Where do I belong? Sense of belonging in LGBTQ+ second-generation youths.

A content thematic analysis on sexual identity and sense of belonging in LGBTQ+ second-generation immigrants from the Netherlands.

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ABSTRACT

While many migration literatures have considered how race and sexual identity comes into play in sense of belonging, little studies have explored how LGBTQ+ second-generation immigrants experience belonging. Second-generation immigrants from the Netherlands were specifically selected as the country self-identifies as free thinkers when it comes to LGBTQ+ freedoms. This in turn can contrast with many migrant minority's values and ideologies which are often anti-LGBTQ+ sovereignties, causing tensions in belonging amongst these youths. This paper then aims to investigate how identifying as LGBTQ+ may affect belonging. In order to do this, a qualitative semi-structured interview was conducted with seven participants. The interviews were analysed through qualitative thematic analysis in an attempt to provide a comprehensive representation of how these youths experience and navigate their various attachments. After analyses of the interviews, the results revealed that belonging is multi-faceted and varies per individual. It appeared that everyone experienced multiple belongings as they identified with their Dutch, country of origin and sexual identity. As a result of these multiple belongings, these youths also experienced tensions in belonging. This was particularly the case for those who come from conservative family backgrounds because their sexual identity is not deemed acceptable in their religious family homes. These youths therefore navigate their various identities by means of engaging in transnational practices and other coping strategies, such as, social media, communities and music. A conclusion was therefore drawn from the findings that belonging and identity in LGBTQ+ second-generation youths is a complex and fluid sentiment, established and negotiated through communication and different contexts.

KEYWORDS: *sense of belonging, LGBTQ+, second-generation immigrants, Dutch society, country of origin*

1. Introduction

> I feel like there is so much to be expected from you. When you're in a certain community, like 'oh, this is you and your true gay self' or 'you're a perfect Caribbean person if you do this'… I feel like with less expectations I would feel like I belong so much more, because I already belong…. the least you could do is make me feel like I belong with as little attributes as possible. (Jimmy)

Today, almost every country's populace comprises of a collection of diasporas due to globalisation. Against this backdrop, the Netherlands is classified as one of the most diverse nations in the world, with statistics revealing that more than 22% of its residence comes from over 220 foreign countries. As a result, the state is home to a range of diasporic communities which are accumulations of various ethnic and religious clusters that can create a dividing 'insider' and 'outsider' issue nation-wide (Magendance & Goris, 2020). This divide then results in tensions of belonging amongst migrants, which is an integral part of integrating into a host country.

Sense of belonging is the focal concept for this research and will be defined here as the emotional feeling of being 'at home'. This feeling can represent a 'symbolic space of familiarity, comfort, security and emotional attachment' (Klok et al., 2017, p. 342) and can be attached to a place, culture, relationship or community (Fail et al., 2004). This paper will specifically set out to investigate sense of belonging in second-generation immigrants[1] with particular focus on those who identify as part of the LGBTQ+ community since not many academic literatures have been conducted on this group.

According to Portes and Zhou (1993), growing up in an immigrant family is difficult as individuals are torn by conflicting social and cultural demands while they face the challenge of entry into an unfamiliar world. This challenge is further enhanced among LGBTQ+ second-generation immigrants as they often face stigmatisation and discrimination in society as a result of their sexuality which is often frowned upon in religious family households (El-Tayeb, 2012; Peuman, 2014; Röder, 2015; Carastahis et al., 2016). As a result of this, these youths are likely to experience tensions in belonging which will be explored further in the paper.

[1] Second-generation immigrant: a person born in a host country that at least one of their parents entered in as a migrant (van Ours & Veenman, 2002).

1.1. Motivation

Gay issues have moved from the margins to the centre of public attention and have been reassessed in the sociology of sex beyond post-Stonewall liberationist viewpoints and identity politics (Mespschen, Duyvendak & Tokens, 2010). In order to unravel the predicament of sexuality and second-generation immigrants' sense of belonging, we need to firstly analyse how the Netherlands is seen as the example of both freedom and modernity of sexual liberation in Europe.

The Netherlands self-identifies as a leader when it comes to acceptance since 'tolerance' has become a tagline for the country. The Dutch are widely known as free thinkers and liberals as they defy the 'status quo' by way of being the first country to introduce gay marriage. This reputation of tolerance in turn has deferred negative responses and has become a key characteristic in Dutch society (Buruma, 2007; Nwanazia, 2018). These political views on sexuality, however, often contrast with many religious immigrant groups' values and ideologies. A study conducted by Carastahis et al. (2017) demonstrates how many immigrant family households do not accept LGBTQ+ freedoms which in turn can lead to the withdrawal of affection, love and support by families. In turn, this divergence of family and culture tolerance can result in clashes of belonging amongst LGBTQ+ second-generation immigrants.

This thesis henceforth aims to understand youths who may potentially run into problems of acceptance and therefore belonging within their families out of religious considerations. For second-generation youths, the Netherlands as a society may be seen as a solution as something to latch on to and feel connected with because the country is publicly deemed tolerant concerning LGBTQ+ identities. Yet, here, this tolerance is in itself also a way to distinguish the Dutch identity and society from migrant identities and communities (Röder, A., 2015; Muller, 2018). This can also produce problems with acceptance and belonging for the group of youths.

The purpose of this research, then, is to obtain information on second-generation immigrants in the Netherlands who are part of the LGBTQ+ community and elaborate further on their sexual identity and sense of belonging. In order to dive deeper into the matter, this study will seek to answer the following research question:

1. *How does being LGBTQ+ affect second-generation immigrants' sense of belonging and identification?*
2. And subsequent question, *where do they feel 'at home' and how do they navigate their various attachments?*

1.2. Scientific and societal relevance

While research on same-sex sexuality and religion is growing, there is still little information and into same-sex sexuality and transnational migration (Peumans, 2014), specifically around LGBTQ+ second-generation immigrants. Through problematisation, which aims to identify and challenge assumptions in underlying existing theories, this research wishes to fill in this gap in migration and sexuality literature (Alvesson & Sandberg, 2011). Furthermore, there shows to be a scarce number of studies who conduct research into LGBTQ+ persons as a whole. Research often solely focusses on a small segment of this community, which is often gay persons. This paper's objective is thus to achieve diversity and equality by not excluding or marginalising the scope of the study. For this reason, it is imperative to conduct research into sexuality in the LGBTQ+ community as a whole and varying migration backgrounds as it will enhance and contribute to the scientific research in this area of sociology studies.

Moreover, it is important to note here that Islam will not solely be looked at which is the example most academic literature and discussion focus on (Ehrkamp, 2005; Phoenix, 2018). Instead, multiple migrant religious backgrounds as (more or less) antagonistic with LGBTQ+ freedoms out of the 'Islam box' will also be studied in the research. Therefore, the frictions in belonging between religious families, the Dutch society and the transnational practices to the LGBTQ+ community will be explored further in this paper.

All in all, shining light on this phenomenon of LGBTQ+ second-generation immigrants' sense of belonging is critical to aid those who feel a lack of belonging by means of comprehending what the most impactful and salient practices these second-generation youths engage in to feel 'at home'.

2. Theoretical framework

2.1. Sense of belonging

Culture provides individuals with a sense of identity and belonging according to Muller (2018, p. 126), a place where individuals feel 'at home' as elaborated in the introduction (Klok et al., 2017). Though the confinement of belonging is unremittingly being transformed as the politics of belonging is at the centre of the political agenda amid the increase of an altering globalised diasporic sphere. Zygmunt (2011) suggests that individuals at any moment of their life can have 'multiple belongings', hence the present-day recasting of the phenomena of 'hybridity' can be viewed as a virtue which many second-generation immigrants fall under. In this study, sense of belonging can be three-fold. As the focal point in the research is LGBTQ+ second-generation immigrants, sense of belonging can be measured by means of family, host country, and/or the LGBTQ+ community. Henceforth this section will explore these different categories of belonging.

