Experiences of second-generation ethnic minority young people in Ireland

Centre for Human Rights & Citizenship Education
Dublin City University

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Coimisiún na hÉireann um Chearta an Duine agus Comhionannas
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The Irish Human Rights and Equality Commission was established under statute on 1 November 2014 to protect and promote human rights and equality in Ireland, to promote a culture of respect for human rights, equality and intercultural understanding, to promote understanding and awareness of the importance of human rights and equality, and to work towards the elimination of human rights abuses and discrimination.

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CONTENT

Acknowledgements

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TERMINOLOGY

Second-Generation

The term 'second-generation' coined with the term 'immigrants'[1] is considered a contradiction in itself (Schneider, 2016). The concept of 'second-generation'[2] indicates that they are descendants of persons who migrated, but do not themselves have a migration experience. The fact that this exact contradictory combination of words is so widely used in Europe – similar to the increasingly popular notion of 'migration background' – reflects a general view and attitude that continues to see migration processes as an anomaly of a supposedly 'natural' and static state with a 'well contained' national population (Glick-Schiller and Wimmer, 2002). For example, Rumbaut (2004) devised the terminology '1.75 generation' '1.5 generation' and '1.25 generation'[3] immigrants. Within this frame, children

1 While the term 'migration background' is subject to political criticism, there is equal criticism of the term 'second-generation', especially from those who are affected by this designation. Firstly, the term associates native-born citizens, who identify fully with the societies in which they grew up, primarily with either the undifferentiated group of 'immigrants' or with the ethno-cultural background of the parents. Secondly, it lacks any differentiation within the category (e.g. according to social background, level of education). And finally it associates them predominantly with 'problems of integration', while they see themselves neither as immigrants nor as problematic in any aspect. This criticism is, to a large extent justified and needs to be taken into account, but it is also certainly enhanced by the frequent use of the word combination 'second-generation migrants' (Schneider, 2016). In Switzerland, as a contrasting example, the term 'Secondos' even became the self-chosen label of an intellectual and social movement of members of the second-generation of various cultural origins (Wessendorf, 2007).

2 "The concept of 'generation' behind this terminology originates in Demography and Anthropology: it describes the vertical dimension in kinship-structures, i.e. the relational difference between parents and children (and grandparents/grandchildren etc.) as a universally relevant social categorisation in all cultures and societies. The idea of the concept of 'second-generation' in the context of Migration Studies is to address the offspring of parents who migrated to the place where their children were then born and/or raised. In its most rigid definition, it only includes persons who were actually *born* in the country of immigration. This definition was, for example, applied in what is still the largest survey on second-generation offspring of different immigrant groups in Europe, the TIES Study (see below for more details). However, this rigid definition was chosen especially for methodological and sampling issues, i.e. in order to work with clearly distinguishable categories (country of birth of respondents and country of birth of their parents) when drawing samples from register data or similar "(cf. Groenewold and Lessard-Philips, 2012; Kasinitz, Mollenkopf, Waters and Holdaway, 2008, p. 2)(Schneider, 2016).

3 In less rigid definitions, the term is applied also to those who migrated with their parents at a very young age or when the entrance age for schooling as the definitional limit is taken. The idea behind all these definitions is to presume that children under a certain age will have (a) very limited memories as regards their pre-migration experiences, (b) received their formal education completely in the country of immigration of their parents, and (c) been fully socialised in the new societal context, including learning the non-familial vernacular language without a particular accent. The less rigid type of definition is applied especially in qualitative research (Schneider, 2016) .

who arrive in their early childhood (ages 0 to 5) are referred to as 1.75 generation immigrants, since their experiences are closer to second-generation migrants who were born in the country they live in, as they retain less memory of their country of birth, were too young to go to school to learn to read or write in the parental language or dialect in the home country, and typically learn the language or dialect of the country they migrate to without an accent and are almost entirely socialised there (2004, p.1167). Children who arrive aged 6-12 years old are referred to as 1.5 generation migrants: these children arrive as pre-adolescent, primary-school-age children who have learned (or begun to learn) to read and write in the mother tongue at schools abroad, but whose education is largely completed in the country they live in (p. 1167). Children who arrive in their adolescent years (ages 13–17) are referred to as 1.25 generation migrants because their experiences are closer to the first-generation of adult migrants than to the ones born as second-generation.

Racism

Our understanding of racism comes from Article 1 of the International Convention for the Elimination of Racial Discrimination (CERD), which provides that racism means 'the power dynamics present in those structural and institutional arrangements, practices, policies and cultural norms, which have the effect of excluding or discriminating against individuals or groups, based on their identity'(p.2). The interplay between structure and institutions in the reproduction of racism, is referred to as 'systemic racism'.

Racial discrimination[4] means "any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life." (Article 1 of CERD).

We understand that "racist and discriminatory behaviours can be embedded in social, financial and political institutions, impacting on the levers of power and on policy-making. This structural racism perpetuates the barriers placed in the way of citizens solely due to their racial or ethnic origin. Every day, people affected by racism can feel its impact on their access to jobs, healthcare, housing, financing or education, as well as cases of violence [...]. Racism comes in different forms. Overt expressions of individual racism and racial discrimination are the most obvious" (The EU Action Plan Against Racism 2020-2025, p.1)

The different types of racism that young people can experience include, for example: anti-Black racism; antigypsyism; anti-Traveller racism; antisemitism; anti-Asian racism; and/or, anti-Muslim hatred. All share the view that the value of a person is undermined by stereotypes based on prejudice. In addition to religion or belief, racism can also be combined with discrimination and hatred on other grounds, including gender, sexual orientation, age and disability (The EU Action Plan Against Racism 2020-2025, p.2). The concept of 'discrimination'[5] covers direct and indirect discrimination, and includes harassment.

Aversive racism[6] **"**whereas modern and symbolic racism characterize the attitudes of political conservatives, aversive racism characterizes the biases of those who are politically liberal (Nail, Harton, & Becker, 2003) and believe that they are not prejudiced, but whose unconscious negative feelings and beliefs get expressed in subtle, indirect, and often rationalisable ways" (p.270).

Micro, meso and macro[7] are levels or scales at which racism and discrimination can operate. A micro-level of analysis of racism and discrimination focuses on the individual, i.e. on the social dynamics of face-to-face interactions. A meso-level analysis concentrates on the characteristics of specific networks, groups, and organizations (i.e. collectivities). A macro-level analysis looks at large-scale, society interactions, i.e. the dynamics of institutions, classes, or whole societies.[8]

Types of Microaggression[9]

Micro assaults, which tend to be the most blatant of the three, are "explicit racial derogation(s) characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behaviour, or purposeful discriminatory actions" (Sue et al., 2007, p. 274).

Microinsults are statements or behaviours in which individuals unintentionally or unconsciously communicate discriminatory messages to members of target groups.

4 Direct and indirect discrimination based on racial or ethnic origin is defined in Article 2 of Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin (the 'Racial Equality Directive').

5 See Article 2(2)(a) and (b) of each Directive on direct and indirect discrimination and Article 2(3) on harassment. The Directives allow for harassment to be defined in accordance with national laws and practices. To establish discrimination (including harassment), it is not necessary to demonstrate intention; this is generally applied at national level.

6 Dovidio, J., Gaertner, S., & Pearson, A. (2016). Aversive Racism and Contemporary Bias. In C. Sibley & F. Barlow (Eds.), *The Cambridge Handbook of the Psychology of Prejudice* (Cambridge Handbooks in Psychology, pp. 267-294). Cambridge: Cambridge University Press. doi:10.1017/9781316161579.012.

7 Serpa, S., & Ferreira, C. (2019). Micro, Meso and Macro Levels of Social Analysis. International Journal of Social Science Studies, 7, 120. https://doi.org/10.11114/ijsss.v7i3.4223.

8 Robertson, S. (2020) Part 1: Introduction to Sociology. *Foundations in Sociology I.* Available at https://openpress.usask.ca/soc112/part/susans-version-of-the-nbb/.

9 See: Lilienfeld, S. O. (2017). Microaggressions: Strong claims, inadequate evidence. *Perspectives on psychological science*, *12*(1), pp. 138-169; Nadal, K. L. (2014), A guide to responding to microaggressions, pp. 71-76;. Sue, D. W., Bucceri, J., Lin, A. I., Nadal, K. L., & Torino, G. C. (2007). Racial microaggressions and the Asian American experience. *Cultural diversity and ethnic minority psychology*, *13*(1), p. 72. Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: implications for clinical practice. *American psychologist*, *62*(4),p. 271.

Microinvalidations are verbal statements that deny, negate, or undermine the realities of members of various target groups. For example, when a White person tells a person of colour that racism does not exist, she or he is invalidating and denying the person of colour's racial reality. (Sue et al., 2007, p. 277).

A **verbal microaggression** is a comment or question that is hurtful or stigmatizing to a certain marginalized group of people. For example, saying, "You're so smart for a young person" would be a verbal microaggression.

A **behavioural microaggression** occurs when someone behaves in a way that is hurtful or discriminatory to a certain group of people. An example of a behavioural microaggression would be a bartender ignoring a person of colour and instead serving a white person first.

An **environmental microaggression** is when a subtle discrimination occurs within society. One example of an environmental microaggression would be a college campus that only has buildings named after White people.

Ordinary privilege

The study draws on McIntosh's (1988)10 framework and defines ordinary privileges as "subtle, rarely recognized or acknowledged, pervasive, routine, and mundane advantages" that communicate and signpost belonging and social inclusion. Ordinary privileges are related to belonging to the White majority and are systematically withdrawn, whether unintentionally or unconsciously, from persons of visible ethnic minorities.

Intersectionality

The European Institute for Gender Equality defines 'intersectionality' as an "analytical tool for studying, understanding and responding to the ways in which sex and gender intersect with other personal characteristics/identities, and how these intersections contribute to unique experiences of discrimination"(EU Anti-Racism Action Plan 2020-2025, p.2). This definition applies equally to any form of discrimination. In this report we acknowledge the intersectionality between racism and all other forms of oppression, including the oppressions experienced by people based on gender, sexuality, gender identity, disability and socio-economic circumstances. We further acknowledge that women, children and men experience dimensions of racism differently[11].

10 McIntosh, P. (2019). White Privilege: Unpacking the Invisible Knapsack (1989) 1. In P. McIntosh, *On Privilege, Fraudulence, and Teaching As Learning* , pp. 29–34. Routledge. https://doi.org/10.4324/9781351133791-4

11 European Institute for Gender Equality. See https://eige.europa.eu/thesaurus/terms/1263. This definition applies equally to any form of discrimination, as noted in the EU Anti-Racism Action Plan 2020-2025. See EU Anti-racism Action Plan 2020-2025, p. 2

EXECUTIVE SUMMARY

In 2021, the Irish Human Rights and Equality Commission (IHREC) made a submission to the Anti-Racism Committee on developing a National Action Plan Against Racism that documented that people of migrant origin continue to face significant disadvantages across multiple areas, including access to workplaces, services, housing, education and health care (IHREC, 2021). In addition, in 2020, racist assaults were the subject of 51 cases, the highest ever rate of assaults reported to iReport (Michael, 2021). In 2021, during the pandemic, racist assaults were the subject of 40 cases (Michael, 2022). It is alarming to note that people under 18 years old were reported as the primary target in 11 % of all crime cases in 2020 and people aged 18-25 years old were the second most likely of any group to be targeted (Michael, 2021, pp.9-17). Moreover, Siapera et al. (2018) argue that second-generation Irish people are specifically targeted online, in terms of their biological or ethnic connection to Irishness. They also report that certain discourses make a distinction between 'real' Irishness, which is based on a 'biological' and 'cultural' bond, and Irish citizenship, which can be perceived as 'fake' Irishness (2018).

Focus and Purpose

In commissioning this study, IHREC proposed a working definition for the term second-generation ethnic minority young people as being a child of:

i. one or more parent or caregiver who are first generation immigrants to Ireland; or

ii. one or more parent or caregiver who was born outside of Ireland, aged between 18-24 years old.

Within a wider context, it is now recognised that there is a growing number of young Irish people who have parents and grandparents of different nationalities or who came to Ireland as very young children (0-6 years old) (Roder, 2017). Yet, despite these growing numbers, evidential data and insights into their experiences as members of Irish society are dispersed and under-researched. As a result, there is a risk that second-generation ethnic minority young people in Ireland are, and will continue to be, overlooked and marginalised in relation to legislation, policy and practice across several areas of state responsibility.

The purpose of this report is to contribute new insights, in order to support the promotion and protection of the human rights and equality of second-generation ethnic minority young people. The report is set in the context of a number of very recent and positive developments that include the development of the National Action Plan Against Racism, new hate crime and hate speech legislation and commitments by the National Statistics Board (NSB) to improve equality data, and the development of the Equality Data Strategy. Using a critical scoping literature review and online focus groups with 20 second generation ethnic minority young people, this study establishes existing evidence of experiences of second-generation ethnic minority young people within an Irish context, and also analyses and illustrates their own interpretations of issues related to belonging and identity and their direct experiences of integration, representation, discrimination, racism, accessing public services and the cumulative impacts these have on their wellbeing. The research is underpinned by the following questions:

- What are young peoples' interpretations of belonging and identity, including intersectionality with their family, peers, community, school and wider society?
- What are the factors that impact their experiences of integration and interculturalism?
- What are their experiences of discrimination and racism?
- What is their vision for a just and equitable future for second-generation ethnic minority young people?

Discrimination, Racism and Belonging

Key findings from the scoping literature review indicate that emerging research on second-generation ethnic minority young people is predominantly ad hoc in nature, with little evidence of a specific or strategic research agenda, particularly as it might relate to accessing rights and experiences of inequality across society[12]. Overall, the findings from this scoping review confirm that this area is significantly under-researched, with concerning gaps in quantitative data and particular gaps in the areas of second-generation young people's civic engagement, access and experience of the employment, and little or no investigation of upward/downward mobility pathways and access issues. The documentation and analysis of the focus groups with young people confirm and extend many of the key themes that emerged from the scoping review and demonstrate that across a diverse range of ethnic backgrounds, second-generation young people in Ireland experience concerning amounts of racial and ethnic discrimination, prejudice, stereotyping and racialisation, across all levels of society. In addition, they are battling against

12 The authors note that IHREC has recommended the development of a research and data section within the National Action Plan Against Racism, which would provide strategic direction to the strengthening of the evidence base in Ireland as well as the diversification of the research community.

a lack of positive representation, restricted social mobility pathways and limited notions of Irishness and assimilationist pressures across different contexts, institutions and situations in their daily lives. Experiences of ever-present discrimination and constant, normalised microaggression are of particular concern as evidence suggests significant impacts on wellbeing, such as experiencing symptoms of depression and low self-esteem. One striking finding indicates that young people are diminishing the effects of racism and discrimination on their lives, and are often unaware of their own rights and reporting structures.

By contrast, participants in this study also expressed a strong desire to truly belong to Irish society. They are aware of the importance of education and civic engagement for upward mobility, and often employ positive, harmonising integration strategies in their own lives, as they seek to balance dominant Irish cultures with their family heritage. Not only do they mediate intergenerational relationships, but they also act as socialising agents, often helping to socialise their first-generation migrant parents into new (Irish) cultural norms and values. Discovering their hybridised, multifaceted identities often requires a great deal of agency and requires having the right to self-identification. This should and could be supported along all stages of young people's development through a rights-based approach (Lundy, 2007). This can positively impact a general understanding of their rights and cultivate a culture of human rights within society.

Recommendations

This study confirms that tackling all forms of racism and discrimination requires urgent and extensive action and a rights-based approach that both mitigates against and responds directly to incidents of discrimination (see iReport.ie)[13]. Key recommendations are highlighted here and are further developed towards the end of the report.

Terminology

- IHREC proposed a working definition for the term second-generation ethnic minority young people as being a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland, or (ii) one or more parent or caregiver who was born outside of Ireland, aged between 18-24 years old. It is recommended that future research and initiatives in Ireland extend the working definition used in this report to also include generation 1.75 (children who arrive in their early childhood, ages 0 to 5) and generation 1.5 (children who arrive aged 6-12 years old).[14]
- Second-generation ethnic minority young people are defined as;
  - a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland, (ii) one or more parent or caregiver who was born outside of Ireland, aged between 18-24 years old, or
  - A member of generation 1.75 (children who arrive in their early childhood, ages 0 to 5) and generation 1.5 (children who arrive aged 6-12 years old).

Research and Data

- To commission and provide funding for large-scale quantitative and qualitative studies to build on the themes identified through this research. This research agenda should include:
  - a secondary data analysis of the Growing up in Ireland data set;
  - an examination of the particular characteristics of racism and racial discrimination in Ireland, capturing the scope and scale of racism and discrimination in schools and workplaces;
  - an examination of the impact of different forms of discrimination and racism on young people's wellbeing and mental health in both education and workplace contexts;
  - an investigation into issues related to the intersectionality of gender, race and LGBTQ+;
  - the identification of mechanisms that can address social capital disadvantage amongst second-generation ethnic minority young people; and

13 See iReport (2022) Reporting Racism in Ireland; Irish Human Rights and Equality Commission (2021), Annual Report 2021; Central Statistics Office (CSO),(2019) Equality and Discrimination.

14 See Rumbaut, R. G. (2004). Ages, life stages, and generational cohorts: decomposing the immigrant first and second generations in the United States 1. *International migration review*, *38*(3), 1160-1205. A large-scale research by Rumbaut devised the terminology '1.75 generation' '1.5 generation' and '1.25 generation' immigrants, for children who are closer to birth or full adulthood when they immigrate. Within this frame, children who arrive in their early childhood (ages 0 to 5) are referred to as 1.75 generation immigrants, since their experiences are closer to second-generation migrants who were born in the country they live in, as they retain less memory of their country of birth, were too young to go to school to learn to read or write in the parental language or dialect in the home country, and typically learn the language or dialect of the country they migrate to without an accent and are entirely socialised there (2004, p.1167). Children who arrive aged 6-12 years old are referred to as 1.5 generation migrants: these children arrive as pre-adolescent, primary-school-age children who have learned (or begun to learn) to read and write in the mother tongue at schools abroad, but whose education is largely completed in the country they live in and are almost entirely socialised there (p. 1167).

- the documentation of second-generation young people's access to ordinary privileges.

- To implement the European Guidance Note on the collection and use of equality data based on racial and ethnic origin15 in Ireland including through continued work with the Central Statistics Office and migrant communities.

- Research design and methodologies should involve young people in the research process from initial stages, through to Project Advisory Committees, fieldwork, analysis and write up.

Awareness Raising and Representation

- Undertake anti-racism public awareness campaigns to encourage members of Irish society to intervene, report and stand up to racism, discrimination, microaggressions and microinsults.

- Ensure awareness about reporting structures for those who experience discrimination in the workplace.

- Increase access to and availability of, co-designed programmes, meaning that young people are included in the design of awareness programmes.

- Increase the visibility and positive representation of ethnic minorities by developing mechanisms to ensure that ethnic minority young people are included in public discourses, the media, politics and the education sector.

Civil Society Participation

- The principle of participation should underpin all activities that seek to promote and protect the rights of second-generation ethnic minority young people.

- Work with civil society organisations and businesses to enable pathways, role models and opportunities for young people in order to foster a sense of self-belief and improve representation across particular sectors or professions.

- Collaborate with youth organisations, sport, cultural, and interest associations to build on their work with young people and to ensure their services are financially accessible and culturally responsive to minoritised young people.

15 Guidance note on the collection and use of equality data based on racial or ethnic origin https://ec.europa.eu/info/sites/default/files/guidance_note_on_the_collection_and_use_of_equality_data_based_on_racial_or_ethnic_origin.pdf

- Provide funding and a grants mechanism to implement initiatives and programmes identified through the activities above and specific cross-cultural programmes.

Education

- Advocate for changes to Irish language requirements and new bridging pathways for secondary-school students to access teacher education programmes, particularly primary teaching.

- Diversify education professions, particularly at primary level, by changing Irish language requirements and creating new bridging pathways for secondary-school students to access training programmes.

- Incentivise programmes that promote heritage languages and cultures of second-generation young people to support young peoples' hybridised identities and harmonising strategies.

- Collaborate with formal education actors such as the Department of Education, the National Council for Curriculum and Assessment, the teachers' unions and third level Institutes of Education to ensure robust and quality anti-racism support, professional development (more culturally responsive curricula and pedagogies) and early intervention techniques to tackle racism and discrimination are available to all schools

Reporting and Justice

- Ensure reporting structures for victims of racism are accessible for all, widely publicised and accompanied by a system of support for those who seek to report.

- Encourage the Oireachtas to engage with second-generation ethnic minority young people to understand how hate crime and hate speech legislation needs to prevent the types of racism they are experiencing.

- Build awareness of new hate crime and hate speech legislation amongst second-generation ethnic minority young people and their families, staff in public bodies, the media and in the education sector.

Health

- Advocate for culturally responsive healthcare particularly mental health services. This should include addressing trust, stigma, early intervention, research, diversification of mental health professions and professional training.

