

Experiences of belonging for Malay immigrant youth in
Aotearoa New Zealand: An interpretive description
study

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ABSTRACT

Although Malay youth have been immigrating to New Zealand since the 1950s, little is known about their experiences of belonging in this country. Experiencing a sense of belonging in one's community context is important to health and wellbeing. Without a sense of belonging, immigrant youth may struggle to form positive relationships with their peers, family members, and the wider community. A lack of belonging is associated with feeling excluded or marginalised. For these reasons, this interpretive description study will focus on a growing immigrant group within New Zealand's multicultural society known as Malay youth.

Consistent with Wilcock's assertion that people's sense of being, belonging and becoming is grounded in what they do, the position taken in this dissertation is that a sense of belonging is developed through engaging in meaningful occupations. Accordingly, this study addressed the question, *"How does participation in home- and community-based occupations influence the experiences of belonging in New Zealand for Malay immigrant youth?"*. Following ethics approval, this research was advertised on various channels that Malay youth accessed, such as community pages, university noticeboards, and school newsletters. Once potential participants expressed their interest, a purposive sampling method was used to select five Malay participants aged 14 to 21. An online focus group discussion was conducted to collect data. Then, thematic analysis techniques were used to analyse the transcribed data. All participants resided in Auckland, New Zealand, when this study was conducted.

The findings of this study uncovered new knowledge concerning the experiences of belonging in New Zealand for Malay immigrant youth. The analysis revealed that participating in shared occupations that enabled Malay immigrant youth to retain their cultural beliefs and values created a positive sense of belonging in their community. This knowledge is reflected in the first theme: **Preserving the Home Culture**. At times, participants anticipated that joining in with community occupations would conflict with preserving their cultural beliefs and values, so they felt like **A Social Outsider in New Zealand's Youth Culture**. To overcome this conflict, the Malay immigrant youth developed alternative ways of joining in with the community, which are reflected in the last theme: **Strategies for Belonging**.

The knowledge obtained from this study is beneficial for improving healthcare practice as it provides health practitioners with new understandings of belongingness from a cultural perspective. Additionally, this research paves the foundation for future research with the Malay population that can be built upon to enhance information on New Zealand's multicultural society.

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ATTESTATION OF AUTHORSHIP

I hereby declare that the submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person or material which to a substantial extent has been accepted for the award of any other degree or diploma of a university or other institution of higher learning, except where due acknowledgement is made in the acknowledgements.

14.01.2022

Signed: _____

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Chapter One: Introduction

*Berakit-rakit ke hulu, berenang-renang ke tepian; bersakit-sakit dahulu,
bersenang-senang kemudian [The best view comes after the hardest climb]*
(maksudperibahasa.com, n. d.)

The focus of this study was to better understand the experiences of belonging through doing for Malay immigrant youth in New Zealand. Central to these experiences of belonging were the context participants resided in, the people they encountered, and participants' perceptions of participating in occupations within their communities. These complex interactions of context, people, and occupation drive the use of interpretive description in this study, as this methodology identifies themes and patterns across the data while also accounting for individual variations (Burdine et al., 2021). A thematic data analysis approach was used to uncover the meaning these youth attached to their home and community-based occupations and how this relates to their experiences of belonging in New Zealand.

Navigating a context with divergent social, cultural, and religious beliefs that diverge from those encountered in this home environment can be a confounding experience for immigrant youth - especially ones from a minority cultural group (Burrmann et al., 2017). As with other minority migrant groups in New Zealand, Malay immigrant youth are generally expected by their parents to uphold their family's cultural values and beliefs that originated from the home country (Abu Shafie, 2006). Due to these expectations, Malay immigrant youth possess different cultural perspectives to those of their host country's peers and this difference in cultural perspective can pose a barrier to enacting community occupations. From one perspective, social pressure and a desire to join in with peers of a similar age are often attributed to immigrant youths' challenges within their host country's communities (Berk, 2018). An alternate perspective is articulated within the occupational science literature through the works of Ann Wilcock and Karen Hammell.

Occupational science is an applied science that underpins occupational therapy knowledge (Wright St Clair & Hocking, 2018). It forms a novel way of exploring the complexity of human engagement in their occupations, particularly the importance of belonging. Wilcock (1999) first illuminated the concepts of doing, being, and becoming by exploring the relationship between health and wellbeing. Through her work, Wilcock (1999) founded a basis for the transformative nature of doing, being, and becoming, which was later expanded by Hammell (2004) to include

belonging. Belongingness is viewed through experiences of connectedness with others, nature, and culture (Hammell, 2004). Belonging also includes being part of a safe community where people feel comfortable enacting "doing with" or "doing for" occupations (Hammell, 2004; Hitch et al., 2014; Wilcock, 1999). In essence, belonging is an experience felt by diverse populations across multiple, varying contexts within their everyday lives that can determine a person's health and wellbeing.

Building on the concept of belongingness, occupational science researchers have identified that immigrants face additional stresses as they learn to adapt and adjust their occupations to fit in with their new communities (Blair, 2000; Nayar, 2009). These stresses can cause immigrant populations to feel excluded or marginalised from their society, thus reducing opportunities to feel connected and safe in their environment. For immigrant youth, a connection is critical to participating in home and community-based occupations as they find where they belong within their host country's society. As an immigrant youth myself, I have reflected on my immigration journey and chosen to undertake this research for a deeper understanding of immigrant youth's experiences of belonging in Aotearoa, New Zealand.

The focus of the study

My research question was: **"How does participation in home- and community-based occupations influence Malay immigrant youths' experiences of belonging in Aotearoa, New Zealand?"** The following terms used in this question are explained below:

Malay: Malay families are a group of people who come from Southeast Asia and are typically from Malaysia, Singapore, Indonesia, and Brunei Darussalam (Hakim, 2017). Malays primarily identify as Muslim, speak *Bahasa Melayu* (Malay), and follow *adat* (traditional customs). *Adat* refers to a customary set of practices that is passed on intergenerationally (Ahmad, 1996), and includes following familial beliefs and values unique to the families (Che Noh et al., 2013; Matthews, 2000).

The depiction of a Malay female is commonly associated with characteristics of being gentle, emotional, and mild-mannered (Muhammad, 2018). Much of this depiction stems from the association of Malay females with upholding their religion (Islam) and customary law practices (*adat*) that prescribes specific gender expectations that includes the above characteristics.

Still, some Malay groups, such as those in the Philippines are not Muslim or do not speak *Bahasa Melayu* due to the influence of Spanish colonial powers that have brought a different religion and language (Gomez, 2020). Therefore, the Malay female identity is not only associated with

upholding their religion but also family practices, ethnic origins and societal norms (Che Arr, 2021; Hashim et al., 2010). In this study, Malay refers to both Malay immigrants who arrived to New Zealand as youths, as well as Malays who were born in New Zealand but originated from immigrant families.

Youth: Within the New Zealand context, youth are people aged 12-24 years old (Ministry of Youth Affairs, 2002). Recruiting across a broad age was an essential aspect of this study because this life stage marks a transitional period whereby people are exposed to more opportunities for doing, being, becoming, and belonging within their communities (Wilcock, 1999). Comparatively, youth can have more choice and control over their occupational participation than childhood (Davis & Polatajko, 2006). Due to the overlapping age range of adolescents and young people (World Health Organisation, n. d.), this study associates the term *youth* or *young people* with *adolescents*. Adolescents are people aged 13-19 (Walrond, 2011). Other terms such as *third-culture kids* or *second generation immigrants* are also associated with the term *adolescent*, referring to the children of migrants living in the host country. Broadly defined, a *third culture kid* (TCK) is someone who spends a significant period of their life growing up outside of their parents' culture (Pollock & Van Reken, 2017).

Occupation: Occupation is a word that holds different definitions but similar meanings within the occupational therapy context. To exemplify, according to the World Federation of Occupational Therapists (2010), occupation is "the everyday activities that people do as individuals, in families and with communities to occupy time and bring meaning and purpose to life." A more comprehensive but extended definition comes from Law et al. (1997) who stated that: "occupation refers to groups of activities and tasks of everyday life, named, organised, and given value and meaning by individuals and a culture. Occupation is everything people do to occupy themselves, including looking after themselves (self-care), enjoying life (leisure), and contributing to the social and economic fabric of their communities (productivity)" (p. 34). Briefly, occupation encompasses all the "things people do in their lives" (Wilcock & Hocking, 2015, p. 118).

Engaging in an occupation is motivated and shaped by sociocultural values and beliefs that provide meaning for the person participating (Christiansen & Baum, 1991; Wilcock, 1999). Less formally, engaging in an occupation is commonly referred to as 'doing' which, according to Wilcock (1999), facilitates social interaction as well as societal development and growth. Doing links in with 'being', 'becoming' and 'belonging', whereby doing purposeful occupations, performing roles, and developing the self over time can facilitate a sense of belonging within a

community (Hitch et al., 2014; Wilcock, 1999). Through occupation, people can overcome physical, social, and psychological discomforts to satisfy their basic health needs (Wilcock, 1999).

According to Wilcock (2007), occupations can create or block gateways for belonging to a society or culture. To support Wilcock's (2007) statement, prominent research within occupational science and therapy literature shows that people experiencing life transitions engage in a community-based occupation for various purposes. Some of these purposes include fulfilling roles, building relationships, and creating meaning that can lead to a sense of belonging within the host country's community (Blair, 2000; Hasselkus, 2011).

Home-based occupations: Within this thesis, home-based occupations are taken to be those that are significantly influenced by parental ways of doing and being that are transmitted within the family over time. These occupations include both the families' momentous events and everyday doing (Bonsall, 2014). Home-based occupations include those that occur when the "whole family is together" (Segal, 1999, p. 53); however, the meaning or purpose underlying the occupation is unique to each participating family member. Generally, parents can use home-based occupations to transmit the family's religion, ethic values, and hobbies to their children (Segal, 1999).

Community-based occupations: Conversely, the term community-based occupations refers to those that are influenced by peers and the wider social environment, and are generally engaged in outside the home environment and thus at a distance from direct parental oversight.

Participation: A form of doing that people carry out by themselves or with others. When people participate in occupations, they experience feelings of involvement or sharing in an activity (Law, 1991). Participation plays a significant role in people's experiences of health and wellbeing (Wilcock, 1999), and restricted participation negatively affects health (World Health Organization, 2002). According to Wilcock (2007), participation can create opportunities for belonging to a society or culture, thus generating pathways for people to become part of their community.

Belonging: A feeling of being "in the right place or a suitable place" (Cambridge University Press, n.d.). In this study, the term belonging moves beyond the dictionary definition to encompass an occupational perspective, as will be explicated in Chapter Two.

Importance of the study

Qualitative research is valuable to the public health domain as the findings contribute knowledge of how communities and individuals interact with their immediate economic, political, and socio-

cultural environments (Tolich & Davidson, 2018). When analysing the current literature on immigrant youths' occupational interactions with their immediate environments, most of the research highlights the challenge of engaging in meaningful occupations within their communities, which can positively or negatively affect their health and wellbeing (Bennett et al., 2012). Many of the studies highlight the importance of shared occupation in making positive connections between the youth and their peers (Abu Shafie, 2006; Barajas, 2019; Ziaian, 2021) as these occupations create a role and place for immigrant youth to belong. However, this knowledge appears to have been generated from their parents (Abu Shafie, 2006; Barajas, 2019; Ziaian, 2021), service providers (Burdsey, 2007; Salami et al., 2019), or other community members such as sports club leaders (Burdsey, 2007; Barajas, 2019). This knowledge although valuable, provides limited insight into immigrant youths' experiences with shared occupations within their communities which this study aims to address.

The value of this knowledge extends beyond the healthcare domain to benefit other systems in society. A system that is particularly important to the arrival of New Zealand migrants is the government, which has a role in shaping the country's reception to new migrants. In particular, the New Zealand Migrant Settlement and Integration Strategy aims to support migrants to settle faster, stay longer and contribute positively to New Zealand community (Immigration New Zealand, 2014). Immigrant youths and their families will come in contact with this system at some stage of their settlement journey so it is important that they are received well. This ties in with the idea that when formulating my research question, I believed that experiences of belonging to a host country for immigrant youth are highly influenced by the occupations they do and the quality of social interactions with family, friends, and members of the surrounding society. Interestingly, there were several gaps identified in the literature of belonging as outlined below, which will be further addressed in Chapter Two.

1. There are limited studies from an occupational perspective concerning belongingness within a host country for immigrant youth. Most of the studies were conducted from psychological, sociological, and anthropological perspectives.
2. Parents often spoke on behalf of their children within the findings. Although some researchers did involve the youth themselves, they were accompanied mainly by parent/s during data collection.
3. Few studies in New Zealand have been conducted around belongingness within a minority immigrant population, such as Malay people.

To address these gaps in the literature, I framed my research around the home and community occupations of Malay youth. Five participants were recruited to the study, all female, and aged 14 to 21. These youth had lived in New Zealand for at least two years and consented to join an online focus group to discuss their experiences growing up in New Zealand.

Introducing the researcher

My interest in studying the experiences of belonging from migrant youth was first piqued from my own experience of being a migrant child. I moved to Palmerston North, New Zealand, with my parents in 2006. There, as a six-year-old child, I learned that I was different from the predominantly European community of the time. Growing up in a Malay Muslim family meant that I went to a mosque, fasted during *Ramadhan*, and could only eat halal food, which my friends (including other migrants) and teachers considered unusual. I often questioned my sense of belonging within the community and wondered why I felt out of place despite spending most of my childhood in New Zealand. When I returned to Malaysia in 2012, I realised how out of place I would genuinely feel after growing up in a different country from my parents.

In 2015, I came back to New Zealand, but this time I was living in Auckland. The city of Auckland was starkly different from the 2006 era of Palmerston North as it contained a highly multicultural and diverse community. I found myself interacting with migrant youth who grew up in New Zealand but were heavily influenced by their parents' upbringing. It was intriguing to hear their stories and how they felt that they were unsure of where they belonged at times. This idea of belongingness became a topic of interest for me and would later influence my decision to study occupational therapy at Auckland University of Technology.

Fast-forward to 2020, I was in my final year of becoming an occupational therapist, where I took a paper titled Evidence and Practice. In this paper, I chose to explore the parenting norms of migrant families and how the host country's community influenced the parents' beliefs and values around how their children should be raised. Interestingly, I found that most of the parents were concerned that their children's immersion within the host country's community would reduce their adherence to familial upbringing. They worried about whether the child would let go of the beliefs, values, and attitudes that had been transmitted to them. This discovery led me to wonder what the experiences of navigating between the home and host cultures would be like for these migrant youth. Therefore, I embarked on this study to broaden my understanding of experiences of belonging based on my personal experiences, to a view informed by the perspectives of Malay immigrant youth.

New Zealand's socio-cultural context

In March 2020, New Zealand's population reached five million people, a substantial increase from the three million people recorded in April 2003 (Wilson, 2005). More than half of this population lived in the northern half of the North Island and was concentrated in Auckland, Hamilton, and Wellington (Cunningham & King, 2018; Wilson, 2005). Auckland, where this data was gathered, is a city of considerable interest. It was recognised by the Royal Society of New Zealand (2014) as a "super-diverse city" – a title given to a place whose population contains more than 25% of ethnic migrants. The substantial proportion of migrants based in Auckland has given rise to a population brimming with people from different countries, ethnicities, and cultures, making it one of the most culturally diverse cities in New Zealand.

Having discussed New Zealand's present socio-cultural context, this section will focus on New Zealand's historical context. By 1300AD, Māori explorers arrived in New Zealand from East Polynesia and lived in tribal groups across the country (Wilson, 2005). Having journeyed to the last habitable landmass, the Māori people lived in isolation from other foreign interferences until 1642 when Abel Tasman became the first European person to discover New Zealand (New Zealand Parliament, 2008). Later, the arrival of English navigator James Cook in 1769 initiated the influx of British migrants who saw New Zealand as a land full of opportunity for commercial and settlement purposes (Royal Society of New Zealand, 2014). By the 1820s, people of British background represented 90% of New Zealand's population (New Zealand Parliament, 2008). Unfortunately for the Māori people, the increasing British population caused strife and conflict as disputes over land ownership and rights as citizens disrupted the preservation of cultural values within the Māori community (New Zealand Parliament, 2008; Wilson, 2005).

Due to this conflict, Te Tiriti o Waitangi became a founding document signed between the Māori people and the British Crown in 1840 to establish a partnership (Phillips, 2015). This treaty created a path for two cultures to reside alongside each other, thus leading to the beginnings of a bicultural nation. Given that Te Tiriti o Waitangi was founded based on partnership, the treaty gave British immigrants legal rights as citizens and established the first link of immigration (Phillips, 2015). Later, Te Tiriti o Waitangi facilitated modern migration links between New Zealand and other countries across the globe. For Malaysians, the Colombo Plan (Walrond, 2015) formed one of the earliest migration links to New Zealand in 1987. Under the Colombo Plan, Malaysians were sponsored by the Malaysian government to study in New Zealand. Although there is no specific data for the number of Malay youth residing in New Zealand, in 2017, a total of 2,034 Malaysian students were reported to be enrolled in New Zealand education (Ministry of Foreign Affairs and Trade, n. d.).

