APPENDIX A

Access to the field

Young people who left their contacted details in the questionnaire were followed up with a letter or email inviting them to take part to the second stage of the research as detailed below. Young people who were not from South Asian Muslim background but volunteered to take part to the second stage of the research were sent an email (or letter) thanking them for the interest and explaining why I could not carried out the interview with them. When the address was not available and the interview was not carried out in the respondents' home, young people were the main gatekeepers and were given a letter for their parents which provided background about the research and asked for parents involvement and participation.

Copies of the contact letter for schools, the young people who agreed to take part in stage 2 of the research and the parents are provided below. All letters were tailored to the recipient when details were available.

Letter for schools

19th April 2010

Dear Headteacher,

Faith, Citizenship and Identity: Young People and their Families

I am writing to invite your School to take part in this exciting study about faith, citizenship and young people's identity. The research is a three years collaborative project between the Centre for Research on the Child & Family (CRCF) at the University of East Anglia (UEA) and the Family and Parenting Institute (FPI), an independent charity set up to enhance the value and quality of family life, and it is funded by Economic and Social Research Council (ESRC). I am conducting the research under the supervision of Prof. Margaret O'Brien, Co-Director Centre for Research on the Child & Family at UEA.

What the study is about: Negotiating different cultural traditions has become increasingly important in multi-ethnic Britain and particularly challenging for young people from diverse minority ethnic and faith backgrounds. This study aims to:

•investigate how schools and family can contribute to giving young people a stronger sense of belonging

•provide insights into different parenting values, on possible ways to better engage with young people and increase parental involvement in their children education

•contribute to the development of parenting education and support for young people which is grounded in the understanding of diverse family lifestyles in contemporary Britain.

How you can help:

We are looking to recruit a small sample of students (about 15 to 20 students overall) to conduct interviews.

Students should be:
- **Aged 14-18 years old**
- **From South Asian Muslim background**

We also look to speak to both their parents. The interviews can be conducted either in the School or at the students' homes as preferred; thus the research does not represent a burden for your School, which is mainly asked for support in the selection process.

Young people have been sampled so far trough an in-class questionnaire and asked to leave details if interested but we are happy to consider any other possible route and follow your suggestions on this.

How the research can be used and why your school's contribution is important to us:

The project could be used as subject of discussion during the Citizenship or PSHCE classes, Sociology or Humanities particularly around the issues of identity, belonging and equality and diversity. Research findings will be then distributed to the participating Schools to help enhancing multi-faith awareness and citizenship training amongst students.

The research has been approved by the UEA ethics committee, I have a CRB check and I would be happy to discuss further details about consent and confidentiality.

The contribution of your School will be crucial to give voice to young people on this important subject. I will contact you by telephone in a few days time to discuss your response – alternatively, you can contact me on

Tel. 07788717511, or email me at m.franceschelli@uea.ac.uk

Many thanks for considering my request.

Best Wishes

Michela Franceschelli

Letter for young people

Faith, Citizenship and Identity: Young People and their Parents

What the research is about

I'm a PhD researcher at the University of East Anglia (Norwich) working on this research project that aims to find out how young people' values and beliefs are formed and what is the role of parents in this. A better understanding of people' values and beliefs is particular important in the context of multicultural Britain, in order to see what different groups think and how they get along together in society. The research is also a way to challenge certain stereotypes about young people and give them the chance to talk about their ideas.

Your contribution is very important: how you can help

The study involves a one-to-one conversation with the researcher (me!) about your views on a range of important topics such as family, friends, school, religion, citizenship, your aspirations for the future are and whatever else is important to you. <u>I will also need to speak to both your parents about what it is relevant to them in bringing up their children.</u> Anything you and your parents say will stay confidential, which means I won't share it with other people and will only be reported anonymously. The information collected during the conversations will be brought all together and feed into a book and other smaller publications.

The camera

Also, as part of the research, I would like you to take some pictures about: *'anything that you feel it is relevant for your identity'*. The theme is very open and general because I would like you to decide what to take pictures of. You can take pictures of anything that you think it is relevant in defining and 'influencing' who you are. It could be things, people, places that are somehow important to you.

The all point of taking picture is that we will use for the conversation which will be mostly about why you took that picture, why it is important, what it means to you. You can take as many as you want but even 3 or 4 will do the job.

If you are interested in taking part I will send you a digital camera in a pack with instruction on how to use it. You can take the pictures, then upload them in a PC and email them to me before we meet for the conversation so I can print them in advance. If you don't know how to do it we can still look at the pictures in my laptop (just let me know so I'll bring it

along) or in the camera OR you can take them to be printed (and you get the money back of course!!!) Whatever is best for you.

If you have any query or want to ask anything please let me know at:

m.franceschelli@uea.ac.uk Mobile: 077 88 717511

Thanks!!!!! Michela Franceschelli

Letter for parents

01/03/2010

Dear (Parents),

Faith, Citizenship and Identity: Young People and their Parents

I am writing to ask for your help with this important research study looking at the experience of Muslim parents bringing up children in the UK and their role in transmitting values. The work is being conducted in collaboration with your daughter's/(son) school, the University of East Anglia (UEA) and the Family and Parenting Institute (FPI), an independent charity based in London.

How can you help?

Your son's (or daughter's) school helped me with the first stage of this research and she has already filled a questionnaire as part of it.

The **second stage** of the study has involved a **conversation** with her, mainly about her aspirations for the future and her experience of growing up in this country.

I would then like to discuss with both of you, in a convenient place and time, <u>**your experience of bringing up children in the UK and the role of religion in family life**</u>.

Everything you say will remain **strictly confidential**, which means that neither your name nor any other detail which could lead back to you will be mentioned in the report.

What the study is about

The aim of the study is to find out from you how it has been to bring up children in the UK and what has been your role as parent in transmitting values to your children.

This is very important in the context of multi-ethnic Britain to enable a better understanding of the experiences of different groups living in this country.

The study, especially this second part, is also a way to challenge certain stereotypes about young people and to give the chance to Muslim parents to express their opinions and talk about what it is relevant for them in bringing up their children.

Ultimately, the research aims to provide insights into:

- the role of Islam in family life

- different parenting values that inform the ways you bring up your children

- the development of support for parents like you, which is grounded in the understanding of diverse family lifestyles in contemporary Britain

- on possible ways to better engage with young people

Your contribution is very important to us!

There is not enough information about the experiences of parents from Muslim background and there is a general lack of understanding about Muslim families' lifestyles, values and beliefs.

Your contribution will be crucial for the success of this research and most importantly to give voice to Muslim parents in this important subject. This will help with increasing the awareness amongst people, policy makers and those providing services for parents about the experiences of families like yours.

Your son/daughter has already talked to me and I will contact you shortly to discuss your response and whether you are interested in taking part yourselves. Alternatively, you can contact me on:

Tel. 07826123699

Or email me at **m.franceschelli@uea.ac.uk**

Many thanks for considering my request.

Yours Sincerely

Michela Franceschelli

Project Researcher
430 Highgate Studios
53-79 Highgate Road
London NW5 1TL

The characteristics of the schools

The schools which agreed to take part asked to remain anonymous and no explicit details about their students' population will be reported. The following background information was provided by the contact person per each school at the time of the fieldwork on the basis of their Ofsted reports.

- **The Sixth Form College in Oldham** had a school population of over 2000 students aged 16-18 years old. The majority of students was recruited from schools in the surrounding areas and had GCSE results lower than the national average. The college provided for a very diverse community and over half of learners came from economically and socially disadvantaged areas with about a 40 per cent of the students from minority ethnic backgrounds compared to the local minority ethnic population of 20%.

- **London School 1** was a comprehensive community girls' school in a highly Bengali populated area with over 1000 students aged 11 to 16 years old. The school was at the time the fieldwork undergoing a process of renovation. The large majority of students were from minority ethnic groups, mainly from Bangladeshi, Black African, Pakistani and Indian backgrounds with a growing number of Eastern European students. Therefore, a large majority of students spoke English as an additional language. A high proportion of the girls - nearly half - were eligible for free school meals. Only one teacher expressed interest and replied to my contact email and questionnaires were distributed in 1 class only with students aged 16 years old.

- **London School 2** was a mixed comprehensive technology college in an area of high social and economic disadvantage. The school population was very diverse with White British and Black African being the largest ethnic groups and students aged 11-16 years old. Over 60 different languages were spoken and about a half of students had English as an additional language, while a sixth of them came from the families of refugees or asylum seekers.

- **London School 3** was very large secondary community school with almost 2000 pupils from a range of minority ethnic backgrounds aged 11 to 16 years old. Most of them had first language other than English, with a majority speaking Urdu, Bengali and Tamil. The majority of pupils, about two thirds were boys and a very high proportion of them were eligible for free school meals.

APPENDIX B

Questionnaire Design

The paper version of the questionnaire is included below.

Family & Parenting Institute

UEA
University of East Anglia

Faith, Citizenship and Identity:
Young People and their Families

This questionnaire is about your views on a range of different issues. What you write is confidential, which means that nobody else apart from the research team will be able to look at your answers.

About you and your family

Q.1 Are you

(Please tick the box**)**

Female ☐   Male ☐

Q.2 How old are you?

(Write in the number of years**)**

☐

Q.3 In which country were you born?

And in which country were your mum and dad **or** the person who looks after you born (Please write in)?

You [   ]   Mum [   ]

Dad [   ]   **OR** Carer [   ]

Q.4 What language do you usually speak at home?   (Please tick the box**)**

1. English   2. Other (Specify)

☐   [   ]

Q.6 Apart from yourself, who else lives at your home regularly as member of the household?

(Write in the box who else lives with you and how you are related to them- e.g. Mother, Father, Stepmother or Stepfather, Brothers- how many, Sisters- how many, Grandparents, Uncles, Aunts, Cousins etc.)

Q7 What is your religion? And what is the religion of your mum and dad or of the person who looks after you regularly (Carer)?

	You	Mum	Dad	Carer
1 Christian ……	☐	☐	☐	☐
2 Buddhist……..	☐	☐	☐	☐
3 Hindu…………	☐	☐	☐	☐
4 Jewish………..	☐	☐	☐	☐
5 Muslim……….	☐	☐	☐	☐

Sunni ☐   Shi'a ☐   Other ☐

	You	Mum	Dad	Carer
6 Sikh…………..	☐	☐	☐	☐
7 Other religion … (Please specify)	☐	☐	☐	☐
8 No religion …..	☐	☐	☐	☐
9 Not stated……….	☐	☐	☐	☐

Q.8 Which of the following describes the way you think of yourself, (and then of your mum and your dad <u>or</u> of the main person looking after you, or Carer)?

