away like traditional clothing I don't even know what that is, it's literally gone…just a lot of things.* *I couldn't be more proud to be a Palestinian -*	She starts with emphasizing that she will talk about her culture but not clash it with religion. Whilst she views her Syrian and Arab heritage as rich and beautiful, she also expresses the complexity of this relationship due to the disappearance or erosion of her Syrian culture. She describes this as being wiped away, due to the war and long before that due to being colonized. This leaves her feeling disconnected from her Syrian identity as a result of cultural loss particularly factors such as clothing, which may make her feel left out during culture days. For this reason, she identifies more strongly as an Arab as it is more broad and includes a range of customs, clothing and foods. The lack of tangible elements from her Syrian heritage makes it challenging for her to fully connect with her cultural roots.
Rediscovery of religion Disconnection and seeing meaning Faith as source of strength and empowerment *safe place - religious* **discovering faith as a source of strength and empowerment**	*Religion…with religion I've had quite a up and down journey. Yes, I was born Muslim, but I felt like I had to find my own way back to Islam and like build that connection and I mean it was aways there and I did have a rough patch not long ago for a few years. It was quite difficult for me, and I was in a dark space and I didn't feel that connected to anything. I'd say that the past year especially I've been so…I've been trying to connect so much and I've just seen how it is impacting my life as a whole like my day to day life my emotions my feelings. I find it makes me stronger having my religion to lean back on and I find it so beautiful the way there's an answer to everything. It's like…empowering so I find that beautiful and something I appreciate and love.*	Laylah reflects on her religious and spiritual journey. Although she was born into Islam, she had to rediscover her connection to it through her own journey of learning and unlearning. She experienced a period of disconnection from many things 'anything'. This could demonstrate a sense of loss or feeling adrift as she felt she couldn't connect to anything. Over the past year she actively sought to rebuild her connection with religion and is learning the profound positive impact it is having on her daily life, including her emotional wellbeing. She finds inspiration and strength through the principles of Islam and appreciates the sense of

	I agree that having Islam to always lean back on , and having god always with me is empowering and comforting	empowerment and guidance it provides, which she considers deeply beautiful and meaningful to who she is today.

Mohamed's feedback (in comments) on emergent themes for Tanveer (green column)