Working with Young People

- Avoid further minoritising and essentialising[16] communities through categorisation by also acknowledging and balancing shared experiences with a recognition of the unique experiences of individuals.[17]

- It is imperative that any future initiatives or research in this area should be done *with* young people rather than *about or for* them. Indigenous researchers and activists with ethnic minority backgrounds should also be included as this research recognise contribution of second-generation ethnic minority young people to tackling discrimination and building a more diverse and inclusive society in Ireland.

16 Essentialism is the view that certain categories (e.g., women, racial groups) have an underlying reality or true nature that one cannot observe directly. This underlying reality (or "essence") is thought to give them their identity, and to be responsible for similarities that category members share. See: Gelman, S.A. (2005, May) *Science Briefs: Essentialism in Everyday Thought*. American Psychological Association (APA).

17 In 2021, the European Commission's High Level Group on Non-discrimination, Equality and Diversity issued a Guidance note on the collection and use of equality data based on racial or ethnic origin. This note includes guidance on how to collect information on self-identification based on "racial or ethnic origin".

1. INTRODUCTION AND RATIONALE

Over recent decades, Ireland has experienced periods of relative economic growth and an associated and relatively rapid immigration of people from different countries, leading to the "super-diversification" of Irish society (Vertovec, 2007). It is estimated that in April 2022 there were 703,700 non-Irish nationals living in Ireland (CSO, 2022),and that 22.3% of all children born in Ireland in 2021 were to mothers of other nationalities (CSO, 2021). Thus, contemporary Irish society is undergoing a significant transformation. Despite a number of recent positive developments such as the development of Ireland's National Action Plan Against Racism[18], there remains a number of cross-cutting issues of inequality and socioeconomic disadvantage amongst people of migrant origin, particularly ethnic minority children and young people (Anti-Racism Committee, 2020; IHREC, 2021).

The Human Rights and Equality Research Programme of the Irish Human Rights and Equality Commission (IHREC) with the Economic and Social Research Institute (ESRI) has produced important evidence demonstrating consistent and significant levels of discrimination experienced by people of ethnic minority origin in Ireland. McGinnity et al. (2018; 2020b) found discriminatory and racist attitudes across Irish society.[19] IHREC's most recent annual poll on human rights and equality, found that 32% of people had witnessed or directly experienced racism in the previous 12 months (Amárach Research, 2021).

Other studies and reports, such as the IHREC-co-funded study 'Hate Track: Tracking and Monitoring Racist Hate Speech Online' (Siapera, et. al., 2018), and 'Reports of Racism in Ireland: Data from iReport (Michael,2021), reveal significant volumes of racially loaded discourse across both Ireland's online and offline spaces.[20] Michael (2021) reports the existence of anti-immigrant and anti-refugee discourses that focus on access to welfare and housing, alongside Islamophobic, anti-Black and anti-Semitic racist discourse.

18 Aligning with European Commission, A Union of Equality: EU anti-racism action plan 2020-2025, at p. 17; OHCHR, Developing National Action Plans Against Racism, 2014, at p. 20-61.

19 The 2018 study found that amongst the general population just under "half of the adults born in Ireland believe some cultures to be superior to others and that 45% of some races and ethnic groups were born harder working" (McGinnity et al, 2018, p. 7). A lower proportion, 17%, believe that some races and ethnic groups were born less intelligent. These attitudes are very concerning and suggest much work needs to be done in this area.

20 Siapera et al. (2018) suggest in their technical report that online racist hate speech cannot be understood in isolation from racist structures and institutions or from media and political discourses that racialise certain groups. They argue that second-generation Irish people are specifically targeted in terms of their lack of any biological or ethnic connection to Irish-ness. Their claims to belong are dismissed and Irishness is constructed in exclusively White terms. The two main ways in which this group is targeted is firstly through the trope of population replacement or colonisation often using this community to make political points; and secondly, through making a distinction between 'real' Irishness, which is based on a 'biological' and 'cultural' bond and Irish citizenship which is a kind of 'fake' Irishness. What is striking here is the use of rhetoric associated with identity politics and anti-colonial politics to attack any claims of this community to belong to Ireland. This identity politics from the right is directly linked to the Identitarian movement and rhetoric.

The National Statistics Board's Strategic Priorities for Official Statistics (2021-2026) includes commitments to gather and monitor equality data, and an Equality Data Strategy is in development. Notwithstanding, there remain concerns related to the collection and accessibility of disaggregated data, which would provide richer insights into the particular experiences of second-generation ethnic minority young people in Ireland. The following section sets out the aims and objectives of this study and how it seeks to contribute to addressing this significant gap.

1.1 Aims and objectives of the study

The study seeks to identify and analyse existing evidence related to the experiences of second-generation ethnic minority young people within an Irish context and to establish where there are gaps. In addition, the aim of the study is to contribute new evidence, by documenting their lived and direct experiences. For the purposes of this study, the age range selected is 18-24 years old and the working definition of the term 'second-generation', as identified by IHREC is:

> being a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland, or (ii) one or more parent or caregiver who were born outside of Ireland[21].

This study intends to identify key priorities for progressing the human rights and equal treatment of second-generation ethnic minority young people and to provide insights into ways in which IHREC can continue to engage with them on issues related to inclusion and discrimination.

The research was underpinned by the following questions:

- What are young peoples' interpretations of belonging and identity, including intersectionality, with their family, peers, community, school and wider society?
- What are the factors that impact their experiences of integration and interculturalism?
- What are their experiences of discrimination and racism?
- What is their vision for a just and equitable future for second-generation ethnic minority young people?

21 In its Request for Tender for this study, IHREC proposed the following working definition of the term "second generation": "being a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland or (ii) one or more parent or caregiver who was born outside of Ireland", aged between 16-24 years old. IHREC requested that the scoping study "comment on the accuracy of this working definition and to propose another definition if required".

2. METHODOLOGY

This section sets out the methodology that underpins the report. Two research methods were employed to meet the aims and objectives of this study. First, a critical scoping literature review was chosen to establish the current available literature, key themes emerging and its gaps. This method enabled the researchers to capture existing data and information on issues facing second-generation ethnic minority young people in Ireland. Second, in order to include the voices of young people and to gather their direct experiences of belonging and discrimination, focus groups were chosen. Given the COVID-19 crisis that prevailed at the time, it was necessary to carry out these focus groups online. The following sections will explain the methodology employed in more detail.

2.1 Scoping review of existing evidence, 2007-2020

The purpose of a scoping literature review is to map the body of literature on a specific area of focus, as opposed to providing a summary account (Pham et al., 2014; Arksey and O'Malley, 2005). This method was chosen in order to establish existing evidence, key themes and omissions and to identify relevant secondary data sets, in relation to the experiences of second-generation ethnic minority young people in Ireland. The review followed the iterative stages proposed by Arksey and O'Malley (2005), which include identifying research questions, identifying relevant evidence, selecting eligible evidence based on a range of criteria detailed below, charting the data and, finally, collating, summarising and reporting the results (Arksey and O'Malley, 2005). The databases from which literature was collected were Web of Science, ERIC (Education Resources Information Centre) and Google Scholar. Searches included a broad range of academic publications, such as journal articles, books, book chapters, conference proceedings and government reports. Grey literature, following the document index developed by GreyNet (2004), was also included, recognising its value as evidence for public policy and practice (Lawrence et al., 2014). The inclusion of grey literature also mitigated against publication selection bias.

2.1.1 Data selection, extraction and charting

The initial search was conducted in Google Scholar as it has the widest scope and includes websites, in addition to profiles and publications in social media. The first search queries consisted of the following terms as exact phrases: "second-generation young immigrants in Ireland", "second-generation ethnic minority young people in Ireland", "second-generation young migrants in Ireland". Those sources which included these terms were kept. Following on, the results of these initial queries were filtered based on the two criteria below:

- only initiatives/documents explicitly addressing 'second-generation'; mainly young immigrants/ethnic minority people in Ireland (aged 18 to 24); and

» discussing at least one of the key themes identified by IHREC's CERD report[22]: belonging, identity, agency, intersectionality, family peers, peer groups, community, integration, assimilation, interculturalism, discrimination, racism, 'undocumented people, transition to citizenship', International Protection (direct provision), access to healthcare, access to housing and experience of homelessness, mental health, access to education and work, access to justice (including experiences of the police and courts), participation in public life (including elections and public appointments).

In order to identify further publications and relevant grey literature for the review, the same query parameters and eligibility criteria were used in ERIC and Web of Science. Table 1 below documents the overall results of these initial queries, while Figure 1 illustrates the search process.

Table 1: Search terms and database search results

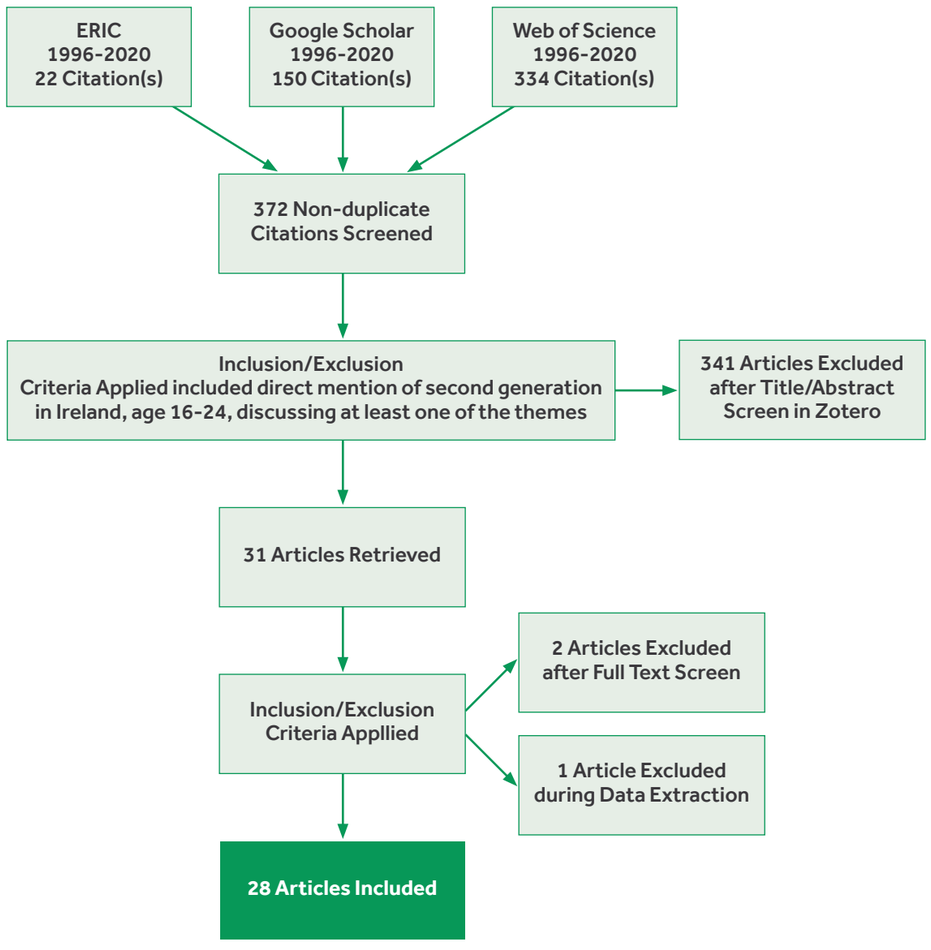
Keywords/Terms	Data Base	Results
Second-generation immigrants Ireland (*controlled for location – Ireland)	ERIC	22
Second-generation immigrants Ireland	Google Scholar	5
Immigrants Ireland	Google Scholar	150
Second-generation migrants Ireland or second-generation immigrants Ireland or second-generation ethnic minority Ireland	Web of Science	17
Immigrants Ireland* (refined by the relevant Web of Science categories: identity, belonging, mental health, housing, etc., see criteria)	Web of Science	334

A 'snowball' technique was then adopted in which citations within articles were searched if deemed relevant to the study's research questions (Hepplestone et al., 2011). Once selected, the preliminary data set was then screened to narrow down the list to only publications that specifically included at least one of the two key criteria listed above in their title, abstract or keywords.

22 Informed by its engagement with young people in the BeHeard on CERD initiative'

A bespoke database of these publications was then created in Zotero. Following a cleaning process of overlapping results and titles, 372 potential publications were screened by two researchers in Abstrckr. After applying exclusion criteria, results were narrowed down (n = 31) and the rest excluded (n = 341). The excluded results contained sources that did not fulfil either of the two key criteria outlined above. Subsequent to a full text review, three further sources were omitted.

Figure 1: Summary of searching – the inclusion/exclusion process



Finally, twenty-eight eligible publications were identified and extracted using an electronic standardised protocol that included the following categories:

- Reference (full publication details)
- Age range (of study participants)
- Abstract
- Key themes reported
- Results

The results of this are presented in Appendix G and will be more fully explored in Section 3.1. The final step in the scoping review process involved an assessment and analysis of the full text of each eligible publication, initially by one researcher and later by both. The results of this analysis are presented in Section 3.2 of this report. The remainder of this methodology section will set out a rationale and description of the focus group method and procedures.

2.2 Focus groups with young people

The second research method selected for this study was the use of online focus groups. The online nature of the focus groups was necessitated due to the COVID-19 crisis that prevailed at the time of the study. The focus groups were undertaken in order to complement and extend the evidence gathered through the scoping literature review and to ensure the inclusion of young peoples' voices. In addition, the conversational nature of this method was particularly appropriate for researching young people, given its less formal and more participatory and supportive approach. The group setting also provided a natural check and quality control aspect, as participants sought to understand and be understood (Cohen et al., 2000; Robson, 2002). The focus group method also allowed us to generate larger amounts of qualitative data in a relatively short period.

2.2.1 Recruitment and procedures

Seven focus groups were conducted to explore second-generation ethnic minority young peoples' experiences and perceptions of growing up in Ireland, their transition to adulthood, the challenges and barriers to full social and civil participation in society, and their recommendations on how such challenges and barriers could be addressed. Based on a request from one participant, we also carried out a one-to-one interview. Initially, the recruitment plan sought to identify suitable participants via the nonprobability sampling technique (Strauss and Corbin, 1990). A recruitment flyer (Appendix A) was used to advertise the focus groups and this was disseminated via a number of channels, including social media, a DCU web page, and cold contact emails to organisations with links to second-generation ethnic minority young people. The recruitment flyer was also shared through the two researchers' informal networks, as well as by two young people who sat on the project's advisory committee.[23] This first phase of recruitment attracted fifteen expressions of interest, of whom nine gave their informed consent (Appendix B) and took part in a focus group. Subsequent to this initial recruitment drive, the identification of additional participants proved challenging and a second, more directed, recruitment phase was deemed necessary. This involved following up on cold emails with phone calls, and also making one-to-one contact with a number of individuals in youth organisations, such as the National Youth Council of Ireland (NYCI), Sport Against Racism Ireland, BeLonG To, the Gaelic Athletic Association (GAA), a number of Education and Training Boards (ETBs) and IHREC's networks.

The researchers would also like to acknowledge the challenge encountered in recruiting participants. Initial responses to invitations to participate, via several social media outlets, were very low and many initial expressions of interest did not result in focus group participation. A number of possible contributing factors were identified. Firstly, recruitment took place during a time of deep crisis and a national lockdown due to public health restrictions. As a result, it was not possible to visit organisations to establish initial contacts.

It is unclear whether the online nature of the focus groups supported or hindered participation in a discussion of, at times, sensitive and difficult issues. Further research is required in this area to establish if, or how, online methods yield different results regarding levels of participation. Secondly, elements of research fatigue were noted by a number of organisations and also noticed by the researchers. In particular, one community worker and one participant, highlighted a risk of over consultation, with limited outcomes or perceived changes made thereafter. The challenges highlighted above are offered, in order to support future research and point to an ongoing need to build trust amongst communities and to ensure young people are involved from the outset.

In total, nineteen young people participated in the focus groups. As already stated, one participant was granted a request for a one-to-one interview due to the sensitive nature of the issues being discussed. Table 2 below illustrates the total number of focus groups, their duration, and an overview of the participant profile across the groups.

23 Project advisory committees are standard practice for the projects of the Centre for Human Rights and Citizenship Education (CHRCE), in order to include a diversity of voices and benefit from the Centre's academic and civil society networks. The Advisory Committee for this project provided an opportunity to exchange ideas, experiences and expertise, in addition to providing access to relevant communities and organisations. Membership was voluntary and based on invitation. Committee members included academics and persons who identify with ethnic minority communities and ethnic minority young people.

Table 2: Total number of focus groups

Focus Groups/ Interview	No. of Participants	Participant Profile
1	3	Participants used the following terms to describe aspects of their identity: Irish, Polish, Lithuanian, Somali, Nigerian, Zimbabwean, Ghanaian, Filipino, Muslim (Pakistani, Palestinian, Bosnian-Herzegovinian, Egyptian) and Chinese All participants are aged between 18 and 24 years' old 14 identify as female, 6 as male Some were born in Ireland whereas some came to Ireland as young children (mainly during early years of primary school); one person arrived in Ireland seeking international protection at a later age (15). Participants' current education or employment status included participation in education programmes from further education up to postgraduate level, and employment in areas such as the public sector, teaching, retail and hospitality
2	4	
3	2	
4	5	
5	1	
6	3	
7	2	

The focus groups took place across a five-month period, from February to June 2021, and afterwards, the database of 28 publications was created. All focus group sessions were conducted by the project researchers, one of whom is a member of the migrant community in Ireland, and ranged from 44 to 84 minutes in length, with a mean duration of 61 minutes. A schedule of questions (Appendix C) was drawn up and key themes explored included: identity and belonging, experiences of discrimination, attitudes to integration, mental health matters, access to education and work, access to justice and healthcare, access to housing and experiences of homelessness, participation in public life, experiences of direct provision, and 'transitions to citizenship'. Due to Covid restrictions that prevailed at this time, it was necessary to carry out the focus groups online, through the use of a secure DCU online forum (Zoom). It is important to note that the use of this online tool did exclude those who do not have access to either the technology or space required for such an approach. For those that did have access, the method perhaps offered an easier entry point than a face-to-face approach, with some participants joining directly after work or study, and one participant taking time out for prayer. Efforts were made during and towards the end of each focus group to allow participants to debrief from at times, difficult discussions. A follow up email was sent the next day, to offer thanks and a reminder of support available for participants should they wish to access them.

2.2.2 Ethical considerations

The study was granted ethical approval by DCU's Research Ethics Committee (DCU-REC-2019) (Appendix D). Under the university's ethical procedures, strict recruitment processes were followed that included a recruitment flyer (Appendix A), a plain language statement about the project for those interested (Appendix E), and a process of informed consent (Appendix B) for those who participated in the groups. Participants were informed that they could choose not to answer a question and had the right to withdraw at any stage, including the withdrawal of their post-completion data, until the anonymisation of all information had occurred. In addition, the project followed DCU data protection policies when using online platforms. A specific protocol for the online focus groups was created (Appendix F) to cover the necessary steps needed in order to ensure the safety and protection of study participants at all times and in situations of inappropriate behaviour. The focus groups were audio-recorded and the recordings stored securely on an encrypted DCU device. Once the focus groups were completed, participants and geographic references were assigned pseudonyms, which were then used when referencing data, including in this final report. Where specific organisations or institutions were named, these references have been redacted.

2.2.3 Coding and analysis

Howitt and Cramer (2010) state that in thematic analysis the task of the researcher is to identify a limited number of themes which adequately reflects their textual data. As a first step, the focus group recordings were transcribed, anonymised and redacted to remove any identifying data. These transcripts were then shared with the relevant focus group participants for member checking. After this, the transcripts were uploaded to NVivo 12 for coding and analysis following Braun and Clarke's six stages of thematic analysis. This type of analysis is a method for identifying, analysing and reporting patterns of themes within data (Braun and Clarke, 2006). Themes were identified through an inductive analytical process, which characterises the qualitative paradigm. Data familiarisation was key to this process. After familiarisation, the researchers then analysed the data to generate initial codes, followed by a searching and reviewing of key themes. In the final stages of analysis, the themes were abstracted and collated in order to cross-reference with the study's research questions and literature.

Applying this process to the study, NVivo was used to assign initial codes and to create cases and case classifications. Each transcript was coded for the main themes and nodes appearing throughout the recording period. Next, themes that emerged were coded for new nodes or categories. For example, the broad theme 'barriers' was re-examined for different types of barriers in place and new

categories were assigned, such as 'systemic' or 'individual' barriers. Categories were assigned in an exhaustive way in order to make sure that content validity issues were addressed (Robson, 1997). Matrix queries were then run on NVivo and the results of the analysis were described in Microsoft Word and Excel. The two researchers then developed analytical memos for each key theme.

2.2.4 Notes on validity and reliability

Analysis was consistently performed on NVivo, which mitigated the risks of inconsistency, human error, coder variability and ambiguity in the coding rules (Weber, 1990). Also, using thematic analysis, the most salient aspects of the focus group interviews, like the nuanced richness of specific sub-themes, were analysed. In this way, transcripts were re-examined and the intentions, functions and consequences of discourse were revealed.

2.2.5 Limitations

The issue of generalisability and objectivity were addressed to the best knowledge of the researchers. The qualitative component in this study was chosen because it is believed that an understanding of participants' positions, beliefs, attitudes and experiences will lead to better theorising and comprehension of the issues that young people with ethnic minority backgrounds face in Ireland. Therefore, analytic generalisation in this kind of study is applied not to populations but to theoretical models and their implications. These models, in turn, consider the complexity of relationships that exist among various factors. Additionally, as Gall (2003) argues, suitable descriptions of research participants, contexts and data collected allow readers of the research to determine the generalisability of findings to their particular situation, or to other situations.

