



**UNIVERSITY OF LEEDS**

**A critical ethnographic study of misrecognition of identities, agency  
and belonging of British Pakistani Muslim teachers in their  
educational and social contexts**

By

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## Abstract

From 9/11 to Cameron's post multiculturalism (2011); British Asian Muslim identities and belonging have increasingly been questioned, stereotyped and vilified. Historically, their identities, agency and belonging formation have been seen in terms of passiveness and identity conflict, whereas, more recently their identities are coming to be seen in the frames of radicalism, fundamentalism, segregation, and disloyalty.

In this research, I critically studied the life histories of four British Pakistani Muslim teachers, both male and female, in their educational and social contexts. Data were collected using four ethnographic 'problem centred' interviews for each participant. The study drew on normative ideas from misrecognition theory to build a critical argument about their identities, agency and belonging in Britain. My participants counter performed the naturalised cultural-political, and socio-historical discourses outlined above.

Furthermore, I claim that my participants perform multicultural liberal conception of difference about their identities through four specific strategies; performance of interruptive and strategic existentialism; performance of resilience and adaptability; performance of hybridisation and creativity; and the performance of 'strategic essentialism'.

My thesis challenges the dominant Western thinking which mainly views religion in terms of belief. I argue that my participants perform religion as culture and practice. My understanding of the participants' data is that religion is an identity orientation along with other identities which I reveal through my data analysis.

My analysis leads me to a new perception to which I call the participants' performance of 'Multilingual social consciousness'. I argue that they perform multilingualism as an engaged plural form of social consciousness that helps them perform their identities in pluralising and synthesising ways, register their belonging in terms of forging and re-forging their cultural and cross-cultural connections, and manifest their politicisation over redistributive justice.

I recommend that educators and policy actors should advance civic praxis that opens possibilities for communities and individuals to manifest their belonging in diverse ways.

## **Abbreviations:**

CWL	Critical Warm Listening
EAL	English as Additional Language
FBV	Fundamental British Values
IBE	Inference to Best Possible Explanation
MSC	Multilingual Social Consciousness
PCI	Problem Centred Interviews
PVE	Preventing Violent Extremism
RDA	Rhetorical Discourse Analysis

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## Chapter 1

### **Political Musings and the importance of critical subjective Self**

#### **1.1 Introduction:**

In this chapter, I situate myself in the problem and the research. I delineate my critical subjective background to this research (Holland & Lave; 2001). I think it is important because this sets out my positionality for the readers to critically interpret some of my deeply felt motives, perceptions, evaluations and explanations of the social reality that formed the initial basis of my research (Bleich, 1978; Mailloux, 1979). Through my personal narrative, I speak to the broader audience in terms of what it means for me to do this research, who I am and what are my ‘credentials’ (Phoenix, 2008). Do I in some way establish my right to speak on the history of people whom I am researching? (Bhabha, 2014). Can I take the voices of some individuals from that community to show where they and their community stand in relation to power in Britain? How am I politically and ethically positioned to situate such a contextual discussion? (Morrison, 1989). I want my readers to understand where I am coming from, so they can take a position on the situated nature of my research.

#### **1.2 Roots and initial political impressions**

I was brought up in a working-class family with four sisters and one brother. We lived in a village in North Punjab, Pakistan bordering India. My mother and father had no formal schooling, but they consciously thought about the education of their children. They always struggled with finances, so could not afford to buy a reasonably spacious house.

My childhood memories of school are not very pleasant. The classrooms were bare with no chairs and desks. We sat on the cold floor even during the winter months that made my whole body shiver. A very few of my friends at primary and secondary schools were able to make it to college and university because of the socio-economic disadvantage. We all belonged to the working-class families. I was lucky to attend University in Pakistan, but then I often struggled to pay tuition fees.

### **1.3 Gestation of the political self**

During my university life in Lahore (Pakistan), I attended a lot of forums related to ethnic identities, minorities, women and the rights of children. I remember how my Christian friends were all politicised about their unequal civic belonging, as one of my Christian friend would say that his community's struggle was positioned in challenging the narrow and hegemonic civic space ordering in Pakistan. For a brief time period, I joined the political party headed by late Premier Benazir Bhutto, liked her ideas on democracy, nullifying Islam and West divide, empowering the disenfranchised groups especially minorities, women and children. Later, she put her views in her book published after her death (Bhutto, 2008).

After my university education, I entered the teaching profession and taught in the most disadvantaged areas of Pakistan for five years. It was quite an experience, especially when I worked in a school in Sindh, the poverty-stricken province in the south of Pakistan (Shahriar, 2013). The school was run by the corporate management of the fertiliser factory. I was shocked to see children being educated differently based on their socio-economic and class status. There was a different curriculum and different teachers for workers' children; and for 'officers' children'.

This oppressive reality shook me to my bones. At times, I could not sleep. I decided, I could ask the school Headmaster for a teaching time table for Sindhi school, the school for workers' children. My request to teach workers children got accepted but the problem was much bigger. Teaching the subject was a minor issue; the bigger issue was to break down the social class divide. I knew many of the parents and teachers along with the Headteacher himself were highly uncomfortable with this divisive ordering. Together, we deliberated, mobilised the parents across the divide to convince the school management about the highly unfair situation. Finally, after six months, the management accepted our stance. This led the teachers to develop the whole school curriculum for all children by recognising their differentiated needs, while breaking the divide.

My first understanding of Freire developed in the above community context. I realised that acknowledging the pain and questioning the motives is just the first step. One has to work through the oppressive reality by means of collectively awakened consciousness to change it. Teaching in that sense was not restricted to the classroom, but seemed to me an ethical-political commitment to strive for concrete change in the communities

where we live and critically question the broader oppressive social reality (Freire, 1974; 1985; 1993).

#### **1.4 Moments, probing and voices**

I got married at the end of October 2005. My wife lived in the UK. Together, we decided to live in Britain. I started as a peripatetic homework facilitator and study support teacher to mainly cater for the needs of students who had little support at home or who found school challenging in accessing their learning. I was mainly involved with Black Ethnic Minority students, mostly from Muslim but also from Afro-Caribbean and East European backgrounds. Later, I applied for an English as an Additional Language (EAL) teacher job, and as a result got a full-time job in a secondary school in Sheffield.

My initial experience of the ‘problem’ of Muslim identities, agency and belonging in Britain came from my own experiences working as an EAL tutor. During my six years in a secondary school between 2007 and 2013, I came across deficit school practices towards British-Pakistani Muslim pupils and ethnic minority pupils more broadly. I experienced the effects of post 9/11 and 7/7 politics from a personal and professional viewpoint when my pupils started coming to my room to pass their lunchtimes. They said that they felt vulnerable as the atmosphere outside was hostile. I noticed that the school diversity agenda was increasingly being influenced by counter-terrorism policies (Thomas, 2011) as the senior management team began to think about implementing the Prevent counter-extremism strategy. Even though, the school had only a limited number of Black Ethnic Minority and British Muslim pupils (10%), their exclusion rate was much higher, compared to the students from White backgrounds (Osler and Starkey 2005). The school ethos and policies were shifting from a positive multicultural orientation, and the British-Pakistani pupils increasingly faced experiences of racism (Rhamie et al., 2012). The provision and funding for many initiatives to support students, such as one-to-one language support lessons, self-esteem listening sessions and homework catch-up provision came to a sharp end. Cultural festival celebration assemblies and study support links with community groups were terminated (NALDIC, 2011). Teachers’ own pedagogic knowledge and attitudes towards students’ cultural diversity were increasingly influenced by and filtered through largely negative broader cultural-political and media discourses (Keddie, 2014).

I want to recount my memory of a history lesson to make my point clear. It was October 2010, and I was supporting Year Nine students. It was a lesson about the civil rights movement in the USA. The learning objectives were to understand the contributions of major civil rights activists and the meaning of the word 'ideology'. The teacher introduced the lesson with images of Martin Luther King and Malcolm X. He told the students that one was Christian, and the other was a Muslim convert and that each had a different set of ideologies, one believed in peace and the other believed in violence. Then he asked the students which one they thought believed in peace and they pointed to Martin Luther King. At that point, it was obvious which one – according to the teacher – believed in violence. There was banter in the class about recent media coverage of Muslims' connections with terrorist groups. The teacher tried to stop it. He wanted to develop a critical examination of Malcolm X's choices and his political orientations, but it was too late. The Muslim pupils were completely silent, and one of them had her head bent down. As the bell rang for the next lesson, she was the first one to leave.

Such moments in classrooms formed an initial 'horizon of experience' (Jauss, 1982) for me as a teacher researcher. They affected me personally and created a powerful urge in me to seek social justice for my students. I recognised the need to understand the changing nature of inclusion/exclusion for British-Pakistani Muslim pupils, and, through my Master's course, I started to probe deeper into the wider cultural-political and historical layers of the problem. I opted to study the Prevent counter-terrorism strategy for my dissertation. I found that the policy was constructed in a pathological integrationist way to squeeze and marginalise cultural freedoms and the public expression of Muslim pupils' identities (Mahmood, 2011). I disseminated the findings and some implications of my research to my school, and I think this contributed to the school dropping the idea of going further with Prevent. After I completed my Masters, I continued reading about theory and policy (Mahmood, forthcoming). My observation of the ways that British-Pakistani Muslim consciousness was mediated politically in England provoked me to study critically the phenomenon of the politicisation of their identities, agency and belonging. As a teacher-researcher, I felt the need to probe the politicisation of identities and the nature of British Muslims' belonging in their educational and social contexts. The exact nature of how their lives are positioned on

such matters became a question of deep felt injustice for me. It was in this context, I decided to undertake my PhD. I considered the following lines of thought to probe.

**How have adult British Pakistani Muslim individuals performed their identities, agency and belonging in their educational and social contexts?**

- A- What does it mean for them to be British from Pakistani Muslim backgrounds?
- B- How do they position their identities mediating their educational and social experiences?
- C-What is the nature of their agency in mediating these experiences?
- D-What kind of belonging do they enjoy in their educational and social worlds?
- E-How does it inform our understanding of the cultural politics of educational and social inclusion/exclusion with reference to British Pakistani Muslims?

These questions came from my personal experience. However, in chapter 2 and 3, I will be providing well considered critical literature that helps me build the specific premise of my research questions. In chapter 4, I then define the key research terms of my questions. Finally, in chapter 5, I provide the philosophical perspective on the questions that turn these into a critical hypothesis.

In the next section, I briefly give my thesis overview. I provide the brief rationale and an outline of each chapter. The purpose of which is to provide the brief glimpse of my thesis story and provoke my readers for their critical engagement with the argument presented in this thesis.

### **1.5 Thesis Prologue:**

The thesis comprises 10 chapters in total. The study is further organized into three broad sections. The chapters 1-3, give the personal, social, cultural, political contexts of the problem. The chapters 4 & 5, provide the theoretical contexts of the problem. In other words, the chapters 1-3, and chapters 4 & 5, contextualise the thesis theoretically and in terms of the practical context. In the chapters 6-10, I discuss the practice. In chapter 6, I discuss the methodological framing of the research questions. In chapters 7 & 8, I do the data analysis and then in chapters 9 & 10, I present research findings and discussion.

In Chapter 1 above, I located my positionality through personal narrative that provided the glimpse of some of my personal-professional experiences and perspectives that

formed the initial basis of taking up the research questions on British Pakistani Muslim consciousness.

In Chapter 2, I critically engage with my initial assumptions in Chapter 1, and examine the articulation of Asian Muslim consciousness in cultural-political, policy, socio-economic, media and academic discourses. I build the socio-historical account of the problem by critically discussing some of the major political and policy flashpoints from 1960s onwards that provoked discussion on Asian Muslim consciousness in Britain.

In Chapter 3, I provide literature review on the more specific problem framing on Asian Muslim consciousness in terms of gender that my participants engaged within the data of this study. This was an iterative aspect that arose from my data. I recognised it and theorised it. Therefore, in this chapter, I critically discuss some of the relevant literature on British Asian Muslim femininities and masculinities.

In chapter 4, I locate the research definitions that I use in relation to identities, agency and belonging. I discuss identities as personal, cultural and social mediations of self-making. I then talk about agency, how people make sense of themselves as embodied and political subjects in terms of mediating their struggles in the structure-agency, critical moral, critical narrative, rhetorical and performance domains. Finally, I discuss the notion of belonging in terms of how people make sense of their inclusion/exclusion in the narratives of nation and home. In this chapter, I have tried to set up particular ways of thinking about key ideas; identities, agency and belonging, in order to foreshadow misrecognition approach that I have taken in chapter 5 to analyse and theorise the data that I collected and reveal it in chapters 7,8 & 9.

The central concept in this research is misrecognition theory. In chapter 5, I present my argument of what it is and how it frames my understanding of British Pakistani Muslims' experiences in their educational and social contexts. Here, I critically locate misrecognition ideas in two broad domains i.e. Multicultural recognition and Postcolonial double consciousness conceptual traditions.

In chapter 6, I discuss methodology. I briefly explain my choice for stand point 'bricolage. I locate my research in the conception of linguistic-social reality located in the critical multiculturalist, postcolonial and critical hermeneutic paradigms. I then justify my research design which is critical case study. I explain my choices for 'Problem Centred Interviews' (PCI), selection of participants, data coding, analysis and

synthesis choices. Furthermore, in this chapter, I illuminate the research processes that I undertook. I highlight that interviewing is a two-way participatory conversation. I argue that the participatory mode of research ethics requires the researcher to adopt a high degree of theoretical self-awareness; and observe a sociable, thoughtful and attentive attitude towards the participants. I call this the recognition ethics of ‘critical warm listening’ (CWL).

In chapters 7 & 8, I present the data in relation to my participants’ performance against five major misrecognition trends that have emerged from their life history case studies. I show how their performance displaces the current dominant view of British Asian Muslims’ identities, agency and belonging.

In chapter 9, I synthesise the findings of this research in order to show the strategies through which my participants performed the counter misrecognition of their identities, agency and belonging. Through a synthesis of the findings, I show that my participants have performed their misrecognition of identities, agency and belonging in four specific counter misrecognition strategies i.e. through the performance of 1- interruptive and strategic existentialism, 2- resilience and adaptability, 3- hybridization and creativity, and 4- strategic essentialism. In the light of this, I am arguing for a new way of thinking about their counter misrecognition which I call the performance of Multilingual Social Consciousness (MSC). In my view, it has powerful implications for deconstructing the social contradictions through which British Asian Muslim identities, agency and belonging have been viewed, and also how participants’ MSC performance overcomes these contradictions and show the ways forward for practising progressive and emancipatory sense of identities and belonging in pluralist societies such as the UK .

In chapter 10, I discuss the contribution of my thesis. I discuss the implications of my MSC theory by linking it to some good examples of practised pedagogic visions that may already have been in dialogue or have similar scope in relation to MSC pedagogic transformational aspiration. I further discuss the contribution of my thesis findings in relation to equality debates around Britishness, secularism, religion and multiculturalism. I then discuss the contribution of my thesis in relation to the misrecognition theory. Finally, I discuss the contribution of my thesis towards methodology and in proposing some insight towards conceptualisation of insider-outsider reflexivity positions.

## Chapter 2

### **The cultural-political, socioeconomic and educational flash points of British Pakistani Muslim belonging**

#### **2.1 Introduction:**

In the previous chapter, I situated my critical subjectivity by reflecting on some of my deeply felt social justice motivations in positioning the research case of British Pakistani Muslim identities, agency and belonging.

The purpose of this chapter is to critically explore the wider cultural, political, educational and social discourses in the framing of British Pakistani Muslim identities and belonging. Here, I discuss some of the major cultural-political flashpoints, media and socioeconomic discourses that have historically and contemporarily ushered the debates on the nature of Pakistani Asian Muslims' mobilisation of their identities and political agency. In Hart's (1998) terms, my approach to discussing literature can be called as critical "problem awareness". By 'problem awareness', Hart (1988) means that the researcher discusses the nature of the problem, outlines its parameters, and establishes its relevance for researching (pp. 145 & 185). I considered the relevance of this approach, as it allows me to critically map the broad landscape around British Pakistani Muslim identities, agency and belonging.

In this chapter, firstly, I unpack the framing of the politicisation of how British Pakistani Muslim identities, agency and belonging were constructed in the cultural-political, socio-economic and educational policy discourses in the period between 1960-2000. Further still in the socio-historical survey; I will critically explore the flashpoints that chart British Pakistani Muslim consciousness around schooling and social integration in the 2000s, covering the post 9/11 to Cameron era. I will then explore the Islamophobia modality of constructing race, and the broad media representations of British Muslims. Finally, I will briefly discuss the socio-economic articulation and practice around the British Pakistani Muslim community in the 2000s. This will lead me to conclude the chapter by reflecting on the socio-historical domain of the problem and how my research questions are mapped in this landscape.

## **2.2 Pakistani Muslims' relocation and socio-economic plight in Britain during 1960s and 1970s:**

The migration of Pakistani community to Britain started in the late 1950s. This was owing to the growing demand for labour in Britain to rebuild its infrastructure after the 2<sup>nd</sup> World War. The shortage of labour was filled by first attracting the European and Irish, and later if there was still a gap in labour demand, then migration was encouraged from all over the Commonwealth countries for a short period of time (Solomos, 1992). However, there were push factors for these Pakistanis to move in Britain such as the partition of India in 1947 which resulted in the creation of two nation states (India and Pakistan). The partition made the populations displaced, mobile and economically uncertain about their future. The above sense of displacement propelled in these migrants to look for new sense of homeliness and economic security, both within the Sub-continent, but also, away from it. Later, the construction of the Mangla dam (1961-1967) in Pakistan made most of the Pakistanis of Kashmiri origin homeless, landless and mobile. In this climate of uncertainty; they looked for re-settling and economic opportunities more desperately, both inside and outside Pakistan (Akhtar, 2014). In addition, Rana (2009) argues that during 1960s; the changes in agricultural means of production uprooted the traditional rural labour structures in Pakistan. He further claims that Pakistan's urban economy by that time was not fully industrialised, therefore, the agricultural change resulted in "surplus" of labour in Pakistan. Rana suggests that the above factors resulted in transnational mobility of British Pakistani workers to the Middle East and Europe (Rana, 2009; pp. 49-50).

The immigration policies in the 1960s were constantly being revised (1962 Common Wealth immigration act and 1965 White paper on Common Wealth immigration) to stop immigration of people from Commonwealth countries in relation to their perceived 'alienness' constructed in terms of colour, culture and origin (Solomos, 1989). The postcolonial ordering of Commonwealth workforce into British labour market during the 1960s meant, that they should take less pay, accept unsocial working hours, contend with leftover jobs and reside in the most disadvantaged areas in relation to the English workers (Solomos, 1992). According to race migration sociologists (Bovenkerk et al., 1990; Miles and Satzewich, 1990), the European postcolonial capitalist workforce

arrangement not only created the hierarchy of nation-states, but, it also preserved the racialised social ordering, regulated migration flows and determined the worth of workforce from the Global South.

The first national survey on the nature of racial disadvantage conducted in 1966, found that migrant Commonwealth workforce was overwhelmingly in manual work (Daniel, 1968). The new Commonwealth British citizens were least likely to be given jobs according to their skills and abilities. The Caribbeans and Asians were only employed in jobs where the White indigenous people refused to work or there were ‘insufficient’ White workers to fill the jobs (Modood, 1997). Some of the White employers openly refused to employ the migrants. Moreover, the Caribbean and Asian diasporas were least likely to get council housing (only 1%) or rental accommodation (Daniel cited in Modood et al., 1997; pp. 339-340).

The racial-cultural disadvantage pertaining to the working conditions of British Pakistanis became even sharper in 1970s:

*Pakistanis are particularly likely to work night shifts of some kind, including alternate two –shifts systems as well as permanent nights: in fact, 27 percent of Pakistanis men are working some kind of night shift, compared with only 9 percent of White men, a difference of the order of 3 to 1. Further, they are particularly likely to working permanent nights. This pattern of working is very uncommon among the general, and thus accounts for only 1 percent of White men, but as many as 8 percent of Pakistanis (Smith, 1976; p. 78)*

Thus, the economic disadvantage in 1960s and 1970s compounded for British Pakistanis in terms of them being racialised on combined grounds of race and ethnicity (Black-Brown/Pakistani).

### **2.3 The racialised integration in schooling and housing in the 1960s and 1970s**

The impact of racial-cultural disadvantage for Pakistanis was even more severe in terms of positive acceptance of their diasporic identities and belonging. Many academics believed that the outcomes of integration initiatives of educational policy during 1960-1970, resulted in racialising the British Asian and British Afro- Caribbean children (Gillborn, 1997a; Tomlinson, 2008; Shain, 2013).

For example, Edward Boyle, the then, Minister of Education, recommended that local authority schools should not admit more than thirty percent of ethnic minority children

(Troyna & Cashmore, 1988). The local authorities by following the Boyle's rule, used their "discretion" to bus the ethnic minority children to other areas (Troyna & Cashmore, 1988). The Boyle integration policy, was based on the assumption that, children of Asian and Afro-Caribbean backgrounds slowed down the progress of their White peers (Troyna & Cashmore, 1988; Gillborn, 1997a). Therefore, these children had to be, either, dispersed in small numbers across local authorities' schools, or they had to be separately educated, before, they could be proficient in English or 'able' to join the 'mainstream' (Troyna & Cashmore, 1988; Bagley, 1996). So, Afro-Caribbean and Asian children were bussed away from their own catchment areas. In this regard, the education policy constructed difference as deficit. (Miah, 2012; p. 36). The above racialised governance of education policy during 1960s is summed up by the Swann Report in these words:

It is difficult to avoid the conclusion that such pronouncements by government served to confirm and reinforce the belief of many in the majority community that immigrant pupils merely caused problems and posed a threat to the well-being of indigenous children and to traditional educational standards (Swann, 1985; p. 194).

The Swann Report went further in stating; that, the 1960s-phase of educational policy had "single cultural criterion which was 'white', Christian and English-speaking, and to have failed to acknowledge any wider implications of the changing nature of British society" (p. 196).

Furthermore, Modood et al (1997) argued that in 1960s and late 1980s, a culture of endemic racism existed in the housing area as well. For example, the far-right National Front and later British National party affiliates targeted the Asian and Afro-Caribbean families that moved into the suburban areas (Amin, 2002; p. 961). Furthermore, the English landlords were reluctant to rent out properties to Asian families as compared to White British (Modood, 1997). The councils adopted a short-term response, so, instead of dealing with structural causes of racism; they rehoused the victim family elsewhere in the inner-city areas (Johnston et al., 2002; Samad, 2013). Therefore, a lot of Asian and Black families were made to live together resulting in inner city segregated areas (Phillips, 2006). Also, it was noted that White English families moved away, academics have called the phenomenon 'White Flight' causing further segregation of inner city areas (Amin, 2002; Nayak, 2010). Nayak (2010) argues though more recently; there has been a good racial mix in urban and rural areas, however, "certain areas are felt to be 'Black' or 'Asian', even if they numerically contain a larger number of white residents"

(p. 2374). According to Nayak's (2010) citation of Jackson and Penrose (1993), such a construction and practice of race and nation pointed to how "ideologies of racisms and nationalism" are "geographically specific" in nature (p. 2374).

#### **2.4 The 'Paki racism' and the racialising ethnic aberrance**

Academics argue that the racialised innuendo 'Paki' was commonly used in the public and social domains (Horobin, 1972; Scott, 1972; Dove, 1974; Pearson, 1976). The practice of 'Paki' racism invoked the connotations of filthy, greasy, inferior, curry smelling foreigners in discussing and treating British Pakistanis specifically and other Asian ethnicities more generally (Puwar, 2002; pp. 68-75; Nayak, 1999).

Puwar (2002) graphically sketches the racist culture of 'Paki bashing' during the 1970s and 1980s in these words:

*Racist attacks reached one of their peaks in the late 1970s and early 1980s when 'Paki bashing' almost became a game played in the schools, workplaces and streets of Britain, as well as the formal political arena. People lived under the constant threat of attack almost to the extent where they placed themselves under curfew. In the Midlands for instance, it was common knowledge that it was best to keep out of the City Centre on a Saturday when a football match was on, and especially around 4 o'clock when the crowds were leaving the stadiums and tensions were high; a 'Paki' would be an easy target for a 'good kick-in'. In this atmosphere, school kids would spit from the tops of double-decker buses on to the heads of any Asians passing by on the street below (p.75).*

The above quote suggests that practice of 'Paki' racism was not only violent in nature but was also widespread. One telling example during 1980's of engulfing 'Paki' racism was the murder of Bangladeshi boy Ahmed Iqbal Ullah who was killed in the school playground by a White youth on the racialised pretext of being a 'Paki'. The school and the Manchester local authority even tried to stop the official dissemination of the inquiry report, the Burnage Report (MacDonald, 1989, pp. xxi-xxv). The authors of the report stated that the victim of the attack "lost all individual identity and became the symbol of his race – a 'Paki'" (MacDonald, 1989, p.378). Later, the report was distributed unofficially by the authors (MacDonald, 1989). Modood (1994) argued that the phenomenon of 'Paki' racism destabilised the notion of fixed race. According to him the "overarching" category of Black didn't fully account for the ethnic and cultural racisms that people experienced during 1970s and 1980s.

In the next section, I discuss the spectacle of the ‘Honeyford Saga’ in the 1980s. I discuss how it positioned Britishness and liberalism debates in the social framing of British Pakistani Muslim consciousness.

## **2.5 Testing the celebration of cultural diversities in the Honeyford’s liberal-secularity in the early 1980s.**

The debates around Britishness and race concerning the schooling of British Pakistani pupils became widespread nationally through the controversy of Honeyford affair. Ray Honeyford was the Headteacher of Drummond middle school in Bradford. During 1983-1984; he produced articles and letters in various papers including Salisbury Review, Yorkshire Post, Daily Mail, Telegraph, Spectator, The Times (Halstead, 1988; p. 292).

In these articles and letters, he critiqued more specifically the British Pakistani pupils, parents and their cultural backgrounds. In such a critique, he viewed the British Pakistani Muslim parents’ culture, upbringing and schooling of their children as fundamentally opposing liberal-secular values. He perceived the British Pakistani parents' cultural and moral orientation towards schooling as a barrier to liberal education. Furthermore, he considered their bilingual and religious needs as frivolous claim making (Halstead, 1988). He further remarked in his articles, that British Pakistani pupils had come from a country, that was not prone to democracy, with issues of corruption and drugs. He also made references in relation to Islamic values as backward, making Britain a place to exercise purdah (veil) mentality (Halstead, 1988, pp. 69-70). In fact, according to Baxter (2006), "Honeyford’s articles clearly sought to contrast South Asian, and thus by extension Muslim culture against British culture which he clearly felt was superior" (2006, p. 176).

This in a way, manifested the case of impaired civic citizenship for British Pakistanis where their ethnicity, culture and religion was essentialised. In fact, some of the Pakistani parents were supportive of Honeyford’s stance on the disruption of children’s education as result of parents taking them on long holidays to Pakistan. However, it was the essentialising mode of critique that met with resistance from across communities including the White community (Halstead,1988). It is argued by some academics, that the dominant line of media-political discourse suggested that people who were protesting denied Honeyford freedom of speech. Ironically, Honeyford had all the levers

of communication to access, but, the people (protestors) who were accused of denying Honeyford the right of free speech, in fact, they themselves were being denied the freedom of speech (Halstead, 1988; Burnett, 2014). Burnett (2014) further suggested that in the wake of the Trojan Horse event, the media once again tried to “rehabilitate” Honeyford in order to re-invent old racialising in the name of free speech.

According to Halstead (1988), the Honeyford saga more broadly articulated the aggressive liberal-secular assimilation thesis. Halstead (1988) outlined this thesis in his seven-point summary. Firstly, that the immigrant children and their parents had to make adjustment to settle in a new country. Secondly, immigrant children are required to adhere to British education contextualised in the European culture. Thirdly, children’s cultural and language needs were not the responsibility of school as it was a private concern. Fourthly, group based minority provisions to be banned. Fifthly, the children from Asian and African backgrounds need to compete on equal terms by learning the host culture. Sixthly, children's underachievement was not the result of racism at school but parents' and children’s reluctance to adhere to the school values. Finally, the difference centred interpretation of multiculturalism that promoted “artificial and harmful colour consciousness”, must be avoided for the functioning of equalities in a liberal framework (Halstead, 1988, pp .57-58).

In such an envisioning; the multicultural experiences of cultural and religious diversity were pushed outside the public sphere. Thus, the public schooling meant mono-culturalism. In this sense, school ethos and teaching moral values and practices were a majority domain, which was non- negotiable (Halstead, 1996, p. 5). In a way, the Honeyfordian conception of superior races and mono-cultural narration of Britishness was perfectly in line with the speeches of Prime Minister Thatcher and Secretary of State for Education Keith Joseph in early 1980s. They took the stance that schools in Britain were supposed to promote a certain British culture (Bleich, 1998, p. 85).

According to Parekh (2009b), Britishness for Thatcher meant “distinct genius, identity, soul or essence”, suggested as Englishness; and as a “non-negotiable” assimilation for other cultural diversities in the UK (p. 258). Parekh (2009a; p.35) declares that Thatcher's Britishness was “deeply rooted in imperialism relied heavily on religion fed the aggressive individualist impulse, felt deeply uncomfortable with Britain's cultural diversity”.

## 2.6 The Swann's plural re-imaginings and its 'ethno-religious' contradictions in the mid 1980s

The Swann Report (1985) presented a critique of conservative Britishness and formulated its re-imagining to multicultural ends. For example, it registered the strong desire for more open, inclusive and enabling pluralism in Britain:

*We consider that a multiracial society such as ours would in fact function most effectively and harmoniously on the basis of pluralism which enables, expects and encourages members of all ethnic groups, both minority and majority, to participate fully in shaping the society as a whole within a framework of commonly accepted values, practices and procedures, whilst also allowing and, where necessary, assisting the ethnic minority communities in maintaining their distinct ethnic identities within this common framework... The ethnic majority community in a truly pluralist society cannot expect to remain untouched and unchanged by the presence of ethnic minority groups - indeed the concept of pluralism implies seeing the very diversity of such a society, in terms for example of the range of religious experience and the variety of languages and language forms, as an enrichment of the experience of all those within it (1985; p. 5).*

Bleich (1998) suggested that the Swann report advanced the "active multiculturalism" phase of the British national consciousness as opposed to the "Passive multiculturalism" of 1960s and 1970s. Furthermore, Oberoi and Modood (2013) noted that the Swann Report disturbed the myth of "immutable" British identity, previously imagined "only white and English" (p. 23). Parekh (1989) commented that the Swann Report manifested "social-democratic view" in assessing fairness in the British society (p.231). He further observed that the Swann Report recognised that, "however, painful and humiliating exercise, the deep-seated prejudices had to be patiently analysed and exposed" (p.232).

Despite its pluralistic vision, the Report manifested deep contradictions. For example, the report failed to acknowledge the linguistic diversity of Britain and actually turned down the recommendations related to bilingual approaches to education. It directly affected the schooling of British Pakistani children in neglecting their bilingual needs but also in situating their positive linguistic identities in the hybridised sense. This showed inconsistency to needs of bilingual children and contradicted theoretical and

empirical research which supported the use of bilingual education as a tool to accelerate children's learning (Cummins, 1981; Teaching, 1985).

The Report also fell short in pronouncing multi-faith pluralism. For example, the idea of Muslim schools was not considered even when there was already the precedence of Catholic and Jewish schools (Haldane, 1986; Modood and May, 2001,p.307). So, whereas, the debate on faith schooling could have been in terms of how to establish best practices of faith schooling that are in consonance with multicultural liberal and cosmopolitan principles; it simply positioned the idea of Muslim faith schools as aberrant and non-modern (Halstead, 2009). The deficit thinking on British Pakistanis' plural linguistic identities and reductive multi-faithism in Swann report (May & Modood, 2001; pp. 307-308) in a way transmitted, what Bhikhu Parekh (2009) said about Thatcherism as I mentioned earlier; the sense of "rooted imperialism" that was deeply "uncomfortable with Britain's cultural diversity".

## **2.7 The Rushdie affair and the framing of British Muslims in the late 1980s and 1990s**

The construction, racialisation, resistance and politicisation of race rose to a whole new level in the case of the Rushdie affair. Whereas, the focus in the case of Honeyford was largely the struggle against racialisation and disrespect of race in terms of ethnic identities and culture, on the other hand, Rushdie case was a provocative flashpoint in terms of how free speech, religious respect and equalities were practised in the case of British Muslims. Salman Rushdie in 1988 published the novel "Satanic Verses" which sparked a lot of public protests from Muslims later resulted in book burning incident. In the novel, Rushdie described the prophet Muhammed as "an unscrupulous, lecherous imposter who hoodwinked his followers... included in the Quran certain verses which turned out to be the work of the devil: the satanic verses" (Hero 2001 cited in Meer, 2010, p. 74). Furthermore, there were references to Prophet Muhammed's wife as a prostitute and the first Black convert to Islam termed as "big black shit" (2010, p. 74). For many academics, Rushdie affair shifted the dominant phenotype notion of race to cultural racism where Muslim difference became a significant issue of cultural otherness. In the whole affair, even before the death threatening fatwa which was issued outside the UK, Muslims were under pressure from liberals on free speech, where the logic of free speech did not maintain the balance between religious critique and

religious mockery (Akhtar, 1989). According to Parekh (2006a) and other scholars, the British public should though carefully guard the principle of freedom of speech, hard won after a long history of struggle, however, free speech cannot be defended and practised in the form of abuse, hate and racializing (Thompson et al., 2014).

Other academics argued that the conservative liberal elite seized an opportunity of tightening the noose on religious identities in the public sphere (Akhtar, 1989; Asad, 1990). In particular, media and politicians described British Muslims' belonging to a fossilised culture, unreasonable and scripted identities (Modood, 1990). Though, there was a conceding point that all elements of British Muslim struggle in the case of Rushdie were not correct; however, the holistic case of British Muslim politicisation was largely peaceful against religious inferiorisation. According to Asad, the Rushdie affair invested the government an "authority to define crucial homogeneities and differences" to maintain the governance of liberal language as not to allow Muslims making equal rights claims in the same language (Asad, 1990, p. 475).

In a way, Rushdie and the headscarf debates in France got linked. In this aggressive secular nodal, religion, on the one hand, was being attached to "hot headedness" (Shain, 2000; 2011); and on the other hand, religion was projected as an "overdetermined" signifier that threatened western modernity (Dwyer, 1999). The effect of this racialised construction was visible in educational and social contexts where Muslim children were associated with crime (Farrar, 2012, p. 13). The issues of Muslim girls' exclusion on the basis of the headscarf in France in 1989, was also gaining negative discursive and political currency in the UK as well (Poulter, 1997; Liederman, 2000). Muslim identities were seen more related to international events such as followers of Fatwa from Iran. Their loyalties were questioned regarding the Iraq war and terrorist events in 1990s and 2001 in the USA (Farrar, 2012, p.13; Werbner, 2013a). The shades of feminism in Muslim girls' schooling were increasingly being questioned and further raised the questions of pluralism in public sphere (Haw, 1994; 1995).

## **2.8 The socio-economic equalities of 1980s and 1990s**

The combined effects of colour, ethnic, cultural and religious penalties in the two decades (1976-1996) manifested deep socio-economic inequalities for British Pakistanis. The two national surveys conducted by Policy Studies Institute in the UK (3<sup>rd</sup> and 4<sup>th</sup> National surveys) during this time on the socio-economic plight of ethnic minorities in Britain painted a very bleak picture of British Pakistanis (Brown, 1984;

Modood et al, 1997). In the fourth national survey, authors provide the glimpse of socio-economic disadvantage experienced by British Pakistanis carried forward in the decades:

*The full scale of the economic plight of the Bangladeshis and Pakistanis becomes apparent when one analyses household incomes and standard of living. The new data reveal that there is severe widespread poverty among these two groups. Thus, more than four out of five Pakistani and Bangladeshi households have an equivalent income below the national half the national average- four as many as White non-pensioners... Pakistanis and Bangladeshis continue to be the worst housed, and, when owners, continue to be concentrated in terraced housing (Modood et al., 1997; p. 343)*

It is important to mention that the above cited two ethnicities also form the largest Muslim groups in Britain. At the time of the above-mentioned survey, category of religion was not available which later got included in 2001 census. The scale of socio-economic marginality in the job market was also the most severe where employment rates were the lowest for people of Bangladeshi and Pakistani background (35% and 41%) in comparison to all other ethnicities. Furthermore, they were also the lowest paid workforce in terms of average hourly earnings (£6. 84). Asian and Black job applications were dropped in the preliminary process on the racial identification of names (Parekh, 2000; pp. 194-197). The severe disadvantage of the job market and institutionalised racial discrimination was combated by British Pakistanis by opening their own businesses and taking the self-employment route (Metcalf et al., 1996). In these conditions of the cultural-political and socio-economic disadvantage, the achievement of Bangladeshi and Pakistani pupils fared below the national average. Despite the disadvantage at school; Pakistani men and women were exceeding the national average at university level for entering degree level courses. However, they were least likely to get university places in the established universities (Parekh, 2000; pp. 146-148).

So, the socio-economic disadvantage and cultural-political racialisation of British Pakistani Muslim continued to be unrecognised for decades in the post-immigration era (see the misrecognition elaboration in chapter 5). In the next sections, I discuss how in the post 2000s, British Pakistani Muslim consciousness has been framed.

## **2.9 Muslim self-segregation and community cohesion in the early 2000s**

In 2001, the northern towns of England (Oldham, Burnley and Bradford) became the centre stage of discussion on Asian Muslim identities (particularly British Pakistanis) in the national politics, media and academic circles. These towns marked fierce clashes between the police and the Asian youth between April and July 2001; before its climax and its abrupt finish between 7-9 July 2001. The above disturbances were generally called the 2001 riots of Northern towns (Kundnani, 2001). In these clashes, between Asian Muslims and Police, the cities and their streets became sites of burning and battlegrounds. Around 200 police officers were injured, and nearly 300 hundred Asians were arrested (Kundnani, 2001). According to Kundnani (2001), the media and politicians downplayed the context in which these riots appeared, where, the Asian youth felt harassed by the police, and, felt unprotected by state institutions against the immediate Far-right threatening activities (Hussain and Bagguley, 2005b; pp. 208-209). Furthermore, Kundnani observed that state had continuously ignored the decades of socio-economic disadvantage and sense of “deprived futures” that the young British Pakistanis felt about themselves and their community (Kundnani, 2001). The criminality, segregation and incompatibility of Asian Muslim culture in the UK was confirmed in no haste by the Home Office commissioned, Cantle report (HMO, 2001). The socio-economic disadvantage, Asian youth resistance (Ramamurthy, 2006), and the congested inner city living conditions of Asian communities were stigmatically interpreted as symptoms of “self-segregation” (Kundnani, 2001 & 2007). The integration burden was sharpened and shifted to Asian Muslims whose cultural and religious connections were seen to be at distance, and contradictory with the mainstream values and the ‘British’ culture (Alexander, 2000; Kundnani, 2001; Hussain and Bagguley, 2005a). According to Worley (2005), the introduction of community cohesion language was a set of policy “slippages”, which meant, issues of racism were to be increasingly silenced, while, ethnic and gendered nature of assimilative integration had to be activated.

The politicians took the integration rhetoric to the whole new level. For example, Bradford MP Anne Cryer saw the Bradford riots as result of Asian couples not speaking English at home. She further stated that as there was Asian culture of bringing spouses from Pakistan who could not speak English, and ultimately, it led to the poor parenting

of Asian youth, that led to their underachievement and unruly behaviour. Furthermore, she suggested that ties back to Pakistan were insidious in nature, importing alien, segregated and rustic influences in the British society. This was followed by her recommendation in her parliament speech, that citizenship and English proficiency tests be introduced for Asian spouses, and speaking of English to be encouraged in Asian homes to avoid such troubles (Blackledge, 2004; Hansard, 2001). The above segregation 'diagnosis' was quickly taken up by media and support was garnered from other politicians. So, Lord Rooker was the first to immediately back such proposals. The recommendatory conversations were quickly laid before the then Home Secretary, David Blunkett, who not only agreed with Cryer and Lord Rooker, but, made the English and citizenship test compulsory for naturalisation of British citizenship (Blackledge, 2004). David Blunkett and Gordon Brown further racially sharpened the British values discourse. In this regard, tolerance, free speech and democracy were claimed to be purely British. The discursive extension of British values meant that Asian and Muslim cultures were absent from such values, thus, their culture and values needed "civilizing" (Burnett, 2007).

In the events after 7/7 London bombing, the discourses of Muslim segregation were further emphasised in the Trevor Philips's speech, who declared that Britain was "sleep walking to segregation". By this time new symbols such as "core British values" and "common culture" had left the mantra domain, and became active policy ingredients to fix the problem of Asian Muslim-segregation and radicalisation (Kundnani, 2007). According to Dobbernack and McGhee (2013), in the post community cohesion phase, the face of liberal Britishness was already changing towards muscular liberalism. In this phase, the new improvised language of community cohesion served as a "conceptual tool" to "re-describe" society for the purposes of racialised "social governance" (Dobbernack, 2010; pp. 146 & 159 ).

In the next sections, I problematise how counter-terrorism discursive and policy flashpoints have framed the problem around Asian Muslim identities, agency and belonging in the UK's educational and social contexts.

## **2.10 The fuzzy boundaries of de-radicalisation in the mid 2000s**

In the aftermath of 9/11 terrorist attacks in the United States, the UK government started planning its own counter-terrorism response in 2003, to disrupt and avoid such attacks happening in the UK. The counter-terrorism strategy, CONTEST, was initially published in 2006 and was revised in 2009. From 2006 onwards, the 'Prevent'

dimension was actively mobilised as part of three other dimensions to counter terrorism (Thomas, 2010), i.e.;

- Prevent (Tackling disadvantage, deterring and challenging terrorist ideologies)
- Pursue (detecting, prosecuting and cooperating inter-institutionally to disrupt terrorism)
- Protect (strengthening borders, protecting infrastructure and public places)
- Prepare (Mitigating the terrorism damage, identifying security risks, and building resilience) (HMG, 2006)

The mobilisation of the Prevent programme was conducted largely in relation to Muslim communities. So, any local authority with more than four thousand Muslim population was funded for de-radicalisation (Thomas, 2012; p. 62). By 2008, the Prevent programme intensively started focusing on Muslim youth and Muslim communities through local authority initiatives in educational and community setting. The policy perception was, that British Muslim youth and communities had “radical views and ways of life”; so, there was the need to promote and develop ‘moderate’ version of Islam and Muslim practices. Under the “Radical middle way” Preventing violent extremism (PVE) engagement; more than 300 police and counter-terrorism officers engaged with local authorities, mosques, youth organisations and schools (Thomas, 2012). The Prevent work which was initially thought of as tackling disadvantage and challenging radical views soon combined its course with counter terrorism strategy’s more aggressive strands such as “Pursue” and “Prepare” (Birt, 2009). Furthermore, Muslim populated areas in England came under increased CCTV surveillance with increased stop and search for Muslim youth on the streets (Awan, 2011). In this way, surveillance and “emphasis on Muslim communities has led to the labelling of an entire community as vulnerable to violent extremism” (Birt 2009 cited in Stevens, 2011; p. 168).

The Prevent strategy underwent a further review (HMG, 2011) after the change of government from Labour to the Conservative-Liberal coalition government in 2010. The review essentially divested local authorities from the community cohesion related funding of Prevent initiative. The community cohesion phase of PVE to tackle poverty and disadvantage of Muslim communities was over. Furthermore, this time, the police and counter-terrorism units were given the primary responsibility of ‘Prevent’ delivery

instead of local authorities. The thin focus of Prevent work now focalised Muslim identities purely in terms of “security threat” (O’Toole et al., 2016). Keddie (2014) observed that the political effect of securitised integration affected teachers’ understanding of Muslim pupils. She argued that teachers felt "concerned" about students from Muslim backgrounds as less attached to British culture even when the interactions of the students manifested the school as "socially cohesive space" (Keddie, 2014). Furthermore, Miah (2012) claimed that more recently “forced integration policy” has been applied. In this prescription, schools have been merged under the notions of assumed segregation of British Muslim students. He observed that in the new merged schools; Muslim pupils reported increased experiences of racism.

### **2.11 Malaise of multiculturalism and Muslim dysfunctionality- David Cameron’s muscular liberalism**

Prime Minister David Cameron’s speech at the Munich security conference in 2011 (Cameron, 2011a) registered the malaise of multiculturalism. He linked it with Muslim youth’s dysfunctional politicisation in terms of embracing extremism, practising segregated identities, and observing incompatible values. The central claims of the speech articulated the need of “muscular liberalism” as against “passive tolerance” of “multiculturalism”. It stated that there was a need to " build stronger societies and stronger identities at home", defeating the extremist ideology by tackling issues of identities related to Muslims and "ensuring that people are educated in the elements of a common culture and curriculum" (Cameron, 2011a; Klug, 2011). According to Basham and Vaughan (2012), in David Cameron’s muscular liberalism, the ideological narrative on Muslim identities was brought forward by means of constructing difference of values.

David Cameron in his King James Bible and Easter speeches (2011b; BBC, 2014a) proclaimed that “Britain is a Christian country” and synonymised conservative Christian morality with liberal values and human rights. The British Humanist foundation openly criticised David Cameron’s above position (BBC, 2014a). In an open letter, leading intellectuals observed that Prime Minister’s Easter speech had “exceptionalised” Christianity in terms of practising democratic values. Muslim Council of Britain (MCB) stated that, British Muslims had little difficulty in recognising Britain

as a Christian country. However, the MCB stated that there was the need to recognise the religious diversity of Britain (BBC, 2014a).

Muslim were more worried, the way, Christian morality was being positioned in terms of the liberal difference of values in relation to Islam and Muslims. For example, Prime Minister's further speeches in 2015 and 2016 addressing the issues of extremism and fundamental British values emphasised that Christian leaders could be of help to support Muslim communities to get rid of extremist ideology (Guardian, 2016). In addition, he emphasised that radicalism in Muslim communities was not only the result of self-segregation, but also, it was germinating because of Muslim conservatism. The perception was, if, all Muslims were not openly violent; they were at least conservative who had sympathies for terrorists (Independent, 2015).

David Cameron's Munich security speech (2011) seen in the context of his later speeches made his position clear that liberal values and 'Christian humanism' are absent in Islam and Muslim social practices. Furthermore, Jack Straw (Former Home Secretary) said that Muslims must accept Christian values (Telegraph, 2014). The perceived overall heathen deviance of Muslim identities was further articulated by Northern Ireland's first minister, Peter Robinson, who openly condoned the Islamophobic views (BBC, 2014c). So, the muscular liberal narrative was not simply based on the re-assertion of conservative Englishness but was also puritanical and Islamophobic (Lakin, 2013; Kilby and Horowitz, 2011). This tripartite aberrant muscular liberality, then, provided new spacing of narration on Muslim identities. In this new muscular liberal narration; tolerance on minority identities particularly related to Muslims was being tied to certain conditions, which are not democratically reached, but are assumed to be shared British values (Dobbernack and McGhee, 2013).

## **2.12 Trojan Horse, Fundamental British Values and coming to terms with Muslim 'Islamification' of Britain**

The political, media and policy discourses, further displaced the malaise of multiculturalism and Muslim consciousness in relation to the Trojan horse affair. In March 2014; The Sunday Telegraph published the story, that there was an 'Islamist' attempt (Trojan Horse) to take over British mainstream schools (Allen, 2014). The story focussed that Muslim governors were infiltrating the Birmingham schools to recruit senior management, school leaders and teachers who could be 'hardliners', and supportive to implementing conservative and extremist Islamic ethos in schools. The

story was based on an alleged letter suggesting the above measures. The letter was found by a member of staff and was anonymously reported it to the Birmingham City Council in November 2013 (Commons, 2015; p. 5). The letter was passed within the different government departments until it became publicised in the media by February 2014 (Allen, 2014). Even though, the letter was eventually found out to be a hoax, the story about Muslim Islamification and radicalisation of schools had “taken its own meaning of truth” (Miah, 2014).

The political and media discourses built hype which local authorities and city councils, should be tapped to disrupt extremist networks in schools. In the Westminster debates, Theresa May, the current Prime minister and the then Home secretary, accused Michael Gove, educational secretary at the time, for not doing enough to combat extremism in schools situated in densely Muslim populated areas. Even though, OFSTED inspectors had already inspected; Michael Gove appointed Peter Clark the former counter-terrorism head to oversee the investigation by Department of Education. The appointing of Peter Clark was heavily criticised by Police chief, city councils, multi-faith representatives and academics who questioned the independence of Ofsted findings in this climate (Allen, 2014).

In fact, there was previous evidence, where, OFSTED acted in line with the government to downgrade the OFSTED ratings of local authorities’ schools and prepare ground for government policy initiatives such as switching to academies (Baxter, 2014; Ozga et al., 2013). In the Trojan Horse Affair, 21 schools (secondary 6+ Primary 15) were inspected from 4-19 years. The OFSTED inspection could not find any evidence of extremism. There was not even any evidence of radicalism in the broad range evidence assessed by the House of Commons Education Select committee on Trojan horse affair (Commons, 2015). Five schools were put in special measures (Allen, 2014), despite the fact, that some schools had a recent history of OFSTED inspection judging these school to be “good or outstanding” (Awan, 2014b).

According to Allen (2014), Ofsted raised some genuine issues related to the poor management of schools, but, it magnified the day to day mismanagement issues under the terrorism lens. The involvement of parents with the school systems was taken to be ‘hidden conspiracy’ towards Islamification and extremism agenda:

*For Muslims, being involved in your children’s education – as indeed anything else others do without question or scrutiny – therefore has the*

*potential to be misconstrued; seen as further evidence of a hidden conspiracy, of being an 'enemy within' or indeed any other Islamophobic construct (Allen 2014, para 11).*

The Ofsted, government and media specifically applied the conservatism doctrine to establish that " Muslims have the sole monopoly over cultural conservatism" (Miah, 2014). Miah (2014), in his analysis of 21 Ofsted inspection reports, concludes the doubts about the government and Ofsted 'legitimacy and transparency' and their engagement with Muslim communities in these words:

*Prior to the Ofsted intervention with Birmingham schools, Ofsted used to carry a degree of trust, legitimacy and transparency within Muslim communities. Ofsted inspection reports were one of the many sources used by Muslim parents to inform choice and type of school for their children. Following the publication and subsequent debate over the 'Trojan Horse' in Birmingham schools, not only has Ofsted compromised its independence but also its credibility. It has helped establish a de-facto-dual inspection framework; one for schools with a large cohort of Muslim pupils and the other for remaining schools (Miah 2014; final paragraph).*

In similar observation, Awan (2014) concluded that the OFSTED, political and media narrativisation on Trojan Horse was based on "lazy assumptions". He claimed that the imagined scenarios even in the face of no evidence or petty evidence was hypothetically stretched to create a sense of "hysteria" for labelling "all Muslim children potentially susceptible to radicalization" (p. 39).

In fact, after the Trojan Horse Affair, the stage had been set how narrowly Fundamental British values (FBV) could be positioned, understood, interpreted, practised and monitored in schools. FBV were initially introduced in 2011 in the Teachers' Standards by Department for Education (DFE, 2011). In November 2014; the FBV published non-statutory guidelines by DFE for all maintained schools stating:

*Schools should promote the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs against religious. Actively promoting the values means challenging opinions or behaviours in school that are contrary to fundamental British values. Attempts to promote systems that undermine fundamental British values would be completely at odds with schools' duty to provide SMSC (DfE, 2014; p. 4).*

According to Tomlinson (2015), FBV's implicitly positioned extremism and terrorism with students from Muslim background. The definition and interpretation of FBV in the DfE standards was adopted from counter-terrorism Prevent Strategy (Tomlinson, 2015).

The OFSTED developed new inspection framework in August 2015, following the Trojan Horse incident. Under this framework, it made the evaluation of the active promotion of FBV as compulsory in judging school management and leadership. In the similar period, Home Office published Counter Terrorism Security Act (HMG, 2015a), stating the duty of teachers was to prevent children being drawn to terrorism and radicalisation, along with, once again stating the promotion of FBV. The re-modified Prevent programme under the Terrorism Security Act 2015 became a legal duty to be implemented in schools, universities and public institutions (DfE, 2015; HMG, 2015B; Revell and Bryan, 2016).

In his empirical-theoretical research on teachers' practice of British values; Farrell (2016) argued that teachers and students had entered "disciplinary" space (p.293). He further claimed that "policy and political rhetoric has been unrelenting in its positioning of British Muslims as a suspect community" (p.283).

In other empirical research conducted on Muslim teachers' views of FBV; Panjwani (2016) found that Muslim teachers had little disagreement with FBV, rather, they articulated 'overlapping consensus' of liberal and Islamic values. The teachers were more concerned with how FBV were politically positioned in relation to negatively constructing Muslims on the implied assumption of terrorist mind-set and illiberal values. The teaching standards themselves are then placed in the larger historical context of the educational and political milieu, in which, civic and ethno-religious identities, particularly those related to Muslims have been raised as problematic. In addition, the fast decline of diversity and anti-racism agenda in the teaching standards in the recent decades (Smith, 2013) made the FBV project narrow, thin and susceptible in terms of practising equalities towards British Muslim teachers, parents and children in schools (Panjwani, 2016).

### **2.13 The Islamophobia modality of racialisation and the media representations of British Muslims**

According to some academics, the origins of Islamophobia in the European West can be traced back to 16<sup>th</sup> century (Matar, 2009). In the 16<sup>th</sup> century Islamophobia accounts, the semantics of racial blood and religious culture were synonymised in caricaturing Muhammad as unpleasant dark skin and his religion as a devilish threat (Meer, 2013a). In addition, anti-Semitism and Islamophobic vocabularies in the 16<sup>th</sup> century, Europe

associated Muslims and Jews with animals (Grosfoguel, 2012). The term Islamophobia in the modern European context emerged in the early 20<sup>th</sup> century, through the writings of orientalist like H.A.R Gibb and Ernest Renan, and by 1970s became established in the European academic circles (Rana, 2007; Kumar, 2012, p. 35). On the British scene, rigorous Islamophobia scholarship emerged in the 1990s; partly in relation to the after effects of the Rushdie saga, and its impact on Muslim lives in Britain. For example, the Runnymede Trust published its landmark report on Islamophobia. The Runnymede Commission on British Muslims and Islamophobia (CMBI) defined Islamophobia as “fear and dislike of all Muslims or most Muslims”(p.1) and an “unfounded hostility towards Islam” (p.4). The report further noted that Islamophobia feelings in Britain were widespread (CMBI, 1997).

After the terrorist events in United States in 2001, and 2005 bombing incidents in London; the Islamophobic feelings in Europe gave rise to growth of discriminatory attitudes. For example, both small and large samples based research studies in local, national and cross-national contexts noted prejudicial treatment and the rise of hate crimes against Muslims (Meer, 2012; EHRC, 2011; EFRA, 2010). Allen (2007) reviewed the decennial impact of Islamophobia since the publication of CMBI report in 1997. He reported the nature of Islamophobia in the UK in these words:

*As Islamophobia, therefore, is clearly not a new phenomenon, neither can be the associated processes through which such expression and sentiment have become almost 'commonsense' and 'taken for granted'. Yet such is the nature of Islamophobia - a myriad phenomenon that can be seen to have permeated across different levels of society - that it has remained largely unchallenged and despite efforts to the contrary in Britain, has been allowed to proliferate and become acceptable. Whether at the institutional levels of national government that have repeatedly failed to close an anomaly in the law that certainly allows hatred against Muslims to be perpetuated in favour of tightening security legislation that overwhelmingly affects Muslims communities only, or at the street level, where Muslim men, women and children have been subjected to various Islamophobic motivated verbal attacks, through to the rise of Islamophobically driven neo-Nazi organizations finding electoral gains in local elections, Islamophobia has become such that it cannot be overlooked if future, cohesive communities within a multi-faith, multi-ethnic society are going to be achieved (Allen, 2007; pp. 14-15).*

The above Islamophobic experiences and practices mentioned by Allen (2007) could partly be mapped by the Runnymede CMBI definition of Islamophobia, as I mentioned earlier. Meer and Noorani (2008) have more precisely pointed to this; historically, the

aberrance of British Muslim identities and belonging has been practised through the mobilisation of a "composite of cultural racisms". In this regard, the motivation of Islamophobic acts ranged from xenophobic and religiously racialised understanding of bodies, mistrust, securitised and racial profiling, uncritical assumptions, moral panic, and assumed abnormality related to identities pertaining to Muslims (Bleich, 2009a; 2011; 2012; Hussain and Bagguley, 2012; 2013; Kunst et al., 2012; Kotecha, 2013; Meer, 2013b; Soyer, 2013; Ogan et al., 2014).

According to Meer (2013b), Muslims in Europe, because of their perceived Muslimness, race and culture, are situated next to the historical and contemporary "semantics, scales and solidarities" with the Jewish understanding of oppression. The comparative Jewish-Muslim historical and contemporary debased predicament is persistent in Europe (PGAP, 2008; Meer and Modood, 2012). The Islamophobia narrativisation of Muslim identities, on the one hand, described Muslims as unreasonable, non-accommodative, heathen, extremist, on the other hand, projected Muslims' cultural and racial identities as dirty brown and black, oppressive, conservative, rowdy rustic and alien. The Islamophobia then conflated phenotype, religious and cultural aberrance of Muslim identities in Europe (Meer, 2013b; Meer and Modood, 2012).

According to many academics, the Islamophobic construction of Muslim identities is in many ways linked with the media coverage of British Muslims particularly after Rushdie and 9/11 terrorist incidents. For example, Poole (2002) suggests that the non-coverage of British Muslims prior to 9/11, suddenly shifted to high levels of negative coverage of Muslims. One persistent highlight of such coverage is the synonymous linkage of "fundamentalism" with Muslims and Islam (Abbas, 2001). In the "Islamic fundamentalist" imaginary; media storyboards constantly manoeuvre images of violence with that the Islamic terrorism threat, Muslim radicalisation as to embed the discursive construction of all Muslims as terrorists, at a common-sense level, in the public imagination. Muslim resistance to negative and essentialising discourses is further mobilised as the response of "angry Muslims". Meer argues that in the "angry Muslim" invocation, the media produces hot-headed and terrorist connotations about Muslims to construct the irrationality of Muslim voice and political mobilisation (Meer et al., 2010a). Furthermore, Kassimeris and Jackson (2011) emphasised that media sharpened the terrorist storyline of Muslims by further discussing them in binary

Muslim and Western value lines. In this value line discourse, Muslimness in any form is "danger" and problematic to the European values and social cohesion. They in their analysis of the "Weekly Standard Magazine" about its opinion columns about Muslim observed:

*Every article studied had this as its background and the idea is manifested in several ways. First, several writers explicitly drew a dividing line between 'good' and 'bad' Muslims, with the former being placed in passive roles to illustrate that contemporary Islam is a problem even for Muslims. Second, 'good' Muslims were regularly portrayed as begging for help from the West to repel their 'bad' co-religionists. Third, Muslims in Western countries were shown as making trouble and abusing the generous freedoms afforded to them, or as a dangerous and ever-increasing minority, lurking in inner cities and ready to rampage at the slightest provocation. Even 'good' Muslims are a problem for neoconservatives; their temperaments were presented as strange and inscrutable, ruled as they are by emotion and passion. There is a sense in the texts that all Muslims are in danger of being radicalised and must be treated with suspicion and watched carefully (Kassimeris and Jackson, 2011; p. 31).*

Kassimeris and Jackson's (2011) analytical observations about negative representations of Muslim in the media are broadly consistent with other studies, about media discourses of Muslims and Islam, conducted nationally and cross-nationally (Ogan et al., 2014; Bleich et al., 2015). Awan (2014a) argues that the media scare and construction of all Muslims as lesser or greater devils, strange and angry, bad in the guise of good is constantly being bombarded in social media. Different large scale survey based empirical studies have highlighted that Islamophobia trends across Europe and in the UK, continue to have adverse effects on Muslim children and adults (PGAP, 2008; IHRC, 2014). Furthermore, academics have reported that the daily realities of schooling such as experiences of xenophobia, Islamophobia, racism and increasing social exclusion for Muslim pupils is being denied as a problem in academic and social debates (Meer and Modood, 2009; Shain, 2011; Housee, 2012; Sian, 2013).

## **2.14 The socio-economic Plight of British Pakistani Muslims in the 2000s**

According to some academics, British Pakistani Muslim men and women were continued to be constructed as passive, despite the fact, empirical evidence suggested that British Pakistani Muslims tried to combat the socio-economic disadvantage of the formal labour market by setting up their own businesses (Metcalf et al., 1996; Shah et

al., 2010). For example, Beynon and Kushnick (2009) noted about the context of informal economic activity of British Pakistanis in these words:

*This was particularly the case amongst businesses owned by people of Pakistani origin, 56 percent of whom indicated that they were self-employed because they felt that discrimination in the job market limited their opportunities (compared with only 8 percent of Indian origin). Over half the people contacted did not want their children to take over their business, and the fact that this was least true of people of Pakistani background suggested that they were most likely to perceive the next generation as suffering from a similar lack of opportunity as themselves (pp. 234-235).*

The racial discrimination of the job market is continued to be set aside by British Pakistanis by their strong entrepreneurial skills, yet, they are constructed as passive (Khattab et al., 2011). Despite the fact, in the 2000s, British Muslims were at least contributing thirty-one billion pounds annually to the UK economy, yet, the above negative representations continued to circulate in the wider public imagination (MCB, 2013). In this sense, there was continued denial of both British Pakistani Muslim economic agency in the public and social narratives, while, the socio-economic disadvantage related to British Pakistani Muslims continued to be ignored in public policies, social and institutional practices in the 2000s (Modood and Khattab, 2016). Model et al (2002) in their large quantitative analysis of the British and Canadian data on economic and job penalties on the basis of religion found that "Muslims in Britain fare worse" as compared to any other religious group (p. 1076). A decade and a half ago the findings of the Model et al (2002) study, about British Muslim socio-economic disadvantage, seems even more striking when we compare it more contemporary studies. For example, Platt (2011) observed that British Pakistanis women and men were the worst hourly paid at 2007 prices in comparison to any other ethnic group members in full-time employment in the UK (p. 85).

In the National equality panel report; Hills et al. (2010) observed that Asian and African named applicants were 60% less likely to be called for interviews (pp. 234-235). In more recent large statistical based qualitative studies, the authors have observed sharper inequalities for British Asian and Black Muslims. For example, Khattab and Modood (2015) compared the job prospects of 15 ethno-religious groups in the UK for a period between 2002 to 2013, and they found, that British Black Muslims were least likely to get jobs, followed by British Pakistani and Bangladeshi Muslims. They further observed, that there was constant policy denial in addressing the socio-economic and

job market disadvantage. In this denial, marginal ethno-religious groups' experiences of exclusionary economic belonging are constantly being ignored. Similarly, the agentic effort of British Pakistani Muslims to fight socio-economic inequalities remains largely suppressed in academic sociology debates (Shah et al., 2010; Metcalf et al., 1996; Khattab and Modood, 2015).

Finally, in the next section, I orientate the readers of this thesis of how I have invoked the diasporic nomenclature, national and local demographic context of British Pakistani Muslim community. This then directly leads me to the conclusion section, where I give my synthesized ruminations in further critically positioning the literature on the politicisation and belonging of British Pakistani Muslim community as discussed above.

### **2.15 The positioning of diasporic nomenclature and the demographic contextualisation of British Pakistani Muslim community**

There are limitations in applying ethnic and religious descriptors such as Pakistani and Muslim in positioning the sample of this study, because both these categories can be misconstrued as 'taken for granted' identity signifiers (Meer & Modood, 2013, Shah et al., 2010). However, these descriptors are important provoking categories in this research, in terms of, deconstructing the historical regularities and current dominant framings enunciated in the UK's educational, media, cultural, political and socio-economic and socio-geographical discourses around identities and how these identifications are performed 'from below':

*Our understanding of ethnicity is of a form of identification with groups defined by descent, where a number of such groups are present. The element of identification, and with it community norms and structures and the inter-subjectivity that constitutes a group, is what distinguishes ethnicity from a predominantly ascriptive identity such as that of a 'race'. The idea of ethnicity as discrete, bounded populations is simplistic and false; yet there are real differences between groups of people such as British Pakistanis and the White British, and, whatever other groupings may be contained within these, these differences are usefully conceptualized as those of ethnicity. The concept of ethnicity allows us to capture the historical, the element of agency and meaning 'from below'. These may be ambivalent and subject to change, including an intensifying of group consciousness in the face of external contact or domination and a projection of a (re)imagined past in order to account for a certain groupness. Nevertheless, there is nothing inherent in the character of ethnicity such that it always requires 'external' explanations and that reference to ethnicity is never explanatory (Modood & Khattab, 2016, p. 234).*

\*please also see a detailed philosophical and sociological discussion in defining the research terms i.e. identities, agency and belong- chapter 4.

Studies have pointed out that even without paying deeper attention to the element of contextual, historical, social and power mediated ‘intersubjectivity’ (to which this research is concerned about), even the sense of being British Pakistanis is differential on the basis of descent such as British Pakistani Mirpuris and Non-Mirpuris (Hussain & Bagguley, 2005a; pp. 412-413); on the basis of “community norms and structures” (Khattab & Modood, 2016, p. 234), and “social divisions” (Hussain & Bagguley, 2005a; pp. 412-413) such as family groups, kinship ties, tribes and castes (Hussain & Bagguley, 2005a).

Similarly, even at the surface level, the Muslim categorical orientation is also subject to multiple differentiation. For example, there are currently 2.7 million Muslims residing in Britain according to the 2011 census (MCB, 2015). However, out of 2.7 Muslim diaspora, the Asian Muslim diaspora makes up 60 per cent with Pakistanis around 35 percent (1 million) of the total diaspora. The rest of 40 per cent of Muslim diaspora come from White (8%), Arab (10%), black (7%), other Asians (7%) and mixed heritage (7%) backgrounds (Khattab & Modood, 2017, p.1).

Much of Muslim diaspora in Britain (76%) live in four major urban regions of the UK, i.e. London, West Midlands, the North West, Yorkshire and The Humber (MCB, 2015, p. 25). Outside London, Yorkshire and Midlands regions have remained high density Pakistani settlement areas (MCB, 2015). For example, according to 2011 census, in the Yorkshire region, there are three hundred and twenty-six thousand Muslim out of which two hundred and twenty-six thousand individuals are of Pakistani origin, i.e. 69% of total Muslim population in the area (ONS, 2011). Furthermore, 46% British Muslim live in the ten most deprived local authority areas in Britain, that includes local authority areas from Yorkshire as well, such as Bradford (MCB, 2015, p. 41).

In addition, the early ethnographic research on Muslim diaspora of Pakistani or Asian origin in 1980s and 1990s has remained mostly confined to London and Midlands Areas (Basit, 1997; Dwyer, 1999; Shah et al, 2010). Since the previous decade, Yorkshire region has been at the centre stage nationally around British Pakistanis and British Muslim identity, agency and belonging debates in the cultural, political and media discourses after the 2001 riots of Northern towns (Hussain & Bagguley, 2005), the 2005 London bombing incidents some of whose perpetrators came from Yorkshire (Hussain

& Bagguley, 2013), along with recent high profile grooming incidents in this region (Miah, 2015; Tufail, 2015). Moreover, researchers have implied that research samples from Yorkshire region on British Muslims and British Pakistanis may be more useful in critically examining the larger national discourses on identities and belonging, and in deconstructing dominant educational, cultural, political and socio-economic arguments around the conception and practice of equalities and diversity in the UK (Bolognani, 2007a; Samad, 2013; Sanghera and Thapar-Björkert, 2010; Hussain & Bagguley, 2005a & 2015).

Therefore, geographically, Yorkshire region has been one of the important contextualising factor in developing orientation to the sample of my study (please also see table 6.1, chapter 6).

## **2.16 Concluding Remarks:**

In this chapter, I have shown that the framing of problem on British Pakistani Muslim consciousness has historical roots. Based on the socio-historical survey that I conducted in this chapter; I argue that the framing of British Pakistani Muslim belonging can be observed in four broad typologies:

- 1 Absenting, containment and objectification of ethnic-racial experience (1960s-1980s)
- 2 Suppression of ethno-religious diversities and the construction of Angry, irrational and segregated British Muslimness (late 1980s till early 2000s)
- 3 The framing of virulent, suspect and the antithetical Muslim other (Mid 2000s till present)
- 4 The policy-practice enactment of racialising neglect, indifference towards socio-economic inequalities (1960s till present)

In the first typology; for example, I mentioned that despite the fact British Pakistani faced widespread ‘Paki’ racism in 1970s and 1980s, but their experiences were subjected to social, academic and policy denial. At best their experiences have been defined under the ‘overarching’ category Black. However, I do not mean that historically British Asian Muslim experiences were not relational with Black struggle, but, I argue that the specificity to articulate the struggle at the epistemic level was denied.