2.2. Belonging and the family

Discussions on family value and belonging play a powerful discourse in cultural studies and migration literature. Several scholarly critiques highlight how followers of religious right and (neo)conservatives deploy 'family values' by means of policy and rhetoric to omit certain groups from national belonging (Chávez, 2010). This can be applied to second-generation immigrants who may be torn between these family values and the liberalist policies the Netherlands partake, confounding their sense of belonging to the host and home country as their values and ideologies oppose one another.

Immigrant family households often are significant perpetrators for anti-LGBTQ+ attitudes and behaviours. These migrant household often reject the tolerant policies implemented by the Dutch government, such as, the legalisation of gay marriage, because it does not coincide with their ideologies and beliefs (Muller, 2018). As a result, the traditional ideologies and beliefs often held by immigrant families are consequently to disapprove and reject those who identify as part of the LGBTQ+ community. This is done to uphold heteronormative ideas and institutions by means of denying and depoliticising gay culture (Chávez, 2010).

Research conducted by Carastahis et al. (2017) demonstrates that rejection of LGBTQ+ persons in migrant families can result in withdrawal of affection, love, concern and support among second-generation immigrants who identify as part of the community which can consequently impact their health. For this reason, this group may be perceived as oppressed

and alienated from their own family as long as they identify with the religious ideologies and culture they follow (El-Tayeb, 2012). The compromise of faith and sexuality may thus lead to participants to strain away from their traditional and religious roots as they realise, they are not accepted by their own family. The understanding of same-sex sexuality as forbidden may in turn negatively influence second-generation youths' sense of belonging to their family (Peumans, 2014).

2.3. Belonging and the Dutch society

Constructing the boundaries of belonging to a nation state requires the construction of both locals and migrants according to Phoenix (2018). In their article, Mepschen and Duvyendak (2012) justifies how the Netherlands can be regarded as a quintessential model of the sexualisation of European anxieties regarding cultural and religious diversity. The prominent narrative and discourse of gay rights and sexual freedom in the country played a significant part of a wave of abhorrence to Islam minorities in Europe. (Mepschen & Duvyendak, 2012; McCrea, 2013; Nickerson, 2019).

As already highlighted in the introduction, Islam will not solely be looked at as many academic literature and discussion focus on this divide. Though, it is important to illustrate how globalisation played a role in the undisputed cultural and political turning point of the 9/11 attacks in the United States saw a 'West vs the Rest' movement which can also be applied to other minority groups. The occasion saw political leaders pushing an us-versus-them narrative towards Muslims, appointing the minority group as 'dangerous' and 'evil' to Western democracy and freedom (Czaika & Haas, 2014; Ibrahim, 2019; Nickerson, 2019). The gay rights discourse in Dutch society fits in with these disputes as it unveils a shift of gap politics in Europe, resulting in gay issues being moved from the margins to the centre of cultural imagination (Mepschen & Duvyendak, 2012).

This shift was described as a 'optic and operative' means in the production of creating a Muslim 'other' (Mepschen & Duvyendak, 2012). The notion of 'othering' can also apply to other religious minority groups who do not endorse the Dutch societies new politics of sexual nationalism. Othering is argued by El-Tayeb (2012) as a European phenomenon that frames immigration as a threat to the continental union's modernisation and western philosophies. It occurs when a conscious or subconscious assumption is made on a group or individual identity as they are defined and labelled as not fitting in within the 'norm' of a social group (Tanyas,

2016). Hence, various migrant religious backgrounds that are (more or less) hostile with LGBTQ+ sovereignties out of the 'Islam box' will also be studied.

The importance attached to culture and morality in shaping the Dutch society's image of tolerance in 'liberal' policies and support of gay marriage thus constitutes to the deeply ingrained cultural essentialism that symbolically divides the society into distinct, internally homogeneous cultural entities. Increasing the divide between opponents who have polarising views and culture, representing them as 'aliens' in Dutch society (Mepschen & Duvyendak, 2012). This internal cultural divide on sexual freedom within the nation state can further increase secularisation and potentially lead to conflicts in belonging in these youths as they identify with both their home and host nation state. The Dutch society may also then engage in tokenism by describing themselves as 'tolerant' and 'freethinkers' of same-sex marriage as a means to keep ethnic minorities at bay (King et al. 2009; Ibrahim, 2019).

Contrastingly, this political and cultural divergence can lead to second-generation LGBTQ+ youth to feel a stronger sense of belonging to the Dutch society as they may not feel this sense of belonging in their family home. Reasons being that the LGBTQ+ community is often frowned upon in their family's religious culture as elaborated further in the belonging and the family sub-section. Whereas the Dutch western culture and modernity allows individuals to claim their individualised identity and can feel 'saved' by their host country for this (El-Tayeb, 2012). Similarly, these LGBTQ+ youths may feel closer to their Dutch identity as opposed to their country of origin as they do not want to be othered or perceived as distinct by their peers, rather they want to feel 'psychological security' and 'belonging' in the Dutch society (Albert, Schneeweis, & Knobbe, 2005).

2.4. Transnational belonging

Over the past 20 years, transnationalism has emerged as a vital research paradigm in migration and ethnic studies (Garcés-Mascareñas & Penninx, 2016, p. 110). Forming transnational ties and practices enable migrant minority groups to forge attachments through the production of place. Often, transnational practices enable immigrants to maintain close ties with their home country or the places they used to live (Ehrkamp, 2005). Belonging in this context can take place within the country of settlement but can also be orientated towards the country of origin through transnational belonging (Klok et al., 2017).

With the acceleration of globalisation and migration today, transnational ties and practices contribute heavily to migrants' identities and can vary from engaging in social media, music,

and communities (Schiller & Basch, 1995). In the case of LGBTQ+ second-generation immigrants, sense of belonging can be multidimensional. Today, there are many LGBTQ+ friendly groups tailored for multi-ethnic persons, including: Maruf - Queer Muslim friendly community and Stitching Secret Garden - a LGBT foundation for ethnic-cultural people to name a few. Participating in these transnational practices and communities allow second-generation youth to imitate local attachments through the construction of place in their host country.

These LGBTQ+ friendly communities and transnational practices can then help second-generation migrants depart from feelings of loneliness as belonging is centred around having social attachments and interactions with similar people who go through the same conflicts and hardships. This belonging to a community can be vital to mental health and well-being as these youths do not feel alone (Klok et al., 2017). Partaking in transnational practices thus allows youths to forge new LGBTQ+ relationships with other multi-ethnic, second-generation immigrants in their home country while maintaining ties to their family and country of origin (Ehrkamp, 2005). Due to this, it is likely that these youth will experience more belonging within an international community than with either their family or Dutch identity.

3. Methodology

3.1. Research design

To uncover how being LGBTQ+ affects second-generation immigrants' sense of belonging and how they navigate their various attachments, a qualitative semi-structured interview was conducted via Zoom with seven LGBTQ+ second-generation immigrants from the Netherlands. This study employed a primary data approach, meaning that data collection was gathered through interviews specifically tailored towards this research. It was clear early on in the planning of the research that interviews would be conducted as it allows for in-depth understanding of second-generation immigrant's stories regarding their sexuality and how this influences their sense of belonging (Kallio et al., 2016). A semi-structured interview was conducted to allow space for the interviewer to probe so that participants can elaborate on their stories and take charge of the interview (Kallio et al., 2016). Due to the subject sensitivity and the potential precariousness of the research population, semi-structured interviews furthermore allowed flexibility and facilitated the agency of the interviewees over the research as they disclosed unexpected results.

