How do Muslim students' experience shape their identity in the university?

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Abstract

This study shows how Muslim students pursuing higher education on UK university campuses shape their identities. The characteristics of Islamic culture, such as names, clothing rules, and eating and drinking habits, define Muslim identities, distinguishing them from other non-Christian cultural groups in the British community. Despite the prevalent stigma associated with Islamophobia and minority status, Muslim students' academic aspirations and representation in higher education in British society have increased significantly in recent decades. The growing presence of Muslims in higher education has aided in forming new, more potent identities. Using a diverse approach, this study defines Muslim identity in the United Kingdom in terms of the mechanisms that drive identity development by offering a variety of narratives of higher education students' experiences. The study aimed to see if Muslim students on university campuses had suffered prejudice or discrimination (Islamophobia) due to their physical appearance, particularly their dress choices. The qualitative survey with Muslim students enabled assessing their management of identities as Muslims in the United Kingdom in higher educational environments. The thematic analysis established that the Muslim students at western universities are deeply rooted in their faith despite living a western lifestyle. They follow Islamic rituals and customs in their beliefs, ideals, clothing, and dietary choices. Many Muslim students polled in the study felt safe. Despite being Muslim, they think equal on campus due to other Muslims' presence. According to the report, the government should protect the interests of Muslim students to ensure homogeneity among students from all cultural backgrounds.
Introduction

This dissertation focuses on investigating the lived experiences of Young British Muslims in higher education and how they interact in their ordinary university lives. The purpose of the research is to understand how Muslim students construct their identities in both the public and private spheres by primarily focusing on the impact of their experiences in higher education. The mainstream model of Islamophobia promotes race and racism against Muslims in UK universities, representing narrow-mindedness, intellectually limited, and unsuccessful endeavours of supremacist groups. The development of individual identities remains associated with building character through a complex process of creating a unique self-identity based on their unique perspectives. This incorporates their personality development and the generation of values that influence their identities.

In recent decades, young Muslims in the West have been subjected to stereotypes in the media, public forums, and academic groups due to the aftermath of multiple terror attacks leading to Islamophobia and stigmatisation of the Muslim students due to their religious identity through their hijab or niqab (Abbas, 2007). Nevertheless, such depiction of Muslims threatens Western democracies, principles, and lifestyles. Historical events such as the Rushdie Affair-related protests have significantly influenced the creation of Muslim identity, as young Muslims mobilised along with religious beliefs rather than ethnic and racial lines (Allen & Zayed 2021). Furthermore, the Gulf War and demonstrations opposing strikes on Afghanistan and Iraq pushed Muslim customs into the spotlight since their opposition was interpreted as a sign of hostility to Britain (Arday, J. and Heidi Safia Mirza 2018). Similarly, during the 2001 inner-city riots in the UK involving South Asians, the racial tensions in Britain were further politicised while specifically pointing toward the Pakistani and Bangladeshis. The underlying reason for the disturbance was a sense of "self-segregation" and
"separation", and Islam and Muslim culture were seen as a threat to British heritage and morals.

This research aims to examine the corpus of literature and empirical evidence that has looked at several aspects of identity in minority communities in the United Kingdom. Previous research has focused on many facets of young people’s identities, with gender identity creation and conversation being common themes of exploration. Furthermore, the current study contends that specific prior identity literature has offered a one-dimensional view of the identity of young British Muslims by focusing on difficulties that young people confront and the characteristics of their identification during the pursuit of higher education in UK universities. This study analyses the perceptions of the young British Muslims’ identities by concentrating on the mechanisms that underpin identity creation and employing a diverse perspective in higher education. The current study presents an array of informants’ narratives of their experiences using two qualitative data collecting methods.

The social constructivism viewpoint recognises that "truth" and all meaningful reality are formed by humans’ interactions with the world and rely on human activities (Scotland, 2012). There is no distinction between the researcher and the researcher in a post-positivist epistemology. As a result, the reality is not independent of our descriptions of it but somewhat dependent on them. This study alters the power structure and leads to varied interpretations and multiple understandings of how specific difficulties affecting the Muslim students’ experience look to different people and shape their identities, which is relevant to the current research. As a result, when it comes to theorising detailed descriptions, being ‘objective’ is not possible because it is up to the ethnographer to focus on specific activities, significant occurrences, and reactions. As a result, unconscious processing of circumstances occurs as data is acquired.
Scientific literature frames the issue of racism and Islamophobia (Gholami, 2021). The research topic is rational and significant due to the gap in the representation of Muslim students in the higher education sector of the United Kingdom. Islam is also the lowest-performing religious group in UK universities, while Muslim women have minor employment due to lack of higher education and stigma. This research is significant due to investigating the identity formation of Muslim students because of their experiences during higher education. This research will contribute to the development of inclusive policies for promoting and supporting the development and academic advancement of Muslim students.

The researcher has the role of observation and remaining aware of potential obstacles and consequences of the respondents' experience while conducting the analysis and evaluation. The research has a neutral position in the interpretive process.

Researchers assumptions include truthful interpretation and portrayal of the narratives of the participants. Islamophobia is defined as the stigma and prejudice against Muslims by political forces and groups. Identity development is the process of character development for creating a unique self-identity of individuals shaped by their unique perspectives, personality development and the generation of values that influence their identities.

The study will use qualitative research methods and will apply thematic analysis to analyse the result of the questionnaires. This will allow for the participants to freely discuss their experiences being Muslim in a university setting and to explain what they feel is relevant without being guided or led in a specific direction by the researcher or by leading or closed ended questions. This allows for the data collected to be a direct reflection of the participants thoughts, emotions, or feelings and for their experiences to be fully understood and reflected in the results of the study.
Literature Review

Muslim Identities
Muslims share all features of Islamic culture, such as names, clothing norms, and eating and drinking habits. Like other members of non-Christian cultural groupings, they are separate from the British population's bulk (Brighton, 2007). Muslims in the United Kingdom are ethnically diverse and culturally diverse in language, skin colour, and culture (Arousell and Carlbom, 2016). After cases involving Pakistani and Bangladeshi-origin young people in northern England a decade ago and the 9/11 terrorist attacks, which most likely set the tone for what has followed, young Muslims in Britain have received substantial political and cultural attention (Poole, 2011). As a result, the identity and views of young British Muslims have featured frequently in the media and politics (Patton, 2014). Many Muslims' oppositions to the United Kingdom's military involvement in Iraq and Afghanistan have called into question the identity, loyalties, and relationships of a growing number of young Muslims (Jaspal and Cinnirella, 2014). This Literature review will evaluate some of the factors that contribute to shaping the present Muslim identity crisis in the UK and it affected their position in academia. It will help to predict the future of Muslims in the UK's academia and find solution to improve their conditions.

There has been a globalisation of jihad in religious ideology and consequent violent conflict. To blend with society, Muslims are no longer defined by their ethnic, social, or economic background. However, they are not restricted purely on religious grounds (Güveli and Platt, 2011). Islam is perceived by society as a source of violence and
cultural inadequacy. This perception could be linked to the late twentieth century.

Jihad's core theological and spiritual features in the Quran—the "battle" or endeavour to follow God's path, to live a decent life—remain essential to Muslim theology.

