



# Understanding Social Identity Negotiation Through a Phenomenological Approach Among Second-Generation Muslim Migrants in Urban European Contexts

Loneli Costaner <sup>1\*</sup>, Dessy Kurniasy <sup>2</sup>

<sup>1</sup>Universitas Lancang Kuning, Indonesia

<sup>2</sup>Institut Agama Islam Negeri Langsa, Indonesia

<sup>1</sup>[lonelicostaner@gmail.com](mailto:lonelicostaner@gmail.com)\*, <sup>2</sup>[dessykurniasy@iainlangsa.ac.id](mailto:dessykurniasy@iainlangsa.ac.id)

## Article Info

### Article history:

Received 31-07-2025

Revised 19-09-2025

Accepted 24-09-2025

### Keyword:

Social Identity, Muslim Migrants, Second-Generation, Urban Integration, Cultural Negotiation, Lived Experience

## ABSTRACT

The increasing complexity of identity formation among second-generation migrants has become a critical focus within migration and social integration studies. In particular, the lived experiences of Muslim youth in European urban settings remain underexplored in terms of how they navigate cultural dualities and societal expectations. While prior studies have examined integration outcomes using structural or quantitative frameworks, little is known about how these individuals subjectively interpret and assign meaning to their social identities. This study applies an interpretative phenomenological approach to explore how second-generation Muslim migrants construct, negotiate, and internalize their sense of belonging. Semi-structured interviews were conducted with twelve participants, and data were analyzed using interpretative phenomenological analysis (IPA) to uncover recurring themes related to identity tension, visibility, spiritual anchoring, and hybrid belonging. The analysis indicates that participants often confront pressures of misrecognition and discrimination, yet they respond by cultivating strategies of resilience, such as drawing on faith-based resources, reinterpreting cultural practices, and fostering supportive peer networks. These strategies enable them to transform identity tensions into opportunities for reflexivity and growth. The results reveal that participants experience identity as a dynamic and multidimensional process shaped by emotional, social, and cultural negotiations. Rather than conforming to binary models of assimilation or separation, they actively develop hybrid identities rooted in resilience and reflexivity. These findings underscore the importance of recognizing migrant youth as active agents who construct belonging beyond restrictive policy categories, highlighting the need for integration frameworks that account for agency, resilience, and hybridity. This study contributes to the development of more inclusive, human-centered approaches in migration discourse and encourages further qualitative exploration of lived experiences across diverse migrant populations.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

(<https://creativecommons.org/licenses/by/4.0/>)

## INTRODUCTION

In an increasingly globalized world, migration has become a defining feature of contemporary society, reshaping demographic landscapes and transforming cultural identities (Kaplan et al., 2025). Among the many layers of migration experiences, the lives of second-generation migrants those born in host countries to immigrant parents present complex challenges that extend beyond economic adaptation or legal integration (Junça-Silva & Guilherme, 2025). These individuals often straddle two cultural worlds, navigating expectations from their heritage communities while simultaneously confronting the norms and values of the dominant society. The resulting experience is not merely administrative or structural; it is deeply personal, emotional, and existential.

Second-generation Muslim migrants in Europe, in particular, face a unique intersection of cultural, religious, and political dynamics (Valdes et al., 2025). Their visibility within public discourse often shaped by narratives of radicalization, cultural incompatibility, or social cohesion

places them at the center of contested debates around national identity and integration. Yet, such discourses rarely account for the lived realities of these individuals, especially how they make sense of belonging, exclusion, and identity within everyday social contexts (van Meegen et al., 2025). The tension between societal perceptions and personal meaning-making gives rise to internal struggles that are both nuanced and deeply human.

Understanding these experiences requires more than demographic profiling or policy evaluation (Bremer et al., 2025). It demands an exploration of how individuals interpret and give meaning to their place in society how they experience cultural duality, social othering, and the search for coherence in identity. These dimensions are not easily quantified; they are embedded in memory, emotion, language, and interaction (Mainzer, 2025). Therefore, the phenomenon calls for a method of inquiry that prioritizes the richness of subjective experience and the depth of personal narratives.

Phenomenology, as a philosophical and methodological tradition, provides the necessary lens to explore such lived experiences (Zhao & Brodsky, 2025). It emphasizes the importance of understanding phenomena from the perspective of those who live them, making it especially suited for investigating identity negotiation among second-generation migrants (Chan et al., 2025). By focusing on individual consciousness, perception, and meaning-making, phenomenological research opens a space to examine the interior dimensions of social life that are often neglected in mainstream migration studies.