Using a qualitative research approach moreover allows us to understand phenomena in context-specific settings (Golafshani, 2003). In this regard, the feminist standpoint theory is greatly indebted in this position. To elaborate, the theory recognises that knowledge is socially situated and grounded in lived and embodied experiences, meaning that knowledge on ethnicity and belonging and sexuality can only be understood if we 'see it in context' (Harding, 2004; Desyllas, 2014). This theory furthermore believes that different marginalised social groups have epistemic privileges as a result of their positionality within these settings (Harding, 2004). The positionality of LGBTQ+ second-generation youths thus allow the researcher to explore various aspects of belonging that the researcher may not have knowledge about. In this way, the feminist standpoint theory requires us to go beyond approaching these youths as mere respondents and passive recipients, but rather as sources of knowledge who offer a window into their lives from an eligible insider perspective (Desyllas, 2014; Harding, 2004).

3.2. Data collection and sampling

Both purposeful sampling and snowball sampling were used to obtain the sample of LGBTQ+ second-generation youths. The aim of purposeful sampling lies in recruiting specific participants for an information-rich and in-depth study (Patton, 2002). Therefore, LGBTQ+ communities were contacted to ask if they could help in recruiting second-generation

immigrants to partake in the study. However, this method proved unsuccessful as these communities either did not respond or could not assist due to confidentiality. Correspondingly, two recruitment posts were published on Facebook groups specific to LGBTQ+ persons in the Netherlands. Though, despite some engagements on these posts, this method also failed to gather participants to interview. This can be potentially explained by the nicheness of the target audience as the sample is a precarious and specialised segment of second-generation immigrants difficult to obtain.

Irrespective of these struggles, social media played a crucial role in obtaining participants as an Instagram story was published by the researcher recruiting for LGBTQ+ second-generation immigrants from the Netherlands. This post facilitated to acquire participants as the researcher studied further education in the Netherlands, therefore, had some connections. The same post was also shared onto mutual friends' Instagram stories which resulted in people reaching out to be interviewed.

Similarly, snowball sampling technique performed a vital role in obtaining participants. Snowball sampling involves a primary data source nominating another potential source to participate in the research study. This technique is easier to conduct as it is purely based on referrals and is particularly useful to assemble a challenging sample (Kirchherr & Charles, 2018). Following the interviews with each participant, the researcher asked if know of anyone who also fall under the research sample criterion and in this way, this snowball technique helped to obtain more participants for the research. One participant posted a recruitment message on their LGBTQ+ community group chat, Erasmus Pride, which aided further to gain an additional participant.

Originally, ten participants were the target for this paper, however, due to the difficulty obtaining such a niche target group, seven participants were acquired instead. It is important to highlight here that the researcher identifies as a cis gender heterosexual woman and was not born or raised in the Netherlands, which further challenged accumulation of the target sample size. The seven interviewees who were acquired compromised of four males and three females between the ages of 20-24. All participants had university level education, most of which were still students at the time of the interview (bachelors or masters) and two had just recently graduated and are working. The participants interviewed either identified as gay, queer, lesbian or bisexual. Moreover, each interviewee came from various cultural backgrounds, namely: Turkey, Kurdistan, Afghanistan, Bulgaria, Curaçao, Surinam, and Denmark. As well as differing religious backgrounds, including Islam, Orthodox and Catholicism. It is critical to

emphasise here that the objective of this paper is the theoretical development coming from an in-depth understanding of sense of belonging as opposed to generalising the results to the main population of LGBTQ+ second-generation immigrants. The experiences of these LGBTQ+ second-generation immigrants then cannot be generalised to the wider sample population.

The interviews took place through Zoom as the occurrence of the global pandemic meant that the researcher was not in the same country as participants. The distance thus limited the ability to conduct face-to-face interviews. Each interview was conducted at a time convenient to both participant and interviewer and lasted approximately sixty-minutes. The interviews were then audio recorded on the researcher's laptop and record keeping was secured safely and not shared with anyone else until each interview was transcribed.

3.3. Operationalisation and data analyses

Ethical considerations were taken before each interview as participants were sent a copy of an informed consent form and asked to read it before conducting the interview. Furthermore, before commencing the interviews, every participant was debriefed on what the study was about and were reminded and assured of their anonymity and right to withdraw if they felt uncomfortable. In total, 16 questions were composed in the interview guide, this guide was developed to assure all themes were covered in the interview. Though due to the nature of the semi-structured interview, this guide was not strictly adhered to as interviewees answers permitted flexibility and changed the direction on what was deliberated (Kallio et al., 2016).

After completion of the interviews, the dialogues were transcribed and assembled onto Atlas.ti, a qualitative data analysis program, to analyse for recurring topics, themes, variations and expectations using Braun and Clarke's (1968) six steps of 'thematic analysis': (1) familiarising yourself with your data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes and finally (6) producing the report. The final codes found after employing these six principles were thus the following: *multiple belongings, conflicts in belonging,* and *coping strategies*.

4. Findings

4.1. Multiple belongings

The findings will firstly commence with an evaluation into multiple belongings. As expounded on previously, sense of belonging in this paper is defined as the emotional feeling of being 'at home' which can represent a space of familiarity, comfort, security and emotional attachment that can be associated with a place, culture, relationship or community (Klok et al., 2017). The analyses of the interviews revealed how individuals have 'multiple belongings', hence the present-day recasting of the phenomena, hybridity, which many of these second-generation LGBTQ+ youths fall under (Zygmunt, 2011). Alice touches upon this as she elucidates:

> I really feel 50/50. So, I really feel like I belong in both countries. I feel like socially I fit in a lot better in Bosnia, the way they just talk to each other, their social relationships somehow make a lot more sense than the way Dutch people do it. But I grew up here. The Netherlands is also my country because I know how it works. I speak the language better. So, I also feel really at home in the Netherlands, but it's just different things in both countries that make me feel like I belong there.

Hybridity in this context refers to the mixture and cross between two separate races and cultures (Zygmunt, 2011). Alice explains how belonging to both her Dutch and Bosnian culture blends and mixes subject on context. Relatedly, sense of belonging can also alter with age, as exhibited in the case of Damien, who explains:

> So as a kid, I was really brought up with the notion of we are an Afghan family in the Netherlands. So, I think until I was about six/seven I was Afghan first. I'm my parent's first-born child here. So, it means that I grew up first without speaking Dutch but only speaking Pashto, which is our native language. And I grew up really, like in an environment, it was more Afghan.

However, as Damien grew up, he justifies how his predominately white upbringing in the town of Utrecht made him subscribe more to his Dutch identity. This then resulted in Damien supressing his Afghan identity in his adolescence as he explains there were not many children of colour in his classes: "I started to feel a lot more Dutch I think, even got to a point where I wanted to be more Dutch than I actually was".

Using the psychological perspective, we see Damien putting effort to maintain identification with the Dutch ethnic category here. This is because Damien does not want to be perceived as distinct or feel 'othered' by his peers as he recognises, he is one of the few minority ethnic groups in his class of predominately white Dutch people. Therefore, Damien adapted his identity to fit with the Dutch majority as he concealed his Afghan identity to feel psychological security and belonging. Studies moreover demonstrate that it is common for individuals to renegotiate their ethnic identity to the ethnic category they are in, so they do not feel secluded or alienated in society (Albert, Schneeweis, & Knobbe, 2005). Alike, this tension between family culture and sexual identity may have led Damien to claim his Dutch identity further as they felt 'safer' expressing themselves the Netherlands, who claim to be free thinkers and tolerant on political LGBTQ+ right movements (Buruma, 2007; El-Tayeb, 2012; Nwanazia, 2018).