On the other hand, the notion of jihad has been used and abused; it has been used and abused by resistance and liberation movements, and it has been hijacked and abused by extremist and terrorist groups to legitimise, recruit, and encourage their adherents (Esposito, 2015). Terrorist movements' focus has shifted from a national to a transnational or global objective. From the late 1980s to the early 1990s, violent Muslim groups concentrated their efforts within their respective countries. Except for the World Trade Center and Paris explosions in 1993 and 1995, most groups, their members, and objectives were national (the close enemy), utilising violent acts to destabilise and topple individual Muslim regimes. Because of their military and economic assistance to authoritarian governments, America and Europe remained secondary targets, "the remote adversary" (Mohammed, 2018). According to Awan and Zempi (2017), following these incidents, literature has become a vehicle for transmitting overt images of oppositional construction driven by the hegemonic war on terror discourse. Despite being highly obvious a false perception about the Muslims in the UK, which is dangerous for their existence in the UK, Muslims are silenced by the very narrative that presents them as frightening and pervasive. Therefore, it was crucial to give a brief introduction about Muslim identity crisis in the UK before going into the details of their situation in the academia.

**Academic Status of Muslims in the UK Universities**

Since the 1990s, British Muslim students have been the subject of considerable academic study. Early writing represents the family and community as "tightly connected" and supportive of their children's academic accomplishments (Abbas, 2007). Nonetheless, there were differences in how British Muslims were perceived compared to those of other faiths, with Muslim students frequently portrayed as believers whose
religious identity overshadowed their devotion to quality society. In contrast, British Sikh and British Hindu students were described as 'achievers'' owing to their high academic aspirations (Alexander, 2000). Even though recent figures show that educational attainment gaps have narrowed significantly over the last decade and that notable progress has been made by all ethnic minority groups (Indians, Pakistanis, Bangladeshis, Other Asians, and Blacks). The reality of Asian pupils' achievement is questionable because attainment varies across genders and between groups. This indicates that British Muslim students are performing tremendously well in their exams. Yet, they have the same results as non-Muslim students because they lack devotion, as seen by the fact that they are wearing a (headscarf) hijab or a male wearing a thobe with a full beard (DeKeseredy et al., 2015).

Islam et al. (2018) research show that Muslims account for about a tenth of all university students in the United Kingdom. They are not uniformly dispersed across the higher education environment, and trends in residence formed by immigrants several decades ago are reproduced to some extent in the differences between Muslim students. More than 80% of Muslim students prefer to stay at home with their families while pursuing their degrees, which is far higher than the national average of 50%. This slanted view is bolstered by a higher percentage of Muslim students pursuing specific university courses (e.g., medical and law), leading to top-rated institutes in these fields. At the same time, organisations that are not taking classes in these subject areas find them less appealing. One aspect of the general pattern is that Islam and Muslims are significantly more prominent and essential in some colleges. Some institutions scarcely attract any Muslims at all. It is crucial when looking at national trends of less Muslims graduating from grad programmes, since they may often hide significant local variances that go in various directions. With this limitation in mind, the study offers a review of national-level tendencies.
Furthermore, according to Guest et al. (2020), nearly 55% of all Muslim learners trace their ancestry to the Asian continent, mirroring trends of inward migration over the last 55 years; 8% are of Arab descent. Moreover, 70% of Muslim students consider themselves spiritual; the ratio for Christian students is around half that, illustrating the instability of the latter group as a descriptor of religious devotion. It is confirmed that 55% of Muslims say religion is "extremely essential in life," compared to only 15% of Catholic pupils. More than 90% of Muslim students were raised Muslim, with the remaining being conversions from other religions or non-religious backgrounds. More than 60% of Muslim students say their religious views have not changed since starting university; 15% say they have grown less devout, while more than a quarter say they have become more spiritual. One-thirds say they worship in groups at least once a week; a little more than a third say they pray several times a day quietly, and a half say they worship on their own every day. There are considerable gender inequalities here, owing to the history of making Friday prayers mandatory for males but voluntary for females. Communal prayer is practised weekly by 80% of male Muslim students and 58.8% of female Muslim students. Muslim female students pray more frequently than Muslim male students (40% vs 33%). However, rates for daily private prayer are more comparable. Muslim students outnumber non-Muslim graduates in advanced degrees, including medical, engineering, and managerial accounting. Considering anecdotal information that many Muslims join their local institution, our research found that fewer than a quarter live away from their private residence during college term time (Danvers, 2021).

On the other hand, according to Mirza (2018), a study based on official figures obtained from more than three million students attending UK institutions showed that just 70% of students identifying as Muslim received firsts or upper second-class degrees as bachelors, compared to more than 80% of all participants. The achievement disparity was most pronounced among those receiving first-class honours; just 20% of Muslims received the highest distinction, a lower fraction than other faith groups. In comparison,
over 40% of students with no faith received firsts. Individuals who were Hindu or Catholic were likewise less likely to receive first-class majors. The motives for discrepancies in degree awards by a student's faith during their time in [higher education] are complicated to disassociate from other character traits related to religion. It recommended that discrepancies in participants' backgrounds and perspectives, distinctions in treatment from employees and other classmates, and "obstacles particularly rooted in religious inspection" could all play a role in clarifying the achievement gaps. They discovered that the gap between Muslims and others widened when the number of Muslims studying at a specific institution decreased. Colleges with fewer than 5% Muslim students fared the lowest compared to their counterparts, even those in the prestigious Oxford Group. The study also showed that the number of Muslim employees at a university was inversely correlated to the achievement of Muslim students. For every extra basis point of Muslim personnel, the achievement gap between Muslims and non-Muslims narrowed by more than two percentage points.

Similarly, according to the Office for National Statistics (2011), the 2011 national census shows around 300,000 Muslims enrolled in full-time education, with female Muslim students accounting for 50% of the total. Furthermore, it claims that 24% of the Muslim population (aged 16 and up) has a bachelor's degree or higher. Significantly, in 2020, 39% of Muslims lacked a high school diploma, compared to 26% in 2011. According to recent qualitative research, some Muslim students have "inequitable access to high-status colleges as a result of spatial availability, prejudice at the point of admittance, or self-limiting decisions expressing worries about being a minority." believes that economic, gender and educational limitations experienced by Muslims operate as impediments to their advancement in British society (Francis and McKenna, 2018). Furthermore, post-education employment numbers continue to demonstrate that Muslims in the UK have the worst economic hardship of any community in the country.
Muslims have a higher unemployment rate than the general population (12.8 % vs 5.4%), with 41% being economically inactive, compared to 21.8% of the total population (House of Commons, 2016). The causes behind this are numerous and complicated. Racism, Islamophobia, prejudice, pressure from conventional families, a lack of specialised advice on HE options, and a lack of role models in school and work are among them. Female English Muslims are thought to face a "triple penalty" for being a woman, BAME, and Muslim: 65% of unemployed Muslims are females (Bloul, 2008).