5.4. Merging individual themes

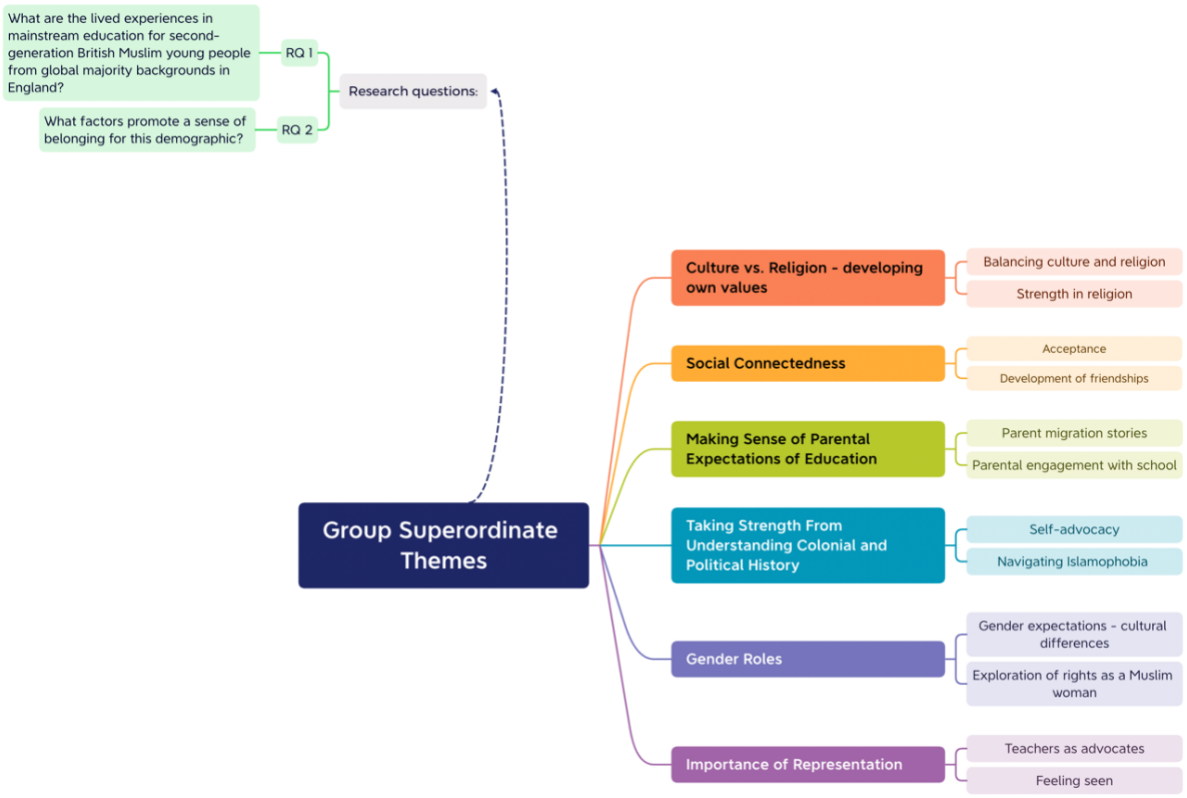


5.5. Individual superordinate themes

Following feedback from the advisors about participant themes, the following individual superordinate themes were finalised:

Participant 1 - um k	***Participant 2 - Ali***	***Participant 3 Tanveer***	***Participant 4 - Aisha***	***Participant 5 - Laylah***
Gender roles	Social connectedness	Prioritisation of values	Self-identity	Wellbeing
Impact of parental experience of war and displacement	Importance of representation	Parental involvement	Development of friendships	Balancing act
Social connectedness and belonging	Self-advocacy	Identity description	Gender definitions	Culture vs. religion
Balancing act – the 'switch'	Initial resistance to parent approach	Restricted aspirations	Parent experience of migration	Navigating school
Religion and spirituality as empowering	Importance of education in family	Influence of wider family community	Empowerment/strength in religion and spirituality	Loss of cultural tradition
		Role in family	Power of education	Awareness of colonial history
		Awareness of colonial history	Awareness of colonial history	Parent experience of war and displacement/migration story
		Representation in school		
		Social connectedness		
		School climate		

5.5. Group superordinate themes



Appendix 6. Ethics approval and supporting documents

6.1. Decision letter

School of Psychology Ethics Committee

NOTICE OF ETHICS REVIEW DECISION LETTER

For research involving human participants

BSc/MSc/MA/Professional Doctorates in Clinical, Counselling and Educational Psychology

Reviewer: Please complete sections in **blue** | **Student:** Please complete/read sections in **orange**

Details	
Reviewer:	**Andrea Giraldez Hayes**
Supervisor:	**Helena Bunn**
Student:	**Atika Rahal**
Course:	**Prof Doc in Educational & Child Psychology**
Title of proposed study:	Please type title of proposed study

Checklist (Optional)			
	YES	NO	N/A
Concerns regarding study aims (e.g., ethically/morally questionable, unsuitable topic area for level of study, etc.)	☐	☐	☐
Detailed account of participants, including inclusion and exclusion criteria	☐	☐	☐
Concerns regarding participants/target sample	☐	☐	☐
Detailed account of recruitment strategy	☐	☐	☐
Concerns regarding recruitment strategy	☐	☐	☐
All relevant study materials attached (e.g., freely available questionnaires, interview schedules, tests, etc.)	☐	☐	☐
Study materials (e.g., questionnaires, tests, etc.) are appropriate for target sample	☐	☐	☐
Clear and detailed outline of data collection	☐	☐	☐
Data collection appropriate for target sample	☐	☐	☐
If deception being used, rationale provided, and appropriate steps followed to communicate study aims at a later point	☐	☐	☐
If data collection is not anonymous, appropriate steps taken at later stages to ensure participant anonymity (e.g., data analysis, dissemination, etc.) – anonymisation, pseudonymisation	☐	☐	☐
Concerns regarding data storage (e.g., location, type of data, etc.)	☐	☐	☐
Concerns regarding data sharing (e.g., who will have access and how)	☐	☐	☐
Concerns regarding data retention (e.g., unspecified length of time, unclear why data will be retained/who will have access/where stored)	☐	☐	☐
If required, General Risk Assessment form attached	☐	☐	☐
Any physical/psychological risks/burdens to participants have been sufficiently considered and appropriate attempts will be made to minimise	☐	☐	☐
Any physical/psychological risks to the researcher have been sufficiently considered and appropriate attempts will be made to minimise	☐	☐	☐
If required, Country-Specific Risk Assessment form attached	☐	☐	☐
If required, a DBS or equivalent certificate number/information provided	☐	☐	☐