On a similar note, interviewees described how they feel different senses of belongings depending on the context. Jimmy illustrates this as he describes: "when I'm watching Eurovision, I feel very much Dutch. When I am watching an Ariana Grande concert, you cannot tell me nothing about girls. I am the gayest person on the planet…It really depends on the context." This quote demonstrates how ethnic and sexual identity is fluid and can be altered through communication and varying contexts in order to maintain identification and belonging to an ethnic group membership (Albert, Schneeweis, & Knobbe, 2005).

On the other hand, most participants felt stronger belonging in an international environment than to solely one community or culture. Tracy and Enis specifically referred to themselves as *'citizens of the world'* when asked where they feel they most belonged. In the case of Tracy, she grew up in several different countries across South America as well as England and the Netherlands. For this reason, Tracy felt more comfortable to label herself this than solely Dutch or Curaçao. Tracy explains:

> I don't really see myself in that way. Like, when I think of myself, I don't think of like, oh, she's from this country, or this group. It's gonna sound weird, but I feel like I'm a child of the world. So, I, yeah, I really see myself that way. Especially because I just enjoyed learning about different cultures. And I like integrating them. I think I'm just someone who's very open, and I love combining things.

Academics are finding increasing numbers of individuals viewing themselves as global agents since they believe citizenship has expanded beyond national boundaries (Lee, 2020). Enis and

Tracy explain that although they have Dutch nationality, they do not identify as solely Dutch because their increasing global awareness, agency and skills to recognise various perspectives allows them to identify and belong more in an international community. The identification with university and city also played a part of their identities. Enis expounds how this is a vital time period of growth and self-exploration:

> Going to university, to an international program, that helps a lot because there's people from so many different backgrounds that you know, they've all seen so many things. It's just more…more progressive, more open minded…. I feel like since I've been living in Rotterdam, I kind of been starting from scratch again, and just trying to implement parts from like, Middle Eastern culture, queer culture, which is not necessarily, you know, nationality, and ethnicity, but it does come into play. And living in the Netherlands because it is quite a progressive country. I do feel like especially in Rotterdam, where there's so many different ethnicities and people from different backgrounds, it kind of gives you the space to just kind of like...blend in. Like I don't, I don't practice one type of cultural identity, as much as I do like a combination of many of them.

A characteristic which distinguishes the city of Rotterdam from the national paradigm, is its superdiversity. Rotterdam is often described and celebrated as an innovative city in immigrant integration as it hosts over 174 different nationalities which surpasses the native population (Vertovec, 2007). This 'commonplace diversity' notion thus means cultural diversity is considered the norm and in turn facilitates assimilation and the development of belonging (Wessendorf, 2013). Enis emphasises the importance of his international program and the superdiversity of Rotterdam as he feels he does not 'stand out' as much as he did in his predominately white, Dutch small town of Bergen Op Zoom. In this way Enis does then not feel the need to alter his ethnic or sexual identity to feel belonging in Rotterdam, rather he feels comfortable to embrace all parts of his identity.

Contrary from the experiences of Damian and Enis who grew up in predominately white Dutch towns, Jimmy did not feel the need to subscribe to his Dutch identity as he was born and raised in the superdiverse city of Rotterdam. Jimmy explains how he never felt excluded or alienated growing up as he was brought up in a very culturally diverse neighbourhood and school, surrounded by other people of colour (POC).

4.2. Conflicts in belonging

Following the above, the conflicts of belonging as a result of having multiple belongings will be discoursed. Based on the analysis of the results, it was evident that all participants who demonstrated multiple belongings also experienced tensions in belonging. To delve deeper, Alice's story will open this section.

Alice was born and raised in the Netherlands, however, never felt like she 'belonged' or 'fitted in' the Dutch society due to it. She explains how she was very close to her Bosnian dad growing up hence she feels a strong sense of belonging to her country of origin. As a result, Alice always felt like *'something was missing'* growing up in the Netherlands. To fill this void, Alice then decided to return migrate to Bosnia to explore her roots. She intended on staying in the country for three months during her gap year but ended up staying in Bosnia for two years as she felt 'at home'. This is a particularly interesting case as migration studies often traditionally focus on immigration towards western countries, whereas return migration is less deliberated on in migration literature (de Haas, Fokkema & Fihri, 2014).

This period of return migration was also a time of acceptance of Alice's sexual identity because she fell in love with a girl in Bosnia. Nonetheless, this conflicted with Bosnian ideologies and beliefs. Alice explains how Bosnia is separated into three subsections of religion subsequent of the Yugoslav War, namely: the Muslim Bosniaks (44%), Orthodox Serbs (32.5%) and the Catholic Croats (17%) (Bosnian War, n.d.). Alice's family are from the Serbian Orthodox part which she describes as very religious and conservative. For this reason, Alice was forced to conceal and supress her sexual identity from most her family and friends while living in Bosnia.

Notwithstanding of the conflict between her sexual and Bosnian identity, Alice found 'home' in a small and secret LGBTQ+ community in Bosnia through a friend who also identifies as gay. Alice explains how the foundation of the secret LGBTQ+ community made for a stronger connection and sense of belonging in the community.

> I told a friend of mine, and she sort of introduced me to the community there. And it's a really small community, it's really, really tight. With really a few people, and everybody like, keeps each other's secrets. In this sense, that was actually also really powerful. Because it's sort of like your own thing.

Intriguingly though, Alice explains how she does not feel this sense of belonging to the LGBTQ+ community in the Netherlands because she feels pressure to be open and proud about

her sexuality that she still is not very comfortable with. Alice explains how she is used to concealing this part of her identity and is afraid of her Bosnian friends and family judging and disowning her.

Another common conflict the analysis revealed was the tension between family religion and sexual identity. Specifically, Enis and Damien felt this conflict when 'coming out' to their Muslim parents. Both explain how their parents were not very accepting to begin:

> My dad was just very lost, and he outed it in frustration and anger, which hurt me back then…. But you know, my parents were extremely lost at one point. My mum was very scared that I was going to get alienated by the family, I was going to get abandoned by people that I was going to live a rough, rough future, even here in the Netherlands, where I was just like…mum we're not living in like Turkey right now. (Enis)

> My dad immediately clarified; this is actually not an option. Like he also said, I understand that this is your experience and that your experience is valid. However, this can never lead to anything. And my mum, when I told her much later, gave me a similar answer and reaction. She said, we love you and we want to be there for you. And if you choose to be absent your whole life, which is funny because I had not been absent for a while. She said, then that's fine. However, you bringing home a guy is definitely not an option. (Damien)

In this way, the findings support academics who describe immigrant family households as perpetrators for anti-LGBTQ+ attitudes. This consequently leads to second-generation youths feeling scared to come out to their families for fear of being disowned and alienated (Muller, 2018; Carastahis et al., 2017). Damien explains how he planned to only come out to his Afghan parents after moving out and once his university tuition fee was paid for as he feared for the worse. Damien's parents are still not very accepting and due to this, he chooses not to speak further on the topic until he finds a serious partner. However, Enis' parents on the other hand have been slowly accepting and learning more about the LGBTQ+ community.

Enis expounded how this conflict with his sexual identity and religion made him detach himself from his Turkish identity. He reads out a tweet he came across that echoed his experience growing up:

> I'm actually going to pull up a tweet that I recently retweeted, that really resonated with me, that kind of links to this, it said, 'being Middle Eastern, and gay has made me feel so distant culturally, I wanted to reject so many things out of preservation, I feel like the only places I can

> connect with are in isolation with our food and music' which I was so like, happy but at the same time, sad to read because it just really resonated with me…. I would always do my own thing, I would not join my parents when we would go to like, an acquaintances or family friends, because I didn't feel like being in these spaces. My Turkish I would not practice as much because I would almost only hang out with, actually, I would just only hang out with Dutch speaking people.