Hate Crimes Against Muslims in the UK Universities

According to the Office for National Statistics (2011) research, one-third of Sunni students in the UK have encountered harassment or violence at their place of study, with most victims saying Islamophobia prompted it. Universities and student organisations must act promptly to protect Muslim students, particularly women, against prejudice on or near campus. The Muslim Students Questionnaire, which was officially launched to acquire a broader insight into the experiences of Muslim students in further and higher education, got 600 answers from students in the United Kingdom. According to Allen and Zayed (2021), one in every three respondents reported experiencing some form of abuse or criminality at their place of study, with 80% feeling it was driven by discrimination based on their religious identity. Biased words or gestures made before, during, or after the acts listed A third of those polled indicated they were "somewhat or extremely concerned" about receiving verbal abuse, violent assaults, graffiti, loss of property, or theft because of their religion or belief at their place of study. Female participants who wore a religious Muslim covering, such as a headscarf, niqab, or abaya, were more likely to be highly concerned. In an interview with Muslim students, Awan and Zempi (2017) found that "we are profoundly worried about Islamophobia and anti-Muslim attitudes inside the educational organisation and culture as a whole." found Awan and Zempi (2017) in an interview with Muslim students. Discrimination on
campuses was exposed earlier by Ghani and Nagdee (2019) when they revealed that two guys were detained after a black university graduate reported a group of individuals racially abusing a girl in her dormitory.

Similarly, according to Akel (2021), while student comments were generally more favourable, they contrasted with a handful of very frank, comprehensive, and even emotional experiences of Islamophobia at London Metropolitan University. Throughout the investigation, it became apparent that Islamophobia functions in a higher education context, ranging from blatant discrimination to challenges to their identity and belief system under the pretext of 'intellectual dialogue.' Muslim students at London Met are predominantly students of colour. Assessing Muslim students' perspectives through an intersectional viewpoint produced a more vivid image, demonstrating how institutionalised racism and Islamophobia collaborate. These students confront a dual cost of religion and ethnicity as obstacles to development. When classified as Muslim, pupils of all ethnic backgrounds (including white) are overwhelmingly assigned worse marks than their peers, potentially affecting how we perceive the scoring disparity. Although the findings of this analysis might refer to plausible explanations, such as hostile classroom conditions or outright Islamophobic prejudices on the part of the staff, it does raise some issues for future lines of investigation. An extra sexuality tax has also shown the complexities of managing various identities as a Muslim learner. As many students have pointed out, being a visibly Muslim sibling puts one's safety jeopardy. Perhaps most clearly, Muslim students must maintain their borders firmly guarded to protect themselves from people, institutions, and, to a lesser extent, the state (through Prevent Duty). A variety of similar experiences are characterised by the stress of managing your identity, prevalent cultural standards, and education. This continual interchange forces students to wear numerous identities customised for various settings, from altering their religious attire to adapting their religious rituals to meet prevailing social standards. This weight has contributed to one student's post-traumatic stress disorder. To this degree, Muslims' excessive demonetisation has become the paradigm
through which students monitor themselves, their work, their offerings to the university, and even their everyday relationships.

**Hate Crimes Against Muslims Women in the UK Universities**

Despite the disasters, there are a lot of Muslim women who have carved out successful careers for themselves. According to Mansoor (2020), many Muslim women understand the concepts of universal modernism and the virtues of individuality and competence. Ethnic communities and humanitarian organisations have maintained law and order to prohibit victims from engaging in inhumane behaviour, but they are still viewed as menacing rivals to a multicultural society. Many women in Western and Muslim nations have broken free from this prejudice. They are the primary victims of most hate crimes due to their appearance as "more overtly Muslims." Muslim women are viewed as "simple and easy victims" because of their backgrounds and the fact that the word "Muslim" denotes obedience, weakness, and helplessness. According to the research findings, Muslim women are the most vulnerable group, facing a threefold penalty because of their nationality, faith, and sexuality. In most nations, Muslim women are victims of harassing comments, disparaging slurs, and social isolation by supervisors, colleagues, and clients in most countries. If we think about it carefully, the core reason for gender phobia towards Muslim women is religious symbolism. However, her surname is critical for a Muslim woman to obtain a job, gain admission to a school, or achieve a goal. Most of the time, offers are turned down, and Muslim males who adjust to Western life bully Muslim women who follow cultural traditions. In developed nations, numerous hate crimes are committed against the Muslim population. As a result of their prominence, Muslim women face more violence than males, and governments have enacted laws and directives to protect women. Nonetheless, Muslim women are brutalised simply for being Muslim.

Tyrer and Ahmad (2006) shed light on the victimisation of Muslim women in the UK higher education sector. Their study results interrupt and challenge dominant
preconceptions about Muslim women, pointing to the importance of recognising diversification among Muslim women students and their organisations and emphasising the importance of organisational factors in influencing their higher education experiences. These institutionalised characteristics influence educational experiences and the ethnically oriented postgraduate job market. Muslim women students challenge conventional assumptions to demonstrate the inadequacies of strategies for postgraduate employment; rely on structuralist sociocultural interpretations of Muslim women's disparities in labour-market performance. This can be seen in talks regarding Muslim higher education at the Department of Social Services, which suggests that Muslim graduates may be the source of their poor employment levels. Due to Muslim students' selecting degree courses, job hunting behaviour, and worse academic achievement. Therefore, it is critical to continue to confront institutional elements and culturalist interpretations that assist in building Muslim women in specific ways and support racism and sexism in both schooling and the employment market.

Simiarly, Zempi (2020) found that veiled Muslim women are reluctant to disclose their encounters to the authorities. One prominent reason for participants' hesitation to do so was a fear that the rules would not take it seriously and, as a result, would not empathise with them. Furthermore, participants' unwillingness to disclose their victimisation was influenced by their perception of the police as a racist agency. Moreover, participants' hesitancy to talk about their victimisation experiences was reinforced by their fear of secondary victimisation throughout the case inquiry. This discussion demonstrates that official law enforcement data is not a trustworthy predictor of the degree of hate crime, making it impossible to measure or measure the problem's scope. Troublingly, the deliberate victimisation of veiled Muslim girls continues to be "hidden," and victims do not receive the help and justice they need; instead, they suffer in silence. Islamophobia is classified as a hate crime in the UK. To combat the problem, Nottingham Police recently became the first authority in England and Scotland to classify sexism as a distinct hate crime category, alongside street harassment. North
Yorkshire Police and Warwickshire Police have begun to classify mistreatment of women as a hate crime. However, the policy’s efficacy is debatable, particularly for underrepresented groups such as veiled Muslim girls, who are less likely to disclose their incidents to the police. For this programme to be successful for all women, it is critical to connect with veiled Muslim women and strengthen their confidence in coming forward. Participants of this study indicated that police use tactics to gain the trust of veiled Muslim women by interacting with them in a religious and ethnically appropriate way and ensuring their perspectives are heard. In this setting, police officers and other service providers must get adequate training to deliver high-quality services that satisfy veiled Muslim women’s religious and cultural demands.