	You	Mum	Dad	Carer
1. Asian or Asian British - Indian …………………	☐	☐	☐	☐
2. Asian or Asian British – Pakistani……………….	☐	☐	☐	☐
3. Asian or Asian British – Bangladeshi…………….	☐	☐	☐	☐
4. Any other Asian/Asian British background……….	☐	☐	☐	☐
5. Black or Black British – Caribbean……………….	☐	☐	☐	☐
6. Black or Black British – African………………….	☐	☐	☐	☐
7. Any other Black/Black British background………..	☐	☐	☐	☐
8. Mixed White and Black Caribbean……………….	☐	☐	☐	☐
9. Mixed White and Black African………………….	☐	☐	☐	☐
10. Mixed White and Asian…………………………	☐	☐	☐	☐
11. Any other mixed background……………………	☐	☐	☐	☐
12. White – British…………………………………	☐	☐	☐	☐
13. White – Irish……………………………………	☐	☐	☐	☐
14. Any other White background……………………	☐	☐	☐	☐
15. Chinese…………………………………………	☐	☐	☐	☐
16 Any other ethnic group …………………………	☐	☐	☐	☐

Please specify

X

Q.9 To do well in life, how important is any of the following:

	Not important at all 1	Not very important 2	Neither important nor unimportant 3	Fairly Important 4	Extremely Important 5
Coming from a wealthy family ……	☐	☐	☐	☐	☐
Having a good education yourself………………………..	☐	☐	☐	☐	☐
Working hard………………………	☐	☐	☐	☐	☐
A person's race……………………	☐	☐	☐	☐	☐
Being a man rather than a woman……	☐	☐	☐	☐	☐

Q.10 And which one of the following, if any, is the most important aspiration in your life? (Please select only the **THREE** most important and write down **1 for the most important**; **2 for second most important, 3 for third most important.**)

To be happy…………………………	☐	To have a good job…………………	☐
To be well off………………………	☐	To be successful at work……………	☐
To have good health ………………	☐	To have my own home………………	☐
To travel and see the world………	☐	Something else (write below)………	☐
(None of these/ No (other) ambition)	☐		

More about Religion and Values

Q.11 On a scale from 1 to 5, where 1 is not important at all and 5 is extremely important, how would rate the importance of religion in your life?

1	2	3	4	5
☐	☐	☐	☐	☐
Not important at all	Not very important	Neither important nor unimportant	Fairly important	Extremely important

Q.12 Do you consider yourself

As religious as your friends ……....... ☐

More religious than your friends…… ☐

Less religious than your friends…… ☐

Not Applicable ………………………. ☐

Q.13 Would you describe your family as religious?

1. Yes ☐   2. No ☐

Q.14 How often do you go to religious services (for example attend the church, the mosque, the temple or the synagogue?) and how often do your mum and dad or carer go to religious services?

	You	Mum	Dad	or Carer
Once a week ………………………………………….	☐	☐	☐	☐
Less than once a week, but at least once a month………..	☐	☐	☐	☐
Less often than once a month, but at least once a year….	☐	☐	☐	☐
Only on special occasions……………………………	☐	☐	☐	☐
Never ……………………………………………….	☐	☐	☐	☐

Q. 15 Do the attitudes or behaviours described in the statements below apply to you?

(If you answered number 8 at Question 7 - and you described yourself as *not religious* - go to question 16).

	No	Yes	Uncertain
I practice my religion because it helps me to make friends ……………………………………………..	☐	☐	☐
It doesn't matter what I believe as long as I'm good	☐	☐	☐
I pray mainly because I have been taught to pray…………………………………………………	☐	☐	☐
Sometimes I have to ignore my religious beliefs because of what people think of me …….	☐	☐	☐
What religion offers me the most is comfort in times of trouble …………………………………...	☐	☐	☐
It is important for me to spend time in private thought and prayer ………………………………...	☐	☐	☐
Religion is important because it gives meaning to my life ………………………………………….	☐	☐	☐
I enjoy reading about my religion …………. ….	☐	☐	☐
My whole approach to life is based on my religion	☐	☐	☐

Q.16 On a scale from 1 to 5, state how much you agree or disagree with any of the following statements: (Tick only one box for every row):

	Strongly Disagree 1	Disagree 2	Neither Agree nor Disagree 3	Agree 4	Strongly Agree 5
About politics, I follow my parents' ideas	☐	☐	☐	☐	☐
I haven't thought much about politics so far	☐	☐	☐	☐	☐
I'm trying to figure out what will be the right political belief for me	☐	☐	☐	☐	☐
I have clear political beliefs	☐	☐	☐	☐	☐

Q.17 On a scale from 1 to 5, state how much you agree or disagree with the following statements: (Tick only one box for every row):

	Strongly Disagree 1	Disagree 2	Neither Agree nor Disagree 3	Agree 4	Strongly Agree 5
1 My ideas about men's and women's roles are identical to my parents' ideas	☐	☐	☐	☐	☐
2 My parents know what's best for me in terms of how to choose my friends	☐	☐	☐	☐	☐
3 I would only date the type of people my parents expect me to ………………………	☐	☐	☐	☐	☐
4 About my future, I'll follow what my parents suggest . …………………………	☐	☐	☐	☐	☐
5 I have never really thought about men's and women's roles in a marriage ………..	☐	☐	☐	☐	☐
6 I don't know on what basis I should choose my friends ………………………	☐	☐	☐	☐	☐
7 I'm not concerned with having a boyfriend /girlfriend at this point of my life	☐	☐	☐	☐	☐
8 I haven't really thought about what I want to do in my future……………………	☐	☐	☐	☐	☐
9 I'm now developing my own ideas on men's and women's roles in a marriage	☐	☐	☐	☐	☐
10 I'm exploring different ways to find the right friends for me ………………………..	☐	☐	☐	☐	☐
11 About dating, I started thinking about what person will be the right one for me	☐	☐	☐	☐	☐
12 I am trying to decide what will be the best thing to do in the future……………	☐	☐	☐	☐	☐
13 I now developed my own ideas on men's and women's roles in a marriage…………………………………	☐	☐	☐	☐	☐
14 I have a clear idea of what I look for in a friend …………………………………	☐	☐	☐	☐	☐
15 I know now what I'm looking for in a relationship ………………………..	☐	☐	☐	☐	☐
16 I know exactly what I want to do in the future ……………………………………..	☐	☐	☐	☐	☐

Your views of Britain and being British

Q.18 Please choose from the list below which word best describes the way you think of yourself. Please tick only one.

1. British ☐   2. English ☐   3. European ☐   4. Irish ☐

5. Northern Irish ☐   6. Scottish ☐   7. Welsh ☐

8. Other ☐

.

Q.19 In a scale from 1 to 4, how strongly do you feel you belong to each of the following?

	Not Strongly 1	Not very strongly 2	Fairly strongly 3	Very strongly 4	Not Applicable 5
Your neighbourhood …………………	☐	☐	☐	☐	☐
Your city/town/village……………….........	☐	☐	☐	☐	☐
Britain or the UK ………………………….	☐	☐	☐	☐	☐
Your country of origin (if not the UK)……	☐	☐	☐	☐	☐
Your Religious group………………………	☐	☐	☐	☐	☐
Your ethnic group (Such as White British, Black Caribbean, Black African, Indian, Bangladeshi, Pakistani, Chinese, Other)	☐	☐	☐	☐	☐
Other (Specify) …………………………..	☐	☐	☐	☐	☐

Q.20. In the last 12 months, have you done any volunteering or unpaid work for any groups, clubs or organisations?

1. Yes ☐   2. No ☐

Q.21 Do you think there is *a lot, a fair amount, a little, or no* <u>racial</u> prejudice in Britain today?

☐	☐	☐	☐	☐
1. Don't know	2. None	3. A little	4. A fair amount	5. A lot

Q.22 Do you think there is *a lot, a fair amount, a little, or no* <u>religious</u> prejudice in Britain today?

☐	☐	☐	☐	☐
1. Don't know	2. None	3. A little	4. A fair amount	5. A lot

Q 23 How much will you say you trust each of the following:
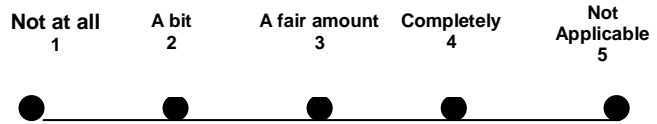
	Not at all 1	A bit 2	A fair amount 3	Completely 4	Not Applicable 5
Your Family ...……………………	☐	☐	☐	☐	☐
Your Friends …………………….	☐	☐	☐	☐	☐
People from your same religious group…………	☐	☐	☐	☐	☐
People in your neighbourhood………….	☐	☐	☐	☐	☐
Your religious leaders ………….	☐	☐	☐	☐	☐
Your School/College ……………	☐	☐	☐	☐	☐
The Government ……………….	☐	☐	☐	☐	☐

Is there anything else you would like to add? Please write in your thoughts or reflections.

WE STILL NEED YOUR HELP!!!!!

WOULD YOU LIKE FURTHER INFORMATION ON HOW TO GET INVOLVED IN THE SECOND STAGE OF THIS RESEARCH PROJECT?

The second stage should start in the next few months and will involve a one-to-one conversation between you and the researcher. If you are interested to know more about it please leave your details and I will contact you shortly.

THANKS!!!

Yes- ☐   **Please give contact details**   **No** ☐

Name

Contact Number

Email

Address

Thank you very much for your help! ☺

The Religiosity scale

Religiosity scales are based on self-report measures and were firstly developed in studies about Judeo-Christian religion (e.g. Francis & Stubbs, 1987; Lewis, Maltby, & Day, 2005) to assess the level and type of motivations toward religion, particularly to test whether attitudes toward religion are mainly *extrinsic* or *intrinsic* (Maltby & Lewis, 1996). Individuals with extrinsic religiosity, use religion as a means to fill self-serving needs, thus they have an instrumental approach to their religion (Maltby & Lewis, 1996). For instance, individuals who are extrinsically oriented turn to God but without turning away from themselves showing *'self-serving attitude and motivation in performing religious practices'* (Ji & Ibrahim, 2007, p.190). In contrast, individuals with intrinsic orientation toward religion, see '*religion itself as the motive and accommodate other needs according to how the religion sees them and fit these needs into the religious values'* (Ibid, p.190). Therefore, in this second instance, religion is considered as an end in itself, religious values are internalised and orient multiple different aspects of life. Recently, the religiosity scales were introduced to the particular study of orthodoxy in Islam by Ho C. Ji and Yodi Ibrahim (2007).

However, for the purpose of the current study these religiosity scales, either for Christianity or Islam, presented several limitations. Firstly, this questionnaire addressed a multi-religious audience therefore no specific questions about practices could be included and thus questions that could not contain references to any specific affiliation. Moreover, the issue of no-religious pupils emerged during the piloting and had to be taken into account in the design. Secondly, the language of previous religiosity scales did not feel appropriate for a sample of young people aged 14-18 years old. There were also limitations related to length of this questionnaire, which also addressed several other issues and this imposed reducing the number of religiosity statements to be included. The following list was taken from Malty and Lewis (1996). Nine items were selected and edited to fit the purposes of the questionnaire.

Table B.1: Intrinsic and extrinsic religiosity

	Intrinsic	Extrinsic
I enjoy reading about my religion.(I)	√	
I go to Church because it helps me make friends.(E)		√
It doesn't matter what I believe so long as I am good.(E)		√
Sometimes I have to ignore my religious beliefs because of what other people might think of me.(E)		√
It is important for me to spend time in private thought and prayer.(I)	√	
I would prefer to go to church	√	

      (I)   A few times a year.

      (II)   Once every month or two.

      (III)   Two or three times a month.

      (IV)   Once a week.