This supports Peumans (2014) study which suggests that the compromise of sexuality and faith leads LGBTQ+ youth to strain away from their religious cultures as they do not feel accepted by their own family and in turn negatively influences their sense of belonging to their family culture. Although, as Enis grows and explores his identity more, he realises that he can embrace both his Turkish culture and queer identity which he did not think was possible to combine. Similarly, Damien explains how he grew up believing that his Afghan and sexual identity could not go hand in hand, therefore felt the necessity to solely choose one and as a result, rejected his religion and supressed his Afghan identity growing up:

> I didn't know until three years ago that there is a large group of people identifying as LGBTQ Muslims, which to me feels weird, because from my own experiences that just feels very contradictory, actually made me feel a bit guilty because I was like, I could have subscribed, I could have identified as Muslim and LGBTQ+, which did feel a bit contradictory in my own experience growing up. But now I'm like, did I fail to do something? I had that thought for a while to realise actually, no, I wasn't religious, even before I realised, I was gay.

However, it is important to highlight here, that not all second-generation immigrants felt this conflict between religion and sexuality. Jimmy explains how growing up he attended a very open Catholic church and never felt secluded or alienated due to his sexuality. Furthermore, not all second-generation youths come from religious family backgrounds and as a result, did not feel this conflict, as exemplified by Ollie.

After deliberating conflicts between cultural religion and sexual identity, cultural conflicts will be reflected next. A common pattern found in the analysis of the interviews was how the Dutch society is very individualistic and direct which resulted in these second-generation youth not feeling a strong a sense of belonging to the Dutch society. Ömer elaborates on this explaining:

> I felt more of an attachment to my Kurdish side of the family than I did to my Dutch side. And I think one of the reasons why is because generally speaking my Kurdish side of the family, they're more expressive, they're more in touch with how they feel…. and I think my Dutch family, I felt very distanced from emotionally just because it was just a very dry setting. And I didn't see myself fitting in at all.

Individualistic cultures often emphasise on self-reliance and independence and personal objectives, these cultures are often found in Western countries, such as the Netherlands. Whereas, collectivist cultures emphasise on social connectedness, intercedence, and in-group goals and is often found in religious and family-orientated countries, such as Kurdistan in the case of Ömer (Keltikangas-Jarvinen & Terav, 1996). This clash of social decision-making thus resulted in many second-generation youths from collectivist family backgrounds to feel a lesser sense of belonging to the Dutch society.

Another fascinating discovery during the analyses of the results was how these conflicts of belonging lead to code switching, more specifically in this example, co-cultural code switching, signifying the psychological and behavioural change in order to fit in to societal standards and expectations (Casimir, 2020). This is illustrated by Jimmy as he specifically discourses how he code switches at work to meet Caribbean 'macho' expectations:

> When I do interviews it's different because I want to come across as, I guess white passing as I can with the way I conceal my POC accent, even though I know I don't have one, but like, try to conceal any bit that I can have." … "employees that are kind of around my age, they have this expectation of me as a chilled guy, little machismo … he be hanging out with girls…So I kind of feel this expectation to be that…Because it's like, you don't want to disappoint. You don't want to misrepresent your culture.

Similarly, Tracy felt pressure to conform to societal stereotypes of what a lesbian should look or dress like when getting ready for different occasions:

> I went into this crazy spiral of… okay, but I don't look like the typical masculine, lesbian, or Butch people. So, I started questioning, like, the way I dress, I think I even had that when I started going on dates with guys again, I was like, oh, I have to dress more straight instead of gay.

These examples of code-switching exemplify the co-cultural theory, which focuses on the power dynamics between dominant groups and their subordinate counterparts. In order to fit in, the subordinate group mirrors and engages in the dominant group, resulting in them performing the identity that is expected of them (Casimir, 2020). Jimmy and Tracy, here then alter their behaviour to fit societal benchmarks to survive in civilisation.

When behaviour is not deemed acceptable by the dominant group, then othering can occur. Tracy explained how she has felt marginalised and othered by Dutch people:

> Dutch people asked me, 'oh, where are you from?' And I say I'm say Dutch, they're like…really? Where are your parents from? Stuff like that. Or 'oh, you don't seem Dutch?' I used to speak Dutch with a Dutch accent, and now I speak it with an English accent because I speak English most of the time. And it's very frustrating hearing Dutch people saying, 'oh, you're not from here, are you?'

This othering, in turn, made Tracy feel like she did not belong to the Dutch society because she felt alienated for 'looking' different to the Dutch in-group society. In the interview, Ömer was asked to give his opinions on the Netherlands being deemed as 'tolerant' and 'open minded' for LGBTQ+ rights, he rationalises:

> I think this country is really homophobic. I mean, first of all, I don't even f---ing want to get married. Right, and a lot of queer people don't, because for us, to be able to gain the same status of straight people is not freedom at all. Because we're living within a heteronormative structure in society, to me what the Netherlands has done in terms of creating this discourse of, and you know, it's, I've read about this, so like, you will probably find the same thing back.

This sentiment was also shared by Enis, Damien and Jimmy who believe that the Netherlands uses the label of 'tolerance' as tokenism to give the appearance they are of sexual and racial equality, however, believe that the Netherlands is still racist and has a long way to go to enhance the LGBTQ+ rights movement in the country.

4.3. Coping strategies

In order to manage the conflicts of belonging, participants contributed to varying coping strategies, including transnational practices which enable second-generation immigrants to maintain close ties with similar LGBTQ+ multi-ethnic individuals. Partaking in different coping strategies and in transnational practices thus enables these second-generation youths to not feel alone as relationships are forged based on similarities by way of creating attachments through production of place (Ehrkamp, 2005).

Social media was particularly highlighted as a common practice amongst participants as many described social media as a safe space and a powerful tool to celebrate diversity. This representation online of POC and LGBTQ+ persons thus led to participants feeling seen and utilising social media as an outlet to express their sexual identity. One participant, Jimmy, explicitly described social media as an instrumental tool in their sexual awakening.

> Social media for me was always in every sense of the way and escape from like life, from offline life. When I started social media, I didn't really have that much family on it, it was mostly friends. So, it always felt like more of a safe thing for me…. So, I followed every gay person in Rotterdam that I wanted to know or new regard to know, I followed them. I really was I kind of like, I discovered my sexuality in lots of ways through social media…. So, in that way, it's been really, it's been kind of instrumental to my sexual awakening.

Comparably, social media played a crucial role for Ollie's sexuality as she came out to her friends and family via Facebook and joined an LGBTQ+ friendly website for youths between the ages of 13-18 where she met other young LGBTQ+ individuals in the Netherlands. Digital technology has become an integral aspect of adolescents in developing nations in the lives and have provided youths with the ability to form and maintain virtual communities online with likeminded youths as illustrated in the above examples. Engaging in social media, like Twitter and Facebook, and forging relationships by means of digital communities online allows for LGBTQ+ youths to feel represented and reduces feelings of loneliness, resulting in increased transnational belonging (Ehrkamp, 2005; Allen et al., 2014; Klok et al., 2017).

Contrastingly, one interviewee, Alice does not feel the need to engage in any transnational practices online as she is afraid people will find out about her sexual identity as her family and friends are very religious:

> I'm afraid somebody will see it even though I think if somebody were to see it…. I don't really want to risk it… I don't feel like my sexuality is something to advertise or something like I don't necessarily want it to be all out there.