Furthermore, both legislators and criminal justice professionals must grasp the Muslim population's variety, including race, citizenship, religion, and, most crucially, sexuality. Facilities must be adaptable to address the requirements of veiled Muslim women, which differ significantly from those of Muslim males who have experienced prejudice. As it stands, the existing "one-size-fits-all method" of referring to veiled Muslim women as victims of gendered Islamophobia is flawed because it ignores the identity politics of victims' personalities as well as the fact that veiled Muslim women may be more highly susceptible both online and in-person in the real world.
Methodology

Research Approach

The section outlining the methodology of the research work refers to the details of approaches to be employed to investigate the research problem. The rationale behind giving methods is to provide a scientific framework to the research process, which also evaluates the quality and validity of the research study. The current research problem highlights the issue that numerous Muslim students face in developing and retaining their identity within universities in the UK. Vast Muslim societies face challenges while studying in educational institutions within the UK. At the same time, they also get certain benefits that collectively lead to specific experiences that eventually shape their identity.

It is a fact that non-Muslims lack the basic knowledge of faith, which results in Muslims encountering numerous issues (MOHAMAD, 1997). For example, Muslim women are obliged to cover their heads or put veils on their faces. The non-Muslim community is unable to understand this, which tests the ability of Muslims to shape their experiences while getting an education (Newsome et al., 2016). As this section targets the approach employed for this study, an inductive reasoning approach will be used. This reasoning method aims to develop a theory that compliments or negates specific hypotheses. At the same time, using this approach of reasoning, this study will move from hypothesis/detailed observations to broad generalisations. This part of the dissertation explores how specific research techniques and theories are interlaced by focusing on the methods of study used to investigate the concepts identified above and in the introduction section.

Keeping the issues of racism and discrimination towards Muslim students within universities in consideration, which lead to difficulties for them in shaping their identity, a discourse analysis technique will be used to examine information using a range of methodologies. This research study will employ a qualitative research technique under the primary research approach. This particular technique focuses on attaining data through open-ended and conversational communication. However, the ethnographic
research design is employed for this investigation, which is the most precise observational method that studies individuals within their natural environment. This design strived to comprehend cultures, challenges, motivation, and settings that take place. This study approach removes the dependency on talks and interviews, allowing participants to experience realistic situations through reasoning directly.

**Research Setting and Participants**

The current study consisted of 14 participants (7 males and 7 females). The participants were all above the age of 18 and were currently university students recruited from different universities across the UK. They came from varying backgrounds. The majority being Muslim students (12) and the remainder being non-Muslim students.

The cultural, social, or physical setting in which a study is intended to be conducted is the research setting. Meaning-making and rationalising a research problem is a significant aim in qualitative research, the current research setting. However, the depiction of study participants in the inclusion and exclusion criteria is also a part of research settings (Berrios et al., 2018). Thus, the participants employed for this investigation include both Muslim and non-Muslim students at the University of the UK. They will be asked questions regarding their unique identities and the reasons for wearing Islamic clothing, and non-Muslims will be asked about their responses to the dressing of Muslims. Around 40 Muslim students will be targets, while the number of non-Muslim individuals will be around 20. This setting was chosen for this research study because it represents society, with Muslim students at UK-based institutions implying no lack of variety. The participants are selected based on how they practise their religion, how they feel about how they are being treated in their respective educational institutions, and whether they think their universities are aware of their problems. Non-Muslims do not understand the need for someone else to liberate them. Still, they are employed as study participants because their opinions regarding the process of shaping the identities of Muslim students through their experiences are significant. The selected students’ ages will be 18 or older, and there is no restriction on
gender. Both genders will be employed for this research investigation. Moreover, the ethnicity of the sample population does not vary. Therefore, it does not meet the inclusion criteria of the study. The participants will be selected from different races and regions, and only their religion will be asked to help with the study outcomes.

Method and Process of Data Collection
Following the research setting of the study discussed above, it is stated that a qualitative survey will be conducted to achieve the anticipated results. The survey comprises multiple open-ended questions that lead to the reveal of participants' experiences, opinions, accounts, and narratives. These are considered more comprehensive and accurate than interviews or focus groups because they help identify themes of challenges that can be explored through further investigation. Therefore, a questionnaire technique will be used for this study, which will provide evidence/information that will be expressed in descriptive or numerical terms. The answers will be captured using a questionnaire from the sample population (Muslims and non-Muslims) studying in UK universities. The questions will target the individual identity of participants along with their Islamic beliefs and their dress codes. The questions will be designed keeping the objectives of this study in mind, i.e., to explore how the identity of Muslim students is shaped and formulated through their experiences within the university and if they face a lack of diversity and discrimination based on their dress or not.

Furthermore, the qualitative survey will be online through the employed university's appropriate and accepted email address. This address will be private and confidential, which will assure only access by a researcher to it. The survey responses will only be visible to the researcher and kept confidential until they share them by choice when formulating results. Moreover, the overall structure of the survey will be kept simple and convenient so that study participants do not find it difficult to understand how to answer any question. Online survey conduction will also save time as there will be no delays in capturing responses, and data processing will also speed up. For efficient maintenance and monitoring, an online survey will be conducted to gather data, as it will allow the
collection of a high volume of responses for less money. According to reports, participants complete online surveys faster than interviews or focus groups. Online surveys also do not require additional costs in terms of time or money to reach out to participants and gather responses. They decrease the demand for paper and cancel the requirement for travel, resulting in a more ecological process of data collection (Powell et al., 2016)

Method and Process of Data Analysis
Thematic analysis will be done for this research study among multiple techniques and approaches to analyse qualitative data, including narrative analysis, thematic analysis, grounded theory, discourse analysis, and interpretive phenomenological analysis (IPA). Discourse analysis includes the analysis of the language of people within a social context. As this study targets an investigation of the social problem, this analysis method is most appropriate in this context. The responses gathered through the qualitative survey will be considered a form of speech or communication that will take place within a culture or society. The principal aim of discourse analysis is to identify how a problem in a culture or society affects people's thinking and responses (Hjelm, 2021). The information collected through a questionnaire will be gathered in a single place, and patterns will be identified to conduct a discourse analysis. This process can be quite time consuming because the information will have to be sampled to the point of saturation.

Ethical Issues
Consideration of ethical problems that might occur during research conduct or before analysing the collected information. As a result, all the participants read the information consent form, which informed them of what the study would consist of and what their data would be used for, before answering the questions. They were also made aware that they had the right to withdraw from the programme at any time
The data collection process might include some challenges that can be controlled in the case of a solid response to ethical concerns. The confidentiality of study participants is considered the most vital moral concern. The personal information of participants will not be disclosed, as well as their responses will also be protected along with their data. Another anticipated ethical issue is the right of response. The participants will be given a chance to share their opinions and thoughts about the current research problem, and they will be given the option to explain their answers while responding to the survey question. Also, the information used in this study and the extracted results will be cited with the author's name and year of publication. Copying other publications and plagiarism will be avoided while performing a literature review and systematic review of the topic. In this way, the qualitative investigation will be strengthened, and the responses will become meaningful positively.