The researchers do acknowledge, however, that the profile of the focus group participants is limited in terms of male representation, as well as representation of intersectionalities across gender and socio-economic backgrounds. Moreover, we acknowledge that a number of the participants had achieved high levels of education. The majority had completed the Leaving Certificate and seven were in postgraduate studies in higher education.

3. SYNTHESIS OF LITERATURE REVIEW FINDINGS

This section of the overall report is focussed on the findings from the scoping review. Section 3.1 presents an overview of the types of publications identified through this process, as detailed in section 2.1, while Section 3.2 presents a critical analysis of key themes derived from the 28 eligible publications that were identified through the searches. The key themes include identity and belonging, representation, intergenerational dynamics, racism and discrimination and health and wellbeing. The analysis is set out in such a way as to highlight these key themes, alongside their associated literature.

3.1 Overview of publications identified through the scoping review

This section sets out the nature of the research and evidence identified through the scoping review, as set out in Appendix G. It analyses the types of publications that are available relating to the experiences of second-generation ethnic minority young people in Ireland and where there are gaps and omissions.

Of the 28 publications studied in this review, there are 14 academic journal papers, four dissertations (three PhD studies and one M.Phil. thesis), three books, two book chapters, four reports and one secondary data set, Growing up in Ireland (GUI). Two of the reports and the GUI study are either partially or fully funded by government departments or initiatives related to children, youth and/or integration. Walsh's (2007) report was published by the National Youth Council of Ireland (NYCI) and was funded by the Department of Community, Environment and Local Government (DCELG). The fourth report was funded by the Irish Research Council (IRC). At least 22 of these publications are examples of personal or professional interests, produced as individual academic output.

This overview indicates that the current research on second-generation ethnic minority young people is somewhat limited in scope and scale, with little evidence of a specific or strategic research agenda, particularly as it might relate to accessing rights and experiences of inequality across society. The majority of the publications are qualitative in nature, ranging from case studies, semi-structured interviews to ethnographic research. Predominant themes across these studies include identity and belonging, education, experiences of discrimination and racism and relationships within and beyond minoritised communities. Some of the qualitative studies also explore health and wellbeing. Five studies employ a quantitative approach and all of these examine issues related to health and mental health. Issues covered in these quantitative studies also include analysis of education and social outcomes for second-generation ethnic minority young people. Roder (2015) looks at the broadest range of issues, however, only providing information for second-generation infants and their families.

Three studies (Darmody et al., 2016; McGinnity and Darmody, 2019, Roeder et al., 2015) utilise secondary data drawn from both *Growing up in Ireland (GUI)* [24] and the Programme for International Student Assessment (PISA)[25]. It should be noted that whilst *Growing Up in Ireland* collects information on parents' country of birth, it focuses on parents of children of particular age groups and is not currently a representative survey of ethnic minority young people aged 18-24 years old. However, this secondary data can be used to further investigate outcomes of the children of immigrants in Ireland. As this cohort ages, labour market outcomes, along with health outcomes, of second-generation ethnic minority young people can also be examined (ESRI,2020, p. 85).

Census data, specifically related to second-generation populations, is not available at the moment. A small number of studies utilise Census 2016 data. However, the ESRI (2020) notes an important limitation, specifically that children of migrants born in Ireland are included as 'Irish born'.[26] As a result, their outcomes cannot be analysed separately. Between 2016 and 2020, neither the Census nor any Irish national survey regularly collected this information, with the exception of GUI.[27] Moreover, in 2014, Ireland did not participate in the European Labour Force Survey ad-hoc module on the labour market situation of migrants and their immediate descendants. This survey collected information on parents' country of birth.

3.1.1 Categories and conceptualisations of second-generation young people

This scoping review points to ad hoc conceptualisations of second-generation young people. There is an absence of a systematic way of distinguishing between different cohorts and ways of reporting about their specific experiences. The study of immigrant first and second-generation can be more theoretically and empirically precise by distinguishing among 'distinctive generational cohorts defined by age and life stage at arrival among foreign born and by parental nativity' among the Irish born individuals (see Rumbaut, 2004, p.1199). For research purposes, it would be beneficial to distinguish between different cohorts of young people who identify with certain categories and to include them in future research. For example, most studies concerning Eastern Europeans describe this cohort as first- generation, even though most children in these studies arrived in Ireland between the ages of 0-5 or 6 - 12 years old. Rumbaut (2004)[28] suggests that these children are likely to share more characteristics with second-generation cohorts than first-generation young migrants. Therefore, taking account of these conceptualisations in future studies would significantly improve our understanding of the issues affecting these young people, as well making significant progress in research on second-generation populations in Ireland, building more solid grounds in this emerging area of research.

Within the context of this study, the review of the qualitative research suggests that a large number of ethnic minority young people in Ireland belong to generation 1.75 (having arrived in Ireland between the ages of 0-5 years old) or to generation 1.5 (aged 6-12 years old) or having been born in Ireland of immigrant parents. As these cohorts have only recently transitioned to adulthood, there are very few studies documenting their experiences. McGarry's (2012) study is an exception and distinguishes between different cohorts of young people of Muslim origin, and their experiences.

3.1.2 Limited evidence on particular groups and themes

The countries of origin and ethnicities included in the identified publications are limited and include minoritised young people with Muslim backgrounds and young people of Asian (mainly from Hong-Kong or China), African (mainly from Nigeria) or Eastern European (from Russia, Moldova, Ukraine and Lithuania) descent. Together, the evidence suggests that young people in ethnically minoritised groups experience significant amounts of racism and discrimination and have more difficulties accessing different services, such as health, and specifically mental health services. There are specific issues experienced by each group, though more in-depth insight is limited and further research is required, including research on gender and intersectionalities and structural vulnerabilities.[29] Some groups that are considered particularly vulnerable in literature (McGinnity & Darmody 2019) are children in Ireland's International Protection system, such as refugee and asylum-seeking children and unaccompanied minors and children of Roma origin. This latter group has not been conceptualised in terms of 'second-generation' and

24 Growing Up in Ireland is a national, longitudinal government-funded study of children being carried out jointly by the ESRI and Trinity College Dublin. It is managed by the Department of Children, Equality, Disability, Integration and Youth (formerly Department of Children and Youth Affairs) in association with the Central Statistics Office. The study started in 2006 and follows the progress of two groups of children: 8,000 9-year-olds (Child Cohort/Cohort '98) and 10,000 9-month-olds (Infant Cohort/Cohort '08), https://www.growingup.ie/

25 PISA is a global educational study which aims to evaluate education systems worldwide by testing the skills and knowledge of fifteen-year-old students across literacy, numeracy and the sciences.

26 This limitation remains also in relation to Census 2022 data, as no new questions specifically related to second-generation populations were added to Census 2022 in comparison to Census 2016.

27 The NSB's Strategic Priorities for Official Statistics (2021-2026) commits to include data on ethnicity in monitoring social integration and exclusion

28 Rumbaut (2004) devised the terminology '1.75 generation' and '1.25 generation' immigrants, for children who are closer to birth or full adulthood when they immigrate. Within this frame, children who arrive in their early childhood (ages 0 to 5) are referred to as 1.75 generation immigrants since their experiences are closer to second-generation immigrants who were born in the country they live in as they retain less memory of their country of birth, were too young to go to school to learn to read or write in the parental language or dialect in the home country, typically learn the language or dialect of the country they immigrate to without an accent and are almost entirely socialized there (2004, p.1189). Children who arrive in their adolescent years (ages 13–17) are referred to as 1.25 generation immigrants because their experiences are closer to the first generation of adult immigrants than to the ones born as second-generation.

29 IHREC (2022a; 2022b) defines a structurally vulnerable person as someone who is particularly vulnerable to violations of their... rights due to political, economic, social and cultural structures. Instead of focusing on the personal characteristics of individuals and groups and viewing them as lacking agency, 'structural vulnerability' refers to the structures in place which render certain sectors of the population particularly vulnerable to human rights abuses.

there is a dearth of research documenting their experiences. Other studies such as Ni Laoire et al. (2009) suggest that the experiences of children of asylum seekers differ substantially from those of economic migrants.

Little is known about second-generation young people of Eastern-European, Russian, or Asian (Hong-Kong, Chinese) descent. Limited evidence is available on their ethnic identification, experiences of racism, discrimination or access issues. Rather, those studies that do exist investigate issues related to identity, belonging, intergenerational relationships or diaspora, with a small number discussing education issues, economic experiences or cultural dimensions. There is nothing known about this cohort's experiences of mental health issues or access to ordinary privileges (see McIntosh's (1988) framework that defines ordinary privileges as subtle, rarely recognized or acknowledged, pervasive, routine, and mundane advantages that communicate and signpost belonging and social inclusion). It is important to note that within an Irish context, this is an emergent area of research, with fledgling understandings of second-generation young peoples' ethnic identification patterns, their religious identification, cultural continuities/discontinuities and differences in sharing values and beliefs with the wider society.

IHREC-funded research has found evidence that young people and migrants are among those groups that experience significant barriers in meeting their rights to decent work and to housing (McGinnity et al., 2021; Russell et al., 2021). However, there is a need for further research to capture the experience of second-generation young people in relation to work and housing. Studies are scarce comparing experiences of first-generation with second-generation. No studies examine second-generation young people's civic engagement, access and experience of the labour market and there is little or no investigation of upward/downward mobility pathways and access issues. The systematic measurement of educational achievement and access to the labour market in the context of second-generation young people is very important, as it indicates patterns regarding upward/downward mobility and restrictiveness of certain pathways. Despite their high levels of educational attainment, many immigrant families experience downward mobility, working in occupations below their skill level; mostly first-generation migrants (Belfi et.al 2021).

3.2 Key themes from the literature review

Having set out key patterns and trends in the eligible publications, this section looks at key emerging themes therein.

3.2.1 Identity and belonging

A number of studies document that second-generation ethnic minority young people are frequently made to feel that they do not belong and that they are not Irish. The literature describes and identifies pervasive experiences of "identity denial" (Cheryan and Monin, 2005) that are connected to fixed notions of Irishness at a societal level (Walsh, 2017; Lynch and Veale, 2015; Yau, 2007). For example, in a sample of 24 young Muslim people who were predominantly born and brought up in Ireland, all described various conceptualisations of Irishness to express their identity and also reported regularly being treated as if they did not belong to Irish society (Lynch and Veale, 2015). They described being treated, on numerous occasions, as perpetual foreigners through overt aggression and microaggression.

Throughout these studies, such fixed notions of Irishness were found to offer a very 'restricted identity option', built around simplistic interpretations of faith, race, dress and so on. Moreover, when an individual is deemed not to fit the fixed in-group characteristics, the authenticity of their identity is challenged, both tacit and explicitly. Likewise, belonging to racial minorities and visible signifiers, such as wearing a hijab, were associated with being 'other', 'the outsider' or 'a foreigner' (Walsh, 2017, p.111). Out of 50 young people interviewed, many reported feeling scared of being judged for who they are, where they came from, or how they act. They expressed a need to be accepted as themselves without the need to assimilate (Walsh, 2017).

For instance, variables such as gender, social position and age at the time of immigration are said to have an impact on the experience of Muslim youth in contemporary Ireland. While veiling or the wearing of the hijab can be viewed as a threat to secular liberal values of the self in Western societies, it is a visible signifier of one's identity and can articulate different dimensions of religious agency (McGrath and McGarry, 2014). Indeed, contrary to popular discourses, the young women in McGrath and McGarry's study (n = 15) were not found to be passive, lacking in agency, or "caught between two cultures" (p. 950). Instead, they were portrayed as resourceful and exercising agency, albeit within the context of restricted public lives. Nevertheless, these restricted public lives often enable the formation of strong bonds of friendship through all-female networks. Social and religious cohesion was sought through the collective performance of religio-cultural identity amongst network members, and especially through traditional fashion.

Young peoples' experiences of racism also played a role in how they made sense of what it meant to 'be Irish' (McClure, 2020; 2016). In McClure's studies, racial, ethnic, cultural, class, language and religious characteristics influenced not only self-identification but also a sense of belonging to wider society.

Similarly, Yau's (2007) study amongst second-generation Chinese youth in Ireland, involving seven interviews and four Internet forum participants, points to the significance of experiencing identity in contrast to a search for 'authentic identities' and the limitations of an Irish-only identity, which questions what it really means to be Irish in contemporary Irish society. Skin colour, along with physical features, were found to be key signifiers for cultural and racial stereotyping and excluding this group from developing a sense of belonging and Irishness. Other studies, documenting experiences of Eastern European young people, indicate that they are also exposed to fixed and restrictive notions of 'Irishness'

(Machowska-Kosciak, 2020; McGinnity and Darmody, 2019). These are more tacit experiences as their 'whiteness' makes them seemingly an 'invisible' ethnic minority group.

Nevertheless, some studies also report that second-generation ethnic minority young people can have rich connections across Irish society and culture, often developing a hyphenated sense of self (Syvänen, 2017). All second-generation participants in Wang's (2013) study acknowledged their identity as a condition of "in-betweenness", as being Irish and Chinese simultaneously yet neither "completely Irish" nor "completely Chinese", developing a subculture which mixed both Irish and Chinese cultures (Wang, 2013). In Syvänen's study young people were said to belong to "multiple places and nowhere at once", never fully belonging with "those people" but simultaneously feeling place attachment and groupness in both locations (2017, p. 40).

3.2.2 Factors that can help or hinder a sense of belonging

Several key factors that can help or hinder a sense of belonging were identified across the literature. These included perceived differences in cultural background, language and accent, differences in educational and life experience, racism, and differences in attitude towards education, authority, religion and alcohol consumption (Gilligan et al., 2010). These dynamic factors play a particularly important role in the sense of belonging amongst second-generation ethnic minority young people, as they are also engaged in an ongoing negotiation between being accepted by both their ethnic minority peers and their ethnic majority peers, all of whom make differing demands and judgements on them (Walsh, 2017). This section explores a number of other factors that contribute to a sense of belonging. These are friendships and social interactions, assimilationist pressures, and upward social mobility.

Social interactions can provide an important protective function that contributes to a sense of belonging, emotional support, and a source of information (Darmody et al., 2016). Moreover, Gilligan et al. (2010) found that friendships with local Irish young people were valued by ethnic minority people of a similar age (n = 169). Previous research has established that Eastern Europeans have the smallest friendship networks, whilst children of African or Asian heritage also have fewer friends than their Irish counterparts (Gilligan et al. 2010). In addition, the extent to which social interaction is desired by ethnic minority young people varies considerably. Some desire "outward engagement as well as engagement with those from shared cultural backgrounds" (2016, p.190) whereas for others, this depends on their place of birth, migrant status and religion.

Ethnic minority young peoples' experiences of social interactions were perceived by young people as varying from comfortable to difficult (Gilligan et al., 2010). Non-UK migrant young people in Irish schools were found to be less likely to spend time with friends outside of school or feel accepted as themselves. They were also found to have fewer comfortable peer relationships with local Irish young people. For example, they were less likely to spend time with friends outside of school, have same-sex friends or report that students in their class accept them as they are (2010, p.66). In addition, many young people reported distant or difficult relationships (Gilligan et al., 2010). Nevertheless, Wang (2013) and Wang and Faas (2020) found that, in comparison to first-generation young people, second-generation Hong Kong Chinese youths were more integrated into Irish society than their parents, and exhibited broader choices in friendship patterns and self-identification. For them, Irish friendships were formed mostly at school, and their Chinese friendships were formed through their parents' connections with other Hong Kong Chinese families in Ireland.

Lynch and Veale (2015) established that Muslim young people experienced increased friendliness and social inclusion when they participated in typical Irish youth behaviours and adapted to traditional Irish social norms and beliefs (Boucher, 2000). Those who participated in traditional Irish youth culture were seen as most likely to be accepted by Irish society. For example, through participation in pub culture, clubbing or drinking alcohol they became what some described as "an Irish" as these elements of Irishness were considered essential aspects of Irish youth culture (Lynch and Veale, 2015). This situation is likely to create conflicting and contesting circumstances for many, as they believe that either they can be 'Irish' or adhere to Muslim traditions and values, but not both. Many felt that they needed to change their values in order to be fully accepted within Irish university student life (Hickman, 2007). Similarly, Machowska-Kosciak (2020) found that Eastern European ethnic minority young people very successfully gained membership to their desired peer networks through consciously opting for "majority identity" (2020, p. 367). This was achieved by participating in typical Irish youth behaviours and adapting to the majority's values and socio-historical and cultural realities. Together, these studies point to assimilationist pressures and practices working to either include or exclude, and to offer membership and belonging to outer communities.

3.2.3 'Authentic' representation

Four studies explored themes related to representation and recognition experienced by second-generation ethnic minority young people. Together, they illustrate ways in which different ethnic minorities experience othering, racialisation and misrecognition[30] (not being recognised fully for "who they are"

30 Honneth's theory is built on the main premise that the misrecognition of an individual's normative expectations creates negative moral feelings of injustice within the individual, which are then semantically shared with others enabling the formation of collective struggles of resistance to reclaim recognition. Recognition from others is a pivotal intersubjective necessity because it is integral to identity formation and the ability to actualise individual freedom. p.5

Honneth, A. The Struggle for Recognition: The Moral Grammar of Social Conflicts (UK: Polity Press, 1995). Importantly, Tariq Modood has advocated strongly for the recognition of ethno-religious hybridity that is a constitutive element of Islamic communities in Europe. Also see Modood, T. (1998), Anti-Essentialism, Multiculturalism and the 'Recognition' of Religious Groups," *The Journal of Political Philosophy* 6(4), 378-399.

within the wider Irish social sphere, Delaney 2019,p.6) .

Delaney (2019) found that the majority of Muslim participants in their study (n = 25) had experienced an inability to actualise their individual freedoms, as their "normative expectations of recognition were unfulfilled within the broader societal sphere" in which people receive social appreciation for their particular traits and abilities (2019, p. 3). Their research also revealed perceptions of societal misrecognition encountered by the Muslim community within their everyday lives, pointing to the media as one of the key factors distorting Muslim identity.

Correspondingly, Kitching highlights the fact that young migrants are often portrayed as 'other' in the Irish education system, which at a classroom and peer level takes a form of "racialisation" as the need for "cultural fit" is driving students into more "racialised hierarchies of learner acceptability" (2011, p. 294). Here, ethnic minority young peoples' "identities are understood as performed", often "choreographed" in various moments through restrictive "instabilities of school context and shifting constitutions of students rendered Other to them" (2011, p. 21). Kitching also points out the importance of drawing on or leaving out 'markers' of ethnicity, such as names, racialised bodies, known or imagined country of origin or last location before moving here, sex and gender, and social class; pro-learner and/or 'mainstream'/normative[31] versus disinterested learner and/or 'subcultural' studenthood. He calls this "the politics of recognition", or the struggle over "who these students are". He concludes with a critique about connecting 'racialisation' with already existing classed and gendered inequalities in Irish formal education, as most migrant students are located in schools designated as serving disadvantaged communities (Smyth et al., 2009).

Yau (2007) identifies the role of official recognition and highlights, for example, the addition of ethnic categorisations in the census process. For the participants of Yau's study, the addition of the ethnic and cultural background question was generally seen in a positive light, primarily because it was considered a form of recognition. Official 'ethnic' categorisations played a significant role, as it was believed that without a racial identity we are in danger of having no identity at all (Omi and Winant, 1994).

3.2.4 Intergenerational relationships

Diaspora issues related to intergenerational relationships and belonging to different cultural and linguistic communities are reported in a number of qualitative studies. This research illustrates how second-generation ethnic minority young people negotiate their unique position within contemporary Irish society and manage complex and often competing expectations and differing value systems (Walsh, 2017; McGrath and McGarry, 2014; McGarry, 2012). For example, some studies demonstrate how young people are influenced by the norms and expectations of the society they live in, whilst also expected by older family and community members to follow certain social, cultural and religious norms of heritage cultures. Moreover, some of these norms were found to be contradictory by young people (McGarry, 2012). In her study of Muslim youth in Ireland, McGarry argues that these intergenerational dynamics result in a number of "identity performances" within three separate, yet co-existent systems: the home system, the Muslim community system, and the wider Irish system (2012, p. 102).

Walsh's (2017) study demonstrates that, in ethnic minority contexts, intergenerational relationships are often under significant pressure as young people negotiate a home culture and an outside culture, which can be significantly different. Young people reported adopting Irish cultural norms but their parents promoted and expected different behaviour in line with their cultural heritage. Correspondingly, in Wang's study, Chinese cultural values were perceived as an "unduly familial obligation to obey their elders and repay parental sacrifices" which led to indirect confrontation or fierce rebellion at times (2013, p. 183). This and another related study found that young Hong Kong Chinese people often participated in family restaurant businesses simply out of a sense of duty, to pay back their parents' hard work, although the nature of the work did not interest them (Wang and Faas, 2020; Wang, 2013). Specifically, second-generation young women often did more domestic work than their male siblings, whereas young men took on duties such as providing financial support to their family (Wang and Faas, 2020; Wang, 2013). It is interesting to note however, that second-generation ethnic minority children who speak additional languages, other than English, at home "were more likely to report excellent health, good relationships with teachers and overall positive perceptions of school compared to child immigrants speaking English at home" (Molcho et al., 2011, p. 196).