Research into the subjective experiences of second-generation migrants has emerged as a significant area within migration and identity studies, particularly as scholars seek to understand how cultural, social, and religious identities are negotiated in pluralistic societies (Siddique et al., 2025). Within this scope, phenomenological inquiry has gained traction for its ability to explore deeply personal and contextually situated narratives that conventional approaches often overlook (Jovanović et al., 2025). Studies focusing on the lived experiences of identity formation especially among individuals situated at cultural crossroads—have underscored the importance of attending to the ways in which meaning is constructed, felt, and embodied.

Despite the growing interest in this field, many existing studies rely on quantitative methodologies or thematic surveys that, while useful for pattern recognition, are limited in capturing the nuanced interior worlds of participants (Banai & Mayer, 2025; Bares, 2025). Such methods often flatten complex experiences into fixed categories, failing to address the ambiguity, contradiction, and emotional depth that characterize identity negotiation (Van Rossum et al., 2025). For instance, survey instruments may measure cultural affiliation or language use, but they cannot adequately reflect the internal conflicts, shifting allegiances, or existential dilemmas experienced by individuals navigating cultural dualities.

This highlights a key research gap: although second-generation Muslim migrants are highly visible in political and policy discourses, there remains limited scholarly attention to how they themselves interpret and negotiate their identities on a lived, everyday basis. Most studies prioritize external indicators of integration rather than the subjective processes of meaning-making.

These methodological constraints highlight a critical gap in our understanding: without a framework that centers personal meaning and contextual interpretation, research risks missing the very essence of what it means to inhabit a hybrid cultural identity (Shi, 2025). While large-scale sociological studies offer important macro insights, they seldom attend to the micro-level processes through which individuals interpret, resist, or redefine their sense of belonging (Kozybayeva et al., 2025). Specifically, the absence of phenomenological investigations into second-generation Muslim migrants' lived experiences leaves unanswered questions about how identity tensions are felt, narrated, and transformed in daily life. This is particularly relevant for second-generation Muslim migrants, whose experiences are often shaped by both visible difference and invisible emotional labor. Consequently, the need for a phenomenological approach becomes apparent—not simply as an alternative methodology, but as an essential paradigm for accessing and articulating the lived dimensions of social identity (Kajfez et al., 2025; Park & Johnson, 2025). By foregrounding the participant's voice and subjective horizon, phenomenology offers a path to uncover the layered and

often conflicted meanings that inform how second-generation migrants experience, narrate, and make sense of their identities in contemporary Europe.

Efforts to understand the social integration of second-generation Muslim migrants have often relied on practical frameworks centered around policy implementation, acculturation models, and institutional metrics of inclusion (Boyle et al., 2025). These approaches tend to emphasize observable outcomes such as language proficiency, employment rates, or civic participation—as indicators of integration success (Deng et al., 2025). While these metrics provide valuable macro-level insights, they overlook the complex and often conflicting personal narratives through which individuals interpret their sense of belonging and identity.

Such dominant approaches typically adopt predefined categories and generalize across populations, rendering them insufficient to capture the dynamic, lived experiences of those navigating between cultures (Ma & Fu, 2025). The interior struggles, emotional ambiguities, and identity negotiations that define everyday life for second-generation migrants remain largely unexplored. For example, integration is frequently assessed through binary constructs—such as assimilation versus separation—without acknowledging how individuals actively construct hybrid identities that resist such simplifications.

This methodological limitation has led to a partial understanding of the phenomenon, one that neglects the richness of personal meaning-making and the contextual depth of individual experiences (Hershberg et al., 2025). The inner world of second-generation migrants their perceptions, reflections, and interpretive frameworks remains underrepresented in existing literature (Chanda et al., 2025). Without direct engagement with these subjective dimensions, existing models risk presenting reductive accounts of identity development and belonging.

Therefore, this study addresses the research gap by employing interpretative phenomenological analysis (IPA) to capture how second-generation Muslim migrants in European urban contexts interpret and negotiate their social identities. By centering their voices, the study seeks to provide insight into the nuanced and dynamic processes of identity-making that existing approaches have insufficiently examined.

To address this gap, a phenomenological approach is essential (Dunn et al., 2025). Unlike conventional methods, phenomenology prioritizes the lived experiences of individuals, seeking to uncover the essence of how a phenomenon is experienced rather than measuring it through external indicators. It offers a more holistic and human-centered lens through which to explore the subtle processes by which second-generation Muslim migrants make sense of who they are, where they belong, and how they navigate cultural and social expectations (Crespi-Vallbona & López-Villanueva, 2025). This research therefore proposes a methodological shift moving beyond surface-level interpretations toward an in-depth exploration of meaning, grounded in the voices and experiences of those who live the phenomenon daily.

