Muslim Migrants' Experience of Migration and the Role Religion Plays in This Journey

Tanveen Choudhury

15065582

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In the Name of Allah—the Most Compassionate, Most Merciful.
All praise is for Allah—Lord of all worlds,
the Most Compassionate, Most Merciful,
Master of the Day of Judgment.
You ˹alone˺ we worship and You ˹alone˺ we ask for help.
Guide us along the Straight Path,
the path of those You have blessed—not those You are displeased with, or those who are astray.
Surah Al-Fatihah – The Opening (Qur'ān 1:1-7)

I thank Allah for His infinite grace, without which I would not be standing today, on the cusp of completing this work.

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After endless hours and countless moments spent questioning self and soul on this doctoral journey, it was all made bearable through the grace of Allah and through the people I am blessed with, so my appreciation is extended:

To my parents, for striving to raise us.
My mother, for strength despite challenges.

My siblings, for growing out of pain.
Tears dried; look how far you all came.

My husband, my shelter and warmth.
My daughter, your smile shifts thunderstorms.

My wider family, your dua can move mountains.
May you see the green birds and the fountains.

My friends, you all know who you are.
Beautiful and bold, reaching stars.

My DClin girls, we've been journeying so long,
and made space for each one to belong.

DClin community, those who kept it real,
pray and hope that together we heal.

To all those in the world who resist,
your effort will never be missed.

And to me, holding hope in heart,
and holding hand in hand.

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Language and key terms

Table 1
Language and key terms

Language and key terms	Definition
Muslim	Muslims are people who adhere to Islam, a monotheistic religion belonging to the Abrahamic tradition.
Non-Muslim	1. Not of or relating to Islam, its doctrines, culture. 2. A person who does not follow the religion of Islam.
Islam	A monotheistic faith revealed through Muhammad (peace and blessings upon him) as the Prophet of Allah.
The West	The Western world, also known as the West, primarily refers to various nations and states in the regions of Australasia, Western Europe, and Northern America; with some debate as to whether those in Eastern Europe and Latin America also constitute the West. The Western world likewise is called the Occident.
The Global South	A term to refer to a group of countries that are geographically based south of North America and the Atlantic littoral of Europe. The Global South also tends to refer to economically less well-developed countries of Africa, Asia, Latin and South America and Oceania.
Migrant	An umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons.
Migration	The movement of a person or people from one country, locality, place of residence, etc., to settle in another. Migration is, first and foremost, a normal human activity. Human beings have always moved from 'one country, locality, and place of residence to settle in another.
Racialised Muslim	A racialised Muslim is racialised based on characteristics thought to denote a typical Muslim and

	subsequently negatively othered. Islamophobia as a specific form of racism produces the Muslim as a raced people and Islam as a race through race craft—the tools and practices of racism. However, for racism to produce a subject racialised group, it must first make racial meaning of the group members' shared attributes.
Racialisation	Racialisation is the act of giving a racial character to someone or something: the process of categorising, marginalising, or regarding according to race.
Colonial	Relating to or characteristic of a colony or colonies. This often refers to the period of history when countries such as Britain, Spain, France, and Portugal established and maintained colonies in various parts of the world.
Colonisation	Domination of a people or area by a foreign state or nation: the practice of extending and maintaining a nation's political and economic control over another people or area
Orientalism	Orientalism in literature and media refers to the presentation of Asian and North African cultures through a Western perspective. Orientalism generally emphasises exoticness and otherness, and often employs tropes of ancient wisdom, sexuality, and mystery to do so. Said (1978) argues, by minimizing the rich diversity of Southwest Asian and North African peoples, Orientalists turn them into a "contrasting image" against which the West seems culturally superior. The peoples of the Middle East are often portrayed as weak, barbaric and irrational.
War on Terror	The "War on Terror" refers to the American-led global counterterrorism campaign launched after the September 11, 2001, attacks. Comparable to the Cold War in scope, expenditure, and impact on international relations, it marked a new phase in global politics with significant consequences for security, human rights, international law, cooperation, and governance. This multidimensional campaign involved major wars in Afghanistan and Iraq, covert operations in Yemen

	and elsewhere, extensive military assistance programs for allied regimes, and significant increases in military spending.
Post-colonial	Broadly a study of the effects of colonialism on cultures and societies. It is concerned with both how European nations conquered and controlled "Third World" cultures and how these groups have since responded to and resisted those encroachments.
Labor migration	Movement of persons from one state to another, or within their own country of residence, for the purpose of employment. This may involve migration for labor at the behest of the host country, such as migrants invited from the global South to the UK following World War II (WWII).
Securitisation	Securitisation in international relations and national politics is the process where state actors transform subjects from regular political issues into matters of "security," enabling the use of extraordinary means in the name of security. These issues may not be essential to the state's survival but are framed as existential problems. Securitisation theorists assert that successfully securitised subjects receive disproportionate attention and resources compared to unsuccessfully securitised subjects, causing more human damage. A common example is how terrorism is a top priority in security discussions, even though people are more likely to be killed by automobiles or preventable diseases than by terrorism.
State violence	State violence is the use of force, intimidation, or oppression by a government or ruling body against the citizens within the jurisdiction of said state
Terrorism	The use of violence or of the threat of violence in the pursuit of political objectives.
Host Nation	Host nations are countries that receive and provide temporary or permanent residence for migrants. They serve as the new home for individuals or groups who have migrated from their country of origin.

Western European Enlightenment	The Enlightenment, a philosophical movement that dominated in Europe during the 18th century, was centred around the idea that reason is the primary source of authority and legitimacy, and advocated such ideals as liberty, progress, tolerance, fraternity, constitutional government, and separation of church and state.
Illiberal racism	Illiberal racism is the sort of racism that is thought to have been defeated with WWII, heralded as incompatible with modern liberal democracies. It draws on the archetypes of Nazis or the KKK to refer to the wholesale demonization of groups and communities. While the threat of illiberal racist in the modern world is very real, and indeed is significant even for health care, the real challenge today deals with liberal racism.
Liberal racism	Liberal racism operates within the logic of colorblind but inevitably racist ideologies, such as nationalism, which sees some people within racialised groups as more worthy - and therefore more grievable - than others. A liberal racism will never demonise all members of a group equally, but favor some according to registers of cultural integration, national loyalty/security and economic value - model citizenry. As such, liberal nationalist politics may indeed still oppose open illiberal appearances of racism, such as those espoused by the Far Right.
Passive Liberalism	A passively tolerant society says to its citizens: if you obey the law, we will leave you alone. It stands neutral between different values.
Securitised multiculturalism	When multiculturalism is securitised due to insecurities generated by the presence and political influence of diasporic cultures.
Muscular liberalism	The idea is that liberal values must be defended and promoted. In the West, liberal cultures claim to tolerate differences, accept non-conformity, and encourage inquiry and debate. However, muscular liberalists would say this is passive liberalism, which they think makes a country vulnerable. Tolerating those who disagree with the Eurocentric way of life

	and accepting cultures that refuse to conform to Eurocentric standards are thought to be problematic. Muscular Liberals believe that their civilization is a free and fair civilisation, but that it is fragile and requires active defense. They believe the best way to protect their values is to spread them. Muscular Liberals advocate for engaging with the world and passionately arguing for Western liberal values. They view foreign policy as a means to aggressively promote the shared values of the Western world.
Islamophobia	"Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness." (All-Party Parliamentary Group; APPG, 2018)
'Ummah'	Ummah means community or the worldwide community of Muslims.

Abstract

Background: Muslim migrants report various challenges of migration, including adjustment, isolation, discrimination and Islamophobia. The literature shows that religion helps this cohort manage these challenges but does not directly ask about the role of religion during migration or the aspects of religion that are beneficial for them.

Methodology: A critical realist research paradigm was used to qualitatively explore Muslim migrants' experience of migration and the role of religion during this experience. A Participatory Action Research (PAR) approach was used to facilitate collaboration with Muslim migrants as co-researchers across all aspects of this research, including the design, and analysis. Purposive sampling was used to recruit co-researchers and participants for this study and co-researchers chose to use focus group discussions to address two research questions (n = 7, aged between 32-58).

Findings: The framework of Collaborative Qualitative Analysis (CQA) was used to carry out Reflexive Thematic Analysis (RTA). Twelve themes were generated across both research questions. Concerning the first question that asked, 'How do Muslim migrants make sense of their experience of migration?' themes were: first steps in the UK, overcoming obstacles, migration motives are diverse, experiences of change and growth, weaving the safety net, taking root, finding ground. The second question asked, 'What is the meaning and utility of religious beliefs and practices during struggles, trials and challenges?' and themes were: expressing beliefs facing reactions, a mosaic of faith, faith under pressure, anchored in faith, from generation to generation, standing on our own ground.

Conclusions and implications: Findings led to praxis as a part of this research, namely a community resource based on Islamic values that was developed by co-researchers to support community cohesion. Implications of the research centre Muslim migrants, the discipline of psychology and research and academia.

Chapter 1: Introduction

Given the context of the thesis, it is important to highlight my epistemological position, grounded in critical realism (CR), and my insider researcher role as a Muslim born to migrant parents, as both have significant implications when exploring Muslim migrant experiences including pre-migration, migration and post-migration periods (Bhugra & Jones, 2001), and the role of religion in their lives. It is also important to note that during this thesis, there was an escalation of the Palestinian struggle (United Nations Human Rights Council, 2024), Islamophobia and racism (Office of the High Commissioner for Human Rights, 2024), which significantly impacted both me and my co-researchers' morale as we experienced systematic censorship across various areas of our lives, the media, politics and policies. Therefore, this is an acknowledgement that this research is a highly sensitive topic, carried out at a critical period of history, with risks and implications for everyone involved.

Critical realism suits this research as it focuses on uncovering deeper structures and mechanisms that shape social realities and allows us to explore visible experiences and the underlying social, political, and historical forces driving these experiences. This epistemological stance aligns with our use of Participatory Action Research (PAR; Lewin, 1946), which centres the voices of the community rather than adhering to a researcher-led approach.

This participatory focus contrasts with dominant frameworks like acculturation theory (Berry, 1980), which often present migration and adaptation as linear processes of assimilation, overlooking the complexities of power dynamics, resistance, and hybrid identities. While acknowledging the importance of migration research and its attention to mental health, acculturation theory has been criticised for being reductive and making ethnocentric assumptions (Schwartz et al., 2010). In addition to this, despite evidence of mental health vulnerabilities following migration (Fazel et al., 2012; Bhugra and Becker, 2005; Eisenbruch, 1990), the PAR process privileges what feels most important to the community involved in the research. Therefore, through a critical realist lens, we prioritise the perspectives and lived experiences that the community itself identified as crucial in this collaborative research process.

History of Muslim Migration to the West

Muslim presence in the West spans back as early as the 8th century when Al-Andalus (Islamic Spain) was under Muslim rule for several centuries (Alkhateeb, 2014, p.111) and Ottoman Muslim presence across parts of Eastern Europe was seen during the 14th and 15th centuries (Alkhateeb, 2014, p.151). The colonial period saw an increase in Muslim migration to the West, namely due to factors such as colonisation, trade and labour migration. For example, many migrants from Africa, Asia and the Middle East migrated to colonial European powers like the UK, Belgium, the Netherlands and France. Following a period of decolonisation after WWII (1945-1960) there was the fall of the Iron Curtain around the 1980s that saw strict restrictions on migration but did not halt it completely. From this period until now, migration has been a popular topic in literature, media and politics (Van Mol & de Valk, 2016).

Against this historical backdrop, the 20th and 21st centuries saw increased levels of post-colonial migration to the UK from the global South, which is broadly comprised of regions in Latin America, Asia, Africa, and Oceania (Dados & Connell, 2012). Migration from these regions is underpinned by various socio-political and socio-economic factors and Muslim migrants experience unique challenges linked to the global-political framings of their intersecting identities as racialised Muslims and migrants.

Secularism, Religious Freedom, and Muscular Liberalism

The relationship between religion and state in a multicultural society is shaped by secularism and religious freedom, which stipulates freedom of religion and freedom to manifest their religion in worship, observance, practice and teaching (Equality and Human Rights Commission, 2021). Secularism is a political idea that involves the separation of state authorities and institutions from religious authorities and institutions. The idea is underpinned by claims of neutrality, so as not to curtail the religious freedom of people of faith but does call to limit religion to the private sphere and away from the public sphere. This is criticised as it imposes a Western European Enlightenment notion and solely rationalist non-religious worldview on the public realm (Rodell, 2019).

Over the past decade, there has also been a move towards 'muscular liberalism' defined as the aggressive and illiberal imposition of liberal values, which was coined as a response to the spread of diasporic cultures in the UK and the fear that these cultures may be empowered through a 'passive' liberalism (Jose, 2015). This agenda has a particular impact

on Muslim migrant communities as Islam, when viewed through the colonial and orientalist lenses is commonly seen to be in opposition to liberal values and positioned as a threat to Western culture.

The politics of 'muscular liberalism' are furthered by the strategic positioning of home-grown violent extremism alongside multiculturalism, specifically targeting Muslim communities in examples such as 'Operation Trojan Horse' (Poole, 2018) and Muslims as a 'suspect community', so further securitisation leads to securitised multiculturalism (Ragazzi, 2016).

Contemporary challenges related to Muslim migration

Muslim migrants may experience unique challenges along their intersecting identities, such as integrating into their host societies due to language barriers, cultural differences and discrimination. Policies that coerce assimilation, such as the 'Hijab ban' in France and other European countries (Błuś, 2024) and societal attitudes towards Muslims and migrants can impact their ability to thrive in their new communities (Maideen & Goel, 2021; Bhugra & Becker, 2005).

Islamophobia is also a common experience of Muslim minorities and includes prejudice and discrimination due to their religious identity, which can take the form of hate crimes, social exclusion, and discriminatory policies, leading to being positioned as outsiders in society (Rehman & Hanley, 2023).

Related to this, the concept of Muslims and Islam as a 'threat' to the West permeates society, its institutions, laws and policies demonstrated by the selective opposition to migration from Muslim-majority countries (Goodwin et al., 2017). The largest number of migrants to Europe is currently from Muslim-majority countries of Syria, Iraq, Afghanistan and Yemen due to conflict in these regions leading to large-scale displacement of Muslim populations (Pew Research Centre, 2017) therefore current changes to immigration policies and legislation will have a disproportionate impact on Muslim migrants, who are faced with highly criticised laws around migration and deportation such as the current 'Safety of Rwanda Bill' passed by the British Government in May 2024 (UK Parliament, 2024).

Speaking about this bill, the United Nations high commissioner stated, "Protecting refugees requires all countries – not just those neighbouring crisis zones - to uphold their obligations...this arrangement seeks to shift responsibility for refugee protection, undermining international cooperation and setting a worrying global precedent." Furthermore, Amnesty International called the legislation "a stain on this country's moral reputation" that "takes a hatchet to international legal protections for some of the most vulnerable people in the world." (McGee, 2024), demonstrating the harmful precedent it sets for migrants.

While Muslims migrate to the West for a plethora of reasons, not always related to seeking asylum or as refugees, legislation and debates on immigration policies and border security shape the public rhetoric about them due to their unique positioning in society, centring questions about national identity, security and cultural values. Consequently, this impacts their lived experience in the host society.

For example, concerns about radicalisation and extremism often disproportionately centre Muslim migrant populations and prompt responses to 'counter violent extremism' through counter-radicalisation programs such as PREVENT (Home Office, 2015) that involve an increase of state surveillance, but have not prevented violent radicalisation and have further alienated the Muslim community and disrupted social cohesion (Open Society Foundation, 2016; Younis, 2020; Bhui et al., 2012). Consequently, racialised Muslims are linked to the threat of terrorism, directly impacting how they are viewed, experienced and interacted with by society and its institutions (Younis & Jadhav, 2020).

This is demonstrated by literature that focuses on Muslim experiences and how Muslims are perceived by the host nation, for example, Muslims report Islamophobia in educational establishments (Dadabhoy, 2018), in workplaces (Hyphen, 2022), within the health service (Shahid & Ali, 2021) and society-wide negative prejudices and tropes about Islam (Jones & Unsworth, 2021), make the idea that Muslims pose a threat to the West more respectable (Jones et al., 2019). Consequently, Muslims have a power-imbalanced relationship with institutions and academia, which means their views and experiences are less likely to be genuinely represented and their expression of their religion is limited and securitised (Younis, 2022).

The current context of Muslim migrants in the West post-9/11

Attacks on the US on September 11th, 2001, led to a fear that the West and all it stood for had been confronted with a destructive force that would threaten its existence (Allen, 2024). Media and politicians set the landscape for what would become the wider narrative of Islam and Muslims equated with violent terrorism. The lives of ordinary Muslims would change over the next few decades, with a rise of Islamophobia across the Western world (Mohamed, 2021; Allen et al., 2015).

Consequently, Muslim migrant identity is highly politicised and while not all Muslims will experience state violence and oppression, when they do it is immediately informative of the conditions affecting the entire community (Younis, 2022). A brief overview of Muslims' experiences concerning their religious identity and practices in the West post-9/11 until the inception of this research in the year 2024 is presented, to highlight some of the conditions Muslims live within.

Policing of Muslim religious practices.

Common practices of the Muslim faith are increasingly restricted by the state, for example in many European countries the 'Hijab ban' has come to represent the limits of the right to religious freedom and the unique impact it has on further marginalising Muslim women (Global Campus of Human Rights, 2023). In Britain, we recently saw a state secondary school win a high court judgement to continue its ban on prayer rituals that uniquely impact Muslim prayer (Weale, 2024). These are just a few examples that demonstrate the West imposing a non-religious worldview on its Muslim inhabitants.

Negative religious tropes in the media.

A study looking at media reports on Muslims finds media portrayals of Muslims are mainly negative and linked to the rise of Islamophobia in the UK (Hanif, 2021). The report findings were published by the Centre for Media Monitoring (CfMM) and showed almost 1 in 4 online articles (23%) misrepresent an aspect of Muslim behaviour or belief and unreliable sources promote tropes and misinformation about Muslims and/or Islam. Furthermore, terrorism is the most

common theme related to Muslims and Islam in the media and drama programs misrepresented Muslims and Islam the most. A holistically negative, misrepresented portrayal of Islam and Muslims in the media further politicises them, legitimising state and society-wide subjugation of their full Muslim identity in its uniqueness that may differ from a Eurocentric way of existing (Choudhury, 2021).

Framing of Muslim social and political activism.

Muslim activism on issues of social justice in the West, such as Islamophobia, institutional discrimination, state violence and global issues such as the ongoing genocide in Palestine (United Nations Human Rights Council, 2024) are more susceptible to being vilified than their non-Muslim fellow activists. Younis (2022) identifies this as the output of politicised racialised Muslims, who must have boundaries on their thoughts and behaviours that cannot be crossed. It is important to note that those who criticise the state are vulnerable to state violence (Younis, 2022).

State violence in praxis can look different depending on the context but may be demonstrated through the silencing tactics aimed at pro-Palestinian academics and health professionals who have lost their jobs due to their anti-genocide positions (Business Standard, 2024; Basu, 2023), the violent response from statutory bodies to peaceful pro-Palestine protests and university encampments in the West (VOX, 2024) and religious tropes targeting Muslims often equate being pro-Palestine with antisemitism and suggest that questioning state-led violence worldwide means supporting vigilante violence or terrorism (Younis, 2022).

This is further exemplified by the recent case of a Palestinian law student, who lost fifteen members of her family during the ongoing genocide in Palestine (United Nations Human Rights Council, 2024) and had her visa revoked by the UK following a pro-Palestine speech she delivered. She stated in response "Freedom of expression is a fundamental human right, but it seems to not apply to ethnic minorities, particularly Muslims and Palestinians like myself." (Al Jazeera, 2024).

The framing of Muslim social and political activism in these ways functions to maintain liberal racism (Younis, 2022), supremacist hierarchies, further 'muscular liberalism' and direct attention away from state-led violence and ongoing genocide (United Nations Human Rights Council, 2024).

'Circles of fear '

The consequences of these politics on the Muslim migrant community are to be highly scrutinised in society, susceptible to state violence, incarceration and daily policing of their activities (Choudhury & Fenwick, 2011), resulting in the experience of being othered at both macro-level (policies and legislation) and micro-levels (societal attitudes and discrimination) resulting in the formation of 'circles of fear' between Muslim communities and institutions, initially explored by Byrne et al. (2017), who looked at the relationship between Muslim communities and mental health services.

Byrne et al. (2017) highlighted the narratives around radicalisation that result in 'circles of fear' between Muslim communities and mental health services, preventing people from speaking openly about their fears and the importance of faith, subsequently stopping them from accessing mental health services. They found through community workshops, that building trust by working in partnership with community groups and faith leaders, valuing Islam as a core coping strategy and bringing this learning back into services are key steps towards breaking the 'circles of fear' (Byrne et al., 2017).

'Rising expectations'

Following a history of migration over the past sixty years, Muslims have for the most part established themselves in the West, having built up their communities through labour and education and met some of their basic religious needs by identifying the community's needs and exercising their rights under the current legislations on religious freedom. Muslim communities have also made a significant contribution to the UK socially, politically and culturally, for example, the Bangladeshi community's contribution to the anti-racist movements in the East-end and beyond in the 1970s and 1980s (Dhillon, 2023).

However, as Muslims in the West continue to change and grow in line with their new context, we may be witnessing the phenomenon of 'rising expectations' (Tocqueville, 1856), which refers to a situation in which a rise in relative prosperity and freedom leads people to believe they can improve life for themselves and their families. This drives them to advocate for political reforms that enable them to pursue opportunities. While this aspiration is frequently dismissed as 'unrealistic,' one compelling explanation for why these hopes go unfulfilled lies in the institutional weaknesses and barriers that hinder progress (Finkel & Gehlbach, 2018).

There is a need to explore and understand the hopes and expectations of Muslim migrants further and the barriers to them actualising their identities as Muslims who migrated to the West and are a part of the fabric of Western society. An overview of the literature suggests the following things are important to them: an improvement in the quality of their lives, to be treated equally and afforded opportunities like others in society, to distance themselves from violent and regressive religious tropes that are assigned to them by colonial and orientalist interpretations of their faith and eliminate external restrictions to the practice of their faith in line with their human rights (EHRC, 1998).

Community psychology

Addressing these challenges requires a nuanced understanding of the diverse lived experiences and perspectives of Muslim migrants, that aims to equalise fraught power relations and allow genuine conversations and perspectives to emerge. While it is impossible to fully separate academic research from this socio-political context, it may be possible to draw upon community research perspectives to support this community to imagine a better world for themselves.

Community psychology is guided by the objectives of understanding people in context and attempting to change those aspects of the community that reduce and distract the possibilities of local citizens to improve their communities and control their own lives (Trickett, 2009). Central to the research and action parts of this agenda are the social and cultural contexts, and the community lives of individuals (Seedat & Suffla, 2017; Makkawi, 2017).

A framework for understanding the community context is provided by the ecological perspective, which directs attention to the social and cultural contexts of people and their communities. It assumes people are agentic and not passive responders to their environments, reflecting a coping and adaptation perspective. Attention is therefore directed to the transactions between individuals with their diverse histories, cultures, resources, skills, personal predicaments and the opportunities, resources, and constraints of their social contexts (Trickett, 2009).

Understanding the local community is essential before making decisions about which behaviours align with community aims and interests, and which persons, groups, and social situations are most important for achieving these goals. Moreover, action is based on the significance of cultivating cooperative and empowering connections with community groups and organizations during the intervention procedure. Identifying local resources, defining issues or problems, and having hopes for community change are all important parts of the goal of increasing local resources and community capacity to improve community life.

A key output of community research and interventions is the elimination of oppression and promotion of social justice (Seedat & Suffla, 2017; Makkawi, 2017; Prilleltensky & Prilleltensky, 2006; Watts & Flanagan 2007). One form of community research is PAR (Lewin, 1946).

Lewin (1946) was concerned with raising the self-esteem of minority groups by overcoming the exploitation and colonisation reflective of their modern histories and saw social science research as a means of addressing social conflict (Adelman, 1993). PAR involves researchers and communities working alongside each other to identify key issues and problems pertinent to that community. Strategies are devised collaboratively to communicate concerns to the audience of choice (Málovics et al., 2021).

In summary, PAR as a form of critical consciousness (Freire, 1993), attempts to foster reflection on the nature of their historical and social situation so communities connect to the issues they feel are worth researching within their communities and create social actions through the research process.

Relevance to this research

Demonstrably, Muslim migrants are uniquely positioned in Western society and at the centre of discussions that often exclude their voices. Furthermore, Islamophobia, racism and fascism on the increase in a post-9/11, post-Brexit world (TellMAMA, 2023) exemplify the collective experiences of this community.

A formal government-backed definition of Islamophobia is not yet established, despite an evidence-based proposed definition by the All-Party Parliamentary Group (APPG, 2018), which stated, "Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness." and expands on this point with various examples. This definition was subsequently rejected by the government and is under petition (House of Commons Hansard, 2023). Consequently, it is difficult for Muslims to elucidate their experiences of racialisation within society and its structures, given the lack of agreement on what counts as Islamophobia.

It is therefore necessary to consult and work with the Muslim migrant community to address their unique challenges. Community research and intervention have been most successful with the Muslim population in the West where a collaborative approach is taken, for example, Hammad et al. (2020) worked with community members who were affected by the Grenfell Tower Fire[1] to co-produce a trauma-informed, culturally appropriate, faith-informed therapeutic group intervention that encouraged engagement and retention of Muslim participants who previously held negative attitudes toward therapy. Akalu (2023) carried out a PAR project alongside Muslim females in Britain and reflected on the challenges and ethics of this process within the context of a doctoral thesis. These examples of effective collaborative research using community psychology and PAR approaches strengthen the argument for the suitability of PAR for this research.

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[1] On 14 June 2017, a high-rise fire broke out in the 24-storey Grenfell Tower block of flats in North Kensington, West London, at 00:54 BST and burned for 60 hours. It killed 72 and injured over 70 people. It was the deadliest structural fire in the United Kingdom since the 1988 Piper Alpha oil platform disaster and the worst UK residential fire since the German Bombings of World War II. Triggered by a refrigerator's electrical fault, it swiftly spread due to combustible cladding, highlighting egregious government regulatory failures. The Grenfell Tower Inquiry, starting September 14, 2017, affirmed in its October 2019 report that non-compliant building exteriors and delayed evacuation advice from the fire service were central to the tragedy.

Solutions from within the Muslim community

"But what matters now is not a question of profitability, not a question of increased productivity, not a question of production rates. No, it is a question of back to nature. It is the very basic question of not dragging man in directions which mutilate him, of not imposing on his brain tempos that rapidly obliterate and unhinge it. The notion of catching up must not be used as a pretext to brutalize man, to tear him from himself and his inner consciousness, to break him, to kill him" - Frantz Fanon, Wretched of the Earth, (1990: 238).

Fanon reflects on the limitations of European thought and the violence it has produced, elucidated by the literature thus far, and the hope for the world to endeavour new ways of thinking and make for a better humankind. For Muslims in the West, legitimate distress to state violence, securitisation, Islamophobia, global wars and genocide are pathologised by the psy-disciplines and interpreted through a deficit lens that the incapability to be resilient leads to psychopathology.

The stripping of Muslim agency and delegitimising any self-determination outside of public politics depoliticises psychology, which works against the interests of people. The potential of psychology to both help and harm people is evident in the focus on alleviating distress to help people, but also cause harm in the process of depoliticising the context of their distress (Younis, 2022).

This necessitates a shift in the way research with Muslim communities is conceptualised and carried out, drawing on the Freirean idea "No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption" (Freire, 1970, p. 54)

Muslims have within their belief system a strong lens of social justice, activism and to remove every bias in upholding justice even if it requires taking a stance against one's interests: "O you who believe, be persistently standing firm in justice, as witnesses before God, even if it be against yourselves or your parents and relatives" (Qur'ān, 4:135). So important is the notion of impartiality to justice that the Qur'ān advises, "Let not the hatred of others towards you prevent you from being just. Be just, that is closer to piety" (Qur'ān, 5:8) and The Prophet Muhammad ﷺ said,

"Whoever witnesses something evil, let him change it with his hand, and if he is unable then with his tongue, and if he is unable then with his heart, but that is the weakest form of faith." (Sahih Muslim: no. 49).

The moral obligation to not be bystanders in their condition is demonstrated through the various initiatives Muslims have taken to improve their situations, for example through advocacy groups supporting those impacted by systemic discrimination, state violence and counter-terrorism measures (e.g. CAGE International, 2023; Helping Households Under Great Stress, 2024), Muslim led watchdog services to monitor and tackle Islamophobia (e.g. TellMAMA, 2024; Muslim Engagement & Development: MEND, 2024), a regulated Muslim news site in Europe, Australia and the Americas (5pillars, 2024) and Muslim mental health charities (e.g. Inspirited Minds, 2024) demonstrating the capabilities of the community to identify and address pertinent issues amongst themselves.

Overview of the literature on religion as a means of coping with challenges and trials for Muslim migrants

Following the discussion on some of the unique challenges experienced by Muslim migrants in the West, a brief overview of the literature on the function of religion during these challenges is presented, to orient the reader to the role religion holds in helping Muslims endure challenges and set up the rationale for the systematic literature review on the same topic.

AbdAleati et al. (2016) carried out a systematic review exploring the relationship between religiosity and mental health, finding various psychological difficulties were inversely related to religious practices such as religious worship attendance and religious beliefs. Muslim migrant populations also draw upon religion to make sense of the trials and challenges of migration, often quoting that faith and reliance on God helped them through their trials (Scott et al., 2022).

Furthermore, Muslims look to religion to cope with various types of challenges, including the recent COVID-19 pandemic where positive religious coping was shown to be inversely related to depression in Muslim participants but not found for Christian participants (Thomas & Barbato, 2020) suggesting positive religious coping is important to Muslims.

The impact of discrimination on Muslim migrants is also countered through religion, where it is thought to enhance self-esteem (Drouhurt, 2021). Additionally, Muslims experience disproportionately high incarceration rates, making up 18% of the UK prison population despite representing only 6% of the UK population (Clark, 2023). This pattern of increased incarceration among Muslims is also observed across Europe (e.g., Stelly et al., 2021; Martínez-Arino & Zwilling, 2020). Research indicates that Muslims often use religiosity as a coping strategy during imprisonment (Bergmanna et al., 2024).

Conclusions from a review of the literature.

Religion serves as a central reference point for Muslim migrants as they navigate the unique challenges of their positioning in the West. To the best of the author's knowledge, there is currently no systematic review of the role of religion in the lives of Muslim migrants throughout their migration experience. To start exploring the significance of faith and identification as Muslims in their migration experience, it is essential to broadly understand religion's role in their lives, encompassing all the complexities and nuances involved in this discussion.

Chapter 2: Systematic literature review

A systematic literature review (SLR) utilizes a high-quality, comprehensive, and rigorous process to identify, evaluate and interpret all relevant studies and findings related to a specific topic of interest (Siddaway et al., 2019). This structured method of analysing and synthesising the evidence is effective in identifying gaps in the existing literature on a particular topic, highlighting conflicting results and guiding decision-making in clinical practice (Munn et al., 2018). I aim to present a systematic literature review of studies to understand the following phenomena 'The role of religion in the experiences of Muslim migrants during their migration process.' This review aims to present what is known, assess the quality of the literature available on this topic, highlight conflicts in literature and address gaps in knowledge.

Methodology for Systematic Literature Review (SLR)

A scoping search on the role of religion for Muslim migrants was carried out across several databases including Cochrane Library, and the Centre for Reviews and Dissemination amongst others, which revealed the absence of SLRs on this topic. Furthermore, a search was carried out on PROSPERO to ascertain if there is an existing review on this subject. There were no current SLRs exploring this topic, so I registered this review on PROSPERO on 23.11.23 (registration number. CRD42023473427). This will promote transparency in the review process, allow comparison of reported review findings to the review protocol and minimise bias in the review.

A meta-synthesis approach was utilised for this SLR, which systematically reviews and integrates findings from multiple qualitative studies. This is a balance of a rigorous scientific approach to data analysis with strengths in summarising several studies, increasing their generalisability, and allowing for the author's interpretive account of the data (Lachal et al., 2017; Erwin et al., 2011).

This SLR focused on qualitative studies because they highlight the in-depth experiences of Muslim migrants and the role of religion during migration. While quantitative studies capture the 'that-knowledge' related to causal observations of a phenomenon, qualitative studies capture the 'why knowledge' related to the causal explanations of the same

phenomenon (Sandelowski et al., 2006). Although both are complementary processes, due to the dearth of existing SLRs on the current topic, focusing on qualitative studies will allow for a rich exploration of the subject area and an in-depth understanding of Muslim migrant's experience and values.

To keep the search comprehensive, the review focused broadly on people aged over 16, who identify as Muslim of any denomination and have experienced migration from any country, including transnational migration. There were no restrictions on when the study was conducted to keep the search broad and inclusive of different periods of migration in the context of changing global and political climates across the world (United Nations, 2020). Although studies that were written in languages other than English were excluded due to constraints on time and a limited budget for translation services, there was no restriction on what country the study took place, to keep the search broad and to reduce the chances of missing out studies relevant to the topic of interest. Table 2 outlines the inclusion and exclusion criteria.

Table 2

Inclusion and exclusion criteria.

	Inclusion Criteria	Exclusion Criteria
Population	The study must include data from people who identify as Muslim including but not exclusive to: Sunni, Shi'ite, Sufi. Adults 18+ (sample can be younger but majority of sample should be 18+) Mixed aged sample <18 and >18 Studies with mixed religion samples where Muslim experiences are clearly identifiable.	Majority of sample under 18 Years old Children/Adolescents only sample Religions not Islam
Experience	Study must include participants who have experienced Migration.	
Outcome	The study must focus on Muslim migrant's experiences and contain reference to the following: trial, strife, struggle, challenge, and the role of religion, utility of religion, spirituality, beliefs, faith, divinity. worship.	

Characteristics	The study must use a qualitative method.	Quantitative or
	The study must be empirically based (e.g., not a review of previous literature)	Mixed methods Studies written up in a
	The study must be written in or translated into English.	language other than English

Search Strategy

An electronic database search was conducted using PsychArticles (26.10.23); CINAHL PLUS (26.10.23): MEDLINE (26.10.23); Scopus (26.10.23): JSTOR (26.10.23); The Cochrane Library (26.10.23) and Google Scholar (26.10.23). These databases were chosen to facilitate a comprehensive search of the literature across disciplines, including medicine, nursing, social work and applied social sciences and to identify relevant grey literature and unpublished research articles, as it was important for this review to avoid excluding unpublished research because of publication bias in qualitative systematic reviews (Petticrew et al., 2008). Notifications for new relevant studies were set up in the form of alerts, so new literature after the initial database search could be considered up to the point of analysis.

The databases were searched using various terms linked to Muslim migrants and religion (see Table 3). Search terms were identified by scoping key literature on Muslim people, migration, religion and other terms related to religion. These were shared with the supervisory team and further refined.

Subject headings were used where available and where these were not available, free-text search terms were used. Where filters were available on a database, these were used to include only qualitative research articles and Boolean operators 'AND/'OR' were combined with the search terms to yield suitable papers. In this way, the search strategy was tailored to each database.

Table 3

PEO Search strategy.

Muslim	Migrant	Religion	Experience

Muslim AND	Migrant AND	Religion AND	Experience AND
Islam OR	Migration OR	Spirituality OR	Trial OR
Sunni OR	Immigrant OR	Beliefs OR	Strife OR
Shi'ite OR	Emigrant OR	Faith OR	Struggle OR
Sufi OR	Asylum seeker OR	Divinity OR	Undergo OR
Islamic OR	Settler OR	Worship OR	Challenge OR
Mohammedan OR	Economic migrant OR	Creed OR	
Moors	Nomad OR	Doctrine OR	
	Traveller OR	Theology OR	
	Foreigner	Sect OR	
		Faith OR Community OR	
		Religious group OR Morality	

Studies identified across all databases were imported into the reference management software Zotero. Duplicate studies within each database were automatically identified and removed from the record and the combined database results were imported into the systematic review software COVIDENCE.

COVIDENCE automatically identified duplicate studies in the combined dataset and removed these from the record and 2113 were put through for title and abstract screening by two reviewers and were included or excluded based on the eligibility criteria. Following on from this, conflicts were identified and resolved through a meeting between the two reviewers to discuss the process leading to their decisions and an outcome was agreed for each study that fell into this category. Emerging from this, 109 studies were assessed as eligible for full text review and were reviewed by the two reviewers against the eligibility criteria and conflicts were resolved in the same manner as before, resulting in 41 studies included in the review. The screening process is outlined in Figure 1.

Figure 1

The screening process for systematic review.

Studies from databases/registers (n = 2132)

References removed (n = 19)
Duplicates identified manually (n = 8)
Duplicates identified by Covidence (n = 11)

Studies screened (n = 2113)

Studies excluded (n = 2004)

Studies sought for retrieval (n = 109)

Studies not retrieved (n = 0)

Studies assessed for eligibility (n = 109)

Studies excluded (n = 68)
Wrong setting (n = 1)
Wrong outcomes (n = 11)
Under 18 sample (n = 7)
Wrong study design (n = 8)
Not a research study (n = 3)
Wrong patient population (n = 18)
Unable to get the full text (n = 13)
Secondary data analysis method (n = 1)
Religion not indicated in the paper (n = 6)

Studies included in review (n = 41)

Identification

Screening

Included

Results

The literature review identified forty-one suitable papers. Included papers were chosen due to their focus on Muslim migrant's experiences and the role of religion at various stages of migration. All studies used qualitative methods, were based in both the global north and global South regions and had either a solely Muslim migrant sample (n = 37), a majority Muslim migrant sample (n = 2) or a significant Muslim sample with data that was identifiable as emerging from Muslim migrant participants (n = 2). A summary of the findings can be found in Table 4.

Table 4

Summary of studies included in meta-synthesis

Title, Author, Date	Aim	Research questions	Participants	Data collection	Data analysis	Key findings summarised	Strengths and limitation
"Oh, You Speak Italian Very Well": Narratives of African Muslim Women with a Migrant Background in Italy. Venditto, B., Caruso, I., & Bouchmim, I. E. H. (2022).	The paper presents young Muslim women's narratives, aiming to depict their perception in Italy.	1) Women's roles in their origin and Italy, 2) Representation of Muslim/immigrant women and Islam, 3) Impact of being Muslim, 4) Identification with migrants, and 5) Changing existing narratives.	Purposive sampling, migrant Muslim women living in Italy n = 10, aged above 18.	Interview	Thematic analysis Constructivist grounded Theory approach	Key themes emerge from participants' experiences: navigating family structures while reconciling traditional gender roles with Italian societal norms, combating Islamophobia and discrimination to foster integration, finding strength and belonging through faith while bridging cultural divides, embracing both Italian identity and cultural heritage, and serving as cultural bridges to promote understanding and inclusivity.	This study's strength lies in achieving data saturation with 10 respondents, meeting qualitative analysis standards. However, limitations include a small sample size limited to female migrants, potentially affecting generalisability. Additionally, remote interviews due to COVID-19 restrictions may have impacted data depth and quality.
(Ir)reconcilable identities: Stories of religion and faith for sexual and gender minority refugees who fled from the Middle East, North Africa, and Asia to the European Union. Alessi, E. J., Greenfield, B., Kahn, S., & Woolner, L. (2021).	This qualitative study sought to understand how 34 LGBTQ refugees who fled to Austria and the Netherlands from Islamic societies described and understood experiences arising from their religious and sexual or gender identities.	How do refugees from Islamic societies who fled to Austria and the Netherlands describe and understand the shifts in their religious and LGBTQ identities from premigration to resettlement?	Purposive sampling, refugees from "Islamic societies" who identify as LGBTQ, n = 34, aged over 18.	Interview	Thematic analysis	Participants in the study grappled with the internalisation of religious messaging that condemned LGBTQ+ identities, leading to feelings of shame and self-blame from a young age. Many eventually rejected organised religion, with negative experiences driving them away from Islam upon migration. However, a significant minority	Utilising peer debriefings and negative case analysis helps mitigate researcher biases and ensures diverse perspectives are considered. Having interpreters as cultural brokers was crucial for understanding refugees' experiences within cultural/religious contexts. However, limitations include potential oversight of

					found strength in their faith before, during, and after migration, despite the challenges they faced. Some even chose to reclaim Islam, reflecting on its personal significance amid their European context. These themes underscore the complex interplay between religious identity, self-acceptance, and migration experiences among LGBTQ+ individuals in the study.	transgender complexities and the possibility of lost meaning through interpretation. Additionally, focusing solely on religious identity evolution may have neglected other significant aspects of refugee experience and identities.
A qualitative examination of Muslim graduate international students' experiences in the United States. Tummala-Narra, P., & Claudius, M. (2013).	The study aimed to expand existing knowledge concerning cultural and religious identity development, adjustment to living in the United States, and sources of social support in the context of the present sociopolitical climate of the United States, which will inform culturally appropriate interventions for this community.	Purposive sampling, Muslim Saudi graduate students, n = 15, aged 23 - 35.	Interview	Content analysis	Data analysis uncovered five domains: perceptions of the new cultural environment, social isolation, experiences of discrimination, religious identity, and coping mechanisms. Participants showed diverse views of American culture, faced challenges forming friendships, and navigated discrimination experiences while adjusting their religious identity and employing coping strategies like English proficiency and maintaining connections with home.	The study identifies limitations, such as a sample restricted to Muslim international students from one university, limiting generalisability. Additionally, the cross-sectional design precludes causal inferences about adjustment factors over time. However, strengths include qualitative interviews enabling deep understanding and a diverse sample offering varied perspectives, enhancing insights into cultural adjustment experiences despite

							generalisability constraints.
A qualitative investigation of Muslim and Christian women's views of religion and feminism in their lives. Ali, S. R., Mahmood, A., Moel, J., Hudson, C., & Leathers, L. (2008).	The study aimed to examine feminism and religion's influence on diverse women, particularly Muslim and Christian women in the United States. It explored how Christianity or Islam affects women's life choices, their perceptions of feminism, and how religious values shape their understanding of feminism and gender roles.	Structured interviews were used to investigate views of religion, women's issues, gender roles, culture, and feminism for a small group of Muslim and Christian women living in the United States.	Purposive sampling, Muslim and Protestant Christian women n = 14, aged between 25 - 45.	Interviews	Consensual qualitative research method	Five domains were identified: religion, gender roles, women's issues, feminism, and culture. Participants emphasised religions' significance in decision-making and daily practices. Gender roles were delineated according to religious beliefs. Women's issues included relationships, education, religious concerns, and health. Views on feminism were influenced by religion. Cultures' interaction with religion varied, sometimes harmonious and sometimes contentious.	This study's strengths lie in its exploration of religious women's (Christians and Muslims) perspectives on feminism, an underexplored area, utilizing a qualitative consensus methodology (CQR) aligned with feminist principles. However, limitations include a small sample size limited to devout Christian and Muslim women, reliance on self-reported religiosity, lack of data triangulation, potential participant bias, and failure to assess acculturation factors. These constraints restrict the generalisability of findings despite offering valuable insights.
A 'Minority' on the Move: Boundary Work among Filipina Muslim Migrant Domestic Workers in the Middle East. Debonneville, J. (2019).	This article explores the religious belonging of Muslim Filipina domestic workers in the Middle East. It investigates the effects of their mobility on marginalised religious groups and the interplay between religious belonging and migration.	What are the effects of this mobility on marginalised religious groups, such as Filipino Muslims, when they go to a predominantly Muslim region such as the Middle East?

How does religious belonging affect the migration of minorities | Purposive sampling, Muslim Filipina women n = 12, aged above 18. | Interview and Observation | Ethnography | Muslim Filipina domestic workers prefer Muslim employers, reflecting religious identity. Some can only migrate to Muslim countries due to husbands' restrictions. In the Middle East, they balance work with devotion, finding belonging. Despite acknowledgment, they | Strengths include in-depth interviews with 12 Filipina Muslim migrant domestic workers, supplemented by ethnographic work, offering rich qualitative insights. However, the small sample size may limit generalisability, and findings overlap with previous research, |

	Additionally, it examines how symbolic capital from migration influences these migrants upon returning home.	(and vice versa)? How does symbolic capital related to migration in this region affect these migrants when they return to their country of origin?					still face marginalisation based on race, gender, and class, linking religious identity with domestic worker status.	potentially limiting novelty.
Acculturation experiences and psychological well-being of Syrian refugees attending universities in Turkey: A qualitative study. Safak-Ayvazoglu, A., & Kunuroglu, F. (2021).	This study explores Syrian refugee students' acculturation experiences and well-being in Turkish universities. It investigates migration factors, perceptions of Turkey, preferred acculturation strategies, and resulting social and psychological outcomes. The research aims to depict how acculturation conditions, orientations, and outcomes influence the lives of Syrian students in Turkey.	This article explores the acculturation experiences of Syrian university students in Turkey, addressing key research questions: migration factors, perceptions of Turkey, preferred acculturation strategies in public and private domains, and resulting social and psychological outcomes.	Purposive sampling of Syrian refugee university students Muslim n = 15, no religion n = 1, aged over 18.	Interview	Qualitative	The study delved into acculturation among Syrian university students, focusing on their conditions, orientations, and outcomes. Participants endured danger, survival struggles, and displacement in Syria before migrating to Turkey. While adopting aspects of Turkish culture, they maintained their own, even expressing a desire to teach Arabic to Turkish natives. Despite reporting high life satisfaction in Turkey, many experienced negative psychological states, including depression and intrusive thoughts about the past. This highlights the complex interplay between cultural adaptation and psychological well-being	This study's strengths include employing triangulation and member checking to ensure data dependability and credibility. Purposeful sampling and detailed contextual descriptions enhance depth and transferability. However, limitations arise from reliance on self-reported data, underrepresentation of female participants, small sample size, and lack of cultural insider researchers, impacting rapport and generalisability.

						among Syrian refugees in Turkey.	
Acculturation, social exclusion and resistance: Experiences of young Moroccans in Italy. Cicognani, E., Sonn, C. C., Albanesi, C., & Zani, B. (2018).	This qualitative study examines how young people of Moroccan descent in Italy construct their social identities and make sense of acculturation experience		Purposive sampling, Moroccan youth n = 29 (males n =14 and females n = 15) aged over 16.	Focus group	Qualitative	Young individuals in Italy faced discrimination based on their ethnic, religious, and cultural backgrounds, responding to social exclusion. The theme "Being Constructed as Muslim, Moroccan, and Migrant in Italy" highlights their outsider status through daily exclusion, ideological disparities, and policy issues. "Negotiating and Contesting Social Exclusion" explores proactive responses, including self-identification, critical analysis, acceptance, and activism.	This study's strengths lie in its provision of insights into the lived experiences of young migrants, allowing them to voice their active role in navigating challenges and forging belonging. It emphasises the significance of legal citizenship status and inclusive policies in mitigating structural inequalities. However, limitations include potential interviewer influence due to Italian background and the qualitative nature, limiting generalisability but offering rich contextual understanding.
Breaking the silence: Saudi graduate student experiences on a U.S. campus. Yakaboski, T., Perez-Velez, K., & Almutairi, Y. (2018).	The study aims to evaluate Saudi graduate students' campus experiences and propose enhancements. It investigates their interactions with the campus community, faculty, and staff, and gathers recommendations for campus climate improvement.	How do Saudi graduate students experience the campus climate? With that question we explored these subareas: (a) how do Saudi graduate students describe their interactions with the U.S. campus community, students, faculty, and staff? and (b) what recommendations do Saudi graduate	Purposive sampling, Muslim Saudi graduate students n = 18, aged above 18.	Interview	Thematic analysis	Key themes from student feedback include satisfaction with academic interactions with U.S. faculty, particularly among male students who valued pre-arrival email communication. While interactions with staff were generally positive, instances of discrimination were reported. U.S. student interactions were	This study's strength lies in its qualitative approach, utilizing interviews to delve into the experiences of Saudi graduate students. Researchers ensured trustworthiness through reflexivity and audit trails. However, limitations include potential lack of generalisability due to the exploratory nature and small sample size.

		students offer to improve campus climate?				limited, with some encounters being neutral or dissatisfying. Concerns about discrimination post-September 11 were prevalent, and female students expressed safety concerns related to wearing religious attire, though finding support among peers on campus varied.	Self-selection bias and cultural constraints, such as hesitancy to discuss discrimination, may have influenced participant responses.
Deep listening: What Afghan refugee women's narratives reveal about social and political dynamics of power. Nguyễn-Nalpas, K. K. (2023).	This project aims to explore the multilayered complexities of refugee experiences. The research investigated how Afghan refugee women adapted to life in their host country, their relationships with family members and broader communities, and the strategies they employed for healing and adaptation.	How do Afghan refugee women adapt to life in their host country, their relationships with family members and broader communities, and what strategies do they employ for healing and adaptation?	Purposive sampling of Afghan women refugees and asylum seekers, n = 3, aged over 18.	Interview	Qualitative narrative analysis	Four main themes emerged from the narrative analysis: firstly, the discussion centred around women's rights within patriarchal cultures; secondly, the role of mothers in both resisting and accommodating to patriarchal norms was explored; thirdly, the psychological and social consequences of war were highlighted through participants' narratives; finally, the importance of critical consciousness and community support was underscored.	The main strength of this qualitative study lies in the rich narratives and insights shared by Afghan refugee women participants, who offer specialised knowledge about their culture and experiences. Their stories unveil dynamics theoretically applicable to other contexts. While interviewing only three participants may seem limiting, the focus on in-depth narratives yields valuable insights. Additionally, the study underscores how individual coping is shaped by broader socio-political, historical, and economic factors, highlighting the importance of contextual dynamics. Despite the small sample

							size, the qualitative data enriches understanding by centring the voices and experiences of refugee women, often overlooked.
Divorce and Domestic Violence Among Syrian Refugees in Germany. Ajlan, A. A. L. (2022).	Recent literature lacks academic studies on divorce and domestic violence among Syrian refugees in Germany. This study aims to fill this gap by investigating the main causes of these issues and exploring their interrelationship among Syrian refugees in Germany.	What are the main causes of divorce and domestic violence among Syrian refugees in Germany, and how are these two phenomena interrelated?	Purposive sampling, Divorced Syrian Muslim refugee men and women, male n = 9, aged over 18 and female n = 5 aged over 18. None of the participants were married to each other.	Interview	Content analysis	Key themes on divorce and domestic violence among Syrian refugees in Germany reveal gender disparities: women favor divorce for economic reasons, contrasting men's preference for marriage benefits. This tension, influenced by patriarchal norms and "Sharia law" exacerbates domestic violence. Understanding these dynamics requires nuanced research across varied sociocultural contexts.	The study's strengths include qualitative methodology, interviews in Arabic, and the researchers' cultural insider status, facilitating access to a hard-to-reach population. Limitations include a small, non-random sample, recall and social desirability bias, cross-sectional nature, and lack of perspectives from ex-spouses, limiting generalisability.
Everyday Lived Islam of Young People from Muslim Migrant Families in Germany. Erhard, F., & Sammet, K. (2019).	Explore how young people in religiously diverse West Germany integrate religion into their daily lives. Through the lens of "everyday lived religion" we study two young Muslims shaping their identities with Islam. Questions include how worldviews influence life choices and aspirations, and the	What is the impact of worldviews on the way individuals conduct their lives and carry out their plans and wishes for the future?

What are the values to which the worldviews refer and what are the religious or nonreligious semantics to which they are related? | Purposive sampling of Muslim migrant youth n = 2, aged above 16. | Interview and Case study | Grounded theory | Two narratives, "Leyla's Creative Adaptation of Islam" and "Musa's Varied Degrees of Muslim Practice," showcase how young Muslims in Germany navigate traditional religious restrictions regarding family, alcohol, and gender relations. They illustrate selective and creative approaches to maintaining religious traditions, shaping Muslim identity through | The main strength of this study is its in-depth qualitative approach to understanding the lived experiences of young Muslims from migrant families in Germany. Using ethnographic methods like participant observation and interviews, the researchers gained rich insights into how these youth negotiate their religious and cultural identities in everyday |

values associated with these beliefs.						family background, faith, and everyday practices.	life. However, the findings are based on a small sample size in a specific local context, limiting generalisability. Additionally, the researchers' positionality and potential biases could have influenced the data, despite employing reflexivity practices.
Faith, flight and foreign policy: Effects of war and migration on Western Australian Bosnian Muslims. Vujcich, D. (2007).	This article examines the nexus between war, religion, and migration through a series of qualitative interviews with Bosnian Muslim humanitarian entrants to Western Australia.	Participants were invited to begin by discussing their subjective sense of 'Islamic identity'. In the remainder of the interview, participants were encouraged to describe the various ways in which they manifested their sense of religious identity (if at all) and to account for changes over time.	Purposive sampling, Bosnian Muslim migrants to Western Australia n = 10, aged over 18.	Interview	Qualitative	Before the conflict, Bosnia had a unique interpretation of Islam, promoting harmony among faiths. Known as "Bosnian Islam," it blended elements of folklore, dervishes, and Christianity, with churches and mosques coexisting. This "specific Bosnian dimension" fostered a common identity based on history rather than faith.	This study offers a qualitative exploration of Bosnian Muslim refugees' experiences in Western Australia, providing valuable insights through semi-structured interviews. However, limitations include a small sample size of 15 participants, potential recall bias, and its focus on a specific demographic and geographic area, limiting generalisability. The findings contribute to understanding this community's perspectives but should be interpreted cautiously.
Foundations of Somali resilience: Collective identity, faith, and community. Terrana, A., Ibrahim, N., Kaiser,	To examine perceptions and experiences of adversity and resilience among	Focus group discussions on experiences of adversity and resilience.	Purposive sampling of Somali refugees n = 22, aged over 18.	Focus group	Content analysis	Qualitative data from focus group discussions highlight the delicate balance of barriers and supports influencing the mental health of Somalis	This study examines resilient themes within San Diego's Somali community, emphasising collective identity, faith, and community support.