      (V)   More than once a week.(I)

	Intrinsic	Extrinsic
I have often had a strong sense of God's presence.(E)		√
I pray mainly to gain relief and protection.(E)		√
I try to live all my life according to my religious beliefs.(I)	√	
What religion offers me most is comfort in times of trouble and sorrow.(E)		√
My religion is important to me because it answers many questions about the meaning of life.(I)	√	
I would rather join a Bible study group than a church social group.(I)	√	
Prayer is for peace and happiness.(E)		√
Although I am religious, 1 don't let it affect my daily life.(E)		√
I go to church mostly to spend time with my friends.(E)		√
My whole approach to life is based on my religion.(I)	√	
I go to Church mainly because I enjoy seeing people 1 know there.(E)		√
I pray mainly because I have been taught to pray.(E)		√
Prayers I say when I am alone are as important to me as those I stay in church.(I)	√	
Although I believe in my religion many other things are more important in life.(E)		√

The Extended Objective Measure of Ego Identity Status (EOM-EIS)

The Objective Measure of Ego Identity is a self-report measure of identity formation developed to 'operationalise' the Marcia's identity status paradigm. The first version of the OMEIS consisted of 24 items covering the areas of occupation, religion, and politics (Bergh & Erling, 2005). This was later extended by Adams and Grotevant who introduced other four interpersonal content areas (friendship, sex roles, recreation, and dating) and one additional ideological content area (philosophical lifestyle) creating the Extended Objective Measure of Ego Identity Status (EOM-EIS) (Adams et al., 1989). The extended version contained 64 items overall and was finally revised by Bennion and Adams who rewrote various items to clarify certain ambiguities (Adams et al., 1989). The resulting measure was called the EOM-EIS-II.

In this study, 20 items were taken and adapted from the revised EOM-EIS II; questions for the occupational areas were turned into questions about 'future' as the 14-18 years old are unlikely to have had experience of work just yet, while the two sections about lifestyles and religion were omitted (Adams, 1998, p.82-83). The response scale was set out as follow:

1 = strongly agree; 2 = moderately agree; 3 = agree; 4 = disagree; 5 = moderately disagree; 6 = strongly disagree. While drawing from the following questionnaire, in this study the response scale was also changed and respondents were asked to rate how much they agree and disagree on a scale from 1 to 5.

Table B.2: Extended Version of Objective Measure of Identity Status, full list of items

1. I haven't chosen the occupation I really want to get into, and I'm just working at what is available until something better comes along.
2. When it comes to religion I just haven't found anything that appeals and I don't really feel the need to look.
3. My ideas about men's and women's roles are identical to my parents'. What has worked for them will obviously work for me.
4. There's no single "life style" which appeals to me more than another.
5. There are a lot of different kinds of people. I'm still exploring the many possibilities to find the right kind of friends for me.
6. I sometimes join in recreational activities when asked, but I rarely try anything on my own.
7. I haven't really thought about a "dating style." I'm not too concerned whether I date or not.
8. Politics is something that I can never be too sure about because things change so fast. But I do think it's important to know what I can politically stand for and believe in.
9. I'm still trying to decide how capable I am as a person and what work will be right for me.
10. I don't give religion much thought and it doesn't bother me one way or the other.
11. There's so many ways to divide responsibilities in marriage, I'm trying to decide what will work for me.
12. I'm looking for an acceptable perspective for my own "life style", but haven't really found it yet.
13. There are many reasons for friendship, but I choose my close friends on the basis of certain values and similarities that I've personally decided on.
14. While I don't have one recreational activity I'm really committed to, I'm experiencing numerous leisure outlets to identify one I can truly enjoy.
15. Based on past experiences, I've chosen the type of dating relationship I want now.
16. I haven't really considered politics. It just doesn't excite me much.
17. I might have thought about a lot of different jobs, but there's never really been any question since my parents said what they wanted.
18. A person's faith is unique to each individual. I've considered and reconsidered it myself and know what I can believe.
19. I've never really seriously considered men's and women's roles in marriage. It just doesn't seem to concern me.
20. After considerable thought I've developed my own individual viewpoint of what is for me an ideal "life style" and don't believe anyone will be likely to change my perspective.
21. My parents know what's best for me in terms of how to choose my friends.
22. I've chosen one or more recreational activities to engage in regularly from lots of things and I'm satisfied with those choices.
23. I don't think about dating much. I just kind of take it as it comes.
24. I guess I'm pretty much like my folks when it comes to politics. I follow what they do in terms of voting and such.
25. I'm not really interested in finding the right job, any job will do. I just seem to flow with what is available.
26. I'm not sure what religion means to me. I'd like to make up my mind but I'm not done looking yet.
27. My ideas about men's and women's roles have come right for my parents and family. I haven't seen any need to look further.

28. My own views on a desirable life style were taught to me by my parents and I don't see any need to question what they taught me.
29. I don't have any real close friends, and I don't think I'm looking for one right now.
30. Sometimes I join in leisure activities, but I really don't see a need to look for a particular activity to do regularly.
31. I'm trying out different types of dating relationships. I just haven't decided what is best for me.
32. There are so many different political parties and ideals. I can't decide which to follow until I figure it all out.
33. It took me a while to figure it out, but now I really know what I want for a career.
34. Religion is confusing to me right now. I keep changing my views on what is right and wrong for me.
35. I've spent some time thinking about men's and women's roles in marriage and I've decided what will work best for me.
36. In finding an acceptable viewpoint to life itself, I find myself engaging in a lot of discussions with others and some self-exploration.
37. I only pick friends my parent would approve of.
38. I've always liked doing the same recreational activities my parents do and haven't ever seriously considered anything else.
39. I only go out with the type of people my parents expect me to date.
40. I've thought my political beliefs through and realize I can agree with some and not other aspects of what my parents believe.
41. My parents decided a long time ago what I should go into for employment and I'm following through their plans.
42. I've gone through a period of serious questions about faith and can now say I understand what I believe in as an individual.
43. I've been thinking about the roles that husbands and wives play a lot these days, and I'm trying to make a final decision.
44. My parents' views on life are good enough for me, I don't need anything else.
45. I've had many different friendships and now I have a clear idea of what I look for in a friend.
46. After trying a lot of different recreational activities I've found one or more I really enjoy doing by myself or with friends.
47. My preferences about dating are still in the process of developing. I haven't fully decided yet.
48. I'm not sure about my political beliefs, but I'm trying to figure out what I can truly believe in.
49. It took me a long time to decide but now I know for sure what direction to move in for a career.
50. I attend the same church as my family has always attended. I've never really questioned why.
51. There are many ways that married couples can divide up family responsibilities. I've thought about lots of ways, and not I know exactly how I want it to happen for me.
52. I guess I just kind of enjoy life in general, and I don't see myself living by any particular viewpoint to life.
53. I don't have any close friends. I just like to hang around with the crowd.
54. I've been experiencing a variety of recreational activities in hope of finding one or more I can really enjoy for some time to come.

55. I've dated different types of people and know exactly what my own "unwritten rules" for dating are and who I will date.

56. I really have never been involved in politics enough to have made a firm stand one way or the other.

57. I just can't decide what to do for an occupation. There are so many possibilities.

58. I've never really questioned my religion. If it's right for my parents it must be right for me.

59. Opinions on men's and women's roles seem so varied that I don't think much about it.

60. After a lot of self-examination I have established a very definite view on what my own life style will be.

61. I really don't know what kind of friend is best for me. I'm trying to figure out exactly what friendship means to me.

62. All of my recreational preferences I got from my parents and I haven't really tried anything else.

63. I date only people my parents would approve of.

64. My folks have always had their own political and moral beliefs about issues like abortion and mercy killing and I've always gone along accepting what they have.

APPENDIX C

Description of the quantitative sample

& survey analysis

Reporting

The figures reported in the thesis, particularly in this Appendix C and Chapter 6, are valid percentages, which is to say the proportions calculated on the overall number of the students in the survey who answered the specific question, and do not include missing values (blanks). When reporting findings I referred to the number of students who answered a specific question. The number of respondents was reported for each question where N was consistently lower (>15) than overall N=560.

The survey sample

A total number of 560 young people aged 14-18 completed an in class-questionnaire between October and December 2009 in three different secondary schools in London Newham and one Sixth Form College in Oldham. More specifically, 74 per cent of the students attended secondary schools in London Newham and 26 per cent a Sixth Form College in Oldham.

The two sub-samples: Oldham and London

The overall response rate to the survey was 42 per cent; the following table summarises the response rate in the two areas by school:

Table C.1: Sample of students in London and Oldham

	% Response rate	Total Number of questionnaires distributed
London School 1	82.6	23
London School 2	82.0	100
London School 3	41.6	750
Oldham	32.7	450
Total Number (on line & the paper)	560	1323

There were some significant differences between the sub-samples of students who responded to the questionnaire in London (N=413) and Oldham (N=147). The two sub-samples had significantly different gender distributions. The majority of the sample in Oldham included girls (83 per cent compared to 17 per cent of boys) whilst in London the proportions were much more balanced with 60 per cent of the London sample composed by boys and 40 per cent by girls.

The ethnic distribution, particularly important of South Asians, also varies across the two sub-samples. In London, Pakistani and Bangladeshi respondents were equally represented (16 per cent Pakistani and 15 per cent Bangladeshi) and 5 per cent of the respondents were from Indian background; whilst in Oldham Pakistani were the most represented of the South Asian groups: 20 per cent compared to 12 per cent of Bangladeshi and 2 per cent of respondents from Indian background. The proportion of White British was much higher in Oldham: 71 per cent compared to 29 per cent in London. Moreover, Black Caribbeans, Black Africans and respondents from other Black backgrounds were hardly represented in Oldham (2 per cent) while they counted for the 18 per cent of the London sample.

Respondents in London were much more likely to consider religion important in their lives (85 per cent of respondents in London felt that religion was important in their lives compared to 15 per cent in Oldham; Chi-Square= 1.128E2; P<0.01; N=504). This pattern is confirmed by the attendance to religious services: respondents in London were much more likely to practice between once a week to once a month than students in Oldham (91 per cent compared to 9 per cent in Oldham) (Chi-Square= 88.946; P<0.01; N=498).

South Asians and South Asian Muslims

South Asian Muslims were the targeted group for this thesis and the required South Asian Muslim sample was finally achieved. *South Asian Muslim* is a complex ethnic-religious category which includes people from Muslim religious background from three main ethnic groups: Asian Pakistani, Asian Bangladeshi and Asian Indians. While, both Pakistan and Bangladesh are Muslim countries and the majority of their population, also those who

immigrate in the UK, are from Muslim religious background, the Asian British Indians are a quite diverse group.

Overall 543 answered the question about their ethnic background and 43 per cent of were from South Asian ethnic background but not all of them were Muslims. The breakdown of South Asians by ethnic group shown below reflects the national pattern with Pakistani being the most represented group amongst the three in the UK: 17 per cent of the students in the sample were from Pakistani ethnic background, 14 per cent from Bangladeshi background and 12 per cent were Indians as shown by Figure C.1 below.

Figure C.1 South Asian respondents to the survey (%)
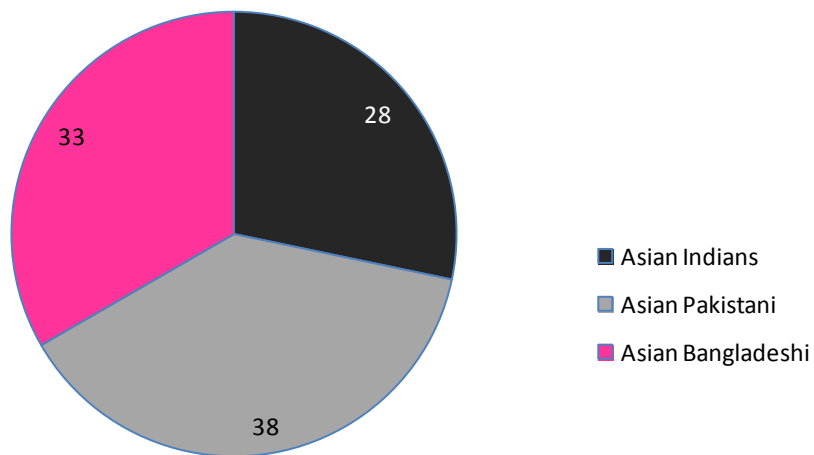
N=234

Within the South Asian group, almost the overall majority of Pakistani and Bangladeshi young people in the survey described themselves as from Muslim religious background (with the exception of 1 Bangladeshi). This proportion was different for the 65 young people from Indian ethnic background who belong to different religious groups: 37 were Hindus; 16 were Muslims and 10 belong to other religions.