The racialisation of 1960-1980s constructed difference of colour, ethnicity and culture to enact outsidersness of nation for British Pakistanis. In this sense, their ethno-racial

situatedness was put to objectification to enact dehumanisation, while, their diversity was either absented in claiming citizenship or was contained by means of defining their experiences under assimilative liberal-secularity.

In the second racialisation typology, the aberrance of ethno-religious situatedness was enacted in the race policy and practice. For example, linguistic and religious diversities were denied in the Swann Report. Furthermore, after the Rushdie Affair, British Muslim politicisation was stereotypically seen in terms of anger, irrationality and segregated performance of political space. The Rushdie saga and the case of the Bradford riots of 2001 are poignant examples of how in the above regard British Pakistani Muslims were constructed.

In the third racialisation typology starting from mid 2000s, British Pakistani Muslim consciousness has been constructed in terms of deep seated fundamentalism, terrorism and the ultimate different other. In this framing, security and value discourses have been mobilised to enact the broad racialisation (Islamophobia). In this sense, previous colour, culture and ethnic racism have been rearticulated with religious aberrance under new imaginaries such as ‘fundamental British values’, and ‘Prevent’ to structure and practise the social inferiorisation of Muslim and Islam. In addition, in this problem framework; the accounts about complexity, creativity, political agency related to British Pakistani Muslims have been further subdued under dominant negative objectification.

Finally, in my socio-historical survey, I have shown that socio-economic disadvantage pertaining to British Pakistani Muslims is continued to be widely practised socially and institutionally, while, its re-addressal is being missed and neglected in public and social policies. In addition, the British Pakistani Muslim community is considered as passive in the socio-economic context (please see chapter 3).

I see the above framing of British Pakistani Muslim belonging as a misrecognition case (Please see my discussion of misrecognition theory chapter 5). In this regard, then I uniquely position the problem on the nature of politicisation of British Pakistani Muslim consciousness in educational and social contexts.

In the next chapter, I provide a more specific literature review on framing of the ‘problem’ of Muslim identities, agency and belonging as self-understood by my participants. So, in a way, I move from the broad typology of the problem (this chapter) to more specific cultural-political typology of the problem (next chapter).

## Chapter 3

### **The framing of British Pakistani Muslim femininities and masculinities**

#### **3.1 Introduction:**

In this chapter, I discuss the academic literature around specific problem statement on British Asian Muslim identities. Here, I discuss the framing of British Muslim identities in terms of their femininities and masculinities in the dominant educational, cultural-political, media and social class discourses (1970s to present). I conclude the chapter by discussing the research gap and relevance of my study pertaining to research on British Pakistani Muslim identities, agency and belonging.

#### **3.2 Framing of passive, unrealistic, less abled and educationally less aspirational femininities and cultural consciousness**

British Asian girls have remained the subject of stereotyping in the media, academic and school discourses since the early 1970s. For example, Brah and Deem (1986) observed that in the school discourses and practices, teachers from White background assumed that Asian girls' families, especially, fathers had low educational aspirations for their daughters. Asian women were represented as submissive who easily bowed down to the patriarchal fathers and brothers. In another ethnographic study, Brah and Minhas (1985) noted that Asian girls' career aspirations and educational abilities were deemed "unrealistic" by the teachers in British schools. Asian girls were seen in terms of ready victims of arranged marriages. They further noted that on the contrary, these girls derived high aspiration from their homes to do higher education. This contrasted with the school career counselling service framing which dismissed Asian girls' aspirations in terms of higher education options. Furthermore, school management and teachers did not even consider providing higher curriculum options to Asian girls to do their CSE levels (Pre-1988 equivalent GCSE qualification), such as not offering science subjects. They further pointed that in school practices, cultural difference was highlighted, while, the deficit and racist discourses were made invisible (Brah and Minhas, 1985).

The Asian girls' misrepresentation as passive and as less able was in tandem with the general policy prescription in the 1960s about immigrant children, that they halted the progress of White pupils, and were a bad influence, so, they should be separately educated for a couple of years before being brought into mainstream education (Gillborn, 1997a; Race, 2005). In another empirical study, Sian et al. (1990) noted, that there was not any mentionable difference of career aspirations of British South Asian women compared to the white women in their study. They found, however, girls from White background considered Asian women in terms of housewives and not as career women. Similarly, Basit (1996) observed that British Pakistani girls articulated passionate desire for social mobility and career aspirations. Moreover, there was strong parental involvement in influencing high educational aspirations and career advancement for girls. However, teachers presumed parental non-involvement in these girls' careers. Furthermore, they assumed that the girls remained absent from schools because their parents took them on long holiday trip back to Pakistan. However, when Basit (1997) checked the school attendance record, it did not support the teachers' perceptions (p. 31).

The high aspirations for British Pakistani Muslim girls from their families continued to be widely noticed in numerous studies, yet, in the public, social and school conversations, British Pakistani girls were continued to be perceived as passive. In this passive construction; their religion, culture, community and homes were considered as obstacles towards their education and career progression. In fact, researchers noted that British Muslim parents from all socio-economic statuses had higher aspirations for their children, both boys and girls (Abbas, 2002). The girls mobilised religious-cultural discourses, that greatly emphasised the education of women in building unstoppable and resilient higher education trajectories. However, British Asian Muslim girls and their creative mobilisation of culture and religion in situating educational aspirations continue to be sidelined and dismissed in the public debates (Abbas, 2003; Dwyer and Shah, 2009).

Historically, British Asian women have also been projected as economically inactive and politically passive. Quite in contrast, Asian females have actively challenged low wages, sexual harassment, racial abuse and "allocation of worst jobs" in factories. They took part in industrial strikes held in London, Leicester, Slough and the Midlands during the 1970s. They actively became part of struggles such as Southall 34, Bradford 12; Newham 8 cases to resist racism (Brah, 1988). More importantly, the relative lower economic

activity of British Asian Muslim women in the 1980s and 1990s (Pakistani and Bangladeshi) were solely being defined in terms of cultural and religious explanations. These kinds of analyses, however, ignored that Muslim women in their countries of origin were “economically active and educationally successful” (Brugel 1989 paraphrased in: Modood and Ahmed, 2003).

Brah and Shaw (1992), in their study found that child care, language, community pressures, significant ethno-cultural gendered racism and sexism were all contributory factors for British Muslim women to be not fully active in the job market. Modood and Ahmed (2003) in their study on South Asian women’s employment in Britain found that for British South Asian women aged between 23-35 had similar employment rates (p. 47).

In another major study, Khattab et al (2011) found that there was less of a difference of economic activity when comparing younger women on ethno-religious categories, however, when combined with social class backgrounds a different activity pattern emerged. This meant ethnicity and religion were not barriers to economic activity. However, public discourses continued to negatively define ethnic and religious backgrounds as the leading cause of concern for British Muslim Asian women for not performing well in the job market. Similarly, Dwyer et al (2010), in their interviews based study conducted in Bradford and Slough found that ethnicity, religion and gender rather served as “capitals” in mobilising women’s educational aspirations and career progression even when faced with racialised disadvantage. Moreover, British Asian Muslim women’s activity in the informal economy such as in local businesses was ignored. Even, in educational sub-cultures, Asian Muslim girls actively resisted experiences of racism in schools. For example, Shain (2000) found that Asian Muslim girls acted like “gang” in putting up the fight against racism in schools. So, even though, the British Asian Muslim women mobilised their active agency in manifesting their cultural, political and socio-economic struggles, they were continued to be cast as ‘passive’, in the broad sense, as I discussed above. In the next section, I show how the ‘passive’ problem framing overlaps with ‘oppressed’ and religiously ‘overdetermined’ problem framing.

### **3.3 Framing of ‘oppressed’ and religiously ‘over-determined’ Femininities**

Since the late 1980s in France and Turkey and during mid 1990s in the rest of Europe; Muslim dress visibilities have increasingly been framed as a threat to modernity, secularism and to the presumed neutrality of the Western public sphere (Cinar, 2008). Dwyer (1999) in her path-breaking study on British Muslim femininities in British school sub-cultures, argued that Muslim female subjectivities were increasingly being seen in terms of religious determinacy and fundamentalism particularly after the Rushdie affair in the UK. She particularly highlighted that socio-political and school practice dominantly viewed British Muslim girls as religiously “overdetermined” and culturally “oppressed selves”. She claimed that in dominant cultural-political discourses; the wearing of hijab and Asian dresses was considered “as a signifier for essentialised and oppositional identities” to the ‘Western’ values (p.6). In these discourses, dresses were automatically understood as forced upon and a deterministic religious and cultural mode of observing British Asian Muslim femininities. She further argued that the British Muslim dress femininities in the ‘culturalist’ conceptual domain were linked to “Asian women as passive victims of oppressive culture”. Furthermore, Orientalist discourses were invoked in constructing British Muslim visibilities as “embodiment of a repressive fundamentalist religion” that posed a direct threat to Western liberal values (p. 7). Dwyer (1999; pp. 11-19), in her empirical analysis found that the wearing of Asian clothes by girls in schools was seen as “provocative”. The teachers preconceived British Asian Muslim girls’ identities in terms of “taken for granted” identity tropes such as stable and non-changing “Pakistani Muslim” and deterministic “British-Muslim” identity tropes. Dwyer (1999) argued that teachers ignored the girls’ own hybrid and existential negotiation about inter-cultural mixing and choice of their dresses. Dwyer (1999) concluded that young girls from British Asian Muslim background contested the fixed "signifier". In this sense, they challenged and resisted, what she called, the racialised spaces of “appropriate” and culturally “respectable” femininities. They, on the other hand, situated their femininities in a third space, where, they negotiated identities “through the everyday spaces of home and school”. They resisted “expectations” and performed political, existential, creative and hybrid difference about their identities (pp. 21-22).

In another example, Jones (1998) conducted a questionnaire and focus group based study of 214 Asian and non-Asian girls (Year 7 to 9). She observed that Asian girls had to

navigate through experiences of racist attacks, harassment in urban social spaces which led to "restricted" socialising access of public spaces, and making their lifestyle more home oriented.

During the early 2000s, the cultural-political and school discourses, both in France and Britain, centred on the issues of Hijab. In these conversation, Muslim femininities were seen as non-cohesive and incompatible with the 'Western' liberal-secular environment (Macey, 2004). In these debates, feminism was being positioned from the overarching White female centre ground. It then directly invoked the prescription, that non- European and particularly Muslim femininities, must assimilate to the European Majority readings of the secular-liberal. So, in 2004 hijabs were legally banned in France manifesting the assimilative doctrine. However, in the UK British Muslim female visibilities remained under the governance and practice of dislike, and, at best toleration. For example, in 2002 a thirteen-year-old British Muslim girl was excluded from the state school on grounds of refusing to remove Jilbab (long loose dress without face cover). The girl stated that it was her choice and not her parents to wear Jilbab. However, in the court proceedings that followed, one court maintained the school decision, while, the second court overturned the school intervention, and the House of Lords (HoL) upheld the school decision (Haw, 2009). According to some legal academics (Edwards, 2007), the HoL decision unfavourably ignored the European Conventions on Human Rights, fundamental freedoms, the principle of 'Gillick Competence (acceptance of child's agency). Furthermore, girl's home dynamics and negotiation of religion was largely interpreted as 'fundamentalism' under the influence of media and cultural-political discourses:

*The jilbab became a sign of fundamentalism (certainly to the media) of both male and female defiance, as well of female submission. How could Shabina Begum be so militant yet so subservient? The answer lies in the belief that she was manipulated by others, by religious groups and by her brothers. And in that presentation, she was projected as a woman without agency. She became a woman whose gender rights had to be protected and placed before her right to manifest her religious belief. Even though (as many women who inhabit the crossroads of race/culture and gender have discovered) she too may have considered that gender comes a close second to racial/ethnic/religious identity in the struggle for a wider agency. Was it not possible that Shabina Begum was simply responding to what she considered as an assault on her own racial/ethnic and religious identity?*

(Edwards, 2005; p. 268).

So, in the above-mentioned accounts, I have shown that British Asian girls from Muslim background have been framed as culturally oppressed and "over-determined" in terms of

negotiating religion about their femininities, and its performance at public and social places in Britain (Dwyer, 1999; Haw, 2009; Meer et al., 2010b).

In the next section, I discuss another aspect of dominant problem construction about British Muslim women' identities and agency i.e., framing in terms of 'cultural clash and self-segregation'.

### **3.4 Femininities of self-segregation and cultural clash**

Many academic analyses (Akram, 1974; Khan, 1976), during 1970s and 1980s, reproduced the reified understanding about British Asian girls that their intergenerational conflict did not let them intergrate in Britain. These academic analyses were in tandem with the deficit based educational policy and practice in the 1960s and 1970s regarding ethnic minority children. I have discussed the above point in chapter one (section 2.3 and this chapter section 3.2) however, to put it briefly here; that, Asian and Afro-Caribbean cultures and ethnic minority parenting, in general, was assumed a problem for their children's lack of integration and weak academic performance in schools (Gillborn, 1997a; 2004; Race, 2005). Brah (1978) was among some of the few critical scholars in the 1970s, who tried to break the essentialist mode of researching Asian girls' experiences. In this regard, she conducted ethnographic fieldwork and interview based studies. These were conducted with both girls and parents from Asian and White English backgrounds. In her PhD thesis (1979), she interrogated the political, media and school stereotyping of Asian girls, that, they were the victim of "cultural clash" and "inter-generational conflict" (Brah, 2007; pp. 245-246). She observed that Asian girls were projected and caricatured in terms of "identity conflict". These caricatures depicted Asian girls as confused individuals. She further observed that media, political and school discourses assumed that British Asian girls though themselves had a high liking for 'Western values' but could not materialise these into identity shift because of being trapped within their parents' traditional values and ethnic cultural norms (Brah, 1979). She concluded in her empirical analysis that there was no evidence that Asian girls were "disorientated" or "emulating" Western behaviour or were within a "cultural clash" and developed an inter-generational conflict with their parents. Furthermore, she observed that Asian girls' intergenerational behaviour variation was in consonance with the English girls' attitudes towards their parents (Brah, 2007; pp. 245-247).

During the 1980s, more critical theoretical and empirical studies questioned the dominant feminist scholarship, that ignored the complexity of differentiated and intersectional performance of female subjectivity. However, the intersectional performance of female subjectivity was still being articulated through the dominant struggle of 'Black' in researching experiences of all ethnic minorities (Meer, 2014; pp. 1797-1799). With a few exceptions, such as Minhas and Brah (1985), the dominant problem deconstruction around Asian girls' self-segregation and cultural clash remained largely unopposed from specific ethno-cultural positions. Brah and Minhas (1985) conducted their ethnographic study in London and Bradford schools with South Asian girls mostly of Pakistanis background. They observed that Asian girls in the school narratives were depicted as caught between two cultures and passive. In these dominant narratives, the girls were positioned as forcibly obliging to the traditional home culture that did not let girls integrate with the "superior Western values" (Brah and Minhas, 1985; p. 16).

By the late 1980s and 1990s, the cultural- clash framing of South Asian girls of Pakistani origin was aligned with religious self-segregation naturalisation. For example, Basit (1997) in an empirical study with British Pakistani girls observed that most of the girls identified themselves as British and Asian. By Asian, they implied colour, culture, religion and place of origin. The girls self-defined in hybrid terms, of being Asian and British, but, the teachers had the view that girls were identifying themselves in terms of 'only' Asians i.e., by conforming to their cultural particularity (pp. 27-30).

By the late 1990s and early 2000s, the 'self-segregation' and 'cultural clash' framing focus had been shifted from Asian girls to British Muslim girls' schooling. The 'fundamentalism' and 'segregation' doctrine was invoked in talking about Hijabs, religious schools, and on the issues of Niqab. Even though, Niqab is the least preferred choice of attire by Muslim women, yet, it remained a dominant discursive trope invoked by media, politicians and cultural critics to discuss majority Muslim visibilities (Haw, 2009). There is no data in Britain, on how many women wear Niqab; however, there is BBC data in the French case. It suggests prior to the ban, out of five million Muslim population in France, two thousand women wore Niqab (BBC, 2014b). This was in tandem with the aberrance on more modern religious attire such as Hijab as I mentioned above, and the issue of Burkinis in France more recently (Mirror, 2016).

Similarly, Haw (1994) observed that Muslim girls and their parents' agency were

constructed in singular religious terms, whereas, the motivation for girls' schools had multiple causes. This involved power parity issues in mainstream classrooms that favoured White English girls, lack of aspiration and non-focus on Muslim girls' educational achievement by teachers, deficit engagement with cultural and religious diversities in observing school ethos; and the culture of racism, sexism and exclusion in state schools (Haw, 1994; Shah and Conchar, 2009).

In other studies, researchers have highlighted that despite this British Muslim girls and women constantly rework their traditions, enter a complex and hybrid performance of personal, social, professional and civic identities, yet, their experiences are still dominantly interpreted in terms of "cultural sameness", segregation and inter-cultural conflict (Haw, 2011). For example, academics observed that British Muslim pupils (male & female) experiences in schools can be understood in terms of actively integrating with their peers from other religious and cultural backgrounds (Crozier and Davies, 2008; Keddie, 2014). However, teachers perceived these students and their parents' performance of civic identities in terms of "lack of affiliation with 'British' culture" (Keddie, 2014). In the second part of this chapter, I discuss briefly how British Asian Muslims masculinities are constructed in the dominant cultural-political, media, school discourses and practices.

### **3.5 Framing of effeminate masculinities**

The effeminate construction of Asian masculinities has deep roots in the British Raj's colonial era. For example, Sinha (1999) builds a fascinating deconstructive account of the structured hierarchy of masculinities in the late 19<sup>th</sup> and 20<sup>th</sup> century of colonial Sub-Continent. She discusses that the political power of colonialism was built on erecting the figures of "manly Englishman" and "effeminate Bengali Babu". Sinha argues that the weak masculinities trope of 'Bengali Babu' by extension covered the whole of South Asian masculinities. In this racialised gendering, the weak Babus (male workforce both in offices and administration) had to be subservient to the anger, racism and exploitation of Englishmen. According to Sinha (1999), British imperialism used imagined "unmanly" lens in describing South Asian masculinities to implement its colonial policy of otherness, regulation and control in the Sub-continent. Therefore, popular national, local and regional resistance movements by Asian men against colonialism in the Sub-continent were interpreted as disturbing, alien and exotic in character, because these counter

‘masculine’ national performances overturned the “overdetermined terrain for encounters” between the British and the Indian elites which implemented, regulated and prolonged colonialism in South Asia (Sinha, 1999, p. 454). So, in this moral economy of strong and effeminate masculinities; the narratives and struggles over race, nation, gender, and culture were regulated and racialised from the South Asian location. It resulted in narrativising hierarchy of masculinities, by orchestrating privileges for the imperial centre and its local associates in the Sub-Continent; while, suppressing and showing aberrance to the genuine struggle and resistance of South Asian masculinities, cultures and popular sense of South Asian nationalism (Sinha, 1999).

After the colonial era, when, the South Asian males arrived in Britain they were continued to be seen with the same effeminate masculinity lens. Brah & Deem (1986) summarise their empirical-theoretical observation in these words:

*For example, while the Afro-Caribbean communities have been thought to have 'no cultures', the allegedly 'too close knit and authoritarian cultures' of the Asians have been presumed to pose a direct threat to the so-called 'British way of life'. Similarly, whilst Afro-Caribbean young males have been presented as 'aggressive' and 'criminal' and Afro-Caribbean young women as 'pushy', Asian young males and females have been socially constructed as 'passive, meek, and ruthlessly oppressed by their families' (p. 73).*

Brah and Deem (1986), though were correct in saying that masculinity and racial construction differed for Afro-Caribbean and South Asians, but, they did not unpack it further. However, other academics argued, that, the masculine and feminine struggles were relational and far more specific, in terms of the combination of ethnicity, race, class and later religion as well (Dwyer, 2000; Hopkins, 2007).

It was later, when Brah (1994) recognised that gendered racism and struggle against racism in Britain and in Europe more generally were specific and “differential” in character (Brah, 1996). However, in the early 1960s and 1970s, scholars from Contemporary Cultural Studies (CCCS,1981), and others like Sivanandan and Virdee, mostly, positioned race and gender in terms of the overarching category of Black or in relational categories of Afro-Caribbean and Asians. Their relational categorisation in reading gender was partly correct, however, they ignored masculine and feminine struggles from specific ethno-cultural and ethno-religious positions (Meer, 2015).

In a ground-breaking ethnographic study on Skinhead culture in White English youth; Nayak (1999) exposed the generic and fixed fallacy in studying race and masculinities. He observed that the English youth had more notoriously discussed British Pakistani masculinities as against relational South Asians or generic Black. He noticed that English youth had described Asians more generally and Pakistani masculinities specifically in terms of softies, alien, bad, intolerable, and non-creative in positioning them against English culture which was synonymously assumed to be British. He further observed that English boys had “imagined” such images about Pakistanis and South Asians in the light of media, broader politics and dominant social narrativisation. In such an imagining, they had assumed themselves to be strong, resilient, creative, and adhering to popular music, funky and cool styles. Nayak (1999) concluded that English youth while performing their own masculinities assumed to be certain in terms of strong English identity, however, in practice they wavered and were “out of step” with “imagined choreography” of strong Englishness. Furthermore, in their imagined assuming, they always thought Pakistanis had been weak, softies who could be subdued, and were culturally uncouth to live and mix with (Nayak, 1999).

The above representations and practices then were far more specific in dominantly conceiving weak and aberrant British Pakistanis masculinities. The British Pakistanis actively fought against these representations and practices. For example, In the late 1950s, British Pakistani men resisted against racism in workplaces and degrading work conditions in factories, foundries and textile mills. Initially, the resistance was individualistic in character that meant individuals fought the “specific situations” which Sivanandan (1981; p.113) calls “shop floor” resistance which was “more spontaneous than organised”. In early 1960s Enoch Powell ‘Rivers of Blood’ speech and Far Right anti- immigration politics racially targeted Commonwealth immigrants coming to the UK, but, it more specifically targeted Pakistanis (Sivanandan, 1981; p. 129). According to Sivanandan (1981), Pakistani immigrants’ arrival was considered more generally as "the clandestine arrival of hordes of Pakistanis". So, in the early 1960s, the Pakistani Workers Association (PWA; 1963) was formed that actively mobilised Pakistani workforce along with West Indian workers Association (WWA) against racial discrimination and immigration control legislation of the 1960s (pp. 118 & 129). By the late 1960s, PWA was actively working with Indian Workers Association against low wages

(less than £14 a week) in Midland foundries and motor industries (p.127).

Furthermore, the PWA mobilised Pakistani community to form “citizen defence patrol” to defend against widespread violent ethnic and cultural racisms (p.136). In the 1970s, the Pakistani workers’ struggle against racialisation became broad and widespread covering London, Midlands and Yorkshire. In these struggles, they had gone on strike against low wages, degrading working conditions and unfair sacking in the factories (Sivanandan, 1981; pp. 138-139).

In the 1970s, several British Pakistani associations mobilised their struggle against “Paki Bashing”. This, for example, involved protest against ‘Paki’ racism in front of House of Commons. Pakistani progressive party in 1971 demonstrated against local MP who refused to address the concerns of racist attacks on British Pakistanis in London (Sivanandan, 1981; pp. 138-139). Also, British Pakistanis actively participated in Asian youth movements against racism in schooling and education. They confronted Skinheads, White gangs and the heavy-handedness of police. Asian youth movements against racism spread across Nottingham, Leicester even Sheffield. Furthermore, Pakistani parents and associations protested against Ray Honeyford’s racialising of British Pakistani children (Kundnani, 2001; Ramamurthy, 2006; pp. 40-57).

The above specificity of struggles against effeminate representation and practices about British Pakistani masculinities remained largely unrecognised in the academic and social narrativisation. In the next section, I discuss how ‘Passive’ problem framing was switched to ‘virulent’ problem framing of British Pakistani masculinities.

### **3.6 Framing of virulent masculinities**

In the aftermath of Rushdie event, and demonstrations against the Iraq War, British Pakistani masculinities were started to be seen in terms of violence and unruly behaviour (Farrar, 2012). Macey's (1999) work in the late 1990s can be considered a typical example of ‘culturalist’ explanation on the performance of Pakistani masculinities in Bradford. She built her analysis on the Bradford riots of 1995. Macey (1999) asserted that Pakistani male behaviour in these disturbances was violent and aggressive in comparison to their women. Furthermore, she suggested that the earlier analyses on British Pakistani masculinities ignored how these men used religion to justify violence. She further built

her thesis by saying that ‘police brutality and institutional racism are in themselves inadequate explanations for the violence perpetrated by young men’ (p. 846).

Macey’s (1999) focus on culture rather than context was an exemplary epistemic mode in which crisis of British Pakistani masculinities were being proposed in terms of segregation, violence, patriarchy, and fundamentalism. For example, it ignored the historical context of British Pakistani mobilisation and Asian youth movement, in which both men and women participated, as I discussed in the above sections.

Macey’s (1999) culturalist explanation model of British Pakistani masculinities was exactly tried by Cantle in discussing 2001 riots. Macey’s and Cantle’s analytical focus was derived from what Alexander (2004) calls assumed “narratives of dysfunction and crisis” about British Asian Muslim communities (p.527). According to her, these narratives were mobilised around “Asian youth identities and particularly masculinities, underpinning the fears around criminality, violence and the gang” (Alexander, 2004; pp. 534-535). In another empirical study on British Pakistani youth subculture, Archer (2001) reached the conclusion that the youth were displaying ‘hard’ and ‘political’ mobilisation of their masculinities’ to combat racism and perform their racial parity. She further emphasised, that, it was far from radicalisation performance of themselves which was commonly portrayed in the media and dominant social narratives. In fact, the youth had challenged the very narratives in which they were defined as “fundamentalist and ultimate others” (pp. 81 & 98).

By the mid 2000s, the intertwining of securitisation with deficit understanding of both religion and culture had become a major driver in the construction of masculinities from British Pakistani and Asian Muslim backgrounds. For example, the dominant media-political portrayal of incidents of grooming had clearly positioned Pakistani ethnicity as a whole, in terms of ‘dangerous’, ‘villainous’ and a threat to social morality. In this construction, the individuals who committed the acts were projected as representing the entire community. In an important study in deconstructing the narratives of grooming related to Rochdale and Rotherham incidents; Tufail (2015; 2013) concluded that common-sense around grooming had seamlessly and stereotypically linked moral deviancy, radicalisation, segregation around masculinities from Muslims and Asians of Pakistani background:

*In the racist imaginary, ‘logic’ dictates that all Muslims are seemingly on the cusp of radicalization at any given moment, are failing to integrate by living*

*in segregated communities, and are perverted sexual deviants unable to control their desires* (Tufail, 2015; p.37).

He further argued that, despite the fact, that the British Pakistani Muslim community had shown clear distance and openly condemned the acts and these individuals; however, masculinities within British Pakistani community continued to be generically discussed in terms of virulent groomers (Tufail, 2015). In the above sense, terrorism and grooming misrepresentation force fields had intersected to develop a folkloric common sense that perceived Muslim and Asian communities as hotbeds of producing male terrorist and groomers. Bhattacharyya (2008) stated this as “sexualized racism of the War on terror” (p. 9). Miah (2015) argued that grooming was not any community specific. He stated that majority of cases, where, White English males and police themselves had committed such acts, in such cases, criminality was “de-ethnicised” and “de-racialized”. However, in the case of minority communities such as Pakistani both race and ethnicity were highlighted in deficit and villainous terms (Miah, 2015).

In the similar vein, researchers contended, there was no denial that male individuals and some groups from British Muslim background had been involved in extremism and terrorism; however, the acts of individuals and minority groups continue to be positioned by mainstream media and politicians in such a way as to propose crisis of whole British Muslim masculinities. For example, Nayak and Kehily (2013), in their theoretical study on Muslim masculinities concluded that “feelings of fear, panic and crisis” have increasingly been associated with Muslim male bodies. They argued that the fears around Muslim male body are likely to stick if the body in some way carries visible religious, race or cultural markers such as beard, skin colour and clothes. Furthermore, the policy frames (local and global geopolitics) dealing with security and terrorism immediately identify Muslim male bodies as “unruly” (Nayak and Kehily, 2013; p. 66).

In other studies, researchers have argued that the dominant debates about Muslim consciousness are still largely one-way traffic that catches up with the dominant media stories of Muslim masculinities. In these debates, British Muslim masculinities based on social justice, peacefulness, fighting the neoliberal onslaught and racism, and in enriching the multicultural secular modalities, continues to be missed (Hopkins, 2009; Herding, 2013; Peace, 2015a).

In next section, I discuss the final leg of framing the problem i.e. the construction of disloyal, segregated and monolithic masculinities in relation to British Pakistani and British Asian Muslim locations.

### **3.7 Disloyal, segregated and monolithic masculinities**

In the 1990s, Norman Tebbit, a conservative member of parliament, generated a discussion on the testing the citizenship of Black and Asian masculinities, on the basis of cricket allegiance test. The construction and practice of citizenship around ‘cricket test’ became a hotly pursued metaphor in social narratives to judge the loyalty of Commonwealth diasporic masculinities. In this discourse, Tebbit constructed the disloyalty of youth particularly from Afro-Caribbean and that from Indian and Pakistani backgrounds because of their support for the teams other than England (Ismond, 2000; Solomos, 1991). However, Academics observed that European diasporic masculinities were never in question for their team support other than England. They further claimed that British Pakistanis, Indians and Afro- Caribbeans instead of being disloyal; they rather resisted imperialism (Solomos, 1991; Fletcher, 2015). In this sense, they manifested affiliation other than England in terms of cricket and sports to perform parity, and highlight their confidence of their ethnic location to expose exclusionary Britishness. The narratives around ‘cricket disloyalty’ were in conjunction with the “going back home” narrative. In these narratives, British Pakistani second and third generations’ loyalties were questioned. It was assumed that their loyalties did not rest with England but with their parents’ country of birth (Bolognani, 2016). Therefore, any form of social resistance whether against racism, Iraq war or inequality issues; Muslim youth resistance was quickly interpreted as symptoms of disloyalty and suspected extremism (Dwyer et al., 2008; Fletcher, 2012).

The empirical researches, on the contrary, suggested that British Asian youth performed their sports masculinities in multiple ways (Burdsey, 2006). They enthusiastically supported England football team (Bagguley and Hussain, 2005b); they overwhelmingly defined in terms of being British in national polls (Uberoi and Modood, 2010); yet their masculinities were considered ‘in crisis’ under the imagined gaze of being disloyal (Hussain and Bagguley, 2005b).

In the aftermath of communal riots of 2001 and the ‘War on Terror’ in 2001; Muslim masculinities were increasingly being cast in terms of ‘monolithic’ and ‘segregated’ Muslimness. In these social narratives, Muslim male individuals were seen to carry hard and overarching Muslim identity. Furthermore, their living in inner city areas was linked to segregation and criminality. In addition, Asian Muslim youth sub-cultures were seen to be lacking sense of mixing, hybridity, localism, and wider societal integration (Güney, 2013; Hopkins, 2009). Hopkins et al. (2004) in their empirical study with British Muslim male youth activist observed that monolithic and segregated framing on Muslim masculinities is intertwined in three perception geographies. They see these three geographies in terms of Muslim identities imagined as “alien”; “essentialist” and “psychological distance” based “transnational” (p. 55). In their own analysis of the data, they observed that British Muslim youth’s self-understanding and practices challenged these perceptions (Hopkins et al 2007; Hopkins, 2009). In other more recent studies on British Muslim masculinities, researchers have noted that “the parallel lives” thesis of the early 2000s had intersected with the “fundamentalist religiosity” and dysfunctional political activism theses (Samad, 2013; Kashyap and Lewis, 2012).

### **3.8 Conclusion:**

In this chapter, I have discussed the ways in which British Asian Muslim identities have been theorised, discussed and researched.

The more specific outlining of the problem framing on Muslim female and male identities suggests that racialisation about their identities and belonging has been conceived and practised in its gendered form. The theme of gender was something which has emerged both from my deeper reading of literature and the research data. In this respect, it is very much iterative research process, I am indicating here (see chapter 6, section 6.3.5.3).

In this chapter, I have discussed that the aberrance of Muslim female and male identities is enacted through the imagined negative choreographing of British Muslim male and female bodies in terms of their visibilities, cognition and performance of the discourses of race, ethnicity, nation, religion and social class.

Historically for example, Muslim Asian female identities and agency have been framed as passive, caught between two cultures, low abled, coming from families with low educational aspirations, have now been framed as oppressed and “over-determined” in terms of negotiating religion in their identities. Similarly, Asian Muslim male masculinities which were historically positioned as effeminate; have now been cast as virulent, disloyal, monolithic and segregated.

I contend that, all the above dominant understanding is not reflecting the voices of the British Pakistani Muslim community. I argue that there is a gap here which is about the contestation or the voice of the British Asian Muslim community themselves. Infact, what is missing here is the recognition of everyday life and their right to speak against these dominant constructions to which I pointed in the chapter. There are still not many critical studies which are positioned in this gap. Therefore, I want to look at this to understand the voices, perspectives of British Asian Muslim individuals which I feel are lacking in the research to date. My study is positioned in this gap, and is calling into question some of the dominant notions about British Muslim identities and belonging, that are circulated in everyday discourses.

So, it is against this background that I want to more specifically study the historical counter misrecognition performance of British Pakistani Muslim female and male identities, agency and belonging. In the last three chapters, I have defined the problem and its relevance in studying the cultural-political phenomenon regarding the nature of politicisation of British Pakistani Muslim consciousness (chapters 1,2 & 3). In the next two chapter, I critically outline the perspective with which this problem could be studied (Chapter 4 & 5). In chapter 4, I first heuristically define the research terms (Identities, agency and belonging). I then map these heuristic features on the misrecognition landscape (Chapter, 5).

## Chapter 4

### **Grounding the research concepts: Identities, Agency & Belonging**

#### **4.1 Introduction:**

In this chapter, I discuss the definitions of research terms i.e., identities, agency and belonging. The purpose of this chapter is to operationalise these sensitising concepts in a specific way as to contextualise my discussion of the literature review in chapters 1,2 & 3; and to foreshadow misrecognition theory that I have chosen in chapter 5 to illuminate the data that I collected and presented in chapters 7,8 & 9.

In this chapter, firstly, I discuss briefly the definitions of personal and cultural identities in the language of critical moral, and cultural- political literature. Secondly, I briefly map the definitions of agency; in structure-agency, critical moral and narrative, rhetorical and performative literature. Thirdly, I operationalise the definitions of belonging concerning critical literature on the nation, home, and homelessness.

I argue that these ideational literature tropes are central in heuristically operationalising the concepts of identities, agency and belonging in my research. I see these concepts inter-connected and argue that their deep and layered articulations (moral, cultural-political, historical, rhetorical and performative) can only be understood, either, by imagining these in combined forms such as identities & agency; and identities and belonging or collectively imagining them together.

#### **4.2 The moral and cultural-political language of identities**

I have argued that the depictions of moral panics and the negative positioning of British Pakistani Muslim identities have been at the centre stage in articulating Muslim consciousness in the British cultural-political discourses (chapter 2 & 3). I argue that participants have engaged with these accounts (chapters 7, 8 & 9) about themselves and their culture. Therefore, I believe it is necessary to provide a definitional account of personal and social identities around the moral and cultural-political conception of the personhood as to situate the discussion.

### 4.2.1 Personal and social identities

Historically, the moral locus of identities is traceable to Kant. He discusses identities in terms of establishing universal, essence based and transcendental ethical morality. Furthermore, he discusses the moral conception of identities as cognitive, moral and aesthetic judgments of the self (Lash and Friedman, 1992; p.4). Later continental philosophers such as Hegel, Gadamer, Taylor and Ricoeur displace the logic of identity based on universalism. They discuss moral conception of identities to its socially interactive, discursively plural, and historically situated evaluative judgments of the self (Hegel, 1977; Gadamer, 1989; Taylor, 1994c; Ricoeur, 1991). For example, Charles Taylor argues that personal and social identities are based on “moral orientations”; senses of “significance” in the social world (Taylor, 1989; 1991), and quests for distinctive and creative self-articulations (Taylor, 2016a). Personal and social identities exist in dialectical relationships. By this, Taylor means that individuals alone cannot define the whole good; they need to define their concept of good in relation to others. Taylor (1989) calls this process of identity formation as self in the "web of interlocutions."

In consonance with Taylor, Parekh refers to identity to mean uniqueness or distinguishing of oneself from the other (2009c). He further elaborates the difference between personal and social identity in these words:

*Personal identity refers to the individual's fundamental beliefs and commitments regarding which he orientates himself to the world and defines his place in it. Social identity refers to those relations with which the individual identifies and which he regards as an integral part of himself (Parekh, 2009b, p. 267).*

In the Parekhian sense, identity then emerges in its epistemic constitutive duality; one dealing with the personal ‘orientation’ of individuals in terms of their ideas, actions and values about living and acting out in the world; and the other concerning with individuals’ identification along the axis of social relations. Furthermore, Parekh states that the epistemic juncture of the personal and cultural is not a foreclosed totality. Rather, personal world views and cultural positions are always in the processes of being, becoming and unbecoming by engaging in critical conversations with moral diversities (Parekh, 2009d; 2002).

According to Hall (1990), the cultural sense of identity belongs to the future as well as the past. People at different locations with the same culture can have different senses of

cultural identity. In this respect, culture is not a stable monolith but exists “beneath the shifting divisions and vicissitudes of ... history (page.223)”. In addition to what Hall says about the historically and futuristically dynamic grounding of culture; Brah (1996) adds that cultural formations of identities are neither wholly progressive nor timelessly oppressive and retrogressive. Rather, cultures are collectivities of both homogeneity and contradictory tendencies of identifications, which, are positioned for individual and communal interpretations. These identifications are made and un-made by individuals and communities in relation to the socio-political, socio-economic, psychic and cultural processes of engaging with borders, dislocation; and in the broad sense of coming to terms with “genealogies of dispersion” and of “staying put” (p. 181).

The above-mentioned moral, social and cultural-political heuristic on identities is uniquely situated by my participants in the misrecognition projection of their identities (see chapter 7,8 & 9).

Also, Young’s conception of group identities further helps me to position my participants’ narrative in projecting the language of contextual difference in the misrecognition formation about personal and social identities (see more of Young in Chapter 5, misrecognition theory; section, 5.4). Young argues that historically certain cultural locations become more or less privileged under the contextual operations of politics and ideological manoeuvring. In this regard, both positive and negative senses of personal and cultural identities become dependent on the difference specific, and the cultural-historical location one comes from. For example, Young interprets social groups as “cultural forms, social situation, and history” that get continually interpreted both from outside and inside (Young, 1990; p. 44). The personal and cultural identities remain subject to the regulatory power imposed upon discourses as well as to the creative agency of group members in developing its sustainable and generative forms. So, certain individual positions and group histories may not be available for positive self-definition in comparison with other available histories secured through operations of power. Rather, these marginal personal and cultural identities can be subject to essentialised social imaginative foreclosure, fantasied and fetishised demeaning; thus, causing structural racialisation of certain cultural identities (Young, 1990; Modood, 1998; Murji and Solomos, 2004).

### **4.3 The Critical interpretive heuristic of agency**

In the previous section, I provided the definitional account of personal and social identities against the backdrop of my participants' data. In this section, I build definitional exposition on the phenomena of agency against the backdrop of my participants' accounts of agency while performing their educational, social and political contexts.

I have discussed in chapters 2&3, that, the dominant cultural-political and socio-economic discourses focus on race and racism located in moral narratives of the rational/irrational agency and structure-agency in framing the performing subject. Furthermore, in chapters 7 & 8, I show that my participants engage with ideas concerning moral agency, structure-agency and rhetorical conception of agency.

Therefore, it is necessary to provide the critical interpretive definitional account of ideas on moral agency, on structure-agency; and on the rhetorical and performative politics of agency to situate the terms of discussion.

#### **4.3.1 The critical moral and narrative view of agency**

In the instrumentalist view, being an agentic person is understood to have a "sense of control" over one's life, and exercising of rational freedom by individuals to assert themselves as an agent of their actions in defining their lives (Stewart, 1995). However, the instrumentalist ideas of agency appear oppressively bizarre when historically seen in the European classical liberalism formation and its manifestation in the colonial policy-project. In this formation, the moral agency of individuals and communities located in the Global South was positioned as irrational and morally repugnant. The imperial rational control and missionary civilising were thus thought as essential policy frameworks in reforming the colonial subjects and their possessions into useful artefacts of European efficient management, superior morality and intellect (Arneil, 2012). Even in the colonial metropolis; the agency of less privileged cultural and religious groups, such as Catholic Irish and Jews, were positioned as morally aberrant and culturally despicable under the dominant European utilitarian liberalism (Solomos, 1989).

The liberal instrumental view was also challenged, on the grounds, that mere sense of control and rational freedom are not the comprehensive conditions for human beings to

be agentic in life. Human beings are not the mere extension of life as a thinking machine; devoid of emotions, preferences and moral perspectives (Zucker, 2017; Lehman, 2015).

Researchers in the critical moral tradition displaced the disembodied and de-contextualised view of agency as perpetuated in instrumental liberalism. On the contrary, they discussed moral agency in terms of “deliberative” self-awareness (Bandura, 2006; Sie, 2009); “moral accountability” (Oshana, 2004); “behaving humanely” (Oshana, 2013); and acting in “embodied” aspects of social existence (Bandura, 2002; Gallagher, 2007; Sie, 2009; Oshana, 2013).

In particular, Charles Taylor provides a subtle reading of moral agency. He claims that moral agency should be understood as ascertaining moral good and commitments through “strong personal evaluations” (Taylor, 1985b). That involves, a person to be a “right bearing” moral agent to define moral “significances” in his life about the past, present and future; and claim a sense of ethical responsibility for his actions. He further argues that persons enhance the sphere of ethical and moral choices for themselves by continuously re-evaluating their horizon of values and actions by acting in the zone of moral diversity (Taylor, 1985a).

However, I argue that the struggle for a society based on an inclusive moral conception of agency is a matter of re-imagining the moral in both social practices and social narrativisation. This is an important link where the moral and narrative conceptions about identities and agency intersect. This begs the question how and why in narrativising the social; certain cultural histories continue to be negatively positioned in a de-agentialised manner. My participants have engaged the above provocative sense of narrativisation through performing the UK’s educational and social contexts in their life histories.

The critical narrative literature positions the debate on agency in charting the struggle over political narrativisation both in the ‘configurational’ and in ‘performance’ senses of social action (Freeman, 2011; Peters and Besley, 2012). Researchers in the configuration domain emphasise the role of long narrative in re-configuring the moral and political senses of personhood (Freeman, 2007). They emphasise the meanings of the narrative agency regarding its capacity to humanise time through the embodied conduct of personal narrative interlaced with the re-articulation of culture, society, and history. In such a movement of historical telling and re-telling; agency is mediated by

the processes of “world-making” (Bruner, 2004); “demystifying the politicised” (Goodson and Gill, 2014); “reflexivity, re-selfing and hybridity” (Goodson, 2013). On the other hand, researchers in the performance domain primarily focus on short narratives; capturing the interactional, discursive, rhetorical, positional, alignment and re-alignment strategies of narrative agency (Talbot et al., 1996; Baynham, 2010 & 2011; Georgakopoulou, 2013).

However, there has been an increased understanding that both configuration and performance operations of the narrative agency are mutually constitutive (Freeman, 2011). So, the counter emancipatory politics of “space, place and time” or “place, race and space” (Peters and Besley, 2012; p. 123) remain deeply enmeshed in the configurational and performance based hybridity of critical narrative agency (Baynham, 2003; Haw, 2011).

### **4.3.2 Agency and social structures**

The participants of this study have strongly positioned their narratives to agency and social structure debates, in counter articulating their political action, in the performance of socio-historical, socio-political, socio-economic and socio-cultural contexts. Here in this section, I will engage with some of the important ideational debates on structure-agency.

Most of the traditions of social action remain grounded in the structure-agency debate (Bevir and Rhodes, 2005). In the classical Marxist tradition; the articulation of personal agency and socio-economic structures are suggested in their inflexible and condensed forms. The classical Marxist scholarship emphasised the deterministically constraining influence of economic structures over human agency and ideology (Archer, 2010; Giddens, 1993). This was a limited view of agency and social structures which completely ignored the ideological functioning in social structuring and the contingent, relational conditions of social action. In Hall’s (1996) analysis, this kind of Marxist agency-structure divide was based on “absolute predictability” about sociological conditions of existence; which ignored the contingent, mobile, historical and contextual operations of power:

*Understanding ‘determinacy’ in terms of setting of limits, the establishment of parameters, the defining of the space of operations, the concrete conditions of existence, the ‘givenness’ of social practices, rather than in*

*terms of the absolute predictability of particular outcomes, is the only basis of a 'Marxism without final guarantees' (Hall, 1996; p. 44)*

Contrary to the classical Marxist extreme; the postmodern view on agency and social structures emphasised the contingent, discursive, less grounded and ever-shifting nature of operations of power, in minimally conceiving the durability of the political and the ideological (Foucault, 1982; Lyotard, 1984; Beck, 1992).

According to some academics, the free-floating conception of power, identities and agency (postmodern) made the grammar of political action in some ways irrelevant (Hall, 1986; Said, 1994a). The constructivist turn in sociology opposed the purely discursive and contingent notion of agency- structure, on the one hand, and its fixed binary formulation on the other. For example, Giddens (1979; 1993) proposes a dialectical view of structure-agency in theorising social action. He argues that social structures manifest in their duality of existence where these are constituted by human agency but at the same time are the medium of human action. However, the human action becomes comprehensively explainable only through the structural explanation of the sociological conditions. Bourdieu moves the structure-agency debate to its positional, relational and performance ends. He conceptualises individuals' agency as positional, relational and interactional in creatively reproducing social structures. Bourdieu, for example, sees agency as the activation, performance, and enhancement of "habitus"- regarding capitals i.e.; economic, cultural, symbolic, social (Bourdieu, 1989; 1977). Jessop (1996) contests that dialectical view and extends the structure and agency debate to its strategic performance. He argues that even though at the surface level, the duality of mind and matter breaks but at the deeper level duality remains intact through the process of mutual reproduction. He, however, suggests that the constraints of social structures are adapted, put away and in some cases, are turned into opportunities by the "strategic selectivity" and "strategically calculated actions" of the agents. In this sense, structures are not always oppressive, and agency becomes interpretive and reflexive in developing meaningful action strategies in displacing and positioning social structures (Jessop, 1996).

### **4.3.3 The performance centred and the rhetorical view of agency**

The last conceptual thread on agency that I would like to discuss is the performative-rhetorical. This is because, I argue that the participants of this study have chosen

predominantly rhetorical and performative counter-narrative form to situate their agency in weaving their life histories (see further discussion on the rhetorical and my choice of application of counter-narrative life history case study design, and the use of rhetorical discourse analysis of narratives in the methodology chapter, 6).

According to Laclau & Mouffe, rhetorical agency is an embodied political act that requires the political articulation of an “empty signifier” with strategic and concrete ideological contenting (Laclau and Mouffe, 1985). However, the articulation process is neither transparent nor linear and contiguous. The rhetorical performance of agency is rather based on the processes of masking and unmasking of the ideological on the one hand, while strategically displacing, relocating and hybridising the ideological performativity of the cultural-political discourses on the other. The rhetorical agentic act then links “metaphoric” representation (fusion of multiple meanings) of the self with “metonymic” repetitions (dislocated and hybridised meanings) causing unstable closure of meanings (Laclau, 2014a; 2014b). Thus, politically charging the ideas through strategically combining the essential, contingent and forming “nodal re-aggregation of the plural demands” about the contextualised locations of the self (Laclau, 2006). This is an illuminating insight into reading my participants’ data because in this way they have agentially deconstructed, dislocated and reconstructed the cultural-political discourses about the performance of their identities, agency and belonging.

In addition, Butler’s notions of performance and non-performance of “citationality” help to explain how the participants have strategically performed and in some cases not performed against the socio-political discourses about their identities, agency and belonging. Butler argues that political performance of the social is both regulative and projective performance act that involves strategies of “citationality” and “iterability.” The human performative acts of social witnessing, reproducing and internalising create epistemic regularities of the social in the form of “governed citationality” (Butler, 1988; 1997). Political subjects then deconstruct and reconstruct the fixed categories of self-projection through self-iteration. They then strategically choose to perform or not to perform on the given performance space by measuring the political and creative gain (Butler, 2010). Both Laclau and Butler’s insights are a highly consistent with misrecognition double consciousness landscape; see chapter 5.

#### **4.4 Belonging in the narratives of nation and home**

Perhaps, the most fought over ground for my participants for the performance of their identities, agency and belonging are positioned on the exclusionary/inclusionary ideologies of the nation and home. In one way, what I have discussed so far on the notions of identities, agency and belonging can be subsumed in discussing the ideological underpinnings of the narratives of nation and home. In this section, I discuss two metaphorical tropes i.e.; nation as an imagined and re-imagined community; and the conception of belonging through the narratives of home and homelessness. This definitional literature is again highly consistent with both strands of misrecognition theory, that are non-recognition and double-consciousness (See chapter 5).

##### **4.4.1 “Imagined communities” and their re-imaginings**

The articulation of the nation has remained a compelling metaphor in imagining and re-imagining the narratives of belonging. Benedict Anderson in his seminal work ‘imagined communities’ provocatively projects the conception of belonging as a way of imagined association thought of, and lived as a fraternity of similarity and linearity. He argues that the continuity of imagined belonging is produced through an endless and controlled signification of the “cultural systems” of the nation through its “print capitalism” among other means of dominant cultural reproduction. The continual recycling of the imagery of nation makes it possible to produce repeatable and dominant narratives of power and sovereignty (Anderson, 1991). Such a way of imagined association then becomes a historical mode, forms the narrativising space of promoting and solidifying elite interests and standardising the interests of masses on the basis of their identical sameness. The standardisation thesis of preservation and perpetuation of similar interests at a mass level is best expressed by Gellner (2012). He suggests that the idea of the nation as a modern form of political and social restructuring adopted in European governance to help unify the notions of culture and power in the post-industrial era. He argues that the purpose of this was to produce standardised form “high cultures” of mass education, welfare, duties and social liberties. So, in different ways, Anderson (1991) and Gellner (2012) show the formations of national belonging directed towards securing homogeneity, linearity, standardisation of cultural forms, and the national majorities’ control over public and social institutions to maintain power in distributing duties and liberties.

The cosmopolitan school of thought (including scholars such as Noah Feldman, David Held, Gerald Delanty, Amartya Sen and Daniele Archibugi) shifted the ground of such an ‘imagined’ conceptualisation of belonging projected in the frameworks of homogeneous, fixed and standardised notions of national belonging. However, the major part of its critique was positioned towards the multicultural politics of difference which they thought was based on socially divisive, ethnic and religious lines of belonging (see multicultural re-imagining in the same section below). Some of the leading scholars of the cosmopolitan school think that state-led nationalisms promoted extreme forms of xenophobic, profoundly communitarian, and ethnic forms of belonging. These scholars then propose the metaphysics of universal humanity (Feldman, 2007), the need for equitable global governance (Held, 2003) and self-problematizing social modernity (Delanty, 2006) as primary vehicles of re-imagining belonging. They then displace the nationalist citizenship models towards universal human rights based cosmopolitan citizenship (Sen, 2012), global government based political governance (Archibugi, 2012) and innovation based non-communitarian recognitions (Delanty, 2006). In a way, the cosmopolitan school of thought displaced the purely rigid form of the conceptualisation of belonging but tried to fix the flaws of nationalism and difference centeredness through the broader regularity of universalism and global governance.

The above notions of universal cosmopolitan and ‘imagined’ nationalist belonging came under radical attack from the postcolonial avant-garde. Major Postcolonial thinkers such as Said, Chatterjee, Spivak and Bhabha treated state nationalism as a European project of colonial domination with its certain continuities and discontinuities. They argue that the global order of universalism and national state belonging continued to serve the Western and elitist interests by manipulating national imaginations (Chatterjee, 2012a), bureaucracy, markets, and the cognitive outputs of the unprivileged; thus, creating the conditions of epistemic subalternity and cultural imperialism (Spivak, 2014). Under these condition of subalternity, marginal voices located both in the colonial centres and in the Global South were suppressed in defining the forms of national consciousness which could be truly emancipatory (Chatterjee, 2012b). So, they argued new ways of beyond national belonging are required which emphasise the local, critical regional and critical cosmopolitan tendencies (Spivak, 2012), for the decolonised performance of imagination to enhance the participatory social spaces for the unprivileged (Spivak in: Butler and Chakravorty Spivak, 2007). For example, Bhabha and Said argue that

such a decolonised performance requires creating epistemic opportunities of re-imagining the national and self-narratives in the languages of ambivalence, hybridity and universal democratic humanism (Bhabha, 1990; Said, 1994a).

The multiculturalism school of thought, though, appreciative of postcolonial deconstruction of colonised imagination, is highly sceptical of how the context specific questions about oppression and belonging, can be addressed by the writing off difference and national state. Secondly, whereas reasonably realistic models of federative regionalism exist; recent resurgent nationalism is threatening them (Fligstein et al., 2012). Thirdly, any modernism of belonging requires historical specificity infused with interruptive progressive inclusions. So, over a period, where national stories have matured with their sociological modernities; they have also been re-imagined by the progressive yearnings of feminism, lesbian, gay, transgender, “post-immigration difference” and “multi-faithism” (Modood, 2010a; Young, 1990; Modood, 2013a). According to Parekh (2003), it becomes more helpful if the global universalism, regional federalism, and local multi-cultures are conceived into the practical language of the nation-state. So, state as a political and legal instrument of diverse national publics can act as social justice apparatus in uplifting the state of oppression, by providing contextual remedial inclusions to the weaker strata of society. Also, in this way, national belonging can maintain its cosmopolitan character by celebrating diversities, dynamic mixing and opening to the world (Parekh, 2003). In the above sense, belonging as a nation becomes a plural space of yearning, nodal space of global, national and local aspirations and traditions. However, it also manifests as a political space for claiming equal opportunities, narrative space of reclaiming history in an ongoing endeavour to locate nation in the “community of citizens and a community of communities” (Parekh, 2000; xv). In similar visions; diversity and solidarity are not considered as opposed phenomena, rather global solidarity and sense of national belonging are seen as forms of social unities fostered through and embedded in cultural diversities (Uberoi, 2007; Banting and Kymlicka, 2013).

#### **4.4.2 Belonging through conceptions of home and homelessness**

Finally, I have chosen to discuss belonging through the metaphoric space of home and homeless because this space is frequently problematised in the misrecognition theory and is also performed in my participants’ data.

The concept of home remains a contested and normative space in articulating the cultural-political and socio-historical accounts of personhood. In this respect, embodied sense of home and homelessness is negotiated across spaces, places and time lived in and beyond nations, communities, public and private domains. Moreover, the pursuit and practice of belonging is performed in engaging and projecting senses of home i.e.; in terms of aspirations, memories and “re-memories” (Brah, 1992).

I choose to mention the meanings of home and homelessness in the myth of return, nostalgia, feminist, race and homeless literatures, because, these are the most relevant understandings concerning participants’ data and misrecognition theoretical framework (see next chapter, 5,7,8 & 9).

#### **4.4.2.1 The ‘myth of return’ and ‘nostalgia’ imaginings of home**

According to ‘myth of return’ thesis, people always choose sense of associative returning to ‘home’ and ‘nation’ from the position of originary. In such a return, migrants and new citizens always consider their new home as temporary and their far away home as gravity of permanent belonging (Anwar, 1979). For example, Anwar (1979) theorised that Pakistanis came to England as economic migrants and they thought once enough savings had been secured, they would return to their country of origin (Anwar,1979). Bolognani (2007b) argued that ‘myth of return’ invokes the initial period of dislocation inertia on the part of new migrant communities. The thesis fails when the diasporic communities’ belonging is seen over a period of time. Bolognani considers that the ‘myth of return’ in the new second and third generational milieu serves as a ‘return fantasy’. By this, she means that racialising pressures force diasporic communities to think temporarily of ‘return’ as a fantasy to come to terms with the racialising dissonance that they experience. In another way, the fantasy also acts as a ‘safety valve’ which keeps the belonging to their diasporic home deeply tied and secured while creatively linking themselves in some way to their old home (Bolognani, 2007b; 2016). Other academics argued that such a one-way return construct of belonging only existed in the observer’s positioning of home as fixed and home as a unitary space-time construct. It then ignores both historical and the day to day experiences of diasporic settled migrants who want to express home and nation in multiple forms of re-imaginings (Abdelhady, 2010; Werbner, 2013b).

Similarly, in the conservative nostalgia sense, home has been performed as a marker of fixed association, immobile sense of place, regulated space and narcissistic return in

time (Douglas, 1991; van der Graaf, 2015). In Duyvendak's (2011) words, this can be described as "restorative nostalgia". He claims that the purpose of restorative memory is to regulate political borders of inclusion/exclusion and maintain a sense of unwelcoming homogeneity in the face of diversity. On the contrary, in the progressive forms of "reflective nostalgia"; home becomes a site of connective journeys between the past and present sense of belonging; and journeys in search of homely being that are more directed towards the heterogeneous present, and normative future. Home then in the meditational sense of journeys, is not treated as fixed relationship of belonging, but, as an identification of dynamic association stretched across multiple senses of time, space and place (Cieraad, 2010; Duyvendak, 2011; Binaiisa, 2013; Wilson, 2015). For example, Ahmed argues that journeys in the diasporic sense of dislocation and relocation provide new ways of re-configuring home as a generative source of "forming communities" and "multiple identifications" (Ahmed, 1999). Home then emerges as a relationship between human beings and their environment where it serves as an intermediary between the constant struggle to grasp the unknown and inform our sense of the known (Terkenli, 1995).

#### **4.4.2.2 Understanding of home and nation in feminist, race and homeless literature**

In addition to nostalgia and diasporic literature on home; the feminist understanding of home and homelessness is another way that my participants have operationalised the meaning of belonging. In the feminist literature, the meanings and experiences of home break the public/private divide. Furthermore, home is used in terms of the perpetuities of historical injustices and abuse of both body and capacities (Arneil, 2001). In the similar sense, state as the home for women meant experiences of marginalisation, inequality and exclusion (Firth et al., 1975). The later constructivist accounts of a home in feminist literature emphasise home as a site of political resistance (Braidotti and De Lauretis); of activation of creative subjectivity in advancing self-sustaining languages of female empowerment (Young, 2002). This is captured nicely by Weir; she claims that home becomes the site of feminist resistance and creative self-belonging in furnishing desired self-connections; enjoying self-sustaining relationships. Furthermore, home for females serves as a desire and struggle for autonomy, self-expansion; and building the "re-interpretive preservation and transformative identification" with the past and future (Weir, 2008).

Furthermore, my participants' narratives are deeply woven in the feelings of home and homelessness through their understanding and mobilisation of the category of race. Therefore, I briefly mention race literature in the formation of home and homelessness. In the race literature, the ontology of belonging remains deeply enmeshed with the concept of property (Harris, 1993; Davies, 2007). Bhandar argues that the European colonialism fused the conceptions of the race with property and produced "racial abstractions" of un-belonging based on "collapsing the boundaries of object and subject, thing and person" (Bhandar, 2014). In addition to the property relations; the meaning of home in race literature remains grounded in guest ethics as well. So, the meanings and experiences of "self, nation, and home" become relative and dependent from why and who is positioned as the owner and how and who is excluded to the status of an outsider (Aston and Davies, 2013). In this way, the idea of home on the grandest scale of a nation as state operated as the vehicle of selective welfare; and served as the manipulative ideology of racial and cultural appropriation. Also, the idea of the home served as a symbolic link between the "residual monarchy" and the conception of the white bureaucratic state as to continuously administer and regulate the postcolonial hierarchies of power. More recently the concept of home was operationalised in the advancement of cultural bio-politics of securitisation in the post 9/11 landscape (Davies, 2014).

Finally, my participants have also drawn on the meanings and experiences of belonging positioned in the homeless literature. So, here I briefly mention the relevant literature on homelessness.

For example, Arendt pitches the conception of the home beyond its spatial and material temporalities. She assigns home dispossession to the states of denied humanity. In such an understanding of moral dislocation, the longing for home operates in the actions of reflective memory, humanistic engagement with states of despair and statelessness; and in regaining the capacities of using affective languages to relate to the world (Arendt, 1996). Somerville extends the Arendtian thought lines; by saying that home and homelessness is a multidimensional struggle over regain and loss of "unconditional care and commitment, based on kinship or kindness". Furthermore, he claims that various senses of being at home, making the home or out of home cannot be captured without understanding different histories and cultures of homelessness (Somerville, 2013).

Different histories and cultures are differently positioned in relations to power operations in the broader scheme of ideological-political, socio-economic and cultural-

political structuring (Somerville, 1992; Mićanović, 2015). However, even in the states of homelessness and marginality; people can be in the agentive struggle to achieve their goal of home by continuously and actively remaining in the process of homemaking (Kellett and Moore, 2003). In the above sense, people may feel belonged to in the one or several senses of being at home, but at the same time, they can be homeless in one or multiple intersections of belonging.

#### **4.5 Concluding remarks**

I have argued that the meaning of identities and agency are deeply influenced by the moral, rhetorical, narrative, structure-agency and political conception of the culture and social action. However, also, the meanings and histories of belonging remain deeply tied to the ideologies of nation and senses of home and homelessness. In this way; the inscription, interpretation, and performance of culture, social action, and the spaces of nation and home remain deeply ideological projects. I have further argued that these ideological projects can be progressively re-imaginative, reconstructive but they can also be retrogressively nostalgic, essentialising, and exclusive.

The above-discussed trope based understanding of identities, agency and belonging in this chapter helps me uniquely situate my participants' counter narratives in terms of their mediation of power through the above-discussed ideologies, processes and practices of boundary making and boundary breaking.

So in one way, my trope based heuristic on identities, agency and belonging provides the opportunity to critically explore the broader and specific social formations, social experiences and institutional practices of exclusion/inclusion, assimilation/intermingle, and strategic action. Moreover, it provides the critical interpretation and examination of the power operation and political action to secure and contest social formations, social experiences and institutional practices of regulation/performance, rendering wasteful/being creative. It allows me to explore the detail of individual experience in relation to above social, political and historical trends.

In the next chapter, I will discuss how misrecognition conceptualisation helps us to illuminate and formulate the critical case of Muslim identities, agency and belonging in Britain.

## Chapter 5

## **Theoretical Framework; Misrecognition of identities, agency and belonging.**

### **5.1 Introduction:**

In chapters (1, 2 & 3), I stipulated the problem background i.e., the dominant cultural-political framing of British Pakistani Muslim female and male identities, agency and belonging. In chapter (4), I heuristically defined the research terms (Identities, agency and belonging) to more specifically locate the features of the research phenomena.

In this chapter, I critically outline the philosophical perspective (Misrecognition) with which the problem on British Muslim consciousness could be studied. I situate misrecognition philosophical threads from two main conceptual traditions i.e. multicultural and postcolonial. In the multicultural misrecognition landscape; I discuss the ideas of Charles Taylor, Axel Honneth, Iris Marion Young and Bhikhu Parekh. In the postcolonial hybridity misrecognition landscape; I discuss the ideas of Frantz Fanon, Du Bois, Edward Said and Homi Bhabha. I further point the specificity of misrecognition perspective in deconstructing and reconstructing problem framing of Asian Muslim consciousness in the UK. Finally, I indicate the current misrecognition research emancipatory agenda in situating its usefulness in promoting social justice debates around identities in educational research.

### **5.2 Taylor's politics of recognition**

The concept of recognition and its inverse misrecognition is central to Taylor's experiment with liberal theory in devising his conception of "communitarian" liberalism. In doing so, he tries to develop new languages of active personhood, legal rights, and social justice based on difference. For example, in his works in general (1991; 1994a; 1989), but particularly in his famous essay *The Politics of Recognition*; he spells out the case of recognition and its inverse misrecognition (Taylor, 1994b).

Below, I present two main logics of his misrecognition ideas:

1. Non-recognition of equal dignity and equal respect
2. Non-recognition of "Web of interlocutions" and the multicultural horizons of the self

### 5.2.1 Misrecognition as non-recognition of ‘equal dignity and equal respect’

Taylor (1994b) argues that recognition is “a vital human need” for human beings to act as moral and fully functional human agents (Mahmood, forthcoming). The denial and distortion (misrecognition) of reasonable conception of identities for individuals and groups in societies can result in experiences of oppression and ‘reduced mode of being’:

*The thesis is that our identity is partly shaped by recognition or its absence, often by the misrecognition of others, and so a person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a con- fining or demeaning or contemptible picture of themselves. Non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being (Taylor, 1994b; p. 25).*

In Taylor’s thesis, misrecognition causes emerge as central motivations for social justice struggles. According to Taylor, the misrecognition social causes historically had surfaced in societies owing to respect categorisation that were based on: “social hierarchies”, on the system of “honour” or “system of social preferences”. In the late 18<sup>th</sup> and 19<sup>th</sup> centuries, the old system of societal honour was gradually replaced by the concept of “dignity” (Taylor, 1991; p. 46; 1994b). At broader societal level, the dignity paradigm ushered the debates of recognition for universal equalities in terms of everyone being equal in the law. But also, the demand for equal dignity influenced the plea for recognition of self- authenticity in defining the moral conception in societies. By “self-authenticity”, Taylor means the personal drive of “self-awareness” and its critical application in rejecting, accepting and relaying conceptions of moral and political good. The recognition pursuit of self-authenticity was also coupled with the idea of “human originality” in terms of personal uniqueness for more active performance of their subjectivities. So, in the late 19<sup>th</sup> century and early 20<sup>th</sup> century, the religious and political grammars became more individualistic. Taylor calls it the “displacement of moral accent” which resulted in the individualistic and embodied drive to define moral good (Taylor, 1994b; pp. 28-29).

According to Taylor (1994b), “demeaning or contemptible picture” of self-formation does not operate in a cultural-political vacuum. It operates in conjunction with historical, political and social structures of misrecognitions that work against individuals and groups from marginal positions in society (Taylor, 1994b; p. 37).

He argues that the language of difference blind justice and universal equal rights did not address the historic injustices pertaining to marginalise individual and group positions. So for example; women, racial and ethnic minorities continued to experience oppression and inequalities in the universally conceived language of equal rights and a neutral public sphere. According to Taylor (1994b, p. 60), the universalistic form of logic remained “inhospitable to difference”; it defined the rules that went in favour of majorities and established versions of historical belonging. Secondly, the universal logic of equalities in the public sphere did not consider the variations in enunciating common goals (Taylor, 1994b, pp. 51-60). As a result, the state dictated and perpetuated the majoritarian, chauvinist and elitist interests. The state suppressed the interests of marginalised strata and minority positions in societies by not allowing them to articulate their differentiated positions.

According to Taylor (1994b), to be truly equal; everyone has to be equal before the law but also have the right to stand equal in terms of respect in society. Furthermore, the implementation of the principle of *equal dignity and equal respect* becomes dependent on the context and one’s social and cultural location in the contemporary and historical order of society. So, individuals’ experiences of equalities become also dependent on their group respect and disrespect in the society. This then demands recognition of difference and the state’s response to develop “remedial” strategies to make citizens from marginal positions somehow equal to the rest of society. The state is therefore normatively compelled to take difference centred interventions such as to raise people’s socio-economic status, and legislate over varied forms of discriminations (Taylor, 1994b, pp. 37-38). For example, he argues that non-European cultures did not enjoy equality in the universal grammar of public sphere because they had been historically insulted and put to intellectual inferiorisation for decades. They required their negative difference to be acknowledged. In addition, they wanted their positive creative difference to be recognised in line with the established respect equalities in societies (Taylor, 1994b; pp. 42-43).

### **5.2.2 Misrecognition as non-recognition of ‘web of interlocutions’ and the multicultural horizons of the self**

In Taylor’s (1989) account, identity formation is based on recognition struggles to nurture and manifest critical moral conversation of the self in terms of defining good in the society. Moral good is based on acknowledging the “qualitative distinctions” of the self which are based on three dimensional views of significance and evaluation in the

lives of human beings. These are to acknowledge the search for some greater good in human life; but also, that human beings are worthy of respect and their life is precious that demands “integrity” and security (Taylor, 1989; p. 25). To form recognition of identities, individuals start with the above “qualitative distinctions” as ethical prerequisites for inter-subjective dialogue to advance conversation in the moral space (Taylor, 1989, p. 32).