B., & Al-Delaimy, W. K. (2022).	Somalis living in San Diego				in San Diego. Predominantly, socioeconomic and cultural forces were cited over trauma-related issues. Resource access, including housing, employment, and education, emerged as pivotal determinants. Participants also voiced experiences of discrimination, especially regarding "triple racism" against being Black, Muslim, and immigrants. Despite adversities, resilience prevails, rooted in a collective identity as survivors and fortified by faith in Islam, integral to Somali culture.	It aligns with prior research highlighting community-level resilience. Limitations include the specificity to Somali adults in San Diego and challenges posed by the COVID-19 pandemic in data collection, potentially impacting generalisability and interpretation.
Hospitalisation experience of Muslim migrants in hospitals in southern Spain. Communication, relationship with nurses and culture. A focused ethnography. Del Pino, F. J. P., Cala, V. C., Ayala, E. S., & Dalouh, R. (2020).	The objective of this study is to describe and understand the hospitalisation experience of Muslim migrants in public hospitals in southern Spain, especially their relationship with the nurses who care for them.		Purposive sampling, Muslim migrant patients (MP) seen at three public hospitals in southern Spain, n = 37, aged above 18.	Interview	Qualitative, Inductive data analysis, Ethnography	Communication barriers between nurses and MPs are addressed, focusing on language differences and efforts to overcome them. Discriminatory practices in hospital relationships are examined, with some MPs downplaying or rationalising discrimination despite negative experiences. Religious and cultural customs of MPs in medical settings are explored, considering	The study offers valuable insights into the hospital care experiences of Muslim migrants, a group often overlooked in healthcare research. Through qualitative interviews, it delves into their perspectives, providing nuanced accounts. With a diverse sample of 37 participants, the study captures varied experiences within this population. However, limitations include the

							practices and beliefs without differentiation	regional focus, potentially limiting generalisability, and the lack of direct observation in hospitals, which could have enriched contextual understanding. Additionally, language and cultural barriers may have affected the depth of communication between researchers and participants.
Integrating gender and religion: Social transformation for strengthening identity among Indonesian Muslim Migrant Workers. Anzari, P. P. (2021).	This research explores Indonesian Muslim women in Hong Kong through the lens of gender and religion. Using observation and phenomenology, it reflects on the relationship between the observed and the observer.	To observe Indonesian Muslim female migrants to Hong Kong based on their gender identity and religious value.	Purposive sampling, female Indonesian Muslim migrant workers working in Hong Kong.	Observation	Data was collected from female Indonesian Muslim migrant workers in Hong Kong through critical reading, note-taking, participant observation, analysis, and drawing conclusions for the study.	Muslim women's religious activities in Hong Kong are summarised: recitation/preaching, hadith reviewing, pilgrimage tours, singing Islamic songs, fundraising, fasting together, and celebrating Eid. The gender and religious integration of Indonesian migrant labourers in Hong Kong denote a positive shift, fortifying their identity and contributing to the diaspora.	The study's strengths lie in its qualitative phenomenological approach, ideal for exploring complex social phenomena, and its focus on Indonesian Muslim women migrant workers in Hong Kong, offering insights into their experiences through religious activities. However, potential limitations include the specificity of the sample and location, which may affect generalisability, and the lack of detail on methodology and analysis techniques, impacting rigour and trustworthiness. More thorough methodological discussion could

							strengthen the study's validity alongside its qualitative and gender-focused contributions.
Integrating Muslim immigrant women in the United States and the Netherlands: Effects of religiosity and migrant religious institution. Ozyurt, S. S. (2009).	This article examines the identity reconstruction of Muslim immigrant women in the US and the Netherlands. It explores how they negotiate their traditional and modern identities in a bicultural context and whether there are common narratives and attitudes among them.	Are there particular collective stories and general attitudes that are associated with Muslim immigrant women in the United States and the Netherlands?	Purposive sampling, first and second-generation Muslim immigrant women from the U.S. n = 50 and the Netherlands n = 35, aged over 18.	Interview	Narrative analysis	Netherlands: Muslim women face public perceptions and marginalisation. Integration policies and socioeconomic factors worsen this. First generation faces language barriers and discrimination, feeling marginalised. Second generation, despite better education, still faces discrimination but maintains cultural ties. United States: Generational differences affect religiosity and identity. First generation practices private Islam, identifies ethnically, and wears hijab culturally. Second generation practices public Islam, identifies as "Muslim" and engages in activism. Hijab holds religious significance for them.	This study's strength is its use of empirical evidence from semi-structured interviews with Muslim women in the Netherlands and the United States, enabling a detailed exploration of identity negotiation across contexts. However, the sample's focus on women prioritising Islamic principles and Western ideals limits generalisability. Also, differing sociopolitical environments between countries may impact identity negotiation, suggesting a need for further research considering contextual factors.
Living Well as a Muslim through the Pandemic Era—A Qualitative Study in Japan. Ahmad, I., Masuda, G.,	This study investigates Muslim community's attitudes toward the COVID-19 pandemic, particularly regarding religious practices. It examines their	This study explored the living situations, financial conditions, religious obligations, and social distancing of Muslims during the COVID-19 pandemic.	Purposive sampling, Muslim migrants living in Japan, n = 28, aged	Focus group and Interview	Thematic analysis	This study explores how Muslim communities in Japan navigate the COVID-19 pandemic. Economic needs drove migration, but financial concerns emerged	This study has key strengths and limitations. Strengths include the use of validated semi-structured questionnaires for in-

Tomohiko, S., & Shabbir, C. A. (2022).	response to government directives, experiences with social distancing, isolation, and maintaining faith during emergencies. Factors explored include living conditions, finances, religious duties, and adherence to social distancing measures among Muslims amidst the pandemic.		above and below 18.			during the crisis. Language barriers initially hindered access to health information, fostering social isolation. Participants prioritised social distancing, following religious texts for guidance, with mosques implementing preventive measures. Community support networks emerged to aid those in need.	depth interviews, addressing an under-researched area, and online surveys ensuring participant anonymity and diversity. Limitations include uncertainties about online data validity. While the qualitative approach allowed rich exploration, the online nature may limit data quality and generalisability.
Making Sense of Disaster: Affinity to God as a Coping Strategy of Muslim Refugees in Central Sulawesi. Taufik Taufik, T., & Ibrahim, R. (2020).	The present study aimed to uncover the essence of coping with natural disasters experienced by Muslim refugees. Fourteen refugees, who lived in three refugee camps in Central Sulawesi were involved as informants.		Purposive sampling, Muslim refugees, n = 14 (8 males, 6 females) aged over 17.	Interview	Phenomenological analysis	Informants' coping capacities, influenced by life background, loss level, problem-solving alternatives, and perspective taking, were augmented by adherence to Islamic beliefs. Strict adherence to Islamic precepts correlated with finding more positive meaning amidst adversity. Post-disaster, seeking solace in mosques surged, aiming to find peace and strengthen the bond with God.	This study delves into coping strategies among Muslim refugees through in-depth interviews, yielding rich insights. Its focus on a specific religious and cultural group enhances understanding. Limitations are the absence of methodological details and potential researcher bias necessitate cautious interpretation despite the study's valuable contributions to understanding coping mechanisms among refugees.
Male, migrant, Muslim: Identities and entitlements of Afghans and Bengalis	This research challenges the simplistic portrayal of Muslim male migrants as victims by analysing	The research examines how multiple identities impact citizenship entitlements of Muslim male migrants in Delhi's	Snowball sampling, Afghan and Bangladeshi male	Interview	Narrative analysis	Key themes emerged: Forced identities and discrimination faced by Bengali speakers and Afghans, housing	This study demonstrates several potential strengths and limitations. The qualitative approach,

in a South Delhi neighbourhood. Chakraborty, M. (2013).	narratives from two groups in a South Delhi neighborhood. It examines how multiple identities—ethnicity, gender, and class— affect their citizenship entitlements in the informal economy. Through interviews, it highlights the complexity and agency of Muslim migrants.	informal economy. It challenges the simplistic portrayal of migrants as victims, aiming to highlight their complexity and agency within fluid and multiplicitous identities.	immigrants in South Delhi n = 25, aged above 18.			disparities, and respondents' resistance to discussing religious discrimination. Livelihood-related identities, such as those of rickshaw drivers and restaurant owners, are discussed, along with the operation of social capital through locational affinities. The essay also examines masculinity and migrants' entitlements in the city, revealing disparities based on class, location, and occupation.	employing interviews, enabled an in-depth exploration of Muslim male migrant participants' lived experiences and perspectives. Moreover, the researchers' insider positionality likely fostered open dialogue. Cross-sectional nature offers only a snapshot, missing longitudinal tracking; lacking diverse stakeholder perspectives limits full contextual understanding.
Managing work and family life through religious participation. A comparative approach between Muslim, Hindu and Christian migrant women in Lisbon, Portugal. Trovão, S., Ramalho, S., & Batoréu, F. (2014).	This paper explores how religion influences migrant women's work-family relations in response to Portugal's economic crisis and labor market contraction, which has been more severe than in many other EU countries.		Purposive sample, Muslims migrant women n = 13, Christian migrant women n = 15 and Hindu migrant women n = 15, aged over 18	Interview and Observation	Ethnography	Key themes include managing work and care through religious-civic activism, negotiating work and family by deconstructing otherness, and reconciling family, business, and religion to transform family-work relations.	This study's strengths lie in its comparative design, which explores the influence of religious participation on work-family managing strategies across migrant groups, offering nuanced insights. Additionally, it examines diverse profiles within each migrant segment, providing a comprehensive view. However, limitations include the lack of methodological details, and limited theoretical grounding, potentially impacting

								generalisability and research validity.
Migrant Muslim women's experiences of coping and building resilience in Australia: Implications for social work. Maideen, S., & Goel, K. (2022).	This research used an intersectional feminist approach to explore migrant Muslim women's resilience in settling in Australia.	The study looked at migration experiences in Australia, overcoming difficulties and seizing opportunities.	Purposive sampling, Muslim migrant women n = 10 aged over 18.	Interview	Qualitative	Settlement experiences reveal communication hurdles for homemakers, exacerbated isolation for those with children, and job market struggles for professional migrants. Discrimination heightens challenges, countered by resilience from various sources.	This study exhibits strengths in its qualitative methodology, employing open-ended questions to delve deeply into participant experiences. The diverse sample, comprising individuals from varied cultural backgrounds, ages, and marital statuses, offers nuanced insights into the intersectionality of their experiences. However, limitations are evident; recruitment solely from Muslim women's associations and mosques might have overlooked perspectives from individuals outside these circles. Additionally, the study lacks transparency regarding measures taken to ensure trustworthiness, beyond debriefing with an independent researcher.
Migrant Muslim Women's Resiliency In Coping With Traditional Family Practices. Carlos, A. F., & Cuadra, J. F. (2017).	The study aimed to profile migrant Muslim women in Barangay 655 by education, employment, origin, years of stay, and ethnicity, identify their	The study examined the migration patterns of Muslim women in Intramuros, Manila, their lived experiences, and their resilience in maintaining traditional	Purposive sample of Muslim migrant women, n = 11, aged above 18,	Unstructured interview, Observation and Surveys.	Phenomenological method	Key factors in Muslim women's migration include economic opportunities, family influence, and escaping feuds. Cultural norms emphasise subservience	The study's strengths lie in its focus on underrepresented Muslim women, aiming to amplify their voices through various qualitative methods,

	migration reasons, analyse their experiences with pre-marriage customs, family practices, and personal challenges and describe their resilience in traditional family practices.	practices in a non-Muslim community.				and arranged marriages, but migrant women adapt. Challenges include marital issues and balancing traditions with evolving norms. Recommendations: enhance education, empower women, promote cohesion, and improve perceptions.	including empirical observation, surveys, interviews, and focus groups. Involvement of key informants from the Muslim community enhances the validity of findings. However, a potential limitation is its narrow geographic scope, restricting generalisability beyond Barangay 655, Intramuros, Manila.
Negotiating Religiosity in a Secular Society: A Study of Indonesian Muslim Female Migrant Workers in Hong Kong. Subchi, I., Jahar, A. S., Rahiem, M. D. H., & Sholeh, A. N. (2022).	This study explores how Indonesian Muslim female migrant workers in Hong Kong navigate their religiosity in a secular environment. Researchers investigated how these workers balance practising their faith with their professional duties, focusing on their perspectives and experiences in negotiating religious life in Hong Kong.	How do Indonesian Muslim female migrant workers negotiate their religious lives while working in Hong Kong?	Purposive sampling of female Indonesian Muslim migrant workers who had worked in Hong Kong for at least five years, n = 8, aged above 18.	Interview and Observation	Thematic analysis	The study explores how Indonesian Muslim female migrant workers in Hong Kong uphold their faith amid challenges. Despite employer restrictions, they practice religion diligently, balancing work and religious duties creatively. They establish study groups on days off, finding strength in their faith. Community support plays a crucial role in their religious practices.	This study demonstrates several strengths. Notably, it establishes credibility by drawing comparisons with previous research, ensuring the reliability of its findings. Moreover, it enhances transferability through comprehensive background information, enabling readers to understand the context and researchers' perspective. Confirmability is upheld through data triangulation, while ethical considerations are addressed through measures such as informed consent and anonymity. However, a notable limitation is the small sample size and short duration,

							suggesting avenues for future research to expand understanding.
Prayers and Mindfulness in Relation to Mental Health among First-Generation Immigrant and Refugee Muslim Women in the USA: An Exploratory Study. Callender, K. A., Ong, L. Z., & Othman, E. H. (2022).	This study investigates how first-generation immigrant/refugee American Muslim women engage with prayer and mindfulness for mental health. It explores the role of mindfulness in prayers and women's attitudes toward Salah and Jamaat prayers in coping with immigrant/refugee challenges. Using qualitative methods, it delves into participants' perceptions of prayer and mindfulness.	This qualitative study explores how mindfulness influences the mental health of first-generation immigrant/refugee American Muslim women during prayer. It also investigates their attitudes toward individual (Salah) and communal (Jamaat) prayers and how these practices aid in coping with immigrant/refugee challenges, including issues related to personal time and religious community membership.	Purposive sampling, migrant Muslim women, n = 9, aged over 18.	Focus group and Interview	Thematic analysis	Four overarching themes were identified: Prayer helps to build community, prayer promotes wellbeing, prayer increases faith and prayer encourages intentional awareness.	This study's main strengths lie in its exploration of a neglected population: first-generation immigrant and refugee Muslim women in the USA, using qualitative focus groups for rich data collection. Researchers ensured trustworthiness through consistent dialogue, reflection, and auditing. However, limitations include the lack of diversity within the sampled community, small focus group sizes, and the impact of virtual sessions due to COVID-19 safety measures.
Religion/spirituality, therapeutic landscape and immigrant mental well-being amongst African immigrants to Canada. Agyekum, B., & Newbold, B. K. (2016).	This study investigates African immigrants' perception of religious spaces' therapeutic value and its impact on well-being in Hamilton, Ontario, focusing on Ghanaian and Somali communities. It explores whether churches and mosques serve as therapeutic spaces, examining their physical, social, and spiritual	This paper explores if churches and mosques serve as therapeutic spaces for Ghanaian and Somali immigrants in Hamilton, Ontario, examining their physical, social, symbolic, and spiritual aspects. It extends research on therapeutic landscapes, emphasising their role in immigrant integration and health, contributing to theoretical	Purposive sampling, n = 24, Muslim Somali group (n= 12, four males, 8 females), Christian Ghanaian group (n=12, seven males, five females).	Interview	Thematic analysis	Religious places provide therapeutic advantages in physical, social, symbolic, and emotional aspects. They serve as gathering spaces for worship and community activities, foster social connections, symbolise faith, and promote emotional well-being by offering peace and purpose.	The study's strengths include purposive sampling of immigrant groups and comfortable community settings for interviews. However, limitations include a small convenience sample, potential bias from recruiting at religious organisations, susceptibility to recall and social desirability biases in self-reported data.

	dimensions and their role in immigrant integration and health.	understanding of their impact.					
Religious practices in cross-cultural contexts: Indonesian male science students' adjustment in Taiwan. Chen, Y.-L., Liu, M.-C., Tsai, T.-W., & Chen, Y.-H. (2015).	This study aims to investigate how international Muslim science students dealt with the difficulties they faced in their religious practices in a foreign context, and specifically in their research laboratories and in the wider Taiwanese society with its pluralistic spiritual beliefs.		Purposive sampling, Muslim migrant graduate students from Indonesia n = 14, aged above 18.	Interview	Content analysis	Key findings show diverse challenges faced by international students. Gender incongruences with religious beliefs required reconceptualisation, particularly in interactions with local students. While campus religious practices were manageable, off-campus halal food accessibility posed challenges. Social discrimination, including disrespectful acts and language barriers, affected adaptation. Coping strategies included religious reliance and bicultural connections for support and adjustment.	This study exhibits strengths in its rigorous methodologies like triangulation, reflexivity, and rapport building, ensuring data trustworthiness. It offers insights into the religious and cultural adjustment challenges of Indonesian Muslim male students in Taiwan through qualitative interviews. However, limitations include the samples' restriction to one university campus and reliance on single interviews, potentially limiting generalisability and comprehensiveness.
Shifting boundaries of self, religion and ethnicity: cultural adaptation of Bangladeshi Muslim migrant women in Australia. Begum, S. (2021).	This study explored identity construction among Bangladeshi Muslim migrants in two Melbourne suburban areas. It aimed to understand cultural adaptation processes, focusing on parenting strategies, community integration, challenges		Purposive sampling, Bangladeshi Muslim migrant women who have children n = 30, aged over 18.	Interview and Observation	Qualitative, Ethnographic	The study delves into the migration experiences of Bangladeshi Muslim women in Australia. It highlights their challenges in adapting to cultural differences, including unfamiliar social environments and the absence of familiar religious and ethnic programs. Despite	The key strengths of this ethnographic study include its in-depth exploration of the detailed understandings, feelings, and complex processes of adjustment and adaptation experienced by the women in a different culture, using multiple methods such as

						prioritising suburbs with Bangladeshi communities for better education and security, they continuously negotiate their cultural identity while facing pressure to uphold religious norms. The study also explores their strategies for adaptation and the complex interplay of gender and religious expectations they navigate in daily life.	fieldwork, social/community profiles, and in-depth interviews. Limitations include difficulty finding willing participants due to their busy schedules and the challenge of maintaining reflexivity while studying the community.
in identity formation, impacts of gender norms, and shifts in self-perception within their lives.							
Sifting, negotiating and remaking religious identities: A redefining of lived religion among Muslim migrant women. Stirling, N., Shaw, S., & Short, P. (2014).	The focus of the research is investigating the women's lived experience through narrative, where the women talk about their lives in Australia and in their former homelands, their belief systems and the way they observe their religion, culture and ethnicity in Australia.		Purposive sampling, Iranian and Turkish Muslim Women n = 46, Iranian Christian women n = 2, Iranian Baha'i women n = 1, Iranian women other affiliations n = 3. Total n = 62, over the age of 18.	Interview	Narrative analysis	Active integration of religion, culture, and ethnicity into daily life is evident among many women. Processes like "sifting," "negotiating," and "remaking" reflect identity management. Encountering different religious views prompts some to reassess their Islamic faith, while others deepen their dedication to Islamic rituals or explore other religions. Despite strong attachments to Australia as their new home, some Sunni Iranian Muslim women feel they don't belong due to cultural differences in honoring Allah.	This study's strengths lie in its longitudinal design, tracking participants' identities over 7 years, and its use of semi-structured interviews to capture lived experiences. However, limitations include a small sample size of 9 women in the follow-up study, potentially limiting generalisability, and reliance solely on self-reported data, which may be biased.

Stronger together: Community resilience and Somali Bantu refugees. Frounfelker, R. L., Tahir, S., Abdirahman, A., & Betancourt, T. S. (2020).	Refugee populations are at risk of adverse mental health outcomes. It is important to identify refugee strengths at the community level that can be leveraged to overcome barriers to well-being. In pursuit of this goal, this study focuses on identifying what promotes community resilience among Somali Bantu refugees in the United States.		Purposive sampling of Somali Bantu adult and youth refugees n = 81, adults aged over 18 and youth aged 10-17,	Focus group	Thematic analysis	Key themes: Community resilience was defined by Somali Bantu participants as self-sufficiency, independence, and respect despite resettlement challenges. They expressed strong unity and connectedness within their community. Religion and spirituality played significant roles, with many discussing their faith and associated practices.	The study identifies community needs, assets, and strengths from the perspective of Somali Bantu refugees through focus group discussions and includes researchers from the community for culturally-informed interpretations. Limitations include the use of snowball sampling in one city, potential bias from pre-existing relationships among participants, a focus on community strengths possibly overlooking negative aspects, and potential bias from researchers' community involvement. Overall, the study provides valuable insights but with some limitations in generalisability and potential biases.
Stuck with the stigma? How Muslim migrant women in the Netherlands deal – individually and collectively – with negative stereotypes. Eijberts, M., & Roggeband, C. (2016).	This explorative study focuses on how first- and second-generation migrant women of Turkish and Moroccan descent in the Netherlands cope with increasing stigmatization, both individually and collectively.	In the first study, the primary researcher examined integration strategies and the concept of home among first- and second-generation Moroccan and Turkish women in the Netherlands through interviews and focus groups (n = 122, aged 18+). In the second study,		Focus group and Interview	Qualitative	Muslim women in the Netherlands employ various techniques to combat stigma such as concealing, which involves educated Moroccan women avoiding head coverings to evade cultural prejudices and conciliating, which entails seeking personal	The study's strengths include using in-depth interviews to capture the voices and lived experiences of Muslim migrant women, comparing individual and collective coping strategies, and employing an intersectional framework to examine

						and professional growth despite stigma. Strategies like seeking community support and improving social skills are used to mitigate stigma. Some confront stigma within organisations, while others consolidate their religious and ethnic identities for empowerment.	the compounded effects of intersecting stigmatised identities. However, its limitations involve limited generalisability due to the focus on Muslim women of Moroccan and Turkish descent in the Netherlands, and the complexity of disentangling specific effects of different identity dimensions. The strengths lie in the rich data and intersectional framing.
The experience of Muslim migrant students in Armenian, German and French institutions of higher education. Chubaryan, S. (2018).	To investigate Muslim immigrant students' experiences in European higher education, focusing on their social and religious identities in France, Germany, and Armenia, and how educational policies affect their integration. Highlighting individual narratives of Muslim students is also a goal.		Purposive sampling, Muslim immigrant students n = 9 aged above 18.	Interview and Case study	Narrative Inquiry	Participants reported changes influenced by experiences in Europe and their home country. Some concealed their religious affiliation to assimilate. Integration hurdles included language barriers, cultural differences, and occasional prejudice. Education was vital despite resistance. Individual experiences varied based on factors like family background and beliefs.	The study's strength lies in gathering insights from Muslim immigrant students in Armenia, Germany, and France, offering a comprehensive understanding of their experiences in higher education across diverse contexts. However, limitations include a small sample size of nine students and limited time in each country, potentially constraining data depth and generalisability.
The meaning of the family: Lived experiences of Turkish women immigrants in	The meaning of family was investigated by comparing the attitudes and		Purposive sampling, Migrant Turkish	Interview	Qualitative	Turkish culture emphasises family unity and gender-specific roles in marriage. Marriage is	The qualitative study's main strength lies in its ethnographic approach, offering deep insights

Germany. Zielke-Nadkarni, A. (2003).	experiences of the informants		women n = 9, aged over 18.			obligatory, and women are expected to manage household duties. Religion deeply influences Turkish women's identities and interactions, irrespective of varying levels of religious devotion.	into the perspectives and experiences of Turkish immigrant women in Germany regarding family and nursing care attitudes. By including participants from different generations, it captures potential intergenerational differences. However, the small sample size of nine participants may limit generalisability, and the lack of detail on recruitment methods raises concerns about potential sampling bias.
Transnationalism: A Vehicle for settlement and incorporation of Muslim Iraqi Turkoman forced migrants in Sydney. Karim, F. (2016).	How Muslim Iraqi Turkoman forced migrants have engaged in identity reproduction and settlement in Sydney, and how their experiences compare with the utopic dream of a "multicultural Australia."		Purposive sampling, Iraqi Turkoman migrants n = 8, aged over 18.	Interview	Qualitative	The article highlights significant issues concerning the less visible Muslim Turkoman ethnic minority in Iraq and their struggles with identity in Australia. Islamophobia affects their inclusion in Australian society, while retaining cultural connections aids their sense of belonging. Themes include identity definition, cultural preservation strategies, and factors influencing the desire to return home, all intersecting in the processes of identity	This study's strength lies in enabling participants to share their experiences freely through individual interviews, yielding rich subjective data on Muslim Iraqi Turkoman forced migrants in Sydney. However, its potential limitation lies in the undisclosed sample size, raising uncertainty about the findings' representativeness. Moreover, relying solely on interviews introduces potential biases like recall or social desirability.

							reproduction and settlement.	
Veiled diversity? Workplace experiences of Muslim women in Australia. Syed, J., & Pio, E. (2010).	The study aims to explore the workplace diversity experiences of Muslim migrant women working in Australia (MmwA).	What are the workplace diversity experiences of MmwA and how can these experiences by unpacked through a multilevel diversity framework?	Purposive sampling, Muslim migrant women = 25, aged above 18.	Interview	Thematic analysis	Muslim immigrant women in Australia were interviewed regarding workplace diversity strategies. Despite veiling, themes emerged at macro, meso, and micro levels. Legal frameworks, social support, and prejudices surfaced broadly, while conflicts over ethnicity and religion persisted, necessitating diversity management plans. Organisational structures and policies were emphasised at meso-levels, with individual concerns influencing negotiations at micro levels.	This study excels in its multilevel examination of workplace experiences among Muslim migrant women in Australia, delving into societal, organisational, and individual factors. Employing a storytelling methodology, it captures nuanced diversity narratives. Additionally, it illuminates intersectional challenges, including ethnicity, religion, gender, and migration status. However, potential limitations arise from sparse details on sample characteristics, impacting the assessment of the study's breadth and depth.
War and displacement stressors and coping mechanisms of Syrian urban refugee families living in Istanbul. Arenliu, A., Bertelsen, N., Saad, R., Abdulaziz, H., & Weine, S. M. (2020).	The overall purpose of this study was to achieve a contextual understanding of war and displacement stressors and coping mechanisms among urban refugee families from Syria living in Istanbul.		Purposive sampling, Syrian refugees n = 67, aged above 18.	Interview	Grounded theory approach	The analysis revealed 21 stressors experienced by families, categorized into surviving war, urban refugee life, and parenting in refuge. Additionally, 16 coping mechanisms were identified, including flexible family organisation, hopeful beliefs, staying	This study's strengths include using qualitative and ethnographic methodologies to understand Syrian refugee families in Istanbul, examining resettlement and mental health from a family systemic lens, and offering the empirically based FAMCORT model

						connected with family, and adapting to life in a new country.	for family-focused interventions. However, limitations include a non-representative sample, single time-point data collection, and potential translation issues.
We left one war and came to another: Resource loss, acculturative stress, and caregiver–child relationships in Somali refugee families. Betancourt, T. S., Abdi, S., Ito, B. S., Lilienthal, G. M., Agalab, N., & Ellis, H. (2015).	The paper examines resettlement challenges and family dynamics in Somali refugee families in Boston. It addresses stressors impacting family dynamics and ways to mitigate them, alongside identifying resources aiding healthy family functioning and how to bolster them.	1. What resource losses and other stressors, if any, challenge or compromise healthy family functioning among Somali refugee families in the Boston metropolitan area? How does resource loss affect family dynamics and how can it be mitigated? 2. What, if any, individual, family and community resources contribute to healthy family functioning in resettled Somali refugee families and how can these be enhanced?	Purposive sampling, Somali refugee adolescents, n = 30, aged between 15-25, Somali refugee parents, n = 32, aged above 18.	Focus group	Grounded theory	Resettlement challenges for Somali families in the U.S. include discrepancies between expectations and realities, financial strain due to unemployment, and loss of status. Language barriers hinder communication and exacerbate acculturative stress. However, faith acts as a crucial resource, providing resilience amidst these difficulties, fostering community cohesion and cultural identity.	The study generates qualitative data from multiple quotes to reveal insights into Somali refugee family's experiences. It emphasises integrating cultural resources like religion and community into interventions for improved family engagement. Limitations include potential selection bias from recruitment via a mutual assistance agency and participants' pre-existing relationships possibly affecting confidentiality discussions.
"Growing Old is not for the Weak of Heart": Social isolation and loneliness in Muslim immigrant older adults in Canada. Salma, J., & Salami, B. (2020).	From 2017 to 2018, a community-based research project unfolded in Alberta, Canada, engaging a community advisory committee across all stages. The goal was to delve into the experiences of healthy		Purposive sampling, Immigrant Muslim older adults n = 51 and stakeholders n = 16, aged older than 65.	Focus group and Interview	Thematic Analysis	The study uncovers two key themes: "Intersections of exclusion: ageism, racism, sexism" delves into the nuanced forms of exclusion older individuals face. Participants frequently reported experiences of	This study's strengths include a large and diverse sample of 67 older adults and stakeholders from various Muslim communities in Canada, utilizing multiple data collection methods over a year. Community

ageing within Muslim communities, with a significant focus on tackling social isolation and loneliness among older members, as identified through consultations.						social isolation and loneliness, particularly among recent immigrants to Canada. "Strategies for inclusion: local, national, and transnational" explores community-driven efforts to combat marginalisation, emphasising the importance of long-term integration for immigrant arrivals.	engagement was integral, enhancing cultural relevance. The study's failure to explicitly state limitations is itself a limitation. Potential issues include unclear recruitment methods leading to sampling bias and a lack of detailed demographic information about participants.
"I would rather be informed than misinformed": critical conversations supporting transnational religious identity across time and space. Deroo, M. R., & Mohamud, I. (2022).	This paper explores how social media facilitated a transnational immigrant youth's identity formation and promoted a more just portrayal of Islam. Employing digital religion and counter storying, the authors investigate the role of social media in her critical media literacy both in and outside school, examining any shifts over time.	1. What was the role of social media in supporting a transnational immigrant youth's critical media literacy practices within and beyond school? 2. How, if at all, did these practices shift over time?	Purposive sampling of female Muslim youth from a migrant background, n = 1.	Interview and Observation	Narrative inquiry	Key findings show that the participant used social media for counter-storytelling, challenging negative portrayals of Islam. Transitioning to college led to changes in online behavior, fostering confidence in expressing views. Open accounts provided broader exposure but influenced feedback received.	The study presents valuable insights into how immigrant youth navigate digital spaces and social media to shape their identities, particularly regarding gender, religion, and immigration. It responds to calls for research examining migrants' interactions with media representations and identity negotiation. However, limitations include its single-case design, potential relevance of outdated platforms, and the possibility of overlooking other significant identity development factors. Nonetheless, its innovative exploration of digital literacies and immigrant identities

							marks a notable strength.
"It's the God factor": A qualitative study of Syrian Muslims' postwar religious meaning-making. Matos, L., Park, C. L., Indart, M. J., & Leal, I. (2023).	Syrian Muslims' post-war meaning-making experiences, guided by Park's (2010) meaning-making model.		Purposive sampling of Syrian Muslim migrants, n = 33, aged above 18.	Interview	Thematic analysis	The study uncovered key themes concerning religious meanings: Participants' pre-war beliefs, situational appraisals, religious struggles, meanings made of trauma, unresolved beliefs, changed religious practice, decreased faith, resilient beliefs, pleading with God, examining faith and identity, seeking spiritual comfort, and atheism.	This study's strengths lie in exploring the religious meaning-making processes among Syrian Muslim refugee's post-war trauma, with a qualitative approach and efforts to ensure trustworthiness. Limitations include convenience sampling's generalisability issues, conducting interviews in English hindering nuanced expression, and potential biases from researchers' diverse backgrounds despite expert consultations.
"Still dreaming": exploring the experiences of employment and discrimination in female, Muslim migrant communities globally. Al Rasheed, J. (2023).	To explore the impact of displacement on female, Muslim migrants.	The study synthesises the experiences of Muslim female migrants worldwide for generalizations on their employment. It analyses case study findings alongside data from other countries to draw global conclusions on their experiences.	Purposive sampling, interviewees came from a diverse array of regions and nationalities, including Saudi Arabia, Morocco, India, Brazil, and Bosnia and Herzegovina n = 8, aged above 18.	Interview	Qualitative	Participants noted significant gender influence on formal job choices. They reported various discrimination forms, including religious harassment. Older migrants engaged more in community organisations, while younger ones were less involved. Despite accessible career services, participants relied more on social networks for job searches.	Strengths of the study include conducting in-depth interviews, facilitating a rich exploration of participants' experiences. However, limitations stem from the non-probability, convenience sampling method, rendering the sample unrepresentative of Pittsburgh's entire female Muslim migrant population.
"The chance to look, to examine, to	The study explores how individuals shape	How do individuals negotiate and make sense	Purposive sampling of	Interview	Thematic analysis	The study revealed two main themes: first,	The main strengths of this study are its rich

explore": A qualitative study of intercultural contact and cultural identity exploration for Muslim immigrants. Balanovic, J., Stuart, J., & Ward, C. (2020).	their cultural identities during acculturation, viewing them as active agents in this process.	of their cultural identities during acculturation?	Muslim immigrants in New Zealand, n = 11 aged above 18.		participants' growing awareness of their culturally bounded perspectives during acculturation, impacting their self-identity conceptualisations. Second, the intricate relationship between culture and identity, where shifts in perspective altered self-concepts, influenced by underlying assumptions about cultures' role in identity formation.	insights into perspective changes and identity development among highly educated migrant women, achieved through qualitative methodology and in-depth interviews. Limitations include purposeful selection, potentially limiting generalisability, the articulate nature of highly educated participants, and the interactive nature of interviews reflecting researcher viewpoints.

Quality Assessment

Critical appraisal in qualitative research is comprised of a systematic and thorough examination of research studies for trustworthiness, value and relevance in the given context (Burls, 2015). Table 5 shows the quality assessment tools (CASP) applied to all studies included in the analysis.

Table 5

Quality Evaluation of the Literature included in the systematic review using CASP.

Title	Clear aims?	Qualitative method is suited?	Appropriate design?	Recruitment strategy is suited?	Appropriate data collection?	Considered researcher-participant relationship?	Ethical issues considered?	Rigorous data analysis?	Clear statement of findings?	Does this study add value?
"Oh, You Speak Italian Very Well": Narratives of African Muslim Women with a Migrant Background in Italy. Venditto, B., Caruso, I., & Bouchmim, I. E. H. (2022).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study's value lies in its depth of exploration and contextualised understanding of the female migrant experience, offering rich insights into their challenges and coping strategies. It gives voice to an understudied population, identifying common themes and factors shaping their migration journey. While small sample size may limit generalisability, its nuanced perspective can inform more inclusive policies and practices.
(Ir)reconcilable identities: Stories of religion and faith for sexual and gender minority refugees who fled from the Middle East, North Africa, and Asia to the European Union. Alessi, E. J., Greenfield, B., Kahn, S., & Woolner, L. (2021).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study offers valuable insights into the experiences and evolution of religious identity among LGBTQ refugees seeking asylum based on their sexual orientation or gender identity (SOGI status). Key strengths include its illumination of the complexities LGBTQ refugees face in reconciling religious/spiritual identities with SOGI identities during asylum seeking, informing support services to address issues like religious trauma and community rebuilding. Moreover, it amplifies the voices of an underrepresented group,

										fostering greater understanding. The qualitative approach facilitates a deep exploration of religious identity evolution amidst forced migration due to SOGI status. Despite limitations, the study's unique insights can shape policies, practices, and support systems for LGBTQ refugees navigating religious/spiritual identity challenges during asylum.
A qualitative examination of Muslim graduate international students' experiences in the United States. Tummala-Narra, P., & Claudius, M. (2013).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This qualitative study on Muslim international students' cultural adjustment offers valuable insights into their lived experiences and challenges. By exploring factors like social isolation and discrimination, it informs targeted interventions to support their sense of belonging and adjustment. The diverse sample enriches understanding across nationalities, contributing to the broader literature on international students' cultural adjustment.
A qualitative investigation of Muslim and Christian women's views of religion and feminism in their lives. Ali, S. R., Mahmood, A., Moel, J., Hudson, C., & Leathers, L. (2008).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study sheds light on the perspectives of religious women, particularly devout Christians and Muslims, regarding feminism, offering insights rarely explored. It highlights nuances in reconciling faith with feminist ideals, challenges assumptions of uniform rejection, and lays groundwork for further research on religion, culture, and

									feminism intersections. Despite limited generalisability, it informs culturally-sensitive counseling for religious women navigating gender roles and identities, indicating a need for deeper investigation across faiths and cultures.
A 'Minority'on the Move: Boundary Work among Filipina Muslim Migrant Domestic Workers in the Middle East. Debonneville, J. (2019).	Yes	Yes	Yes	Yes	Yes	No	Can't tell	Can't tell	Yes	The study offers valuable insights into Filipina Muslim migrant domestic workers' boundary work and identity negotiations, shedding light on their experiences as a marginalised minority. It examines how they assert their Muslim identity amidst dominant Christian Filipino culture and Arab Muslim employers, highlighting intersections of religion, gender, class, and migrant status. Moreover, it contributes to theoretical understandings of boundary work, identity formation, and migrant domestic workers' agency, enriching knowledge on migration dynamics and identity negotiation.
Acculturation experiences and psychological well-being of Syrian refugees attending universities in Turkey: A qualitative study. Safak-Ayvazoglu, A., & Kunuroglu, F. (2021).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study examines the acculturation of Syrian refugee university students in Turkey, a topic lacking extensive research despite its importance. It reveals their preferred acculturation strategies and high life satisfaction levels despite challenges. Focusing on this overlooked demographic,

										the study contributes to the sparse literature on refugee education, providing insights for policy-making and support systems to aid the integration and well-being of refugee students in higher education.
Acculturation, social exclusion and resistance: Experiences of young Moroccans in Italy. Cicognani, E., Sonn, C. C., Albanesi, C., & Zani, B. (2018).	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	This study offers valuable insights by centring the voices of young migrants, providing a nuanced understanding of their negotiation of belonging and citizenship. It emphasises the importance of legal citizenship status in overcoming structural inequalities and informs policies promoting inclusive integration. Utilising participatory visual methods enriches data collection, contributing to broader discussions on cultural citizenship and inclusive policies.
Breaking the silence: Saudi graduate student experiences on a U.S. campus. Yakaboski, T., Perez-Velez, K., & Almutairi, Y. (2018).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study offers rare insights into the experiences of Saudi graduate students in the United States, filling a gap in higher education research. It provides a platform for Saudi students' voices, revealing challenges like cultural adjustment and potential discrimination. The findings can inform institutions about the unique needs of this group, guiding policies and support services for a more inclusive and equitable environment.
Deep listening: What Afghan refugee women's	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study delves into the lived experiences and narratives of

narratives reveal about social and political dynamics of power. Nguyễn-Nalpas, K. K. (2023).										Afghan refugee women, offering profound insights into the complex social and political dynamics they navigate. By centring these marginalised voices, it illuminates their struggles, coping mechanisms, and resilience, challenging prevailing narratives that often portray them as passive victims. The narratives also unveil how individual experiences are intricately linked to broader sociopolitical, historical, and economic contexts, emphasising the need to consider these factors in understanding refugee experiences. Moreover, the study's findings provide valuable guidance for informing policies, programs, and interventions aimed at addressing systemic barriers faced by refugee women, while also advancing the appreciation of qualitative research in capturing the nuanced complexities of lived experiences often overlooked.
Divorce and Domestic Violence Among Syrian Refugees in Germany. Ajlan, A. A. L. (2022).	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Can't tell	Yes	This study provides valuable insights into divorce and domestic violence among Syrian refugees in Germany. It gives voice to a vulnerable, hard-to-reach population, uncovering culturally nuanced understandings through interviews in Arabic. The study identifies risk factors like economic dependence and

										acculturation stresses, informing culturally competent support services. As pioneering research in this area, it lays important groundwork for further studies, making a meaningful contribution by highlighting the lived realities of displaced Syrian refugees navigating complex issues.
Everyday Lived Islam of Young People from Muslim Migrant Families in Germany. Erhard, F., & Sammet, K. (2019).	Yes	Yes	Can't tell	Can't tell	Yes	No	Yes	Yes	Yes	The study provides valuable insights into the lived experiences and identity negotiations of young Muslims from migrant backgrounds in Germany. It highlights the complex interplay between religion, culture, migration, and youth identities, challenging simplistic narratives and revealing the nuances within this group. By giving voice to an often-overlooked demographic, it informs culturally sensitive policies and support services. Additionally, the study contributes to broader theoretical discussions on religion, migration, and youth cultures, offering a rich, emic perspective on their realities.
Faith, flight and foreign policy: Effects of war and migration on Western Australian Bosnian Muslims. Vujcich, D. (2007).	Yes	Yes	Yes	Yes	Yes	No	Can't tell	Can't tell	Yes	The study delves into the experiences and perspectives of Bosnian Muslim refugees in Western Australia, offering insights with broad implications. It highlights the challenges they encounter in resettling after fleeing conflict in Bosnia, informing the development of

									tailored support services and policies. By exploring the intersection of religious and cultural identities with the refugee journey, it underscores the need for cultural competency in service provision. Additionally, it aims to counter potential stereotyping and marginalisation of Muslim refugee groups.
Foundations of Somali resilience: Collective identity, faith, and community. Terrana, A., Ibrahim, N., Kaiser, B., & Al-Delaimy, W. K. (2022).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study illuminates the resilience of San Diego's Somali community, emphasising collective identity, faith, and community support. It challenges Western-centric resilience concepts by highlighting community-level resilience. By amplifying Somali voices, it informs culturally-responsive approaches to refugee and immigrant resilience. Contributing to cultural-specific research, it provides qualitative insights complementing quantitative studies, deepening understanding of resilience dynamics. Overall, it informs culturally-responsive strategies supporting refugee and immigrant well-being and integration.
Hospitalization experience of muslim migrants in hospitals in southern spain—communication, relationship with nurses	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study amplifies the voices of Muslim migrants, shedding light on their healthcare experiences often sidelined in research. Through qualitative

and culture. A focused ethnography. Del Pino, F. J. P., Cala, V. C., Ayala, E. S., & Dalouh, R. (2020).										methods, it delves into cultural nuances shaping their interactions with hospital care. These insights can inform more culturally sensitive policies and practices, addressing barriers to equitable healthcare access. Despite regional limitations, the study enriches understanding of intersectional factors influencing care delivery, urging healthcare stakeholders to prioritise inclusive approaches.
Integrating gender and religion: Social transformation for strengthening identity among Indonesian Muslim Migrant Workers. Anzari, P. P. (2021).	Yes	Yes	Can't tell	Yes	No	No	No	Can't tell	Yes	This qualitative phenomenological study offers rich insights into the experiences of Indonesian Muslim women migrant workers in Hong Kong, particularly through their weekly religious activities. By focusing on this underrepresented group, it advances understanding of gendered mobility and migration experiences, amplifies marginalised voices, informs policy and support services, and contributes to mobility studies. Its contextualised exploration contributes valuable knowledge to migration, gender, religious, and policy domains, enriching understanding and potential interventions for migrant worker welfare.
Integrating Muslim immigrant women in the United States and the Netherlands: Effects of	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study offers valuable insights into the identity navigation of Muslim women across varied cultural

religiosity and migrant religious institution. Ozyurt, S. S. (2009).										landscapes. By delving into the experiences of Muslim women in the Netherlands and United States, it illuminates the intricate interplay of religious, ethnic, and national identities. The comparative analysis between these Western nations reveals how distinct sociopolitical environments shape identity negotiation processes differently. Employing qualitative methods such as semi-structured interviews enable a thorough exploration of subjective meanings and nuances in identity construction often overlooked by quantitative approaches. Overall, the study contributes to a nuanced portrayal of Muslim women's experiences in Western societies, challenging simplistic portrayals and emphasising their agency in shaping their complex identities.
Living Well as a Muslim through the Pandemic Era—A Qualitative Study in Japan. Ahmad, I., Masuda, G., Tomohiko, S., & Shabbir, C. A. (2022).	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes	The key value of this qualitative study is providing an in-depth exploration of the under-researched lived experiences of Muslims during the pandemic era, through validated interviews. While limited by its small sample size and online nature, the rich data offers valuable insights to guide future larger-scale research in this area.

Making Sense of Disaster: Affinity to God as a Coping Strategy of Muslim Refugees in Central Sulawesi. Taufik Taufik, T., & Ibrahim, R. (2020).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study sheds light on how religious beliefs and connections with God serve as coping mechanisms among Muslim refugees, offering valuable insights. Understanding these cultural and religious contexts is crucial for supporting their psychosocial needs effectively. The findings inform culturally-sensitive interventions, incorporating religious beliefs as sources of resilience. By highlighting the role of religious coping, the study enriches understanding of refugee experiences and underscores the importance of engaging with their worldviews for effective support.
Male, migrant, muslim: Identities and entitlements of Afghans and Bengalis in a South Delhi neighbourhood. Chakraborty, M. (2013).	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	This study holds significant value as it delves into the lived experiences of Muslim migrants working in Delhi's informal economy, a topic often overlooked in migration research. It gives voice to a marginalised group, providing insights into their unique challenges, coping strategies, and identity intersections as migrants and religious minorities. Moreover, it offers a nuanced understanding of migration decisions beyond mere economic factors and suggests areas for policy interventions or community-based initiatives to support integration.

Managing work and family life through religious participatio.A comparative approach between Muslim, Hindu and Christian migrant women in Lisbon, Portugal. Trovão, S., Ramalho, S., & Batoréu, F. (2014).	Yes	Yes	Yes	Can't tell	Yes	Can't tell	Can't tell	Yes	Yes	This study's value lies in its exploration of how religious participation intersects with work-family balance among migrant groups. Its comparative approach across distinct migrant cases allows for nuanced insights into shared experiences and unique cultural influences. By considering diverse profiles, it offers an intersectional understanding of these dynamics, informing policy implications.
Migrant Muslim women's experiences of coping and building resilience in Australia: Implications for social work. Maideen, S., & Goel, K. (2022).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study offers vital insights into the experiences of Muslim immigrant women in Australia, highlighting their resilience amidst formidable challenges. It illuminates the obstacles they face, including communication barriers, isolation, employment hurdles, and discrimination during settlement. Despite these challenges, the study identifies personal attributes like hope, self-efficacy, and faith, along with resource utilization, as catalysts for resilience. By amplifying the voices of this marginalised group, the study enhances understanding of their intersectional experiences, informing policies and support systems to better address their needs and promote successful integration.
Migrant Muslim Women's Resiliency In Coping With	Yes	Yes	Yes	Can't tell	Yes	No	Yes	No	Can't tell	This study holds valuable potential to increase

Title / Reference										Description
Traditional Family Practices. Carlos, A. F., & Cuadra, J. F. (2017).										understanding of the challenges faced by Muslim women migrants in urban settings like Barangay 655, shedding light on discrimination and stereotyping they encounter. It informs tailored policies and support services, contributes to gender and migration discourse, and serves as a foundation for further research. Ultimately, it promotes inclusivity and cultural sensitivity for migrant women navigating migration and integration challenges.
Negotiating Religiosity in a Secular Society: A Study of Indonesian Muslim Female Migrant Workers in Hong Kong. Subchi, I., Jahar, A. S., Rahiem, M. D. H., & Sholeh, A. N. (2022).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study broadens our understanding of Indonesian female migrant workers in Hong Kong beyond religious dimensions. It highlights their lived experiences, challenges, and coping mechanisms, emphasising the role of religious study groups in providing social engagement, knowledge, and protection. Additionally, it reveals the non-religious benefits these women derive from religious communities and offers insights into their adaptation processes and the intersection of migration, religion, gender, and transnationalism.
Prayers and Mindfulness in Relation to Mental Health among First-Generation Immigrant and Refugee Muslim Women in the USA: An Exploratory Study.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study offers valuable insights into the mental health experiences and coping strategies of first-generation immigrant and refugee Muslim women in the USA, highlighting

Callender, K. A., Ong, L. Z., & Othman, E. H. (2022).										the roles of prayers and mindfulness. It expands research on religion, spirituality, and mental health in this population through qualitative exploration, identifying areas for further investigation and informing culturally-sensitive interventions for mental well-being.
Religion/spirituality, therapeutic landscape and immigrant mental well-being amongst African immigrants to Canada. Agyekum, B., & Newbold, B. K. (2016).	Yes	Yes	Yes	Yes	Yes	No	Yes	Can't tell	Yes	This exploratory study provides valuable insights into the role of religious places of worship in promoting immigrant mental well-being. It contributes empirical evidence on the link between religious place-making and health outcomes for immigrant communities. Using the therapeutic landscape concept, it highlights how places of worship shape physical, social, emotional, and spiritual well-being. The qualitative data captures the lived experiences of Ghanaian and Somali immigrants, identifying how religious organisations foster social cohesion and support. These findings can inform policies to leverage the health-promoting potential of religious institutions for immigrant integration and well-being.
Religious practices in cross-cultural contexts: Indonesian male science students' adjustment in Taiwan. Chen, Y.-L., Liu, M.-	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study sheds light on the religious and cultural adjustment challenges faced by Indonesian Muslim male students in Taiwan, highlighting specific issues and coping

C., Tsai, T.-W., & Chen, Y.-H. (2015).										strategies. It reveals the impact on well-being and adaptation, informing support services and policies while prompting further research on interventions for this student population.
Shifting boundaries of self, religion and ethnicity: cultural adaptation of Bangladeshi Muslim migrant women in Australia. Begum, S. (2021).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study provides valuable insights into the experiences of women from a specific cultural community adapting to a new environment. It offers a nuanced understanding of their feelings and adjustment processes using ethnographic methods like fieldwork, community profiling, and in-depth interviews. The reflexive approach deepens participant connection, and the findings inform support for cultural adjustment and integration, enriching cross-cultural understanding.
Sifting, negotiating and remaking religious identities: A redefining of lived religion among muslim migrant women. Stirling, N., Shaw, S., & Short, P. (2014).	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Yes	Yes	This longitudinal study provides valuable insights into the dynamic nature of religious, cultural, and ethnic identities among migrant women over time. It amplifies the voices of these women, offering an emic perspective on identity negotiation. By examining the intersections of religion, culture, and ethnicity, it elucidates the multifaceted nature of their identities. Through qualitative data, the study contributes to understanding acculturation processes, informing discussions on migration and cultural

										transformation in diaspora contexts.
Stronger together: Community resilience and Somali Bantu refugees. Frounfelker, R. L., Tahir, S., Abdirahman, A., & Betancourt, T. S. (2020).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study illuminates the strengths and resilience of the Somali Bantu refugee community, offering vital insights from their own viewpoints. It emphasises the role of community-level factors in bolstering resilience and well-being among refugees, pinpointing community assets and coping mechanisms for culturally-grounded interventions. Engaging community members in research underscores the benefits while countering deficit-based perspectives. By aligning with collectivistic cultural values, this study informs culturally-responsive programs and policies, nurturing the well-being and integration of Somali Bantu refugees effectively.
Stuck with the stigma? How Muslim migrant women in the Netherlands deal – individually and collectively – with negative stereotypes. Eijberts, M., & Roggeband, C. (2016).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study provides valuable insights into how Muslim migrant women in the Netherlands navigate and cope with stigmatisation due to their intersecting identities as women, migrants, and Muslims. It highlights their agency and resistance strategies, both individually and collectively, to challenge stigmatisation. The study reveals how behaviors that appear to conform to stereotypes can be conscious

									coping strategies and demonstrates the importance of an intersectional perspective to understand the compounded effects of stigmas. It gives voice to a marginalised group, informing inclusive policymaking.
The experience of Muslim migrant students in Armenian, German and French institutions of higher education, Chubaryan, S. (2018).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study delves into the lived experiences of Muslim immigrant students in European higher education, offering insights crucial for policy formulation to enhance support mechanisms. By amplifying students' voices, it uncovers unique challenges and issues they encounter, facilitating targeted interventions for their integration within university settings. The cross-national comparative approach across Armenia, Germany, and France not only reveals shared experiences but also highlights context-specific factors shaping educational journeys. Despite a small sample size, the qualitative depth enriches understanding, benefiting educational stakeholders seeking inclusivity.
The meaning of the family: Lived experiences of Turkish women immigrants in Germany. Zielke-Nadkarni, A. (2003).	Yes	Yes	Yes	Can't tell	Yes	No	Can't tell	Yes	Yes	This qualitative ethnographic study offers valuable insights into the cultural perspectives and experiences of Turkish immigrant women in Germany regarding family and nursing care. By amplifying their voices, the research enhances cultural

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									sensitivity among healthcare providers, informs tailored support services, and contributes to understanding immigrant family dynamics. Despite the small sample size, such in-depth qualitative explorations are crucial for guiding culturally-appropriate interventions and policies.
Transnationalism: A Vehicle for settlement and incorporation of Muslim Iraqi Turkoman forced migrants in Sydney. Karim, F. (2016).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	This study delves into the experiences and challenges of Muslim Iraqi Turkoman forced migrants integrating into Australian society, particularly in Sydney. Through in-depth interviews, it unveils issues like self-identity, cultural preservation, belonging, discrimination, and transnational connections aiding their settlement. Understanding their unique journey can shape policies and support services tailored to their needs, showcasing the importance of qualitative research in capturing the complexities of migrant integration and acculturation.
Veiled diversity? Workplace experiences of Muslim women in Australia. Syed, J., & Pio, E. (2010).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study offers deep insights into the lived experiences of Muslim migrant women in Australia, using qualitative storytelling methods. It highlights intersectional challenges at the nexus of gender, ethnicity/religion, and migration status, examining societal, organisational, and

Study										Summary
										individual factors. The findings can inform tailored initiatives for workplace integration, contributing to the broader discourse on diversity and inclusion.
War and displacement stressors and coping mechanisms of Syrian urban refugee families living in Istanbul. Arenliu, A., Bertelsen, N., Saad, R., Abdulaziz, H., & Weine, S. M. (2020).	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	This study offers insights into the lived experiences of Syrian urban refugee families in Istanbul, using qualitative and ethnographic methods to explore their stressors and coping mechanisms. It introduces the FAMCORT model, informs family-focused interventions, and aids in developing quantitative measures, contributing to a nuanced understanding and tailored support for refugee families.
We left one war and came to another: Resource loss, acculturative stress, and caregiver–child relationships in Somali refugee families. Betancourt, T. S., Abdi, S., Ito, B. S., Lilienthal, G. M., Agalab, N., & Ellis, H. (2015).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	The study illuminates the challenges Somali refugee families face during resettlement, advocating for tailored support services. It identifies religious and cultural resources vital for healthy family functioning, urging their integration into interventions to boost engagement. Through qualitative data, it underscores the need for culturally responsive programs to leverage community resilience and support integration effectively.
"Growing Old is not for the Weak of Heart": Social isolation and loneliness in	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study delves into social isolation and loneliness among Muslim immigrant older adults

Muslim immigrant older adults in Canada. Salma, J., & Salami, B. (2020).										in Canada, giving voice to this often-overlooked group. It illuminates inequities and risk factors they face, employing a community-based approach to ensure cultural relevance. Through qualitative data gathered from interviews and focus groups, it offers nuanced insights into their experiences, informing tailored policies and services to address their well-being needs effectively.
"I would rather be informed than misinformed": critical conversations supporting transnational religious identity across time and space. Deroo, M. R., & Mohamud, I. (2022).	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	The study explores how immigrant youth utilize digital platforms to shape their identities, particularly concerning gender, religion, and immigrant status. Employing a collaborative writing approach, it amplifies immigrant youth voices, countering dominant narratives. The insights garnered can inform educators and policymakers about the role of digital literacies in identity formation. Additionally, it addresses research gaps by examining the interplay between digital spaces, religion, gender, and immigrant identities.
"It's the God factor": A qualitative study of Syrian Muslims' postwar religious meaning-making. Matos, L., Park, C. L., Indart, M. J., & Leal, I. (2023).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study illuminates the overlooked domain of how Syrian Muslim refugees navigate religious meaning-making post-war trauma. By amplifying their voices, it unveils their experiences in reconstructing meaning and adapting religious

										beliefs amid adversity. It deepens understanding of religion's role in coping with displacement and trauma, particularly among Muslim refugee communities. Additionally, it contributes qualitative data to a predominantly quantitative literature, guiding culturally sensitive interventions and laying groundwork for future longitudinal research, benefiting researchers and practitioners alike.
"Still dreaming": exploring the experiences of employment and discrimination in female, Muslim migrant communities globally. Al Rasheed, J. (2023).	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	This study offers valuable insights into the experiences of female Muslim migrants in the Pittsburgh labor market. It fills a research gap by focusing on this understudied population, providing an intersectional perspective that considers the influences of gender, religion, and migrant status on labor experiences. Situating findings within feminist migration theories and orientalism frameworks, it offers comparative insights and a reflexive approach, enhancing transparency. While limitations restrict generalisability, the rich qualitative data illuminates nuanced realities and lays a foundation for further research in this area.
"The chance to look, to examine, to explore": A qualitative study of	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	This study contributes to understanding identity development, paralleling

intercultural contact and cultural identity exploration for Muslim immigrant. Balanovic, J., Stuart, J., & Ward, C. (2020).

traditional stages in developmental psychology. Introducing "enculturation awareness" offers a lens for examining culture-identity interplay, informing broader literature. The findings encourage future quantitative research on enculturation and identity stages. Despite limited generalisability, it provides valuable insights into highly educated migrant women's experiences and lays groundwork for further diverse research.