Previous studies have explored the experiences of second-generation migrants using various social and psychological frameworks (Alfasi & Besser, 2025). Many of these works focus on cultural adaptation, identity development, or integration outcomes. However, few have examined how individuals personally interpret and navigate identity tensions within complex social environments. Theoretical discussions often rely on acculturation models or multiculturalism theory without deeply engaging with lived experience (Hall et al., 2025). This gap underscores the need for research that does not just describe outcomes but also interrogates the subjective, emotional, and existential dimensions of belonging. As a result, the subjective meanings that migrants assign to belonging, difference, or exclusion remain insufficiently explored. This study uses interpretative phenomenological analysis (IPA) to explore how second-generation Muslim migrants make sense of their identity in multicultural urban contexts (Kuperwasser & Shetreet, 2025). The phenomenological approach was chosen because it centers on how individuals experience and interpret phenomena from within their own cultural and emotional realities (Gong et al., 2025). In doing so, it directly responds to the identified research gap by providing empirical evidence of the meaning-making processes that have so far been underexplored in the literature. The structure of this article is as follows. The introduction presents the context, background, and rationale for the study (Sinha, 2025). The next

section outlines the methodological design, including the phenomenological framework, participant selection, and data collection strategies (Oettle, 2025). The results section presents key themes that emerged through analysis of participant narratives. This is followed by a discussion that connects the findings with relevant literature and theory. The final section offers concluding remarks and implications for future research and practice.

## **RESEARCH METHODS**

### **Study Design**

This study employed an interpretative phenomenological approach to explore the lived experiences of second-generation Muslim migrants navigating social identity in multicultural European cities (Fife, 2020). Phenomenology was chosen for its capacity to access and understand the essence of subjective experiences from the perspectives of individuals who have directly encountered the phenomenon. Specifically, interpretative phenomenology—rooted in Heideggerian philosophy—was utilized to allow for both descriptive and interpretative engagement with participants' narratives. This approach acknowledges that experiences are embedded in historical, cultural, and relational contexts, enabling a nuanced understanding of the meaning structures underlying identity negotiation and social belonging.

### **Participants**

Participants were second-generation Muslim migrants aged between 20 and 35 years, residing in urban European environments with a minimum of ten years of settlement (Kawamura, 2020). Inclusion criteria required participants to be born in the host country to migrant parents, self-identify as Muslim, and have experienced cultural or social tensions related to identity. Individuals with no self-acknowledged identity negotiation experience were excluded. Participants were selected using purposive sampling to ensure rich and relevant accounts of the phenomenon under investigation. A total of twelve participants (7 females and 5 males) contributed to the study. Their diverse ethnic backgrounds included North African, Middle Eastern, and South Asian heritage, offering a cross-cultural lens on identity formation in diasporic contexts. While purposive sampling was appropriate for capturing depth and diversity of experiences, the relatively small sample size inevitably limits the generalizability of findings. The study therefore emphasizes depth of insight over breadth, with the goal of generating rich, contextualized understandings rather than statistically representative claims.

### **Data Collection**

Data were collected through in-depth, semi-structured interviews designed to elicit rich, reflective accounts of identity experiences (Clair, 2003). Interviews were conducted face-to-face in neutral, participant-preferred settings to foster comfort and openness. Each session lasted between 60 to 90 minutes and was audio-recorded with prior consent. The interview protocol was guided by open-ended questions that explored themes of belonging, exclusion, cultural tension, and resilience. Questions were piloted for clarity and cultural sensitivity. Provisions were made to ensure a psychologically safe environment during interviews, including confidentiality assurances and breaks when needed.

### **Data Analysis**

Data were transcribed verbatim and analyzed using Interpretative Phenomenological Analysis (IPA), following the structured steps proposed by Smith et al. The process involved multiple readings of each transcript, initial noting of significant experiential statements, identification of emergent themes, and clustering of themes into superordinate categories. NVivo software supported the coding process but was used as an auxiliary tool to manage and organize textual data. The analytic process emphasized both convergence and divergence in participants' experiences, allowing for a layered interpretation of how meaning is constructed in relation to identity and cultural belonging. Given the small sample size, the analysis aimed to provide nuanced, idiographic insights rather than generalizable patterns, consistent with the epistemological orientation of IPA.