Underpinning the Colombo Plan was the 1987 Immigration Act, which was focused on creating communities diverse in social capital and skills (McMillian, 2016). The previous focus on assisted immigration shifted to an occupation-based focus where migrants from skilled backgrounds were given opportunities to study and work in New Zealand. The visas initiated an influx of migrants from countries such as China, India, and the Pacific Islands (New Zealand Parliament, 2008). Community perceptions on migrants transitioned from creating assimilated communities to inclusive societies where migrants participate more fully in employment and make social connections that support their wellbeing and inclusion (New Zealand Immigration, 2020). However, according to Balanovic (2013), New Zealanders are still improving on processes that foster immigrant participation within the community and accepting maintenance of their own heritage cultures.

The Malay socio-cultural context

Having discussed New Zealand's socio-cultural context (both past and present), attention is now given to the Malay socio-cultural context that is embedded within this study. One of the most well-known locations of Malay people is in reference to the Malay Archipelago, which is the largest group of islands in the world that includes Malaysia, Indonesia, Singapore, Indonesia, the Philippines and Brunei (Embong et al., 2015; Gorlinski, n. d.). However, Malays are not exclusive to the Southeast Asian region as they also reside in places like South Africa or Sri Lanka, as well as the Polynesian islands of Melanesia and Micronesia (Rashid & Amat, 2011). Due to the widespread location of Malay people, each region has its own cultural influences, historical events, and colonial powers that have shaped its community's beliefs, values, and customs.

Melaka or Malacca represents a city rooted in Malay heritage (Worden, 2001). In the past it was a busy, industrial port that promoted trade amongst seafarers worldwide (Embong et al., 2015; Worden, 2001). The influx of international seafarers coming into Melaka significantly influenced the Malay world as the exchange of ideas around religion, politics, and culture were also predominant at the time (Rashid & Amat, 2011). In 1511, Melaka was colonised by Portugal and the Portuguese people became the first colonial power in what was known then as *Malaya*. Later, *Malaya* was taken over by the British in 1824 (The Malaysian Administrative Modernisation and Management Planning Unit [MAMPU], n. d.). Malaya transformed into present-day Malaysia in 1963 after a declaration of independence was signed by Tunku Abdul Rahman with the British government (MAMPU, n. d.). Other Malay-populated regions experienced different colonial powers such as the Dutch in Indonesia and the Spanish in the Philippines (Gomez, 2020). Thus, it

is important to recognise that the diversity of Malay people is attributed to the variety of cultural influences that shaped the population's socio-cultural contexts.

Due to the impact of colonial powers and cultural exchanges, it is common for present-day Malays to have ethnic backgrounds that include Indian, Chinese, Arab, and Dutch influences (Embong et al., 2015). These exchanges have influenced Malay cultural beliefs and values, resulting in the definition of Malays generally being Muslim, following adat, and speak Bahasa Melayu (Che Noh et al., 2013). Muslim Malays typically eat *halal* food which is a term used to describe food that is considered 'lawful'. There are several criteria that need to be fulfilled in order for food to be deemed *halal*, primarily that the ingredients are in accordance with *Syariah* law (pork is prohibited) and slaughtered in an Islamic way (Arif & Ahmad, 2011). Additionally, drinks that include alcohol are not considered *halal* due to their intoxicating properties that can harm the judgement and decision-making of the person who consumes them (Federation of Islamic Associations of New Zealand, n. d.).

Although the Malay immigrant youths' families exposed them to these cultural beliefs and values, I did not anticipate that most of the participants would have a strong affiliation to their cultural heritage, since they resided in a country that was different to their home culture. This study proves otherwise, as will be evidenced throughout the findings.

Overview of this dissertation

Chapter One illustrates the focus and importance of the study, clarifying the topic to be researched and highlighting personal reasons for commencing this study. The research question, key terms used in this study, and current social context of this study are also introduced in this chapter. Furthermore, the theoretical lens underpinning this study is approached, highlighting that an occupational science perspective was used to guide the thematic analysis and interpretive descriptive approaches that were used to analyse the data.

Chapter Two explores current knowledge around the concept of belonging from different fields such as psychology, sociology, and occupational science. As there was a lack of knowledge surrounding Malay immigrants in New Zealand, most literature involved other groups settling in other countries. This lack of knowledge highlighted a gap in the literature that paved the way for the importance of this study.

Chapter Three presents the Interpretive Description methodology and the methods used in this study. Participant recruitment, ethical concerns, data collection, and data analysis via thematic

analysis are justified in this chapter. Additionally, other aspects, including trustworthiness, rigour, and the limitations of this study, are explicitly discussed. Chapters Four and Five showcase the findings and position the findings in relation to the literature. The three themes of this study, *Preserving the Home Culture, A Social Outsider in New Zealand's Youth Culture, and Strategies for Belonging*, are explored thoroughly. The findings related to these themes are also discussed concerning the literature surrounding belongingness. Lastly, the implications of these findings for health practice and further research are described at the end of this dissertation.

Chapter Two: Literature Review

Introduction

This chapter presents an overview of the knowledge pertaining to the research question - “How does participation in home- and community-based occupations influence the experiences of belonging to New Zealand for Malay immigrant youth?” This chapter is presented in three sections including the search strategy, thematic analysis of the literature, and a rationale for the need for this study. In exploring the literature about immigrant experiences of belonging, attention was given to the concept of occupation to explain the occupational perspective that shaped the research and the relationship between occupation and belonging. The literature was organised under two primary headings which are The Home Context and The Community Context to reflect the main environments that immigrant youth interacted with in their host country.

An initial observation about current knowledge surrounding the experiences of belonging for immigrant adolescents, as identified in Chapter One, is that these perspectives are not directly from the adolescents themselves. Most findings were obtained from the immigrant youths’ parents or “adult third culture kids” (ATCK’s) who are adults that have lived overseas as children (Pollock et al., 2017, p. 3). Although these viewpoints provide valuable insights, deferring to parents’ perspectives also silences the voices of immigrant children who have the right to freely express themselves (United Nations Office of the High Commissioner on Human Rights, 1989). It is culturally accepted for children from Southeast Asian culture (Malays included) to allow their parents to make decisions on their behalf (Matthews, 2000). This cultural acceptance restricts the immigrant children’s freedom of expression. Similarly, studies involving ATCK’s rely on adults’ recount of events rather than those of present-day immigrant youth. The conditions that ATCK’s grew up in may be vastly different from present-day immigrant youth in terms of community readiness for migrants, government policies, and the country’s economic stability that influence experiences of belonging. Therefore, this study aims to uncover the experiences of belonging and identify strategies that facilitate a sense of belonging from the perspectives of Malay immigrant youth.

Material and methods

To inform the study, a structured literature search was conducted to ensure broad coverage of recent literature published across the social and health sciences. Multiple electronic databases including ProQuest, Google Scholar and Informit (2000-2021) were included. As detailed in Table

1 below, the search was performed using integrated keywords that utilised complex terms such as “immigrant belong*”, “immigrant development”, “third culture kids”, and “second generation”. The keywords were combined using the Boolean operator AND with second keywords such as “child*”, “youth*” and “adolescent*”. Due to the high number of results involving adults who had grown up overseas (or adult third culture kids), a Boolean operator NOT was added to remove these studies. To avoid overlooking literature exploring related topics, such as peer relationship or peer acceptance, the search was kept general to the population rather than the topic of belonging. Similarly, no attempt was made to develop search terms related to occupation, to avoid missing studies specific to a single realm of occupation such as team sports, volunteering, or schooling. Instead, identification of articles to specifically inform this study was completed via screening articles for relevance to the study. This broad approach was made possible by the relatively limited research effort given to understanding the health and social outcomes of immigrant youth.

Table 1

Search Strategy

Search terms	Database	Results	Limitations
“second gen*” AND “immigrant*” AND “Malay” AND “migrant youth*” NOT “adult third culture kid*”	Proquest	60	Peer reviewed Scholarly Published 2000-2021
“immigrant identity” AND “Malay” NOT “adult third culture kid*”	Informit	260	Peer reviewed Scholarly Published 2000-2021
“third culture kids” OR “3 rd culture kids” NOT “adult third culture kid*”	Google Scholar	144	Published 2000-2021
“immigrant belong*” AND “child*” NOT “adult third culture kid”	EBSCOHST	17	Peer reviewed Published 2000-2021
“immigrant belong*” AND “adolescent*” NOT “adult third culture kid*”	EBSCOHST	5	Peer reviewed Published 2000-2021

I initially reviewed the abstracts and keywords of journal articles to determine their relevance to the study. The selection criterion that guided my choice of studies was whether the abstract and keywords explicitly made reference to participation in occupations at home and in community contexts in relation to a sense of belonging. Belonging was not used as part of the search criteria

because it eliminated studies that were relevant to this research but may not contain the term 'belonging'. After applying the initial selection criteria and an initial reading of the full article, 20 studies were selected for inclusion in this review. 11 of these articles were accessed through the search strategies, seven articles accessed through citations in the mentioned studies, and another two articles were obtained through search alerts. These articles come from different disciplines such as occupational therapy, sociology, and psychology.

This chapter first discusses the ideas within the literature about the term belonging. To provide context and ground the interpretation of the literature, authoritative texts from the United Nations and leading occupational scientists are brought into the discussion, along with dictionary definitions as required for clarity of the concepts discussed. The literature presented in the later sections is organised under two primary headings: The Home Context and The Community Context to reflect the environment that adolescents were growing up in.

Belonging

According to Cambridge University Press (n.d.), a basic definition of belonging is to be "in the right place or a suitable place." It can also describe someone who "feel[s] happy or comfortable in a situation." Beyond the dictionary definition, other understandings of belonging are dependent on the discipline and context underpinning the research. For example, from a psychological perspective, belonging is identified through Maslow's hierarchy as having a coalitional identity that fulfils social motivations such as forming social networks or romantic relationships (Kenrick et al., 2010). Social psychologists often attribute the experiences of depression and anxiety meanings to a reduced sense of belonging, with most data derived from quantitative measurements and scales (Stuart & Ward, 2018; Van Dyke & Elias, 2007).

Further exploration of the term belonging within the immigrant health context indicates that personal experiences influence the perception of belonging. According to Salami et al. (2019), researchers within the nursing field, belonging is the state in which a person feels valued, accepted, or needed by their surrounding system or environment. Similarly, from an occupational science perspective, belonging involves participating in occupations within the larger community by forming relationships with people and feeling included within the social context (Wilcock, 2007). Across these multiple disciplines, belonging carries the idea of feeling comfortable, accepted, or safe within one's immediate community.

The following section discusses immigrant adolescents' and young people's perspectives of belonging, belonging through doing, and belonging and its relation to health and wellbeing.

Immigrant adolescents' and young people's perspectives of belonging

A commonly cited perspective of belonging within the immigrant literature is Pollock and Van Reken's (2017) idea of liminality. The term liminality in general refers to being in an intermediate state, phase, or condition (Merriam Webster Dictionary, n. d.). In this study, liminality is when children experience ambiguity in belonging to their home and community contexts, which leads to "build[ing] relationships to all of the cultures, while not having full ownership in any [culture]" (Pollock & Van Reken, 2017, p. 7). At the heart of the youths' experience of liminality is the conflict of sustaining ties with their family's home culture that do not match the typical lifestyles of their peers who grew up within the youth culture belonging to their host community (Berry, 2005). Furthermore, the cultural beliefs, values, and practices that immigrant youth inherit from their families may not always match the local community's social expectations; therefore, the dissonance between the two contexts can create feelings of belonging neither here nor there (Burdsey, 2007; Cunningham & King, 2020; Farias & Asaba, 2013).

In addition, the same immigrant youth who experienced stability in belonging also had families who adopted the host country's culture within their home environment, while still passing on their home country's customs. Cited examples from past studies include a Chilean family living in Sweden who regularly came together for Sunday lunch (Farias & Asaba, 2013) or Asian families in New Zealand celebrating Christmas while also celebrating traditional festivals such as Chinese New Year (Cunningham & King, 2020). Similarly, in Farias and Asaba's (2013) study, the family put a cultural twist on the traditional Sunday lunch by playing Chilean music and cooking Swedish cuisine inspired by Chilean ingredients. Consequently, the adolescents reported having a blended sense of belonging, such as being a "Korean-Kiwi" (Cunningham & King, 2020, p. 7) or being "British-Indians" (Burdsey, 2007, p. 108). This blended sense of belonging enabled the adolescents to feel secure within their home and community contexts.

The next section will unpack the connection between experiences of belonging and participation in occupation.

Belonging through doing occupations

Referring back to Chapter One, it was determined that occupations could influence a person's sense of belongingness in their community by creating or blocking gateways for participation in a culture or society (Wilcock, 2007). Instances in which community occupations created gateways for participation were observed through immigrant youths playing sport (Burdsey 2007;

Burmann et al., 2017; Ziaian, 2021), socialising with friends (Osman et al., 2020; Ryland, 2013), and engaging in school activities (Abu Shafie, 2006; Lencucha et al., 2013). Across the studies, participants reported facing less discrimination from their peers and feeling a sense of belongingness to their host community. Additionally, home-based occupations offered a different form of belongingness in comparison to community-based occupations. Home-based occupations involved bringing members of the host community into the immigrant youth's cultural sphere, temporarily inviting them to be part of the home culture. This form of belonging was seen in Farias and Asaba's (2013) study, where a Chilean family invited Swedish children to join in with their traditional family meal.

Similarly, in Abu Shafie's (2006) study, Malay families hosted an event showcasing Malay culture that included New Zealand locals. The participants in both these studies stated that the host community's perceptions of their culture seemed more positive, which made them feel comfortable in being included within the host community's culture. These findings emphasise that engaging in community-based occupations is essential for belonging to a society or culture (Wilcock, 2007).

Belonging and its relation to health and well-being

A report published by the United Nations International Emergency Child Fund [UNICEF], (2020) indicates adolescents' relationships with their family, peers, and school context are significant to their health and well-being. Findings from this report showed that adolescents who reported stability within their familial and community relationships were more likely to express themselves as someone who had a happy, positive outlook on life than adolescents who did not have secure relationships. These findings contribute to a growing body of evidence that belonging is fundamental to immigrant youths' mental health and well-being. Other studies that are part of the increasing body of evidence include Cunningham and King's (2020) findings that Asian immigrants befriending peers in the New Zealand community increased a sense of connection, Fail et al.'s. (2014) study that being part of the school community heightened self-esteem, and Osman et al.'s finding (2020) that Somali immigrants living in Sweden had lower stress levels when they felt accepted by the Swedish community.

Additionally, being part of the community context afforded adolescents opportunities to develop social networks and support systems left behind in the home country (Pollock & Van Reken, 2017). Through these newly formed social systems, immigrant adolescents also experienced a boost to their physical well-being and diversity of skills due to the local community inviting them to partake in new experiences (Pollock & Van Reken, 2017). Two studies that exemplify this

finding include Ziaian et al. (2021), who found that refugee youth living in Australia who played a sport and were part of a team reported being physically fit and active. Another study by Barajas (2018) showed that Latinx youths in America who took part in cycling workshops gained safety skills, which they shared with their families. Taken together, the above research affirms that belonging provides various health and well-being benefits to adolescents' everyday lives.

Conversely, youth who did not feel secure belonging to their familiar and community contexts were associated with lower health and well-being outcomes (UNICEF, 2020). This result is evidenced across multiple studies in the immigrant youth literature that found that this population often felt excluded from community activities due to discrimination or racial stereotyping in their community context (Cunningham & Kirk, 2020; Osman et al., 2020;). All these negative experiences can impact the adolescents' health and well-being, linking to long-term conditions such as depression and anxiety (Linnett, 2005; Osman et al., 2020; Pollock & Van Reken, 2017). Moreover, a small number of studies involving refugees similarly associated the experience of not belonging with substance abuse and attempted suicide (Farias & Abbas, 2013; Osman et al., 2020). Therefore, it is clear that experiences of not belonging can have profound health consequences in the everyday lives of immigrant adolescents.

The next section of this chapter will present the results of this literature review through the two main categories: The home context and the community context.

The home context

In the current literature, typically, the home context is rooted within the immigrant youth's culture of origin that can be attributed to historical events and religious events within the family (Farias & Asaba, 2018; Khan et al., 2021; Pollock & Van Reken, 2017). It is important to note that immigrant families are not static representations of a country or culture of origin. Rather these beliefs, values and traditions are constantly being renegotiated within the family, influencing the occupational choices available within the family (Farias & Asaba, 2018). The influence of the home context on experiences of belonging is further discussed under the following headings: ***Parents as the Gatekeepers of Occupation*** and ***Preserving Heritage and Traditions***.

Parents as the gatekeepers of occupation

This section explores the gatekeeper role held by immigrant parents who mediated the youth's participation within community occupations. As part of this section, familial beliefs around safety, expectations of success, and the parental outlook on their society are critically analysed in

relation to the immigrant youth's occupational choices and experiences of belonging within their communities.