Synthesis of main findings from the literature review

Reflexive Thematic Analysis (RTA) was used to synthesise the findings, in line with guidelines set out by Braun and Clarke (2019). Starting with an initial reading of the included studies to become familiar with the data, specific findings about the role of religion in Muslim migrant's experiences were reviewed. Data included in the synthesis included first-order data, which represented quotes from participants and second-order constructs, which represented the authors of the included studies' interpretation of their participant's experience. Third-order constructs are made up of my interpretations of the extracted data. The data was synthesised into codes, that were clustered into eight major themes: 1) Muslim women's narratives about their religion and practice of Islam, 2) Discrimination and racism impact religious identity and practice, 3) 'Ummah' - religious affiliation leads to connection amongst Muslims, 4) Identification with Islam and practice of religion, 5) Distancing from Islam and/or practice of religion 6) The multiple uses of the Masjid (Mosque), 7) The relationship to God, 8) 'Practising religion as I want'. Figure 2 demonstrates the themes and subthemes.

Figure 2

Thematic map showing themes generated from meta-synthesis.
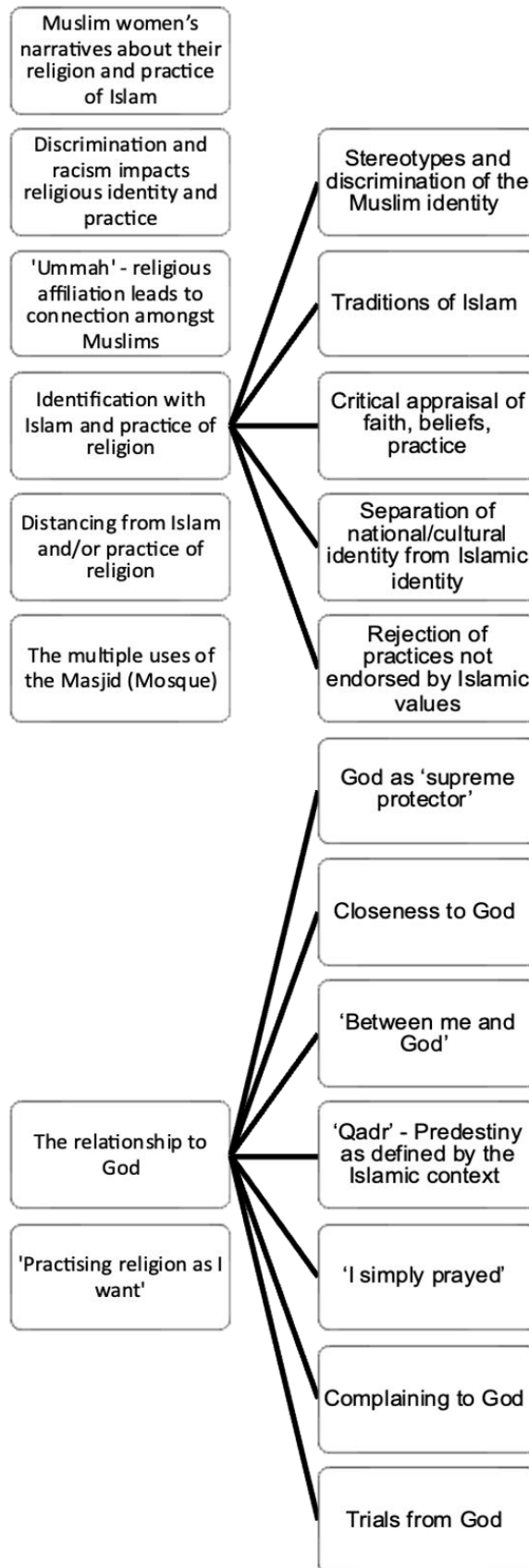
Themes from meta-synthesis

Muslim women's narratives about their religion and practice of Islam.

Studies in the meta-synthesis included eighteen papers with solely Muslim female samples, which demonstrated the

perspectives of Muslim females centring their narratives about the role of religion across multiple facets of their lives,

including their Hijab, marriage, divorce, employment, education, and unique perspectives on Islam and religiosity,

demonstrated in Table 6.

Table 6

Excerpts demonstrate Muslim women's narratives about religion and practice of Islam.

Interpretation	Excerpt
Muslim women report gendered discrimination in the public spheres, that was linked to their identifiability as Muslim when they wear the Hijab.	"Yeah, I think because I wear the scarf it is very visible that I'm different. I don't think that if I didn't wear the scarf people would be as racist, basically." (Al Rasheed, 2023).
Experiencing discrimination and judgement about wearing the Hijab from the host society elicits different responses amongst Muslim migrant women. Some report that this religious practice forms an important part of their identity.	"Since I came here, people ask me, 'Why do you like this headscarf?' They feel about me that this is really hard and sad, but I am like 'Don't feel sad for me. I am so happy that I am doing that.' When I am not wearing this, for example, how would they know I am Muslim or not? In dealing with people, it's also important how you look, to give an impression, a point of view." (Tummala-Narra & Claudius, 2013)
Other Muslim migrant women distance themselves from the Hijab to avoid discrimination in educational and workplace settings or to fit into their host society. While some find this choice straightforward, others struggle with cognitive dissonance due to the prejudice they face, highlighting the intersection of Islamophobia and racism.	"However, Shaila who arrived as a refugee, was unwilling to wear a hijab at a young age due to her concern that being visibly identified as Muslim would hinder her ability to connect to the wider community. She stated: 'In high school, I really wanted to fit in, so I chose not to wear the hijab.' Shaila further stated: 'I later realised that because of my colour I wasn't going to fit in by not putting on the hijab.'" (Maideen & Goel, 2022)
External restrictions from the host society fails to eliminate the practice of Hijab for Muslim women, demonstrating it is an integral part of one's faith.	"They may not wear headscarves at work because of employer restrictions, but they do so during study group events." (Subchi et al., 2022)
Another role of the Hijab for Muslim women is to feel connected to the Muslim community, demonstrating the	"Having felt lonely, Ariffa, a professional, used the strategy of getting involved with the Muslim community

function it plays in connecting them to the Muslim community, in some ways helping them to access this community.	to counter her feelings of isolation. She stated: 'When I arrived here, I felt so lonely, so to be connected with the Muslim community, I started to wear hijab when I go for community work.'" (Maideen & Goel, 2022)
Muslim women face discrimination based on religion, gender, race, and migration status, both from the host society and within their own communities, even in Muslim-majority countries. This dual plight often leads to resistance and small acts of rebellion, largely overlooked in dominant narratives. Muslim migrant women neither fully align with the host nation's expectations nor fit the stereotype of the "submissive Muslim woman" (Venditto & Bouchmim, 2022). Instead, they forge their own identities and self-determine the role of religion in their lives.	"I am proud of what I am because I know what Islam offers to women, and I know what women suffer on a daily life in a male dominated society." (Venditto et al, 2022) "The hijab is a sign of the relation between myself and Allah, no one has to come in it." (Venditto et al, 2022) "Some people are just not very understanding, whether that be people from my own religion or people who are not from my religion, because I don't necessarily follow every single little thing. So even people from my own religion sometimes will be like, 'Well, why are you doing this? You shouldn't be doing this.' Because there are always people who kind of question what you're doing and why you're doing it." (Al Rasheed, 2023) "[My culture] has a big impact on me, the way I view life and the way I live my life! Now I know that . . . but I have the chance to think about it and decide on my own. I should have done this [thought about my culture] a long time ago." (Balanovic et al., 2020)

Discrimination and racism impact religious identity and practice.

Experiences of discrimination linked at least partially to Islamic religious identity, either factual or assumed by the host country were present across all papers. In almost half the papers (twenty of the included studies) the impact of Islamophobic discrimination had a central effect on Muslim migrant's practice of religion and their religious identity as demonstrated in Table 7.

Table 7

Excerpts demonstrate how discrimination and racism impact religious identity and practice.

Interpretation	Excerpts
Firstly, there was a systematic dehumanisation of Muslim migrants in the host country, which included the attribution of labels along trajectories of religion, ethnicity, derogatory terms or stereotyped terms rather than their given names.	"There are even times when they don't call my name. They just call out, 'Hey, Uzbek!' But I am not offended. I am proud that I am Uzbek, but they think it is something really bad to have as my nationality... The only offensive thing I would mention is that it is not just the students, but the professors also call me 'Uzbek,' and I always thought that professors are educated. Maybe it is because of my religion or that my facial features are different." (Chubaryan, 2018) "Right now, I don't see any solutions which would help change their attitude toward me. They think I am Parsik, which means I am a Muslim and, accordingly, I am a bad and dangerous person. There is a Ukrainian guy in my group, and I have never seen any labels or nicknames attached to him by the same professors. And I realise why they are label free, it is because they are Christians." (Chubaryan, 2018)
Further dehumanisation is demonstrated in the lack of interest in Muslim migrant's beliefs and traditions in relation to basic needs such as food requirements.	"The MPs noted with some frequency that they were not asked about their religion or whether they followed a special diet 'Some do not understand the cultural things and do not want to understand'" (Del Pino et al., 2020)
The racial profiling of Muslims, that is, the act of suspecting, targeting or discriminating against a person based on their ethnicity, religion, or nationality has a direct impact on how Muslims perceive their identity and place within a community as demonstrated by a migrant student's narrative.	"I arrived at an airport (in the USA)...and they kept me in a room for like 6 hours. When I asked the reason, they didn't tell me. I waited there the six hours and then the more interesting thing was that the room was full of Muslim people, mostly from Arabic countries. It was the first time that I felt like they may see me as a potential terrorist. I do see comments and things on the Internet. I don't remember the words but it's like being angry about Muslims. They think that the religion makes no sense and it's kind of harmful to people and it's a stupid religion and things like that...but you have felt that deliberately professors are mistreating you because of your faith . . . you have felt that you are receiving a lot of negative

	attitudes . . . Sometimes you have felt that you're kind of a second degree kind of citizen within a community." (Tummala-Narra & Claudius, 2013)
Muslim migrants consistently experience violations of their rights to religious freedom as well as harassment in their places of employment and education.	"When I first arrived, my employer's family told me bluntly that I would not be permitted to pray in their home. They threatened to terminate my contract if I ever prayed or fasted...My employer forbade me from praying in the house, not even in my room at night. She explained that it was because she disliked the idea of me praying." (Subchi et al., 2022) "I think the Australian media mainly targets the Muslim population, especially Muslim women. That is the reason I faced some problems at my office. I started wearing scarf at office. The colleagues are very friendly with me. But when I started wearing scarf I faced some problems. The day when I first wore scarf, everybody kept looking at me but kept quiet. When my boss reached office, he looked at me and laughed and went back to office. In the tea break when we sat together he said 'it's a joke.' I said 'no, I don't think so.' He said 'I am still thinking that you are wearing it for fun.' Anyways, after that day my female Caucasian colleagues were very reserved with me... I think that is not discrimination but the change of attitude because of the negative role which media plays." (Syed & Pio, 2010) "One day I was at work and there was a white man came to me, and said 'Where are you from?' I said Somalia. 'You're from the Pirates!' [in reference to news stories in print and television] he said, 'I'll never come back here.'...other kids pick on you cuz you're different. Because you're Somali and because you are Muslim, you know?" (Betancourt et al., 2015)
The consequences of the multiple layers of discrimination and dehumanisation is experienced as a hypocrisy of calls to multiculturalism. Muslim migrants are acutely aware of the structures facilitating discrimination based on their religious affiliation, including draconian laws, global profiling,	"Don't celebrate multiculturalism when you lock up the very people that bring multiculturalism to this country [referring to asylum seekers in detention camps]. And you may sense the anger in my voice, because I am angry. We are told to go back to where we came from, and you know what? I may one day pack up my bag and go to a different

media bias, and institutional discrimination in work and education. This prejudice marginalises them, reinforcing an outsider status in society and hindering integration. The experience of being treated as "second-class citizens" fosters strong feelings of anger towards the host society's hypocrisy. Despite this, religion remains central to many, and they find ways to resist against the status quo through their religious practices.

country because I don't feel welcome here, to be frank." (Karim, 2016)

'Ummah' - religious affiliation leads to connection amongst Muslims.

Some of the included studies highlighted the idea of 'Ummah' (Karim, 2016), which is a foundational concept in Islam. This translates to Muslims belonging to one body and being connected through their religion, transcending material differences such as race, ethnicity or nationality, as shown in Table 8.

Table 8

Excerpts show how religious affiliation connects Muslims.

Interpretation	Excerpt
The 'Ummah' has many dimensions and for migrants, could it be seen as providing a means of resisting the marginalisation and dehumanisation described earlier.	"Instead, these participants held an Islamic religious identity where they didn't identify with any particular nation or ethnicity, but rather identified with the greater Islamic Ummah. These participants equally engaged in the Australian society through education, social networking, work and politics and also emphasised respect of land and people as residents of Australia." (Karim, 2016)
Connection in terms of the 'Ummah' influences both global connections and local practices in the form of identifying with Muslim majority countries as the shared cultural proximity in these countries means Islamic values are compromised less, demonstrating the important role Islamic culture and values hold for Muslim migrants.	"In Europe there are positive points. You have health care and support of the government. But here you have a mosque, you go to pray on Friday. Europe is a different culture and it's so different from our Islamic culture. Turkey is more conservative than other countries. We have the same religion, and they didn't ask us here to change our values. Another declared, 'In Turkey there is less risk to harm our values than other countries.'" (Arenliu et al., 2020)
The concept of 'Ummah' draws people together and encourages community support and action, such as charity and	"Although the roots of maintaining patience and perseverance when challenged may lie in the key values and moral precepts

looking after each other. This is at times described in terms of cultural practice but speaks to the centrality of Islamic values across diverse Muslim populations and lands.	of Islam, they have become woven into the fabric of the broader Somali culture itself over time...Chief among these was the sense of obligation to help others, which was framed through its roots in a communal sense of oneness (walaal-nimo). Framed as such, walaal-nimo is situated at the core of local Somalis' notion of community, transcending all other affiliations. 'When Somalis know that you are Somali, they don't ask you what tribe or what community or what else you are or what mosque or what job you go to. Just explain that you're Somali. They think directly that you are their brother or their sister and they have an obligation to help you, to support you, to advise you, to educate you on the best way to live here.'" (Terrana et al., 2022)
The idea of communities supporting and growing together is found across diverse Muslim ethnic groups, demonstrating how Islamic values permeate the culture of the community.	"They received from their ethnic community in terms of information and networking. For example: 'It only took us one month to get a temporary visa... [because] the Bangladeshi community...showed us the way and assisted us' (Fatima). Zaitun used volunteering to connect with her community, 'Wherever I go, I always join an organisation [and volunteer]; From the community, we can build and grow, and we can learn from each other.'" (Maideen & Goel, 2022)
The idea of connection to the 'Ummah' is not limited to just the present as this connection is seen as woven through time and history connecting Muslims past, present and future. Trials and challenges are viewed through this collective lens, making them shared experiences and helping Muslim migrants draw strength from their collective histories.	"Somalis' identification of themselves as existing within a long line of survivors extends back not only to those who have survived the civil war but stretching back to the Prophet Mohammed and the first followers of Islam: 'For myself growing up, my parents would tell me stories of the Prophet and all the difficulties that they went through, all of the people of the religion...and you hear other people's stories and, for me, that helped a lot because it makes my problems seem not as big. And if people who went through a lot worse situations were able to overcome and still be positive, it gives me hope.'" (Terrana et al., 2022)
The concept of the 'Ummah' transcends cultural differences, uniting people through a connection that goes beyond race, ethnicity, and nationality. These social constructs influence how people and communities relate to each other through shared language, food, and unique cultural practices. However, the Muslim identity functions to connect people beyond these categories.	"What people don't realize is that they (ethnic and national identities) are dividing us (Muslims). We have to be strong, and our religion is the only thing that can unite us. Ethnicity, nationalism, culture are all human creations, they are fallible. You cannot build your identity on something fallible." (Ozyurt, 2009)

	"There are Asians, African-Americans, Latinos and Whites among us; people of all colors and ethnicities are represented within Islam. That is the beauty of Islam; it connects us to people around us. We become one and overcome superficial boundaries." (Ozyurt, 2009)
Reflecting further on perceptions of identity, it is noted that Muslim identity was not always viewed in this singular way, with some speaking to the coming together of different cultures, resulting in a both/and position.	"Being Muslim-American means you internalise the positive values and traits of the two cultures. Identifying as a Muslim-American is very empowering because American tradition and Muslim tradition expect different things from me as a woman and I think when they come together it is a wonderfully powerful combination. In the US there is individualism, assertion, fighting for your rights, and in the Muslim culture there is justice, fairness, pursuing education and being the best you can be and combining those values is very promising." (Ozyurt, 2009)
The social utility of belonging to an 'Ummah' is highlighted across multiple papers, where Muslim identity gives one access to community and status in Muslim majority countries and locally. Belonging here offsets the rampant marginalisation and othering of Muslims across the globe and explains why 'Ummah' is so central to the Muslim identity.	"Muslim Filipina women tended to valorise Muslim and Arabic employers and what they call 'Muslim culture', representing the Middle East as an opportunity for religious belonging and performing religious practices. The idea of 'cultural proximity' based on norms of 'Muslimness' appears, in this sense, to frame the mobility of these women." (Debonneville, 2019)

Identification with Islam and practice of religion.

This theme spans eighteen papers that speak to Muslim migrants identifying with Islamic concepts, values and/or practices. Across all included papers, Muslim migrants speak to some form of marginalisation from their host society, which appears to at least partially propel them to seek out belonging through self-identification as Muslim, religious practices, but also a process of critique and exploration of their faith, beliefs and practices emerging with a more intentional approach to their understanding and practice of religion. Five subthemes are outlined in Table 9.

Table 9

Subthemes and excerpts demonstrate identification with Islam and its praxis.

Subtheme	Interpretation	Excerpt
Stereotypes and discrimination of the Muslim identity	Muslim migrants are cognizant of the stereotypes and layered discrimination linked to identifying with Islam and its practices. They position this problem within society, which is not accepting of them, and global events and politics, which dictate the dominant narratives about Muslims.	"I know that people don't like me because I am a Muslim. Especially now people consider Yemenis as their potential enemies. But they don't want to understand that not all Yemenis are terrorists and killers. They just think of all of us the same way. They think we are detrimental to France. But the problem is I can't change myself. At least now I don't think I should give up my religion in order to become integrated into French society...I also think that the problem is not in me only; the problem is also in the French people. If they did not want us, why did they give us the right to be in this country? If they did, then they need to know more about us. Maybe having more information will help them stop the terrorists and at the same time treat innocent people better." (Chubaryan, 2018)
	Local marginalisation has an emotional impact on Muslim migrants and coupled with the wider negative rhetoric around Muslims and Islam, can lead to the internalisation of not being quite right, needing to change or hide one's identity and not fitting into their host society.	"The first year was really hard for me. I knew no one, and no one wanted to know me. I continued practising my religion. During prayer hour, I would find a place to pray inside the University. And I saw people looking at me strangely, because I was the only one praying, so I don't think at that period of time anyone wanted to approach me. I realized I needed to change." (Chubaryan, 2018)
	There was a strong sense of remaining authentic to one's identity and	"I was born in Egypt; I grew up in Egypt; my native language is Arabic, and I am Muslim. I don't think that any

	positioning society as something that should be accepting for all people.	of the mentioned characteristic features describes a European. Also, I doubt that I want to give up my true identity and pretend that I am European. If society is to accept me, it will accept me for who and what I am." (Chubaryan, 2018)
Traditions of Islam	A large part of the Muslim migrant identity is reinforced by the practice of religious traditions or traditions interpreted as religiously grounded. These understandings may vary between Muslim migrant communities, but their importance is apparent in the literature and impact daily living. Here, we see the concept of being authentic to religious identity through the practice of religious traditions.	"Ahmed indicated that he always followed religious traditions, because "if you consider yourself a religious person, you need to know and follow the traditions." (Chubaryan, 2018)
	This excerpt provides a perspective on marital roles and positioning, often viewed as problematic in the global context due to the association with patriarchal hierarchy (Morin, 2009). This reflects a common misunderstanding among non-Muslims about submission in Islam, which applies to both men and women. Contrary to this misconception, the participant expresses pride in being an 'obedient Muslim,' not in relation to subservience to men, but in acting in line with Islamic culture, affirming Muslim values and identity.	"According to one informant, subservience to her husband is at all times observed. It is not only regarded as a cultural practice but one of the highly respected teachings in Islam. She was brought up by family who religiously observe what they thought is indeed an Islamic culture. From her childhood until now, she practices the custom and proud to be an obedient Muslim." (Carlos & Cuadra, 2017)
	Islam is positioned here as a means of combating domestic violence in marriage, linking the idea of 'true Muslim' character to no physical	"If they are true Muslims, you can't expect violence or physical beatings. There's no such kind of problems in Muslim, if there is, only minimal cases.

	violence in a marriage. Islam is therefore seen as a remedial for abuse and oppression in marriage and may be considered the same across other problems located within and outside of the Muslim community.	Separation is avoided if they just conform the teachings of Islam." (Carlos & Cuadra, 2017)
	Faith-based activities and traditions are seen as remedies for distress, strengthening communities and an integral part of staying hopeful, especially in contexts where wider local and global Islamophobic rhetoric and the subsequent marginalisation from wider society can make it difficult to exist comfortably as an identifiable Muslim migrant.	"The deep connection members of the community had to their faith fostered hope, comfort, and guidance in times of distress. Faith-based activities such as reading the Quran, prayer, and going to a mosque were all mechanisms participants used to build hope and receive guidance...Similar to how individuals viewed the reading of the Quran as a method to bring prosperity, participants also spoke of using prayer and the prayers of others as a method to bring security." (Frounfelker et al., 2020)
Critical appraisal of faith, beliefs, practice	Migrating to secular host societies evoked the phenomenon of a critical appraisal of one's faith. Structures underpinning this could be the dominant presentation of religion as non-conducive to modern secular society, particularly Islam for its relatively orthodox stances, non-conformity to popular culture and anti-thetic position to Capitalism as demonstrated by its emphasis on the spiritual over the material. Another structure underpinning this could be that secular societies place emphasis on freedom and liberty. The way this operates in praxis in society and institutions is questionable, but these values are heavily propagated	"In this context, Muslim migrants, faced with new and possibly previously unencountered dominant perspectives, start to self-analyse. 'I studied more about Quran . . . because in NZ I become more open minded . . . I started to view things differently. I start to take that kind of thinking to assimilate with my Islamic values . . .' 'So yeah it gives me like a totally now I know! Now I know and I value more my religion. Because, it's for me, it totally and completely makes sense.'" (Balanovic et al., 2020) "I believe in Islam—so when I believe in that religion, I know that I have to follow the rule. And I feel more comfortable to do it compared to

	and may inform Muslim migrants exploration and questioning of their faith and practices that are characterized by submission to the divine and acting in accordance with divine doctrine. Some Muslim migrants actively choose to uphold these values following this appraisal process.	before because like— before this, I just don't know why I am doing it. But now I know I'm doing it because of—it is something that is being stated, that is being fixed for you to do." (Balanovic et al., 2020)
Separation of national/cultural identity from Islamic identity	The following excerpt highlights the complex relationship between religion and culture, where culture can distort gender roles and equality by conflating cultural perspectives with religious ones. Muslim migrants often view their religion as promoting equality between men and women, contrary to dominant narratives in the global north. Clarifying the distinctions between religion and culture is crucial, as their interplay can lead to oppression. This is evident in the continued patriarchal and racial oppression across the global South.	"Muslim women typically reported that there are many differences between their culture and their religion and that culture tends to skew religion's view of women and women's roles. Ayesha explains: 'you know in Islam it says that men and women are equal, and we should have equal rights and things like that, but it's just seeing things in the news [about Afghanistan] and the way the Taliban treated the women. I mean like that's like an example of I guess. . .culture getting in the way of religion…' Maleeha discussed at length how the interplay between culture and religion can serve to liberate or oppress women. She stated that some cultures including hers, afford women 'a little more freedom than religion would allow I guess or would expect women to behave.' because of the strict interpretation of religion. However, she went on to mention more conservative cultures and uses Saudi Arabia as an example to illustrate 'if I was living in Saudi Arabia I would say that Islam would encourage more openness, but the culture does not. And in my mind a lot of things that have happened in Saudi Arabia are

		cultural things and not Islamic things.'" (Ali et al., 2008)
	The Muslim identity is separated from ethnic identity as a means of deconstructing socially constructed differences along racial-ethnic trajectories. These differences were popularised by modern colonial powers through strategies such as 'Divide and rule' defined as the conscious effort of imperialist power to manipulate and turn to its own advantage the ethnic, linguistic, cultural, tribal or religious differences within the population of a subjugated colony (Morrock, 1973), so rejecting such markers indicate a resistance to division along racial lines.	"I first see myself as a Muslim and second as an American. My Indian background is not important to me. But not everybody agrees with this. I remember one time I was breaking fast at the mosque and there was a woman next to me and she asked me where I was from and I said 'from California' and she wouldn't accept it, she kept pressuring me to learn where I was born and because I wouldn't admit I was from another country she got frustrated. I thought to myself 'why is it so important, we are here, it is Ramadan, we are about to break our fast, say something nice, say salaamun aleikum (peace be with you).' She was obsessed with where I was from and wouldn't let it go. To me it is not important (where people are born) but others don't feel this way." (Ozyurt, 2009)
Rejection of practices not endorsed by Islamic values	This speaks to the importance of living day to day in line with Islamic values for Muslim migrants, particularly where there are clear prohibitions outlined in the Islamic doctrine in relation to daily activities.	"In the meantime, they reject un-Islamic practices such as drinking alcohol, close personal contact with the opposite sex and wearing revealing clothing, which they associate with Izmir/Turkish lifestyle. That is, Syrian students adopt the Turkish culture and customs as well as the language but reject the liberal attitude towards the religion in Izmir and maintain a stronger religious identity." (Safak-Ayvazoglu & Kunuroglu, 2021)

"Based on their beliefs, a few students stated that they needed to learn how to maintain appropriate boundaries |

with female Taiwanese laboratory mates to show respect and be faithful to their beliefs as described above. For example, Netro said, Because I don't know exactly the women's behavior here . . . I didn't think it's an issue talking with the males because the men here like joking. I also like joking...But for the females, especially I [keep] a little distance [between us] and talk a bit politely...because in my religion, I must respect the women." (Chen et al., 2015)

Distancing from Islam and/or practices of religion.

This theme illustrates that religiosity (such as prayer, Hijab, attending the masjid, abstaining from alcohol, observing food regulations, and adhering to religious norms regarding sexual behavior) and faith in God are not always intertwined. Seven papers highlighted the distancing from Islamic practices and, in some cases, the rejection of Islam and Muslim heritage to facilitate integration into the host society or avoid discrimination. Additionally, pre-migration religiosity often predicts post-migration religiosity, with those not strongly identifying with a Muslim identity before migrating likely to retain these values in the host country, as demonstrated in Table 10.

Table 10

Excerpts show distancing from Islam and/or its praxis.

Interpretation	Excerpt
This demonstrates a flexible approach to the practices of religion, with emphasis on the idea that there is no doubt about God but that does not necessarily translate to a rigid adherence to religious practices.	"Religiosity and faith in God are not intertwined I believe in . . . God. I come from a religious family. So I've never had doubt in this. Even though there are...I'm not really religious, but I stick to some things." (Erhard & Sammet, 2019)
The idea of a homogeneous understanding and practice of faith is rejected by some Muslim migrants, who favor the	"I made myself aware of all the literature that existed [and] I started to see prayer in a different light'...Similarly,

freedom to develop their own understanding of Islam, moving towards less importance on the prescribed religious obligations of Islam.	Ivo described how, with the passage of time, he became more self-assured and began to ask, 'Should I just blindly follow these people?' Thus, upon arriving in Australia, Alen and Ivo initially felt the need to internalise a homogenised, orthodox understanding of the faith. However, over time, the migration experience also provided the men with access to new information and gave them the freedom to develop their own ideas about Islam." (Vujcich, 2007)
Distancing from practices is also favored as obvious and visible religious practices in daily life are considered divisive where there are diverse religious groups and as causing disunity.	"Sanja disapproved of those who 'changed overnight'. She described how her Orthodox neighbours began to baptise themselves, how her colleagues suddenly started to treat her differently and how people started to talk about 'how Muslims needed to be killed until the last one'. Sanja saw secularism as a pre-condition for peaceful co-existence." (Vujcich, 2007)
Pre-migration religiosity appears linked to the role of religion or religious practices in the host country. Further to this, there was a clear social utility in distancing oneself from Islam and its practice.	"For Ahmed, religion itself was not the most important thing in life. He indicated that he and his family never used religious signs to highlight their Muslim background. They were not outwardly religious even in Cairo: 'For example, my mother never covered her head. Hijab was not important. We should not mix religion with what we wear or do, I think. And God should always be in our hearts...' Ahmed did not undergo major changes in his religious identity. As he had indicated, his family was religious, but religion was not the guiding aspect of their lives. 'The only thing I think has changed is that I almost don't pray, but I still believe in God. I don't think, though, that I am not praying because I immigrated to a Christian country. It has nothing to do with it. I am not praying because I was not praying so much in Egypt either. It is just about how I see things, not how Armenia has influenced me.'" (Chubaryan, 2018)
	"Sasan explained that from the first day of his schooling in Armenia he made it clear that he was not religious at all and that he did not like Islam. He also indicated that people (including his peers and his professors) did not believe him at first, but, according to Sasan, it was just a matter of a couple of months... 'At first a lot of students

stopped talking to my girlfriend, and I would hear them saying, why are you going out with that Muslim, he is going to kill you after all. But again, now everything has changed. Everyone knows I am not Muslim and they are treating me really well.'" (Chubaryan, 2018)

Acceptance by the host society often depends on religious identity and, to some extent, ethnicity perceived as indicative of Muslim heritage. Islamophobia and negative stereotypes of Islam manifest in institutions, leading some to distance from Islamic practices to fit in and be accepted, mitigating racialisation as Muslims.	"He started to ask questions to each and every member of the group, except for me. When the professor turned to me, the only question that he asked was if I spoke German. It sounded so offensive that I could not even reply. Erdi realized that his religion, his ethnicity, and even clothing played a role in his being treated differently. He decided to change in order to be able to integrate. According to Erdi, his integration was crucial for him. He indicated that without being integrated, he could not be a regular student in his university, and it would be hard for him to attend classes together with a group of students who did not accept him. 'I started to wear different clothing, like all other Germans do. I changed my haircut. I started listening to a different type of music. I stopped praying at the University. I started behaving differently and being more active during classes. You know, I think integration is very important. For me being integrated means having equal opportunities with other students, sharing thoughts, asking questions as others do. That is how I see being integrated into the life of my own institution. My parents were really mad at me when they found out about the changes I made with my life. But the problem is they don't want to see the other side of the coin. They are very conservative.'" (Chubaryan, 2018)
	"There was a class presentation. We were sitting around a table, and we were presenting ourselves. I said I was Lebanese. Suddenly, the professor stopped me and started thinking out loud: 'So your name is Said, it means you are a Muslim, you are a Muslim from Lebanon.' I told my professor that I was not Muslim, but I don't think he cared because he told almost all his colleagues about my religion. After that incident, I felt that some of the professors changed their attitude toward me. I feel like the professors don't treat me the same way as other

	students. I feel very nervous about that, and I am doing my best to change the way they treat me... A couple of those students even told me that I should head back to Lebanon before I manage to kill any Europeans. I just don't understand why. I am not a Muslim; I am not a terrorist; I hate what happens in Europe too, and if given a chance I would fight against terrorists. But people don't believe anyone who is a Muslim or used to be a Muslim." (Chubaryan, 2018)
Muslim migrants, through their experiences became cognizant of persistent homogenising of their communities, which strips away the diversity of religious practice and importance found within their communities.	"But there is one thing that they should take into account: People are different. Like I come from a predominantly Muslim country, but I am not religious at all. The problem is that French people do not really ask questions. As soon as they find out I am from Algeria, they make assumptions as well as conclusions, which do not correspond to reality. That is why I change the topic when I am asked about my nationality." (Chubaryan, 2018) "They talk about integration, that immigrants have to integrate; we (Turks) are integrated. Especially compared to other ethnic minorities, we are definitely more integrated. It is sad that nowadays they have this catch phrase 'Muslim immigrants'. They lump all of us in the same category." (Ozyurt, 2009)

The multiple uses of the Masjid (Mosque).

This theme, spanning eight papers, highlights the Masjid's crucial role in Muslim migrants' lives. It emphasises the positive impact on mental health through the therapeutic benefits of connection. The Masjid fosters connections within the Muslim community and a sense of closeness to God. In areas with fewer community spaces, the Masjid serves as a hub for interaction, socialisation, and a break from daily chores. It is also a place for learning about and connecting with one's religion, offering a reprieve from the restrictions on religious expression imposed by secular host societies, as demonstrated in Table 11.

Table 11

Excerpts show the multiple uses of the Masjid.

Interpretation	Excerpts
The masjid is associated with healing, a space to relieve stress, a sacred space as well as an opportunity to get outside of one's home, where other such opportunities may be lacking.	"A lot of times I find myself going to the mosque after I take a big exam or before my exams. I find myself there a lot. Especially because it is super stressful. It really helps me to destress and when I do go to the Mosque, I do find my prayers a lot more focused if that makes sense. Prayer also helps to increase feelings of hopefulness and optimism. The participant also explained that 'the biggest thing is that [prayer] helps remind me that at the end of the day everything is going to be okay.'" (Callender et al., 2022)
	"It's a healing place for members; it's a sacred place for Allah. Hmm, you know sometimes people stay at home and the only opportunity they have is to go the mosque, a lot of people from other places come and interact. This is another way of healing because you get to mingle with people, worship, have fun, chat, and all those things." (Agyekum & Newbold, 2016)
	"If I have a problem, I go to the mosque, pray, recite some verses in the Quran. If you follow the verses that you read, to me it's like getting treatment from a doctor. It's healing." (Agyekum & Newbold, 2016)
The masjid plays a central role in religious or social activities and communication with the local Muslim community, which is more important for Muslim migrants who may feel isolated and lonely, especially at the start of their migration journey settling into the host country.	"Muridah considered the time she spent in the study group to be well spent. She explained, 'Rather than wasting time playing, we should gather here to improve our Islamic knowledge and share our experiences, relieve boredom after work or relieve longing for the family.'"(Subchi et al., 2022)
	"Through group meetings we get to interact, we get news and information from friends about jobs, cheap accommodations and stuffs; it helps to settle and feel part of a family especially for single newcomers. Loneliness is bad. If you're alone you always have headache. Also it helps to share problems by advice – it helps prevent

	excessive pressure. Interaction helps people to forget about their problems in that particular moment. It is a welcoming environment for everyone." (Agyekum & Newbold, 2016).
	"The closure of mosques for all kinds of prayer was the worst decision because it was the usual channel for communication with community for Muslims which was absent during lockdown . . . I was lost." (Ahmad et al., 2022)
Gathering at the Masjid and taking care of it is also considered something pleasing to God in the context of Islam and has the function of bringing communities together.	"The faith of the Somali Bantu promoted the upkeep of the mosque, which was not only a place of worship, but facilitated community gatherings. One youth participant elaborated on the functions of the mosque in relation to the community: '[The culture of Somali Bantu] It brings people together. Like at the mosque when they go to pray and they all come together ... So people always come together, learn [from] each other.' Thus religion fostered closer community bonds, while also reinforcing each other's well-being." (Frounfelker et al., 2020)

The relationship to God.

In sixteen papers analysed in the meta-synthesis, the experience of God among Muslim migrants emphasises the significance of their perception and connection to God. Perception of God encompasses various affirmations: viewing God as powerful and capable of effecting change, actively involved in their lives rather than passive, a planner and helper to be turned to when all other options seem futile. Connection to God is seen as crucial, involving intimate dialogues through prayer, prioritising spiritual closeness over material pursuits, expressing raw emotions and complaints to God, and trusting in 'Qadr' (Islamic concept of pre-destination) as belief in His divine plan.

One paper shows sexual minorities affirming Islam amidst the intersection of faith and sexuality, a viewpoint often overlooked in mainstream discourse. It emphasises reclaiming narrative power and portrays religion as deeply personal and universally accessible. Six subthemes are delineated in Table 12.

Table 12

Subthemes and excerpts demonstrate the relationship to God.

Subtheme	Interpretation	Excerpts
God as 'supreme protector'	The following excerpts are defined by a personal relationship with God and God as 'supreme protector'.	"I always got that feeling that I cannot fight back. But because of God ...I am now here to start a new life...I always [had] that faith, because God was the only person I can talk with. So, sometimes I open the window and I talk and I tell him everything . . . instead of to think that I am crazy...I always have someone to listen to me. She viewed God as her supreme protector, whom she could, therefore, never abandon." (Alessi et al., 2021)

"My God [saved] me 100 times when I was in [my country of origin] from my family . . . He let me come [by] sea from Turkey to Greece. My God saved me from many problems, many terrible things . . . so I cannot leave him, or leave my religion after what he did for me . . . I love my God." (Alessi et al., 2021)

"At first it was like a dream, my loved ones just left, and until now they have not been found. It feels heavy, But I remembered God had a plan, and I returned it to God. Alhamdulillah, my heart is calmer...In a situation like this where do I face if not to God? May we learn from all this. I am sure God has the best plan for us." (Taufik & Ibrahim, 2020) |
| Closeness to God | Muslim migrants actively sought closeness to God, aiding their acceptance of challenging | "Closeness to God encourages individuals to return all matters to God, and that encouragement |

circumstances. This connection, crucial to them, reflects God's omnipotence and unique ability to provide assistance.

accelerates the process of acceptance." (Taufik & Ibrahim, 2020)

"Many refugees came to the mosque to worship even though many mosques were empty before the disaster. This phenomenon shows the 'new awareness' of the Islamic community in Central Sulawesi to be closer to God." (Taufik & Ibrahim, 2020)

"If you have sabr, you can go through whatever situation you are in. And always we stay connected to Allah. And when you have religion, you know these things can happen for a reason and you will get out one day." (Terrana et al., 2022)

"Praying, for me personally is a connection with my creator five times a day, and to kind of forget about all the worldly problems during that time and just focus on my connection. To me, prayer is a direct connection with your creator and to me is a form of deep meditation and just letting myself go and get away from the problems of the world for a little bit." (Callender et al., 2022)

"Sometimes we feel [we] want to give up [our research] and then when . . . because we have spiritual [beliefs], or we have religion so we have space to…how to say, to share our feeling [with God] and hopefully, when we share our feelings we have ideas, we have like support, how to deal [with] it

		with that. So I think it's kind of…a role from my religion because I can keep my mind in a good situation." (Chen et al., 2015)
'Between me and God'	The personal relationship with God and the importance of holding onto Muslim identity appears across several studies, such as within Muslim sexual and gender minority migrants, where personal connection functions to make sense of their intersecting identities.	"As Saad, who identified as a gay man, expressed: 'You know I pray 5 times per day. Because it's between Allah and me. It's not between me and people.'" (Alessi et al., 2021) "I think there are some people who have very rigid views of Islam. So from their perspective there is not much compatibility…I believe that there is a 'capital' Islam, with the five pillars. And then there is the 'lower case' Islam that changes according to the needs and expectations of each individual. My relationship with my religion is different than from a lot of people's relation with their religion. I think that is the beauty of Islam that everyone can interpret it." (Ozyurt, 2009)
'Qadr' - Predestination as defined by the Islamic context	Qadr is something that appeared across several papers and is linked to having faith in God's help and benevolence. There is a sense of liberation in handing over one's difficulty to God. This process of letting go of control instilled confidence for many Muslim migrants about their capability to survive against all odds.	"As Muslims, we believe that everything is meant to happen and that God's not going to give you something you can't handle. So whenever we're facing something difficult, you know that Allah is with us and he's going to get us through it. If you submit, that's what's going to happen." (Terrana et al., 2022) "Kali stated that, 'Yes, because what I do here is…sometimes not just only my decision, it is God's decision.' Sometimes they felt blessed by God for a variety of things in their life and attributed their success to God. Candra described this as follows: 'I think, if

Allah sent me to [come] to Taiwan, and to study in Taiwan, I believe that Allah believes that I can…I can prove that.. You can..You can do this [inner dialogues]…Yeah, because I have so many experiences [which are] similar like that, like, um, you know…when I have something in my life, in my life, I think it is not only because of me, or because of Allah.'" (Chen et al., 2015)

"It is God's will and test for us—Family members reported believing that events were directed by the will of God or their fate was 'al-qadr' predetermined goal that will be reached. Another reported, "This is what God wants. It happened. It is impossible to change history. But thank God we are going and living with the flow. Another reported, 'This was written by Allah and we all have to follow.'" (Arenliu et al., 2020)

| 'I simply prayed' | This subtheme is defined by the idea of survival linked to relying on God alone through prayer. This appears to be underpinned by the experience of isolation from other means of support, that turn people towards God as the only conceivable means of help. | "When I was in Syria, I was always praying for a better life. So I always believe that God will give me what I ask because I am a good person. And this faith gives me the hope for tomorrow. So there is still hope in every dark moment. If I believe this, I know that I can survive for tomorrow. Being in a bad situation doesn't mean it will be bad forever. It will end." (Matos et al., 2023) |

"Leyla: 'I didn't have any money in my pocket, nothing', Social worker: 'Dodged the fare or what?', Leyla: 'Yeah, I had to in the end...otherwise I

didn't get there...I simply prayed.'" (Erhard & Sammet, 2019)

"Even those men and women with shattered religious beliefs admitted to praying to God as the ultimate regulation strategy. Faced with death, one young man recounted: 'Okay, at this point there's nobody: I cannot help [the other refugees] and they cannot help me, you know? So there's only God. In the middle of the sea, only God can help us. So I looked at the sky – I was crying, it was raining – and I asked God to save us.'" (Matos et al., 2023)

"Religion also played a role in the way Somali refugees coped with past trauma. When asked how, in Somali culture, people deal with strong memories and past trauma one mother responded: 'We pray to God... So if you're asking what kind of therapy we have, [laughter] in Somali culture we don't go to therapy!'" (Betancourt et al., 2015)

Complaining to God	Openly complaining to God signifies a deep, personal connection, recognising His involvement in life's events and expressing emotions freely. For Muslim migrants, this reveals a complex relationship where they express anger and dependency on God's mercy amid challenges.	"A 25 year old Sunni teacher fleeing forced conscription recalled angrily pleading with God during his difficult and humiliating journey through Turkey: 'How did You let us [Syrians] get to this low point? We also have a right to live! We have a right to be home with our families!' This collective framing of the experience was common across participants' narratives. For example, a 22 year old Sunni gay man, and thus a 'sinner' retold calling out to God when faced

with the possibility of death at sea and negotiating salvation for the children in the boat with him: 'God, I'm a very bad person, so you don't need to save me. Just save these people. These kids didn't do anything [to deserve] to die in this place.'" (Matos et al., 2023)

| Trials from God | Muslim migrants make sense and peace with their challenging experiences through the concept of 'suffering as a test to one's faith' and the expectation that 'what is lost now will be regained later'. | "I was always thinking, 'why is God letting people die this way - under torture, in prison, bombings?' So because of this, I tried to understand why I am wearing the scarf at all. So basically, I think that maybe God wants us to see how human beings can be bad. And for those who are victims, I think that maybe God wants them to understand how strong they are, to be more patient. Because we have something in my religion that says that the more you are patient, the stronger you are, and the more you will receive from God." (Matos et al., 2023)

"I believe that God has good things for people and that we face these difficulties as a test to our faith…'I keep going with my life. I don't worry about the future, because everything with God is good'…'So, in my point of view, God is fair and the world is fair, because what we lose now, we will gain later, maybe after this life.'" (Matos et al., 2023)

"It's difficult for me to deal with all this, I'm like a crazy person. Now I'm diligent to pray in the mosque, my heart becomes serene. This disaster gave us a big lesson, now the mosques are full. Many people wake up and |

start getting to know the Creator
again. In the severity of the disaster,
they surrendered all affairs to
God." (Taufik & Ibrahim, 2020)

'Practising religion as I want'

Spanning 11 papers, this theme explores Muslim migrants' perspectives on practising their religion autonomously. It encompasses normalising Islamic practices like prayer and hijab, challenging gender stereotypes regarding Muslim women, emphasising choice in religiosity, and adapting religion to fit individual lifestyles, as demonstrated in Table 13.

Table 13

Excerpts demonstrate practising religion autonomously.

Interpretation	Excerpts
Secular host societies are seen as providing personal freedom, allowing migrants to practice religion as they choose. This migration often brings both liberation from strict religious practices and challenges related to maintaining Islamic cultural values.	"As Arab people, everything in our lives is linked to religion. But [in Portugal] there are no restrictions, no religious rules in my life, and it's very easy to explore the world (man, Sunni, 32). Life in resettlement offered participants the opportunity to practice according to their life circumstances and strength of their faith. This was experienced on opposite ends of the spectrum: distressing by some and life-affirming by others. For example, the absence of an Islamic cultural context in a majority-Catholic country made it difficult for a 23 year old Sunni woman 'to stay on the same path' and fulfill her religious obligations, including remembering to pray." (Matos et al., 2023) "For those who experienced resettlement as an opportunity, secularism allowed individuals not to put too much pressure on themselves (e.g. 'I wear a scarf and everything but I don't follow all the rules.' Woman, Sunni, 30), to take pride in the symbols of their Muslim identity (e.g., 'I tell people, it's my choice to wear the scarf.' woman, Sunni, 23) or, conversely, to rid themselves of what they perceived to be symbols of oppression: 'I still

	remember the first day outside without the hijab. It was amazing. I was just dancing. The feeling of the air touching my hair was really worth it.'" (Matos et al., 2023)
Humanising Muslims is also a key concept generated here, where female Muslim migrants used creative means to show their lived reality and diversity and counteract negative stereotypes about Muslim women, in this way tasking themselves to build bridges between Muslims and the host society.	"Having Muslim women influencers born in Italy, wearing the veil on Tik Tok or Instagram is an important sign. In the right direction, notes respondent 4, echoed by respondent 5, 'Only 5-6 years ago it was unimaginable to see an Italian Muslim woman, or a black Italian being an influencer on social media, now there are many of them, they give a more real and correct representation of who we are.'" (Venditto et al., 2022) "Ultimately it appears that discrimination motivated most of the respondents to get involved in social activities, respondent 4 expressly indicates that: 'I do encourage Muslim women to explain and engage in communication with non- Muslims, this helps to build bridges'...'Often, we feel that we are different from the other (Italian) women, that is our reading of the context, but we are not different ... when I am going out and sit with my friends of different cultures and ethnicity (Italian, Somali, Egyptian, etc.) we are all the same, we discuss of the same problems, we have the same dreams.'" (Venditto et al., 2022)
A key feature of this theme is the idea of choice in religion and the emotional impact experienced where religious practice is enforced. We witness here a clear distancing from religiosity.	"Mohammad, whose experiences were discussed above, stressed the importance of choice in whether to believe in God or practice religion: 'I do not mind if you would be a Muslim praying to Allah from morning 'til the night...I do not care at all. It's your thing. I respect that. But the problem is that if you are going to impose it on me, then we have a problem.'" (Alessi et al., 2021) "I never understood why I had to pray so many times a day. And I never understood why my sisters and mom had to wear the hijab, especially during summer, when it was terribly humid and hot in Lebanon. I just knew I had to do it to avoid making my father angry. I never used any religious signs myself, and I think if a person is really religious, it should be in his heart. Moreover, I think I was following the rules because I was scared of my father. So I can definitely say that, deep inside my heart, religion did

	not mean much to me. It was like a 'have to do' thing and had nothing to do with me being religious...But, ultimately, I think that if they want they can practice it in Germany as well. It is just a choice they make. I just know that people should have choices so that they feel what freedom is.'" (Chubaryan, 2018)
A final feature of this theme is the many ways religion is adapted to suit the material reality of its members. This is often a tool used to reconcile faith in God with the understanding that humans are not designed to do things perfectly. In the context of religious doctrine and its practices, this acknowledgement helps Muslim migrants to live religion in the way that suits them.	"Others (11 participants) felt that their sexual and gender identities and religion could be compatible but required practising faith in their own ways. This frequently meant challenging the interpretations of Islam that they had grown up with." (Alessi et al., 2021) "Every religion says it's not possible to be gay and to be in a religion...I say, no, it's possible. And it should be possible, because a Muslim guy, he's making sex with the girls [who are] not his wife. And he's not doing what [is] written in the religion 100%. Kenan explained that exposing such hypocrisy led him to take a strong stand for himself, proclaiming that he would, indeed, be both Muslim and gay: '[This is] why I say, look, if I'm Muslim I will not leave Islam because you say you have to leave because you are a gay.'" (Alessi et al., 2021) "Additionally, Zhina (Iranian, also in her late 50s and who also migrated in the mid-1980s) clarifies that she does not embrace all of the Muslim rituals, only those elements that are helpful in her life: "Now I practice that which suits my common sense. I don't want to practice the whole of Islam, only parts that suit me." (Stirling et al., 2014)

Evaluation and Conclusions of the Systematic Literature Review

Muslim migrants face many experiences that are known to impact mental health such as discrimination, marginalisation and trauma. The studies refer to the impact this has on identity, relationships and connections and the consistent experience of marginalisation and discrimination known to have a psychological impact (Dadabhoy, 2018). There are also many accounts of the prejudice and discrimination experienced within healthcare systems and institutions, which is likely to impact people's help-seeking and trust in services in the host country. Finally, the studies cover a wide breadth

of coping and responding to challenges associated with migration, from spiritual, community and social support to meaning-making and positive individual and collective identity.

Despite the diversity of the studies included in this review (forced migration, migration by choice, from global South to North, within and between neighboring countries, from non-Muslim to Muslim countries and vice-versa), there is a striking similarity in experiences of both prejudice and discrimination, the importance of faith and the multiple ways it supports people.

The personal relationship with God is something that stands out across many studies and is something that Islamic philosophers explored extensively within the framework of Islamic theology. They applied various philosophical concepts and perspectives, for example, Ibn Arabi's concept of "wahdat al-wujud" (the unity of being) emphasises the interconnectedness of existence emanating from the divine essence and speaks to human's connection to God (Ansari, 1999) and Al-Ghazali speaks about happiness emanating from conversing with God, intimacy and connection with God produced by constant remembrance of Him, knowledge of God, such as His attributes and the performance of good deeds (Abul Quasem, 1975).

Clinical implications.

Considering these findings, the literature suggests that in providing clinical services for Muslim migrants there is a need for awareness of the impact of Islamophobia and intersections with other aspects of identity, such as race and gender. It is important to note that people may have had these experiences within healthcare systems and institutions and that many aspects of religion and connections with the Muslim community can be extremely helpful and should be supported. Furthermore, it is important for systems to comprehensively explore the religious needs of all groups of people, even those for whom that may not be generally assumed, such as LGBTQ+ people.

Gaps in the Literature.

The review highlighted that while all the studies were relevant, not all asked directly about religion's role in the migration experience. Furthermore, many studies are carried out in the context of traditional research methods that may replicate institutional settings (i.e. interviews, surveys, and the researcher-participant relationship), perhaps limiting the conversations and potential of participants. Despite evidence that community-based approaches work well with Muslim migrant populations and provide rich insights (Akalu, 2023; Hammad et al., 2020), there is little evidence of a robust community-based approach exploring this important question

The Rationale for the Current Research Project.