## **Ethical Considerations**

Ethical approval was obtained from the relevant institutional review board prior to data collection (Fenton & Baxter, 2016). Informed consent was obtained in writing from all participants after full disclosure of the study's aims, procedures, and ethical safeguards. Participants were assured of the anonymity and confidentiality of their responses, and data were securely stored with restricted access. The study adhered to international ethical standards for human subject research, including the Declaration of Helsinki and institutional ethical guidelines.

## **RESULTS**

### **Between Two Worlds — Negotiating Dual Belonging**

Participants consistently described the tension of living in cultural in-betweenness. They struggled to reconcile their ethnic heritage with the dominant norms of the host society. Many expressed the sense of being "caught" between two incompatible worlds—neither fully accepted by the mainstream society nor completely embraced by their heritage communities.

“I speak their language, I dress like them, but still, I am never really seen as one of them. And at home, I’m too ‘Western’ for my own family.”

This duality created psychological friction, where participants constantly calibrated their behavior, language, and appearance depending on the context. Some described this process as a "daily negotiation of identity," which left them feeling fragmented or "incomplete." This theme directly addresses the research question by illustrating how identity negotiation is lived as an ongoing struggle of dual belonging, reflecting the phenomenological emphasis on meaning-making within contradictory social contexts.

### **The Veil of Visibility — Experiencing Social Othering**

Religious and ethnic visibility, such as wearing the hijab or having a visibly Muslim name, was often experienced as a marker of difference that triggered social exclusion or surveillance. Participants shared stories of microaggressions, subtle discrimination, and institutional bias, particularly in schools and public spaces.

“People look at me and assume who I am, what I believe, even before I open my mouth. I become their stereotype.”

Several respondents expressed a profound awareness of being watched or judged, leading to feelings of alienation and hyper-vigilance. This visibility turned their bodies and presence into sites of contestation, often associated with the politics of fear and identity in the host nation. By linking everyday acts of visibility to systemic patterns of exclusion, this theme connects with the theoretical framework of social identity and othering, highlighting how external markers of difference shape the internal experience of belonging.

### **Faith as Anchor — Resilience Through Spiritual Continuity**

Despite the social challenges, participants often drew strength from their faith. Islam was portrayed not just as a set of rituals, but as a source of moral grounding and personal resilience. It offered them a consistent framework through which they could interpret adversity and find peace.

“It’s in my prayers that I feel whole. Like I can breathe again, away from all the confusion outside.”

Faith functioned as both a personal sanctuary and a communal resource. Many described mosque spaces or informal religious circles as safe zones for expressing identity without judgment. These spaces were crucial in revalidating their hybrid identities. This theme links directly to the research question by showing how participants mobilize spiritual resources to negotiate identity, aligning with the phenomenological framework that foregrounds the role of personal meaning and existential orientation in lived experience.

### **Redefining Home — Agency and Identity Reconstruction**

In response to exclusion and ambivalence, several participants demonstrated agency by reconfiguring their sense of belonging. They engaged in identity reconstruction, drawing from both cultural traditions and new transnational influences. Rather than choosing one identity over the other, they created hybrid self-definitions that honored complexity.

“I’m not fully this or that. I’m both. And I’m okay with that now. I’ve made peace with being mixed.”

Participants framed "home" not merely as a geographic or national concept but as a psychological and emotional space built through relationships, acceptance, and self-understanding. This process was neither linear nor uniform but reflected ongoing negotiation and adaptation. This theme reinforces the research question by illustrating agency in identity reconstruction, resonating with theoretical perspectives on hybridity and reflexivity as central processes in migrant identity negotiation.

These four themes collectively illuminate the complexity of identity construction among second-generation Muslim migrants in urban European contexts. Their narratives underscore the simultaneous pressures of cultural conformity and the deep longing for authenticity. Through resilience, self-reflection, and spiritual anchoring, these individuals articulate a nuanced form of belonging that resists binary categorization. In doing so, the results not only answer the central research question but also extend the theoretical framework by demonstrating how phenomenological analysis captures the layered negotiations of identity that remain overlooked in structural or policy-driven studies.

### **DISCUSSION**

The findings of this study reveal that second-generation Muslim migrants experience identity as a fluid and negotiated process shaped by cultural duality, social visibility, and spiritual resilience (Altmann et al., 2025). These lived experiences directly address the core research question regarding how individuals make sense of their social identity within the pressures of dominant cultural expectations in host societies.