Wang (2013) also found significant differences between first and second-generations. The first-generation interviewees regarded Hong Kong as their homeland and Ireland as, what they described as, their host country. Meanwhile, almost all of the second-generation young people were born and grew up in Ireland; therefore, unlike their parents, they saw Ireland as their first home and Hong Kong as a second home. In comparison with first-generation Hong Kong Chinese, the younger second-generation community reported more career choices, higher social capital, and higher educational attainments and familiarity with Irish society (Wang and Faas, 2020). Nineteen of the twenty-five young people who participated in Wang and Faas's study were attending higher education institutions, with a view to pursuing managerial and professional occupations in IT, engineering, business and science. They expressed no particular concerns that their social mobility paths were restricted in Ireland, although it is important to acknowledge that these young people were heavily supported by the economic capital of their parents. Wang and Faas (2020) found that Hong Kong Chinese

31 'Mainstream' refers to mainstream discourses - ' mainstream and hegemonic discourses [...that] may well act against the interests of the individual and groups so named' (Youdell ,2006, p. 28). Student subjectivities and educational exclusions are tied together by the networks of discourse that *make constellations of identity categories meaningful*. Particular constellations of identity categories are more or less compatible with school notions of good students and ideal (or acceptable) learners some identity categories might be incommensurable with school notions of the learner such that some students. (Youdell 2006, p. 33).

first-generation migrants pursued self-employment in catering businesses as a deliberate business strategy, despite their disadvantages in education, limited English-language skills, and financial restrictions. Their ethnic businesses benefited from family support as over time, second-generation young people's labour was incorporated into running them.

A small number of studies illustrate the complexity for second-generation ethnic minority young people in maintaining connections with personal and ancestral pasts, narratives of home and belonging to a place through memories, rather than conceptualisations of home as location-bound (Wang and Faas, 2020; Syvänen, 2017; Yau, 2007). These processes allow young people to feel nostalgic about a past they never experienced by engaging with the collective memories of their families. For example, maintaining the Russian language and engagement with Russian-speaking pop culture and classical music often worked as a validator to avoid feelings of exclusion from peers in young people's ancestral homelands (Syvänen, 2017). Yau reports that second-generation ethnic minority young people develop a sense of belonging to their heritage culture that is both real and imagined, "a homing desire without actually meaning a desire to return" (2007, p. 40). Similarly, Wang (2013) and Wang and Faas (2020) illustrate interrelated family and identity issues and intergenerational conflicts. Their participants' diasporic identity negotiations are found to be shaped by experiences of interaction and discrimination, and the diasporic "myth of return" and "homing desire" (2020, p. iv). These studies found that participants' sense of belonging and identity formation is often dependent on discourses of home, which can have a dual meaning: one of "a concrete physical place" or one that is "a personal space of identification" (p. iv 2020).

3.2.5 Ever present: the normalisation of racism and discrimination

The ever-present nature of several different types of discrimination and racism as a 'normal' feature of young peoples' everyday lives is a strong theme in a number of studies (Walsh, 2017; Gilligan et al., 2010). It is reported that racism surfaces in many aspects of young people's lives (on the street, at school and when looking for work) and is present in multiple forms. Whilst Walsh (2017) acknowledges that it is difficult to quantify on the basis of a qualitative study, such encounters do seem to be "sufficiently common to be a cause of concern, most especially because they involve young people being targeted by Irish adults" (Gilligan et al., 2010, p. 67). Within the relevant literature, harassment in public places and on public transport was the most common form of discrimination and racism experienced. Reports of overt forms of racism ranged from name-calling to threats of physical attacks. For example, Michael (2022) documents different types of racism ranging from racist crime (including assaults, harassment, serious threat, public order offences, and criminal damage) to illegal racial discrimination and racist hate speech.[32]

A number of studies make distinctions between the different types of racism that young people can experience in a variety of contexts that include social media hate speech, cases of illegal discrimination, discrimination in the workplace, repeat harassment in schools and criminal cases (Michael, 2022). Gilligan et al. (2010) identifies accounts of random racist behaviour encountered on the streets, overtly racist remarks from schoolmates, or the more nuanced unsatisfactory behaviour of teachers perceived as racist. McClure (2020) points to both individual and institutional racism being experienced by young ethnic minority people. Children of African migrant backgrounds, in particular, faced adversity in terms of racist encounters and bullying based on skin colour. As a result, young people 'felt excluded and deprived of meaningful peer relationships due to the racism they experienced from White peers' (McClure, 2020, p. 2). Concerning individual racism, young people in McClure's study (n = 4) described instances of real and perceived racism from both children and adults in school, local shops and in their neighbourhoods. In some cases, racism took place overtly through name-calling and physical harassment; at other times, it happened covertly in the form of microaggression[33]. The findings suggest that young people are also exposed to institutional structures and practices that further their oppression. These include a misunderstanding of racism, a failure to understand racism and the denial or minimisation of racism by those in positions of authority in schools, social and cultural organisations and workplaces. Walsh (2017) points to numerous implications for youth workers' awareness of racism and exclusion, as well as ethnic minority young people's need to have their experiences of racism acknowledged and the tools to process, understand and challenge racism safely.

3.2.5.1 Racism in school settings

Ethnic minority young people reported that some teachers may misunderstand or fail to deal with racism. It was said that some teachers could create awkward situations through ill-judged attempts to help on some occasions. For example,

32 According to the report, a racist incident is "any incident which has the effect of undermining anyone's enjoyment of their human rights, based on their background". The report emphasises that INAR follows best international practice in adopting a definition of racist incident as set out by UK Lord McPherson: "any incident which is perceived to be racist by the victim or any other person." The report distinguishes between racist incidents and racist crimes, as racist incidents "include a range of acts which are racist but which may or may not meet the criteria for being considered criminal offences, or which may be deemed by law enforcement to be too difficult to secure convictions with". Michael, 2022, p. 4.

33 **Types of Microaggression**
Micro assaults, which tend to be the most blatant of the three, are "explicit racial derogation(s) characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions"
Microinsults are statements or behaviours in which individuals unintentionally or unconsciously communicate discriminatory messages to members of target groups
Microinvalidations are verbal statements that deny, negate, or undermine the realities of members of various target groups. For example, when a White person tells a person of color that racism does not exist, she or he is invalidating and denying the person of color's racial reality. (Sue et al., 2007, p. 277).

some teachers' actions were perceived as "discriminatory", despite schools' efforts to promote interactions that are characterised by "friendliness, respect and courtesy" (McClure, 2016, p. 58). In addition, Smyth, Darmody, McGinnity and Byrne (2009) and Gilligan et el. (2010) found that school principals were unaware of the extent of racist behaviour in their schools, as the majority believed that pupils of ethnic minority backgrounds had the same risk of experiencing bullying as everyone else. The study also reports on ethnic minority young people's reluctance to raise peer issues with their teachers and reported that when they do, they often feel teachers' reactions are not appropriate. This is in line with previous studies conducted in schools suggesting that many teachers were confused, uncertain and insecure about how to tackle issues surrounding race and migration (Devine, 2008). McClure (2016; 2020) also points to discrepancies between school policy and the enactment of those policies, at least on the part of some school personnel. On some occasions, teachers believed that ethnic minority students were at least partially responsible for the exclusion they experienced.

Moreover, some disciplinary approaches used by teachers were described as being of "a double standard" (McClure, 2020, p. 14). This suggests that educators ignored or were unaware of the racism students encountered. In the Reports of racism in Ireland: Data from iReport.ie (Michael, 2022) states that school children are likely to experience repeat harassment in schools. Cases reported to iReport frequently include not only poor responses to harassment by other students, but also racist incidents perpetrated by staff. Both iReport and McClure (2016) highlight the implications of this for both pre-service and in-service teacher programmes that should support teachers "not only to examine their own knowledge, beliefs and perceptions about diversity (Leavy, 2005), but also to possess the "knowledge and skills needed to acquire and examine their students' beliefs and perceptions about diversity" (McClure, 2016, p. 183).

3.2.5.1 Strategies developed by young people to deal with racism

Some studies identify a number of mitigating and coping strategies that young people develop to deal with racism. These strategies include "not noticing", "minimising" or "tackling the situation through physical attack" (Gilligan et al., 2010, p. 69), or deflecting or shrugging off strategies as they try to minimise the impact of racism on their daily lives (Walsh, 2017). Walsh (2017) illustrates how young people manage to be resilient and find ways to challenge the pervasive societal nature and tolerance of racism. Similarly, McClure (2016) found that young people demonstrated resilience in accessing different forms of cultural capital in creative ways, thus allowing them to express their Irish identities.

In a similar way to Gilligan et al. (2010), McClure's (2016; 2020) work examines the ways in which young people navigate social challenges to create opportunities, as well as how second-generation young people develop concepts of citizenship and national identity as active social agents in the world. Moreover, children's diverse perspectives can help to create inclusive school environments that prepare young people for citizenship in multicultural societies (McClure, 2020). However, some of these strategies, particularly those related to minimising incidents, were found to be potentially problematic in the long term, both to the individual and, more generally, to inter-group relations (Gilligan et al., 2010). This theme will be further explored in the section below.

3.2.6 Gender and Race

Similarly, Greenwood et al.'s (2017) quantitative study (n = 174) on the intersectionality of gender, ethnicity and race points to negative consequences for the mental health of immigrant women due to a common set of stereotypes about women of colour lacking education, competence or independence. This stands in contrast to positive social representations of White, Western immigrant women that, in turn, can lead to greater opportunities for them and contribute to their mental health in a positive way. Greenwood et al. also illustrate how racial and ethnic identities are "gendered and classed, in powerful ways", positioning some immigrant women as "exotic, others as undesirable, some as sexually available, some as worthy and others as unworthy of protection" (2017, p. 12). In this study, immigrant women, who are also from racial or ethnic minorities, reported not only more experiences of overt discrimination but also fewer experiences of "ordinary privileges" (2017, p. 2) than other immigrant women who belong to the White majority. This notion of ordinary privileges will be explored further in the next section.

Masaud's (2015) pilot study examines the psychological wellbeing of second-generation immigrant children (aged 4 to 6 years) and compares them with a group of Irish children living in the same geographic area. It is the only study documenting the wellbeing of second-generation ethnic minority children in the Irish context. It points to many mental health issues experienced at a young age suggesting they might have an impact on later life. The sample included 63 parents in total, of whom 30 were parents of second-generation immigrant children (14 boys and 16 girls). This is the first study of its kind in Ireland and identifies a "range of psychiatric diagnoses that are found to be higher in second-generation migrant populations in comparison to native children" (2015, p. 98). Internalising behaviours, such as anxiety and withdrawal, and externalising behaviours, such as aggression and future delinquency, were linked to microaggression incidents. Psychiatric problems, such as "anxiety, anorexia nervosa, depression, somatic symptoms, conduct and behavioural problems, low self-esteem, academic difficulties, ADHD and pervasive developmental disorders" (2015, p. 98) are found more often amongst second-generation populations (see also Goodman and Richards, 1995; Saraiva Leão et al., 2005). Moreover, depression, anxiety and post-traumatic stress disorder are very common in refugee children (Sack et al., 1994; Goodman et al., 2008). Second-generation immigrants also have a higher risk of being hospitalised for mental disorders (Masuad, 2015).

3.2.7 Health and wellbeing

Molcho et al.'s (2011) quantitative study examines variables for differences in

health and social wellbeing between different immigrant groups in Ireland. The results derive from a representative sample of school-going self-identified first- and second-generation immigrant children aged 10–17 years (n=2,319). This research was part of a larger *Irish Health Behaviour in School-Aged Children (HBSC) Study* (2006) that was aimed at the general population. The analyses are based on a sub-sample of immigrant children who self-identified as 1.5 or second-generation. However, as a study that is aimed at the general population, the sample may not be representative of the child immigrant population in Ireland. Findings from this study indicate differences between the three immigrant groups. Second-generation young immigrants were reported to have more social ties and higher social capital than the first-generation participants. Within the second-generation group, fewer non-UK/US young immigrant children reported higher life satisfaction than their UK/US counterparts. Non-UK/US second-generation children were also more likely to report better relationships with teachers and better general school perceptions compared to UK/US second-generation children. First-generation immigrant children were likely to be found in less affluent families.

Walsh (2017) demonstrates how numerous encounters of racism, along with hurtful comments such as name-calling, significantly diminish the self-esteem of young people while also affecting their wellbeing. In many cases this results in young people excluding themselves from different kinds of opportunities, particularly because of a lack of confidence in whether they are welcome to attend events or groups (Walsh, 2017). Greenwood et al. (2017) contend that "exclusion from ordinary privileges" is as detrimental to psychological health (psychiatric symptoms and satisfaction with life) as more overt forms of discrimination (2017, p.6). This exclusion is attributed to "unthinking" or "causing harm without intent" (p. 13). The study draws on McIntosh's (1988) framework and defines ordinary privileges as "subtle, rarely recognized or acknowledged, pervasive, routine, and mundane advantages" that communicate and signpost belonging and social inclusion. Ordinary privileges are related to belonging to the White majority and are systematically withdrawn, whether unintentionally or unconsciously, from persons of visible ethnic minorities. Their study also highlights the importance of recognition of the forces and factors that contribute to, and sustain advantage for, evidence-based social justice efforts. Understanding these factors is equally important in the study of disadvantage and discrimination.

Moreover, Greenwood et al. (2017) suggest that "the direct effect of [the] visibility group on satisfaction with life became significant and positive after accounting [controlling] for overt discrimination, ordinary privileges, and asylum seeker status" (2017, p. 10). They argue that if not for these three stressors, visible immigrant women might experience greater satisfaction with life in Ireland than non-visible immigrant women. In addition, they report that despite the legal right to remain in Ireland for indeterminate periods of time, immigrant women from Eastern Europe also experience overt discrimination. These findings validate the significance of concentrating on both visible and non-visible immigrants and emphasise the importance of "ordinary privileges" to immigrants' wellbeing and mental health. The study suggests that successful integration of immigrant groups requires policy changes directed at members of both majority groups and ethnic minority groups, although further research is required in this area. Nevertheless, it is important for researchers to include majority group advantage and to examine constructs, such as perceptions of freedom, safety and the quality of interactions with people from the country of destination. The study also points to courses on White privilege and diversity being taught in the United States as possible avenues for Ireland to adapt for use in education, from primary through to third level.

Mental health stigma

Hankir et al.'s (2017) study is the first of its kind as there are no other intervention studies on mental health stigma in Muslim communities found in the literature. They report that the *National Psychological Wellbeing and Distress Survey* (Tedstone et al., 2007) did not list the religious background of respondents and therefore there is no data available on the levels of psychological distress amongst the Muslim population living in Ireland. The study has highlighted the fact that there are approximately 63,000 Muslims living in Ireland and no research has been conducted to date to measure the levels of psychological distress within this group. The study suggests that there are "problems of knowledge (ignorance), problems of attitude (prejudice) and problems of behaviour (discrimination)", defined under the umbrella term 'stigma', resulting in a barrier to accessing and using mental healthcare services (Thornicroft et al., 2007). Hankir et al. (2017) note that there are many people from the Muslim community with mental illness who continue to suffer in silence despite the availability of effective treatment. The three main strategies to challenge stigma pointed out in the study are through protest, education and contact. The study also revealed that mental health conferences comprised of talks and lectures from experts in Islam and mental health, as well as a talk from an 'expert by experience', are associated with reductions in stigma variables in Muslim communities.

3.2.8 Conclusion

This section reported on key themes found in the identified literature concerning second-generation ethnic minority young people in Ireland. First, it pointed to existing fixed notions of Irishness that offer restrictive identity options to young people. Second, factors that can help or hinder a sense of belonging were discussed. The importance of authentic representation and the complexity of intergenerational relationships were examined. Next, the ever-present nature of racism and discrimination as a 'normal' feature of young peoples' everyday lives emerged as a strong theme in a number of studies that were discussed in this section. Racism in school settings as well as mitigating and coping strategies that young people develop to deal with racism were also explored. Finally, gender and race issues are addressed in this section along with a discussion of studies focussed on the health and wellbeing of second-generation young people. The following section documents findings from the focus groups with young people who participated in this study.

4. FINDINGS FROM FOCUS GROUPS WITH YOUNG PEOPLE

Drawing on the thematic analysis of the focus group data, this section of the report explores six key themes that relate to the direct experiences of second-generation ethnic minority young people. Table 3 below provides an overview of these themes and their respective sub-themes.

Table 3: Issues facing second-generation ethnic minority young people in Ireland

1. Identity and belonging
- *Hybridised identities as a positive integration strategy*
- *Sense of belonging with friends and interest groups*
- *Notions of identity and Irishness in wider societal discourses*
- *In-between belonging: intergenerational relationships, cultural (dis) continuities and mediating different cultures*
2. Representation across society
- *At an meso level – education and the labour market*
- *At a macro level – in wider discourses and public mass media*
- *Authentic representation as a powerful facilitator to integration and inclusion*
3. Experiences of racism, discrimination and microaggression
- *At a societal level*
- *In online spaces*
- *At an institutional level*
- *All-pervasive presence of microaggression*
- *Existence of violent racial abuse*
4. Access to education, the labour market, politics and housing
- *Barriers accessing higher education*
- *Barriers accessing the labour market*
- *Barriers accessing housing*
- *Factors impacting social, civic and political engagement*
5. Health and wellbeing
- *Factors impacting young people's wellbeing*
- *Strategies to cope with racism, discrimination and microaggression*
6. Envisioning change
- *Macro-level changes across society as a whole.*
- *Meso-level changes in the areas of education, the labour market, healthcare and housing.*

4.1 Identity and belonging

4.1.1 Hybridised identities

Participants in this study spoke at length about authentic identity and what it means for them. They described hybridised identities, as opposed to having two separate identities, as authentic and very much part of their reality (FG 1,2,3,4,5).

> *"I had the experience of being here and here and I can't really identify as one or the other since I have both. I wouldn't pin myself to one only. There's part of both in myself I think." (FG5, Anaya)*

Young people also talked about belonging to multiple cultures simultaneously. For some, this meant cherishing the traditions and values of two or more cultures, while for others it was a "kind of pick and choose" dynamic (FG 3). Many participants discussed the differences and similarities between cultures, such as belief systems, socialising and food, and how they mediated and navigated these different spaces and experiences of belonging. The examples provided illustrate a number of balancing strategies that many young people attempt to employ in their lives (FGs 1, 2, 3):

> *"We'll go to a party and just as much as there will be like ABBA and then maybe trad songs playing we're also listening to songs that our family would have played back home from Africa and like eating chicken fillet rolls and then jalal fries, like, the same thing." (FG1, Izobel)*

> *"I'm like, kind of mixed! I can't really tell if I identify as like, fully Polish but I do like, celebrate Polish traditions and stuff." (FG5, Rachael)*

The participants' accounts of identity and belonging were very complex, fluid, nuanced, contextual and multifaceted. They often talked about being stuck between at least two distinct cultures, wanting to belong, being confused at times, and not feeling 100% comfortable anywhere (FG 1).

> *"I feel like I'm not 100%; like I don't feel Irish but then when I go back to Poland I feel like a bigger outsider in Poland than I do in Ireland. So like, just the question of home is a bit confusing." (FG1 Lynsey)*

Some participants reported struggling with identity and the idea of 'fitting in', most particularly in childhood, but also in the workplace (FG 1, 4). They also discussed how they navigated two different worlds, that of home and of school and/or the workplace. These identity struggles were also linked to emotional and socio-historical barriers and limited connections to things they could identify with or relate to while in school (FG 2, 4).

> *"When I was younger, I struggled with identity a lot because like, I'd go to school and be like the only Black person in my school and then come home and like, be in a house full of Black people." (FG1, Izobel)*

On some occasions, participants reported the negative influence of, or positioning by, others regarding their self-identification patterns (FGs 1, 2, 3, 4).

> *"It really depends on the person that's asking me. If they're kind of a stranger I would say I'm from where I live right now but if it's from my friends I would tell I'm Filipino as well." (FG4, Yann)*

4.1.2 Sense of belonging with friends and interest groups

Young people felt particularly connected to those who shared similar experiences. Their hybridised identity often meant navigating a unique space, a space that was shared with others like them (FG 1).

> *"Because there's a lot of other people who are Black and Irish and like, we navigate this very specific space of understanding." (FG1, Izobel)*

Consequently, forming friendships with other 'ethnic minority' young people was believed to play an important part in facilitating self-actualisation, a feeling of belonging and providing emotional support (FG 3).

> *"Friends, 100% like, especially friends living here because a lot of my friends are part of other ethnic minorities so they 100% get it you know. We're all kind of in the same situation." (FG3, Anaya)*

Moreover, belonging was often related to identification with their friends and those who were in their closest social circles (FG 1,2,3). Therefore, young people saw participation in the same interest groups, such as musical societies, charities, and youth and sport communities, as facilitating a sense of belonging (FGs 1, 3, 4).