Overall, **33 per cent of the all young people in the survey were South Asian Muslims**. The table below shows the internal ethnic composition of the South Asian Muslim group.

Figure C.2: Proportions of South Asian Muslim students in the survey sample

Legend:
- South Asian Muslim Indians (9)
- South Asian Muslim Pakistani (49)
- South Asian Muslim Bangladeshi (42)
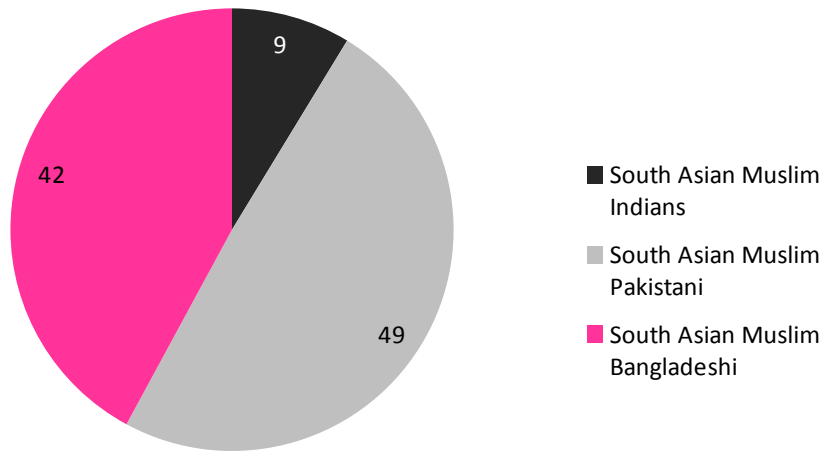
N= 183

Gender

The gender distribution amongst the different religious groups varied: while the majority of Christian students in the survey were girls (63 per cent compared to 37 per cent of boys) the proportion of Muslim boys was higher than the one of Muslim girls (59 per cent boys and 41 per cent girls). Similarly, amongst the South Asians, 56 per cent were boys and 44 per cent were girls. The table below shows the distribution of gender by religious groups.

Figure C.3: Respondents to the survey by gender and religious groups (%)
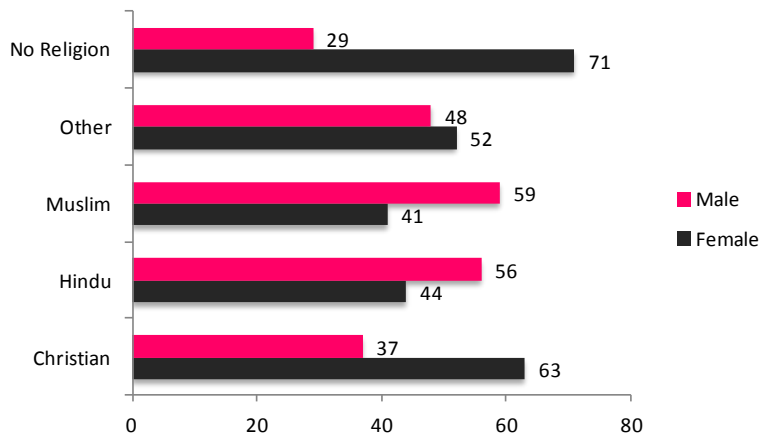
N=542

Ethnicity

The overall ethnic composition of the sample shows that the majority of students were from White British background followed by the three South Asian groups as detailed in the chart below.

Figure C.4: Respondents to the survey by ethnic group (%)
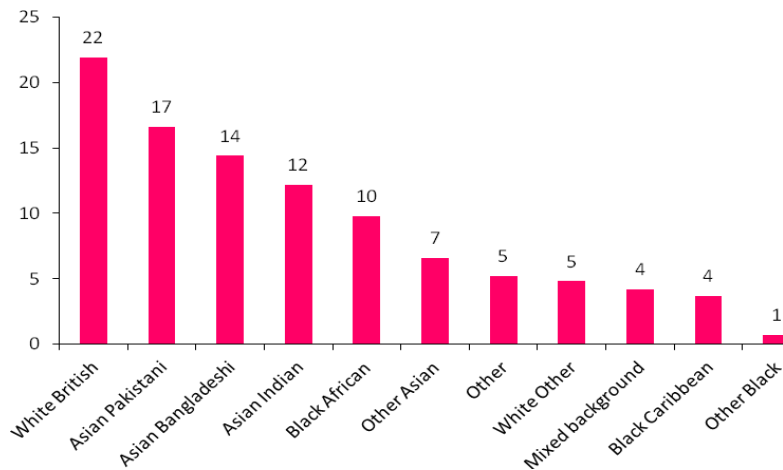
N= 543

Religion

Overall 97 per cent of the students in the survey answered the question about their religious affiliation. Of those, Muslims were the most represented religious group in the sample (44 per cent) as shown the chart below. The high presence of Muslims can be explained by the demographic profiles of the two sampled areas. Both areas were purposely selected in order to identify a sub-sample of South Asian Muslim young people. However, the schools who participated in the study were very diverse and included students from a variety of ethnic and religious backgrounds.

Figure C.5: Respondents by religion (%)
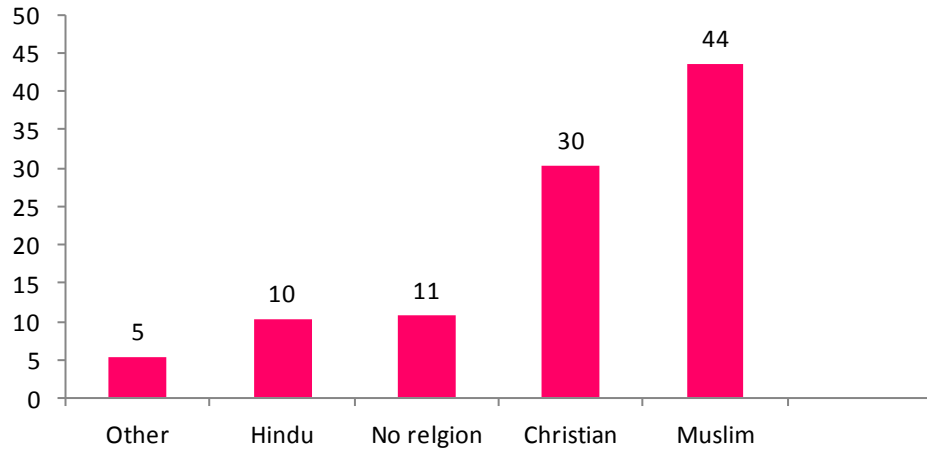
N= 543

The following table summarises the breakdown of religious groups by ethnicity.

Table C.2 Breakdown of religious groups by ethnicity (%)

	Christian	Hindu	Muslim	Other	No Religion	Total
Asian Indian	1	66	7	35	~	12
Asian Pakistani	~	~	39	~	~	17
Asian Bangladeshi	1	~	33	~	~	15
Other Asian	2	27	7	~	2	7
Black Caribbean	10	~	~	7	3	4
Black African	20	~	9	~	2	10
White British	40	~	~	24	76	22
White Other	11	~	~	10	5	5
Other	10	7	3	17	2	6
Mixed Background	6	~	2	7	10	4
Total Number	161	56	234	29	58	538

Muslims

In the sample there were 236 Muslim respondents. The majority of them were from Pakistani (39 per cent) and Bangladeshi (33 per cent) ethnic background while 7 per cent were from

Indian background in line with national demographics. Other Muslim groups included students from Black African background (9 per cent) other Asian background (7 per cent).

Figure C.6: Muslim students by ethnic groups (%)
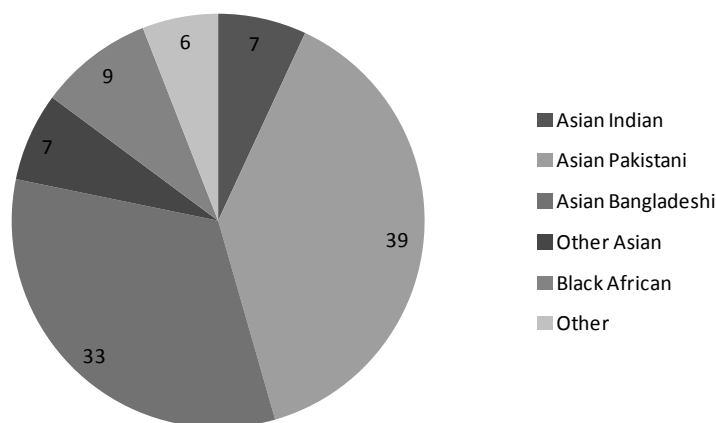
N= 234

Moreover, Muslim respondents were asked whether they belong to Muslim Sunni, Shi'a or other groups. Eighty four per cent of the Muslim young people in the survey answered the question. Most of them (88 per cent) described themselves as Sunni. Only 3 per cent as Shi'a; 2 per cent belong to other Muslim groups and 7 per cent did know about which Muslim groups they belong to. The fact that the majority of young Muslim people in the survey was from Sunni background is related to their ethnic background and country of origin as South Asians are mostly Sunni.

Christians and other religious groups

Christians were the second biggest religious group in the sample (30 per cent). The majority of them were from White British ethnic background (40 per cent) and Black African background (20 per cent). Black Caribbean respondents accounted for 10 per cent of Christians, and students from other ethnic background represented the 11 per cent of Christians.

The following chart sums up what was said so far and details about the ethnic composition of all the religious groups in the survey. The overall majority of Muslims were from Bangladeshi

and Pakistani background while Christians tended to be more ethnically diverse and included a higher number of groups: White British, White Other, Mixed background, Black African and Black Caribbean.

Figure C.7: Ethnic composition of religious groups (%)
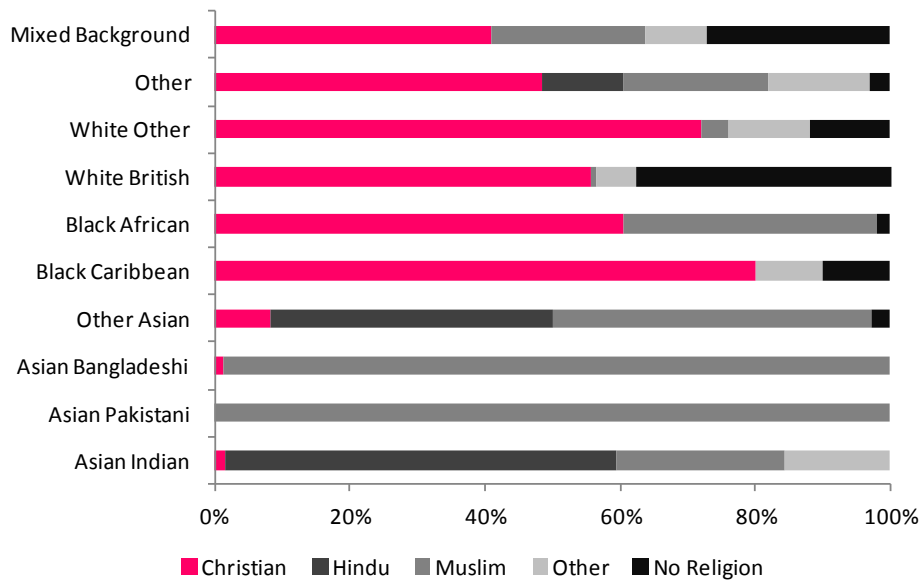
N =538

Multicultural schools: country of birth and languages spoken at home

The selected schools were very diverse and students were originally from a number of different countries as shown in Table C.3 below.