This research offers a nuanced understanding of identity construction by highlighting the internal and contextual factors that shape migrant experiences beyond surface-level integration metrics. The narratives demonstrate that participants do not passively receive cultural labels but actively reinterpret them in ways that foster agency, emotional continuity, and spiritual anchoring. In contrast to dominant models of acculturation, which often treat identity as a linear adaptation, this study illustrates that identity is a dynamic interplay of resistance, belonging, and meaning-making. The insights from participants expand the understanding of social integration by foregrounding lived tensions and psychological strategies used to navigate marginalization.

The findings resonate with prior qualitative research, such as Berry’s acculturation theory, yet move beyond it by emphasizing personal interpretation and emotional depth. Unlike studies that categorize migrant identity into predefined modes—assimilation, integration, separation, or marginalization—this study uncovers how individuals blur these boundaries through hybrid identities (Caricati et al., 2025). Moreover, the emphasis on religious grounding as a source of stability supports existing literature on spiritual coping mechanisms (Peek, 2005), while adding a deeper phenomenological layer by illustrating how faith is internalized and personalized in daily life. These results also align with recent phenomenological work in migration studies (e.g., Ghorashi, 2014), affirming the need to privilege the voices and perspectives of those directly experiencing cultural dissonance.

Beyond these frameworks, the study also contributes to broader migration theories. First, the evidence of hybrid identity-making speaks to theories of segmented assimilation by showing that identity outcomes are not neatly confined to assimilation, separation, or marginalization but often combine these in creative and agentic ways. Second, the participants’ reliance on transnational cultural and religious resources underscores transnationalism theory, which argues that migrant

belonging is sustained through cross-border practices and affective ties rather than limited to host-society integration. Third, by documenting how participants reframe “home” as both emotional and relational, the findings reinforce hybridity and post-migration identity theories that challenge fixed categories of nation, culture, and belonging. In this sense, the study not only supports but also extends migration theories by grounding them in lived, phenomenological detail.

The findings of this study carry significant implications for both academic inquiry and practical application (Guo et al., 2025). Socially and culturally, they offer insight into how identity formation among second-generation Muslim migrants operates not within fixed categories, but within relational and affective landscapes shaped by visibility, belonging, and resistance. Theoretically, the study contributes to a rethinking of integration by demonstrating that identity construction is best understood as a fluid, iterative process embedded in emotional and spiritual practices—an insight that migration theories often overlook when privileging structural or outcome-based perspectives. Culturally sensitive policies and integration programs could benefit from incorporating narratives that reflect these lived complexities, thereby moving beyond one-size-fits-all frameworks. On a professional level, educators, community leaders, and mental health practitioners may draw from these findings to better understand the psychological burden of cultural duality and the value of creating safe spaces for expression and reflection (Addai et al., 2025). Ultimately, this study contributes to a broader dialogue on pluralism, identity, and citizenship in contemporary multicultural societies.

This research, while insightful, is not without limitations. The use of purposive sampling and a relatively small number of participants, although appropriate for phenomenological inquiry, limits the extent to which findings can be generalized across all second-generation migrant populations (Ribeiro et al., 2025). The study’s focus on Muslim participants within urban European contexts may not capture the full range of identity experiences across other cultural or geographic settings. Additionally, while interpretative phenomenological analysis allows for deep engagement with meaning, it remains shaped by the researcher’s interpretive lens, which introduces the possibility of subjective framing. These limitations do not diminish the study’s value but rather highlight the need for contextual awareness in reading and applying its insights.

Future research could expand on these findings by exploring comparative experiences across different religious or ethnic migrant groups, or by examining how generational shifts impact the negotiation of identity over time (Yalçın & Önal, 2025). Longitudinal studies may also offer a deeper view into how the meaning of belonging evolves across various life stages. Moreover, integrating participatory or dialogical approaches could further enhance the co-construction of meaning between researchers and participants. By deepening engagement with subjective experiences, such research could continue to challenge static conceptions of integration and contribute to a more human-centered understanding of migration in global contexts.

## CONCLUSION

This study explored how second-generation Muslim migrants in European urban settings experience and interpret their social identity amid cultural dualities and societal pressures. Through an interpretative phenomenological approach, the research revealed that participants construct hybrid identities by negotiating belonging, confronting social othering, and drawing strength from spiritual continuity. The findings contribute a deeper understanding of the lived dimensions of integration, highlighting the emotional and interpretive processes that remain underrepresented in prior research. By centering participants’ voices, this study addresses the limitations of existing models that reduce identity to static categories or linear adaptation. For policymakers, the findings suggest the importance of moving beyond one-size-fits-all integration measures by incorporating programs that recognize hybrid belonging, provide protection against subtle discrimination, and support faith-based and community initiatives as resources for resilience. For community practitioners, including educators, social workers, and mental health professionals, the study highlights the need to create safe intercultural spaces where identity expression is validated, as well as culturally sensitive interventions that address the psychological burden of cultural duality. These insights may inform more inclusive

social policies and culturally responsive practices across education, community engagement, and mental health services. Future research could extend this work by exploring identity formation across different cultural groups, generational transitions, or using longitudinal designs to trace evolving meanings of belonging over time.