Following a comprehensive review of the literature, there is evidence to support research with Muslim migrant populations and focus on the role religion plays throughout their migration journey. This research would be enhanced by taking a community-based approach, such as PAR (Lewin, 1946) to let Muslim migrants take an active role in the research, shape it in line with their needs and produce a resource that is of benefit to them and their community.

Aims of the Research and Research Questions.

This research aims to carry out PAR with a cohort of Muslim migrants in the UK. In line with the PAR approach (Lewin, 1946), research questions are decided alongside the cohort involved in this research but will be around Muslim migrants' experience of migration and aspects of religion, to be further refined by Muslim migrants involved in this research.

Chapter 3: Method

Chapter Overview

This chapter outlines the method used to investigate the research questions. It outlines the PAR approach, how the research aligns with the PAR method, the epistemological choices, the design including the justification for Collaborative Qualitative Analysis (CQA), information on the recruitment process, the participant sample, and the data collection process. It concludes by outlining the data analysis process and a quality appraisal of the current study. To allow differentiation between people involved in this research, the term 'Principal researcher' refers to me, the term 'Co-researcher' refers to people involved at multiple stages of the project and the term 'Participant' refers to people involved solely in the focus group discussions.

Participatory Action Research (PAR)

"To surmount the situation of oppression, people must critically recognise its causes, so that through transforming action, they can create a new situation, one which makes possible the pursuit of a fuller humanity." (Freire, 1996)

PAR is a research approach involving the active participation of people with lived experience of the topic as co-researchers, to generate new knowledge and act on findings to improve their lives (Raynor, 2019; Reid & Frisby, 2008). This methodology gained recognition in the latter half of the 20th century and is based on the works of scholars such as Kurt Lewin and Paulo Freire. Freire (1996) highlighted ideas such as critical consciousness (conscientization) and participatory education and Lewin (Lewin, 1946) emphasised collaborative problem-solving and the importance of involving stakeholders in the research process. The output of these ideas laid the foundation of participatory approaches to research, social action, and community development.

PAR is set apart from other approaches to research by its distinct approach, which radically challenges who is an expert, what counts as knowledge and consequently, by whom research questions and designs should be constructed (Fine & Torre, 2019 p.435).

In research, key processes of PAR include collaborating with co-researchers to identify key issues and problems, using diverse idiosyncratic techniques to articulate their perspectives and devise strategies to communicate their concerns to the audience of choice (Málovics et al., 2021). This process is articulated as an iterative process of exploration, knowledge construction and action, that aims to "understand and improve the world by changing it" (Baum et al., 2006, p. 854).

The PAR approach involves people with direct experiences of and interest in the research topic participating in all or some aspects of the research, including research design, data collection and analysis, reporting and dissemination (Lenette et al., 2019; Mahn et al., 2021), to transcend superficial insider-outsider interactions between academic researchers and co-researchers and break down artificial boundaries that define who can create knowledge. In this way, it is possible to combine academic-expert research knowledge with local lived experience-led or subjective knowledge, making the research valid (Brydon-Miller et al., 2003).

In line with this process, the term co-researcher is used to refer to people with lived experience who are active agents in the co-creation of new knowledge (Baum et al., 2006), aiming to embody a social, moral and ethical commitment to move away from treating people as objects of research and towards recognising and valuing the diverse experiences and knowledge of all involved (Lenette et al., 2019).

Epistemological position

This research takes a critical realist (CR) approach, which is underpinned by the philosophy that there exists an external reality independent of human perception and our understanding of it is mediated through our social and cultural context. The PAR method aligns with CR as both acknowledge that understanding social phenomena requires looking at both the observable and the structures and mechanisms that underpin the object of interest. Additionally, CR advocates for methodological plurality, allowing for a level of flexibility within the research process that is highly important within a PAR method as the collaborative approach PAR takes, means research is designed alongside co-researchers and depends on the ideas generated by the community.

Furthermore, both PAR and CR encourage the understanding of social phenomena within their broader social, historical, and cultural contexts, which allows for an understanding of the underlying mechanisms of social phenomena and the development of appropriate interventions to generate social change with this new knowledge.

This is relevant to research with Muslim migrant populations as demonstrated by the overview of literature that indicates Islamophobia and anti-migrant attitudes are far from individual prejudice, but rather are embedded in broader social, political and cultural contexts. Constructs such as Islamophobia are best explored through the lens of CR to identify the deeper structures and mechanisms leading to Islamophobic attitudes and behaviours, considering the historical legacies, political structures, media influences and cultural narratives that contribute to the construction and maintenance of such beliefs. Through this approach, it is possible to comprehensively analyse both observable aspects of the Muslim migrant experience and the underlying systemic issues that sustain these constructs.

Positionality of the principal researcher in the research process

An explicit declaration of positionality in research is essential for creating rigorous and ethical research (Braun & Clarke, 2018). As a third-generation British-Bangladeshi Muslim heterosexual female researcher with a background in psychology, born and brought up in the UK by migrant parents, I acknowledge that my social identity and training may influence interactions with co-researchers, participants and the data.

I share multiple Social GRRRAAACCEEESSS (Burnham, 2012) with co-researchers and participants of this research, making me an insider researcher (Merton, 1972). Being an insider researcher has allowed me to draw upon existing relationships within the Muslim migrant community for recruitment, which was particularly important for this project due to the level of trust, commitment and collaboration required in PAR. I am also familiar with the wider context and narratives surrounding Muslim migrants both locally and globally, and how this impacts the intersections of their identity (Crenshaw, 1989) which made me cognizant of the reservations this community may have about participating in academic research.

This led me to hold candid conversations with co-researchers about their experiences of research and institutions, where members of the cohort reported experiences of witnessing exploitation of their communities by researchers, who used methods of extracting the data they needed for their research, but it was not felt like their lived experience, expertise of participants, community voices, time and effort given to the research, was valued due to the manner of interaction, lack of collaboration and feedback post-research.

My shared socio-cultural religious background fostered trust from co-researchers and participants that led to this explicit and authentic declaration and led to me planning the project in a way that values the time and contribution of co-researchers and participants, for example I applied for additional funding for this project (Appendix 14) so co-researchers and participants are reimbursed for their time and kept in mind power hierarchies throughout the project, considering creative ways to mitigate and distribute power across all aspects of the project.

Further to this, my experience as a Muslim in the UK gives me an in-depth cultural and contextual understanding of the norms, practices and dynamics within the community and the local and global context within which Muslims exist. A large part of PAR is a trusting and open relationship between everyone involved in the project to enable authentic discussion and responses during data collection and help me to understand the data in a nuanced way and develop a deeper understanding of the phenomenon under study, embedded within the existing social and cultural context.

The dual role as a community insider and a researcher can lead to unique ethical dilemmas, so it is important to make my stance clear as I work with this population, knowing that Muslim migrants often experience high levels of state surveillance and are often subjected to draconian laws and measures. They also often experience Islamophobia within society and its institutions and are largely criminalised and homogenised. Therefore, for this project to be carried out ethically, my priority is to work in community with co-researchers to mitigate any distress caused to them and use supervision spaces to explore any such dilemmas through the course of the research.

Reflecting further on my position as a researcher on this project, I am mindful of my biases and subjectivity pertaining to interactions with co-researchers, participants and the data. For example, my religious identity has developed over my lifespan, and religion plays an important role in my identity and informs my values and daily practice. This research topic

was conceptualised from an idea that I align with, that is that religion is a source of strength during trials and challenges. While this has been both a personal experience and found in the literature (e.g. Scott et al., 2022) I am mindful of not homogenising all Muslim migrant's experiences, specifically the co-researchers and participants of this research in line with my perspectives. Muslim populations are often homogenised in the literature along different intersections, so keeping this in mind through a reflective journal and making use of bracketing during data analysis, will help me to keep potential sources of bias in check, increasing the transparency and rigour of the research process.

Furthermore, by involving co-researchers in all aspects of the process including data analysis, I aim to circumvent my own biases and collaboratively generate more valid interpretations of the data. In these ways, I aim to minimise a lack of objectivity in the research but make no claims to a fully objective or neutral perspective, given the meaning-making process is an interaction between my perceptions, co-researchers perceptions and the data (Braun & Clarke, 2018).

Taking a reflexive approach and acknowledging my position in this research is a more authentic stance for this research and helps me to address biases and practice transparency, increasing the credibility and rigour of this research.

Positionality of co-researchers in the research process

Co-researchers in this project are positioned as active collaborators across the whole project, who take part in shared decision-making such as defining the research questions, selecting methodologies, and interpreting findings (Kindon et al., 2007). Discussions and meetings are set up to ensure the project and research process align with their priorities and interests. They are owners of the knowledge that is generated through the research and through sharing their lived experiences they contribute to the co-creation of knowledge and make sure that the findings apply to their contexts.

Co-researchers in this project are of migrant heritage and identify as Muslim. They are a diverse group, having migrated from a range of countries from the global South. Some hold leadership positions in their respective communities and all are active within their communities in various ways. It is important to acknowledge that co-researchers bring their own biases to the research project – for example, co-researchers may have pre-existing expectations or desired outcomes of the research that can influence their perceptions, interpretations and selection of data to seek out information that

confirms their views, leading to confirmation bias (Wason, 1960; Nickerson, 1998). Similarly, if they feel pressure to present their community in a favourable light, this can lead to a social desirability bias (Edwards et al., 1959) where co-researchers exercise self-censorship or withhold information that may be perceived negatively. Finally, their positions within their communities may lead to them advocating for their agendas, potentially biasing the research findings.

By being cognizant of these potential biases, extra care was taken to outline the collaboration and team effort in PAR, open communication via formal and informal means (i.e. a project WhatsApp group where discussions around issues/topics were encouraged) and collaborative qualitative analysis was undertaken by the whole team. Transparency and addressing biases were key to the credibility of this project.

Design

Qualitative Methodology

Qualitative research is a type of research that explores and provides deeper insights into real-world problems (Moser & Korstjens, 2017) by gathering participant's experiences and behaviour. One of the strengths of qualitative research is its ability to explain processes and patterns of human behaviour (Foley & Timonen, 2015), such as the experiences, attitudes and behaviours that can be difficult to quantify.

Descriptions of complex phenomena are made rich through qualitative methods, and it is possible to illuminate the experience and interpretations of events by people with widely differing stakes and roles and give voice to communities and views that are rarely heard (Sofaer, 1999). Qualitative methods are best applied systematically and rigorously (Sofaer, 1999) as well as embodying transparency and reflexivity around the role of the researcher in the meaning-making process and generated hypotheses (Braun & Clarke, 2022).

The Rationale for a Qualitative Design

The principal researcher considered the PAR framework of participation, collaboration and empowerment, the project's goals, and the research questions to inform the research design. To understand the lived experiences of this community in a way that illuminates their perspectives, stories and lives in-depth, qualitative methods such as interviews and focus groups are best suited. Here, qualitative approaches will also allow an exploration of the complex social dynamics of the community of Muslim migrants and the socio-political context in which they are situated, for example capturing the social, cultural and historical factors related to an issue that may not be captured through quantitative means.

In addition to this, qualitative methods lend themselves well to PAR as they are flexible and adaptable, allowing researchers to respond to stakeholder's key priorities as the project evolves, and encouraging engagement through collaborative data collection and analysis further centring the Muslim migrant voices.

A final consideration is that PAR aims to distribute power between researchers and participants. As qualitative methods are grounded in critical reflection and reflexivity that examine existing power structures, a PAR method can shift the barrier between the researcher and the researched community. This is particularly important for Muslim migrant communities who experience the highest levels of surveillance across the world due to Islamophobia and rising state surveillance (Renton, 2018), leading to the formation of circles of fear within Muslim communities (Byrne et al., 2017). The way power plays out in their daily lives impacts their engagement with services and research (Ali & Awaad, 2018), therefore a PAR framework combined with a qualitative method is an accessible research approach for people involved in this project.

Involving co-researchers in deciding the research method

Guided by the researcher's values of voicing their often-subjugated experiences and the principles of PAR whereby co-researchers work in collaboration with the research all the way through, as a part of this process, the co-researchers were involved in a discussion that presented this qualitative method of research to them so they could familiarise themselves with it and allow for alternative ideas. As PAR is a collaborative process, it is expected that power and

knowledge will be in flux throughout the project, where one or more people may hold more, or less at different times. It is therefore important to be cognizant of shifting power and how this shapes the project.

Consideration of Alternative Methodologies

Co-researchers were interested in highlighting their stories of migration, navigating losses and rediscoveries and the role of religion throughout these processes. Considering these aims, differing qualitative methodologies were explored.

Interpretative Phenomenological Analysis (IPA) was considered as it is theoretically grounded and usually requires a smaller sample of (6-8 participants), with a focus on how participants make sense of their personal and social reality (Smith & Osborn, 2003). IPA was deemed unsuitable for this project due to its interpretative nature and its idiographic focus on the individualised experiences of participants. In IPA, these processes place interpretative power in the hands of the principal researcher, possibly introducing preconceptions and bias into the research. Furthermore, PAR aims to draw upon the meanings generated from data to address issues identified by communities, so IPA's limited generalisability makes it unsuitable.

Narrative Analysis (NA) was also considered, particularly because of its focus on people's stories or narratives and the close examination of individual 'voices' via their narrative data and how they make meaning of their life experiences (Josselson & Hammack, 2021). However, NA focuses on the individual as a unit of analysis and for this project, it is important to look across participant's experiences and generate themes that speak to the underlying phenomena being studied to create meaningful actions for communities. Considering this, Thematic Analysis (Thematic Analysis [TA], Braun and Clarke, 2006), more specifically the reworked iteration of it titled Reflexive Thematic analysis (Reflexive Thematic analysis [RTA], Braun and Clarke, 2018) appears to be the best fit for this project.

Reflexive Thematic Analysis (RTA)

Reflexive Thematic analysis was selected for this project as it outlines a deliberative research process that acknowledges researcher subjectivity as a resource rather than a threat to knowledge production (Gough & Madill, 2012). It is a

theoretically flexible method, allowing the researcher to decide upon the theoretical framework most suited to the research, making each iteration of RTA tailored to the research.

A part of the deliberate process of RTA is articulating the decisions related to ontology, epistemology, methodology and the rationale for these individually and collectively (Braun and Clarke, 2018). The aim of RTA is meaning and meaning-making viewed as always context-bound, positioned and situated (Braun and Clarke, 2018). It is less about seeking some objective truth and more about telling the 'story' of the data, interpreting it and creating the assumptions about latent structures underpinning phenomena of interest. The final data production is thus a product of deep and prolonged data immersion, thoughtfulness and reflection, which is much more than rigidly applying the protocol outlined in Braun and Clarke's seminal paper on TA (Braun and Clarke, 2006).

The theoretical framework for analysis for this research was a Critical Realist (CR) framework. The researchers were interested in generating themes at the level of latent and interpretative meaning, allowing for speculation around the subtext and context of underlying assumptions that shape the explicit content of the data.

Using this framework, the ontological assumptions made by this research are outlined and evidenced by a deep dive into the existing literature on Muslim migrant experiences and their relationship to religion. The underlying reality that is known is that Muslim migrants exist within a context of overt and covert Islamophobia across the globe (Renton, 2018; Dadabhoy, 2018), which plays out systematically across several areas of their lives. This is tied to a wider global socio-political context including but not exclusive to post-9/11 'war on terror' rhetoric and colonial histories across the global South (Younis, 2023).

Racialised and discriminated along religious lines, Muslim migrants display vast disparities in their relationship to religion, with some distancing themselves from it and others placing it at high levels of importance, considering their connection to God and Islam as an integral part of their identity as identified in the systematic review of the literature on this topic.

To begin to comprehend these phenomena, the CR epistemology holds in mind these ontological assumptions, while acknowledging that what we can claim to know about Muslim migrant's experiences and the role of religion here is mediated by the researcher's perception, interpretations and social context. Therefore, while it is possible to observe some things such as overt Islamophobia, understanding the causal mechanisms and their interaction with social structures is limited. The purpose of research then becomes to generate the underlying mechanisms at play here, while holding up transparency about the interpretative nature of the assumptions being made. However, the PAR design of this project involves Muslim migrants at all stages of the research, resulting in more interpretative validity and proximity to the structures that underpin the observed phenomena.

Strengths and Limitations of Thematic Analysis

TA is systematic and transparent, enabling others to rigorously review the process utilised by the primary researcher (Thomson & Harper, 2012; Kiger & Varpio, 2020). TA is also theoretically flexible and does not require detailed theoretical and expert knowledge (Braun & Clarke, 2019). This makes it an ideal form of qualitative analysis that is accessible and user-friendly, particularly for early career researchers (Braun & Clarke, 2006). It is also highly adaptable to projects with multiple researchers involved in analysis, widening the reach of this method across various types of projects, specifically PAR projects. This is a particular strength of TA in the context of this project as it is easy to grasp and learn due to the small number of prescriptions and procedures, making it ideal for co-researchers on this project (Braun & Clarke, 2006; King, 2004).

Despite its noticeable strengths, TA has been criticised for the lack of literature around it in comparison to other methods such as grounded theory, phenomenology and ethnography, which impacts how confident novice researchers feel about conducting it rigorously. The theoretical flexibility can make themes generated from the data lack consistency and coherence (Holloway & Todres, 2003). However, a comprehensive guideline on TA was published in response to some of these critiques (Braun & Clarke, 2006) and reflexivity and positioning of the researcher in the analysis was further reiterated as a vital aspect of the method (Braun & Clarke, 2019), so making a clear epistemological position can increase consistency and cohesion of the studies' output (Holloway & Todres, 2003).

Furthermore, TA does not make any claims about the use of language in participant's accounts, which is considered a limitation of this method in comparison to other methods like NA or IPA, as the language participants use about their experiences plays an important role in meaning-making (Willig & Stainton-Rogers, 2008). However, using discourse as the primary unit of analysis is challenged by the CR framework, as it is argued that there are material dimensions of our lives that are partially nondiscursive (Sims-Schouten et al., 2007). As a framework, CR holds TA well due to the flexibility TA provides to look beyond the surface of reality and explore the underlying ideologies informing the semantic content of the data (Braun and Clarke, 2006). Like other methodologies, TA's limitations can be avoided by applying existing quality criteria to examine the credibility, rigour and trustworthiness of the findings (Lincoln & Guba, 1985).

Recruitment

Recruitment for this project took place in two phases. The first phase was the recruitment of co-researchers to the PAR project. Purposive sampling was adopted, which involved a recruitment poster (Appendix 19) being sent to trusted Muslim social media and WhatsApp groups. Seventeen people responded to this and thirteen were identified as eligible to be co-researchers in this process, based on the eligibility criteria and a vetting process that is outlined under research procedures. Following this, eligible co-researchers were invited to attend a preliminary consultation meeting that was an essential part of the selection process as it would be the research team's initial framing. Six people attended this and were selected as co-researchers for this project.

In the second phase, following ethical approval of the study granted by the university ethics committee, the research design and method were devised with co-researchers, and it was agreed that co-researchers would participate in focus group discussions alongside other participants.

Respondents who were eligible to act as co-researchers and take part in the study but were not selected as co-researchers were emailed and asked to let the principal researcher know if they may be contacted following ethical approval of the study, to participate in the study as participants.

Those who agreed to be contacted to participate in the research were then emailed and asked if they were still interested in participating in the research. One out of seven respondents agreed to participate in the focus group discussions. The final group of people to take part in the focus group discussions was n = 7 for each focus group (six co-researchers and one participant).

Focus group discussions are typically made up of 6-8 participants (Krueger, 2002) to enable rich discussions. RTA is also a flexible method of analysis, interested in rich data, where a minimum of 6 participants is sufficient if saturation is achieved through in-depth discussions of a given topic.

Procedure

PAR involves recurrent phases of planning, action, and reflection, followed by evaluation (Kindon et al., 2007). A PAR project iteratively cycles through these phases in line with the philosophy of research as praxis. In praxis, theory is intertwined with both reflection and action, while action is also intertwined with reflection and theory. This process can be viewed as a series of cycles involving action, reflection, and theory development as shown in Figure 3.

Figure 3

The cycle of action, reflection, and theory in the process of praxis.
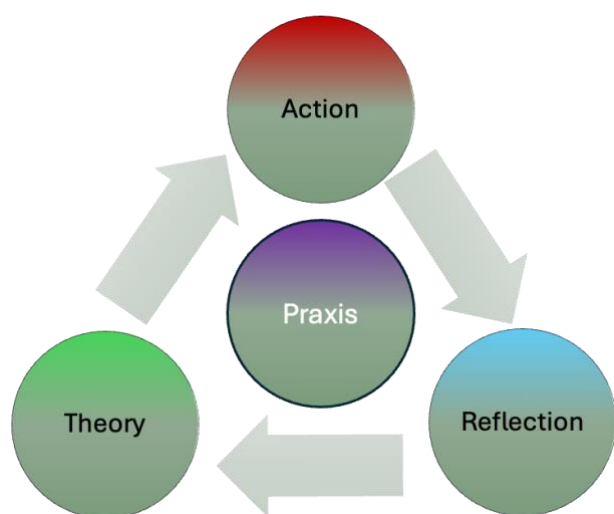
The phases of this PAR project are outlined in Table 14, demonstrating the iterations of planning, reflection, and action up to the point of data analysis.

Table 14

The iterative phases of this PAR project.

Phase	Action
Planning	Pre-research consultation phase
	This study recruited Muslim migrants with lived experience to serve as co-researchers. Due to the impact of global political stereotypes, surveillance, and Islamophobia, which have created circles of fear in Muslim communities (Renton, 2018; Byrne et al., 2017), trusted sources were used to ensure the safety of all participants and prevent infiltration by disingenuous parties.
	An invitation for co-researchers was sent to trusted Muslim networks known to the principal researcher. Respondents were then invited to a virtual meeting to learn about PAR research, the co-researcher role, and the broad topic area.
	For transparency and trust, attendees introduced themselves by name with cameras on. This also helped initiate collaboration and relationship building among potential co-researchers.
	Meeting attendees could ask questions about the research and had to email the principal researcher to express interest in becoming co-researchers. Eligible respondents were invited to an initial consultation, and those who attended formed the final co-researcher group. The characteristics of the co-researchers are outlined in Table 15.
Reflection	I used supervision to reflect on the process of selecting co-researchers, potential areas of bias,

	managing group dynamics and thinking about difference.
Planning	After recruitment, two consultation sessions were held with co-researchers to decide the research title, focus, questions, and methods.

Consultation session 1: Focus of research, title of project and research questions.

In the initial virtual consultation, co-researchers discussed the main issues facing the Muslim migrant population.

Co-researchers shared aspects of their migration stories, noting the limited understanding in academic and wider literature. They emphasised the varied trajectories and highlighted the importance of migration narratives, focusing on losses, rediscoveries, and the role of religion.

A collaborative whiteboard was used on the virtual Zoom application to brainstorm ideas together. The following was agreed upon:

Title: Lost and found - exploring Muslim migrants' experience of migration and the role religion plays in this journey.

Research questions:

    1. How do Muslim migrants make sense of their experiences of migration?
    2. What is the meaning and utility of religious beliefs and practices for Muslim migrants during struggles, trials and challenge? |
| **Planning** | Consultation session 2: Methods of exploring the research question. |

The second consultation space was carried out with co-researchers, focusing on the central question of 'How do we want to explore the research questions?'

For the first question, storytelling methods were preferred. Migration stories are significant in the Muslim migrant community, often passed down verbally from earlier to later generations.

We considered one-to-one interviews for collecting stories. Some co-researchers preferred this method due to familiarity and the sense of safety it provides for sharing highly personal, sometimes traumatic experiences.

However, co-researchers also recognized the benefits of using a focus group method, which fosters a sense of community, togetherness, and transparency through sharing with multiple participants.

As co-researchers began sharing their stories and building relationships, we opted for a focus group method with established ground rules to ensure a safe and engaging space.

Reflection	Co-researchers discussed the novel concept of co-creating and participating in the research. The initial plan was for all co-researchers, including the principal researcher who shares faith and migration experiences, to join the focus group discussions.
	After consulting both co-researchers and research supervisors and considering the aims of PAR to centralise co-researcher lived experience, we decided the principal researcher would facilitate rather than participate in the focus group discussions.

	We agreed that after receiving ethical approval, individuals initially interested but unable to attend the first consultation could join focus group discussions if they wish, as they were sourced from trusted networks, enhancing safety.
Planning	Co-researchers agreed on the finalised plan for the focus groups, which is outlined in Table 16.
Action	<u>Devising the focus group plan</u> Preliminary discussions involving the co-researchers and the principal researcher focused on defining the research's aims and design. The decision to use a focus group method aimed to cultivate a sense of community and solidarity, while also diminishing the influence of the moderator (principal researcher) in directing the discussion trajectories (Wilkinson, 1998). <u>The 'problem'</u> This research aims to address the 'problem' of the lack of understanding regarding the migration experiences of Muslim individuals, especially in a post-9/11 context where negative stereotypes and targeted policies persist (Home Office, 2019; Renton, 2018). We aim to investigate how religion influences Muslim migrants' resilience amid migration challenges, encompassing losses (land, relationships, culture, language, religious practices), settling struggles, and facing racism, Islamophobia, and identity dilemmas. This list is not exhaustive, and additional aspects may arise. <u>Aims</u> Aims set up together are outlined: 1. To use a focus group discussion (FGD) to collate Muslim migrants'

migration stories to better understand their experience of migration.

2. Through FGD, attempt to understand the role religious beliefs and practices play in the process of migration, including during struggles, trials and challenge.

3. To work with Muslim migrants as co-researchers in line with the PAR method.

4. To utilise themes derived from the FGD to create a resource for the Muslim community.

5. To assess the impact of our co-produced resource and collate our learning.

Themes from preliminary discussions

Preliminary discussions emphasised two key research aspects for potential co-researchers: prioritising storytelling and employing open-ended questions regarding the role of religion. It is important to co-researchers that the research takes a non-assuming approach to allow for the expression of multiple experiences and perspectives and the full exploration of people's relationship to their religion. Thirdly, it is important to co-researchers that there is the opportunity for everyone to contribute to the discussion and this should be considered as a part of moderating the focus group. Fourth, it is important to include strengths and resources as a part of the discussion as both trials and resources are recognised and this will be a key idea underpinning our research title.

Keeping these factors in mind, a FGD plan was created to address the research objectives. This plan was formed after considering the evidence base

around planning and delivering effective focus groups (Krueger, 2002; Redmond and Kurtis, 2009), the objectives of this research and preliminary discussions with potential co-researchers.

In line with guidance on how to set up a focus group (Krueger, 2002), the following areas will be included: 1. Welcome 2. Overview of topic 3. Ground rules 4. Opening question and prompts 5. Second question and prompts 6. Conclusion. Appendix 1 outlines the focus group plan.

Action	Knowledge construction is a core aspect of PAR, which was achieved through the focus group discussions. Two focus group discussions were held where co-researchers and potential participants were invited to the focus group via email. All co-researchers agreed to participate in the focus group (n=6). Six people who showed interest in being co-researchers on the project previously but were not selected and subsequently consented to being contacted to partake in the research as participants, were invited to take part in the focus groups. We received one affirmative response, making the number of attendees in each focus group total to n=7. Table 16 shows the final project plan, Table 17 shows the outline of the focus group, Table 18 shows demographic details of attendees, and Appendix 1 outlines the focus group plan including the ground rules and script for each session.
Reflection	Focus groups ended with reflections and people shared how they were left feeling at the end, hearing others' stories and experiences. There was a feeling of support for each other, and feelings of vulnerability having shared important parts of their

	lives. One person shared that they felt more compassion for their parents who migrated and another related more to her brothers' gendered experiences as a male migrant, upon hearing other male migrant experiences. The focus group sessions seemed to generate a sense of bonding and community through sharing stories and perspectives.
Planning	The next stage of this project is data analysis, which will be carried out collaboratively with co-researchers.

Table 15

Demographic profile of co-researchers.

Gender (as stated by co-researchers)	Age	Country of origin	Number of years in the UK?	Highest educational qualification	Professional field
Male	56	Yemen	42	Bachelor's degree	Counselling
Female	42	Saudi Arabia	6	Bachelor's degree	Mental health specialist
Female	46	Pakistan	17	Bachelor's degree	Pastoral care
Female	36	Iraq	34	Master's degree	Research and Marketing
Female	39	India	18	Bachelor's degree	Health specialist
Female	48	Bangladesh	39	Bachelor's degree	Mental health specialist

Table 16

Final plan for the project.

Project title	**Lost and found - exploring Muslim migrants' experience of migration and the role religion plays in this journey.**
Aim	To explore the migration experiences and trajectories of Muslim migrants and understand what role religion played for them then and now.
Research questions	1. How do Muslim migrants make sense of their experiences of migration? 2. What is the meaning and utility of religious beliefs and practices for Muslim migrants during struggles, trials and challenge?
Method	Qualitative method, focus group discussion. There will be two focus groups addressing each research question, with each one lasting between 60-90 minutes.
Participants	Co-researchers and additional participants.
Method of analysis	Reflective Thematic Analysis (RTA)

Table 17

Outline of focus groups.

Focus group	Research question addressed in the group	Question the group were asked to discuss	Actual length of session	Number of attendees	Facilitator	Written/verbal debrief?
1	How do Muslim migrants make sense of their experiences of migration?	Thinking back to you or your family's migration journey, what are the key features of your	2h 9m 0s (inclusive of introduction, ground rules and break)	7	Principal researcher	Verbal and written debrief.

	migration story and what factors influenced your journey?				
2	What is the meaning and utility of religious beliefs and practices for Muslim migrants during struggles, trials and challenge?	What role has religion played in your life or your family's lives during struggles, trials and challenges.	1h 39m 20s (inclusive of introduction and revisiting ground rules)	7	Principal researcher	Verbal and written debrief. One participant requested an individual conversation for further support, which was carried out over the phone.

Table 18

Demographic profile of focus group attendees.

Identifier	Gender (as stated by participants)	Age	Country of origin	Number of years in the UK	Consent to all conditions of the research outlined and to ground rules Y/N
P1	Female	42	Saudi Arabia	6	Y
P2	Female	36	Iraq	34	Y
P3	Male	56	Yemen	42	Y
P4	Female	39	India	18	Y
P5	Female	48	Bangladesh	39	Y
P6	Female	46	Pakistan	17	Y
P7	Male	46	Kenya	22	Y

Ethical Considerations

The University of Hertfordshire Health and Science Engineering and Technology department granted ethical approval for this project; Protocol number: cLMS/PGR/UH/05463 (Appendix 2). An amendment to change the dates covered by the ethics protocol from: 21/09/23 to 30/10/23, to 03/10/2023 to 31/05/2024 was submitted and granted; Protocol number: acLMS/PGR/UH/05463(1) (Appendix 3). A further amendment to change the title of the project in line with guidance from the examining board and extend the dates covered by the ethics protocol was submitted and granted; Protocol number: acLMS/PGR/UH/05463(2) (Appendix 4). The Code of Human Research Ethics (British Psychological Society, 2014) was adopted to ensure the project adhered to the ethical guidelines.

Informed Consent

All co-researchers and participants were provided with information sheets that outlined their respective roles, upon expressing their interest in the project (Appendix 5 and Appendix 6). The information sheets outlined the project aims, the commitment required to participate, the risks benefits, and how their data would be stored. Co-researchers and participants were asked to review the information sheets and express any questions about it before being sent the consent form to participate. Consent forms (Appendix 7) were sent electronically: participants retained one copy, and the researcher stored the other securely.

Confidentiality/Anonymity

Data was collected and managed according to the Data Protection Act (Parliament of the United Kingdom, 2018). The information retrieved from the demographic questionnaire (Appendix 8) was pseudo-anonymised and stored on the university's secure one-drive. Focus group transcripts containing identifying information were pseudo-anonymised, with each participant in the focus group assigned a unique code to ensure that only the researcher could identify the participants. Participants were informed about the parameters of confidentiality as outlined in the consent form (Appendix 7). They were told their data would be kept confidential unless there were safety concerns. The data safeguarding steps were outlined in the information sheet.

Right to Withdraw

Co-researchers and participants were reassured that they can withdraw from the project at any time and this would not negatively affect their participation in future projects. Participants were informed about their right to withdraw their data at any time up to a month after participating. The time to withdraw was stipulated because transcribed data could not be removed from the analysis once their data was included in codes and themes.

Risk of Physical and Psychological harm

It was anticipated that some of the topics raised in the interview could potentially cause psychological distress for participants. Participants were being asked to discuss sensitive and potentially traumatising life events regarding their migration experiences and personal relationships to religion. In the current socio-political context of draconian migration policies, anti-Islamic rhetoric, a rise of Islamophobia in the UK (Home office, 2019) and globally (Human rights council, 2021) increased surveillance of Muslim communities (Renton, 2018), partaking in this research may leave contributors feeling vulnerable and exposed and potentially have an emotional impact. Caution was taken to safeguard co-researchers and participants from distress, including setting up ground rules for the focus groups and offering written debrief sheets post-focus group (Appendix 9) that outlined mental health support information, including specific mental health charities supporting the Muslim community. A verbal debrief space was also opened after each focus group discussion and everyone had the opportunity for a one-to-one telephone session to express any concerns or for support with specific issues.

Planning and agreeing on the analysis of our data

Following the focus group discussions, several meetings were dedicated to agreeing on a method of analysis and learning this method. The principal researcher contributed their experience at this stage and presented the idea of using Thematic Analysis (TA) to analyse the focus group data. The rationale presented to co-researchers was that TA lends itself well to researchers new to qualitative research and can be done together as a team (Richards & Hemphill, 2018). It is also a rigorous qualitative research method, embedded in a strong evidence base. One co-researcher was familiar

with TA and in a position to support with teaching it to others in the group and based on this, we agreed to use TA for our analysis and follow guidelines around analysing qualitative data in groups (Richards & Hemphill, 2018), namely Collaborative Qualitative Analysis.

Data Analysis

Collaborative Qualitative Analysis (CQA) is a structured and rigorous approach to qualitative data analysis carried out in a group and relates to thematic analysis (Richards & Hemphill, 2018). The method includes six phases: (a) Preliminary organisation and planning, (b) Open and axial coding, (c) Development of a preliminary codebook, (d) Pilot testing the codebook, (e) Final coding process, and (f) Reviewing the codebook and finalising themes. Additional strategies may also be used to enhance trustworthiness such as (a) Peer debriefing, (b) Researcher and data triangulation, (c) An audit trail and researcher journal, and (d) A search for negative cases.

Using these recommended phases as a guideline, it was possible to devise an analysis plan that was structured and rigorous, and fit the dataset and the available resources. Given the iterative process of TA and PAR we did not linearly approach this process but kept this framework in mind during our CQA. An outline of our CQA process is presented in Table 17, which involves actions and reflections at each stage.

Our CQA approach followed the systematic and rigorous six stages of TA outlined by Braun and Clarke (2006) and adapted to be undertaken by multiple researchers in the form of CQA (Richards & Hemphill, 2018). Table 19 demonstrates the process all researchers undertook in the context of the CQA approach, stages of TA and PAR processes of action-reflection.

Table 19

PAR phase, CQA phase and the stage of TA and actions involved at each data analysis stage.

PAR phase	CQA phase	Stage of TA	Action involved at stage of data analysis.
Action	Preliminary organisation and planning	N/A	Prior to analysis, all co-researchers attended a training session on thematic analysis that presented the principles and process of TA and practice tasks where segments or text were coded independently and then shared and compared as a group to check for consistent coding and novel ideas. This was facilitated by the principal researcher and one co-researcher.
Action	Open and axial coding	1	This part of analysis involved familiarisation with the data: immersing oneself in the qualitative data by reading and re-reading focus group transcripts. The dataset to be analysed was made up of two transcripts (one for each focus group). These were segmented by the number of researchers and each researcher was assigned their own segment. They proceeded to read the full transcripts and then deep-dive into their own segments to draw initial codes.
Action	Development of a preliminary codebook & pilot testing the codebook	2	Researchers came together to share their codes and thoughts about the dataset. We developed a preliminary codebook, which included all top-level codes and would guide further coding of the remaining data. We agreed this is not considered an exhaustive codebook and aimed to add to this as more data was coded. This framework method was to support coding as a team, that aimed to track coding as a team rather than aim for consistent coding between researchers. Codes aimed to capture the meaning of the data in short phrases or words.
			Researchers then returned to their individual segments and used the codebook to guide further coding of the data. Another session was set up to discuss the current codes and review any questions or discrepancies in coding. Some of the benefits of involving multiple researchers in analysis are diverse perspectives, enhanced rigor and reliability, and validation and reflexivity.
Reflection	Reflections on interpretations and process as a team, thinking collaboratively about the themes that we were beginning to generate from the data.		

Action	The final coding process	3	Searching for Themes: The research team came together to collaboratively search for patterns, similarities and connections among the codes. Codes were clustered together to form potential themes within the data, involving recurring ideas, concepts or topics that appear in the data.
Action	Reviewing the codebook and finalizing themes	4	Researchers came together to define and conceptualize each theme. This involved naming the theme to show its central focus and a clear description of the theme and interpretation of the underlying concept that distinguishes it from other themes.
			At this point of analysis, we encountered a resource and process related difficulty and had to think creatively to overcome this challenge. We also aimed to adapt the process of thematic analysis and coding to make it accessible for a member of our research team who has visual impairments.
			The first challenge was with the NVIVO qualitative data analysis tool. The project data was uploaded onto this tool, ready for analysis and we used it in our earlier sessions to code segments and uploaded our codebook onto it.
			Another function of NVIVO is the NVIVO Cloud function, which is a way of sharing a project with multiple researchers and allowing collaboration on a project. Prior to starting collaborative analysis, the principal researcher expected to get access to NVIVO cloud so each researcher could code their segments onto this easily and transparently. However, we were unable to gain access to this function and were later informed that the institution does not have access to this function.
			Considering this, we agreed on a process whereby the principal researcher would meet with each co-researcher individually and upload their codes onto the NVIVO project platform. This method also allowed for a process of triangulation between the co-researcher and principal researcher, as co-researchers discussed their thinking around each code and found this a helpful way of being supported in the coding process and refining their interpretations and thinking.

			Adaptations to the process of thematic analysis were discussed with our co-researcher with visual impairments. This co-researcher uses a text to audio reading tool, so transcripts were provided in word documents and plain text, and we had individual coding sessions to upload codes onto NVIVO, in much the same way as with other co-researchers. This proved to be effective and further adaptations around some of the online group work using MIRO board for example were discussed. We agreed to verbalise and describe content during our group sessions and share any diagrammatic content in a word document, to make it accessible for this co-researcher.
Reflection	Reflections on being supported with data analysis and adaptations to cater for individual support needs. The group reflected on the need for more structure and a visual way to map out our thinking, so we used MIRO board more consistently and data from this was put into a word document for one co-researcher to increase accessibility.		
Action	Reviewing the codebook and finalising themes	5	Following on from the coding sessions, co-researchers attended two sessions to review codes and generate themes. Two co-researchers were unable to join the sessions, so for this part of the analysis, we had four co-researchers participate. These sessions involved clustering the codes together and generating themes that described the data in the best way possible, in relation to each research question. These themes inform the action stage of this research. All researchers then came together in a follow-up session to review and refine themes against the meaning and content of the data and in their relevance in relation to the research questions. Here themes were revised where needed.
Action		6	Writing Up: The principal researcher was responsible for writing up the findings of the TA and sharing the interpretative narrative that portrays the understanding of the phenomenon under study with the research team, to be reviewed.
Reflection	Co-researcher reflections: Reflections on the analysis process were shared by co-researchers, with some stating that it was completely new to them and difficult at times, but it was helpful to do the one-one sessions with the principal researcher as it made them feel more confident about coding. Some co-researchers reflected that they had learnt something new by learning about TA		

and applying it in this context, alluding to new skills acquired. Feedback was given by co-researchers on the accuracy of the written narrative and some reflections included feeling the narrative was validating, an appreciation of linking their experiences to the wider literature and captured the key themes, emotions and experiences from the focus group discussions.

Principal researcher reflections: At this stage of the research process, I took on a teaching, guiding and facilitating role to support co-researchers navigate qualitative data analysis – something that was new to many participants. One co-researcher was familiar with TA and supported training other co-researchers. Although power and positionality shifted at this stage from co-researcher to teacher, sharing knowledge in this way helped co-researchers to grow in their research knowledge, allowing for a fuller participation in subsequent stages of the research.

Supervisory feedback

This project had a supervisory team that sat outside the main project's structure, their main role to support the principal researcher throughout the project. They provided guidance around best and ethical practices, reflective discussions to ensure fidelity to the PAR approach, reviewed data analyses and as the project developed shared their observations on the process. Their input at this stage directed the structure of the focus group discussions, such as the ideal maximum length for each group and clarifying the role of the facilitator. They also acted as peer reviewers of our data analysis, to enhance the trustworthiness of the analysis process.

Quality and Validity

The traditional criteria of reliability, validity, and replicability, commonly used in evaluating quantitative research, do not align with the qualitative research paradigm, which is rooted in a different philosophical framework (Smith & Osborn, 2003). Therefore, the CASP (2018) criteria, utilised in the systematic literature review (SLR), were employed to assess the quality of the current study, as depicted in Table 20.

Table 20

Assessment of the quality of the current research using CASP (2018) criteria.

Criteria for quality (Y= Yes, N= No, ?= Cannot tell)	Criteria	Evidence for meeting the CASP criteria
1) Was there a clear statement of the aims of the research?	Y	The research aimed to use a PAR approach to understand the experiences of Muslim migrants, the role of religion in their lives and in line with the philosophy of research as praxis (Freire, 1972), to work with co-researchers to develop a resource that addressed issues relevant to their community that are identified by the research. The aims of the research are clearly outlined in chapter 2.
2) Is a qualitative methodology appropriate?	Y	A qualitative method was deemed suitable explore Muslim migrants' stories of migration and the role of religion in their lives, through focus group discussions. A full rationale for choosing a qualitative method is outlined in chapter 3.
3) Was the research design appropriate to address the aims of the research?	Y	A PAR approach is suitable for this project as it is underpinned by principles of co-production and a philosophy of research as praxis and addresses the aims of the research that are outlined in this chapter. This design encourages community involvement and addresses power dynamics. The SLR that is outlined in Chapter 2, shows that religion is important to Muslim migrants and often helps to mitigate trials and challenges of migration. However, there are no studies that ask about the role of religion directly or attempt to use this cohorts existing frameworks and experience to form a community resource to address the issues they identify through the research. This approach in tandem with a qualitative method will address the research aims and support the generation of novel knowledge and praxis.
4) Was the recruitment strategy appropriate to the aims of the research?	Y	Purposive sampling was appropriate for this research to recruit participants who meet the eligibility criteria.
5) Was the data collected in a way that addressed the research issue?	Y	Data was collected using a focus group method agreed with co-researchers, with prompts outlined in Appendix 1. This method would provide rich and detailed insights through exploration of diverse perspectives. Interaction between group members may encourage the emergence of new ideas and participants can clarify things

		with each other leading to more accurate data. It also allows for a more organic and flexible discussion that suits the aims of this project.
6) Has the relationship between researcher and participants been adequately considered?	Y	As an insider researcher, it is important to transparently consider my position in this research and use different methods to bring to the surface personal biases, power and positionality within the research. I have clearly reflected on these factors in this chapter and positioned myself in this research. Reflection is a core component of the PAR process and is demonstrated throughout the PAR phases outlined in this chapter. Regular supervision, collaborative data analysis and keeping a reflective journal (Appendices 10 and 11), reflective notes and recordings of consultations/research meetings and member checking of the final written report, helped to achieve these aims.
7) Have ethical issues been taken into consideration?	Y	Ethical issues were considered throughout this research and a thorough risk assessment considering situational, environmental and psychological harm to participants was carried out and approved by the Ethics Committee. Ethical amendments were sought where required by situational changes to the project.
8) Was the data analysis sufficiently rigorous?	Y	Collaborative Qualitative Analysis (CQA) was employed to ensure validity and accurately reflect all participants' accounts., which is an exemplary example of including participants in data analysis. I facilitated member checking of the final narrative to confirm it represented participants' perspectives accurately. Overall, a thorough and detailed analysis process was implemented, detailing the recursive steps taken to identify the final themes outlined in this chapter. This involved extracting quotes that exemplified these themes.
9) Is there a clear statement of findings?	Y	Chapter 4 outlines a clear statement of the findings.
10) How valuable is the research?	Y	This research is unique as it asks directly about the role of religion in Muslim migrant's experience of migration, which is not currently represented in the existing literature. Further to this, research on the utility of religion has typically been

quantitative rather than qualitative, developed from Western-Christian cohorts with a focus on measuring the health benefits of religiosity (i.e., Pargament et al., 2011), so this adds to the literature offering rich insights into the specific aspects of Islam for a Muslim cohort, with an aim to develop a resource based on identified values that are important to this cohort.

Furthermore, this study is modelled on a PAR approach and goes through the cycle of action, reflection and theory in the process of praxis, adding value on both a theoretical and practical levels. In addition, this project adds value to everyone involved in the project, through the experience of collaboration, generating knowledge, developing skills and community building.

Finally, the project serves as a model for future PAR research in clinical psychology and/or other doctoral programs that hope to utilise the PAR approach in doctoral research.

Chapter 4: Findings

Chapter overview

In this chapter, findings from the collaborative RTA will be presented and actions based on them will be outlined in the following chapter, in line with the PAR framework of knowledge production leading to action production. There were six themes generated for the first research question and six themes for the second research question, as shown in the thematic map (Figure 4). Verbatim extracts from the anonymised focus group transcripts are used to elucidate the themes and all researchers' collective interpretations of the underlying concepts and constructs describing them.

Figure 4

Thematic maps showing themes generated under each research question.
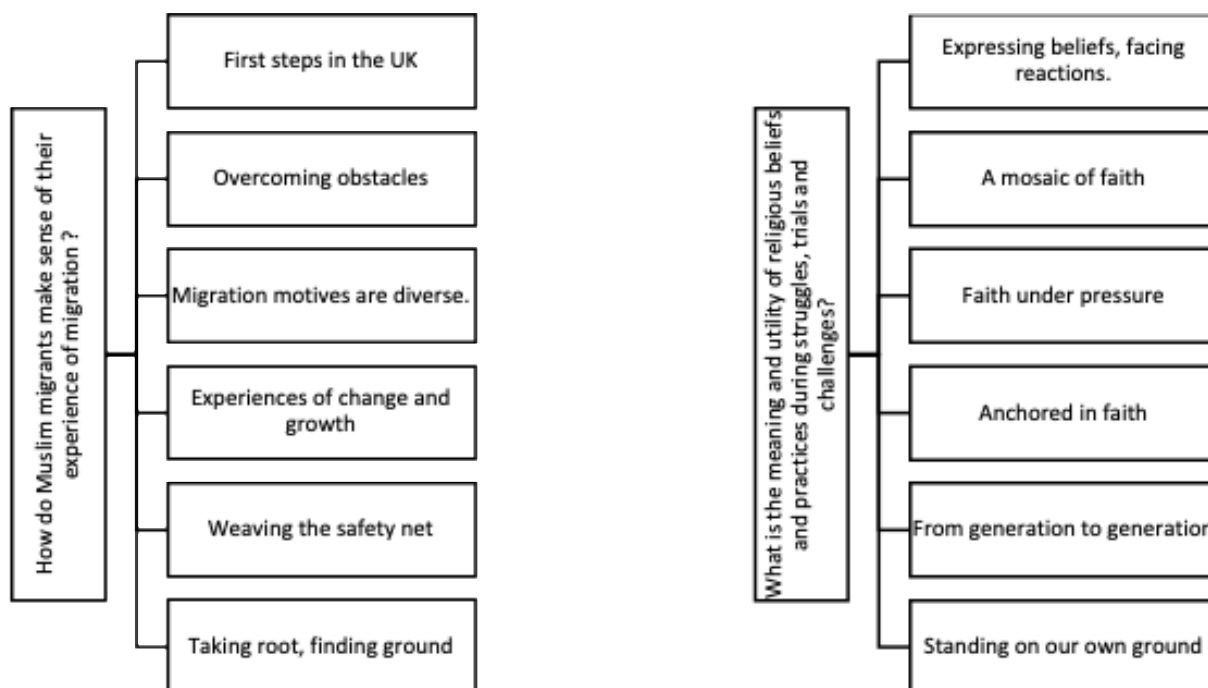
How do Muslim migrants make sense of their experiences of migration?

Theme 1: First Steps in the UK.

This theme is defined by the initial experiences of Muslim migrants as they consider and set upon plans to migrate. It spans the events between pre-migration and post-migration and experiences described include decision-making, hopes and fears, adjustment, interaction with the host society, losses and gains of migration. Uncertainty underpins many of these experiences, leading to the employment of security-seeking behaviours.

Pre-migration concerns were at times centred around the uncertainty of moving to an unfamiliar culture, particularly moving to a Western country with a culture starkly different to that experienced in Muslim majority countries, as described by the following participant:

"I migrated to UK as a spouse of a British citizen, so I'm Arab by origin...there was a lot of hesitation around actually making this step and from that hesitation because it's not Muslim country and quite different culture." (P1)

Some of the concerns about moving to a Western country are around the attitude towards Muslims. A Muslim female participant who wears the Hijab states the following:

"So when I came to the UK, for what I wear, I been criticised or judged a lot...and even though I think I was quite open to just differences around me knowing that I'm not in my own culture. I would say that's more of a challenge, like having this looks, I look so different when I go anywhere that no one wears like me." (P1)

Muslim women may experience more Isolation upon migrating if they are reliant on male figureheads in their families, who are tasked to navigate unfamiliar territories and systems for themselves, and their families as demonstrated by the following excerpt:

"I said that one of the challenges is actually to understand the system and if you come in a group, that usually the group has a leader, and the leader usually you know in a Muslim culture is the man...so just depends if the man actually understand the system of the UK or like the Western country that they moved to, then this is how they would be supporting their own family, you know, so that's what I was just saying..because for.. for me, I personally felt that that was a big challenge because I was just following someone that I'm relying on all the time..and then to find that maybe he don't know, and then trying..you have no one else to ask except for that person that you are following as a leader." (P1)

Financial priorities appear to transcend traditionally gendered roles attributed to Muslim women from external sources in the host country and internal sources within their communities, demonstrating the flexibility of these roles in praxis and the lived experience of Muslim migrant families as more diverse than is commonly reported in literature, media, and politics:

"P2: 'I was intrigued by you saying, did I hear it right that the boys in the family, they got to further education, but were the girls more pushed to work in order to bring the money in?' P5: 'because my sister was the oldest of the family, so I think she had more of responsibility. As it came down to me and my other siblings, because my brothers were all young, we kind of, all got on to further education...but I think what I'm saying […] was the fact that at that time, financial situation was quite tough because you'd need to support your family...obviously, with new housing, new place to live on...and also the other thing that I didn't mention, my sister would send a lot of money to my grandma who was back home as well, so supporting people back home.'" (P2, P5)

"So my parents had to start from scratch and so my mom went out to work and to learn English. She worked for […] dry cleaners, so they wash your clothes and iron them, like that was her job. So she learned English through working, and my dad started from the beginning and did his degree again and studied and so he raised me and my mum was out working." (P2)

The emotional toll of uprooting and rebuilding one's life as a migrant also featured in the shared experiences, particularly the intersection of poverty and migration, which was a contradictory experience to the hopes and expectations migrants have of the global North:

"And I think poverty I think impacted my parents the most...my dad came from a very wealthy family and my mum came from a very poor family and I think just the shock of that and having to build everything again." (P2)

"I feel like is it a right decision to come here? Because at the same time, those challenges which are related to immigration are feeling of not belonging here and language, different people, different culture." (P6)

Some of the early challenges of migration are first experiences of hostility and awareness of difference, especially difficult to navigate as a first-generation migrant with few people or resources to support with making sense of these experiences as shown in the following excerpt:

"I think it's all different feelings, for me, as a young girl joining the school, so I was at school and at that time, the area we lived in, in the borough of Southwark was mainly a white-dominated area, so there wasn't many Asians, there was only about four how Asian families, so nobody there." (P5)

"So I remember the first time I wanted to go to English school to learn English, to learn Braille and computers and things like that in those days..the lady from education, she came and she saw me and she wrote the letter which - I someone they told me about it later on in my file - She said 'this kid is not very bright kid. Send him back to his country because he's not gonna do any good and he can't speak English, he's not gonna make any progress." (P3)

"I think, just the challenging of your..in your own culture so you feel like a lot of shaking up." (P1)

Early on in migration, strategies are employed to facilitate the success of migration for example decisions around ways to integrate into the host society, which meant focusing on education and retaining culture in the private sphere:

"I think my dad just wanted to fit in with society, so still pray at home and fast and do the motions. I even went to an Arabic school, so I'd have English school in the day and an Arabic school at night and again, I would just learn Quran, I

would learn Maths in Arabic and Science in Arabic, everything in Arabic, but I had no idea what I was saying. I think I just learned everything to pass the exam and so the focus was education." (P2)

Another example is family helping new migrants to adjust to the host country during the early period through practical support:

"I came with my dad and my family, my brother sisters in 1976 and we had support in the sense that we came and obviously I was very young, but just recalling things that we came and stayed at her uncle's house, which was quite helpful because then and obviously, you know, everything was ready for us there, although it was a tad bit crowded, but still we had somewhere to go and also I remember my uncle taking us to the GP, registering us was quite good and easy at that time and the GP was a Muslim Pakistani guy, which my dad knew from before and that was quite helpful." (P5)

A further example is families making decisions about their priorities in the host country:

"Also, I remember she really very much wanted to study further, but because of the, the way the family was structured at that time, that even my dad was to say like, you know what, it's best to get a job for financial reasons." (P5)

A final example is seeking out communities with similar values along religious or ethnic trajectories, which was a noticeable aspect of this theme, as demonstrated by the following excerpts:

"I think I was quite lonely growing up and the only families that we had around us were like three other Iraqi families and they had children a similar age to me, so my dad made sure that I had my own little community. It wasn't a Mosque community, and I don't know if that's because my dad's Shi'a and my mum's Sunni and in Iraq that wasn't a big deal then, this became a problem like after the war and so maybe being part of a religious group, it just didn't, it didn't suit my family or what they were wanting at the time." (P2)

"I found religion more over here..I got connected to different mosque..I got connected to good people, who really makes me feel that what Islam is really about." (P7)

Theme 2: Overcoming obstacles.