Table C.3: Students country of origin

	Number
ENGLAND	314
UNITED KINGDOM	115
LITHUANIA	10
PAKISTAN	10
SRI LANKA	8
BANGLADESH	7
KENYA	7
SOMALIA	7
INDIA	6
FRANCE	5
NETHERLANDS	5
AFGHANISTAN	4
ECUADOR	4
NIGERIA	4
GERMANY	3
PHILIPPINES	3
POLAND	3
AUSTRIA	2
COLOMBIA	2
GHANA	2
MAURITIUS	2
UGANDA	2
ALBANIA	1
BRAZIL	1
CONGO, THE DRC	1
CZECH REPUBLIC	1
DENMARK	1
ESTONIA	1
IRAQ	1
ISRAEL	1
ITALY	1
LATVIA	1
NEPAL	1
PORTUGAL	1
ROMANIA	1
RUSSIAN FEDERATION	1
SAINT LUCIA	1
SAUDI ARABIA	1
SWEDEN	1
TURKEY	1
UKRAINE	1
UNITED ARAB EMIRATES	1
VIET NAM	1
Other	1
Blanks	13
Total	560

Twenty two per cent of respondents in the sample were first generation migrants not born in the UK. The majority of these students non UK born were born in Lithuania and Pakistan (2 per cent); Sri Lanka, Bangladesh, Kenya and Somalia (1 per cent each county). Of the 548 born in the UK, 25 per cent said England was their country of origin and the others 56 per cent said instead their country of origin was the United Kingdom.

There was also a variety of languages, other than English, which students spoke at home reflecting the multicultural environment of the sampled schools. Overall, 541 students answered the question about language. Just over a half of them (53 per cent) spoke only English at home, while 18 per cent spoke other languages rather than English in the family context and 29 per cent spoke English and another language. Amongst the other languages spoken at home, Bengali was the most common, (22 per cent of the students in the survey who spoke more than 1 language at home) followed by Urdu (19 per cent); Tamil (9 per cent); Gujarati (7 per cent) and others did not specified any language (9 per cent).

The characteristics of the parents

Young people were asked to describe some of their parents' main characteristics including country of birth; ethnicity and religion. Parents' ethnic and religious backgrounds reflected those of their children, confirming the multicultural character of the sample. Most of the parents were from White British background followed by parents from Pakistani, Bangladeshi and Indian ethnic backgrounds as detailed in the chart below

Figure C. 8: Parent's ethnic background (%)
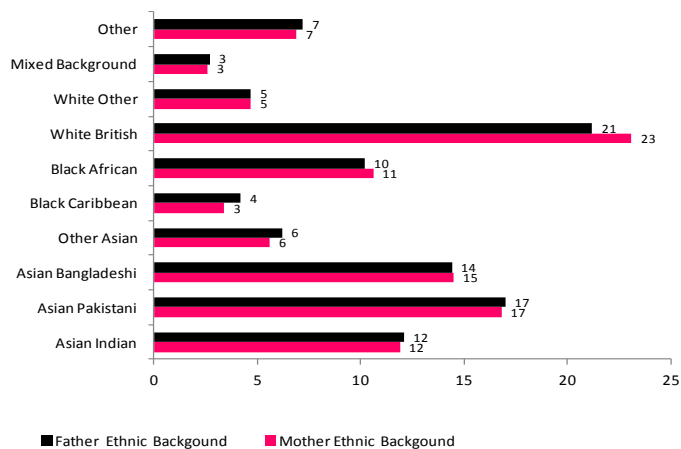
N= 538

Overall, 519 students answered questions about their parental religious background. The religious affiliation of parents was also in line with the one of their children: most of the parents were from Muslim religious background (44 per cent of the fathers and 43 per cent of the mothers of the young people in the sample) followed by Christians (30 per cent of the fathers and 32 per cent of the mothers); Hindu (11 per cent of the fathers and mothers); 9 per cent of fathers and 10 per cent of the mothers did not belong to any religious affiliation and 5 per cent of the fathers and 6 per cent of the mothers belong to other religions.

Most of the mothers and fathers of the young people in the sample were from the same ethnic and religious groups; whilst, a higher proportion of mothers and fathers (about 21 per cent) were born in different countries.

Figure C.9: Whether mothers and fathers were from the same ethnic, religious and country of origin (%)
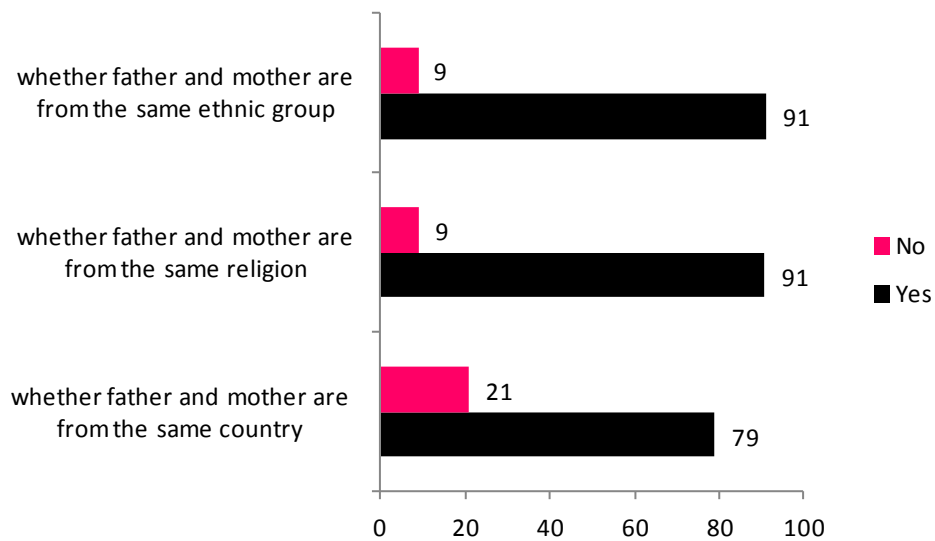
N= 527 (ethnic groups); 516 (religion) 521 (country)

Family composition

Young people in the survey were asked an open question about their family composition in which they had to state who else lived with them in the house and how they are related to them. Overall 471 answered this open question.

It emerged that the majority of them (44 per cent) lived with their mother, father and siblings; 12 per cent were in households including mother, father siblings and other people, while only 2 per cent lived just with their mother and father and 20 per cent had other family compositions.

About 24 per cent of the young people in the survey lived in lone parents families. The majority of them (12 per cent) lived with their mother and siblings; 6 per cent lived with their mother, siblings and others, 3 per cent lived only with their mum whilst only two students in the all sample lived with their father.

Overall, respondents lived in quite large families. The majority of respondents (26 per cent of the 469 who specified the number of number of family members in the house) lived in families with other 3 other family members; 20 per cent of the young people in the survey lived with other 4 family members; 15 per cent lived in families with either 2 or 5 family members; about 10 per cent lived in families with other 6 family members, 6 per cent of the young people in the survey lived in families with more than 7 other family members, while only 9 per cent lived with one other family member. More than a half (55 per cent) of South Asian Muslim young people lived in households with their parents and siblings; 24 per cent reported living in other types of households 13 per cent lived with mother, father siblings and other relatives and only 8 per cent lived in lone parent families.

White British were the ethnic group with the higher proportion of young people living in lone parent families: 42 per cent compared of them compared to 14 per cent of Black Africans, 8 per cent of Other Asians and young people from Mixed ethnic background; 6 per cent of Pakistani and young people from other ethnic background; 5 per cent of young people from other White ethnic background; 4 per cent of Bangladeshi and Black Caribbean young people and 3 per cent of Asian Indian young people. The chart below summarises the type of households by ethnic group.

Figure C.10: Family composition (%)
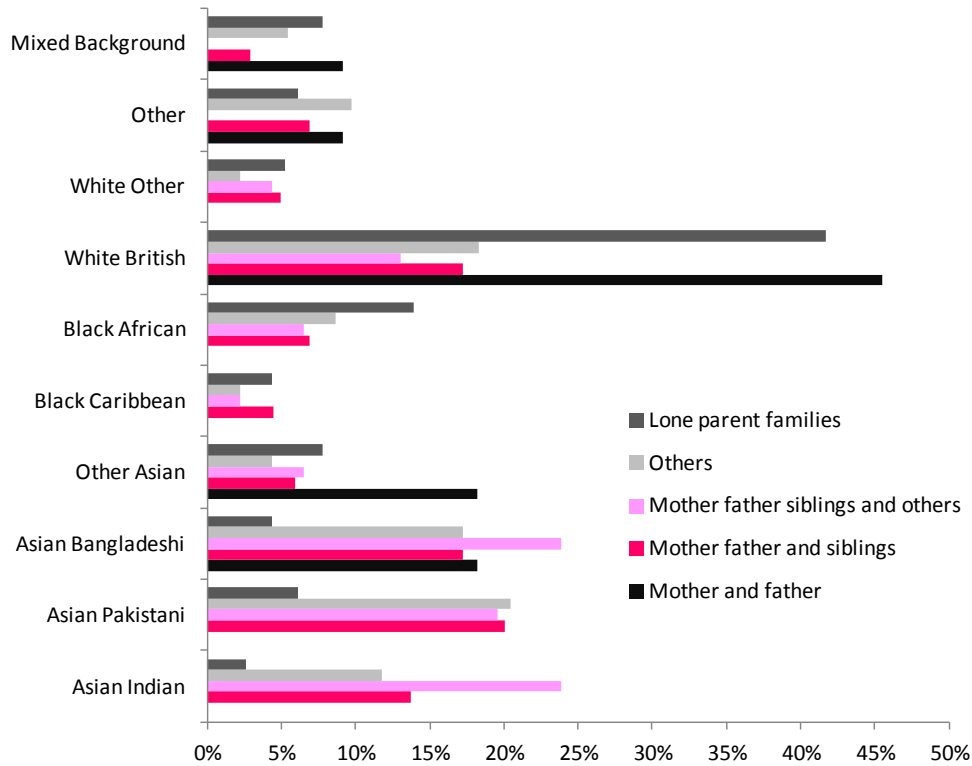
N= 469

The most common household type amongst all the religious groups was the one including both parents and siblings. However, there were differences amongst the religious groups with half (50 per cent) of Muslim respondents living in this type of households compared to 28 per cent of young people from Christian religious background 10 per cent of Hindus, 8 per cent of the students from no religious background and 4 per cent of those who belong to other religions.

Christians were the religious group with the highest proportion of young people living in lone parent families (44 per cent compared to 24 per cent of Muslim young people; 22 per cent of student who did not belong to any religious group and 5 per cent of Indus and young people from other religious backgrounds). Almost half (48 per cent) of the students from no religious background lived in lone parents families.