According to Pollock and Van Reken (2017), moving to a new country necessitates changes within immigrant families. Parents find that they must renegotiate parenting norms, family dynamics, and cultural practices to match their children's unique lifestyles growing up as a "third culture kid" (p. 25). As previously mentioned, the term "third culture kid" (TCK) is someone who spends a significant period of their life growing up outside of their parents' culture (Pollock & Van Reken, 2017, p. 25). This definition of a TCK is used within this literature review to take into account that immigrant youth are a unique population because they are influenced by both their parents' culture (home context) and the culture that they are being brought up in (community context).

A prominent finding across several studies highlighted that immigrant parents who possessed negative perceptions of an occupation were less likely to grant permission for their children to join in with the community. Sporting occupations were particularly avoided due to the perceived risk to the immigrant youth, especially close-contact sports such as football and boxing (Abu Shafie, 2006; Burdsey, 2007; Burrman et al., 2017; Ziaian, 2021). The parents worried about both minor injuries such as bruising and sprains (Burrman et al., 2017), as well as major injuries like broken limbs and brain damage (Abu Shafie, 2006; Burdsey, 2007). Media coverage of sport largely influenced the parents' negative perceptions as exemplified in Burdsey's (2007) study involving South Asian parents raising children in the United Kingdom. Football was a sport regularly viewed on television and parents who had seen the permanent bodily injuries sustained by the players feared that their children could be injured in the same way. Thus, parents felt that these injuries would reduce their children's chance of reaching academic success. The expectation that their children obtained good grades in school increased their determination to prevent their children from being injured and as a result these immigrant youth had to find their own way of playing football.

On a similar note, in Barajas's (2018) study of Latinx families living in America, cycling was viewed as an unsafe occupation due to conversations with relatives or friends who had fallen off their bike due to being hit by a car or robbed in heavy traffic. There was also a cultural perception that cycling was a childhood occupation and that immigrant youth were at the stage where they should be learning to drive and own a car. This ties in with the expectations that were discussed in Burdsey's (2007) study, which also strengthened the Latinx families determination to push their children towards learning to drive rather than the occupation of cycling. One factor that was noticeable in both studies was that the families were mostly from low-income backgrounds who

did not have easy access or the financial resources to obtain medical support (Barajas, 2019; Burdsey, 2007). This factor may have contributed to the parents' fear of their child sustaining an injury as they could be worried that they did not have the financial resources to be able to help their children recover. Therefore, the potential risk outweighed their children's desire to be part of the community, causing the parents to refuse their children's occupational participation.

Arguably, not all families regarded safety to be a paramount concern. Instead, some studies found that immigrant families valued their children's ability to succeed socially through participating in community occupations. Looking back to Burdsey's (2007) research, some families found that joining football clubs enabled the development of wider support networks, which facilitated opportunities in terms of their children starting a career from a young age. Many of the adolescents in Burdsey's (2007) study moved from participating in school football games to joining national football clubs that brought income for their families. In addition to the financial benefits, the adolescents could construct a positive image of themselves that enabled a sense of belonging to the host country (Barajas, 2019; Burdsey, 2007; Ziaian et al., 2021).

For instance, one of the participants in Ziaian et al.'s (2021) research saw football as changing her brother's life, as the Australian community viewed him as someone who was "sporty, friendly, supportive and [this] motivated (him) to be good and strong" (p. 8). Like many other studies, the families felt a sense of achievement when they saw their children or siblings experiencing belonging to the community context. These families would support the adolescents' participation in community-based occupations by driving them to community clubs, buying equipment that could facilitate engagement, and occasionally making the occupation a family activity (Abu Shafie, 2006; Burdsey, 2007).

Preserving heritage and traditions

Alongside the literature addressing participation in occupations encountered in their host country, a considerable amount of literature has been published on the significance of preserving the home country's heritage, culture, and religion (Abu Shafie, 2006; Cunningham & King, 2018; Dobson, 2011; Farias & Asaba, 2013; Opland et al., 2016). The literature is widespread across different countries, immigrant populations, and ages of adolescents. Drawing first on a New Zealand study with minority populations, Cunningham and King (2018) found that the families expected their children to inherit the language associated with their home country. As a result, parents become heavily invested in their children's ability to speak the home language fluently by making efforts to enrol their children in online classes, bringing them to cultural gatherings, and persisting in their efforts for their children to converse in the minority language at home.

Other studies that support those findings identified occupations to preserve the language, such as listening to traditional music and communicating online with extended relatives living in the home country (Farias & Asaba, 2013; Opland et al., 2016).

From the parents' perspective, retaining the language and customs of their home country was essential to ensuring the heritage of future generations. Part of the purpose of maintaining the home country's language and customs was the desire to temporarily or permanently bring the adolescents back to the home country, as well as marry their children into families that share the same culture (Cunningham & King, 2018; Dobson, 2011; Pollock & Van Reken, 2017). Consequently, adolescents felt pressured to retain their home environment's upbringing while still belonging to the community context.

Nevertheless, not all adolescents were able to preserve their home country's heritage culture and religion fully. In particular, several studies involving Muslim adolescents saw a rise in reluctance to inherit the home country's culture due to negative experiences in the host country (Opland et al., 2016; Osman et al., 2020; Ziaian et al., 2021). According to Abu Shafie (2006), Muslim participants abided by Islamic rules and practices that regulated the appropriateness of food, social conduct, and clothes. People who identified as Muslim avoided occupations such as clubbing, gambling, and alcohol or drug consumption. Additionally, it was culturally acceptable for female participants to arrive at research interviews wearing a head covering (*hijab*) and accompanied by a female friend or husband (Abu Shafie, 2006; Dobson, 2011).

Several exceptions in other studies, such as Ziaian et al.'s. (2021), saw female adolescents choosing to remove their head covering when out in the community. In this study, one of the female participants only wore a *hijab* when going to the mosque and removed it when she had to go to university or other community events. From her past experiences with the Australian community, she found that wearing a *hijab* made her stand out from the rest of her peers, and she would face discrimination in university that lowered her self-confidence. Researchers, such as Opland et al. (2016) and Dobson (2011), further illustrated that teachers and peers often mistreated the migrant adolescents, placing higher expectations of them academically and ridiculing them for speaking their home country's language. In more severe cases, mistreatment led to adolescents attempting to discard their home country's heritage by refusing to speak the language and no longer upholding the customs. Some participants opted to drop out of school and engaged in illegal occupations such as alcohol and drug abuse (Opland et al., 2016).

In hindsight, other participants who did not identify with the home country's religion also opted to discard their family's heritage, such as the case of Farias and Asaba's (2013) research findings. The authors reported a Chilean participant marrying a Swedish local to escape her family's culture. Eventually, this participant separated from her Swedish husband in favour of a Chilean person, as she felt conflicted in her sense of belonging. Therefore, these findings illustrate that preserving the familial culture can be both beneficial and detrimental to participants' sense of belonging at the same time.

The community context

The community context encompasses the people that immigrant youth interact with outside of their family circle. These people generally include peers, teachers, and club leaders. It is acknowledged within the literature that these relationships with the community context are fluid and dynamic, as immigrant youth go through various experiences that influence their sense of belonging in the community (Pollock & Van Reken, 2017). As immigrant youth develop emotionally, socially, and cognitively (Berk, 2018), their community's perceptions of them change as well. The community context is discussed under two headings which are: *Unearthing language barriers and differences* and *Idealising the immigrant stereotype and setting expectations*.

Unearthing language barriers and cultural differences

Literature around belongingness reported that understanding the host country's language was the key to belonging within the community context. In addition, many of these studies documented the need for meeting the conversational expectations of the host country's language so that adolescents could form relationships with peers, engage in community-based occupations, and overall, be accepted by the community (Barajas, 2018; Cunningham & King, 2013; Opland et al., 2016; Pollock & Van Reken, 2017; Ryland, 2013). This phenomenon is evident in two studies where adolescents who had newly immigrated to Sweden found it challenging to participate in school due to limitations in understanding and speaking the language (Opland et al., 2016; Ryland, 2013). Unlike other studies such as Barajas (2018) or Cunningham and King (2013), the local Swedish youth saw the language barrier as a significant limitation, choosing not to invite immigrant adolescents to participate in their sports games or classroom group activities. This isolation led immigrant adolescents to feel marginalised and excluded from the Swedish society (Opland et al., 2016; Ryland, 2013).

It was only when the immigrant adolescents started mastering the language that they could communicate with the local Swedish youth, who became friendlier, more receptive, and even invited them to their homes. Noticeably, in Sweden, the ability to converse in Swedish is held in

high regard (Opland et al., 2016; Ryland, 2013), compared to other countries such as New Zealand or America. Participants living in these countries with a lower level of conversational English could, to a certain extent, still form friendships and participate in community-based occupations (Barajas, 2018; Cunningham & King, 2013). In general, language is undeniably a critical key to integrating with the community culture.

In other studies, understanding the host country's social norms language was another barrier to immigrant youth being part of the host community. One particular study that illustrates this phenomenon is Farias and Asaba's (2013) study, which noted that although the Chilean youth communicated fluently and confidently in Swedish, the participants reported experiencing barriers in adjusting to the social etiquette around food. For example, when going over to a friend's house, the Swedish family did not invite these adolescents to eat dinner with them. Instead, the adolescent waited in a separate room before their friend re-joined them. Another experience was during a school lunchtime break that occurred after a parent-teacher meeting. It appeared that culturally, it was normal for Swedish families to prepare food and bring it with them to parent-teaching meetings for them to consume during lunchtime. It is uncommon for food to be shared with others (Farias & Asaba, 2013; Ryland, 2013). When lunchtime arrived, the adolescent and their family were surprised to see that rather than having food supplied to them by the school (as it usually happens in Chile), all the local Swedish families had brought packed food with them and ate by themselves rather than sharing it (Farias & Asaba, 2013). A similar experience in Osman et al.'s (2009) study highlights the unfamiliarity of school procedures for Somali refugees in Sweden. As most Somalian parents and children had not attended school in Somalia, they did not understand the importance of the school's administrative process when their child was unwell. The school staff often attributed the child's absence to purposeful skipping as the Somalian parents did not write a letter stating their child was sick, contact the school office, or come directly to the school to inform them. As a result, the literature shows that both limited knowledge of the language and social norms hinder belonging to the community context.

Idealising the immigrant stereotype and setting high expectations

Immigrant families choose to live in a different country for a multitude of reasons. The most commonly cited ones include escaping from war or violence, seeking better education, and looking for different experiences (Berry, 2005; Pollock & Van Reken, 2017). Overall, most of the reasons for immigrating are to benefit their children and improve the connectedness of their families. However, once the families have arrived and settled into the host country, they begin to place expectations on their children to perform academically, culturally, and socially.

Additionally, the host community members themselves had their own ideals that were placed on these immigrant youth.

Regardless of ethnicity, the primary expectation for adolescents was to perform academically within their host country (Abu Shafie, 2006; Burdsey, 2007; Ziaian, 2021). An underlying reason for this is that parents view the host country's educational system and structures as beneficial to improving their child's learning. There was also the added benefit of raising a bilingual child, or, in some cases, a multilingual child that in the future could assist their child's travel and career prospects (Cunningham & King, 2018; Pollock & Van Reken, 2017). On this note, the community that adolescents resided in had their own expectations of immigrant children. Almost all the studies reported the host country's community idealised immigrant adolescents as intelligent, hard-working, and sometimes outperforming the local students (Abu Shafie, 2006; Farias & Asaba, 2013; Osman et al., 2020). Only one study by Opland et al. (2016) reported that Swedish teachers had low academic expectations of Somali immigrant adolescents and scrutinised their assignments if they achieved a better grade than the local Swedish youth.

Understandably, all the adolescents felt pressure to achieve the academic expectations placed on them by their families and communities. The pressure is intensified for the adolescents when they see their local counterparts going through the educational system with fewer worries and more leniency as they do not experience the same expectations (Opland et al., 2016; Osman et al., 2013). Consequently, these adolescents fear that not meeting these expectations will complicate their sense of belonging to the host country, and negatively affect their health and well-being.

Having discussed the positive characteristics expected of immigrant adolescents, there were also negative expectations held by the host community (Dobson 2011; Pollock & Van Reken, 2017; Ziaian et al., 2021). Many participants felt that they were looked down upon due to their country of origin, appearance, or cultural customs that and this negatively impacted on participation in community-based occupations. For instance, Opland et al. (2016) found that the Swedish teachers saw the *hijab* as an unnecessary accessory for Somali adolescents to wear and often provoked them to take it off as it did not reflect the traditional Swedish dress code. When the adolescents refused, the teachers marked them as a population who were defiant and challenging to teach. On a lesser level, Burdsey's (2008) study revealed that South Asian youth were regarded as physically less capable than their British counterparts due to their genetic makeup. Although there is no genetic evidence for this, the local football community saw South Asian players as more complicated to train and naturally less able to form strategies.

In short, it was noticeable across the studies involving immigrant youth that belongingness within the host country is influenced by both their home and community factors. Participation in community-based occupations was dependent on the immigrant youths' families whose beliefs, values and attitudes around occupations in the community impacted their participation. On the other hand, the community's reception to participants was another factor that could enable or limit their sense of belonging within their host communities.

Summary

In summary, the evidence presented in this chapter highlights the need for additional research into perspectives of belongingness from immigrant youth. The studies included in this literature was made up of parents', service providers' and youths' voices, with many of the studies focusing on parents' perspectives. It is unclear whether parental or service providers' insights truly capture these challenges of belonging in a host community. Thus, this study hopes to fill in this gap within the literature by capturing the experiences of belonging in New Zealand from Malay immigrant youth.

Chapter Three: Methodology and Methods

As stated in Chapter One, this study aimed to explore the experiences of belonging from the perspectives of Malay immigrant youth. A qualitative research design was utilised to answer the research question: *“How does participation in home- and community-based occupations influence the experiences of belonging for Malay immigrant youth in New Zealand?”*

The methodology, Interpretive Description (ID), was selected to uncover the individual experiences of belonging for Malay immigrant youth. The findings are intended to contribute towards occupational science knowledge and improve future clinical practice. This chapter provides an overview of ID, followed by its origins and core philosophy. In addition, the methods used in this study pertaining to recruitment, data collection, data analysis, ethical considerations, and strategies to enhance trustworthiness are presented.

Interpretive description

Interpretive description is a widely recognised methodology across health disciplines, but its epistemological roots stem from nursing science (Burdine et al., 2020). In 1997, the departure from conventional qualitative methodologies began with a need to answer complex clinical questions within the nursing field (Thorne, 2016). Predominant methodologies at the time, such as grounded theory, phenomenology, and ethnography, possessed rigid frameworks that did not fit the emerging qualitative nature of nursing scholarship (Thorne, 2016). These rigid frameworks did not align with the priorities of nursing scholars, who envisioned a future where studies grounded in the discipline’s epistemological foundations and systematic reasoning could produce legitimate practice knowledge (Thorne et al., 1997). The tension between theoretical integrity and real-world utility became apparent within the clinical context, pushing the development of an approach that could enable researchers to move beyond theory and into practice (Burdine et al., 2020; Hunt, 2009; Thorne, 2016). Therefore, nursing researchers begin blending and borrowing traditions from predominant methodologies to answer their clinical questions (Thorne, 2016).

However, methodological variation from these traditions’ rigid frameworks was not encouraged as there were incompatibilities inherent between these methodologies’ philosophical underpinnings and bodies of knowledge (Thorne et al., 1997). Although this was a way of bypassing the methodologies’ strict conventions, questions arose concerning the reliability,

credibility, and rigour of studies that borrowed from conventional approaches (Sandelowski, 2000; Thorne, 2016). Thus, interpretive description was developed as a methodological alternative producing credible research towards the development of nursing science (Thorne et al., 1997). Since its conception, the use interpretive description has reached other health disciplines such as the medical sciences, psychology, and occupational therapy (Hunt, 2009). As an emerging occupational therapist, the philosophical underpinnings have encouraged my use of this methodology as will be explained in the next section.

Philosophical underpinnings

The philosophical underpinnings of a study refer to the epistemological, ontological, and methodological characteristics of a research method. The purpose of these elements is to ensure a research's soundness and justify the use of its methods and methodologies (Crotty, 1998).

In research literature, epistemology and ontology sit alongside each other to inform the study's theoretical perspective (Liamputtong, 2020). Ontology is the "study of being" (Crotty, 1998, p. 10) and it is concerned with the structure of reality. Emerging alongside ontology is epistemology, which refers to the "theory of knowledge" (Crotty, 1998, p. 3) and exists within the theoretical perspective, informing the methodology. Epistemologically, interpretive description aligns with the interpretive paradigm (Burdine et al., 2020), whereby the nature of this paradigm appreciates that the constructed and contextual nature of human experience paves way for shared realities (Thorne et al., 2004). In accordance with this paradigm, ontologically, interpretive description believes that there is no absolute truth but the ones that humans understand in the context of their environment (Thorne, 2016). Thus, in this paradigm, knowledge is understood to be relative, socially constructed, and context-dependent (Grant & Giddings, 2002).