This theme is defined by specific challenges experienced by Muslim migrants and their narratives on overcoming these challenges. Their experiences include grief and loss, Islamophobia, gendered experiences of discrimination, obstacles related to work and education and the unique consequences of global events on Muslim migrants such as 9/11 and the 'War on terror'.

Muslim migrants commonly quote going into survival mode and disassociating demonstrated through the following excerpt where the experience of growing up with parents who migrated and are in survival mode is shared:

"I think I was dissociated for a lot of the time, maybe because they were so in survival mode, so even my talking..my talking I think I would just watch people but I don't think I would be interacting or understanding or making meaning..what does this mean? I think I was just going with the motions, whatever my dad said, I just did it..you know, I didn't really think I just did whatever my dad said." (P2)

The gendered experiences of withdrawal for men linked to expectations of masculinity within their localized community and wider society are also demonstrated by the following excerpt:

"When I see you when I heard you […] was the fact that I see my brother who is in his forty and he was traumatized when he went to school from the bullying because as I said it was a different era at that time there was no mixed race at - or colour that time and...he spent all his life running home in, in the wave of being, like you he hasn't spoken to anybody." (P5)

The discussions also highlighted the process of seeking support from family and community, sharing scarce resources and normalising trials and obstacles emblematic of the migration process as shown here:

"We often see lots of people even coming to therapy, you know, as men in their 50s who came, you know, to the UK as children in the 80s or early 90s and suffered with lots of racism, but also in the workplace we see a lot of the elderly, we

talk to members of the community who are elders, they came in the 60s or 50s, they suffered a lot of racism and now It's almost like you know that...as you said, in those days there wasn't this support services...even within the community, but alhamdulillah now it's better because we got support even within the Muslim community or any lot of the communities as you mentioned earlier, in the Masjid - in a lot of big Masaajid they would have counselling services and help you know for young people as well as for adults." (P3)

These excerpts demonstrate the impact of racism experienced by male migrants, compounded by perceptions of masculinity that prevent help-seeking (Dera, 2021), which highlights Muslim men's experiences and their response to these experiences is influenced by their intersecting identities. The following highlights that male migrants expect their racialised experiences to be dismissed due to ideas around being a 'man's man':

"Even when he speaks now, he gets very teary because of the trauma that he encountered, and even though we say, why didn't you ever mention, he will say 'do you know what? I didn't think that dad would take any notice' because he felt that he had to be a 'man' man, and, you know, lead the family and he said that he felt that, you know, our dad wouldn't listen in a way that he - so he never, ever brought it up until now." (P5)

Further to this, their lived experiences of being dismissed impact their mental health as demonstrated here:

"I did make a few complaints but they said 'well, you get on with it' and that's..that's how it was and to make things worse, I think so probably most of you would remember the 7/7 bombings in the London underground and that was a turning point in the sense that it got so much worse at work and even if I be carrying a small little bag with my lunch in it, they'll go 'Tick tock. tick tock, tick tock - he got a bomb on him' so you know it, it was a...It was really a tough time at that time and.. luckily my wife was there for me and we pulled through...but I would say the community wasn't there for us, for me...I didn't have no family in the sense that I only had my wife, I was alone over here and there are times I would just go wondering out and you know...and there's a time I nearly committed suicide as well...so it was a tough time...but we pulled through that." (P7)

There is reliance on family support and more recently counselling services, specifically those services linked to Muslim religious places of worship like the Masjid, highlighting the importance of community-based support. The idea of communities supporting each other is further supported by the praxis of sharing often scarce resources as a way of overcoming practical challenges of migration, as shown here:

"We had a very humble way of life you know, we lived together as a family..we shared things, we know a lot of the time we didn't have enough of things, but it was lots of affection, lot of support but also lots of you know, kind of Sakina in the home where everyone you know kind of connect with Allah Subhana wa Ta'ala." (P3)

Finally, acceptance of one's circumstances played a large role in getting through the challenges of migration and is something embedded in Muslim migrants' belief system as demonstrated here:

"I think all of us have our own story and our own kind of contribution to make and listen to […] and I remember a few years ago during the workshop with a sister from Bradford, who lost her son at the age of 18 after she broke her fast in the evening and in the morning he passed away during the night..and in the morning they buried him...and she talks about how her son is most productive in her life now, because she accepted the loss. But now she writes books about him and she sells the books to raise money to help young people because he wanted to be a youth worker, and she sells the books to help the young people to progress in their life...so one of the things she said that 'my [...] is passed away, but he's more productive in his - even though he passed away - is more productive in my life than the other children I have in my life who have been here'. Don't know if any of you knows about the cycle of loss and grief, but it's like the grief cycle is like a very big when it starts..so you get consumed by the grief cycle or circle, and then as you accept things, your life grows around the grief, and the grief becomes smaller...it's there, but then the life grows around you SubhanAllah, and that's why 'The Expansion' Allah Subhana Ta'ala talks about 'Alam nashrah laka swadrak – Did we not expand your chest?' and that expansion comes with acceptance, Inshallah." (P3)

Theme 3: Migration motives are diverse.

This theme is defined by the diverse motivations that underpin migration, particularly important as a counter-narrative to homogenising discourses about migrants. Some motivations are personal, for example migrating for love and marriage as denoted here:

"I migrated to the UK 20 years ago, 21 years ago now, but mine was totally due to falling in love. So my wife, she was visiting her Nan back in Kenya where I used to live...and to be honest, it was like love at first sight and we got married within six months...So it was like, it was fairy tale sort of." (P7)

Other motivations include a change of scene following unexpected trauma and loss:

"I think at that time I want the change of environment, change of place and I just want to, you know, just shut down everything...so for me it was difficult, but I think I just want that change, so for me it's a reason to just switch off that by part of my life and start another - a new beginning." (P6)

Further reasons appear personally motivated at the onset but are underpinned by post-colonial changes in migrants' native lands (Lewkowicz, 2023) such as the underdevelopment of their country's health and economic systems and the impact of war as denoted by the following excerpts, firstly where a participant from the subcontinent expressed the wish for longevity of life and better living conditions, which is lower in their native lands following British Imperialism:

"I think just a better life expectancy, you know, better way of living." (P5)

Secondly where a participant from Western Asia migrated for medical treatment, indicating the poorer quality of health services in their native lands:

"My story, I think it started with migration as a child. So, I didn't come to the UK to migrate, but I came for treatment. I lost my sight when I was a little boy at the age of two, and then my dad wanted me to access treatment through specialists who were at the time in the UK, well known for eye health and eye treatment."(P3)

Overall, the trajectories of Muslim migrant's motivations are diverse but often related to the historical context of Western Imperialism.

Theme 4: Experiences of change and growth.

This theme is defined by the changes Muslim migrants experience throughout the migration process. Most examples here were broadly generated across categories of changes in society, Muslim migrant communities, and personal growth.

"I think throughout, I think, because we saw changes, so I've always lived all my life in the borough of Southwark and I see change, so even if I see everything's changed now, so we would say in the borough of Southwark, it's not much as white-dominated anymore...It's a mixed culture everywhere, so that has changed...education ways you've got lots more available, especially for females I feel." (P5)

"language is not a barrier anymore. I don't think so to be honest because everybody celebrates especially in this borough, everybody celebrates languages and that's just lovely to have." (P5)

There are references to societal changes here, including the increase and celebration of multiculturism in some localities, and more accessibility to education for females.

There is also a reference to the declining mental health of the migrant population, specifically how this has impacted communities pulling together to support each other, shown in the following excerpt:

"So I think things have changed now and everybody goes through a difficult time. I also feel the mental health of people have really changed in the sense that it's gotten more worse and people are sort of battling their own, own situation, their own family things, to let alone help and support migrants, to be honest." (P5)

Some of the underlying structures underpinning this phenomenon could be the influence of individualism on migrant populations, for example, Western countries are often defined by increasingly individualistic societies, and this is something that may permeate communities that are organically collective. The importance of community for migrant populations is well documented in the literature (e.g. Betancourt et al., 2015) and something that is generated in this research, for example:

"I just feel personally that when you are first generation immigrant, you don't know how much to expect...so when you have any struggles or difficulties you don't know like who to go to, or how much can you - can things be changed for you religious wise or things like and other excessive expectations, but if you had parents here, you know if you're second generation of the immigrants, then I think it's easier to kind of you know, even if your friends or colleagues, they kind of grew up in the same way, the way you did although you from immigrant family and you know to kind of shout out for help better, in a better way than if you are first-hand. And so I think sometimes the struggle in the old days it was alone, now is more community kind of support, which is really important." (P4)

Change within communities, specifically changes to the gendered experiences of females within the Muslim migrant community is demonstrated in the following excerpts:

"I feel as a Muslim girl, you can voice that you want to further educate yourself even after you get married, so I think that's really good." (P5)

There is a changing attitude to female education within Muslim migrant communities and a counter-narrative to the perception that marriage prevents Muslim females from pursuing their educational and career aspirations.

Changes within families are also shared by participants. For example, in comparing her experiences of growing up when her parents were newly migrated to the UK to that of her younger sister, this participant reflects on the lack of liberty and choices given to her. Previously, she spoke about her parents being in survival mode for a long time, which impacted her ability to connect with anyone. She alludes to the support her sister can access through talking about things with her and their mother, which she missed growing up. There is a contrast between the disconnect she experienced and the connection she witnessed in her sister's life indicating the diverse experiences of different siblings from migrant families.

"Now I've got a sister - me and her are in 16 years difference - so she has a very different world to where I live..and I was even speaking to my mom about it, we were chatting the three of us and I was like 'ohh […] like you've really got it easy you know, like, you know..you can go out, you can do these things like, you can chat to us about it' you know, and I was like, 'oh, I didn't get that choice.'" (P2)

In addition to this, other participants shared that different siblings have different challenges and opportunities, specifically around the financial obligations of the eldest sibling in comparison to the opportunities for younger siblings:

"After that we did see a lot of change because all my brothers and everyone else has got a degree and went on to further education afterwards." (P5)

Further examples of personal change are shown through perspectives on religiosity and breaking from cultural practices. The following excerpts demonstrate a move towards a liberal understanding of Islam sometimes woven with culture:

"What I noticed also what my parents were going through is that their family back home had - it's not evolved - I wouldn't call it evolving Islamically - I would say evolving with the modern culture and you said, as it is a man-made phenomenon and it changes over time, that these rules that my parents used to stick to or what they used to think, it started changing, you know like it..the culture changes what's halal and haram even though the deen is very firm on

what's halal and haram and it can become very convincing when you're..when you're on your own in a different country and then your family back home have a different perspective." (P2)

In contrast, there is a movement away from cultural practices aiming towards an authentic understanding and religious praxis, as shown here:

"You have to seek knowledge in Islam, so you know the best thing is to do is to seek knowledge and then, from the right from start, to be honest, my mom used to say 'ohh don't do this, you don't do this. It's not right' I said where is it written in the Quran or where is it in the Hadith? She said 'no, we have been doing it and your grandparents have been doing it, so you know you have to do.'" (P7)

"Back home we had this one theme of you know how to practice or what..what what the culture is that was so much mixed with..you know..being Muslim. So you had like follow the elders and you know, anyone older or practising they know better, whatever they say is just truth, the whole truth. You don't question or get to educate yourself, which was, yeah..something that you were..again when you come to so much different culture, like multicultural place, you get to have this challenge." (P1)

"I had a lovely opportunity alhamdulillah to not focus on my studies and I could practice my religion exactly like how […] explained, like you know, I felt like when I was in India, the many things which were very much culturally influenced and not the kind of the authentic narration of things, how it should be practised." (P4)

Theme 5: Weaving the safety net.

This theme is defined by the sources of support that are scaffolded over time, including support received by migrants and the support they give back to the community. Giving back to one's community is a characteristic highly valued in the Islamic faith, which rejects notions of individualism in favour of community and connection, demonstrated by the following excerpts, which highlight the value of giving back to the community and continuing a cycle of support to others:

"So he kept saying to me, 'why don't you stay with my children, you know, just get to learn Quran, get to know your Deen, your Fiqh, your Hadith, your Tafseer and things like that and then when you go back to Yemen at least you have something to give back, you know, to your family, but also to the community.'" (P3)

"So then after that going through, you know, life experiences, I explore that what can I do over here? So I came across that Chaplaincy, so right now I'm working as a Chaplain in […]. I think Islam is more about how you interact with each other, everyone is in your life is for a reason and what you are going to give them brings happiness in you." (P6)

A key source of support for Muslim migrants is family, those who are physically present or those still in their native lands. This speaks to the importance of connection across borders indicating the emotional support provided by family not physically present and an appreciation of family who are physically present, thus providing a family unit in the host country:

"The biggest impact really and kind of key factors where the support of my dad, my mom, my uncle, my extended family who kind of supported me to do well and my uncle had..we had a very humble way of life you know, we lived together as a family."(P3)

Furthermore, support from an institution played a big role in one participant's life as he shared the outcome of support from a teacher in the host country who created opportunities for him when he was discriminated against, along the intersections of migrant status and someone with a disability. This participant reflects on the central role this support played in his academic journey, where he was motivated to strive for his highest potential. Institutions and people they employ have a key role in how migrants perceive themselves and how they think they are perceived in wider society, demonstrating the potential they have, to create a change in the trajectory of a migrants' life:

"I was the first person since he's been teaching he's sent for an exam. After that he told me about the teacher and the lady from education what she said, and he told me that, you know, 'don't let anybody define you or tell you what you can or can't do, cause this lady, if we took her word seriously and didn't give you the opportunity, you wouldn't have the

learning that you have now in terms of being able to progress and go to school.' So I grew up, I went to grammar school after that and then I went to college and learnt, you know, obviously after learning the basics and I went to...qualified as an interpreter and translator and then after that, I studied psychology and psychotherapy for many years and Alhamdulillah qualified as a psychotherapist, now working psychotherapist and supervised counsellors as well as after that, helping with my local community."(P3)

A further aspect of Muslim migrants' support network is the mosque as the following excerpts suggest. Early mosques in the UK functioned as a practical space to fulfil some key tenets of faith such as the collective Friday prayer that is compulsory for Muslim males. However, mosques have evolved since to become community hubs with various functions ultimately compounding belonging, which is something Muslim migrants tend to seek out in various ways throughout the migration process:

"But ever since they started here, they started youth club every Fridays. My sons actually run to the mosque on Fridays for the youth club - and you know the youth club, it's like they do so much for the kids. It's unbelievable they've taken them to Chessington, they taken them to Manchester United Football Club for a tour, they've taken them so many places and even if I turn my camera right now, I can show you out of the window. they're both going to the mosque right now, so MashaAllah, you know, it's been a blessing, this mosque." (P7)

"I think it just illustrate the part of the religion, sometimes we're not just talking about the religion in terms of where you go to worship, but a sense of connection, a sense of belonging, a sense of how the masjid plays a role in our lives." (P3)

Theme 6: Taking root, finding ground.

This theme is denoted by the shift of identity post-migration, from not belonging to the host nation to discovering and harvesting connections within the host nation, resulting in a dual identity underpinned by global networks of connection. Religion is often quoted by participants as something that connects and grounds them during migration. The following excerpt shows a participant reflecting on inevitable losses during the process of migration and rebuilding a

sense of belonging in the host country. There are many barriers and challenges to the process of integrating into a new society as referenced across earlier themes but viewing adversity through the Islamic lens helps Muslim migrants come to terms with their losses and anticipate divine compensation:

"For me also, the key factor that was belonging, because I belonged in the village where I lived, I had like really good relationship with the elders, with the extended family, and I connected with them really well. When I came to UK I had to start all over again, despite the support of my uncle and my aunt and other people. As I grew up and kind of progressed, I realized that, I think similar to what the others have said, out of losses and out of adversity Allah Subhana wa Ta'la compensates you with a lot of things and I think the main thing is to focus often - and this has been my narrative, you know, over the years - is to focus on what is gained rather than what is lost." (P3)

This participant goes on to talk about movement from feeling uprooted from one's native land to rooting oneself in a new environment. Factors important to the process of rooting are building connections with other people, living within a community, building a family, having access to education, and giving back to one's community:

"I continued really and Alhamdulillah obviously after many years of belonging, not feeling I want to stay in the UK as a child, want to go back to Yemen, then England became my home. As I went through the education system and building connections and living in the community and after that, got married, have my own children who are born here and now it's turned around...when I go back to Yemen, I kind of stayed there for a while, but I want to come back to the UK after a while because that's where kind of settled, then that's where my roots are. Where when I started as a child, my roots were in Yemen, but I think after all that, being rooted here - and I think is for me, kind of migrating from one place to another is all about being rooted and feeling rooted and feeling connected and belonging." (P3)

Finally, connection through religion compounds a sense of belonging and transcends differences along trajectories of various demographic characteristics, demonstrating the function of religion here as something that facilitates a feeling of integration in society and counters wider global political initiatives that marginalise Muslim migrants to the edges of society:

"Islam is not just about the spiritual dimension, but is about the..as you said, the Akhlaaq, it's about the connections, it's about the sense of community, It's about..so often..when you migrate and you leave your family and you leave lots of people behind, but often you discover, you know, brothers and sisters who you connect with through your Deen, that you didn't have that connection with before and they help you to become part of a community part of a group of people that share aims and values, which are of a similar nature to you, regardless of where they come from in terms of their ethnic background or their, you know their demographics or the geographical kind of influences...and I think that's really important." (P3)

What is the meaning and utility of religious beliefs and practices for Muslim migrants during struggles, trials, and challenges?

 Theme 7: Expressing belief, facing reactions.

This theme is defined by the reactions experienced by Muslim migrants concerning various expressions of their faith. Entities outside the Muslim community view the Muslim prayer and Hijab through the secular-liberal lens, while structures of Islamophobia and racism underpin the construction of the 'black/brown Muslim male' stereotype and the gendered experiences of female Muslim migrants.

The following excerpt shows a participant reflecting on a common presupposition about modernity and progressive education from the Western lens, specifically the omission of religious ideas and practices from society as an indicator of modern progressive society:

"I think faith is seen..faith or seeking religious learning is seen as like weird and non-modern..and whereas seeing if you less practising and more into education and not Islamic education it's seen more of the modern thing..but if you're practising and covering up its seen as less modern" (P4)

This participant's distress is demonstrated in the following excerpt:

"So I was covering with loose clothing like Jilbabs and Abayas, and I think one of the junior doctors came up to me and he said to me that 'you can't dress this way'. I wasn't very comfortable and he said to me, SubhanAllah, he said to me that 'I fancy wearing a watch, but I don't wear it because I put this practices as priority' and the way he was saying he was undermining my faith, I felt like he says that this is my fancy. My faith is not my fancy, It's just, it's something my core beliefs are attached to. I mean I would not be comfortable rolling up my sleeves in front of men because I was newly practising that religion I was trying to explain that I'm not comfortable...I was like, very provoked. I was very upset that based on this scanty, not very strong evidence, how could you expect me to challenge my faith or not practice my faith and I felt very disappointed and hurt and I felt that this is where I wasn't supported one of the way, like my dressing alongside my Asr prayer. I was not allowed to pray my Asr prayer because it was not something I could squeeze in during my lunch break." (P4)

Furthermore, this participant shares her experience of being pressured to assimilate:

"Maybe my supervisor was trying to help me, but I actually felt a bit defensive in a way because she said - she's of a different faith as well but not from my faith so she's not practising Islam, but she was practising some another religion - and she said to me that 'I follow this religion and when I come to the hospital, I keep my faith back at home, and when I put my professional hat on I work.' I mean I respect her way of thinking, but that's not me and I felt I shouldn't be made to think the way she does, because for me - and I told her on her face, I don't know if I should have as a student or not - but I said to her 'look like, I don't leave my Islam at home, It's always with me, I just want you to understand that like I can't do this. It's like for me this is hypocrisy like I'm one person in one time and another person another time just to feed my needs.' I just wanted to say that because I felt like she wanted me to conform to her ways of thinking, but I just felt like I couldn't, I would cheat myself, I would cheat my religion." (P4)

She goes on to reflect on how these experiences made her feel like an outsider who is not afforded freedom to practice her religion:

"And that's the first time I felt like, I don't know, maybe if I was in India or Bangladesh or any other country or Africa or anywhere - I would have been challenged there as well..I don't know - but I just felt like I am an immigrant that point, who is struggling because I felt like I don't know how much to...how much I could speak up for my religion." (P4)

Gendered experiences are generated for Muslim migrant males and females, for example, the following excerpts demonstrate concepts around 'Hijab' as experienced by a Muslim female and violent stereotypes experienced by a Muslim male:

"I wanted to wear a hijab when I was - I met some Muslim girls when I was..I think, fourteen, fifteen - I met some Iraqi Muslim girls and it was the first time I saw girls that wore hijab and you know, I was like, 'oh, my God, they're so cool, like they're so nice.' Like they all had girl parties together and they all get together and it was just so lovely...and then my dad was like 'No, you can't wear hijab.' and I was like, 'Why?' And he was like 'Well, you wear three-quarter lengths, you wear three-quarter length sleeves, and you wear T-shirt and it's about being modest so why not cover up to start with and don't think hijab is where you wear makeup and all this stuff, is not the hijab that you see.' These girls wore makeup and stuff so obviously I was very attracted to them and he was like 'That's not hijab […] where you wear makeup and hijab, if you're gonna do something you do something properly.'" (P3)

"I think so probably most of you would remember the 7/7 bombings in the London underground and that was a turning point in the sense that it got so much worse at work and even if I be carrying a small little bag with my lunch in it, they'll go 'Tick tock. tick tock, tick tock - he got a bomb on him' so you know it, it was a really a tough time at that time." (P7)

Theme 8: A mosaic of faith.

This theme is defined by diversity in Muslim migrants' knowledge and practice of religion, particularly focusing on the aspects of religion that appeal to each person in their current context. Some underlying concepts of this theme are the different ways of relating to religion, the importance of learning more about religion as a lifelong practice, applying critical thinking over blind following and building on values over accumulating religious knowledge.

This participant shares her reflection on the different levels of following religious doctrine exemplifying diversity in religious practices. There is also a comparison between religion as a set of simple values and religion as rules and regulations, which informs how people conceptualise the 'Good Muslim':

"There are some families that just teach you about character, deen is very simple, so in our household deen is very simple...then [others] they might have been brought up with rules and regulations, the way people fit and the way parents have raised their children as to what Islam is and what aspects to take and to leave...so we pick and choose with what's suitable for us or whatever our capacity and I think you just see a lot of differences as to how people are raised and what people think a good Muslim is." (P3)

The following excerpts demonstrate the role of learning about one's religion and acting on the knowledge about religious practice and doctrine gained from these educational endeavours. Seeking religious knowledge for oneself, using critical and rational thinking is encouraged within the Islamic faith and something that is experienced, as demonstrated here, as empowering and liberating. We see this idea generated across other excerpts that speak about the harm of blindly following religion and the importance of seeking out an authentic understanding of Islam:

"You have to seek knowledge in Islam, so you know the best thing to do is to seek knowledge and then, from the right from start." (P1)

"Our religion teaches us that knowledge is very empowering, and I felt that because here the people are so varied from varied ethnicities, they want to know the authentic kind of narration of chain of knowledge, rather than just the practices. The people would question, just like [...] did, people who question and tried to seek out...and there will be Masjid's following different kind of narration or follow the opinion...so this was very liberating for me alhamdulillah." (P4)

"I loved the fact that I had this blessing to go to the halaqas, which I didn't in India at all so it was all like how my parents would say to do things alhamdulillah, and some of those things were beautiful, however, some of the things were not

actually authentic and It was so liberating to just to know the knowledge that this should be this done this way because of this narration, this hadith, the stories of the Prophet or this book there you know, you can have scholarly difference of opinion on something and it is OK to be have a difference of opinion, that's so beautiful in our religion that allows all these differences of opinion." (P4)

"So unfortunately for my parents and my siblings till today, they still living in that shell, whatever the Imams have said, that's it, that's final, and unfortunately, they haven't had this religious uplift in the sense, that you know there's something, there's another world out there, and the real Islam is what you're missing out on is, is out here...but because of my exposure, more exposure to other people, other Muslims, I started finding out that you know what I was fighting against was correct and I needed to move on." (P7)

Theme 9: Faith under pressure.

This theme is defined by the challenges to practices of faith, specifically in the context of Islamophobia that permeates governance, society and its institutions intersected with migrant status and a non-white ethnic background. Experiences here allow the generation of insights into the emotional and moral burden Muslim migrants face daily as they face challenges to worship following their faith.

The following excerpts demonstrate the consequences of restricting religious freedoms at an institutional level, on the life of a female who was studying to be a health professional in the UK. The excerpts highlight her numerous attempts to explain and negotiate her religious practices, without success:

"I think the first time I felt challenged in the UK was when I went to my placement [and was restricted from praying]...other things maybe I can find some gloves or something to wear on top of my hand..something...there was some Muslims in different universities wearing some gloves during clinical placement, so I was trying to find a loophole for everything, but prayers I couldn't find anything like, I can't substitute, and then I couldn't get that across and that was most difficult feeling, and I didn't know how to express to them that..how important it is for me to pray." (P4)

"I was not allowed to pray my Asr prayer because it was not something I could squeeze in during my lunch break..sometimes some of the prayer, especially in winter, is very difficult because they very close to each other...I want to share here how difficult it was during the lunch break..I have to use the toilet, I have to have my lunch and I have to pray my Dhuhr [noon prayer], and then I do all that rush - Alhamdulillah somehow managed because I just focus on the Fardh [compulsory] prayer - and somehow it's very challenging because it's not really a relaxing break, but then when I want to squeeze in five minutes of Asr [late afternoon] prayer, I wasn't allowed that because my manager in my clinical practice, she said that you have to join your Asr prayer to your Dhuhr prayer and I just felt like you can't do it. You can do in an emergency situation [but] you can't do regular." (P4)

She goes on to reflect on her identity and the desire for freedom to express her faith. She also alludes to feeling dehumanised when she states 'We all human beings' and the psychological distress caused by limitations on her religious liberty:

"When it is a professional setting, I'm still the same person. I should still be allowed to express my faith not only when I'm alone in this country, but also when I'm in a social gathering...so I don't know how to...how should I have got across that. I really struggled on that place, I would cry every day, I felt like there was like..the things could have been arranged like, we all human beings, we could just do five minutes break." (P4)

"The placement providers were not supporting me and then they called in my university tutor, when she came in she said to me that 'you can't have this Asr prayer break, this afternoon prayer break' and I said, 'what if I had to go to toilet' and she said 'You do not have to go toilet every day at the same time'. I said 'Maybe I would have, I don't know, how can I know?' It was very difficult..I just felt like they were challenging me too much and I would not, I would not be able to give up. I mean, sometimes I felt like I'm trying to please them too much and I don't know, it was very difficult religiously and I think I having no family, nobody here, there enduring the placement as well and being an immigrant. I felt like religion was the only thing Alhamdulillah, which made me realize what I want to be in future and now and help me make my decision." (P4)

She later talks about compromising on her professional goals following this experience, and choosing to work in a different environment. Other participants related to this experience shown by the following excerpt, which demonstrates that Muslims experience restriction to their practice of prayer as a breach of equal treatment and indicates that prayer is a fundamental part of their identity:

"You have to take a permission to go and pray and you're gonna be taking it from someone that..who does not know [or] accept that you're Muslim. Now, Alhamdulillah they started really about the equality and they have to provide you with a place and ask you is this OK and stuff, but yeah, when I came, let's say six years ago, it was not that known...also not just to find the place and ask for permission, you have to find a private place being a woman as well and having your time and to make sure that you lock the door and everything." (P1)

Another aspect of this theme is the fear of losing religion due to being in a secular society where religion is not something always considered in the public sphere such as workplaces and educational institutions but holds importance for many Muslim migrants as a constant and key connection to the Divine. This connection is felt through religious practices, being around other Muslims as it fosters a sense of belonging, and attending classes to learn about religion and remember God:

"And another thing is working and or studying in a holy day, which is a Friday. Friday in all the Muslim country is off and if you have the time you would go to prayer. I know it's not fardh [compulsory] or anything for women, but just I used to love to go there, to listen to the speech, It's like a remembrance so that's also another thing. So coming to the UK, even though I do understand that a lot of people found that more connection to the faith, but actually I felt to this sense of disconnection because remembrance of Allah was going away...so what I want to say is that the pros of coming here and trying to get back to kind of reconnect with Allah as well as religion, is actually the fear of losing this connection of the religion, which leads you [to], you know, the natural skill of us, that problem solving, [to] that trying to connect with people, with the right group, with people that you can feel belonging to, which is like Muslim groups and try to attend some classes." (P1)

While the focus thus far has been on exclusion practices from outside the Muslim community, experiences of exclusion practices from within Muslim communities are also generated, as shown by the following excerpts:

"I think I was quite lonely growing up and the only families that we had around us were like three other Iraqi families and they had children a similar age to me, so my dad made sure that I had my own little community. It wasn't a Mosque community, and I don't know if that's because my dad's Shi'a and my mum's Sunni and in Iraq that wasn't a big deal then, this became a problem like after the war and so maybe being part of a religious group, it just didn't, it didn't suit my family or what they were wanting at the time." (P2)

This demonstrates how sectarian differences are perceived as an issue after the invasion of Iraq in 2003[2], showing the impact of local and global politics on people's perspectives and relationship to religion, and the intersection of politics and religion.

"Then I had some people come in to me to say because I wasn't wearing a hijab, I'm gonna go to hell and I went from not even knowing - my dad did not tell me what Sunni or Shi'a was - until I was eighteen and I go to uni and people are..people are coming to me with a lot of information and I was like whoa..like, I'm just here to study Science...but when it comes to religion and how much religion, how much to be not in the system or out of the system, and who you're mixing with and who you're not, and what does this represent, like, it's funny, we will talk about religion tomorrow, but I think I've had the opposite effect...so when I put hijab on it was more uproar in a bad way than it was in a good way and so trying to fit in that type of thing was...I got a different thing because it was about my desirability and as a wife like in the community that I'm in, it goes down when you wear a hijab, it doesn't go up" (P2)

Theme 10: Anchored in faith.

This theme is defined by various key concepts of Islam that Muslim migrants utilized during their migration process, for example, Tawakkul, meaning reliance on Allah; Sakeenah, meaning peaceful content; Qadr, meaning Islamic perspective

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[2] The Second Persian Gulf War was a prolonged conflict in Iraq from 2003 to 2011. It began with the U.S.-led invasion that overthrew Saddam Hussein's Ba'athist government. The conflict persisted for nearly a decade as an insurgency opposed the coalition forces and the post-invasion Iraqi government. U.S. troops officially withdrew in 2011 but re-engaged in 2014. The war, part of the George W. Bush administration's War on Terror following the September 11 attacks, continues in various forms.

of predestination unrelated to the idea of free will, which is also an established position in Islam; thinking good of Allah, that is that Allah will always help so acceptance of trials is a favored position.

There are comparisons drawn between migration bringing forth uncertainty and religious values bringing stability, which speaks to one of the underlying functions of religion in the migration process. Furthermore, there is a disconnect created through the praxis of migration but a reconnect constructed through the collective nature of Islam, specifically in the way it connects Muslim migrants beyond national, ethnic, racial, gendered, and economic divides.

This participant reflects on the role of religion as something that stabilises feelings of uncertainty commonly experienced by Muslim migrants. This stabilising effect is specifically attributed to the concept of 'Tawakkul', which translates to a whole-hearted reliance on Allah and to the concept of 'Qadr', which translates to Allah's decree:

"Thinking about Islam and the way Islam come from Salaam [peace] and Tasleem [acceptance of divine fate], so often when you think about immigration - for me anyway - immigration is about having uncertainty, it's about not having stability, it's about being in a situation where you are facing that level of uncertainty and lack of stability on a daily basis, because you don't know what is going to happen to you or what's going to happen in the future or how things going to work out. So for me, what Islam gave me as a child and then as an adult growing up, is that level of safety and stability, by having Tawakkul upon Allah 'Azza wa Ja'al [Glorified and Sublime], as well knowing that what Allah has decreed will be, and realizing that I only can control what I can and not to be consumed by what I can't control and it's being proactive to do what I can, how I can affect and change things within my capacity, but knowing that Allah Subhana wa Ta'ala [The most Glorified, most High] is in control and I think that kind of gives that Sakina and that peace of mind."
(P3)

The following describes Islamic beliefs and practices that result in a state of content and acceptance highlights aspects of beliefs, for example: 'Emaan' is belief in the Creator, Allah, 'Qadr' is belief that Allah determines the course of one's life and 'Qadaa' belief in human free will to choose and decide things for themselves. It also highlights aspects of religious practices, for example, 'Ibaadah' is acts of worship, 'Dua' is asking Allah for all one's needs and wants, 'remembrance of Allah' can take many forms and can involve remembering His characteristics and power to enact

change during trials and challenges and 'Sabr' encompasses both patience with one's situation, hoping for the best outcome and acceptance of trials:

"Sakeenah in the home where everyone you know kind of connect with Allah Subhana wa Ta'ala and being through that connection with Allah Azza Wa Ja'al, you're kind of reliant on Allah for everything...being able to realize that Sakeenah and inner peace comes from within and our deen [religion], Islam helps you to do that through your emaan, through your ibaadah, through your dua, through remembrance of Allah Subhana wa Ta'ala, realizing the trials and tribulations that you go through when you're migrating, also learning to be patient and learning to have a sabr and then also believing in qadaa and qadr, which is really important when you going through uncertainty as I said earlier and that level of you know, not knowing what's going to happen next." (P3)

The way these beliefs and practices operate in a Muslim's life is a nuanced conversation, but Muslims hold the concept that there is a reciprocal relationship between the human and Creator and this relationship is often at the core of how Muslims make sense of challenges in their life, as shown in the following excerpts:

"You know Allah gives and He takes, for Allah is more generous than us. So, Allah gives you more. If you focus on what is available to us, not what is missing so there's been really kind of that sense of acceptance, that sense of affirming that Allah's Qadr, and you accept Allah's Qadr and then you move forward, but Alhamdulillah. So eventually, as I think as a child, I just accepted it, that is Allah's Qadr and it wasn't easy to start with, but it got easier as I kind of accepted it over the years Alhamdulillah, as I kind of learned who I am and what is my purpose of life and what I can do to make a difference to myself and others around me." (P3)

"Because then when you realize that uncertainty and that lack of stability then you feel connection with Allah Subhana wa Ta'ala knowing that Allah Subhana wa Ta'ala is there, Allah is there and he's in control and whatever he decrees will happen." (P3)

Another participant is inspired by the discussion to reflect on accepting trials with grace, linking it to the Islamic understanding of trials and challenges:

"I just feel like I could remember and relate to one of the ayah's like I don't know which surah [chapter of Quran] it is, but I think Al-Balad [A chapter of the Quran] maybe, 'Lakad falakna al insaanaa fee kabad' [translates to] 'Allah Subhanaa wa Ta'alaa has made us so that we will be in constant struggle' and so be it Yemen or be it UK, there will always be a problem in our life and accepting that how you have gracefully accepted this [...] is beautiful and SubhanAllah [glory to Allah] maybe you came to this country for us, to be adding a blessing to our community here? I think so, JazakAllah khayr [may Allah reward you] for being here." (P4)

Furthermore, another key concept generated here is attributing personal blessings to the idea that Allah constantly looks after people in unique ways, such as practically through the provision of one's basic needs and emotional comfort as shown here:

"SubhanAllah, Allah Subhana wa Ta'ala is so generous in many ways and I think if we look how Allah Azza wa Ja'al says in the Quran 'Wa inta'adu ni'matullahi laa tukhsoohaa - if you count the blessings of Allah, we won't be able to count them.' We won't be able to realize them SubhanAllah and I think sometimes just breaking it down on a personal level and saying 'OK, what are my blessings? What Allah has blessed me on? Can I just thank Allah, even for one, you know, every day, or even for the rest of my life?'" (P6)

"Whatever goodness we have is from Allah Subhana wa Ta'ala, but I think sometimes you just being able to be receptive to that, to Allah's wisdom and knowledge and knowing that whatever we think we might know on the surface, Allah knows more." (P3)

Islam is also experienced as an anchor during times of change and adjustment and something familiar that allows for a consistent and meaningful connection (i.e. the connection between human and Creator):

"But then you, as you said, you're able to deal with that level of inconsistency that come from people...Islam is consistent, but people aren't, so as long as you know what are the consistent point in our lives, you know the stabilising, the anchors...so having anchors in our lives is very important because you know you're going to be walking through

turbulence whether you deal with people or even our own selves, sometimes you know emaan goes high – low, but there is a level of consistency in terms of how you..how we anchor ourselves with our connection with Allah Subhana wa Ta'ala...and through that connection, we seek that level of stability." (P3)

Additionally, Islam provides the opportunity to connect to others, as demonstrated here:

"Then I started to get myself connected to my religion, these are..these help me a lot, that those babies are going to take you to Jannah [heaven], so then I started striving for Jannah. So over here when I get connected to good people, the knowledge I got the things I explore helps me to come out of my grief also, and that...that sorrow becomes my - and I won't say happiness - but I thought that if my babies are in Jannah, so how can I go there? Islam is not all about your rituals, your namaz [prayer], roza [fast], and all that..I think Islam is more about how you interact with each other. Everyone is in your life, is for a reason, and what you are going to give them brings happiness in you." (P6)

"I think our deen allows that, it's a collective religion in terms of how we do things, how we process grief, how we even out of just praying in jam'a [collective worship] for example, or connecting with, you know, going to the Masjid it kind of gives you that connection, gives you that sense of community, so Alhamdulillah." (P3)

Theme 11: From generation to generation.

This theme describes the process of passing on religion to the next generation, which can be values and practices. Muslim migrants often see it as an important duty for their children to retain their Islamic identity and may employ different means for this purpose. An example of this is shown in the following excerpt where a participant talks about passing on practices related to what is 'Halal' - allowed for Muslims or 'Haram' - prohibited for Muslims, concerning taking out interest-based student loans and the efforts made to progress in education without compromising on religious duties.

"So I have a 15-year-old daughter who's doing just GCSE's now and she's quite keen, so she's finding out that actually Mum and Dad both work, It's actually not halal for me, so we're looking at apprenticeship. We looking at scholarship, do you see where I'm coming from? We're looking at certain things that, just so that I can get it all right, in the sense...so I think religion actually really does play a really big part as an individual to everybody, but it's how you take it and at what stages...this is the same advice I do say to the young girls that once you've got your firm belief in your religion, everything actually does come to your plate, everything." (P5)

Further to this, participants discuss and explore the consequences of passing on a rulebook to the next generation over passing on values:

"I think you know..where people kind of make the assumption, that in an order for us to bring our children we have to teach them what is halal, what is haram..you know what is allowed and what is forbidden - we give them a sets of rules rather than building the character of the person..it's about what the Prophet's (SAW) tarbiyyah [teachings] his pathway of tarbiyya is building the character of the individual, and the individual having a purpose, like mission statement, having a vision, having values that they can apply, where in our schools often you know this is allowed, this is not allowed." (P3)

"And then that will help us to relate to others and the universe around us, but being able to have that connection with Allah Subhana wa Ta'ala..that will guide everything else...but often what we focus on is the - in the community or when we are taught, you know, as young people - is the rituals or the ritualistic side without knowing, or having the direct connection with Allah Subhana wa Ta'ala..and when you have the connection, that will guide everything else." (P3)

Theme 12: Standing on our own ground.

The final theme speaks to the formation of a Muslim identity, where participants show they are cognizant of their marginalisation based on faith and speak about employing different methods to address this positioning. This includes speaking out about discrimination or injustice, making autonomous decisions about how they respond to breaches of their religious liberty, for example by sacrificing work or educational opportunities where there is pressure to

compromise on their Islamic values, recognising relational values of Islam as a core part of its praxis and being intentional about how one is with their community and with society at large. Participants present a counternarrative that challenges dominant narratives of both Muslims and migrants, as passive recipients in society, showcasing the way they encompass strength, resistance, and authorship of their narratives. The idea of choosing one's path and not compromising on values is demonstrated by the following excerpts:

"Allah created us with free will to choose how to go on our path that we are put in." (P3)

"I knew something, that without my religion and without my prayer, because Islam has so much emphasis on prayer, prayers is a must, I mean everything else comes secondary but prayer you can't compromise, so I feel like if I compromise this then I am a bit of a hypocrite." (P4)

Participants often refer to trials through the Islamic lens, that is that life is temporary, and a place of tests and trials and the anticipation of trials sets precedence for Muslims, where they approach problems as meaningful tests in life:

"That is how the true life for a Mu'min is, one after the other, one after the other, and can you see when we read Seerah [Life story of the Prophet SAW], how many trials and difficulties our Prophet faced? And I always remind myself whenever something came up in my life and I thought 'Ohh, I've done with this [trial] and now look this [another trial]' but I realized that Allah said if he loves, if he loves someone, he put him in trials. So, I just take it as a medal 'OK, another one [trial].'" (P6)

"If people are against you, your family against you, but again, Allah Ta'ala said that he will put people in your life for test...everything is for a reason, so these people are there for test, not to comfort you, but just they're there, you know you are always answered and you have to think like that in a way, but It's not easy, I know you had a very hard time."(P6)

"I want to say like my conclusion from that, from hearing everyone's story that it's more like this life is a test...it's temporary, and our belief [is] it's temporary and the eternal life only [is] after the afterlife and we all going to be tested in that big test." (P1)

Participants also explore personal interpretations of religion and how this impacts the sense they make of their identity, and their connection with Allah and the people around them. For example, the following excerpts show examples of gendered stereotypes about 'good Muslim girl' and how these are counteracted through the lens of Islam and various ways of being 'good' in Allah's eyes:

"I was thinking that's the biggest role that religion has played in my life. That there's always a different way to connect and I think it's so vast like before, I thought, 'Oh God, like a good Muslim girl is like, really quiet, and as you gathered, I'm not quiet at all' and I'm like, 'Oh God, I've not got a proper Muslim girl personality...like I'm too loud and too out there.' But the thing that I like about Islam is that the saying, there's so many doors to heaven and there's so many doors to Allah's, you know, Him being pleased and that contentment that I'm like 'Oh God, there's just so many ways that I can be good, it's just so many ways that like I can be OK and that is like very reassuring.'" (P2)

Furthermore, faith is linked to the ability to cope with life's struggles, indicating its centrality to the migration process when interpreted in terms of the current context:

"You know when people like […] was saying at the beginning like people are non-consistent so when people do turn, that you've got a little bit of peace within yourself that you know you and Allah...the variety in our deen, in our faith that we can get closer to Allah...so how I used to reflect is like you never get bored with the religion." (P2)

Finally, a celebration of stories as a central part of the Islamic tradition is shared, specifically how personal stories operate between people to create connection, belonging and safety, presumably through shared experiences:

"For me, I think just really important to...everyone has a story and there's the story and using stories is very strong in our tradition...in Islamic tradition and the Quran is full of stories of prophets or people and through stories we find

connection, we also we find belonging, stabilization safety...you know, those kind of things that often come through

stories...so I think it's really an art that needed to be revived." (P3)

Summary

The themes highlight some of the key experiences of this cohort concerning their migration journey, which is characterised by inevitable change and loss and a strong narrative of resilience grounded in religious concepts. Furthermore, Islamophobia and discrimination permeate their experiences on both societal and institutional levels, impacting their experience of adaptation and adjustment. These challenges are navigated through seeking out and connecting with others in their religious and/or ethnic community and contributing to building and maintaining such communities.

Therefore, factors that mediate the trials and challenges of Muslim migration are community connections, religious concepts and practices, namely the framing of trials from an Islamic perspective and practices that remind and connect Muslim migrants to the Creator, Allah. The role of religion is shown to be a stabilising role, where feelings of uncertainty are made easier to bear when problems are viewed through an Islamic frame and connection is generated through connecting with other Muslims and their communities circumventing isolation and loss resulting from migration. Finally, connection to the Creator, Allah acts as a further anchoring factor during trials and challenges and is experienced as a lasting and reliable reciprocal relationship.

Chapter 5: Collective Action

Building on the key themes from this research, this chapter outlines the collective actions undertaken by co-researchers within the iterative cycle of PAR, which involves theory, reflection, and action leading to praxis.

Planning and reflection

The purpose of this part of the PAR research process was discussed with co-researchers, highlighting collaboration and joint decision-making. There were limited consultation sessions for this part due to the project's timescale, which added pressure to produce something within the timeframe. This was felt by co-researchers and as they invested their time and effort in this project, it was important to everyone that the project's outcome was tangible and useful. These factors resulted in some co-researchers drawing on their experiences of project management to organise and facilitate the discussions, which felt like a shift for the group in terms of power and ownership of the project. The discussions that followed reflected the key themes from the research and the knowledge and expertise co-researchers brought into the project.

Through our discussion, we agreed that the target audience would be Muslim migrants and their families. We reflected that the experiences of everyone involved in this project may be different from people who migrate to the UK as refugees or seeking asylum, for example, their circumstances of migration, prevalence of isolation and lack of support in the host country. However, there may be overlapping experiences such as Islamophobia, discrimination, reliance on religion and familiar communities to navigate trials and challenges.

Reflection

Broad level brainstorming

Co-researchers attended a virtual session together and used a Miro board to review the research findings and brainstorm potential actions and resources linked to the findings. (Miro Visual Workspace, 2024). Miro is an online whiteboard platform that is ideal for collaborative working and creatively presenting information and is a tool that can be used effectively in several ways such as remote brainstorming and mind-mapping. The group was first introduced to Miro at the start of the research through one of our co-researchers who uses it in her professional role and supported the group to become familiar with it and use it during our virtual meetings, making collaboration easier and clear documentation of our research and action processes.

This session aimed to discuss the themes from our research and how we intend to implement them. Through brainstorming, we unanimously agreed on creating a resource for the community based on our research themes. However, we needed to collaboratively consider the type of resource, further reflect on the target audience, identify what additional information or research is needed to create a useful resource, assess the existing knowledge among us, and delve deeper into what our research findings reveal about the needs of the Muslim migrant community. A snapshot of some initial ideas is shown in Figure 5.

Figure 5

A snapshot of initial ideas on a resource.
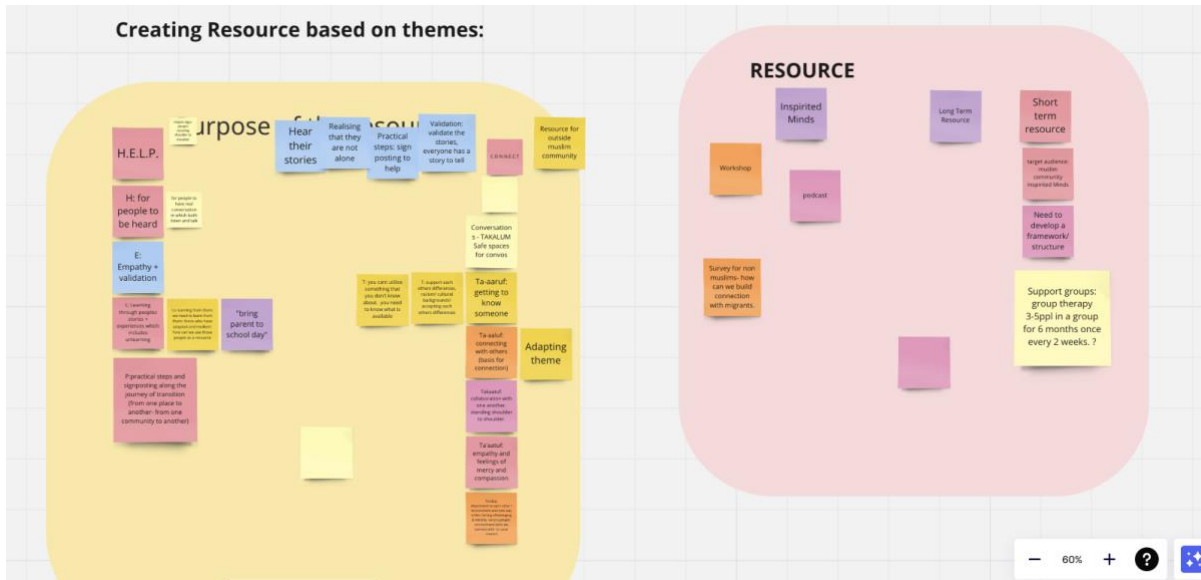
Action

Collaborative research

A gap in our knowledge was what types of resources have been effective with our target audience, so the next step was to carry out collaborative research on potential ideas for a resource and resources that have been effective with the target audience. This research was carried out online, where a few people searched for common resources used within community settings and the PAR research and community research literature. We put together a list of potential resources as outlined in Figure 6.

We also kept in mind our research findings, which informed us of institutional discrimination and limitations on religious practices such as prayer, that can vary depending on the work context. It also highlighted challenges within the Muslim community, such as judgement and fragmentation.

Furthermore, it shows that the Muslim community in the West is far from a homogenous group. Finally, it highlighted the importance of Islamic values and concepts shaping the characteristics of Muslims and the Muslim community over a non-critical blind following of rituals and habits.

Interwoven throughout these findings were experiences of external discrimination and Islamophobia, internal struggles with religious differences within the Muslim communities, gendered experiences, institutional failures, the wider socio-political rhetoric around Muslim migrants in the West, strengths rooted in religion, the importance of community with others and the compounded psychological impact of all these phenomena.

To address these findings based on our research on different types of resources, we reflected on the best way to support our target audience. Some co-researchers favoured a resource aimed at institutions such as the National Health Service (NHS), to help them understand the significance of religious practice for Muslim migrants and the steps they can take to embrace and accommodate religious diversity. Another idea was to address the Muslim community and share migration stories with them through an event, poster or leaflet to open conversations about their own stories and experiences. The diversity of ideas led us to extend our thinking beyond a single resource to a framework that may inform multiple resources. The idea for the framework was put forward by one co-researcher and then discussed as a group, Finally, an informal vote was taken, and the framework idea was unanimously adopted.

Reflection

We identified this as a gap in the existing resources, namely the lack of a framework that is rooted in Islamic concepts of connection and community, drawing on the idea of unity and 'Ummah'. Building strong communities and connections are key to Muslim migrant health, as demonstrated by our findings. Connecting all actions to an existential goal – that is the connection to the Creator Allah, is equally as important. A snapshot of our research and thinking is demonstrated in Figure 6.

Figure 6

Research on existing resources and group thoughts.

List of resources we can do with the research we have.

A workshop is a great idea for presenting your research findings, but there are also other, complementary ways you can help the community based on your project:

Disseminate Research Findings:
1. **Create a report or booklet**: This can be a more detailed look at your research, including methodology, findings, and analysis. Make sure it's written in a clear and concise way, with summaries and visuals for easier understanding.
2. **Publish your research in academic journals or online platforms**: This can reach a wider audience of researchers and policymakers.
3. **Develop infographics or short videos**: Create engaging visuals that summarize your key findings. Share them on social media, community websites, or at local events.
4. **Organize a webinar or podcast**: This allows you to present your research to a broader audience and answer questions in real-time.

Engagement and Support:
1. **Facilitate support groups**: Based on your themes, you can host support groups for migrants facing similar challenges or those exploring their religious identity in a new context. Partner with existing community organizations to reach the right audience.
2. **Develop online resources**: Create a website or online platform with information and resources relevant to migrants, such as language learning tools, cultural guides, legal advice, or faith-based support services.
3. **Advocate for policy changes**: Use your research findings to advocate for policies that improve the lives of migrants and address the challenges they face. Engage with local communities, policymakers, and media outlets.
4. **Promote intercultural understanding**: Organize cultural exchange events, art exhibitions, or interfaith dialogues to foster understanding and appreciation between different communities.

Remember:
1. **Tailor your approach to the needs of your community**: Find out what specific challenges and support needs exist within the migrant community you're targeting.
2. **Partner with existing organizations**: Leverage the expertise and reach of established community groups and faith-based organizations.
3. **Make it accessible**: Ensure your resources and events are accessible to people with different languages, abilities, and levels of digital literacy.
4. **Be culturally sensitive**: Be mindful of cultural differences and sensitivities when designing your resources and programs.

By taking these steps, you can ensure that your research has a lasting impact and makes a real difference in the lives of migrants in the UK.

Here are some additional ideas and considerations:
1. **Interactive Workshops:**
2. Break down the workshop into interactive sessions where participants can share their own experiences and reflections.
3. Include group discussions, activities, and exercises that encourage participants to express their thoughts and feelings.
4. **Community Forums:**
5. Organize community forums or panel discussions where individuals who have gone through the migration experience can share their stories.
6. Invite experts, community leaders, and mental health professionals to contribute their insights and advice.
7. **Resource Toolkit:**
8. Develop a resource toolkit based on the research findings. Include practical information, tips, and resources to support individuals going through the migration process.
9. Cover topics such as legal aspects, cultural adaptation, mental health support, and community engagement.
10. **Cultural Competency Training:**
11. Provide cultural competency training for local service providers, educators, and employers to enhance understanding and support for the needs of the Muslim migrant community.
12. **Collaboration with Local Organizations:**
13. Partner with local organizations that focus on immigration, mental health, and community support. Collaborative efforts can amplify the impact of your initiative.
14. **Artistic Expressions:**
15. Use artistic expressions such as storytelling, drama, or art to allow individuals to express their experiences creatively.
16. Organize events or exhibitions where community members can showcase their artistic expressions related to migration and adaptation.
17. **Language Support Services:**
18. Offer language support services for those who may face language barriers. This could include language classes, translation services, or language exchange programs.
19. **Mentorship Programs:**
20. Establish mentorship programs where individuals who have successfully adapted to the new environment mentor those who are currently going through the migration process.
21. **Workshops for Children and Youth:**
22. Develop workshops specifically tailored for children and youth to address their unique challenges and experiences related to migration and adaptation.