> *"I'm part of the African society in college but I was also part of the musical society; I grew up doing musical theatre and acting. And I think that specifically that is another place where I felt like I belong because race wasn't really an issue." (FG1, Izobel)*

Importantly, young people highlighted that in these spaces the emphasis is on the relevant talents and abilities of each person, as opposed to a focus on one's physical appearance, such as skin colour (FGs 1, 3).

> *"These'll be the places where I feel I belong the most because yeah it doesn't matter what I look like, where I come from, where my family is from." (FG1, Izobel)*

4.1.3 Notions of identity and Irishness in wider societal discourses

Participants reported very low levels of, or a lack of, general understanding of the nature of 'dual identity' within their lived contexts and wider society. Moreover, they reported that the reality of belonging to different cultures is more complex than a stereotypical image would suggest, and they did not agree with simplified categorisations. Participants highlighted a pre-existing and fixed notion of Irishness at a wider societal level that impacted on their own sense of identity. These reports are consistent with findings in the literature. As a result of these limited notions, participants felt they had to constantly 'prove their Irishness' over the course of childhood and as they transitioned into adulthood (FGs 2, 3, 4):

> *"I think growing up in Ireland and only experiencing Ireland; I've only visited Nigeria once; I would consider myself Irish but then again I wouldn't always be perceived as Irish." (FG4, Ola)*

At times, these incidents erased their own sense of agency to self-identification (FG 2,4):

> *"I think growing up I just accepted the fact that ok, even though I was born and raised here people view me as an outsider." (FG4, Leo)*

In addition, it was noted by one participant that dual identification was not an option when they were growing up. There was also evidence that these encounters can result in young people internalising and accepting these limited notions of Irishness (FGs 1, 2, 3). By contrast, a small number of participants highlighted that their legal and official citizenship status afforded them the right to identify as Irish (FG 2). More expressed their wish to be perceived as Irish; many of them hold dual citizenship and feel that Ireland is the place where they live and belong (FGs 2, 3, 4, 5).

"I've been living in Ireland for 13 years. If you don't call me Irish then what is the reason for the passport, citizenship? What is the definition of citizenship? I am an Irish citizen that is why I have the Irish passport [...] So I would really love if people actually; if I am in Ireland people call me Irish because I am, I am an Irish citizen, I have an Irish passport." (FG2, Shane)

4.1.4 In-between belonging: intergenerational relationships, cultural (dis) continuities and mediating different cultures

Most of the young people in the study reported feeling especially connected to their immediate family members, many of whom shared similar experiences. However, there were numerous challenges identified relating to the navigation of intergenerational and intercultural dynamics, specifically regarding upbringing, belief systems, and maintaining connections with extended family members and countries of origin (FG1,2,4,5).

"They [parents] were raised there. I was raised here. So I do relate to them a lot but there's a lot of things we just can't relate; we just don't understand each other. They have their own set of beliefs and because I grew up here I have my own set of beliefs." (FG2, Irene)

Participants also reported extensively on feelings of distance from the culture of parental origin and highlighted difficulties in genuine communication with extended family members (FG 1, 3, 4). In particular, they identified challenges with language, clothing and other cultural differences that served to distance young people from their relatives back home and added to a sense that they were not perceived as belonging there either. This exacerbated young people's sense of detachment from the culture of their parents and ancestors (FG 1).

In addition, some young people described a level of language and cultural attrition and an erosion of their connections to their cultural heritage of origin over the years (FG 2). They also reported acting as socialising agents, often helping socialise their parents into new (Irish) cultural norms and values (FGs 2, 3).

"My parents had to understand that like I'm here in Ireland and not everything can be done the way they've done it; the way they were raised. Sometimes I have to be to my Dad, like listen, this is not Nigeria like; we're here, this is Ireland like. It's not the same." (FG3, Zara)

4.2 Representation

Issues around representation were found to be of great significance to young people as they spoke about them extensively in the focus groups. Many young people reported several different issues related to this subject, including a lack of representation, misrepresentation, and a dearth of varied and authentic representation. When asked how they would like to be described by others, they revealed that they wished to be perceived with respect to their unique and individual attributes and character, rather than based on aspects of their ethnicity such as skin colour or religion:

"And then how I would like others to describe me; I feel like I'd rather be described as to my attributes and my character rather than oh yeah, she's from Somalia or whatever." (FG3, Anaya)

Representation was linked to ways in which young people are positioned and minoritised by others across different levels of social organisation, such as individual, institutional and societal.

4.2.1 At an institutional level – education and the labour market

At an institutional level, many young people highlighted a lack of representation across certain sectors and professions, such as education. Some participants spoke about the intersectionality of gender and ethnicity and the lack of representation of women of colour and from various ethnic backgrounds in higher positions (FGs 1,2,3,4,5). Specifically, a number referred to education and schools:

"Education, 100%, Zara [pseudonym] touched on that earlier; I don't think I've ever seen a Black teacher. I've never seen one. I went to school in Bracken and I've never, ever seen any other ethnic teacher at all. All my teachers were White. Primary school I never saw anything else. I've yet to see one." (FG3, Anaya)

They pointed to a lack of diversity amongst the teaching population and also to the fact that there are many qualified teachers from ethnic minority communities who are often considered as being unqualified, or untrustworthy in the classroom. As a result of this dearth of role models in the teaching profession, young people found themselves battling with stereotypes and biases when trying to access positions in teaching (FGs 2, 5).

"People don't always believe like; people think that ok this [teaching] isn't really a Black person's job in Ireland." (FG3, Zara)

The school curriculum was also highlighted as lacking representation, both broadly and specifically. Limited or no representations of global history were reported by a number of participants (FGs 1, 3, 6), whilst one reported that when African history was represented, it undermined the value of African people and their culture (FG 2). It was asserted that African history in school is narrowly taught, most commonly through the lens of slavery. This kind of limited representation was perceived as further supporting perceptions of Africans as being inferior to Europeans (FG 2).

"When you're talking about for example other continents like Africa you know the history for me that mostly comes out is not some of the good part of the history that young people are learning. All learning about slavery. So if a young person who is in school is learning about how Africans go to Europe based on the

fact that there was slavery that young person, if you are White, automatically you are placed then on a pedestal, that these people were slaves in the beginning and that's how they got here." (FG2, Shane)

Furthermore, some participants highlighted a form of tokenistic representation that is common practice in schools (FG 2).

> *"Another thing I would say also when it comes to barriers that we face in our community is the fact that, I use the example of schools; when there's an event coming up the only time that you hear about our experiences or our, anything linked to us is culture night or a culture day so let's get somebody that plays African drums, let them come and dance and then after that game over." (FG2, Shane)*

Issues of representation were also experienced across third-level institutions. One example highlighted was in the context of medical courses that were dominated by studies carried out with Caucasian (White) populations only. It was noted that this might have some potentially life threatening consequences for Black or Asian women in particular, though the participant did not identify specific risk factors or conditions (FG 3). Participants also noted a lack of representation of ethnic minority young people within student unions. This was considered problematic as, at times, the views of diverse ethnic groups did not correspond with official views and this was not recognised by the union (FG 2,3).

> *"I'm standing here as a YUC [university institution] student and my student union is going for this view where I'm totally against it and nobody really took into account my opinion." (FG2, Irene)*

4.2.2 At a macro level – in wider discourses and public mass media

Negative narratives about ethnic minority young people were found to be still present in the media and in wider public discourses. Participants highlighted the negative role of stereotypical images that positioned Black persons as "thieves", "thugs", "baby mommas" and "Afro gangs", or associated with "no ambition" (FG1,2, 3,4).

> *"I do not feel represented properly. Like the only time I feel I'm represented in the media and stuff is when it's to do with radical or terrorism and that kind of thing; that's kind of the main association that people would have." (FG4, Bina)*

They considered this to be a significant barrier to belonging and integration as it misrepresents groups of people. In particular, the participants from Afro-Irish[34] backgrounds reported representation in the form of media headlines, titles and tone that was negative, inadequate or contained stereotypes. One participant made a specific reference to the police killing of George Nkencho and the way some media coverage of the incident was negative, at the same time diminishing the event itself (FG 2).[35]

> *"But when it comes to the media, any time that we are represented in the media it's either to do with oh, did you see these gangs, these groups, Afro gangs? Did you see; a big example is an incident that happened with George [Nkencho]. There was a big thing that happened in Ireland but If you look at the media itself [...] a Black boy who unfortunately has passed away and a family that has lost a family member, the media's way of representing him was negative. So for you as an Afro-Irish living in Ireland, it really doesn't feel like; you don't feel part of it." (FG2, Shane)*

By contrast, participants provided examples of ethnic minority young peoples' achievements across sport, multiculturalism and skilled labour as being neglected in the media (FGs 2, 3).

> *"I don't think any of the good things that foreigners bring into the country are ever highlighted in the media and they do bring a lot, like. They bring a lot of multiculturalism into the country, a lot of trade, a lot of things but that's never highlighted." (FG2, Shane)"*

4.2.3 Authentic representation as a powerful facilitator to integration and inclusion

Authentic representation was highlighted as a powerful facilitator to integration and inclusion. Accurate representation in popular culture and official media had a significant impact on the emotional wellbeing of participants:

> *"I never kind of realised how much the lack of representation affected me until I saw myself represented well. Like that's the thing that got me into musical theatre was that, just seeing a girl living the dream or even when 'Black is King' came out last summer and Brown Skin Girl, I remember sitting with my friend crying watching it because it was the first time that I'd heard a song just like describing my skin as beautiful." (FG1 Izobel)*

Moreover, some young people reported that accurate representation positively encouraged belonging, motivating them to achieve more (FGs 1, 2). It was particularly important for young people to see persons of different ethnicities as role models within diverse career pathways (FGs 1, 2, 6). Within this context, the importance of networking and making connections with ethnic minority people in higher positions was acknowledged to have an important impact on social capital building (FGs 1, 2, 6).

34 As identified by one of the participants (Shane,FG 2)

35 George Nkencho was a 27-year-old Black man, who was fatally shot by gardaí outside his home in Dublin in December 2020.

"A role in social capital having the networking and having like Izobel [pseudonym] said like, oh like I know, you know this person is a teacher, we can go to this person, ask this person for advice rather than having no one to go to or no one to turn to; you know not having that blueprint to work off." (FG1, Sinead)

4.3 Racism, discrimination and microaggression

4.3.1 At a societal level

Young people identified hostile societal discourses in both their offline and online experiences (FGs 1, 2, 4). Such narratives were seen as potentially dangerous and a serious threat to a young person's sense of inclusion.

"Obviously these attitudes and sentiments exist like you know but it's just when, like I said, we normalise them or we platform them or you know we give them platforms to openly discriminate or openly be racist. That's when I kind of think ok like, is there really space for me here or am I being accepted here." (FG1, Sinead)

In particular, participants reported that granting these narratives space to exist within Irish society was equal to granting a form of official permission to openly discriminate against, or be racist towards, ethnic minority people in general. Participants brought up previous societal narratives that had prevailed during the Celtic Tiger era and the Irish Citizenship Referendum in 2004. They connected these discourses and narratives with the establishment of direct provision centres and the arrival of immigrants to Ireland, which was accompanied by false and negative narratives of them (FGs 1, 2).

"So just having spoken to a couple of Irish people themselves, I think the major issue comes from I think a couple of years ago we had a major influx of immigrants coming into Ireland and the direct provision centres being overflowing with people coming in. [...] With that Irish people they kind of got a negative kind of sense of immigrants, understandable because a lot of people were saying you know my jobs are being taken by these people and even though that's not true." (FG2, Irene)

Young people stated that these events and their related narratives had led to the popularisation of negative images of immigrants amongst many Irish people, the media and wider society.

In public spaces, microassaults, mainly verbal attacks such as name-calling or explicit ethnic or racial slurs, were reported to be the most frequently experienced form of discrimination, with some taking the shape of racialisation (FGs 1, 2, 3, 4).

"Some will [....] have more courage to attack you; some will have less courage but will still like you know, use their words or look at you differently. In a shop you might just get followed around, stuff like that." (FG3, Anaya)

Similarly, microassaults, in relation to wearing a hijab or traditional clothes, took place in public spaces.

"When we were younger my Mum would just make us wear the traditional clothes and one time me and my sister, we just walked up to Tesco, it's a 5-minute walk from my house and I remember like 3 or 4 cars literally stopped to beep at us and they stopped and they were like, oh where are you going, are you going back to your country?" (FG2, Irene)

4.3.1.1 Online experiences

Young people stated that online platforms often provide an arena for less confident people to be "racist" or say "discriminatory things" (FG 1).

"Yeah, like during the whole Black Lives Matter thing, getting told oh you should die, you should leave the country. And again people then DMd me the video of him [George Floyd] being shot saying get out of the country, you should die." (FG1 Izobel)

Racial online abuse most frequently took the form of hate speech and name-calling on Facebook, Twitter and other social media:

"I always get called a "dirty Nigerian asylum seeker", to the point where when somebody actually copped that I was Zimbabwean I was like, 'oh congratulations', this one actually took the time to read my bio." (FG1, Izobel)

4.3.2 At an institutional level

Normalised situational discrimination, in the form of passive and active microinsults, microassaults and prejudice, were the most common types of racism and microaggression cited by the participants. This microaggression frequently took the form of repeated verbal comments or questions that were hurtful or stigmatising to young people. In some instances, it also took a behavioural form. In addition to their frequency, microaggressions were also seen as posing major barriers to integration, inclusion and everyday functioning in society as they occurred on an everyday basis. Both direct and indirect situational racial discrimination was reported as being "ever present" and was experienced at institutional level, across a range of contexts, including school, the workplace, college, university and public spaces (FG1, 2, 3, 4, 6).

"Primary school I think. From day 1 it has been there you know. I think it's probably something that everybody here went through was the names during roll call. You can have a teacher for years and they still can't say your name." (FG 4, Leo)

"I was going into 6th year and there was no other Muslim that I was aware of in the school and I had issues with my principal around wearing the hijab. I was

asked to take it off and I couldn't wear it when I went to secondary school like, my 6th year." (FG4, Maya).

"The teacher bullied this kid into saying the N word even though he [the student] was visibly uncomfortable with doing so and like it really clicked with me." (FG2, Irene)

In addition, young people also identified inadequate or inappropriate responses to incidences of discrimination or racism amongst duty bearers within institutions, particularly in schools (FGs 2, 4, 6, 7):

"For me, I have faced a lot of racial abuse and discrimination [...] one day the boy stood up in class and said 'Miss, do you have a banana and then the teacher said why and he said because there's too many monkeys in the class.' At that very moment what really shocked me was the fact that the teacher looked at me but didn't say nothing. The only thing the teacher did was to tell the student to sit down." (FG2, Shane)

"Secondary school when it came to racism was a doghouse, every day [....] a lot of the time the response was 'oh, if I didn't see it, I didn't hear it, then there's not much I can do' [.....] so, my mentality was 'ok, the teachers are not going to do anything, the principal is not going to do anything." (FG4, Leo)

Such responses were perceived as exacerbating and perpetuating incidents of microaggression. Stereotypical racialised images of certain ethnic minority groups, in addition to experiences of being othered, were perceived to pose significant emotional barriers to integration, inclusion and feeling wanted in certain spaces (FG 2,3).

*"It is kind of hard to feel like you belong to a space that doesn't really want you." (*FG3, Anaya)

At college and university, young people reported "standing out from the crowd" and "being picked on in class" (FGs 3, 2). They believed that this further positioned them as "other" and "different" in class.

"You're from Lithuania, Latvia, Estonia, Poland you are an Eastern European you are a foreigner. They kind of put you all in this." (FG2, Jon)

"There was only two of us that were Black, everyone else was White [...] they kind of made you aware of it, 'it's only you two guys in the class'." (FG3, Anaya)

In addition, some participants reported that even though there were structures to report racist discrimination in University settings, incidents were overlooked, denied or responded to inadequately:

"So I used to be a student affairs committee officer and I had to report on incidences of racism and discrimination and if someone asked, like 'oh, is there any racism and discrimination?', most people would say, 'oh no'. Like, nothing happens. But I was the person that would hear about instances and I'm like 'yes, this is an issue like'. The fact that nobody was really talking about it was making it seem like we are being represented and there isn't any issue of racism and discrimination; this was in my university." (FG4, Maya)

In the workplace, young people reported several examples of being directly discriminated against or positioned as different or inferior by virtue of a name, their race or skin colour. They expressed the view that double standards exist in many workplaces that set them apart from the majority (FGs 1, 3, 4).

"I just know say in the work environment; I know like I have to be good, I have to present my arguments well; I need to know what I'm about whereas I feel like I hold myself to a higher standard because I'm more at risk to; if I make a mistake that it's seen as 'oh, like just complacency because oh she's, her background' or whatever." (FG4, Ola)

Drawing on personal experience, some participants reported "getting treated differently" (FGs 1, 3) by management which gave a negative example to colleagues and team members.

"Obviously when people see like, the management treating you differently obviously, you know, the rest of the team members are going to play along. Ok, if she's treated like this then you know we can just treat her anyhow,"(FG3, Zara)

Being exposed to microaggression on an everyday basis made some participants leave their workplace (FG 3). In addition, young people pointed to differences between highly professional sectors, like healthcare, and those regarded as less professional, like retail, which were considered to be more racially biased. Indeed, race was reported to be often stereotyped and associated with particular occupations and roles in society (FGs 1, 3).

One participant reported getting a job because of her race because the role was associated with her skin colour and ethnicity. There were also very negative narratives and stereotypes used to describe and generalise the race of some young participants (FGs 1, 4). One participant pointed to some employers' tokenistic practices, like hiring Black or ethnic people simply to improve their company image, so they are not perceived as racist (FG 1).

"Here [music industry] I got a job kind of purely because of my race." (FG1, Izobel)

4.3.3 All-pervasive presence of microaggression

Constant behavioural and verbal microaggression was considered the worst form of discrimination. Participants provided vivid examples of different types of microaggression they had experienced, such as "people holding onto their bags", "dirty looks", "extra eyes on you", "people crossing the road" and "getting followed around" (FGs 1, 2, 3, 4).

Microinsults, in the form of unconscious prejudice and bias relating to young peoples' accents or questioning their ability to speak English, were identified as another form of discrimination experienced on a daily basis. These particular microinsults were discussed on numerous occasions in the focus groups. They were described as "the worst type of microinsult" because they have a negative impact on young people's self-esteem and self-worth (FG 1).

> *"You know people just feel surprised by me being able to speak, I don't know, fluent English or you know whatever it may be and I think even maybe sometimes [they are the] worst forms of discrimination and racism because it doubts you; it has all these prejudices." (FG1, Sinead)*

Moreover, according to the participants, these microinsults are so common that they have become normalised within society (FGs 1, 2, 4). Having a different accent was also seen to be a source of racial and ethnic questioning, doubting and devaluing (FGs 1, 2, 5, 6, 7).

> *"Like at the beginning I didn't care about the accent, I was just like, speaking like whatever and now like when I moved to college and I noticed like, people were from different parts of Ireland or like, even Europe and they notice your accent straight away. The first thing they ask is 'where are you from?' Sometimes it just like, triggers me really badly. Does it mean because I have different accent; does it mean I'm different? But like they don't know my story, how long I've been living here." (FG5, Rachael)*

4.3.4 Existence of violent racial abuse

Young people reported the existence of violent racial abuse experienced both personally and through second-hand reports of their friends and family. These incidents ranged in severity and scale, from overtly racist comments experienced in school at a young age, through to physical assault and serious injury (FGs 1, 2).

> *"I have [...] in my neighbourhood, I have been in an environment where a gun was pointed at me before; a motorbike has been, like coming to ride over me and my brothers and sisters. So much racism but the thing is you have got to a point of where it has become a norm, that when it happens you go ok, yeah, just another one." (FG2, Shane)*

> *"My uncle had an issue when I was like 7 or 8. He was at a house party and there was a fight and; [...] these guys they took a hurley stick and they beat his head in to the point where he lost sight in one of his eyes. I think that's the most violent it's gotten with somebody that's a member of my family." (FG1, Izobel)*

4.4 Accessing education, the labour market, politics and housing

This section explores experiences reported by focus group participants in relation to accessing a number of key areas, including education, the labour market, politics and housing.

4.4.1 Barriers to accessing higher education

Young people reported that it is difficult to compete with other more privileged members of society in the current models of higher education in Ireland. They identified the need for substantial economic and social capital to be able to do so. For example, a number highlighted a lack of support for families with migrant backgrounds or little experience of higher education processes and the impact this can have on accessing higher education

> *"Like my Mam is Irish but she didn't necessarily apply through the CAO. I mean she didn't go to university and then when my Dad came he had a degree...but he couldn't use it. So he had to go back to education. So when I was applying for university I had absolutely no idea [...] When I went to the school, because they weren't aware of my background they didn't really help me. They just said 'oh, you just have to fill out your CAO' as if like, I wasn't putting the effort in, like 'oh, you're making us do the work for you'. I really had no clue. That was something that they didn't consider." (FG4, Maya)*

International students were seen to have sufficient economic capital to allow them easier access to some university courses that were in high demand (FG 3). Correspondingly, some further education and third-level programmes, such as in medicine or teaching, were perceived as very difficult or impossible for ethnic minority young people to access (FG 3). Importantly, some participants pointed to the positive role of Student Universal Support Ireland (SUSI) grants (FGs 4, 6, 7).