Findings

The research is based on the assessment of how the identity of Muslim students is shaped based on their experiences at the university. The data collected in this study has involved a qualitative survey conducted with the students at the university to know about their perceptions of themselves and the propagation of Muslim identities while attending the university. Subsequently, a thematic analysis was conducted before identifying the articles in this research. The findings section of the study highlights the themes generated based on the common patterns occurring in the respondents' responses to the qualitative survey. The data collected in this study has involved a qualitative survey conducted with 14 university students (12 Muslim, 2 non-Muslim) to know about their perceptions of themselves and the propagation of Muslim identities while attending the
university. Using the responses provided in the questionnaires by these participants, a thematic analysis was conducted before identifying the articles in this research.

1. Muslim identity is the perception of faith, practising the values and customs of Islam

When asked about Muslim identity as a concept, one participant said that "Muslim identity refers to how a Muslim follows the customs and practices of Islam". As emerged from the participants' responses, it can be stated that Muslim identity practices the customs and values of Islam, thereby having ultimate faith in the religion. As per Van Tongeren et al. (2021), it is an individual's religious identity that reflects the beliefs and ideologies influenced by religious customs and values. This shed light on the understanding that the Muslim identity of a person refers to the spiritual aspect through which individuals reflect their religious faith, ideology, personality, and belief.

In this context, connecting the responses and the words of the author, it can be stated that Muslim identity varies from person to person, reflecting their belief in the religion and the practice of the same. However, it has been observed that an individual's name also reflects the identity as Muslim names are different from others.

2. The Muslims don't have to hide their identity due to diversity at an academic and professional level

One of the anonymous responses collected in the study stated that "Generally, I don't believe Muslim students have to hide their identity to fit in, but I feel as though this is subjective. Those that are not as grounded in their faith may differ in opinion".

As per the responses gained, it can be said that belonging to a different religion does not create any harmful environment for other individuals in society. In addition to this, most universities or organisations are diverse in recent times, thereby accepting Muslim candidates and their culture. Thus, there is no need to hide the identity. According to Markey and Okantey (2019) opinion, having a diverse culture at an academic and
professional level is the new trend in the market that allows individuals irrespective of their religion. Additionally, it can be stated that the name is the most significant identity of a person, and thus there is nothing to hide. Based on this opinion, it can be noted that candidates who belong to the Muslim community do not require to conceal their names as, with increased diversity around the globe, discrimination concerning religion is prohibited.

3. **Muslim identity is linked to clothing due to the etiquette, rules, moral values, and religious identity**

The theme had been generated based on the response, "*Muslim identity can be linked to your clothing. I.e., wearing a hijab or a thawb, your Muslim identity also relates to the way a person acts, their spirituality and how they present themselves or how they are towards other people*." Concerning the further analysis of the Muslim identity, it has been noticed that the religion has prescribed special clothing attire for the people in the community. Although everyone doesn't need to follow the dress code, anyone who respects and abides by the religion is found to follow the dress code. As stated by Mustafa *et al.* (2018), in the Muslim culture, women are mainly found to wear "hijabs" that differentiates them explicitly from other, thereby reflecting their religious identity. In addition to this, Muslim men are found to wear "Khimar", which helps identify their religion. Moreover, the clothing is typically structured following the faith's values, rules, etiquette, and morals. Considering the regulations set out by the religious institutes and people, people in this community are found to maintain the dress code, thereby depicting respect for the religion.

4. **Muslim students feel equal on campus due to being highly represented**

At present times, universities worldwide have been diverse, thereby accepting all kinds of students belonging to any religion. As per Raza *et al.* (2018) views, Muslim students are proudly accepted in every part of the world, thereby supporting their education of the same. Furthermore, students in several universities, schools and colleges have also been found to welcome the students positively, thereby reflecting a positive educational
culture. When a relationship between the viewpoint and the responses was discovered, it was found that there are many Muslim students in UK universities. So, the fear of being a minor is not shared. On the other hand, it has been found that in UK universities, Muslim students are allowed to report to a higher authority if they face any kind of threat relating to discrimination and other forms of hate crime. One survey responded, "No. Since the campus is very diverse and many people are also Muslims, I feel safe". Hence, Muslim students have been identified to feel secure and equal on campus.

5. **Muslim students feel secure due to the presence of other Muslim students on campus**

Relating to the security of the Muslim students on the campus of a UK university, it has been found that most of the responses have been positive. While being asked about a feeling of security due to seeing other fellow Muslim students, one respondent stated, "Yes. I feel a sense of belonging with other Muslim students. I am usually drawn to them in a group since I know that there is a higher chance of a friendship outside of university developing with like-minded people". In other words, students belonging to the Muslim religion have been found to feel secure as they have other Muslim friends on their campus. This indicates that discrimination concerning religion is not allowed in the concerned university. Acceptance of Muslim students and paying respect to their faith has been significantly considered an essential part of every university and organisation in recent times (Amjad, 2018). Moreover, in modern society, Muslim students are given immense priority, thereby reflecting the support from every corner of the world. Therefore, referring to the responses, it can be stated that the security and protection of Muslim students in universities have been high as there are many more students belonging to the same religion, thereby reflecting a friendly and homely atmosphere in the educational sphere.

6. **The university offers a spirituality and faith centre to practice Muslim prayers**
The theme has been shaped in alignment with the response, “The University has a specific place, a faith centre that provides a space for me to pray, the equipment needed for ablution, and allows for Islamic events to occur. Also, they have an Islamic society that helps all Muslims be heard if any needs or requirements are needed”. In recent times, it has been found that Universities are very much aware of their student's needs, especially Muslim students, as they must abide by specific rules that are different. Concerning the prayers, Muslim individuals need to pay respect to their Prophet in a particular way and at times (Nazish and Kalra, 2018). In this context, most universities have been found to provide the students with spirituality and faith centres, thereby allowing them to serve their prayers to their respective God. This, in turn, has essentially created a positive and peaceful atmosphere for Muslim students. Moreover, the Universities also have been found to provide with necessary resources, thereby reflecting the existence of proper knowledge. Students stated that "the University has a dedicated location, a religious centre, which provides a facility for students to worship, halal food, and ablution equipment, and allowing for Islamic activities".

7. The university has systems and procedures for responding to hate toward Muslim students

When asked about the response of the university towards incidents of hate towards the minority, one of the students responded that "They respond well. There are opportunities to report hate crimes across the university". Relating to the answers provided by the respondents, it has emerged that the students in the universities are secure due to the university policies of equality and consideration of hate crimes seriously. Therefore, there have been fewer instances of Muslim students being subjected to hate crimes because of being the minority. As per Chakraborti (2018) viewpoint, universities need to set up proper and strict guidelines on the premises against any kind of hate crimes or discrimination against Muslim students. Moreover, it is also essential to set up reasonable procedures and systems so that the students can report that to the higher authorities for immediate action if any kind of worst-case
scenario appears. In this case, most universities have been found to have student unions and websites that address the same. The universities have also been located to take justified action to stop the hate crimes, thereby providing support and protection to Muslim students.

8. The academic achievements of Muslims are not compromised due to the equality policies of the university

According to Poushter et al. (2019), in the educational field, organisations need to maintain equality in every sphere, thereby treating students equally. Universities need to treat each student equally in the education field, thereby not discriminating against them for country, religion, or culture. In addition, the educational tutors need to judge each student's academic performance based on their knowledge and merit and not religious identity.