Relatedly, music and television were touched upon as a medium for participants. Enis explains how RuPaul Drag Race is great show that combines both gender and identity expression as well as highlighting the importance of political and social issues. On the other hand, Ömer utilises music as a source of self-exploration:

> The way in which I collect music is how my identity works…when I listen to music, when I teach, when I'm collecting music, is honestly one of the very few moments where I feel like I don't have to explain myself for a quick second. And electronic music generally, it's all about listening to particular textures of sound and progressions, and it has helped me a lot in not feeling like everything needs to be thought through. And not everything needs to have some sort of philosophical consistency or blueprints or I don't always have to play with ideas to learn more about myself.

Music here then helps Ömer create and find his identity and belonging through music. According to scholars, music can have an influential role in constructing our sense of identity by means of the direct experiences it offers our body, time and sociability and ethnic identity (Negus & Velázquez, 2002). Out of all the second-generation youths, Ömer engaged in the most transnational practices and has been involved in many communities. One of which is a Kurdish association, which Ömer joined in his first year of university, he describes his experience as a positive one:: "I joined a Kurdish Association because I wanted to also have Kurdish friends who are around my age, not just people from my family. So, it was definitely a conscious a conscious effort." Similarly, Ömer explains how participating in LGBTQ+ community group, KLAUW, allowed him to explore his queer identity further and be himself.

> I feel the most at home in the queer community and with my KLAUW friends, just because I feel like I can express every part of my identity with no shame at all. And so, for, that's kind of also like, its own community and its own place and its own context.

On the other hand, many participants did not feel strong connections with the LGBTQ+ community nor did they do not feel the need to since they have a good circle of friends already, even if they are predominately cis heterosexual persons, as explained by Damien. Similarly,

Jimmy explains how he does not feel the need to make friends with similar individuals to him as he prefers diversity in his friendship circle. Others though, explain how they would like to participate and feel more belonging in the LGBTQ+ community, however, despite efforts to join communities online, it is not the same due to the pandemic which has prevented them from forming meaningful connections. “I would like to feel more connected to the LGBTQ plus community, but it just hasn't really happened yet. I think it also Corona also plays a big part in that” (Alice).

As elaborated in the theoretical framework, with the acceleration of globalisation and migration today, transnational practices contribute deeply to migrants’ identities (Schiller & Basch, 1995). This is seen in the case of LGBTQ+ second-generation immigrants as they engage in social media and communities as a coping strategy to find similar individuals so as to not feel alone (Ehrkamp, 2005; Klok et al., 2017).

5. Discussion

5.1. Research Question A

Starting the discussion with the first research question, it is fundamental to recuperate the attention for that particular question: how does being LGBTQ+ affect second-generation immigrants' sense of belonging and identification? All tools for answering this were collected in the previous results chapter and is available for application and discussion.

Upon comparison of the interviews, it appeared that all second-generation youths experienced multiple belongings as they identified with their Dutch, country of origin and sexual identity. The result of experiencing multiple belongings then led to conflicts in belonging in these LGBTQ+ second-generation youths. Specifically, those who come from conservative and religious backgrounds. The findings revealed to have supported El-Tayeb's (2012) study stating internal cultural divides on sexual sovereignties leads to an increase of secularisation from religious family backgrounds as youths do not feel belonging or acceptance in their home, leading them to strain away from traditional culture. As a result, these second-generation youths subscribed more to their Dutch identity growing up as they wanted to 'fit in' and not be othered as demonstrated by Enis and Damien who come from Muslim backgrounds. Yet, youths who come from other religious backgrounds, like Catholicism, did not feel this tension. Jimmy explains how growing up, he never felt excluded by the church due to his sexuality. Hence El-Tayeb's (2012) study cannot be generalised to all religions outside of Islam and more research should be conducted to unravel this.

On the other hand, Alice did not feel like her sexual identity impeded her from feeling belonging to her country of origin. Despite Bosnia being conservative and against LGBTQ+ freedoms, Alice explained how she feels more of a belonging to Bosnia than she does the Dutch society due to the collectivist nature of the Bosnian culture vs the individualistic culture of the Netherlands. This proved to be a pattern in most second-generation youths from other collectivist family backgrounds. Furthermore, Alice describes how she felt more comfortable expressing her sexual identity in a small and secret LGBTQ+ community in Bosnia than the LGBTQ+ community in the Netherlands, which is more open and expressive because of the country's tolerance towards LGBTQ+ rights (Mepschen & Duvyendak, 2012). Nonetheless, Alice does not feel comfortable expressing her sexual identity like this and feels pressure to be open in the Netherlands. Further disagreeing with El-Tayeb's (2012) homogenous study which suggests that youths feel 'saved' by their western host country from their country-of-origin ideologies.

Furthermore, Ömer, Enis, Jimmy and Damien expressed how they believe the self-proclaimed Dutch label of 'freethinkers' and 'tolerant' is a means of tokenism to give the appearance of sexual and racial equality, as they believe the country is still homophobic and racist. Participants explain how they still feel the need to code switch and conceal their sexual and racial identity as a result, so they do not feel othered in Dutch society (Casimir, 2020). This 'tokenism' expressed by these youths could be a means of the Dutch society to avoid criticism, and potentially keep ethnic minorities at bay as an us-versus-them narrative can be appointed on minority groups as 'dangerous' to the Dutch democracy and freedom (King et al. 2009; Ibrahim, 2019). As a result, many of these youths felt 'at home' in an international community as they feel comfortable to be themselves due to the openness and diversity of the environment.

5.1. Research Question B

Having clarified the answer to research question A, we bring attention back to the second research question. It reads as follows: *where do they feel 'at home' and how do they navigate their various attachments?* As detailed beforehand, the paper revealed that belonging is multi-faceted and varies per individual. Due to this, these youths thus navigate their various attachments by means of engaging in transnational practices and other coping strategies.

Establishing transnational ties and practices allows second-generation youths to forge attachments through the production of place with other youths alike (Ehrkamp, 2005). Results demonstrated that all youths engaged in a varying transnational practice as a coping strategy for their conflicts of belonging, concurring with Ehrkamp (2005) study on transnational practices. Social media was specifically highlighted by most second-generation youths as a great means of representation and a safe space. The representation online made youths feel less alone which is vital to the mental health and well-being if they have felt alienated in society (Klok et al., 2017). This was specifically the case for Jimmy and Ollie who described social media as a sexual awakening as they engaged in communication with other LGBTQ+ persons online.

On the other hand, Ömer and Alice did not engage in social media as a coping strategy. Ömer instead described how music was important in creating and understanding his identity. Music is described by scholars as an important medium for many in expressing themselves without using words which is what Ömer describes (Negus & Velázquez, 2002). In addition, Ömer was involved in the Kurdish association to engage and meet other second-generation immigrants his age. Contrastingly, Alice does not follow any LGBTQ+ persons or pages on

social media as she does not want people finding out about her sexual identity out of fear of being judged and excluded by her Bosnian family and friends. Instead, Alice was involved in a secret and small LGBTQ+ community in Bosnia which she felt more 'at home' and belonging in than the LGBTQ+ community in the Netherlands.

A conclusion can thus be drawn from these findings that belonging and identity is a complex and fluid sentiment established and negotiated through communication and different transnational practices (Albert, Schneeweis, & Knobbe, 2005). Often, scholars conceptualise identities as abstract and static. What this study shows is that belonging, and identities are formed and reformed in specific interactive contexts. In this way then, as a fluid concept, ethnicity and sexuality are subject to both external and internal influences which can occur in interactions across time and place. In this way, ethnic and sexual identity belonging is comprehensive to understand by means of taking into consideration both external and internal factors.

5.3. Closing Reflections

To complement answering the above research questions, a few reflections on the research paper and how it was conducted will complete this paper. In order, this following section will address the theoretical framework of the research, the limitation of the study, suggestions for future research, and end with a reflection of the study implications.