As someone who wanted to generate knowledge based on the meanings that people attribute to their experiences, I felt that interpretive description better suited this study than a methodology that was aligned with the positivist paradigm. Positivism is deeply entrenched within the ontological view of realism – that social reality is stable, objective and based on pre-existing patterns (Grant & Giddings, 2002). Additionally, positivist researchers produce absolute knowledge that is time, context, and value-free to explain their research findings that I found incompatible with both my axiology and occupational perspective (Crotty, 1998). The relativist nature of interpretive description resonated more soundly with the occupational stance that humans are interconnected with their environments, transforming and being transformed by their actions and interactions with the environment (Hooper & Wood, 2018). As part of this

stance, knowledge is fluid and contingent, incorporating time, context, and values as part of knowledge construction (Hooper & Wood, 2014).

The researcher's positionality

At the beginning of this study, I explored different qualitative methodological approaches to my research. I found myself consistently drawn towards methodologies underpinned by the interpretive paradigm due to their focus on understanding "what it means to be human and what meanings people attach to the events of their lives" (Grant & Giddings, 2002, p. 16). The focus on the meanings that people attach to their everyday lives was already evident in my profession as an occupational therapist; that people transform and are transformed by their actions, environments, and states of health (Hooper & Wood, 2018). Initially, I favoured qualitative description because it intends to provide a detailed description of people's health and illness experiences through simple language (Bradshaw et al., 2017). However, after some reflection, I realised that describing the data through a summary of events would not serve the purpose of my research. This research aimed to further an occupational perspective into the experiences of belonging for Malay immigrant adolescents in New Zealand and provide real-world applications within their home- and community-based contexts. Thus, I decided to use interpretive description as it would serve the purpose of my study by generating meaningful knowledge that is capable of informing practice within a clinical context (Thorne, 2016).

Methods

The methods section of this thesis begins with an outline of the research design, a focus group discussion, as that choice sets the parameters for participant recruitment and selection. It was also in this design stage that the topic of belonging was elaborated through refinement of the focus group process and questions. The plan for and conduct of the participant recruitment strategy is then presented, alongside challenges experienced and corresponding changes made to the recruitment plan. Discussion of the data collection, data management, and data analysis are then provided, as well as ethical considerations and strategies for rigour and credibility.

Research design

Consistent with the interpretive nature of this study, I used a focus group discussion to collect data from the participants because this method involves people interacting with each other, fostering dialogue, and sharing different experiences and opinions concerning a topic (Murray, 1997; Tolich & Davidson, 2018). This discussion would enable detailed and discursive insights into complex topics and as a result of the wide range of responses they elicit, it was anticipated that

new ways of understanding the concept of belonging would be generated (Rodriguez et al., 2011; Tolich & Davidson, 2018). With reference to this study's methodology, focus group discussions are compatible with interpretive description because of the assumption that there is no singular truth but multiple truths influenced by a person's context (Thorne, 2016). Thus, the diverse responses gained using this method would allow me to analyse the environmental and contextual factors that influenced variations in Malay immigrant youths' experiences of belonging in New Zealand.

I planned to use semi-structured questioning to guide the line of discussion concerning belongingness in New Zealand (Tolich & Davidson, 2018). From my own experience, I knew that experiencing belongingness was a complex topic that necessitated exploration into participants' home and community contexts and their personal beliefs, values, and attitudes about being a Malay immigrant youth in New Zealand. Therefore, I anticipated using open-ended questions and probing to prompt a depth of information. These questions are outlined below:

Table 2.

Focus Group Plan – Discussion Questions

Opening questions	Focused questions	Closing questions
Where is your family from and how long have you lived in New Zealand?	Overall, how would you describe what it is like to be a young person in New Zealand?	Is there anything else you'd like to share about your activities as we conclude the focus group?
As someone aged 14 to 21 years old, what are some things that you enjoy doing?	Are there things you do now or that you have done in the past that make you feel "Malay"? Things that make you remember or feel connected to your home culture?	
	Are there things you do now or that you have done in the past that make you feel like a real New Zealander? Someone who belongs here?	
	Have you done something that made you feel socially or culturally out of place? Can you give me some examples?	
	Are there things about being a Malay person in New Zealand that concern you?	
	What are some things that have helped you feel belongingness to New Zealand? Anything that you have chosen to be part of or been invited to be part of?	
	Are there things that you wish you could do that would help you feel belongingness in New Zealand?	

Furthermore, to help with the smooth running of this focus group, I decided to employ a co-facilitator of Malay descent (Adthraa). The intention of doing so was to have someone who could monitor the discussion, fix technical difficulties, and overall help the participants if needed. Additionally, because this co-facilitator was of Malay descent, she shared a similar culture and experiences that could encourage information sharing among the focus group participants (Rodriguez et al., 2011). At the end of this focus group, the plan was that Adthraa and I would have a debriefing session, discussing what went well, what could have been done better and the overall impression on the group's sense of belongingness.

When deciding on a location for data gathering, I considered the importance of privacy to make my participants feel comfortable sharing their experiences. I also wanted a location that participants knew well and could easily access. Initially, I booked a private library room that could comfortably hold the expected number of participants, the co-facilitator and myself. In the event that the COVID-19 levels changed, I moved my focus group discussion online through a private Zoom link that was password protected.

Participant recruitment

This study is about the experiences of belonging for Malay immigrant youth living in New Zealand. Since the epistemology that informs this study holds that multiple realities exist (Thorne, 2016), I sought diversity in the participants. I wanted a variety of thoughts, feelings, and impressions to truly showcase the subjective nature of belonging in New Zealand (Liamputtong, 2020).

To be included in this study, participants needed to identify as Malay, be aged 14-21, and have lived with their family in New Zealand for a minimum of two years. This criteria was included to capture the experiences of Malay youth in New Zealand who have had time to immerse themselves in the social and cultural environments that make up the New Zealand context. Additionally, due to the small scale of this study and intention to conduct a focus group discussion, participants needed to be in Auckland so that it would be easier to organise a meeting location. Participants were also required to have a conversational level of English to articulate their experiences, which would facilitate shared discussion within the group.

Participants were excluded from the group if they felt unwell at the time of data collection or unsafe attending the group without their parents. The former exclusion criterion ensured that the participants did not have significant health issues that would affect their ability to participate

in the focus group discussion. Considering that Coronavirus was a major concern at the time of this study, it was also important to safeguard the group's health as well. The latter exclusion criterion was included because Malay youth are often closely connected to their families and would make decisions with their parents. Therefore, it is important to recruit Malay youth who felt comfortable sharing their experiences without needing to confer with their parents. Lastly, participants and/or families known to the researcher were excluded from this study to prevent them from feeling pressured to provide a desirable response based on previous or current relationships. Table 3 summarises the inclusion and exclusion criteria:

Table 3.

Inclusion and exclusion criteria

INCLUSION	EXCLUSION
aged 14-21 and have lived with their family in New Zealand for a minimum of two years	unwell at the time of data collection
identify as Malay	feel unsafe or uncomfortable attending the group without their parents
live within the Auckland region	participants and/or their families are known to the researcher
have a conversational level of English	

Recruitment commenced once ethics approval was granted on the 30th of June 2021. The recruitment period occurred for one month, beginning from the 1st of July to the 1st of August (2021). Initially, I recruited participants by placing an online recruitment poster (refer to Appendix A) in Malay community pages, school newsletters, student job sites, and web pages of universities. The information in this advertisement included a summary of the study, essential inclusion criteria, and the researcher's university contact details that the participants could contact to express interest in the study (Flick, 2018). As part of this advertisement, I also included a photo of myself to make the study more approachable and inviting for potential participants. This recruitment strategy enabled me to obtain three participants. I used another recruitment strategy through snowball sampling to recruit two more participants - making up a total of five participants in this study.

Once the potential participants contacted me, they were screened against the inclusion and exclusion criteria. If they fit the inclusion criteria and did not possess any of the characteristics outlined in the exclusion criteria, an information sheet (refer to Appendix B) was e-mailed to

them. An additional information sheet tailored for parents (refer to Appendix C) was e-mailed to the parent of one participant as she was a minor at the time of this study. Potential participants had one week to read through the information provided. Following this, I contacted the participants to answer any questions about the study, confirm their willingness to participate, and organise a meeting at a public location. This meeting involved signing a consent form (refer to Appendix D) and setting up a convenient time for the focus group discussion. An additional consent form (refer to Appendix E) was supplied to one of the participant's parents in order for her to participate in this study.

Challenges and changes to recruitment

At the time of this study, several challenges were faced in recruiting participants due to the impact of the COVID-19 pandemic. As a minority immigrant group, there were already a limited number of Malay youth residing in Auckland. This number dwindled as Malay families returned to their countries of origin or the youth themselves were not in a stable living situation to participate in the study. Consequently, I consulted with my supervisors and decided to widen the age range from 14-18 to 14-21 to encompass a larger portion of Malay youth. The reason underpinning this decision was that the participants were considered to be within the youth age bracket and could still draw on their experiences as adolescents. By widening the age range, I could recruit people who previously expressed interest in the study but did not fit the inclusion criteria in terms of age.

Initially, I had agreed with the participants to convene at the Auckland Central Library for a face-to-face focus group discussion in a private room. The starting time of the focus group discussion was scheduled for 6 pm on the 18th of August. However, New Zealand moved into an emergency lockdown the night before the focus group, which led to the closure of public places and a new protocol requiring people to stay at home. As this possibility had been envisaged, I had previously submitted an amendment to my ethics application to include an online option for attending participants, which was approved before the focus group discussion commenced (refer to Appendix F).

Ethical Considerations

This section outlines the strategies used by the researcher to ensure that ethical practices were adhered to in this study.

Informed Consent

The information sheet used a basic, conversational level of English that was suitable to both parents and the Malay youth. Participants provided written consent to be part of this study. I also obtained written assent for Hani, a minor (refer to Appendix G), and written consent from her parents to participate in this study.

The right to withdraw was clarified in the information sheet in the sense that participants could withdraw at any time. The plan was that if a participant requested a withdrawal from the study, a discussion would be held privately between the researcher and the participant to clarify what, if any, of that participant's contribution to the focus group discussion could be retained. Participants had a week to withdraw any information they did not want to be included in the study by contacting the researcher through phone or email; however, none of the participants did so.

Confidentiality

The audio recording of the focus group discussion was only shared with my two supervisors. Additionally, the focus group members had signed a confidentiality agreement that was part of the consent forms. As part of this confidentiality agreement, participants agreed on keeping the information and identities shared within this focus group private to maintain the confidentiality of the data. The focus group facilitator, Adthraa, also signed a confidentiality form to maintain the privacy of participants' data (refer to Appendix H).

Researcher and participant safety

Malay youth and their families who were already known to the researcher, co-facilitator, and supervisor's immediate social circle were excluded to prevent any sense of obligation to participate or expectation of benefit from participating. As described above, the focus group was initially set to be conducted in a private room in a public library but was instead conducted online due to the COVID-19 pandemic. The sisters, Salsabila and Anis, agreed to be in the same room together to make it easier to communicate with them.

Cultural safety

The researcher asked participants about their preferred names before the focus group discussion. In Malay culture, some people have two first names where one name is what the family calls them while the other is for peers.

Data collection and management

This focus group discussion, which was recorded online, was used as the sole data collection method. The discussion was conducted via Zoom, and the focus group lasted for two hours with a 15-minute interlude

A semi-structured line of questioning was used to stimulate discussion and interaction within the group (Tolich & Davidson, 2018). I begin by asking a general question, 'how long have you lived in New Zealand, and where are your families originally from?' as a way of easing participants into the discussion. It was also a way of reconfirming the demographic data that I collected during initial contact. I also asked participants the question, 'what are some things that you enjoy doing?' as a way of gradually moving towards more specific home and community-based occupations. As participants began sharing about the things they did within their homes and communities, I started probing for more in-depth information through questions such as 'you mentioned this (occupation), can you tell me more?' or "how did you feel when this (an event) happened?".

Moreover, I recognised that some of the participants were a bit shy during the discussion, and I encouraged them to contribute by promoting interactions within the group (Liamputtong, 2020; Tolich & Davidson, 2018). I would ask participants if they 'had anything else to add' or 'shared a similar/contrasting experience' with their group members. I also paraphrased some key statements made by participants, checking with them that I understood the meaning and significance of their experience. Additionally, after long conversations about specific topics, I would summarise what had been shared and allow participants to express more thoughts around the subject before moving on to a different question. At the end of the focus group discussion, I thanked participants for attending and ended the Zoom recording.

Data from the focus group discussion was stored on a password protected USB stick within AUT premises. This data will be deleted after six years as per AUT policy. The contact details of those participants who provided consent to be contacted for future research were stored on AUT Campus. Information about contact details being stored for future use was clarified in the participant information sheet and consent forms.

Data analysis

Once data was collected, I began the transcription process, which took two weeks to complete. Following this, I produced a final transcript which was then analysed using Braun and Clarke's (2006) six-step process of data analysis. I engaged in this process by attending a thematic analysis workshop organised by Dr. Gareth Terry which guided me through the steps below:

Step 1: Familiarisation with the data

According to Terry et al. (2018), familiarisation refers to the phase where researchers immerse themselves within their dataset. This phase involves moving through the dataset to generate early ideas that, combined with the research question, may include thinking about how participants orient themselves to the questions and the emotional responses obtained from the discussion (Braun & Clarke, 2006; Terry et al., 2018). To familiarise myself with the data, I read and re-read the transcript several times to form initial ideas and interpretations. I noted early on that participants spoke about affiliations with the community as dynamic and fluid - something that changed as the community became more exposed to different cultures, people matured, and attitudes around inclusivity widened. This idea stood out to me as I realised that the participants were very reflective about their community despite their young age. I started recording these ideas in a notebook (refer to Appendix I), highlighting words, sentences, and phrases connected to Malay immigrant youths' experiences of belonging in New Zealand; however, this data was not explicitly named or coded.

Step 2: Generating initial codes

Having developed initial ideas about the data, I carried out another in-depth reading of the transcript. This time, I engaged in the coding process via NVIVO software to capture semantic obvious meanings and latent ideas (Braun & Clarke, 2013). Codes are words or brief phrases that the researcher determines to be useful to capturing the data's meaning (Braun & Clarke, 2013). My codes covered aspects such as the New Zealand context, Malay culture, people, occupations, and feelings to capture the meaning of the data (refer to Appendix J). This coding phase was an iterative process involving discussions with my supervisors, who prompted me to think deeper into the relationship between codes so that the data could be collated and grouped together for the next phase.

Step 3: Searching for themes

Theme development refers to the process of examining and combining codes into bigger, meaningful patterns (Terry et al., 2018). I identified a central organising concept for these initial themes to conceptualise a clear core idea that underpins a theme (Braun & Clarke, 2013). To highlight these core ideas, I visually mapped my thinking process to link codes together, then shared and discussed it with my supervisors (refer to Appendix K).

I also utilised two additional strategies to facilitate the search for themes throughout this phase. One of these strategies was memoing, which is a technique that promotes critical thinking (Thorne, 2008). A blank canvas was used to record my thinking process, questions, and emerging patterns recorded from the focus group (refer to Appendix L). In my memos, I often asked myself how participants perceived their participation within the community and why there were differences in the level of community involvement among participants. Memoing assisted me in recording the ideas I had around the dataset and provided a reference as I progressed through thematic analysis.

Another strategy I employed was positionality journaling to uncover any implicit biases and assumptions that could influence the interpretation of findings (Silverman, 2019). I used this strategy to record my feelings and viewpoints experienced throughout the research process. Through this strategy, I identified that cultural similarity to the participants was both a facilitator and barrier to data analysis. Cultural similarity gave me an insider perspective into the factors (such as religious beliefs and values) that influenced participants' choices to engage in certain occupations and avoid others. However, I had to remind myself that participants also brought different life experiences and individual perspectives that also influenced their occupational choices.

Step 4: Reviewing themes

Reviewing themes is a crucial aspect of thematic analysis, as this phase ensures that the themes are congruent with the coded data, dataset, and research question (Terry et al., 2018). To ensure that each theme contained data relevant to the central organising concept, I went back to the dataset to review whether enough data and diversity within the codes used reflected distinct themes (Terry et al., 2018). Initially, I had five themes, but I narrowed them down to four themes through this phase. I realised that the extra two themes were provided more clarity and cohesion when condensed into codes and inserted within the three themes (refer to Appendix N).

Step 5: Defining and naming themes

Following Step 4, I had a more precise grasp of the data and could see a storyline developing within the themes. I wrote short definitions for each theme as recommended by Terry et al. (2018) to examine whether each theme provided enough richness and diversity. Upon further examination, I realised that one of my themes was too thin and overlapped with another existing theme. I discussed this with my supervisors and condensed the information into subthemes. Thus, my final three themes were *Preserving the Home Culture, A Social Outsider in New Zealand's Youth Culture, and Strategies for Belonging*.