Survey Analysis

Chi Square

Several questions were analysed using the Chi-Square test. The Chi-Square test is used to examine the relationship between two categorical variables which is to say *'a variable that names distinct entities'* (Field, 2009,p.8). The Chi Square test is a test of independence which summarises 'how close the expected frequencies fall to the observed frequencies (Agresti & Finlay, 1997). In the study, the analysis particularly focused on comparing different ethnic and religious groups and identifying difference amongst responses by gender.

Factor Analysis

Religiosity Question

The following table summarizes results from factor analysis applied to the question about intrinsic and extrinsic religiosity discussed in Chapter 6.

Table C.4: Intrinsic and extrinsic religiosity factor analysis

Extrinsic scale	F1	F2
I pray to make friends	0.165	**0.770**
No matter what I believe as long as I'm good	-0.156	**0.401**
I pray because I been taught to pray	0.448	**0.216**
I ignore religious beliefs because of what people think of me	0.246	**0.739**
Religion offers comfort in life	0.552	0.191
Intrinsic scale		
Importance of spending time in private thought and prayer	**0.736**	-0.102
Importance of religion in giving meaning to life	**0.738**	
I enjoy reading about religion	**0.667**	
My all approach to life is based on religion	**0.507**	0.185
% variance explained	27	16
Eigenvalues	2.4	1.4
α	0.6	0.5

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 3 iterations.

Chart C. 11: Scree plot
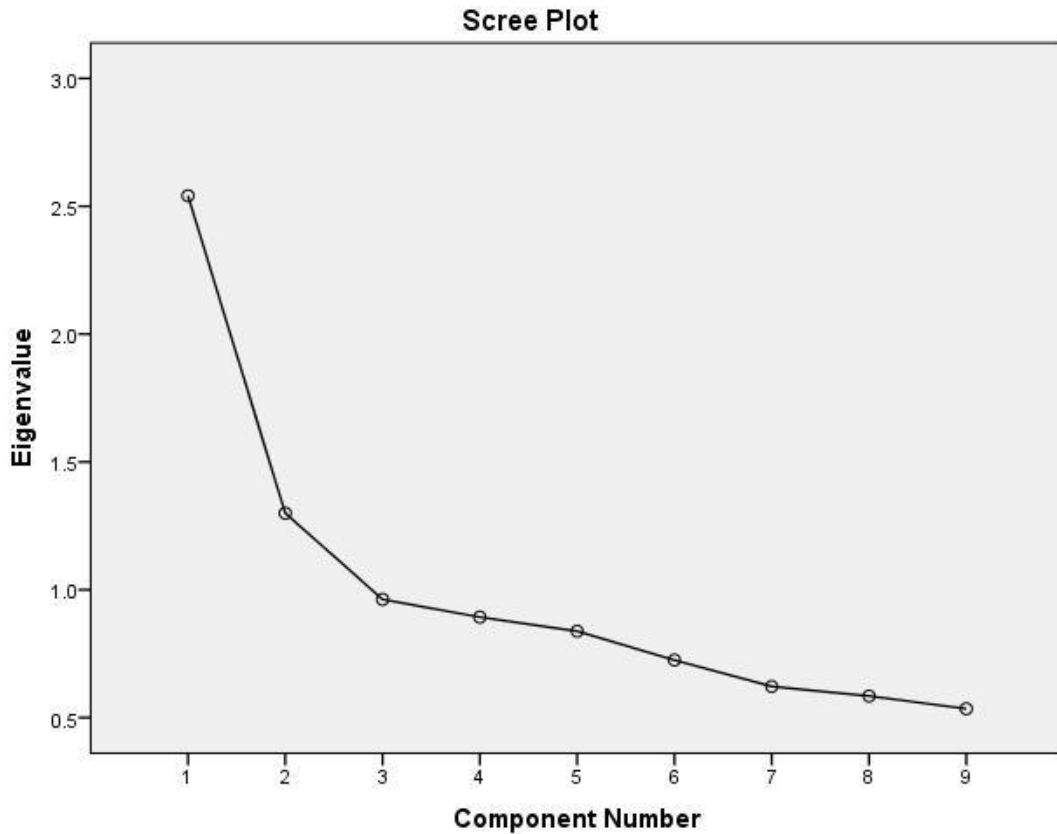
Identity status

As already discussed, based on the EOM-EIS-II version of the identity status questionnaire (Adams, 1998) the current survey included a question where respondents were asked to rate, on a scale from 1 to 5, how much they agree or disagree with 20 different items. These items were revised from the EOM-EIS-II to fit the purpose of this study and factor analysis was carried out to explore whether the different items could be meaningfully grouped to reflect the four different identity statuses.

The method used to extract the factors for both identity status and religiosity questions was Principal Component Analysis (PCA) which was conducted on the 20 items. The rotation method used was an orthogonal rotation (varimax) which allows for more interpretable cluster of variables because it loads smaller numbers of variables into each factor (Field, 2009, p.644).

The Kayser- Meyer-Olkin verified the sample adequacy with KMO = 0. 72 (which is > 0.5 signifying a good sample adequacy); the Bartlett test of sphericity Chi-Square (190) 1667.8 p<0.01 (Field, 2009, 645-647) indicated that correlations between items were sufficiently large to conduct PCA.

The analysis led to a final model with four components which explained in combination 45 per cent of the total variance. The items that cluster in the same components suggest that the 1st component represents the moratorium identity status; the 2nd component the foreclosed identity status; the 3rd component the achievement and the 4th component the diffusion identity status. See Table 6.5 in Chapter 6 for results from factor analysis.

The reliability test

Before the analysis of the four subgroups was carried out their reliability was tested using the Cronbach's α Test. Reliability means that the measure obtained by grouping together the five items which compose each identity status, should consistently reflect the type of identity status that they aim to represent and measure (Field, 2009, p. 673). This implies that two people who belong to the same identity status, which is the construct being measured, should get very similar scores (Ibid). The reliability was measured using *Cronbach's α* which captures the variance within an item of a scale and the covariance between the different items of the same scale (Field, 2009 p.674).

The reliability was high for foreclosed and achieved identity statuses, respectively 0.7 and 0.6. However it was slightly lower of the moratorium (0.5) and quite low for the diffused identity status (0.4). It is important to note in the interpretation of the test and its threshold implies that α is positively correlated to the number of items in a scale, thus α is higher for scales containing a high number of items (Field, 2009, p.675-676).

Religious groups and the four factors/identity statuses

Following their identification the four factors were used to investigate whether consistent differences existed in the identity statuses of the different religious groups in the sample.

The average score was firstly computed for the 4 sub-scales and then *One-way ANOVA* was employed to explore the differences in the identity statuses of the main religious groups in the survey. However, *One way ANOVA* tests whether the means of one or more groups are different and whether these differences are statistically significant; *One way ANOVA* does not specify which means are different and how different they are from each other (Agresti & Finlay, 1997, p.445). In other words, *One way ANOVA* can detect whether the religious groups have different identity statuses but it does not specify exactly which group is more likely to belong to one identity status or the other. To better understand these differences a *Post hoc test* was carried at the end of each One way ANOVA. The *post hoc* test consists of a set of comparisons between groups' means which emerge from the data and were not previously assumed (Field, 2009, p.385).

The descriptive statistics for the *foreclosed identity status* indicated that Muslim young people were the religious group with the higher mean, which is to say Muslim young people tended to agree with the statements characterizing this sub-scale more than the other religious groups. One Way ANOVA tested whether these differences were statistically significant. The *Leven's test* was also applied at this stage to check whether the variances between religious groups were equal, or in other words whether the variances of the groups were significantly different (Field, 2009, p.381-384). This determined whether One Way ANOVA should be applied or another test should be used instead. It was found that the Leven test was not significant ($P<0.05$), thus the variance amongst groups was equal.

Foreclosed identity

The ANOVA test finally indicated statistically significant differences amongst the religious groups in terms of their foreclosed identity status ($F(4; 507)=15.247$; $P<0.01$). Most specifically, the *Post-hoc Tukey HSD* test for comparisons amongst groups[1] found that the differences between the foreclosed identities of Christians and Muslims and of Muslims and young people from no-religious background were significant ($P<0.05$).

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[1] The F test is a test for the model telling us whether the groups' means are significantly different. However ANOVA does not tell us anything about the specific differences between groups, for this purpose, post hoc tests are required. The post hoc test Tukey consists of 'pair-wise comparisons' designed to compare all different combinations amongst the groups. Field explains that it is like carrying out a t-test for every pair within the groups (Field, 2009, p. 372).

Diffused identity

The mean for the Muslim young people group was higher also in the case of diffused identities, with low commitment and low exploration. The Levene test was not significant and ANOVA was performed. The test was significant ($F_{(4; 505)} = 4.4.530$, $P < 0.05$) and revealed there were significant differences amongst the religious groups for this identity status. However, the post hoc test showed the only significant differences were amongst Muslim young people and people from other religious backgrounds or from not religious background and differences amongst Muslim, Hindu and Christians were not significant for this specific identity status.

Achieved & Moratorium identity

The results for the achieved and moratorium identity statuses were not very consistent reflecting problems in applying the model to the study of samples with high religious and ethnic diversity. More specifically, the One way ANOVA test was not significant for moratorium and achievement identity statuses.

APPENDIX D
Description of the qualitative sample

Table D.1: Overall Response to survey by School & Numbers of students who volunteered for the 2nd stage (South Muslims; Muslims not South Asian & Non Muslim students)

School code	Number of South Asian Muslim students who volunteered for second stage	Number of Muslim (not South Asian)who volunteered for second stage	Number of Non-Muslim students who volunteered for second stage	Total who volunteered for second stage	Total Responses
London School 1	2	2		4	**19**
London School 2	2	1	8	11	**82**
London School 3	12	1	6	19	**312**
Oldham College	12	4	33	49	**147**
N	28	6	47	81	**560**

Table D.2: Family circumstances

Family circumstances
Girl (15); Second generation Asian British Bangladeshi; mother and father both unemployed and with no qualifications. London. Both parents were first generation.
Boy (14); Second generation Asian British Bangladeshi; mother was unemployed, father had two jobs: he worked in a restaurant and was also a cab driver. London. Both parents were first generation. The father spoke very basic English targeted young person helped with translation at times.
Girl (16); Second generation. Asian British Indian; the mother was unemployed and the father worked for the Royal Mail. London. Both parents were first generation. Mother could not speak English and the interview was carried out with the support of the oldest daughter.
Girl (16); Second generation Asian British Pakistani; mother and father both unemployed; Oldham. Mother first generation Pakistani and father second generation Pakistani.
Boy (14); Second generation Asian British Indian; the mother was a Higher Education Teacher (with a PhD), the father worked as finance officer for a Council; London. Both parents were first generation.
Boy (18); Second generation Asian British Pakistani; the father was self-employed owned and managed an international small business; the mother was a retail manager; London. Both parents were first generation.
Girl (14); Second generation Asian British Indian; father worked for a money exchange at the airport and the mother was an IT Manager; North West. Father was first generation, mother was second generation; Shi'a minority group.
Girl (17) Boy (14) Second generation (brother and sister). Asian British Indian; the father is a scientist (PhD) and the mother was a support teacher; London. Both parents were first generation.
Girl (17) First generation Asian; British Pakistani; father sold pharmaceutical products and was qualified as a medical doctor in Pakistan; the mother worked in retail. London. Both parents and also targeted young girl were first generation.
Boy (16); Second generation; Asian British Bangladeshi; the mother was unemployed and the father worked in a restaurant; London. Mother was second generation: she was born in the UK but moved back to Bangladesh where she grew up until she came back to London to get married. Her English language skills were low, a young relative helped with translation. Father was first generation but moved to the UK when he was very young
Boy (16); Second generation Asian British Bangladeshi; lone parent family, mother was unemployed; London. Mother was first generation.
Boy (16); Second generation Asian British Bangladeshi; lone parent family, mother was unemployed; London. Mother first generation.