A survey respondent said that "Absolutely not. The University and policies allow everyone from every background to have a fair chance of success in academic achievements, by only judging a person based on their academic abilities". Depending on this opinion, it can be stated that compromising academic achievements with the reflection of religion is highly inappropriate. In this regard, following the responses gained from the present participants, the UK universities have been found to implement equality policies that have immensely assisted in evaluating students' academic performance irrespective of their religious identity. Therefore, the student's academic achievements have not been compromised in any sense.

9. Muslim students don't drop out due to being victims of hate crime due to strict university countermeasures

As stated earlier, UK universities have implemented strict rules that protect Muslim students, thereby assisting them from not being the victims of hate crimes. In this case, it has been observed that dropping out of universities has been the personal choice of students and is not in any way influenced by hate crime incidents. A respondent shared that "No. I don't think hate crimes in universities are a common occurrence. Also, I think
the university handles any incidences of hate crimes well enough to allow the victims to feel safe and protected in the university and continue with their education”. Furthermore, with the unique reporting systems provided by the universities, especially for Muslim students, it has been similarly impossible for any other student to threaten a Muslim student. Therefore, universities have maintained a strict countermeasure reflecting the high protection of the Muslim community.

Discussion

According to the findings of the theme analysis, Muslim students studying in western universities and living a western lifestyle are firmly anchored in their faith, as they adhere to Islamic traditions and customs in their faith and beliefs and their clothing and food choices. From the literature review, it has been established that the Muslim identity is no longer defined by the ethnic, social, or economic background as the Muslims in the UK are actively involved in media and politics. The Muslim identity has been associated with the global nationalisation of jihad in the religious ideology and violence after the 9/11 terrorist attacks (Abbas, 2007). The idea of Muslim identity has been included in the survey replies as the acknowledgement of an individual belonging to the Islam faith, including its values and culture, and the embodiment of God's peace and blessings. However, the literature review states the position of the British Muslims as diverse considering their language, skin colour and culture.

The thematic analysis found that Muslims don't have to hide their identity at any academic and professional level in the UK. The country and its institutions are highly diverse and supportive of equality for all. The possibility of a society and country flourishing becomes bleak if a portion of the population must hide their identities due to religious dogma (Nazish and Kalra, 2018). However, more people belonging to the same community increase courage and promote free will among individuals to portray
their natural self and identity. The literature review evaluated that the British Muslim students were labelled as tightly connected with their families and communities receiving adequate support for their academic accomplishments. Some educational attainment gaps had been identified for the British Muslim students compared to the students of other faith like British Hindu and British Sikh students. The reduction in the educational attainment gaps among Muslim students of different religions has been established in the process of not being required to hide the identity of the Muslim students.

The thematic analysis has indicated the respect for religion and the basic dress code for Muslim students. Many embrace the "hijabs" that differentiate them from others, thereby reflecting their religious identity. The Muslim men are also found to wear "Khimar" that portrays their religion. The literature review also describes the cultural values, rules, etiquettes of the faith compelling the students to wear a (headscarf) hijab by the females or a male wearing a thobe with a full beard (DeKeseredy et al., 2015). This reaffirms the tendency of the Muslim students to abide by the rules set out by the religious institutes, and people depict respect for the religion. When asked if the Muslim identity is linked to clothing, the respondents mentioned the relation of dressing to the actions of the individuals along with the spiritual path that they follow. Despite the dress code not being necessary for everyone, many students choose to follow the basic clothing traditions to display their respect for the religion.

The thematic analysis has evaluated that the Muslim students feel secure and have a sense of equality on campus despite being a Muslim by religion. Educational institutions have been found to adopt equality-based policies for offering equal chances of academic representation to students belonging to all kinds of faith and providing equal opportunities for excellence in their field (Poushter et al., 2019). The literature review has identified that the academic status of Muslims in the UK-based universities is non-uniformly dispersed due to their population comprising about a tenth of all university students in the UK. This is also triggered by the trend of immigrants leading to
differences among existing Muslim students. The literature review states that one-third of Sunni students in the UK have encountered harassment or violence at their place of study, with most victims saying Islamophobia prompted it. This can trigger a sense of being threatened among the Muslim students despite not having any first-hand experience. However, the students participating in the survey stated that they do not feel threatened on campus since they have other Muslim friends and colleagues who attend the same university. Also, they can report it to organisations that deal with discrimination and other forms of hate crime in case of feeling threatened.

The literature review accounts for one in every three respondents who reported experiencing abuse or criminality at their place of study. A maximum percentage of the students felt it was driven by discrimination based on their religious identity. However, Muslim students can report to the higher authority if they face any threat relating to discrimination and other forms of hate crime. The thematic analysis states that it is essential for Muslim individuals to respect their Prophet in a unique way and at specific times. Many universities provide the students with spirituality and faith centre that allows them to serve their prayers to their respective God.

The literature review tells a contrasting tale of Islamophobia and anti-Muslim attitudes inside the educational institutes and culture (Awan and Zempi, 2017). The literature review has derived the recommendations for the universities and student organisations to act promptly to protect Muslim students, particularly women, against prejudice on or near campus. Islamophobia has been found to function in a higher education context, including blatant discrimination against their identity and belief system challenges. The thematic analysis has stated that the university responds promptly to the incidents of hate crimes against students. Hence, Muslim students can feel confident and navigate their academic careers without any thoughts of inferiority.
However, the security and integrity of Muslim women across their professional and personal lives are compromised to some extent due to being the most vulnerable group. Muslim women face a threefold penalty due to nationality, faith, and sexuality. Muslim women are often victims of harassing comments, disparaging slurs, and social isolation by supervisors, colleagues, and clients (Abbas, 2007). Hence, the professional domains and fields need to adopt stringent policies of equality and social support similar to the academic institutions for alleviating the gender phobia towards Muslim women as a religious symbolism for creating a thriving society.

The evidence gathered from the literature review section of the study discusses the Muslim identities, including Islamic culture, names, clothing, eating, and drinking habits. Muslim cultures in different countries and religions are ethically and culturally diverse based on their language, skin colour and culture. The literature review section has also explained the academic status of Muslims in UK Universities. There is a difference in how British Muslims are perceived compared to other faiths, with Muslim students frequently portrayed as believers whose religious identity overshadowed their devotion to quality society (Ezeh et al., 2019). Compared to those British Sikhs and British, Hindu students were portrayed as achievers due to their higher academic aspirations.

Evidence gathered from the LR section of the study also discusses that more than 80% of Muslim students prefer to stay at home with their families while pursuing their degrees which is far higher than the national average of 50% (Shams, 2020). This view is mainly bolstered by a higher percentage of Muslim students pursuing specific university courses. The examination of themes in the findings section explains Muslim identity as the perception of faith, practising the values and customs of Islam. The brief analysis of themes has helped describe Muslim identity as practising Islam's traditions and values that show their ultimate faith in the religion. The examination of the articles has also enabled knowing about the acceptance of the Muslim students in different universities as a result, and they don't have to hide their identity. The findings section explains why universities accept Muslim candidates and the culture that motivates
Muslim students to participate in their studies and be admitted to universities and institutions (Alizai, 2021). Diversity in religion promotes openness and creates a more diverse culture that increases better relationship development among the students studying in the universities. The responses gathered from the students also explains that universities have separate rooms and spaces for the people of different religions to practice their religious norms and traditions.