If required, permissions from recruiting organisations attached (e.g., school, charity organisation, etc.)	☐	☐	☐
All relevant information included in the participant information sheet (PIS)	☐	☐	☐
Information in the PIS is study specific	☐	☐	☐
Language used in the PIS is appropriate for the target audience	☐	☐	☐
All issues specific to the study are covered in the consent form	☐	☐	☐
Language used in the consent form is appropriate for the target audience	☐	☐	☐
All necessary information included in the participant debrief sheet	☐	☐	☐
Language used in the debrief sheet is appropriate for the target audience	☐	☐	☐
Study advertisement included	☐	☐	☐
Content of study advertisement is appropriate (e.g., researcher's personal contact details are not shared, appropriate language/visual material used, etc.)	☐	☐	☐

Decision options	
APPROVED	Ethics approval for the above-named research study has been granted from the date of approval (see end of this notice), to the date it is submitted for assessment.
APPROVED - BUT MINOR AMENDMENTS ARE REQUIRED BEFORE THE RESEARCH COMMENCES	In this circumstance, the student must confirm with their supervisor that all minor amendments have been made before the research commences. Students are to do this by filling in the confirmation box at the end of this form once all amendments have been attended to and emailing a copy of this decision notice to the supervisor. The supervisor will then forward the student's confirmation to the School for its records. Minor amendments guidance: typically involve clarifying/amending information presented to participants (e.g., in the PIS, instructions), further detailing of how data will be securely handled/stored, and/or ensuring consistency in information presented across materials.
NOT APPROVED - MAJOR AMENDMENTS AND RE-SUBMISSION REQUIRED	In this circumstance, a revised ethics application must be submitted and approved before any research takes place. The revised application will be reviewed by the same reviewer. If in doubt, students should ask their supervisor for support in revising their ethics application. Major amendments guidance: typically insufficient information has been provided, insufficient consideration given to several key aspects, there are serious concerns regarding any aspect of the project, and/or serious concerns in the candidate's ability to ethically, safely and sensitively execute the study.

Decision on the above-named proposed research study	
Please indicate the decision:	**APPROVED**

6.2. Change of title approval

School of Psychology Ethics Committee

REQUEST FOR TITLE CHANGE TO AN ETHICS APPLICATION

For BSc, MSc/MA and taught Professional Doctorate students

Please complete this form if you are requesting approval for a proposed title change to an ethics application that has been approved by the School of Psychology

By applying for a change of title request, you confirm that in doing so, the process by which you have collected your data/conducted your research has not changed or deviated from your original ethics

approval. If either of these have changed, then you are required to complete an 'Ethics Application Amendment Form'.

How to complete and submit the request	
1	Complete the request form electronically.
2	Type your name in the 'student's signature' section (page 2).
3	Using your UEL email address, email the completed request form along with associated documents to Dr Jérémy Lemoine (School Ethics Committee Member): j.lemoine@uel.ac.uk
4	Your request form will be returned to you via your UEL email address with the reviewer's decision box completed. Keep a copy of the approval to submit with your dissertation.

