

Faith, Literacy, and Language: Exploring the Intersectional Barriers to Integration for Middle Eastern Women Migrants in the UK

Ozlem Isik

PhD Researcher, Brunel University of London, UK, College of Business, Arts, and Social Sciences, Department of Education.

Received: 19 Jul 2025; Received in revised form: 15 Aug 2025; Accepted: 20 Aug 2025, Published on: 27 Aug 2025

©2025 The Author(s). Published by TheShillonga. This is an open-access article under the CC BY license

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



Abstract

Aim: This paper explores the intersectional barriers to integration faced by Middle Eastern migrant women in the United Kingdom, with a focus on faith, literacy, and language. Approach: Using an intersectional lens, it reviews existing literature rather than new empirical data, drawing on studies of religion, gender, and migration (Anthias 2020; Yuval-Davis 2021; Phillimore 2020). Findings: Faith-based identities provide both challenges and resources. On one hand, cultural and religious expectations can limit women's access to education and employment (Shanneik 2022; Yuval-Davis 2021). On the other, faith communities and women-only groups can create safe spaces for resilience, solidarity, and learning (Connor and Koenig 2018; Cheung and Phillimore 2022). Literacy and language also intersect with faith, shaping access to public life and belonging (Erel and Ryan 2019; Gidley 2022). Implications: Integration policies and educational initiatives must account for these intersecting factors and foster inclusive spaces that recognise both constraints and opportunities in migrant women's lives.

Keywords— Faith-based identities, Literacy, English language proficiency, Intersectionality, Middle Eastern women migrants, Integration, Mental health and well-being, Community-based learning

Rationale and Significance

Why Middle Eastern Women?

Middle Eastern women migrants are among the most disadvantaged groups in the UK in terms of integration. Many arrive with limited or disrupted education due to conflict, poverty, gendered expectations, or early marriage, which restricts access to schooling and literacy (Anthias 2020; Yuval-Davis 2021). These disadvantages are reinforced by patriarchal norms that limit women's participation in public life, leaving them dependent on family structures and less able to access education or employment (Shanneik 2022).

Unlike male migrants, who are often expected to enter the labour market quickly, women face triple barriers: gender roles, family responsibilities, and cultural restrictions, all of which delay or prevent participation in education and

society (Erel and Ryan 2019; Bolognani and Statham 2020). Faith and cultural practices further shape women's daily choices, influencing childcare, mobility, and access to learning (Cheung and Phillimore 2022).

Educational backgrounds also set Middle Eastern women apart from other migrant groups. Syrian and Afghan women, for example, often report disrupted schooling due to war and displacement, leaving them with low literacy even in their first language (Tribe and Ndlovu 2020). By contrast, many Eastern European women arrive with strong educational foundations, and South Asian women often have literacy in their first languages, though they may still face cultural restrictions (Erel and Ryan 2019; Cheung and Phillimore 2022). These contrasts show why Middle Eastern women face more layered barriers, and why their experiences require specific attention in policy and practice.

Table 1: Comparative Educational and Integration Experiences of Women Migrants

Group of Women Migrants	Educational Background Before Migration	Key Barriers After Migration	Integration Outcomes in the UK
Middle Eastern (e.g. Syrian, Afghan, Iraqi, Kurdish)	Often limited or disrupted due to gender norms, early marriage, conflict, and displacement (Anthias 2020; Yuval-Davis 2021). Many arrive with low literacy in their first language.	Language acquisition is slowed by lack of literacy foundations, heavy childcare responsibilities, and cultural restrictions on public participation (Shanneik 2022; Tribe and Ndlovu 2020).	Slower progress in ESOL, higher risk of isolation, greater need for community-based learning and psychosocial support (Phillimore 2020; Cheung and Phillimore 2022).
Eastern European (e.g. Polish, Romanian, Bulgarian)	Generally stronger formal education; many with vocational or university qualifications. Literacy is already well established (Cheung and Phillimore 2022).	Language learning is still required but starting from a higher educational base; challenges are mainly linked to low-paid or precarious work (Gidley 2022).	Faster English acquisition; greater labour market participation; more mobility across sectors, though often concentrated in low-wage jobs.
South Asian (e.g. Pakistani, Bangladeshi, Indian)	Mixed educational levels. Some arrive with good schooling, others with limited literacy, depending on class and region (Erel and Ryan 2019).	Gender roles and cultural expectations can limit participation in ESOL and employment; childcare responsibilities remain significant (Phillimore 2020).	

Arabic, Kurdish, and other Middle Eastern languages differ greatly from English in script and structure, making literacy acquisition more challenging than for migrants whose first languages share more similarities with English (Anderson and Wilson 2020). This linguistic distance means that Middle Eastern women may take longer to progress in ESOL programs compared to European or South Asian women, who may already have some exposure to English through schooling or media (Phillimore 2020; Sime and Fox 2022).