According to Taylor (1989), recognition of “significant others” is central to widening our moral horizon and conception of self-hood. This means that Identity or “self-definition” requires both political and moral struggles by individuals. In this regard, individuals make agentic, reflexive and mediating choices to define significance in their lives in the social “web of interlocution”. Taylor (1989) articulates it in this way:

*This is the sense in which one cannot be a self on one’s own. I am a self only in relation to certain interlocutors: in one way in relation to those conversation partners who are essential to my achieving self-definition; in another in relation to those who are now crucial to my continuing grasp of languages of self-understanding – and, of course, these classes may overlap. A self exists only within what I call ‘webs of interlocutions’ (p. 36).*

This means that recognition of moral good cannot be established from mono-logical utterance of a singular moral space. It requires the articulation of the self through moral pluralism. Identity then is formed both as “self-reflection” and social interaction with the “contribution of significant others” (Taylor, 1989; p. 33). According to Taylor, multicultural moral “orientation” needs to be understood in its broad imaginative sense of plurality of moral existence. He argues that moral languages function in multicultural interpretive communities (Taylor, 1989). Therefore, no single moral language can exist on its own. The mono-cultural character of “personal resonance” can bring a “self-inflicted wound”; by projecting a “fragmentary” and one sided moral view on one’s horizon of moral choices. The moral growth and identity formation occurs in a way multicultural horizon of interaction where self is in the “quest” of actualising its potentials in conversation with social plurality. The ongoing re-appropriation of the agentic personhood defines new forms of intersubjective “resonances” to fight oppression and maximise its horizon of the multicultural moral good (Taylor, 1989; pp. 512-513).

### **5.2.3 Taylor's misrecognition and religious groupness:**

Taylor did not support the difference based recognition of religious groups. He felt that it tended more towards the creed side of politics. He rejected it by linking it to the case of Muslims where he initially formed his understanding based on the Rushdie event (1994b, p. 62). I think he made an essentialist critique of Muslim groups by assuming that the whole community was homogenous and politically irrational. Secondly, he did not consider, how historically and contemporarily, the statecraft in Muslim societies has developed to its political and practical goals (Bhutto, 2008; Asad, 2003). More recently, Taylor advocates that although difference based recognition politics is appropriate for Canadian Québec considering its practical context; the European model should move more towards the politics of non-difference centred integration (Taylor, 2012). This position again is normatively un-sustainable because it makes the misrecognition remedial strategies only relevant in its exception based application (Modood, 2015b). However, broadly Taylor's misrecognition ideas address the case of historical injustices against individuals and groups from marginal positions. In addressing misrecognition, Taylor displaces the mono-cultural hermeneutic to its communitarian and multicultural liberal transformation. Furthermore, he shifts the universalist logic of political theory to its difference centred pluralist re-imagining.

### **5.3 Honneth's moral grammar of inter-subjective recognition**

Honneth cross fertilises critical theory traditions; the intersubjective moral hermeneutic, critical social psychology and psycho analysis; in elaborating his version of recognition and its inverse misrecognition theory. In doing so, he creatively borrows ideas; mainly from Hegel on morality and ethical life; social inter-subjectivity from George Herbert Mead; and ideas on symbiosis and individualisation from Donald Winnicott (Honneth, 1995; 1992). Below, I provide main threads of Honneth's argument of recognition and misrecognition.

#### **5.3.1 Honneth's critical prologue to 'communicative intersubjective ethics'**

According to Honneth, Hegel established the connection between morality and ethical life i.e., " mutual recognition" (Honneth, 1995) of social identities in proposing how "social concept of freedom" (Honneth, 2009, p.179) is conceivable on sound ethical foundations (Honneth, 1995). Furthermore, Honneth considered that Hegel made a significant contribution by indicating that laws of the state and moral convictions of the individuals were not the concrete basis of freedom (Honneth, 1995). Hegel according to

Honneth advanced the argument that “only attitudes that are actually acted out inter-subjectively can provide sound basis for the exercise of extended freedom” in societies (Honneth, 1995; p.13).

Honneth (1995) sees strong similarity in Hegel and Mead's (1934) work on recognition inter-subjectivity. According to him, both Mead and Hegel carry forward recognition theory in three spheres of inter subjective action i.e., family, civil society and the state (p. 94). However, in Mead, he says that the distinction of spheres is further categorised into “primary” relations and the “significant others”. Furthermore, Mead translates the recognition language of primary relations and “significant others” into empirical conceptual languages of love, rights and solidarity (1995; pp. 90-94). According to Honneth (1999), Mead along with Donald Winnicott make significant contribution in proposing “the socialization and the individuation of the subject” (p.230). He argues that Mead concertises recognition formation at conscious, social and the creative unconsciousness levels (Honneth, 1999; p. 230). This is well captured by Honneth (1999) in the following words:

*Thus, the three hypotheses mentioned – i.e., social interaction preceding the organization of the psyche; the double function of internalization as a mechanism both of socialization and of the attainment of independence; and the significance of a barely organized realm of the psyche as the unconscious driving force behind individuation – represent fundamental theoretical convictions about which there seems to be a high level of agreement between the interactionism of George Herbert Mead and object-relations theory (1999, p. 233).*

According to Honneth (1999), in Mead, the “double function of internalization” creates recognition from “Me” and “I” positions of identity. The subjective “Me” acts and grows by internalising the normative behavioural expectations of self and society. But at the same time, the “I” position of between consciousness and creative unconsciousness constantly creates “Me” by reflecting on its subjectivity positions, and rebelling against the social norms to make “individuation” of personhood possible (1995, p. 93). Similarly, Honneth (1995) argues that in the works of Donald Winnicott; a child’s primary inter subjectivity as "undifferentiated inter subjectivity" functions as child’s self-confidence horizon in the form of the “Me” position. This gradually develops into “differentiated inter-subjectivity” through the process of “symbiosis”. In this symbiosis, intersubjective process; mother and baby slowly get detached, start internalising their independence and learn to accept love in the inter-subjectively independent “I”

positions (Honneth, 1995; pp. 97-98).

According to Honneth (1995), Hegel only provided a broad outline of recognition of self-formation based on “practical relations”; i.e. love, law and solidarity; but he failed to develop his theoretical vision into a workable conceptual system of intersubjective communicative ethics (p.25). In addition, although, Hegel was correct in indicating that the struggle for recognition started after the infliction of moral injury (crime) on the victim by the aggressor yet he failed to concretise the nature of the crime.

More recently, Honneth (2002) criticises Mead’s theory, arguing that it is not based on true mutual recognition. He argues that it only functions in the domain of inter-subjective “reciprocal perspective taking”. It does not consider the “crucial significance” of “other’s action” in developing active moral horizons for the search of “shared meanings” (p. 502). Instead, Mead’s intersubjective recognition grammar generates self-occurring and naturalistic inter-subjective recognition hermeneutic. It does not theorise the impact of the conditions under which the recognition process was first initiated (Honneth, 2002; pp. 502-503). Mead does not elaborate the functioning of recognition inter-subjectivity when rational demands of recognition are not met. So, Mead’s theory remains ambiguous in dealing with, and addressing unequal power relations in the inter subjective relations (Honneth, 1995; p. 93).

Honneth sums up his critical prologue on Mead and Hegel’s grammars of recognition and his entry to the misrecognition landscape in these words:

*First the three-part division that both authors appear to make among forms of recognition needs a justification that goes beyond what has been said thus far. The extent to which such a distinction actually fits anything in the structure of social relations is something that must be demonstrated...Both thinkers were in fact equally unable to identify accurately the social experiences that would generate the pressure under which struggle for recognition would emerge within the historical process. Neither in Hegel nor in Mead does one find a systematic consideration of those forms of disrespect, that, as negative equivalent of corresponding relations of recognition, could enable social actors to realize that they are being denied recognition (Honneth, 1995; p.93)*

Honneth then builds his theory by first sketching the justification for three part division of social spheres i.e.; the private sphere (love), the public sphere (law) and the common social sphere (solidarity). Secondly, He elaborates the ‘forms of disrespect’ in each sphere that build up ‘pressure’ for recognition struggles of the self. Under the next heading, I discuss Honneth’s tripartite division of recognition and its inverse

misrecognition relations.

### **5.3.2 Misrecognition as non- recognition of love, self- respect and self – esteem**

Honneth (1995) argues that there are different recognition logics of each sphere of social life, hence, the need to be categorised separately. The logic of one sphere is though constitutive of the other but does not explain the purposive functioning of the other (pp.107 & 108). The purposive functioning can only be imagined when there is a proper statement of normative "hypothetical end point" for each sphere. Honneth believes that the journey from becoming individuals to persons requires how individuals relate to themselves with “positive traits and abilities” with the approval of others (1995; p. 173). This leads to three partite division of recognition relations; which Honneth (1995) puts in the following words:

*In this way, the prospect of basic self-confidence is inherent in the experience of love; the prospect of self-respect, in the experience of legal recognition; and finally, the prospect of self-esteem, in the experiences of solidarity" (p. 173)*

So, love is not merely the "cognitive acceptance of other's freedom"; but it is established through its "affective" self-realisation. It demands attitude of care. But, the realisation of love remains at the sphere of private primary relations. This is because, it enables persons to achieve the language of self-trust and comfortability to act as “self-confident beings” to later take part in social life (Honneth, 1995; p. 107). The experiences of torture, rape and exploitation are the basic injustices which cause the misrecognition of love in this sphere (1995; p. 129).

However, recognition demand against misrecognition mainly functions in the light of “historical conditions of the present” (Honneth, 1995; p. 175). This means that personal integrity can become susceptible to certain perpetuities of historical violence. In this sense, social conditions of life can become oppressive in the absence of legal protections. So, it becomes essential that individual self-respect is secured in a manner that they are treated as right bearing citizens (Honneth, 1995; pp. 175-178). Since, violence in the legal sphere does not only trigger denial of rights and equalities for its citizens, but also, destabilises the person's self-confidence enjoyed in primary relations. So, "personal integrity" not only demands the experiences of love, but also requires

legal protection against physical, social and moral injuries that affect the conditions of personal freedoms (Honneth, 1995; pp. 175-178).

Finally, Honneth captures the recognition logic of self-esteem in the sphere of social solidarity. He states that individuals in this context make their effort to get their creative personhood recognised by the others. This is expressed by Honneth (1995) as follows:

*Since individuals must know that they are recognized for their particular abilities and traits in order to be capable of self-realization, they need a form of social esteem that they can only acquire on the basis of collectively shared goals." (Honneth, 1995; p.178)*

According to Honneth, the recognition of self-esteem helps individuals to act in an agential capacity to maximise "further equalization and individuation" in the society (1998; pp. 177-178). Conversely, misrecognition of self-esteem creates social structures of denial and demeaning of intellectual and creative contributions of persons.

So, in Honneth's account as discussed above, we see misrecognition as the denial of love, respect and self-esteem for individuals to act in their agential personhood. Under the next heading, I will discuss some of the recent misrecognition advancement that have emerged from Honneth's work which helped me to further deepen the debate on misrecognition.

### **5.3.3 Further misrecognition directions from Honneth**

Laitinen (2012) further extends the theoretical contours of Honneth's recognition theory by distinguishing misrecognition from recognition in a subtle way. He says that recognition requires acknowledging the general features of a person's identity formation for him/her to act as a functioning agent. Misrecognition on the other hand is the "mistreatment" and "inadequate responsiveness" to a person's "relevant features" in terms of needs and personhood formation (2012). Advancing Honneth on misrecognition, Ikaheimo (2012) argues that the moral status of persons is demeaned and misrecognition occurs when their rationality, autonomy and their position as respected social being is denied to them. Pliapil (2012) on the other hand, stretches Honneth's logic of recognition of love to the public sphere relations as well. So, he says that misrecognition operates in the imaginative space where feelings of love and the contribution of the "Other" is denied. In this sense, the "Other" is pushed outside the belonging frame, or we do not allow ourselves to empathetically understand our social

Others (2012). Staples (2012) advances Honneth's concept of respect to explain misrecognition ideologies. He sees misrecognition as a case of political homelessness and social exclusion resulting from state "limiting" respect for marginal groups. According to Staples, the legal and political instruments of the state in this misrecognition formation are used in its asymmetric and obscure sense to privilege some and un-privilege others (Staples, 2012).

The above-mentioned misrecognition studies point to the potential of misrecognition theory in terms of the ways in which misrecognition is experienced and described in its complexity sense. This then provides me further deepened critical grounding for my study in situating Honneth's misrecognition grammar in a more useful way.

Meer et al (2012) argue that both Taylor and Honneth suggest misrecognition as the absence of recognition. Whereas Taylor sees groups entitled to enjoy positive discrimination, Honneth on the other hand does not; he envisions positive discrimination for individuals. Both refuse religious groups for such recognition (Meer et al., 2012). However, other scholars in the tradition of multicultural recognition theory do not exclude religious groups for demanding positive discrimination. They actually extend the plural logic of recognition to demand recognition for all individuals and groups including religious (Parekh, 2006b; Modood, 2013b).

In the next section, I discuss Iris Marion Young's ideas on misrecognition. Her ideas are particularly important in terms of charting out misrecognition ideologies and practices in deconstructing the epistemic erasure of 'difference' in cultural-political and socio-structural formations.

#### **5.4 Young's misrecognition as denial of difference**

Young (1990) criticises the standardised model of political theory that reduces "the political subjects to a unity" and overrides "commonness or sameness over specificity and difference" (p. 3). She argues that neutral and universal distributive account of justice ignores the philosophical critique from specific cultural-political positions on the specific nature of "domination and oppression" in societies. Young claims that conditions of oppression have never been the same for each group; therefore, the universal language of rights and freedom in standardised liberal theory falls short of enunciating justice particularity (Young, 1990; pp. 40-41). She categorises the universal "difference blind" hierarchies of justice into two sets:

*There are at least two versions of a politics of difference, which I call a politics of positional difference and a politics of cultural difference. They share a critical attitude toward a difference-blind approach to politics and policy (Young, 2007; p. 79).*

Young considers that the power privileges and un-privileges are regulated in the public sphere by means of repeatedly relaying established cultural and positional hierarchies to construct the practice of “dominance and oppression” in societies (Young, 1989; 1990).

I argue that Young’s above categorisation on the practice of structural injustice in terms of negation of ‘cultural difference’ and ‘positional difference’ suggest structural misrecognition practice from her works. Below, I discuss Young’s ideas of the politics of ‘cultural difference’ and ‘positional difference’ to interpret misrecognition from her works.

#### **5.4.1 Misrecognition as the denial of “cultural difference”**

While discussing cultural difference; Young (1990) develops a critique of the assimilationist modes of dominance in terms of identities enunciation and belonging. She thinks that the assimilationist kind of integration is problematic in three ways. Firstly, it asks its new citizens to play the game in which rules have already been written and in this way normalises the privileges for majorities in societies:

*So assimilation always implies coming into the game after it is already begun, after the rules and standards have already been set, and having to prove oneself according to those rules and standards. In the assimilationist strategy, the privileged groups implicitly define the standards according to which all will be measured (Young, 1990; p. 164).*

Secondly, Young (1990) argues that the dominant group exercises assimilative cultural dominance by means of direct and implicit power control in widely spreading and normalising their ‘cultural expressions’ in the society. In this sense, it gives the dominant groups the power to construct difference of values, behaviours and practices in the garb for ‘universalism’. The assimilative cultural dominance rejects the cultural expressions of non-dominant groups as abnormal:

*Since only the dominant group's cultural expressions receive wide dissemination, their cultural expressions become the normal, or the universal, and thereby the unremarkable. Given the normality of its own cultural expressions and identity, the dominant group constructs the differences which some groups exhibit as lack and negation. These groups become marked as Other (Young, 1990; p. 59).*

Thirdly, Young (1990) says that assimilative cultural domination limits the sense of groupness and creative cultural definitions for individuals from marginal positions. In doing so, universalism based assimilative institutional modes and social practices deny and suppress the specific nature of oppression, struggle and contribution of individuals from the marginal groups (Young, 1986; 1989). According to Young (1990), the demand of recognition for 'positive' sense of identity by individuals from marginal positions is therefore a necessary condition for existentially creating 'cultural images' and actively fighting 'cultural imperialism':

*There is a step in politicizing culture prior to the therapeutic, namely, the affirmation of a positive identity by those experiencing cultural imperialism. Assumptions of the universality of the perspective and experience of the privileged are dislodged when the oppressed themselves expose those assumptions by expressing the positive difference of their experience. By creating their own cultural images, they shake up received stereotypes about them (Young, 1990; p.155).*

So, Young explains misrecognition of cultural difference (non-recognition) as the assimilationist strategy. According to her the purpose of this strategy is to inscribe rules, standards, norms, creativity and respectability from the position of more established and 'privileged groups' in society.

#### **5.4.2 Misrecognition as non-recognition of “positional difference”**

Young sees misrecognition as a case of non-recognition of positional differences of marginal political groups in society. According to her the social and institutional processes of regulating and mobilising positional differences inscribe both privileges and un-privileges of decision making, division of the labour market, and the structuring of social relations (Young, 1990; 2006). However, the language of positional differences cannot be understood in terms of universal condition of marginality, but as situated, contextual and historical understanding of oppression. For example, Young (1990) argues that the positional difference of the working class explains some common grounds of marginality across all social groups, however, it differs when studied; how

majority/minority, colour, situated ethnic gender and other factors are accounted. In this sense, experiences of marginality, privilege and struggle for agency become far more specific along the positional power axis (Young, 1990). So, even within marginal positions; some positions will be further marginal because of their historical, situated and multiple intersections of marginality.

Young argues that universalism based positional blind justice creates “five faced” nature of structural ‘oppression’ i.e., marginalisation, exploitation, powerlessness, violence and cultural imperialism (Young, 1990; pp. 39-63).

She refers to marginalisation as the condition of imperial structural governance where modes of participation make the “capacities” of individuals coming from less powerful groups as useless, non-creative and demeaning for them. In this sense, individuals from marginal positions are deprived “of cultural, practical, and institutionalized conditions for exercising capacities in a context of recognition and interaction” (Young, 1990; p.55).

In the exploitative mode, Young (1990) argues that the fruits of the labour of less powerful social groups are appropriated for the benefit of more organised and established social groups. The structural inequalities of privileges and disadvantages are systematically “produced and reproduced” to maintain and increase the power balance in favour of “haves”:

*The central insight expressed in the concept of exploitation, then, is that this oppression occurs through a steady process of the transfer of their results of the labour of one social group to benefit another... Exploitation enacts a structural relation between social groups. Social rules about what work is, who does what for whom, how work is compensated, and the social process by which the results of work are appropriated operate to enact relations of power and inequality. These relations are produced and reproduced through a systematic process in which the energies of the have-nots are continuously expended to maintain and augment the power, status, and wealth of the haves (Young, 1990; pp. 49-50).*

The dominant social group by producing and reproducing exploitation create excluding structures of powerlessness for the marginalised Other. According to Young (1990), the processes of powerlessness demand the individuals from marginal group to prove their “respectability”. By boundaries of respectability, Young (1990) means that dominant groups in society create boundaries of acceptable and unacceptable recognition of belonging from their dominating privileged position. The marginalised groups are

constantly asked to prove the worth of their personhood in terms of their intelligence, cultural expressions, behaviour, and professional practice. In other words, marginal groups are denied the institutional and societal listening of “what they have to say or to do” (p. 57). The proving of worth and denial of listening culture allows privileged groups to regulate power and create systematic institutional and social modes of devaluing and ‘disrespectful treatment’ for the marginalised social groups (p. 58).

In addition, the ‘systematic’ aspect of positional exploitation also links it with Young’s (1990) notion of positional ‘violence’. She considers violence as widespread normalisation of wrong doing and usurpation in creating social structures of positional injustices. According to her violence makes the lives of individuals as precarious and bare against all kinds of threats, and ‘needlessly expends’ their energy in preserving their freedom (p. 62). Coupled with the systematic practice of violence, cultural imperialism creates further demeaning structures of disrespect, stereotyping and aberrance in positioning the marginalised other in society. As a result, she argues that the authentic voices and concrete experiences of marginalised groups are suppressed and made invisible. Young (1990) in this sense goes beyond the recognition politics of fighting misrepresentation. She considers struggle for mere recognition of self-injury a cultural-imperialist trap whose measuring is defined by the dominant recognition structuration. In contrast, Young (1990) argues that the misrecognition politicisation of the marginality demands the social recognition of “human status” that is “capable of activity, full of hope and possibility” (pp. 59-60).

I think the above misrecognition ideas of Charles Taylor, Axel Honneth, and Iris Marion Young are highly important in understanding the misrecognition case of British Pakistani Muslim consciousness. These authors have rejected groupness invoked through mobilisation of religion. I see it as unfair because I believe that all groups have the right to register peaceful and political struggle. Furthermore, other misrecognition theorists have mobilised race in its dynamic sense creating an epistemic niche in articulating misrecognition of ethno-religious diversities (Meer et al., 2012). Below, I discuss some of Parekh’s ideas of moral pluralism in situating the misrecognition of non-European moral diversities in Western multicultural societies. This helps me to further displace the western notion of individuality and groupness in terms of what is normatively acceptable and unacceptable.

## 5.5 Parekh's misrecognition as 'moral monism'

Parekh sees the Western European moral philosophy scene as a case of "moral monism" (Parekh, 1996). By this, he means that historically European moral philosophy has not engaged with the non-European and non-Christian moral diversities, rather, it tried to answer the questions of diversity from the position of European naturalist, classical universalism, expressionist and rationalist universalism (Mahmood, forthcoming). According to Parekh (1996), the European naturalism emphasised the "uniformity of human nature" (p. 130) and considered that societies were internally homogenous and "morally self-contained" (p. 119). He further argues that the European romantic expressionist (ERE) moral philosophy considered "diversity of ways of life" as a sustaining condition for "human creativity" (p. 118); but the ERE view rejected pluralism by stating that the admittance of internal moral plurality "conflicted with its cultural integrity" (p. 126).

Similarly, the European project of classical liberalism emphasised the need of observing secularity and universalism in reaching the enlightenment practices of reasonableness, freedom and equality. According to Parekh, all classical liberals remained grounded within the Christian, nationalistic, superior/inferior frameworks of interpreting the principles of liberalism (Parekh, 1996; p. 122). Historically, then the practice of liberal moral monism manifested in missionary projects of colonialism for the Global South; while it practised deficit and reduced modes of identity formation and belonging for ethnic minorities and non-Christian diasporas in the European centres (Parekh, 1995). According to Parekh (1996), later versions of contemporary liberalism in the guise of cultural neutrality are still hegemonic and exclusive:

*liberalism is both a specific vision of the good life and the arbiter of all others, both a moral currency and the measure of all others, both a player and an umpire, and is open to the charge at best of circularity and at worst of bad faith (p. 124).*

Parekh (1996; 2006b) argues that the plural socialisation, critical moral identity formation and democratic belonging demands multicultural awareness of liberalism. This requires eliminating five-dimensional misrecognition in the form of moral monism:

*Given these assumptions, we are well on the way to moral monism. (I) implies that the good is the same for all human beings. (II) implies that human differences ultimately do not matter, and that at best they determine*

*how much good is realised by different human beings and in what form but neither its nature nor its content. (III) implies that the good is invariant and unaffected by cultural differences. Cultures are seen as so many different and ultimately contingent expressions of the universally common human nature, and devoid of an independent role in shaping it. (IV) implies that it is within our power to discover the true and full nature of man, and (V) that the good is objective in nature and can be determined independently of what specific human beings happen to think and desire (Parekh, 1996; p. 132).*

According to Parekh (2006b), “universality” and “particularity”, solidarity-difference dilemma about identity and belonging formation can be resolved by considering three interplays of difference and moral pluralism. Firstly, by considering that our sense of common humanity is interpreted from unique cultural positions. In this regard, Parekh argues “human beings are culturally embedded” (p. 336). Cultural embeddedness allows individuals to live the particularities of humanity within specific resourcefulness. He says that individuals are not “determined by their culture” but are “deeply shaped by it” (Parekh, 2006b; p. 336).

Secondly, particular cultural and moral conceptions are “preferred” ways of the good life for its members but each culture or moral vision “realizes limited range of human capacities”. Therefore, it needs other cultures and moral insights to “expand its intellectual and moral horizon” (p. 336).

Thirdly, Parekh (2006b) argues that all cultures are “internally plural”. He says that, this is even true of traditional and primitive cultures. The internal plurality does not mean that cultures and moral visions lack “coherence”, but what it really means is that, cultures and their performance is “porous” and is subject to internal and external diversity influences (p. 337). This leads Parekh (2006) to register the counter ‘moral monism’ normativity to what he calls a “multicultural perspective”:

*Multicultural perspective is composed of the creative interplay of these three complementary insights, namely the cultural embeddedness of human beings, the inescapability and desirability of cultural diversity and inter-cultural dialogue and the internal plurality of each culture (p. 338).*

Misrecognition in the Parekhian sense can be interpreted as the non-celebration of a “multicultural perspective”. It is then, the imposition of ‘moral monism’ and exclusivism that decreases and suppresses the possibilities for self to realise its moral, cultural, social and political potential in its cultural and cross-cultural embeddedness (Parekh, 2006b).

## 5.6 Fanon's misrecognition as non-existentialism and unequal doubleness

Focusing on misrecognition in the postcolonial domain; Fanon's ideas on existential doubleness and humanism are extremely important. According to Fanon (2008), individuals and races have to be existentially equal in relation to each other before having any meaningful conversation on cross-cultural dialogue and in realising inter-subjective personhood. In Fanon's emancipatory project; humanism and equality are the basic conditions without which true self-consciousness cannot be established. So, the existential doubleness requires a Black person to recognise his/her humanity and freedom consciously and then demand relational equality with the White co-participant in the World (Bhabha, 2003; Bell, 2010; Gilroy, 2010). Fanon considers non-relational and deterministic human relations as 'sealed' and 'narcissistic':

*And there one lies body to body with one's blackness or one's whiteness, in full narcissistic cry, each sealed into his own peculiarity—with, it is true, now and then a flash or so, but these are threatened at their source (Fanon, 2008; p. 31).*

In the above cited quote, Fanon is saying that Black/White binary is the vey product of fear and control fantasy in denying each other's human status. The non-relational misrecognition spaces of the self then orchestrate double nature of oppression i.e., keeping them alienated and at the same time turning both as enemies and sub-humans. Fanon's position is different from Hegel in resolving the misrecognition relational impasse. He does not consider that any meaningful cross-cultural interaction is possible in the 'Master-Slave' denigration. According to him recognition transcendence for existential self can never occur in racial hierarchising:

*As long as the black man is among his own, he will have no occasion, except in minor internal conflicts, to experience his being through others. There is of course the moment of "being for others," of which Hegel speaks, but every ontology is made unattainable in a colonized and civilized society (Fanon, 2008; p. 82).*

To resist this racial hierarchising, Fanon believes that marginal must seek existential doubleness i.e., "for not only must the black man be black; he must be black in relation to the white man" (Fanon, 2008; p. 82). In other places, Fanon while defending self-existentialism goes to the extent of temporarily maintaining hard resistance identity stance against aggressive assimilation. The theorists on

Fanon studies (Spivak, 2006; Eide, 2010; Nielsen, 2013) have interpreted this Fanonian tendency as ‘strategic essentialism’:

*The very concept of strategic essentialism – which, by the way, even Spivak herself disputes – is a path that has been and continues to be explored as a minority strategy for influencing mainstream society. As I see it, strategic essentialism in this sense entails that members of groups, while being highly differentiated internally, may engage in an essentializing and to some extent a standardizing of their public image, thus advancing their group identity in a simplified, collectivized way to achieve certain objectives (Eide, 2010; p. 76).*

In other words, Fanon is trying to say that for an individual to form meaningful personhood; he/she must feel the worth of their political, cultural and historical embeddedness and its critical moral awareness to choose action. Fanon devises the way out of this misrecognition impasse by stating that existential doubleness can only exist if equality and humanity is pre-acknowledged through the feelings of love and empathy:

*The Negro is not. Any more than the white man. Both must turn their backs on the inhuman voices which were those of their respective ancestors in order that authentic communication be possible. Before it can adopt a positive voice, freedom requires an effort at disalienation...Superiority? Inferiority? Why not the quite simple attempt to touch the other, to feel the other, to explain the other to myself? Was my freedom not given to me then in order to build the world of the You? At the conclusion of this study, I want the world to recognize, with me, the open door of every consciousness (Fanon, 2008; pp. 180-81).*

Thus, misrecognition in the Fanonian sense can be interpreted as the denial of humanism, existentialism and equality in interpreting individualism, intersubjectivity and racial justice in the world.

## **5.7 Du Bois’ misrecognition as denial of integrative double consciousness**

Du Bois (2006) like Fanon, is of the view that there can be no true being by ‘looking at oneself through the eyes of other’. Similarly, Du Bois echoes Fanon in arguing that accepting degraded sense of racial inferiority creates imperial structuration at the psychic level; that leaves little room for marginal consciousness to bring any cultural originality and creative cultural artifice to the world (Black, 2007). However, Du Bois more succinctly elaborates the hybridity positioning of the self (doubleness) to break the misrecognition trap of self-narcissism (Mahmood, forthcoming). He argues that true

self-consciousness cannot be attained by being trapped within one's cultural perspective, remaining in an "injured consciousness" state (Meer, 2011), and by holding an alienated "twoness"; that forces the oppressor/oppressed to either seek control or perform revenge and pity. Furthermore, in comparison to Fanon, Du Bois more explicitly states the structural and epistemic forms of misrecognition entailed in the racialising processes of "veiling" and suppressing self-esteem; to which he calls the negation of "second gifted sight".

Below, I briefly touch each of the above mentioned Du Bois' ideas through which misrecognition enunciation can be inferred from his discussed works.

### 5.7.1 Misrecognition as racialised "veiling" and "twoness" structuration

Du Bois (2006) in describing the processes of alienated 'twoness' develops the critique of racialised American history of the Black African-Americans. He questions the racial hierarchising within a society that makes African-Americans like him as an "outcast and a stranger" in their "own house" (p. 8). For Du Bois, this sense of rejection and aberrance of 'double' location of the self creates racialised boundary making (p. 09). According to him, the racialised boundary making operates at psychological-social and political-economic levels. Du Bois calls this boundary making process as racialising 'Veiling':

*Today it makes little difference to Atlanta, to the South, what the Negro thinks or dreams or wills. In the soul-life of the land he is today, and naturally will long remain, unthought of, half forgotten; and yet when he does come to think and will and do for himself, —and let no man dream that day will never come, —then the part he plays will not be one of sudden learning, but words and thoughts he has been taught to lisp in his race-childhood. Today the ferment of his striving toward self-realization is to the strife of the white world like **a wheel within a wheel**: beyond the Veil are smaller but like problems of ideals, of leaders and the led, of serfdom, of poverty, of order and subordination, and, through all, the Veil of Race (Du Bois, 2006; p. 61 bold are mine).*

In the above cited passage; Du Bois discusses the racialised experiences of African-Americans under the process of veiling. On the one hand, Du Bois can be interpreted saying that racialised veiling creates psychological-social sense of misrecognition that reduces self-formation to its non-sentient, non-creative, and experientially overlooked modes of existence. On the other hand, he is suggesting that racialised 'veiling' is a process of misrecognition that entails continued neglect of socio-structural and economic conditions of marginal people:

*I have called my tiny community a world, and so its isolation made it; and yet there was among us but a half-awakened common consciousness, sprung from common joy and grief, at burial, birth, or wedding; from a common hardship in poverty, poor land, and low wages; and, above all, from the sight of the Veil that hung between us and Opportunity (Du Bois, 2006; p. 53).*

It is a 'wheel within a wheel' not only because marginalisation of minorities is a vicious circle under the dominant operations of power; but because oppressed/oppressor veiling formation manifests through consciousness states of either trapped existence or through the projection of self-narcissism. Meer's interpretation of Du Boisian misrecognition sense of 'veiling' is relevant here:

*Du Bois' veil might then best be described as a one way mirror, with the minority seeing the majority through the glass, whilst the latter sees only their own reflection (of mastery or dominance) as the former remain hidden behind the mirror (Meer, 2011; p. 55).*

According to Du Bois the processes of racialising 'veiling' create cognitive, affective, cultural, political and economic frameworks of exclusivism and 'twoness' structuration. This mean that marginal people with double histories have to measure their integration from the perspectives of racially dominant groups in society. According to Du Bois, the process of living up to either African or American impulses of 'twoness'; the belonging of Black person becomes both a site of 'contempt and pity'; and his/her struggle for self-consciousness becomes meaningless 'warring' of 'twoness' both internally and externally:

*It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness, —an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder (Du Bois, 2006; p. 09).*

The processes of racial assimilation and the state of 'unreconciled' double consciousness leads to racialising and objectifying states of aggression, proetst and injured existence. All this means is, that personal and social inter-subjectivity in a society has not reached the political level of ethically integerating multiplicity that is necessary to tear down internal and social 'twoness'. In the process of bringing down 'twoness'; the oppressed and aggressor become part of more inclusive humanity by reaching synthesised states of politically enhanced reconciling; which gives way to

more peculiar and creative sense of social solidarity (Bruce, 1992; Gilroy, 1993; Meer, 2011). Du Bois calls this process as a sense of integrated doubleness where both minorities and majorities enter hybridity of spiritual striving, where each one has something to offer the other, without being assimilated and deprived of particular cultural resourcefulness. Quoting Du Bois at length on integrative double consciousness would be more useful here:

*The history of the American Negro is the history of this strife,—this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face. This, then, is the end of his striving: to be a co-worker in the kingdom of culture, to escape both death and isolation, to husband and use his best powers and his latent genius (Du Bois, 2006; p. 09).*

For Du Bois, the yearnings of being Black African and American are sung in the integrated and simultaneous unity of doubleness. The purpose of which is not to create additive double identity; but to create existential, reflexive and integrated spaces of the self, what Gilroy (1993) calls the conception of plural identities through understanding the metaphor of “roots and routes”. Meer’s (2010; 2012) more recent improvisation of integrated double as “dynamic” double is also relevant here. Meer argues that double consciousness is dynamic when it performs its existential hybridity; it then sociologically situates its conception of identities. Furthermore, it does so in a manner that is sociologically pragmatic, reasonable and critical in fusing traditions, modernity, political and social interlocutions of its identity. In this dynamic way, neither the sense of cultural tradition and pain are sacrificed in articulating modernity nor the line of sociological reasonableness and moral plurality are lost in articulating the culture (Meer 2010).

### **5.7.2 Misrecognition as an epistemic ‘veiling’ and the negation of ‘second gifted sight’ of the self**

According to some theorists, Du Bois’ metaphor of ‘veiling’ is useful in understanding the racialised processes of experience categorisation and disengaged knowledge

production (Back and Tate, 2015; Morris, 2015). This means that Du Bois' misrecognition project challenged the segregated sense of Western sociologies which historically neglected and silenced the contribution of Black sociologies. In this Du Boisian sense, the dominant mode of Western construction of sociological categories never fairly accounted the spaces of self-formation and belonging of the diasporic people of the Global South (Back & Tait; 2015; Morris, 2015). According to Du Bois, the racialised construction of sociological knowledge eugenically conceived the exclusion of the less powerful, and put the burden of 'proving' the belonging on marginal people:

*The silently growing assumption of this age is that the probation of races is past, and that the backward races of today are of proven inefficiency and not worth the saving...A thousand years ago such an assumption, easily possible, would have made it difficult for the Teuton to prove his right to life (Du Bois, 2006; p. 187).*

In the above cited quote, Du Bois brings to the forefront the epistemic nature of misrecognition. In the epistemic misrecognition space, Du Bois can be interpreted talking about racialising framework that projects dominant majority's achievements and pain as part of a national story, while historically suppressing and rejecting marginal people's toil, endurance and inspiration. In contrast, Du Bois argues that position of marginality in society brings 'gifted second sight' that majorities lack. So, marginal perspectives, for example, on experiences of racism and exclusions can greatly help society to think about wider inclusion for all strata of society (Du Bois, 2006; pp. 9 & 187-188). This is more clearly stated by Du Bois' recognition desire in talking about Afro-Americans' gifted contribution to wider American society:

*Your country? How came it yours? Before the Pilgrims landed we were here. Here we have brought our **three gifts and mingled them with yours**: a gift of story and song—soft, stirring melody in an ill harmonized and unmelodious land; the gift of sweat and brawn to beat back the wilderness, conquer the soil, and lay the foundations of this vast economic empire two hundred years earlier than your weak hands could have done it; the third, a gift of the Spirit... Nor has our gift of the Spirit been merely passive. Actively we have woven ourselves with the very warp and woof of this nation (Du Bois, 2006; p. 188; bold are mine).*

Du Bois in the above cited passage is counter performing the sense of epistemic 'veiling'. He is advancing the emancipatory and creative potential of 'gifted second

sight' from his position of Afro-American integrated doubleness. Du Bois highlights the creative energies of Afro-Americans in building America, which according to him remains unsung in the dominant American historiography of pain and achievement. He goes further in rhetorically articulating synthesis of majorities' and minorities' pain and aspirations. Du Bois in this sense makes the case that integrated sense of doubleness is a source of dialectic and synthesis with mainstream and marginalised histories (*three gifts and mingled them with yours*). The sense of mingling of gifts helps to lift the racialising veil, but also helps in realising emancipatory sense of identities, agency, and belonging for all social groups in sense of solidarity.

In the Du Boisian sense, we can understand misrecognition as the twoness structuration of the societies, socio-economic, institutional and epistemic enactment of the racialising veiling processes. It then results in the suppression and rejection of existential, political, creative and integrated plural forms of self-consciousness.

## **5.8 Said's misrecognition as denial of cosmopolitan double consciousness**

Moving beyond Fanon and Du Bois, Edward Said discusses misrecognition in terms of denial of cosmopolitan sense of self making (Mahmood, forthcoming). I argue that misrecognition denial of cosmopolitan double consciousness can be implied from Said's works by referring to his three main ideas from his works i.e., 'Orientalism', 'Cultural imperialism', and lack of 'humanism and democratic criticism'.

Below, I briefly discuss each of the above ideological formations to highlight Said's misrecognition theoretical project that is relevant to my thesis. Said's invocation of above three ideas can be approached from many angles; however, I discuss these from the reference point of counter misrecognition pedagogy of cosmopolitan double consciousness.

### **5.8.1 Misrecognition as 'orientalism' and 'cultural imperialism'**

The ideas of Orientalism and cultural imperialism permeate in Said's works. Said refers to Orientalism as "latent and manifest" structures of racisms at the levels of theories, policies and practice, through which the West continues to subjugate, understand and disseminate the people, cultures and histories of the Global South (Said, 1977; pp. 186-207). According to Said (1977), such theories, policies and practices construct civilisations, cultures and races in terms of "opposites and Others" (p. 332). The

misrecognition in the form of Orientalist binary discourse historically constructed the people of the Global South, their experiences, histories, cultures and intellectual possessions as fantastically sensuous, morally aberrant, culturally monolith, intellectually shallow and worthless. The orientalist discourse in its “manifest” form actively mobilised these demeaning images in the Western social psyche, policy and practice frameworks. In its “latent” form of Orientalism, the Orient existed as unconscious fantasy of demeaning images for dominant Western thought and pleasure (Said, 1977). This meant that systems of past representations with new innuendos could be instantly invoked, which in Rizvi and Lingard’s (2006) interpretation can be called the racialising process of “supine malleability” (p. 296). In other words, Orientalism can be interpreted as a misrecognition imagined space of ‘Othering’ to which Said calls the processes of ‘imagined geography’:

*But what specially interests me is the hold of both memory and geography on the desire for conquest and domination. Two of my books, Orientalism and Culture and Imperialism, are based not only on the notion of what I call imaginative geography—the invention and construction of a geographical space called the Orient, for instance, with scant attention paid to the actuality of the geography and its inhabitants—but also on the mapping, conquest, and annexation of territory both in what Conrad called the dark places of the earth and in its most densely inhabited and lived-in places, like India or Palestine (Said, 2000; p. 181).*

In the above cited quote, Said is pointing to the process of misrecognition where the actual experiences, memories and homing sense of marginal people are made epistemically dispossessed and as an absent present. In Said’s view, ‘imagined’ discourse not only writes off, suppresses or re-writes marginal experiences, but exerts the dominant cultural imperialist power “to narrate, or to block other narratives from forming and emerging” (Said, 1994a; p. xiii). According to him, cultural imperialism (CI) produces and reproduces the binary construction of identities and belonging that establishes civilisations, cultures as fixed, determined, “opposites and others”. Said develops this counter misrecognition theme in rejecting the processes of CI in relation to the construction of civilisation divide, essence based and mono-cultural understanding of cultures:

*I argued in Culture and Imperialism, that cultures and civilizations are so interrelated and interdependent as to beggar any unitary or simply delineated description of their individuality....And this was one of the implied messages of Orientalism, that any attempt to force cultures and*

*peoples into separate and distinct breeds or essences exposes not only the misrepresentations and falsifications that ensue, but also the way in which understanding is complicit with the power to produce such things as the "Orient" or the "West."* (Said, 1995; pp. 348-349).

In the above cited quote, Said points out that civilisations need to be seen as inherently plural and in connection with each other. According to him, cultural imperialism acts as dominating Western “cultural forms” that create privileged but obscure, binary, “totalising”, and exploitative “structures of attitude and reference” (Said, 1994a; pp. 51-61).

He argues that “historically, every society has its others”; however, the point is whether the others are asked to make sense of their personhood in a de-humanised and ‘homogenous’ manner, or the majorities accept its others in their equal and overlapping existence with them (Said, 1994b; p. 10). According to him, the processes of constructing clash of civilisations, cultural essentialism of identities, ethnocentric nationalism are enmeshed in Oriental and Cultural imperialist discourses. These can be reversed by re-imagining cosmopolitan flows of identities. He says that the cosmopolitan flow of identities requires civilisations, histories and cultures to do active “lending”, “borrowing” and perform hybridities (Said, 1994a; p. 217). At a more personal political level; Said stretches cosmopolitanism in conjunction with the Du Boisian sense of doubleness:

*Now let me speak personally and even politically if I may. Like so many others, I belong to more than one world. I am a Palestinian Arab, and I am also an American. This affords me an odd, not to say grotesque, double perspective. In addition, I am of course an academic. None of these identities is watertight; each influences and plays upon the other... It should be obvious that I cannot identify at all with the triumphalism of one identity because the loss and deprivation of the others are so much more urgent to me* (Said, 1994b; p. 11).

In the above cited quote, Said is talking along double axis of cosmopolitan recognition. At one axis, he performs his personhood within cosmopolitan political doubleness along the situated belonging of his Palestinian, American, Arab and academic positions. At the second axis, he suggests that cultural-political personhood only makes transformative sense, if it is non-chauvinistic and performs its double identity position in a culturally porous and permeable way.

Below, I highlight that Said also implies misrecognition themes through his writings on

the topic of ‘Humanism and democratic criticism’ pertaining to his cosmopolitan identity vision. These ideas help me to further enrich my misrecognition toolkit to situate the misrecognition problem framing of identities, agency and belonging of British Pakistani Muslim consciousness.

### **5.8.2 Misrecognition as denial of ‘critical humanism’ and ‘democratic critique’**

The misrecognition implication of denial of critical humanism and democratic critique are forcefully stated by Said in his book ‘Covering Islam’ and his last book ‘Humanism and democratic criticism’ (Said, 1997; 2004). In these two works, Edward Said demystifies the wrongs of the oppressive critique and the non-observance of the practice of critical humanism.

He argues that critical humanism and democratic critique are essential tenets of the cosmopolitan sense of identities and belonging. He considers humanism as a critical secular value, attitude and practice that embraces the progressive moral and agential plurality of all persons, classes, cultures, races and religions to build the democratic and open access social world (Said, 2004). According to Rizvi and Lingard (2006), Said distinguishes critical humanism from classical enlightenment humanism “framework” which he thought was “responsible for racism, sexism, and Western imperialism” (p.303). Said, on the other hand, envisaged critical humanism as a cosmopolitan reflective and reflexive identities formation “process of unending disclosure, discovery, self-criticism and liberation” (Said, 2004; p. 22). Said links the processes of democratic humanism with that of democratic and participatory belonging. By doing so, Said further explains the fruits of humanism and democratic criticism in reversing the misrecognition processes of exclusion, withdrawal, misreadings and misinterpretation:

*For there is, in fact, no contradiction at all between the practice of humanism and the practice of participatory citizenship. Humanism is not about withdrawal and exclusion. Quite the reverse: its purpose is to make more things available to critical scrutiny as the product of human labor, human energies for the emancipation and enlightenment, and, just as importantly, human misreadings and misinterpretations of the collective past and present (Said, 2004; p. 22).*

Said (1997; 2004) thinks that critical humanism cannot function in the environment of non-democratic critique. According to him, non-democratic critique creates distanced, alienated, essentialised, parochial, disrespectful and cold understanding of people,

cultures and their histories. He further argues that non-democratic mode of critique not only produces “distortions and misrepresentation” of cultural and cross-cultural communications, and practices; but such an epistemic mode neither seeks “a genuine desire to understand nor a willingness to listen and see what there is to see and listen to” about people and their culture to whom its wants to address (Said, 1997; p. xlvii).

In the light of the above discussion, misrecognition in Said’ works can also be interpreted as modes of racialised categorising, disaffection and exclusion at conscious and sub-consciousness levels in theory, policy and practice. In other words, Said points to misrecognition accounting that is built on orientalist and cultural imperialist discourses about clash of civilisations, narrow and mono-cultural sense of civic orientation; hegemonic epistemic modes of denying, misinterpreting, misreading of marginal experiences, suppressing and blocking of their counter narratives (Said, 1994a). It is about epistemic modes and social practices of distortions, essentialising and superficial learning that impair possibilities of genuine learning, influencing and warmly critiquing the others (Said, 2004). Misrecognition in Said’s works is about the unequal relations of power and knowledge that determine, produce and reproduce the racial-cultural hierarchy of values, worth and worthlessness in terms of creating privileged and un-privileged structures of knowledge, experiences, political expressions and stance making in the world (Said, 1977; 1997).

### **5.9 Bhabha’s misrecognition as denial of liminal double consciousness**

Homi Bhabha’s ideas on identity denial in its hyphen-liminal, ambivalent and creative mimicry articulation modes are particularly useful in further enriching misrecognition theory. Bhabha’s hybridity politics of self-consciousness in many ways echoes Fanon, Du Bois and Said’s ideas. Infact Bhabha’s seminal work, *‘The location of culture’* is through and through engagement with the above three authors. For example, in the last chapter of his book, he profoundly engages with the ideas of the above authors in advancing his argument on hybridity theory (Bhabha, 1994; pp. 338-367).

Some of Bhabha’s ideas speak misrecognition as a direct reference of discussion, as I will show later (please see section, 5.9.1). Therefore, I situate Bhabha’s ideas to further strengthen my misrecognition argument.

Below, I discuss my understanding of misrecognition from Bhabha in two ideological formations i.e.; denial of hyphen-liminal and third spaces, and denial of creative mimicry spaces for the politicised formation of identity, agency and belonging.

### **5.9.1 Misrecognition as denial of liminal, hyphen and third spaces**

Bhabha (1994) argues for the possibilities of political subject in its hybridity positions of situated difference, dislocation and its hyphenated relocation. According to Bhabha, the non-reflexive condition of socio-psychological splitting of personal and social identities is produced through the articulation of determined nature of political spaces (Bhabha, 1992). The condition of “imposed hierarchy”, and fixedness, he argues, refuse the political subject to perform its political emancipation in spaces of dynamic cultural situatedness, “transit” and beyondness (Bhabha, 1994; pp. 1-5). Bhabha (1994) while interpreting Fanon, reminds us that the processes of non-hybrid, non-transit and degrading assimilation create misrecognition split structures in the form of ‘social and psychic alienation’. He argues that these assimilative processes perpetually normalise the uncivil and inhumane practices in societies, and cast the marginal others as aliens and aberrant:

*Forms of social and psychic alienation and aggression – madness, self-hate, violence – can never be acknowledged as determinate and constitutive conditions of civil authority, or as the ambivalent effects of the social instinct itself. They are always explained away as alien presences, occlusions of historical progress, the ultimate misrecognition of Man (Bhabha, 1994; p. 62).*

According to Bhabha (1994), misrecognition in the form of fixedness, aberrance and normalisation is a vicious trap. He argues that the trap can be broken when the political subject enunciates the difference of oneself and the other in the ‘in between’, and ‘liminal’ space of being and becoming:

*The stairwell is a liminal space, in-between the designations of identity, becomes the process of symbolic interaction, the connective tissue that constructs the difference between upper and lower, black and White. The hither and thither of the stairwell, the temporal movement and passage that it allows, prevents identities at either end of it settling into primordial polarities. This interstitial passage between fixed identifications open up the possibility of cultural hybridity that entertains difference without an assumed or imposed hierarchy (Bhabha, 1994; p. 5).*

The articulation of difference in liminal spaces for Bhabha performs self-aware politicisation of the hybrid subject that consciously seeks intercultural connection,

dismantles racial divide, and performs cultural unsettling (Bhabha, 1996). In other words, Bhabha's liminality can be interpreted as a counter misrecognition performance to re-imagine time and space to its dynamic, inclusive and plural flows (Bhabha, 1990). In this sense, the identity and belonging formation desire is revealed in the 'intervening' and 'beyond' spaces of hybrid struggle:

*Being in the 'beyond', then, is to inhabit an intervening space as any dictionary will tell you. But to dwell 'in the beyond' is also, to be part of revisionary time, a return to the present to re-describe our cultural contemporaneity; to re-inscribe our human, historic commonality; to touch the future on the hither side (Bhabha,1994; p. 10).*

According to Bhabha "revisionary time" is the hyphenated process and the signification of the "third space" (Bhabha,1994; p. 53). What it really means is, that cultural and personal identities are not simply re-inscribed like "mirror of representation" (p. 248), nor like a free floating cosmopolitan glacial drift; but are performed in continuities and discontinuities, linked and relinked politicisation of the self. In the above dislocation and relocation processes of self-formation, persons become "increasingly aware", of "the construction of culture and the invention of tradition" (Bhabha,1994; p. 248). In the next section, I discuss how Bhabha's ideas on imposed mimicry and denial of creative mimicry spaces can be understood as misrecognition racialisation of the self.

### **5.9.2 Misrecognition as an 'imposed mimicry' and denial of creative mimicry**

According to Bhabha post-Enlightenment colonial discourse has exerted its racialising power "through the figures of farce" (Bhabha,1994; p. 122). By this, he means that colonial and post-colonial structures of power maintain binary construction of racial difference through the elusive signification processes in absencing the presence of the marginal other. In other words, Bhabha talks about assimilation strategy that asks the colonial subject to emulate the disciplined space of European "post enlightenment civility". The marginal people are asked to reform their culture by way of mimicking to get their "legitimate" civic status in the measuring of the coloniser (Bhabha,1994; p. 123). Bhabha (1984) calls this as imposed "mimicry" process of colonial and post-colonial signification, which acknowledges the "partial", "incomplete" and "virtual" presence of the colonial other; but denies them their humanity, political status, moral and cultural agency (Bhabha Homi, 1994; p. 123). According to Bhabha, the imposed

form of mimicry works like Foucauldian governmentality; the purpose of which is to exert imperial discipline, appropriation and control of the post-colonial subject:

*The colonial mimicry is the desire for a reformed, recognisable Other, as subject of difference that is almost the same, but not quite...Mimicry is thus the sign of double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the Other as it visualizes power. Mimicry is also the sign of the inappropriate, however, a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an immanent threat to both 'normalized' knowledges and disciplinary powers (Bhabha,1994; pp. 122-123).*

In the above quote, Bhabha is suggesting that the colonial effort to erase difference produces surplus racialising difference. The project of civilising in the reforming of 'recognisable other' produces misrecognition structures of hegemonic appropriation, aberrance and surveillance. In other words, Bhabha is saying that the marginal subject is racially appropriated by declaring him/her as 'almost the same, but not quite'. Bhabha (1994) calls the purpose of this dislocated racialising where "mimicry is at once resemblance and menace" (p. 123). According to Bhabha (1994), the sense of surveillance is elusively situated inside the consciousness of the marginal subject. In this respect, the continued asking of mimic assimilation enforces discipline but displaced appropriation of racialised Other, in such a way, as to continually move for him/her the boundaries of "recognisable other" (Bhabha,1994; pp. 122-130).

Bhabha argues that such displaced and ambivalent process of mimic othering requires the political subject to perform the reverse in the form of 'uncanny difference' or creative mimicry (Bhabha,1994; p.131). It requires the political subject to creatively internalise its double position of difference. So, the political subject should transform the pejorative 'not quite the same' in the reclaiming sense of situating doubleness where he she does not perform the trap of "less than one and double" (Bhabha, 1994; p. 98).

According to Bhabha (1994), the doubleness in the creative mimicry mode is not performed in its demeaning and reduced sense, but in its displaced, relocated "uncanny" politicisation of the self (p.149). In this regard, the political subject reclaims its pejoratively mimicked multiple selves in a transformed way; and existentially situates its politicisation in breaking the racialised divide, reforms itself from the critical double inner eye and contributes from the positions of inter-culturality. Bhabha (1994) calls

this process of creative mimicry as “liminal point of ideological displacement” that turns “the differentiated spatial boundary, the 'outside', into the authenticating 'inward' time of Tradition”. But at the same time, turns “contentious internal liminality”- “a place from which to speak both of, and as, the minority, the exilic, the marginal and the emergent” (Bhabha, 1994; p. 149).

So, for Bhabha, misrecognition can be interpreted as the inventory of a racialising process of socio-psychological splitting that orchestrate imposed mimicry in producing racialised structure of values manifesting moral aberrance, racialised surplus appropriation and surveillance of the marginal other. On a more global level of misrecognition theorisation; Bhabha is talking about the denial of self-formation spaces of hyphen, liminality, thirdness and creative mimicry for political subjects to articulate identities, agency and belonging.

### **5.10 Conclusion: Gaps in theory and relevance to the study**

In this chapter, I have delineated the misrecognition perspective on the phenomenon of identities, agency and belonging. In the light of above discussion, I argue that misrecognition perspectival understanding of identities is not merely based on the misrepresentation and non-recognition effects of identities and agency formation. I argue that misrecognition theoretical domain maps broader landscape that manifests exilic conditions of disaffection, moral monism, systematic suppression and erasure of marginal voices and their creative expressions. I further argue that misrecognition is an essentialising ‘reference of attitude’ that generates racialising hierarchies of dignity, respect, worth, self-esteem and belonging. It is an oppressive episteme that generates colonising knowledge, feeling and experiential structures of racialised veiling.

Also, in this chapter, I have highlighted that misrecognition operates in the form of twoness structuration, imposed mimicry, determinacy, binary and totalising construction, cold and reifying understanding of people, cultures and civilisations. I have argued that misrecognition instrumentalism is the racialised ‘governmentality’- that produces and reproduces psycho-social split structures, objectification, non-existentialism, bordering and surveillance.

Moreover, I have emphasised in this chapter, that misrecognition can be understood as a racialising socio-economic and institutional operationalisation that produces and relays hierarchies of privileges/un-privileges, respectabilities, normalisation/aberrance of

image, values and cognition. It is in this perspectival landscape, that I foreshadow the critical misrecognition case of British Pakistani Muslim consciousness.

I claim that I have synthesised misrecognition threads from multicultural domain (Taylor, Honneth, Young and Parekh) and postcolonial (Fanon, Du Bois, Said and Bhabha) tradition. Previous misrecognition theoretical studies have discussed some of the above philosophers but have not performed the synthesis to this level (Thompson and Yar, 2011; Martineau et al., 2012). For example, I have not only revisited some of the earlier misrecognition formulations, but I have further included Homi Bhabha's and Edward Said's ideas on hybridity in the misrecognition theory. I think by meaningfully enhancing the misrecognition theoretical toolkit; I have given greater depth to misrecognition theory. Some leading theorists of the misrecognition field continue to emphasise that despite misrecognition theory's huge emancipatory potential, it remains less explored and less applied (Thompson and Yar, 2011; Meer et al., 2012).

Furthermore, in educational research, misrecognition theoretical insights are only confined to Bourdieu (Thomson, 2014). I have not included misrecognition perspectives from Bourdieusian tradition. Firstly, the relevance of Bourdieu in terms of his contribution to the theorisation of structure and agency was also present in the above proposed traditions. Secondly, though Bourdieu's misrecognition concept is less theorised in educational research (Thomson, 2005; 2014), but his treatment of religion is quite reductive where the contemporariness of religious good is not imagined (Dillon, 2001).

Finally, I wanted to keep the misrecognition debate on identities, agency and belonging in tandem with the current gaps in theory in the direction of developing insights towards equality debates around race, ethnicity, conceptualisation of religion and secularism and context oriented performances of subject positioning. Importantly, I argue that misrecognition focus more accurately helps us understand the historical and contemporary problem framing around British Muslim identities as I discussed in chapter 1, 2 & 3. It then normatively positions my critical argument to be tested in the light of my participants' performance in this study (see chapters 7, 8 & 9).

## Chapter 6 : Methodology

### 6.1 Introduction:

In the previous chapters, I have defined the problem premise, research terms and the perspective by which I critically positioned the misrecognition case of British Pakistani Muslim identities, agency and belonging in educational and social contexts. The purpose of this chapter is to explain the ontological and epistemological considerations in testing the above critical research proposition. In doing so, I explain the ontologies and epistemology that help me explain the ‘what I know’, ‘how I know’ and ‘why I know’ about the above problem phenomenon (Patton, 2015; p. 72). In practical terms, I explain the being and operationalisation of misrecognition critical knowledge. I critically explain the ontological nature, location and epistemological frameworks, in which and by which, I dialogically position researcher-participants’ voices (I and four adult British Pakistani Muslim teachers) against misrecognition theory. In a broad sense, my articulation of the methodology chapter ties the theoretical, ontological, epistemic and experiential knots of my research argument.

In this chapter, firstly, I explain the case of multi-paradigm in locating the research argument, discussing the nature of linguistic-social reality with which this research has engaged. In doing so, I then provide the ontological template in which research relationships and researcher-participants’ voices are mapped.

In the second part of this chapter, I specifically address the epistemology in terms of ethical power issues and research design decisions. I discuss how these decisions were considered using theoretically informed understanding and ‘working with’ (Cameron et al., 1992) my participants in creating a critical (Cornwall and Jewkes, 1995) and ‘sociable’ research dialogue (Sinha and Back, 2014). I explain, how I gradually developed participatory ethical engagement with my participants in the ‘recognition of listening’ framework (Couldry, 2009; Husband, 2009). In this section, I cover access to the field, introduce my participants, ethnographically report rapport, the first round of data collection, sampling decisions and transcription processes.

In the third part of the chapter, I elaborate my choice of critical case study strategy within its critical ethnographic locus and with its counter-narrative orientation.

In the fourth part of this chapter, I elaborate my rationale for epistemological procedures. I discuss ‘Problem centred Interview’ (Witzel and Reiter, 2012) modality through which I collected my participants’ life histories. I particularly make claim for how I have pushed the notion of ‘problem centred’ interview modality in generating problem driven life history data in its ‘strong emergence’ (Osberg and Biesta, 2007; Osberg et al., 2008) and provocation-projection’ modes (Hadfield and Haw, 2012).

In the fifth part of this chapter, I explain the justification of epistemological choices on theoretically sensitised data reduction and theoretically connected case study presentation. Furthermore, I discuss my choice of doing two levels of narrative analysis i.e. the rhetorical discourse analysis (RDA), and misrecognition theorisation of the data themes. Furthermore, I discuss my application of methodological principles of analytical synthesis and extended theorisation in contending, defending and extending my research argument.

I conclude the chapter by reflecting on the trustworthiness issues of my research argument. I sum up my reflections on the insider issues, research validities and the generalisation question.

## **6.2 Location of research argument and the case for multi-paradigm**

During my PhD process, I have gradually realised that the dominant Western canonised critical ontology only allows certain kind of perspectival pluralism and knowledge positions to be articulated (Scheurich and Young, 1997). Critical researchers working on social justice issues on identities and belonging have noted, that, historically marginal groups have been excluded on the basis of race, gender, ethnicity, social class, queerness and religion. One particular reason, for marginal groups’ exclusion has been the theoretical, ontological and epistemic mono-logicity and denial of “polysemy” (Kincheloe, 2005; pp. 327-328), in conceiving and conducting, the object of inquiry that could articulate difference, complexity, oppression and transformative action about marginal positions. The researchers have then tried to work as “bricoleurs” (Kincheloe, 2001) in situating their “useful theories”, bringing together “diverse philosophical understandings” and “divergent methods of inquiry” (Sikes, 2006b) to conceptualise and “grasp the complexity of research act” (Kincheloe, 2001; p. 1). In this respect, the ontological and epistemological complexity grounding allows researchers to know the potential of their theories in developing radical critique and perform meaningful “re-

description” of power from specific cultural and contextual locations about the dominant social reality (Lingard, 2015).

It is in the above sense of ‘bricoleur’ and its mediation for transformative “bricolage” (Kincheloe, 2005), I situate the misrecognition theoretical case of British Pakistani voices in the stand point interdisciplinary ontologies (critical multiculturalism, post-colonialism, critical hermeneutic). The above bricolage helps me to carve the ontological space for my research argument, in which, I am able to theorise power and ideological functioning of the social construction and counter constructivism of misrecognition social reality on the politicisation of Muslim consciousness in Britain. Below, I briefly discuss the three above mentioned ontological ideas that form the complexity space-place, form and nature of my misrecognition critical research knowledge. Also, I discuss how the above mentioned three ontological ideas inform my view of the being of linguistic social reality which my research engages.

### **6.2.1 Critical multiculturalist and postcolonial situatedness**

Firstly, I consider misrecognition phenomenon of identities, agency and belonging in critical multiculturalist and postcolonial situatedness. By this, I mean that social narrativisation and performance of identities, agency and belonging is ideological-linguistic in character which gets mediated through power relations that are historically and socially-culturally constituted. For example, Goldberg (1994) argues that critical multiculturalist stance seeks in developing radical transformative thinking from the position of heterogeneity, difference and situated resistance in challenging dominant power inscriptions. The critical multiculturalist ontology then provides counter narrativisation re-description space to critique the established and disciplinary forms of social, cultural, political and economic practices of identity formation and belonging; in terms of its practised social meaning, experiences and interpretations (May and Sleeter, 2010). By mobilising critical multiculturalist transformative ontology, I highlight the misrecognition account of difference, context and particularity. I study the negotiation of power relations about my participants’ performance of educational and social contexts in the mediation of their identities, agency and belonging.

In the postcolonial sense, this research has engaged with the subaltern position of British Pakistani Muslim consciousness in the British educational and social contexts.

Spivak (2005) argues that the subaltern is the postcolonial condition of marginality managed by Western dominance and power to inscribe regularities of narrativisation, voice, agency, and value coding (cultural, political & economic) for marginal groups located in the postcolonial metropolis and the Global South (Young, 1991). It then denies these marginal groups, the listening and speaking of alterity, about the negotiations of historical narratives, subjectivity and belonging formation, resistance and struggle about their marginal conditions (Spivak, 2013). The postcolonial ontology then provides the space for transformative critique which in Parkash's (1994) words can be called the "radical rethinking of knowledge and social identities authored and authorised by colonialism and Western domination" (p. 1475).

My research has generated misrecognition cultural, political and economic critique from the position of postcolonial subaltern British Pakistani Muslim position in speaking alterity in the dominant framing of British Muslim identities, agency and belonging in educational and social contexts. In doing so, my research has engaged with transformational postcolonial critique of the dominant sense of historical, cultural-political and economic appropriation of social relations of power. It does this, by exposing "contradictions, ambivalence and gaps" (Prakash, 1994; p. 1488; Bhabha Homi, 1994); in the misrecognition terms to counter position British Pakistani Muslim voice, agency, in value de-coding and liminal re-coding.

### **6.2.2 Critical hermeneutic contextualisation**

Secondly, I consider misrecognition phenomenon of identities, agency and belonging in critical hermeneutic ontological contextualisation. By using critical hermeneutic position, I have engaged with the social reality of British Pakistani Muslim consciousness in its iteratively ideological, meaning making, interpretive and phenomenological performance senses. However, I see that the above senses are mediated through the intersection of power, historicity and embedded cultural-political contexts of meaning making. Steinberg and Kincheloe's (2010) more detailed insights on critical hermeneutic ontology are useful here:

*As critical hermeneutics observes the intersection of power and omnipresent, pre-reflective cultural meanings, a sensitive and rigorous understanding of the socio-educational world begins to take shape. Critical hermeneutics takes the concept of historical contextualization to a new conceptual level, as it specifies the nature of the historicity that helps produce cultural meaning, the consciousness of the researcher, the*

*construction of the research process, and the formation of human subjectivity* (p. 148).

In the critical hermeneutic ontological space, I have then tried to expose of how dominant “cultural messages show and hide” in the framing of British Pakistani Muslim consciousness from the misrecognition perspective. How are counter “ideological, moral views” are performed from British Pakistani Muslim marginality? (Roberge, 2011). How do my participants specify the “nature of the historicity” about the politicisation of their consciousness? What is the relationship of their specificity to misrecognition perspective? What does it tell about “the intersection of power” about their inclusion/exclusion?

Furthermore, I locate the ‘consciousness of the researcher’ and the participatory ‘construction of the research process’ in the hermeneutic “Interpretive Communities” tradition. The seminal work by Stanley Fish (1980b) “The Authority of Interpretive Communities” elaborates that our social communication is based on reference and structures of community interpretations. These interpretations are dependent on social situations as well as positional and historical contexts of individuals located in the specific communities in the social world of existence. He argues that no critical interpretation is possible without positions in the linguistic world, and, no positions are possible without communities in which individuals as readers of social text are located. So, whereas, the social text has variegated meanings in socio-political and historical frames of interpretations with reference to respective communities; however, the reading of the social text is only made interpretive, meaningful and political with reference to the readings of individuals of a particular community (professional, cultural or any other). This however does not mean that individual do not bring their own innovation in critically interpreting the social world, but, it means there is a specific and shared way of reading the problem within a community (Fish, 1980b). It is in this shared way of reading the problem from British Pakistani Muslim teachers’ position, that, I situate the voices of myself and my participants which are in critical dialogue with misrecognition theory.

In the above-mentioned three features of critical ontology, I have framed my object of inquiry, used my misrecognition mode of critique, negotiated ethics and participation in the field, selected my research strategy, and negotiated further participation of my participants by iteratively “trading off” my methods (Patton, 2015) to generate, code

and analyse my participants' data. The epistemic negotiation of ethics, knowledge and power in the fieldwork in this sense is not neutral, uninformed, natural or universal, but, it is theoretical, situated, and collaborative (Carr and Kemmis, 1986).

In the following sections, I discuss how in the negotiation of field work, I dealt with the relations of power, ethics and insider bias in reflexively considering the above re-negotiated theoretical, methodological and ethical choices.

### **6.3 Epistemological axiology - 'recognition of listening' research ethics**

In this section, I discuss the first half of the longitudinal research process of building ethical access, engagement and data gathering with my participants. I first discuss my understanding of the initial 'ambivalence' of the research field in gaining access to potential participants from British Pakistani Muslim background. I then locate my ethical access and engagement journey with my first participant Saima and communicate how I questioned the 'positivist' approach in developing the initial hermeneutic of 'listening researcher' in the field. In my second ethical encounter, I introduce the readers of this thesis to my second participant, Naila. Here, I discuss how my practice of recognition of 'listening' ethics was further enriched by 'sociable and live listening' (see the explication little later, pp. 108-110). In the third and fourth situated ethical hermeneutic engagement, I introduce my male participants, Majid and Raza. Here, I discuss how the performance of theoretical self-reflexivity situated Majid, Raza and my relationships in the domain of 'moral listening' and listening as 'thoughtful' research practice'.

Finally, I argue that from looking back at my fieldwork; it became clear to me that ethical engagement and data gathering processes were not linear. (See the fieldwork map; appendix 6C- see further discussion in section 6.5.6).

#### **6.3.1 Ambivalence, vulnerability, and stigmatised tremors of misrecognition**

After my ethical review application had been approved (See Appendix,6A), I wrote a recruitment message and sent it through email to the contacts that I knew. However, I did not get any answer by May 2013. In the weeks that followed, I got occasional emails stating that they would have liked to be part of the project but feared that research on Muslim communities these days was more about spying, therefore, taking

part in it was felt risky. However, the Muslim vulnerability perception in the field was not random, as I found it later, in approaching other venues. For example, I approached a number of primary, secondary schools and sixth forms, where, there was a considerable number of British Pakistani Muslim staff through the gatekeepers (head teachers) leaving my email should any of their staff be interested taking part. I did not get any reply; again, I received occasional responses through my email from some of the teachers voicing ambivalence. For example, two of my early participants who completed the consent form revised their decision in a week's time choosing not to participate. I started reflecting why this was happening? I started reading similar experiences of researchers who felt increased difficulty of gaining access to research participants from Muslim communities in the aftermath of post 9/11 and 7/7 scenarios (Bolognani, 2007a; Sanghera and Thapar-Björkert, 2008; Ryan et al., 2011). My reflection led me to read further studies on participants' ambivalence in the field. I was beginning to realise that ambivalence in the research field was owing to the hyper-political context in which potential participants' felt "lock down". They, I felt performed their vulnerability from their pre-emptive consideration of consequences to speak in their voice on stigmatised and marginalised identities in the dominant public discourse (Ormond, 2001; Crowley, 2007).