Step 6: Producing the report

Producing the report is the final phase of thematic analysis focused on refining the data and ensuring that a scholarly report that reflects the findings is produced (Braun & Clarke, 2013). In this phase, my prior engagement with memoing, journaling, and coding facilitated my ability to synchronise data, analysis, and connections to scholarly literature to answer my research question (Terry et al., 2018).

Rigour and credibility

According to Thorne (2016), the rigour and credibility of the findings is determined by four evaluation criteria: epistemological integrity, representative credibility, analytical logic, and interpretive authority. The application of rigour and credibility in this study is outlined below.

Epistemological integrity

A critical aspect of studies using interpretive description is a "defensible line of reasoning" (Thorne et al., 2016, p. 197) that displays consistency between assumptions made about the knowledge, methodological rules, and strategic decisions within the research process. In this study, I demonstrated epistemological integrity by acknowledging my personal experiences and disciplinary background, which is characteristic of the interpretive paradigm. Furthermore, I conducted a structured review of belongingness from immigrant perspectives and how it is connected to home- and community-based occupations to highlight pre-existing knowledge within the literature. These strategies enhance the epistemological integrity of this research.

Representative credibility

Representative credibility is achieved when the research's theoretical claims match the sampled phenomenon (Thorne, 2016). I showed representative credibility in this study by using purposive sampling to select participants representing the group of interest. Although I received some expressions of interest, I purposely selected Malay participants from different countries and a wide range of ages to have some heterogeneity in the focus group. Additionally, I also formed rapport and trust within the study by sharing my picture as part of the advertisement to appear approachable to the participants. During the first point of contact, I also shared details about my background as a Malay immigrant youth in New Zealand and my purpose for doing this study. These strategies strengthen the representative credibility of the findings (Lincoln & Guba, 1985; Thorne, 2016).

Analytical logic

Analytical logic refers to the researcher's explicit reasoning that is weaved through the interpretation and knowledge claims based on what was learned through the research (Thorne, 2016). In this study, evidence of analytical logic is seen in the audit trail, as I ensured that I kept a record detailing my reasoning throughout the study. This audit trail contains interview questions, memoing, and positionality journaling, reflecting the research's inductive nature (Lincoln & Guba, 1985).

Interpretive authority

According to Thorne (2016), interpretive authority refers to ensuring that the researcher's interpretation possesses a level of trustworthiness external to personal bias or experience. One of the ways that I managed my impact on the research process was through positionality journaling, where I recorded my beliefs, values, and assumptions around belonging and how this could influence my data analysis. I also discussed my insider role with my supervisor, who advised me to ask open-ended questions rather than closed ones that could lead participants to a specific answer.

Insider Status

As previously mentioned, my experiences immigrating to New Zealand at a young age, coupled with growing up in a Malay-Muslim family, shaped my identity as a researcher. The research topic is driven by the lived experience of navigating my home and community cultures that have impacted my perceptions of belonging in New Zealand.

Being a Malay-Muslim female afforded a general insider status into Auckland's Malay community. This aspect of my insider status established a level of trust and openness within the Malay community that would have otherwise not been present (Chammas, 2020). Growing up in Auckland's City Centre, I was exposed to Malay youth through occasional events organised by the mosque or university that brought the community together. However, much of my knowledge was restricted to the City Centre, and I had little involvement with Malay communities in other suburbs. This fact made recruiting participants difficult because Malays reside within a collective society, so growing up in a specific place or suburb was essential to establishing strong connections and relationships (Abu Shafie, 2006; Hakim, 2017).

In this regard, I experienced a shift to my insider status as I was an outsider to the Auckland's wider Malay community (Greene, 2014; Marlowe et al., 2018). To establish broader connections and relationships, I reached out to a Malay family friend in Palmerston North who introduced me to Malay groups in the wider Auckland region. Through her, I explained my story of growing up in Palmerston North to Auckland's Malay community and located families with children who fit my study's age range. Consequently, I was able to gain access to this population and recruit potential participants to be part of my study.

Another aspect of my insider status was shown during the focus group discussion. The minor age differences between myself and the participants meant that I was growing up in a similar New Zealand youth context. This aspect enabled me to draw upon shared experiences within the community, making it easier for participants to discuss with me how upholding their Malay cultural beliefs and values could be challenging within a New Zealand context (Chammas, 2020). Thus, I was able to obtain detailed opinions and feelings from the participants who felt that I could intuitively relate to their experiences. However, being an insider led participants to assume that I understood what they were talking about, so at times they did not provide a full explanation (Fernando, 2011). When this situation occurred, I would prompt the participants for clarity with questions like 'what else can you tell me about this term?' or 'what does this mean for you'. By employing these strategies, I supported participants to elaborate on their opinions, resulting in more insightful findings.

Summary

In summary, this chapter has discussed the decision to use interpretive description in this study. Moreover, this chapter also justifies the methods guiding this research and how they align with the nature of interpretive description. The following chapter describes the findings obtained from the focus group discussion.

Chapter Four: Findings

I feel that I'm not Kiwi but a bit, um, New Zealander (Rose)

In this chapter, the three themes representing the participants' experiences of belonging are presented: **Preserving the Home Culture**, **An Outsider in New Zealand Youth Culture**, and **Strategies for Belonging**. The first theme, **Preserving the Home Culture**, explains what Malay culture means for these participants and how they uphold their beliefs and values within New Zealand society. The second theme, **An Outsider in New Zealand Youth Culture**, discusses the participants' perceptions of their surrounding community and the typical occupational choices of New Zealand youth. Lastly, the third theme, **Strategies for Belonging**, explores the things that people do to establish a sense of belonging in the New Zealand community.

Introducing the Participants' Background

All five participants were females, aged 17 to 21 years, who identified as Malay. Three of the participants' families were from Singapore, one from Malaysia, and one from the Philippines. The following table summarise participants' details with pseudonyms used for confidentiality. Pseudonyms were chosen by participants after they had signed the consent forms.

Table 4

Participants' backgrounds

PSEUDONYM	ETHNICITY	AGE (years)	GENDER	COUNTRY OF ORIGIN
Hani	Malay-Singaporean	17	Female	Singapore (Born in New Zealand)
Salsabila	Malay-Singaporean	18	Female	Singapore (Born in New Zealand)
Anis	Malay-Singaporean	19	Female	Singapore
Rose	Malay-Filipino	20	Female	Philippines
Siti	Malay-Malaysian	21	Female	Malaysia

Hani and Salsabila were both born in New Zealand, but their families originated from Singapore. Hani is 17 years old and is currently a university student, while Salsabila is 18 years old and studying in high school. Both participants are still living with their family unit which consists of parents and siblings. Salsabila has an older sister named Anis who is 19 years old and was born in Singapore. Like Hani, Anis is a university student. She was living within the same family unit as Salsabila.

The last two participants are named Siti and Rose. Siti is 21 years old and was born in Malaysia. She initially lived in Wellington but has moved to Auckland for her full-time job. Siti has lived in New Zealand for four years and is currently renting a flat with her friends. Rose is 20 years old and was born in the Philippines. She has lived in New Zealand for two years and is currently a tertiary student. Rose lives with her husband and child.

Theme One: Preserving the Home Culture

The home culture refers to the beliefs, values, and ideas that influenced the Malay immigrant youths' identities. This theme reveals how the participants' spirituality and familial expectations influenced their decisions to participate in occupations that were consistent with and preserved their home culture. The subthemes linked to **Preserving the Home Culture** are *The Role of Family In Transmitting Culture Values*, *The Malay Female Identity*, and *Islamic Beliefs and Values*.

Subtheme: *The Role of Family In Transmitting Cultural Values*

Like most Southeast Asian families, Malay parents often take complete financial responsibility for their children until they have finished studying, obtain a job or get married (Matthews, 2000). In turn, Malay youth are taught to respect the decisions of their parents that may involve following a set of values and beliefs that is practiced within the family (Che Noh et al., 2013; Matthews, 2000). While every family has a different set of values and beliefs, Malay families are mostly guided by *adat* – a customary set of practices that is passed on intergenerationally (Ahmad, 1996).

For Hani, one of the ways that her parents passed on *adat* within the family was by watching a slapstick comedy film as showcased by the quote below:

We watch this really, really, old Malay slapstick humour. I don't know if you guys know but do you know Pendekar Bujang Lapok? Yeah, it's really funny, right? We watch some together as a family, like, every so often, so, yeah, it's like the good old days – black and white. (Hani)

This quote illustrates a form of intergenerational transmission of culture, which according to Trommsdorff (2009) is a way of transmitting values, knowledge, and practices prevalent in one generation to another generation. Pendekar Bujang Lapok was directed by P. Ramlee, who in the 1940s was a singer, actor, and songwriter (National Heritage Board, n. d.). His films were popular in Malaysia, Indonesia, and Singapore as they made light of the difficult issues and challenges faced within Malay society. P. Ramlee's films often criticised contemporary societal trends and

stereotypes in a humorous way. In this interview, Hani attributed her interest in watching Pendekar Bujang Lapok to her dad as illustrated in the following quotes:

Husna: *How do you access that [Pendekar Bujang Lapok]? Is that online, or did you bring your own collection?*

Hani: *Um, I don't know. My dad usually turns it on, so I just watch.*

Based on these quotes, it seemed that film was a subtle way for Hani's dad to induct her into the Malay collective identity (Ramugondo, 2012). It was a form of parental commitment to Hani's cultural development, as he shares films that he once watched when he was younger (Segal, 1999). Humour was a pivotal tool in the film as it allowed Hani to reflect on how societal issues influence people's ideas and behaviours, facilitating a form of occupational consciousness (Ramugondo, 2015). Occupational consciousness is proposed by Ramugondo (2015) as the ongoing recognition of hegemony within society and that people sustain prevalent practices through their everyday doing, which impact personal and collective health.

Thus, through watching Pendekar Bujang Lapok as a family, Hani gained a deeper understanding of her Malay cultural identity, enabling her to take up these cultural references within her everyday life. Furthermore, *adat* was also passed on more explicitly, in Salsabila's case, through making curry puffs with her grandmother. In this example, Salsabila explained that the family was celebrating *Hari Raya Aidilfitri* (Eid). This festival was one of the few occasions that her grandmother travelled from Singapore to meet with the family.

Our grandma came to New Zealand and visited us last year. And she taught us how to make curry puffs. Because we always get curry puffs whenever we go to Singapore. She taught us how to make them. So, yeah. That's kinda cool and I know it in my head! There's no recipe so I feel really cool just knowing that! (Salsabila)

Hari Raya Aidilfitri is a festival celebrated annually that marks the end of the Muslim fasting month. For Malay people, this festival mainly involves visiting family and friends in their homes, where traditionally, food is served in a buffet style. *Hari Raya Aidilfitri* is also an opportunity for families to showcase their cooking talents through home recipes that are orally passed down from generation to generation. In the example above, not only does Salsabila's grandmother impart traditional cooking knowledge to her she also inducts her into the Malay cultural norms surrounding interactions with elders (Ahmad, 1996). It is considered important for Malay children to show respect for their grandparents by providing assistance in their everyday tasks (Matthews, 2000), which was seen in Salsabila's example.

Subtheme: *The Malay Female Identity*

Consistent with Malay understandings of female characteristics, the Malay female identity influenced participants' behaviours and actions while doing occupations in their communities.

This idea is conveyed by Rose who says:

Being Filipino [we are] known for [our] hospitality and I think that's what I, that's what I do in the community that I belong to. (Rose)

For Rose, her Malay female identity was less around religion but the cultural values that she is expected to uphold within a community. Being welcoming, helpful, and contributing to the community is indicative of the Malay Filipino values that Rose has continued to uphold in New Zealand. As part of her hospitable value, Rose engages in volunteering as a way of preserving this cultural value and continuing her identity as a Malay female. She expresses her hospitable value by saying '*I volunteer in childcare, I help teachers, kid,s yeah and the specific needs they need*'.

An example of the gentle and emotional aspect connected to The Malay Female Identity is showcased in the following quote:

Malays, like Malaysian Malays. I mean they're like friendly, but Malays in Malaysia tend to be a bit more conservative. They're not really like someone who is brave enough to approach like a random person or stranger. (Siti)

Siti acknowledged that being conservative is something that Malay female youths are brought up with along with the feminine qualities. As a result, Malay female youths are less likely to speak out or confront someone, even when they knew that they were not the ones at fault. An example of Siti's statement is shown by Hani who for context was wearing a hijab and fasting during *Ramadhan*:

When I was in high school, there was um we had a group of friends. She wasn't really like my friend but my friend's friend and we told her that I was fasting and she was like 'Oh, that's so stupid!,' and I was like 'Ok, that's fine,' and I wasn't gonna like argue with her because she was like um one of those people who will argue with you till the last kind of thing. So I was just like "Ok, I'll take it and leave but whatever." But yeah, I'll just take it and leave. (Hani)

Hani confided that the friend who had confronted her was 'in the wrong' yet she did not voice out her concerns and chose to disregard the situation although she was feeling angry as shown in the quote below:

I was like so angry and then I was, like, you had to do this to my face and in our group of friends? And I was like 'Woah lord,' and you know how like when we are fasting we're not supposed to do a bunch of things, so swearing was one of them. So, I was like 'Oh my god. Now is not the time to fight back.' But yeah, I felt very angry. (Hani)

Linking this back to Siti's statement and The Malay Female Identity, this quote from Hani highlights the acquiescing role that females hold. While it may not necessarily be that Hani was not brave, she may have acknowledged that this was not a friend who she knew well and acting upon her emotions may worsen the situation; therefore, she chose to reflect on it instead. It is also understood across Malays that *Ramadhan* is a time of peace and understanding where things such as swearing are disallowed in order to keep one's inner peace.

Subtheme: *Enacting Islamic Beliefs and Values*

Out of the five participants in this study, four self-identified as Muslim. Rose did not identify with a specific religion so unlike the other participants, she faced fewer barriers in occupations that conflicted with Islamic beliefs and values. Predominantly, participation in social and leisure occupations posed challenges for the four participants due to Islamic rules and regulations around food as stated by Siti:

I try to stick my best like getting halal meat and halal poultry. Um, sometimes it's not really possible, it's not really easily something you can find. So sometimes I, you know, just stick to vegetarian options or like um seafood. (Siti)

Although participants acknowledged that they are in an environment that does not entirely reflect their Islamic beliefs and values, they understood that they have control over the situation. For Siti, this involved choosing an alternative dish when dining out with friends: *'Hey, can we like order something that's something I can eat, like seafood or vegetarian, like vegan-based meals'*. By making this request, Siti was able to join in with her friends while also upholding her Islamic beliefs and values. Another participant, Salsabila, would also order an alternative dish and discuss the concept of halal so that her friends could understand the concept better – *'I always just say it's a special way of slaughtering the meat so it's prayed over, cut with the sharpest knife, that kinda thing'*. Taking this approach, both participants were still able to join in with their friends in social gatherings while adhering to religious beliefs and values; an act of also preserving their home culture.

Theme Two: A Social Outsider in New Zealand's Youth Culture

According to Law (1991), a social insider is someone who experiences cohesion, interagency and cooperation within their community. Expanding on this definition, Pereira and Whiteford (2013) refer to a social insider as someone who is able to access the resources and opportunities in order to feel included and able to participate within the community. In contrast, a social outsider is someone who is unable to access the resources and opportunities that could allow participation and thus does not feel included within their community (Law, 1991; Pereira & Whiteford, 2013). The second theme captured the participants' shared experience of being a social outsider in New Zealand's youth culture and illuminated the occupational choices that influenced their experiences of belonging within their community. The subthemes linked to this theme are ***New Zealand's Foodie Culture, New Zealand's Nightlife Scene, and New Zealand's Adventurous Youth.***

Subtheme: New Zealand's "Foodie" Culture

Four out of the five participants were practicing Muslims whose families had brought them up within the Islamic faith. These four participants were Hani, Salsabila, Siti and Anis. Within their families, participants were taught to observe religious practices such as eating *halal* food, not consuming alcohol, and praying regularly. Although participants willingly observed these religious practices, they also admitted that it was not always easy for them to make occupational choices:

It's a bit hard to find halal restaurants and try and tell them [New Zealand friends] things that you can actually eat, and you can't eat. (Siti)

Halal food is a basic practice of Islam. Due to the regulations around how the meat should be slaughtered, *halal* meat is not always served in local restaurants in New Zealand. Participants emphasised that they were not the only ones with dietary requirements, as many of their friends within the community also had some restrictions on what they would and would not choose to eat. Accordingly, dietary restrictions did not significantly impact their ability to join social gatherings:

I feel like people are quite respectful. Like there's no real pressure to do anything that goes against your beliefs that other people do. And for like going out to eat, lots of my friends are vegetarian; some are vegan as well. So, it's quite easy to, if we want to share a meal, it's quite easy to do. (Salsabila)

However, participants discovered that the social gatherings they were invited to often included alcohol. Drinking alcohol at social gatherings was frequently brought up during the focus group discussion because participants felt uncomfortable being invited by their friends to drink alcohol. As previously mentioned in the subtheme ***Enacting Islamic Beliefs and Values***, alcohol is

prohibited due to the harmful effects it can have on a person's judgement and decision-making (Federation of Islamic Associations of New Zealand, n. d.). Although participants' beliefs and values were voiced to their peers, some of their peers persisted in their efforts to get participants drinking alcohol as shown by Anis:

People are more like close-minded towards other cultures or people being uncomfortable and probably were like back in high school 'Oh she won't mind if we say anything about it, I'm sure if I ask her she won't get offended' and inside I'd be like it's a bit iffy to ask but I guess now as they mature and grow up and start to learn about other people and other cultures, I think they know to be a bit more open-minded and be careful about some ignorant things they could ask. (Anis)

Based on Anis's explanation, it appeared that she had already explained to her peers the reasons behind her choice to not drink alcohol. Yet, her peers still asked her if she would like an alcoholic beverage at social gatherings. To Anis, the persistent efforts made by friends to introduce her to drinking signified a lack of acknowledgement and understanding that made her uncomfortable. This feeling of discomfort around the drinking culture was shared by Siti who also expressed her choice to not drink alcohol with her friends. Siti expressed that she found it awkward to directly refuse invitations to drink during social gatherings as explicated in the following quote:

I can't drink so sometimes it's a bit hard to tell them 'Oh, I can't actually join you guys'. (Siti)

It appeared that unlike the other participants, Siti was less comfortable expressing her beliefs and values to friends when asked to drink alcohol. She would often accompany her friends to places like restaurants or cafes for dinner, but decline to join them at places that were alcohol-focused such as a pub or club. By making this choice, Siti was able to participate in community occupations with her friends while preserving her Islamic beliefs and values.