Frame 1

Workshop Title: "Journey of Adaptation: Understanding and Navigating Muslim Migration Experiences"
Duration: Full Day (approximately 6-8 hours)
Agenda:
1. Introduction (1 hour)
1. Welcome and icebreaker activities to create a comfortable atmosphere.
2. Overview of the workshop objectives and agenda.
3. Brief introduction to the research project and its key findings.
2. Session 1: Reasons for Migration and the Process (1.5 hours)
1. Presentation of research findings related to reasons for migration and the migration process.
2. Group discussions and sharing sessions on personal experiences.
3. Q&A session to address any initial questions.
3. Session 2: Struggles Related to Migration (1.5 hours)
1. Presentation of research findings related to challenges faced during migration.
2. Interactive activities to explore common struggles and coping mechanisms.
3. Small group discussions to share personal stories and strategies.
4. Lunch Break (1 hour)
5. Session 3: Adaptation: Different Aspects of Life (1.5 hours)
1. Presentation of research findings on various aspects of life during adaptation.
2. Workshops or role-playing activities focusing on practical adaptation strategies.
3. Open forum for participants to share their adaptation experiences.
6. Session 4: Change and Growth (1 hour)
1. Presentation of research findings on how migration leads to personal growth.
2. Personal development exercises and goal-setting activities.
3. Reflection sessions on positive transformations.
7. Session 5: Support Networks/Community (1.5 hours)
1. Presentation of research findings on the importance of support networks.
2. Group discussions on building and strengthening community ties.
3. Interactive activity to identify and connect with local community resources.
8. Session 6: Re-establishing Connections and Finding Their Feet (1 hour)
1. Presentation of research findings on reconnecting with roots and establishing a sense of belonging.
2. Storytelling or narrative-sharing session focusing on successful reconnections.
3. Strategies for finding stability and building a new sense of home.
9. Closing and Reflection (1 hour)
1. Summary of key takeaways from each session.
2. Reflection on personal insights gained during the workshop.
3. Distribution of resource materials and information about follow-up support.
This is just a suggested outline, and you can adjust the timing and content based on the specific needs and preferences of the participants. Interactive elements, such as group discussions, activities, and reflection sessions, are crucial to ensuring engagement and a meaningful exchange of experiences.

Workshop Title: "Journey of Adaptation: Understanding and Navigating Muslim Migration Experiences"
Duration: Full Day (approximately 6-8 hours)
Objectives:
1. **Creating a Platform for Expression:**
2. Objective: Provide a space for individuals to share their experiences, ensuring everyone feels heard.
3. Activities: Icebreaker sessions, personal storytelling, and small group discussions.
4. **Building Empathy and Validation:**
5. Objective: Foster empathy among participants by listening to and validating each other's migration experiences.
6. Activities: Interactive empathy-building exercises, guided reflection on shared stories, and group discussions.
7. **Mutual Learning Through Stories:**
8. Objective: Facilitate a two-way learning process where participants share their stories, and researchers share key findings.
9. Activities: Storytelling sessions, presentation of research findings, and structured discussions comparing personal experiences with research insights.
10. **Practical Steps and Signposting:**
11. Objective: Provide practical guidance and resources for individuals navigating the journey of migration and adaptation.
12. Activities: Workshops on practical adaptation strategies, interactive sessions on community resources, and distribution of resource materials.
Agenda:
1. Introduction (1 hour)
1. Icebreaker activities to create a comfortable atmosphere.
2. Overview of the workshop objectives, emphasizing the importance of sharing and listening.
2. Session 1: Sharing Stories and Being Heard (1.5 hours)
1. Personal storytelling session where participants can share their migration experiences.
2. Small group discussions focused on active listening and providing a supportive environment.
3. Session 2: Empathy and Validation (1.5 hours)
1. Empathy-building exercises to help participants understand and appreciate each other's experiences.
2. Guided reflection on shared stories to highlight common emotions and challenges.
4. Lunch Break (1 hour)
5. Session 3: Mutual Learning Through Stories (1.5 hours)
1. Presentation of research findings on migration experiences.
2. Structured discussions comparing personal experiences with research insights.
3. Q&A session for participants to ask questions and share additional insights.
6. Session 4: Practical Steps and Signposting (1.5 hours)
1. Workshops on practical adaptation strategies, such as language learning, cultural integration, and community engagement.
2. Interactive session on identifying and accessing local community resources.
3. Distribution of resource materials and information about support services.
7. Closing and Reflection (1 hour)
1. Summary of key takeaways from personal stories and research findings.
2. Reflection on how the workshop has achieved the objectives.
3. Encouragement for ongoing connections and support within the community.
Remember, the success of the workshop relies on creating a safe and supportive space, encouraging open dialogue, and emphasizing the importance of mutual learning and support. Adjustments can be made based on participant feedback and specific community needs.

Reflection

Refining ideas.

Co-researchers attended a second virtual session and during this session ideas for the action were agreed upon and refined. In this step, the discussions were facilitated by two key questions generated by co-researchers. The first was 'What is the purpose of this resource?'. The second was 'What do we want this resource to be?'.

Purpose of the resource.

The purpose of the resource is to build connections within Muslim migrant communities and through this reduce the impact of discrimination, and isolation and empower their experiences.

What do we want the resource to be?

The resource should be a framework that is based on the core values of Islam and therefore relatable for Muslim migrant audiences. It should guide an understanding of community and connection within this group of people and draw upon existing evidence and strengths from religion as a motivating factor. It may be adaptable to different contexts, such as community organisations and NHS settings. Figure 7 shows the groups' reflections and refinement of their ideas.

Figure 7

Group reflections and refining ideas.
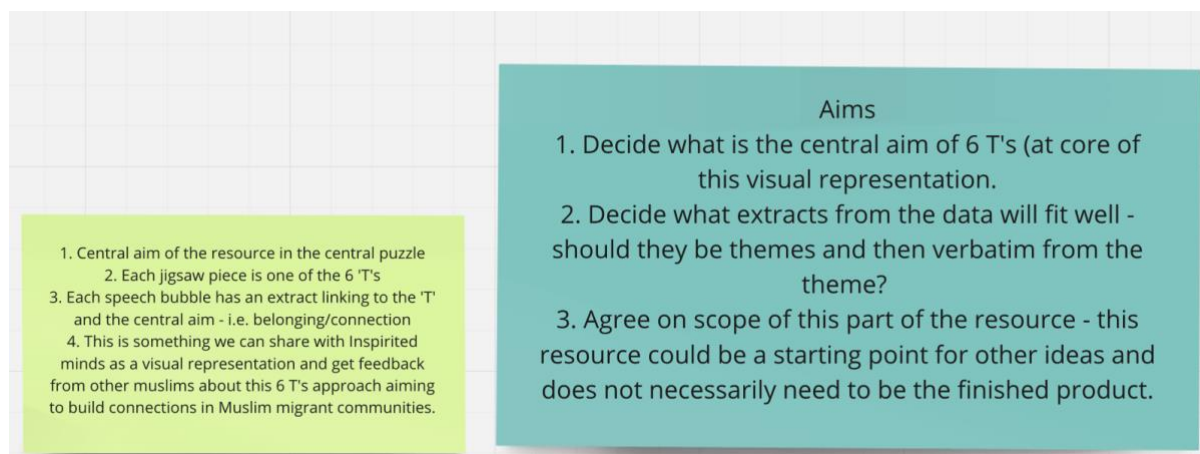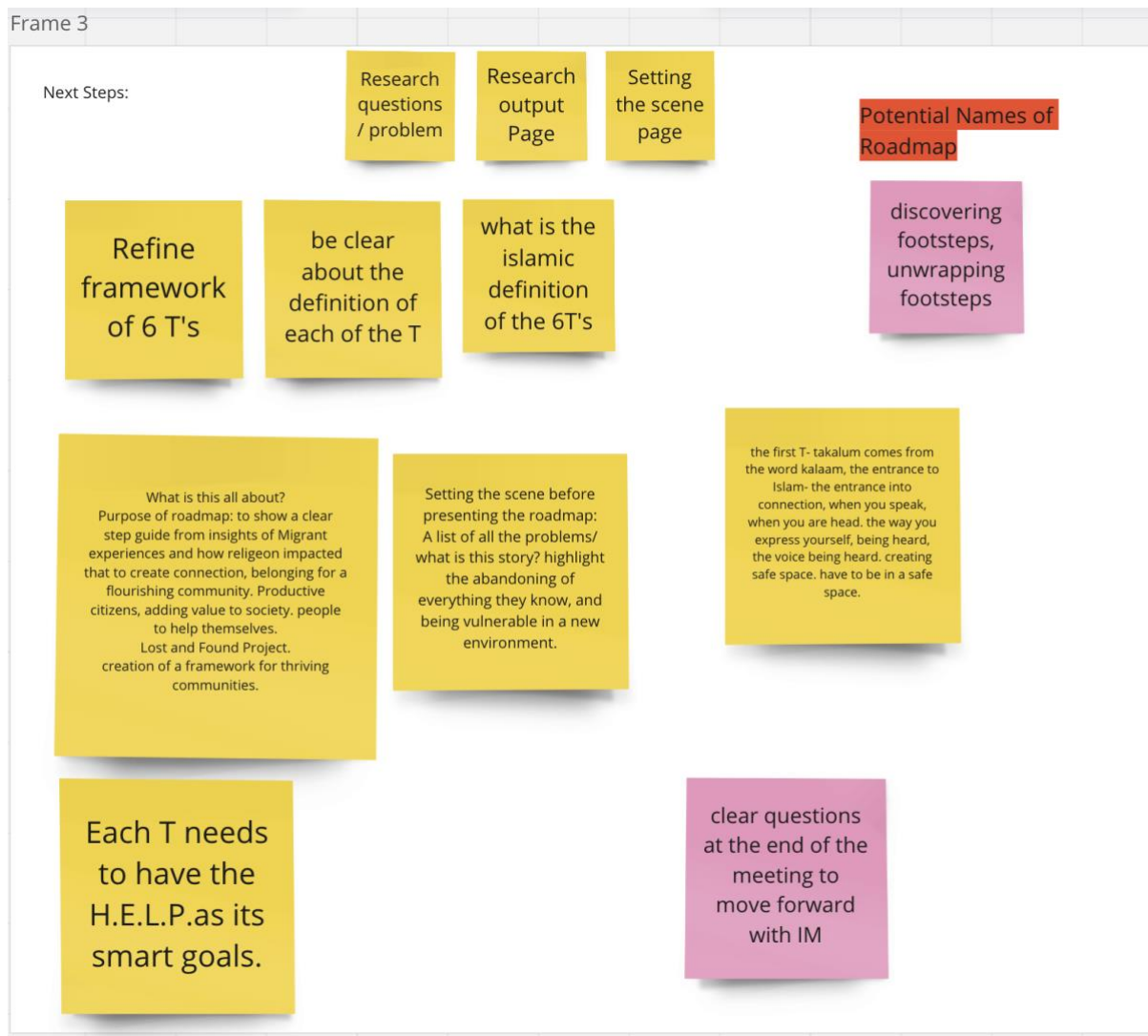
Frame 3

Action

The 6 T's - A framework for a flourishing community.

Co-researchers collaboratively created an original framework for a flourishing community, which is detailed in Figure 8.

This innovative framework is built around six T's, each representing an Islamic concept designed to strengthen

connections within the Muslim migrant community. Table 21 provides a detailed outline of each concept.

Drawing on Islamic values is beneficial for Muslims as they often seek out mental health support from Muslim faith leaders (Mustafa, 2021), faith-based services (Ahmed et al., 2013) or community-based support, indicating a preference for something that relates to the existing concepts within their religion that is starkly different from the clinical application of Western psychology that encourages one-to-one therapy or group therapies in more formal and often medicalized mental health settings. These may not align with the knowledge, perspectives and practices of people from this community.

Application of all or some of these concepts provides opportunities to look at the stories of people and to formulate a pathway for healing, recovery and growth. Through these principles it is possible to lean into Islamic values pragmatically, reconnecting with one's existential goal (i.e. connection to Allah) through acts of community building. It aspires to motivate care, compassion, collaboration, effective communication, and growth leading to a flourishing community that learns to trust each other in an oft hostile environment for Muslim migrants.

Figure 8

The 6 T's - A framework for a flourishing community
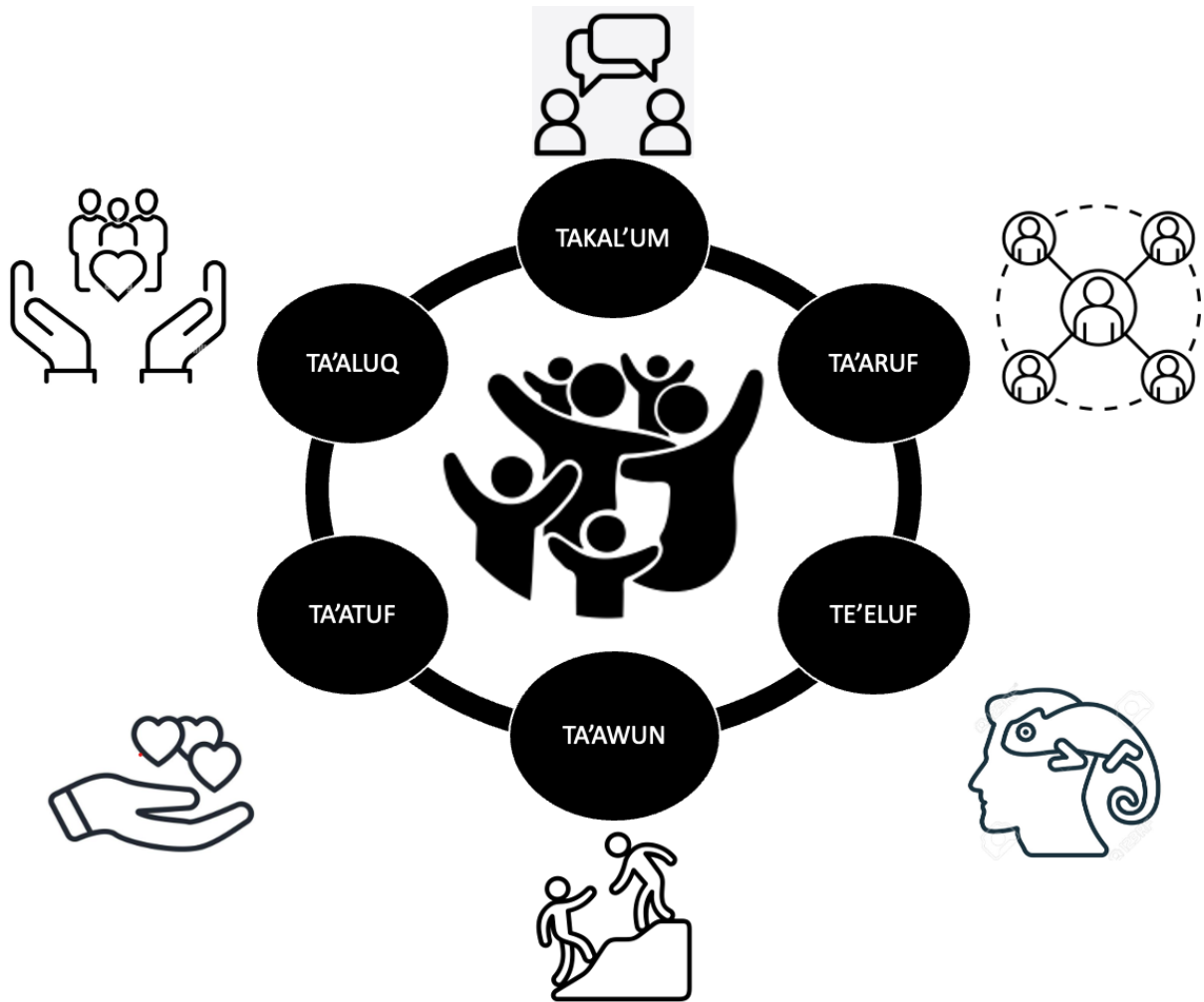
Table 21

An outline of The 6 T's - A framework for a flourishing community

Concept name (Arabic)	English transliteration	Translation	Aim of concept	Example of application
تكلّم	Takalum	Conversation	Encourages communication, promotes safe space for storytelling, aligns with Islamic values empathy and understanding.	1. Conversations within families/friendships/relationships. 2. Conversations within local network. 3. Community based 'storytelling' spaces.
تعارف	Ta'Aruf	Becoming acquainted with each other, knowing each other.	Introducing oneself to new individuals, expanding social network. This aligns with Islamic principles of community and brotherhood.	Seeking out activities that lead to meeting new people such as sports, hobbies. Intentional socializing with others within the current context, such as at the mosques.
تآلف	Te'eluf	Bringing two or more things together, reconciling differences.	Recognising people's stories and reconciling them with the current surroundings or environment. Islamic principles accepting Qadr (what is written by Allah) and exercising Qadaa (free will) to choose how one lives in the here and now.	Communal reflection session on strengths and resources. Looking at different ways to approach things, sharing ideas.

تعاون	Ta'awun	Mutual assistance and collaboration.	Helping each other and the wider community. Aligns with Islamic principle of shared responsibility. Promotes a sense of community support.	Seeking out ways to help others within one's capacity in consistent ways. Keeping intentionality alive in this way.
تعاطف	Ta'aatuf	Mutual kindness.	Encourages compassion, empathy and mercy. Aligns with Islamic teachings of harmonious interactions. The value of kindness in relationships.	Seeking out ways to improve oneself, such as communication with others, trying to see other perspectives, using kind words, recognising one's own limitations.
تعلق	Ta'Aluq	Genuine, close and attached relationship.	Fosters attachment to a new environment through genuine relationships to others. Reflects the Islamic concept of spiritual fulfillment and identity refinement through connection with Allah and fellow believers.	Making time to regularly engage with family and/or friends, groups and communities. Make oneself cognizant of the happenings and needs of the local and global community. Moving from disconnect to connection with the community.

Dissemination plan.

A relationship with grassroots community organisations.

A relationship with existing community organisations is an invaluable resource as these organisations often have a working knowledge of the needs and preferences of the communities they serve. When researchers work closely with community organisations, the potential for maximum impact of research output increases exponentially. A strength of this research is that the principal researcher had a longstanding relationship with a Muslim mental health charity named Inspirited Minds (IM). This is a faith-based, grassroots mental health charity located in London that launched in 2014 intending to raise awareness, combat stigmas and provide professional, non-judgmental, confidential support to those with mental health difficulties, working predominantly with those from the Islamic faith. The principal researcher's relationship with this charity was established through years of volunteering for it and supporting its work in the community.

Shared decision-making and collaborating with Inspirited Minds.

The idea of consulting with this charity about refining our work, and disseminating this research and resource, was presented to co-researchers. Through this discussion, we agreed to present the research and our ideas to them. Some co-researchers volunteered for this alongside the principal researcher. Table 22 outlines the process of an agreed dissemination and collaboration plan with Inspirited Minds.

Table 22

Dissemination and collaboration plan.

Action	Who?	Outcome
Contact Inspirited Minds to propose collaboration and dissemination of research.	Principal researcher	IM expressed their interest in collaborating with our whole team to refine our resource and support with dissemination.
Presentation of research and resource to Inspirited Minds via virtual meeting	Principal researcher and a co-researcher.	Verbal feedback on the research resource was provided by IM. They expressed that they felt it was an important resource and would be valued by the audience that uses their charity. They noted that it is aligned to the needs of Muslims and applauded the novelty of the framework. Dissemination plans were discussed and based on IM's experience with the Muslim community they suggested the following 1. Podcast on Muslim migrant stories 2. Podcast introducing the 6 T's framework 3. Interactive workshop to introduce the 6 T's framework theoretically and practically (principal researcher and one co-researcher) and delivered to Muslim migrants and their families.
Consolidating dissemination plan – email and virtual meeting	Principal researcher and a co-researcher.	Co-researchers who would like to participate in the podcast were contacted, podcast agreements and confirmations were made with IM.
Podcast recorded	Host from Inspirited Minds team, Principal researcher, two co-researchers.	Podcasts 1 and 2 were recorded, to be aired on the Inspirited Minds YouTube channel.
Interactive workshop	Principal researcher and one co-researcher.	The outline for the interactive workshop was shared for feedback from Inspirited Minds. IM supported one co-researcher to create the content for this workshop and to offer their resources and consultation on it.

The plan is to deliver this workshop in September 2024. This led to a relationship between multiple co-researchers of this project and IM, which could lead to future collaborations for this cohort.

Chapter 6: Discussion

This chapter summarises and explores the main findings of this research in the context of the existing literature on the topic. Implications of the research are discussed followed by reflection on the research process and recommendations for further work in this area.

Revisiting the research questions

The research explored Muslim migrants' experience of migration and the role of religion on this journey using a PAR approach. The main research questions were 'How do Muslim migrants make sense of their experiences of migration?' and 'What is the meaning and utility of religious beliefs and practices for Muslim migrants during struggles, trials and challenges?'

Summary of findings

PAR conducted with this cohort of Muslim migrants yielded findings that align closely with the broader literature on Muslim migrant experiences and the role of religion in their lives. For instance, experiences of discrimination, particularly Islamophobia, are well-documented for this group (Pew Research Centre, 2021) and our research supports this finding. Additionally, the literature frequently cites connection to the Creator, Allah, and viewing trials through an Islamic lens as factors promoting resilience in the face of significant challenges (e.g. Scott et al., 2022). Our research similarly identified these factors.

Moreover, the literature highlights numerous instances of Muslim migrants resisting imperial and orientalist narratives about them (Said, 1978), as well as engaging in community-based problem-solving and resourcefulness (e.g. Hammad et al., 2020). This demonstrates the community's ability to both recognise the context and factors underpinning their challenges and to develop solutions from within their own ontological and epistemological frameworks.

Similarly, the research has developed a resource for the Muslim migrant community that centres their religious values as a source of communal healing, character building, connection, and liberation from isolating and marginalising narratives. This indicates that religion can play multiple roles in the migration process, such as mitigating the uncertainty

of migration with the stability provided by faith. For example, the concept of 'Qadr' fosters trust in Allah's plan. Additionally, religion promotes a sense of community as an 'Ummah,' encouraging mutual support, which can help mitigate experiences of isolation and marginalisation in the host country.

Key learning from the findings

For this Muslim migrant cohort, rooting oneself in the new land had challenges that were often defined by the intersectionality of their faith, race and gender amongst other things (Crenshaw, 1989). The Muslim identity has more geo-political significance post-9/11 and the 'war on terror' (Younis, 2020) resulting in discrimination and Islamophobia on societal, institutional and policy levels. Despite the marginalisation of Muslims in the West based on their faith (Afshar, 2013; Abbas, 2007), religion continues to be a significant part of this cohort's lives.

The findings also raise questions about how far Western laws around liberty and protection of religious freedom extend to Muslims in the West. Religious expression appears in some instances limited to what is acceptable from the secular-liberal stance limiting it to the private sphere and endeavouring to erase it from the public sphere. However, Muslims for whom religion is important rely on their religious values and practices as a means of connection to the Divine and others, and their practices play a role in combatting life stressors, especially important for Muslim migrants due to increased challenges in their lives such as loneliness, adapting to new environment and experiencing marginalisation (Eisenbruch, 1990).

Living in places where systems are not always designed to accommodate religious diversity in its population makes this kind of struggle commonplace and something that Muslims have become extremely creative in navigating for themselves through discourse and discussion within their communities, highlighting the strength within the Muslim community in addressing challenges brought on through migration.

For example, the Aziz Foundation, founded by Muslim entrepreneur and billionaire Asif Aziz (Aziz Foundation, 2024) provides post-graduate students with grants and scholarships allowing them access to further education without taking

interest-based loans. Furthermore, Muslim students, have held discussions with statutory bodies about their religious

needs for more than a decade since the introduction of increases in student university fees in 2012 and have, through

their efforts put this discussion on the agenda for consideration (Department of Education, 2023).

Furthermore, the findings highlight the impact on children when their migrant parents are in survival mode, which is a

psychological and physiological state in which individuals focus on basic survival needs due to real or perceived threats

(Marson, 2022). This situation often results in a lack of emotional availability from parents, leading to delays in typical

developmental patterns—a phenomenon well-documented in the literature on migration's effects on children's

emotional and behavioural development (Andrade et al., 2023). The research particularly focuses on the differing

challenges and opportunities faced by older children, who may bear more responsibility and experience greater

upheaval, and younger siblings, who might benefit from additional time and delegated responsibilities. This contrast

provides an intriguing insight into the varied experiences of children post-migration and may inform their support

needs.

Additionally, the findings highlight the gendered experiences of Muslim women, particularly concerning their choice of

wearing the Hijab. The Hijab, as an identifier of the Muslim faith, can make Muslim women vulnerable to objectification

from outside the Muslim community when viewed through a secular-liberal lens. Within the Muslim community,

wearing or not wearing the Hijab can influence a woman's status. This may reflect a quest for an objective religious

identity (Younis & Hassan, 2019), which is seen as a response to the political context facing Muslims. This context

includes the impact of anti-Muslim political discourse and exposure to religious diversity in the aftermath of

deterritorialization, which contributes to the perceived need for an objective religious identity (Younis & Hassan, 2019).

Finally, the findings highlight ways that the Euro-centric vision of separating religion from education, work and culture is

imposed on Muslim migrants. The separation of religion from scientific discovery and cultural progression is unfounded

across Islamic history, demonstrated through the well-documented flourishing of science and the arts in the Islamic golden age between the 8th and 16th centuries[3].

Islam is quoted as one of the driving forces of the period of enlightenment and discovery as stipulated in the following paper: 'The positive influence of the Islamic faith which fosters learning and knowledge and this greatly contributed to the blossoming of a culture of free inquiry and rational scientific thinking. Judging by the events in our modern world, it may be difficult to comprehend that knowledge and reason are central to the Islamic way of life, but the Islamic faith considers both very important for understanding this world and the Divine' (Hajar, 2013).

Given this history of connection between faith and scientific and cultural progression, Muslim migrants who choose to practice aspects of their faith often experience discomfort and distress linked to the assumptions made about their faith, their professionalism and their intellectual capabilities. This is experienced as a projection of the ideas and values of the secular-liberal frame and not something that Muslims accept as a part of Islamic culture, which does not separate religion from other areas of life.

Implications of research

There are implications of this research for Muslim migrants, the discipline of psychology, research and academia.

Muslim migrants

This research centres the experience of Muslim migrants and their perspectives on their religion. Through the PAR process, it attempted to negotiate power between the principal researcher and co-researchers to generate research and resources from within this community. By asking the two research questions in tandem, it was possible to outline the context Muslim migrants are situated within and their relationship to religion.

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[3] The Arab historian Philip K. Hitti in his book History of the Arabs, wrote: "Muslim Spain wrote one of the brightest chapters in the history of medieval Europe." indicating that the achievements of Muslims during the golden age of their civilisation and their transmission to Europe through Spain were responsible for the renaissance of Western Europe (Hitti, 2002).

Muslim migrants in the West are often positioned in ways that fail to acknowledge their diverse experiences and perspectives. Homogenising the Muslim migrant community has the function of dehumanising and scapegoating them, which has ideological motives. For example, positioning migrants as a threat allows for draconian border policies (e.g. Safety of Rwanda bill: UK parliament, 2024) and perpetuating religious tropes about Muslims and Islam paves the way for increased state surveillance of the whole of society under the guise of security, illiberal practices of muscular liberalism that targets the 'threat' of too much multiculturalism and neo-colonialism (Kundnani, 2007).

As this research took shape through collaboration with co-researchers a counter-narrative of Muslim migrants was generated that demonstrated the diversity within the community and their ability to traverse the challenges of migration through dynamic community practices. It also showed religion's role in influencing and shaping the values that result in community practices, including problem-solving both practical challenges and emotional trials.

The result was a framework to address fragmentation and difficulties within Muslim communities by returning to a values-based ethos rooted in Islamic ontological and epistemological positions, demonstrating the potential Muslim migrants see in Islamic values and praxis to address challenges faced by their community, such as marginalisation, isolation, discrimination, and disconnection.

This counter-narrative has important implications for Muslim migrants in that it highlights a way to psychic divestment from ideological propaganda about them and their communities, and to rehumanise themselves as active agents within the state, its systems and in addressing intra-community difficulties such as fragmentation and disconnection.

Psychology Discipline

Western psychology has long viewed the psychological subject, or person, as individualistic, decontextualised and self-possessed, exclusively accountable for their thoughts, emotions, and behaviours. This viewpoint ignores the individual's connectivity with the world, as well as the formative effects of mass media, education, financial status, and other important influences (Parker, 2007). For Muslim migrants, decontextualising their psychological state from their wider

context has the potential to cause significant psychic harm as well as real implications for how this group is viewed and treated by society and institutions (Younis, 2020).

Furthermore, a significant outcome of this research is an action for the Muslim migrant community that is embedded in Islamic values, indicating the important place these values hold in their lives. This is at odds with Western psychology, which operates within a secular framework and struggles to comprehend and effectively support diverse groups with differing cultural, religious, and spiritual values.

One demonstration of this is through the presence of a religiosity gap between therapists and clients in Western countries, where therapists tended to be less religious than clients, resulting in clients reporting unpleasant experiences (e.g., perceived disrespect and lack of confidence) as well as negative expectations (e.g., misunderstanding and misinterpretation) associated with this religiosity gap. They also emphasised the benefits of a 'religiosity match', such as safety and confidence, and praised professionals for their religious/spiritual openness. Professionals in secular settings tended to avoid religion and spirituality, minimise religious/spiritual differences and were hesitant to disclose personal information (van Nieuw Amerongen-Meeuse, 2018).

Western psychology erases religion from its praxis, which operates within a secular framework of reference. However, this broad application and understanding of the human psyche is untenable for Muslim migrants and others of faith who understand their challenges from a framework that involves the spiritual and the religious. An implication of this research is for Western psychology to consider its theories, models and praxis through different lenses and acknowledge its limitations applied to diverse groups of people. From this research, a different framework altogether was generated based on shared Islamic values, that recontextualise Muslim migrants and through this process recognise and highlight their identities and their humanity.

In the context of clinical psychology and adapting therapies, Tseng (1999) developed a cultural adaptation framework, highlighting that adjustments to psychological therapies take place on three main levels: Technical adjustment that involves practical changes in therapeutic techniques to align with the client's cultural norms, such as modifying communication styles or incorporating familiar practices; theoretical modifications that involve adapting psychological

theories to account for cultural differences, ensuring they reflect diverse values like collectivism or family dynamics; philosophical reconsideration, that consists of rethinking the fundamental goals and principles of therapy to align with the client's cultural worldview, such as prioritising communal well-being over individual autonomy. There are evolving areas of research and practice of Islamic psychology (e.g. Rothman, 2022; Dharamsi & Liberatore, 2023) positioned at different levels of this framework.

The 6 T's framework developed through this research is positioned at the philosophical level as it draws on Islamic values and praxis and alternative aims to traditional therapies that tend to focus on the individual, centring movement towards community-based practices and cohesiveness within racialised Muslim communities. Practical applications of this model would be partnership working with faith-based and non-faith-based community initiatives (e.g., Inspirited Minds, 2024) and encouraging partnerships between community services and National Health Services to improve the well-being of people within their communities and draw upon an understanding of the role of social systems, community resources and collective action in mental health (Seedat et al., 2014).

Furthermore, an important implication for clinical mental health services is to consider the underlying structures at play within services that lead to homogenising this community, such as Islamophobia and racialisation. An important outcome of this research is it highlights a nuanced diversity within the Muslim community in values and practice, therefore services would benefit from addressing the individual religious requirements of Muslim migrants, including consideration of interpersonal dynamics that arise because of their unique positioning in society, as discussed earlier.

Finally, while the remit of this research is constrained to the experiences and needs of Muslim migrants, allowing all people to voice their religious and spiritual needs would be of benefit for mental health services as this involves the wholesome consideration of all aspects of an individual's identity and not just those that are acceptable to a Eurocentric, muscular-liberal agenda.

Research and academia

Involving Muslim migrant communities in research.

This research aimed to involve members of the Muslim migrant community at all stages of the research process. Overall, everyone involved was able to contribute at key stages, with varying levels of involvement depending on their availability and capacity given the commitment required for this type of project. Particularly notable areas of involvement were the stages of analysis, meaning-making, forming an action plan and resource, and dissemination. Essential factors for the project's success, especially within a doctoral context, included thorough planning and ongoing reflection.

Planning.

From the onset, it was clear that conducting PAR necessitates meticulous planning, including considerations of the project's timescale and sources of funding. This planning involved careful thought about the project timeline, transparent communication regarding the level of commitment required from co-researchers, and the careful selection of individuals who could fully engage with the research. Additionally, there was a need to be mindful of participant's intersecting identities and potential areas of vulnerability due to their involvement in the project.

Early discussions with some co-researchers highlighted a common concern: communities are often objectified by research, with information extracted from them without due credit or benefit. Asking communities to invest their time, knowledge, and effort into a long-term project requires proportional remuneration, establishing a precedent for valuing co-researchers as integral members of the research team. Considering this, additional funding was secured before the project commenced.

Care was also taken to ensure that participants met the eligibility criteria and had a genuine interest in the research subject. This was crucial for fostering interpersonal safety, given the close collaboration required in this type of project.

Researcher reflections and reflexivity

Throughout the project, time was taken to reflect on the group dynamics and power within the PAR process. I reflected on how I positioned myself in the research as someone with equal power and influence as others. However, I found myself positioned by some of my project supervisors and at times co-researchers in a more traditional principal researcher role. This reminded me of how power is perceived and in flux within a research project and research teams, demonstrated by an excerpt from my reflective log (Appendix 10).

Furthermore, I reflected on the contradictions of doing PAR within this context, namely that doing PAR within doctoral research limits its potential in various ways, such as navigating the requirements of an institution i.e. the doctoral college with the community, i.e. the co-researchers. An example of the direct impact of this challenge is the time that lapsed between submitting a research proposal, which for PAR needs community consultation to support the design of the project, waiting for approval and then the application and receipt of ethics approval. This led to a significant delay between meeting co-researchers and consulting with them on the project design for the first time and starting the project. The delay led to some loss of interest or different circumstances arising for potential co-researchers, so we were left with a smaller group of co-researchers than originally anticipated.

Additionally, the time constraints of PAR within a doctoral context limited how well everyone involved in the project could fully realise and mature the relationship between the group and impacted the refinement of ideas and the iterative process. Despite these limitations, careful pre-planning of the research timeline was effective in factoring in sessions to facilitate opportunities to revise ideas resulting in several iterations of the project outcomes and actions. However, the doctoral timescale placed pressure on the whole research team to circumambulate through the phases of PAR in a way that may not have taken place organically within a different context.

Finally, the dynamic and context-bound nature of PAR means each PAR project is unique across areas such as design, procedure, analysis, and dissemination. This is a core value of PAR research differentiating it from other methods as it generates unique methods and knowledge from within communities. This can be tricky within a doctoral context given that PAR projects are often difficult to outline in a manner that suits academic standards, and the PAR research process

is a relationship between the subject of interest and researchers. Therefore, it is important to consider both the nature of the relationships and power dynamics across all levels of a PAR project (McDonald, 2021).

I demonstrate this through Figure 9, which shows a framework of the multiple levels of influence within this research, highlighting the relationship between these levels. I created this framework to help me make sense of the factors that influenced this research and to be conscious of these relationships and power dynamics for future PAR projects.

Figure 9

A Framework of Multilevel Influences on a PAR Project in a Doctoral Program Context.
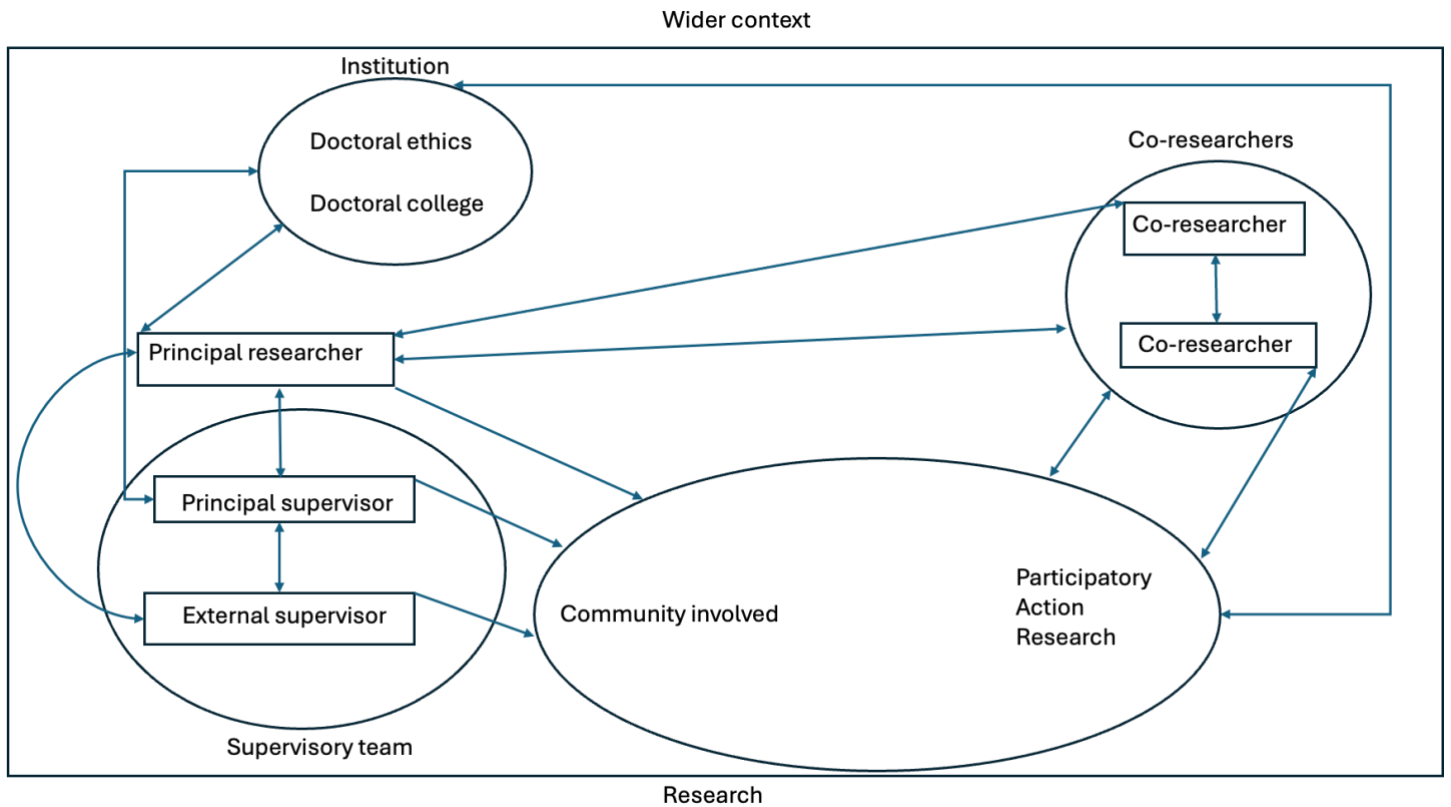
This framework illustrates my understanding and experience of the dynamic relationships at multiple levels within this research project. It highlights key factors that impact the research both directly and indirectly. For instance, the relationship supervisors have with the community involved and with PAR indirectly affects the research through their supervision of the principal researcher. Additionally, the relationship between the principal researcher and the co-researchers directly influences the project through the shifting balance of power between them. The entire research

process is shaped by the broader academic and societal context, which imposes certain conditions on what can and cannot be undertaken during the research and influences both individuals and the institution.

One key takeaway from this experience is the importance of being aware of relationships and power dynamics within the research process. This model is beneficial because it encourages reflection on the various components that make up a research project, rather than assuming every researcher, supervisor, co-researcher, or institution can ethically conduct PAR. Instead, it calls for careful consideration of all these factors to inform decisions about the ethics and feasibility of a PAR project in this context.

For example, it is essential to consider the doctoral schools' relationship with the community involved in the research and the topic being studied, ensuring their commitment to safeguarding both students and the communities involved. Institutions are often censored on issues such as Islamophobia, and these pressures can undermine the PAR process. Therefore, institutions must exercise due diligence in assessing their capacity and capability to conduct PAR ethically.

Another consideration is the supervisors' alignment with the research, the involved communities, and the PAR framework, which often challenges existing research frameworks and the traditional researcher-participant relationship. Additionally, given the duality of intention when conducting PAR within a doctoral context, I question whether it is possible to achieve the liberatory goals of the PAR framework within an institution like a doctoral college. I frequently observed this dynamic, where my co-researchers had to prioritise my academic deadlines and the demands of my studies throughout the research process. I often wondered how this dynamic might differ in a context without such institutional expectations.

Self-development through the research

I was drawn to the PAR method for its liberatory potential. As an insider researcher, I recognised the need for Muslim migrant communities to transcend colonial and orientalist narratives about us and our communities. I wanted to hear from others in the community about their experiences and their hopes for themselves as people rooted in the West through migration.

My relationship with research before this study was mainly from a positivist perspective, firmly grounded in traditional researcher-participant paradigms. My familiarity with those research traditions informed my approach to this research as I sought to fully commit to the PAR approach and step away from power within the research process.

However, I learnt that intending something and the reality often vary. While I intended to distribute power as per the PAR process, within the doctoral context I had power and access to resources in ways that co-researchers did not. There was also power that was beyond me but informed the project, such as the supervisory team and doctoral college. Furthermore, my own lived experiences as a third-generation migrant (Pew Research Center, 2004) meant I had an existing hypothesis about the research outcomes and was mindful of my interpretative gaze throughout the research process.

Given the inevitable power imbalances within this project, I found myself shifting roles throughout the research. At times, I took on more leadership, while at other times, I relinquished power and control to my co-researchers. This dynamic is illustrated by an excerpt from my reflective journal in Appendix 10. This struggle with power arose from various sources: my attempts to keep the project on my timescale or scope, co-researchers wanting more control or guidance on certain aspects, and supervisor's perspectives on the projects' structure considering academic requirements.

Additionally, the broader context surrounding the topic of Muslims and migration weighed heavily on me throughout this research. This project was conducted during a time of great difficulty for Muslims, marked by the ongoing genocide of Palestinians (United Nations Human Rights Council, 2024) resulting in a steep rise of Islamophobia in the West (Office

of the High Commissioner for Human Rights, 2024) and widespread censorship of calls against it and in particular

Muslim voices are censored during these events (Younis, 2022). I reflected on how this context impacted everyone

involved in the research, as illustrated in Appendix 11, which shows an excerpt from my reflective journal and highlights

both the sense of responsibility and the communal support we experienced. Additionally, conducting PAR with the

Muslim community within an academic institution, under widespread censorship, may have undermined PAR principles

and possibly restricted what we consciously or subconsciously expressed.

Finally, I reflected on how the wider context, the process of migration and the experience of being othered and

surveilled impact the fragmentation of the Muslim community. As a part of this research, I studied many articles and

sources of literature on Muslim migrants and observed the dichotomy of 'good Muslim' 'bad Muslim' (Younis, 2022)

that can be compared to ideas of 'good migrant', 'bad migrant' (Sijstermans & Favero, 2022) rooted in racist colonial

narratives and functioning as a way of categorisation through the Eurocentric lens of what bodies are valuable in society

or pushed to its margins and beyond.

Therefore, an unexpected finding was the indications of loss of community and unity within the Muslim migrant

context, which may be attributed to several processes. For example, the political climate for Muslim migrants may lead

to the desire for an objective Muslim identity (Younis & Hassan, 2019) resulting in an intolerance to differences within

the community or at least different levels and expressions of faith, which moves Muslims away from mercy, compassion

and brotherhood embedded within their theological framework and results in disconnection for some parts of the

community.

On the same topic of disconnection internal to the Muslim migrant community, there is the external impact of

Capitalism, meritocratic theory and migrant experience of lower socioeconomic and ethnopolitical status in the West.

Consequently, the intersection between these things may present within the Muslim migrant community as competition

for resources and a more individualistic approach that foregrounds individual priorities over community priorities, as

people seek to transcend the marginalising and divisive narratives society places upon them.

Freire (1972) speaks about this in terms of the psychological process of identification with powers that oppress, stating that in their fight for freedom, the oppressed often tend to become oppressors themselves: "The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped. Their ideal is to be men; but for them, to be men is to be oppressors...the oppressed, at a certain moment of their existential experience, adopt an attitude of 'adhesion' to the oppressor...This does not necessarily mean that the oppressed are unaware that they are downtrodden, but their perception of themselves as oppressed is impaired by their submersion in the reality of oppression...Their vision of the new man or woman is individualistic; because of their identification with the oppressor, they have no consciousness of themselves as persons or as members of an oppressed class. It is not to become free that they want agrarian reform, but in order to acquire land and thus become landowners—or, more precisely, bosses over other workers. It is a rare peasant who, once 'promoted' to overseer, does not become more of a tyrant towards his former comrades than the owner himself. This is because the context of the peasant's situation, that is, oppression, remains unchanged."

This is relevant to the Muslim migrant community when power, status in society and/or within the Muslim migrant community and interpersonal judgement are considered in the context of community fragmentation, highlighting the need for further reflection and action such as the framework posed by this research.

Critical evaluation of the study

This study is believed to be the first of its kind to address the role of religion directly and explicitly in the migration process for Muslim migrants. Utilising a PAR approach within doctoral research is also relatively novel. Therefore, this research adds significant value by providing an in-depth exploration of the aspects of religion that are meaningful to Muslim migrants. These insights are useful for understanding the role of religion in their lives and how it can be leveraged to drive community-based initiatives.

Furthermore, this research offers novel insights into conducting PAR within a doctoral context, with key reflections on the planning and considerations required for this type of research. It examines the feasibility concerning the availability of appropriate supervision, resources, community relations, and ethical considerations.

Finally, PAR aims to mobilise community members through research, tapping into their potential to address issues that affect their communities. This research aimed to inspire co-researchers to envision the possibility of engaging in research to create a tangible impact within their communities through reflective action and praxis. This commitment is reflected in the research outcomes and the cohesive community it fostered.

Representativeness

People in this study were seven Muslim migrants who were not fleeing persecution or war, had higher economic status, education levels, and/or existing family support in the host country. Co-researchers reflected on how these advantages might differ from the challenges faced by refugees or asylum seekers lacking such resources. This limitation suggests that the findings may not generalise beyond this specific cohort of Muslim migrants.

However, a systematic literature review revealed overlapping experiences among diverse Muslim migrant samples including refugees and asylum seekers, such as Islamophobia, discrimination, and the benefits of spiritual connection with Allah, Islamic concepts, and practices of Islam, in managing challenges. The resource developed with co-researchers also draws on religious values universally appreciated by Muslims.

Invitations for future research

Future research could further refine and evaluate 'The 6 T's - A framework for a flourishing community' generated from this study. Applying a similar PAR approach and research design with other Muslim migrant cohorts could enhance understanding of their experiences and the role of religion in their lives. This study underscores the need for continued research and interest in this area.

Appendices

Appendix 1: Focus group plan

Focus group

Preliminary discussions were carried out with potential co-researchers to think about the focus, aims and design of this research.

The 'problem'

The problem we hope to address through this research is that there is little understanding around the experience of Migration that affects Muslim people, particularly in a post 9/11 world where the Muslim identity is linked to numerous negative stereotypes and Muslim people are subject to laws and policies targeting them and their communities. In line with this, we hope to explore Muslim migrant's relationship to their religion and the role religion plays in the face of trials, struggle and challenge in the context of migration. This may involve things like losses during the process of migration (loss of land, relationships, culture, language, religious practices), struggles such as settling into a new country and challenges such as learning the language, racism, Islamophobia, structural discrimination, cultural/religious identity struggles. This list is not exhaustive and there may be various other connotations not included here.

Aims

Aims set up together are outlined:

1. To use a focus group discussion (FGD) to collate Muslim migrants' migration stories to better understand their experience of migration.
2. Through FGD, attempt to understand the role religious beliefs and practices play in the process of migration, including during struggles, trials and challenge.
3. To work with Muslim migrants as co-researchers in line with the Participatory Action Research (PAR) method.
4. To utilise themes derived from the FGD to create a resource for the Muslim community.
5. To assess the impact of our co-produced resource and collate our learning.

Themes from preliminary discussions

Our preliminary discussions highlighted some aspects of the research that are important to potential co-researchers. The first is to focus on stories and facilitate the sharing of stories. The second is having open questions when we look at the utility of religion. It is important to co-researchers that the research takes a non-assuming approach to allow for the expression of multiple experiences and perspectives and the full exploration of people's relationship to their religion. Thirdly, it is important to co-researchers that there is the opportunity for everyone to contribute to the discussion and this should be considered as a part of moderating the focus group. Fourth, it is important to include strengths and resources as a part of the discussion as both trials and resources are recognised and this will be a key idea underpinning our research title.

Keeping these factors in mind, the following FGD plan was created to address the research objectives. This plan was formed after considering the evidence base around planning and delivering effective focus groups (Krueger, 2002; Redmond and Kurtis, 2009), the objectives of this research and preliminary discussions with potential co-researchers.

In line with guidance on how to set up a focus group (Krueger, 2002), the following areas will be included: 1. Welcome 2. Overview of topic 3. Ground rules 4. Opening question and prompts 5. Second question and prompts 6. Conclusion

Date: To be decided

Duration and frequency: The FGD will be carried out over two days in two parts. Each group will address one aspect of the research question and last between 60-90 minutes.

Moderator: Principal researcher
Assistant moderator: Farhana Maleque, Muslim trainee clinical psychologist peer from the University of Hertfordshire cohort '21.

1. Welcome

Asalamu Alaykum (Traditional Islamic greeting) everyone and welcome to our session. Thank you for taking the time to join us today to talk about your experiences of migration and the role religion plays in your lives. My name is Tanveen Choudhury and assisting me is Farhana Maleque. We are both trainee clinical psychologists at the university of Hertfordshire.

2. Overview of topic

We are running these focus groups as a part of my final year doctoral thesis and hope to understand more about the experiences of Muslim's who have migrated to the UK and how religious beliefs and/or practices have played a role in this process. The things you share today will help us to co-create better heath and community services for Muslims and think about the strengths and resources that exist within the community.

You were invited to this focus group as you showed an interest in taking part in this discussion and research area. You have also disclosed you are Muslim and have experience of migration to the UK or your family has migrated. You also shared that religion plays a role in your life. Based on this, your lived experiences and reflections are extremely important for this research.

3. Ground rules for online discussion

Ground rules helps us to agree on how we will be with each other during this focus group and what is expected of the group. There are some special considerations we need to make as these focus group are held online. We are also mindful of cultural/religious considerations and will give everyone a few minutes to think about things we need to consider as a group before we begin.

Introducing the ground rules:

Practical rules

- Please make sure you are in a private space and without distraction for the duration of the focus group.
- Please ensure your internet connection is OK and you have your device fully charged or have your charger to hand for the duration of the group.
- Please keep your cameras on for the duration of the focus group – you can turn Cameras off during the comfort break.
- Please keep your microphone muted when others are speaking and unmute when you would like to speak. This helps reduce background noise and talking over each other.
- Please do raise your hand if you want to say something but other people are talking. This will make the moderator aware that you want to speak, and we can come to you when there is an opportunity.
- We are video and audio recording the session because we don't want to miss any of your comments. People often say very helpful things in these discussions, and we can't write fast enough to get them all down.
- Please have one person speaking at a time.
- We will be on first name basis, and we won't use any names in our write up but will analyse the transcript of this discussion and comment on the themes that come out of it rather than individual stories. We will use word for word quotes from the discussion, but these will be assigned a pseudonym and won't be linked to you.

Consideration of each other

- All responses are valid—there are no right or wrong answers.
- Please respect the opinions of others even if you don't agree.
- Try to stay on topic; we may ask you some follow up questions or prompt you throughout the discussion.
- Speak as openly as you feel comfortable.

- Help protect others' privacy by not discussing details outside the group.
- There are no wrong answers but rather differing points of view. Please feel free to share your point of view even if it differs from what others have said.
- We are interested in all experiences of migration – this could be both challenges and resources.
- We are interested in understanding your relationship to your religion and practices and belief that are important to you. There may be similarities and differences between people's experiences so please aim to listen to each other, ask each other questions mindfully and respectfully throughout the discussion.
- Are there any questions or other considerations we need to make currently? Please feel free to share this now so we can take things into account while facilitating the discussion.

4. Focus group discussion 1: Opening question and prompts – witnessing stories of migration – 60 - 90 minutes including the conclusion.

Thinking back to you or your family's migration journey, what are the key features of your migration story and what factors influenced your journey?

Specific prompt: You may consider things like when you or your family first came to the UK, the circumstances around this and some highlights of your experience of this process?

General prompts: Can you say more about this? What factors had influence here?

Conclusion: Highlighting strengths and resources.

- If you were to reflect on this entire discussion, what strengths and resources feature in your migration journey?

- Of all the things we've talked about, what is most important to you?

- What else would people like to add to the discussion?

5. Focus group discussion 2: Second question and prompts - Exploring the utility of religion – 60 minute- 90 minutes including the conclusion.

The group will be asked to discuss the following open-ended question:

'What role has religion played in your life/your families lives during struggles, trials and challenges?

General prompts: Can you say more about this? What factors had influence here?

Conclusion: Highlighting strengths and resources.

- If you were to reflect on this entire discussion, what strengths and resources feature in your migration journey?

- Of all the things we've talked about, what is most important to you?

- What else would people like to add to the discussion?

Summary:
Thank you for sharing your stories and experience here today. We aimed to gather your experience of migration and the role of religion throughout this journey and had a fruitful discussion today.
If you have any questions following on from this, please get in touch using the details outlined in your information sheet. You will be sent a debrief by email shortly and this will have contact details and relevant support services on it, should you wish to get in touch or seek out support. I will be available online for any questions or queries for the next 30 minutes, so please let me know if you would like to do this.

Appendix 2: Ethics approval

University of Hertfordshire UH

HEALTH, SCIENCE, ENGINEERING AND TECHNOLOGY ECDA

ETHICS APPROVAL NOTIFICATION

TO	Tanveen Choudhury
CC	Dr Abigail Taiwo
FROM	Rosemary Godbold, Health, Science, Engineering & Technology ECDA Chair
DATE	21/09/23

Protocol number: **cLMS/PGR/UH/05463**

Title of study: 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey

Your application for ethics approval has been accepted and approved with the following conditions by the ECDA for your School and includes work undertaken for this study by the named additional workers below:

No additional workers named.