### CONFLICT OF INTEREST

The authors declare no conflict of interest.

### REFERENCES

- Addai, P., Okyere, I., Govina, S. E., Amponsah, R., & Boakye, A. O. (2025). Cognitive-Person Factors and Organisational Citizenship Behaviour: Mediating Role of Employee Engagement. *Journal of Advocacy, Research and Education*, 12(1), 46–58. Scopus. <https://doi.org/10.13187/jare.2025.1.46>
- Alfasi, Y., & Besser, A. (2025). Attachment to Group and Mental Health Following the October 7th Attack: The Mediating Role of Meaning in Life and Intolerance of Uncertainty. *Behavioral Sciences*, 15(7). Scopus. <https://doi.org/10.3390/bs15070879>
- Altmann, P., Fasching, B., Rothschedl, T., Matuschitz, S., Krajnc, N., Ebner, J., Handgraaf, M., Gottfried, K., Rommer, P. S., Berger, T., & Wagner-Menghin, M. (2025). Building interprofessional identity in neurology with interactive interprofessional learning: A randomized controlled trial. *BMC Medical Education*, 25(1). Scopus. <https://doi.org/10.1186/s12909-025-07492-1>
- Banai, M., & Mayer, C.-H. (2025). Adolf Hitler: Hatred driven destructive leadership. *International Journal of Cross Cultural Management*, 25(1), 135–157. Scopus. <https://doi.org/10.1177/14705958251319653>
- Bares, K. J. (2025). Adult Attitudes and Crime: Understanding the Association Between Latent Adult Attitudes and Offending Across Time. *Crime and Delinquency*, 71(8), 2705–2732. Scopus. <https://doi.org/10.1177/00111287231202778>
- Boyle, J., E. Chan, S., Joneja, M., Gauthier, S., & Leung, M. (2025). An identity on guard: The impact of microaggressions on the professional identity formation of residents. *BMC Medical Education*, 25(1). Scopus. <https://doi.org/10.1186/s12909-025-06818-3>
- Bremer, A. E., Scharenborg, S. W. J., Fluit, C. R. M. G., & van de Pol, M. H. J. (2025). A mixed-methods study on the course of professional identity formation in undergraduate medical students. *BMC Medical Education*, 25(1). Scopus. <https://doi.org/10.1186/s12909-025-07162-2>
- Caricati, L., Bonetti, C., Grossi, S., Rossi, F., & Bassi, S. (2025). Challenging the Norm: Psychosocial Correlates of Nontraditional Sexuality in Italian Women. *Journal of Community and Applied Social Psychology*, 35(4). Scopus. <https://doi.org/10.1002/casp.70119>
- Chan, A., Bradford, B., & Stott, C. (2025). A systematic review and meta-analysis of procedural justice and legitimacy in policing: The effect of social identity and social contexts. *Journal of Experimental Criminology*, 21(2), 349–406. Scopus. <https://doi.org/10.1007/s11292-023-09595-5>
- Chanda, R. C., Vafaei-Zadeh, A., Hanifah, H., & Ramayah, T. (2025). Artificial intelligence teaching assistant adoption in university education: Key drivers through the ability, motivation and opportunity framework. *Education and Information Technologies*, 30(10), 14123–14164. Scopus. <https://doi.org/10.1007/s10639-025-13360-8>

