**Participatory research as a tool to understand resilience of young Muslims**

In my presentation I will discuss my two research projects that deal with belonging and identifications of second generation immigrant youth in Finland. The first project *A Finn, a Foreigner or a Transnational Hip-hopper? Participatory Art-Based Research on the Identification Negotiations* and *Belongings of the Second Generation Finnish Immigrant Youth I* conducted with different teams of participants, artists, art educators, museum staff and cultural and media workers in 2009-2016. The other project *Young Muslims and Resilience: A Participatory Study* will be conducted with a group of young participants, three researchers and other actors in 2016-2018. In this second study I also lean on data and material produced in the previous study.

In the earlier research participants were from different age groups, in the present study the participants will be young adults between 18-30. Both research projects are using performative creative and visual methods and are based on idea of participants being go-researchers, and their voices and perspectives are an important part of research reporting and research findings (Denzin 2003; Liebenberg 2009; O’Neill 2008).

During 2009- 2016 I have produced photo and video several exhibitions together with different teams. With a group of Somali youth we have conducted Two *documentaries Minun Helsinkini/My Helsinki/Waa/ Magaaladeydii Helsinki* and *Soodhawoow/Come closer*, books *Mun stadi/My town* and *Toisin silmin/By different eyes*, a video installation *By my eyes/Minun silmin* and a radio programme *Where is my space/Mis on mun tila?*

 It was obvious that the participants negotiated and rearticulated their cultural citizenship status within their cultural productions (Oikarinen-Jabai 2015). By the side of other subjects, especially the participants with Somali and Muslim background dealt with the issues connected to religion. In my presentation I will focus on the presentations of religion in youth’s productions. I will also ask how these presentations are connected to their cultural citizenship and diasporic imagination (Brah 1994; Hua 2011).

Furthermore, I also evaluate how their religion (or religious identity and identifications) possibly support their resilience. According to Michael Ungar (2004), when researching resilience of young people, the concept should be understood as socially constructed and by leaning on the expertize of researched. It is important to ask does our theoretical approach account for the experiences of those we study. Even though in participatory research all participants encounter challenges, this kind of approach helps all participants to address power relations and ethnocentricity embedded in the research context. I think that when researching Young Muslim and their relationship religion, this will be a very important issue to discuss within research actors when conducting field work and productions. (Liebenberg & Ungar 2009).

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