Furthermore, I came to a reflexive understanding that participants perceived me as a researcher who was more worried about his research project timeline than about listening to them. I felt that the potential participants in the field considered, that, there was objectifying politics of Muslim voices where the researchers were more interested in claiming to give voice to Muslim communities and individuals, but were not ethically and democratically accessing the voices. Spivak cited in Giroux (1992; p. 23) argues that listening and ethical accessing is only possible when one learns "the unlearning of one's own privilege. So that, not only one becomes able to listen to that constituency, but one learns to speak in such a way that one will be taken seriously by that other constituency." The 'unlearning of privilege' in actual practice was a much harder task. Firstly, I realised that I was wrong in thinking that my cultural insider position would help me gain quick access to participants. I recognised that cultural insider access to the field does not exist without experiencing "messiness", "muckiness" and "immersion" of the research process (Billo and Hiemstra, 2013; Wellington, 2015). So, mere shooting out emails at potential participants was not only non-serious but an objectifying

research practice. I had to labour in professional and community forums where the potential participants had a chance to see me working before deciding to choose.

### **6.3.2 Moving from hearing to “recognition of listening”**

It is in this regard, I started participating in local community forums, school engagement events, school community project workshops, both, in Bradford and Sheffield to get immersed before accessing my participants. I had been in touch with this forum for over five months that is from June 2014 to October 2014. In these sites, I handed out information sheets (Appendix, 6B), gave a brief oral orientation of the research and what it involved for individuals who expressed interest in the research. It is in such a climate Saima consented in November 2014 (Please see Saima’s brief profile, p. 117). Before the consent, she had observed me working with the multilingual forum, but we did not have any talk regarding research except for brief contact during handing out the research information sheet.

In post access meetings (two) that followed at her workplace, I was least concerned about when the interviews would take place but started becoming more interested in listening to how my participant positioned her interest on confidentiality issues, researcher’s persona, and how she enacts as an agential subject in registering the terms of her voice in the research. I think these discussions with Saima resulted in early rapport, where, she felt that I was trying to initiate “dialogic” ethics as against “predatory” research engagement (Cannella and Lincoln, 2007).

The democratic transparency positioned Saima to act as a participant subject in making changes to ethics, power and knowledge power play of the research field. For example, she suggested that interviews in a noiseless environment were not possible as even when she is in her school office; the pupils and adult learners constantly engage her. Secondly, she considered one 90 minutes’ life history interview too long which did not suit to the timing that she could adjust in her school schedule (See pre-interview theoretical considerations section; 6.5.1). However, this did not mean that I was a passive listener; we debated the modalities of the interview and how it should take place. For example, we agreed that the first interview could be 60 minutes, where, Saima was asked to lead her life story on her significant experiences of identities, agency and belonging. However, we thought it to be a ‘structured conversation’ (Conteh and Toyoshima, 2005); so, the interviewer is actively positioned in the discourse to

theoretically probe and further provoke Saima's emergence on issues of identities, agency and belonging. During that time, Saima started performing my insider identity as a teacher and a parent. We used to have a lot of conversations about school performance, staff rooms and parenting routines.

However, as the first interview took place, I was positioned outsider, as a male, by Saima in the interview discourse. Saima said that she would have preferred for me to have expressed emotions where she talked about the death of her father during the interview. Though, I was moved internally and spoke to her after the interview, however, I felt that I did not act as an empathetic listener in real time, in psychologically helping Saima to safely lay off her emotional baggage (Patton, 2015; p. 457).

Furthermore, she pointed that I did not probe enough on the issue of hijab, and had it been a female researcher, she would have talked more in the current climate. I realised my initial lack of performance as an active researcher- participant and my male opacity about the female gender performance of the data that Saima was talking about.

However, Saima was convinced that I had engaged in stimulating intellectual conversation in co-constructing her life history on the issues of identities, agency and belonging.

In the second interview, we decided to pick up the threads from the previous conversations in order to iteratively construct her life history. In the interview, I was aware of the issues from the first interview; I was more humane and interactionally proactive. So, I was observing 'empathy' and performing active listening of her voice. In Couldry's (2009) words, such an ethical stance can be described as the "recognition of listening". He argues that voice in isolation is not possible. So, letting people merely speak and not affording them the listening makes the voice claim empty. It involves the act of speaking and listening and interactive accounting on the problem which is dialogically 'registered and heard' in 'entanglement':

*So it is important to make clear that by 'voice' here we mean not the simple claim to speak (or the simple act of speaking in one's own name, important, of course, though that is). By 'voice' –necessarily – we mean something more: we mean the second-order value of voice that is embodied in the process of mutually recognizing our claims on each other as reflexive human agents, each with an account to give, an account of our lives that needs to be registered and heard, our stories endlessly entangled in each other's' stories (p. 580).*

I paid detailed attention to what Saima was saying in the interview. In this regard, I

closely ‘entangled’ with Saima’s discourse theoretically. I was in a re-informed way theoretically stimulating and iteratively probing what she was saying and why she was saying it related to the research problem. Furthermore, I was empathically ‘entangled’ as a human being before being a researcher. So, interactive laughs, comforting each other and thoughtful silences on the deep emotions became the ‘registered and heard’ gestures of entanglement in interactively building Saima’s life story. In such an ‘entanglement’ Saima actively read her interview transcripts (I will come back to this issue later; see Section 6.3.7), made mental notes on the things she wanted to say, and, hermeneutically re-defining her stories, again and again, to register her “strong emergence” (Osberg et al., 2008) on the problem. So, democratic negotiation of ethics was not only ongoing, but participatory process led. I think by the end of the second interview solid trust had developed. This is, I think because Saima felt that her voice was not being treated as a commodity but was being considered as a valued ‘account’ by the researcher.

The immersion with Saima’s first two interviews and her gender performance of educational and social contexts on the issues of identities led me to induct my next British Muslim female teacher participant from Bradford (see discussion on design re-focusing in the gender context in section, 6.3.5.3). This gave me the opportunity to consciously explore how she situates her performance of life history data in reading the dominant social framing of Muslim, identities, agency and belonging. Whether there is a link of gender theme in the life history data of my second female participant, Naila. Even though, content wise the theoretical way of stimulating, probing and iterative engaging was done with similar questions. Each interview dynamic turned out to be situated practice, so the questions during the interview became far more specific and further nuanced.

### **6.3.3 Enriching recognition of listening with ‘sociable and live’ listening**

Naila’s access came though hermeneutic snowball purposive sampling (see my discussion a little later, section 6.3.5.1). Actually, I was advised by my community connections and my supervisor to explore the British Pakistani female teacher network in Bradford. As I was finding difficult to recruit further participants from Sheffield (Please also see Naila’s brief profile on the page; 117). Their suggestion was to broaden the search as Bradford which had a large Pakistani-British Muslim community. I got a

few re-directed emails from my friends and supervisor suggesting approaches to potential participants. Out of which, I emailed five female teachers (on information rich case basis; section 6.3.5.2) the research advertisement, and sent my request, asking if they were willing to join the research process. Two potential participants responded that they would be willing. A week after, one potential participant said that she could only be available in six month times that meant during the summer break 2015. However, my other potential participant (Naila) formally consented in January 2015.

Naila in the post consent discussion thoroughly probed me in asking why I was taking life histories and whether my own story was part of the research. She further commented on one of her post consent email where I stated: “however if you want to stick with your home place choice; are there any consideration that you wish me to consider?” Naila performed politically against the social context in which she thought that Muslim home consideration question was located. She jokingly said that, “yes you need to consider that men in our family wear Buqrkha (face veil) and wear high heels all the time”. I did not mean though in that context. I was pointing to Naila about the early morning routines in which we as parents are busy getting the children ready for school, as, she wanted the interview to take place early in the morning at about 7-8 am in Bradford. However, she performed against the broader postcolonial stereotypical lens which situated Muslim women as socially segregated and under the patriarchal influence of their family males to negotiate their personal, social and professional interactions. So, she performed a political pun that women would have liked the male researchers to wear Burkha in taking female interviews, thus, agentively displacing the objectified mis-ethical space. I then jokingly responded yes in our family men wear Burkha too!

In the meetings that followed with her, I met other family members as well. It is hard to say, in that sense, that the family members did not know that Naila was participating in the research project. I took the lead from my learning with Saima in saying that clinical or noise-free space for the interview was not a priority. So, if during the interview Naila had to attend her children or family members interrupted the interview, that was fine, as I would pause the recording, and, we can could restart from there. We discussed the modalities of the first two interviews as practised with Saima. In fact, my engagement with Naila in the research field can best be described as what Les Back and his

colleagues (2007; 2012; 2014) call the researcher-participant performance of “sociable” and “live” listening. They argue that ‘sociable’ and ‘live’ listening requires researchers to engage with participants in their disorderly, dynamic and complex sites of sociability to capture the new, emergent and critical- dialogic nature of social reality, mediated by participants in their concrete social life conditions. It requires the researcher to actively think about spaces, places and participatory communication dynamics that blur the power relationships between the researcher and participants.

It is in this above context, Naila and I performed our ‘sociable’ dialogic. We decided that during the interview if emotional situation arose, she could nod and I would pause the recording. She was assured that in asking her to tell her story she was not alone, as I will be an attentive listener and interact with her. Naila greatly appreciated the above ethical stances, and I think our rapport from the outset was beginning to be on a morally sound basis where Naila was encouraged to perform her voice as a moral agent in the capacity of “right bearer”, “active and conjugal subject” in the research act (Taylor, 1985b).

During the interviews that took place, there was a lot of emotional stuff as she performed her educational and social contexts. She performed stories one after the other about the gendered nature of the school and societal racism, institutional and socio-economic struggle and disadvantage in building her life history account of identities, agency and belonging. I admit, many times, we paused the recorder and at times we had deep emotional silences to ease off the emotional discharge in speaking and listening. In this regard, the researcher’s own emotions can be understood as “pre-existing theory” (see chapter,1) and to the demands of the intersubjective empathetic encounter (Ezzy, 2010). In the same way, giggles, laughs and other interactional emotions were performed in interacting with all participants during the interviews. In this sense, the interview context was not thought as detached from the day to day interactional conversational context (Warren et al., 2003). There were other times, when our conversation was interrupted by Naila attending to phone calls, attending a knock at the door, talking to her children and her husband. We developed post-interview talk to relax where we slightly but gradually moved away from the interview effect.

After conducting the first two interviews from Saima and Naila, I was beginning to think about critically exploring the misrecognition performance of identities, agency and belonging in the similar number of individual cases of male British Pakistani Muslim teachers. This, I thought had allowed me to critically examine, interpret and

extend the misrecognition theory in the complexity indepthness sense on the politicisation of British Pakistani Muslim consciousness (See my discussion of sample and case study strategy in sections 6.3.5 & 6.4.3).

#### **6.3.4 Performing recognition of listening in ‘moral’ and ‘thoughtful’ domains**

My positioning of research relationships in the “moral” and “thoughtful” domain is informed by the theoretical insights from Sikes and Goodson (2003) and Nixon et al. (2003) respectively. I situate these theoretical insights while negotiating research relationships with Majid and Raza (see below).

My discussion with Naila regarding the recruitment of further potential male participant resulted in her hinting that I explore the venues of sixth forms and further education colleges in the Yorkshire region. I personally visited a few sixth forms and college after the initial request email being accepted by four potential participants. My initial meeting resulted in inducting Majid in April 2015, on the basis of purposive sampling. Raza showed willingness, but told me he would let me know later. It was four months later that he contacted in August and formally consented to the interview.

Majid perhaps was the most eager candidate in talking about his educational and social experiences of identities and belonging (Please see Majid’s profile, p. 117). We discussed the existing format of the first two interviews, which, I had practised with my female participants with which he felt comfortable. It seemed to me that he was eager to talk and wanted to be interviewed immediately. However, we had a further post consent meeting, where, we discussed the space and place the life history interview would take place. Following, the two interviews that took place, I once again realised the ‘sociable and participatory’ space demanded further shifting from my female interviews. For example, our agreed space for the interview kept shifting during the interview (Kuntz and Presnall, 2012) as Majid was continually called upon by the pastoral team, students and his colleagues in keeping the school curriculum and pedagogic spaces running. So, we started the first interview in the college café, then moved in the library corner, and, finally finished in Majid’s cubical office. I admit, I had to hide my audio recorder in such a flowing space of interaction to maintain confidentiality. The mobile movement of the interaction and in-between pausing of the recorder also helped Majid to cool down, as, he was registering narrative after narrative the experiences of politicisation

around identities, institutional racism, socio-economic struggles. Even during the interview, I had to move the conversation away from his self-projected narratives, that, he was discussing, so that, he was not psychologically harmed in too much by self-opening his wounds. Furthermore, I spent much more post-interview leisure time with Majid in comparison to my other participants to ensure he was psychologically safe (Ezzy, 2010). So, after each of the first two interviews, usually, at the end of college hours, we went for a light snack. We exchanged jokes, we talked about walk routines and routes, about which we were both interested. The purpose of remaining inclusive to emergent socialising needs and work commitments of Majid, was to allow him, to play on his “situated turf” (Herzog, 2005; Kuntz and Presnall, 2012). In this respect, my interaction with Majid was shifting towards taking moral responsibility in maintaining the ethical care of my participants. Sikes and Goodson (2003) call this mode of research as the enactment of “moral practice”. They further argue that research practice remains “immoral” if it disregards the “the specific conditions and circumstances of each particular research context” (p. 48). Majid context demanded responsibility of extreme care, concern and differentiated accommodation on my part, because, he himself remained too trusting towards the researcher.

Raza, my other male research participant, a teacher from British Pakistani Muslim background (Please see Raza’s brief profile, p. 117). Raza was highly self-conscious in negotiating his access and engagement in the research process. For example, after taking the initial handout advertisement from me in April 2015, he contacted me several times between April and August to probe me on matters of anonymity, confidentiality and withdrawing from the research process. Furthermore, in the post consent discussion in August 2015; Raza told me, that, he checked my university website profile my supervisors’ interests on their faculty website, to come to the decision, whether, taking part in the research process would be a meaningful act.

We agreed the first week of September 2015 for the first two interviews. In this regard, we discussed the interview modalities as I had practised with other participants. However, for the interview to take place, he wanted me to be present on the college site, in the canteen area, as he told me that he would adjust interview timing on the basis of availability around his schedule. During the day, he kept revising the time and finally interview happened at the end of the training day. Raza mentioned to me that my waiting for his interview and my understanding for his professional demands made him

realise that I really valued his voice. At the end of the first interview, Raza remarked that he restricted himself performing his life history more critically in relation to first generation British Pakistani diasporic context. On my inquiry, he told me that he felt I might be offended as I was first generation. I was ‘thoughtful’ on this insider-outsider situation, and realised that he wanted more re-assuring space to perform more politically. Before the next interview, I asked him to listen to his tape and make some mental notes where he wanted to speak. This was in conjunction with the transcript sharing which I did with my other participants (see sections 6.3.6 & 6.3.7).

In this sense, we performed ethical and negotiation space that was a ‘thoughtful practice’ of listening, in which researcher and participants had to continually make adjustments, for “thinking together”; “self-reflexivity” and reaching “democratizing judgement” (Nixon et al., 2003).

### **6.3.5 The sampling logics**

In this section, I briefly discuss two main logics of sampling that I applied in accessing participants’ networks and in recruiting the participants for my study. I further discuss why the gender element of sampling became significant in the methodological re-focusing of my study. Finally, I discuss the rationale for the small sample in relation to my study and the usefulness of life history data.

#### **6.3.5.1 The logic of hermeneutic sampling**

Firstly, I have performed the critical hermeneutic of purposive- snowball sampling. By this, I mean that researchers have a fair idea in the beginning about the sample that could address the problem propositions. However, problem proposition, samples, participants’ recruitment, networks and sample locations undergo iterative re-focussing in the field. The researcher in the hermeneutic sampling enhances his “social knowledge” by means of constant interaction with relevant social actors to gain access to the sample (Noy, 2008). In this hermeneutic process of sampling, the predefined understanding of the researcher becomes “dynamic” to capture the emergence of the field. In Noy’s (2008) more specific words, this can be described as “snowball sampling via constructivist and feminist hermeneutics, suggesting that when viewed critically, this popular sampling method can generate a unique type of social knowledge— knowledge which is emergent, political and interactional” (p. 327). It is in the above sampling logic, I interacted with other relevant social actors to gain access to my

participants' networks (See my participants' access section).

### **6.3.5.2 'Critical purposive' and 'information rich' sampling**

Secondly, I chose my sample to illuminate the research problem on the nature of politicisation of identities, agency and belonging of individuals from British Pakistani Muslim backgrounds in educational and social contexts. In this regard, some of the purposive features of the sample were pre-invoked. For example, individuals' backgrounds and their contexts. However, it was in the fieldwork that I truly recognised the specificity of my sample. For example, I gradually realised that I needed the sample that touched maximum intersections in illuminating the misrecognition foreshadowed problem. I was trying to achieve what Patton (2015) calls "information rich purposive sampling" at the purposive intersections of 'intensity'; 'information rich'; and 'focussed' sampling. In this sense, the sample of British Pakistani Muslim educators who were born and studied in the UK and were in contact with students and communities achieved the maximum intersections. Patton (2015) argues that "the logic and power of purposeful sampling lies in selecting information-rich cases for in-depth study" (p. 264). He further argues that the aim of critical purposive sampling is to capture "diversity", "focus" and "intensity" so that the sample can yield "critical detail about phenomenon" (p. 267) and "illuminate theoretical ideas of interest" (p. 269). The sample mentioned above, of British Pakistani Muslim educators, had the strength to yield the 'critical detail' in its 'intensity' about socio-historical, and complexity focussed senses to illuminate the misrecognition phenomena.

### **6.3.5.3 Why gender became an important consideration in the selection of my sample?**

In my interview with my first participant Saima, I noticed that she focussed her educational and social experiences of identities more in terms of her gender. In the beginning of my study, I did not anticipate it. Infact my understanding was that information rich sampling of British Pakistani Muslim teachers from any gender could illuminate the research questions and positions that I discussed in the chapter 1 and 2. After, my first encounter with Saima, I started reading the gender literature on British Pakistani Muslim identities (see chapter, 3) and decided to critically explore the emerging trend of data in further case studies. This meant, I selected equal number of female and male participants to see the data trend. In this reflexive way, I re-focussed my project design in response to emerging data themes so the problem could be

researched more critically. Patton (2015) argues that research questions and research hypotheses are not fixed formulations but these get “sharpened”, refocused and “reshaped” through the theoretical, methodological orientations (Patton, 2015; p. 251-254) as well as considering the critical dialogical space between researcher and participants in reading and defining the research problems in a shared way (Patton 2002 paraphrased in Hays and Singh, 2012; p. 41). My application of the above insights in refocussing the research design is logically consistent and in tandem with Patton’s above hermeneutic principle.

#### **6.3.5.4 The issue of small scale sample and why life history data.**

Having said that, I recognise that my purposive sample of four individuals is not representative but theoretically illuminative. The purpose of the study is not to find analytic patterns but to critically explore and inform the misrecognition theoretical argument. Lamont (2016) explains the usefulness of small samples for theoretical studies in these words:

*NM: So you’re not persuaded that ‘big data’ is the new horizon for sociology? ML: It is in terms of ease of access to funds, but perhaps not in terms of theoretical contribution. By definition, given its inductive character, big data research involves zero theory and there is a bandwagon effect: people think that those who do it are hot and with it. There is a very good article by a former student of mine, Chris Bail (published in Theory and Society), which is kind of a plea to use theory when engaging with big data. Using big data to identify patterns may be interesting, but not necessarily significant: it all depends on the theoretical framing. There are many ways of framing questions and to think that data will speak by itself is simply naïve empiricism (Meer and Lamont, 2016; p. 106).*

In the similar vein, life history theorists emphasise that the sample “adequacy is dependent not upon quantity but upon the richness of the data and the nature of the aspect of life being investigated” (Goodson and Sikes, 2001; p. 23).

I have used misrecognition ‘theoretical framing’ with clear and specific ‘foreshadowed’ boundaries of the problem (See literature review chapters 1,2 & 3) and perspectival projection (conceptual heuristic chapters 4 & 5) in reading the problem. This then allowed me to choose a small ‘information rich’ critical sample on identities, agency and belonging “aspect” of my participants’ lives. I argue this sample is ‘significant’ in reading the misrecognition problem and further critically advancing the misrecognition theoretical argument in its in-depthness (see chapters 9 & 10). One final question related

to my sample is, why I chose to collect life history data after all? I have used life history data because it allows participants to perform against historical nature of problem framing (see Chapters 2 & 3). Furthermore, the life history performative space has greater critical re-describing and transformative potential than other interview oriented researches (Goodson and Gill, 2014).

Under, the next two headings, I discuss how I dealt with issues of anonymity and explain my choices of rhetorical and hermeneutic strategies in doing transcription.

### **6.3.6 Contextualisation and anonymity of participants' data an act of ethical-contextual balancing**

The University Ethics Committee procedures on anonymity and confidentiality only served as a starting point in my “aspiration” (Kelly, 2009; p. 443) to protect my participants against the vulnerability of identification and naming. In this regard, the Ethics Committee procedures were followed in adopting pseudonyms for my participants to secure a basic level of protection. However, I reached a “negotiated settlement” (Kelly, 2009) with my participants in reaching “different levels of care” (Kelly, 2009) during the interview transcription process. After each interview, I shared transcripts with my participants (See further discussion on transcription section, 6.3.6). They were asked to recognise any anonymity issues which I might have overlooked or they might felt concerned about. I hinted some of the passages where they made ‘accidental disclosure’ about the naming and professional details of their family members. In this processes of reading the interview texts together with my participants, I was able to further anonymise the details of “accidental disclosures” (Wiles et al., 2008) to achieve safe ethical anonymising. However, I do not claim that through these careful considerations, my participants will never be identified, but at least, a rigorous effort is made. Furthermore, on some issues, my participants and I were political, such as contextualising their voices in terms of naming the places. Here, again the principle of “different levels of care” (Kelly, 2009; p. 443) was adopted. For example, we reached the decision that female participants (primary and secondary school teachers) city locations should be mentioned (Sheffield & Bradford) as there are many schools, so by and large, a balance between anonymity and contextualisation of voice is secured. However, in the case of my male participants who are further education lecturers, city locations were anonymised, and their contextualisation was secured through broad category of naming the place such as from Yorkshire. This was because further education colleges are fewer in number than schools and there could have been greater

vulnerability and risk of identification. I argue that both anonymity and contextualisation are important political considerations with respect to the nature of this research project. It is because my participants are political-historical subjects, therefore, their voice must be recognised in the time-space-place contextualisation (Walford, 2005). However, I realised that my participants must not be vulnerable in making public performance of their voice, therefore, individual naming anonymity was achieved (Kelly, 2009).

So far, I have introduced all my participants and my mid-way longitudinal ethical access and engagement with them. I have discussed how I have practised the recognition of listening and sociable ethics. Furthermore, how listening ethics have further enriched by the intonations of ‘moral’ and ‘thoughtful’ listening in building participatory fieldwork. Finally, I have outlined some of the important considerations in securing anonymity.

Under the next sub-headings, I discuss transcription as a rhetorical-hermeneutic act. However, first please see below my participants’ brief profiles as this introduces them to the readers of this thesis.

**Table 6.1 participants' profile**

Participant	Profile
Saima	Saima is a second-generation female primary school pastoral leader (Sheffield) from British Pakistani Muslim background. She is responsible for adult learning programmes, and enrichment learning programmes for Black Ethnic Minority (BME) students. Saima completed her schooling during the 1990s Britain and her bachelor degree in 2000s.
Naila	Naila is also second-generation female primary cum secondary school EAL/SEN teacher from British Pakistani Muslim background. She completed her schooling in the 1970's Britain and her university degrees (Bachelor & Masters) in 1990s and 2000s. Alongside her current teaching role in primary school; She has worked as a school-community outreach officer.
Majid	Majid is second-generation British Pakistani. He finished his schooling in 1980s and university education in 1990s and 2000s from the UK. He holds a bachelors and a Master's degree. Currently, he is a Further Education Lecturer (Yorkshire region) dealing with ethnic minority students, building home-school and college coordination, serving as focal persons on students' aspirations, link persons between schools, colleges and communities, and served as a pastoral mentor regarding student care support and career advice. Majid has served in British Armed Forces before joining the teaching service.
Raza	Raza is also second generation British Pakistanis. He completed his schooling in 1990s and university education in 2000s from the UK. He also holds a Bachelors and a Master's degree. Currently, he is a Further Education lecturer (Yorkshire region) dealing with ethnic minority students, and a pastoral mentor regarding student care support and career advice.

### **6.3.7 Transcription as the hermeneutic act of rhetorical listening:**

I transcribed all the interviews of myself. I considered the transcription process as a dynamic and interactive act of making the text "alive" (Narayan, 2012; 2015). By this I mean, that, I was trying to capture the distinctness and the rhetorical nature of my participants' voices. I was trying to show what my participants were bringing to the interview conversations in terms of their emotions such as humour, fear, irony, meditations, breaks and other affective voice gestures to convey to the readers the reflective, reflexive, representative and political tone of my participants' arguments. See for example, analysis illustration of Saima's narrative in this chapter (section, 6.7.1.1). There, Saima is building a counter account against 'Oppressed selves' in performing

that she is not oppressed by the males in her family or by her cultural traditions. In making Saima's narrative alive, I have included the tone in which she counter performed. See for example, how she treats certain arguments about her femininity as frivolous by simply having a laugh at it or using irony to talk about it. I have captured those emotions and gestures while transcribing (see for example lines 6, 7 and 17 in Saima's narrative). This process of rhetorical text making is done throughout the transcriptions of all my participants' interviews. In the data analysis chapters (7 & 8), I argue that range of political and personal emotions and non-verbal thought processes can be seen to have come to life through the rhetorical act of transcribing. In this way, I was not just fixing the words, it was about an act that is dynamic, a conversation with the text, where, I was trying to capture meanings the participants were bringing to it. I argue by reading the transcription of my participants' interviews, readers can actually feel, see and hear the way interaction was happening during the interviews (Bucholtz, 2007; Narayan, 2015)

#### **6.4 Epistemological strategy:**

In explaining the rationale for my sample, I have partly explained my research strategy that is the use of critical case study (See my explanation a little bit later; section 6.4.3) explored in four units of analysis. Here, I give a more detailed rationale for choosing a case study approach and its dialogue with counter-narrative and critical ethnographic approaches.

##### **6.4.1 The critical ethnographic locus:**

In the traditional sense, my study cannot be called ethnography as it excludes observation of participants of their contexts in the field. It is ethnographic in its ontological sense, where, it negotiates participants' voices in the postcolonial, critical multi-culturalist and critical hermeneutic emancipatory criticality. Researchers agree that critical ethnographic research deals with the rhetorical and performance agenda. It engages situated, differentiated and contextual nature of participants' voice in provokingly engaging with issues of race, ethnicity, gender, religion, sexuality and identities (Hess, 2011). Furthermore, critical ethnographic approach takes into account reflexive strategies, that is; it can blend ethnography and narrative research so as to make the ethnography more public, contextual, embodied and political in character (Denzin, 2003).

Critical ethnographic research vehemently resists the established sociological explanations which mute participants' perspectives on issues of racism and identities. Furthermore, it disregards objectifying processes of "working on" participants rather it builds spaces of participatory listening, "working with" (Cameron et al., 1992) and democratic iteration (Cornwall and Jewkes, 1995). More importantly, a critical ethnographic approach invokes the emic performance of research-participants about their contexts in the reflective and reflexive space of theory (Madison, 2012). It is in the above senses, I have called my research ethnographic. It is ethnographic, in the nature of social justice questioning, emancipatory theoretical position and stand point ontological consideration. My research is ethnographic in the axiological and process senses as well. The narrative space of data is not considered in itself participatory and reflexive, but, the space has been constantly democratised and made critical by closely working with my participants and in iteratively engaging with theoretical considerations (see this chapter how access, negotiation, process of interviewing and post interview engagement has been performed).

#### **6.4.2 The counter-narrative orientation**

The present research is not narrative in the traditional sense. It does not consider narratives as self-contained, de-contextualised, structuralist or symmetrically chronological (Bamberg, 2006). Neither do I consider narratives as socio-historically de-temporalized, local and mere interactional sites (Freeman, 2011). My research considers the potential of narrative in its theoretically counter-performative sense (Bamberg, 2004). Performance is not understood as mere acting out but it is considered as politically reflective, reflexive and projective stance staging of social actors. Furthermore, it is understood as interpretation, explanation and meaning making theatre and counter-articulation of experiential action against dominant cultural-political problem framing of marginalised positions (Harris et al., 2001).

My research has positioned my participants' counter narratives in critically exploring the complexity of misrecognition social reality (concreteness) and sees how the contradictions are expressed in the framing of their identities, agency and belonging. It critically explored the politicisation of my participants on how they have strategically positioned themselves in their counter-narratives and whether they have displaced the binary accounts of 'master narratives' by re-situating societal narratives about their

identities in liminal position (Harris et al., 2001). My research has engaged with the lives of participants on a provocative social problem which is socio-historically and contextually experienced by them across different embodied times and spaces.

Neale (2015) neatly puts the time and space horizon of the narrative in which this research has engaged in locating the misrecognition narrative performance of my participants:

*This dimension concerns the intrinsic connection between time and space – or when and where – as a key mechanism to locate and contextualise experiences and events... ‘When’ and ‘where’ can be added to our understandings of ‘how’ and ‘why’ to further enrich the meaning of social processes. While time–space is pervasive in life experiences and processes, across the micro–macro spectrum it offers particular scope for the development of temporal geographies, for comparative temporal research, and for the study of borders, boundaries and spatial transitions*

(Neale, 2015; p. 37).

My research studied the misrecognition ‘borders, boundaries and spatial transitions’ about my participants’ counter performance of ‘time and space’ across ‘micro-macro’ re-articulation of their educational and social contexts in manifesting the politicisation about their identities, agency and belonging.

#### **6.4.3 The critical complex case study strategy focus:**

Now this takes me to the discussion of why and how have I invoked a case study strategy. Firstly, I have used the term “strategy” by taking influence from VanWynsberghe and Khan (2008) who consider that case study should be considered as a “prototype” a “strategy” and “trans-paradigmatic heuristic”. Case study in this sense is not a philosophical methodology, design, prescription for data collection and analysis methods; but it is “heuristic”, a way of thinking about research framing. It “allows variability” about drawing in philosophical, methodological and methods pluralism for capturing “careful”, “contextual” and “extendable detail” about a research phenomena (VanWynsberghe and Khan, 2008).

It is in the above sense, I connect in my case study the conceptual framework (misrecognition), ontological theories (critical multiculturalism, postcolonial, critical hermeneutic), axiological thinking (recognition of listening), methodological considerations (critical ethnography & counter narrative).

Once I decided, the philosophical and methodological set up of critical case study; I then strategically negotiated my data collection, coding, data analysis and synthesis strategies to the demands of my research questions; and by considering how to maximise the participation of my participants.

Secondly, I also invoked the definition of case study that helps me study a unit of analysis that can give in-depthness about phenomenon-context dialogue. In this regard, Yin argues that case study is about:

*A case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context, especially when the boundaries between phenomenon and context are not clearly evident (Yin, 2009; p. 18).*

In the above sense, I consider the politicisation phenomena of British Muslim identities inseparable from the performance of educational and social context. Furthermore, I consider that phenomenon-context dialogue in critical case study sense. In this respect, case study research does not merely deal with studying research phenomenon in its descriptive and exploratory in-depthness senses; but in its emancipatory interpretive and explanatory senses to re-describe social reality for social justice in displacing the contemporary-historical dominant framing by means of testing critical cases:

*"One rationale for a single case is when it represents the critical case in testing a well formulated theory (again, note the analogy to the critical experiment). The theory has specified a clear set of propositions as well as the circumstances within which the propositions are believed to be true. The single case meeting all of the conditions for testing the theory can confirm, challenge, or extend the theory" (Yin, p. 47).*

Although, I agree with Yin that a critical case has 'a clear set of propositions' with a 'well-formulated theory', however, I believe that critical case propositions and case theory hermeneutically becomes specific. This is because critical hermeneutic knowledge is dynamic in its conception, in which, researcher has a well-informed critical understanding of the problem in the beginning, however, his own knowledge about the problem gets iteratively particularised in the research process. Therefore, I came up with giving three iterative versions of the problem context in gradually spelling out a 'clear set of propositions' (See chapters 1,2& 3). In this way, each version of the problem became more specific in heuristically developing critical case propositions. This in other words built 'complexity' critical sense of testing the misrecognition case of politicisation of

British Pakistani Muslim consciousness. The complexity implications of case sense is described by Hetherington (2013) in these words:

*Using the complexity thinking approach considered in this paper, we can extend this argument to collectives as well as individuals. This is an interesting approach to case study in relation to complexity theory for two reasons. Firstly, it is compatible with a notion of nested levels in the complex system that is the location of the case, and is also compatible with the notion of multiple, interacting perspectives (p. 79).*

In the above cited research, I accept the thrust of the argument by Hetherington (2013) that critical complex knowledge (here, it is critical hermeneutic, postcolonial and multicultural) explore (misrecognition) phenomenon in its notions of ‘multiple, interacting perspectives’. However, I do not borrow the idea of ‘nested’ in my selection of cases nor do I use the idea that complex cases are unbounded and open-ended. As Hetherington (2013) herself acknowledges that complexity is only meaningful when it is theoretically and methodologically cohered and balanced:

*A complexity theoretical framework rooted in the key concepts of emergence and complexity reduction, blended using a both/and logic, is used to develop the argument that case study enables the researcher to balance the open-ended, non-linear sensitivities of complexity thinking with the reduction in complexity, inherent in making methodological choices (p. 71).*

But, if we combine insights from Yin (2009) and Hetherington (2013) discussed above, we can say that a critical complex case is iteratively and richly bounded. That is for complexity critical sense of the case to be meaningful the testing case remains single (with iteratively rich set of problem propositions and perspective). However, its unit of analysis become multiple so that problem propositions and theoretical perspectives can be richly tested in meaningful ‘multiple and interacting’ senses in accepting, rejecting, refining and extending the theory. It is in this sense, I have reached the notion of critical complex case to study the misrecognition phenomenon of the politicisation of British Pakistani Muslim consciousness in four information rich purposive units of analysis (Please see my sample see pp.117). By synthesising critical and complexity insights, I argue I have contributed a new definition of case study.

## **6.5 Epistemological rationale for using Problem Centred Interviews (PCI)**

In this section, I discuss data the collection procedure. I provide an ethical-political rationale for considering PCI as my data collection tool. I discuss how I enriched the PCI modality towards its ‘strong emergence’ and provocation-projection’ modes to make the interview process participatory, further problem centring for my participants.

### **6.5.1 Precursory theoretical reflection on considering the modality of the interviews**

Initially, I planned 90 minutes’ life history interviews following Wengraf (2001). He has described biographical interpretive meaning making interview (BNIM) in which first thirty minutes are more open-ended and while the later part of the interview becomes gradually semi-structured. Other researchers have used the terms “focussed interviews” or “re-structured interviews” as forms of open-ended interviews to engage with participants while having a specific research purpose in mind (May, 2011, p. 125). The researchers, in the same way, have experimented with semi-structured interviews into the narrative domain as to make their participants speak on critical incidents in their lives stretching also towards open-ended, subjective meaning making and critical interpretive discussions (Holligan and Wilson, 2013).

### **6.5.2 Reflecting on the PCI usefulness**

However, I dropped the BNIM idea for two reasons as I interacted with my participants. Firstly, it was practically less promising as my participants could not afford 90 minutes, as a chunk of time. Secondly, it was ontologically less critical in situating the counter performance of their identities. Also, it was less iterative just as a singular one-time event which would not have provided my participants with the opportunity to perform themselves time and again in the process iteratively (see extended discussion in section 6.5.6). So, we moved to a process of four interviews with each individual, grounded in problem centred interview (PCI) typology. The first interview was agreed of sixty minutes, while, the rest three interviews of 30 minutes. The notion of PCI was useful in two ways. Firstly, it allowed me to theoretically keep maximum intersubjective interactional dimension between researcher and participants in place. Secondly, it allowed to me to actively position my participants to perform ‘problem centring’ on their identities.

Witzel and Reiter (2012) argue about PCI problem centring in which social actors “reconstruct knowledge about relevant problems” in a “discursive dialogic”. The

researchers mobilise their iteratively “well informed” awareness of socially relevant problems about communities, contexts and individuals by engaging in the relevant “theoretical knowledge” which is then positioned by the participants’ “practical knowledge” in “reconstructing the research problems” and the theories for emancipatory ends. Researchers in this sense use “sensitising frameworks without jeopardising openness”. The problem in this sense is not positioned in a singular linearity but in a “dialogic discursive” and hermeneutic iteration (Witzel and Reiter, 2012; pp. 1-50). This involves emergent “narration generating, detailing, repeated thematic comparison” exemplification of experience (Witzel and Reiter, 2012; p. 78); as I did in the first two interviews. This is then followed by “mirroring, comprehension and confrontation” (Witzel and Reiter, 2012; p. 78); as I did in last two interviews with further modifications (please see section, 6.5.4). The interview guidelines (theoretical mental map and emergent mental map) about the problem under discussion are thus heuristically positioned keeping the theory in tandem with participants’ perspectives in their dialogic conversation flow with the researcher. The above PCI framework helped me to engage with my participants in critically exploring the ‘misrecognition centring’ on their life history experiences of identities, agency and belonging in educational and social contexts.

### **6.5.3 ‘Renegotiating ‘strong emergence’ and critical ‘provocative-projective’ listening’ in the PCI**

However, I found two basic flaws of Witzel and Reiter’s PCI typology. For example, although, they mention the PCI processes of ‘emergence and reflection’; but they do not explain its methodological basis in broader socio-constructivist interview theory and its philosophical orientation. Similarly, they mention the processes of critical ‘mirroring and confrontation’ but do not properly engage with critical interview good practices (Gubrium, 2013). The above reflection was also guided by the ontological critical focussing of my research (see the ontologies) and my research engagement with my participants (see axiology section). Therefore, I incorporated insights from complexity ‘strong emergence’ and ‘provocation-projection’ conversation modalities in critically listening to my participants in the above modes in the re-negotiated PCI Typology.

By strong emergence and reflection, Osberg et al. (2008) mean the critical hermeneutic pedagogical encounter that is neither “presentational nor representational”. It is, on the

other hand, pedagogical encounter in which political actors enter interactive critical hermeneutic deconstruction, in challenging and revising the socio-historical determinisms about their situated and contextual locations, but also, bring the “unrepresentable” about their historical and contemporary political engagement and critical response making. Furthermore, they project their deconstructive understanding of the past into the future and by doing that they take critical moral responsibility of their projected performance (Osberg and Biesta, 2007). Similarly, Haw & Hadfield (2012) describe provocation and projection mode as:

*In this modality, video has the potential to present phenomena in a form that allows participants to respond in ways that reveal the social constructions and meanings that surround it. It encourages research subjects to articulate and critique the norms of the communities they are part of and to reveal the range of discourses, mythologies, and taboos that shape their beliefs and actions. Video artefacts have the potential to do this if they contain elements that both re-affirm and contradict aspects of its construction. (Hadfield and Haw, 2012, p. 317)*

The above two philosophical conversation modalities were in direct dialogue with the standpoint ‘strong emergence’ stance making, participatory intersubjective and counter problem performance goals of this research. The above two modalities provided me greater methodological depth for the mobilisation of PCI in broader critical interview typology. So, I heuristically operationalised the problem centred ‘strong emergence’ and ‘provocation based’ re- negotiated PCI typology by gleaning ideas from: participatory voice research, performance and counter narrative interview standpoint research (Harris and Fine, 2001; Bamberg, 2004; Conteh and Toyoshima, 2005; Haw, 2011; Hadfield and Haw, 2012), critical and narrative emergence interview research (Goodson and Sikes, 2001; Bruner, 2004; Goodson and Gill, 2014); hermeneutic, active and reflexive interview theoretical research (Denzin, 2001; Gubrium and Holstein, 2004; Gubrium and Koro-Ljungberg, 2005; Kvale and Brinkmann, 2009) and lastly from problem centred interview typology (Witzel and Reiter, 2012).

I claim, I have contributed to the PCI typology by deepening the PCI in its ‘strong emergence’ and ‘provocation-projection’ modalities and linking it to wider critical interview practice.

I have now elaborated the renegotiated ‘problem centred interview’ (PCI) and its rationale. Below, I now explain the chart in terms of how I operationalised the PCI

interviews with my participants.

**Table 6.2 PCI'S with participants- modes, strategies and duration**

<b>PCI'S with participants</b>				
Participants	PCI mode	PCI strategies	Interview	Duration
<b>Saima</b>	Strong emergence and reflection (SER)	Narration generating, detailing, repeated thematic comparison (Witzel and Reiter, 2012).  Helping participants to lead their stories. Theoretical probing Situating participants to make reflexive understanding about their narratives by asking them to self-select previous interview conversation for discussion	1 <sup>st</sup>	59:52
			2 <sup>nd</sup>	26:05
	Provocation-Projection (pp)	Mirroring, comprehension, confrontation (Witzel and Reiter, 2012).  Audio-video Provoking followed by probing participants' stance making.  Following participants active counter narration performance by further clarifying questions	3 <sup>rd</sup>	29:35
	PP & SER modes	Combination of the above two	4 <sup>th</sup>	14:48
<b>Naila</b>	SER mode		1 <sup>st</sup>	59:53
			2 <sup>nd</sup>	43:00
	PP mode		3 <sup>rd</sup>	40:28
	PP & SER modes		4 <sup>th</sup>	23:35
<b>Majid</b>	SER mode		1 <sup>st</sup>	60:44
			2 <sup>nd</sup>	41:55
	PP mode		3 <sup>rd</sup>	31:16
	PP & SER modes		4 <sup>th</sup>	23:42
<b>Raza</b>	SER mode		1 <sup>st</sup>	59:15
			2 <sup>nd</sup>	28:50
	PP mode		3 <sup>rd</sup>	29:15
	PP & SER modes		4 <sup>th</sup>	21:15

Below, I explain the implementation of PCI.

#### **6.5.4 Operationalising the Re-focussed PCI**

In the first half of the interview process, participants were encouraged to perform their life history in ‘strong emergence’. So, in the first interview, participants were encouraged to lead and perform their life story about educational and social contexts in different ‘times and spaces’ on issues of identities, agency and belonging. However, during the conversation their thought lines were theoretically probed and further positioned in front of them to push their emergent understanding towards ‘strong emergence’.

In the second interview, the participants were encouraged to perform reflection about what they performed earlier in the first interview. So, they were asked to pick threads from the previous conversation to stretch their life story forward or further iteratively negotiate it. In this process of reflection, the interviewer again interactively engaged with participants with further theoretical probes and used insights from other participants’ data to further explore the co-emergent thought occurring in the interview. In this way, the emergence and reflection modality of first and second interviews were carried out in the epistemic knot of ‘active’ and ‘community of interpretation’ criticality of re-negotiated PCI.

In the third interview, five minutes of provocative mainstream media clips montage were shown to the participants at the beginning of the interview. The audio-visual montage was based on cultural-political discussion around British Muslim identities and belonging. These clips included snippets from David Cameron’s multiculturalism and British values speeches, BBC question hour debate on Trojan Horse, Newspaper headlines on the British Muslim identities and snippet about the viral video ‘Happy Muslim’. The permission to play the snippet from ‘Happy Muslim’ video (Guardian, 2014) was taken from the director of the video Pharrell Williams through twitter message. These clips served the sensitising theoretical framework for the third interview. The purpose as mentioned above was in which the participants were provoked to actively respond to some of the misrecognition “discourses, mythologies, and taboos” (Hadfield and Haw, 2012; p. 317) in situating their voice. However, once the participants started situating their response their thought lines in reading the problem and in self-projecting themselves and their communities were dialogically probed.

In the fourth and final interview, participants listened to tapes of previous interviews along with reading their transcripts and made mental notes on issues they wanted to further speak in a reflective and reflexive manner to give a temporary closure to their life histories. This was followed by further interactional probing and stretching. The participants at the end of each interview were also positioned in a hypothetical mode in asking how they envision their belonging in future. Furthermore, I made confronting questions in interviews three and four about participants' self-projected answer to get a further liminally provocative and iterative answer about social conversations on the performance of their identities and belonging.

### **6.5.5 The PCI and the performance of listening by praxis understanding**

The purpose of developing such an interview process was to develop theoretically rigorous, ethically engaging and participatory listening with my participants that can lead to critical praxis. In such an encounter, listening is 'not a commodity' neither it is "self-evident" social and moral good or "neutralised" politicisation (Husband; 2009; p. 443). It is rather an active moral and political comprehension of social problem that is achieved in a process of listening that goes "beyond listening itself". Husband (2009) explains such a listening in these words:

*Listening, it seems to me, is an act of attention, a willingness to focus on the other, to heed both their presence and their communication. It is only a necessary precursor to understanding. All women and adolescents know what it is to be listened to without there being any consequent understanding. Understanding, on the other hand, is an act of empathetic comprehension, a willing searching after the other's intention and message (p. 441).*

I have then carefully considered the interview listening process in which my participants and I perform the counter misrecognition space of listening, speaking and understanding. In doing so, It called for discursively intersubjective and socially liminal 'act of attention', 'willingness to focus', registering projection for 'presence and communication', 'willing to search' and 'empathetic comprehension of their performance of identities, agency and belonging in their personal and social, cultural and contextual worlds of situated politicisation across times, spaces and places. In this regard, participants' life histories were actively and more politically explored in my willingness to know, how they actively understand themselves, and provide them opportunities in acts of 'attention' in reading the problem on their identities in

provoking conversation with others. As, discussed earlier, I played some dominant cultural-political and media conversations in the form of video clip stimuli. See below, how participants spontaneously responded about their participation and about their proactive desire to speak in the interview process. For example, Saima feels drawn to talk about the video clips:

**Table 6.3 Saima’s spontaneous reaction to PCI provocative-projective mode**

SP.	Response speech
Saima:	[00:01:14 straight away response after the video by Saima] I liked that video, I do like that song, I do like that video [00:01:18, enthusiasm in speech]. There was one eh they did in Britain I really liked...all those clips are very well done actually. I am really glad you picked [00:01:49 enthusiasm in speech] them because I don't think I could have think them
	<b>(Naila, Third interview).</b>

Again, please see a brief example from Majid’s interview as well about his active ‘presence and communication’ with me and the broader society in the problem setting mode.

**Table 6.4 Majid’s spontaneous reaction to PCI provocative-projective mode**

SP.	Response speech
Saima:	Yeah, quite , quite interesting eh video clips you have shown eh from mainstream media, eh nice all video on Pharrell’s song eh the "Happy one" and obviously it has got a lot of eh Muslim figures in there showing them to be normal eh [00:01:49 thought prolongation 1sec] normal individuals with the same sort of aspirations as any other community would have; Eh obviously its been heated debate in the UK regards to eh identity and Muslim identity and what Britishness is and there is no real concept of what Britishness is.
	<b>(Majid, Third interview).</b>

Under the next heading, I show how the PCI’s non-linear process helped to advance participants to repeatedly situate their life history in order to bring ‘granularity’ of their critical performance.

### **6.5.6 The PCI ‘non-linear’ route and the ‘granularity’ of listening**

In my second round of longitudinal data collection about participants’ life histories; I negotiated ethical engagement for conducting interviews 2 & 3 with my participants. For example, Saima’s last two interviews had been negotiated and accessed by January-March 2015; Naila’s last two interviews were negotiated and accessed in April 2015; Majid’ last two interviews were negotiated and accessed in June 2015; and Raza’s last

two interviews were negotiated and accessed between September- October 2015 (See the fieldwork map; Appendix 6C). As mentioned earlier; I engaged with my participants manifesting a non-linear process. By following Agar's (2004) notion of "non-linear ethnography"; I meant that ethnographic process went under a "complex adaptive system" that enmeshed "comparative disorder, shifts and changes through time" in taking my participants' narratives. It was done in this way so that critical "granularity" of narrative performance and narrative "comprehension" can be achieved in this dynamic process (Agar, 2004). Furthermore, the trustworthiness of participants, researcher and audience relationships, theoretical iteration and research processes can show critical dialogue and co-evolution. For example, situating the provocative-reflexive interviews 3&4 in the second round was carefully considered as participants by that time had already touched theoretical threads in 'strong emergence' mode but also had become relaxed but provocative and active negotiators about their life histories. So ethically, theoretically and practically it was the right time to probe them more deeply in a socially provocative and intersubjective confrontational way so to bring out more radical, reflexive and complex performance about their reading of the problem. Furthermore, ethical procedures considered in the first phase as discussed in the axiology section were further rigorously practised in interacting with participants in the second round.

### **6.6 The post interviews process of immersion and coding:**

Even when the interviews had finished, I involved participants in reading the coding themes that emerged from the data. The purpose was not to achieve 'native' configuration of the data but to avoid objectifying reading where participants should not feel that the researcher had 'alienated' the thematic context of their stories. So, while I presented the emergent findings in conferences, I shared the power-points with my participants. My discussion of the data in conferences, with my participants and reading the problem theory, again and again, led me to co-evolve the thematic scheme of my data. In this sense, the coding process can be considered "negotiated" and "theoretically guided" (Samuel, 2009; p. 13). Finally, this led me to choose Maxwell's notion of theoretical coding that was based on coding data in its theoretical, theoretically substantive and theoretically descriptive categories on the problem. After transcribing the interviews, I looked for narratives (Maxwell, 2012), containing the theoretical categories of identity, agency and belonging as I had identified them from the literature. I then moved across "theoretical sub-categories categories" (identities & agency and

identities and belonging connections in data) to “theoretical descriptive categories” (types of narrative descriptions) to reach midway i.e ‘theoretically substantive’ thematic clusters (Maxwell and Miller, 2008). The theoretically substantive themes emerged by dialogically connecting emergent sub-thematic experiential details of the phenomena with the existing theoretical thematic literature on the misrecognition problem (see chapter 2 & 3). In this way, the interview data were analysed as discourse, searching for themes that could be theoretically related to the concept of misrecognition. Below are the ‘theoretically substantive’ themes which emerged from my data:

**How have female participants read misrecognition (M) problem formulation?**

- M1 Contesting self-segregated and divided selves
- M2 Contesting the framing of overdetermined and oppressed selves
- M3 Contesting the framing of passive, unrealistic, less abled and educationally less aspirational cultural consciousness

**How have male participants read misrecognition (M) problem formulation?**

- M1 Contesting the virulent selves
- M2 Contesting effeminate masculinities
- M3 Contesting the framing of disloyal, monolithic and segregated masculinities

**Misrecognition data categories common in both male and female data**

- M4 Contesting structural and socio-economic inequalities
- M5 Contesting media representations

(Mahmood, forthcoming)

Please see below the complete coding charts of female and male participants. Each set of interviews was separately coded, and the theoretical links I had identified at the start helped me to see the thematic connections across all four cases. This also allowed me to disseminate the individual case studies in synchronous thematic form. For example, thematic vignettes from the female case studies (Saima and Naila) are discussed together; similarly, tropes (themes) from male case studies (Majid and Raza) are discussed together (see chapters 7 & 8). After doing the main dissemination, their case studies were discussed in a theoretically synthesised form (Yin, 2009; p. 130) to contend and extend the dialogue of their case studies with the misrecognition phenomenon (see chapter 9).

Tables 6.5 Female life history case studies Data coding map

Theoretical category	Theoretical sub-categories	Theoretical substantive categories (male data)	Naila Case study Combined average % coverage of substantive category all four interviews %	Naila case study Coding references	Saima case study Combined average coverage of substantive category all four interviews %	saima case study Coding references	Naila case study Descriptive theoretical categories	Naila case study Descriptive coding no of references	Saima case study Descriptive theoretical categories	Saima case study Descriptive coding no of references
Misrecognition of Identities, agency & belonging  Non-overlapping reference coverage and data coding %  <b>Life history case Study total coding % all Four interviews (Naila=65.52)</b>  <b>Life history case Study total coding % all Four interviews (Saima=65.07)</b>  <b>References (Saima=48)</b>  <b>(Naila=65)</b>	Identities & Belonging  No of Coding references –inter-categorical or repeat theme reference overlapping included  <b>(Saima=23)</b> <b>(Naila=26)</b>	Self-segregated and divided selves	23.35%	20	18.51%	19	Counter narration performance against divided selves	12	Counter narration performance against divided selves	09
			Interview Sources 1 <sup>st</sup> ,2 <sup>nd</sup> ,3 <sup>rd</sup> &4 <sup>th</sup>		Interview sources 1 <sup>st</sup> ,2 <sup>nd</sup> &3 <sup>rd</sup>		Counter narration performance against self-segregated consciousness	08	Counter narration performance against self-segregated consciousness	08
		Discourse of structural equalities and socio-economic justice	12.66%	19	22.82%	13	Cultural racisms	01	colour, cultural and ethno-religious disadvantage and racisms	07
							Disadvantaged communities and school	04		
			Racialized social class	06	Disadvantaged communities and schools	02				
			Xenophobia	06						
	Media representations and belonging	0.47%	02	4.76%	02	Institutional non-White un-privileges at workplace and in the job market	02	Racialised social class	04	
						1 <sup>st</sup> & 3 <sup>rd</sup>	3 <sup>rd</sup>	Villainous fetishization of Muslims and Islam phobia	02	villainous fetishization of Muslims and Islamophobia
	Identities & Agency  No of Coding references –inter-categorical or repeat theme reference overlapping included <b>(Saima=29)</b> <b>(Naila=39)</b>	Discourse of passive, unrealistic, less abled and educationally less aspirational cultural consciousness	16.16%	18	15.18%	12	Counter narration performance against unrealistic educational aspirational selves	02	Configurational performance against less abled educational selves	03
							1 <sup>st</sup> ,2 <sup>nd</sup> & 4 <sup>th</sup>	counter narrations against less abled educational selves	05	counter narrations performance against less aspirational family traditions and cultural consciousness
			1 <sup>st</sup> ,2 <sup>nd</sup> , 3 <sup>rd</sup> & 4 <sup>th</sup>	counter narrations performance against less aspirational family traditions and cultural consciousness	05	counter narrations performance against passive selves	07			
				counter narrations performance against passive selves	05					
Discourse of oppressed and over-determined religious selves		12.35%	11	19.64%	12	Performance against oppressed selves	07	Performance against oppressed selves	06	
						2 <sup>nd</sup> ,3 <sup>rd</sup> & 4 <sup>th</sup>	1 <sup>st</sup> ,3 <sup>rd</sup> & 4 <sup>th</sup>	performance against over-determined selves	04	performance against over-determined selves

**Table 6.6 Male life history case study data coding map**

Theoretical category	Theoretical sub- categories	Theoretical substantive categories (male data)	Majid Case study Combined average % coverage of substantive category all four interviews %	Majid case study Coding references	Raza case study Combined average coverage of substantive category all four interviews %	Raza case study Coding references	Majid case study Descriptive theoretical categories	Majid case study Descriptive coding no of references	Raza case study Descriptive theoretical categories	Raza case study Descriptive coding no of references
Misrecognition of Identities, agency & belonging  Non-overlapping reference coverage and data coding %  Life history case Study total coding % all Four interviews (Majid=72.14)  Life history case Study total coding % all Four interviews (Raza=70.25)  References (Majid=78) (Raza=65)	Identities & Belonging  No of Coding references –inter-categorical or repeat theme reference overlapping included  (Majid=61)  (Raza=52)	Discourse of monolithic, segregated and disloyal masculinities	24.05%	24	37.7%	37	Performance against disloyal selves	11	Performance against disloyal selves	13
			Interview sources 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> & 4 <sup>th</sup>				Performance against monolithic selves	08	Performance against monolithic selves	10
			Interview Sources 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> & 4 <sup>th</sup>				performance against segregated selves	06	performance against segregated selves	15
		Discourse of structural equalities and socio-economic justice	20.14%	24	11.30%	11	Cultural and ethnic racisms	02	cultural and ethnic racisms	01
							Disadvantaged communities and school	01	Racialised cognitional demeaning	03
							Poverty and racialized working class	03	Racialized social mobility and career progressions	03
	Racialized class masculinities						05	Racism and White schools	01	
	Racialized crime						01	Working class disadvantage	03	
	Racialized social mobility and career progressions						12			
	Media representations and belonging	9.12%	20	2.47%	05	Villainous fetishization of Muslims and Islam phobia	14	villainous fetishization of Muslims and Islamophobia	03	
						production and reproduction of racialised fiction of Britishness	06	Repudiation of ethno-religious contributions	02	
	Identities & Agency  No of Coding references –inter-categorical or repeat theme reference overlapping included  (Majid=28) (Raza=16)	Discourse of Passive masculinities	7.83%	11.89%	08	Agency against fighting poverty and working class disadvantage	08	01	Agency against fighting poverty and working class disadvantage	02
						1 <sup>st</sup> , 2 <sup>nd</sup> & 4 <sup>th</sup>		political agency against disenfranchising social narratives & social action	04	
						1 <sup>st</sup> , 2 <sup>nd</sup> & 4 <sup>th</sup>		Agency against racism & Discrimination	07	Reflexive transformational agency against self-opacity
Virulent selves		16.26%	20	9.58%	09	performance against grooming folklore	09	02	performance against new folk devil folklore	09
						1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> & 4 <sup>th</sup>		Performance against New folk devil folklore	16	
								performance against zombie and crime folklore	02	

## **6.7 Epistemological rationale for analytical strategies and synthesis**

In the section below, I provide my rationale for analytical choices considered in analysing the data. Furthermore, I discuss the criticality of misrecognition theorisation in enriching the analysis. Finally, I discuss some theoretical insights that I considered in synthesizing my analysis.

### **6.7.1 The rationale for rhetorical discourse analysis of participants' narratives**

During the process of deep immersion and coding I developed my initial understanding that data could best be analysed using Gee's (2014) method of discourse analysis using "micro" and "macro lines". However, my initial writing of analysis which I partly shared with my participants and self-reflected resulted in two insights. For example, the lines methods allowed me to capture the participants' stories in the finer linguistic analysis but marred the analysis in capturing the richness of participants' arguments in their narratives. Related to this, I was beginning to realise that my participants' narratives were rhetorical in character. By this I mean these stories were argumentative, critically passionate, persuading in nature and were manifesting culturally representative political positions in posing counter arguments. Furthermore, the linguistic line based analysis affected the integrity of the participants' stories in its re-telling because my re-telling of their stories seemed a bit atomistic. During this time, I read rhetorical discourse theory (Booth, 1963; Laclau and Mouffe, 1985; Phelan, 1993; Billig, 1996; Talbot et al., 1996; Feldman et al., 2004; Finlayson, 2007; Blair et al., 2011; Phelan, 2011; Hess, 2011; Baynham, 2011; Hadfield and Haw, 2012; Finlayson, 2012; Fairclough and Fairclough, 2013). I came to an understanding, that the rhetorical discourse field theorists were pointing towards the need for meaningfully synthesising the linguistic power analysis with that of analysis of broader argumentative discourse strategies, in achieving rich rhetorical discourse re-telling (Fairclough and Fairclough, 2013; Finlayson, 2012). In addition, following Richardson (2000), I was trying to achieve in my analysis the re-configuring of "substantive" narrative understanding, "aesthetic merit", rhetorical impact, expressive and reflexive truth-making understanding about my participants' dialogical narrative performance with me (p. 254). This led me to iteratively negotiate new theoretical analytical toolkit by combining insights from the linguistic positional analysis, provocation-projection analysis of arguments and analysis of problem setting strategies. I argue by combining and

applying these strategies I have contributed to the field of rhetorical discourse analysis of narratives.

In this regard, I applied three main rhetorical analytical strategies; “problem setting” (Finlayson, 2006), “stance taking” (Baynham, 2011) and “provocation and projection” strategies (Hadfield and Haw, 2012).

In stance taking performance, participants manifest their ‘stance taking’ by strategically “aligning and positioning” themselves in the discourse, marking how the political performance of their subjectivities is made publically visible. Participant actors in their narrative performance negotiate personal orientation, socio-political relations, roles, practices, cultural traditions and “sense of control” in life. They, in this sense, problematise senses of oppressive dominance and negotiate positional and strategic stance taking across spaces, places and time (Baynham, 2003 & 2011).

According to Finlayson, social actors speak about problems in a rhetorical way, thus getting their representative positions recognised both in arguing a case and in contesting the socially prevalent problems. In this way, they re-set and re-define problems from particular cultural-political positions (Finlayson 2006). In doing so, they offer situated reasoning, demystify the problem context and creatively mobilise traditions and metaphors from various cultural positions to give a new narrativisation of the problem. The speakers then use specific exemplars of experiential and lived reality to contextualise arguments to build concrete, emotive and persuasive appeal to the speaker’s perspectives (Finlayson, 2007). The political actors use metaphoric tropes to uniquely relay discourses as to contest, reject opposing arguments while advancing their own positions by displacing and disturbing the existing narrations, in order to build new understanding of perspectives on the problem (Finlayson, 2006; 2012). Furthermore, they give a re-defining perspective in re-setting the terms of the problem under discussion (Finlayson, 2006; 2007; 2012). According to Finlayson, problem setting analysis involves locating social actors’ positions “within their wider webs of belief, and these webs of belief against the background of traditions they modify in response to specific dilemmas” (Finlayson, 2004; p. 135, words in bracket are mine).

In provocation modality, participants deliberately invoke social misrepresentations in their discourse in order to self-contest them. In this way, they make their subjectivities publicly visible and their voices “persistent and difficult” to ignore. In the projection

mode, participants challenge cultural-political normalisation and give their reaction in a strategically self-selected context. The purpose of this is to perform their personal and cultural positions (Hadfield and Haw, 2012; pp. 317-318).

Below, I present only one illustration of the rhetorical discourse analysis of my participant narrative in provocation-projection mode. This helps me explain my rationale for choosing appropriate analytical strategies in accordance with the nature of my participants' political voice (See chapter 7 & 8 using all other strategies).

#### 6.7.1.1 Illustration: provocation-projection and problem setting mode of rhetorical analysis of Saima's narrative

**Table 6.7 Data analysis illustration**

L.N	SP.	Narrative
01	Interviewer:	How do you respond to the [00:08:57 thinking pause 1 sec] eh kind of statement that women in your community are oppressed!
	Saima:	What as a statement by whom, just in general!
05	Interviewer:	Hmm, eh just a political statement that is
	Saima:	Ridiculous, do I look like an oppressed woman to you [00:09:16 underneath laugh] you know eh in oppressed in what sense you know I think we are oppressed by our government and eh I am not oppressed by my community, by my family, by the men in my family certainly not you know; I make choices for me, nobody makes choices for me, I do them, I am independent; I own my own money, I earn my own money, I come out to work; I go out when I please, I come in [00:09:43 underneath laugh] when I please that's certainly not you know what an oppressed woman what a picture of a typically oppressed woman would look like; Em you know if they say that I am oppressed because I wear the Hijab, I beg to differ, I chose to wear the Hijab
10		
15		
20	Interviewer:	Hmm
	Saima:	I chose to dress this way because that liberating, it liberates me.

The provocation/projection narrative above is taken from Saima's case study from the thematic trope of 'counter performance against oppressed selves' (see the coding chart, page)

In lines (01-03), the interviewer poses theoretically informed problem centred question on oppressed selves; that how does she respond to the perception that females are oppressed under cultural-religious influences (the subtext of the question) in her community. The provocation/projection narrative below then develops in the form of Saima's response.

From lines 01-04, we see provocation being positioned in the discourse by the interviewer and Saima, but at the same time, Saima is trying to understand the cultural-political locus of the question. It is because; in some ways, the interviewer's question on "oppressed selves" is explicit and positional but in another sense, it is implicit and has a sub-text. The interviewer wants to activate Saima's "active interpretational capacity" (Gubrium and Holstein, 2004) so she could read the problem from both interactional dialogic position but also from embodied provocative-projective position (Hadfield and Haw, 2012; Witzel and Reiter, 2012).

Once the problem locus is identified by Saima, we see the immediate political translation of the problem. The positioned discourse on oppressed selves is destabilised first by putting it to ridicule. It is then deflected into parodic resistance against broader misrecognition normalisation as an "oppressed woman" from the Asian Muslim background (ridiculous, do I look like an oppressed woman to you [00:09:16 underneath laugh] lines 06-07). The use of parodic rhetorical provocation helps Saima to create interruptive space of existential transgression (Claycomb, 2007; Wallace and Alexander, 2009) and project resistance against the codified and repressive production and reproduction of her gender in dominant narration of oppressed selves.

This is followed by provocative political act of counter story telling by pitching her voice, both representative of community and authenticated from her individual position as a woman (we are oppressed by our government and eh I am not oppressed by my community, by my family, by the men in my family certainly not; lines 8-10). She disturbs the conceptual unity of master narrative in devising "oppressed selves" and brings out the contradictions of statement by authenticating it from her experiential authenticity.

By the time, we reach the middle of the narrative, we see her situated reasoning and detailed projective response about herself as a self-actualising existential subject. The

utterance of the self is projected in the pervasive and purposive “I” performance of her agency in order to reject the reified understanding of her gendered selfhood. We see that Saima is performing existential subject positions by manifesting that she makes her own choices as an independent woman and is free to earn and own her money, work and socialise (lines 11-15).

This is followed by Saima’s projective response in the final organising narrative perspective (16-20). She uses parodic performance to perform “psychic excess” of emotions (Claycomb, 2007) in fighting misrecognition of her agentic personhood (Pilapil, 2012) against the negative positioning of her gender in social narratives when she says; “that’s certainly not you know what an oppressed woman what a picture of a typically oppressed woman would look like”, lines 16-19. She transgresses the discourse fixation of being as “oppressed self” and situates her Hijab wearing as liberating (lines, 21-22).

### **6.7.2 The misrecognition theorisation of participants’ narratives**

After doing the analysis of participants’ narratives at the discourse level; I then performed the second layer of analysis that is the misrecognition theorisation of the whole substantive trope (See chapters 7&8). By doing this, it was possible to dialogically connect the analytical telling of my participants’ stories with the philosophical analysis. Taylor argues that critical analytical understanding about “individual, a group, or of the whole species” only becomes meaningful when narrative telling is combined with philosophical analysis:

*It would seem that a proper, reflective self-understanding— of individual, a group, or of the whole species—cannot dispense with narrative. It, in fact, feeds on a back-and-forth between the two forms I mentioned above, story and (philosophical-critical) commentary. It should be clear that neither can simply suffice by itself, abandoning the other (Taylor, 2016b; p. 316).*

In this way, I philosophically connected the voices of my participants and I with misrecognition reflection (See chapter 7 & 8).

### **6.7.3 Synthesising the analysis and the application of further methodological rigour**

The ‘back-and-forth’ principle allowed me to perform synthesis of analysis in an extended manner (See chapter 9). In developing rich and rigorous misrecognition analytical synthesis, I further followed four extended analytical principles. These are

‘contiguity’ synthesis (Maxwell, 2012), synthesis by ‘referentiality, canonicity and breach’ (Polkinghorne, 1995), synthesis by ‘best possible inference’ (Bazeley, 2013) and synthesis by ‘contending-extending’ (Bazeley, 2013).

In the contiguity synthesis I developed thematic inter and intra-categorical understanding of participants’ case studies. In doing so, I first did inter and intra-categorical extended analysis of female case studies then male case studies. The purpose of doing this synthesis was to invoke misrecognition ‘contiguity based relations’ about my participants’ life histories to juxtapose “time and space” of action performance and to deeply study the “influences”, “relations” and “connections” among the data (Maxwell, 2012; p. 106). In this way, I built the “temporal gestalt” about my participants’ life histories “in which the meaning of each part is given through its reciprocal relationships with the plotted whole and other parts” (Polkinghorne, 1995; p. 18). In this respect, I further operationalised the narrative “orientation”, and “dis-orientation” principle of “there and then” and “here and now” to juxtapose participants’ narrative action across time-space and social-space contiguities (Baynham, 2003; Defana, 2003).

All in all, the practice of above analytical-synthesis principles allowed me to show the holistic performance of my participants against dominant ideologies, about their identities and belonging, in specific and changing orientations of time and space.

Secondly, once I had established the holistic grounds of misrecognition synthesis, I then looked for further instances from data that engaged with misrecognition theory in its critical complexity sense. By this, I mean these instances were stretching the misrecognition theory by the principle of “referentiality” and “canonicity and breach”. Bruner (1991) argues that whereas narration, in order to establish its perspectival dynamism, confirms the “sense of the story as whole” but it also complicates the existing sense (pp. 11-14). I used the above principle in further situating my participants’ data that further richly extended misrecognition ‘story sense’ and its embedded enhancement.