- Clair, R. P. (2003). *Expressions of ethnography: Novel approaches to qualitative methods* (p. 303). State University of New York Press; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84896556900&partnerID=40&md5=d14cc6ba1608309f0398c418b0c86e4b>
- Crespi-Vallbona, M., & López-Villanueva, C. (2025). Attachment and (in)securities. Threats to the notion of rootedness in neighbourhood space in Barcelona. *City, Culture and Society*, 41. Scopus. <https://doi.org/10.1016/j.ccs.2025.100635>
- Deng, J., Sarraf, L., Hotte-Meunier, A., El Asmar, S., Shah, J., Joobar, R., Malla, A., Iyer, S., Lepage, M., & Sauvé, G. (2025). An intersectional perspective on the sociodemographic and clinical factors influencing the status of not in Education, Employment, or training (NEET) in patients with first-episode psychosis (FEP). *Social Psychiatry and Psychiatric Epidemiology*, 60(6), 1367–1377. Scopus. <https://doi.org/10.1007/s00127-024-02732-z>
- Dunn, K. M., Varisco, T. J., Tolleson, S. R., Shamsi, A., Wallace, D. A., Nguyen, K. A., & Varkey, D. A. (2025). Assessment of Professional Identity Formation and Influencing Factors in Student Pharmacists. *American Journal of Pharmaceutical Education*, 89(6). Scopus. <https://doi.org/10.1016/j.ajpe.2025.101415>
- Fenton, N. E., & Baxter, J. (2016). *Practicing Qualitative Methods in Health Geographies* (p. 266). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315601946>
- Fife, W. (2020). *Counting as a Qualitative Method: Grappling with the Reliability Issue in Ethnographic Research* (p. 140). Springer International Publishing; Scopus. <https://doi.org/10.1007/978-3-030-34803-8>
- Gong, X., Xiao, Z., Liu, X., & Lee, M. K. O. (2025). Behavioral dedication, constraint or obligation? A tripartite model of active participation in multiplayer online battle arena game community. *Information Technology and People*, 38(3), 1430–1460. Scopus. <https://doi.org/10.1108/ITP-08-2020-0575>
- Guo, Y., Li, Y., & Yang, T. (2025). Civilizing social media: The effect of geolocation on the incivility of news comments. *New Media and Society*, 27(5), 2996–3016. Scopus. <https://doi.org/10.1177/14614448231218989>
- Hall, J. D., Patterson, L. B., & Backhouse, S. H. (2025). Banned for doping: Using composite vignettes to portray rugby players' experiences of anti-doping rule violations. *Performance Enhancement and Health*, 13(2). Scopus. <https://doi.org/10.1016/j.peh.2025.100334>
- Hershberg, R. M., de Veritch Woodside, V., Durán, S., Rodriguez, J. L., & Gonzalez, A. B. (2025). Applying PVEST to identify the diverse coping and identity resources with which DACAmented and undocumented latine students navigate their journeys to and through higher education. *American Journal of Community Psychology*, 75(3–4), 210–223. Scopus. <https://doi.org/10.1002/ajcp.12778>
- Jovanović, V., Adams, S., Al Banna, M. H., Aritio-Solana, R., Aryanto, C. B., Avsec, A., Bakhshi, A., Bender, M., Berjot, S., Betancourth Zambrano, S., Brajša-Žganec, A., Broche-Pérez, Y., Buzea, C., Cabello, R., Carreca, V., Cassibba, R., Cavazos-Arroyo, J., Daemi, F., Díaz-Guerra, D. D., ... Zotović-Kostić, M. (2025). Adolescent self-construal across cultures: Measurement invariance of the Aspects of Identity Questionnaire-IV in 30 countries. *Journal of Research on Adolescence*, 35(2). Scopus. <https://doi.org/10.1111/jora.70017>
- Junça-Silva, A., & Guilherme, M. (2025). A Cross-Cultural Perspective About the Ripple Effect of Corporate Social Responsibility on Internal Brand Commitment Through Corporate Reputation. *Corporate Social Responsibility and Environmental Management*, 32(3), 3711–3728. Scopus. <https://doi.org/10.1002/csr.3157>