The study's discussion section explains the evidence gathered regarding the Muslim students receiving education in the UK. Data collected from three million students attending UK institutions showed that just 70% of students who identified as the Muslim received a first or second-class degree like a bachelor's compared to more than 80% of all participants. Moreover, only 20% of the Muslims received the highest distinction (Bayani et al., 2020). The evaluation of the literature review has also helped the researcher know about hate crimes against Muslims in the UK universities, such as one-third of Sunni students in the UK have encountered harassment or violence at their place of study. The survey questionnaire was being carried upon 600 Muslim students. One in every three respondents reported experiencing abuse or discrimination at the place of study, with more than 80% of students feeling that it is driven by bias based on their religious identity. As Muslim women are considered easy victims, they face verbal abuse, discrimination, and racism from supervisors and colleagues in the universities. It becomes necessary for the universities and the unions to take prompt steps toward protecting Muslim students, particularly women, against prejudice and sexual harassment (Guest et al., 2020).

Furthermore, the evidence gathered from the thematic analysis also explains that Muslim identity is linked with clothes, etiquette, and moral values. The clothing is typically structured following the values, rules, etiquette, and morals. In Muslim culture,
women are mainly found to wear hijabs that significantly differentiate them from others, thereby reflecting their religious identity. Moreover, the themes’ evaluation has also explained that Muslim students feel equal on campus due to being highly represented. Students in several universities, schools, and colleges have accepted the students positively, reflecting a positive educational culture. The discussion section also explains that Muslim students also feel secure due to the presence of other Muslim students on the campuses. Universities also take disciplinary steps against racism and discrimination that gives a sense of security to the Muslim students studying in the different UK universities. Therefore, the number of students in the UK universities of Muslims is growing.

The awareness of the university regarding the requirements of Muslim students in times of need is evident as there is an Islamic society that facilitates all Muslims in having their voices heard whenever any demands or requirements arise (Alizai, 2021). From the literature review, it has been found that many Muslim students have inequitable access to prestigious colleges due to spatial availability and prejudice at the point of admittance. However, self-limiting decisions and worries about being a minority also haunt the higher educational aspirations of Muslim students. Additionally, economic, gender and academic limitations also stunt their advancement in British society (Francis and McKenna, 2018). Numerous complicated causes like Racism, Islamophobia, prejudice, pressure from conventional families, lack of specialised advice on higher education and lack of role models in school restrict the advancement of Muslims in work and education in the UK. Additionally, the Female English Muslims have been identified to be on the receiving end of the triple penalty due to being a woman, BAME, and Muslim, as it has also been determined that more than 65% of the unemployed Muslims in the UK are women (Bloul, 2008).
The qualitative survey evaluates that universities deal promptly with hate crime incidents, regardless of who they are or where they come from. Any criminal offence perceived by the victims, or any other person is dealt with immediately. Such hate crimes against Muslim students are often motivated by hostility or prejudice based on a person's disability or perceived disability; race or perceived race; religion or religion; sexual orientation or perceived sexual orientation; or transgender identity or perceived transgender identity. Some students have said that the university has a zero-tolerance policy against hate crimes. This indicates that everyone who attends the university is treated equally. Most of the students in the university have said that they do not feel threatened on campus. This is attributed to the recent developments over the last decade regarding government and academic focus on equality and diversity and equal education rights for all (Bayani et al., 2020). Additionally, the numerous awareness programs executed by the authorities and promoting equal rights for all the students have contributed heavily to creating a new state of equality on college campuses across the UK.

There is a rising concern regarding anti-Muslim sentiment and Islamophobia in the education sector of the UK. Despite the awareness programs and government interventions, more than one-third of the Muslim students in the UK have reported abuse or crying while studying. This has been in a survey conducted with Muslim students to understand their experiences in higher education leading to the accumulation of maximum responses indicating abuse due to prejudice (Ezeh et al., 2019). The Muslim female students who wear hijab, niqab or jilbab there on the receiving end of maximum abuse and hatred and stereotypes. The maximum number of instances of hate crime against Muslims are reported in the London metropolis, much contrary to the city's image as a multicultural and diverse hub. Many government policies have been established to secure Muslim students' rights on the University campus. The counter-terrorism strategy, Prevent, in the UK has had mixed impacts on the preservation of the rights and integrity of Muslims. This is due to the reinforcement of negative stereotypes.
against Muslims and a culture of mutual suspicion and surveillance imposed throughout the universities for monitoring the activities of the Muslim students. However, many universities have developed an active role in formulating a peaceful ambience on the University campus and mediating friendly relations with the Muslim students and their empowerment.

When asked if Muslim students' academic performance is harmed because of their ethnic background, one student said that they are "Absolutely not! By just assessing a person based on their academic talents, the university and regulations allow everyone from any background to have a fair opportunity of academic success ". This is an indication of the improvements and encouragement of equality and inclusion in the educational institutions of the UK. This also represents the alignment of the educational policies with the diversified and multicultural identity of the city of London and the UK to ensure that people from all backgrounds have a fair chance of success in the academic domain (Guest et al., 2020). Despite the numerous instances of Muslim students and female students dropping out of the university due to being victims of hate crimes, many respondents mentioned the university's minor occurrences of hate crimes. This is an indication of the prompt actions taken by the University authorities and the creation of a safe and protected environment for academic prosperity and growth, ensuring the continuity of education of the minorities.

One limitation of the current study is that whilst all 14 participants completed the questionnaire survey, some individuals took longer than others because they did not understand the question or did not answer the question because it did not apply to them. As a result, the study was unable to account for their opinions on some of the questions making it harder to generalise the findings. This could be because the current study was an online survey. In the future, the structure of the study could be changed so that the research could be carried out face-to-face to solicit an answer from the participant. Also,
if they had not understood the question, it could have been elaborated on and explained to the participants.

**Conclusion**

The examination of the introduction chapter helps the researcher gather the information used to carry out the study in the future so that better results are being collected that contribute towards making the study comprehensive. From the brief analysis of the literature review section it explains that the majority of the students who were Muslims stated that they had never experienced any type of hate crime or discrimination at university and that they were treated the same and equally as everyone else in terms of what they wear, eat, and do because they are doing it for the sake of God and not for the sake of society and that if any issue arose, they would report it to their campus and deal with any harassment they had received if they were mistreated. According to the Coventry University website (www.Coventry.ac.UK, n.d.), a hate crime is any federal crime that the offender or any other being trusts is instigated by hostility or bias because of the victim’s condition or apparent infirmities; race or supposed race; religion or religion; sexual orientation or sexual orientation; transgender distinctiveness or perceived transgender identity; or any other cause, such as sexual harassment. Bullying, harassment, and sexual harassment are examples of hate events that occur due to acts of hostility motivated by prejudice or intolerance but are not now criminal offences.
The chapter's findings and discussion section explain that focusing on the student view and experiences as their identity on campus aims to improve the harassment and the hate crime they fight against. Maintaining one's identity as a Muslim student is a significant responsibility. This is because they all believe in God's instructions, emphasising that being a Muslim is a highly personal experience for everyone who attends the campus. The primary focus on Islam was dictated by the government's and society's interest in Islam at university and a lack of information about the perceived risk on campus. The university assumes responsibility for all students, ensuring that they are kept safe and secure by other members of staff and students on campus. Citizens’ voices should be heard when it comes to finding a solution to the problem of campus identity and resolving the issues that come with it.