Family circumstances
Girl (18); Second generation; Asian British Bangladeshi; the mother worked for a community centre and the father worked for a travel agency; his English language skills were quite low and his wife helped sometimes with translation; London. Both parents were first generation but the mother moved to the UK when she was really young and grew up and studied in the UK. She described herself as second generation.
Girl (18) Boy (15). Both were second generation (brother and sister) Asian British Indians; the mother was a legal consultant the father worked as admin officer; South East of England. Both parents were first generation from a Shi'a minority group.
Girl (18); Second generation Asian British Bangladeshi; the father was self-employed and the mother was unemployed, Oldham. Only the targeted young girl and her father were interviewed the mother refused because she could not speak English. Both parents were first generation.
The parents of the following young people could be reached
Boy (16) First generation Asian British Pakistani; father lived abroad and the mother was unemployed. Only the targeted young boy was interviewed, London. Both parents were first generation.
Girl (17) Asian British Bangladeshi, both parents unemployed; only the targeted young girl was interviewed, Oldham. Father second generation UK born of Bangladeshi father and White British Christian mother; mother first generation Bangladeshi (she did not speak English)
Boy (18) Asian British Pakistani, both parents unemployed; only the targeted young boy was interviewed; Oldham. Both parents were first generation.
Girl (17); Second generation Asian British Pakistani; both parents unemployed; only the targeted young girl was interviewed; Oldham. Both parents were first generation.
Boy (18) Second generation Asian British Pakistani; both parents unemployed; only the targeted young boy was interviewed; Oldham. Both parents were first generation.
Girl (17) Asian British Bangladeshi; both parents unemployed; only the targeted young girl was interviewed; Oldham. Both parents were first generation.
Boy (16) Second generation Asian British Bangladeshi; the father was a bus driver the mother was unemployed; only the targeted young boy was interviewed; London borough. Both parents were first generation.
Boy (16) Second generation Asian British Bangladeshi; both parents are unemployed; only the targeted young boy was interviewed; London; Both parents were first generation.

Table D3: Pseudonyms, ethnicity & locations

Pseudonym	Age, ethnicity & locations
Amina	Girl (15) Asian British Bangladeshi; London.
Asif	Boy (14) Asian British Bangladeshi; London.
Nasreen	Girl (16) Asian British Indian; London.
Zahra	Girl (16) Asian British Pakistani; Oldham.
Hamid	Boy (14) Asian British Indian; London.
Omar	Boy (18) Asian British Pakistani; London.
Yasmeen	Girl (14) Asian British Indian; North West.
Sara and Farooq	Girl (17) Boy (14) Brother & sister. Asian British Indian; London.
Zahida	Girl (17) British Pakistani; London.
Davar	Boy (16) Asian British Bangladeshi; London.
Ali	Boy (16) Asian British Bangladeshi; London.
Tahir	Boy (16) Asian British Bangladeshi; London.
Sakina	Girl (18) Asian British Bangladeshi; London
Haroon and Tania	Girl (18) Boy (15). Brother and sister. Asian British Indians; South Coast.
Hania	Girl (18) Asian British Bangladeshi; Oldham.
Yusuf	Boy (16) Asian British Pakistani; London.
Mariam	Girl (17) Asian British Bangladeshi; Oldham.
Wajid	Boy (18) Asian British Pakistani; Oldham.
Maria	Girl (17) Asian British Pakistani; Oldham.
Saleem	Boy (18) Asian British Pakistani; Oldham.
Nilufer	Girl (17) Asian British Bangladeshi; Oldham.
Mohammed	Boy (16) Asian British Bangladeshi; London.
Pervez	Boy (16) Asian British Bangladeshi; London

Qualitative analysis

Thematic Analysis

This study adopted a thematic analysis approach to the analysis of qualitative data from the interviews with young people and parents

What is thematic analysis?

Thematic analysis is a process for encoding qualitative data which requires *'identifying, analysing and reporting patterns (themes)'* (Brown & Clarke, 2006, p.79). It involves searching for of the themes which emerge as being important for the analysis and description of a phenomenon (Fereday & Muir-Cochrane, 2006; Stirling, 2001). A theme is a pattern identified in the data that describes and organises the observations and interprets aspects of the phenomenon:

'A pattern found in the data that at minimum describes and organizes the possible observations or at the maximum interprets aspects of the phenomenon' (Boyatzis, 1998, p.161)

According to Brown and Clarke *'a theme captures something important about the data in relation to the research question'* (Brown & Clarke, 2006, p.84). Boyatzis (1998) describes two different types of themes: manifest and latent. The manifest level, or semantic (Brown & Clarke, 2006), is directly observable in the data and implies that the analysis is not looking for what lies beyond the data but concerns with what a participant said or what was written (Brown & Clarke, 2006, p.84). The latent level instead requires the interpretation of the researcher in order to identify broader meanings and theorise the significance of the identified patterns. Clarke and Brown argue that an analytical process should involve these two dimensions thus the analysis should start with simplifying and organizing patterns in the data and then move toward exploring meanings and thus theorizing.

The list of codes

The following list of the main codes used in the study was developed during the analysis using NVIVO. NVIVO allows distinguishing between *tree nodes,* which imply hierarchical relationships; *free nodes,* or independent single codes and *attributes*, which enable to break down each code and run the analysis by pre-defined characteristics. The attributes I have taken into account for the analysis are: socio-economic background, gender, ethnicity, mother, father or young person and location. The following table summarises the list of codes.

Table D.3: List of codes

TREE NODES
Self-description
Personality
Likes don't likes
Interests
Migration history
Values
Young people aspirations
Personal views
Parental concerns about children
Parental priorities for children & aspirations
Gender roles and equality
Education
Practices
Studying
Friends (activities)
Drinking drugs sex
Clothing & style
Music
Eating
The wearing of the hijab
Working
Religious Practice
Parents Strategies
Mothering
Fathering
Family Roles
Marriage
Hold your culture - culture transmission
Beliefs
Perceptions of Islam
Learning about Islam
Islam and behaviour

Identities (negotiating)
Religious identity
Religiosity
Islam meaning
Islam doctrine
National identity
Sense of Belonging
Politics
Multicultural Britain
Local area
Home
Country of origin
Citizenship
British values
British Society
Belonging
FREE NODES
Community
Culture and Religion
English Language
Family description
Intergenerational differences
Lone parent
Moderation
Modesty
Parent identity and strategy
Role models
Siblings
Social class
Social relationships
Sunni & Shi'a
Support
Technology
Volunteering and Muslim orgs
What we have in common
Young people strategies

Codes and the development of themes

The following table summarises how each main theme drew from a number of specific codes.

Table D.4: Main themes from the analysis

	THEMES			
	Inter-generational transmission	Parenting	Aspirations	Negotiating identities strategies
NODES				
Self-description				√
Personality		√		√
Likes don't likes		√		√
Interests			√	√
Migration history	√	√	√	
Values				
Young people aspirations			√	√
Personal views		√	√	
Parental concerns about children	√	√		
Parental priorities for children & aspirations		√	√	
Gender roles		√		
Education	√	√	√	√
Practices				
Studying			√	√
Friends (activities)				√
Drinking drugs sex				√
Clothing & style				√
Music			√	√
Eating				√
The wearing of the hijab				√
Religious Practice	√	√		√
Parents Strategies	√	√		
Mothering	√	√		
Fathering	√	√		
Family Roles	√	√	√	√
Marriage	√	√	√	√

	THEMES			
	Inter generational transmission	Parenting	Aspirations	Negotiating identities strategies
Hold your culture - culture transmission	√	√		√
Beliefs				
Perceptions of Islam	√			√
Learning about Islam	√	√		
Islam and behaviour	√	√		√
Identities (negotiating)				
Religious identity	√	√		
Religiosity	√	√		√
Islam doctrine	√			
National identity	√			
Sense of Belonging	√			√
Politics				√
Multicultural Britain		√		√
Local area		√		√
Home				√
Country of origin	√			√
Citizenship				√
British values	√	√		√
British Society	√	√		√
Belonging	√	√		√
<u>FREE NODES</u>				
Community				√
Culture and Religion	√			√
English Language		√		√
Family description		√		
Intergenerational differences	√	√		√
Lone parent		√		
Extended family	√	√		√
Moderation		√		√
Modesty	√	√		√

	THEMES			
	Inter generational transmission	**Parenting**	**Inter generational transmission**	**Negotiating identities strategies**
Role models	√		√	√
Siblings			√	√
Social class	√		√	
Social relationships			√	
Sunni & Shi'a				√
Technology				√
Volunteering and Muslim orgs				√
What we have in common				√
Young people strategies				√

APPENDIX E
Topic Guides
Young People Topic Guide

- Introduction aim of the study: What I'm really trying to find out is how young people' values and beliefs are formed and what is the role of their parents in this. I think that a better understanding of people' values and beliefs is particularly important in the context of multicultural Britain, in order to see what different groups think and how they get along with each other in society. The research, especially this second part, is also a way to challenge certain stereotypes about young people and certain groups and give them the chance to talk about their ideas.
- Introducing 3 main sections: *yourself, social relationships and wider picture*
- Rationale: self/family/friends & extended family/ community/ nation & society
- Reminder: confidentiality; consent

1) **Discussion about the pictures.**

2) About yourself (describe)- probe for the following
- Interests & daily practices (what you do)
- Future: aspirations
- Self-definition

3) About your families and friends
- About your family
- Parenting : what learnt from parents
- About your friends

4) Religious identity
- Religion and self-definition
- Religion and everyday life
- Parents and Islam

5) National Identity and Britishness (if not already covered)
- What is good/bad about British society
- Sense of belonging (what is home?)
- Meaning of national identity

6) Negotiating different Identities
- How they manage multiple identity in their everyday lives
- What these identities have in common? What's different?

Topic Guide- Parents

Why this research?
There is not enough information about the experiences of parents from Muslim background living in the UK and there is a general lack of understanding about Muslim families' lifestyles, values and beliefs.

What the study is about
- Your experience of bringing up children in the UK
- What values are important to you as a parent
- Aspirations for your children
- Services that may be able to help you

The **aim of the study** to provide insights into:
- the role of Islam in family life
- different parenting values that inform the ways you bring up your children
- the development of support for parents like you, which is grounded in the understanding of diverse family lifestyles in contemporary Britain
- on possible ways to better engage with young people

Your contribution

Your contribution will be crucial for the success of this research and most importantly to give voice to Muslim parents in this important subject. This will contribute to increase the awareness amongst people, policy makers and those providing services for parents about the experiences of families like yours. (Remember: confidentiality & use of findings)

1) Background: employment & country of origin
a) Employment (what you do)
b) Migration history & country of origin
c) Self definition

2) Parenting and Islam
a) How they teach right wrong to their children
b) Parenting values: what are the most important values they aim to transmit to their children / Most important message they try to get across as parents
c) What are their aspirations for their children
e) Concerns about their children growing up in the UK

3) Religion and religious identity
a) Religious identity (and meaning of being a Muslim)
b) Religion and everyday life
c) Religious practices

4) National identity & sense of belonging
a) Britain and British Values: what are they? What is goods/bad about living in the UK
c) Sense of belonging

Thanks the respondents

Consent form young people

Faith, citizenship and identity: young people and their parents - Participant's Agreement:

I am aware that my participation in this interview is voluntary. I understand the intent and purpose of this research and if, for any reason, I wish to stop the interview, I may do so at any time.