Starting with the implications of theory, one can state that it is no surprise that some concepts discussed in the theoretical framework chapter of this paper were found modified in the findings as unexpected results revealed themselves in the interviews. Specifically, Alice, who felt stronger belonging in Bosnia despite the country being very conservative and having to conceal her sexual identity by means of joining a secret LGBTQ+ community. In addition to this, concepts, such as, code-switching and co-cultural theory were uncovered. Nonetheless, the crucial goal of the literature review is to include overarching concepts that can possibly be found in the analyses and interpretation of texts. It is difficult to understand and answer why second-generation immigrants may feel a stronger sense of belonging to one identity than another as individual experiences vary. Though presumptions and educational guesses can be made, it is not a definitive answer.

The findings of the research have limited scope and potential flaws which will be discussed next. As previously mentioned in 3.2. data collection and sampling, only seven LGBTQ+ second-generation immigrants were interviewed for this research. Originally, ten

participants were the target for this paper, however, due to the sample group being a very niche and precarious one to reach, the sample group proved difficult to obtain. For this reason, these samples are not fully representative to the broader sample size. Furthermore, only second-generation immigrants from the Netherlands were asked to be interviewed. Thus, generalising these findings to second-generation immigrants outside the Netherlands may not be reflective to other second-generation youths not born and raised in the Netherlands as cultures in other countries vary. Additionally, not everyone in the LGBTQ+ community were represented, such as, trans or non-binary people who may have different experiences of belonging in the LGBTQ+ community than those who identify as gay, lesbian, bisexual and queer. Nevertheless, given the scope of the study, the intention is not to sketch a holistic picture but to explore tendencies in sense of belonging in LGBTQ+ second-generation youths from the Netherlands using the feminist standpoint.

The feminist standpoint theory recognises that knowledge and sexuality can only be understood in context. It further allows the researcher to understand the positionality of these youths. As the researcher is not from the Netherlands nor speaks Dutch and additionally identifies as a cis-gender heterosexual female, there could have potentially been a barrier of understanding. Thus, applying this theory allowed for a rich understanding of these youths' experiences (Desyllas, 2014).

For future research, investigation on more LGBTQ+ second-generation immigrants from the Netherlands will be interesting to see if there is a difference between how these youths experience belonging. Similarly, other religions and backgrounds can also be analysed to see if there is a difference between the way these LGBTQ+ second-generation immigrants feel belonging. The most interesting follow-up study, however, would be to conduct analyses on the same seven interviewees in ten years' time and see if identification and belonging changes over time. Doing this would understand the fluid construction of sense of belonging over time and also comprehend the complexities of this sentiment and why belonging may alter.

It was the intention of this study to shine light on the sense of belonging in LGBTQ+ second-generation immigrants from the Netherlands. Conducting research into this can help understand how sense of belonging alters per individual and grasp what the most impactful and salient practices these second-generation youths engage in to feel 'at home'. This research additionally has positive societal and intercultural implications as the study conducted intended to achieve diversity by not excluding or marginalising the scope of the study and incorporating a varied sample collection of LGBTQ+ second-generation youths. The results propose three

dominant concepts regarding sense of belonging, namely: multiple belongings, conflicts of belonging, and coping strategies. Other interesting results were also found in the analyses of the interviews, however, due to the word limitation of the paper, solely these three concepts were chosen to focus on. The findings in this paper, thus call for deeper and more persistent analysis of sense of belonging and identification in LGBTQ+ second-generation immigrants.

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Appendices

ERASMUS UNIVERSITEIT ROTTERDAM

CHECKLIST ETHICAL AND PRIVACY ASPECTS OF RESEARCH

INSTRUCTION

This checklist should be completed for every research study that is conducted at the Department of Public Administration and Sociology (DPAS). This checklist should be completed *before* commencing with data collection or approaching participants. Students can complete this checklist with help of their supervisor.

This checklist is a mandatory part of the empirical master's thesis and has to be uploaded along with the research proposal.

The guideline for ethical aspects of research of the Dutch Sociological Association (NSV) can be found on their website (http://www.nsv-sociologie.nl/?page_id=17). If you have doubts about ethical or privacy aspects of your research study, discuss and resolve the matter with your EUR supervisor. If needed and if advised to do so by your supervisor, you can also consult Dr. Jennifer A. Holland, coordinator of the Sociology Master's Thesis program.

PART I: GENERAL INFORMATION

Project title:

- Where do I belong? Sense of belonging in LGBTQ+ second-generation immigrants

Name, email of student:

- Stephanie De Jesus, 467423sd@student.eur.nl

Name, email of supervisor:

- Dr. Samira van Bohemen, vanbohemen@essb.eur.nl

Start date and duration:

- September 2020-June 2021

Is the research study conducted within DPAS YES - NO

If 'NO': at or for what institute or organization will the study be conducted?
(e.g. internship organization)

PART II: HUMAN SUBJECTS

1. Does your research involve human participants. YES - NO

If 'NO': skip to part V.

If 'YES': does the study involve medical or physical research? YES - NO
Research that falls under the Medical Research Involving Human Subjects Act (WMO) must first be submitted to an accredited medical research ethics committee or the Central Committee on Research Involving Human Subjects (CCMO).

2. Does your research involve field observations without manipulations that will not involve identification of participants. YES - NO

If 'YES': skip to part IV.

3. Research involving completely anonymous data files (secondary data that has been anonymized by someone else). YES - NO

If 'YES': skip to part IV.

PART III: PARTICIPANTS

1. Will information about the nature of the study and about what participants can expect during the study be withheld from them? YES - NO
2. Will any of the participants *not* be asked for verbal or written 'informed consent,' whereby they agree to participate in the study? YES - NO
3. Will information about the possibility to discontinue the participation at any time be withheld from participants? YES - NO
4. Will the study involve actively deceiving the participants? YES - NO
   Note: almost all research studies involve some kind of deception of participants. Try to think about what types of deception are ethical or non-ethical (e.g. purpose of the study is not told, coercion is exerted on participants, giving participants the feeling that they harm other people by making certain decisions, etc.).
5. Does the study involve the risk of causing psychological stress or negative emotions beyond those normally encountered by participants? YES - NO
6. Will information be collected about special categories of data, as defined by the GDPR (e.g. racial or ethnic origin, political opinions, religious or philosophical beliefs, trade union membership, genetic data, biometric data for the purpose of uniquely identifying a person, data concerning mental or physical health, data concerning a person's sex life or sexual orientation)? YES - NO
7. Will the study involve the participation of minors (<18 years old) or other groups that cannot give consent? YES - NO
8. Is the health and/or safety of participants at risk during the study? YES - NO
9. Can participants be identified by the study results or can the confidentiality of the participants' identity not be ensured? YES - NO
10. Are there any other possible ethical issues with regard to this study? YES - NO

If you have answered 'YES' to any of the previous questions, please indicate below why this issue is unavoidable in this study.

There can be possible discomfort and sensitivity discussing answers as participants are expected to discuss their sexuality, religion, family and belonging. Conducting the interview via Zoom might mean that important non-verbal cues will not be picked up, such as nervous hand gestures or leg movement. These cues may be indications of participants feeling uncomfortable, however, as an interviewer conducting the interview online and only being able to see their face, I will not be able to pick up on these non-verbal cues which is something to take into consideration and be cautious about. These non-verbal cues would typically be a good indication for

the interviewer to know when participants do not feel comfortable in answering a question but do not vocalise this discomfort (Philips, 1993).

Moreover, it is also important to note that as the participants being interviewed come from different backgrounds, it is vital as an interviewer to be sensitive to cultural differences and be politically correct by means of doing substantial research and referring to the participant with their correct pronouns when discussing the LGBTQ+ community so not to upset or offend the participant. Finally, the research aims to analyse sense of belonging of participants to their religious family households, this may be a sensitive subject for some as they may have experienced rejection by their families as a result of their sexuality (Carastahis et al., 2017).