Thirdly, performing the above two levels of synthesis, I then synthesised the misrecognition ‘contiguity’ and ‘referentiality’ into theoretical descriptions by following the principle of “inference to best possible explanation” (IBE). Bazeley (2013) argues that IBE principle “draws on inductive or abductive reasoning to find the hypothesis or

proposition that provides the best possible explanation of the evidence” (p. 339). So, there I give four misrecognition statements that best capture the synthesis (chapter 9; section, 9.4).

However, as Bazeley (2013) herself argues that the propositions are not fixed but based on dynamic conception of knowledge (pp. 339-340). So, I explore the validity of misrecognition performance of my participants further by dialogically examining it in relation to other relevant theories and their misrecognition connection. In doing so, I follow the principle of “theory triangulation”. Patton (2015) argues according to this principle “findings and conclusions” are liminally stretched “through the lens of alternative theoretical frameworks” (p. 660). For example, I show how misrecognition insights from this study are dialogically linked with intersectionality, performance, moral panic and miseducation theories (See Chapter 9; section, 9.5). Thus giving further breadth, depth and displacement to misrecognition theoretical conclusion.

Finally, by doing the above “defending, contending and extending” (Bazeley, 2013) synthesis in achieving misrecognition “integration” and “triangulation” of theorisation (Patton, 2015; pp. 660-674); I then proposed a new theoretical concept, which I call ‘*multilingual social consciousness*’, to explain the ways in which my participants articulate their senses of their identities, agencies and belonging in multicultural Britain (Chapter 9; section, 9.6). Narayan (2012; 2008) argues that participants-researcher voices and relevant theories on social problems become “alive” and generate “new formulations” resulting in praxis when these theories are continually and iteratively engaged in dialogue. The theoretical insights then become flexible “moving between levels of generality (and) registers of language, when using theory” (Narayan, 2008). It is in this principle scope of flexible theory extending, that I have developed my theory, that is the misrecognition performance of Multilingual social consciousness in relation to the findings of my study.

In this final section, I briefly discuss some summary reflections related to the researcher’s cultural insiderness, ethical and methodological validities and case study generalisability questions pertaining to my research.

## **6.8 Have I been standing on ethically, methodologically “dodgy ground”!**

Sikes (2006a) argues that “researchers and their research choices”; “research topics”; “methodologies and methods” and “writing styles” all become “dodgy” when

researchers ignore issues around “reflexivity, identity, values and ethics”. Researchers acts on the ‘dodgy grounds’ then become legally unacceptable as well “ethically and morally dubious”. I think the insight mentioned above has remained engaging for me throughout the research process.

In this research, I have considered the strength of my situated and differentiated position as a teacher-researcher of British Pakistani Muslim and working class background in critically orienting the problem around Muslim identities. However, the dodgy ground question became pressing when my position went into dialogue with participants’ positionality performances in reading and displacing the problem. Although, there has never been a moment of complete insider position with my participants, yet, my own position as a researcher has constantly been pushed and drawn outside and inside in the ‘between’ (Dwyer and Buckle, 2009) insider space (See Axiology section this chapter). Firstly, I have theoretically tried to understand my relationship in this ‘between’ space with my participants. In doing so, I have theoretically reflected on their positionality performances in the shifting situated, contextual and contact awareness. In this regard, I have tried to accommodate difference and located the dislocation of myself and my participants’ positions by iteratively engaging with existing theoretical-empirical insights on fieldwork research relationships (See Axiology section this chapter). I agree with Narayan (1993) when she says that complete cultural insider position is a “colonial construct” and a “misnomer”. It is neither deterministic, nor it is dis-embedded, but, it is performed along the multiple “loci” that go under different positionings and alignments creating the liminal reflection and reflexive insider space.

### **6.8.1 The recognition of ‘critical warm listening’ as an insider-outsider reflexivity position and a reliability balancing act**

Under this heading, I sum up my reflections on the direction of insider-outsider researcher status.

In the light of this research. I have been trying to say and practice what I coin more specifically the practice of ‘critical warm listening’. By warm listening I mean that insider researcher negates some unethical, irrational and non-participatory research attitudes. For example, for me the ‘hot’ and ‘cold’ spaces of listening are ethically, morally and rationally non-desirable. In ‘hot’ insider spaces researcher and participants’ subjectivities are all over the place which remain theoretically non-reflected and aloof from the engagement with good practice. Similarly, the ‘cold’ space merely demonstrates positivist “car window sociology” (Du Bois cited in Lentin, 2017; p. 181)

of participants' worlds, and the researcher pursues his/her own research aims without letting the participants define them on shared ground (Cornwall and Jewkes, 1995). Furthermore, 'cold' view in some senses can be treated with what Reinharz called the practice of "rape research" (Reinharz cited in Lather, 1986; p. 75). In this sense the researcher takes what he wants while doing innumerable damage to his/her participants. On the other hand, I argue the practice of 'critical warm listening' rationally tries to understand the participants' and researcher's subjectivity in a space that is theoretically illuminative and remains in dialogical contact with good research practices. In this chapter, I have provided examples of such critical warm listening which encourages recognition of listening against hearing, sociable, moral, thoughtful, listening as understanding. In other words, in critical warm listening, the insider researcher does two jobs, one to make it possible that the research design and research processes at all stages should aspire for democratic participation and a critical humane attitude. Secondly, researcher should ensure that there should be ontologically, epistemologically and theoretically built in high degree of self- reflection lenses, that helps him/her make the 'familiar strange'.

I call this epistemological care in the 'practice of warm listening' as the practice of high degree of 'theoretical conscientiousness'. In this regard, I made conscious effort to theoretically understand the connection of familiar-strange liminality and develop trustworthiness about the research processes. Furthermore, I have deconstructed my self-opacity, and managed the bias of my position in framing problem, making research choices, deciding methodologies and method. In doing so, I have performed critical subjective self-awareness about problem framing (chapter,1) and remained hermeneutically open in developing rigorous theoretical reflection (chapters 2,3,4 & 5). Furthermore, I considered standpoint problem driven ontologies and epistemology that helped me negotiate a critical theoretical perspective, critical complex case study research strategy, cutting edge methodological, axiological and analytical procedures to provocatively situate mine and my participants' voices on the problem (Chapter,6). The continual dialogue between normative theoretical, normative axiological frameworks and researcher-participants' perspectives resulted in critical writing practice about problem examination, interpretation and dissemination (chapters 5,6,7,8 & 9). In other words, I have tried to perform the validity processes that are critical-theoretical, socio-constructivist, communicative, critically persuasive and transformational (Fish, 1980a;

Lather, 1986; Kvale, 1995; Richardson, 2000; Fine, 2006; Keith, 2013; Patton, 2015; pp. 680-681). By the performance of these validities, I achieved working with my participants for: (1) critical normative de-construction, (2) critical emergence and provocative- projective truth-making , (3) speaking counter truth to power, (4) critical persuasion, (5) recognition of listening in its dialogical, sociable, live, thoughtful, moral care and praxis understanding my participants and their narrative performances for the broader audience .

### **6.8.2 Representative generalisability or theoretical generalisability**

This leads me to conclude the chapter by briefly pondering the findings scope of this study and the issue of generalisability. The scope of this study is not breadth but depth. So, I am not claiming the generalisation of my findings on the basis of the small empirical data set (four teachers). Instead, I have situated here a misrecognition based critical theoretical argument on the phenomenon of British Pakistani Muslim politicisation of identities, agency and belonging. The critical theoretical argument has socio-historical embeddedness. My findings are then generalisable in a “fuzzy way” (Bassey, 1999) to other similar studies within the misrecognition normative (chapters 4 & 5) and misrecognition socio-historical problem scope sketched in this research (chapters 1,2 & 3). Hammersley’s (2012) “theoretical inference” principle from critical case studies is relevant here:

*Theoretical inference. Here, inference is from cases studied to all the cases (an infinite number) assumed to fall within the scope of the theory being developed and/or tested; in other words, to all members of a theoretical category, those that occurred in the past, are occurring in the present, will occur in the future, and could occur (p. 399).*

Furthermore, it is in this theoretical inference domain that I projected my conclusions in chapter 10. There, I consider the implications for theory and methodology of the outcomes of my study. In doing so, I have drawn together examples of existing good theoretical-empirical practice on pedagogy, policy and practice. This, I did by inferentially linking these examples to the theoretical propositions reached in this study. Finally, in researching the lives of my participants, I would like to say that I have tried to ethically access their lives and tried to position mine and my participants’ dialogic on the misrecognition problem rigorously.

## Chapter 7

### **Analysis of Saima and Naila's case studies**

#### **7.1 Introduction:**

In this chapter, I analyse and discuss Saima and Naila's data. I discuss five major misrecognition thematic trends that emerged from their data (see coding chart, chapter 6, p.132). I analyse their narratives from respective thematic trends to register the findings about their performance of identities, agency and belonging. The narratives are analysed using rhetorical discourse analysis tools (See chapter 6; pp. 134-136). Furthermore, I illuminate each trope through misrecognition theorisation as to theoretically orientate analysis of my participants' narratives (See chapter, 5). Finally, I conclude the chapter with some further reflections.

#### **7.2 Theoretical trope1: contesting the framing of passive, unrealistic, less abled and educationally less aspirational cultural consciousness**

In this section, I will be discussing Saima and Naila's data in relation to their contestation of more broadly as 'passive selves'.

A total of (12) narratives from Saima life history case study, and another (18) narratives from Naila's life history case study formed the above substantive trope. Please see the organisation of narratives under the above trope in the theoretically coded data map of Saima and Naila on page (132).

Saima and Naila's performances under this trope are situated in the structure-agency and personal- social formations of power relations in manifesting their misrecognition struggles of identities and agency. See the discussion on identities, agency and belonging regarding structure-agency formation on pages (56-57) and personal-social formation of identities on pages (52-53).

Moreover, see the discussion of relevant literature around the dominant social framing of British Asian Muslim female as 'passive selves' on pages (35-37). I am analysing

two narratives from Saima and three narratives from Naila's case studies under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136).

### 7.2.1 Saima's performance

I am using stance-taking performance, traditions, situated reasoning, and organising narrative perspective analysis tools from my rhetorical discourse analysis toolkit to analyse Saima's narratives under this theoretically substantive category.

In the narrative below, Saima performs her mother's stance on the issue of educational aspirations for girls in the family.

**Table 7.1 Saima counter narrative 1**

L.N	T.L	SP.	Narrative
01	670	<b>Interviewer:</b>	You talked about education!
		<b>Saima:</b>	Hmm.
		<b>Interviewer:</b>	A lot I mean!
		<b>Saima:</b>	Hmm
05		<b>Interviewer:</b>	So was it kind of part of your identity, I mean
			do you see it like your drive towards that ?
		<b>Saima:</b>	Yes, I suppose it was, it was a goal it was
			something that I wanted to achieve...(section
	680		omitted ) ...my mother's brothers didn't agree for
			us girls to be educated ...(section omitted,
10	682		continuity of talk) they said to her well really
			they shouldn't be going to school they
			shouldn't be going to college
		<b>Interviewer:</b>	Hmm
		<b>Saima:</b>	My mother said I will educate my girls
15		<b>Interviewer:</b>	Alright

		<b>Saima:</b>	as long as they want to be educated and I will support them , nobody could tell me how to bring up my children...(section omitted
			continuity of talk)she is done so much you
<b>20</b>	<b>699</b>		know to fight for us to support us to do things that we want to do
		<b>Interviewer:</b>	For girls education!
		<b>Saima:</b>	Yeah[00:46:12, proudly] absolutely so
		<b>Interviewer:</b>	Hmm
<b>25</b>		<b>Saima:</b>	How can I let her down , how can I , it was almost like proving people wrong that actually
		<b>Interviewer:</b>	Hmm
		<b>Saima:</b>	you know I have to work hard, I have to achieve something because I want to prove you wrong ...(section omitted, continuity)
<b>30</b>			yeah I think education was it , it did define me because that's all I did
	<b>712</b>		
		<b>Interviewer:</b>	Hmm
	<b>713</b>	<b>Saima:</b>	I didn't do anything
			<b>See the longer Narrative transcript(LNT)- Appendix(7A)</b>

The narrative is initiated by the interviewer's positioned interpretation about Saima's earlier discursive unfolding in the interview on whether education was part of Saima's identity. This is followed by Saima's alignment with the interviewer (Yes, I suppose it was). She then briefly performs her orientation as an educational self in the discourse (it was a goal... I wanted to achieve); so, as to hold back full disclosure of her performance. Saima then dramatises her mother's positioned resistance as the main performance (My mother said I will educate my girls) against her uncles' regressive

thinking (that they shouldn't be going to school) about girls' education. This helps Saima to highlight her mother's representative agency against patriarchy, and in emphasising her mother's aspirations for her daughters' education in the family (lines 11-14). Saima further elevates the struggle of educational selves by showing that her mother creates disruptive distance in relation to repressive elements in the family tradition (as long as they want to be educated and I will support them, nobody could tell me how to bring up my children; lines 17-19). Saima's mother in this sense, transforms the dis-possession language of family tradition into the language of empowerment manifesting critical subjectivity and situating the tradition anew.

In the second half of the narrative, we see Saima dramatising her thought reflection process by vicariously positioning and aligning herself with her mother's struggle and stance (How can I let her down... I want to prove you wrong; lines 25-30). The interviewer further probes Saima's thought reflection positioning (For girls' education! line 22). Saima's active response to the interviewer in the affirmative helps Saima to establish her mother's agentive struggle in her well-considered understanding (yeah absolutely so; line 23). The thought reflection process is completed by internalising the value and critical goal-directedness about education, with a critical and recursive identity position utterance (yeah, I think education was it, it did define me).

In the narrative below, we see more complex rhetorical public stance taken by Saima in situating cultural traditions; as to whether these can be understood as repressive or dynamic; to enhance female agency and educational aspirations over a period of time.

**Table 7.2 Saima's counter narrative 2**

L.N	SP	Narrative
01	Saima:	They pushed for their children to be educated
		not their daughters as much as their sons
		but they pushed their education.
		Eh [00:19:06 thinking pause 2 sec] and actually my father was
05		an extremely educated man
		and [00:19:13 thought prolongation 2 sec] his brothers eh went
		into the different directions

	So we had that [00:19:20 thinking pause and thought repetition 2
	sec] generation pushing their children to do well, you have to
10	achieve, you got to work hard, you got to educate yourself
	And then as we as it came to my parents' generation, they
	[00:19:33 speech repetition] pushed us but they didn't have to
	push us; we almost self-motivated

It is an important narrative because the complexity of female agency and identities in the cultural world is performed through what Bayham calls the act of “transposition” and “stance taking” across time and space. That is, social actors position and align their consciousness from temporal historical and temporal discourse moments of narrative; but they also position and align their thinking alongside the lived social spaces of the past and current residing in the social world (Baynham, 2003; 2011).

The narrative is performed by Saima in response to the interviewer's question about how she sees her community integrating in Britain. She goes into diegetic narration (purposeful summarised reporting, commenting & positioning) about family attitudes to education across generations.

For example, in (lines 1-10), Saima builds her stance taking performance from temporal discourse perspective (located in present-talk with the interviewer) and temporal historical events (telling) in terms of how her grandparents' generation and her parents' generation mobilised educational aspirations for their children. However, Saima also performs her stance taking account in relation to social spaces about gender in the past “there and then” to closer “here and now” (Baynham, 2011) to discuss family attitudes towards male and female educational aspirations.

So, what we see then in Saima's conversation is that, whereas educational aspirations for children in the family were generally present even during the grandparents' generation but social spacing of gender in the family's traditions at that time was less favourable to girls as compared to boys (lines1-3).

However, in line 3 onwards, Saima registers an implicit positive shift in the family's traditions to the new direction through her father's positional description (extremely educated man) in comparison to his brothers (went into other directions). The discursive reference is only fully understood when we read it with the earlier revelation in the first

interview about her father, who passed away when Saima and her siblings were young, he really wanted his daughters to be educated. In addition, in the previously discussed narrative, Saima discussed her mother's aspirations and agentive struggle for her daughters' education by resisting her late husband's brothers who opposed girls' education. So, social spacing of female gender equality around educational aspirations is situated with greater emphasis in her parents' generation. Moreover, regressive residuals about cultural traditions in spacing female gender are challenged and put aside.

In lines (8-10), we see how progressive elements of the grandparents' generation are again re-situated in the discourse by Saima through her implicit positive positioning and alignment in the discourse (so we had that generation pushing their children ... you got to educate yourself).

Finally, in lines (11-13), Saima completes her stance taking through describing a further shift in cultural tradition in grounding children's education as a highly valued ambition during her parents' generation (and then as we as it came to my parents' generation... they didn't have to push us; we almost self-motivated). Furthermore, Saima indicates that they as brothers and sisters (using "we"- discursive positioning strategy) became "self-motivated"; without maintaining any distinction concerning daughters and sons in the discourse.

### 7.2.2 Naila's performance:

Naila in her performance against 'passive' selves challenges the stereotypes of low abled and unrealistic educational selves.

In the narrative below, Naila discusses her secondary school educational experiences in the 1980s Britain. Only the middle part of the narrative is presented, where Naila enters interactional stance taking performance with the school career advisor on the post sixteen options.

**Table 7.3 Naila's counter narrative 1**

L.N	SP	Narrative
01	Naila:	I want to do my A levels
	Interviewer	Hmm

	Naila:	I want to study [00:34:22 pain in speech]
04		and he said only twenty per cent of the population studies
05		ALEVELS
06	Interviewer:	Alright
	Naila:	I don't think you are part of that twenty per cent , so know
		have you thought about you know I am going to ; he started
09		talking about YTS and that's the first time in my life that I
10		felt angry
	Interviewer:	Hmm
	Naila:	with the system and I thought he doesn't want me to
		study[00:34:47 sense of shock].

Naila switches into repeated interactional positioning performance (I want to do my A levels...I want to study; lines 1,3) with the school careers advisor to emphasise her eagerness to continue with further education. This is then contrasted with advisor's performance (He said only twenty per cent of the population studies ALEVELS... I don't think you are; lines 4-8). The contrasting of positioning helps Naila to highlight ethno-racial deficit boundary making in school spaces based on the assumption that children of immigrants in general (Commonwealth countries) and Asian girls, in particular, are low abled; therefore, post sixteen options are not viable for them, instead, they should go into apprentice training.

In lines (9-13), Naila switches into iterative performance after the conversation with the school career advisor. She does this by dramatising her thoughts. The thoughts are performed in emotionally charged rhetoric to assert her embodied agency (I felt angry with the system...he doesn't want me to study) to highlight her fight against the deficit built in the school system, and in teachers' practice who misrecognise her educational aspirations as a British Asian girl.

Naila translates the emotionally charged rhetoric into educational goal-directedness to challenge the wrongness of the system and teachers. In the next narrative, she again performs her agency against the low abled self.

**Table 7.4 Naila's counter narrative 2**

L.No	T.L	SP.	Narrative
01	909	Naila:	and I got all my GCSE's, I got seven eight GCSE's
		Interviewer:	Hmm
		Naila:	Grades A's and B's
05		Interviewer:	Hmm
		Naila:	So, then that was my kind of wakeup call that you not thick
		Interviewer:	Hmm
9 10		Naila:	it was just because your language wasn't there , English language
	920		...I wasn't stupid but confidence is something that is kind of
13	921		almost not in your control
<b>L.N.T-See Appendix 7B</b>			

Only, the last part of the narrative is presented, where Naila performs stance-taking by providing a narrative diegetic summary (commenting and reporting) of her achievements in her GCSE's to invalidate the career advisor's judgement that she is not one of the top 20 percent.

So, in lines (01-04), she performs positioned reporting; i.e., through factual stating, self-projecting, and interpretive evaluative positions (I got eight GCSE'S.... Grades A's, B's.... my kind of wakeup call that you not thick...it was just because language wasn't there). The purpose of which is to demonstrate her abled self-actualisation and performance of growing political agency. The performance of her political agency gives her self-confidence to act and reject the deficit conceptions of teachers and the school system which negatively categorise her gender situated at the intersections of race, ethnicity and nation. To conclude her performance, she registers repeated positional emphasis (I wasn't stupid) so as to relieve the emotional baggage, that she felt imposed upon owing to misrecognition of her differentiated needs by the school system that

resulted in the shaking of her confidence to perform (confidence is something that is kind of almost not in your control). She gradually recovers her confidence by being political, but also through the reassurance of some more helpful teachers, which she unfolds in the earlier part of the narrative.

### **7.2.3 Misrecognition theorisation:**

Saima and Naila's counter performances against 'Passive selves' are explainable through misrecognition ideas (see chapter 5). In particular, Saima and Naila's counter misrecognition performances directly connect to Bhabha's ideas of liminality, Taylor's ideas of 'equal dignity and equal respect, and Honneth's ideas on love, respect and self-esteem in manifesting their liminal, active, critical and creative educational selves.

Saima registers misrecognition by using liminal and ambivalent space in articulating family attitudes and community traditions for educating girls. She challenges the misrecognition accounts on her gender through demonstrating her critical and active subjectivities in registering that even in the distant past; British South Asian women were not passive victims of patriarchy in realising their educational aspirations. Secondly, Saima rhetorically projects that there is stability, innovation and change in family and cultural traditions about girls' aspirations. Saima, therefore, is countering misrecognition about cultural traditions which are pitched as continually repressive and static in the dominant political and policy discourses.

In Saima's performances of educational selves, she situates the stability and contingency of her family traditions in relation to whether these enhance the individuals' empowerment and agency in realising educational aspirations. Family traditions become contingent in Saima's case both on the grounds that certain elements are challenged by individuals because they are regressive in realising equality for both genders. However, also traditions become contingent in a positive way; those old elements are emphasised in a new way; and creative elements such as agentive struggles and individuals' progressive ideology become part of it through the continuous cultural recycling and re-inventing of traditions thus manifesting stability and contingency.

Naila makes a similar kind of performance about positively situating cultural and home traditions of Asian girls' agency across generational time, cultural and social space.

**Table 7.5 Further trend in Naila's data against trope 1**

L.No	SP.	Narrative
01	Naila:	I was the first generation In my family to
		work... Yeh my youngest sister over the time
		as they discovered OK , we are safe our children
		are safe things aren't going to happen to them
	Interviewer:	Hmm
05	Naila:	that fear has evaporated , My sister did have her masters
		at Aston and lived in Birmingham
	Interviewer:	Hmm
	Naila:	and came home you know once a month or once
		every ; and my daughter went to do a degree
		away from home

In Bhabha's liminal sense, both Saima and Naila project the politicisation of their personal and social sense of identity that is "increasingly aware", of "the construction of culture and the invention of tradition" for girls' education (see chapter 5; p. 94)

However, Naila also rhetorically re-sets the problem by performing in existential and political subjectivities. She argues that their agency was constrained in the school spaces by teachers who had stereotypical and deficit understanding of them as passive, domestic and non-career women (Crozier, 2009).

Furthermore, Naila rhetorically counter performs against the imperial gaze of objectifying British Asian children as low abled and unrealistic educational selves; on the basis of ethno-racial deficit profiling built in the school system. She exemplifies the Asian children's resilient agency to educationally do well to register their positive and promising belonging of their educational potential despite the stigma and non-recognition of their differentiated needs (Gillborn, 1997a; 2004).

In contrast to Naila, Saima's data registers more of a configurational performance showing how intelligent she was:

**Table 7.6 Further trend in Saima’s data against trope 1**

L.N	SP	Narrative
01	Saima:	My secondary school teacher were really sad to see me go because we moved. Eh they were very upset that I was leaving because I was a good student ... I would like to think they would miss me but its going to affect the figures I suppose, eh so yeah they were really upset to see me go
05		

Through Saima and Naila’s narratives, we come across their educational selves that are motivated and keenly driven by educational aspirations as initially perpetuated in the family tradition.

For example, Modood (2004) suggests that educational aspirations serve as an “ethnic capital” of self-definition and a “motor” for British south Asian to overcome disadvantage related to lower socioeconomic background and racialised job market in Britain. The parents then highly emphasise the importance of education to their children to the point of getting them to internalise it as an orientation guiding their educational behaviours. In fact, empirical studies have indicated that there is no lack of educational aspirations from home for British South Asians Muslims regardless of their social class (Abbas, 2002 & 2004; Basit, 2012). British Asian girls enter into the complex, agentive and more modern negotiation of their cultural and religious traditions to ascertain their educational being (Ahmad, 2001; Tyrer and Ahmad, 2006). Furthermore, recent studies have shown that British Asian (Inside Higher Education, 2017) and British Muslim students are completing their Higher education degrees at similar rates to their White peers (Khattab & Modood, 2017). The aspirations from home are resulting in resilient higher educational trajectories for British Muslim students similar to the “majority group”. Moreover, British Muslim girls (aged between 16-25) are out-performing Muslim boys in school and at university level (Khattab & Modood, 2017).

However, Saima’s data also suggests women’s continued agentive struggles for educational empowerment contemporarily within their specific localised community contexts. (“I have met women that have so many other issues and they had to overcome

so many barriers and hurdles [00:07:09 speech emphasis] to actually attend the classes”; see full narrative in appendix 7C).

In addition, we see Saima’s performance as a pastoral school leader in creative and active subjectivities. She acts herself as a woman “giving back to the communities”; supporting and removing barriers while working actively in a community school for EAL children and adult female education. She describes herself as a creative “asset” (most of the ideas expressed in the same narrative; see narrative in full Appendix 7D):

**Table 7.7 Further trend in Saima’s data against trope 1**

L.N	SP	Narrative
01	Saima	Muslim woman and wearing you know covering or dressing
		does not stop you from you know getting a job or being
		educated or being able to have a career , and be a mother and
04		be a wife you know it doesn’t stop you, it doesn’t em yeah

Naila, on the other hand, manifests her political and active subjectivities by actively challenging discrimination and institutional racism in the school system against Asian children. See the narrative below, where she acts as an insider rebel pushing the parents not to accept the deficit label; and not to be fobbed off by school management about aspirations of their children. She does the role of political rebel even at the cost of being herself vulnerable in the organisation:

**Table 7.8 Further data trend in Naila- trope 1**

L.No	SP.	Narrative
01	Naila:	And you often you know; you would end up in
		a like a dual role. You would be saying to the
		parents go and ask this.... sometimes they would be
05		fobbed off...and then you would had to go back and say those interventions are not taking place.
	Interviewer:	Hmm.
	Naila:	or you child is not being looked at in the way they
		should, they not being given the support; will you go

		and ask again? And then you would find yourself in
10		a really difficult situation where you were having to push the parents
	Interviewer:	Hmm.
15	Naila:	to question the system and you were part of that system... eh, and then that would be brought back to us.
	Interviewer:	Hmm.
	Naila:	well actually you are not supposed to discuss this

Saima and Naila's discussion on educational selves is also explainable through misrecognition ideas of Taylor and Honneth (see chapter 5). Firstly, I argue that they contest the misrecognition of their cultural traditions in the normativity of "equal dignity and equal respect" (Taylor, 1994b). By this I mean, that there is non-recognition of Asian cultural traditions as a positive resource in continuously building educational empowerment for Asian girls. But also, there is non-recognition of Asian girls' agency in determining the contingency, change and innovation of their cultural resources to enhance their education and career aspirations.

Secondly, Naila's discussion, in particular, can be understood how Asian children's identities and talents are negatively positioned in the normativity of "love, respect and self-esteem" (Honneth, 1992). By this, I mean that positive personhood making is denied to Asian children by considering them as low abled and their aspirations as unrealistic (denial of love). However, also, Naila's conversations highlight the nature of hierarchised ethno-racial boundary making, and discrimination built in school system on educational aspirations, which deny Asian children the equality of citizenship of their educational spaces (denial of respect). Furthermore, Naila's performances highlight that positives skills, educational achievements and agency of Asian children in fighting deficit personhood and marking creative belonging of their educational selves are suppressed (denial of self-esteem).

### 7.3 Theoretical trope2: contesting the framing of overdetermined and oppressed selves

In this section, I discuss Saima and Naila's counter misrecognition performances on the theoretical trope of 'overdetermined and oppressed selves' that emerged from their data.

A total of (12) narratives from Saima's life history case study, and another (11) narrative from Naila's life history case study formed the above theoretical substantive trope. Please see the organisation of narratives under the above trope in the theoretically coded data map of Saima and Naila on page (132).

Saima and Naila's performances under this trope are situated in the nation-home and personal- social formations of power relations in manifesting their misrecognition struggles of identities and agency. See the discussion on identities, agency and belonging regarding nation-home formation on pages (59-65) and personal-social identities formation on pages (52-53).

Furthermore, see the discussion of relevant literature around the social framing of British Asian Muslim females as 'overdetermined and oppressed selves ' on pages (38-40). I am analysing one narrative from Saima and three narratives from Naila's case studies under this substantive category to situate the misrecognition performance of their identities, agency and belonging. I have already analysed one narrative from Saima in this data category in illustrating my analysis method in the methodology chapter on pages (136-138).

#### 7.3.1 Saima's performance:

The narrative is analysed using provocation, projection and problem setting rhetorical strategies (see chapter 6, pp; 134-136). The narrative is initially positioned by the interviewer who showed Saima (similarly to other participants in the study as well) mainstream media clips on the politics of schooling and identities (see discussion in methodology chapter, 6; p. 127).

**Table 7.9 Saima's counter Narrative 1- trope 2**

L.No	SP	Narrative
01	Saima:	I don't feel that I for me to be British, I should have to go into a pub that I shouldn't have to do that to feel more British.

		I shouldn't have to go and wear a mini skirt to be more British
		that's absolutely ridiculous.
05	Interviewer:	Hmm
	Saima:	you know, fair play to somebody who wants to go to a pub
		that's entirely up to them and they feel if that's what they do
		that's part of their culture
	Interviewer:	Hmm
10	Saima:	that's absolutely fine.
	Interviewer:	Hmm
	Saima:	but it shouldn't be imposed on me, it shouldn't be, I shouldn't
		be forced to do something.
	Interviewer:	Hmm
15	Saima:	Eh, and I am talking for the Buddhist, I am talking for the
		atheist, I am talking for not just for Muslims, I am talking you
		know for all those people, I don't think anybody should be
		Forced.
	Interviewer:	Hmm
20	Saima:	I wouldn't force somebody who is a non-Muslim to wear a
		Hijab or an Abiya eh so yes

In the narrative above, Saima strategically re-contextualises the provocation by further adding “hijab representations” in discursively situating the debate on Muslim identities and agency. The purpose of which is to particularise as well as publically project her rhetorical performance as a Hijab wearing woman. In (lines 01-04), Saima destabilises the notion of Britishness associated with social practices of going to the pub and with wearing a mini-skirt. The discursive repetition by Saima “I shouldn't have to” serves as destabilising provoking wedge for a broader audience, as to think whether going to the pub and wearing a mini skirt is to be taken as “English” or “British”. This is followed by Saima’s emotionally felt interpretational provocation (that is absolutely ridiculous, line-4) suggesting that confusing Englishness with Britishness is unreasonable.

Saima then provides situated reasoning in sociological terms (Lines, 6-13) that individuals are free in choosing whichever socialising practices in order to perform their existentialism. However, dominant cultural norms cannot be thrust down on other cultures, and individuals who want to choose otherwise within socially reasonable behaviour (fair play to somebody who wants to go to a pub.... that's absolutely fine... it shouldn't be imposed on me).

In the middle part of the narrative, we see Saima's projective performance of her religious self in normative terms. Multicultural liberal normative grounding is strategically self-selected to position the reasonableness of her religious identity as hijab-wearing woman (I am talking for the Buddhist, I am talking for the atheist, I am talking for not just for Muslims...I don't think anybody should be forced; line 15-18). The above projected performance helps her to invoke the principles of pluralism and justice. It helps her to problematise the dominant social taboos in performing difference centred femininities against a perceived mono-cultural Britishness.

In the final part of the narrative, Saima performs her religious sense of self through counter-narrative organising perspective (I wouldn't force somebody who is a non-Muslim to wear a Hijab or an Abiya eh so yes; line 20). She provides the rhetorical reasoning in order to justify her stance on existential selves. She argues that deterministic rubric of observing femininities from her cultural-religious position would similarly undermine agency and identities formation for women who are from the non-Muslim background. The rhetorical purpose of which is to reverse the mono-cultural oppressive narration of Britishness. Saima in this sense positions her religious orientation in multicultural liberal and critically cogent argument to desire for pluralism, reasonableness, agency and justice. She is, therefore, posing an ethical responsibility on a broader audience to evaluate whether her equality status as a woman from Muslim background is undermined (lines; 12-13).

### **7.3.2 Naila's performance**

In the next narrative, we see Naila's more positioned problem setting rhetoric on whether Asian Muslim girls are forced to wear Hijab by their parents. The positioned rhetoric is projected by using generic narration to establish what is "typically or repeatedly true" (Baynham, 2003) about Muslim women's agency in wearing or removing Hijab.

**Table 7.10 Naila's counter narrative 1- trope 2**

L.N	T.L	SP	Narrative
01	772	Naila	And from [00:33:20 thinking prolongation 3sec] I
			mean every woman that I know that wears scarf ,
			wears it out of her own choice and where they have
04			taken it off its been eh like for example I give you an
05			example my daughter
		Interviewer:	Hmm
		Naila	she wore a scarf when she went to university
		Interviewer:	Hmm
09		Naila	she went to York University and she experienced so much
10			prejudice
		Interviewer:	Hmm
		Naila	that she was forced...
	785		The teachers just blank me
		Interviewer:	Hmm
15		Naila	Eh, the children are horrendous , you know the young
			from the British community ; young people
		Interviewer:	Hmm
		Naila	Eh, they make racist comments , they say nasty ...
	798		and she said I think a lot of is linked to my scarf mum
20		Interviewer:	Hmm
		Naila	I said well it's your choice what you want to do then
		Interviewer:	Hmm
		Naila	And she said but it's too important for me to take it off
	826		... and they made her feel so bad that she took it off
25			while she was at the university Hmm She would wear
	829		it when she was at home.
<b>See Appendix 7E for LNT</b>			

So, in lines (1-5), Naila pitches problem setting by making generic narrative statement (I mean every woman that I know... wears it out of her own choice) to persuasively establish the typicality and trueness of Muslim women's authenticity of choices, and exercising of free will in determining whether to wear or remove hijab. Naila's stance taking through a generic narration strategy helps her to out rightly reject the socially prevailing stigma that Muslim women are forced to wear hijab under the deterministic influences.

The representative typicality of agency is then supported by providing "situated reasoning" (Finlayson, 2006). In this regard, she discusses her daughter's agency in wearing or removing the headscarf to contest the problem of 'oppressed selves' on more specific grounds. Naila tells the story of her daughter who faced discriminatory and racist bullying by teachers and students in the university related to her headscarf outlook. Midway through the narrative, conversation about her daughter with Naila is situated in lines (12-19), where her daughter asks what she should do to avoid racist bullying. Naila stages her performance as a parent suggesting her daughter to make her own choice which helps her to deal with the situation in the best way. This is followed by Naila's final positioned reporting that her daughter removed the headscarf at the university to avoid racism but she wears the scarf at home.

The purpose of the situated performance was to establish that Naila did not force her daughter to wear or remove Hijab rather encouraged her to make her own choice which best serves her daughter's individual femininity in the given situation (lines, 21-22). Secondly, Naila rhetorically re-sets the problem on oppressed selves by positioning the argument that her daughter experienced oppression at university (outside), rather than at home (I said well it's your choice...they made her feel so bad that she took it off).

Naila further performs problem setting rhetoric against the 'overdetermined selves'. She uses situated reasoning to explain that her negotiation of her identities is not merely negotiated in the frame of religion, but she performs it in its sociological, cultural and everyday social practice terms.

**Table 7.11 Naila's counter narrative 2- trope 2**

L.N	SP	Narrative
01	Naila	I have got three daughters and a son

	Interviewer:	Hmm
	Naila	and my daughters wear a scarf
	Interviewer:	Hmm
05	Naila	Eh they wear em you know Asian clothes
	Interviewer:	Hmm
	Naila	Oh they do wear English clothes, we wear mixture of
		English and Asian clothes but the English clothes have to
		meet certain criteria
10	Interviewer:	Hmm
	Naila	and they got to cover them properly, they have got to be
		loose; they can't be figure hugging.

In the narrative above, she talks about women's dressing practice in the family. The talk is purposively structured to show that their identities as Muslim women are not fixed but are performed in a pragmatic fusion. Naila switches into performance by talking about her daughters' wearing of headscarf, but then saying that they also wear Asian clothes. The switching to Asian clothes marks purposeful performance shift to destabilise fixation of religious identities (lines,1-5). This is followed by another shift that 'they do wear English clothes' registering deliberate performativity of integration. Naila then makes the summative utterance for all women in the family 'we wear mixture of clothes'; (line 7-9) performing hybridity and fusion of identities through dressing. However, she further qualifies her position that English clothes have to be adapted 'they can't be figure hugging'. She positions that fusion of identities should not be assimilative but culturally and religiously negotiated and appropriate (lines,11-12).

### 7.3.3 Misrecognition theorisation:

Saima and Naila's counter misrecognition performances about the racialisation of gender and religion under the trope of 'oppressed and overdetermined selves' are explainable through Fanon's ideas of existential doubleness, Parekh's ideas on moral pluralism, Homi Bhabha's ideas of liminality, Taylor and Honneth ideas of recognition of equal dignity and equal respect (See chapter 5).

Saima and Naila's data suggests an answer to an important question; that is, how do we understand their discussion on deliberately bringing religious visibility in the Western public sphere? Why is this stance 'liberating' for them?

In the Fanonian misrecognition sense of existential doubleness, Saima actively challenges the processes of racialised objectification, unequal doubleness and non-existential formations of self-making. Saima's manifestation of religious visibility becomes liberating for her to show that she would not accept the oppression of a political system that tells her to remove her headscarf and limits her choices as a Muslim woman to existentially express her femininity in a multicultural liberal society. She establishes the image of a woman whose performance of agency is not over-determined and oppressed, but is existential and political. Similar, kind of performances are visible in Naila's data just to quote one here would be useful:

**Table 7.12 Further trend in Naila's data- Trope 2**

L.N	SP	Narrative
01	Naila:	Em so like I said you know if a society I am being told that
		I am being liberated.
	Interviewer:	Hmm
	Naila:	By removing my scarf!
	Interviewer:	Hmm
05	Naila:	then liberation means that it is my choice
	Interviewer:	Hmm
	Naila:	liberation doesn't mean that somebody else tells me that unless
		you do this you are not going to have access to this that or the other
10	Interviewer:	Hmm
	Naila:	and that's not liberation that's enslavery
	Interviewer:	Hmm[00:37:05 2 sec Hmm prolongation]
	Naila:	And the worst form of enslavement is because you are lying
	Interviewer:	Hmm
15	Naila:	You are liberating me!
	Interviewer:	Hmm

	Naila:	and why is liberation of mind linked to a woman's clothes!
	Interviewer:	Hmm
	Naila:	how ancient is that a value system then!
20	Interviewer:	Hmm
	Naila:	You know we say we are in the 21st century or we going through 21st century and liberated and free of mind and everybody has rights
	Interviewer:	Hmm
25	Naila:	You know from animals to birds
	Interviewer:	Hmm
	Naila:	but yet a woman doesn't have a right to choose what she wears!

Furthermore, we begin to understand the liminal complexity of Saima's hybridity when we see her present performance of religious visibility in relation to her earlier choices of dressing as a westernised Muslim woman, or her even earlier choices as a student who used to have American pop celebrities' poster hung on her bedroom wall.

**Table 7.13 Further trend in Saima's data- trope 2**

L.N	SP	Narrative
01	Saima:	you know I was supporting a band an American band
		and I had posters on my bedroom walls , eh you know I
		was really keen on them eh for a little while and I
04		bought their albums

Also, we understand Saima's sense of liminal religious identities in relation to her family, which she describes is a mix of people from different religious and ethnic backgrounds (see section 7.4.1). Saima's liminal and multicultural performances of the self from the above positions directly draw from Homi Bhabha and Parekh's ideas of liminality and 'multicultural perspective' self-making. She shows that her religious sense of self is not 'overdetermined' and isolated in its performance of religion only discourse, but it is cogently and relationally situated in a liberal multicultural and moderate secular practice. So, whether it was Saima's earlier adoration for American

pop, her sense of being Hijabi or her mixed family – Saima has carried and critically engaged with all the above performances in a liminal way. Saima does not demand recognition of her religious visibility purely because her religion instructs her to do so, but on sociological and normative basis in relation to religious and non-religious diversities existing in Britain (Modood and Ahmad, 2007; Meer, 2012).

Naila's above performances about dress visibilities resonate with Homi Bhabha's ideas of liminal, hyphen and third space articulation of her fusional self-making. In Naila's case the performance of identities through dressing is not carried out in purely religious terms but in a pragmatic hybridity, to creatively pull together the cultural, religious and broader social influences in dressing. In fact, the underlying message is that the secular is already part of religious and cultural practices.

Furthermore, the data discussed, provides evidence that Saima and Naila in their cultural world are not "oppressed" women rather agential and self-actualising subjects (Bhimji, 2009; Hopkins and Greenwood, 2013). Moreover, parents do not force their children to wear Hijab rather children make their own choices. She suggests that it is rather the racism and Islamophobia in public places that severely disadvantages Muslim women in freely exercising their choices as women.

Saima and Naila's discussion on 'oppressed and overdetermined selves' is also explainable through misrecognition ideas of Charles Taylor and Axel Honneth. Saima and Naila build misrecognition of their differentiated femininity whose performance is not recognised on the normativity of "equal dignity and equal respect" in line with other individual and group liberties existing in Europe (Taylor, 1994b). In the above-discussed performances of Saima and Naila; we can configure their multicultural liberal consciousness that is performed in existential, cogent, relationally equal, liminal and multicultural moderate secular subjectivities. For example, Modood (2012) argues that with the exception of France and a few other European countries; the conception of secular in Europe, by and large, has been moderate. By moderate secular, he means that political authority though is not subordinated to a religious authority for envisaging the conception of public/private spheres, but political reasons are not devoid of religious sensibilities for proposing public action. However, he further states that such a moderate conception of secularism in Europe has been conceived to celebrate and accommodate the majority and historically more established religious groups' perspectives; hence, it is not multicultural. This results in racialised misrecognition of new and marginal groups. So, it is necessary that the moderate secular conception be reformed considering the

multicultural principle of fair treatment, regarding equality of dignity and respect for all individuals and groups in the society (Modood, 2009 & 2015a).

### **7.4 Theoretical trope 3: Contesting the framing of segregated & divided selves**

In this section, I discuss Saima and Naila's identities and belonging performance in relation to their contestation of 'segregated and divided selves'.

A total of (19) narratives from Saima life history case study and another (20) narrative from Naila's life history case study formed the above theoretical substantive trope. Please see the organisation of narratives under the above trope in the theoretically coded data map of Saima and Naila on page (132).

Saima and Naila's performances under this trope are situated in the nation-home and personal- social formations of power relations in manifesting their misrecognition struggles of identities and agency. See the discussion on identities, agency and belonging regarding nation-home formation on pages (59-65), personal-social formations of identities on pages (52-53), on critical moral and performative view of agency on pages (54-56 &58).

Furthermore, see the discussion of relevant literature around the framing of British Asian Muslim female consciousness as 'segregated and divided selves' on pages (40-42). I am analysing five small narratives from Saima and two large contextual narratives from Naila's case studies under this substantive category to situate their performance of identities, agency and belonging.

In this section, I will mainly apply the problem setting rhetorical analytical strategy, along with occasional insights from rhetorical stance taking, and application of provocative-projective modalities of counter argument stance-building. Finally, I illuminate this substantive category of data through misrecognition theorisation.

#### **7.4.1 Saima's performance**

In the narrative below, Saima focusses on the malaise of multiculturalism debates, by deconstructing the 'self-segregation' trope associated with ethnic minorities in Britain.

She counter positions the argument on self-segregation of British Pakistani community by making two distinct positions. Firstly, she performs that the association and initial differentiated need-based inhabiting of ethnic minorities in the same area was a coping strategy to deal with the challenges of settling in the new environment. Secondly, she positions segregation as a policy outcome and government's socio-economic and structural othering of ethnic minorities in Britain, by regulating conditions of lower income and poverty for ethnic minority members. Moreover, she performs that even when ethnic minority members want to move into more well-off areas to integrate with the English community; they do not have means to do it:

**Table 7.14 Saima's counter narrative 1- trope 3**

L.No	T.L	SP.	Narrative
01	101	Saima:	That's you know what initially, I think when the Pakistani community or any community first come in to the UK, they will look for the people they know...So, whether they were Sikh or Hindu but they still spoke similar language; they came from the same Sub-continent.
	108		
05			
		Interviewer:	
		Saima:	
10			
	123		
	124		
<b>See LNT-Appendix 7F</b>			

The narrativisation of self-segregation is actively fought on psychological, cultural and social contexts in the performance of identities and belonging. Saima registers that she is not merely injured or passive self in protesting against self-segregation; but she is active in her projection of integrative social self. In the narrative below, we see Saima's projection of fusional multi-culture.

**Table 7.15 Saima's counter narrative 2- trope 3**

L.N	SP	Narrative
01	Saima:	My daughter attended a local school and she wasn't
		happy, she wasn't. It was a majority white school
	Interviewer:	Hmm
	Saima:	And I [00:08:07 speech arranging stutter 2 sec] you
05		know my daughter very young and she wasn't made to
		feel welcome and my child; we have grown up with em
		a background. We come from a very mix family so we
		have, eh White British [00:08:20 thinking pause 1 sec]
		eh in our family, we have Hindu converts in our family,
10		we have Black African in our family extended family
	Interviewer:	Hmm
		and our circle of friends is quite diverse and large , so
		it's not that she has grown up eh in a sheltered sort of
		way

Saima performs her family's identity formation and belonging in terms of flexibility and richness, in adopting and adapting different cultural resources. The adaptable sense of fusional identity performance is pitched against her daughter's non-acceptance in the school in the predominantly White area.

Secondly, Saima makes a sustained problem re-setting rhetorical argument on the rejection of integrated double selves against the pitched divided self-narration.

In next narrative below, she talks about misrecognition of her daughter's doubleness as being British and Pakistani.

**Table 7.16 Saima's counter narrative 4- trope 3**

L.N	SP	Narrative
01	Saima:	She is being seen as an EAL child and what they had
		failed to do is to look at her application form at all for
		school because in there, they talk about your ethnicity,
		your background, your religion, your first language and
05		her first language; I made them go and get that form ,
		they had a look at it her first language is English.
	Interviewer:	Hmm

	Saima:	So, that it I know that's the reason why she was a brown child, they took her out into a group with other Brown children to teach her English.
10		

She talks about her daughter as second generation and capable of speaking fluent English; but she is perceived as an EAL student on the basis of her ethnicity, brown colour by the school staff in the predominantly White community area. Saima positions the White school staff's fantasied social imagining of Britishness as Englishness; which de-fuses her daughter's Pakistani ethnicity and brown colour as effective performance markers in speaking English. Saima provocatively situates the aberrance of her daughter's Britishness in relation to the racialisation of her race and ethnicity.

Like her daughter experience, Saima dramatises the Englishman's sense of awe about her using appropriate English with her daughter in the conversation. However, this time Saima rhetorically pitches how her doubleness as being Muslim and being British are de-fused:

**Table 7.17 Saima's counter narrative 5-trope 3**

L.No	T.L	SP.	Narrative
01	770	Saima:	It was the way I dressed, I didn't ever get, I didn't ever get asked those things or I wasn't ever told those things when I didn't cover, when I didn't wear hijab and I didn't wear abaiya(long dress also known jilbab) because I was just a another modern westernised young woman... as soon as I started to dress differently, I was constantly being told that I speak good English
05			
	776		
<b>See LNT-Appendix 7G</b>			

She evaluates the fetishised exclusionary belonging that saw her acceptable only if she was assimilating as a 'westernised young woman ... not covering'. She was not perceived un-British, divided or segregated. The construction of Saima's aberrance is manoeuvred around the fantasied mental fictions that always want to imagine Hijab wearing Muslim women as normally illiterate and segregated.

Saima continuously deflects the aberrance of double selves through provocative rhetorical readings of herself in the above narratives to take a normative and lyrical

stance on the experiences of equalities on identities and belonging in the broader public. However, she also pitches her identity and belonging performance of doubleness as a deliberative political strategy to mark the performance and actualisation of political subjectivity. In this respect, she continuously reclaims the position of creative “ I” by performing self in relation to countering oppression of being denied multiple self-positioning.

#### 7.4.2 Naila’s performance

Naila develops a sustained rhetorical performance against the narrativisation of her personal, cultural and social identities as segregated selves.

In the first narrative below, Naila performs counter problem setting in a projection mode on the dominant social framing that Asian and Muslim communities are segregated. She self-selects the social context of community integration and performs the culturally distinct and representative rhetoric from the position of British Pakistani Muslims.

**Table 7.18 Naila’s counter narrative 1- trope 3**

L.N	SP	Narrative
01	Naila:	Now if another community say you know the mainstream eh
		English eh young people , the English community do not move into that areas
	Interviewer:	Hmm
05	Naila:	and is that a fault for the Asian or of the Muslims [00:07:20
06		rhetorical tone]
	Interviewer:	Hmm
	Naila:	or is that , the blame lies somewhere else!
	Interviewer:	Hmm
10	Naila:	and what does segregation you know what does eh mean that we are
11		segregated. you work in the same schools
	Interviewer:	Hmm
	Naila:	we go to same you know hospitals , we go the same doctors , if in a few streets it’s all Asian houses
15	Interviewer:	Hmm
	Naila:	then how is that segregated!

In lines, 1-06 in the narrative, Naila develops first problem setting by performatively bringing into focus the non-liminality of ‘imagined Englishness’ in maintaining forced

segregation on Asian and Muslim communities by guarding the racialising area boundaries (the English community do not move into that areas ...is that a fault for the Asian or of the Muslims).

In line 08-09, Naila rhetorically questions the validity of social normalisation that binds Asianness and Muslimness with self-segregation (or is that , the blame lies somewhere else...and what does segregation you know what does eh mean). The purposive sub-text of Naila's rhetorical questioning can be understood as Naila's political deconstruction of the performance of 'imagined communities'. In such a deconstruction performance, Naila exposes the operations of the exclusionary nation around integration technology exercised in the form of racialising slippages of blame/segregation/assimilation called for Asians and Muslims.

In lines 10-16, Naila develops final problem setting in rejecting the arguments on British Pakistani Muslim self-segregation by showing the liminality and social cohesion of her community within wider society (you work in the same schools...we go to same you know hospitals).

In the next narrative, Naila performs problem setting against the divided selves. She uses situated reasoning and circumstantial premise (personal exemplars & broader socio-political context) to problematise the discourses of divided selves.

**Table 7.19 Naila's counter narrative 2- trope 3**

L.N	SP	Narrative
01	Naila:	and the fact that you are a Muslim
	Interviewer:	Hmm
	Naila:	that's your relationship with your God
	Interviewer:	Hmm
05	Naila:	how is that going to impact on me as a teacher in a school
	Interviewer:	Hmm
	Naila:	or a citizen in Bradford
	Interviewer:	Hmm
	Naila:	or in UK
10	Interviewer:	Hmm.
	Naila:	How does that you know conflict with that ; it doesn't
	Interviewer:	Hmm
	Naila:	they are very different roles and very different relationships
	Interviewer:	Hmm

15	Naila:	and you will fulfill each role to the best of your ability
	Interviewer:	Hmm
	Naila:	and that's how I see you know myself as a Muslim, myself as a Pakistani , myself as British
	Interviewer:	Hmm
20	Naila:	you know we talk about dual nationalities
	Interviewer:	Hmm
	Naila:	and you know we talk about children with dual heritage
	Interviewer:	Hmm
	Naila:	would you ask them!
25	Interviewer:	Hmm
	Naila:	you know I would we you know are we going to be genetically scanning them to see which are they more
	Interviewer:	Hmm
	Naila:	from they you know the British heritage or from their you know Asian parent
30	Interviewer:	Hmm
	Naila:	how far does that argument go , how far can you stretch it , they are what they are
	Interviewer:	Hmm
35	Naila:	and em for you to ask or demand which one are you or which one will you choose is like a very shallow and infantile question

In lines 01-18, Naila situates the simultaneous rhetorical performance of her Muslim self along with her social and public selves (teacher, citizen) situated in the performance of Britishness. She rhetorically turns the argument against divided self by performing problem setting in doubleness; suggesting that her multiple locations of identity performance do not conflict, rather the performance of multiple roles requires hybrid orientation and multi-tasking in performing the simultaneity of her British and Muslim selves (the fact that you are a Muslim...how is that going to impact on me as a teacher in a school.... I see you know myself as a Muslim, myself as a Pakistani , myself as British).

In lines 22-30, Naila performs second problem setting by situating the misrecognition of doubleness of her British Muslimness by invoking other misrecognised histories of doubleness. Naila by aligning her performance with other histories of doubleness

performs twofold problem setting. Firstly, She mobilises the liminalities of pain with other locations. Secondly, she builds multipronged deconstruction in exposing the oppression of the official narrative on divided selves that demands assimilative regulation of marginal and multicultural histories (we talk about dual nationalities... are we going to be genetically scanning them... you know the British heritage or from their you know Asian parent). The problem setting is rhetorically put to the audience to judge the dominant construction and practice of Britishness in relation to her community.

In the final lines 32-36, Naila positions herself both inside the narrative as narrator and outside the narrative as audience and performs the final problem setting. She performs repetitive unease and moral distance with the cultural imperialism of official narratives that places deficit on multicultural re-imaginings of Britishness (how far does that argument go... you to ask or demand which one are you or which one will you choose... like a very shallow and infantile question).

### **7.4.3 Misrecognition theorisation**

Saima and Naila's above performances in contesting the framing of 'segregated and divided' selves are explainable through misrecognition ideas.

Their above performances can directly be linked with Du Bois' ideas of integrated doubleness and Parekh's ideas on moral pluralism in counter performing the racialised senses of 'twoness' and 'moral monism'. In addition, their data is also explainable through Said's ideas on cosmopolitan doubleness, Bhabha's ideas on liminal doubleness and mimicry; in rejecting racialised dehumanisation, the clash of civilisation binary structuring, inter-cultural divide and cultural determinacy theses (See Chapter 5 for misrecognition theory).

Saima's above performances continuously try to break the 'twoness' structuration of her self-hood with which her British Muslimness is aberrantly viewed and racially choreographed in Britain. Saima's performance suggests that her politicisation of her integrated doubleness constantly tries to break the racialising boundaries between being British and Muslim. In fact, her performance suggests the transcultural odyssey in which her Muslimness and her Britishness is subject to many 'routes'. Therefore, her family's intercultural mixing, her earlier orientation for pop-music and her later preference for practising Muslim, along with active participatory community and teacher identities are all in tandem with performing her doubleness (See also Saima's

interlinked performances in sections 7.2.3 & 7.3.3). In a way, the above combinations of her identities indicate its cosmopolitan and liminal routes. There is a sense of both cultural embeddness and displacement in practising her British Muslimness sociologically. Therefore, inter-cultural marriages and social justice based active politicisation of her Muslimness is the creative doubleness displacement of her liminal active integration.

In the Parekhian sense, she rejects the racialising ‘moral monism’ that reduces her and her daughter’s multicultural Britishness. She politically fights the moral exclusivism that does not allow her to agentially interpret her Muslimness/ Britishness and ethnic diasporicity in a re-imagined sense of finding the plural trajectory of being, becoming and unbecoming. She existentially performs against the morally reduced sense of femininity; that only partially accepts her when she assimilates to the Western sense of femininity.

In Du Boisian sense of ‘veiling’; she counter performs the racialising construction of her community labelled as segregated. She suggests that such racialised ‘veiling’ benignly ignores and suppresses the concrete socio-economic disadvantage context in which her community segregation operates.

Naila’s above performances highlight the continual sense of homelessness, exile and aberrance of her belonging resulting from the misrecognition processes of moral monism, imposed mimicry and racialised ‘twoness’ structuration. Her performances register a strong desire where her sense of Britishness is inclusive enough to take into account the liminalities of pain across majority/minority, Black/White, religious/non-religious and English/non-English structuration. Like Saima, she questions the absurdity of racialising ‘moral monism’ that reduces multiple histories of experiences and narrations of history to one dominant sense of cultural experience and one hegemonic sense of articulating Britishness. In Du Bois terms, she articulates the ‘twoness’ racialising sense that orchestrates modern slavery in the form of ‘colour line’ and either or fixed inter-cultural structuring.

She sees the ‘Britishness’ question a dominant value coding, and at the heart of it, a racist trope. She considers it epistemically and socio-psychologically a ‘twoness’ binary trope that codifies racialising in the very process of asking to be British (how far does that argument go...you to ask or demand which one are you or which one will you choose is like a very shallow and infantile question). The Britishness question in Naila’s suggestive sense, appears as an imposed mimicry from the dominant cultural-political

position, that hides its implicit dehumanising value ‘not quite the same’ in questioning the ethnic minorities belonging. In contrast, Naila performs her politicisation in creative mimicry, where sense of ‘not quite the same’ does not operate in an assimilationist manner; but in the manner of performing creative multiplicity, multi-tasking, simultaneity in performing her Britishness from her Pakistani and Muslim backgrounds.

Naila’s performance constantly shifts within the pain of her own positions, but also in liminality with other marginal positions (dual heritage children, broader Asian) in performing the ‘exilic’ sense of creative mimicry and liminal double consciousness. Her performance on racially segregated areas goes in tandem with Saima’s performance. However, she further interprets the imposition of racial ‘veiling’ as a sense of narcissism, prejudice and phobia for others that makes people desire homogenisation, dislike of difference and flight from our inter-subjective others.

The studies on British Muslim femininities have pointed that British Muslim women are continually subject to “gendered” forms of Islamophobia and “symbolic violence” in Britain (Crozier and Davies, 2008; Mirza, 2013). The above studies along with others have indicated that there is strong politicisation among British Muslim women in challenging the dominant stereotyping and in manifesting existential and liminal “civic activism” of their belonging in Britain. For example, Wadia’s (2015) study indicates that British Muslim women’s civic politicisation encompasses multiplicities of belonging. She suggests that British Muslim women perform professional, ethnic, inter-cultural and religious synergies of “civic activism” to enter more emancipatory and democratic relationships with the state, society and within their own culture, communities and religion.

Ahmed & Modood’s (2007) empirical study noted that British Muslim positioning of civic identities are imbued in multicultural liberal logics. Further studies have pointed out that British Muslim women continue to perform “creative engagement” and hybridity in re-working their diasporic spaces (Dwyer, 2000; Werbner, 2013b). In such re-working, their identities continuously perform “changing same” in renewing their culture and performing transcultural odyssey (Haw, 2011).

Furthermore, historical as well as contemporary studies in measuring intercultural integration, racial and ethno-religious fairness in Britain have suggested; that British Pakistani Muslim community’s urban segregation largely resulted because of racialised

aberrance, White flight from ethnic minority concentrated areas, and low purchasing power for moving into other areas (Modood et al., 1997; Phillips, 2006; Bolt et al., 2010).

The conclusions from the above-mentioned studies support the findings of this research; that British Muslim women strongly contest the dominantly labelled misrecognition of ‘segregated and divided selves’. As I have shown above, the female participants of this study, have performed their identities and belonging in the logics of integrated doubleness, moral pluralism, liminality and creative mimicry.

### **7.5 Theoretical trope 4: Contesting structural inequalities and socio-economic injustices**

In this section, I will be discussing Saima and Naila’s data in relation to their contestation of ‘structural inequalities and socio-economic injustices’.

A total of (13) narratives from Saima’s life history case study, and another (19) narratives from Naila’s life history case study formed the theoretical substantive trope of ‘structural inequalities and socio-economic injustices’. Please see the organisation of narratives under the above trope in the theoretically coded data maps of Saima and Naila on page (132).

Saima and Naila’s performances under this trope are situated in the structure-agency (pp. 56-57) and nation-home formation of identities, agency & belonging (pp. 59-65). Furthermore, see the discussion of relevant literature around the social formations of ‘structural inequalities and socio-economic injustices’ on British Pakistani Muslim belonging on pages (08-10; 17-18; 29-31).

I am analysing one contextual narrative from Saima’s data under this category and two from Naila’s data under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (132-134). Finally, I illuminate this substantive category of data through misrecognition theorisation.

### 7.5.1 Saima's performance

Saima develops continued rhetorical problem setting on the issues of structural inequalities and socio-economic injustices. In the contextual narrative below, Saima performs on structural inequalities about schools serving ethnic minority communities.

**Table 7.20 Saima's counter narrative- trope 4**

L.N	SP	Narrative
01	Interviewer:	In the final couple of minutes now eh in the contemporary setting, how would you extend your life story, I mean in a couple of minutes, eh in the contemporary times , what is your understanding of your life in today's Britain?[00:27:39 pause 2 sec] and how do you see your kids' education in today's Britain
05	Saima:	
10		
15		
20		
25	Interviewer:	
	Saima:	
	Interviewer:	
	Saima:	
	Interviewer:	
	Saima:	I think, eh these, we are going through difficult times, I think we are fighting almost fighting <b>the</b> [00:27:51 speech repetition] undercurrent we are trying to fight with all this negativity. Its sadly takes away from all the nice things that happening or takes us away from the good things we could be doing as a society <b>as</b> [00:28:04 speech repetition] a community. We I think there are more difficult times ahead for our children and in educational settings. The richer going to get richer, the poorer going to get poorer; I don't think our children are going to stand a chance of getting into the best Universities em and I think because we are in community schools such as this if my child had for example stayed on in that affluent area in that school, she would have a better chance of going to a better secondary school; she would have; and actually that's wrong for me to say that "better " No, no school is better it's what we deem is better.
	Interviewer:	Hmm
	Saima:	She would have gone to a different secondary school, she would have a different outcome
	Interviewer:	Hmm
	Saima:	She would have gone to a different university
	Interviewer:	Hmm.
	Saima:	Eh, and I think the path that I took for her will give her a

30		different outcome and it will be the best outcome for
		her [00:28:56 speech emphasis] but this educationally. I think
		it's a shame that children from this community don't get the
		same chances, don't get this same starting point as other
		children who are White Caucasians. [00:29:13 sec pause]
35	Interviewer:	Thank you very much for this part of the interview
	Saima:	You are welcome [00:29:18 pleasantry smile]

The narrative starts with interviewer situating Saima's life history conversation in reflexive mode. The interviewer asks her to give a sense of her personal and social world in the 'here and now' space of being British (lines 01-06).

Saima uses the reflexive-projection problem setting mode to perform her community's belonging in terms of structural inequalities pertaining to social and educational spaces.

In lines (7-13), Saima makes performative indication towards pervasive 'negativity' as a dominant mode of cultural-political structuring in appropriating British Pakistani Muslim social positioning in society. However, Saima qualifies the problem setting by mentioning that pervasive 'negativity' mode of racialisation also suppresses the creativity and positivity of her community (we are trying to fight with all this negativity... all the nice things that happening or takes us away from the good things we could be doing as a society as...a community).

In lines (14-15), Saima situates the problem setting on the socio-economic structural constraints in the light of negativity mode of epistemic structuring. Saima's reference to the widening of social class inequalities in general also serves a particular reference in the discourse where working class British Pakistani Muslims are suggestively positioned down at the bottom (We I think there are more difficult times ahead ....the richer going to get richer, the poorer going to get poorer). This reference is understandable in the overall narrative context in which Saima talks about the racialisation at the intersection of race, ethnicity and nation.

For example, in lines (15-22), Saima narrows down the broader circumstantial premise to situate reasoning on community schools. She builds a re-setting case on the racialisation of the above positions in concrete terms. Saima politically performs the racialised social structuring of ethnic capital and social classes in terms denial of better school facilities and places in good universities for ethnic minority children (I don't think our children are going to stand a chance of getting into the best Universities ... if my child had for example stayed on in that affluent area in that school, she would have a better chance of going to better secondary school ....). Above, Saima in concrete terms

situates the marginality of children from British Pakistani community, but she also liminally positions the disadvantage faced by ethnic minorities children in general.

She further situates the effects of wider social deficit practice about ethnic minority community schools. She performs that the generic social devaluation of the ethnic minority community schools even plays down the positive learning experiences that children have in these schools. Furthermore, Saima's performance suggests that school leavers from ethnic minorities in community schools become victims of institutionalised racialising, where the deficit built in the educational system defines the educational trajectories of these pupils, in terms of which universities they could go to and what outcome they could have in their lives (lines 21-27).

In lines 29-36, Saima performs the final problem setting in the form of organising narrative perspective in stating the exclusionary belonging wielded under socio-structural racisms. Saima politically deconstructs the racialised hierarchy of belonging that differentially positions educational opportunities and chances for the White Caucasian background children in comparison with the children from British Pakistani background in the UK (I think it's a shame that children from this community don't get the same chances, don't get this same starting point as other children who are White Caucasians).

### 7.5.2 Naila's performance

Naila's political performance against the structural inequalities and socio-economic injustices is more directed towards the gendered racialisation of the job market. She performs against the social class inequalities at the intersection of race, ethnicity, colour, religion, nation and social class.

In the narrative below, Naila is performing problem setting in the 'there and then' time span of the 1970s about the racialised gendering of pay and working conditions for men of Pakistani working class background.

**Table 7.21 Naila's counter narrative 1- trope 4**

L.N	SP.	Narrative
01	Naila:	And The British society hadn't evolved to take eh on they wanted the workers from the Asian , you know from the Sub-continent but they hadn't evolved systems to look after those people properly

05	Interviewer:	Hmm
	Naila:	or to give them voice, or to give them that security that you hear that you are going to be safe, you know our men they worked at nights you know twelve hours shifts
	Interviewer:	Hmm
10	Naila:	and got paid less than
	Interviewer:	Hmm
	Naila:	the English women who worked in Textiles during the days

She makes two culturally distinct positions. Firstly, Pakistani workers' lives were openly exposed to physical-psychological 'insecurity' as well as other ethnic minority individuals (racisms) in the labour market (lines 01-04). Secondly, British Pakistani men had to work long hours in the worst conditions (continuous night shifts) to make up for the racialised pay gap (06-12). Saima by rhetorically eliciting this community narrative performs two-fold problem setting. Firstly, she politically lays bare the gendered structural racism of the labour market of 1970s. Secondly, in the subtext of the narrative, she reconstructs the stoic resilience of British Pakistani men who did not opt for the dole even in the worst-case scenario, but opted to work to support their families.

In the next narrative below, Naila makes pedagogic political problem setting against the social class inequalities at the intersection of gender, ethnicity, social class and nation.

**Table 7.22 Naila's counter narrative 2- trope 4**

L.N	SP.	Narrative
01	Interviewer:	we carried on with this education and wouldn't move away
	Naila:	from it; I mean I got a job eh as soon as I could. I worked on Sunday in B&Q and then obviously that meant there was I think I was being paid eh 30 pounds
05	Interviewer:	Hmm
	Naila:	A month
	Interviewer:	Hmm
	Naila:	I think it was, was month or a week
	Interviewer:	Hmm
10	Naila:	I can't remember now, it's a but that was my first job

	Interviewer:	Hmm
	Naila:	eh, during the holidays I would work in sewing factory
	Interviewer:	Hmm
15	Naila:	making em [00:12:23 thought prolongation 2 sec] garments eh so as soon as I could I started work.
		My sister she never got any education; she didn't go further into education because as soon as she could eh ; my eldest brother and my sister they got a job
	Interviewer:	Hmm
20	Naila:	but it was called YTS youth organization
	Interviewer:	Hmm
	Naila:	Naila: Eh, youth training organization and they would be paid I think was twenty five pounds a week
	Interviewer:	Hmm
25	Naila:	and that eh then obviously that money came into the family pot
	Interviewer:	Hmm
	Naila:	and then it meant it was bit easier for our parents
	Interviewer:	Hmm
30	Naila:	because then eh and my brother and sister would eh make sure they give us some money
	Interviewer:	Hmm
35	Naila:	they would kind of take, keep some money back and give some to us because we didn't have spending money. It was something that was normal part of our life

The problem setting is developed using 'situated reasoning' (personal and family exemplar) to mark three culturally distinct arguments. Firstly, Naila reconstructively lays bare the constraints of lower social class positioning of her family in 1980s Britain which made her and her siblings work laboriously at a young age to support their parents in fighting poverty (and that eh then obviously that money came into the family pot...and then it meant it was bit easier for our parents...it was something that was normal part of our life lines; 15-35).

Secondly, Naila makes problem setting of her ethnic gender that as woman, she was not passive. Naila focalises her agentive participation, describing her week in week out

employment routines in the informal economy sector, to help her parents strategically break the constraining economic shackles, while at the same time continuing with her studies (We carried on with education... I worked on Sunday in B&Q ....eh, during the holidays I would work in sewing factory... lines 01-12).