Conditions of approval specific to your study:

Ethics approval has been granted subject to the following conditions being seen and approved by the supervisor as addressed prior to recruitment and data collection:

There is reference to storage of data on memory sticks and laptop. Please could this be adjusted to conform to UH requirements – for example, the UH OneDrive and use of UH file exchange or similar if files are to be shared.

General conditions of approval:

Ethics approval has been granted subject to the standard conditions below:

Permissions: Any necessary permissions for the use of premises/location and accessing participants for your study must be obtained in writing prior to any data collection commencing. Failure to obtain adequate permissions may be considered a breach of this protocol.

External communications: Ensure you quote the UH protocol number and the name of the approving Committee on all paperwork, including recruitment advertisements/online requests, for this study.

Invasive procedures: If your research involves invasive procedures you are required to complete and submit an EC7 Protocol Monitoring Form, and copies of your completed consent paperwork to this ECDA once your study is complete.

Submission: Students must include this Approval Notification with their submission.

Validity:

This approval is valid:

From: 21/09/23

To: 30/10/23

Please note:

Failure to comply with the conditions of approval will be considered a breach of protocol and may result in disciplinary action which could include academic penalties.
Additional documentation requested as a condition of this approval protocol may be submitted via your supervisor to the Ethics Clerks as it becomes available. All documentation relating to this study, including the information/documents noted in the conditions above, must be available for your supervisor at the time of submitting your work so that they are able to confirm that you have complied with this protocol.

Should you amend any aspect of your research or wish to apply for an extension to your study you will need your supervisor's approval (if you are a student) and must complete and submit form EC2.
Approval applies specifically to the research study/methodology and timings as detailed in your Form EC1A. In cases where the amendments to the original study are deemed to be substantial, a new Form EC1A may need to be completed prior to the study being undertaken.

Failure to report adverse circumstance/s may be considered misconduct.
Should adverse circumstances arise during this study such as physical reaction/harm, mental/emotional harm, intrusion of privacy or breach of confidentiality this must be reported to the approving Committee immediately.

Appendix 3: Ethics First Amendment

University of Hertfordshire UH

HEALTH, SCIENCE, ENGINEERING AND TECHNOLOGY ECDA

ETHICS APPROVAL NOTIFICATION

TO	Tanveen Choudhury
CC	Dr Abigail Taiwo
FROM	Rebecca Knight; Health, Science, Engineering and Technology ECDA Vice Chair
DATE	04/10/2023

Protocol number: **acLMS/PGR/UH/05463(1)**

Title of study: 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.

Your application to modify and extend the existing protocol as detailed below has been accepted and approved by the ECDA for your School and includes work undertaken for this study by the named additional workers below:

No additional workers named.

Modification: as described in the EC2 application.

General conditions of approval:

Ethics approval has been granted subject to the standard conditions below:

<u>Original protocol</u>: Any conditions relating to the original protocol approval remain and must be complied with.

<u>Permissions</u>: Any necessary permissions for the use of premises/location and accessing participants for your study must be obtained in writing prior to any data collection commencing. Failure to obtain adequate permissions may be considered a breach of this protocol.

<u>External communications</u>: Ensure you quote the UH protocol number and the name of the approving Committee on all paperwork, including recruitment advertisements/online requests, for this study.

<u>Invasive procedures</u>: If your research involves invasive procedures you are required to complete and submit an EC7 Protocol Monitoring Form, and copies of your completed consent paperwork to this ECDA once your study is complete.

<u>Submission</u>: Students must include this Approval Notification with their submission.

Validity:

This approval is valid:

From: 03/10/2023

To: 31/05/2024

Please note:

Failure to comply with the conditions of approval will be considered a breach of protocol and may result in disciplinary action which could include academic penalties.
Additional documentation requested as a condition of this approval protocol may be submitted via your supervisor to the Ethics Clerks as it becomes available. All documentation relating to this study, including the information/documents noted in the conditions above, must be available for your supervisor at the time of submitting your work so that they are able to confirm that you have complied with this protocol.

Should you amend any aspect of your research or wish to apply for an extension to your study you will need your supervisor's approval (if you are a student) and must complete and submit a further EC2 request.
Approval applies specifically to the research study/methodology and timings as detailed in your Form EC1A or as detailed in the EC2 request. In cases where the amendments to the original study are deemed to be substantial, a new Form EC1A may need to be completed prior to the study being undertaken.

Failure to report adverse circumstance/s may be considered misconduct.
Should adverse circumstances arise during this study such as physical reaction/harm, mental/emotional harm, intrusion of privacy or breach of confidentiality this must be reported to the approving Committee immediately.

Appendix 4: Ethics Second Amendment

University of Hertfordshire **UH**

HEALTH, SCIENCE, ENGINEERING AND TECHNOLOGY ECDA
ETHICS APPROVAL NOTIFICATION

TO	Tanveen Choudhury
CC	Dr Abigail Taiwo
FROM	Dr Rebecca Knight, Health, Science, Engineering and Technology ECDA Vice-Chair
DATE	29/05/2024

Protocol number: **acLMS/PGR/UH/05463(2)**

Title of study: Muslim migrant's experience of migration and the role religion plays in this journey

Your application to modify and extend the existing protocol as detailed below has been accepted and approved by the ECDA for your School and includes work undertaken for this study by the named additional workers below:

No additional workers named

Modification:

Revised title of study and extended dates as detailed in the approved EC2 application.

General conditions of approval:

Ethics approval has been granted subject to the standard conditions below:

Original protocol: Any conditions relating to the original protocol approval remain and must be complied with.

Permissions: Any necessary permissions for the use of premises/location and accessing participants for your study must be obtained in writing prior to any data collection commencing. Failure to obtain adequate permissions may be considered a breach of this protocol.

External communications: Ensure you quote the UH protocol number and the name of the approving Committee on all paperwork, including recruitment advertisements/online requests, for this study.

Invasive procedures: If your research involves invasive procedures you are required to complete and submit an EC7 Protocol Monitoring Form, and copies of your completed consent paperwork to this ECDA once your study is complete.

Submission: Students must include this Approval Notification with their submission.

Validity:

This approval is valid:

From: 29/05/2024

To: 31/07/2024

Please note:

Failure to comply with the conditions of approval will be considered a breach of protocol and may result in disciplinary action which could include academic penalties.
Additional documentation requested as a condition of this approval protocol may be submitted via your supervisor to the Ethics Clerks as it becomes available. All documentation relating to this study, including the information/documents noted in the conditions above, must be available for your supervisor at the time of submitting your work so that they are able to confirm that you have complied with this protocol.

Should you amend any aspect of your research or wish to apply for an extension to your study you will need your supervisor's approval (if you are a student) and must complete and submit a further EC2 request.
Approval applies specifically to the research study/methodology and timings as detailed in your Form EC1A or as detailed in the EC2 request. In cases where the amendments to the original study are deemed to be substantial, a new Form EC1A may need to be completed prior to the study being undertaken.

Failure to report adverse circumstance/s may be considered misconduct.
Should adverse circumstances arise during this study such as physical reaction/harm, mental/emotional harm, intrusion of privacy or breach of confidentiality this must be reported to the approving Committee immediately.

Appendix 5: Co-researcher information sheet

CO-RESEARCHER INFORMATION SHEET

Title of study
_____

'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.

Why have I been given/am I reading this information?
_____

You are being invited to take part in this study as a co-researcher involved in designing and collaborating in the study and as a participant in an online focus group. Before you decide whether to do so, it is important that you understand the study that is being undertaken and what your involvement will include. Please take the time to read the following

information carefully and discuss it with others if you wish. Do not hesitate to ask us anything that is not clear or for any further information you would like to help you make your decision. Please do take your time to decide whether you wish to take part. The University's regulation, UPR RE01, 'Studies Involving the Use of Human Participants' can be accessed via this link:

https://www.herts.ac.uk/about-us/governance/university-policies-and-regulations-uprs/uprs

(after accessing this website, scroll down to Letter S where you will find the regulation).

Thank you for reading this.

What is this research about?
_____
You are being invited to take part in a study conducted by Tanveen Choudhury, a Trainee Clinical Psychologist at the University of Hertfordshire. This thesis is supervised by Dr Abigail Taiwo (Clinical Lecturer, University of Hertfordshire), Dr Angela Byrne (Clinical Psychologist) and Dr Jade Templer (Clinical Psychologist).

The research will explore Muslim migrants' experience of migration and the meaning and utility of religious beliefs and practices during struggles, trials, and challenge. It is designed as Participatory Action Research (PAR) and co-researchers recruited to the study will work in partnership with the principal researcher on all aspects of the project. In this project, the PAR design aims to involve a group of Muslim migrants as co-researchers in all aspects of the research process and in this way, support Muslim migrants in empowering themselves and their community through the research.

Why am I interested in this research?
_____

I have both personal and professional interest in this research. As a Muslim born into a family with a history of migration, I have first-hand experience of some of the challenges and resources that have been an important part of shaping my life.

Through my work with Muslim communities that are rich in ethnic backgrounds, I have come to appreciate that people have diverse experiences related to migration and the role religion plays in their lives.

My experiences, community discussions and research thus far identified gaps in knowledge about Muslim migrant's lived experience and what role religion plays during trials and challenge. By addressing these gaps, I hope we can add to the literature on specific challenges Muslim migrants experience, the resources they hold as a community and influence the way community and health services are shaped.

Can I take part in this study?
_____

It is completely up to you whether you decide to take part in this study. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. Agreeing to join the study does not mean that you must complete it. You are free to withdraw at any stage without giving a reason. A decision

to withdraw at any time, or a decision not to take part at all, will not affect any treatment/care that you may receive (should this be relevant).

Are there any age or other restrictions that may prevent me from participating?

This study is open to adults over the age of 18 who meet the following criteria:
- Identify as Muslim
- Have experience of migration or witnessed migration (for example, your immediate families such as primary caregivers migrated from one country to another).
- Religion plays a part in your life.
- You are interested in the research area exploring migration and religion.

How long will my part in the study take?

If you decide to take part in this study, you will be involved in it at different intervals between September 2023 to May 2024.

What does taking part involve?
_____

If you choose to take part, this will involve the following phases:

Phase 1 – Focus group, analysis
This phase is divided into research and analysis. As a co-researcher you will contribute to a focus for the project, a title and a method of data collection. You will participate in the study and once data has been collected by focus group method, the principal researcher will transcribe the audio recording from the focus group and share it with you and other co-researchers.
You will be involved in collaboratively analysing the data using Reflexive Thematic analysis (RTA: Braun and Clarke, 2006). This method of analysis was chosen by the principal researcher, as it is ideal for people who are new to qualitative analysis and something that can be carried out in collaboration.
As a co-researcher, you will have a session introducing you to RTA so you are familiar with it and the principal researcher will transcribe the data and bring it to co-researchers to analyse together in our data analysis sessions.
You will be asked for your consent to set up a co-researcher WhatsApp group to collaboratively discuss different aspects of this research.
Phase 2 – Action
This phase will involve you working with the principal researcher to use the themes derived from phase 1 to develop a resource to address the problem and disseminate this to destinations chosen collaboratively as a group.
Phase 3 – Analysis
This phase will involve you working with other co-researchers and the principal researcher to analyse the impact of the resource in their respective destinations. The method of analysis will be decided collaboratively and may take the form of feedback forms, surveys, focus groups, interviews, storytelling, pictures, community event or other methods brought forward by co-researchers.
Phase 4 – Conclusion
This phase will involve you, other co-researchers and the principal researcher evaluating the resource we developed together and deciding ways to continue having an impact in our respective circles of influence and beyond. This will take place over one or more online group session, where we will discuss the best way to evaluate the project, if we met our aims, how we measure impact, how the project impacted on us and what

we can continue to do in the future if you and/or other co-researchers want to continue with the work started in this project.

What data will be used in this study?

_____

This research will use multiple sources of data to demonstrate all aspects of the study including planning and process. Data sources that will be used include:

1. Focus group data
2. WhatsApp discussions
3. Group process captured by pre-interview planning sessions and post-interview group sessions.

These sources of data will be anonymised and included in the final write up of the project. You will have the option of looking at this prior to submission and omitting things you do not want shared. However, if some of these things play a large part in decision making or rationale for things carried out in the project there will be the option for co-researchers and the principal researcher to paraphrase data, so it is not lost. Original copies of all data sources will be retained by the principal researcher for 18 months post-submission of the thesis, before being destroyed.

What is the role of the principal researcher?

_____

My role in this research is both principal researcher and co-researcher. PAR ethos leads to an equal status between the principal researcher and co-researchers, and I am in a unique position of sharing religion and experiences with co-researchers and participants of this study. I hope to co-create this research alongside you.

What will happen to me if I take part?

_____

This study is designed as a participatory action research (PAR) study, and you are invited to be involved in this study as a co-researcher participant. You will have opportunities to design the study, analyse data and disseminate the findings. You will also be involved in sharing your stories of migration and the role religion has played in your own journey in the focus group.

PAR is a method of co-production that advocates for a partnership between researchers and communities in a manner that leads to action for change. It is underpinned by values of collective community and self-reflection undertaken by both researchers and participants to understand the practices in which they participate and improve the situations in which they find themselves.
PAR involves a higher level of commitment and involvement from co-researcher participants. In this project it will look like an iterative cycle of participation that involves co-creating the research, taking part in the focus group, analysing the data together, action that involves creating a resource from themes emerging from the study and disseminating and evaluating it.

What are the possible disadvantages, risks or side effects of taking part?

_____

As a co-researcher, you will design this study alongside other co-researchers and the principal researcher and we will use a focus group method. This research will be disseminated in relevant academic and community

spaces upon completion and is open to critique by members of the public. This may have an impact on you as someone who will co-produce this research. The principal researcher and/or principal supervisor will be available to support you through this process if needed or direct you to appropriate sources of support.

Both co-researchers and the principal researcher will analyse the focus group transcript. Due to the personal nature of the stories shared during these interviews, co-researchers must agree to keep all information they are privy to confidential and not share any such details outside of the group.

This study will involve the sharing and recording of personal stories, and this may bring up difficult memories or events in your life and feelings of distress. If you find you are struggling with any difficulties that arise because of this study, please get in touch with the principal researcher and/or supervisor to be directed to appropriate sources of support.

(Note. Please note that circumstances may arise that could result in the need for you to withdraw from the study; should such circumstances occur, the investigator will discuss the matter with you)

What are the benefits of taking part
_____
PAR research can be a meaningful, collaborative and empowering experience for co-researchers and this study has been designed collaboratively to address issues that have been identified as important by you and other co-researchers involved in this study.

Some key benefits are outlined:

- To share your experiences, stories and perspective on the issue identified in this study.
- To co-produce research in community with other co-researchers and the principal researcher.
- To co-produce and contribute to knowledge about migration, the role of religion and build alternative narratives around these topics.
- To learn research skills
- To have the option of being included in publication that results from this study
- To have the option to present findings of the study in different academic and community spaces.

How will my taking part in this study be kept confidential?
_____
All information you provide in this research is completely anonymous and confidential and will be used only for research purposes. The only limit to confidentiality would be in the case that any information is given which indicates that you or someone else is at risk of harm. In this case I would need to inform the appropriate agency but would aim to inform you first.
The interview will be recorded and transcribed, without any identifying information attached so responses cannot be attributed to any person. There may be some short anonymized quotes used in publications. Your data will be stored in accordance with the Data Protection Act 1998, and only the research team will have access to the data. The data will be stored on a password-protected computer.
As co-researchers, you will take part in a focus group discussion. All co-researchers will be required to sign an agreement to keep any information they are privy to confidential, and that no information related to the study is shared outside of the group. The final publication of this study will use themes derived from the focus group discussion and will not identify any one individual.

As a co-researcher you have the option of publishing your name alongside this research for dissemination purposes. If you decide to do this, you will be identifiable as a participant in this research, but details of things you share will not be linked to you as the study will publish broad themes derived from the data.

All identifiable data will be stored on a secure OneDrive account, that will be accessed through an encrypted password protected laptop.

Audio-visual material
_____
Focus group recordings will be stored on a secure OneDrive account that will be accessed through an encrypted password protected laptop.

What will happen to the data collected within this study?
_____

- The data collected will be stored electronically on a secure OneDrive in a password-protected environment, for five years after the research, after which time it will be destroyed under secure conditions.

- The data will be anonymized prior to storage.

- The data will be transmitted/displayed during presentations and in publications that take place after the study is completed. If you decide to be a named author on a publication, while the data will be presented in such a way that it will not be directly connected to you, it may be possible to attribute themes in the publication to one or more author/presenter as the project is co-produced. However, should you want to be anonymized, there is no requirement to be named in this study or take part in publicly disseminating the findings.

- You will be asked to sign a 'Contributors' Release Form' to allow the transmission of the audio/visual material to which you have contributed.

Will the data be required for use in further studies?
_____

- The data will not be used in any further studies.
- The results of the study and/or the data collected (in anonymized form) may be deposited in an open access repository.

What will happen to the results of this study?
_____

The data collected during the study will be used as a part of a Doctoral Clinical Psychology project at the University of Hertfordshire. Research findings will be submitted as part of doctoral thesis, and there might possibly be further analysis to develop further understandings after completion of the thesis. In addition, I will write up an article for publication in a journal, again no participant will be identifiable. The research may be

presented at conferences and written up for mainstream media. Ethical approval for this study has been obtained from the University of Hertfordshire Health, Science, Engineering and Technology Ethics Committee with Delegated Authority and the UH ethics protocol number is_____

Who has reviewed this study?
_____

The University of Hertfordshire Health, Science, Engineering and Technology Ethics Committee with Delegated Authority

The UH protocol number is *<enter>*

Factors that might put others at risk
_____

Please note that if, during the study, any medical conditions or non-medical circumstances such as unlawful activity become apparent that might or had put others at risk, the University may refer the matter to the appropriate authorities and, under such circumstances, you will be withdrawn from the study.

Who can I contact if I have any questions?
_____
If you would like further information or would like to discuss any details personally, please get in touch with me, by email: tc21abh@herts.ac.uk or the principal supervisor at a.o.taiwo@herts.ac.uk

What If I am concerned about some aspects of the study?
_____
Although we hope it is not the case, if you have any complaints or concerns about any aspect of the way you have been approached or treated during the course of this study, please write to the University's Secretary and Registrar at the following address:

Secretary and Registrar
University of Hertfordshire
College Lane
Hatfield
Herts
AL10 9AB

What should I do now?
_____
If you are interested in taking part, please complete the form below to indicate you have read the information and are happy to proceed.

If you are not interested in participating any further, you do not need to do anything. Thank you for your time in reading this information and considering the study.

Contact Details
_____
Principal researcher:
Tanveen Choudhury

Trainee Clinical Psychologist
Tel: 07903818636
Email: tc21abh@herts.ac.uk

Principal research supervisor:
Dr Abigail Taiwo
Senior Clinical Lecturer
Tel: 01707 286322
Email: a.o.taiwo@herts.ac.uk

Appendix 6: Participant Information Sheet

<u>PARTICIPANT CONSENT FORM</u>

I, the undersigned *[please give your name here, in BLOCK CAPITALS]*

………………………………………………………………………………………………….…
of *[please give contact details here, sufficient to enable the investigator to get in touch with you, such as a postal or email address]*

…..……………………………………………………………………………………………………
hereby freely agree to take part in the study entitled - 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.
(UH Protocol number ………………………………………)

1 I confirm that I have been given a Participant Information Sheet (a copy of which is attached to this form) giving particulars of the study, including its aim(s), methods and design, the names and contact details of key people and, as appropriate, the risks and potential benefits, how the information collected will be stored and for how long, and any plans for follow-up studies that might involve further approaches to participants. I have also been informed of how my personal information on this form will be stored and for how long. I have been given details of my involvement in the study. I have been told that in the event of any significant change to the aim(s) or design of the study I will be informed, and asked to renew my consent to participate in it.

2 I have been assured that I may withdraw from the study at any time without disadvantage or having to give a reason.

3 In giving my consent to participate in this study, I understand that voice, video or photo-recording will take place and I have been informed of how/whether this recording will be transmitted/displayed.

4 I have been given information about the risks of my suffering harm or adverse effects and I agree to complete any required health screening questionnaire in advance of the study. I have been informed that I can contact the principal researcher or the principal supervisor should I wish to discuss any difficulties that arise as a result of taking part in this study. In signing this consent form I accept that medical attention might be sought for me, should circumstances require this.

5 I have been told how information relating to me (data obtained in the course of the study, and data provided by me about myself) will be handled: how it will be kept secure, who will have access to it, and how it will or may be used, including the possibility of anonymised data being deposited in a repository with open access (freely available).

6 I understand that if there is any revelation of unlawful activity or any indication of non-medical circumstances that would or has put others at risk, the University may refer the matter to the appropriate authorities.

7 I have been told that I may at some time in the future be contacted again in connection with this or another study.

Signature of participant……………………………………….…Date…………………………

Signature of (principal) investigator……………………………………………………Date…………………………

Name of (principal) investigator *[in BLOCK CAPITALS please]*
……………………………………………………………………………………………………

Appendix 7: Consent Forms

<u>CO-RESEARCHER CONSENT FORM</u>

I, the undersigned *[please give your name here*, *in BLOCK CAPITALS]*

……………………………………………………………………………………………….…
of *[please give contact details here, sufficient to enable the investigator to get in touch with you, such as a postal or email address]*

…….……………………………………………………………………………………………
hereby freely agree to take part in the study entitled - 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.
(UH Protocol number …………………………………………)

1 I confirm that I have been given a participant Information Sheet (a copy of which is attached to this form) giving particulars of the study, including its aim(s), methods and design, the names and contact details of key people and, as appropriate, the risks and potential benefits, how the information collected will be stored and for how long, and any plans for follow-up studies that might involve further approaches to participants. I have also been informed of how my personal information on this form will be stored and for how long. I have been given details of my involvement in the study. I have been told that in the event of any significant change to the aim(s) or design of the study I will be informed and asked to renew my consent to participate in it.

2 I have been assured that I may withdraw from the study at any time without disadvantage or having to give a reason.

3 In giving my consent to participate in this study, I understand that voice, video or photo-recording will take place and I have been informed of how/whether this recording will be transmitted/displayed.

4 I have been given information about the risks of my suffering harm or adverse effects and I agree to complete any required health screening questionnaire in advance of the study. I have been informed that I can contact the principal researcher or the principal supervisor should I wish to discuss any difficulties that arise as a result of taking part in this study. In signing this consent form I accept that medical attention might be sought for me, should circumstances require this.

5 I have been told how information relating to me (data obtained in the course of the study, and data provided by me about myself) will be handled: how it will be kept secure, who will have access to it, and how it will or may be used, including the possibility of anonymised data being deposited in a repository with open access (freely available).

6 I understand that if there is any revelation of unlawful activity or any indication of non-medical circumstances that would or has put others at risk, the University may refer the matter to the appropriate authorities.

7 I have been told that I may at some time in the future be contacted again in connection with this or another study.

Signature of participant………………………………….……Date…………………………

Signature of (principal) investigator…………………………………………………Date…………………………

Name of (principal) investigator *[in BLOCK CAPITALS please]*
……………………………………………………………………………………………………

PARTICIPANT CONSENT FORM

I, the undersigned *[please give your name here, in BLOCK CAPITALS]*

……………………………………………………………………………………………….…

of *[please give contact details here, sufficient to enable the investigator to get in touch with you, such as a postal or email address]*

…..………………………………………………………………………………………………

hereby freely agree to take part in the study entitled - 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.

(UH Protocol number ………………………………………)

1 I confirm that I have been given a Participant Information Sheet (a copy of which is attached to this form) giving particulars of the study, including its aim(s), methods and design, the names and contact details of key people and, as appropriate, the risks and potential benefits, how the information collected will be stored and for how long, and any plans for follow-up studies that might involve further approaches to participants. I have also been informed of how my personal information on this form will be stored and for how long. I have been given details of my involvement in the study. I have been told that in the event of any significant change to the aim(s) or design of the study I will be informed, and asked to renew my consent to participate in it.

2 I have been assured that I may withdraw from the study at any time without disadvantage or having to give a reason.

3 In giving my consent to participate in this study, I understand that voice, video or photo-recording will take place and I have been informed of how/whether this recording will be transmitted/displayed.

4 I have been given information about the risks of my suffering harm or adverse effects and I agree to complete any required health screening questionnaire in advance of the study. I have been informed that I can contact the principal researcher or the principal supervisor should I wish to discuss any difficulties that arise as a result of taking part in this study. In signing this consent form I accept that medical attention might be sought for me, should circumstances require this.

5 I have been told how information relating to me (data obtained in the course of the study, and data provided by me about myself) will be handled: how it will be kept secure, who will have access to it, and how it will or may be used, including the possibility of anonymised data being deposited in a repository with open access (freely available).

6 I understand that if there is any revelation of unlawful activity or any indication of non-medical circumstances that would or has put others at risk, the University may refer the matter to the appropriate authorities.

7 I have been told that I may at some time in the future be contacted again in connection with this or another study.

Signature of participant…………………………………….…Date…………………………

Signature of (principal) investigator…………………………………………………….Date…………………………

Name of (principal) investigator *[in BLOCK CAPITALS please]*

…………………………………………………………………………………………………

Appendix 8: Demographic details form

Demographic form

About you

The information will allow us to provide a description of the people who took part in this study. This information will be stored separately from any other information you will provide during this study and will not be linked to your responses in any way. For the following questions, please select one option, which is most descriptive of you, or write down your answer

Age range:

18-25 ☐, 26-35 ☐, 36-45 ☐, 46-55 ☐, 56-65 ☐, 66-75 ☐, 76-85 ☐, 86-95 ☐, 95+ ☐

Gender: Male ☐ Female ☐

Ethnicity:

<u>White</u>

English / Welsh / Scottish / Northern Irish

/ British ☐

Irish ☐

Any other White background, please describe_____

<u>Mixed / Multiple ethnic groups</u>

White and Black Caribbean ☐

White and Black African ☐

White and Asian ☐

Any other Mixed / Multiple ethnic background, please describe

_____

Another ethnic group _____

Arab ☐

Any other ethnic group, please describe _____

<u>Asian / Asian British</u>

Indian ☐

Pakistani ☐

Bangladeshi ☐

Chinese ☐

Any other Asian background, please describe _____

<u>Black / African / Caribbean / Black British</u>

African ☐

Caribbean ☐

Any other Black / African / Caribbean background, please describe _____

Nationality

UK Nationality (British Scottish, Northern Irish, Welsh, Cornish) ☐

Non-UK Nationality (Please state)

_____

Religion:

Muslim Sunni ☐

Muslim Shia ☐

Muslim other ☐ Please

state_____

What calendar year did you and/or your family migrate to the UK? _____

Education:

What is the highest degree or level of school you have completed? If currently enrolled, highest degree received.

University Higher Degree (e.g. MSc, PhD) ☐

Diploma in higher education ☐

A Level ☐

AS Level ☐

GCSE/O Level ☐

Other school (inc. school leaving exam certificate/matriculation) ☐

Other ☐

First degree level qualification including foundation degrees, graduate membership of a professional Institute, PGCE ☐ Standard/Ordinary (O) Grade / Lower (Scotland) ☐

Teaching qualification (excluding PGCE) ☐

Marital Status:

Single ☐   Married ☐   Divorced ☐   Widowed ☐   Separated ☐

Living Arrangements:

Living alone ☐ Living with family ☐ Other (please specify)

Employment Status:

Employed for wages ☐

A homemaker ☐

Self-employed ☐

Retired ☐

A student ☐

Unable to work ☐

Out of work and looking for work ☐

Out of work but not currently looking for work ☐

 Preferred pseudonyms?

Appendix 9: Debrief sheet

Debrief following participation in research

We really appreciate you taking the time to participate in this study. The aim of the study was to explore Muslim migrants experience of migration and the role of their religion during the process, particularly during trials, struggles and challenges. Your generous contribution will help make an important contribution to understanding the unique experiences of Muslim migrants and the resources that exist within their community.

What will happen next?

The data collected from the focus group discussions will be analysed collaboratively by the principal researcher, co-researchers and the supervising team. We will look at any themes or patterns that emerge from the discussion. We hope this information will help us to understand more about the unique experiences of Muslim migrants, the strengths and resources within the community and the importance and utility of religious beliefs and practices in their lives, particularly during trials and challenges.

We hope that this new knowledge will help us to keep in mind the existing strengths and resources that Muslim migrant communities hold and shape our health and community support services around these community perspectives and resources. Similarly, we hope that by exploring the utility of religion in the Muslim migrant community, we can shape health and community services to consider religious and spiritual practices in their work with Muslim service users as a means of supporting people to rely on resources that pre-exist in their lives.

The results will be written up and disseminated and the information from this study may also support discussions between mainstream services and the Muslim community, to help support more collaboration between them.

Furthermore, this study was designed as a Participatory Action Research study and was co-created alongside multiple Muslim migrant co-researchers, who took part in designing the study, participating in the focus group, analysing data and disseminating the findings.

PAR is a method of co-production that advocates for a partnership between researchers and communities in a manner that leads to action for change. An important part of this project will be using the themes derived from the study to carry out an action that involves creating a resource to be shared in relevant spaces such as community spaces, health services and academia. For details of the actions resulting from this research, please get in touch with us using the details outlined below.
If you have any questions about any aspect of this research, please get in touch using the following contact details:

Tanveen Choudhury – Principal researcher
Tc21abh@herts.ac.uk
Abigail Taiwo – Principal supervisor
a.o.taiwo@herts.ac.uk

Things to remember
- You have the right to withdraw from the study at any time before the analysis starts.
- The information we have gathered will be kept anonymous and confidential within the limits already explained to you.
- You are entitled to have a summary of the research findings. This will be made available upon your request when the study is complete.

Sources of further support
The process of talking may have left you feeling a range of emotions and feelings. You might find it helpful to make use of a number of sources of support:
- Speaking with someone you know who you trust, such as your own family and friends.
- Your GP – Please consider contacting your GP if you are feeling low or anxious.
- Psychological therapies – If you think that you may benefit from engaging in a talking therapy (such as cognitive behavioural therapy), then you may wish to consider self- referring to your local psychological therapies service or asking your GP to refer you. To find your nearest service, you can search on the   NHS choiceswebpage: https://www.nhs.uk/Service-Search/Psychological-therapies- (IAPT)/LocationSearch/10008

- NHS Direct – NHS Direct delivers telephone and internet information and advice about health, illness and health services, day and night, direct to the public. Call 111or go to www.nhsdirect.nhs.uk
- Samaritans This is a 24 hour a day, free and confidential helpline for anyone experiencing any emotional distress. Freephone: 08457 909090; Website: www.samaritans.org
- MIND is a leading mental health charity in England and Wales. The Mind Info Line offers confidential help on a range of mental health issues. Call 0300 123 3393 or go to www.mind.org.uk

Muslim based organisations/resources for support:

- Inspirited Minds: https://inspiritedminds.org.uk/get-help/

Appendix 10: Excerpt from reflective journal: *Power struggles, letting go of control, trust*

Date: 24.01.24 - Conversation with [...]

I am anxious to stay as close to PAR as possible, which means trying to get everyone's perspective on things and manage the group dynamics so it's fair/equal. Today, an experience with a co-researcher highlighted some power struggles and potentially the differing needs for support and structure in this kind of project, which is probably made worse by the time pressures of this project.

I've been trying a flexible approach to the project, but my co-researcher wants me to take more leadership and structure. I'm struggling with the idea of not wanting to dismiss her ideas but also feeling the need for a less rigid structure and working together more.

I am wondering if everyone else is on board with her structured approach and whether we were mixing her personal development goals that she shared in the group with the project's aims or at least the aims of the resource we are trying to create. I need to also consider the thoughts and feelings of the other co-researchers.

Having spoken to her now I found she took the conversation well and I felt it was a productive conversation and we are now on the same page. I heard her enthusiasm for the potential for the resource and wanting to make the best use of time but also appreciated that she could see we need to make decisions together with the other co-researchers and this can take some time and encouragement as people process at different rates and availability may also differ.
I'm relieved that the conversation was taken well, and this made me reflect on my own process - had I underestimated her ability to handle feedback? My doubts stems from a fear of creating conflict or being unjust and getting PAR wrong. I feel a bit ashamed for not trusting the team more and feel like this comes from differentiating myself as the principal researcher and not trusting the team and relationships that we continue to develop. I need to see my co-researchers as true partners, working alongside me and I need to let go of trying to control too much and be responsible for everything. Sharing this with other co-researchers will make us a more cohesive team and through this I have reinforced the importance of trust, open communication, and shared responsibility in collaborative research. It feels like staying close to these principles will help build a feeling of working in community with each other and support each other in this research.

Appendix 11: Excerpt from Reflective Journal: *Community and faith*

Date: 30.10.23

Today I felt a real sense of community within our research team. Global events of the world right now were named in the session and some people shared their distress over these events. I noticed we were all, including myself, being cautious.

It reminded me we often grapple with what can be said and what can't and as I write this, I recognize that even in a safe place like this, I frequently overthink due to the reality of state surveillance and how Muslims are portrayed in the West. I wondered how this feels for my co-researchers and if we are truly allowed to express our pain and have it heard in a non-pathologizing way.

One co-researcher shared a beautiful dua from the Quran and the group shared a moment of silence that stemmed organically following this recitation. The shared silence made me realize how much is communicated without words and even this silence reflects both the restrictions that prevent true expression, yet also creates a space of understanding and solidarity.

I am reminded of a paper I screened for my SLR where silence during research interviews was an act of resistance from people who have very little power in the world – here it felt like a moment taken from the daily grind to pray together from our hearts for those in the occupied territories – this felt to me like a collaborative and shared resistance and reminded me of the hadith: "I heard the Messenger of Allah (︎) say, 'Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." [Muslim]' This shared grief shifted our relationship and trust is forming between us. We face so many of the same struggles as Muslims and migrants. Handing everything over to Allah, we do what we can practically and hold onto hope. This research is starting to show me the power of community and faith.

Appendix 12: LMS risk form

SCHOOL OF LIFE AND MEDICAL SCIENCES
UNIVERSITY OF HERTFORDSHIRE

Ref No.	
Date	
Review Date	
	OFFICE USE ONLY

Life and Medical Sciences Risk Assessment

The completion of this is an integral part of the preparation for your work, it is not just a form to be completed, but is designed to alert you to potential hazards so you can identify the measures you will need to put into place to control them. You will need a copy on you when you carry out your work

General Information					
Name	Tanveen Choudhury	Email address	tanveen.choudhury4@herts.ac.uk	Contact number	07903 818636
Supervisor's name (if student)	Dr Abigail Taiwo	Supervisor's e-mail address	a.o.taiwo@herts.ac.uk	Supervisor's contact number	01707 286322

Activity	
Title of activity	Major research project: Lost and found - Muslim migrant's experience of migration and the role religion plays in this journey.
Brief description of activity	This activity will involve human participants and use a focus group method. Some participants will be involved in consultation meetings to design the project, a focus group discussion where they will take part in a group discussion on the topic of interest, analysing transcripts of these interviews collaboratively, discussing themes that emerge from the research as a group and agreeing on how to use and disseminate research findings. Another group of participants will only be involved in the focus group discussion.

		These activities will be carried out via online video sessions using Microsoft Teams. The focus group will be on participants stories of migration. It is anticipated that there may be some sensitive content revealed while expressing their stories.
		The focus group and consultation sessions will be recorded via Microsoft Teams record function. This will be linked to the University of Hertfordshire secure OneDrive, so recordings are saved directly onto this secure storage system. A further measure of security is that the meetings and OneDrive will be accessed via an encrypted and password protected laptop.
		Participants will be recruited by word of mouth through trusted networks (e.g. WhatsApp groups related to migration / Muslim population).
Location of activity		Online via Microsoft Teams.
Who will be taking part in this activity		Principal research, principal supervisor, two external supervisors, participants, technical staff.

Types of Hazards likely to be encountered				
x Computers and other display screen	☐ Falling objects	☐ Farm machinery	☐ Fire	☐ Cuts
☐ Falls from heights	☐ Manual handling	☐ Hot or cold extremes	☐ Repetitive handling	☐ Severe weather
☐ Slips/trips/falls	x Stress	☐ Travel	☐ Vehicles	☐ Workshop machinery
x Psychological distress (to interviewer or interviewee)	x Aggressive response, physical or verbal	☐	☐	☐
Other hazards not listed above	Confidentiality			

Risk Control Measures

List the activities in the order in which they occur, indicating your perception of the risks associated with each one and the probability of occurrence, together with the relevant safety measures.
Describe the activities involved.
Consider the risks to participants, research team, security, maintenance, members of the public – is there anyone else who could be harmed?
In respect of any equipment to be used read manufacturer's instructions and note any hazards that arise, particularly from incorrect use.

Identify hazards	Who could be harmed? *e.g. participants, research team, security, maintenance, members of the public, other people at the location, the owner / manager / workers at the location etc.*	How could they be harmed?	Control Measures – what precautions are currently in place? *Are there standard operating procedures or rules for the premises. Are there any other local codes of practice/local rules which you are following, eg Local Rules for the SHE labs? Have there been agreed levels of supervision of the study? Will trained medical staff be present? Etc*	What is the residual level of risk after the control measures have been put into place? *Low Medium or High*	Are there any risks that are not controlled or not adequately controlled?	Is more action needed to reduce/manage the risk? *for example, provision of support/aftercare, precautions to be put in place to avoid or minimise risk or adverse effects*
Computers and other display screen	Participants and Researcher	Screen fatigue - prolonged use of computer for the purpose of this research - eye strain, strain on body when sitting at a desk/screen	A document keeping safe using computer screens and for online meetings will be shared with participants. Participants will be given the opportunity to discuss any additional needs or support they need to attend online meetings safely. Focus group interviews will be limited to 60 minutes and group meetings longer than 90 minutes will have a break	Low - Participants will be using their own personal devices to attend the meetings so will not be introduced to anything new or out of their comfort zone.	No	No

		for an hour at a time.	factored in to allow participants time away from the screen. Researcher will be using DSE guidelines.			
Psychological distress (to interviewer or interviewee) (Focus groups)	Participants	Participants - Discussing sensitive issues, personal stories.	Participants will see the focus group questions prior to taking part so they can think about what they are comfortable sharing as a part of the research. Participants will be given an information sheet with all information relevant to the research to allow themselves to make a fully informed decision about partaking in the research and be made aware that involvement Is voluntary, and they can withdraw at any given time without explanation.	Low	No	No
Aggressive response, physical or verbal (Focus groups)	Researcher	Principal researcher - There is a risk of verbal aggression if conflict arises.	The principal researcher with be supported via the supervisory team through supervision meetings. It is the responsibility of the principal researcher to organise these meetings and reach out for additional support.			
Aggressive response, physical or verbal (Group work / discussions)	Participant and principal researcher	Participants: There is a risk of conflict arising between people and of confidentiality being maintained outside of the group setting. Researcher: There is a possibility of conflict arising between researcher and group members.	Participants will be supported in the following ways: • A conduct agreement that all participants agree to, to be respectful toward each other. • A conflict management plan - participants will be made aware who to contact in case conflict arises between people. There will also be steps to conflict management outlined. • In the event of conflict with the principal researcher, participants will have the opportunity to contact the principal supervisor. • Participants will be made aware of their right to withdraw from the research at any given time.			

			Principal researcher – The researcher will be supported by the principle supervisor and supervisory team to think about conflict and participants will be made aware they can contact the principal supervisor to discuss any concerns, to allow for transparency and reflexivity in the research process.			
Stress	Principal researcher	Navigating difficulties related to group dynamics, decision making, lengthy process of analysis.	Supervisory team in place to support with process of carrying out this research and offer reflective spaces. We will have a document outlining respectful communication and how to address conflict. The supervisory team will support with planning the stages of analyses and setting realistic goals.	Low	No	No
Confidentiality	Participants	This research involves group discussions and therefore we need to consider confidentiality is maintained outside of the group setting. Participants will see each other online and be privy to information shared during the focus group. The participants who will be involved in analysis will see a transcript of the focus group discussion.	Full disclosure of the risks of taking part will be shared with participants via the participant information sheet and they will be given full autonomy to take part or withdraw from the research. Confidentiality agreements will be included in the information sheet and shared with participants and their agreement sought through the consent form. Video and audio recordings will be saved via Microsoft Teams onto the principal researchers University of Hertfordshire linked OneDrive account. Protocol for online meetings and ensuring people are in a private space and not overheard will be outlined in the participant information sheet and agreement from participants will be shared with participant prior to the research.	Medium - In this research it is difficult to control participant's actions. However, by seeking agreement to keep information shared in the group confidential, the expectations from the group will be established.	No	Support will be offered to participants in case of a breach of confidentiality (perpetuated by a participant or experienced by a participant). We will adhere to data protection information governance policies.
List any other documents relevant to this application		Participant information sheet, participant consent sheet, participant debrief sheet, keeping safe during online meetings. Life and Medical Sciences Health and Safety documents.				

Signatures					
Assessor name	Tanveen Choudhury	Assessor signature	*Tanveen Choudhury*	Date	15/06/2023
Supervisor, if Assessor is a student	Dr Abigail Taiwo	Supervisor signature	*A.O.Taiwo*	Date	24/07/2023
Local Health and Safety Advisor/ Lab Manager	Alex Eckford	Local Health and Safety Advisor/ Lab Manager signature	Alex Eckford	Date	26th July 2023

Appendix 13: Payment agreement between participants and university

<u>**Agreement to be completed between trainee and any volunteer or consultant to research**</u>

**AGREEMENT FOR VOLUNTEERS & LAY
MEMBERS INVOLVEMENT IN RESEARCH**

Doctorate in Clinical Psychology research study:
Title: 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey.
This research project is a study based at the University of Hertfordshire. The researcher is Tanveen Choudhury. The purpose of the study is to explore Muslim migrant's experience of migration and the role religious beliefs and practice play in making sense of experiences, struggles, challenges and trials related to migration. Payment will be made to the participating volunteers for their participation in meetings. These meetings will be agreed in advance with participant volunteers. The project will finish on 31/05/2024.
This form must be completed by the participating volunteer before payment can be made. Any queries concerning this agreement should be referred to the relevant Head of Research Centre at the University of Hertfordshire
Between: **The University of Hertfordshire**

And
Name   **(The "Participating Volunteer")**

Address
Tel No.
Email Address

ACTIVITY   Volunteer for Doctorate in Clinical Psychology
                            research study

The **Participating Volunteer** has agreed to assist the University by voluntarily taking part in the research **Activity**.
1.   The Activity to be undertaken is described below and it is the Activity for which you have given your consent/agreement.
To participate in two separate focus group discussions as a part of the research project titled 'Lost and found' Muslim migrant's experience of migration and the role religion plays in this journey. Each group will last between 60-90 minutes.
There will be no requirement for the participating volunteer to attend all meetings or take part in all activities.

CONFIRMATION OF ATTENDANCE
2.   The Researcher will confirm the Participating Volunteer has attended the Activity outlined above.

PAYMENT
3.   The Participating Volunteer will receive a participation payment of £20 for each focus group in the form of vouchers/one-off payments for completion of the activities described above. Payment will not be made for any activities in which the Participant did not participate at all.
RELATIONSHIP BETWEEN THE UNIVERSITY AND THE PARTICIPATING VOLUNTEER

4.   **The University does not regard the Participating Volunteer as an employee of the University nor as a worker, and the payment made to the Participating Volunteer for the participation is not made with respect to any employment relationship with the University.**

5.   **The Participating Volunteer is advised that it is their personal responsibility to declare any payment for participation to HM Revenue & Customs under Self-Assessment, if that is appropriate to their personal circumstances. The University will not deduct income taxes from the payment.**

SIGNED FOR AND ON BEHALF OF THE UNIVERSITY

The signatory for the University confirms they have authority to enter into this agreement on behalf of the University e.g., Principal Investigator

SIGNED   …………………………………………

PRINT NAME …….....…………...………………

Position at   …………………………………………………

UH

DATE   ……………....…....………………..………...

SIGNED BY THE PARTICIPATING VOLUNTEER

I acknowledge receipt of a copy of this agreement and accept its terms.

SIGNED   …………………………………………………………………...

PRINT NAME   …………………...…………………………………………………...

DATE   …………………………………………………………………...

Agreement to be completed between trainee and any volunteer or consultant to research

**AGREEMENT FOR VOLUNTEERS &
LAY MEMBERS INVOLVEMENT IN
RESEARCH**

Doctorate in Clinical Psychology research study:

Title: Lost and found - exploring Muslim migrant's experience of migration and the role religion plays in this journey.

This research project is a study based at the University of Hertfordshire. The researcher is Tanveen Choudhury. The purpose of the study is to explore Muslim migrant's experience of migration and the role religious beliefs and practice play in making sense of experiences, struggles, challenges and trials related to migration. We hope to use our findings to develop a resource that benefits the mental health of the Muslim community, particularly people with experiences of migration.

Payment will be made to the participating volunteers for their participation in meetings and other research involvement activities. These meetings will be agreed in advance with participant volunteers. The project will finish on 01/08/2024.

This form must be completed by the participating volunteer before payment can be made. Any queries concerning this agreement should be referred to the relevant Head of Research Centre at the University of Hertfordshire

**Between: The University of
                Hertfordshire**

And

Name   **(The "Participating
                                         Volunteer")**

Email
Address

ACTIVITY   Volunteer for Doctorate in Clinical
Psychology research study

The **Participating Volunteer** has agreed to assist the University by voluntarily taking part in the research **Activity**.

1.   The Activity to be undertaken is described below and it is the Activity for which you have given your consent/agreement.

1.   To take act as consultants to the design of the study – this will be carried out in consultation meetings.

2.   To inform and decide with fellow participant volunteers, how stories/experiences will be explored and the method of analysis.

3.   To participate in the discussion and/or interviews of experiences and stories of coping as participants.

4.   To contribute to analysis of date elicited from our discussions and/or interviews.

5.   To contribute to the formation of a resource to be delivered to the community of interest.

6.   To contribute to the evaluation of the impact of the resource delivered to the community of interest.

7.   To contribute to the dissemination of findings from this project.

There will be no requirement for the participating volunteer to attend all meetings or take part in all activities.

CONFIRMATION OF ATTENDANCE

2.   The Researcher will confirm the Participating Volunteer has attended the Activity outlined above.

PAYMENT

3.   The Participating Volunteer will receive a participation payment of £20ph in the form of vouchers/one-off payments for completion of the activities described above. Payment will not be made for any activities in which the Participant did not participate at all.

RELATIONSHIP BETWEEN THE UNIVERSITY AND THE PARTICIPATING VOLUNTEER

4.   **The University does not regard the Participating Volunteer as an employee of the University nor as a worker, and the payment made to the Participating Volunteer for the participation is not made with respect to any employment relationship with the University.**

5.   **The Participating Volunteer is advised that it is their personal responsibility to declare any payment for participation to HM Revenue & Customs under Self-Assessment, if that is appropriate to their personal circumstances. The University will not deduct income taxes from the payment.**

SIGNED FOR AND ON BEHALF OF THE UNIVERSITY

The signatory for the University confirms they have authority to enter into this agreement on behalf of the University e.g., Principal Investigator

SIGNED   ……………………………………………

PRINT NAME   ……………………………………………

Position at UH   ……………………………………………………

DATE   …………………………...…………….…………..

SIGNED BY THE PARTICIPATING VOLUNTEER
I acknowledge receipt of a copy of this agreement and accept its terms.
SIGNED   ………………………………………………………...
PRINT NAME   …………………...…………………………………...
DATE   ……………………………………………………...

Appendix 14: Additional research funding form

Doctorate in Clinical Psychology Additional QR Funding for MRP Support Application

Name of principle applicant and cohort: Tanveen Choudhury – Cohrot '21
Supervisor(s):
Dr Jacqui Scott (Principal supervisor 1)
Dr Abigail Taiwo (Principal supervisor 2)
Dr Angela Byrne (External supervisor)
Dr Jade Templer (External supervisor)

Please provide a brief background to the project you would like funding for (max 300 words):
Title: Lost and found – exploring Muslim migrant's experience of migration and the role of religion on this journey.

Muslim migrants report leaning on their religious world view and practice in navigating their experiences (Scott, 2017). The most popular measure of religious coping is based on a White, Christian sample (Pergament, 2000) rendering it unrepresentative of a diverse population, like the Muslim migrant population. It is well documented that individuals who migrate experience numerous stresses that have an impact on mental health and are often the most vulnerable in society (Bhugra and Becker, 2005, Fazel et al, 2012). Although not all migrants are from ethnic minority groups, a significant proportion is (Bhugra and Becker, 2005) but despite often having the most need for mental health support within services and experiencing barriers to accessing services, Black, Asian and Ethnic Minority (BAME) populations are often underrepresented in research (Farooqi et al, 2022).

Given that service user (SU) involvement is an integral part of developing services (Department of health, 2009; Health and social care act, 2012) it is important to consider ways to involve diverse communities in this process in a non-tokenistic way (Telford et al, 2002). This study will take a Participatory Action Research (PAR) approach with Muslims, involving them as a co-researcher (CR) from design to analysis, so they can inform others of their experience of migration and the role religion plays in this journey. It will use a qualitative focus group method to help CR's decide what ways the research can best be conducted. The CR will also be invited to analyse the research collaboratively in line with the PAR ethos.

What would you want to use funding for, should your application be successful? (max 200 words):
Should application for funding be successful, it will be used to compensate co-researchers and participants on this project for consultation spaces, participation in the research and contribution to analysing data. The application is to enable a significant level of collaboration in this research, in line with the PAR method.

An outline of consultation spaces is provided here where spaces will be between one and two hours per space:

There were 11 potential consultants/co-researchers recruited at the start of this project. Of this number, 6 individuals attended and agreed to co-research the project from design to analysis. The remaining individuals who were recruited to the research will be invited to join in consultation 3 (sharing stories, gathering data).

How could the additional funding support closer alignment with UH DClinPsy course values and commitments of accessibility, equity, inclusion, participation, anti-racism, decolonising and social justice? (max 300 words): Researchers are often perceived as extracting information, knowledge and expertise from communities without placing value on the effort of the community. In the context of colonization, when this process is enacted upon BAME communities, there is a danger of further alienating these communities in a way that mirrors colonial history. Inadequate renumeration also mirrors the social disadvantages faced by marginalised groups, for example in employment. Additionally, the current cost of living crisis places an ethical responsibility on academic institutions and researchers to seek out means of adequately renumerating consultants and/or co-researchers for their time and commitment to a project.

This project is designed as a PAR project, which by design is aligned to UH DClinPsy course values increasing accessibility, participation, decolonising of 'knowledge' opportunities for a marginalised group.

How could the additional funding potentially increase the reach and impact of the research? (max 200 words): The target of this research project is to include a marginalised Muslim, migrant population in co-producing knowledge and resources to address the issue identified by the research. Participation and decolonisation are key aspects of this project and given the difficulty of accessing the Muslim population in mental health services, additional funding will allow me to fully involve co-researchers and adequately compensate them for their expertise. It is important to keep in mind that these communities often have poor experiences of mental health services, research and academia and therefore payment for their input is one way of building trust in systems and more confidence in seeing things change.

The novelty of this project is the PAR approach that is a liberatory method, therefore increases the impact of the project by empowering co-researchers to continue social action after this research is completed. In conclusion, additional funding makes it possible to ethically carry out the research to completion.

Please provide a breakdown of costs in terms of staff, equipment, consumables, training & other:

What requested	Cost	Notes
6 co-researchers paid for 10 hours participation at a rate of £20/hour	£1200	
5 participants paid for 2 hours participation at a rate of £20/hour	£200	
Total	£1400	

Please submit via email to:
Dr Lizette Nolte, Research Lead, UH DClinPsy l.nolte@herts.ac.uk by **6ᵗʰ March 2023**

Doctorate in Clinical Psychology Additional QR Funding for MRP Support Application

Name of principle applicant and cohort: Tanveen Choudhury – Cohrot '21
Supervisor(s):
Dr Abigail Taiwo (Principal supervisor)

Dr Angela Byrne (External supervisor)
Dr Jade Templer (External supervisor)

Please provide a brief background to the project you would like funding for (max 300 words):
Title: Lost and found – exploring Muslim migrant's experience of migration and the role of religion on this journey.

Muslim migrants report leaning on their religious world view and practice in navigating their experiences (Scott, 2017). The most popular measure of religious coping is based on a White, Christian sample (Pergament, 2000) rendering it unrepresentative of a diverse population, like the Muslim migrant population. It is well documented that individuals who migrate experience numerous stresses that have an impact on mental health and are often the most vulnerable in society (Bhugra and Becker, 2005, Fazel et al, 2012).

Although not all migrants are from ethnic minority groups, a significant proportion is (Bhugra and Becker, 2005) but despite often having the most need for mental health support within services and experiencing barriers to accessing services, Black, Asian and Ethnic Minority (BAME) populations are often underrepresented in research (Farooqi et al, 2022). Given that service user (SU) involvement is an integral part of developing services (Department of health, 2009; Health and social care act, 2012) it is important to consider ways to involve diverse communities in this process in a non-tokenistic way (Telford et al, 2002). This study will take a Participatory Action Research (PAR) approach with Muslims, involving them as a co-researcher (CR) from design to analysis, so they can inform others of their experience of migration and the role religion plays in this journey. It will use a qualitative focus group method to help CR's decide what ways the research can best be conducted. The CR will also be invited to analyse the research collaboratively in line with the PAR ethos.

What would you want to use funding for, should your application be successful? (max 200 words):
Should application for funding be successful, it will be used to compensate co-researchers and participants on this project for consultation spaces, participation in the research and contribution to analysing data. The application is to enable a significant level of collaboration in this research, in line with the PAR method.

How could the additional funding support closer alignment with UH DClinPsy course values and commitments of accessibility, equity, inclusion, participation, anti-racism, decolonising and social justice? (max 300 words):

How could the additional funding potentially increase the reach and impact of the research? (max 200 words):
An outline of consultation spaces is provided here where spaces will be between one and two hours per space:

There were 11 potential consultants/co-researchers recruited at the start of this project. Of this number, 6 individuals attended and agreed to co-research the project from design to analysis. The remaining individuals who were recruited to the research will be invited to join in consultation 3 (sharing stories, gathering data).