I understand that the project is designed to gather information about how young people's values and beliefs are formed and the role of parents and school in this, and that the interview will last approximately 1 hour.

I am aware the data gathered in this study are confidential with respect to my personal identity.

I have read and understand the explanation provided to me and I consent to participate in the interview with the researcher Michela Franceschelli.

_____   _____

Participant's signature   Date

_____

Interviewer's signature

Consent form photographs

Faith, citizenship and identity: young people and their parents
Participant's Agreement:

I also agree that the pictures I took as part of the study can be used for the scope and purposes of the research including presentations and possible publications (including on the web) and I have been given a copy of this consent form.

_____   _____

Participant's signature   Date

_____

Interviewer's signature

Consent form parents

Faith, citizenship and identity: young people and their parents
Participant's Agreement:

I am aware that my participation in this interview is voluntary. I understand the intent and purpose of this research and if, for any reason, I wish to stop the interview, I may do so at any time.

I understand that the project is designed to gather information about how young people's values and beliefs are formed and the role of parents and school in this, and that the interview will last approximately 1 hour.

I am aware the data gathered in this study are confidential with respect to my personal identity.

I have read and understand the explanation provided to me, I consent to participate in the interview with the researcher Michela Franceschelli and I have been given a copy of this consent form.

_____   _____

Participant's signature   Date

_____

Interviewer's signature

APPENDIX F
Photographs

Young people were asked, prior the interview, to take '*some photographs about anything that is relevant to your identity*'. Most of them (21/25) took some photographs, which were used as prompts at the start of the interviews. When there was no time to go through all of the photographs, I asked young people to choose the ones they wanted to talk about and also asked why they selected these specific photographs amongst the others.

I did not specify the number of pictures young people should have taken. Some of the them asked me for a number and I said to take as many as they liked but specified that 10 would be more than enough in order to have the time to look at them during the interview. As shown in the following table, young people took generally less than 10 photographs, with exceptions such as Yasmeen and Hania who took many (77, and 18).

The table below provides an inventory and summary of the main *topic areas/subjects* most photographed by young people in the study.

Table F.1: Inventors of main photographs taken by young people

Pseudonym	Photographs
Amina	No pictures. She said she was too busy.
Asif	4 photographs: bedroom, pc, books, living room, TV, mum cooking.
Nasreen	8 photographs: school; books, clothes, mobile, pc, ring, bedroom, sister, Mecca.
Zahra	5 photographs: clothes; perfume; shops; the movie Chanel; the hijab from the internet; the Qur'an
Hamid	No pictures. He said he forgot.
Omar	10 photographs: self portrait; family, grandmother, mother; friends at his 18 years old birthday party, girlfriend; home; cricket team
Yasmeen	77 photographs: mostly friends (all girls) at school
Sarah and Farooq	Sara: 11 photographs: self-portrait; iPod; bedroom & objects; laptop; train to school; school; food (sweet) Farooq: 12 photographs: his bedroom, drawings

Pseudonym	Photographs
Zahida	No pictures. She said she was too busy.
Davar	5 photographs: Friends, iPod , Lil Wayne, jeans, haircuts.
Ali	12 photographs: self portrait; iPod, football, videogames, hair products, friends going out, friends, clothing, family: Ali with his mother and with his sister
Tahir	6 photographs: Lil Wayne, iPod , clothing, car, type of haircuts
Sakina	6 photographs: Clothes (including shalwar kameez); books, glasses; praying mat; objects in her bedroom; laptop
Haroon and Tania	Haroon: 3 photographs: family holyday; school; football Tania: 2 photographs: family in India; books
Hania	18 photographs: self portrait, food (sweet); canteen; friends; school; library; books, teachers; family praying; praying mat; clothes; jewellery; self portrait; diary; mobile; IPod; praying bids; niece
Yusuf	4 pictures: laptop; books; TV; kitchen & house
Mariam	5 pictures overall: Lady gaga; football; books; trainers; hijab
Wajid	No pictures. He said he was not good with taking pictures.
Maria	8 photographs: parents, mother, friends, religion (Mosque), sisters; self portrait.
Saleem	5 photographs: family; friends; the mosque; the Qur'an
Nilufer	6 photographs: hijab (several); flowers; fabric/patterns; praying mat
Mohammed	3 photographs: haircut; godfather (from the internet); friends
Pervez	4 photographs: self portrait; work; praying mat; football; friends

Seven summary categories were developed on the basis of the photographs inventory (Table F.1) in order to support the analysis. Most participants covered many of these categories in their photograph portfolio while some were narrower in focus (i.e. Yasmeen). Pictures were categorized in the following 6 main groups in order to support with the development of thematic analysis:

1- Self portraits and family members

2- Self portraits and friends

3- Islam

4- Places

5- Music

6- Objects

Several young people explained (Hania, Omar, Pervez, Ali, Maria, Sara) they took self portraits as a way to introduce themselves and speak about their personalities, tastes, favourite activities often at the very start of the interviews. Photos representing the targeted young person with friends and family members were much more common and gave young people the opportunity to talk about their social life both at home and outside.

Young people took pictures of a number of objects which they explained signify Islam. These objects included the praying mat which was the most common object photographed by young people to refer to their religion; The Holy Q'uran and pictures of Mecca.

Pictures of different objects were also present in the portfolio of photographs taken by young people. Some objects reflected the importance of technology in young people everyday lives from how their research information to how they keep in touch with friends and included their laptops, PC, DVD, IPods and mobile phones. Books were also photographed by some young people who talked a lot about their favourite writers. Pictures of hair products were also common together with pictures of different clothing items including the traditional *salwar kameez*, hijab but also jeans and dresses. Young people used the photos of their clothing and to speak about the importance of their external outlook and 'style'.

Places were also really important to the lives and identities of young people and tended to include mainly their school, their bedroom and their home.
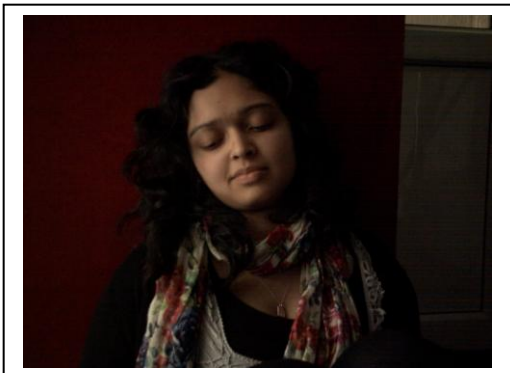
Finally, many young people spoke about their favourite music and why it was important to them. They represented music by taking photographs of their favourite artists as well as by pictures of their iPod.
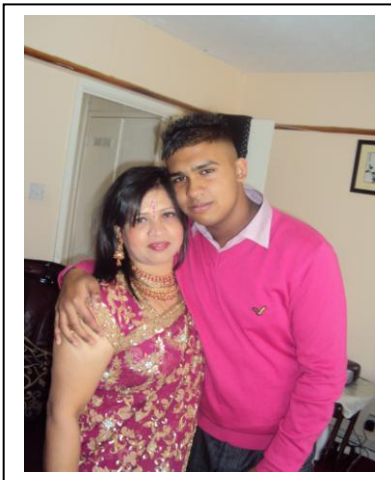
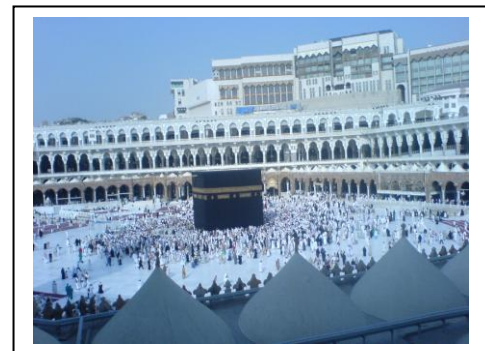A sample of pictures for each category is included below.
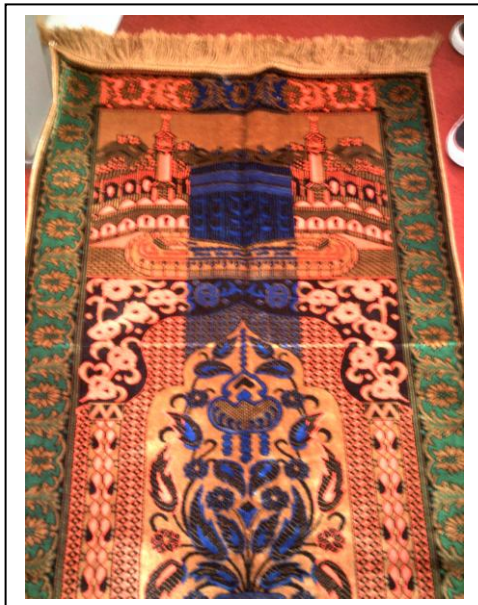
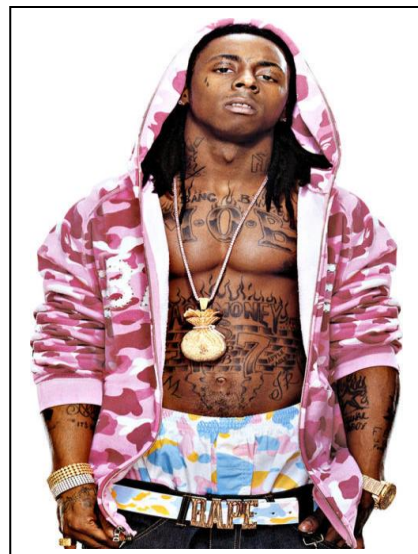## Self portraits and family
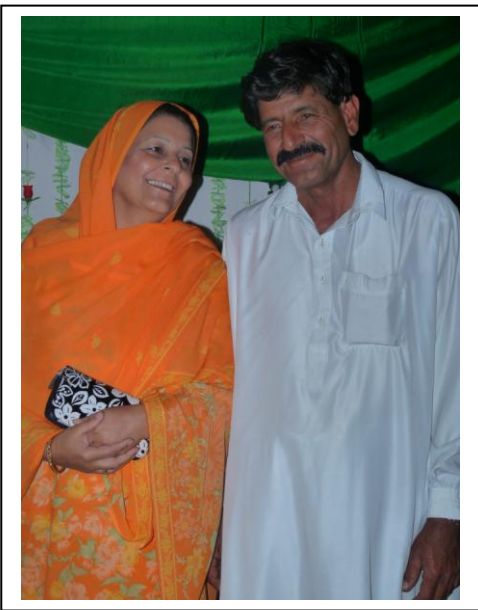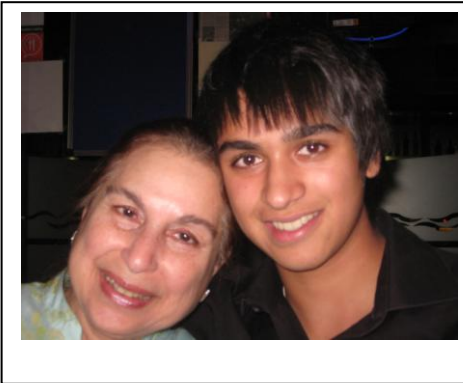
Self portraits and friends

Islam

Places

Music

Objects