Thirdly, Naila then rhetorically develops collective problem setting on both genders male and female. She registers that neither females were passive nor were the males effeminate, rather they were collectively fighting together the inequalities of social class outsidership of 1980s Britain (my eldest brother and my sister they got a job... and that eh then obviously that money came into the family pot; lines 16-26). Naila's brief reference about her elder sister not getting education and her brother going on YTS scheme is also politically positioned. At the subtext level, she shows that how working class children from her ethnic background were educationally discouraged within school and were pushed to take lower qualifications (see section 7.1.1.2).

### **7.5.3 Misrecognition theorisation**

Saima and Naila's counter misrecognition performances under the 'trope of structural inequalities' can be understood through Iris Marion Young's ideas of negation of 'cultural difference' & 'positional difference'; Du Bois ideas on racialised 'veiling', Taylor ideas of 'equal dignity and equal respect', and Honneth's ideas of non-recognition of 'respect' (See chapter 5).

Saima's above performance deconstructs misrecognition structures of institutional and social formations of racism that operate, at levels of epistemically devaluing of respect, voice and abilities from her 'cultural' and 'positional' difference. She talks about the misrecognition practices of cultural dominance that ask British Muslims to constantly prove their 'respectability' in terms of image, worth and labour. She performs against the misrecognition processes of epistemic 'violence' that needlessly expend her community's creative energy in fighting against the pervasive structures of demeaning and disrespect (See Young Chapter 5, pp. 78-79).

Saima counter performs against the racialising processes of misrecognition 'veiling' that manifest experiences of 'twoness' structuration of opportunity/disadvantage; positive/negative outcome; and the racialised boundary making of privileges/un-privileges for majorities/minorities. Furthermore, she performs that such racialising

informs different sets of educational opportunities and outcomes for children from White Caucasian majority and for ethnic minority diasporic backgrounds.

She talks about the institutionally racialised practice of ‘equal dignity’ purport all ethnicities equal in the legally prescribed sense, but in practice the meanings of equalities are racially hierarchised both institutionally and socially. So, talking about the systematic disadvantage of differential marginal positions; Saima rhetorically situates the misrecognition about British Pakistani children of how they become systematically excluded in terms of educational equalities and opportunities.

Naila’s counter misrecognition performance against structural inequalities lays bare the processes of racialised ‘veiling’. In Naila’s Du Boisian counter performance of racialised ‘veiling’, she talks about the racialising framework that she suggests historically suppressed and denied marginal people’s toil, endurance and inspiration in articulating the “racialised outsider” (Virdee, 2014) narratives of nation and social class in Britain.

Naila in concrete terms speaks of her family and community’s struggle (both female and male) in agentively tearing down the constraints of racialised economic veiling through hard toil, grit and performing perseverance in Britain. Naila’s performance challenges racialised modes of social veiling by suggesting that historically her community’s socio-economic disadvantage and their agentive fight against such plight remained unrecognised in the dominant cultural- political narratives of the nation.

She performs against cultural imperialist objectification of her British Pakistani Muslim female gender labelled as ‘passive’. She rejects inferiorised images, stereotypes of her gender and her community’s misrepresentations in a self-conscious manner. She, in concrete terms, shows that all the girls in her family have actively worked to change the socio-economic conditions of their family and therefore are not passive. In this regard, Naila’s self-politicisation is not truncated against cultural –imperialist cast of ‘passive’; but her struggle is based on knowing its own worth, that demands “human status” that is “capable of activity, full of hope and possibility (See Young chapter 5, pp. 79).

Studies have highlighted that ethnic minority pupils are differently positioned compared to their British-White peers in terms of securing admissions to red brick universities (Shiner and Modood, 2002; Gittoes and Thompson, 2005; Boliver, 2013).

For example, Shiner and Modood's (2002) study identified that ethnic minority students are racially "filtered into the new university sector". In particular, they observed that Pakistani, Bangladeshi, Black African, Black Caribbean, and Indian applicants were less likely to secure admission in 'redbrick', 'old' universities compared to their White peers (2002).

Noden et al (2014) in their recent study argued; that though generally admissions might have been levelled for ethnic minority students with that of their White peers, but the "significantly lower offer rates remained for the main ethnic groups when social characteristics were also taken into account in the model (social class background, gender and school type)" (p.349). In this regard, they observed that "We see that, controlling for social factors, the disadvantage experienced by Pakistani applicants was larger than that for any other ethnic group" (Noden et al, 2014, p. 363). Saima's counter misrecognition performance against systematic educational disadvantage and "educational bias" (Shiner and Modood,2002) for ethnic minority children in general and British Pakistani pupils, in particular, is supported by these empirical conclusions.

Similarly, Virdee (2014) in his counter-historical study about the making of social class in Britain pointed that ethnic and national minorities' struggle has remained largely suppressed in articulating the histories of social class struggle in Britain. He, in particular, highlighted that in the historical past; the socio-economic struggles of Jews and Irish had remained subject to dominant cultural-political stereotyping and amnesia in Britain's social class historiography. He argued that after Commonwealth immigration in Britain; Asian, Black African, and Black Caribbean's men and women's social class experiences became a matter of racial objectification and continued historical amnesia in the dominant cultural-political narrativisation of social class in Britain. He calls it, the struggle of "racialized outsider", in counter narrating the social class histories in the UK. Naila's above counter misrecognition performance against differentiated racialised social class marginality is supported by the above theoretical-empirical insights from Virdee. Also, historical and contemporary empirical studies highlight that British Pakistani Muslim men and women's socio-economic agency has continued to be misinterpreted and missed in the dominant cultural-political, public and policy discourses (Modood and Khattab, 2016; Khattab et al., 2011; Shah et al., 2010).

## 7.6 Theoretical trope 5: Contesting media representations

In this section, I will be discussing Saima and Naila's data in relation to the their contestation of 'media representations'.

A total of (02) contextual narratives from Saima's life history case study and another (02) narrative from Naila's life history case study formed the theoretical substantive trope of 'media representations of identities and belonging'. Please see the organisation of narratives under the above trope in the theoretically coded data maps of Saima and Naila on page (132).

Saima and Naila's performances under this trope are situated in the nation-home (Please see pp. 59-65), and personal-social formation of identities, agency & belonging literature (Please see pp. 52-53).

Furthermore, see the discussion of relevant literature around the media representations of British Pakistani Muslim consciousness on pages (26-29). I am analysing one contextual narrative from Saima's data under this category and one from Naila's data under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136). Finally, I illuminate this substantive category of data through misrecognition theorisation.

### 7.6.1 Saima's Performance

I am using provocation-projection and problem setting rhetorical strategies to analyse Saima's narrative in this section. In the narrative below, Saima develops problem setting in liminal projection rhetoric (destabilising through showing multicultural integration and doubleness) to critique the media representation of her British Muslim location.

**Table 7.23 Saima's counter narrative – trope 5**

L.N	SP	Narrative
01	Saima:	We all want to live in our communities, we all want to live with our neighbors, we all want to share our food, we all want to you know wish each other Eid Mubarak and Happy Christmas and things like that, that's what the vast majority of

05	us want to do. Eh, we may not want to go and share a glass of
	wine with them, we may not want to go the pub with but you
	know our children want to go to scouts, you know I still want
	to go and watch a eh film at the cinema with my child.
	Em, [00:23:42 thinking pause 2sec] you know we don't spend
10	all our time in mosques in Madrasas learning how to be
	extremists, em you know; we [00:23:51 1 sec thinking pause]
	are peace loving. We want all the same things the other
	communities does but its, the media and a few elite [00:24:00
	thinking pause 1 sec] who want to show the world that
15	actually no they are not peace loving, they are extremists,
	they are terrorists and you should be scared of them. I don't
	want to walk down the street and somebody walk the other
	way because they deem it to be you know em[00:24:14 2 sec
	pause ] dangerous. I am no more dangerous than [00:24:19,
20	slight laugh } you know them

In lines 01-07, Saima moves away from the regulation space of media discourses and self-selects the narrativisation of her British Muslim intersection. The intersection is purposely performed in the modes of doubleness, multicultural secularism, pragmatic dislocation and fusion (We all want to live in our communities... Eh, we may not want to go and share a glass of wine ...but you know our children want to go to scouts... I still want to go and watch a eh film at the cinema with my child; lines 01-08). Saima by performing in multicultural secular liminality puts aside the normalised assumption of media discourses that British Muslims live segregated lives.

In lines 09- 16, Saima then imports the provoking circumstantial premise of media and political discourses about British Muslims. Saima lays open the stereotype inventory of British Muslim framing in terms of madrasa (Islamic schools) extremism, terrorism and political violence. She purposely situates the above media provocations to drag the reader inside the narrative and make her voice on these issues hard to ignore. Saima then performs second projection problem setting to destabilise the self-imported media provocations. A more passionate resistance is performed in the imaginative scenario of "there and then" (Baynham, 2011) to show how her social life becomes at risk under the negative common sense structuring of 'dangerous' Muslim by the media (I don't want

to walk down the street and somebody walk the other way....I am no more dangerous than...you know them; lines 17-20).

### 7.6.2 Naila's Performance:

There are two lyrical passages in Naila's data where she has rhetorically performed against media representations of her British Muslim self. In the narrative below, Naila makes two very distinct problem settings on media representations of Muslims.

**Table 7.24 Naila's counter narrative-trope 5**

L.N	SP.	Narrative
01	Naila:	We got how many Muslims living in England
	Interviewer:	Hmm
	Naila:	I can't remember the exact number and out of them you know
		ten, twenty have done something
05	Interviewer:	Hmm
	Naila:	that isn't justified or that is wrong but does that mean that you
		pick up a brush and start tainting the whole community you
		know three million people
	Interviewer:	Hmm
10	Naila:	in the whole country from twenty different origins you know
		from Arab world , From Asian world , from you know Muslims
		oh you know have come from every part of the world to this
		country
	Interviewer:	Hmm
15	Naila:	are they all same
	Interviewer:	Hmm
	Naila:	are they all going to be subjected to the same eh
		treatment [00:12:42 rhetorical] so em [00:12:42 thought
		prolongation 2 sec] and what you know British values when we ;
20		they talk about British values but when they define them
	Interviewer:	Hmm
	Naila:	we are talking about honesty, truth , hard work , eh perseverance
		and those are values that exist within every community
	Interviewer:	Hmm

Firstly, in lines 01-08, Naila brings forth the media power play of nation to show media's generic and homogenising fictionalisation of British Muslim as virulent and

aliens (I can't remember the exact ...have done something... that isn't justified or that is wrong but does that mean that you pick up a brush and start tainting the whole community you know three million people). In lines, 10-13 Naila projects the problem re-setting against the generic media fictionalisation of Muslim as deviant, by putting forth the generic peaceful cosmopolitan formation of British Muslim location.

Secondly, in lines 10-20, Naila deconstructs the political-media nexus of nation power play, that sweepingly builds colonised synonymy of Englishness with humanism as British values. She deconstructs the racialised slipperiness of political-media discourses that subliminally stitch Englishness with humanism and that with British values. Naila shows that the media's ideological stitching helps to imaginatively perform the un-stitching of humanism with Muslimness in the post 9/11 scenario.

Finally, Naila performs the reconstructive problem setting by articulating humanism within the multicultural domain showing that these values permeate all cultures, therefore, not merely English or Christian in its practice (we are talking about honesty, truth, hard work, eh perseverance and those are values that exist within every community; lines 22-23).

### **7.6.3 Misrecognition theorisation**

Saima and Naila's counter positioning of media discourses can be discerned by drawing on misrecognition ideas. Saima's counter misrecognition performance of media discourses can be understood by situating Bhabha's ideas on liminality (see chapter 5; section, 5.9.1). Saima's counter-narration challenges binary structuring of Muslim 'Them' positioned against British 'US' in the form of Englishness codified in media discourses. She goes beyond the counter misrepresentation media innuendos of British Muslims as segregated, terrorists and dangerous other. She, on the other hand, situates the suppressed narrative of peaceful political and active hyphenated multi-culture of British Muslim consciousness. The third space for Saima is not the assimilative politicisation of her British Muslim consciousness, but a space of self that remains open to the secular and cross-cultural influences. So, Saima's performances of going to the cinema, doing scouts, enjoying inter-communal festivities, knowing each other; 'no more dangerous than you' all become liminal formations of British Muslim selves in reaching out to others cross-culturally. In other words, she performs against the post-

colonial imposed mimicry of fantasy/fetishism of media discourses that project the alienness of British Muslim consciousness at psycho-social levels.

Naila's counter performance against the media misrecognition of British Muslim consciousness can also be understood by using Bhabha's ideas on mimicry (See Chapter 5; section, 5.9.2 ). She actively challenges the misrecognition mode of media critique that she thinks is unfair and essentialising in disseminating that the majority of British Muslim consciousness as virulent. Naila points to the media misrecognition epistemic space that both explicitly and implicitly constructs racialising difference of values in producing and reproducing narratives of nation. In one way, Naila's performance decodes the dehumanising codification of imposed mimicry in the form of 'British Values'. Naila liminally projects that liberal/humanistic values exist in the "overlapping sense" (Panjwani, 2016) in all cultures and religions. However, the dominant media/political discourses implicitly codify the liberal/humanistic values as sole possession of British culture and by implicit connotation as English/Christian. In doing so, it creates mimicking structures of aberrance, racialising difference, control and assimilation in projecting non-English and non-Christian frames of belonging as un-British and illiberal. In a way, she politically reads the assimilative/essentialising 'not quite the same' misrecognition model of dominant media production and dissemination of British Muslim consciousness.

There is a significant number of critical studies that show that British Muslims are increasingly facing essentialising, aberrant, and disciplining sense of Islamophobia in media discourses. For example, Alam and Husband's (2013) study concluded that dominant political and media discourses orchestrated the racialising fiction of 'our way of life' by "making Islamic identity salient, and aberrant, in the context of twenty-first-century Britain" (p.235). In another study, the author argued that the dominant media creates the "populist political positions" by recycling of 'xenophobic' and "racist standpoints" about British Muslims (Ekman, 2015). Moreover, "stereotypes and inferiorization are used in combination" about British Muslims to make the racialising images more widely "acceptable" in the form of jokes (Weaver, 2013). Further studies have suggested that British Muslims are highly politicised against the dominant media's racialising and counter perform their British-Muslimness as peaceful political, and register "overlapping consensus" of values within the principles of multicultural liberalism (Panjwani, 2016).

The above empirical studies' conclusions directly support Saima and Naila's counter misrecognition performance of media discourses. In this regard, they have performed themselves in liminal and integrated doubleness formations about their British Muslimness in challenging the dominant media/political racialised structuring.

### **7.7 Concluding remarks**

In this chapter, I have argued that Saima and Naila strongly perform counter misrecognition thesis of their identities. They perform their existential femininities from the misrecognition positions of the multicultural liberal conception of difference and postcolonial logics of double consciousness. Both, Saima and Naila are highly politicised about the performance of their gender at the intersection of race, nation, ethnicity, social class and religion. Their misrecognition politicisation along these intersections is both deconstructive and reconstructive in negotiating agency and modernity, as well as, fighting against the racialisation oppression of hegemonic time and space coordinates of an imagined nation. They pragmatically and existentially situate, displace and forge fusions of their cultural/cross-cultural embeddedness, sense of insider-outsider civic belonging, and register the day to day negotiation of religion as culture and practice that is performed with other identity orientations. They do not provoke and project the misrecognition of their 'cultural' and 'positional' difference on the basis of getting special treatment, but on normative multicultural grounds in tandem with existing diversities in Britain. Both Naila and Saima, time and again establish themselves in their performances as critically aware political subjects who fight against racialised modes of misrepresentation, objectification, de-agentialisation, against epistemic erasure and suppression of political and creative difference. In chapter 9, in discussing the synthesis of my participants' misrecognition performances; there, I once again touch on these trends in more detail.

## Chapter 8

**Analysis of Majid and Raza's Case studies****8.1 Introduction**

In this chapter, I analyse and discuss Majid and Raza's data in relation to their misrecognition politicisation. I discuss five major misrecognition thematic trends that emerged from their data (see coding charts, chapter 6; pp. 133). I analyse their narratives from respective thematic trends to register the findings about the performance of their identities, agency and belonging against each trope. The narratives are analysed using rhetorical discourse analysis tools (See chapter 6; pp. 134-136). Furthermore, I illuminate each trope through misrecognition theorisation. Finally, I end the chapter with some further reflexive insights about the data.

**8.2 Theoretical trope 1: Contesting the framing of 'virulent selves.'**

In this section, I will be discussing Majid and Raza's data in relation to their counter performance against 'virulent selves' (See critical literature on the 'virulent' problem framing chapter 3; pp. 45-48). Majid's and Raza's performances under this trope also invoke 'personal and social mode of identities' (pp. 52-53) and 'critical moral view' of agency, so please see related discussion on pages (54-56).

A total of (20) narratives were coded from Majid's life history under this theoretically substantive category, while another (09) were coded from Raza's life history case study. Please see the organisation of narratives under 'virulent selves' in the theoretically coded data map of Majid and Raza on page (133). I am discussing one narrative each from Majid's and Raza's case studies under this substantive category to situate their performance of identities and agency. Furthermore, I am using 'problem setting', 'provocation and projection' strategies from the rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136).

**8.2.1 Majid's performance**

The narrative started with the interviewer's probing question on Majid's earlier performance on gender as to gain Majid's active and embodied interpretation of the social situation (1-2).

**Table 8.1 Majid's counter narrative- trope 1**

L.No	SP.	Narrative
01	Interviewer:	So, you talked about is that your gender somehow you talked about that episode of
	Majid:	No I said at the moment; the last few years we had a specially with the media eh and specially with the Asian Pakistani community
5	Interviewer:	Hmm
	Majid	Eh, and now you will get bad people from all types of communities.
	Interviewer:	Hmm
10	Majid:	and what they done is when they have come to specific group.
	Interviewer:	Hmm
	Majid:	they tarnish the highlight it and give the impression that; every paedophile you might see in the UK is a Pakistani or Pakistani background
15	Interviewer:	Hmm
	Majid:	and so always people also sees you in that sort of negative light
	Interviewer:	Hmm
	Majid:	specially with some of the high profile cases that we had in eh Manchester , a few eh I think there were few in Keighley ; a few other eh areas and they been prominent in all papers and instead of label someone as a criminal or you know eh as a pedophile or someone that got an issue on the side here ; they have given in the eh name and they branded something negative with that
20	Interviewer:	Hmm
	Majid:	So, they didn't target the Indian community or any other community ; specifically Pakistani community
25	Interviewer:	Hmm

Majid in a projection mode engages the provoking political arguments and media representations related to grooming associated with the men from British Pakistani community (lines 3-24). We see the first projection statement by Majid in line (07); that there are bad people in every community. The purpose of initial projection is to indicate the social heterogeneity and individuals' choices in acting out good and bad moral practices irrespective of communities and groups. This is followed by Majid's detailed deconstructive projection of the misrecognition; he discusses that moral panics about grooming are overwhelmingly being associated with the Pakistani community. So, in lines (12-14), he refers to the racialising common sense that "give(s) the impression that; every paedophile you might see in the UK is a Pakistani or Pakistani background". The rhetorical burden of "every" with "Pakistani" serves as a destabilising wedge to social and political narratives in questioning the normalisation of grooming with the Pakistani community.

This is followed by Majid’s third projection, in which he deconstructs the processes of structuring the racialising common sense. In this process, he suggests that specific event of criminality that makes generic reference to structure narrativisation of deviance about British Pakistani community. Majid refers to the structuring politics of generic common-sense narration by referring to the high profiles cases about grooming, in Keighley and Manchester, in which individuals from Pakistani background were involved. Majid performs that these events were positioned in media and politics to structure folklore of criminality with Pakistani ethnicity (Lines 18-24). In the final projection, he rhetorically turns inward to outwards when he performs “instead of label someone as a criminal or you know eh as a paedophile or someone...they branded something...specifically Pakistani community (lines 23-27).”

The purpose of this inward- outward projection is to first sympathise with the victims of criminality, and suggest for concrete naming, shaming and suggestively punishing the perpetrators of grooming; but, he also tries to show the level of social disrespect with which more broadly the males from Pakistani community are being demonised in a racialising sense.

### 8.2.2 Raza’s performance

In the narrative below, Raza makes his projection performance of his identities and agency against terrorism and orientates the problem re-setting on virulent selves.

**Table 8.2 Raza’s counter narrative – trope 1**

L.No	SP.	Narrative
01	Raza:	Anybody whether Christians are killing; Muslims are killing; Sikhs are killing whoever is killing they are; my belief is they are of no religion.
	Interviewer:	Hmm
5	Raza:	So, they can’t be Muslims
	Interviewer:	Hmm
	Raza:	They can’t be Christians
	Interviewer:	Hmm
	Raza:	they can’t be Sikhs or any other religion. They don’t belong to no religion; so all these issues about these terrorists doing this ; these Muslims; these; I don’t believe it because you can go to any scholar;
10		Muslim scholar you can go to any Christian scholar any other religion and tell me one person! religious person who will say that killing is allowed
15	Interviewer:	Hmm
	Raza:	I don’t believe in that
	Interviewer:	Hmm

	Raza:	And I don't want my; I want my kids to keep away from all this
20	Interviewer:	Hmm
	Raza:	political you know I want them to be [00:26:33 thought
		prolongation 1sec] be human first then religion
		be human first!
		be human first; first be a human
25	Interviewer:	Hmm
	Raza:	Value yourself
	Interviewer:	Hmm
	Raza:	respect others; don't go killing people then you can follow any
		religion you want
30	Interviewer:	Hmm
	Raza:	Obviously I will want them follow Islam because that's because I
		am Muslim so I will want my kids to follow Islam but then I will
		want them to learn about other religions I don't mind

Raza chooses multi-faith humanism vocabulary to project his performance of British Muslim masculinity in rejecting extremist and terrorist ideology. So, in lines 1-05, we see his performance of humanist masculinity in performing the repetition of negation against extremist violence from multiple faith positions (anybody whether Christians are killing; Muslims are killing; Sikhs are killing...they are of no religion line 1-2). This is followed by repetition of distance with terrorism (they can't be Muslims...they can't be Christians ...they can't be Sikhs or any other religion. They don't belong to no religion lines 5-11). The purpose of this projection is twofold: that he not only rejects terrorism from the positionality of British Muslim, but he also rejects it from his from his broader position i.e., from the position of a multi-faith stance against the ideology of terrorism. The purposive subtext of the performance is also directed towards aggressive political and secular narratives, that immediately bind religions with barbarity and inhumanism.

This is followed by projective rhetoric of empathy; performing that, despite, Muslim community in consonance with other religious communities condemn terrorism; still, the Muslim community as a whole is being labelled as terrorist (these terrorists doing this; these Muslims... go to any...scholar ...person who will say that killing is allowed ...I don't believe in that lines 10-15).

Towards the end of the narrative (lines17-20); Raza makes his final projection performance. He moves from his earlier performances of destabilising the misrepresentations about his gender to his creative performance in situating his masculinity, family and community subjectivity. The ideational action is performed both immersed in the present, but also directed towards the future. In lines (22-23), we

repeatedly hear the buzz phrase “be human first” interactionally positioned towards interviewer, discursively directed towards his children and broader society. In fact, his conception of religion in his identities is only complete through humanism (be human first then religion line 22). The emphasis on “be human first” is even maintained at the interviewer’s active probing about the phrase (line 24); rather, the meanings are specified in terms of rejecting violence, valuing one’s individuality and in establishing respect for others (lines 26-29). This is followed by the final utterance that his observance of Muslimness is not only based on humanism from the Muslim tradition; it is also negotiated through learning from other traditions (I will want my kids to follow Islam, but then I will want them to learn about other religions I don’t mind lines 31-35). The subtext of Majid’s creative performance is to move away from regulatory space of virulent masculinity and create a re-imagined citation for reading his British Muslimness enriched in humanism and multicultural openness.

### **8.2.3 Misrecognition theorisation:**

Majid and Raza’s counter misrecognition performances against ‘virulent’ framing directly draw on Parekh’s ideas of “multicultural perspective”, Taylor’s idea of “equal respect”, and Said’s ideas of “humanism and democratic criticism” (See chapter, 5).

Majid’s counter misrecognition performance against ‘virulent’ framing of his gender highlights the unfairness of the undemocratic mode of dominant media-political critique. His performance suggests that the reifying discourses of media and politicians have produced the generic labelling of grooming around the British Pakistani masculinities. The fictionalisation of British Pakistani masculine ‘virulence’ is produced from treating incidents as generalities. Furthermore, the community’s own distance and condemnation of such practices is disregarded by the media. In other words, Majid suggests that media processes of continual negative production and reproduction of British Pakistani masculinities produce a surplus negative imagining. It then serves as a racist common-sense in which more broadly British Pakistani masculinities are being misrecognised. In Majid’s suggestive sense, the above media imagining manifest the racialised denial of ‘equal respect’ for his representative gender. The racist common-sense makes his masculinity socially degraded and respect wise bare, leading to a demeaning sense of selfhood and citizenship.

Raza's counter misrecognition performance against 'virulence' framing constantly tries to move across the inter-faith boundaries in registering multiculturally syncretic humanism.

He speaks against the essentialising sense of 'undemocratic' critique and racialising imaginings that construct social divisiveness and smokescreen of misunderstanding in reading faith-based identities. Raza's politicisation of his British-Muslimness finds routes through inter-faith humanism in rejecting terrorism, and experiences of racism, that deny the conditions of the multicultural voyage, emancipation and moral enhancement. Therefore, self-authenticity, respect for human life, being open, registering the critical, and learning from other multi-faith positions form essential ingredients of Raza's multicultural syncretic performance. In one way, Raza's performance underlies a strong desire to carve a cosmopolitan ethical space where social oppression can be jointly resisted and ethical futures can be multi-culturally built.

Studies on British Muslim youth male sub-cultures continue to register high levels of Muslim youth politicisation against the racialising labelling of angry, hot-headed, groomers and terrorists.

Studies such as Hopkins (2004; 2007) noted that British Muslim male youth identities are subject to continued misrepresentation. He argues that uncritical meta-narrative of terrorism and lack of credible research on religious masculinities has created unprecedented frames of racialisation. According to Hopkins (2007), it has denied the authenticity of Muslim youth's politicised experience. Miah (2015), on the other hand, noted that the ethnic categorisation in grooming stories is racialised that makes certain groups more visible than others in order to legitimise the rationale "of surveillance and containment of a particular community" (pp. 62). Shain (2011) in her interview-based study with British Muslim boys found that Muslim youth performance of masculinities strongly resisted the racist registers that did "ordering, fixing and categorising" of them as "new folk devils" (pp.153-159). All these empirical studies support the above-mentioned misrecognition conclusions.

### **8.3 Theoretical trope 2: Contesting the framing of effeminate masculinities**

In this section, I will be discussing Majid and Raza's data in relation to their counter performance against 'effeminate masculinities' (Please see critical literature on this problem framing chapter 3; pp. 42-45). A total of (08) narratives were coded from

Majid's life history under this theoretically substantive category, while another (08) emerged from Raza's life history case study. Please see the organisation of narratives under 'effeminate masculinities' in the theoretically coded data map of Majid and Raza on page (131). Majid's and Raza's performances under this trope also invoke 'nation and home mode of belonging' (please see pp. 59-65) and 'rhetorical and performative view' of agency, so please see related discussion on pages (57-58).

I am analysing two narratives from Majid's and one narrative from Raza's case study under this substantive category to situate their performance of identities and agency. Furthermore, I am using 'problem setting', 'stance taking' and 'projection strategies' from the rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136).

### 8.3.1 Majid's performance

In the narrative below, Majid discusses his military life, and in particular, his interaction with the army officer in an interview for the post of sergeant major. The narrative is built around Majid challenging the institutionalised discrimination manifested in the practice of the officer who does not consider Majid's high performance on the course and rejects him for the promotion. Furthermore, the officer tries to bar him from re-appearing in the course. Majid performs against the discriminatory practice of the officer in real time by challenging him 'there and then'; and manifests his resilient subjectivity against 'effeminate selves' through stance-taking and counter problem setting. The narrative is re-laid at least three times in his life history interviews. The purpose of Majid's repeated performance is to make his voice hard to be ignored by the wider audience. Therefore, he persistently touches the social stereotyping of 'effeminate masculinities' and chooses to perform against it, in its concrete contextualised formation.

**Table 8.3 Majid's counter narrative 1- trope 2**

L.N	SP.	Narrative
01	Majid:	I have done all that here so I can't see why you see this and then I indicated to him that not a problem but when I go back to my own unit I will speak to my
		squadron leader
05		eh and I will have a word with them eh regards these. I think that got flight lieutenant nervous
	Interviewer:	Hmm
	Majid:	that this guy will take it up then said all right he goes I don't agree what the Air Force is doing but I will send

10		you for this course, which I was entitled anyway.

In lines (01-6), Majid manifests his positionings in confronting the officer about his discrimination for rejecting and not letting him appear the course again. The first position is taken in line 1, when Majid says, “I can’t see why you see this”, disturbing the English male White position of power by challenging the judgment of the officer. This is then complemented with more strategic and interruptive positioning of Majid’s resilient and astute masculinity, when he persists that he would speak to the senior officers back in the regiment, about the most obvious discrimination of not letting him appear in the course (lines 3-4). Majid’s resilience and wits make the officer buckle down and bring the officer to the performance of nervous masculinity (I think that got flight lieutenant nervous lines 5-6). After Majid performance, the officer adopts subdued approach with a sense of false superiority when he allows Majid to go on the course saying, “then said all right he goes I don’t agree what the Air Force is doing but I will send you” (line 8-9). Reading the subtext, we see that Majid’s strong performance of resilient and astute masculinity makes the officer admit inwardly that the racialisation of his judgement would be found out by senior officers; so, cunning correction at this stage was necessary. Majid performs the final moral positioning in the discourse which is rhetorically directed towards the audience. It is to demand their attention on racialising masculinity structures, in which, although, in normative terms he is equal (this course, which I was entitled anyway; line 10); but in actual practice, he is discriminated against because of his Pakistani Asian background.

In the second narrative, Majid makes the projective performance of his resilient masculinities in manifesting a sense of patriotism, of re-imagined home and nation and in rejecting the racialising politics on the ‘myth of return’ to Pakistan in these words:

**Table 8.4 Majid’s counter narrative 2- trope 2**

L.N	SP.	Narrative
01	Interviewer:	You said that you are not running away from here!
	Majid:	yeah yeah there won’t be you got the media and certain people eh indigenous people who love for you to take a flight somewhere to Pakistan or wherever you come from, wherever your parents have come from
05	Interviewer:	Hmm
	Majid:	well that’s not gona happen
	Interviewer:	Hmm
	Majid:	You know; they need to grow up ; they need to learn ; they need to understand
10		

	Interviewer:	Hmm; what does it tell about yourself
	Majid:	Sorry!
	Interviewer:	What does it tell about yourself and you say you not
	Interviewer:	running away from here
15	Majid:	well this tells eh [00:30:40 thought prolongation 2sec] its my British identity
	Interviewer:	Hmm
	Majid:	it tells me you know eh Yorkshire identity bit hard inside you know; we don't move back eh you know if and I said to you I have been in the Armed Forces here; I have fought for the country
20		
	Interviewer:	Hmm
	Majid:	this is my country
	Interviewer:	Thank you very much for this part of the discussion and obviously we will continue in the next one as well
25		
	Majid:	Yeah

Firstly, Majid in the above narrative, makes the projective performance of his resilient masculinities from the position of a politicised subject in the language of political resistance and self-conscious personhood. Moreover, in doing so, Majid shows his performativity in rejecting the racialising discourses of going back to the country of origin (lines; 1-10). Majid then situates his resilient and fusional British Muslimness in terms of liminally performing the politicised sense of unflinching patriotism, and multicultural cohesion in manifesting his local-national frames of personal and social belonging (its my British identity... eh Yorkshire identity bit hard inside... I have been in the Armed Forces here; I have fought for the country...). The above two-dimensional purposive positioning in Majid's performance i.e., resilient and patriotic, allows him to reject the stereotypes of 'effeminacy' and 'disloyalty' in the self-projected experiential concreteness.

### 8.3.2 Raza's performance

Raza manifests his performance of his resilient and sanguine masculinity against reading the problem in the trope of effeminate selves. The middle part of the long narrative is produced in its abridged form. Raza performs his identities and agency in this trope through sub-textual invocation of his gender. He uses broad circumstantial premise followed by contextual 'situated reasoning' to perform counter problem setting on British Pakistani Muslim consciousness.

**Table 8.5 Raza's counter narrative- trope 2**

L.N	T. L	SP.	Narrative
01	604	Raza:	There are challenges now that, the challenges that lie

			ahead for me are that I feel that there is going to be very very difficult time for us Muslims
		Interviewer:	Hmm
05		Raza:	going forward; I believe that the situation, the political situation is gona make it more
		Interviewer:	Hmm
		Raza:	worse; its gona make, its gona try to [00:26:16 thought prolongation 1sec] deflate us like try to stop us from reaching our full potential.....
10			then I have got challenges such as fighting the political you know [00:27:22 thought prolongation 1sec] media
	639		Interviewer: Hmm
		Raza:	You know eh the opportunities at work place that
15			political
			you know
		Interviewer:	Hmm
		Raza:	on-going on workplace
		Interviewer:	Hmm
20		Raza:	the institutional racism so there will be a lot of challenges
		Interviewer:	Hmm[00:27:35 speech merging] and how do you define you fight[00:27:37 Raza used the phrase fight challenges
25		Raza:	my; positivity everything that comes in our way; you try to challenge it in honesty, integrity and with the positive frame of mind
		Interviewer:	Hmm, Hmm
	652	Raza:	You face it ; you don't run away from it
			<b>See Appendix 8A for LNT</b>

From lines (01-08), Raza is problem setting by invoking broad social and political circumstances. He situates the constraining thrust and effect of aggressive politics directed towards British Muslims as de-energising and deflating (deflate us like try to stop us from reaching our full potential..... line 9-10). The phrases 'deflate us' and 'reaching our full potential' are conceptually connected in the broader framework of misrecognition. However, at the discourse level, these phrases are situated to position the scope of agency and struggle in the case of British Muslims.

This is then, brought in more clearly by Raza to the attention of the audience, by performing situated context. He highlights the constraining challenges of negative media-political discourses in structuring and normalising the form of social and institutional racism (Lines 10-15). The purposive subtext is to highlight the resilience of British Muslim agency against the racialising constraints.

The interviewer clarifying the question about the nature of the fight is self-consciously positioned by Raza to demonstrate the nature of active self-politicisation from his

British Muslim position. He understands his fight as peaceful, political, resilient and sanguine in character to struggle against discrimination, racism and negativity (with positive frame of mind...you face it; you don't run away from it; lines 24- 25). The purpose of Raza's above projection performance is to reject the negative frames in which British Muslim politicisation is thought and associated; but also, his performance emphasises that his community is politicised, and is not the passive victim of racialisation.

### **8.3.3 Misrecognition theorisation**

Majid and Raza's counter misrecognition performances against 'effeminate' framing directly draw on Du Bois's ideas of 'integrated doubleness', Bhabha's ideas of 'mimicry', Young's ideas of 'marginalisation' and 'violence'; Taylor's ideas of 'equal dignity' and 'equal respect', and Said's ideas of 'Orientalism'; and 'humanism' (See chapter 5).

Majid more directly performs against racialising Orientalism that tries to socially structure his British Pakistani masculinity as weak, softie and fragile. Majid dismisses the historical racist repository of such connotations about his gender by performing resilient, resolute, clever and existential subjectivities. In fact, he breaks the orientalist sense by performing creative mimicry i.e., by reversing the reduced references of selves. In this regard, Majid plays upon racialising contradictions, ambivalence, and gaps that choreograph his weak masculinity and reinvents strong projection against them. He does not play the sense of merely injured consciousness, but he performs himself as a politicised subject who actively fights against the sense of racialised belonging. Therefore, whether, it is his performance against army officer's imagined understanding of his weak masculinity or more racially common intimidating choreography of 'go back to your own country'; he existentially and resiliently performs against these racist enactments and tropes. In this sense, Majid politically contests and re-imaginatively corrects the racialising 'twoness' that creates societal frames of weak/strong, passive/active, runaway/determined masculine categorisation of ethnicised gender in Britain.

Raza's performance of strong masculinity projects his existentially sanguine masculinity. He performs against the de-energising epistemic space to which his British Pakistani Muslim masculinity is positioned. The de-energising epistemic space is

conceived through the racialising processes of 'violence' and 'marginalisation' (see Young; chapter 5) that constantly create deflating sense of personhood of his gender from British Pakistani Muslim location. Raza, on the other hand, performs hope, agency and positive cognition to situate his community struggle against the lack(s) of 'equal dignity' and 'equal respect' to which his community is subjected in terms of image and equalities.

In other words, he performs his resilient British Muslimness that is outreaching, inviting and is in a constant desire of ethical care and push for social inclusiveness. In this regard, he focusses on the cultivation of moral personhood that nurtures and practises courage, integrity, honesty, and positive frame of mind.

Social attitude studies have pointed out that there is the existence of racism and lack of diversity in the British armed forces (Hussain and Ishaq, 2002; Dandeker and Mason, 2001). Even though, in recent years, there has been serious effort to make the armed forces look more diverse, yet, dominant British military policy-practice remains 'diversity blind' (Basham, 2009). Basham argues that the racialisation structures in the British army still use "its white, heterosexual, masculine identity" to maintain "status quo power relations remain intact" (Basham, 2009; p. 411). Majid's resilient masculinity performance fights misrecognition against such trend of racial hierarchising in the British armed forces.

Critical scholarship over decades has continued to register that British Asian Muslim masculinities are in no way effeminate (Alexander, 2004; Shain, 2011). These masculinities rather manifest strong resistance against racism and in manifesting vigour of their local sub-cultures (Alexander, 2000; Archer, 2003). Academics have argued that British Asian masculinities have existentially performed in the Asian youth movements of 1980s, Bradford riots, the politicisation for local identities and more contemporarily against racialisation of religion (Kundnani, 2001; Ramamurthy, 2006; Hopkins, 2009; Shain, 2011). Raza and Majid's performances of their strong masculinities are in tandem with these historical and contemporary trends. However, they also manifest further trends such as perseverance, intelligence and sanguineness in performing their resilient selves.

### 8.4 Theoretical trope 3: Contesting the framing of disloyal, monolithic and segregated masculinities

In this section, I will be discussing Majid's and Raza's data in relation to their contestation of 'disloyal, mono-lithic and segregated masculinities' (Please see critical literature on this problem framing in chapter 3; pp. 48-49)

A total of (24) narratives from Majid life history case study, and another (37) narratives from Raza's life history case study formed the theoretical substantive trope of 'disloyal, monolithic and segregated masculinities'. Please see the organisation of narratives under the above trope in the theoretically coded data map of Majid and Raza on pages (133). It would be fair to say that Majid and Raza fiercely contest the personal, social, nation and home frames of identities and belonging under this trope. See the discussion on ideas, meanings and historical constructions of nation & home (pp. 59-65); and personal & social on pages (52-53).

I am analysing three narratives from Majid's and two from Raza's case studies under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using 'problem setting'; 'stance taking' strategies from the rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136).

#### 8.4.1 Majid's performance

In the first problem setting narrative, Majid is situating his identities at the juncture of local, popular, national, ethnic and religious confluence. Majid's purposive performance is positioned towards rejecting the political and social arguments that project Muslim consciousness as monolithic, reified, non-integrative, highly communal and devoid of localism and popular youth trends (Mahmood, forthcoming).

**Table 8.6 Majid's counter narrative 1- trope 3**

L.N	SP.	Narrative
01	Interviewer:	Hmm, pop culture you talking about!
	Majid:	Yeah , so eh I have got one of my friends , he is from Pathan background[00:12:02 further sub ethnicity under the Pakistani category]
05	Interviewer:	Hmm
	Majid:	He is born in this country , he is proper Yorkshire man

	Interviewer:	Hmm
	Majid:	and in regards to his knowledge on history, UK history and
		regards to eh the actual culture of the 80's ; 90's ;
10		he can name you every single hit or song or whatever
	Interviewer:	Hmm
	Majid:	and thats kind a baffle a lot of the people that's oh bloody hell
		we didn't realize it
	Interviewer:	Hmm
15	Majid:	and this is a guy that has got beard, he has got beard and once
		you have beard traditionally you know!
		[00:12:30 laugh]
		They like oh we realize then
	Interviewer:	So were you guys into it , into the pop culture when you
20		were doing?
	Majid:	Back in the days when we were youngsters yeah you get
		influenced by that side
	Interviewer:	Hmm
	Majid:	Eh so for that our sort of experience has been that we have ,
25		our general feeling is we are trying to integrate or that's what
		they be using as much as possible
	Interviewer:	Hmm
	Majid:	Eh and unfortunately that's not always been positive from the
		other side

In the narrative above, the interviewer adopts positioned probing (line 01) in actively exploring Majid's earlier performance on popular music culture in the 1990s. Majid shows immediate alignment with his previous performance and manifests his affirmative stance ('Yeah'...line 2). He then sustains the rhetorical performance of his stance taking in the projection mode by selecting his friend's fondness for popular music. The projection of his friend's belonging is further stretched to show liminal displacement and hybridity of his identities in terms of Pakistani, British and 'proper Yorkshire man' (line, 6). Majid positions his friend's deep knowledge of local history and passion for music as manifesting the stance that they are active performers of local cosmopolitan culture (lines 8-10). At this point, Majid performs provocation-projection rhetorical strategy by self-invoking his friend's beard as a marker of a practising Muslim. At the same time, he positions his selfhood as fluid and permeable in terms of

negotiating the religious and secular (line,15). Majid’s comments displace the notion that judging Muslims on merely outward appearance serves as ‘conveyor belt’ approach suggesting that every bearded Muslim man has a monolithic and segregated identity. In fact, at the sub-text level, Majid suggests that if there are deep secular influences in the conception and practice of practising Muslims, then non-practising Muslim youths’ identities are even more fluid (lines 13-16). The interviewer at this point, provides another probe to explore whether this influence was more generic for the British-Pakistani Muslim community (‘So were you guys into it’ ... lines 19-20). Majid answers positively (lines 21-22), affirming that they were indeed influenced. However, the problem setting is rhetorically directed outward by Majid through his allusion to the non-acceptance and misrecognition of the British-Pakistani Muslim community’s integration in the UK when he performs (we are trying to integrate...and unfortunately that’s not always been positive from the other side, lines 28-29).

In the next narrative, Majid rejects the arguments that the Pakistani community is segregated from ‘mainstream society’ by elaborating the racialisation at local communities’ level. He situates his friends’ experiences who moved to the predominantly White area seeking active integration, only to realise that “White people in that area... move further”, expressing the racialised phenomenon of ‘White flight’:

**Table 8.7 Majid’s counter narrative 2- trope 3**

L.N	SP.	Narrative
01	Majid:	Eh, no matter how much I want to integrate.
	Interviewer:	Hmm
	Majid:	I have got people, friends who actually moved from
		predominantly Asian area to a White area so that they can
05		integrate and their children can be brought up in a society
		where you know they get to see different faces eh only for
		people White people in that area to move further.
	Interviewer:	Hmm
	Majid:	yeah it’s like they running away; they don’t want anybody to
10		be on that side so some [00:34:08 unrecognized sound]

In the third problem setting narrative below, Majid rejects the arguments that see his masculinity as disloyal (Mahmood, forthcoming):

**Table 8.8 Majid's counter narrative 3- trope 3**

L.N	SP.	
01	Interviewer:	In the last couple of minutes now eh if I ask you how do you see your identities and belonging in reflexive mode about your life story [00:22:53]
	Majid:	I as I said to you before I see myself as a British Muslim
05		eh further down eh a Yorkshire man; I see myself that because I am proud of that however experiences of the recent years by the so called indigenous population is they will never see me on that light
	Interviewer:	Hmm
10	Majid:	You know no matter what I do ; you can't go more than fighting for Queen and country
	Interviewer:	Hmm
	Majid:	You gone through, you done that; you risked your life for your country
15	Interviewer:	Hmm
	Majid:	and people perceive you as not one of them!
	Interviewer:	Hmm, hmm[00:23:30 wanting to give a closure here].

In the narrative above, He situates his identities and belonging in terms of doubleness (I see myself as a British Muslim line 4); he also articulates his belonging through sense of localism (further down eh a Yorkshire man line 5).

The national and local sense of doubleness is then contrasted with the racialising experiences as not being seen as 'one of them' (Line 16), even when he risked his life at the frontline. The organising narrative perspective is delivered in re-setting the problem rhetoric on disloyal selves. In this respect, Majid performs provocative sense of belonging directed towards the wider social audience in letting his self-confidence and stakes for claiming the Britishness known to everyone i.e., "you can't go more than fighting for Queen and country" (lines 10-11).

#### **8.4.2 Raza's performance**

Raza makes a sustained counter-rhetorical performance of his identities and belonging in reading the socio-political framing of his masculinities as 'disloyal, monolithic and segregated' at the intersection of ethnicity, religion, and nation.

For example, in the first narrative below, he rejects the socio-political arguments that question the belonging of Pakistani Muslim youth. In particular, Raza positions Britain and Pakistani routes of belonging in building counter argument on loyalty and affiliation of British Pakistani Muslim Youth. I am analysing the narrative using stance taking strategy.

**Table 8.9 Raza's counter narrative 1- trope 3**

L.N	SP.	Narrative
01	Raza	If I had to lean towards two countries Pakistan and UK
	Interviewer:	Hmm
	Raza	my own personal opinion I do respect; I have respect for Pakistan but if I have to choose it would be UK
05	Interviewer:	Hmm
	Raza	Because I have lived all my life in the UK; this country has given me education; this country most of my events; my life; my memories have come from UK

In lines 1-8, Raza positions the hollowness of the political argument which suggests he choose his belonging between Pakistan and the UK. He rhetorically performs his belonging by taking two nuanced positions. Firstly, he openly aligns his loyalties with the UK in considering it as his home, and recognises its motherly affection in providing him living and nurturing frames of association, memories, education and experience. Raza's performance of unequivocal loyalty for Britain pushes aside the major thrust of the stereotype, that British Pakistani youths do not consider Britain as their home.

The second nuanced position is performed i.e., to register the absurdity of choosing between the two frames of home association. Raza takes the discursive position "if I had to choose". This is followed by proposed doubleness in performing his identities and belonging (I have respect for Pakistan); suggesting Pakistan is a vital link in making sense of his loyalties and identification with Britain. The subtext of Raza's narrative suggests that disrespecting one tradition raises serious questions about the loyalty of the other.

In the second narrative, Raza rejects the arguments about segregated and monolithic selves, and persuades the case of multicultural self, from the complexity and fusion positions of his gender situated at the intersection of religion, nation and ethnicity. I am using situated problem setting strategies along with insights from stance taking rhetorical strategies to analyse the narrative below.

**Table 8.10 Raza's counter narrative 2- trope 3**

L.N	SP.	Narrative
01	Interviewer:	Hmm; you said multicultural!
	Raza:	yeah.
		what's your understanding in terms of your identities?
		Multicultural meaning that you can speak in Punjabi; you
		can speak bilingual this is an example not just speak
05	Interviewer:	Hmm
	Raza:	Eh, you can eh [00:56:04 thinking pause 1 sec] help out
		with charities; you can help out with Cancer Research
		charities; or you can help out with in hospitals.
		Multicultural means that you can fit into more than just
10		one ethnicity groups; you can just help out in other ways
		and forms or shapes
	Interviewer:	Hmm
	Raza:	so you know like I have just given example if you are
		doing a charity; you are not just doing charity for Pakistani
15		people; you are doing a charity for everyone.
	Interviewer:	Alright
	Raza:	for all groups
	Interviewer:	Hmm
	Raza:	Whether its Polish people, White people , British people ;
20		charity is still doing charity ; so multicultural means that
		you are mixing or you are working with people from
		different backgrounds

The interviewer's positioned understanding mobilises the narrative, that Raza is interpreting his identities in the framework of multicultural selves. So, in line (01), the interviewer asks a direct question to Raza on what he means by multicultural when he uses it; and secondly how he understands his identities?

Raza's first performance comes in the short utterance (yeah; line 2), aligning with interviewer positioning of his identities in the multicultural space. We then see Raza's first detailed positioning of a multicultural sense of identities performed by projecting bilingual selves. However, the default position of bilingual hybridity is backgrounded by Raza in performing subtle positioning in the practice of his multicultural selves i.e.,

in terms of aligning his identities with other fusions of social actions such working for charities, and being part of the society as whole.

First, we see his positioning of identities and belonging in relation to the practice of social activism in terms of charity and hospital work for the benefit of wider society and not just Muslim and Pakistani communities (lines 6-08). The phrase “other ways, forms and shapes” (line, 11), marks the conceptual metaphoric problem re-setting rhetorical device to position the multiplicity, flexibility and adaptability of his culturally grounded personal narrative. The plurality of forms, ways and shapes makes him project the politicisation of personal and communal consciousness directed towards social activism for multiple groups (for all groups... Whether its Polish people, White people, British people; lines 17-19). Raza also performs the moral plasticity in socially practising his sense of self to “fit into more than just one ethnicity groups line 9.... mixing...working people from different backgrounds” (line 21-22).

### **8.4.3 Misrecognition theorisation**

Majid and Raza’s identity orientations can be understood by drawing directly on misrecognition ideas.

In Taylor and Honneth’s sense, Majid has performed against the social misrecognition of ‘respect’, interpreted as not acknowledging the community’s creative contribution in pluralising the national and local multicultures, and in advancing the social justice agenda in society. Their performances of self-making also invoke Fanon, Du Bois, Bhabha and Said’s ideas of existential, integrative, liminal and cosmopolitan double consciousness. In their performances, there is both connection with their own culture and religion, and the sense of displacement and beyondness that makes them ‘flexible’, ‘open’ and enthusiastic to find new spaces for the performance of belonging.

For example, Majid’s understanding of religion and his culture shows his capability for synthesising Britishness with Muslimness, importing secular and popular influences, mediating local identities and performing the active voice of his community in resisting racial un-belonging. He also shows how his civic, local and public identities are liminally patriotic and integrative. So, being a soldier and fighting for the Queen, taking pride as a Yorkshire man and being a British Muslim are not at odds with each other. The sense of politicised integrated double consciousness enables Majid to navigate his plural, civic and political positions of the self.

In Parekh's sense, Raza's identity performance more strongly registers politicisation around the practice of a 'multicultural perspective'. His multicultural sense of identity is prone to continual moral adjustments, 'changing forms and shapes' to perform the cross-cultural moral action. In this sense, Raza holds purposive function of multicultural fusion that is to perform politically self-aware sense of intermingling and social justice action; be it cross-cultural charity work or performing proactive mixing towards people from 'different' backgrounds.

In the Du Boisian sense, Raza performs against the racialising sense of 'twoness' that tries to doubt his loyalty of being British while being Pakistani and a Muslim. He self-consciously rejects the racialising sense 'not British'. He politically performs his sensibility that is respectful to the memories of past home, but projects his deep bonding and uncompromising association for a home that is instantly and immediately returned to both emotionally and inter-subjectively (Britain).

In the 1980s and 1990s, most of the research into identities and masculinities was carried out through studying British African-Caribbean pupils' experiences in schools and popular urban sub-cultures. In these studies, the researchers claimed that British African-Caribbean youth identities were cosmopolitan in character (Back, 1996). Similarly, Stuart Hall (1992; p. 258) proposed the "New Ethnicities" paradigm, arguing that ethnic identities were subject to constant change through what he described as "the process of unsettling, recombination, hybridization, and cut-and-mix". Modood et al. (1994) in their national survey on ethnic identities found that Asian and Muslim identities had some of these characteristics which they described "changing ethnic identities". My study shows how British-Asian Muslim identities, even in the past, can be understood under such secular, popular, national and local multicultural influences (Mahmood, forthcoming). In the decades since the 1990s, researchers have noted these trends more richly and more widely (Mythen, 2012; Herding, 2013). Furthermore, recent studies continue to register that individuals from British Pakistani Muslim background feel extremely proud of their multicultural British liminality (Hussain and Bagguley, 2005b; Modood, 2010b; Bolognani, 2016). In fact, British Pakistanis Muslims are the second highest after British Bangladeshi to feel being proud to be British in any ethnicity including White English (Sunak, 2014).

As the data above show, my study indicates there is progressive politicisation around religion among the participants in my research. They show that they understand such politicisation in terms of humanism, hybridity, doubleness and social justice.

Researchers have noted there is a continued lack of theoretical understanding in making sense of the politicisation of British-Asian Muslimness, related to how religious and secular practices are subject to permeability, fusion (Modood and Ahmad, 2007) and ‘overlapping consensus’ (Panjwani, 2016). My study re-articulates this thesis and shows how my participants have displaced the dominant western mode of thinking that sees religion as a mere belief and as impractical, irrational and segregating (Mahmood, 2017). Indeed, the theoretical-empirical argument of this study further enriches the existing evidence on the elasticity, hybridity, multicultural liberal existentialism (Modood and Ahmad, 2007; Mythen, 2012), and manifestation of “dynamic consciousness” from the British-Pakistani Muslim perspective (Meer, 2010).

### **8.5 Theoretical trope 4: Contesting structural inequalities and socio-economic injustices**

In this section, I will be discussing Majid’s and Raza’s data in relation to their contestation of ‘structural inequalities and socio-economic injustice’ (Please see critical literature on this problem framing chapter 2; pp. 08-10, pp. 17-18, and pp. 29-31).

A total of (24) narratives from Majid life history case study and another (11) narrative from Raza’s life history case study formed the theoretical substantive trope of ‘structural inequalities and socio-economic injustices’. Please see the organisation of narratives under the above trope in the theoretically coded data map of Majid and Raza on pages (131).

It is the second trope after ‘disloyal, monolithic and segregated masculinities’ that emerged as the most fought over issue by Majid and Raza. Majid and Raza’s performances under this trope are situated in the structure-agency mediation of power relations over modes of identities and belonging. See the discussion on identities, agency and belonging regarding structure-agency formation on pages (56-57).

I am analysing two narratives each from Majid’s and Raza’s case studies under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using the rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA strategies on pages (134-136).

### 8.5.1 Majid's performance

In the first narrative below, Majid adopts problem setting in deconstructing institutional discrimination. He performs against the racialisation of his colour and ethno-religious othering based on naming roots in denying him job promotion prospects.

**Table 8.11 Majid's counter narrative 1- trope 4**

L.N	SP.	Narrative
01	Majid	Now my own sort of experience [00:03:00] is that a lot of time we have to work a lot more harder in our roles just to get noticed; right
	Interviewer:	Hmm
05	Majid	Eh, and the example I can give of my current workplace is ; the amount of stuff that I have done here
	Interviewer:	Hmm
	Majid	in a short span; I believe if I was White
	Interviewer:	Hmm
10	Majid	indigenous; be well up the promotion ladder;
		Eh [00:03:23 thought prolongation 2sec] many years ago
	Interviewer:	Hmm
	Majid	You know if my name wasn't Majid[00:03:29 name anonymized] and it was you know Thomas Danby or something like that; I probably would have more chances
15		

The problem setting is achieved by invoking 'situated reasoning' by giving his personal example. Majid positions his ongoing agentive struggle against the racialised formation that under-determines the value of his ethnically representative labour in suppressing the chances of moving up (we have to work a lot harder in our roles just to get noticed; lines 2 & 3). This is then compared with the racial privilege of being White and English, and the corresponding institutional rewarding through over-determination of White English labour (the amount of stuff that I have done here... I believe if I was White...indigenous; be well up the promotion ladder many years ago; lines 5-11). At this point Majid performs the final problem setting where he situates the ethno-religious un-privileges related to his Pakistani- Muslim roots of his name, with the ethno-religious privileges in the form of Christian-English roots of names for job interviews and promotions (You know my name wasn't Majid... it was you know Thomas Danby....I probably would have more chances; lines 13-15).

In the next narrative, Majid performs the problem re-setting on the communal agency (Pakistani community) in fighting structural poverty and racialising disadvantage of the job markets. The problem setting is performed by invoking ‘traditions premise’ problem setting rhetorical strategy i.e. how traditions are mobilised in the time of crisis.

**Table 8.12 Majid’s counter narrative 2 – trope 4**

L.N	T.L	SP.	Narrative
01	379	Interviewer:	you talked about contributions, success could you unpack this(these) term(s) in which sense you employed this with reference to you, that you making contribution what’s your understanding; contribution? Eh,
05		Majid	[00:19:21 thought prolongation 2sec] I believe that there are lot of individuals from Ethnic backgrounds that have contributed a lot for this society ; contributed to the eh [00:19:30 thought prolongation 2sec] wealth of this country...
10	395		I think a lot of them have worked in industry where they over ten fifteen years have not gone to the next level not because they didn’t have the ability; they have got the ability; they got the experience; not having the opportunity eh that’s also kind of demoralizing.
15			They gone back to again setting their own businesses [00:20:33 speech repetition] that’s what I mean; you might see a lot of the Asian community, a lot of the Pakistani community.
	400		
<b>See Appendix 8B for LNT</b>			

The narrative is situated by the interviewer’s positioned question on what Majid thinks about ‘contribution’, when he talks about it in relation to the Pakistani community in the UK (lines, 01-04). Majid uses the interviewer’s probing space to push the discourse towards Pakistani community struggle against socio-economic injustices. He makes three interconnected problem setting on the issue by mobilising cultural traditions in the discourse.

Firstly, he positions the uniqueness of talent that the individuals from Pakistani community bring to society (lines 5-9). The problem setting subtext is directed for the audience to ponder on British Pakistani individuals’ contributions in the various professions of public service. I think it is useful here to contextualise Majid’s counter performance against the stigma of socio-economically passive selves. I am quoting an extract from another narrative:

**Table 8.13 Further trend in Majid's data- trope 4**

L.N	SP.	Narrative
01	Majid	Eh, I think the people will see you because the image is a lot of them working class
	Interviewer:	Hmm
05		Eh, unemployed eh not doing anything else and that's changed; I know so many eh [00:32:07 thought prolongation 2sec] Pakistani males that only to you know medical profession , legal profession all professional jobs
	Interviewer:	Hmm
10	Majid	doing something really really worthwhile eh they always just seem to highlight on the negative ones; on someone that do something silly or something wrong and even if it is an Asian eh male or female that's born here

In the above citational narrative, Majid is concretely specifying the British Pakistani individuals' activism and success in various professions despite the job market disadvantage.

Now coming back to the main narrative, Majid performs another counter problem setting in lines (08-09), that Pakistanis are contributing wealth to the UK economy. This problem setting is performed against the implicit borrowing of the provoking discourse that Pakistanis live on the 'dole' and are passive in relation to the economic uplift of the country. Further down the narrative, Majid makes the third problem re-setting, that structures of job markets continuously discriminate the individuals from Pakistani background on ethno-racial grounds (lines, 13-14).

An additional position with the third problem setting is performed that is the performance of political self-awareness; that is Pakistani community is not suffering because of the lack of ability but because of racialising social formation (lines, 11-13).

Majid then performs fourth problem re-setting on the community subjectivity; that even in the face of racialising structural constraints, Pakistani community is moving forward by going into self-employment and setting up private businesses, thus, strategically changing their circumstances and contributing to society (lines, 15-19). In the final problem setting, community traditions are progressively positioned, which according to

him, bring strategy and innovation to individuals' talents and vice versa in coping with economic oppression. Majid's above performance registers that his community history is not merely a victim story, but, it is dynamic, adaptive, innovative and able to take on challenges.

### 8.5.2 Raza's performance

Raza performs a sustained rhetorical performance of his gender by laying bare UK's social formations of institutional and direct racisms at the intersections of race, ethnicity, religion and nation.

In the first narrative below, Raza performs both stance-taking and problem setting against institutional and direct racisms across time, space and place. The middle part of the long narrative is produced.

**Table 8.14 Raza's counter narrative- trope 4**

L.N	SP.	Narrative
01	Raza:	yeah but now in terms of racism, there is institutional racism
		where you are not progressing in your career because or you don't
		have value in particular factor because you are a Pakistani , you
05		now media looks at us in different way
	Interviewer:	Hmm
	Raza:	So I do feel sometimes that racism is or that is still is something
		that is stopping us , stopping me
	Interviewer:	Hmm
10	Raza:	from doing what I have to do
	Interviewer:	Hmm
	Raza:	if you know what I mean; if you understand what I
		mean [00:17:11]
	Interviewer:	Hmm, Hmm so kind of your understanding eh of your now
15		and your previous understanding of your social and
		educational life.
	Raza:	Yeah,
	Interviewer:	So, how much you think has changed or you were talking in
		terms of institutional racism isn't it?
20	Raza:	Yes.
	Interviewer:	Can you please elaborate a little bit more?
	Raza:	yeah, yeah when I say institutional racism is like; it's not direct

		like when I used to go in school there used to you know, they
		used to directly say oh you are Pakistani (Paki implied), oh you
25		are this
	Interviewer:	Hmm
	Raza:	oh you are you know you smell of curry or
	Interviewer:	Hmm
	Raza:	you know you used to get this oh this is not your country go;
30	Interviewer:	Hmm
	Raza:	yeah you used to get that directly; now it's not direct, nobody
		says it directly it to you but you are stopped, you are put into your
		traps [00:18:11] you know when it comes to a job opportunity
35	Interviewer:	Hmm
	Raza:	You don't get the job you feel sometimes you know; it might be
		because of your skin colour or because of your Pakistani eh
		sometimes I felt that because I have done, I have got all the
		qualifications everything, I have got experience yet they give a
40		job to somebody else

The middle part of narrative starts with Raza manifesting his positioning on institutional racism in the current time (yeah but now... line 1) in the space of ethnicity- nation (because you are Pakistani, line 4), and its functioning at workplaces (stopping me doing...Raza's workplace, lines 7-8). The first stance taking problem setting against the institutional working of racism is performed in relation to slow career progressions for individuals of the Pakistani community. The operation of institutional racism (IR) is laid bare by taking discourse position that IR devalues the voice, cognitive abilities, respect and aspirations of British Pakistanis at workplaces (you don't have value in particular factor because you are a Pakistani, line 2-4). The full potential of devaluation structures is understood, when, we read it with the extract from another narrative in the same trope, where, Raza performs stance taking to concretely situate devaluation in these words:

**Table 8.15 Further trend in Raza's data 1- trope 4**

L.N	SP.	Narrative
01	Interviewer:	when I say valued they not fully; they listen to
	Raza:	you but they don't act on it
	Interviewer:	Hmm
05	Raza:	like you are there [00:14:47 emotional tone] yeah you are working

	Interviewer:	Hmm
	Raza:	but you are not given importance
	Interviewer:	Hmm
	Raza:	because you are a Pakistani
10	Interviewer:	Hmm, Hmm
	Raza:	if you say something oh yeah[00:14:57 performing treating with triviality gesture of White superiors] as if you get the impression ok whatever
	Interviewer:	Hmm
15	Raza:	like you put to aside
	Interviewer:	Hmm
	Raza:	as if your opinions not valued
	Interviewer:	Hmm, Hmm[00:15:06]
	Raza:	As if you don't have the power to make powerful decisions or influential decision
20		

The above narrative extract situates how voice, respect, cognition and power hierarchy are structured in the institutional practices, that disfavours ethnic minorities in Britain, in Raza's case, it is the British Pakistani Muslim community.

I come back to the main narrative above for analysis, where, Raza evaluates the broad deficit structuring of the media about Pakistani ethnicity. He suggestively positions the argument that misrepresentation mobilised by media of Muslims in current times has seeped into institutional devaluing practices towards British Pakistanis (you now media looks at us in different way, line 5). Again, it would be more useful, if I situate another narrative extract by Raza in the same trope, where, he directly talks about his devaluation, structural exclusion in the workplace on grounds of ethnicity, Muslimness, and colour in these words:

**Table 8.16 Further trend in Raza 's data 2- trope 4**

L.N	SP.	Narrative
01	Raza:	I have to do bit extra than the normal, not normal person eh [00:11:33 thought prolongation 2sec] non-Muslim or a non-Pakistani person.
05	Interviewer:	Hmm
	Raza:	you know whereas if I was a white person or Christian,
	Interviewer:	Hmm
	Raza:	I don't; I feel this will help me with my career;
10	Interviewer:	Hmm, Hmm
	Raza:	I will have a better chance of progressing

The above short citational narrative situates Raza's agency in fighting for career progression against the odds of multiple forms of institutional racisms intersected at his rhetorically representative experience i.e., male situatedness from the Pakistani, Muslim and colour backgrounds.

I again come back to the main narrative under analysis, where in the second half, interviewer makes positioned question to Raza on how does he compare 'here and now' space of belonging with the 'there and then' space on the issue of racisms (Lines, 14-16). Raza uses the 'there and then' space created by the interviewer and performs the scope of direct cultural racisms back in the 1980s, by setting it in comparison to institutional racisms which are practised more in 'here and now' time space. The inventory of cultural racisms is laid open in relation to British Pakistanis in the school spaces (when I used to go in school... You are Paki.... you smell of curry... oh this is not your country, lines 22-29). In the 'there and then' space, Raza speaks of nation and home constructed socially in the racialised sense. In this respect, he performs his community being perceived as an outsider, alien and aberrant.

Raza in the final problem setting (lines, 31-40), moves to the present time and differentiates the working of institutional racism from direct racism. He performs that more obvious forms of direct racisms (older cultural) are somehow overcome with agentive struggles; the newer forms of racisms (institutional) are more pervasive and damaging in current times. So, the colour of Raza's skin, ethnicity (Pakistani) and his Muslim background all become invisible boundaries of exclusionary citizenship faced in the job market.

### **8.5.3 Misrecognition theorisation**

Majid and Raza's counter misrecognition performances in the trope of 'structural inequalities and socio-economic injustices' can be understood by drawing on Iris Marion Young's ideas of 'marginalization'; Du Bois' ideas on 'gifted second sight'; Said's ideas on 'Orientalism' and Honneth's ideas on 'self-esteem' (See chapter,5).

Majid's performance points to the institutional mode of marginalisation that epistemically structures racialising system of privileges and un-privileges based on naming roots. The individuals with English/Christian naming roots and the individuals with non-English/Muslim naming roots have different sets of experiences of privilege and un-privilege in terms of working conditions, job opportunities and promotions. Furthermore, Majid's performances highlight that the recognition of agency, creativity

and contribution (self-esteem) of the marginalised others, compared to the dominant groups, remains subject to systematic suppression and non-recognition in Britain. Majid's representative performance in a way registers the non-recognition of 'gifted second sight' in the form of his community's politicised and contribution based struggle against socio-economic disadvantage. In other words, Majid's performance interprets 'gifted second sight' as the "capacity to aspire". In this respect, he registers his community's creative "navigational capacity" to change misrecognition terms (Appadurai, 2004; pp. 63-69) in the face of lack of opportunities and racialising constraints of the job market. Majid points to the gifted "capability" (Appadurai, 2004) of his community for "a redrawing of maps" (Gale & Parker, 2015; p. 92). The re-routed socio-economic success not only serves as a community resource to what Shah et al (2010) call "ethnic capital" that is useful to the community for coming out of hardship repeatedly, but, as a cross-cultural resource to build success.

Raza's performances point to the social and institutional marginalisation processes that devalue his community's voice, cognition, respect and aspirations in the institutional modes of participation and decision making (Dübgen, 2012). In another way, the racialising misrecognition in Raza performance works like "explicit" and "latent" forms of 'Orientalism' (see Said, chapter 5). It combines old and new forms of racisms (direct stereotyping, racial violence, and implicit institutional discrimination) to regulate exclusionary bar of citizenship based on colour, ethnicity and Muslim inferiorisation.

Studies have highlighted that British Pakistani Muslim males continue to suffer the worst job opportunities and career prospects in Britain. Some recent studies have mentioned that British Pakistani male university qualification percentage is higher than their white peers, yet their job getting ratio and access to higher managerial positions is one of the lowest among ethnic groups in Britain (Li, 2015; pp. 24-26). Modood and Khattab (2015c) reached a similar conclusion in their meta-study based on crunching work force survey numbers between 2002-2013. In fact, they found, after the Muslim-Black position of marginality; the British Pakistanis Muslim continue to face worst form of ethno-religious penalties in the job market. They concluded that colour, ethnic and religious racisms continue to have a massive impact on people's economic lives in Britain (Khattab and Modood, 2015).

Other studies have indicated the resilient agency of British Pakistanis in fighting economic disadvantage and positively contributing to the UK economy (Modood and Khattab, 2016). One meta-study found that British Muslim contribute thirty-one billion

pounds to the UK economy. In this regard, they have set up their own businesses in coping against the racial disadvantage of the job market. In the London area alone, they have created seventy thousand jobs (MCB, 2013). The conclusions from these studies directly support the above findings of my study.

## **8.6 Theoretical trope 5: Contesting media representations of Muslims**

In this section, I will be discussing Majid and Raza's data in relation to their contestation of 'media representations of Muslims' (Please see critical literature on this problem framing chapter 2; pp. 26-29).