> *"I think it's definitely for me financial, because if I didn't have the support or the necessary means that I have I wouldn't be studying what I study now." (FG4, Yann)*

However, the most common barrier highlighted by focus group participants to higher education courses was the requirements relating to the Irish language as a systemic barrier and an indirect discrimination or "unfairness", especially towards those ethnic minority people who are already qualified as teachers in their countries of birth.

"I hope I see a good few [ethnically diverse teachers] but you know the whole Irish [language requirement] thing is a big barrier to that." (FG3, Anaya)

"Yeah I definitely think that the need to know the Irish language is a big kind of barrier for a lot of immigrants that are coming in getting to teaching." (FG1, Lynsey)

Moreover, young people recognised the extra efforts that are required in order to maintain or learn their parents' first language, English and also Irish when compared with other members of society (FGs 1, 3).

"You can't force somebody who is speaking their home language, they're speaking English and then you want them to go; like Irish is a very complicated language as it is. Yeah that's just one thing as well; I just needed to get that off my chest [...] It's not fair and I just wish that Irish people would just take a look at that and change it you know, just to make it a bit fair for everybody." (FG3, Zara)

4.4.2 Barriers to accessing the labour market

Young people identified stereotyping based on name, race or ethnic background as a frequent and significant barrier to the labour market. They described how employers were believed to associate foreign sounding names with a limited ability to speak English, strong accents and low levels of education. Some offered first-hand experiences whilst others drew on stories recounted in their wider circles (FGs 1, 2).

"I've found that now that I'm job searching a lot of people just dismiss me solely on my name because they don't think that I can either speak English or that I have a very thick accent." (FG2, Elena)

"I've heard, just from my own friends of people who have applied to jobs with two different names, same credentials and have been denied, rejected with their Arab or Muslim name. So I think there's definitely a lot of discrimination in the workforce." (FG1, Sinead)

Some participants described Ireland as a country built "on social capital and nepotism" (FG 1) with higher paying jobs being very difficult to obtain. Moreover, a young person's status as an immigrant or from an ethnic minority was described as a serious impediment to accessing higher earning jobs. Some young people reported that no matter how well educated they were, they still could not access such jobs and that "unqualified people in some high up positions" remains the norm (FG 1). They reported that on many occasions they had to work extra hard in order to get or keep a job, as they were unable to access ordinary privileges that were easily available to other members of society (FG 2).

"It's something that for me it is a barrier because sometimes you feel like you have to do extra. You might have the same career, your CV might be exactly the same but sometimes your appearance also is a big factor." *(FG2, Shane)*

Some participants pointed to additional barriers, such as the need to confront and overcome direct discrimination in the form of racialisation or gendered notions of some professions (FG 3).

"People don't always believe like; people think that ok this isn't really a Black person's job in Ireland." (FG3, Zara)

Young people highlighted certain positions, such as those in politics, law, education or government, as inaccessible because they often lacked the social capital considered necessary to find employment in these sectors. In particular, positions in politics were seen as inaccessible. Most young people felt deterred from pursuing a political career because of a lack of structural support, and also due to anticipated racial abuse and discriminatory criticism (FG 1). Young people' s engagement with politics at a wider level will be addressed in a proceeding section.

4.4.3 Barriers to accessing housing

Participants commented briefly on the current housing crisis, and the difficulties and challenges associated with government housing policies and renting accommodation. They described the tendency for most people of ethnic minority backgrounds to be concentrated in socially disadvantaged areas, and expressed concerns about the subsequent future segregation of communities and society (FG 1). Some participants pointed to the emergence of tensions and possible racist incidents in communities with high-density social housing (FG 3).

"The Irish people are in these really shitty estates, if you add a foreigner on top of that; if you bring them into that situation like it just boils their blood even more because they have this mindset, 'oh, my taxes are going to that person, they're doing this, they're doing that' and you just have more and more like racism and stuff just brewing from that." (FG3, Anaya)

Furthermore, the precarious nature of such environments and the resultant fear amongst many ethnic minority families was highlighted (FG 3).

"It's the really dangerous situation that can really; because then you've got people who are afraid, too afraid to leave their houses, only for school, to get groceries and stuff like that. So housing actually does play a big part." (FG3, Anaya)

Some participants also raised the issue of high and rising rents (FG 3).

Again, visible and racial stereotyping was identified as posing a very significant barrier to renting accommodation, with one participant reporting that they had direct experience of, what he referred to as, viewing "hundreds and hundreds of apartments" with his family (FG2, Jon). He, and other participants, described

the process of renting accommodation as very impersonal and without the opportunity to present themselves in person. In these circumstances, young people felt particularly vulnerable, as applying solely on the basis of their name often led to discrimination (FG 2).

4.4.4 Factors impacting social, civic and political engagement

Participants were asked a question related to factors that impacted their levels of social, civic and political engagement. Areas they addressed included involvement in hobby and interest groups, connections to community groups and organisations, and their participation in politics, elections and referendums.

As previously documented, some young people spoke about the importance of being involved in hobby and interest groups, in order to facilitate the development of friendships and a sense of belonging across Irish society. However, a number of participants also pointed to financial and cultural barriers that impact on engagement (FG 4).

> *"In terms of hobbies, for example music, it is so expensive to take private tuition [...] Most of the social groups, Irish social groups that you encounter with are in those kind of hobby groups but without having the necessary fund to be able to support your hobby then you wouldn't be able to know all these groups. If I didn't have enough money to join choirs, I wouldn't have any of my Irish friends with me." (FG4, Yann)*

> *"I mean I noticed it in sport, sometimes say if someone doesn't attend training it is seen as lack of commitment or lack of effort, whereas they [organisers] don't actually consider maybe there's other things going on behind the scenes, cultural considerations say. They [young people] don't attend training because the training goes on at night time and the parents don't allow the girls to go out at night." (FG4, Maya)*

Civic engagement, such as belonging to, or membership of, civil society organisations, was acknowledged as an important tool in catering for the needs of ethnic minorities (FGs 2, 3, 4). Participation in protests such as Black Lives Matter or signing petitions of various kinds were also considered to be significant forms of civic activism. The young people in the study felt particularly united and emotionally moved by the Black Lives Matter protest in Dublin (FGs 2, 3, 4).

> *"We were all protesting for basic human rights, just for this guy [George Floyd] who unlawfully died. And it was really great to see; that was one of the moments where it's like 'wow, this is where I have hope in humanity'. I definitely think if stuff like that happens you definitely feel part of society."* (FG3, Anaya)

However, one participant highlighted that civic activism may not necessarily be perceived as a form of political engagement by individuals or communities themselves. Belonging to different organisations and societies, such as the National Youth Council of Ireland, Islamic Relief, language societies and NGOs, was named as a positive form of civic engagement. Indeed, most young participants reported joining different associations during their college years (FGs 1, 2, 3, 4, 6, 7):

> *"So just recently for example [support organisation] has really helped me along, pushed me to get into politics based on the fact that I give them a whole different meaning in that based on the ideology that I am a young person and these problems that we are facing from the minority background." (FG2, Shane)*

Nevertheless, some young people reported that there was very little, if no, collaboration between Islamic and Irish organisations. This lack of engagement from Irish organisations was attributed to the Muslim-sounding name of an organisation.

> *"But we are trying to integrate ourselves into communities but then we've kind of felt a bit of a backlash because we tried to organise winter homeless packs with, I think it was [homeless organisation] or something like that, but they were like yeah, yeah we'll totally collab with you guys and then they just kind of like didn't respond to us and kind of like stopped." (FG3, Anaya)*

Moreover, some young people felt excluded from more local community initiatives, such as the Tidy Towns competition or Neighbourhood Watch.

> *"What I've noticed is that when it's those [Neighbourhood Watch] types of initiatives it's always the same group of neighbours. They make it seem like "oh, it's the whole neighbourhood" but it's not. You've never knocked on my door! You've never approached me." (FG3, Anaya)*

Participants described different ways in which ethnic minority young people are most likely to build their political awareness. Significant attitudes to politics and political awareness was reported to be transmitted from parents or family members to children. For some participants their families' patterns of political engagement were brought with them from their countries of origin, where political activities were associated with dangerous activism. One participant described their community's attitude to politics as "a dirty game" (FG 1). As a result, some communities restrain themselves from more open political engagement. Other young people described being much more engaged in the politics of the country of their parents' origin than here in Ireland (FG 1,2).

> *"So Polish elections just past in the summer [...] I participated in those and I find that I'm a lot more active in terms of what's going on over there than I am with what's going on over here." (FG2, Elena)*

Others reported that low political engagement and understanding amongst ethnic minority people was also due to difficult political jargon, confusing language in documents, and being new to the Irish political system (FG 2,4).

"I mean I'm involved in activism but in terms of like, understanding the political system I feel like I wouldn't necessarily know how things run." (FG4, Yann)

Moreover, it was noted that "parties are not doing enough" to engage with young people and they do not relate their programmes or agendas to young peoples' realities, or include ethnic minorities' perspectives in their planning or general activities (FG 2,4). For example, participants reported that the dominant forms of canvassing were unsuccessful when trying to engage young people. Politicians, in general, were perceived as inaccessible, often "setting themselves very high" (FG 2). Consequently, young people felt that open communication with politicians was impossible (FG 2). In addition, high-density populations in low socio-economic areas and insufficient polling stations were identified as physical barriers to greater civic engagement (FG 1).

4.5 Health and wellbeing

4.5.1 Factors impacting young people's wellbeing

Racist incidents, discrimination, microaggression and negative representation were highlighted, both implicitly and explicitly, as having the most detrimental impact on young people's health and wellbeing. Together, these experiences were reported to lead to constant alertness, anxiety, depression, low self-esteem, imposter syndrome, internalised self-loathing and shame, and feeling upset, angry and powerless. For instance, most young people described the need to be "always on guard", attentive to people's reactions to their presence, always waiting for "that" moment (FG 1). This constant alertness made young people feel insecure about their own identity (FGs 1, 2, 3).

"It's only now when I look back, you know, me growing up I think I spent all of my primary education just riddled with anxiety [...] I think something which is really prominent for me anyway growing up was this kind of internalised self- loathing that I had without even knowing." (FG1, Sinead)

Others admitted that racist and microaggressive incidents, experienced on a daily basis, made them feel upset, angry and powerless. Two participants became emotional and upset recalling these experiences.

"When I look back on it, it kind of makes me feel angry more than anything else because like honestly, you know when you're working; I didn't want to make a big deal or to complain. [...] *Like one day I'm just going to snap and going to be like, yes, there is foreign people; we're here." (FG3, Zara)*

4.5.2 Strategies and supports to cope with racism and discrimination

Most of the young participants in the study described employing various strategies, like rationalising, minimising or ignoring, to deal with the impact of discrimination or racism on their wellbeing or lives. In the focus groups, participants both rationalised but also spoke about the tactic of rationalising microaggression incidents, finding multiple reasons to account for the events, such as the perpetrator having a lack of awareness, insufficient education, the challenges of adjusting to cultural change, or certain racist behaviours that were learnt at home (FGs 1, 2, 3, 4).

"I think any time I've been, you know, verbally abused or whatever it often came from say like a group of young lads who you know who obviously just feel so emboldened by their group or whatever, not really I would say from a hostile nature." (FG1, Sinead)

Young people also reported disassociating themselves from people who discriminated against them or were openly racist. They described finding comfort in knowing that the current political climate does not explicitly support any discriminatory discourse (FG 3). In addition, they minimised experiences of microaggression incidents, or reported trying to. Some young people referred to how "lucky" they were that a "giant", "major" or "big racist incident" had never taken place for them (FGs 1, 2, 3). They expected the worst and since it did not happen, they felt other smaller racial incidents could be justified or let go (FGs 1, 3).

"But definitely I think just in general, just kind of learning to get over it [racist incidents], you know that kind of way. Just being like 'it happened' [...] and you can't change other people and the way they kind of react and view you, you know? And no matter how much you try; like I mean you can but you can't at the same time you know." (FG4, Bina)

Moreover, many young people described how they had learned to ignore or forget racist microaggression. For example, one participant returned to the issue of racism later in the focus group; having initially expressed no experience of racism she later remembered an incident she had been subjected to the week prior to the focus group. In addition, one participant described a period of fatigue in the face of discrimination and a disengagement from activism, due to the constant nature of the experiences and the negative impacts of speaking out about them, particularly when speaking out appeared futile.

"For me, it [discrimination] made me, initially anyway, push myself to try do something about it; that's how I got involved in activism: 'I don't like what's happening, what can I do about it?' But then eventually I felt like; you just get tired and you get sick of framing yourself as a victim and then anytime you talk about something being like, 'oh, this keeps happening to me'. So then I just felt like, I sort of stepped back from it all and I'm like, 'I really don't like the way I constantly have to talk about it', you know? I felt like there was no point; [...] there was a point in life where I was like, 'I don't want to do this anymore', 'I don't want to have to constantly talk about it because nothing is happening'." (FG4, Maya)

Despite developing a number of coping strategies, participants were well aware that this may not be the best response to these incidents, which should be highlighted and reported instead (FG 2, 4). However, none of the participants shared experiences of reporting racist incidents or demonstrated an understanding of how to do so. In addition, these coping strategies are concerning and are notable for the absence of access to structural support. None of the participants mentioned seeking support, or indicated an awareness of if, or how, support could be sought or accessed. Indeed, attention was drawn to the fact that there is very little being done to address mental health issues in the African community; and that there is a significant research gap, specifically in relation to children and young people of African descent, concerning the impacts of racism, cultural differences, and the lack of representation on their mental health and wellbeing (FG 2). As some participants explained, mental health issues experienced by the African community may be covered up because of cultural differences, as young people are reluctant to talk about them openly (FG 2).

In addition, a lack of intercultural knowledge amongst medical practitioners in Ireland, alongside a lack of medical professionals, such as psychologists, from the "non-western world" was highlighted as creating cultural challenges for many young people with ethnic minority backgrounds (FG 2).

> *"They're [young people] from loads of different backgrounds and I think it's really important because 99% of psychologists and mental health practitioners in Ireland are Irish or they're from the western world and they don't understand you know the cultural aspects of what we're going through mentally." (FG2, Shane)*

> *"A lot of the cultural constructs in our minds like, for example, struggling with the hijab in Ireland. I don't think psychologists in Ireland that are Irish, that have been trained in the west; they don't understand things like that."* (FG2, Irene)

Furthermore, some participants reported that in Muslim and other ethnic minority communities, there is low awareness of, and engagement with, the supports available from professional psychologists and that depression is often stigmatised (FGs 2, 7).

4.6 Envisioning a change

Towards the end of the focus group sessions, participants were invited to share their ideas on the changes that are required to enhance the quality of second-generation ethnic minority young peoples' experiences of equality and inclusion in Ireland. This final section on insights drawn from the focus groups, provides a brief overview of these contributions across two systemic levels:

- macro-level changes across society as a whole.
- meso-level changes in the areas of education, workplaces and healthcare.

4.6.1 Macro-level changes

Tackling all forms of racism and discrimination was identified as key for a more equitable and just society. Young people highlighted the urgency and seriousness of having honest conversations about racism across society as a whole, which are also supported by positive action. In particular, progressing legislation against hate crime in Ireland is perceived as a matter of urgency and of great significance (FG 1). Young people understood and recognised the existence of systemic challenges and often expressed fears that "the system is flawed". Thus, unless "people in power" provide certain structural measures, "top-down structures", to facilitate genuine participation as opposed to tokenistic representation, change will never come (FGs 1, 3).

Participants, however, expressed their disillusionment and fear connected to the low numbers of people from ethnic minority generations being represented in positions of power (FGs 2, 4). According to the young people in the study, one way of tackling racism, particularly "aversive racism" (Davidio et. al 2016), is by raising the visibility and representation of ethnic minorities. Increasing representation within different areas of social organisation, such as education, the workplace and politics, with a particular focus on positions in education and roles of authority, was identified as a key factor for social cohesion (FGs 1, 4). Young people also believed that politicians and Irish organisations should be engaging with organisations and agencies representing ethnic minority people. Moreover, they identified the need to build mutual trust as an important factor in support of a just and equitable future for young people (FGs 1, 3). Participants spoke about developing and initiating structures and support *with* ethnic minority young people, as opposed to *for* them.

True equality perceived as "fairy-tale" reality

When talking about true equality and inclusion, young people often expressed their disappointment, frustration, fatigue and disillusionment. On one occasion, equality was referred to as a "fairy-tale" reality (FG 2). This concern was echoed by other participants who pointed out that so far, racism and discrimination have only been addressed at an aspirational level, with little meaningful action or real change in their lives (FG 3). This failure and inaction was attributed to a lack of motivation amongst authority figures and politicians, who do not cater for the needs of ethnic minorities. A parliamentary reserved seating system was proposed as an example of future structural support (FG 1).

4.6.2 Meso-level changes

Workplaces should promote inclusion and equality

Equality of opportunity was highlighted as key when discussing more equitable employment experiences (FGs 1, 2). Participants reported that employers should be inclusive of diversity and move beyond limited and stereotypical perspectives on ethnic minority people. Discrimination and racism should be eradicated and

policies need to be in place to support these changes (FG 1, 2). Moreover, it was very important for young people to see other people from ethnic minorities as role models, for example, teachers in positions of authority (FG 1). Within this context, they reiterated the need to revisit Irish language requirements for teaching courses.

Commitment to diversity and equality as imperative for high-quality education

Education was believed to be the most important area with regards to allowing positive change to occur. The importance of intercultural communication competencies was highlighted by young people, as well as the need to develop more culturally inclusive curricula and pedagogies (FGs 2, 3, 4). Young people spoke about a revision of the curriculum, making sure that educators from different ethnic communities are involved in the design, planning and implementation stages and that developing countries, particularly African countries, are well represented in the curriculum. Extending and mainstreaming the curriculum to be reflective of international perspectives on history and culture was also proposed (FGs 1, 2, 3, 7).

In addition, a commitment to diversity and equality was identified by participants as imperative for high-quality education. Intercultural education foregrounding anti-racism education should start at primary level and continue throughout secondary level (FG 3). Teachers should also be more sensitive to the personal histories of students with other cultural heritages present in the classroom. It was reported that aspects of culture, specific to different cultures, are best taught by members of the given ethnic minority (FGs 1, 2).

Colleges of further education and third-level institutions were positively perceived as sites filled with multicultural groups and societies. However, it was said that all children in primary and post-primary schools should be exposed to this type of multicultural experience within mainstream education. It was suggested that schools could work more closely with university and college societies (FG 2). In addition, effective and comprehensive provision and implementation of outreach programmes in schools, specifically in disadvantaged areas with high numbers of people from immigrant ethnic minority and lower socio-economic backgrounds, was believed to significantly improve many young peoples' lives (FG 1). Structural and financial support allowing young people from disadvantaged areas to access sport and extracurricular activities was emphasised (FGs 3, 4, 6, 7). Young people also highlighted the role of the home-school-community nexus in the prevention of racist and discriminatory practices within wider education and societal systems. They highlighted the importance of reaching out to communities to educate parents and other community members about racism and discrimination. Participants also pointed out that all people have choices as individuals and that by starting conversations with family and friends, changes can be initiated at a local level (FG 3).

Healthcare

Young people spoke about the rising awareness of cultural differences and having more healthcare providers from diverse backgrounds in the healthcare sector (FG 2). Moreover, young people were of the view that it is important to confide in someone that you trust and who understands you well; therefore, there should be more mental health practitioners from different cultural backgrounds in Ireland (FG 2). Furthermore, mental health issues should be given more attention during the school years (FG 2).

5. SUMMARY OF KEY FINDINGS

This section of the report includes a summary of key findings that contain an integrated analysis from the scoping literature review and the focus groups with young people. The findings speak directly to the research questions:

- What are young peoples' interpretations of belonging and identity, including intersectionality, with their family, peers, community, school and wider society?
- What are the factors that impact their experiences of integration and interculturalism?
- What are their experiences of discrimination and racism?
- What is their vision for a just and equitable future for second-generation ethnic minority young people?

The analysis of the pattern of publications identified in this scoping study indicates that research related to the lived experiences of second-generation ethnic minority young people in Ireland, from 2007 to 2020, is limited, emergent and predominantly academic and qualitative in nature. This confirms concerns related to limited and significant gaps in insights and evidence that can inform more inclusive and coherent policy and practice. Within the wider context of this study, some important developments have been identified that offer possibilities to address a number of important gaps. These include the forthcoming National Action Plan Against Racism and the forthcoming national Equality Data Strategy.

5.1 Young peoples' interpretations of belonging and identity within their family, peer group, community, school and wider society

This study has established that second-generation minority ethnic young people are navigating two different worlds, that of home and of wider society. Participants in this study all revealed a sense of belonging to both spaces simultaneously, often describing balancing or harmonising strategies (Berry, 2006) they employed in their daily lives, as they sought to integrate the dominant culture with their family heritage. This finding is in line with a number of studies that show an ongoing

negotiation of acceptance by both minority and majority ethnic communities, all of whom make differing demands and judgements on young people (Walsh, 2017; McGarry, 2012; McGrath and McGarry, 2014). For some young people, they cherish the values and traditions of two or more cultures. However, as Syvanen illustrates, there are numerous challenges and complexities in maintaining connections with personal and ancestral pasts, narratives of home and belonging to a place through memories rather than through an identification with its values and beliefs. This present study builds on this evidence by demonstrating that young people not only mediate intergenerational relationships but also act as socialising agents, often helping socialise their parents into new (Irish) cultural norms and values. However, it is unclear from this study how young people feel about the role.