Subtheme: *New Zealand's Nightlife Scene*

The participants in this study connected occupations such as drinking alcohol, partying at clubs, and socialising with friends to New Zealand's nightlife scene. Considering that this study was conducted in Auckland, one of the cities known for its nightlife, participants often found themselves being invited to engage in these occupations by their peers. Anis recounts that when she was in high school she had an awkward conversation:

I have been asked by not as close friends 'Have you ever thought about drinking?' or like a conversation would be, like, 'No one would know, just have

like a little sip of this and, like, I'm sure you'll be fine and nothing will happen'.

(Anis)

Based on Anis's self-perception, she found this conversation 'awkward' due to a lack of experience with drinking alcohol, her quiet personality, and preference to socialise with close friends. Anis stated that both she and Salsabila (her sister) were often invited to go out at night but acknowledged that this type of invitation was normal for youth their age as indicated in the following quote:

People are more socially active I guess in high school and university and I know that like it's not very... we don't go out to parties or go to Bar 101 every weekday.. or on weekdays and party till 1am. I'm not really used to that, so I don't know whether that's just a me thing because I'm quite an introvert. But everyone seemed to be going. (Anis)

Although Anis found the conversations initiated by peers who were curious rather awkward, her sister Salsabila approved these conversations, asserting '*good on them to ask if they're not sure*'. Compared to Anis, Salsabila was more confident in displaying a form of open-mindedness towards such conversations, and more comfortable having a discussion about her beliefs with her peers, compared to Anis. However, this confidence could be attributed to the sisters' personalities, as Anis had previously stated she was more of an introvert and possibly more attuned to the differences between herself and her peers. Salsabila, on the other hand, was more assured about the differences between her cultural background and those of her peers as she expressed that '*I don't think I've ever felt like I didn't belong*' despite having to explain her beliefs and values to her peers.

When the Malay participants did engage in nightlife occupations, it was mostly within a close-knit group of friends. Rose remarked that '*we love music and we love singing*' and these passions were something she upheld in New Zealand. Rose commented that she often went out to karaoke with a family friend and this was something that was done with her husband and son. Similarly, Siti stated that she was someone who '*stick[s] really close with my friends*' and she would mostly go out for dinner with them whenever possible.

Subtheme: *New Zealand's Adventurous Youth*

Recognised as 'one big natural playground', New Zealand's diverse landscape provides opportunities for locals to explore and discover the natural environment (New Zealand Immigration, n. d.). Research conducted by The Department of Conservation (2020) indicated that New Zealanders regularly engaged in outdoor activities such as sightseeing, having a picnic,

and going for short walks. Other activities that were enjoyed by New Zealanders include camping, hiking, and swimming. Being within this adventurous environment encouraged participants to be more confident interacting with their surroundings as exemplified by Anis:

Last time we went to the beach everyone was boogie-boarding [including] all the children and we were like oh ok this is a normal thing here when you go to the beach. (Anis)

The participants in this study originated from cities where beaches were not seen as a safe place to carry out their leisure occupations, due to most of them being heavily polluted or having uncondusive weather conditions. Anis reinforces this idea that being on the beach was not 'normal' due to her experience in Singapore where the location '*doesn't have a lot of beaches where you can go boogie-boarding*'. Anis's comment that boogie-boarding being unusual was followed up by Salsabila who agreed that Singapore was an uncondusive environment for boogie-boarding, and that '*you need the waves*' in order to carry out this leisure occupation.

The idea that it was normal to feel comfortable and at ease within the natural environment was something that participants identified as an attribute belonging to a New Zealander. One of the participants expressed that being barefoot while outside made her feel like she belonged in New Zealand as seen in the corresponding quote:

When I go outside without my shoes on and I'm like totally fine with just having my feet on the ground. I didn't used to do that but now I'm like 'Oh, this is nice.'
(Hani)

Hani's gradual exposure and increasing comfort in going outside barefoot led her to discover other leisure occupations that she may not have previously engaged in. Hani initially wanted to go surfing but mentioned that all '*we could find were those short-as toys this long [showing size with hands]*'. Hani learnt through experimentation that she was unable to plant her feet firmly on the board as required for surfing and instead learnt to launch herself into the water, practicing a form of 'body-surfing'. Her adapted way of surfing became popular with her family and over the years they regularly went boogie-boarding with friends when visiting a beach. On a similar note, Anis begin to take up boogie-boarding after her observation of locals at a beach as illustrated by this quote:

[People] swim really far out and try to catch all the big waves and like dive into the waves as they crash down. I've noticed people doing that and I would try to follow them. (Anis)

Anis's interest to participate in the same activity as the people on the beach highlights her motivation to explore the natural environment. Prior to this quote, Anis stated that children in New Zealand are '*more adventurous and a bit more brave in natural environment*', suggesting that this was a quality that she did not have. Anis's explicit appreciation of New Zealand's adventurous youth is seen in the following quote:

You can see how kids ski better in New Zealand. Like little toddlers on a massive mountain no problem. It's just [like] 'oh my goodness!' I won't be able to do that and I just... seeing like all these young Kiwi kids being really good at what I would consider dangerous stuff. (Anis)

While Anis considers doing leisure occupations within natural environments dangerous, she makes an effort to overcome her fear by observing and imitating people when boogie-boarding. Both Anis and Hani's desire to connect with their community's value of participating in physical activity within the natural environment appears to outweigh their previous fears or discomfort about being in the outdoors. It appeared that the participants embraced aspects of New Zealand's youth culture that allowed them to extend their femininity – moving from the gentle, mild-mannered depiction of females in the subtheme ***The Malay Female Identity*** to become bold and daring as illustrated in this subtheme.

Theme Three: Strategies For Belonging

This theme illustrates and discusses the strategies that participants used to promote belongingness in New Zealand. The two subthemes are ***Acknowledging the Differences Between Themselves and New Zealand's Youth*** and ***Establishing Themselves Within New Zealand Community***.

Subtheme: Acknowledging the Differences Between Themselves and New Zealand's Youth

All the participants in this study recognised that the challenges they faced in experiencing belonging to the New Zealand community were caused by multiple, interacting factors. Participants highlighted that being in high school was a pivotal period of their life as they noticed the physical and cultural differences between themselves and their peers (Berk, 2018). For example, Anis and Salsabila's physical appearance invited a lot of questions from their peers, although Salsabila remarked that she did not initially perceive that her appearance was easily distinguishable from her New Zealand peers as seen in the following quote:

But we look really Malay, I never noticed it! That's what mum told us
[laughs] (Salsabila)

For Salsabila and Anis, these physical differences include a darker skin tone and shorter height that often made the two sisters stand out within high school and, according to Anis, invited '*a lot of immature conversations*.' Immaturity amongst their peers was associated with being '*close minded towards other cultures*' (Anis) or a more overt form by '*getting weird looks from people*' (Hani). In Hani's case, she looked different from the peers in her community because she wore a *hijab*, which is a head covering commonly worn by Muslim females (Merriam-Webster Dictionary, n. d.). The participants understood that the age and maturity of individuals they encountered were a contributing factor that caused a multitude of curious questions or approaches that could make them feel out of place. Participants were mostly accepting of their physical differences, as they acknowledged that there was a lack of familiarity or experience with Malay people in New Zealand.

Additionally, the differences in common expressions and colloquialisms used in New Zealand highlighted another cultural difference within the community. One participant, Rose mentioned that she had difficulty communicating with her classmates at university because she could not understand the jokes they made as shown in the following quote:

It's hard for me to talk with people especially, you know, I've been in school and most of the teachers are English, Maori and you know when we're in breaktime, they talk about certain things and they're all laughing and I'm the one who's not laughing because I don't understand. [Laughs] I'm ashamed, I'm not laughing because I don't find it funny. Honestly it's because I don't understand.
(Rose)

Rose acknowledged that her tendency to be a '*perfectionist person*' could influence her interpretation of common expressions and colloquialisms. She mentioned that this value may have stemmed from the Philippines where people '*[look] for grammar to speak properly and to understand the thought of your sentences and your words*'. By acknowledging this characteristic, Rose understood why she felt out of place in the New Zealand community, and this became a motivating factor for her to pick up on more phrases typically used within her classroom.

Subtheme: *Establishing Themselves Within New Zealand Community*

The participants in this study actively sought out opportunities to be part of the New Zealand community. When they were not studying or working, most of the participants involved themselves in sporting events and volunteering according to their interests and passions.

Participants' involvement in community-based occupations are depicted in the following quotes:

I volunteer in childcare, I help teachers, kids, and the specific needs they need.

(Rose)

I used to join choir, referee netball games on Saturdays as well as play. I was quite heavily involved in that until COVID. (Anis)

Another participant, Salsabila, held a role of being an environmental leader in her school. She had initially been to tree planting events as a participant, which gradually became a leadership role as she developed her skills and knowledge around nature conservation:

It [Volunteering] makes me really inspired because for example the tree planting days you get so many people coming along. It's just nice to have a chat with them and [ask] 'oh what brought you out here today?'. They're just like 'I came with my mum today' and you just meet people and tree planting is actually really like REALLY a fun activity for me to do.

It appeared that through leading tree planting events, Salsabila had established for herself a host role within the New Zealand community. She described her host role as one that involved facilitating interactions for like-minded youth and their families with other community members who were passionate about environmental conservation. Being able to connect with these youth and their families through her host role engendered a sense of confidence within Salsabila, and that has further strengthened her sense of belonging in New Zealand. The following quote illustrates Salsabila's sense of belonging:

I've never felt like I never belonged because I've grown up here. Um, everything's here for me (Salsabila)

Likewise, interactions with community members were also a way for Anis to establish herself within New Zealand society. In the focus group discussion, Anis mentioned that she was a health student who participated in placements across diverse settings. Anis had a conversation with a patient who provided an insight into her sense of belonging:

So I get a lot of questions asking where I'm from, and then I say 'Oh, I wasn't born here but I moved to New Zealand when I was quite young, 1 years old.' And they'll be like, 'Oh, you are basically a New Zealander then.' Recently I got those comments from these patients so I guess that kinda was like, 'Oh, I guess I'm considered New Zealander, yeah.' (Anis)

In both quotes from Anis and Salsabila, it is noticeable that the perceptions of community members were important in engendering a sense of belonging. Notably, Anis seemed more uncertain of whether she was classified as a New Zealander. This uncertainty could be attributed to the fact that she was born in Singapore compared to her sister who was born in New Zealand. However, it was evident that Anis felt like she belonged in New Zealand but perhaps did not classify herself in the same way as her sister who seemed confident in being accepted as a New Zealander.

Overall, participants found that New Zealand's youth community were largely positive in regards to establishing themselves within the New Zealand society. Comments made about youth in New Zealand posited them as being mostly receptive to participants' efforts to be part of the community making comments such as:

It's welcoming and cheerful and open-minded. (Salsabila)

Most young people are like well and we're all very accepting of each other.
(Hani)

This receptiveness in part relatively encouraged participants to be part of New Zealand's youth community and perhaps embody this receptiveness in themselves.

Summary

In summary, Chapter Four has provided an overview of the three themes *Preserving the Home Culture, A Social Outsider in New Zealand Youth Culture, and, Strategies for Belonging*. The findings highlighted that the second-generation Malay immigrant youths' choices to participate or not participate in occupations enhanced or were a barrier to their sense of belongingness in New Zealand. Chapter Five builds on this chapter by summarising, discussing, and interpreting the findings in relation to existing literature around the topics of belonging.

Chapter Five: Discussion

Occupational perspective on the experiences of belonging for immigrant youth

The philosophy underpinning a transactional perspective is derived mostly from John Dewey and those who interpret and translate his works (Aldrich & Cutchin, 2012). Much of his work pertaining to occupation is connected to embodiment and growth – a process people undergo within a complex, dynamic world (Nayar & Hocking, 2012). Embodiment is shown through humans engaging in occupations to address challenges faced in their social and physical environments in order to continue surviving and thriving (Aldrich & Cutchin, 2012). Intimately connected to embodiment is the concept of growth, which according to Dewey resulted from humans freely embodying their habits, skills and knowledge within the world (Aldrich & Cutchin, 2012). This ties in with the idea that there is a reciprocal interaction between people and their environment (Hocking, 2021). Similarly, settlement is largely considered as a dual process that requires both immigrants and the host society's active participation. This dual process involves both the willingness of immigrants to obtain knowledge about their host society and the willingness of the host society to better understand immigrants' cultural practices (Nayar & Hocking, 2012).

Belonging through community practices

The findings of this study revealed that Malay immigrant youth actively made decisions to participate in community-based occupations. They sought out opportunities to interact with people their age within New Zealand's youth community. Generally, participants involved themselves in activities that fulfilled their passions such as volunteering with an organisation and playing in a sports team. Salsabila, for example, found that her passion for nature led her to tree-planting events which developed her skills and knowledge of conservation. Gradually, Salsabila moved out of a participatory role to become a leader in the area of environmental conservation. The leader role resembled that of a host role, as Salsabila is now welcoming youth who have a shared interest in the environment to feel comfortable interacting with others and share their passion. This finding aligns with previous literature on immigrant youth, whereby the participants in these studies established themselves within their community through volunteering (Abu Shafie, 2006; Barajas, 2019), joining sports clubs (Burdsey, 2001; Ziaian, 2021), and participating in school activities (Khan et al., 2021; Lencucha et al., 2013). It appears that by participating in community-based occupations, immigrant youth are able to locate meaning, hold an active role in the community and become culturally connected to New Zealand society. These findings

reinforces the idea that doing occupations that benefit the community increases the likelihood that individuals are included within the society (Opland et al., 2013; Ryland, 2013).

Additionally, the findings indicate that a sense of familiarity, support and guidance was necessary to feeling a sense of belonging. These findings align with other literature whereby being able to do the occupation safely was important for their participation (Abu Shafie, 2006; Burdsey, 2007). The participants in this study expressed that they felt the New Zealand youth culture was more outgoing and adventurous than Malay culture, which could be a barrier to their participation as they were initially cautious and would observe the occupations being performed first before choosing to participate in them. This is congruent with previous findings that if immigrant youth were not comfortable with members of the host community, they were less likely to join in (Abu Shafie, 2006; Ryland, 2013). However, unlike the previous studies of immigrant youths growing up in America (Barajas, 2019) and The United Kingdom (Burdsey, 2008), the youth themselves were making an active choice rather than their parents.

Moreover, unlike previous studies where language has been cited as a significant barrier to connectedness between immigrant youth and the host community (Pollock & Van Reken, 2017; Ziaian, 2021), language did not emerge as a barrier in this population's occupational participation. The Malay immigrant youth did not identify significant language challenges as most of them had an established fluency of the English language that was pivotal to communicating with people in the New Zealand context. Only Rose stated that she had trouble communicating in English and that was mostly due to not being able to understand the New Zealand colloquialisms rather than the language itself. At times, Rose mentioned that she was unfamiliar with the common expressions and jokes used by her classmates that created a barrier to her belonging within the classroom. However, this was not to the extent that she was unable to befriend the people within her community and this lack of familiarity did not negatively impact her experience of belonging in the New Zealand youth community.

Belonging on their own terms

Belonging on their own terms refers to the participants' persistence to uphold their home culture despite expectations from their community. Like many other studies involving immigrant youth living in European societies, peer influence from their community exposed participants to a different lifestyle (Osman et al., 2020; Ziaian et al., 2021).