The main objectives of the UK universities will be to improve the experience of education for the students that will be helping them in receiving the highest education degree and enabling them to grow their personality and traits. This will better understand how Muslim students experience university life as Muslims and provide them benefits and facilities that help them receive the best education. The role of the government in safeguarding the interest of the Muslim students also turns out to be vital because it helps maintain uniformity among the students belonging to different cultural backgrounds. As a result, it grows the responsibility of maintaining relationships among the students. The focus will be on safeguarding people's freedom to speak freely, particularly regarding issues that concern them as students. Universities will also be aiming toward developing a more social program where students can get to know each other, which will help in promoting equality among the employees.

The purpose of choosing the study is justified as it helps the researcher lay down knowledge and practice in his field of study. The research information lays down the groundwork for the future researcher to perform the analysis systematically and
methodologically. The quality markers stated in this research include integrity of the study, findings, analysis, and interpretations drawn out by the researcher, helping them complete the survey on time, which increases the chances of its success. Reliability, validity, and dependability are some of the quality markers in the study. The lack of a clear link to the literature review section makes it difficult for the researcher to complete the examination successfully while gathering an adequate number of resources to carry out the study in the future. The final section provides opportunities for the researcher to carry out the investigation shortly.
References


Mirza, H., (2018). Racism in higher education:‘What then, can be done?’ In *Dismantling race in higher education*, pp. 3-23.


Appendices

How do Muslim students' experiences shape their identity in the university?

* Required

Participant Information and Consent

Salim Masoud  
BA Sociology  
Department of Sociology, Coventry University

Before you decide whether you would like to take part in this study, it is important that you understand why the research is being done and what it would involve for you. Please take the time to read the information below carefully. This tells you about the purpose of the study and what will happen if you take part. Contact details for the student researcher and academic supervisor are provided below. If you would like to receive a pdf copy of this information, please get in touch with the student researcher using the email below:

What is the purpose of the study?

The purpose of the research is to:

1. Establish that Islamophobia is a problem in the UK universities
2. To establish if there are racism problems in the UK universities
3. To establish discrimination or prejudice against who they are as an identity.
4. To challenge the attitude and recognition of Islamophobia and its tension.

I'd like to ask you to participate in this study that researches how Muslim students in the United Kingdom experience their lives throughout their university years. This is because I am aware that Muslim students may face Islamophobia or believe they are being discriminated against because of their identity as individuals at university. The study's goal is to better understand the possibilities and challenges faced by Muslim students attending UK universities.

Why have I been asked to participate?

Participating in this study will help us to find out more about the impact of Muslim students' experience of their identity at UK universities. If you would like to, we will provide you with details of a summary of this finding once the study has been completed.

What will be involved?

Should you agree to participate, you will be asked to answer a short survey, starting on the next page. This will take you around 15-20 minutes to complete. Your responses will be anonymous, and while you will be asked to provide some biographical data, this will not include any identifying data. This information will be used to give a picture of the responses as a whole. The survey data will be analysed, and the findings will be written up in my final year dissertation, which will be submitted to Coventry University and marked by appointed academic staff, including the supervisor named at the end of this document. [If you would like to see a final copy of the findings, please let me know].

Do I have to participate?
Absolutely not. You are under no obligation to participate, and it is your free choice to be involved in the research.
You can also withdraw from the research at any point during the study, up to six weeks before the dissertation is submitted on [31st May 2022]. You can withdraw by informing the researcher that you no longer wish to participate in the project using the contact details listed at the end of this document. You do not have to give a reason for your withdrawal.

**What Next?**

If you are happy to participate in the research project, you will be asked to sign the informed consent form, which will have been provided along with this sheet. Please retain this document for future reference.

**See contact details below.**

1. **Contact Details:**
Salim Masoud 9196436 masouds4@uni.coventry.ac.uk

(Email: masouds4@uni.coventry.ac.uk)

Supervisor:
Thomas Murtagh
GE333 George Eliot
Priory Street
Coventry
CV1 5FB
Email: ac4675@coventry.ac.uk (email: ac4675@coventry.ac.uk) Tel.
02477658213

In the unlikely event that you wish to make a complaint about the conduct of the researcher, please contact the supervisor.

**YOU DO NOT NEED TO ADD AN ANSWER FOR THIS SECTION.**

2. Please confirm that you have read the participation information above *

I have read the participant information

3. Please confirm your consent by ticking the box below *

I'm happy for my responses to be used for the research

**Section**

4. **Name: ** *

5. **How old are you? ** *

18-20

21-24
6. **Gender** *

Male

Female

7. **What is your ethnicity?** *

8. **Are you a current or a graduate student?** *

Current Student

Graduate Student

9. **What University do you attend, or did you attend?** *

10. **What year do you study?**

Foundation

1st year

2nd year

Final Year

Postgraduate

11. **What course do you study or have studied?**

12. **Do Muslim students have to hide their identity in order to fit in? Why?** *

Yes

No

Unsure

13. **Do Muslim students have to hide their identity in order to fit in? Why?** *

14. **What impact does Muslim identity have on student expectations on student life?** *

15. **What is a Muslim identity?** *

16. **Do you feel Muslim identity is linked to clothing?**
<table>
<thead>
<tr>
<th>Question</th>
<th>Options</th>
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<tbody>
<tr>
<td>17. Do you feel Muslim identity is linked to clothing? If yes or no, why?</td>
<td>Yes, No, Unsure</td>
</tr>
<tr>
<td>18. Do you feel Islamic clothing excludes you from student life?</td>
<td>Yes, No, Unsure</td>
</tr>
<tr>
<td>19. How does Islamic clothing excludes you from student life?</td>
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<tr>
<td>20. In what ways do you feel as if you are treated differently if you wear Islamic clothing?</td>
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<td>21. How does Muslim identity exclusionary at university?</td>
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<td>22. Do you feel threatened on campus because you are Muslim? Why?</td>
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<td>23. In what ways do you feel welcome at a university as a Muslim?</td>
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<tr>
<td>24. How does a Muslim identity should be a factor in the way you are treated at university?</td>
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<tr>
<td>25. In what ways do you feel supported at university? By the university? By other students?</td>
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<tr>
<td>26. In what ways does the university recognise and facilitate your religious needs?</td>
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<td>27. How well does the university respond to incidents of hate against minority students? Muslim students in particular?</td>
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<tr>
<td>28. Do you feel your academic achievements are compromised because you are Muslim? Why do you feel this?</td>
<td></td>
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<td>29. Do you feel secure when you see your Muslim fellow students? and why?</td>
<td></td>
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<tr>
<td>30. Do you think Muslim students drop out of university when they are victims of hate crimes based on their religion? why?</td>
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