This study indicates that young people felt particularly connected to those who shared similar experiences. Their hybridised identity of being raised in Ireland and also having other cultural backgrounds, often meant navigating a unique space that was shared with others like them. This has been in line with Gilligan (2010) and Walsh (2017), who note that forming friendships with other ethnic minority young people was believed to play an important part in the facilitation of self-actualisation, the feeling of belonging, and being provided with emotional support. Similarly, this study confirms these findings and shows that belonging often means identification with those who are in their closest social circle, like their peer groups, the same interest groups, such as musical societies, charities, and youth and sport communities, as facilitating a sense of belonging. Importantly, young people in this study highlighted that in these spaces the emphasis is on the relevant talents and abilities of each person, as opposed to a focus on one's physical appearance, such as skin colour. This demonstrates the importance of increasing awareness and accessibility within existing social and community organisations to ensure they are inclusive and vibrant spaces for all, including for second-generation ethnic minority young people.

Across the literature and focus groups in this study, young people's accounts of identity and belonging are complex, fluid, nuanced, contextual and multifaceted. In considering their 'authentic identities', the young people in this study described having a hybridised or dual identity as opposed to having two separate identities. These findings are very consistent with Wang (2013), who illustrates ways in which second-generation ethnic minority young people develop a hyphenated sense of self. This current study expands these findings to other ethnic minorities, as focus group participants often reported that the reality of belonging to different cultures is more complex than a stereotypical image would suggest and they did not agree with simplified categorisations, as also illustrated by Syvänen (2017), Wang and Faas (2020), Yau (2007) and Machowska-Kosciak (2020).

Fundamentally, this report adds to current understandings of identity and belonging by indicating that it is the positioning by others or the presence of others that can influence young peoples' self-identification patterns. Consequently, young people's identity is context-specific, fluid and dynamic rather than static and passive. The participants in this study highlighted the importance of their own agency in having a choice in their self-identification and discovery process. Nevertheless, as demonstrated here and across the literature, this form of self-identification and choice is not always an option for second-generation minority young people. They can feel restricted by limited notions of Irishness and normalised discrimination and racist practices, discussed in the section below.

5.2 Factors impacting on young people's experiences of integration, interculturalism and inclusion

Participants in this study highlighted pre-existing and fixed notions of Irishness at a wider societal level that often negatively influenced their own sense of identity. They reported very low levels of, or a lack of, general understanding of the nature of dual identities within their lived contexts and wider society. This is consistent with other studies that illustrate how young people are often exposed to fixed and restrictive notions of 'Irishness' (McGinnity and Darmody, 2019; Yau, 2007). At times, as this study shows, these incidents erased their own sense of agency to self-identification that is line with several other studies demonstrating the pervasive influence of fixed notions of Irishness on young people (Cheryan and Monin, 2005; Walsh, 2017; Lynch and Veale, 2015). Together, these findings point to assimilationist pressures and practices working to either include or exclude, and offering membership and belonging to other communities in Irish society. Significantly, in this study, young people expressed a need to be accepted as themselves without the need to assimilate. Moreover, consistent with Walsh (2017) this study highlighted that young people's legal and official citizenship status afforded them the right to identify as Irish.

Similar to other studies (McClure, 2020; Delaney, 2019; Walsh, 2017; Kitching, 2011), the young people in this report spoke at length about a dearth of varied and authentic representation. For example, Delaney (2019) examined perceptions of societal misrecognition encountered by the Muslim community within their everyday lives, pointing to the media as one of the key factors distorting Muslim identity. This is in line with the present study's findings, although it also highlights that these experiences are not exclusive to the Muslim community in Ireland. Participants considered media distortions to be a significant barrier to belonging and integration, as it was believed to misrepresent their peers. With regards to representation in the field of education, the present study complements previous research portraying young migrants as being 'othered' in Irish education (McClure, 2020; Kitching, 2011). These older studies found a form of racialisation at a classroom and peer level. Building on these studies, this present study identifies a connection between misrepresentation and a lack of positive representations of different cultures in the curriculum and pedagogy. One striking feature of young participants' contributions in this respect is the number who point to a diversity gap between student and teacher populations and the lack of role models. Within this context, the importance of networking and making connections with ethnic minority people in higher positions was acknowledged to have an important impact on social capital building.

5.3 Discrimination, racism and microaggression

Discrimination, racism and microaggression are reported as ever-present and normalised aspects of ethnic minority young peoples' experiences across all evidence in this study. Consistent with Gilligan et al. (2010) and Walsh (2017), the subject of racism came up repeatedly in the focus groups, often spontaneously initiated. Young people reported that multiple forms of discrimination and racism are present in many aspects of their lives and identified it as the most significant barrier to integration and interculturalism in Ireland. Similar to Walsh's (2017) study, normalised discrimination, in the form of passive and active microinsults, microassaults and prejudice, were the most often experienced forms of racism cited by focus group participants. Together these findings indicate that these cumulative microaggressions frequently took the form of repeated verbal comments or questions that were hurtful or stigmatising.

This commonality of racist experiences reported by participants in the present study suggests that it should be a cause of urgent concern. While assaults in the form of verbal attacks, such as name-calling or explicit ethnic or racial derogations, were the most common type of discrimination experienced in public spaces, constant behavioural and verbal microaggression was considered the worst kind of discrimination. These findings are again consistent with Walsh (2017) and Michael (2022). It must also be noted that violent racial abuse was also reported by a number of young participants. These examples came from both direct experience and the second-hand stories described by friends and family, and all of these violent examples involved young males. Furthermore, it is unclear if any of these incidents were reported or brought to the attention of the law enforcement authorities. Indeed, across the focus groups, it is striking that young people did not use language of the 'rights' when reporting on these incidents, nor did they mention formally reporting them. Findings of this study suggest that it is unclear to what extent they were aware of their own rights or whether they were familiar with different forms of discrimination or racism and ways of reporting them.

Some young people in this study pointed to hostile or racist societal discourses in both their offline and online experiences. Granting these narratives space to exist within Irish society was perceived as equal to granting a form of official permission to openly discriminate against, or to be racist towards, ethnic minority people in general.

Consistent with Kitching (2011), stereotypical, racialised images of certain ethnic minority groups, as well as 'othering', were perceived as posing significant emotional barriers to integration, inclusion and feeling wanted in certain spaces including schools and higher level institutions. However, this study did not identify any previous studies that examined these issues specifically at third level. Together, what the findings establish, at an institutional level in both schools and the workplace, is that inadequate or inappropriate responses to incidences of discrimination or racism amongst duty bearers perpetuates and exacerbates experiences of microaggression and more direct incidents of discrimination.

Correspondingly, McClure's (2016; 2020) accounts of children's perspectives suggest that they are exposed to institutional policies, structures and practices, particularly discrepancies between school policies and the enactment of these policies, that furthered their oppression in schools.

There are no existing studies specifically documenting second-generation young ethnic minority peoples' experiences of racism or discrimination in the context of the workplace. Nevertheless, the participants of this study reported several examples of being directly discriminated against, by being positioned as inferior, by virtue of a name, their race, skin colour or other visible signifiers. Some participants identified these experiences as "the worst type of microinsult" because they had a negative impact on young people's self-esteem and were the source of racial/ethnic questioning, devaluing and doubting. Being exposed to microaggression in the workplace on an everyday basis made some participants leave their jobs. In addition, young people pointed to differences between highly professional sectors, like healthcare, and those regarded as less so, such as retail, which were considered to be more racially biased. They reported that particular occupations and roles in society were often stereotyped and associated with race. Tokenistic practices, like hiring Black or ethnic people simply to improve a company's image so they are not perceived as racist, were also reported. This is in line with the ESRI study (2018), Siapera et al., (2018) and Michael, (2022).

5.4 Young people's mental health and wellbeing

Racist incidents, discrimination, microaggression and a lack of varied and authentic representation were highlighted, both implicitly and explicitly, as having the most detrimental impact on young people's mental health and wellbeing. Consistent with Walsh (2017), these experiences were found to lead to constant alertness, anxiety, depression, low self-esteem, imposter syndrome, internalised self-loathing and shame, and feeling upset, angry and powerless. Nonetheless, these experiences, particularly those related to discrimination or racism, were often rationalised, minimised or ignored by young people in the present study. During the focus groups, experiences of microaggressions and individual racism were often attributed to unconscious (or conscious) bias, ignorance, misunderstandings or inappropriate assumptions on peoples' backgrounds. Connection was drawn to stereotypes which can be reinforced through enduring racist ideologies, inaccurate media representations, or popular culture, and are by and large misleading and distorted. The evidence presented here in this study supports Wallece et al.'s (2016) argument that the prevalent and reiterated nature of microaggressions accumulate over time, and negatively affect the wellbeing and life prospects of young people.

The impacts of discrimination, including negative representations, on young people's wellbeing and self-esteem expressed in the focus groups is also consistent with Masaud (2015) who found that both internalising and externalising behaviours can be linked to microaggression incidents experienced in the past. Mental health problems, academic difficulties and pervasive developmental

disorders (Masaud, 2015) are more frequently found among second-generation children than across general populations (see also Goodman and Richards 1995; Saraiva Leao and Sundquist, 2005). This is an important finding suggesting that taking measures to eliminate cumulative microaggression can protect young people from potential offending behaviour in the future. Finally, supported by Greenwood et al. (2017), this study points to the importance of studying the intersectionality of gender, race, ethnicity and common sets of beliefs in general public narratives. This study has established that there is insufficient evidence available across these areas.

5.5 Access to education, employment, accommodation and health services

Consistent with Wang and Faas (2020), young people in this study recognised the value of economic and social capital for upward social mobility. However, their contributions illustrate that it is difficult to compete with more privileged members of society in the current models of higher education and some employment practices. Significant structural barriers were identified across education and employment spaces, most commonly, Irish language requirements when accessing degrees in teaching and law. These requirements were described as an act of indirect discrimination and unfairness, especially for those already qualified as teachers in other countries. Young people described certain positions, such as those in politics, law, education or higher authority, as inaccessible. Moreover, many reported achieving high levels of education, yet still having to do extra work, in order to get a job. These findings contrast with Wang and Faas's (2020) study which documents no particular concerns with respect to restricted social mobility paths expressed by young people in Ireland with a Hong Kong Chinese heritage. However, it is important to acknowledge that these young people were heavily supported by the economic capital of their parents, a well-established Hong Kong Chinese community in Ireland (Wang and Faas, 2020). Indeed, this present study establishes a need for research investigating access to ordinary privileges[36] amongst ethnic minority young people from lower socio-economic status backgrounds.

This study's literature review has not identified any published accounts documenting second-generation ethnic minority young people's access to accommodation or associated housing issues. Across the focus groups, the current housing crisis, rising rents, and difficulties and challenges associated with the government's housing policies and experiences of renting accommodation were broadly commented on. It is acknowledged that the majority of participants in this study indicated that they continue to live with parents and/or family members, and as such, their contributions in this area are limited. Nevertheless, visible and racial stereotyping was identified as posing a very significant barrier to renting accommodation. In addition, the tendency for most people of ethnic minority backgrounds to be concentrated in socially disadvantaged areas and the subsequent segregation of communities and society was identified as a serious concern. Some participants pointed to the emergence of tensions and possible racist incidents in communities with high-density social housing. The precarious nature of such environments and the resultant fear amongst many ethnic minority families was reported.

In this study, participants reported very low levels of awareness of mental health issues across Irish society, including amongst people from ethnic minority backgrounds. Their contributions in this area highlight two significant barriers to accessing and using mental health services, a lack of culturally responsive services and associated stigma. Many participants reported that depression is often stigmatised and positioned as "taboo" within their families and communities. These findings build on Hankir et al.'s (2017) report that confirms that stigma serves as a significant barrier and that many people are believed to suffer from mental health issues or illness in silence despite the availability of support and treatment (Hankir et al., 2017).

Findings from this study extend this insight, indicating that mental health issues are also significantly overlooked amongst those with ethnic minority backgrounds and lacking in culturally appropriate understanding and responses.

5.6 Participation in public life

There is a scarcity of research documenting issues related to ethnic minority young people's participation in public and civic domains, and there is no research specifically addressing this area within the context of second-generation young people. Some studies, such as Delaney (2019), point to low political engagement among ethnic minorities. Building on this argument, the present study's findings shed light on potential factors impacting engagement amongst second-generation ethnic minority young people. Some results suggest that political awareness, specifically relating to elections and party politics, is often transmitted to children from their parents and family. Young people reported that some ethnic minority parents might not have had previous positive experiences of political engagement and, as a result, have chosen to disconnect from any form of such engagement including taking part in elections. Delaney (2019) confirms that these family perspectives can then be transmitted to their children. Evidence collected in the present study also suggests that political jargon is often difficult to understand and that political parties do not cater to the needs of ethnic minorities, therefore resulting in the low involvement of these communities. Interestingly, some young people reported being much more engaged in the politics of the country of their parents' origin than in Irish politics. Participation in protests such as Black Lives Matter was found to be important for young people. Some, however, did not recognise these types of civic engagement as 'political'.

Regarding broader involvement in public life, such as participation in sporting

36 Ordinary privileges (see McIntosh's (1988) framework that defines ordinary privileges as subtle, rarely recognized or acknowledged, pervasive, routine, and mundane advantages that communicate and signpost belonging, social inclusion and can significantly impact on access to social upward mobility pathways).

or community organisations and social movement activism, some participants reported the value of belonging to different organisations and societies and actively participating in sporting and community activities. However, young people in this study also highlighted the urgent need to address accessibility, specifically financial barriers and the importance of greater cooperation between Irish and ethnic minority organisations, in order to tackle exclusion, to develop stronger connections across Irish society and to support deeper levels of belonging for all.

6. RECOMMENDATIONS FOR PROGRESSING HUMAN RIGHTS AND EQUALITY OF SECOND-GENERATION ETHNIC MINORITY YOUNG PEOPLE

The final section of this report presents recommendations informed by the key findings of both the scoping literature review and the focus groups with second-generation ethnic minority young people. The recommendations are presented under key headings as they relate to the research questions and include specifics actions identified in relation to definitions, research and data, awareness raising and representation, reporting and justice, education, civil society participation, healthcare and working with young people.

6.1 Terminology

The working definition used for this study, second-generation minority ethnic young person, sought to include and explore the experiences of a large and diverse community under this umbrella term. It includes both young people of immigrant parents and caregivers, in tandem with self-identification with an ethnically minoritised community. In addition, young people in this study were identified across a wide age range, 18-24 years old, which also marks a significant transition from childhood to adulthood. For now, it is important to note that while a number of young people in this study did echo similar concerns identified in the literature in relation to the categorisation of ethnicities and limiting definitions, some did point to the importance of acknowledging and gathering the particular experiences of this group, particularly for research purposes. Some young people in the study had trouble identifying as 'second-generation' as many of them came to Ireland as very young children.

To progress human rights and equality and to tackle racism and discrimination for young people with second-generation ethnic minority backgrounds, it is recommended that future research and initiatives in Ireland extend the definition to take account of both second-generation and generation 1.75 and 1.5[37] since their experiences are closer to second-generation migrants who were born in the country they live in, as they retain less memory of their country of birth. This will ensure the inclusion of generations 1.5 and 1.75 in research and initiatives concerning second-generation young people. Otherwise, the risk exists that the experiences of large cohorts of Irish society will remain under-researched and invisible. Furthermore, it is recommended that the experiences of generation 1.25 be tied to those with first-generation migrant backgrounds, as studies show that both experiences are closely related.

6.2 Research and data

As noted throughout this study, the lived experiences of second-generation ethnic minority young people in Ireland are significantly under-researched. In general, it is recommended that the European guidance note on equality data of racial and ethnic origin is implemented in Ireland. This should be done in the public interest and to ensure the protection and promotion of equality and rights for second-generation young people. A research framework to set out and oversee this work should be part of the implementation of the National Action Plan Against Racism, in order to ensure a coherent approach and a sharing of data across different sectors. A partnership approach can support this development. The research agenda should include:

- Commissioning and provision of funding for large-scale quantitative and qualitative studies to build on the themes identified through this research. Themes should include inclusion and accessibility across social and community organisations and young people's health and well-being as they transition from childhood to adulthood. Both education and workplace contexts should be urgently investigated to examine the impact of different forms of discrimination and racism and to identify measures and initiatives that seek to address this. In order to establish the extent to which the issues and experiences highlighted in this study map out[38] across a wider and more representative sample, it is proposed that this study's recommended extended definition of second-

37 See large-scale research by Rumbaut (2004) devised the terminology '1.75 generation' '1.5 generation' and '1.25 generation' immigrants, for children who are closer to birth or full adulthood when they immigrate. Within this frame, children who arrive in their early childhood (ages 0 to 5) are referred to as 1.75 generation immigrants, since their experiences are closer to second-generation migrants who were born in the country they live in, as they retain less memory of their country of birth, were too young to go to school to learn to read or write in the parental language or dialect in the home country, and typically learn the language or dialect of the country they migrate to without an accent and are entirely socialised there (2004, p.1167). Children who arrive aged 6-12 years old are referred to as 1.5 generation migrants: these children arrive as pre-adolescent, primary-school-age children who have learned (or begun to learn) to read and write in the mother tongue at schools abroad, but whose education is largely completed in the country they live in and are almost entirely socialised there (p. 1167).

38 Migrant integration is strongly influenced by differences in the contexts in which integration takes place – the receiving country's institutional arrangements regarding education, its labour market, its housing market and its legislation (Crul and Schneider, 2010).

generation (see above) is used for the large-scale and small -scale studies. The agenda for research should include:

- Commissioning a secondary data analysis of the Growing up in Ireland data set. Darmody, McGinnity & Russell (2022) provide a good example. This recommended analysis should also take account of the extended definition of second-generation proposed in this study;

- an examination of the particular characteristics of racism and racial discrimination in Ireland (inclusive of both virtual and physical spaces). Take account of actors (strangers, community members, educators, police, health professionals, retail workers); particular types of discrimination e.g. direct, indirect; and particular types of racism (settings, actors, including different forms of microaggression). This can inform the identification and articulation of more appropriate response mechanisms;

- capturing the scope and scale of racism and discrimination in schools and workplaces;

- the measurement of the impact of discrimination or racism on the wellbeing and mental health of second-generation ethnic minority young people;

- research on the intersectionality of gender, race and LGBTQ+; this present research has not identified any studies specifically dealing with these issues;

- the identification of mechanisms that can address social capital disadvantage amongst second-generation ethnic minority young people including; the documentation of the impact of discrimination in the workplace on the career prospects;

- the documentation of second-generation young people's access to ordinary privileges that leads to an enhanced understanding of how ordinary privileges can have amplifying or counterproductive effects on social cohesion and impact on the accumulation of advantage or disadvantage over time.

- Consistent implementation of the European Guidance Note on the collection and use of equality data based on racial and ethnic origin39 in Ireland including through continued work with the Central Statistics Office (CSO) and migrant communities.

- Selection of research design and methodologies should be guided by the following principles:

- It is recommended that young people are involved in the research process from initial stages, through to Project Advisory Committees, fieldwork, analysis and write up. This will ensure that the research is inclusive of their voices, can build trust between communities, achieve strong recruitment results and ensure young peoples' experiences are at the heart of policy measures, such as the implementation of the National Action Plan Against Racism.

- It is also recommended that, where possible, funding is allocated to stipends for young people who support research either as co-researchers or participants.

- Research design that is rooted in the principle of participation and that draws on models such as Participatory Action Research or Lundy's (2007) framework rooted in the concepts of space, voice, audience and influence can ensure meaningful participation of young people and provide deep and authentic insights to best inform policy and practice.

6.3 Awareness rising and representation

In order to protect and promote the rights of second-generation ethnic minority young people, general awareness and understanding of what racism is and the impact it has, is urgently required at an extensive level across Irish society. With this in mind, the following actions are recommended;

Undertake anti-racism public awareness campaigns to encourage members of Irish society to intervene, report and stand up to racism, discrimination, microaggression and microinsults. These campaigns should also be tailored to and directly targeted towards different sections of public life, such as the rental market, the labour market, in education and so on.

Ensure awareness about reporting structures for those who experience discrimination in the workplace are accessible and widely published and that workplaces include Diversity and Inclusion in their HR policies and procedures. Employers and workspaces should also be incentivised to create inclusive cultures and zero tolerance of discrimination.

Increase access to and availability of co-designed awareness[40] and intercultural competency programmes for public services, employers and workplaces that promote inclusion and equality and an understanding of race/ethnicity bias and ordinary privileges or their deprivation.

39

40 The principle of participation should underpin such initiatives, whereby young people are included in the design of awareness programmes

Increase the visibility and positive representation of ethnic minorities by developing mechanisms to ensure that ethnic minority young people are included in public discourses, the media, politics and the education sector.