How could the additional funding support closer alignment with UH DClinPsy course values and commitments of accessibility, equity, inclusion, participation, anti-racism, decolonising and social justice? (max 300 words):
Researchers are often perceived as extracting information, knowledge and expertise from communities without placing value on the effort of the community. In the context of colonization, when this process is enacted upon BAME communities, there is a danger of further alienating these communities in a way that mirrors colonial history. Inadequate renumeration also mirrors the social disadvantages faced by marginalised groups, for example in employment. Additionally, the current cost of living crisis places an ethical responsibility on academic institutions and researchers to seek out means of adequately renumerating consultants and/or co-researchers for their time and commitment to a project.

This project is designed as a PAR project, which by design is aligned to UH DClinPsy course values increasing accessibility, participation, decolonising of 'knowledge' opportunities for a marginalised group.
The target of this research project is to include a marginalised Muslim, migrant population in co-producing knowledge and resources to address the issue identified by the research. Participation and decolonisation are key aspects of this project and given the difficulty of accessing the Muslim population in mental health services, additional funding will allow me to fully involve co-researchers and adequately compensate them for their expertise. It is important to keep in mind that these communities often have poor experiences of mental health services, research and academia and therefore payment for their input is one way of building trust in systems and more confidence in seeing things change.

The novelty of this project is the PAR approach that is a liberatory method, therefore increases the impact of the project by empowering co-researchers to continue social action after this research is completed. In conclusion, additional funding makes it possible to ethically carry out the research to completion.

Please provide a breakdown of costs in terms of staff, equipment, consumables, training & other:

What requested	Cost	Notes
6 co-researchers to be paid for a debrief/evaluation session as per the PAR protocol.	£200	
Total	£200	

Please submit as appendix to your MRP proposal, and at the same time to the Research Lead via email to: Dr Lizette Nolte, UH DClinPsy l.nolte@herts.ac.uk

Appendix 15: Coding sample – Systematic Literature Review

Name	Description	Sources	References
'islamic fundamentalism' blamed for muslims mistreatment in new country and their un-integration		1	1
'muslim ban' as a personal afront to transnational identity		1	1
101Religious practices and perspectives are gendered.		26	79
102Multiple layers of discrimination impacts on Muslim migrants practise of religion and their religious identity		24	71
103'Ummah' Religious affiliation leads to unity amongst Muslims that		16	43

transcends global differences.			
104Identification with Islam and practise of religion.		22	54
105distancing from islam		7	31
106Religious identity evolves post-migration		0	0
107The multiple uses of the Masjid (Mosque)		8	16
108the relationship to god connection to god and perceptions of god		16	47
109Religion is something to be passed on across generations.		0	0
110'Practising religion as I want'		11	24
111Religious struggle following migration loneliness, perception of difficulties and abuse.		0	0
911 does not belong to us or islam		1	1
911 impacts practice of religion due to people's opinions and fears		1	1
911 leading to closer to islam		2	2
911 LEADS TO DISTANCING FROM RELIGION		1	1
abuse		1	1
abuse of women in native country physical, sexual, verbal		1	1
accepting constructed status of migrant as outsiders in the new country		1	1
activities in the mosque with other muslims relieves boredom and relives longing for family		1	1
ADOPTING ASPECTS OF NEW COUNTRY		1	1
afghan stereotype as taliban has not been hardened into official practise		1	1
all sources of support are from god		1	1
allah gives hope to muslim migrants		1	1

anti-muslims anti-arab sentiments leave women refugees fearful		1	2
asking god for help		1	1
assembling together on weekend for religious activities is a form of gratitude to god for chance to live another day as a better person		1	1
attempted suicide		1	3
attending religious services in native country to be closer to god		1	1
avoiding thinking about religion and dealing with practical needs post-migration		1	2
bangladeshi women avoid talking about purdah and hijab as it is considered a personal topic		1	1
bangladeshi women confused why so many bangladeshi women have started wearing hijab		1	1
becoming a better muslim		1	1
being a good guest and playing by the rules		1	1
being connected to god will make us better people and make our attitude towards other people better too		1	1
being different kinds of people in different situations		1	2
being good guests in the host country		1	1
being labelled with religion		1	1
being made to feel like an outsider in the new country		1	1
being persecuted for being muslim		1	1
being questioned about ones dress as a muslim		1	1
belief that crimes against humanity in this world will not go unnoticed in the next - higher purpose		1	1

belief that god will get them through their troubles		1	1
believe in god but feeling betrayed by god due to suffering experienced		1	1
belonging through shared culture from same country		2	2
bosnian liberal approach to practices of islam post migration		1	1
bosnian muslims see war on irag as direct attack on islam		1	1
bosnians think war on iraq was not due to islamophobia but for oil		1	1
can't become european - eurpope should do more to accept muslims the way they are		1	1
cannot abandon god		1	2
challenge		1	2
challenges forming friendships with americans		1	2
challenges of limited english language		1	1
challenging interpretation of islam one grew up with		2	4
CHANGE IN PERSPECTIVE POST MIGRATION		1	1
choice in religion		1	2
choosing to go to turkey due to cultural similarity		1	1
choosing to migrate to turkey		1	3
choosing to wear headscarf		5	6
christian migrants treated better and not labelled like migrant from iran		1	1
closeness to god helps muslims get through post disastor		1	1
closer to god through prayer and islam remains in heart - religion as source of strength		1	1
closure of mosques during covid-19 led to muslim migrants feeling		1	1

isolated away from community			
comfort and hope provided by prayer		1	2
communicating religious needs forms bicultural understanding and accomodation		1	1
community connections are slowly eroding post migration		1	1
community means helping each other and turning to community for support		1	2
comparing christianity to islam to make islam more acceptable		1	1
compromising some religious beliefs and practices		1	1
conditional nature of belonging in the new country		1	1
connection to god - thankfulness and closeness		1	1
connection to religion		1	1
connection to religion as important		1	1
consolidating muslim identity as a collective action		1	1
contextualising the muslim ban for classmates, the counternarrative of 'those countires have terrorists' and including the financial benefit argument of usa dictating who it excludes argument		1	1
continuing to practice religion and prayer under new circumstances		1	1
contributing money or looking after the mosque means god will make you stronger		1	1
copuntry migrated to impacts social identity and practice or leaving practices of islam		1	1
corporations capitalising on muslim women for		1	1

financial gain and foreground muslim women in a non-muslim gaze		1	
covid restictions challenge muslim practices of faith and islamic culture		1	3
criticism of american foreign policy as not linked to being muslim but as a valid criticism of it		1	1
cultural practices of native country being seen as inferior by new country		1	1
cultural proximity to muslim culture		2	2
culture and identity are inseparable		1	1
CULTURE AS OPPRESSING WHILE RELIGION ENCOURAGED OPENESS		1	1
culture not being understood by americans		1	2
death in war seen as 'god's will' and aids adaptation		1	1
depression post migration		1	2
deserve abuse		1	2
deviation from islamic practice of dowry giving		1	1
difference		2	2
difference between being religious and being fanatical		1	1
differences in how muslims see islam - rigid and adapatable		1	1
different constructions of the hijab between first and second generation muslims migrant women		1	1
difficulties are a test of faith		1	1
difficulties finding halal food		1	1
difficulties practising religious traditions		3	5
difficulty finding space to pray and do wudu	Shame related to washing feet in sink that some people don't understand why you would do that	1	1

disconnecting from other muslims who make judgements		1	1
discriminated by customers for wearing a hijab		1	1
discrimination afghan migrants to india have to pay more rent than the locals		1	1
discrimination based on religious dress muslim women veil		7	11
discrimination because of hijab		1	1
discrimination being left out of group work		1	1
discrimination from health providers, being called offensive names		1	1
discrimination getting a job due to being muslims		1	1
discrimination leads to muslim migrant student choosing a different course		1	1
discrimination like xenophobia and islamophobia are barriers to good mental health		4	6
discrimination of bengali muslim migrants as bangladeshi infiltrators		1	1
discrimination xenophobia islamophobia		2	4
distancing from islam to be accepted then reconstructing muslim female identity		1	1
distancing oneself from islam leads to better treatment		1	3
diverse muslim migrants feel they are seen as a homegeneous group of 'muslim immigrants'		1	1
divorce under german law does not mean divorce under islamic, religious law		1	2
divorced women lose custody of their children as sharia courts don't give any money or accomodation		1	1

divorced women's children are seen as their fathers so women's parents don't accept them		1	1
doing things like wearing veil because i want to not because everyone else does it		1	1
dscrimination based on muslim identity as a common experience for muslim women		1	1
eastern europeran immigrants treated better		1	1
educating others about islam		1	1
engagement with an online community of other muslims navigating their faith helps to reassure oneself on religion and represent the religion ot others.		1	1
ethnic tribes influence on practices of islam in muslim migrant community		1	1
drawing upon faith during war		1	1
examining ones belief in god		1	1
examining ones beliefs to find a balance		1	1
experience of being a minority in faith		1	1
experiences of discrimination		2	4
faculty not trusting muslim migrant students grades transcript		1	1
faith		1	1
faith helped to survive		1	2
faith makes life easier and is a support during problems		1	1
family disagreeing with religious clothing choices		1	1
father pushes kids and family to practice religious traditions and this leads to not feeling religion in the heart		1	1
father's enforcement of religion leaves one		1	1

feeling restricted and without choices			
favourable living conditions counters experiences of discrimination		1	1
fear of discrimination because of hijab prior to migration		1	1
FEAR OF PLANNING FOR THE FUTURE		1	1
feeling ashamed after being harrassed while praying		1	1
feeling conflicted about wearing a hijab		1	3
FEELING LIKE PEOPLE HATE US IN THE POST MIGRATION COUNTRY		1	1
feeling like we beling to the new community		1	1
feeling othered by microaggressions how they look at us, talk to us.		1	1
first and second generation muslim women differ on religious identification levels and political activism		1	1
first generation migrants live islam in private second generation live islam in public sphere		1	1
fleeing persecution		1	1
flexibility in beliefs and beliefs are unresolved		1	1
following religious traditions and habits as a means of becoming a better person		1	1
forbidden, sin, wrong		1	2
freedom of speech as important part of favourabole living conditions		1	1
french law prevents women from wearing hijab in institutions		1	1
gaining cultural capital by knowing the language and politics of new country		1	1

gender based cultural shock - women respected in islam religion		1	1
gender based violence is everywhere		1	1
gender boundaries in islam are a part of following religion		1	1
gender interactions that are incongruent with religious beliefs of muslims		1	1
gendered discrimination within muslim community - people can be judgemental		1	1
gendered expectations around marriage		1	1
gendered expectations around motherhood post migration - expectations of culture and native community		1	2
gendered limitations on girls and women in afganistan		1	1
getting older leads to religion becoming more important		1	1
god a protector		1	1
god as protector in islam		1	1
god as reliable		1	1
god as someone to talk to and who listens		1	1
god will not challenge more than one is capable of withstanding		1	1
god will not judge me because of how i am		1	1
GOING BACK TO NATIVE COUNTRY		1	1
going to mecca for hajj gives muslim migrants more respect in their native communities		1	2
help with language		1	1
hetero and cis normativity		1	3
hiding ones identity to fit into society		1	3
hiding practice of religion		1	1
hijab as an identifier of who you are		2	3
hijab as something that identifies one as muslim		1	1

and hinders ability to connect to wider society			
hijab changed from representing values to just a piece of cloth on ones head		1	1
HOPE FOR THE FUTURE		1	2
hope to return home		1	1
i would rather be informed than misinofrmed about religious oppression		1	1
identity		1	2
identity as multifaceted		1	1
ideological level exclusion and apartheid like system		1	1
if you consider yourself religious should follow the religion		1	1
immigrants and muslims negative islamophobic experiences are not centred		1	1
important to represent muslim women as they are to tackle misunderstaning between the two communities		1	1
individual relationship with god		1	3
institution of university not doing enough to support integration and cultural or religoous awareness		1	4
interactions with muslim based social media accounts help her feel confidencet to speak out about appropriation of muslim womens faith and dress		1	1
intersectional discrimination, black, muslim, femail hijabi		1	1
islam connects you to people around you regardless of ethnicity		1	1
islam linked to terrorism		1	1
islam offers something to women and makes me proud		1	1

islam provide meaning to seemingly meaningless atrocities		1	1
islam provides a way out of identity crisis and gives a sense of belonging to larger society		1	1
islam significant in cultural terms rather than religious terms		1	1
islamic rules in bangladesh seen as mor eliberal than in the middle east		1	1
islamophobia makes older muslim adult migrants worry more and feel more excluded		1	1
islamophobia women's gendered experiences		1	3
it's unfair to be suffering when you believe in god and are muslim - assumptions of justice violated by war		1	1
keeping to traditional interpretations of islam		1	1
labelled as muslim if you are from particular countries even if you are not muslim		1	2
language as a barrier to academic success because grades are based on participation in class		1	1
language as a barrier to getting help because people think if you don't understand the language and system they can do anything to you		2	2
LANGUAGE AS A BARRIER TO SOCIALISING AND CONNECTION		2	3
mainstream communty resources helping people cope post-migration		1	1
male muslim students name difference in how women dress in indonesia and taiwan that makes it hard for them to not look at females in taiwan		1	1

male students try to find strategies not to be alone with female student due to religious belliefs		1	1
male students try to stay around at night time to offer support to female students and accompany them		1	1
males respecting women and being polite but distant is based on islamic beliefs		1	1
media affects how muslim migrant students are perceived		1	1
meeting other cultures of islam		1	1
men and women separated at ramadan function as an islamic practice		1	1
MEN AND WOMEN'S ROLES COMPLEMENT EACH OTHER		1	1
mental illness		1	2
migrant christian women want to convert to islam to get prayer breaks and rest		1	1
migrant female students face discrimination when pregnant as there is little guidance on student pregnancy in international students		1	1
migrant students academic success is linked to at least one faculty member trying to understand them cross-culturally		1	1
migrant students feel faculty do not try to work harder to understand them		1	1
migrant students get sympathy instead of structural policy support or help with issues		1	1
migrant women from syria consider their husbands want them to remain in the shadow and not work or study and see opportunity to		1	1

study and work in germany			
migrant women from syria see divorce as negative but then see positive changes in their lives		1	1
migrant women from syria see opportunity to rely on themselves in the new land		1	1
migrants have to so low skilled jobs despite being highly educated in their own countries		1	1
migrating during corona due to fear of losing visa		1	1
migrating for a better life		1	1
migrating for better job opportunities		1	1
migrating leads to unity in somali migrant group and dispels tribal division		1	1
migrating temporarily with hope to go back		1	1
migrating to a muslim country led to becoming more religious		1	2
migrating to the middle east as an opportunity to be recognised and respected as muslim		1	1
migrating to turkey and experiencing friendliness		1	1
migrating to turkey and experiencing lack of awareness of other cultures from turkish natives		1	1
migrating to turkey and witnessing attitudes towards migrants changing from positive to negative after a long stay of migrants		1	1
migration alllows muslim women to feel free to assess their culture and decide what to practice		1	1
migration to middle east as an opportunity to become real muslim		1	2
mirgratingn to a countyr with muslim majority and similar culture		1	1

makes it easier to maintain ones islamic values			
mmigrant parents distressed about children losing their culture and religion to a new culture		1	2
more diverse professors at university		1	1
more involved in islam here than in native land		1	1
mosque as a healthy space that contributes to mental and spiritual wellbeing		1	1
mosque as a place of healing		1	1
mosque as a place to interact with others		1	1
mosque as a place to mingle with other muslims		1	1
mosque helps people stay focused and a place of solace		1	1
mosque is for worship and bringing community together		1	1
mosques are central to community worship		1	1
mosques are never closed, closing them indicated seriousness of covid to muslim community		1	2
mothers of refugee women practice resistence to gendered oppression		1	1
mothers of refugees being politically active and marching against war		1	1
mothers of refugees self-silencing about their experiences of war to protect the younger generations and this affects the relationship between mother and child		1	1
mothers of refugees working to maintain financial independence		1	1
mothers or female refugees secretly resist expectations placed on		1	1

girls to maintain familial relationships but still resist			1
moving from blind following to own personal journey of discovery as a muslim		1	1
mulsim men idea of religious law governs his wife and the marriage		1	1
muslim american means taking positive traits from both cultures		1	1
muslim and black or brown skin - the intersection of identities leads to not fitting in		1	1
muslim bengali migrants in india choose to stay silent about harrassment due to their ethinicity and religion		1	1
muslim but do not pray regularly		1	2
muslim community offers career support - best support as they pray for me too and wish good for me		1	1
muslim culture has justice and fairness		1	1
muslim females do not identify themselves as immigrant and feel labelled due to being black and wearing a veil		1	1
muslim identity provides strength and impacts settlement experience		1	1
muslim identiy first then american - doesn't matter where i am from		2	3
muslim immigrants addressed by their ethnicity and not their name		1	1
muslim male thinks evovling character of muslim woman migrant is due to exposure to non-muslim or different culture and that this is a challenge for muslim women		1	1
muslim males says women wearing hijab is		1	1

what god said and in the holy quran			
muslim males seen as violent, oppressive, authoritarian		1	1
muslim migranst wants to present themselves as responsible foreign muslims		1	1
muslim migrant experience of becoming a different, isolated person post migration		1	1
muslim migrant feels lucky for having workplace that allows her to pray and not discriminate on hijab		1	1
muslim migrant female kids parents argument with them is about how they dress		1	1
muslim migrant female trepidation around wearing hijab at work		1	1
muslim migrant negotiating religious rights		1	1
muslim migrant woman communicates the importance of her prayer to employer		1	1
muslim migrant woman threatened with termination of employment if she prays or fasts in employers home		1	2
muslim migrant women face double anxiety about future career due to their intersecting identities		1	1
muslim migrant women perplexed doing chorses that conflict with religion		1	1
muslim migrant women remake islamic religious practices		1	1
muslim migrant women work alongside men applying flexibility in religion		1	1
muslim migrant workers make time for religious activities despite possibility they will be		1	1

called back for work by employer		1	1
muslim migrants angry about the way migrants are treated and speak to hypocrysy of multiculturism		1	1
muslim migrants attend multiple places of religious worship		1	1
muslim migrants believe death is from allah		1	1
muslim migrants believe in islam we don't leave any person behind		1	1
muslim migrants distance themselves from disturbances in homeland afghanistan		1	1
muslim migrants feel culture ioutweighs islamic laws		1	1
muslim migrants find participating in religious circles 'halaqa' helpful for social engagement and religious knowledge		1	1
muslim migrants give up parts of their religion in order to fit in and become european		1	1
muslim migrants proud of all their identities		1	1
muslim migrants refer to different identities depending on their context		1	1
muslim migrants refer to multiple identities		1	2
muslim migrants speak about qhat changes to system would help them such as more training on black patients needs and muslim patients needs		1	1
muslim migrants think islam is compatible with rules of american society		1	1
muslim migrants turn to what islam teaches muslims what to do in a disastor like covid		1	1
muslim only on paper		1	1
muslim parents teach children they have the right to choose to be religious or not		1	1

muslim patient would support if use of burqa disappeared		1	1
muslim patients vary on if they want to be treated by same gender doctor		1	1
muslim syrian men idea that if they act within gods law their wives asking for divorce is not justified		1	1
muslim syrian men see wife asking for divorce as enroachment of their role as muslim husbands		1	1
muslim syrian migrant women see husbands behaviour not fro keeping the islamic principles but to control them and maintain patriarchial authority		1	1
muslim syrian women think their husbands have misunderstood idea of guardianship and nothing in religion allows someone to control another		1	1
muslim woman's response to stigma is to leave the situation		1	1
MUSLIM WOMEN AND FEMINISM		1	7
MUSLIM WOMEN AS EMPOWERED BY RELIGION		1	1
MUSLIM WOMEN AS TEACHERS TO THEIR CHILDREN		1	1
muslim women believe religion is personal and unique to them		1	1
MUSLIM WOMEN CAN MARRY WHO THEY WANT IN ISLAM		1	1
muslim women can only be divorced if husband agrees to it		1	1
muslim women choose to practice parts of islam that suit them		1	1
muslim women don't see themselves as different from other women 'we have the same dreams'		1	1

muslim women feel the need to explain who they are to the host culture		1	1
MUSLIM WOMEN FEEL THEY NEED TO BE EDUCATED		1	1
muslim women have a say in polygamy practices according to islamic teaching		1	1
muslim women have right to their dowry payment and it totally belongs to them		1	1
muslim women have to pay a fine to divorce their husband		1	1
MUSLIM WOMEN IMPORTANCE OF CULTURAL PROXIMITY TO EMPLOYER		1	1
muslim women migrated to middle east have privacy to pray in their own room		1	1
muslim women migrated to middle east praying together with your employers		1	1
muslim women migrating to middle east stop working to pray		1	1
muslim women not allowed to wear hijab at work		1	1
muslim women prioritize religious freedom in their employment contract		1	1
muslim women respond to stigma at work by quitting their jobs		1	1
muslim women respond to stigma by leaving the country		1	1
muslim women respond to stigma by overcompensating and trying to prove themselves to society		1	1
muslim women respond to stigma through collective action		1	1
MUSLIM WOMEN REVERED UNDER ISLAM		1	1
muslim women say no conlfic between		1	1

intersecting identity as muslim and american			
muslim women see subservience to husband as two kinds, passive and aassertive		1	1
muslim women seen as oppressed, controlled, in need of pity, invisible		1	1
muslim women subservience to husband seen as a highly respected teaching in islam		1	1
muslim women think marital relationship should be equal and if not it is not healthy from religious perspective and psychological		1	1
muslim women use islamic teaching of flexibility to get around restraints by employers on their prayer time		1	2
MUSLIM WOMEN VALUE SENSE OF RELIGIOUS BELONGING		1	3
MUSLIM WOMEN WANT TO WOKR IN MUSLIM COUNTRY		1	1
muslim women weigh up the costs of confronting stigma and behave differently in different contexts		1	1
muslim women who can accept polygamy highly appreciated by muslim community		1	1
MUSLIM WOMEN'S ISLAM AND CULTURE		1	3
muslim women's most cherished role seen as mother and wife		1	1
muslim's parents decide and arrange marriage of their children		1	2
muslimmismaili women make personal sacrifices for their children due to religion		1	1
muslims adapt their religious practice in the hospital environment		1	1

muslims are perceived by european society as a homogenous group		1	3
muslims being expelled from their native country		1	1
muslims being persecuted		1	1
muslims distance themselves from		1	1
muslims encourage other muslims to pray after natural disastor		1	1
muslims get blamed for violence and have to denounce it		1	1
muslims migrants have advantage in penetrating islamic states in middle east		1	1
muslims practice prayer during ramadan even if they don't outside of this time		1	1
muslims repeate the shahaada to help them calm down after natural disastor		1	1
muslims see adhering to teachings of islam as a way of avoiding domestic violence		1	1
muslims see natural disastor as a trial from god and their patience will lead to a good outcome for them		1	1
muslims suggest nurses need cultural training to see muslim migrants as human		1	1
muslims trust in gods plan in the face of natural disastor		1	1
muslims turn to prayer and the mosque to feel better after natural disastor		1	2
muslims turn to religious texts to support actions to social distance		1	1
muslims who learnt about islam outside of bosnia develop a more conservative view of islam when they first migrate		1	1

muslims women hide their prayer from employers by praying in hidden places		1	1
muslims would like a prayer space similar to the church chapel within the hospital		1	1
native country population muslim seen as homogeneous		1	2
new society does not accept migrants because of their religious views		1	2
no halal food		1	1
no justice in religion		1	1
non-muslim question muslim women about why they wear the hijab		1	1
norms of host society given precendance ofver religious ones by islamili muslims to help them acheive middle class segments of new society		1	1
not accepted by muslims or christians		1	1
not accepting outside status imposed on us and seeing ourselves as building bridgers between old and new country		1	2
not belonging as a migrant		1	1
not hiding muslim identity		1	1
not speaking about struggles		2	2
not speaking to others about abuse		1	1
nurses assume muslim identity if you are black		1	1
nurses do not show an interest in finding out about religious needs like diet		1	1
official government leniancy towards afghan migrants has impacted actual practise i.e. of discrimination		1	1
older adult muslim migrants treated badly by their children despite islamic filial teaching		1	1

older muslim migrant women face exclusion from mosque roles due to gender		1	1
older muslim women's ageist and islamophobic discrimination based on veil and race		1	1
open minded through meeting people from other religions		1	1
others questioning islamic practice of fasting		1	1
outward signs of religion does not make one more religious or better		1	1
overcoming language difficulties through conversation with other people in new land		1	1
overlapping identities as migrant muslim woman		1	1
parents influence kids religious practice and can enforce this practice		1	1
parents pushing one to religion		1	1
parents religiosity impacted on children practising religion		1	1
parents taught me to believe in god and be a muslim		1	1
parents value quran as education for their children		1	1
patriarchy as a global phenomenon not just within afghan community		1	1
people assume the most negative things about muslims		1	1
people should be free to practice or not practice religion		1	1
perception of americans friendliness before and after migration		1	1
perspectives on freedom when comparing native country to european country - yemen has no freedom		1	1
pleading with god		1	2

policy level exclusion and being denied right to citizenship		1	2
possible to be gay and in a religion		1	2
post migration as an opportunity to not put too much pressure on myself as a muslim - flexibility in practice of religion		1	1
post migration difficulties adhering to religious practice causes distress		1	1
practising faith in ones own way		1	1
pray to god to deal with trauma not therapy		1	1
prayer as connection to god - direct		1	1
prayer helps muslim migrants balance mundane and eternal matters - life is more balanced		1	1
prayer helps to relieve emotional distress and stress		2	2
prayer leads to mindful awareness		1	2
prayer spaces in events aimed at older muslim mirants as prayer is important to them		1	1
prayer with family or at the mosque helps to build a sense of community		1	2
Prayer – when faced with challenges		1	1
prayer, reciting quran, reading hadith, singing islamic songs. going to the masjid - religious activities muslim migrant workers engage in		2	3
praying		6	6
preserving muslim culture post migration is important		1	1
pride in religious beliefs		1	1
problematic framing of islam within school curriculum		1	1
professors at university's attitudes influence how		1	4

migrants feel about their integration into wider society			
professors don't allow muslim students to share their own narratigve on islam after negative things are said by profressors - no freedom to speak		1	1
professors pry into ones ethnicity and religious background causing discomfort		1	1
professors saying negative things about islam		1	1
public religiosity leads to disturbance and secularism leads to peace between diverse groups		1	1
punishment		1	2
quran is seen as different to shariah law		1	1
reading quran and praying brings prosperity and security		2	2
reading quran helps muslim migrants know life is full of trials and allah knows what is best for me		2	2
reason for migration - educational opportunities		1	3
refuse to leave islam because of judgement		2	3
REJECTED BY FAMILY		1	1
rejecting islam		1	4
rejecting organised religion but believe in something		1	1
rejecting religion		1	3
religiion as a barrier to integration		1	3
religion as a teacher and trust in god		1	1
religion as internal strength		2	2
religion as personal		2	2
RELIGION CAN LIBERATE OR OPPRESS		1	1
religion can unite regardless of ethnicity and national identity		1	3

religion has always been between god and me		1	1
religion has become one of the most important aspects of uzbek country		1	1
religion helps one to know where they belong and connects to country of origin		1	1
religion is not most important thing and does not mix with what i wear or do		1	1
Religion provides practices for dealing with contingencies and crisis		1	1
religion should be in the heart and not forced to practice it		1	1
Religiosity and faith in god are not intertwined		1	1
religious activities binding for migrants and helps muslim women feel security as a minority		1	1
religious ceremonies promote wellbeing and contributing to it helps you in your life		1	1
religious clothing does not make you more religious		1	1
religious devotion as protective		1	3
religious duty as muslimismaili to help family members		1	1
religious freedom for muslim migrant women depends on who the employer is	Employer has power to prevent or allow prayer	1	1
religious holidays not being allowed to take off		1	1
religious idenity is about being alone with god		1	1
religious identity seen as homogenous - one choice only		1	1
religious identiy is about what religion you beling to		1	1
religious merit assigned to personal sacrifice for the achievment of material and caregiving responsibilities for women		1	1

religious practice does not stop someone being open minded and open to interacting with different religious backgrounds		1	2
religious practice increases post migration		1	1
religious practice not changing post migration		1	1
religious practices as a means of coping and form of agency in the muslim majority countries		1	1
religious practices such as veiling change in the new society		1	1
religious practices used to combat loneliness		1	1
religious struggles during war as people struggle with discrepancy between war and all power-ful benecolent god		1	2
religiousity grows stronger in foreign lands		1	2
relying on god to get through trials		1	1
relying only on god and faith		2	3
representation of muslims as negative in media		2	2
representing an unhealthy image of muslim people		1	1
respect for all religions and belief there is one god for everyone		1	1
responding to marginalisation with restoryijng oneself and ones religion		1	1
restling with the idea of representation and displaying muslim women everywhere even though the purpose of hijab is to conceal		1	1
RESTRICTIONS ON MOVEMENT POST MIGRATION		1	1
RETAINING RELIGIOUS PRACTICES AND REJECTING LIBERAL		1	2

ATTITUDE TOWARD RELIGION			
sabr in the face of trials keeps you connected to god		1	1
sad		2	2
self exploration of culture leads to muslim women knowing why they follow cultural rules - i.e. when cultural rules are embedded in religion it answers the why do this question		1	1
self perception		1	1
sense of responsibiliy to other and communty as muslims		1	1
sexual harrassment muslim female migrants gendered experiences		1	1
SHAME		1	1
shame makes syrian women stay with their husbands even if they don't like him		1	1
sharing the same culture as someone		1	1
silence in interviews as a form of resistance		1	1
sin		1	1
social distancing while going for prayer in mosques		1	1
social isolation		1	1
social media as a means of getting to know different peoples views on islam		1	1
social media gives muslims a voice to productively display events and ideas they thinknis important		1	1
social media influencers of black or muslim origin normalises muslim women giving a true representation of who they are		1	1
SOCIALISING ONLY WITH OTHER MIGRANTS SAME CULTURE		1	4
society should accept me for who and what i am	Not giving up identity and pretending to be European	1	1

somali bantu muslim community want same rigths as other communities		1	2
somali culture and muslim culture as merged		1	1
somali migrants helping each other financially		1	1
somali migrants identify with a long line of survivors stretching back ot the prophet mohammed pbuh and first followers of islam		1	1
somali migrants proud of their strength as a community		1	1
somali muslim culture encourages obligation to help others, including those who have newly migrated		1	1
somalis see other somalis as brothers and sisters		1	1
starting to wear hijab leads to change of attitude from work colleagues		1	1
staying connected with family over the phone		1	1
stereotype - people from afghanistan equated with taliban		1	1
steretyping and exclusion in new country due to difference in dress		1	1
stigma and shame after divorce and alienation from afghan american community		1	1
stigma leads to muslim women looking into their faith more and consolidating it		1	1
struggle		1	1
Support from family and ethnic community helps cope with distress and racism		1	1
support from other muslim students in the usa		1	1
support from people from your own country		1	1
surviving because of god		1	3

talking the same language 'islamically'		1	1
tensions between muslim practices and norms of youth subculture in new country		1	2
the hijab seen as both oppressive by the broader context but also something that is commercialised and appropriated by corporations		1	1
the more patient you are the stronger you are and will recieve more from god		1	1
things not explained by science are attributed to god		1	1
tragic things happening led to longing for god and starting to pray		1	1
treating muslims differently because of their religious belief		1	1
trials and events are god's will, helps people accept events		1	1
triple racism for being black, muslim, migrant		1	1
truth telling about role of usa in war in afghanistan is vital to healing		1	1
turning to faith post war - renewed faith in god		1	1
turning to religion means you should follow the practices		1	1
ummah for muslim migrants - identifying with greater islamic ummah rather than nation states		1	1
unity and connectedness to each other regardless of geographical proximity		1	2
Untitled		1	1
Untitled (2)		0	0
Untitled (3)		0	0
uzbek migrants have rspect for their religion		1	1
veil is seen by muslim women as freedom not coercian		1	1

war and displacement are a test from god		1	1
war experiences leads to hating god and disbelief - but this is still distressing for people		1	1
war experiences leads to shift from reliance on god to reliance on self and others		1	1
war led muslims in bosnia to think about something more powerful than bombs and was a divine wake up call		1	1
war led to a movement from non-religious to thinking about religion and what happens if i die		1	1
wearing hijab as a means of getting involved with the muslim community to counter feelings of isolation		1	1
wearing hijab attracts stigma from locals in new land		1	1
wearing hijab leads to discrimination getting a job		1	1
what is lost now will be received later, maybe after this life		1	1
women activisits from the native land petition to protect womens rights		1	1
women cannot get divorced in islam		1	1
women getting divorced is shameful in syria		1	1
women give back to other refugee cohorts as a part of their own healing process		1	1
women need to wear hijab according to islamic rules		1	2
women refugees talk about the awareness of the role of foreign nations in afghans political landscape, including the role of the US POST COLD WAR		1	2

women talk about the role of usa in creating refugees and frustration with their immigration policy		1	1
women value truth telling about the role of the usa in afghanistan as facts matter		1	2
women's communities favouring going abroad to muslim countries		1	3
women's experience of isolation and distress due to lack of community in new place		1	1
women's experience of isolation post migration		1	1
womens experiences as a child hearing about people suffering in the native land and the psychologicla burden of this		1	1
womens experiences of fear living in the us while their families are still in war torn native land		1	1
worry about family back home		1	1
yemen as best country to practice islamic religion		1	1

Appendix 16: Coding sample – Collaborative qualitative analysis

Name	Description	Sources	References
Adaptation and adjustment	Process of adaptation such as language, community, settling in, fitting in, cultural assimilation vs cultural integration	2	43
Adapting the way one thinks or practices Islam in different environments	Social environments Workplace/professional settings Family Community Places of education and/or other institutions	2	3
Belonging pre and post migration	Connections, feeling connected, connections to other people, connections to history, connections to stories inherited through family/culture/native land (family, people, places, spaces)	2	6
Compromising individual hopes or goals to further the process of settling and stability post migration	Financial challenges influencing decisions that are made Collective decision making.	1	5

Development of religion over time	Self discovery Religious growth Advancing understanding of religious values Advancing religious practices	2	17
Emotional challenge	Quotes related to fear, uncertainty, vulnerability, separation anxiety	2	48
Emotional resources	Quotes related to emotional resources such as strengths, perseverance, growth, personal approach to trials.	2	18
Environmental and social challenge	Quotes related to Racism, Isolation, feeling victimized, vulnerability, accommodation, subtle racism, culture clash, culture shock, language, Islamophobia, associations related to attire.	2	59
Experience of how family changes post migration	How the family dynamics change as families settle in post migration How relationships change over time How the experiences of different family members develop/change over time How knowledge and navigation of the new society develops over time and shapes the family unit	1	1
Experience of the changing social architecture post-migration	The way society has changed from point of migration to now Increase of diversity - people, ideas, cultures Understanding of discrimination Accepting of differences Availability of religious resources - i.e. Masajid are more accessible and learning environments.	2	10
Financial barrier specifically linked to migrant idenity	Challenge of education and/or qualifications from native country not being recognised (job prospects go down) Challenge of language barrier impacting on job prospects Challenge of political/global events - impact on perception of migrants - impacts of job prospects	1	3
Giving back to the community	Drawing on ones own experiences to give back to ones community - through voluntary work, working with the Masajid, helping roles.	1	2
Grief and loss related to migration	Separation from family and community Grief	2	13
Identity - others perception	How others view you	2	30
Identity - self perception	Perception of self Referring to oneself in relation to factors that make up ones identity One's values that relate to ones identity	2	54
Impact of journey on practice of religion	The way practice of religion changed/changes after journey of migration	2	6
Islamic concepts	Concepts that are directly linked to Islamic lens	2	57
Life pre-migration	Referring back to: Personal history Work Social economic status Education Friendships/community Culture and society of native land	2	19
Meaning-making related to trials and challenges	Making sense of trials through Islamic lens Making sense of trials in other ways - drawing on things like family/friendships/culture/connections	1	4
Migration process	Quotes related to immigration laws and process, reason for immigration (for example proving reason for immigration), visa process, interviews, documents, embassy, proof of identity, perception of migration as it depends on who you are and how much you know (not always equitable).	2	14
Passing on cultural expectations to next generation	Passing on cultural ideas, expectations. Comments around this.	1	1
Passing on Islam to the next generation	Desire to teach ones children about their Islamic heritage/Islamic foundation	1	5

Perception of difference between knowledge about religion and practices	The difference between what people know about the religion and what they practice Differing levels of knowledge Relationship between knowledge of religion and practice	1	5
Perception of others perspective on religion	Differences in views on religious practice/concepts Views on practices in one's native land perhaps influenced by culture or other factors Cultural differences in religious practice	2	17
Perception of others practice of religion	How someone views other people's practice of religion Commenting on this	2	7
Post Immigration growth	Achievements Learning Personal growth Identity development Standing up for your identity/religion/practices Negotiating spaces to carve out a means for your identity	2	25
Reason for migration	Quotes related to reasons for migration including but not exclusive to love, education, better prospects, marriage, health, safety, fleeing.	1	15
Religious challenge	Quotes related to religious practices, clothing/attire, minimizing the importance of religious values, culture clash/shock.	2	30
Religious resources	Quotes related to religious resources that have been useful such as religious practices, religious viewpoints, values, ideas, concepts, Quranic quotes, Hadith, religious communities (formal or informal like Masaajid or university groups).	2	58
Sacrifices made for religious values	Material sacrifices made to not compromise on religious values and practices - for example at workplace/university Living by religious values as opposed to normative societal expectations	1	4
Seeking educational excellence	Focus on higher education Focus on high standard of education as denoted by Dr or Engineer or PhD Education as a liberating force - status/finance/escaping societal narratives, could also be rooted in Islamic society history seeking expansion of sciences/mathematics/astronomy	1	5
Sharing of limited resources	Getting by on limited resources - sharing between family/community despite limits on resources	1	2
Social resources	Quotes related to family support, friendships, community support, institutional support.	2	51
Speaking up for ones beliefs	Quotes related to acts of standing up for ones beliefs/values/religion/identity	1	2
tc - muslim male experience of taking up space in the group		1	1
tc 711 bombing results in islamophobic abuse		1	1
tc accepting allahs qadr and thinking good of allah		1	3
tc accepting loss		1	1
tc accepting loss and grief to see growth		1	1
tc accepting things as a means of moving to recovery psychologically		1	1

tc actively seeking out to understand your religion		1	3
tc allah has his plan for me qadr		2	3
tc allah is consistent		1	1
tc area is less white dominated now		1	1
tc awareness of being different in host country as a muslim woman due to muslim womens dresscode		1	2
tc awareness of muslim sects and differences in the host country		1	1
tc being around others of similar culture		1	1
tc being underestimated due to language barrier and disability		1	1
tc belief in allah's supreme knowledge		1	2
tc blind following imams		1	3
tc challenges of settling in new country		1	1
tc community changes over time		1	1
tc connecting to other muslims		1	1
tc connection to allah is stabilising		1	1
tc connections in host country makes it feel like home now		1	1
tc correct way to practice religion		2	4
tc counting allah's blessings		1	1
tc culture is different in the host country		1	1
tc culture is man made and inconsistent		1	1
tc culture shock in host country		1	2
tc different challenges for different people		1	1
tc differntiating culture traditions and religion		2	5
tc difficulty adjusting to a new family		1	1
tc disability viewed as a blessing		1	1
tc dismissal of racism by employer		1	1

tc diverse language celebrated now		1	1
tc divserse religious practices		1	2
tc education		1	1
tc education for muslim girls has changed now		1	1
tc education from home country not valued here		1	2
tc emotional psychological impact of muslim womens discrimination at work		1	1
tc employment difficulties for female asian		1	1
tc experience of sectarian views at university		1	1
tc feeling guilty as a migrant with access to more resources in comparison to family back home		1	1
tc financial pressures limit options for asian girl		1	1
tc finding diverse people to connect with		1	1
tc finding religion post migration in host country		1	1
tc freedom to practice as we want		2	2
tc frugalitysharing		1	2
tc getting entry into the host country		1	3
tc giving back to the community		1	2
tc hearing migration stories leads to more compassion for parents who migrated		1	1
tc hijab equated to less educated and less modern		1	1
tc impact of financial pressures		1	1
tc impact of parents migration experience on kids		1	1
tc impact of peoples opinions on mental health		1	1
tc impact of racism on poc		1	2

tc impact of secular education		1	1
tc importance of community support		1	1
tc importance of following the sunnah not culture		1	1
tc importance of perseverance in education		1	1
tc importance of practising what is preached		1	1
tc importance of understanding the uk immigration system		1	1
tc institutional restrictions on religous practices impacts migration experience		1	3
tc islam as a way of being with others		1	1
tc islamic lens of life as a constant struggle		1	1
tc isolation as a poc		1	1
tc knowledge and practice of religion are different		1	1
tc labelling as wahabi		1	2
tc lack of access to education if no home status		1	1
tc language barrier		1	1
tc learning to give back to ones community		1	1
tc long term relationships in native land		1	2
tc losing job due to gulf war in irag - impact of war		1	1
tc losing sense of belonging as a migrant		1	1
tc loss of bsbies thorugh miscarriage		1	1
tc love made me move		1	2
tc masjid as connection		1	1
tc masjid for counselling		1	1
tc masjid is for social activities		1	1
tc meeting diverse muslims changes religious perspectives		1	2
tc men expected to be a man and not talk about		1	1

their experiences and not be heard			
tc men not talking about their experience of racism		1	1
tc migrant parents are fearfulmistrustful of the host society		1	1
tc migrant parents learning to trust society as time passes		1	2
tc migrant parents want to fit in		1	1
tc migrants experience a more organised uk systems		1	1
tc migrants perception of africa as backwards		1	1
tc migrating due to health reasons		1	1
tc migrating for better life and supporting families back home		1	1
tc migrating for better life expectancy		1	1
tc migrating for education		1	1
tc migrating for work		1	1
tc migrating to escape grief and loss		1	3
tc migration for education and learning. encouraged		1	1
tc migration leads to loss		1	1
tc missing mum after migrating as a child		1	1
tc moving to spaces where there are more islamic facilities		1	3
tc multiple experiences of migration		1	1
tc muslim female feeling isolated in the new country		1	1
tc muslim girl in non muslim country challenges		1	1
tc muslim male usually leading the family		1	1
tc muslim migrant female lack of choice		1	1
tc muslim migrant females experience of judgement from other muslims for dresscode		1	1

tc muslim women face discrimination at work because of their dresscode		1	1
tc muslim women try to fit in prayer in work schedule by comprimising on their breaktime		1	1
tc muslims not always practice it all		1	1
tc not belonging		1	1
tc not having a support network post-migration		1	1
tc people help each less now		1	2
tc physical racial abuse		1	1
tc prayer helsp mental health		1	1
tc preparation needed to prove your relationship and gain entry		1	2
tc professional aducated people are not more open minded to muslim migrants		1	1
tc questioning decision to migrate post migration		2	2
tc relationship to religion pre and post migration		1	1
tc reliance on allah during uncertainty		1	2
tc reliance on allah for everything		1	1
tc religion as a means of connection		1	1
tc religion as connecting		2	2
tc religion as grounding		1	1
tc religion helps make sense of loss and trauma		1	1
tc religion helps to empower against stress		1	1
tc religion kept us grounded and guided		1	1
tc religious opportunities are better for women in the uk		1	1
tc saudi arabia honored in religion		1	1
tc starting from scratch from poverty as migrant		1	1
tc staying with family upon migration		1	1
tc struggling to fit in with different groups		1	1

tc support from earlier migrants is important		1	1
tc support from family leads to progressing in education		1	2
tc support from family who migrated before		1	2
tc takes time for people to talk about racism they experience		1	1
tc talking about experiences is helpful		1	1
tc trauma leads to iman shaking up		1	1
tc ummah includes diverse groups not just small community of people		1	1
tc unable to converse about religion due to friction it causes		1	1
tc verbal judgment from non-muslim women for wearing hijab		1	1
tc verbal racial abuse		1	3
tc wearing hijab makes muslim female less desirable		1	1
tc white dominated are in 1970's		1	1
tc worry about migrating to a country with different culture		1	1

Appendix 17: Theming sample – Collaborative qualitative analysis using MIRO board

First steps in the UK

tc white dominated are in 1970's · tc worry about migrating to a country with different culture · tc area is less white dominated now · tc awareness of being different in host country as a muslim woman due to muslim womens dresscode · tc awareness of muslim ways and differences in the host country · tc culture is different in the host country · tc challenges of settling in new country · tc losing sense of belonging as a migrant

tc being around others of similar culture · tc being underestimated due to language barrier and disability · tc culture shock in host country · tc questioning decision to migrate post migration · tc education from home country not valued here · tc difficulty adjusting to a new family · tc migrants experience a more organised uk systems

tc migrant parents want to fit in · tc employment difficulties for female asian · tc support from family who migrated before · tc financial pressures limit options for asian girl

tc getting entry into the host country · tc impact of financial pressures · tc moving to spaces where there are more islamic facilities · tc multiple experiences of migration · tc muslim female feeling isolated in the new country · tc starting from scratch from poverty as migrant · tc staying with family upon migration

tc finding religion post migration in host country · tc language barrier · tc preparation needed to prove your relationship and gain entry

Overcoming obstacles

tc accepting loss · tc accepting loss and grief to see growth · tc impact of parents migration experience on kids · tc impact of peoples opinions on mental health · tc impact of racism on poc · tc impact of secular education · tc frugality/saving · tc isolation as a poc

tc men expected to be a man and not talk about their experiences and not be heard · tc men not talking about their experience of racism · tc migrant and fear/mistrust ful of the host society · tc migrant parents learning to trust society as time passes · tc unable to converse about religion due to friction it causes · tc verbal judgment from non-muslim women for wearing hijab · tc verbal racial abuse · tc feeling guilty as a migrant with access to more resources in comparison to family back home

tc importance of practicing what is preached · tc importance of understanding the uk immigration system · tc institutional restrictions on religious practices impacts migration experience · tc muslim migrant female lack of choice · tc muslim migrant females experience of judgment from other muslims for their dresscode · tc muslim women face discrimination at work because of their dresscode · tc professional educated people are not home open minded to muslim migrants · tc 7/11 bombing results in islamophobic abuse

tc taken time for people to talk about racism they experience · tc talking about experiences is helpful · tc trauma leads to iman shaking up · tc losing job due to gulf war in iraq impact of war · tc migration leads to loss · tc lack of access to education if no home status · tc different challenges for different people · tc missing mum after migrating as a child

tc struggling to fit in with different groups · tc people help each other less now · tc loss of bsbies through miscarriage · tc long term relationships in native land · tc not belonging · tc muslim girl in non muslim country challenges

expressing belief, facing reactions

tc wearing hijab makes muslim female less desirable · tc labelling as wahabi · tc physical racial abuse · tc migrants perception of africa as backwards · tc muslim male usually leading the family · tc not having a support network post migration · tc dismissal of racism by employer · tc emotional psychological impact of muslim womens discrimination at work · tc hijab equated to less educated and less modern · tc muslim male experience of taking up space in the group · tc importance of following the sunnah not culture · tc muslim women try to fit in prayer in work schedule by compromising on their breaktime

a mosaic of faith

tc actively seeking out to understand your religion · tc relationship to religion pre and post migration · tc muslims not always practice it all · tc saudi arabia honored in religion · tc correct way to practice religion · tc importance of perseverance in education · tc culture is man made and inconsistent · tc knowledge and practice of religion are different · tc importance of following the sunnah not culture · tc diverse religious practices

Migration motives

tc migrating due to health bereaon · tc migration experience inspiring migrants · tc migrating for better life experience · tc migrating for education · tc migrating for work · tc migrating to escape grief and war · tc migrant for education and forming resettlement · tc love made me move

change and growth

tc education · tc educated for reasons other than being married · tc understand to trust society better than the home tribe · tc diverse language networked now · tc blind following sharans · tc experience of previous stick at university · tc career impacted during migration · tc freedom to practice in own way · tc community changes over time · tc finding diverse people to connect with · tc informative culture creates on own impact · tc creating down to earth friends helps reduce tension

weaving the safety net

tc connection to allah is evolving · tc going back to the community · tc importance of community support · tc learning to give back to own community · tc mosque for social activities · tc connecting to other muslims · tc support from family back to caregiving s education · tc support from other migrants is important · tc mosque for counselling · tc masjid as connection

taking root, finding

tc religious opportunities are better for women in the uk

faith under pressure

anchored in faith

tc prayer help mental health · tc reliance on allah for everything · tc reliance on allah during uncertainty · tc counting allah's blessings · tc allah is consistent · tc allah has his plan for me each · tc trusting allah gets you through good or bad · tc reliance allah's supreme knowledge · tc reliance laws skills as a constant struggle · tc disability viewed as a blessing

from generation to generation

Appendix 18: Presentation slides for collaboration meeting with Inspirited Minds

16th Feb 2024

Strength in Shared Stories:
Muslim Migrants & the Power of Faith

Contents

- The Project: Who, What & Why
- Method
- Research Question
- Themes
- Refining Process
- The Resource
- Collaborating with Inspirited Minds

Who, What & Why?

- A Participatory Action Research (PAR) project exploring Muslim migrant's experiences of migration and the role religion plays on this journey.
- Inspiration from previous research "After God, we gave strength to each other" (Scott et al., 2024)
- A gap in research on this topic.
- PAR: involves communities in the entire research process, eliminating the "expert" researcher and promoting genuine collaboration and power sharing.

How?

Method:
Worked together as co-researchers to....

- Develop the question
- Take part in focus groups
- Collaboratively analyze the data
- Discuss and decide on the resource
- Create the resource

Research question

- How do Muslim migrants make sense of their experiences of migration?

- How did religion impact migrant experiences when coming to the UK?

Themes:
Migration Experience

First Steps in the UK → Overcoming Obstacles → Migration Motives → Change & Growth → Weaving the Safety Net → Taking Root, Finding Ground
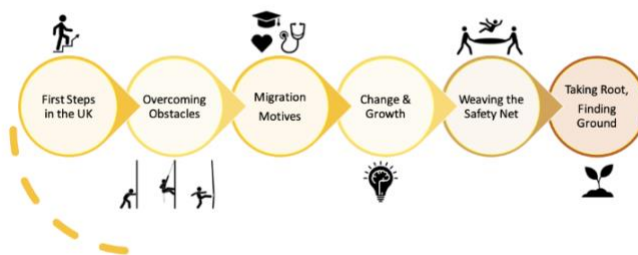
Themes:
Impact of Religion

Expressing Belief, Facing Reactions → A Mosaic of Faith → Faith Under Pressure → Anchored in Faith → From Generation to Generation → Standing on Their Own Ground

Refining Process

What can we convey from the data?	INSIGHT
Who is the resource for?	inspirited minds · SCHOOL · bacp counselling changes lives · NHS
What can we create?	
What is the value of it?	
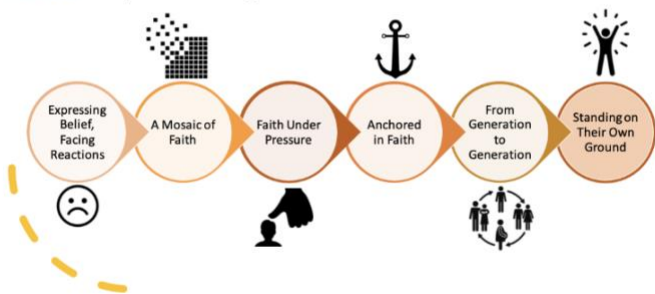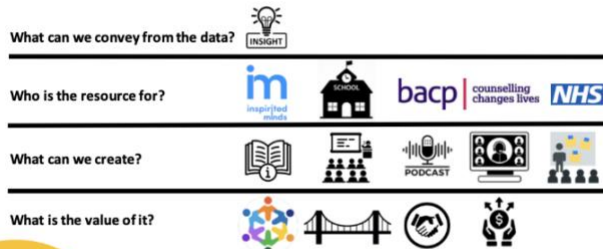
Framework For a Flourishing Community

- Support Muslim migrants to reduce the impact of isolation, discrimination and empower their experiences.
- Easily adaptable to diverse audiences and contexts.

Takalum (تكلّم)

- Promotes safe spaces for storytelling.
- Encourages communication with kindness and gentleness.
- Aligns with Islamic values of empathy and understanding.
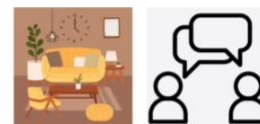
Ta'Aruf (تعارف)

- Involves introducing oneself to new individuals.
- Builds connections and expands social networks.
- Reflects Islamic principles of community and brotherhood.

Te'eluf (تآلف):

- Encompasses adapting to new cultures.
- Fosters stability and understanding.
- Reflects the Islamic concept of unity in diversity.

Ta'awun (تعاون):

- Stresses mutual assistance and collaboration.
- Aligns with Islamic principles of shared responsibility.
- Promotes a sense of community support.

Ta'aatuf (تعاطف):

- Encourages compassion, empathy, and mercy.
- Aligns with Islamic teachings on harmonious interactions.
- Values kindness in relationships.

Ta'Aluq (تعلق):

- Signifies forming genuine relationships.
- Fosters attachment to a new environment.
- Reflects the Islamic concept of spiritual fulfillment and identity refinement through connection with Allah and fellow believers.

Thank You

For Listening

Discussion

- Any questions?
- What are IM's most impactful resources & communication channels?
- Feedback on the strategy?
- Next steps & time frames

im
inspirited
minds

Appendix 19: Recruitment Poster

Coping with adversity using Islamic religious and spiritual practices.

Asalamu Alaykum (peace be with you)

I am a Trainee Clinical Psychologist at the University of Hertfordshire and I am recruiting for co-researchers for my doctoral project, where I hope to explore the religious spiritual coping experiences of Muslim migrants in the UK.

Co-researchers need to be:
• Muslim
• Experienced migration to the UK
• Experienced or witnessed coping with adversity using religious spiritual practices
• Interested in developing a community project

As co-researchers, you will be paid for your work at the rate of £20/hour for consultation and development meetings. Further information about this will be made available.

Please get in touch by email if this project speaks to you or someone you know. If English is not the first language, let me know and I will look into the support we can offer around language.

Contact: Tanveen Choudhury - tc21abh@herts.ac.uk
Supervisor: Jacqui Scott - j.scott25@herts.ac.uk

University of Hertfordshire UH

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