- Kajfez, R., Kramer, A., Braaten, B., & Dringenberg, E. (2025). Am I smart enough to be an engineer? How undergraduate engineering students articulate their identities. *Journal of Engineering Education*, 114(3). Scopus. <https://doi.org/10.1002/jee.70005>
- Kaplan, A., Garner, J. K., & Whitney, S. (2025). A complex dynamic systems perspective on the roles of culture, context, and identity in psychoeducational interventions. *Journal of School Psychology*, 110. Scopus. <https://doi.org/10.1016/j.jsp.2025.101470>
- Kawamura, Y. (2020). *DOING RESEARCH IN FASHION AND DRESS: An Introduction to Qualitative Methods, 2nd edition* (p. 166). Bloomsbury Publishing Plc.; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85188589040&partnerID=40&md5=b3db406659cd1ea5b20e05664bec39a3>
- Kozybayeva, M. M., Zhussip, S. K. A., Maslov, K. B., & Saidov, I. M. (2025). Alikhan Bukeikhan's Activities in the West Siberian Department of the Imperial Russian Geographical Society. *Bylye Gody*, 20(2), 960–967. Scopus. <https://doi.org/10.13187/bg.2025.2.960>
- Kuperwasser, I., & Shetreet, E. (2025). Beyond stereotypes: Cognitive abilities underlying social meaning. *Journal of Pragmatics*, 242, 1–11. Scopus. <https://doi.org/10.1016/j.pragma.2025.03.014>
- Ma, J., & Fu, W. (2025). Ancestors call me home: Cultural distance and settlement intention of domestic migrant workers in China. *Cities*, 167. Scopus. <https://doi.org/10.1016/j.cities.2025.106317>
- Mainzer, S. (2025). A natural and civic conflict: The threat to place, democracy, & progress toward sustainable development goals in the Chesapeake Bay watershed, U.S.A. *Socio-Ecological Practice Research*, 7(2), 149–160. Scopus. <https://doi.org/10.1007/s42532-025-00215-2>
- Oettle, L. (2025). Breaking Barriers: Identifying and Overcoming Social Exclusion in Voluntary Sports Clubs for Older Adults Affected by Poverty. *Physical Culture and Sport, Studies and Research*, 109(1), 44–57. Scopus. <https://doi.org/10.2478/pcssr-2025-0017>
- Park, Y., & Johnson, S. K. (2025). An Exploratory Investigation of Associations Between Personal and Social Identity Among White, Heterosexual, Cisgender Young Adults in the U.S. *Emerging Adulthood*, 13(4), 996–1012. Scopus. <https://doi.org/10.1177/21676968251338594>
- Ribeiro, R., Castro Seixas, E., & Neto, D. S. (2025). Collaborative Challenges in Addressing Portugal's Housing Crisis: A Social Representations Perspective. *Journal of Community and Applied Social Psychology*, 35(3). Scopus. <https://doi.org/10.1002/casp.70109>
- Shi, D. (2025). Advocacy fit and social identity in corporate social advocacy: A multigroup analysis of public responses. *Public Relations Review*, 51(4). Scopus. <https://doi.org/10.1016/j.pubrev.2025.102605>
- Siddique, U., Mahboob, U., Mahsood, N., Mehboob, B., Abdullah, A. S., & Baseer, M. (2025). Adaptation and modification of the professional identity formation scale for postgraduate trainees in basic health science: A mixed method study. *BMC Medical Education*, 25(1). Scopus. <https://doi.org/10.1186/s12909-025-07025-w>
- Sinha, C. (2025). Beyond the Chains of Technology: Social Justice and the Psychology of Revolutionary Education. *Integrative Psychological and Behavioral Science*, 59(2). Scopus. <https://doi.org/10.1007/s12124-025-09921-8>
- Valdes, E. A., Liu, J. H., Williams, M., & Carr, S. C. (2025). A cross-cultural test of competing hypotheses about system justification using data from 42 nations. *Political Psychology*, 46(4), 822–846. Scopus. <https://doi.org/10.1111/pops.13039>
- van Meegen, M. M. E., Van der Graaff, J., Branje, S., Padilla-Walker, L., Carlo, G., Berger, C., Carrizales, A., Garandeanu, C. F., Gerbino, M., Gulseven, Z., Hawk, S. T., Kumru, A., Llorca-Mestre, A., Richaud, M. C., Shen, Y.-L., Taylor, L. K., Žukauskienė, R., & van Zalk, M. (2025). A Cross-National Study on Prosocial Behaviors in Emerging Adulthood During the

- COVID-19 Pandemic. *Emerging Adulthood*, 13(4), 1047–1064. Scopus. <https://doi.org/10.1177/21676968251339685>
- Van Rossum, A., Van Laar, C., & Scheepers, D. (2025). Advancing the health and well-being of boys and men: Lessons from the social cure and curse framework. *Social Issues and Policy Review*, 19(1). Scopus. <https://doi.org/10.1111/sipr.12107>
- Yalçın, M. G., & Önal, E. S. (2025). Collective Memory, Social Identity and Collective Future Imagination in the Crowd: A Case of Anti-Right-Wing Protests in Germany. *Journal of Community and Applied Social Psychology*, 35(4). Scopus. <https://doi.org/10.1002/casp.70142>
- Zhao, J., & Brodsky, A. (2025). “A place to call home”: A process of liberation for Rohingya Refugees in the United States. *American Journal of Community Psychology*, 75(3–4), 421–432. Scopus. <https://doi.org/10.1002/ajcp.12776>