Required documents	
A copy of the approval of your initial ethics application.	**YES** ☒

Details	
Name of applicant:	**Atika Rahal**
Programme of study:	**Professional Doctorate in Educational and Child Psychology**
Title of research:	**A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.**
Name of supervisor:	**Dr Helena Bunn**

Proposed title change	
Briefly outline the nature of your proposed title change in the boxes below	
Old title:	A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.
New title:	Exploring the Lived Experiences of School Belonging for Second Generation British Muslim Young People from Global Majority Backgrounds. A Participatory Approach.
Rationale:	The original title is quite long and doesn't flow very well. The proposed title captures the participant demographic much more clearly and makes it more coherent and succinct. The majority of the thesis is complete (data collection, analysis, and 4 out of 5 chapters written with supervisor feedback). The change in title will not affect data collection or analysis in any way as they will not change.

Confirmation		
Is your supervisor aware of your proposed change of title and in agreement with it?	**YES** ☒	**NO** ☐
Does your change of title impact the process of how you collected your data/conducted your research?	**YES** ☐	**NO** ☒

Student's signature	
Student: (Typed name to act as signature)	**Atika Rahal**
Date:	**15/02/2024**

Reviewer's decision		
Title change approved:	**YES** ☒	**NO** ☐
Comments:	**The new title reflects better the research study and will not impact the process of how the data are collected or how the research is conducted.**	
Reviewer: (Typed name to act as signature)	**Dr Jérémy Lemoine**	
Date:	**19/02/2024**	

6.3. Recruitment poster – advisors

6.4. Information letter – advisors

A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.

Contact: Atika Rahal
Email: u2190389@uel.ac.uk

You are being invited to participate in a research study as a part of an advisory team. If anything is unclear or you have questions, please do not hesitate to contact me on the above email.

Who am I?

My name is Atika Rahal and I am a Postgraduate student in the School of Psychology at the University of East London and am studying for a Professional Doctorate in Educational and Child Psychology. As part of my doctorate, I am conducting a research project that you are invited to participate in as an advisor.

What does participatory research mean?

This is defined as the inclusion of participants (you) throughout the research development process as advisors. This means that the advisory team, with me, will collaborate to develop the research questions, and data collection. You will be invited to provide your feedback on aspects of the research such as the data analysis process and research findings. I hope to engage you in the research process as experts by experience.

What is the main purpose of the research?

This research aims to explore the lived experiences of school belonging and wellbeing for British Muslim young people whose parents moved to the UK from the global south. I aim to elicit and amplify the views and voices of young people in this demographic through this participatory approach. At present, the research question is:

What do British Muslim young people of parents who have moved to the UK from the global south want to find out about school belonging and wellbeing?

This is currently open and will be further refined once an advisory team has been formed. The team will decide the aspects of school belonging and wellbeing they believe is important to focus on.

Why have I been invited to take part?

In addition to the study aims, I am inviting young people aged 16-18 who fit with the following criteria:

- Aged 16-18 years old
- Attend a mainstream college/6th form school
- Identify as having a global majority background
- Have parents who have moved to the UK from the global south*
- Identify as Muslim or being from a Muslim background

- British national

**The global south includes countries in Africa, Asia, Latin America and the Caribbean, Middle East.*

By participating in this research, you will offer many reflection points around current issues, needs and strengths faced by British Muslim young people from global majority backgrounds. You will also have the opportunity to develop research experience, especially if you are interested in the field of psychology.

What will I be asked to do if I agree to take part?

You will be invited to participate as part of an advisory team from now until Spring 2024. The research process will begin with an initial session to introduce you to the research and to negotiate your level of involvement. A second session will focus on your own reflections of your education and your contribution to the research design. The sessions should last no longer than 1 hour each and will be via MS Teams. We will negotiate the timings of additional sessions after the contracting period. Please see below for a breakdown of the initial sessions:

1	Contracting: introduction to research and opportunity to agree on shared responsibilities and workload
2	Reflections on your educational experience in relation to school belonging. What do you want to find out and how?

Can I change my mind?
Yes, you can change your mind at any time and withdraw without explanation, disadvantage or consequence.

Are there any disadvantages to taking part?