What safeguards are taken to relieve possible adverse consequences of these issues (e.g., informing participants about the study afterwards, extra safety regulations, etc.).

It is of extra importance for me as an interviewer to make clear and emphasise to the participant their ability to withdraw from the study or free will to not answer a question if they feel uncomfortable. In addition to this, it is vital as an interviewer to be sensitive with each subject matter and communicate that participants are entitled to not answer a question if it makes them feel uncomfortable and assure them consent can be revoked. Throughout the interview, it is important to be transparent, concise and use clear language.

In order for the participant to feel comfortable in the interview, it is important to ask a few probing questions at the beginning of the interview (Leech, 2002). The questions will commence with a few probing questions before asking the more sensitive questions in the middle, and then end the interview with easy and general questions.

Are there any unintended circumstances in the study that can cause harm or have negative (emotional) consequences to the participants? Indicate what possible circumstances this could be.

Potential emotional distress if the participants have suffered trauma or have been rejected by their family as a result of their sexuality.

Please attach your informed consent form in Appendix I, if applicable.

Continue to part IV.

PART IV: SAMPLE

Where will you collect or obtain your data?

In order to answer the research question, a qualitative semi-structured interview will be conducted via Zoom with 10 second-generation immigrants who identify as part of the LGBTQ+ community in the Netherlands. It was clear early on in the planning of the research that interviews would be conducted as it allows for in-depth understanding of second-generation immigrant's stories regarding their sexuality and how this influences their sense of belonging in their religious families. The interview will take place via Zoom as the current global pandemic has limited the ability to conduct face-to-face interviews.

Both purposeful sampling and snowball sampling will be used to obtain the participants. LGBTQ+ communities, such as, Maruf, Respect2Love, Stitching Secret Garden, Veillge Haven Amsterdam etc. will be contacted to ask if they can help yield second-generation immigrants who will be happy to partake in the research study. Similarly, snowball sampling technique will be used, this involves a primary data source nominating another potential source to participate in the research study. The primary data source that will be contacted to refer other participants is identifies themselves as a gay cis gender man and is of Turkish/Dutch descent. Furthermore, an Instagram story asking for participants who are of second-generation Dutch nationality and identify as part of the LGBTQ+ community or know of anyone who fits this criterion could be published too to maximise the sample numbers.

Note: indicate for separate data sources.

What is the (anticipated) size of your sample?

Around 10 second generation immigrants in the Netherlands who identify as being part of the LGBTQ+ community.

Note: indicate for separate data sources.

What is the size of the population from which you will sample?

Upon research for the of second-generation LGBTQ+ immigrants population size in the Netherlands, no specific data on the group was available. Reason being that the LGBTQ+ community is a large community, and it is difficult to measure how many second-generation immigrants identify as being part of it. Due to this, an educated guess was made according to data and statistics that was available.

According to data found on CBS, there are 1,924,454 recorded second-generation immigrants in the Netherlands in 2019 (https://www.cbs.nl/en-gb/figures/detail/37325eng). Unfortunately, not many statistics on sexual orientation in the Netherlands was found or was dated. Therefore, based on a UK article posted in 2020 on the number of people who identify as LGB will be applied as they are both western European countries. Data from the Guardian demonstrate that 5.4%, with people in their late teens and early 20s more likely to identify as LGB than older groups (https://www.theguardian.com/society/2020/mar/06/number-people-identify-lesbian-gay-bisexual-uk-high). Using this figure and applying it to the number of recorded second-generation immigrant in the Netherlands in 2019, the sample size population educated guess is therefore 103,920.

Note: indicate for separate data sources.

Continue to part V.

Part V: Data storage and backup

Where and when will you store your data in the short term, after acquisition?

The interview will take place via Zoom due to the pandemic restrictions and for safety reasons. The Zoom call will be audio recorded on my phone. Record keeping will be secured safely and will not be shared with anyone else. The audio record will then be deleted after transcription on Word and save onto my personal laptop.

Note: indicate for separate data sources, for instance for paper-and pencil test data, and for digital data files.

Who is responsible for the immediate day-to-day management, storage and backup of the data arising from your research?

I am the primary person legally responsible for any personal data I collect and analyse

How (frequently) will you back-up your research data for short-term data security?

The research data will be backed-up on the EUR approved data storage and transmission: Microsoft OneDrive for short-term data security.

In case of collecting personal data how, will you anonymize the data?

At the end of the interview, participants will be asked what alternative name they would like to be referred to as in the paper so that their identity is confidential and anonymised. Similarly, occupation and where the participant lives will be kept confidential as it is not essential for the study. As these precautions will be taken to anonymise the data, the participants identity will not be traceable to the individual.

Note: It is advisable to keep directly identifying personal details separated from the rest of the data. Personal details are then replaced by a key/ code. Only the code is part of the database with data and the list of respondents/research subjects is kept separate.

PART VI: SIGNATURE

Please note that it is your responsibility to follow the ethical guidelines in the conduct of your study. This includes providing information to participants about the study and ensuring confidentiality in storage and use of personal data. Treat participants respectfully, be on time at appointments, call participants when they have signed up for your study and fulfil promises made to participants.

Furthermore, it is your responsibility that data are authentic, of high quality and properly stored. The principle is always that the supervisor (or strictly speaking the Erasmus University Rotterdam) remains owner of the data, and that the student should therefore hand over all data to the supervisor.

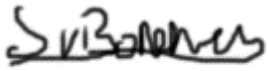
Hereby I declare that the study will be conducted in accordance with the ethical guidelines of the Department of Public Administration and Sociology at Erasmus University Rotterdam. I have answered the questions truthfully.

Name student: Stephanie De Jesus

Date: 10/03/2021

Name (EUR) supervisor:
Dr. Samira van Bohemen

Date: 16/03/2021



APPENDIX I: Informed Consent Form (if applicable)

- I volunteer to participate in this research study on _____ conducted by Stephanie De Jesus from Erasmus University Rotterdam. I understand that the project is designed to gather information about academic work of faculty on campus. I will be one of approximately 10 for this research.

- My participation in this research is voluntarily I understand that I will not get paid or benefit from participating in this research.

- I understand I may withdraw and discontinue my participation at any time without penalty and can furthermore withdraw permission to use data from my interview within two weeks after conducting the interview, in which case the material will be deleted.

- I have had the purpose and nature of the study explained to me in writing and have had the opportunity to ask questions regarding the study, to which my questions have been answered to my satisfaction. I voluntarily agree to participate in this study.

- Participation involves being interviewed by the researcher for her Master thesis in Governance and Migration and Diversity. The interview will last approximately 45 minutes and the interview will be recorded. I agree to my interview being recorded, if I do not want to be recorded, I will not be able to participate in the study.

- I understand that the researcher will not identify me by name in any reports, and that my identity will remain anonymous and all information I provide in this study will be treated confidentiality. This will be done by changing my name and disguising any details of my interview which may reveal my identity and identity of people I speak about.

- I consent to answering questions related to my:
    - Racial or ethnic origin
    - Political opinions
    - Religious or philosophical beliefs
    - Family life
    - Sexual orientation and sex life
    - Sense of belonging and identity

- I understand that under freedom of information legalisation I am entitled to access the information I have provided at any time while it is in storage as specified above.

- I understand that I am free to contact the researcher to seek further clarification and information.

- I have been given a copy of this consent form

…….. ……..

Signature of participant Date

…… ……...

Signature of researcher Date

For further information, please contact:

Stephanie De Jesus, 467423sd@student.eur.nl