6.4 Civil society participation

The principle of participation should underpin all activities that seek to promote and protect the rights of second-generation ethnic minority young people. We recommend exploring the adaptation of Lundy's model of participation (2007) as one possible frame.[41] We also recommend a mechanism is established to ensure that young people are remunerated or compensated for their time. In addition, we recommend;

Work with civil society organisations and businesses to enable pathways, role models and opportunities for young people in order to foster a sense of self-belief and improve representation across particular sectors or professions. One example provided by some young participants was the value of further education and career networking opportunities.

Collaboration with youth organisations, sport, cultural, and interest associations to build on their work with young people and to ensure their services are financially accessible and culturally responsive to minoritized young people. Listening to young people and acting upon their views and needs is essential. It is proposed to adopt Lundy's (2007)[42] model to support this process

Provision of funding and a grants mechanism to implement initiatives and programmes identified through the activities above and specific cross-cultural programmes. Participants talked about the need to address fears, build bridges and partnerships across agencies and organisations that can promote both respect and understanding in Irish society. Experiences from cross community collaborations in Northern Ireland can offer lessons and ideas.

6.5 Education

In the area of Education, we recommend:

Collaborating with formal education actors such as the Department of Education, the National Council for Curriculum and Assessment (NCCA), the teachers' unions and third level Institutes of Education to ensure robust and quality anti-racism support and professional development is available to all schools. Early intervention techniques to tackle racism and discrimination in school settings are urgently required from school leadership level, through to more culturally responsive curricula and pedagogies.

- Discussion and advocacy on Irish language requirements and new bridging pathways for secondary-school students to access teacher education programmes, particularly primary teaching

- Increasing initiatives and programmes to diversify education professions and build on the successes of current programmes

- Incentivising programmes that promote heritage languages and cultures of second-generation young people to support young peoples' hybridised identities and harmonising strategies.

6.6 Reporting and Justice

In the areas of reporting and justice, future initiatives and actions should;

- Ensure reporting structures for victims of racism are accessible for all, widely publicised and accompanied by a system of support for those who seek to report. For example, iReport is an important and significant recent development that needs to be further resourced, to ensure that victims and witnesses understand and avail of the mechanism.

- Encourage the Oireachtas to engage with second-generation ethnic minority young people to understand how hate crime and hate speech legislation needs to prevent the types of racism they are experiencing, and for the reporting systems established through this legislation to be widely accessible and publicised.

- Build awareness of new hate crime and hate speech legislation amongst second-generation ethnic minority young people and their families, staff in public bodies, the media and in the education sector.

6.7 Health

- Advocate for culturally responsive healthcare particularly mental health services. This should include addressing trust, stigma, early intervention, research, diversification of mental health professions and professional training.

41 Lundy's model of child participation is grounded in Article 12 of the UN Convention on the Rights of the Child, and focuses on a rights-based approach to involving children and young people in decision-making. The model aims to ensure that children and young people are given space to form and express their views, that their voice is enabled, that their views are listened to and have influence. The model features prominently in Ireland's National strategy on children and young people's participation in decision-making 2015 – 2020.

42 Lundy (2007) argues that children must be provided with opportunities to express views (Space), be facilitated to express views (Voice), be listened to (Audience) and have their views acted upon (Influence). A focus on these four elements, through the lens of interculturalism can provide teachers and people working with young people/children with the opportunity to reflect on how their approaches could be developed to support all children's meaningful participation in society.

6.8 Working with young people

- It is imperative that any future initiatives or research in this area should be done *with* young people rather than *about or for* them. Indigenous researchers and activists with ethnic minority backgrounds should also be included as this research recognises the contributions of second-generation ethnic minority young people to tackling discrimination and building a more diverse and inclusive society in Ireland.

- Avoid the risk of further minoritising and essentialising communities through categorisation by also acknowledging and balancing shared experiences with a recognition of the unique experiences of individuals.[43]

7. FINAL WORD

A new generation of young Irish people from ethnic minority backgrounds are creating and negotiating unique identities for themselves. These identities are often dual, hybridised, complex and multifaceted. On one hand, the Black Lives Matter movement has been inspirational for many participants in this study, yet on the other hand, the presence of racist discourse both online and offline is a very disturbing reality for them. There is a need to resist racist discourse both online and offline, specifically within the context of economic uncertainty and a flawed housing market.

As the young people in this study have demonstrated, second-generation ethnic minority young people in Ireland must continuously navigate and negotiate layers of microaggression, stereotyping and discrimination in their daily lives, and in their interactions with others in Irish society. As was evident, this experience has a direct impact on their participation in education, the workplaces, local communities and civic engagement, as well as on their wellbeing and mental health.

Moreover, there is a need to enable Irish people to talk more openly about race and racism and to tackle the culture of impunity for being racist, including acts of microaggression. Ireland has a specific history characterised by colonialism, anti-Irish discrimination, as well as White privilege. It is important to promote discussions around privilege in an Irish context and unlearning is part of the process, in addition to understanding the differences in accessing ordinary privileges among people of migrant origin. There is also a need to develop strategies to tackle the prevalence of 'fear' amongst certain individuals and groups in Irish society—fear of the unknown, fear of difference, or fear of change that may lead to the rise of 'aversive racism', as described by young people.

Thus, finding ways to bridge and bond social capital is important.[44] The development of initiatives and partnerships to enhance social contact between groups, getting to know people, sharing commonalities and having conversations are important for doing this. Young people want and need to be heard, well represented and involved in the planning, development and implementation of different action plans, policies, curricula changes, research or any social changes involving them. This needs to be done *with* them rather than *about or for* them.

43 In 2021, the European Commission's High Level Group on Non-discrimination, Equality and Diversity issued a Guidance note on the collection and use of equality data based on racial or ethnic origin. This note includes guidance on how to collect information on self-identification based on "racial or ethnic origin".

44 Social capital generally refers to the value of human interaction and networks of relationships for improving various aspects of people's life. The concept of social capital was first popularised by Robert Putnam. For Putnam (2000), social capital has three features: social networks, norms, and trust. These components facilitate action and cooperation for mutual – and not only individual – benefit. Note however that the term "social capital" can have a diverse range of meanings. OECD research for example identified four main ways in which "social capital" has been understood: personal relationships; social network support; civic engagement; and trust and cooperative norms (Scrivens and Smith, 2013).

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Appendix A

INVITATION TO PARTICIPATE

Issues facing second-generation minority ethnic young people in Ireland

You are invited to take part in a research project that wants to explore issues facing second-generation minority ethnic young people in Ireland. It has been commissioned by the **Irish Human Rights & Equality Commission** and is being carried out by the **Centre for Human Rights & Citizenship Education Centre in DCU**.

Who can participate?

This research is open to young people living in Ireland, aged 18-24, who identify as a second-generation ethnic minority young person. This means that you are a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland or (ii) one or more parent or caregiver who was born outside of Ireland.

What will you be asked to do?

If you agree to participate, you will be required to:

- attend a focus group OR interview online, organised by DCU
- respond to and contribute to a discussion with a group of 5-6 other young people OR respond to a series of questions posed by the interviewer
- agree for these responses to be recorded and used, ANONYMOUSLY, as part of the final report.

How long will it take?

The entire session will take a maximum of 1 hour.

What do I need to do next?

If you are interested in finding out more, please contact the Principal Investigator for the project, Maria Barry, maria.barry@dcu.ie or Malgosia Machowska-Kosiack malgosia.machowksa-kosciak@dcu.ie

Appendix B

INFORMED CONSENT FORM (FOCUS GROUP PARTICIPATION)

A study on issues facing second-generation minority ethnic young people in Ireland

Principal Researcher: Dr Maria Barry, maria.barry@dcu.ie
Co-Investigator: Dr. Malgosia Machowska-Kosciak, malgosia.machowska-kosciak@dcu.ie

This research is a scoping study on issues facing second-generation minority ethnic young people in Ireland**.** It aims to examine interpretations of belonging and identity including intersectionality with their family, peer, community, other minority groups like LGBT, school/workplace and wider society; the factors that impact their experiences of integration and interculturalism, their experiences of discrimination and racism; young people's vision for a just and equitable future for second-generation minority ethnic young people.

With that aim in mind, we are kindly asking for your participation. It involves participating in a focus group.

Participant – please complete the following (Circle Yes or No for each question)

Have you read or, had read to you, the Plain Language Statement?	Yes/No
Do you understand the information provided?	Yes/No
Have you been offered an opportunity to ask questions about this study?	Yes/No
Have you received satisfactory answers to all your questions if asked?	Yes/No
I am aware that my focus group will be audiotaped	Yes/No

All involvement in this research study is voluntary and you may withdraw at any point. There will be no penalty for withdrawing before all stages of the research study have been completed.

The research will conform to all applicable legislation including the Freedom of Information Act and the Data Protection Act. All information provided by you will be anonymous (if any names are mentioned during focus groups they will be changed/pseudonyms will be assigned) and will be preserved solely for production in this research project.

_____

Signature:

I have read and understood the information in this form. My questions and concerns have been answered by the researchers, and I have a copy of this consent form. Therefore, I consent to take part in this research project

_____ _____

Participants Signature: **Name in Block Capitals:**

Appendix C

INDICATIVE SCHEDULE
FOCUS GROUPS/INTERVIEWS

Thank you for taking the time to participate in this focus group/interview. I want to remind you that participating in this is entirely voluntary and you are free to stop the focus group/interview at any stage.

The process will take a maximum of 60 minutes. I have a number of headings and discussion points I want to explore with you. Please feel free to answer openly.

The purpose of this project is to gather first hand, issues and experiences young people like you face as second-generation minority ethinc young people in Ireland. Specific areas we are interested in include experiences of integration, identity and belonging, in addition to your experiences and opinions on access to education, healthcare, the legal and justice systems,

Would you like me to share a transcript of this focus group/interview with you?

Are you happy to proceed?

Yourself and Others - Identity, belonging, intersectionality

Introductions

» Can you introduce yourself and include your name please

Belonging

1. What culture/s are you part of? /To what extent do you feel part of each culture?

2. Do you belong to any sub groups/youths organisations/religious orgs/ linguistic minorities? Why? (and what is your understanding of 'belonging' '?)

3. To what extent do you feel part of these groups: family (inc. extended family members), peer groups, community/s, school/workplace and wider society? (To what extent /do you feel part of Irish society/culture?)

4. Have you ever experienced 'non belonging'? When ? why? Non belonging with ?

5. What are the barriers to belonging that you or those that you know might face?

Representation and identity

6. How do you identify (describe) yourself? (Prompt) How do other people describe/identify you?(Prompt) How would you like to be described/seen by others?

7. How do you feel about the representation of you and your peers in Irish media, education, healthcare, the workplace, the justice system (policing/ courts), national surveys and wider society?

Barriers and facilitators to equitable future/ 'being part of the society'

8. What factors do you think impact on your experiences of participating fully in Irish society? (positive and negative)

9. In your opinion, what are the greatest barriers/facilitators to participation? Can you think of access to different services/education, housing, labour market, citizenship etc. (Prompts at end of page)

The following questions relate to experiences of discrimination and racism - to reiterate, please only contribute if you feel comfortable.

10. What is your understanding of discrimination and racism?

11. Have you experiences of discrimination and racism?

12. When (in what situations) did you feel most discriminated against? (see prompts)

13. How do the above experiences impact your well being?

Vision for the just and equitable future

14. What is your vision for a just and equitable future for second-generation minority ethnic young people? (Prompts: what steps need to be taken to address the issue? Who has the responsibility for doing these things?)

15. What would you change if anything was possible? (priorities)

16. How would you like organisations like the IHREC to engage with you and your peers?

17. How do you feel about the term second-generation minority ethnic young person? What terminology would you change?

Closing questions

18. Why do you think some young people might not participate in the study like this? (and why did you participate in this study?)

19. What can be done in the future to encourage young people to participate?

20. Is there anything else you would like to say or contribute?

Prompts

- Access to healthcare, mental health services/Issues of trust
- Access to the labour market/ Have you ever looked for a job/employment? What is your experience in this area so far? Are you a student/do you work? Do you have any qualifications/degrees etc.?
- Access to housing? Do you share your accommodation or live on your own? Why? Why not? What is the neighborhood like? Is this where you have always lived? What was your school like (location)?
- Opinion on citizenship/participation in public life
- Access to/transition to citizenship? / Have you always been an Irish citizen?
- Access to justice.....voting.....participation in public life? Any activism that you have been part of? Any aspirations?
- Experience of Direct Provision - Have you experienced Direct Provision? Do you know any young people who did?

Appendix D

RESEARCH ETHICS COMMITTEE APPROVAL

Ollscoil Chathair Bhaile Átha Cliath
Dublin City University

DCU

Dr. Maria Barry
School of STEM Education, Innovation & Global Studies

Dr. Malgosia Machowska-Kosciak
School of STEM Education, Innovation & Global Studies

12th November 2020

REC Reference: DCUREC/2020/215

Proposal Title: A study on issues facing second-generation minority ethnic young people in Ireland (SGMEYP)

Applicant(s): Dr. Maria Barry and Dr. Malgosia Machowska-Kosciak

Dear Colleagues,

Further to expedited review, the DCU Research Ethics Committee approves this research proposal.

Materials used to recruit participants should note that ethical approval for this project has been obtained from the Dublin City University Research Ethics Committee.

Should substantial modifications to the research protocol be required at a later stage, a further amendment submission should be made to the REC.

Yours sincerely,

Dr Geraldine Scanlon
Chairperson
DCU Research Ethics Committee

DCU
Research & Innovation

Taighde & Nuálaíocht Tacaíocht
Ollscoil Chathair Bhaile Átha Cliath,
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Appendix E

PLAIN LANGUAGE STATEMENT

Focus group OR Interview Participants

A study on issues facing second-generation minority ethnic young people in Ireland

Principal Researcher: Dr Maria Barry, maria.barry@dcu.ie
Co-Investigator: Dr. Malgosia Machowska-Kosciak, malgosia.machowska-kosciak@dcu.ie

Funding: This research is funded by the Irish Human Rights and Equality Commission (IHREC)

What is this research about and why is it being conducted?

This research is a scoping study on issues facing second-generation minority ethnic young people in Ireland. It aims to examine the opinions, experience and future intentions of second-generation minority ethnic young people in Ireland. It will include consultation with second-generation minority ethnic young people through online focus groups or interview.

The following focus group/interview seeks to collect data on young ethnic minority peoples' interpretations of belonging and identity including how that connects to your family, peer, community, other minority groups like LGBT, your school, workplace and wider society; (ii) the factors that impact your experiences of integration and interculturalism, your experiences of discrimination and racism; (iii) your vision for a just and equitable future for second-generation minority ethnic young people.

It is being conducted as a piece of research commissioned by IHREC who would like to establish issues and experiences facing second-generation minority ethnic young people in Ireland, in order to inform policy and future directions for more just and inclusive societies.

Personal Data – GDPR Compliance

This study complies with GDPR regulations. If you have any concerns in relation to this, you should contact the DCU Data Protection Officer – Mr. Martin Ward (data.protection@dcu.ie Ph: 7005118 / 7008257)

How will my data be protected and stored?

Given the nature of qualitative research it is not possible to guarantee full anonymity. However, every effort will be made to ensure confidentiality of the data. Details on who participated in the study will not be shared outside the research team. When the data is published or communicated externally, your data will be assigned a pseudonym and ID number that will not be linked with any identifying information.

Your data will be stored in a password protected DCU Google Drive folder on an encrypted laptop. The data will be stored for 5 years by the research team after which the data will be destroyed.

There are also exceptional circumstances where confidentiality cannot be maintained due to legal limitations, including disclosure which involves risk of harm or danger to the participant or another individual or a child or when disclosure is required as part of a legal process or Garda investigation and the data is subject to subpoena.

Who will have access to the data?

The research team will have access to the data for research purposes.

How will my data be used?

The data collected in this study will be analysed and reported on a number of fora. Your responses will be analysed and reported in aggregate form only. That is, we will not be reporting the responses from any particular individual but will instead analyse and report group level data only. Recommendations will be made based on the findings of this study and will be communicated to the Irish Human Rights and Equality Commission (IHREC). These recommendations will also be published as a research report at the end of this research project and will be reported on in further academic publications and presentations.

Am I eligible to participate?

To be eligible for participation you must be over 18 years and be a second-generation young person living in Ireland. The working definition of the term 'second-generation' is being a child of: (i) one or more parent or caregiver who are first generation immigrants to Ireland or (ii) one or more parent or caregiver who was born outside of Ireland.

How do I take part and what will happen if I decide to take part?

There are a number of ways to participate in this study. You can choose to participate in either a focus group OR interview. In the current circumstances, the focus groups and interviews must be conducted through an online forum,

eg. DCU's secure Zoom account, that you will be invited to engage in using your phone/laptop or other electronic device. The details of how to participate will be forwarded to you by email if you volunteer to participate. There will be upto 5 other participants in the group with you and you will be asked to report on your opinions and experiences of being a second-generation minority ethnic person in Ireland.

If you decide to participate you will be asked about (i) your interpretations of belonging and identity including intersectionality with your family, peer, community, other minority groups like, school, workplace, youth clubs, LGBT and wider society; (ii) the factors that impact your experiences of integration and interculturalism, your experiences of discrimination and racism and; (iii) your vision for a just and equitable future for second-generation minority ethnic young people.

You will also be asked your gender, age and education status. Both the focus groups and interviews will be recorded and notes will be taken and kept by the facilitator. Your participation will be recorded and will take approximately 60 minutes.

Can I change my mind and withdraw from the study?

You can decline to answer any question in the focus group or interview. Additionally, if at any stage during the study you feel distressed or uncomfortable, or if you decide that you no longer want to participate, you can leave the focus group. You do not need to provide any reason for withdrawal and there will be no consequences of the withdrawal for you.

Are there any risks associated with participating in this study?

The overall risks associated with participation in this study are anticipated to be low but somewhat greater than that encountered in daily life. We realise that asking participants to reflect on issues facing second-generation minority ethnic young people and topics related to ethnicity or racial discrimination may result in some distress or discomfort for some participants.

If you do experience any upset or distress, you may consider calling one of these free-phone support services:

- The Samaritans on 116123
- Childline on 1800666666
- JigsawOnline.ie,
- Grow 1890474474
- Teenline Ireland 1800833634
- Irish Refugee Council 017645854
- DCU Counselling Services (details of the counselling service will be bespoke to the group of young people being recruited – the DCU counselling services are available at: spd.counselling@dcu.ie.)
- Immigrant Council of Ireland Call Us: 01 6740200 or Email: info@immigrantcouncil.ie
- Cáirde is a community development organization working to tackle health inequalities. Available at: https://cairde.ie/

You may also consider contacting the counselling services at your institution. You can also contact one of the researchers who will help you to identify the appropriate support for you.

If you are a DCU student you can access the DCU Counselling Services on counselling@dcu.ie or spd.counselling@dcu.ie.

Are there any benefits associated with the study?

The overall aim of the project is to improve and enhance representation and understanding of second-generation minority ethnic young peoples' experiences in Ireland. Participants in this study will be given the opportunity to contribute to these recommendations by participating in this research towards a just and equitable future for second-generation minority ethnic young people. This is an opportunity for you to have a say in this context.

Will the results be published?

The data will be published in a report for the Irish Human Rights & Equality Commission (IHREC). It will also be shared through journal articles, conference presentations, book chapters, research reports and workshops. The data will be shared with academics, policy makers and students. Only anonymised data will be shared in these formats.

How will I find out what happens with this study?

At the focus group or interview, you will have the opportunity to indicate if you would like to receive a copy of the final report. If you do, we will share the report with you on completion. You can also contact the Principal Investigator for a summary of the findings at maria.barry@dcu.ie.

Does this study have ethical approval?

This study has received ethical approval from the DCU Research Ethics Committee, Approval Number DCUREC/2020/215. The study has been funded by the Irish Human Rights and Equality Commission.

If you have any concerns about the manner in which this study was conducted, and wish to contact an independent person, please contact:

The Secretary, Dublin City University Research Ethics Committee, c/o Research and Innovation Support, Dublin City University, Dublin 9. Tel: 01-7008000, e-mail: rec@dcu.ie

Appendix F

ONLINE FOCUS GROUP ETIQUETTE

Dear participants,

Thank you for partaking in this focus group. We would ask you to adhere to the following etiquette during your engagement.

- Please engage respectfully with other participants and the facilitator and allow others to express their views and opinions without discomfort or conflict.
- If there are any incidents of inappropriate engagement, please let the facilitator of the group know immediately.
- We would ask you to share your video image during the discussion but if you are uncomfortable with this, you can choose not to do so. You may also use the text/chat option to express your opinion.
- Please do not share any images during this focus group.
- If you become aware of any inappropriate behaviour during the course of the focus group, please send a private message to the facilitator (Malgosia M-Kosciak or Maria Barry) using the text chat function on the bottom of your screen.
- Please respect the confidentiality of the other participants. You should not disclose to anyone outside the group who participated in the group or any of the opinions or ideas expressed by the other participants.
- If, for any reasons, you become uncomfortable, upset or unhappy with any part of the focus group interview please send a private message to the facilitator (Malgosia M-Kosciak or Maria Barry) using the text chat function on the bottom of your screen.

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