- There should not be any major psychological or physical disadvantage to participating in this research
- Participating as an advisor in this project will take up additional time, which is why we will create a shared agreement that will create minimal disruption on other commitments and workload. You are free to participate as much or as little as you can, in addition to withdrawing if you feel you can no longer manage.
- If you have experienced difficulty or distress in your school experience, you may find this uncomfortable or triggering. Therefore, you are welcome to withdraw at any time if it becomes too much.

How will the information I provide be kept secure and confidential?

- Your consent form will be stored on a UEL secure OneDrive file, that only my research supervisor and I have access to. No other personal details than on the consent form will be requested or stored.
- If you decide to be included as both co-researcher and participant, then any data gathered from you via e.g. interview, will be transcribed and

anonymized. All raw data will be destroyed, and only anonymized data will be stored securely on the UEL OneDrive file made accessible to myself and my research supervisor

- It is unlikely that confidentiality will need to be broken, however if any safeguarding concerns do arise, I will need to communicate with the appropriate professionals in the case that there is a risk of harm to any children or young people, or others.

For the purposes of data protection, the University of East London is the Data Controller for the personal information processed as part of this research project. The University processes this information under the 'public task' condition contained in the General Data Protection Regulation (GDPR). Where the University processes particularly sensitive data (known as 'special category data' in the GDPR), it does so because the processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. For more information about how the University processes personal data please see www.uel.ac.uk/about/about-uel/governance/information-assurance/data-protection

What will happen to the results of the research?

The research will be written up as a thesis and submitted for assessment. The thesis will be publicly available on UEL's online Repository. Findings will also be disseminated to a range of audiences (e.g., academics, schools, public, etc.) through journal articles, conference presentations, talks, magazine articles, online blogs and webinars. In all material produced, your identity will remain anonymous, in that, it will not be possible to identify you personally. However, if you choose to be named and identified as a co-researcher that is fine. You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.
Anonymised research data will be securely stored by Dr Helena Bunn (supervisor) for a maximum of 3 years, following which all data will be deleted.

Who has reviewed the research?
My research has been approved by the School of Psychology Research Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

Who can I contact if I have any questions/concerns?
If you would like further information about my research or have any questions or concerns, please do not hesitate to contact me.

U2190389@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Dr Helena Bunn.
School of Psychology, University of East London, Water Lane, London E15 4LZ.
Email: h.bunn@uel.ac.uk
or

Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

Thank you for taking the time to read this information sheet

6.5. Debrief letter - advisors

ADVISORS DEBRIEF SHEET

A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.

Thank you for participating in my research study as an advisor on exploring the lived experiences of school belonging for British Muslim young people of parents who have moved to the UK from the Global South. This document offers information that may be relevant considering you having now taken part.

How will my data be managed?
The University of East London is the Data Controller for the personal information processed as part of this research project. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. More detailed information is available in the Participant Information Sheet, which you received when you agreed to take part in the research.

What will happen to the results of the research?
The research findings will be included in a thesis and assessed by the research supervisor and examiners. In all material produced, your identity will remain anonymous, in that, it will not be possible to identify you personally. All identifiable information will be removed.

You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.

Anonymised research data will be securely stored by the researchers for a maximum of 3 years, following which all data will be deleted.

What if I been adversely affected by taking part?
It is not anticipated that you will have been adversely affected by taking part in the research, and all reasonable steps have been taken to minimise distress or harm of any kind. Nevertheless, it is possible that your participation – or its after-effects – may have been challenging, distressing or uncomfortable in some way. If you have been affected in any of those ways, you may find the following resources/services helpful in relation to obtaining information and support:

- Samaritans 24/7 helpline: 116 123
- Muslim Youth Helpline**0808 808 2008**
- SANEline: 0300 304 7000

Who can I contact if I have any questions/concerns?
If you would like further information about our research or have any questions or concerns, please do not hesitate to contact me on:

U2190389@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Helena Bunn. School of Psychology, University of East London, Water Lane, London E15 4LZ,
Email: h.bunn@uel.ac.uk

or

Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

Thank you for taking part in my study

6.6. Recruitment poster – participants

6.7. Information letter – participants

A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.