A total of (20) narratives from Majid life history case study, and another (05) narrative from Raza's life history case study formed the above theoretical substantive trope. Please see the organisation of narratives under the above trope in the theoretically coded data map of Majid and Raza on pages (133).

Majid and Raza performances under this trope are situated in the nation-home and personal-social formations of power relations in terms of their struggles over modes of identities and belonging. See the discussion on identities, agency and belonging regarding nation-home formation on pages (59-65), and personal-social formation on pages (52-53).

I am analysing one narrative each from Majid's and Raza's case studies under this substantive category to situate their performance of identities, agency and belonging. Furthermore, I am using the rhetorical discourse analysis (RDA) toolkit to analyse these narratives. See my selection of RDA toolkit strategies on pages (134-136). Finally, I illuminate this substantive category of data through misrecognition theorisation.

### **8.6.1 Majid's performance**

Majid makes a sustained counter argument against media representations that show Muslims as fundamentalist and terrorists. I have shown the data where he performed against broader cultural-political discourses which depict British Pakistani Muslim males as groomers, segregated and disloyal (please see sections 8.3.1 & 8.4.1). Here, I analyse Majid's counter-rhetorical performance in relation to media representations of British Muslims. I will discuss one narrative of Majid under the above trope.

In the narrative below, Majid is performing the problem setting on media politics of representing Muslims as terrorists:

**Table 8.17 Majid's counter narrative- trope 5**

L.N	SP.	Narrative
01	Majid:	Eh, and islamfy it and all these are just scaremongering which they have done and the media tends to get the people like for example in the UK
05	Interviewer:	Hmm
	Majid:	Eh, there is number of different Islamic groups and the ones eh with the least amount of followers, least followers
	Interviewer:	Hmm
	Majid:	not respected well within the Muslim community, eh they will always give(n) the media platform so you know they gona say something stupid
10		
	Interviewer:	Hmm
	Majid:	You know they won't go to the mainstream main party
	Interviewer:	Hmm
15	Majid:	it's like me going to Eh a National Front eh party knowing what that the gona say something silly
	Interviewer:	Hmm
	Majid:	So, the media has done always that and [00:31:35 speech repetition] soon as things kind of died down and things get back to normal
20		
	Interviewer:	Hmm
	Majid:	Another story will pop up on the media oh this happened and that happened
25		
	Interviewer:	Hmm

Majid performs the first set of problem setting by performing that the media makes its platform mostly available to the extremist Muslim voices. The purpose of which is to build scaremongering and frame a representative generalisation that British Muslims as a whole are terrorists (lines 01-04). Majid performs rhetorical distancing problem setting with extremist voices (least amount of followers... not respected well within the Muslim community; lines 7-9). The above performance helps Majid to contrast the media's love, desire and fantasy to attract extremist Muslim voices on its platform (eh they will always give(n) the media platform so you know they gona say something stupid; lines 10-11). The media's racialising is further highlighted by Majid, when, he

says that the media does not provide its platform to mainstream Muslim voices in letting them articulate the peaceful political polyphony of the Muslim majority (you know they won't go to the mainstream main party; line 13).

This is followed by Majid's second problem setting in exposing the media's racialising of British Muslim communities. In this respect, Majid directs his rhetoric towards a broader audience and asks whether the British National Party's far right extremist politics can be considered as representative voice of the British English community (it's like me going to Eh a National Front eh party knowing what that the gona say something silly; lines 15-16).

Majid then performs final problem setting in the form of organising narrative perspective i.e., how the media structures the exclusionary narrativising space of nation in continuously producing and reproducing British Muslims' negative image (soon as things kind of died down... Another story will pop up on the media; lines 19-25).

### 8.6.2 Raza's performance

Raza's performance of media discourses is done in provocation-projection mode to perform humanistic liminality of his British Muslim self, in destabilising the normalisation of media representations of non-liminal terrorist Muslim self. The narrative starts with the interviewer's positioned question in probing Raza's invocation of political issues in the current times.

The interviewer's provocation space is turned into projection space by Raza in discussing media discourses and representations about Muslims.

**Table 8.18 Raza's counter narrative- trope 5**

L.N	SP.	Narrative
01	Interviewer:	Hmm, Hmm [00:08:11 Raza wanting to finish the conversation thread here] related to something you maybe little later in the interview said eh about the politics
05	Raza:	Hmm
	Interviewer:	That "political issues are evident more now "; so do they impact your life in anyway?
	Raza:	Yes, they do because when you say, when I say political issues like all these issues about terrorism, about propaganda, agenda about Muslims, Muslims this,
10		

		Muslims that in the news because Me being a Muslim; it is not a true reflection; I believe that Muslims are portrayed in a very very negative light now in the media
	Interviewer:	Hmm
15	Raza:	which is not a true reflection, I am a Muslim; I have never killed nobody; I don't disrespect nobody; I am educated
	Interviewer:	Hmm
	Raza:	I am articulate, I teach in the college, FE college [ further education 00:09:05]
20	Interviewer:	Hmm
	Raza:	but I feel every time that something bad about the Muslims; they look at; if it is one or two individuals say 9/11; you know the September attacks
	Interviewer:	Hmm
25	Raza:	I think there has been a more eh [00:09:17 thought prolongation 3sec] negative press about Muslims than any other; you don't hear about the Hindus, Sikhs or Christians
	Interviewer:	Hmm
30	Raza:	Mainly it's all about the Muslims; I am not saying Muslims are perfect there are individuals who do let us Muslims down or the community
	Interviewer:	Hmm
35	Raza:	but I believe that we are getting a very very bad image
	Interviewer:	Hmm
	Raza:	and because of that it's also having an impact on our identity, our lives.
	Interviewer:	how on your life; is affecting your life?
40	Raza:	Yeah, it is impacting our lives because job opportunities, we are not looked at the same way there is the you know aggressive behaviour towards us sometimes
	Interviewer:	Hmm
	Raza:	in political, in workwise; there is no eh [00:10:01 thought prolongation 3sec] we are, we have to work extra hard...
45		

Raza makes the first projection in exposing the media's engineering of social consciousness. He typifies the media reporting that spreads fictionalised inventory of negative representations of Muslims (I say political issues like all these issues about terrorism, about... Muslims, Muslims this, Muslims that; lines 8-10). The phrases 'Muslim this, Muslim that' refer to Raza's indication of how media has provided innumerable fictions about demonic Muslim consciousness. In this regard, Raza projects that Muslimness is now socially performed as a normalised with evilness at an unconscious level.

Raza then stages second projection performance against the above normalisation to destabilise media representations. For example, in lines (15-20), he moves in political-pedagogical space to speak to the audience, in terms of, what it means for him to be a British Muslim. A string of rhetoric is performed to manifest his identities, agency and belonging in the humanistic liminal space as against the media's projection of Muslims in the non-liminal space (I am a Muslim; I have never killed nobody; I don't disrespect nobody; I am educated... I am articulate, I teach...).

Raza then deconstructs the media processes of constructing Muslim non-liminality in wider social imagination by making further two projective positions.

Firstly, he argues that the media generates broadly generalising fictions by synonymously linking individual criminality with the community consciousness (lines 22-24). Secondly, Raza performs that a razor-sharp focus in reporting is maintained by media on Muslim communities. This, he says, involves the media's hyper coverage of British Muslims in relation to any other community (26-29). Raza, at a sub-text level, registers that the media has tried to push Muslims to the bottom of respect hierarchies in relation to other communities in Britain. Raza then provocatively registers that racialisation in the form of social disrespect is resulting in negative experiences of identity formation for individuals in his community (that it is also having an impact on our identity; lines 37-38).

Moreover, he performs that the structuration of aberrance, fear and prejudice about British Muslims by the media is creating institutional racism for individuals from the British Muslim backgrounds. In this respect, Islamophobia is directly resulting in reduced job opportunities and negative social experiences for British Muslims (job opportunities, we are not looked at the same way... there is the you know aggressive behaviour... we have to work extra hard...; lines 40-45).

Raza also performs reflexive projection in between the narrative. It is purposively performed in staging distance from the non-political violent interpretation of Muslimness, and in registering liminality with the broader society in rejecting violence (I am not saying Muslims are perfect there are individuals who do let us Muslims down or the community; lines 31-33).

### **8.6.3 Misrecognition theorisation**

Majid and Raza's misrecognition registering about their identities and belonging of media discourses can be understood through Edward Said's ideas of Orientalism, Cultural imperialism, the negation of humanism and democratic criticism (See chapter 5, pp. 88-93).

In the above performances, Majid and Raza deconstruct four dominant modes of racialisation production and its enactment through the media about British Muslims. In misrecognition terms, these racialising processes can be understood as; (1) the epistemic negation and blocking of dominant British Muslim reasonableness, (2) The fictionalisation and normalisation of British Muslim deviance, divisiveness, irrationality and villainy at the broader societal level, (3) discursively maintaining continual essentialising presence and focus on British Muslims, and (4) Institutional-social structuring of dehumanised and unequal practice of citizenship for British Muslims.

In Majid's and Raza's performances, the above four media misrecognition modes, highlight the working of orientalism, cultural imperialism, inhumanism and oppressive critique that orchestrate distanced, alienated, essentialised, parochial and cold understandings of their British-Muslimness.

Similarly, both Majid and Raza perform cosmopolitan high self-awareness and critical attitude by rejecting the 'perfect' (see Raza performance above) community thesis. They reject, condemn and demand mobilising strictest legal instrument against community individuals, and groups who observe non-political, violent, divisive and oppressive modes of toxic belonging in Britain (see also trope 1).

Their politicisation of British-Muslimness, at one level, can be understood as the struggle to perform progressive moral syncretism. In this moral syncretism, their performances cut the inter and intra-cultural divides to do 'critical scrutiny' and advance 'democratic critique' in countering terror, oppression, exclusion and reduced forms of beings about their multiculturally embedded selves (See also trope 1 & 3).

The critical studies on media discourses have registered that British Muslims are continually misrepresented as hot-headed, unreasonable and a threat to the British society (Kassimeris and Jackson, 2011; Meer et al., 2010a). In these hegemonic discourses from the media, the concreteness of British Muslim peaceful politicisation continues to be suppressed and missed (Meer et al., 2010a). Other studies have noted, that the media works as the post-colonial racialising tool that constantly re-works boundaries of “deviance” in the restructuring of Islamophobia governance (Abbas, 2001; Poole, 2002; Alam and Husband, 2013).

Majid’s and Raza’s misrecognition performances are supported by these empirical conclusions. However, their counter performance of media discourses further highlight the phenomenon of media epistemic violence. In this respect, the epistemic violence in the form of misrecognition works as a degenerative and dehumanising mode of media critique that creates de-legitimatising, cold and reifying frames of societal understanding about image, voice and experiences of British Muslim belonging in Britain.

### **8.7 Concluding remarks:**

In this chapter, I have discussed Majid’s and Raza’s data in relation to their misrecognition performance of their identities, agency and belonging. Their performances overwhelmingly register multicultural liberal orientation about their identities imbued in the logics of moral pluralism, recognition for the cultural and positional difference, liminality, double consciousness, cosmopolitanism, humanism, equality of dignity, respect and self-esteem. One very important understanding about their data, is the way, they have situated the performance of religion.

Their performance of religion is not liturgical or scripture based but sociological, humanistic, moral, cultural, personal and operative in the multicultural ‘web of interlocutions’. In this sense, they orientate their religion as a cultural practice that provides them strong and critical emergence of their politicisation in the differentiated contexts across time and space. They provoke and project multicultural liberal solidarity in seeking and performing hybridity, progressive resistance, moral syncretism, inter-culturalism and ‘self-authenticity’ in the renegotiation of nation, culture and religion.

In the next chapter (9), I discuss the misrecognition synthesis of my participants’ struggles both male (chapter 8) and female (chapter,7). There, I discuss the above trends in more detail.

## Chapter 9

### Synthesis of findings

#### 9.1 Introduction

I have argued in the analysis chapters (7 & 8) that my participants have critically interpreted, explained and rhetorically performed misrecognition of their identities, agency and belonging.

In this chapter, I synthesise the findings of my participants' case studies. By synthesising, I further defend and contend the misrecognition criticality of British Pakistani Muslim consciousness in my participants' cases. In this way, I answer the research questions which I set out in chapter one page (05) and respond to the misrecognition critical position grounds discussed in chapter 2 pages (33-34) and chapter 3 pages (49-50). By doing this, I conclude the misrecognition argument about the politicisation of my participants' identities, agency and belonging. However, I also extend misrecognition theory by further interpreting the uniqueness of my participants' data. This leads me to suggest further emancipatory theoretical languages that are in dialogue with misrecognition theory in the light of this research. I make an original contribution by proposing new theoretical language i.e., multilingual social consciousness, as an outcome of my research.

In this chapter, firstly, I build inter-trope or inter-categorical understanding of participants' data. I do this because this allows me to show integrated misrecognition theoretical 'contiguity' within parts and whole of the cases (See chapter 6; pp. 138-39).

Secondly, I perform a deeper level of analysis by testing the misrecognition 'refrentiality' and 'canonicity' about participants' data in the extended sense (See chapter 6; p. 139). The purpose of this is to test whether misrecognition narrativisation can still be contended and defended. In other words, I situate misrecognition complexity about my participants' life history case studies.

Thirdly, I explain the thesis that comes out from the overall synthesis of my participants' data. I use 'best possible inference' method (See chapter 6; pp. 139-140)

Fourthly, I discuss how my research uniquely places misrecognition theory in dialogue with other theories in setting the future transformative agenda on British Pakistani Muslim identities in particular and race equalities in general.

Finally, I discuss synthetic misrecognition reflections in the form of proposing new theoretical language i.e., multilingual social consciousness. I advance how this new theoretical language can be useful in challenging, renegotiating and re-writing 'hierarchical registers' on the conception of culture, power, difference, diversities, identities, social distribution and imperialist mode of knowledge production.

## **9.2 Explaining and synthesising of misrecognition narrativisation in participants' case studies**

Previously, in the chapters 7 & 8, I analysed the participant's narratives using a normative framework (misrecognition) and counter-rhetorical discourse analysis of narrative (see chapter 7 & 8). Here, I provide the newer level of analysis by showing the 'contiguity based relations' of data (See chapter 6; p. 139). I discuss connections of data themes within cases across 'time and space' in an integrated sense. By doing this layer of synthesised analysis, I develop further nuanced misrecognition connecting sense about my participants' life history case studies. So, firstly, I discuss the 'contiguity based' misrecognition narrativisation of female data (section 9.2.1) and then male data (9.2.2).

### **9.2.1 Misrecognition narrativisation of identities, agency and belonging in female participants' case studies**

I have argued that Saima and Naila's deconstructive-reconstructive performance of their educational and social contexts have manifested their personal, cultural and social positions of their identities, agency and belonging in the logics of misrecognition theory (see chapter 7). They politically counter perform discourses, social practices and institutional formations of gender, race, ethnicity, religion, and nation. The counter performance mode allows them to deconstruct the concreteness of misrecognition, in its historical and context specificity (See chapter 7).

So, Naila and Saima situating their life histories respectively in the late 1970s and late 1980s, bring alive their misrecognition performance against historically specific and culturally directed stigma of Asian passive female selves (see section 7.1.1 in chapter 7). Naila and Saima make two specific counter performances about passive female selves in the misrecognition language.

In the first political performance, they deconstruct the racialising language of 'imagined nation', that structures deficit thinking of their Asian female subjectivity, in terms of

imagining them the victim of a repressive culture and patriarchy, that denies them having educational and career ambitions.

Saima and Naila counter perform in the misrecognition normative insider-outsider performance, i.e., showing what was going inside the culture and what was happening outside. They perform insiderness by showing that their culture was more broadly supportive of girls' education (Both Saima and Naila). However, if there were incidents of oppressive cultural practices, these were existentially challenged, put aside and sedimented by the female agency (Saima). Naila performs misrecognition outsidersness by showing that, it was rather schools (public institutions) that misrecognised Asian girls' talents, and tried to filter Asian female subjectivities with deficit gaze in assessing their educational ambitions. Even, such a dominant version of imagined exclusionary nation performed at school sites by teachers was agentively fought by the girls, by mobilising both their personal and cultural agency (see section 7.1.1 in chapter 7).

Saima and Naila perform their second misrecognition political performance by suggesting how their professional and communal activism of Asian female subjectivities remains largely suppressed and unrecognised in dominant cultural-political narratives. In this respect, they invoke the misrecognition sense of creative self-esteem, in getting their unique contributions acknowledged in society (See Honneth, chapter, 5).

Saima narrativises her political activism through her professional role in transforming social inequalities by working actively towards school communities, adult women literacy, the awareness and welfare of bilingual children in school. Naila performs her professional activism more like an insider political rebel as a teacher within the school. She puts even her career at stake in pushing parents to probe the school management against the school's deficit approach to their children. She politically mobilises them to develop a stance against institutional discrimination and racism against their children. Thus, Saima and Naila lay bare the historically specific (1970s and 1980s) racism of 'Asian passive selves'. They register their identities performance at the intersections of gender, race, ethnicity, and nation. They politically perform critical, active and existential subjectivities against misrecognition of disrespect, indignity, inequality and indifference in fighting the 'Asian passive selves' racist trope.

The 'there and then' space of historical injustices does not remain fixed in Saima and Naila's life history narratives. The mixture of old and new misrecognitions is performed

in the trope of ‘structural and socio-economic inequalities’. Time-space is de-temporalised to show misrecognition continuities and discontinuities over a period. For example, Naila narrativises the ‘there and then’ racial space (1960s and early 1980s) in section (7.5.2) to mark the dominant cultural-political structuring of labour in hierarchising, racialising and boundary making. In the ‘there and then’ socio-economic inequality space, she registers her community’s struggle at the intersections of gender, ethnicity and social class from British Pakistani marginality. She situates the agential struggles of men and women from her family and community in fighting against poverty and resiliently coming to terms with social class inequalities that affected her family and her community at that time. In this respect, Naila deconstructs the Du Boisian misrecognition sense of social ‘veiling’ in the exercising of exclusion by rhetorically performing her community’s struggle against poverty and social inequalities. She shows how her community turns upside down the sense of marginalisation and exploitation performed at the site of cultural and positional difference by creatively mobilising the sense of positive cultural difference (See misrecognition ideas of Iris Marion Young; section 5.4). The positive cultural difference is registered by Naila, as a resilient agency and interruptive politicisation of British Pakistanis, in fighting back poverty and the racialisation of their identities and belonging.

Saima de-temporalises the misrecognition in the form of socio-economic injustices by performing in the more ‘here and now’ space. She normatively performs Edward Said’ ideas on misrecognition in the form of imposing cultural imperialism (see section 5.8.1). she registers the structuration of post 9/11 cultural imperialism on structural equalities. She shows that the dominant mode of politics practices pervasive negativity about British Muslims, that devalues the educational capacities of young people, and more broadly suppresses the creative self-esteem of the British Muslim community. This pervasive negativity mode serves as misrecognition “structure of attitude and reference” (Said,1994) for the regulation of British Pakistani Muslims identities, agency and belonging in Britain.

We see Naila and Saima switching to a different mode of struggle over their identities, agency and belonging as they approach the more ‘here and now’ space of the cultural politics of their identities and belonging. We see Naila and Saima developing complexity misrecognition story about their identities, agency, and belonging in their counter performance against tropes of ‘overdetermined selves’; ‘segregated selves’ and

'media representations.' This is because the racial oppression of the current times is enacted using essentialist narratives more directed towards the politicisation of British Asian Muslim female at the intersection of nation, culture, and religion.

The complexity of religion, nation and culture is unpacked using misrecognition languages of 'equal dignity and equal respect', integrative doubleness, existential doubleness and liminal doubleness (See ideas of Charles Taylor, Du Bois, Fanon and Bhabha in chapter 5). The above normative languages serve both as identity performance logics and languages of critique in re-positioning secularism, liberalism, and Britishness.

Saima and Naila perform three broad understandings about their politicisation of identities around religion, culture and Britishness.

Firstly, they situate the existentialism of their female selves. They challenge the aggressive secularity that forces women to assimilate in one dominant sense of femininity on dressing. In contrast, Naila and Saima situate the case of existential personhood, that is relationally equal with the other femininities in Europe (Fanonian doubleness see chapter 5).

Secondly, Naila and Saima situate their sense of religion that is practical, sociological and is in tandem with modernity and cultural diversities. So, they do not claim the recognition of cultural and religious difference on the belief basis, but by invoking the 'equal dignity' logic i.e., in terms of claiming freedom and opportunities that are available to existing similar diversities in Britain, in order to existentially perform their sense of femininities (Taylor – equal dignity; equal respect). Furthermore, religion is not performed as ahistorical factor in identity making but as a cultural practice. By this, I mean that religion is invoked with other factors i.e., personal, social, cultural, political, professional, and historical contexts of self-awareness and its critical performance. In this respect, no identity reading is determined and fixed but is porous and intersectional. However, certain struggles become more enduring than other in the face of aggressive nature of politics that surrounds them (see section, 9.3).

Thirdly, related to the above theme, Naila and Saima strongly perform hybridities by showing that it is possible to be both British and Muslim. They perform integrated doubleness and liminal dislocation about their identities in re-imagining British and Muslimness. For example, they actively perform against the racialisation of their doubleness that tries to exclude them in wearing Britishness along with Muslimness, or

their British hybridity with their ethnic, gender and cultural resourcefulness. Furthermore, Naila and Saima perform liminality about their doubleness in order to show that their doubleness is not stagnant but dynamic and pragmatic. For example, Naila performs the pragmatic fusion about dresses, and registers more liminal social performance of her professional identities (teacher) that interacts and caters for the needs of multicultural communities. However, also liminalities are politically performed in terms of resistance against relationally oppressive pain. For example, Naila situates the exclusionary British gaze on the mixed race heritage children in tandem with the racialisation of British-Muslim and British-Pakistani hybridity.

In comparison to Naila, Saima actively brings in her performance of liminality that is persistently disturbing and reconstructive on the questions of excluding the other in her narratives of Britishness. She constantly refers to the celebration of other liminalities both religious and non-religious (atheist, Buddhist, Gay ... and so on) as a language of critique, displacement and her situatedness of Muslimness with Britishness. Also, she actively performs the sense of social hybridity of her family. In this respect, she shows the sense of the inter-cultural mix in the form of inter-cultural marriages.

So, in both Naila and Saima cases, being British Muslim, British Pakistani or other forms of doubleness such as professional-personal are not performed in positions of fixed location or cultural dis-embeddedness, but these forms of integrated doubleness are performed in a pragmatic dislocation, multiculturally critical and re-negotiated social practice of identities (See misrecognition ideas of Parekh, Du Bois and Homi Bhabha, chapter 5).

### **9.2.2 Misrecognition narrativisation of identities, agency and belonging in male participants' case studies**

In this section, I synthesise the misrecognition findings about Majid and Raza's case studies as discussed in chapter 8. I provide understanding about their identities, agency and belonging in the re-temporalised time space. Here, I connect their misrecognition performance across different ideological formations across time and space (See chapter, 6; p. 139). By doing this, I provide a larger, holistic and broader sense of critical explanation about their misrecognition performance.

In the first and second ideological formation and practice, Majid and Raza perform misrecognition re-temporality about their identities, agency and belonging against the 'there and then' specific historical racialisation of 'effeminate selves' (1980s) with its

certain continuities in the present. Also, in the extended historical re-temporalisation, they perform against 'virulent selves' to deconstruct and reconstruct the exclusionary site of 'imagined' nation choreographed by the dominant cultural-political structuring (here and now temporality- 1990s onwards).

Majid and Raza counter perform against the racialising choreography about the passivity of British Pakistani masculinities at the intersections of ethnicity, race and nation. Furthermore, they counter perform the racialising theatre of virulence around British Pakistani Muslim masculinities at the intersection of ethnicity, race, nation and religion. They highlight their struggle against misrecognition in the context of 'equal dignity and equal respect'. Moreover, they register misrecognition of moral pluralism, integrated doubleness, liminal doubleness and cosmopolitan democratic humanism (Please see Taylor, Parekh, Du Bois, Bhabha and Said's ideas in chapter 5).

Majid counter performs the objectifying effeminate outsidership experienced in the British Armed Forces, and the racialising politics over the 'myth of return'. Furthermore, he performs against the essentialising terrorist and grooming virulence structuring of British Pakistani Muslim male situatedness. In counter performing the above discourses, he registers resilient, astute, patriotic and hybridised masculinities (See chapter, 8).

In comparison to Majid, Raza registers misrecognition by reading the conflated problem of 'effeminate and virulent' on British Asian Muslim masculinities in the 'here and now' space. Raza challenges the socio-political formations and practices of disrespect that structurally evoke cultural imperialism through suppressing and deflating the creative and contributory potential of British Asian Muslims. Raza evokes multi-faith critical pluralism (Parekh's 'Multicultural perspective' chapter 5; p. 81) to situate his sanguine, resilient and humanist British Muslim self as against the socially projected passive, evil and illiberal framing. The misrecognition language of moral pluralism helps Raza to critically perform his own ethno-religious location in blended progressive moral resonances with other diversities. Also, it helps Raza to perform outward criticality of resilient British Pakistani Muslimness in dealing with ongoing objectifying Islamophobic structuring. Furthermore, his critical liminality helps him perform strong reflexivity of his British-Muslimness to assert cultural distance towards individuals' actions that are based on virulence (See chapter 8; section 8.2.2).

In the third ideological formation and practice, Majid and Raza perform misrecognition in the form of doubleness of their identities, agency and belonging in registering their counter performance against the tropes of ‘monolithic, segregated and disloyal selves’ (There and then & here and now temporality- 1990s onwards).

Firstly, they both situate their performance and performativity against racialisation of observing multicultural Britishness. They deconstruct the domineering Anglo-Saxon hegemony which tries to subsume Britishness under Englishness and Whiteness. They then reconstruct it, by counter performing mono-cultural Britishness to its multicultural aspiration. Both, Majid and Raza, self-understand Britishness as a multicultural identities resource, that lets them creatively mix their personal, cultural, professional, religious, popular, local, national and cross-cultural orientations of self-making. The re-imagine syncretic space of Britishness that helps them to maintain progressiveness, inclusivity and contemporaneity about their identities. So, Majid and Raza’s performances of multicultural Britishness become pluralising and decolonising self-strategies to re-imagine nation, that displace singular exclusionary English hegemony into multiple hybridised hegemonies of inclusion (See chapter 8; sections 7.3 & 7.4).

Secondly, the politicisation and activism of their identities are negotiated at the intersection of multiple hyphens. Majid and Raza situate the politicised hyphenated sense of their identities by performing integrative, liminal and cosmopolitan sense of doubleness.

Majid and Raza show that their politicised sense of personal, culture and religion are not isolationist rather these locations of moral orientation are in the liminal move with religious and non-religious diversities. The liminal sense of displacement and hybridity, such as professional identities of teacher and soldier, local and popular identities such as Yorkshireman and love for popular cultural forms are liminal British Muslim positions for Majid.

Raza, on the other hand, registers more cosmopolitan performance of his identities. Raza’s cosmopolitan doubleness requires constant ‘adaptability’ and profuse humanism to articulate the multicultural moral performance of his personal, professional, religious, and cross-cultural moral orientations. So, Raza situates rhetorical performativity as British Muslim about religious social activism (charities) for the benefit of the whole of society, his professional activism as a teacher in serving multicultural communities, and

his moral performances against virulence in multi-faith humanism (See doubleness ideas of Du Bois, Bhabha and Said in chapter 5; Also see chapter 8 analysis sections).

In the fourth ideological formation and practice, both Majid and Raza politically perform against socio-economic inequalities and deconstruct that the racialised epistemic structuring of labour, voice and cognition is based on hierarchies of privilege practised in institutional and social formations. The struggle against socioeconomic and structural inequalities is performed in the 'there and then & here and now' permanency since their early lives in 1980s. However, both Majid and Raza register the more aggressive and subtle impinging of structural inequalities experienced by them and their community in the 'here and now' social space of institutional racism.

Furthermore, they highlight that their community's agentic effort is continually being suppressed in the social class narrativisation of Britishness. In other words, the agency of British Pakistani Muslim community has been positioned in the 'outsider' (Virdee, 2014) imagining.

In this respect, Raza and Majid counter perform against "racialised outsiderhood" (Virdee, 2014) by re-imagining British working class struggle by means of positioning their community's historical struggle against continued socioeconomic injustices and structural inequalities. They normatively contest such "racialised outsiderhood" in articulating misrecognition of their personal and community's belonging. Raza and Majid register their experiences of racialised doubleness and racialised epistemic structuring by invoking misrecognition vocabularies of Du Boisian social 'veil', Young's 'cultural and positional difference' and Said's 'cultural imperialism' (See chapter 5; section 5.4 & 5.7).

Majid performs misrecognition of doubleness, as the under-determination value of British Pakistani and British-Muslim labour, in comparison to, the over-determination of the value of British English and White-Christian labour. Although, Raza registers the above misrecognition, but, he performs the additional insight i.e., racialised rejection of doubleness is operationalised by rejecting the voices of the British Pakistani Muslim location in institutional formations. In this respect, Majid and Raza performances refer to the racialising power of the dominant cultural - political structuring that create socio-economic 'social veiling' and operationalises systematic forms of 'cultural imperialism', which socially and institutionally inferiorise their culturally specific labour, talents and voices. Raza and Majid's rhetorical performance show that their

community does not accept the racialised epistemic socio-economic structuring in the objectified and victimhood sense of belonging, rather practices of socio-economic veiling and institutional discrimination are actively resisted and strategically fought against the racialising construction and practice of their gender in its ethno-racial, and ethno-religious formations (See chapter 8; section 8.5).

Majid exemplifies the strategic cultural agency of British Pakistanis in manifesting their thriving entrepreneurship, in the form of setting up private businesses, to set aside the racialised constraints of British job markets. He rhetorically enunciates the resilient agency of British Pakistani that helps them to uplift their socio-economic status, contribute wealth to society, and bring pedagogic transformative knowledge for the wider working classes in informing, how to strategically fight against racialised social class economic adversities.

In the final ideological formation and practice, Majid and Raza highlight that media structures epistemic negativity and disrespect about British Asian Muslim consciousness (Here and now temporality- 2000s onwards). Both, Majid and Raza's performances highlight how selective, razor sharp, non-sympathetic and reifying gaze is focussed on British Muslim consciousness in promoting the generalising fictions of British Muslim illiberalism by media and dominant cultural political discourses. Their performances further register that dominant social and media discourses continue to suppress and deny the articulation of multicultural liberal British Muslim polyphony of image and voice (See chapter 5; Said ideas on misrecognition as cultural imperialism and racialized rejection of doubleness section). The endemic racialisation by the media systemises normalisation of social veiling of British Muslims in institutional and social formations (See chapter 8; section 8.6 and chapter 5 Du Bois' ideas section, 5.7).

### **9.3 Further cross case insights and moving towards misrecognition complexity:**

In this section, I discuss further complexity of my participants' data following the analytical-synthesis principle of "referentiality, canonicity and breach" (see chapter, 6; p. 137). I am using the instances of data coded in all tropes both female and male, so in a way breaking the trope based sequence. The purpose is to highlight what is not discussed before in analysis chapter 7 & 8 and discuss the data in a further reflective-reflexive mode. I have spoken already that I acted a researcher-participant in the construction and interpretation of data. I have theoretically supported my position within the 'communities of interpretation' stance (See chapter 6, p. 102).

In the sections below (9.3.1, 9.3.2 & 9.3.3), I am entering a self- analytic judgement process about the participants’ data. Here, I am asking questions to myself about the data in probing participants’ complexity of performance in situating their identities, agency and belonging. I am using Bruner’s (1991) idea of narrative ‘canonicity and breach’ (see my discussion of Bruner in chapter 6; p. 139) to situate my participants’ data and its misrecognition analysis to some extended scenarios (implicit, complex and apparently discontinuous propositions) in order to test misrecognition narrativisation (see also Butler and Laclau’s ideas on performative and rhetorical agency, chapter 4- pp.60-61). I am now moving to my iterative analysis for the further deeper understanding and explanation of my participants' politicisation of identities, agency and belonging. I make two questioning observations about the data. They are as follows:

1. Could my participants have performed further displacement, fusion and secularisation of their personal, cultural and social identities?
2. Why do my participants in some data instances manifest performances of strong cultural particularity?

I discuss scenarios 1 & 2 in sections (9.3.1 & 9.3.2) about data from male and female participants.

### 9.3.1 Further complexity about Naila & Saima’s case studies

In relation to the first reflexive question proposition, I argue that participants demonstrate sociologically more hybridising and multicultural performance of their identities and belonging. For example, in the instance below, Naila situates more integrative double and fusional performance of her identities:

**Table 9.1 Synthesis further data trend 1 in Naila**

L.N	SP.	Narrative
01	Naila:	On Britishness, I think over the years obviously having lived in this country for [00:52:57 remembrance pause 2 sec] forty years now
		Hmm
05		Well nearly forty years, em [00:53:04 thinking pause 2 sec] I see it as also very positive part of me
	Interviewer:	Hmm
	Naila:	Eh, because obviously, my values and my skills eh and my awareness has developed having been here

10	Interviewer:	Hmm
	Naila:	Having lived in this country eh I have had opportunities that I may not have had if I hadn't been in this country
	Interviewer:	Hmm
	Naila:	Eh, so my identity now as childhood my Pakistani, my Muslim and my Pakistani identity was much much stronger
15	Interviewer:	Hmm
	Naila:	and the British, I didn't see myself as British Muslim
	Interviewer:	Hmm
20	Naila:	Eh, but now h I think they are on equal bonding all three are part of me equally
	Interviewer:	Hmm
	Naila:	And I don't see eh I see them all eh yeah just basically equal parts of me because my views, my opinions
25	Interviewer:	Hmm
	Naila:	Have been formed by all three

In the above instance, Naila performs her multicultural identities fusional re-mapping. In this sense, she charts new hybridised ways to make sense of her identity “roots” and “routes” (Gilroy, 1993). In other words, she situates the embeddedness, displacement and fusion of her bicultural positions in a self-conscious politicised manner.

In Saima' case, her sense of normative Britishness is in indispensable union with the celebration of difference, diversity and freedom:

**Table 9.2 Synthesis further data trend 1 in Saima**

L.N	SP.	Narrative
01	Interviewer:	How would you have imagined Britishness if you have to
	Saima:	imagine it for yourself ?
		For myself?
	Interviewer:	Hmm
05	Saima:	Britishness is an acceptance of all cultures, all colours
		em and individuals as they are that's Britishness. That what I
		love about Britain em [00:37:57 2 sec thinking pause]. It
		doesn't seem to be that way anymore. It should be ok if you to
		dress the way you want, for you to be able to eat what you
10		want, to be able to drink what you want em and I

	like [00:38:11 speech arranging 2sec] celebrating differences, it shouldn't, differences shouldn't be there to [00:38:17, thinking pause 2 sec], you know to cause differences, [00:38:21 sudden thinking] <b>differences shouldn't be there to cause hate or to eh you know isolation, they should be there</b> to be celebrated. That would be, that's British values for me.
15	

So, the positions of 'difference' which cause isolation and hatred are normatively barred from Saima's performance of Britishness. The above understanding about Naila's and Saima's data are throughout consistent in their performance of diversity and civic integration (See Chapter 7, section 7.4).

Here is another example, where Naila is situating more multicultural and cosmopolitan performance of her identities:

**Table 9.3 Synthesis further complexity data trend in Naila**

L.N	SP.	Narrative
01	Interviewer:	You used Britishness I mean and you spoke on em [00:28:20 thought prolongation 1 sec] multiculturalism in that context [00:28:24 pause 2 sec] what's your understanding, what's the politics of Britishness, what's your understanding?
05	Naila:	What's my understanding of Britishness, well multiculturalism Ok, multiculturalism em [00:28:36 thought prolongation 2sec] in an ideal society you would mean, you would think different cultures; different religions; different value systems would be taught; would be discussed eh in all institutions of education
10	Interviewer:	Hmm
	Naila:	from schools, right up to Universities, eh different languages would be taught and used in school(s)
15	Interviewer:	Hmm
	Naila:	Em[00:29:01 thought prolongation 2sec] different religions would be taught [00:29:03 pause 2 sec throat clearing] eh on a regular basis throughout the education system; em and there would be healthy discussion and debate on all those
20		

	Interviewer:	Hmm
	Naila:	in which people, would be able to air their views
	Interviewer:	Hmm
25	Naila:	Eh, however whatever they felt from you know and it would be done with dignity and respect for each other...

The above performance by Naila highlights her cosmopolitan openness in suggesting how we as a society can move forward. The pedagogical multicultural performance by Naila points the desire of deep transformational learning that can be fostered by engaging with the diversity of moral views in our society. Furthermore, her performance emphasises that learning can only be meaningful if it is critical, sympathetic and curious in studying and engaging with different cultural positions.

Naila is in fact stating misrecognition through re-laying Edward Said's cosmopolitan doubleness. The normative cosmopolitan logic in the extended sense is also true of Saima's case as discussed earlier. Said states that building of genuine cross-cultural inquiry and nurturing of cosmopolitan identities require engagement with a plurality of world views by means of evoking humanism and the application of democratic criticism. So, the cross-cultural critical knowledge and identities for social transformation are neither the product of objectifying imperialist gaze nor the result of trapped and isolationist consciousness (See Said's ideas in misrecognition formation chapter 5, section 5.8).

I now turn to the strategic and contemporary political understanding of Saima and Naila's identities (second reflexive judgement about data). My broad observation here is that they choose "strategic essentialism", pragmatic fusion, interruptive and strategic strategies in the performance of their identities, agency and belonging. I am using the notion of "strategic essentialism" (See chapter 5; p. 83) to mean that sense of hard difference is performed temporarily only as part of a broader political strategy.

I have shown in the analysis chapter 7, that Saima and Naila both strategically and in interruptive manner situate their personal, cultural and social agency in dealing with challenges, constraints and crisis. So, for example, positive cultural traditions about girls' education are strategically advanced in situating both innovation and tradition but at the same time, oppressive instances are existentially silenced in an interruptive manner. Similarly, racism and racialising practices are strategically contested in school, social spaces and combatting the disadvantages of job market. Also, more existential

and interruptive performances are manifested against racialising practices, attitude and references by correcting them in real time performance and situating the politicised liminality for inclusion (see chapter 7).

Finally, I would expand on the point of ‘strategic essentialism’ in a reflexive manner. That is; why my female participants use this strategy as part of existential doubleness repertoire (See Fanon existential doubleness chapter 5; pp. 82-83). My observation is that they perform sense of ‘strategic essentialism’ in the face of the aggressive form of assimilation and secularism where they feel their personal and cultural resources to perform doubleness politically and existentially are at risk of being wiped out.

In this respect, I situate an instance from Naila’s data. Naila in the narrative below is fighting for her existential femininity by choosing ‘strategic essentialism’ mode to counter the aggressive secular and assimilationist cultural-political discourses and practices:

**Table 9.4 Synthesis further data trend 2 in Naila**

L.N	SP.	Narrative
01	Naila:	I can’t drink bleach or wear bleach to Whiten myself!
	Interviewer:	Hmm
	Naila:	Therefore, my skin will always present a barrier
05	Interviewer:	Hmm
	Naila:	And no matter what I do that barrier will always be there
	Interviewer:	Hmm, Hmm
	Naila:	And as a result em in my own head obviously it’s a battle that every individual has to go through.
10	Interviewer:	Hmm
	Naila:	<b>right how far do I give up on my values!</b>
	Interviewer:	Hmm
	Naila:	my faith, my identity!
15	Interviewer:	Hmm
	Naila:	to become accepted by my White colleagues and professionals.
	Interviewer:	Hmm
	Naila:	and I very early on took a decision.
20	Interviewer:	Hmm

	Naila:	that my faith
	Interviewer:	Hmm
	Naila:	and my Asian identity and values are too valuable for me to give up

Normatively, Naila would like to situate her positions of self in displacement and fusion as I discussed earlier as an overall identity strategy of the self. However, it is important that she asserts her double self-consciousness in a strategic essentialist way in the face of aggressive politics, that is to perform her doubleness without being ‘white washed’.

In the next narrative below, Saima’s performance of fusional Britishness wavers. It leans more towards strategic essentialism in face of aggressive secular politics around British Muslim femininities:

**Table 9.5 synthesis further data trend 2 in Saima**

L.N	SP.	Narrative
	Interviewer:	Is there any other thread that you want to pick from the previous conversation(s)
	Saima:	I think when I said about you know I spoke em I think at great length about not fitting in, not knowing who I am and I think I may have you know said that I have to take the reins, I have to take back control, I have to find my way, I have to and I think that’s become really difficult. I think with recent events
	Interviewer:	Hmm
	Saima:	I can’t do that, I [00:06:20 thinking pause 1 sec] almost feel that you know as a Muslim woman and as a Muslim somebody who dresses differently to my you know eh [00:06:31 thought prolongation 1 sec] Caucasian counterparts that my choices are being limited.
	Interviewer:	Hmm
	Saima:	quite drastically, choices for my child are limited
	Interviewer:	Hmm

	Saima:	choices for other women are being you know vastly
		reduced
	Interviewer:	Hmm...

The earlier racialising experiences on doubleness which make it difficult for Saima to fit in with mono-cultural Britishness are further complicated in the light of further limiting constraints on her choices as a woman because of further aggressive politics on British Muslim femininities. So, the aggressive secular creates the sense of limiting existentialism for Saima, and becomes politically untenable for her in the performance of existential multicultural fusion.

I have shown above, that sense of more and less fluid mixing, doubleness and hybridity become contextual to the flexible fudging space available for experimenting with diversity on the one hand; and resisting the mono-cultural assimilation by holding on to cultural particularity to delay fluid fusion on the other hand.

### 9.3.2 Further complexity about Majid & Raza's case studies

In the cases of Majid and Raza, I again argue that they perform further fusion and dislocation of their identities and belonging. I am giving two data examples from Majid and Raza's data to show this. Below, Raza is talking about resilience and openness in the form of 'adaptability' as a political identity anchorage to perform multiculturalism on the move. This performance is articulated again and again in different ways like an identity chorus:

**Table 9.6 Synthesis further data trend 1 in Raza**

L.N	SP.	Narrative
01	Raza:	So, when I mean all-rounder.
	Interviewer:	Hmm
	Raza:	I mean a person who is skillful
	Interviewer:	Hmm
05	Raza:	A person who can adapt [00:20:51 speech emphasis] that's the key word.
	Interviewer:	Hmm
	Raza:	be flexible.
	Interviewer:	Hmm

10	Raza:	Adapt! Adapt
	Interviewer:	adapt in terms of identity [00:20:57 merged sound].
	Raza:	Any challenges that's come ; any challenges
	Interviewer:	Hmm
	Raza:	any challenges that comes in his way, tasks; anything that
15		he has to do; he will be able to adapt
	Interviewer:	Hmm
	Raza:	He wouldn't mourn go in the corner and say no, no why is
		this? He will just say you know what let's face it
	Interviewer:	Hmm
20	Raza:	let's challenge it
	Interviewer:	Hmm
	Raza:	He will have different ways of dealing with it

So, the adaptable resilience along with the orientation of humanism (discussed earlier in section 8.2.2) helps Raza to maintain the sense of fusion and flexibility even in the face of challenges and aggressive assimilation.

Similarly, I showed earlier in chapter 8 sections (8.4.1) that Majid positions his identities in terms of active civic integration, doubleness and patriotism in making sense of his Britishness. Furthermore, he adopts multicultural secular forms to mobilise the resilient mixture of local, national, popular and ethno-religious intersections to make sense of his personal and social identities.

However, in Majid's case, sometimes 'strategic essentialism' comes into play. This is when racialising is launched on stereotyping his doubleness. For example, in the instance below, Majid performs the misrecognition sense of 'equal respect' to assert resilience in holding the non-Eurocentric diasporic doubleness in a projective self-conscious manner. The purpose of holding cultural particularity is to resist against cultural imperialism and touch on the broader issue of equality of races and diasporas in cricketing language:

**Table 9.7 Synthesis further data trend in Majid**

L.N	SP.	Narrative
01	Interviewer:	Eh you will get some other British individuals of different
	Majid:	backgrounds with their flags

	Interviewer:	Hmm
	Majid:	and a lot of time they are not questioned why they got that
05	Interviewer:	Hmm
	Majid:	it is ironic when it comes to eh the Pakistanis
		[00:26:53 slight smile]
		if there is a world cricket match and you get a British
		Pakistanis with the Pakistani flag that cause a lot
10		resentment
	Interviewer:	Hmm
	Majid:	we noticed, I think it's just double, playing double
		standards
	Interviewer:	Hmm
15	Majid:	because if you know if you are British Greek
	Interviewer:	Hmm
	Majid:	you are celebrating eh you know Greece's victory or
		something
	Interviewer:	Hmm
20	Majid:	they do the flags and everything this is not an issue
	Interviewer:	Hmm
	Majid:	So, eh I am not sure whether they think that as if it
		is [00:27:18 speech repetition thought prolongation
		2sec] if somebody is foreigner White
25	Interviewer:	Hmm
	Majid:	it is acceptable but if it is some body foreign, you know
		dark
	Interviewer:	Hmm
	Majid:	maybe not, that's something they need to sort of work out on
30		
	Interviewer:	Hmm

I have shown in the above sections, that Saima, Naila, Majid and Raza's data hold misrecognition elasticity, canonicity and refrentiality. Rather, their performances bring further diversity and richness to misrecognition explanation. In the next section below, I now present the overall misrecognition thesis about the politicisation of my participants' identities.

## **9.4 ‘Best possible misrecognition inference’ in relation to participants’ performance of identities, agency and belonging**

In this section, I provide the misrecognition thesis that comes from the findings. Here, I use the synthesis principle (IBE) “inference to the best possible explanation” (See Chapter 6, pp. 139-140). I am bringing out the combined thesis that has emerged in my participants’ narrative performance (see chapters 7, 8 and earlier sections of chapter 9). In the next four headings (9.4.1 to 9.4.4) I provide four misrecognition ‘IBE’s’. They serve as misrecognition abstractions or thesis statements about the politicisation about my participants' identities, agency and belonging.

### **9.4.1 Manifestation of strategic and interruptive existentialism**

Here, I am particularly referring to the tropes of contesting ‘Passive selves’ and contesting ‘socio-economic equalities in female data discussed in chapters 7 and 9 sections (7.2 & 7.5). In an extended sense, the data inference also covers the politicisation of male agency discussed under trope of ‘socio-economic inequalities’ in chapter 8. Furthermore, see misrecognition consistency of the abstraction below through the ideas of Charles Taylor, Iris Marion Young, Fanon and Du Bois discussed in chapter 5.

Participants have mobilised their sense of identities, agency and belonging in strategic and interruptive existentialism. By interruptive existential performance, I mean that participants’ struggles over misrecognition modes of belonging are defiant, intervening and cogitative in their mediation of power relations. Participants challenge, appropriate and try to change the structures of disrespect, inequality, oppressive and exclusionary authority, objectification and constraining modes of being, by means of considering options of politicised subjectivity, in generating and channelling possibilities of freedom and equality. In the strategic existentialism mode, participants maximise opportunities for the performance of agentive personhood by displacing and re-imagining the cultural traditions and mobilisation of civic belonging as a matter of practical, rational and sagacious strategy. It requires actors then to take politically deliberative and sagacious action by considering the larger political strategy of the self, in breaking the weakest link in the oppressive chain, and historically fossilising what is retrogressive.

### **9.4.2 Manifestation of performative resilience and adaptability**

Here, I am referring to the analysis of male data in the situated sense and female data in the extended sense as discussed in chapters 7, 8 and 9. See misrecognition consistency of this abstraction through the ideas of Bhikhu Parekh, Charles Taylor and Axel Honneth discussed in chapter 5)

Participants have mobilised their politicisation of identities, agency and belonging by manifesting the performance of resilience and adaptability. By this, I mean participants' self-conscious and politicised sense of identities and agency does not crumble under racialising pressure. So, whereas inclusive sense of identity wavers and shakes in the aggressive formation of Britishness and liberal secularity, but positive sense of self is maintained by accepting the challenge and performing against the constrained modes of being. In this respect, participants manifest subjectivities of political resistance, self-projective astuteness, inventiveness and flexibility. Their identities performance and performative positions of resilience and flexibility remain durable, because, they locate their identities within the strong normativity of counter misrecognition i.e., in languages of multicultural plural perspectives, equality of respect, dignity and self-esteem.

### **9.4.3 Manifestation of hybridisation and creative performance**

Here, I am referring to the analysis of male and female data as discussed in chapters 7, 8 and 9. See misrecognition consistency of this abstraction in the ideas of Parekh, Du Bois, Bhabha, and Said as discussed in chapter 5.

In the third sense, Participants have mobilised their politicisation of identities, agency and belonging by manifesting orientations of multicultural interaction, hybridisation, dislocation, and creative performance. By this, I mean that participants establish the reasonableness of their existential politicisation of personal and cultural difference in interaction with other moral diversities. The purpose of which is to perform syncretic sense of religious-secular humanisms and multicultural liberal overlapping in the performance of hybrid and existential self-making. The synthesis of identities is neither seen in pure Hegelian sublimation, nor in Manichaeian compartmentalisation, but in a sense of pragmatic political displacement, and fusion of the personal, cultural. The purpose of such creative hybridisation is to advance conviviality, equality and existentialism based civic integration in society.

#### **9.4.4 Manifestation of strategic essentialism**

Here, I am referring to the analysis of male and female data as discussed in chapter 9 sections (9.1.2.1 & 9.1.2.2). Furthermore, see the misrecognition consistency of this abstraction in the light of Iris Marion Young, Fanon and Du Bois's ideas discussed in chapter 5.

In the fourth and final sense, my participants (especially female but in the extended sense male) have performed strategic essentialism in manifesting the politicisation about their identities, agency and belonging. In the strategic existentialism mode, participants strategically and defensively fight back the repressive and aggressive assimilative reproduction of the society, culture and the self. By this I mean, participants strongly hold their cultural particularity and positions of personal existentialism against aggressive assimilation. They strategically do this as part of the larger strategy as discussed above (9.4.1 to 9.4.3), in order to keep the sense of political without being drowned and submerged in the dominant hegemonic cultural-political tide. The sense of strategic essentialism allows politically to know the worth of soft and hard difference, in order to relationally perform equal selves with others in times of aggressive equality slippage.

In next two sections of this chapter, I discuss firstly how the misrecognition politicisation of my participants' identities extends towards other theoretical visions. Secondly, I will then propose new theoretical language i.e., multilingual social consciousness; in the light of this study. Finally, I make further synthetic points in foreshadowing the final chapter (10).

### **9.5 Misrecognition Janus face in relation to the data of this study**

In this section, I stretch the misrecognition thesis by performing "theory triangulation" (see chapter, 6; p. 140). I explain how misrecognition theory is uniquely extended in at least four directions in the light of my participants' data discussed in chapters 7,8 and 9. In this section, I briefly discuss these extensions in the misrecognition sense. These theoretical extensions are consistent with misrecognition theoretical vision; however, they also advance it in a certain way.

#### **9.5.1 Misrecognition leaning towards intersectionality theory**

I argue that intersectionality theory is in dialogue with misrecognition theory in the light of data in my study. I say this, because participants perform their identities, agency and

belonging in intersectional formation (both male and female). The politicisation and articulation of their identities are mobilised by my participants in different relational formations i.e., along the axis of race, gender, ethnicity, religion, social class and nation. By doing so, they perform against the concrete historical specificity of racisms in which their identities, agency and belonging have been constructed.

The misrecognition deconstruction of their educational and social contexts manifests differently from 1970s-1990s to that of 1990s and 2000s. For example, in the historical landscape of 1970s-1990s; Britishness is deconstructed and reconstructed along the axis of race, ethnicity, nation and social class in making sense of and performing against the misrecognition senses of 'passive femininities' and 'effeminate masculinities'.

But as we move to the historical present of 1990s and 2000s; Britishness is mainly deconstructed and reconstructed along the intersections of ethnicity, religion and nation. The female performance of identities, agency and belonging during 1990s and 2000s is staged against the misrecognition framing(s) of 'Overdetermined and oppressed selves' and against 'segregated and divided selves'. Whereas, male participants' identity performance during this time period is staged against the contemporarily concrete racisms of 'virulent selves', 'monolithic, segregated and disloyal selves'.

In between the historical and contemporary misrecognition formation; certain forms of racialisation persist with further new continuities. So, is the agentive effort against them. I am referring here to the socio-economic inequalities and structural injustices which are continued to be fought by participants along the intersections of gender, race, ethnicity, racialised social class and more contemporarily in the new continuities of ethno-religious intersections.

These above relational formations show the historically and context specific mobilisation of the race category to show the working of both agentive and racialisation processes in the performance of identities, agency and belonging in Britain. So, misrecognition about their identities cannot be fully accounted; unless, the race category (in the case of British Pakistani Muslims) with its "dynamic" ideological complexity is unpacked along its different intersections (Meer and Nayak, 2013). The multi-relational unpacking of race helps us to explain the multi-dimensional, hybridised and existential performances about their femininities and masculinities.

The empirical-theoretical bind thus extends the misrecognition theory towards misrecognition-intersectional theorisation of race. In the broad philosophical sense, we

can say the Hegelian misrecognition hermeneutic synthesis is pushed to Marxian dialectical movement of self-consciousness in multicultural and postcolonial vocabularies of plural moral perspectives and double consciousness. So, the understanding of the category of race is destabilised from its fixed and additive position to its situated, contextual, relational, interactional and dynamic performance (Meer and Nayak, 2013; Anthias, 2013; Bhopal and Preston, 2012).

### **9.5.2 Misrecognition leaning towards critical counter-narrative and rhetorical performance theories**

Secondly, I argue that rhetorical performative theory and misrecognition theory mutually inform each other. I say this in the light of the analysis of my participants' data. In chapter 6, I discussed the critical philosophical bricolage that included the philosophical ideas of critical multiculturalism, post-colonialism and hermeneutic traditions in situating the misrecognition argument of my research and executing the counter-narrative case study epistemology. Furthermore, in the counter-narrative epistemology, I operationalized counter problem centring interviewing typology with rhetorical performance discourse analysis of the narratives. Finally, I performed misrecognition theorisation and analysis in illuminating the participants' data.

I found that participants built their misrecognition accounts by performing in rhetorical mode to ascertain the uniqueness of their cultural and personal voices. I argue that participants' identity articulations are not merely configurational, but are deliberative political performances that make persuading, contesting, and problem- setting positions about their identities, agency and belonging (see the analysis in chapters 7 and 8). So, deconstructing the misrecognition performance in the rhetorical mode allowed me to register the specific misrecognition form of my participants' argument about their identities agency and belonging.

Secondly, the findings of this study contest Finlayson's (2006) claim that performative rhetoric does not operate in normative logic instead the purpose of rhetorical argument is to achieve 'problem setting' to practical and popular ends of politics and discourse. My study shows that my participants' culturally distinct, politically persuasive and hermeneutically embodied positions while informed by the rhetorical performance strategies were navigated through a thick moral conception of social reality (misrecognition). In the performance mode, they deconstructed and reconstructed the misrecognition ideological mapping about the meaning, experiences and interpretations

about their identities, agency and belonging. So, misrecognition critical position informs performance theory (Denzin, 2009; Hess, 2011; Madison, 2012; Finlayson, 2012; Fairclough and Fairclough, 2013).

The general point, that I would like to make here is that performance studies would be better situated in analysing cultural-political phenomena, if they are normatively informed by critical theoretical visions. My study pushes the performance theory in this direction in studying misrecognition of British Pakistani Muslim Consciousness in educational and social contexts.

### **9.5.3 Misrecognition leaning towards moral panic theory**

Thirdly, I argue that moral panic theory and misrecognition theory are also in dialogue with each other. Again, I say this in the light of my participants' data. The participants in the extended misrecognition sense have performed against socio-politically constructed moral panics about their identities, agency and belonging.

The ground-breaking work of Stanley Cohen (2002) coined the theoretical language of "folk devils and moral panics", while, he carried out the deconstruction studies on deviance on White English sub-cultures in the late 1960s and 1970s. He subsequently updated his theoretical readings in the 1990s. By moral panic and folk devil social formations and practices he meant:

*Societies appear to be subject, every now and then, to periods of moral panic. A condition, episode, person or group of persons emerges to become defined as a threat to societal values and interests; its nature is presented in a stylized and stereotypical fashion by the mass media; the moral barricades are manned by editors, bishops, politicians and other right-thinking people; socially accredited experts pronounce their diagnoses and solutions; ways of coping are evolved or (more often) resorted to; the condition then disappears, submerges or deteriorates and becomes more visible. Sometimes the object of the panic is quite novel and at other times it is something which has been in existence long enough, but suddenly appears in the limelight. Sometimes the panic passes over and is forgotten, except in folklore and collective memory; at other times, it has more serious and long-lasting repercussions and might produce such changes as those in legal and social policy or even in the way the society conceives itself.*

*(Cohen 2002, p.1)*

So, in the misrecognition theoretical sense Cohen can be understood saying; that structures of social disrespect, indifference, inequality and exclusions are perpetuated by means of situating individual deviance in a stereotypical way at the grandest scale. The purpose of which is to negatively frame the consciousness of

whole cultures and groups as socially threatening, morally deteriorating and civilly devilish for wider society.

Historically, different combinations with moral panic theory have been advanced. The most significant, from the critical race point of view, are the neo-Marxist-Gramscian deconstruction studies carried out in the late 1970s and early 1980s on the framing of Afro-Caribbean Black deviance. In this respect, Stuart Hall and Centre of Contemporary Cultural Studies (Hall et al., 1978), shifted the understanding of how the imperialist stereotypical common sense structuring tried to intuitionise Afro-Caribbean masculinities in the parameters of the folk devil. Thus, the moral panic ontology was claimed in studying racialisation and agentive processes around race in its ethnic and phenotype race categories. However, more recently, moral panic ontology is being creatively stretched in deconstructing moral panics around British Asian and British Muslim identities (Alexander, 2000; Shain, 2011; Werbner, 2013a; Gill and Harrison, 2015).

The participants of my study concretely counter perform against moral panics in the misrecognition language, thus, extend the moral panic theory in the misrecognition domain and misrecognition theory in the moral panic domain. The misrecognition- moral panic domain is deconstructed and reconstructed by my male and female participants. My male participants' performances show that the socio-political hysteria operates to socially institutionalise the common-sense structuring of the 'devil' folklore with British Muslim masculinities (Shain, 2011). My female participants deconstruct and reconstruct the stereotypical frames of deviance about themselves. In this misrecognition moral panic, their femininities are reified in frames of religiously overdetermined, culturally passive and oppressed and bi-culturally divided consciousness (see the analysis chapters 7&8).

#### **9.5.4 Misrecognition leaning towards miseducation theory**

Finally, I argue that there is the connection between misrecognition and miseducation theories. John Dewey (1938; p. 25) differentiates "educative experiences" from "miseducative experiences". He critically positions educative experiences that expands learners' and society's capacities in terms of opportunities for constructive learning, well-being and growth. By miseducative experience, he means an oppressive, narrow, hegemonic view of education that stops and distorts future growth and learning in

societies. My participants perform against misrecognition/miseducation ideologies and experiences of disrespect, indignity, inequality, lack of self-esteem, non-recognition of difference and diversity (see chapters 5, 7 & 8). I have argued that their performance is oriented in misrecognition, but in the extended sense, it can be translated as their resistance against miseducation imposed by the dominant cultural-political structuring in the society. Furthermore, my participants resist the postcolonial miseducative world view that has continued to remain naïve, dispassionate, non-curious and euro-centric in producing western knowledge of Muslimness and their contextual cultural situatedness. Kincheloe and Steinberg (2006) state this misrecognition cum miseducation thesis in these words:

*The miseducation of the West/United States emerges from a long history of distorted Western knowledge production about Islam. However, we are not arguing here that Islamic nations have no responsibility for intolerance, fundamentalist zealotry, and inhuman terrorism. What we are maintaining is that all of these traits can be found in all cultures and religions and that Western scholarship and education has often painted a Eurocentric black and white picture of who is "civilised" and who is not (p. 47).*

The above quote is a powerful linking between miseducation and misrecognition in the way my participants have performed their narratives. My participants highlight the western miseducation epistemology that erases difference and diversity in negotiating their criticality and plural formation of the selves (see chapter 7 & 8). Again, here is how participants' stories are illuminated to what Kincheloe and Steinberg (2006) describe miseducation as "naïve" and objectifying epistemological framework:

*An epistemological naiveté—the belief that dominant U.S. ways of seeing both itself and the world are rational and objective and that differing perspectives are irrational (p. 37).*

My participants' voices against misrecognition cum miseducation theses are alternatively positioned, where, they demand listening to suffering and marginality, observing societal empathy in making sense of each other's situations, attending to difference and diversity, to inform criticality and liminality in the social world (see chapters 7,8 & 9). Again, I think citing Kincheloe and Steinberg (2006) would be useful to illustrate miseducation in this direction:

*As we have written elsewhere (Kincheloe, 2001; Steinberg, 2001), educators who value difference often begin their analysis of a phenomenon by listening to those who have suffered most as a result of its existence. These different ways of seeing allow educators and other individuals access to new modes of cognition—a cognition of empathy. Such a perspective allows*

*individuals access to tacit modes of racism, cultural bias, and religious intolerance that operate to structure worldviews (p. 34).*

My participants' stories speak against the tacit operations of power which are grounded both in misrecognition and miseducation. I have not come across empirical studies that critically claim miseducation theory in studying British Muslim consciousness. I think my study is a contribution in this regard that situates misrecognition-miseducation dialogue and points to the gap in research in this regard.

### **9.5.5 Misrecognition and the performance of professional identities as the 'public pedagogy of culture'**

After having considered the analysis of male and female data in chapter 8 and 9, in this section, I want to further inferentially discuss the misrecognition uniqueness of participants' performance in situating their professional identities. My observation is that they have mobilised their misrecognition of professional identities in terms of broader scheme of critical public pedagogy in situating their political agency on the cultural politics of identities.

According to Giroux's (2000) reading of Stuart Hall, critical public pedagogy uses 'culture' as the "constitutive framework" in making the "pedagogical political" (p. 352), and in publically educating against "certain forms of political essentialism" (Hall 1997, 290). In other words, critical public pedagogy is inherently linked to what societies learn from identity struggles. Also, how specific progressive struggles can help societies acknowledge wider milieu of cultural struggles in building emancipatory strategies of cultural "understanding, representation and disruption" in transforming "the ideological and material circumstances" (Giroux, 2000, pp.352) that shape people's lives. Quoting Giroux on Hall's notion of Public pedagogy of identities is more useful here:

*To Hall, public pedagogy as a struggle over identifications is crucial to raising broader questions about how notions of difference, civic responsibility, community, and belonging are produced 'in specific historical and institutional sites within specific discursive formations and practices, by specific enunciative strategies' ...For Hall, the educational force of culture resides in the attention it pays to representations and ethical discourses as the very condition for learning, agency, the functioning of social practices, and politics itself. As a pedagogical force, culture is saturated with politics. In the broadest sense, culture offers both the symbolic and material resources as well as the context and content for the negotiation of knowledge and skills. Through this negotiation, culture enables a critical reading of the world from a position of agency and possibility, although within unequal relations of power. The changing nature of the representations, space, and institutions of culture in modern*

*times is central to understanding its pedagogical function* (Giroux, 2000; pp. 352 & 353).

Now let me inferentially discuss data that I discussed in chapter 7,8 & 9 in making the case that my participants have invoked their professional identities in terms of their performance of public pedagogy on identities, agency and belonging. Saima's, Naila's as well Majid's and Raza's performances as teachers go beyond the traditional learning and teaching discourses of classrooms. They situate the performance of their contexts and culture in pedagogically situating critical public conversation on the sense of practising identities in multicultural societies such as the UK. For example, Saima, Naila, Majid and Raza in their performances self-consciously and provocatively position the questions of difference related to race, gender, religion, community, social class, national, local and the popular culture.

In a way, both male and female participants touch larger pedagogic discourses i.e., how is it possible to live with culturally, historically and socially active and existential sense of identities, agency and belonging? What it means to be personally, culturally and socially politicised about differentiated unequal social world performed in historically and contemporarily concrete racialising choreography? What are the emancipatory cultural and social forms, modes and materials pertaining to identities, agency and belonging that envision possibilities for more democratic and open public sphere and enhance the resources for the critical practice of multicultural liberal democracy? (please see chapters 7 & 8). By positioning the questions about notions of their situated difference, they critique the misrecognition social registers of disrespect, moral monism, racialising veiling, cultural imperialism, mimicry, cultural discourses of twoness and unequal power relations (Please see chapters 7,8 & 9).

By doing this they publically situated critical social dialogue against "certain forms of political essentialism" (Hall, 1997, p. 290) as I discussed in the form of misrecognition data themes against which they performed. I argue that specific examples that my participants use in manifesting their professional identity become part of larger strategy of public pedagogy of culture.

For example, Naila and Saima provocatively perform against the dominant deficit sociocultural discourses of schools and education that construct Asian girls as educationally docile, victims of non-modern cultural traditions and patriarchy. They on the other hand, perform their personal self-esteem and liminal cultural activism for

education by considering broader pedagogical roles for multicultural communities and society. Therefore, when Naila acts as a politicised teacher in pushing ethnic minority parents to challenge the school's deficit discourses on children (please see section, 7.2.3), or Saima discusses the racialised disadvantage for Ethnic minority children in community schools (please see section, 7.5) — their professional discourses about children, home schools and communities — become part of larger discourses in which they publically position the performance of their context and culture. Furthermore, the counter public pedagogy does not remain confined to the deficit discourses on education, but, they provocatively situate broader issues of existentialism/non-existentialism, moral pluralism/monism in opening pedagogic social dialogue in the practice of differential femininities (please see section, 7.3).

Infact, I argue that my female and male participants, in their deeper pedagogic ruminations leave behind descriptive understanding of their roles as teachers but perform more critical-theoretical orientation of issue of inter-culturalism, inequalities, and multicultural belonging. In this sense, male and female participants perform public sense of professional identities by situating broader discourses of public interest around the conception and practice of culture and critique that can make the public sphere more democratic, rich and open for all communities. Therefore, their pedagogic performances in countering misrecognition in the form of segregated selves, socio-economic inequalities and media misrepresentations move to the higher level of sociological analysis, historical insights, and philosophical abstraction (please see data analysis sections, 7.4, 7.5, 7.6, 8.4, 8.5 & 8.6). For example, the struggle, practice and desire for integrated British Muslim doubleness is articulated through historically, socio-culturally and empowerment mediated practice of identities, agency and belonging (please see sections, 7.3, 7.4; 8.3 & 8.4). Furthermore, it is articulated through developing the pedagogic narrativisation of recognition of multicultural syncretism, multi-faith critical humanism (please see sections, 7.4, 8.2 & 8.3) and the provocative case of other misrecognised histories of pain, aspiration, creativity and struggle (please see sections, 7.5, 7.6, 8.5 & 8.6).

I argue that my participants make critical discussion points and public pedagogic resources available for all communities by specifying and in agentially redrawing the socio-linguistic and cognitive maps of their own pain and their community. In doing so, they manifest public pedagogy on the misrecognition of marginal positions and show

how racialising frameworks and practices can be radically critiqued, disrupted and strategically resisted (please see chapters 7 & 8).

In the next section, through the tabular representation, I first show how my participants have counter performed social and institutional registers of misrecognition meanings, experiences and ideologies pertaining to their identities, agency, and belonging. This also helps me to clarify how I critically tested and refined misrecognition theory in articulating my own theory i.e. the performance of multilingual social consciousness.

In the final section, I then sum up my reflections on how I my participants have performed their identities, agency and belonging. I give a new theoretical understanding about my participants' performance of identities to which I call the multilingual social performance of identities. In another way, it can also be understood a public pedagogical vision through which emancipatory goals of multilingual social consciousness can be realised. I discuss the theoretical-practical implications of such aspiration in chapter 10 section 10.2.