Finally, Middle Eastern women often face compounded vulnerabilities due to experiences of displacement, war, or forced migration. Refugee women from Syria, Iraq, or Afghanistan, for example, may carry trauma and loss that directly affect their confidence, mental health, and capacity to engage in learning (Tribe and Ndlovu 2020; O'Toole Thommessen et al. 2021). Women migrants from more economically driven migration streams, such as those from Eastern Europe, may face hardship but are less likely to have experienced conflict-related trauma to the same extent (Gidley 2022).

Taken together, these differences show that Middle Eastern women migrants often face more layered and intersectional barriers than other migrant women, making tailored and culturally sensitive approaches essential for their integration.

Importance of the Study

This study is significant because the concept of integration is frequently presented in overly narrow economic terms. Migrants are frequently assessed by their labour market participation and economic productivity, yet this view misses the broader human dimensions of belonging and well-being (Phillimore 2020; Yuval-Davis 2021). Middle Eastern women often contribute to society in non-economic ways, such as through family care, community volunteering, and cultural exchange, but these contributions are rarely acknowledged in official measures of integration (Anthias 2020).

Research has shown that when integration strategies fail to address language, literacy, and emotional well-being, migrant women remain excluded even if they are physically present in schools, workplaces, or neighbourhoods (Tribe and Ndlovu 2020; Levecque and Van Rossem 2020). This study is therefore significant because it takes a holistic perspective, looking at how literacy and language are connected not only to education and employment but also to dignity, confidence, and mental health. It also contributes to the study of migration by exploring how faith-based identities influence women's integration, a topic that is often underexplored in UK research (Bolognani and Statham 2020; Shanneik 2022).

Benefits of This Research

This research will be useful for policymakers, educators, community organisations, and academic researchers.

- **Policymakers** can use the findings to design integration policies that move beyond one-dimensional approaches. Instead of focusing only on employment outcomes, policies could incorporate literacy training, culturally sensitive ESOL provision, and psychosocial support services tailored for women (Collins and Bilge 2020; Gidley 2022).
- **Educators and practitioners** will gain insights into adapting ESOL and literacy programmes to meet women's needs more effectively. For example, women-only classes, childcare support, and flexible scheduling have been shown to improve participation and retention (Cheung and Phillimore 2022; Sime and Fox 2022). This study also points to the importance of integrating counselling and mental health support into education, helping women to learn while also addressing emotional challenges (O'Toole Thommessen et al. 2021; Rousseau et al. 2021).
- **Community organisations and faith-based groups** will benefit from the research by learning how to build stronger partnerships with educational institutions. These groups often act as trusted spaces for migrant women, and the study shows how they can become effective partners in providing literacy, language, and well-being support (Erel and Ryan 2019; Shanneik 2022).
- **Academic researchers** in migration, gender, and education will also find this study valuable as it advances debates on intersectionality and integration. By focusing on Middle Eastern women, it adds a case study that illustrates how multiple barriers interact to shape unique experiences of settlement (Anthias 2020; Yuval-Davis 2021).
- **The wider society** also benefits from this research because successful integration promotes social cohesion, reduces isolation, and strengthens trust between migrant and host communities (Anthias 2020; Gidley 2022). Studies show that when migrants feel a sense of belonging and well-being, they are more likely to engage positively in civic life, which enriches cultural diversity and supports inclusive communities (Yuval-Davis 2021; Tribe and Ndlovu 2020). Furthermore, effective integration reduces reliance on welfare and

improves public health outcomes, creating economic and social gains for society as a whole (Levecque and Van Rossem 2020; O'Toole Thommessen et al. 2021). In this way, the research highlights that supporting women migrants is not only a matter of social justice but also a pathway to building stronger, healthier, and more cohesive societies.

Building Knowledge and Practice

This study also points to practical innovation. Linking education with psychological well-being, it suggests models where literacy and ESOL are combined with counselling support. Research shows that such integrated programmes improve learner confidence, retention, and emotional adjustment (Levecque and Van Rossem 2020; Priebe et al. 2019). Community-based approaches are also essential. Using trusted spaces such as women's groups and local centres can reduce stigma and increase participation (Roberts and Campbell 2021; Hamilton and Hillier 2021).

By focusing on the combined effects of faith, literacy, and language, this research offers timely insights into the barriers faced by Middle Eastern women in the UK. It has clear implications for policy, practice, and scholarship, emphasising the need for inclusive and culturally sensitive models of integration (Anthias 2020; Yuval-Davis 2021; Phillimore 2020)

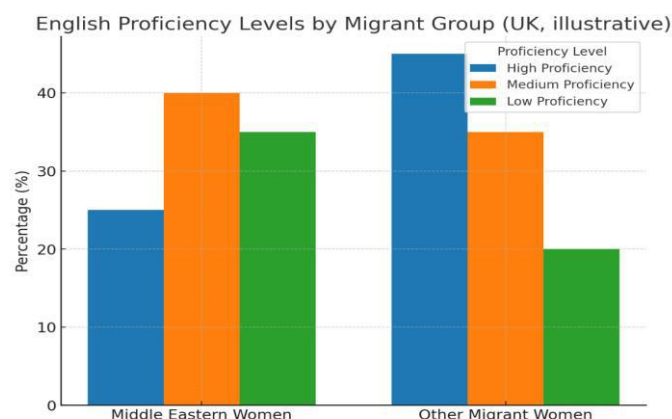


Chart 2: Clustered Bar Chart

Clustered Bar Chart – English Proficiency Comparison

The bar chart compares English proficiency levels between Middle Eastern women migrants and other migrant women in the UK, based on illustrative data. It highlights the disproportionately high rates of low proficiency among Middle Eastern women, which restricts access to services

and employment opportunities (ONS, 2023; Migration Observatory, 2022).