Contact: Atika Rahal
Email: u2190389@uel.ac.uk
May 2023

You are being invited to participate in a research study. Before you decide whether to take part or not, please carefully read through the following information which outlines what your participation would involve. Feel free to talk with others about the study (e.g., friends, family etc.) before making a decision. If anything is unclear or you have questions, please do not hesitate to contact me on the above email.

Who am I?

My name is Atika Rahal and I am a Postgraduate student in the School of Psychology at the University of East London and am studying for a Professional Doctorate in Educational and Child Psychology. As part of my doctorate, I am conducting a research project that you are invited to participate in.

What is the main purpose of the research?

This research aims to explore the lived experiences of school belonging and wellbeing for British Muslim young people whose parents moved to the UK from the global south. I aim to elicit and amplify the views and voices of young people in this demographic through this research. The research question is:

- *What are the lived experiences of young people of this demographic?*
- *What promotes a sense of belonging for young people of this demographic?*

Why have I been invited to take part?

In addition to the study aims, I am inviting young people aged 16-18 who fit with the following criteria:

- Aged 16-18 years old
- Attend a mainstream college/6th form school
- Identify as having a global majority background
- Have parents or grandparents who have moved to the UK from the global south*
- Identify as Muslim or being from a Muslim background

- British national

**The global south includes countries in Africa, Asia, Latin America and the Caribbean, Middle East.*

By participating in this research, you will offer many reflection points around current issues, needs and strengths faced by British Muslim young people from global majority backgrounds.

What will I be asked to do if I take part?

If you agree to participate, you will be asked to take part in a semi-structured interview, lasting 40-60 minutes. The informal interview will take place over Microsoft Teams and will be recorded and then later transcribed. The interview will ask you about your experiences of school, with a particular focus on belonging and wellbeing.

Can I change my mind?

Yes, you can change your mind at any time and withdraw without explanation, disadvantage or consequence. If you choose to withdraw your data, you may do so for 7 working days after the interview date. After that, the data will be analysed.

Are there any disadvantages to taking part?

- There should not be any major psychological or physical disadvantage to participating in this research.
- If you have experienced difficulty or distress in your school experience, you may find this uncomfortable or triggering. Therefore, you are welcome to withdraw at any time if it becomes too much.

How will the information I provide be kept secure and confidential?

- Your consent form will be stored on a UEL secure OneDrive file, that only my research supervisor and I have access to. No other personal details than on the consent form will be requested or stored.
- All data gathered from you via interview will be transcribed and anonymized. All raw data will be destroyed, and only anonymized data will be stored securely on the UEL OneDrive file made accessible to myself and my research supervisor
- It is unlikely that confidentiality will need to be broken, however if any safeguarding concerns do arise, I will need to communicate with the appropriate professionals in the case that there is a risk of harm to any children or young people, or others.

For the purposes of data protection, the University of East London is the Data Controller for the personal information processed as part of this research project. The University processes this information under the 'public task' condition contained in the General Data Protection Regulation (GDPR). Where the University processes particularly sensitive data (known as 'special category data' in the GDPR), it does so because the processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. For more information about how the

University processes personal data please see www.uel.ac.uk/about/about-uel/governance/information-assurance/data-protection

What will happen to the results of the research?

The research will be written up as a thesis and submitted for assessment. The thesis will be publicly available on UEL's online Repository. Findings will also be disseminated to a range of audiences (e.g., academics, schools, public, etc.) through journal articles, conference presentations, talks, magazine articles, online blogs and webinars. In all material produced, your identity will remain anonymous, in that, it will not be possible to identify you personally. You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.
Anonymised research data will be securely stored by Dr Helena Bunn (supervisor) for a maximum of 3 years, following which all data will be deleted.

Who has reviewed the research?
My research has been approved by the School of Psychology Research Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

Who can I contact if I have any questions/concerns?
If you would like further information about my research or have any questions or concerns, please do not hesitate to contact me.

U2190389@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Dr Helena Bunn.
School of Psychology, University of East London, Water Lane, London E15 4LZ.
Email: h.bunn@uel.ac.uk
or

Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

6.8. Debrief letter – participants

PARTICIPANT DEBRIEF SHEET

A participatory approach to exploring the lived experiences of school belonging for British Muslim young people whose parents have moved to the UK from the Global South.