As part of this different lifestyle, immigrant youth often found themselves using the host country's local language, which at times posed a barrier to participation. In some studies, not

having a strong grasp of the country's language made participating in community-based occupations harder, especially in leisure occupations (Osman et al., 2020; Ryland, 2013). In Ryland's (2013) study, the Southeast Asian youth were seen as odd by the Swiss community mainly because they could not communicate in the local language. Consequently, they were not invited to play games or go to the movies, which was the norm for these youth. Although there was some mention of language barriers in this study, it was mostly voiced out by Rose who faced difficulty understanding language colloquialisms and expressions, rather than the actual content. Regardless, Rose was still able to join in with her community as she was seen volunteering at a childcare centre. Therefore, the impact of language appeared to be less disruptive to the Malay youth's everyday lives than other. The participants in the present study did not experience exclusion to this extent, and they were still able to participate with their peers within the community.

Furthermore, participants commented on being influenced to engage in risk-taking behaviour within their lifestyle. Risk-taking behaviour included drinking alcohol or night clubbing, as well as discarding religious practices such as fasting, and changing their appearance to fit society's standards. Essentially, these Malay youth were exposed to a new 'normal' lifestyle that their parents had not taught them. However, unlike other studies (Opland et al., 2016; Osman et al., 2020) participants were reluctant to conform to their community's idea of normalcy, choosing to seek alternative ways of joining their peers.

The Malay youth sought bicultural integration, an ideology of establishing new bonds with the host community while maintaining their home country's cultural roots (Berry, 1997; Burrmann et al., 2017). Although bicultural integration was seen in other studies, it was less likely that all the participants believed in or upheld this concept within their everyday lives. It was more common that immigrant youth would conform to societal expectations when faced with peer pressure. Other studies locating Muslim immigrant youth in European societies indicated that these youth were separated (Berry, 1995) from their home culture and chose to assimilate completely with their host community's culture. In doing so, they engaged in risk-taking behaviours such as substance abuse (Osman et al., 2020), changing their appearance to fit society's norms (Osman et al., 2020; Ziaian et al., 2021), and discarding their religious practices (Burrmann et al., 2017). There was also an active choice to discard their home country's language in preference for the host country's language due to a desire to feel more included in the community (Cunningham & King, 2018; Farias & Asaba, 2013). As evidenced in this study, the Malay immigrant youth in contrast, did not separate themselves from their home culture, choosing to preserve their beliefs and values while engaging in the New Zealand community.

An important note about participants being able to belong on their own terms is the support from their families and the wider community. In this study, none of the participants reported significant familial challenges that could affect their everyday lives while growing up in New Zealand. More so, families strengthened their desire to belong in their home culture. Referring back to the findings of this study, there was considerable support by the family that facilitated participants' engagement in home-based occupations such as watching Malay films and cooking traditional food to celebrate *Hari Raya Aidilfitri*.

In contrast, the immigrant youth in other studies reported significant familial challenges that affected their connection with the home culture. Some of these challenges included unsupportive parents (Burdsey, 2007; Burrmann; 2017; Osman et al., 2020) and mental health conditions within the family (Correa-Velez, 2010; Osman et al., 2020). In particular, migrant youth from refugee backgrounds experienced significant mental health challenges, including managing trauma, grief, and loss within the family (Boyden 2001). Added to these challenges are factors that consume much of the parents' time and energy, reducing the attention received by migrant youth. These challenges include working long hours (Burrmann, 2017) and navigating the host country's legal system (Burrmann, 2017; Ziaian, 2021), which the Malay immigrant youth did not report experiencing while growing up in New Zealand. Therefore, the Malay immigrant youth may have had better support systems from their families and could establish a more positive connection to their home culture.

Apart from familial support, social acceptance from their wider community played a crucial role in participants' ability to belong on their own terms. According to the United Nations (1995), inclusion refers to "a society for all" where there is "respect for all human rights and fundamental freedoms, cultural and religious diversity, social justice and the special needs of vulnerable and disadvantaged groups" (para. 66). By upholding their home culture's beliefs and values, the Malay immigrant youth promoted a societal ethos that values differences and encourages diversity within the community. It was acknowledged by the participants in this study that most of New Zealand's community respected their differences and responded positively to their individual beliefs and values.

Limitations of the research

This was a small-scale study that was limited to one geographical location (Auckland) and therefore is not indicative of the experiences of belonging for all Malay immigrant youth in New Zealand. Additionally, all the participants in this study were female. What it does offer is an

insightful snapshot to further expand research on this population. Additionally, the online environment happened due to COVID-19 so the participants (excluding Siti and Rose) were within their parents' homes. This could have constrained what the youth would like to say as there were other people in the vicinity that could potentially hear their responses. Due to the time constraints of this focus group discussion, participants also mostly discussed the occupations they did with their peers within community-based occupations and there was limited discussion of interacting with their family in home-based occupations. Thus, further research is needed to address the comprehensive context of New Zealand and about this population's home-based occupations.

Implications and recommendations for practice

This is the first study in New Zealand that explored how participation in home- and community-based occupations influenced the experiences of belonging for Malay immigrant youth in New Zealand. This study has shown that female Malay immigrant youth view belongingness in New Zealand as an important factor in their everyday lives, while still holding to central practices of Malay culture. This section is divided into two parts, namely: **Implications for healthcare services** and **Recommendations for future research**.

Implications for New Zealand's healthcare services

In New Zealand, it is a requirement that health practitioners are culturally competent, holding "attitudes, skills and knowledge needed to function effectively and respectfully when working with and treating people of different cultural backgrounds" (Medical Council of New Zealand, 2019, p.1). By occupational therapy standards, cultural competency is recognised under Competency 4: Practicing in a safe, legal, ethical and culturally competent way (Occupational Therapy Board of New Zealand, 2015). The findings of this study contribute to the pool of knowledge surrounding cultural competency as this research focused on a minority population's (Malay female immigrant youth) experiences of belongingness. It provided an insight into how differences in a population's home culture can influence choices on whether to participate or not participate within community-based occupations.

The participants in this study expressed motivation to participate in community-based occupations that did not compromise their Malay cultural beliefs and values. Through doing community occupations, participants experienced belongingness in New Zealand. This finding reminds healthcare professionals of the need to design interventions that allow clients to recognise and celebrate their cultural identities (Muñoz, 2007). Part of designing culturally competent interventions for immigrant youth may include using strategies for empowerment

such as decision-making, control, choice, and capturing meaning in occupation (Pooremamali et al., 2015). Empowering clients within their everyday lives is especially important in mental health settings, whereby clients strive to live meaningful life alongside their mental health challenges (Cone & Wilson, 2012).

The findings of this study have demonstrated that immigrant youth have the capacity to develop their own strategies for belonging. Yet, the findings show that additional support and guidance is needed for participants to confidently express their beliefs and values within the New Zealand community. Consequently, health practitioners need to be mindful that immigrant youth experience belongingness in varied ways and that interventions concerning belongingness need to be tailored for each individual's community contexts.

Recommendations for future research

This research has provided some insight into how participation in home and community-based occupations influence experiences of belonging for Malay immigrant youth. However, further research is required to develop knowledge and expand understanding of the findings provided by this study. Such research could include:

1. Research that focuses more on the home-based occupations and how these shaped participants' occupational choices
2. A longitudinal study that assesses the change in belongingness from when participants first arrived in New Zealand
3. Examination of current community organisation and how their strategies align with improving migrant belongingness
4. Inclusion of a larger number of participants that includes both males and females

As this is a pioneering research, it is imperative that future research projects include young people's voices and that the findings contribute to healthcare and community change in order to realise equitable health outcomes.

Conclusion

This research has shown how Malay immigrant youth experience belonging in Aotearoa, New Zealand, through participation in home- and community-based occupations. The findings of this study depict the participants valuing their Malay cultural beliefs and values which were transmitted to them by doing occupations with their families. Choosing to preserve their home

culture's beliefs and values saw participants following their passions as well as finding occupations (e.g. playing sport and volunteering) that connected them with like-minded peers. Although, there were times that choosing to preserve their home culture prevented them from joining their peers in certain occupations such as drinking or clubbing, participants found other ways to balance both their home and host countries' cultures by creating strategies to belong. To do so, participants first acknowledged the differences between themselves and New Zealand's youth. This strategy provided them an insightful reflection into how their beliefs and values influence their occupational choices. They also chose to engage in community-based occupations that aligned with their home culture, withdrawing from occupations that were incompatible with their beliefs and values. Overall, these findings regarding belongingness provide a novel way of viewing the community-based occupations in New Zealand through a snapshot of a minority immigrant group.

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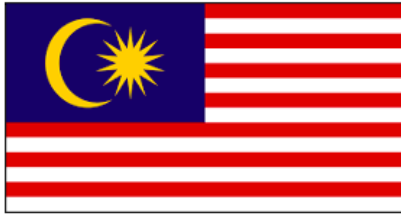
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Appendices

Hello, apa khabar, kia ora!



A study about belonging through doing

My name is Husna and I am reaching out to Malay adolescents in Auckland who would like to discuss how the things you do with your family and others influence your sense of belonging in Aotearoa, New Zealand. This study is for my Bachelor of Health Science at Auckland University of Technology.

If you are someone who:

- Identifies as Malay or Cape Malay
- Aged 14-21 years old
- Has lived in New Zealand for at least 2 years

To find out more about this study please contact the researcher (Husna Humaira binti Harmi Izzuan) via email or text options below.

EMAIL: gmp7504@autuni.ac.nz

PHONE: 020 411 212 73



Thank you!
Terima kasih!



Approved by Auckland University of Technology
Ethics Committee on 29/06/2021

AUTEC Reference Number: 21/185

Participant Information Sheet

Hello, Apa Khabar, Kia Ora

Date Information Sheet Produced:

2/08/2021

Project Title

Experiences of belonging in the Aotearoa, New Zealand context for youth from Malay immigrant families

Invitation to participate

Hello, apa khabar, and kia ora. My name is Husna, and I am enrolled as a Bachelor of Health Science (Honours) student at Auckland University of Technology. I would like to invite you to participate in a research project that looks into the experiences of belonging to New Zealand from the perspective of Malay immigrant youth. This research will contribute to a qualification which is the Bachelor of Health Science (Honours).

Your participation in the research is voluntarily and you can choose to withdraw from the study at any time without any consequences.

What is the purpose of this research?

The purpose of this research is to understand experiences of belonging to New Zealand from the perspectives of Malay immigrant youth. Immigrating to a new country at a young age presents unique challenges to feeling belongingness such as learning a new language, adapting to cultural differences and navigating social norms. Therefore, I would like to find out how your participation in home and community-based occupations (e.g., cycling, volunteering, spending time with friends) contribute to your sense of belonging.

The end product of this research will be a dissertation and the results of this study may be used for academic presentations and publications.

How was I identified and why am I being invited to participate in this research?

You may have heard about the research through my online and physical advertisement or through word of mouth.

If you fit the inclusion criteria and do not match any of the exclusion criteria, I would really appreciate your participation in this study and would love to hear from you:

INCLUSION:

- Identify as Malay
- Have lived in New Zealand for at least 2 years
- Aged 14-21
- Able to communicate in conversational English

EXCLUSION:

- If you or your family are already known to me, my supervisor or my group co-facilitator
- If you feel unsafe or uncomfortable participating in this research without your family present

How do I agree to participate in this research?

You can email, text or phone me to indicate your interest. Once you have given me your contact details you can wait for me to contact you. When I contact you, we can set up a time and place for you and your parent to sign the consent forms, then we can talk about arranging a time that is convenient to carry out the focus group.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

Your participation in this research will involve being part of a 2-hour focus group discussion with a maximum of 5 young people. During the focus group, there will be 15-minute break so that you

can enjoy the food and drinks provided, go to the bathroom and have a rest. A support person from Malay descent (Adthraa September) will also be present to help run the group. The focus group discussion will be audio-recorded and later transcribed. It is ok to not answer questions that you do not feel comfortable about and you can simply remain silent or indicate this to me or the support person during the discussion. When analysing data, I will ask my supervisors to read the transcripts with me.

The focus group discussion will be organised at a place and time that best suits you.

What are the discomforts and risks?

Being part of a focus group discussion that focuses on your experiences of belonging may bring up memories from the past that may make you feel discomfort. For example, you may have experienced stresses or challenges that have affected your sense of belonging in New Zealand and these may not be ones you are comfortable with sharing within the group.

How will these discomforts and risks be alleviated?

Your participation is voluntary, and you do not have to answer questions that you are uncomfortable with. If you feel upset, you or the researcher can pause the recording and we can take a break. Later, we can discuss whether you would like to continue or withdraw from the focus group.

In the unlikely event that you would like emotional support as a result of this research, you can contact Kidslines; a free telephone service at 0800 942 87 87. Alternatively, you can access the counselling service stated below:

AUT Student Counselling and Mental Health is able to offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- drop into our centre at WB203 City Campus, email counselling@aut.ac.nz or call 921 9998.
- let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet.

You can find out more information about AUT counsellors and counselling on <https://www.aut.ac.nz/student-life/student-support/counselling-and-mental-health>

What are the benefits?

The immediate benefit of participating in this research is a \$20 Prezzy Card voucher. You will also be contributing to information that will better help and support Malay immigrant youth like

yourself to have positive experiences of belonging in New Zealand. The research will benefit the researcher to gain her qualification.

How will my privacy be protected?

All participants will be given a pseudonym to ensure confidentiality. You can choose your pseudonym when you sign the consent form to participate in this research. The focus group co-facilitator will have also signed a confidentiality form that ensures your privacy. Data will be securely kept inside password protected files on a USB that will be stored at AUT campus. Data and contact details will also be kept for a period of six years after which it will be deleted unless you have consented for me to keep them for future research. Only my supervisor(s) will have access to the data.

What are the costs of participating in this research?

The costs of participating in this research are minimal as it mostly involves paying for travel to get to the focus group discussion. Alternatively, your parents can transport you to the place. Apart from that, the research will require 2 hours of your time which I greatly thank you for giving.

What opportunity do I have to consider this invitation?

You will have at least a week to between receiving the information sheet and being asked whether you would like to participate in this study. There is also an opportunity to ask questions about the study before you give consent. Please note that your participation in this study is voluntary.

Will I receive feedback on the results of this research?

If you choose to receive feedback on the results, I will send a summary of findings in a general-audience friendly presentation via email.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Clare Hocking, clare.hocking@aut.ac.nz and (64)9 921 9162

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Dr. Carina Meares, ethics@aut.ac.nz , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Name: Husna Harmi Izzuan

Phone: 020 411 212 73

Email: gmp7504@autuni.ac.nz

Project Supervisor Contact Details

Name: Professor Clare Hocking

Phone: 09 921 9162

Email: clare.hocking@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on *29 June 2021*, ATEC Reference number *21/185*.

Parent Information Sheet

Hello, Apa Khabar, Kia Ora

Date Information Sheet Produced:

2/08/2021

Project Title

Experiences of belonging in Aotearoa, New Zealand for youth from Malay immigrant families

Invitation to participate

Hello, apa khabar, and kia ora. My name is Husna, and I am enrolled as a Bachelor of Health Science (Honours) student at Auckland University of Technology. I would like to invite your child to participate in a research project that looks into the experiences of belonging to New Zealand from the perspective of Malay immigrant adolescents. This research will contribute to a qualification which is the Bachelor of Health Science (Honours).

Your child's participation in the research is voluntarily and you or your child can choose to withdraw from the study at any time without any consequences.

What is the purpose of this research?

The purpose of this research is to understand experiences of belonging to New Zealand from the perspectives of Malay immigrant youth. Immigrating to a new country at a young age presents unique challenges to feeling belongingness such as learning a new language, adapting to cultural differences and navigating social norms. Therefore, I would like to find out how your child's participation in home and community-based occupations (e.g., cycling, volunteering, spending time with siblings) contribute to their sense of belonging.

The end product of this research will be a dissertation and the results of this study may be used for academic presentations.

How was my child identified and why are they being invited to participate in this research?

Your child may have heard about the research through my online advertisement or notice, or through word of mouth.

If your child fits the inclusion criteria and does not match any of the exclusion criteria, I would really appreciate your child's participation in this study and would love to hear from them:

INCLUSION:

- Identify as Malay
- Have lived in New Zealand for at least 2 years
- Aged 14-21
- Able to communicate in English

EXCLUSION:

- If your child or your family are already known to me socially
- If your child feels unsafe or uncomfortable participating in this research without your family present

How do I agree to allow my child to participate in this research?

You can email, text or phone me to indicate your interest. Once you have given me your contact details you can wait for me to contact you. When I contact you, we can set up a time and place for you and your child to sign the consent forms, then we can talk about arranging a time that is convenient to carry out the focus group.

Your child's participation in this research is voluntary (it is their choice) and whether or not they choose to participate will neither advantage nor disadvantage them. You or your child are able to withdraw from the study at any time. If you choose to withdraw from the study, then you and your child will be offered the choice between having any data that is identifiable as belonging to them removed or allowing it to continue to be used. However, once the findings have been produced, removal of their data may not be possible.