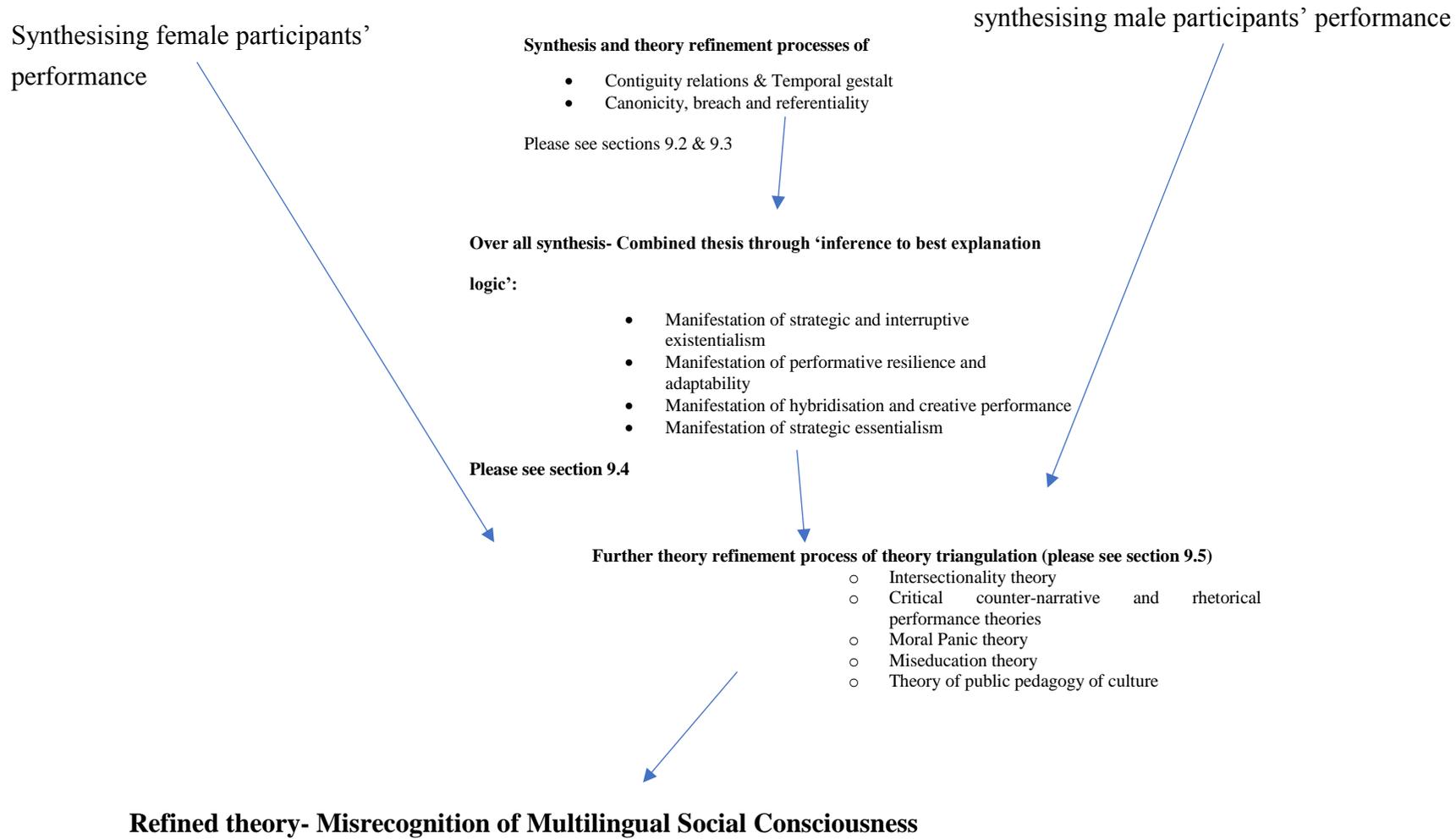
**Table 9.8; Tabular representation of the misrecognition performance by female participants**

<b>The misrecognition performance of identities, agency and belonging by Female Participants (please see chapter 7 for data examples)</b>				
<b>Experiential mode of Misrecognition formation &amp; practice (Please see chapters 3, 6 &amp; 7)</b>	<b>Conceptual feature of identities, agency and belonging performance (please see chapters 4&amp;7)</b>	<b>Misrecognition causation logics (please see chapters 5&amp;7)</b>	<b>Counter misrecognition causation logics (please see chapters 5&amp;7)</b>	<b>Manifestation of identities, agency and belonging- subjectivity modes (please see chapter 7)</b>
The framing of passive, unrealistic, less abled and educationally less aspirational cultural consciousness	<ul style="list-style-type: none"> <li>• Personal and social mode of identities</li> <li>• Structure and agency performance mode of agency</li> </ul>	<ul style="list-style-type: none"> <li>• Imposed mimicry</li> <li>• Disrespect &amp; indignity</li> </ul>	<ul style="list-style-type: none"> <li>• Liminality</li> <li>• Love, Respect &amp; Self -esteem</li> </ul>	<ul style="list-style-type: none"> <li>• Interruptive</li> <li>• Liminal</li> <li>• Strategically active and creative</li> </ul>
The framing of overdetermined and oppressed selves	<ul style="list-style-type: none"> <li>• Nation &amp; Home mode of belonging</li> <li>• Personal and social mode of identities</li> </ul>	<ul style="list-style-type: none"> <li>• Non-existentialism</li> <li>• Objectification</li> <li>• Moral monism</li> <li>• Disrespect</li> </ul>	<ul style="list-style-type: none"> <li>• Existential Doubteness</li> <li>• Multicultural perspective</li> <li>• Equal dignity &amp; equal respect</li> </ul>	<ul style="list-style-type: none"> <li>• Existential</li> <li>• Cogent</li> <li>• Pragmatic Fusional</li> </ul>
The framing of self-segregated and divided selves	<ul style="list-style-type: none"> <li>• personal-social mode of identities</li> <li>• Rhetorical &amp;performative mode of agency</li> </ul>	<ul style="list-style-type: none"> <li>• Psycho-social twoness</li> <li>• Imposed mimicry</li> <li>• Cultural imperialism</li> <li>• Moral monism</li> </ul>	<ul style="list-style-type: none"> <li>• Integrated double consciousness</li> <li>• Liminal double consciousness</li> <li>• Cosmopolitan double consciousness</li> <li>• Multicultural perspective</li> </ul>	<ul style="list-style-type: none"> <li>• Multiculturally syncretic</li> <li>• Relational &amp; Hybrid</li> <li>• Dynamic</li> </ul>
structural and socio-economic inequalities	<ul style="list-style-type: none"> <li>• Structure and agency performance mode of agency</li> <li>• Nation &amp; Home mode of belonging</li> </ul>	<ul style="list-style-type: none"> <li>• Negation of cultural and positional difference</li> <li>• Racialised 'Veiling'</li> <li>• Indignity &amp; disrespect</li> </ul>	<ul style="list-style-type: none"> <li>• The articulation of cultural positional difference</li> <li>• Manifesting 'gifted second sight'</li> <li>• Equal dignity &amp; equal respect</li> </ul>	<ul style="list-style-type: none"> <li>• Resilient</li> <li>• Interruptive</li> </ul>
The Media representations	<ul style="list-style-type: none"> <li>• Nation &amp; Home mode of belonging</li> <li>• Personal and social mode of identities</li> </ul>	<ul style="list-style-type: none"> <li>• Imposed mimicry</li> </ul>	<ul style="list-style-type: none"> <li>• Creative Mimicry</li> <li>• Liminality</li> </ul>	<ul style="list-style-type: none"> <li>• Liminal</li> <li>• Peaceful-political</li> <li>• Overlapping consensual</li> </ul>

**Table 9.9; Tabular representation of misrecognition performance by male participants**

<b>The misrecognition performance of identities, agency and belonging by male Participants (please see chapter 8 for data examples)</b>				
<b>Experiential mode of Misrecognition formation &amp; practice (Please see chapters 3, 6 &amp; 8)</b>	<b>Conceptual feature of identities, agency and belonging performance (please see chapters 4&amp;8)</b>	<b>Misrecognition causation logics (please see chapters 5&amp;8)</b>	<b>Counter misrecognition causation logics (please see chapters 5&amp;8)</b>	<b>Manifestation of identities, agency and belonging- subjectivity modes (please see chapter 8)</b>
The framing of virulent selves	<ul style="list-style-type: none"> <li>Personal and social mode of identities</li> <li>Critical moral and rhetorical mode of agency</li> </ul>	<ul style="list-style-type: none"> <li>Moral monism</li> <li>Disrespect &amp; indignity</li> </ul>	<ul style="list-style-type: none"> <li>Multicultural perspective</li> <li>Equal dignity &amp; equal respect</li> <li>Humanism and democratic criticism</li> </ul>	<ul style="list-style-type: none"> <li>Multiculturally syncretic</li> <li>Peaceful political</li> <li>Sanguine humanist</li> <li>Resilient</li> </ul>
The framing of effeminate selves	<ul style="list-style-type: none"> <li>Nation &amp; Home mode of belonging</li> <li>Performative and rhetorical mode of agency</li> </ul>	<ul style="list-style-type: none"> <li>Imposed mimicry</li> <li>Psycho-social twoness</li> <li>Orientalism</li> <li>Disrespect</li> </ul>	<ul style="list-style-type: none"> <li>Creative mimicry</li> <li>Integrated doubleness</li> <li>Cosmopolitan humanism</li> <li>Equal dignity and equal respect</li> </ul>	<ul style="list-style-type: none"> <li>Existential</li> <li>Resilient</li> <li>Interruptive</li> <li>Strategic active</li> </ul>
The framing of disloyal, monolithic and segregated consciousness	<ul style="list-style-type: none"> <li>personal-social mode of identities</li> <li>Nation &amp; Home mode of belonging</li> </ul>	<ul style="list-style-type: none"> <li>Psycho-social twoness</li> <li>Imposed mimicry</li> <li>Cultural imperialism</li> <li>Moral monism</li> </ul>	<ul style="list-style-type: none"> <li>Integrated double consciousness</li> <li>Liminal double consciousness</li> <li>Cosmopolitan double consciousness</li> <li>Multicultural perspective</li> </ul>	<ul style="list-style-type: none"> <li>Cosmopolitan fusional</li> <li>Socially relational &amp; dynamic</li> </ul>
Structural and socio-economic inequalities	<ul style="list-style-type: none"> <li>Structure and agency performance mode of agency</li> <li>Nation &amp; Home mode of belonging</li> </ul>	<ul style="list-style-type: none"> <li>Negation of cultural and positional difference</li> <li>Racialised 'Veiling'</li> <li>Cultural imperialism</li> </ul>	<ul style="list-style-type: none"> <li>The articulation of cultural positional difference</li> <li>Manifesting 'gifted second sight'</li> <li>Equal dignity &amp; equal respect</li> </ul>	<ul style="list-style-type: none"> <li>Resilient</li> <li>Interruptive</li> <li>Creative</li> </ul>
The Media representations	<ul style="list-style-type: none"> <li>Nation &amp; Home mode of belonging</li> <li>Personal and social mode of identities</li> </ul>	<ul style="list-style-type: none"> <li>Orientalism &amp; cultural imperialism</li> </ul>	<ul style="list-style-type: none"> <li>Cosmopolitan double consciousness</li> <li>Humanism and democratic criticism</li> </ul>	<ul style="list-style-type: none"> <li>Multiculturally reasonable</li> <li>Peaceful-political</li> <li>Critical and reflexive openness</li> </ul>

**Table 9.10; Flow chart of further misrecognition theory refinement processes**



## 9.6 Misrecognition of Multilingual social consciousness

My participants perform their identities, agency and belonging in misrecognition as I elicited from their narratives (see chapters 7,8 & 9).

In this section, I argue my participants' misrecognition performances can be better understood through the conception of 'Multilingual social consciousness (MSC)', a new theoretical language, that I propose in the light of the data of my study. I use the principle of developing flexible generality and theoretical nuance (see chapter 6; p. 140)

I argue that my participants' performances challenge and reconstruct the mono-cultural, non-dynamic, binary and clichéd language of three registers in manifesting what I call the performance of multilingual social consciousness. The misrecognition language of these registers can broadly be categorised as: (1) the misrecognition language of power registers; 2) the misrecognition language of cultural registers; and 3) the misrecognition language of pedagogic registers. I explain them briefly to expound my MSC theory in explaining my participants' performance of identities.

By misrecognition language of power registers, I mean that my participants challenge the conception of power languages that writes privileges and un-privileges from the position of sheer dominance or established social and cultural codes. In this sense, the language of power remains mono-cultural and difference blind, while at the same time, it continually dispossesses the marginal groups the opportunities to exercise their liberal existentialism. More concretely, this can be understood how certain social practices of 'ethno-religious' and 'ethno-racial' formations of gender are more privileged than the others and how majority of the social group power is invested into few dominant groups in society (Meer et al., 2012; Gillborn et al., 2012; Khattab and Modood, 2015).

Morrison (1989) calls this mono-cultural languaging of power as an act of "canon building" to consolidate "Empire building" (p. 8). She further suggests the exclusionary and oppressive nature of language that orchestrates 'subjugation', 'plunder', and racialising 'estrangement':

*Oppressive language does more than represent violence; it is violence; does more than represent the limits of knowledge; it limits knowledge. Whether it is obscuring state language or the faux language of mindless media; whether it is the proud but calcified language of the academy or the commodity-driven language of science; whether it is the malign language of law-without-ethics, or language designed for the estrangement of minorities, hiding its racist plunder in its literary cheek- it must be rejected, altered, and exposed (Morrison, 1993; p. 320).*

In one way, Morrison is talking about the racialising formations of mono-lingualism in articulating race. It is the very sense, that I have been talking about to which my participants have counter performed. They have deconstructed and re-constructed this wider aspect of the cultural-political and socio-economic landscape of mono-culturally 'calcified', un-ethical and limiting language registers. My participants' performances have suggested that social registers are not fixed. So for example, gender, race and nation registers from different cultural positions are to be constantly worked out in order to create democratic 'sociability' and 'solidarity' in multicultural societies (Kymlicka, 2016).

Secondly, I argue that my participants have performed against the misrecognition language of cultural, inter-cultural and social registers that project identities either in compartmentalised sense, or in a binary and reified sense. Here, I argue that the misrecognition language of cultural registers suppresses or deny multicultural condition of self-making in articulating cultural and intercultural difference, ambivalence, fluidity and creative sociability. For example, Taylor (2016b) argues for the multicultural function of sociability in terms of articulating newness, liminality and re-negotiation for social change:

*In addition, in multicultural societies, the boundary conditions of certain registers may be no longer so clear as they were in earlier hierarchical societies; register has to be frequently re-negotiated, which in fact leads to change. Rules are creatively broken. The system is constantly in some degree of flux (p. 330).*

Taylor's above concept of language which is consistent with my participants' misrecognition performance. Taylor in the above-cited quotes from his book 'The language Animal' brings to the fore the importance of creative language in developing possibilities of new social meanings. He points to the ways in which we need to challenge some of the hierarchical social language registers through multicultural communicative re-negotiation. Taylor's preoccupation with creative possibilities of language and the multicultural function of language leads me to think about this process as a process of multilingualism. They do not perform standard model of multilingualism but they perform multilingualism as an engaged plural form of consciousness that negotiates cultural, positional, marginal and creative difference in multiple hybridities to get social recognition and project critical understanding of their creative and political positions. Here, I mean multilingualism to encompass cultural, social, political ideas and the ways in which people construct their world and their

meanings. If we consider concepts such as race, ethnicity, gender and religion, nation as languages, then my participants are using these languages in a multilingual sense. If the “webs of interlocutions” of histories, cultures, ways of being and becoming in the social world are the performances of “moral and evaluative languages” (Taylor, 1989; p. 34-35), then my participants are mediating these languages in new, syncretic ways, which helps us all to move to understanding the world in new ways as we learn to live side by side. We need to think differently about concepts that previously were constructed and embedded in discourses in a mono-cultural way.

It can be said about religion and secularism in the light of my research. My participants challenge the strong Western view about religion being understood as belief. However, participants themselves understand their own positions as British Asian Muslims in terms of religion being culture and practice and very much imbued with historical, contextual, changing and fusional senses of identities. Participants situate religion in the public sphere, not on the belief basis, but they are situating religion how it is sociologically lived. There can be practising Muslim and there are non-practising Muslims. There are accents of British Muslimness which are strongly imbued in local and popular identities. There are orientations of British Muslimness which have a strong focus towards social activism such as through charities; professional activism such as being political about education, schools and local communities.

Thirdly, my participants challenge the clichéd or superficial sense of the ‘bilingual’ discourses of pedagogies that reduces the broader multicultural context in which bilingual or multilingual sense of identities, home-school relations, teachers’ understanding of children’s communities, homes, aspirations operate. Meier (2017), Conteh and Meier (2014) and Gonzalez et al. (2005) have powerfully spoken about this deficit formulation to which I am indicating here. In this sense, I am not talking about multilingualism in the conventional sense i.e., speaking different languages such as Punjabi, English or Urdu. I think my participants are staging multilingualism, not through the fact that they say something in Urdu and English, but, they perform their consciousness in multi-language in terms of their staging of home-school and intercultural experiences, and their recognition aspiration for plural “funds of knowledge”, of multicultural difference, learning through and intermingling in communities (González et al., 2005).

It is very important that we get to a new way of talking about language that breaks away from being just words and grammar, that challenges ‘calcified’ and ‘oppressive’ power

language registers; and that breaks the language of cultural fixedness and monoculturalism.

When I say, my participants have performed MSC; I argue it is about understanding society in a different way, because multilingual actors possess, acquire and critically sharpen their rich cultural repertoires in the process of performing social multilingualing. So, these British Pakistani Muslim adults talk about hybrid identities. It is almost like 'trans-culturing and dynamic intra-culturing'. It is about the capability to move cross-culturally and within one's own culture by using and adapting multiple forms of social consciousness to situate normativity and political action. It is the sense of active politicisation in terms of registering cultural and positional struggles to manifest creativity and demand differentiated social justice (Self-esteem & redistributive social justice). So, when I say my participants performed the misrecognition of multilingual social consciousness; I mean that they have pragmatically and politically performed languages of multicultural critical interaction, re-negotiation and integration; and performed doubleness and intersectionality languages of existential resistance, fusion, creativity and social change (Mahmood, forthcoming). It is multilingual consciousness because it performs its identities at multiple intersections of being, becoming and unbecoming. It is social consciousness because it is in provocative and projective social dialogue. It is socially interactional, positional and realigning. It is problem setter in creatively centring and deconstructing the social problem that affects personal, cultural and the broader social well-being. It is multilingual social consciousness because it has the capacity to constantly grow and contribute in engaging critically with the moral, cultural and social diversities. It has ambivalence, curiosity and continued political sense of struggle to locate the past, present and future for further rethinking and re-iterating its multilingualism about what has not yet come in the horizon of its multilingual social consciousness.

## Chapter 10

### **Conclusions and Contributions of the study**

#### **10.1 Introduction**

The purpose of this chapter is to establish the contribution of the thesis in two ways; first by drawing together the findings to suggest ways forward in terms of pedagogy and policy that envision the progressive transformation of our society; second by considering the implications to theory and methodology of the outcomes of my study. In this way, I show the originality of my study both substantively and methodologically.

In the first part of this chapter, I engage with the possibilities of my theoretical argument (misrecognition and my extension multilingual social consciousness) in discussing pedagogies that provide opportunities for teachers, pupils, school leaders and communities to actively negotiate teaching, learning and practising spaces of multicultural citizenship and moral education.

In the second part of this chapter, I discuss the implication of my theoretical argument in terms of broader cultural-political and societal narrativisation and practice on the conception of religion in the public sphere more broadly and understanding of Muslim identities in particular. Here I discuss how religio-secular flows of identities can best be understood and how we can move forward as a multicultural liberal society.

In the third part of this chapter, I discuss the implication of my research in relation to theory and methodology. In particular, I discuss the contribution to knowledge in situating the scope of misrecognition theory in educational research. Furthermore, I specifically claim methodological contributions in terms of developing innovation of methods.

In the final part of this chapter, I make concluding remarks and suggest implications for insider research.

## **10.2 Implications for pedagogy and policy-practice:**

The central question for me in this section is how best we pedagogically position ourselves as teachers, school leaders and communities that provide opportunities for our students to realise their maximum moral and civic potential within the multicultural liberal framework.

In the previous chapter, I argued that my participants registered what I called the performance of Multilingual social consciousness (MSC). By that, I meant that my participants by performing MSC contest essentialising, stigmatisation and structural inequalities about their identities and belonging. It takes three forms i.e. my participants' ability to move across cultures and cultural ideas (trans-culturaling). Secondly, their capability to perform their own culture and cross-cultural moral orientations in innovating, pluralising and synthesising ways (dynamic intra culturing & multicultural syncretism). Finally, their politicisation in terms of cultural and positional struggles to manifest creativity and demand differentiated social justice (Self-esteem & redistributive social justice).

Here, I look at some existing pedagogic practices in the light of this particular concept (MSC) to understand how far the existing progressive pedagogies already may have been paying attention to similar conceptualisations in tandem with MSC's social justice scope, and what potential it further has for mediating this as a pedagogic aim for the future. In other words, I am arguing for the pedagogic relevance and potential of multilingual social consciousness. I am doing this by relating it to existing pedagogic practices to identify the ways in which they are similar in terms of their emancipatory philosophical aims and outcomes and their potential for advancing synthesis to transform our classrooms. In doing so, I draw three pedagogic principles in relation to MSC. I illustrate these principles with four current pedagogies i.e. "Productive pedagogies", "Funds of knowledge", "Teaching Virtue", and "Cohesion" Pedagogies. I argue that these pedagogies resonate with MSC and can have a synthesis, so that MSC grows from the teaching practice that is already proving effective.

Firstly, I argue for the emergence of MSC and its recognition in our classrooms and beyond; pedagogic practice should be based on scaffolding and educational policy should frame redistributive equity agenda. To address MSC equity politicisation around redistributive justice, I mean that resources are mobilised and relocated by considering the differentiated contexts in which educational inequalities operate (Anagnostopoulos

et al., 2016). By scaffolding, I mean critical pedagogic constructivism that provides future oriented support to our pupils, which moves them towards future goals. It should be about constructive engagement and dialogic between teachers and pupils where both teachers and students feel empowered. In this respect, teachers' pedagogies should provide opportunities to students to develop critical perspective on their learning, and build high self-esteem about their intellectual capabilities, and develop an appreciation of their creative cultural resources in enriching learning (Gay, 2010).

I argue that "Productive" and "Funds of Knowledge" pedagogies are in dialogue with the above mentioned MSC pedagogic principle and provide a practice model for its realisation in our classroom.

Bob Lingard and his colleagues (2013; 2006) have proposed productive pedagogies. For more than a decade, they have theorised the Australian pedagogical contexts. Their central premise is that if teachers want the multicultural classroom to be participatory functional and in order for students to have authentic voices then teachers' pedagogies must also 'connect' and 'value' 'marginal knowledges' of students who are at the disadvantaged position by means of their social or cultural location. In addition, teachers should build the culture of "intellectual demand" and differentiated pedagogical support that encourages all students to realise their potential. Teachers should develop targeted support and provide opportunities where all pupils can enter 'substantive conversation' in critiquing, problematizing and renegotiating ideas, texts and classroom knowledges in democratic and respectful ways (Lingard & Keddie, 2013). However, they argue that teachers' productive work can only make substantial difference, if the broader policy framework is based on redistributing equalities. In this respect, the disadvantaged community schools should get targeted policy allocation in terms of funding, help and resources; so, they can equally compete with community schools with more facilities and opportunities, in realising equities and best educational outcomes for all pupils and communities (Anagnostopoulos et al., 2016).

These productive pedagogical practices are similarly useful for pupils in the British context. Firstly, it means that teachers use their classroom space and agency to make the classroom plurivocal. For example, while constructing understanding of British values, teachers can ensure that all voices are heard. In this sense, it is necessary that knowledge is not constructed from the dominant cultural position. For example, teachers should consider that all pupils have the opportunities to challenge, reconstruct

and genuinely enter dialogue with their peers in problematizing and critiquing the cultural-political and societal issues discussed in the classrooms. Furthermore, the redistributive focussing of educational policy in the UK is not only desirable but necessary, where more than ever before, educational opportunities and outcomes manifest dissimilar and unequal for pupils coming from marginalised and disadvantaged communities (Keddie and Lingard, 2015; Runnymede, 2015), as also revealed in findings of my study (see chapter 7, section, 7.5.1 & 7.5.3).

However, I believe teachers can reduce the impact of deficit nature of education policy, both in terms of, non-recognition of plural identities and neglect towards equity capacity building for schools. They can become intellectually more creative and resourceful by practically engaging with marginal communities, in actively knowing useful community knowledges that can be utilised to the achievement and enhancement of all pupils. Gonzalez et al. (2005) have called this approach of teaching as the engagement with community “Funds of Knowledge”. However, my idea of cultivating MSC in classrooms translates Gonzalez et al (2005) funds of knowledge in a different way. It is not just about teachers exploring students’ cultural communities to bring new knowledge into their classrooms of what people do to make money, grow food or teach literacy, but what people do to live a healthy social life in multicultural societies. MSC aspiration is then ‘Funds of knowledge’ of a different order. It is funds of social and cultural knowledge, which requires teachers to bring narratives of different communities’ achievements and struggles, cross-cultural identity orientations and community knowledge about social issues for their lessons in their classrooms. It means that teachers engage with pupils' cultural resources and background in constructive ways as to enhance the quality of teaching practice by using difference and diversity as an asset rather than a deficit. They can situate an authentic dialogue by which students from other cultural backgrounds can problematize the community knowledge but they can also relationally situate their own community stories viz-a-viz other cultural struggles. It provides students with the opportunity of ‘trans-culturing’ where they actively explore different community orientations and try to make sense of their own personal and cultural resources in a new but also possibly in a synthesised way (multicultural syncretism). Thus, teachers instead of having a deficit of aspiration about

children; they can become intellectually demanding by learning from communities in building on aspirations and success.

Secondly, I argue for MSC to grow from our classrooms, pedagogy has to be about providing opportunities to students to develop ethical and critical moral self-awareness in engaging with multicultural diversity in our society. It should be about facilitating moral and ethical dialogue in classrooms that help students to become responsible and caring moral agents in actively negotiating political difference and social diversity (Ortega Ruiz\*, 2004). In this respect, the teachers should stimulate students to critically consider and evaluate each other's cross-cultural and interfaith positions, that helps them to rethink progressive possibilities of their cultural-political narratives and practices, in strengthening and enhancing the quality of multicultural liberal democracy in our society (Alexander, 2015).

I see that 'Virtue Teaching' approach has huge potential in realising the MSC aspiration to generate ethical, moral and civic dialogue in our classroom. Felderhof and his colleagues (Barnes, 2014; Felderhof and Thompson, 2015) approach multicultural dialogue in classrooms from the point of view of developing critical literacy on religious "moral dispositions". Felderhof (2015) argues that certain moral dispositions are shared by all religions and cultures in some overlapping ways. He suggests that virtues such as temperance, being honest, just, hopeful, courageous, wise and faithful exist cross-culturally. He further argues that even though that these virtues may have religious orientation but their progressive moral significance for multicultural liberal dialogue remains engaging with non-religious humanistic world views. According to him, these virtues and similar other religious humanisms have the potential to provoke participatory classroom dialogue from different cultural and religious positions.

I believe that the above mentioned "Teaching Virtue" approach is in dialogue with the MSC aim in developing ethical and critical moral stance taking in students. It is because 'Teaching Virtue' approach, in my view, offers students the opportunities to discuss citizenship and moral education in a non-essentialising, respectful and directly non-confrontational ways. Secondly, I think in the above approach, there is also potential of highlighting 'marginal knowledges' in terms of virtue dialogue in classrooms. For example, Islamic idea of 'Adal' (Justice with compassion remains the least recognised in the western society; yet this moral idea has been central in mobilising political activism in Muslim community to do social justice work, fight against racism, mobilise

support for the needy (charities) and socialist struggle for the realisation of participatory democracy (Panjwani, 2014). Similarly, the African idea 'Ubuntu' (human interdependence) remain largely ignored which otherwise have huge potential in realising the aims of multicultural liberal civic citizenship (Waghid and Smeyers, 2012). The above initiative of 'Virtue Teaching' is actually being practised in Birmingham local authority known as Birmingham agreed syllabus (Felderhof, 2009). So, the 'moral disposition' initiative has concrete pedagogic grounding. The practice of 'Teaching Virtue' is in direct dialogue with MSC educational purposes that is to help students, teachers and communities to debate 'humanisms' that generate critical perspective in understanding and practising the languages of moral pluralism, ethical care and cultural innovation in the performance of identities and belonging.

Finally, I argue for the fostering of MSC in our classroom and beyond, both school and public pedagogies should be about teaching and practising multicultural cohesion. By this, I mean that teachers, students and communities critically learn to understand difference through understanding commonality. It is about exploring progressive synergies among different cultures which help students to critically realise and highlight the creative and political interpretation of their own culture as well as of others (Conroy and De Ruyter, 2009). In this respect, students, teachers and communities should have the opportunities to practise unity through difference in community contexts (Renner, 2009). So, they can do active 'trans-culturaling'; where cross-cultural identity orientations, emancipatory political narratives, and creative ideas and from different cultural-political positions become part of day to day cross-cultural enmeshing practices in our school, community and beyond.

In this respect, I argue that Bradford cohesion model of public pedagogy provides an excellent grounding in realising MSC cohesion aspiration to prepare our students to critically practice sense of inclusivity, intercultural mingling and civic solidarity. Bradford Cohesion (Diversity, 2014) works with schools in promoting active citizenship that draws on multiple medias such as public exhibitions, art, performance, multi-faith dialogue from community domains to school domain for their students to engage, participate and debate. The above kind of multilingual social and community-based performance open spaces for students to experience different cultural geographies, contexts, their creativity, marginality, sense of struggle and their stake in society. This means that all students have opportunities to go out in different

communities to do social work, engage with community political activism in learning and performing political campaigns on social issues concerning all communities. I believe, in this way, Bradford Cohesion initiative helps students to learn and perform active citizenship by promoting students' participation and dialogue on issues of civic belonging, solidarity, rights and responsibilities. Secondly, it helps students to develop the critical literacy of their own cultural heritage and; finally, students also develop the critical literacy and performance of other cultural heritages with which they live and interact. The Bradford Cohesion approach is then in direct dialogue with MSC aspiration for providing opportunities to students to practise civic solidarity through the active politicisation and performance of multicultural difference.

In the above section, I have shown the relevance of MSC potential by relating it to existing pedagogic practices to transform our classroom. In this way, I have established the contribution of my thesis in terms of pedagogies in concrete terms.

### **10.3 Implications for debates on religion and secularism in multicultural societies:**

In this section, I discuss the implications of my theoretical argument to the wider societal debates on the misrecognition of religion more generally and British Muslim identities in a liberal multicultural society. I have argued that the findings of this study can contribute to replacing religion/secular binaries and open the debate on the practice of diversity and equalities in the UK (see sections, 7.7, 8.7 & 9.6). Here I more specifically using the LGBT discourses in relation to discourses on religion as an example of how this can be done.

In my theoretical argument, I highlighted that there is pervasive social demonisation of British Pakistani Muslims on the assumed basis of religious and cultural determinism and exclusivism. They are imagined in terms of promoting segregation in society and manifesting disloyalty to Britain. Their political mobilisation around their ethnicity and religion has been viewed either as non-creative, settled and passive or dysfunctional, unruly and dangerous- incompatible with liberal values. In these official and media narratives, whole of British Muslim community is imagined and practised as suspect and their culture and religion are deemed to be the hotbeds of anti-liberal politicisation, extremism and fundamentalism. The dominant discourse is that religion and religious orientations to inform personal and public life are troublesome anyway but Muslims'

performance of religion and culture is particularly regressive and dangerous to the cosmopolitan society (see chapter 1,2,3, 7 & 8).

On the contrary, I have argued in my thesis, that my participants situate religion as cultural practice where interpretation of religion and culture is not considered as ahistorical or asocial contextualisation. In this respect, religion is not invoked by my participants as an independent variable whose modes of practice are predefined. On the other hand, they situate religious sense of identity that is socially mediated in its everydayness, cultural embeddedness, historical dynamism and context specific politicisation. The religious sense of self is mediated along with other identities i.e. personal-political, professional, local, convivial, cross-cultural and interfaith, popular and national. Each identity position forges and re-forges the other. Furthermore, the recognition demand of the social practice of religion is not situated in the religious logics of scriptures but it is demanded in the multicultural liberal framework. My participants perform their identities, both religious and others, in the logics of equal dignity, respect, self-esteem, moral pluralism, liminality, doubleness, cosmopolitanism and critical humanism. They are therefore rejecting the dominant Western view that; Muslim diasporas' practice of religion is based on homogenous and fixed set of beliefs, practices, meanings and interoperations that come from stagnant cultural practice, monolithic and fundamentalist mobilisation of Islam. Furthermore, my participants challenge the dominant imagining that terrorist individuals enjoy sympathies within Muslim communities, infact, my data shows that participants strongly condemn, detach and demand action against these individuals. On the other hand, they situate their British Muslimness in terms of their deep loyalty for Britain, multicultural liberal solidarity, contribution, and political activism that is peaceful-political (see chapters 7,8 & 9).

Here, I discuss that liberal multicultural state by engaging with religious diversities in line with other diversities can displace the religion-secular binaries and can make the public sphere more inclusive. I particularly make the recognition of British Muslim voice in relation to LGBT voice, identities, and belonging in this regard. I do this because it illustratively helps me suggest the implication of my thesis to advance the case of British Muslim voice recognition at a societal level by connecting the case of these two marginal histories and voices. Not long ago the LGBT community at the social narrativisation level was the subject of stereotype and witch hunt on the basis of

their identities. This social stigma, senses of disrespect and dehumanisation has receded in political and social narratives. However, we can more broadly say that the social and political structures of misrecognition in relation to LGBT community have been greatly disturbed. This was more visible in the speeches of outgoing Prime Minister David Cameron who proudly repeated his achievements of gay marriage legislation and outlawing discrimination against LGBT communities in all areas in the Equality ACT 2011. As a result, we have now a strong voice of LGBT community in the UK not only against the discrimination they suffer in society but their voice is more widely recognised in situating the positive recognition of their identities (Pink, 2016a). For example; the London Mayor Sadiq Khan actively took part in the London event on celebrating the LGBT diversities (Pink, 2016b). It is this positive climate of wider societal recognition in which LGBT voice is now situated.

I am arguing that British Muslim voice demands similar recognition against Islamophobia in the social policy and legal languages and positive recognition of their identities in the political-media and social narratives. This is how we can contextually and relationally advance equalities in our society. But more importantly, the sense of a strong voice builds a culture of strong self-esteem; therefore, a richer contribution from that section to the society. In the light of this critical socio-historical research, I think the longstanding misrecognition case of British Asian Muslim voice demands the attention of our politicians, social policy makers and society more generally.

#### **10.4 Implications for academic discourses on socio-economic inequalities, religion and race:**

Most of the critical studies on British Muslim consciousness are located in deconstructing-reconstructing the cultural politics of identities. However, there is a lesser academic focus on deconstructing the combination of cultural political and socio-economic discourses in studying the politicisation of British Muslim consciousness (Meer and Modood, 2013). My study is well positioned in this direction and fills the gap on studying cultural political and socio-economic discourses in the politicisation of British Muslim consciousness. So, the research question on British Pakistani Muslim identities is not only explored in its cultural-political dimension but also is explored in the structural and socio-economic contextualisation. I have shown this in the problem conception and analysis of my participants' data in chapters (Chapters, 7 & 8; sections 7.5 & 8.5).

The implication of this is that it gives multi-relational concreteness to British Muslim voices in counter positioning the socio-cultural, socio-historical, socio-economic and cultural-political contexts in the framing of their identities, agency and belonging. In this regard, I have earlier pointed out, one significant finding that emerged from the data was that the participants engaged misrecognition in an intersectional way in situating their narratives of identities, agency and belonging in educational and social contexts. For example, the politicisation and articulation of gender and religion is mobilised by my participants in different relational formations of race i.e. along the axis of ethnicity, race, nation and social class. These relational formations showed the dynamic mobilisation of the race category. The implication of this is that multicultural equalities around identities, agency and belonging cannot be fully established in school pedagogic knowledge, broader critical social pedagogy, social policy and theories on race unless the notions of fixed race is destabilised. By this I mean the concept of race will be limiting, in terms of implementation of equalities if it is being predominantly understood in phenotypical, ethnic and deficit terms. My study builds evidence for intersectionality and dynamic race theories (Meer and Nayak, 2013). The evidence thus supports continued social and educational policy re-imagining debates around race in terms of multi-relational conceptual movement in challenging multi-variant inequalities and understanding multicultural struggles of belonging.

In the next sections, I discuss the contribution of my thesis in relation to misrecognition theory and research methodology.

### **10.5 Implications for theory:**

Firstly, I have provided misrecognition theoretical articulacy to British Pakistani Muslim consciousness in educational and social contexts. In this sense, I have strongly positioned British Pakistani Muslim voices to make their misrecognition social justice case in the educational and social domain.

Secondly, there is a very limited application of misrecognition theory in educational research even that is mainly through Bourdieu's ideas on misrecognition (Thomson, 2014). Furthermore, I did not find any misrecognition focused research done on British Pakistani Muslim consciousness in the educational contexts. Therefore, my theoretical contribution is original in this regard.

Thirdly, the application of misrecognition theory in other fields such as sociology, philosophy and politics remains less applied and fresh (Martineau et al., 2012; Thompson and Yar, 2011). In addition, my research connects with the recent misrecognition research done in the sociology of religion discipline (Dobbernack et al., 2015; Meer, 2012; Meer et al., 2012); therefore, it widens the misrecognition theoretical-empirical evidence in studying British Muslim consciousness.

Fourthly, Scholars have argued that “there is a need of capacity building in relation to theory” in developing “high quality of theorizing” in educational research (Biesta et al., 2011). My research contributes in this regard, by not only developing theoretically sound theorisation of educational sociologies dealing with British Pakistani Muslim experiences but develops the mapping of alternative conceptual languages by which further capacity building is indicated. For example, I have shown how misrecognition theory is in dialogue with other conceptual languages such as intersectionality theory, moral panic theory, performance theory, miseducation theory and public pedagogy of culture theory (see chapter 9). The implication of which is that these conceptual languages in different forms and hybridities can be used in studying misrecognition questions on identities, agency and belonging.

Finally, I have made an original contribution to misrecognition theory by proposing a new theoretical language i.e. multilingual social consciousness (MSC) as I have discussed in chapter 9. I have then mapped MSC’s potential in terms of pedagogical implications (see the beginning of this chapter). This then practically addresses teachers and school leaders' concerns and needs in teaching and developing ‘intelligent’ practice of citizenship, moral and religious education in multicultural societies such as the UK.

### **10.6 Implications for methodology:**

In this section, I will highlight two important contributions that my study made in connection to research methodology.

Firstly, I have taken further the notion of problem centred interview and extended in the provocation-projection mode. By this I mean; that I have further enriched the process of conducting the ‘problem centred’ interview but also, I have made this interview typology more philosophically grounded. In this regard, I have engaged with broader critical constructivism theory of interview than Witzel and Reiter (2012) who mainly relied on the Kvale's epistemology of interviewing. I have particularly synthesised the

notions of 'strong emergence'; and 'provocation and projection' conversation modes in meaningfully operationalizing 'problem centred' interviews in taking participants' life history on issues of identities, agency and belonging (please see my discussion; chapter 6, section, 6.5).

Secondly, I have made a contribution towards discourse analysis methods of analysing rhetorical narratives. Theorists in the rhetorical discourse analysis field have argued that there is continued struggle in making the best use of discourse analysis, by rightfully synthesising the linguistic power analysis, with that of analysis of broader discourse strategies, such as situated cultural arguments, and the deconstructive theorisation of broader socio-political contexts (Finlayson, 2012; Fairclough and Fairclough, 2013). Furthermore, ethnographers are dealing with as to how best to combine the potentialities of critical, performance and rhetorical analysis of discourses in deconstructing contexts for the study the cultural-political phenomenon (Denzin, 2009; Hess, 2011; Madison, 2012). I have made a contribution to discourse analysis study by meaningfully synthesising rhetorical, performance and positional strategies of discourse analysis to conduct rich rhetorical discourse theorisation of participants' narratives (see for example chapter 6, section 6.7.1). My rhetorical discourse analysis toolkit provides researchers theoretically well-considered discourse analysis choices.

Moving beyond filling the gap and capacity building in theory and methodology, in the section below, I would also like to further highlight areas of future research on British Muslim identities.

### **10.7 Gaps and future research directions on British Muslim Identities and belonging:**

Taylor (2007; pp. 770-771) argues that multicultural secular societies require persons and groups to register newer and deeper sense of "fullness" about their identities. It requires persons and communities to have more profound, reflective and open engagement of their religious orientations, so that their identities have the capacities to give them fuller and richer experience of belonging, and practising moral good in multicultural societies. In the light of my thesis, this trend is visible about the performance of British Muslim consciousness. However, in the projective sense of the demands of "fullness" in multicultural secular societies; all communities in the UK can perform more openness and mixing about their identities. British Muslim communities in this sense can further perform "strong emergence" (Osberg et al; 2008) that focuses

more on projection and creativity rather on just fighting against the politics 'representation and presentation'. My study has surfaced 'strong emergence' trend about British Muslim identities. However, I indicate that further research on "strong emergence" and "fullness" about British Muslim consciousness can be theoretically a desired direction. In this regard, I briefly outline four areas in terms of research gap.

Firstly, I argue that there is still pervasive application of continental theory in researching diasporic identity experiences. Coupled with that, I argue that theories from marginal positions (Global South) cannot be very effective in decolonising Eurocentric theoretical spaces, unless these are applied in hybridisation with progressive continental philosophy. In other words, I am arguing there is a lack of research in the hybrid theory space to make transformational, further listening and connecting space available for marginal experience to reconstruct the dominant and established sociological perspectives. I mean that our theories should not be pure and detached in narrativising the experiences of identities and belonging (Bhabra, 2014; Back & Tate, 2015). Furthermore, I see there is still a gap in terms of inter-disciplinary enunciation of our theories. In this respect, I am arguing there is a lack of theoretical research that actively breaks "disciplinary divides" to perform interdisciplinary cross-fertilisation of emancipatory perspectives to break the epistemic cycle of hierarchical, and "societal mono-lingualism" (May, 2014; pp. 24-25). I argue that hierarchical, theoretically mono-lingual and disciplinary bounded theoretical practice of knowledge, continue to deny, side-line and suppress the emergent, marginal and liminal perspectives in researching multicultural experiences (May, 2014; Meer et al, 2016).

Secondly, related to the first, I argue our data samples should also move towards hybridities. By this, I mean that there is too much focus on single population sample preferences. What is not being studied is the synergies and sense of politicisation between different cultures. I also argue that the mixed samples allow us to study politicisation of identities in more exact and in a non-essentialising way. In other words, it takes the focus off one particular community, rather it provides the space to frame richer and more critical research designs. For example, it should be possible to study diasporic identities and belonging experiences in relation to each other, and in comparison, to White ethnicities (Nayak, 2007). I do not think there is anything significant done in this gap, so, this can be one of the direction of future research.

Thirdly, I argue that there is a need to focus on innovative methodologies to allow participants different dialogical interfaces through which they can register their strong political performances. I argue, there is a research gap in understanding voice through different means. I am suggesting video, arts and performative based research methods can be a desired direction in studying British Muslim voices in order to familiarise their voices in an unfamiliar way, but also to provide them opportunities, where they previously felt, they couldn't be listened to in a conventional interview or observation mode (Haw and Hadfield, 2011).

Finally, I argue that to register 'strong emergence' on British Muslim identities, it is important to give up culturalist centred question framing and de-familiarise the "piety" focus on their identities (Jacobson, 2011; O'Brian, 2013; Salhi, 2013). I argue there is a need to research British Muslim voices in the space of performing contexts. For example, studying their professional, popular and community based contexts. So, by focussing on these areas, future research can more meaningfully illuminate the politicisation of British Muslims in their public and social flows (Jones et al, 2015; Peace, 2015a & 2015b).

In other words, researching identities and belonging in the above- mentioned under researched areas can help us to perform "iterative contextualism" (Modood & Thompson, 2017). In this respect, the broader, specific and relational contextualisation of issues, theories, methodologies and practices can help researchers to re-negotiate the progressive scope of multicultural liberal standards, help them revise the ambit and interpretation of theoretical languages. Furthermore, it can facilitate researchers to rigorously position their most relevant questions concerning difference and diversity, and methodologically allow them to generate knowledge which is contextual, participatory, theoretical, and is normatively grounded. In this way, the research can more meaningfully influence social policy, and can develop multi-rationality in orientating social behaviours in critically practising democracy in multicultural liberal societies (Lægaard, 2015; Modood & Thompson, 2017).

### **10.8 Concluding remarks and implications for insider research**

I want to acknowledge some of the limitations in critically exploring the voices of four adult British Pakistani educators from multiple insider and outsider positions. I have discussed this ethical and practical situation in chapter 6 of my thesis; however, here I

briefly reiterate the broad contours of my ethical and critical stance in rigorously re-imagining the research process.

Firstly, the purpose of this thesis was about gaining the depth and not breadth in critically exploring the misrecognition position of identities, agency and belonging from British Pakistani Muslim sample of 2 males and 2 female educators. The research does not make generic and representative statements. However, as I critically positioned the four individual case studies with misrecognition theory; therefore, in the light of this, I made theoretically projective recommendations more broadly. Furthermore, the issues of breadth were managed by linking the phenomenon with the theory and by supporting the study findings with the similar existing scholarship on the phenomenon.

Secondly, I had to deal with the bias of my position as a researcher-participant coming from teaching, male, working class, and British Pakistani Muslim background. It is positive to say this but it raises certain issues. For example, how to make the research findings trustworthy, research relationships more democratic and research processes more transparent and rigorous?

My gradual way of dealing with this ethical situation has required to question my different positions as a researcher in the research process and iteratively engage with theory in maximising rigour and participants' participation. For example, the first stage of research processes required me to understand my own subjectivity and initial problem framing through my personal narrative. By doing this I tried to understand my own position and provoked some of the initial lines of thoughts on the problem so the readers of this thesis can openly engage with some of my stakes in the research. In the second stage, I have tried to question my self-opacity that may have resulted in my assumed familiarisation about participants' contexts. In this regard, I tried to de-familiarize my understanding of participants and researcher shared cultural setting by listening to participants in active but critical problem deconstructing mode. This made me engage with interview theories that help me and my participants to perform democratic power sharing and active problem centring on the issues of identities, agency and belonging.

In addition, by critically understanding my participants' voice, I was also able to explore theory in a re-directed manner such as making the judgement, what kind of data it is and what analytical tools would be more suited. So, my initial perception of doing critical

discourse analysis was changed to doing rhetorical discourse analysis, because, participants voice was rhetorical in nature. The participants also had a chance to comment on the analysis and the way their voice was being presented. In all these issues, I tried to address power relations more democratically by engaging plurality of voice (see chapter, 6).

Furthermore, I have reflected more deeply on the socio-political context in which research field is located and that indirectly regulates and hegemonically assert power both on the researcher and participants. For example, the post 7/7 spying and surveillance is more dominantly positioned towards British Muslims voices. In this scenario, researcher relationships and rapport should be more democratically reached. For example, in my initial engagement in the field, I found that initial participants were unwilling to be interviewed for this kind of research. This led me to think either drop the idea of interviewing or to make the interview process more participatory such as participants were actively engaged in post interview transcript readings which not only brought more transparency but also gave participants some sense of power about the way they wanted to present their voice (please see more in chapter 6).

In other words, I have argued that critical reflexive insider-outsiderness is neither possible in the domain of listening and co-producing 'hot' narratives of mere subjectivity nor it is possible in the domain of 'cold' intersubjectivity and undemocratic research engagement. I argued that cultural insider reflexivity position depended on the conception of 'warm' inter-subjectivity and from the performance of 'theoretical conscientiousness' (see chapter 6; section 6.8.1). In other words, I meant that insider research demands a high degree of participatory and ethical self-awareness on the one hand, and outsider de-familiarisation mechanism of theory on the other hand.

Finally, at best my findings and reflexivity about my positionality still remains provocative for the wider audience. I narrated in the opening chapter some of the orientations which got deeply reflected and re-imbued as a result of performing the research story as co-actor with my participants. I discussed such a re-orientation in the form of implications which I discussed in this chapter. I hope my readers also enter this provocative-projective argument and develop their own unique, engaged and provocative sense on the nature of politicisation of identities, agency and belonging of British Pakistani Muslim location.

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## **Appendices – Appendix 6A- Ethical Review Approval**

Nasir Mahmood  
 School of Education  
 University of Leeds  
 Leeds, LS2 9JT

**ESSL, Environment and LUBS (AREA) Faculty Research Ethics Committee**

**University of Leeds**

Dear Nasir

**Title of study:** **A critical ethnographic study exploring into recognition and misrecognition of agency and Identities adjustments in the Lives of Adult British Pakistani Muslims in the educational and social contexts.**

**Ethics reference:** **AREA 13-080**

I am pleased to inform you that the above research application has been reviewed by the ESSL, Environment and LUBS (AREA) Faculty Research Ethics Committee and following receipt of your response to the Committee's initial comments, I can confirm a favourable ethical opinion as of the date of this letter. The following documentation was considered:

Document	Version	Date
AREA 13-080 Nasirresponse letter ethical review.doc	1	05/03/14
AREA 13-080 NasirEthical_Review_Form[1].doc	2	05/03/14
AREA 13-080 scan.pdf	1	13/02/17
AREA 13-080 information_sheet_for_research_participants[1].doc	2	05/03/14
AREA 13-080 informed_consent_form_(1)[1].doc	2	05/03/14

Please notify the committee if you intend to make any amendments to the original research as submitted at date of this approval, including changes to recruitment methodology. All changes must receive ethical approval prior to implementation. The amendment form is available at <http://ris.leeds.ac.uk/EthicsAmendment>.

Please note: You are expected to keep a record of all your approved documentation, as well as documents such as sample consent forms, and other documents relating to the study. This should be kept in your study file, which should be readily available for audit purposes. You will be given a two week notice period if your project is to be audited.

There is a checklist listing examples of documents to be kept which is available at <http://ris.leeds.ac.uk/EthicsAudits>.

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to [ResearchEthics@leeds.ac.uk](mailto:ResearchEthics@leeds.ac.uk).

Yours sincerely

Jennifer Blaikie

Senior Research Ethics Administrator, Research & Innovation Service

On behalf of Dr Andrew Evans, Chair, [AREA Faculty Research Ethics Committee](#)

CC: Student's supervisor(s)

## **Appendix 6B- Research information sheet**

### **University of Leeds School of Education- information sheet for the research participant:**

*All Research participants will receive this information sheet at the start of research study. If your first language is not English and you wish the Information sheet to be in Urdu or Punjabi, that will be provided to you on your query or on your initial probing. Furthermore, if you require enlarged font sized information sheet; that will be made available if you experience any difficulty in reading.*

### **Introduction Brief about my research:**

#### **Who is the Researcher?**

Hello! My name is Nasir Mahmood. I am a PhD student at the University of Leeds in the Department of Education. I would like to invite you to participate in my research project. The research has been approved by the School of Education and Ethics Committee at University of Leeds.

#### **Title of the Research study:**

The educational and social experiences of identities and belonging in the lives of adult British Pakistani Muslims.

#### **What is the purpose of the study?**

I want to understand what British Pakistani Muslim individuals like you think and feel about your educational, identity and living experiences in the UK. I would like you to share your life story in which you can express whatever things you think are important about your experiences of being British Pakistani Muslim. Your participation is voluntary and I would be grateful if you would agree to take part in this study. **With your permission, I would like to audio record the interview and take a few notes. You would lead the discussion whereas I would ask you questions in helping you to share your life story with me. The interview may last up to 90 minutes.**

#### **Why have I been chosen?**

You have experienced British education system directly or indirectly and you are a British Pakistani Muslim.

#### **What will happen if I wish to take part?**

If you agree to take part, then I will take 90 minutes' life history interview and with a possibility of further interviews.

**Will I be recorded and how will recordings be used?**

I will take notes while I interview you with your permission. **The interview may last up to 90 minutes. You will not be expected to reveal anything which is uncomfortable or upsetting for you.** During the interview if you want to say something for which you feel uncomfortable, you can signal and the recording will stop till the moment you ask to continue. **With your permission, I would like to take a few notes about the interruption and use the information for the purpose of the research with your anonymity being maintained.** The recordings will only be listened by me and with your permission by the transcription services to transcribe the data where before passing to transcription services your names will be anonymised. The recorded data will be anonymised once it has been collected from you. I will have to show the transcribed data to my supervisors (2 university lecturers). **I assure you that everything will be handled confidentially and any sensitive data will be handled within the University of Leeds Ethics committee rules and regulation. For further information please visit the website: <http://ris.leeds.ac.uk/> .** Your original name on the list will be kept by me only. All data will be held in a locked cabinet and computers that are password protected. Moreover, for additional security data will be kept on university M-Drive which is secure and password protected. Your identity will remain anonymous except for the name of city. Pseudonyms will be used for you in the research to ensure your anonymity. I hope by and large your anonymity will be protected; however, name of city or any major place name may remain identifiable Your handwritten notes and diaries written for research purpose will be checked that these do not contain any visible identifiers, in case where it is found will be anonymised. Furthermore, once I have completed my research project, the interviews along with any written notes will be kept safely within the university department as secure material or destroyed.

**Can I withdraw?**

You don't have to participate in the research study and can withdraw without giving any reason and without there being any problem. However, if before withdrawal anonymised data is used for writing research publications such as journal articles that data cannot be destroyed. For example, once the consent is granted data collected in earlier interviews will have the chance to be used more quickly as against the data collected in the later stages. So, if the data is already used in a publication before withdrawal then it stays. However, further data from you will not be collected from the point of withdrawal.

**What are the potential benefits and/ or risks for taking part in this research?**

The research is not expected to put you in direct risk, or deliver any direct benefits to you. However, indirectly the research may increase awareness, self-reflection and a give you the

opportunity to voice as a research participant on issues of education, identities, agency and belonging in the UK.

**Funding for the Research:**

My research is funded by Economic and Social Research Council (ESRC) UK. I am carrying out the research project under the supervision of Dr Jean Conteh and Dr Mark Pike in the School of Education University of Leeds.

**Contact Details:** I and my supervisors hope that you will enjoy taking part in the project and thank you for your valuable time and keen interest. If you would like to talk to me about any query about the study, please don't hesitate. My contacts are:

**[Ednm@leeds.ac.uk](mailto:Ednm@leeds.ac.uk)**

**Alternative email address: [Faust\\_mahmood@hotmail.co.uk](mailto:Faust_mahmood@hotmail.co.uk)**

### Appendix 6C- Ethnographic life history field work map

Date	Place	Nature of visit
<b>September- November 2014</b>	Sheffield –school	Liaison with Saima and negotiation of access. Negotiation about interview modalities, place and time with Saima. (3 visits)
<b>December 2014</b>	Primary school in Sheffield	First two interview recorded. Also followed by transcripts feedback visit with Saima (3 visits)
<b>January to Feb 2015</b>	Bradford- (Naila school teacher)	Liaison with Naila and negotiation of access. Negotiation about interview modalities, place and time with Naila. (2 visits)
<b>January 2015</b>	Primary school in Sheffield	Third interview with Saima recorded (1 visit)
<b>Feb 2015</b>	Naila's Home in Bradford	First two interview recorded. Also followed by transcripts feedback by Naila(3 visits)
<b>Feb to March 2015</b>	Snowballing – Naila suggesting might find some interesting candidates in FE colleges	Liaison with Majid and negotiation of access. Negotiation about interview modalities, place and time with Saima. (2 visits) I emailed brief description of research and possible interest to British Pakistani teaching professionals- Got Majid's interest response
<b>March 2015</b>	Primary school in Sheffield	Final interview with saima recorded followed by transcript checks (02 visits)
<b>April 2015</b>	Naila's home in Bradford	Final two interview were recorded. Followed by transcript checks (03 visits)
<b>April to August 20</b>	Got email response of interest from Raza in April to be potential participant in research	Liaison with Majid and negotiation of access. Negotiation about interview modalities, place and time with Saima. (4 visits)
<b>April-May 2015</b>	FE college lecturer in Yorkshire- college site	First two interviews with Majid were recorded followed by transcripts checks(03 visits)

<b>June 2015</b>		Final two interviews with Majid were recorded. Followed by transcript checks. (02visits)
<b>August-September 2015</b>	FE college lecturer in Yorkshire-college and off college site	First two interviews with Raza were recorded followed by transcripts checks (03 visits)
<b>September - October 2015</b>		Final two interviews with Raza were recorded (02 visits).
<b>December 2015 before Christmas</b>	FE college in Yorkshire	Final transcript checks with Raza (02visits).
<b>May, 2015</b>	Conference 1 ppt sharing with all participants	Coding-cum analysis direction
<b>July, 2016</b>	Conference 2 ppt sharing with all participants	Coding-cum analysis direction
<b>September, 2016</b>	Conference 3 ppt sharing with all participants	Coding-cum analysis direction
		<b>Total number of visits: 33</b>

### Appendix 7A- Saima Longer Narrative Transcript 1

T.L	SP	Narrative
670	Interviewer:	You talked about education
	Saima:	Hmm
	Interviewer:	A lot I mean
	Saima:	Hmm
	Interviewer:	so was it kind of part of your identity , I mean how do you see it like your drive towards that
	Saima:	Yes, I suppose it was, it was a goal it was something that i wanted to achieve , I didn't you know I [00:44:52, thought prolongation 1 sec]
		I think it was [00:44:54 thinking pause 1 sec] , we as girls in you know
		growing up back then it was quite difficult in [00:45:03, speech repetition, thought reflection 2 sec]
680		the sense that my mother's family, my mother's brothers didn't agree for us girls to be educated eh ,
		I think there was conversation that took place with my mum eh[00:45:14 thinking pause 2 sec] and they said to her well really they shouldn't be going to school they shouldn't be going to
	Interviewer:	Hmm
	Saima:	college, and my mother said I will educate my girls
	Interviewer:	Alright
	Saima:	as long as they want to be educated and I will support them, nobody could tell me how to bring up my children and I think for a woman em [00:45:31 thinking pause 1 sec] you know in her position eh she was vulnerable because she was a widow
	Interviewer:	Hmm
	Saima:	She didn't have a husband around who could support her , for her to support her daughters was amazing , eh [00:45:45, thinking pause 1 sec] , I didn't , I didn't know many women who did that at that time so she gave us , she taught us a lot and she gave us the confidence to go out and do things in the world and I think maybe, that's why I have always , eh [00:46:00 thinking pause 1 sec] had this felt this sense of responsibility towards my family because
	Interviewer:	Hmm
699	Saima:	she is done so much you know to fight for us to support us to do things that we want to do
	Interviewer:	For girls education
	Saima:	Yeah[00:46:12, proudly] absolutely so
	Interviewer:	Hmm
	Saima:	How can I let her down , how can I , it was almost like proving people wrong that actually
	Interviewer:	Hmm
	Saima:	you know I have to work hard , I have to achieve something because I want to prove you wrong because she is made so many sacrifices , she is working to support us and to support her children so

		I have to prove her right , I have to do something for her.
	Interviewer:	Hmm
712	Saima:	I have to prove everybody else wrong so yeah I think education was it , it did define me because that's all I did
	Interviewer:	Hmm
713	Saima:	I didn't do anything else
		<b>Saima First Interview</b>

### Appendix 7B- Naila Longer Narrative Transcript 1

<b>T.L</b>	<b>SP</b>	<b>Narrative</b>
909	Naila:	And I got all my GCSE's, I got seven eight GCSE's
	Interviewer:	Hmm
	Naila:	Grades A's and B's
	Interviewer:	Hmm
	Naila:	So, then that was my kind of wake up call that you not thick
	Interviewer:	Hmm
	Naila:	its was just because your language wasn't there , English language you didn't understand it well enough to function at that time
	Interviewer:	Hmm
	Naila:	But your confidence although you knew this and I knew now; I wasn't thick
	Interviewer:	Hmm
920	Naila:	or I wasn't stupid but confidence is something that is kind of almost not in your control
	Interviewer:	Hmm
	Naila:	Unless eh it is developed from [00:41:10 thought prolongation 1 sec] early age or it is something that somebody has taken out the time to help you develop so in this subjects like the teachers were more positive. We had more discussions; they were interested in our opinions. They valued our opinions if they were different to the others
921		
		<b>Naila First Interview</b>

### Appendix 7C- Saima Longer Narrative Transcript 2

<b>T.L</b>	<b>SP</b>	<b>Narrative</b>
107	Saima:	I have met women that have so many other issues and they had to overcome so many barriers and hurdles

	[00:07:09 speech emphasis] to actually attend the classes [00:07:12 thinking pause 1 sec] and one class only two hours long and we have two classes a week. So, they are only coming out for four hours a week; but to come out for those four hours the things that they have to do, the hoops they have to jump through is just unbelievable whether that's [00:07:30 thought prolongation 1 sec] that you know fight with the job centre because look I have; I must attend my class; I can't come to sign on at that time because I have to attend a class or whether it's a conversation they have to have with their husband about why they are coming out for two hours because that's [00:07:43 thinking pause 2 sec] sometimes be a difficulty for some people
117	
	<b>Saima 2<sup>nd</sup> interview</b>

### Appendix 7D- Saima Longer Narrative Transcript 3

TL	SP	Narrative
179	Interviewer:	I mean in your pervious interviews you also eh mentioned about , I want to understand eh that your position here as an "asset"
	Saima:	Hmm, I do, yeah
	Interviewer:	How do you explain that?
	Saima:	we the vast majority of our children are from Muslim background, different parts of the World
	Interviewer:	Hmm
	Saima:	African sub-continent, Indian Sub-continent, Middle East; so therefore I [00:11:11 thought prolongation 3sec] its a feeling of belonging, I am an asset, Hmm because I have language skills, I am from that background, I am educated, its something you know I can give back to those communities. I can give them support, eh I can remove barriers eh I can, I am you know eh and I don't mean this in arrogant way but I you know for me to be able to inspire a few young women you know its amazing. You know for them to want to go into eh this field or to be to eh to want to come <b>in</b> [00:11:47 speech repetition] and work or to want to do something similar to what I am doing, I think that's lovely that's great; you know that's so positive eh you know that I can you know show other communities not just our communities but show other communities that yes being a Muslim woman and wearing you know covering or dressing modestly does not stop you from you know getting a job , or being educated or being able to mother and be a wife you know it doesn't stop you , it doesn't em yeah
198		
		<b>Saima 4<sup>th</sup> Interview</b>

## Appendix 7E- Naila Longer Narrative Transcript 2

T.L	SP.	Narrative
772	Naila:	And from [00:33:20 thinking prolongation 3sec] I mean every woman that i know that wears scarf , wears it out of her own choice and where they have taken it off its been eh like for example i give you an example my daughter
	Interviewer:	Hmm
	Naila:	she wore a scarf when she went to university
	Interviewer:	Hmm
	Naila:	she went to York University and she experienced so much prejudice
	Interviewer:	Hmm
	Naila:	that she was forced, she came one day in the second year and said mum ; so bad[00:33:53 performing the affective state with deep hurt] that i dont know what to do , i will desperately want this education and em [00:34:00 thinking speech prolongation 2sec] i dont know what to do
	Interviewer:	Hmm
785	Naila:	Eh, the teachers just blank me
	Interviewer:	Hmm
	Naila:	Eh, the children are horrendous , you know the young from the British community ; young people
	Interviewer:	Hmm
	Naila:	Eh, they make racist comments , they say nasty things and they really make me feel like I am an outsider
	Interviewer:	Hmm
	Naila:	and I never ever felt that as an you know [00:34:26 thinking speech slurr] the from outside the British community until now
	Interviewer:	Hmm
	Naila:	and so well what is that you want to do
	Interviewer:	Hmm
798	Naila:	and she said I think a lot of is linked to my scarf mum
	Interviewer:	Hmm
	Naila:	I said well it's your choice what you want to do then
	Interviewer:	Hmm
	Naila:	And she said but it's too important for me to take it off
	Interviewer:	Hmm
	Naila:	I can't let them bully me into taking my scarf off
	Interviewer:	Hmm
	Naila:	and said well its your choice Farhat[00:34:51 name anonymised] you are going to have to make that decision because I am not with you there
	Interviewer:	Hmm
	Naila:	at you your university, you are living away from home
	Interviewer:	Hmm
	Naila:	So however you need whatever you need to do survive
	Interviewer:	Hmm
	Naila:	I am gonna respect your wishes
	Interviewer:	Hmm
	Naila:	and you make that decision
	Interviewer:	Hmm



		communities where there are White British people only
	Interviewer:	Hmm
	Saima:	And you wouldn't see a Black person there or an Asian person or you know another type of coloured person at all.
	Interviewer:	Hmm
123	Saima:	So, yes there is segregation but its because we create them,
124		or the government creates them
		<b>Saima Third Interview</b>

**Appendix 7G- Saima Longer Narrative Transcript 5**

T.L	SP.	Narrative
766	Saima:	That I speak good English[00:50:26 showing feeling of annoyance], Why is that surprise to you and then I would get cross and I would get upset initially because I realised, it was the way I dress
	Interviewer:	Alright
770	Saima:	It was the way I dressed, I didn't ever get , I didn't ever get asked those things or I wasn't ever told those things when I didn't cover , when I didn't wear hijab and I didn't wear <b>abaiya</b> (long dress also known jilbab) because I was just a another modern westernised young woman and I could be from any culture. I am not necessarily obviously Pakistani eh em because you cant tell when some body is slightly tanned , you don't know which background they are from. Em, so I didn't get asked those things as soon as I started to dress
776		differently , I was constantly being told that i speak good English.
		<b>Saima First Interview</b>

**Appendix 8A- Raza Longer Narrative Transcript**

T.L	SP.	Narrative
604	Raza:	There are challenges now that, the challenges that lie ahead for me are that I feel that there is going to be very very
		difficult time for us Muslims
	Interviewer:	Hmm
	Raza:	going forward; I believe that the situation, the political situation is gona make it more

	Interviewer:	Hmm
	Raza:	worse; its gona make, its gona try to [00:26:16 thought prolongation 1sec] deflate us like try to stop us from reaching our full potential
	Interviewer:	Hmm, full potential!
	Raza:	yes i believe that the political situation like Muslims; eh is not gona improve
	Interviewer:	Hmm
	Raza:	so we will work after work extra hard, we will have to show people that [00:26:34 thought prolongation 2 sec] so eh that we [00:26:37 speech repetition and thought extension] have to basically justify everything action that we do
	Interviewer:	Hmm
	Raza:	where as another group another ethnicity group they don't have to
	Interviewer:	Hmm
	Raza:	we have to justify what we saying, what we doing
	Interviewer:	Hmm
	Raza:	so i beilieve that the future for us in terms of there gonna be lot of challenges for me to bring my; not only political
	Interviewer;	Hmm
	Raza:	not just Muslims like terrorism
	Interviewer:	Hmm
	Raza:	not just Muslims; in term of bringing on my kids up
	Interviewer:	Hmm
	Raza:	I will have to make sure that I bring my children up in a multicultural, diverse
	Interviewer:	Hmm
	Raza:	family where they are educated so that's a challenge in itself to bring children up then I have got my own personal challenges my health, and my life style
	Interviewer:	Hmm
639	Raza:	then I have got challenges such as fighting the political you know [00:27:22 thought prolongation 1sec] media
	Interviewer:	Hmm
	Raza:	You know eh the opportunities at work place that political you know
	Interviewer:	Hmm
	Raza:	on-going on workplace
	Interviewer:	Hmm
	Raza:	the institutional racism so there will be a lot of challenges
	Interviewer:	Hmm[00:27:35 speech merging] and how do you define you fight[00:27:37 Raza used the phrase fight challenges]
	Raza:	my; positivity everything that comes in our way; you try to challenge it in honesty, integrity and with the positive frame of mind
	Interviewer:	Hmm, Hmm
652	Raza:	You face it ; you don't run away from it
	Interviewer:	Hmm, run away!
		<b>Raza 2nd Interview</b>

### Appendix 8B- Majid Longer Narrative Transcript

T.L	SP	Narrative
379	Interviewer:	you talked about contributions, success could you unpack

		this(these) term(s) in which sense you employed this with reference to you, that you making contribution what's your understanding; contribution
	Majid:	Eh,[00:19:21 thought prolongation 2sec] i believe that there are lot of individuals from Ethnic backgrounds that have contributed a lot for this society; contributed to the eh [00:19:30 thought prolongation 2sec] wealth of this country and are continuing to do so; there are many working hard as anybody else is to do well but are always; always have some sort of eh barrier put down for them that stops them getting further and then some of these eh people from ethnic groups can't always have the eh [00:19:56 thought prolongation 2sec] the will power to carry on
	Interviewer:	Hmm
	Majid:	sort of eh carry on with their own dreams
	Interviewer:	Hmm
	Majid:	so a lot of them will give up and they go back to either opening their own little businesses eh whether where they got more chance of doing something
	Interviewer:	Hmm
395	Majid:	Eh, [00:20:12 thought prolongation 2sec] I think a lot of them Have worked in industry where they over ten fifteen years have not gone to the next level not because they didn't have the ability; they have got the ability; they got the experience; not having the opportunity eh thats also kind of demoralising. They gone back to again setting their own <b>businesses</b> [00:20:33 speech repetition] that's what I mean; you might see a lot of the Asian community, a lot of the Pakistani community
400	Interviewer:	Hmm
	Majid:	with their own little small corner shops
		<b>Majid 4<sup>th</sup> Interview</b>

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