Thank you for participating in my research study on exploring the lived experiences of school belonging for British Muslim young people of parents who have moved to the UK from the Global South. This document offers information that may be relevant considering you having now taken part.

How will my data be managed?
The University of East London is the Data Controller for the personal information processed as part of this research project. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. More detailed information is available in the Participant Information Sheet, which you received when you agreed to take part in the research.

What will happen to the results of the research?
The research findings will be included in a thesis and assessed by the research supervisor and examiners. In all material produced, your identity will remain anonymous, in that, it will not be possible to identify you personally. All identifiable information will be removed.

You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.

Anonymised research data will be securely stored by the researchers for a maximum of 3 years, following which all data will be deleted.

What if I been adversely affected by taking part?
It is not anticipated that you will have been adversely affected by taking part in the research, and all reasonable steps have been taken to minimise distress or harm of any kind. Nevertheless, it is possible that your participation – or its after-effects – may have been challenging, distressing or uncomfortable in some way. If you have been affected in any of those ways, you may find the following resources/services helpful in relation to obtaining information and support:

- Samaritans 24/7 helpline: 116 123
- Muslim Youth Helpline**0808 808 2008**

- SANEline: 0300 304 7000

Who can I contact if I have any questions/concerns?
If you would like further information about our research or have any questions or concerns, please do not hesitate to contact me on:

U2190389@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Helena Bunn. School of Psychology, University of East London, Water Lane, London E15 4LZ,
Email: h.bunn@uel.ac.uk

or

Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

Thank you for taking part in my study

6.9. Risk assessment

UEL Risk Assessment Form

Name of Assessor:	**Atika Rahal**	**Date of Assessment:**	31.1.23
Activity title:	**Participatory research**	**Location of activity:**	**MS Teams**
Signed off by Manager: (Print Name)	**Helena Bunn**	**Date and time: (if applicable)**	May 2023

Please describe the activity/event in as much detail as possible (include nature of activity, estimated number of participants, etc.). **If the activity to be assessed is part of a fieldtrip or event please add an overview of this below:**
This participatory research should include up to 4 co-researchers aged 16-18. The age group will be expanded to 16-25 if there is difficulty with gathering participants. They will be involved in developing the research design and aims of this study by reflecting on their lived school experiences.
Overview of FIELD TRIP or EVENT:

Guide to risk ratings:

a) **Likelihood of Risk**	b) **Hazard Severity**	c) **Risk Rating (a x b = c)**
1 = Low (Unlikely)	1 = Slight (Minor / less than 3 days off work)	1-2 = Minor (No further action required)
2 = Moderate (Quite likely)	2= Serious (Over 3 days off work)	3-4 = Medium (May require further control measures)
3 = High (Very likely or certain)	3 = Major (Over 7 days off work, specified injury or death)	6/9 = High (Further control measures essential)

Hazards attached to the activity

Hazards identified	Who is at risk?	Existing Controls	Likelihood	Severity	Residual Risk Rating (Likelihood x Severity)	Additional control measures required (if any)	Final risk rating
Potential for young people to be triggered by unpleasant school experiences making them feel vulnerable	advisory team	Contracting at the start of the research process, freedom to withdraw from study. Researcher will ensure co-researchers are comfortable and only share what they feel is okay. Researcher will begin and end each	2	1	3	Closely monitor wellbeing of co-researchers	1

		session with a check in					
Potential power imbalance among the co-researcher group	advisory team	Clarity of roles and responsibilities from contracting session. Researcher to ensure everyone has a chance to be heard by others	1	1	1	Closely monitor power dynamics in the team and address accordingly	1
Potential demand in workload for co-researchers, considering they are asked to participate without payment	advisory team	Researcher will take time to plan research sessions to run at times that work for the whole group, without taking up additional time away from their lives/other commitments	1	1	1	Continuously keep in touch with co-researchers and give them plenty of notice about the date/duration of next meeting(s).	1