What will happen in this research?

Your child's participation in this research will involve meeting me with your child, so you can ask any questions about the study and sign the consent forms. Depending on what you prefer, this meeting will take place at your home or a public meeting place that is convenient for you.

A week or two later, your child will attend a 2-hour focus group discussion with a maximum of 5 Malay youths. The focus group discussion will be organised at a place and time that best suits you and your child, such as a private meeting room in the local library. During the focus group, there will be 15-minute break so that your child can enjoy the food and drinks provided, go to the bathroom and have a rest. A support person of Malay descent will also be present to help run the discussion and she will have signed a confidentiality form that ensures your child's privacy. It is ok for your child to not answer questions that they do not feel comfortable about and they can just stay quiet or indicate this to me or the support person during the discussion.

The focus group discussion will be audio-recorded and written out in full. When analysing the data, I will ask my supervisors to read the transcripts with me.

What are the discomforts and risks?

Being part of a focus group discussion that focuses on your child's experiences of belonging may bring up memories from the past that may make them feel sad or uncomfortable. For example, they may have experienced stresses or challenges that have affected their sense of belonging in New Zealand and these may not be ones that they are comfortable with sharing within the group.

How will these discomforts and risks be alleviated?

Your child's participation is voluntary, and they do not have to answer questions that they are uncomfortable with. In the unlikely event your child feels upset, they can ask the researcher to pause the discussion and we can take a break. Later, we can discuss whether your child would like to continue or withdraw from the focus group.

If your child would like emotional support as a result of this research, they can either contact me directly to discuss their experience and/or contact Kidsline; a free telephone service at 0800 942 87 87.

What are the benefits?

Your child will be contributing to information that will better help and support Malay immigrant youth to have positive experiences of belonging in New Zealand. The research will benefit the researcher to gain her qualification. To acknowledge your child's time, they will receive a \$20 Prezzy Card voucher.

How will my child's privacy be protected?

All participants will agree to respect each other's privacy, by not disclosing to anyone else what the other participants said. To disguise your child's identity, your child chose a pseudonym that will be used in all reports of this research. Data will be securely kept inside password protected files. It will be kept at AUT for six years, after which it will be deleted. Only my supervisor(s) and I will have access to the data.

What are the costs of participating in this research?

The costs of participating involve paying for travel to get to the focus group discussion and your child's time when we meet to complete consent forms, and at the focus group.

What opportunity do I have to consider this invitation?

You will have at least a week to between receiving this information sheet and being asked whether you give consent for your child to participate in this study. There is an opportunity to ask questions about the study before you give your consent. Please note that your child's participation in this study is their choice.

Will I receive feedback on the results of this research?

If you choose to receive feedback on the results, I will send a summary of findings in a general-audience friendly presentation via email.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Clare Hocking, clare.hocking@aut.ac.nz and (64)9 921 9162

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Dr. Carina Meares, ethics@aut.ac.nz , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference.

You are also able to contact the research team as follows:

Researcher Contact Details

Name: Husna Harmi Izzuan

Phone: 020 411 212 73

Email: gmp7504@autuni.ac.nz

Project Supervisor Contact Details

Name: Professor Clare Hocking

Phone: 09 921 9162

Email: clare.hocking@aut.ac.nz

Approved by the Auckland University of Technology Ethics Committee on *29 June 2021*, ATEC Reference number *21/185*.

Consent Form For Youth

Project title: Experiences of belonging in Aotearoa, New Zealand for youth from Malay immigrant families

Project Supervisor: ***Professor Clare Hocking***

Researcher: ***Husna Humaira binti Harmi Izzuan***

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 2/08/2021
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.
- ☐ I understand that notes will be taken during the focus group and that it will also be audio-taped and transcribed.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then, while it may not be possible to destroy all records of the focus group discussion of which I was part, I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ For the purposes of the researcher's future study, I consent to having my data in a secure space for more than 6 years: Yes ☐ No ☐
- ☐ For the purposes of the researcher's future study, I consent to having my contact details stored in a secure space for more than 6 years: Yes ☐ No ☐

Phone:

Email:

Home address:

☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Date:

Approved by the Auckland University of Technology Ethics Committee 29 June 2021 AUTECH

Reference number 21/185

Note: The Participant should retain a copy of this form

Appendix E: Parent Consent Form



AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Parent/Guardian Consent Form

Project title: Experiences of belonging in Aotearoa, New Zealand for adolescents from Malay immigrant families

Project Supervisor: Professor Clare Hocking

Researcher: Husna Humaira binti Harmi Izzuan

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 2/08/2021
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the focus group and that they will also be audio-taped and transcribed.
- ☐ I understand that taking part in this study is voluntary (my child's choice) and that I may withdraw my child/children from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw my child/children from the study then I will be offered the choice between having any data that is identifiable as belonging to my child/children removed or allowing it to continue to be used. However, once the findings have been produced, removal of that data may not be possible.
- ☐ I agree to my child/children taking part in this research.
- ☐ I understand that my child is able to refuse to give consent to take part in this research.
- ☐ For the purposes of the researcher's future study, I consent to having my child's data and contact details stored in a secure space for more than 6 years: Yes ☐ No ☐
- ☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Child/children's name/s :

.....

Parent/Guardian's signature:

Parent/Guardian's name:

Parent/Guardian's Contact Details (if appropriate):

.....

.....

.....

.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 29 June 2021 AUTEC

Reference number 21/185

Note: The Participant should retain a copy of this form.

Appendix F: Amendment to Ethics Application

Clare Hocking

Faculty of Health and Environmental Sciences

Dear Clare

Re: Ethics Application: **21/185 Experiences of belonging for Malay immigrant adolescents in Aotearoa New Zealand: An interpretive descriptive study**

Thank you for your responses to the conditions for the amendment to your ethics application.

The inclusion of an online option for the focus group discussion has been approved.

Standard Conditions of Approval.

The research is to be undertaken in accordance with the Auckland University of Technology Code of Conduct for Research and as approved by AUTEK in this application.

A progress report is due annually on the anniversary of the approval date, using the EA2 form.

A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 [form](#).

Any amendments to the project must be approved by AUTEK prior to being implemented. Amendments can be requested using the EA2 form.

Any serious or unexpected adverse events must be reported to AUTEK Secretariat as a matter of priority.

Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEK Secretariat as a matter of priority.

It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEK grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTECH Secretariat

Auckland University of Technology Ethics Committee

Cc: gmp7504@aut.ac.nz

Appendix G: Participant Assent Form



AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Assent Form

Project title: ***Experiences of belonging in Aotearoa, New Zealand for adolescent from Malay immigrant families***

Project Supervisor: ***Professor Clare Hocking***

Researcher: ***Husna Humaira binti Harmi Izzuan***

- ☐ I have read and understood the sheet telling me what will happen in this study and why it is important.
- ☐ I have been able to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that I can stop being part of this study whenever I want and that it is perfectly ok for me to do this.
- ☐ If I stop being part of the study, I understand that then I will be offered the choice between having any information that that other people can know is about me removed or letting the researcher keep using it. I also understand that sometimes, if the results of the research have been written, some information about me may not be able to be removed.
- ☐ For the purposes of the researcher's future study, I consent to having my data stored in a secure space for more than 6 years:
- ☐ I agree to take part in this research.

Participant's signature:

Participant's name:

Participant Contact Details (if appropriate):

.....

.....

.....
.....
Date:

*Approved by the Auckland University of Technology Ethics Committee on 29 June 2021 AUTEC
Reference number 21/185*

Note: The Participant should retain a copy of this form.

Confidentiality Agreement

Project title: Experiences of belonging in Aotearoa, New Zealand for adolescent from Malay immigrant families

Project Supervisor: Professor Clare Hocking

Researcher: Husna Humaira binti Harmi Izzuan

-
- ☐ I understand that all the material I will be asked to record is confidential.
 - ☐ I understand that the contents of the Consent Forms, tapes, or interview notes can only be discussed with the researchers.
 - ☐ I will not keep any copies of the information nor allow third parties access to them.

Intermediary's signature:

Intermediary's name:

Intermediary's Contact Details (if appropriate):

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.....
.....

Date:

Project Supervisor's Contact Details (if appropriate):

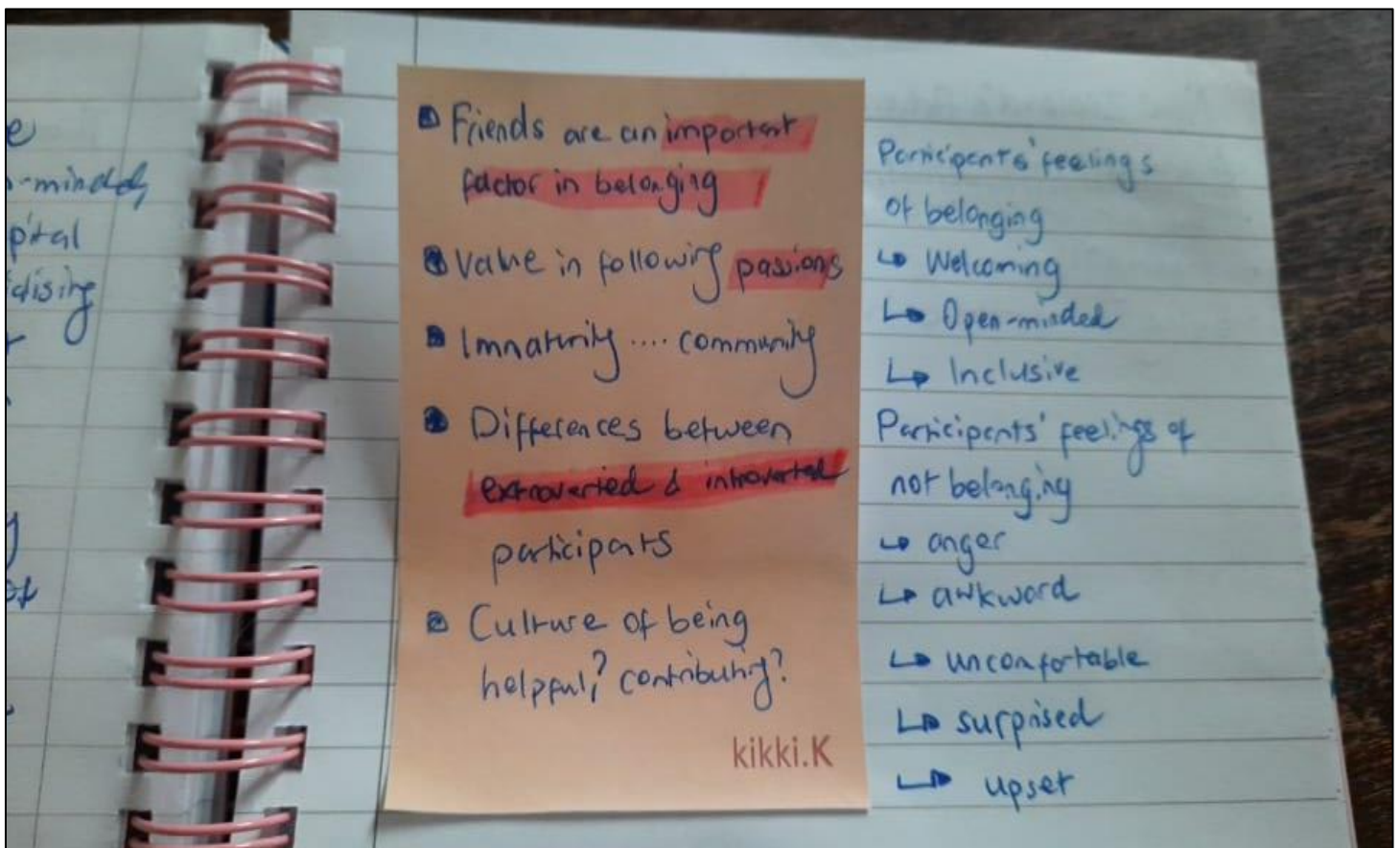
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Approved by the Auckland University of Technology Ethics Committee on 29 June 2021 AUTEK

Reference number 21/185

Note: The Intermediary should retain a copy of this form.

Appendix I: Reflections on Participants



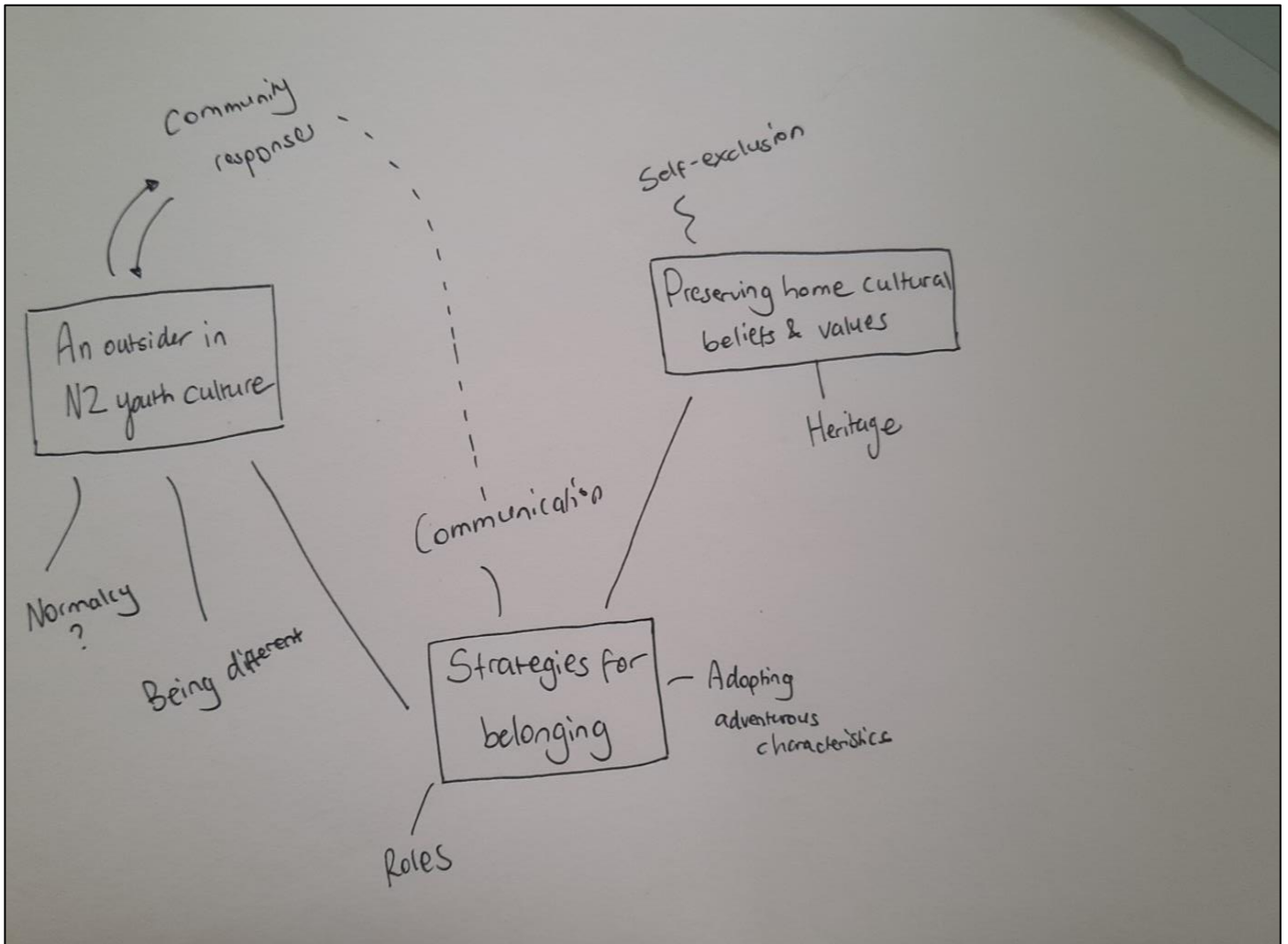
Appendix J: Examples of Coding

Rose: Um for me um cos I didn't have work and I have a lot of time. I want to spend it volunteering yeah and I'm planning to continue my volunteering. For me volunteering is satisfaction and even though I know it's not paid but I'm satisfied when the people that I help with is they're happy and you know, you know what I mean. I think that's it. - **Value in helping people**

Husna: Cool and how about you Salsabila?

Salsabila: Yeah like I feel that all the volunteer stuff that I've done. Especially with Environ just makes me really inspired because for example the tree planting days you get so many people coming along it's just nice to have a chat with them and like "oh what brought you out here today?". They're just like "I came with my mum today" and you just meet people and tree planting is actually really like REALLY a fun activity for me to do. Um and with some of the other programmes that I've joined, it's just nice being surrounded by like-minded people with similar environmental passions as well - **Joining in with environmental conservation activities connects her with like-minded people in community**

Appendix K: Visual Mapping



Appendix L: Positionality Journaling