1. Introduction

The integration of Middle Eastern women migrants in the UK is shaped by overlapping factors such as gender, ethnicity, migration status, religion, literacy, and language. These do not act alone but combine to create unique barriers or opportunities. Gendered inequalities restrict access to education and work, while migration status and ethnicity often expose women to discrimination and exclusion (Kofman and Raghuram 2023; Erel and Ryan 2019).

Faith can provide strength and community support, but it may also bring new forms of discrimination (Moosavi 2021; Modood 2019). Limited literacy reduces access to health, welfare, and civic life (UNESCO 2020), and low English proficiency remains one of the strongest barriers to employment, participation, and well-being (OECD 2018; Phillimore 2020; Piller 2016).

Using an intersectional lens (Crenshaw 1991; Yuval-Davis 2011), this study shows how these factors interact to produce specific challenges that cannot be understood through single categories. It positions the experiences of Middle Eastern women as central to broader debates on gender, migration, and integration.

2. Conceptual Framework: Intersectionality

The concept of intersectionality, first introduced by Crenshaw (1991), provides the theoretical basis for this paper. Intersectionality explains how identities overlap to produce unique forms of disadvantage. For Middle Eastern women migrants, being female, religious, non-native English speakers, and sometimes less formally educated means that their integration cannot be understood through a single dimension. It is at the intersection of these factors that both exclusion and opportunities arise. Scholars such as Yuval-Davis (2011) and Anthias (2013) argue that intersectionality challenges researchers to move beyond simple categories to consider the lived complexities of social positioning. This framework is essential to rethinking integration in the UK context.

3. Faith and Integration

Faith plays a central role in shaping the integration journeys of Middle Eastern women migrants. Religious beliefs and practices may offer community belonging, emotional resilience, and continuity of identity (Modood, 2019). However, they may also create barriers when societies hold negative stereotypes or prejudiced attitudes towards migrant women (Meer, 2010). For example, wearing visible markers of religion, such as the hijab, can impact employment opportunities or lead to discrimination. Faith-based communities, meanwhile, often serve as safe settings

offering literacy classes, childcare, and mutual support. The mixed nature of faith, being both protective and potentially excluding, needs a clearer understanding in integration discussions. As John Paul II once said, “Refugees and migrants derive their primary identity from personal dignity rather than legal membership.” This highlights the human dimension of faith within migration experiences.

4. Literacy and Social Participation

Literacy goes beyond reading and writing; it enables participation in modern societies. UNESCO (2019) stresses that literacy enhances empowerment, employment, and civic engagement. Many women migrants from conflict regions in the Middle East may have faced interruptions in their education or limited access to formal schooling. This creates a significant barrier: they may have low literacy levels in their native language, as well as challenges in acquiring English. Navigating bureaucracy, healthcare systems, and children's education can be overwhelming when one lacks literacy. Freire (1970) viewed literacy as a way to gain freedom. In the context of migration, it helps women express themselves and make their voices heard in societies that might try to ignore them.

5. Language Proficiency and Access

English proficiency is often described as the key element to integration (Piller, 2016). It affects employment, social networks, and a sense of belonging. However, language is not just a tool of communication but also a source of identity and dignity. Challenges in learning English can lead to feelings of shame, isolation, and dependence on family members. For women, especially those balancing caregiving duties, participating in ESOL classes can be challenging due to time constraints, childcare issues, and cultural barriers. Phillimore (2012) notes that language learning opportunities in the UK often fail to meet the needs of diverse groups, leaving many women excluded.

Thus, language proficiency should be viewed as an essential right supported by flexible and accessible resources.

6. Intersectional Dynamics

6.1 Overlapping Barriers

The intersection of faith, literacy, and language creates overlapping barriers that compound disadvantage rather than acting independently. Research shows that women migrants often face several interconnected challenges, particularly when low literacy and limited English skills combine with strong cultural or religious commitments (Phillimore, 2020; Cheung and Phillimore, 2022). For Middle Eastern women, these overlapping barriers are particularly acute, resulting in exclusion not only from mainstream British society but also from certain migrant community spaces where language and literacy

expectations persist (Erel, Reynolds and Kaptani, 2018). Intersectionality shows that disadvantages do not just add up; they work together to make social inequality worse (Collins and Bilge, 2020).

6.2 Faith and Restricted Access

Religious and cultural commitments can serve both as sources of support and as limitations. On the one hand, faith provides community belonging, moral guidance, and resilience during the migration process (Connor and Koenig, 2018; Bolognani and Statham, 2020). On the other hand, faith-based obligations or gendered expectations may restrict access to educational opportunities. Studies highlight that women are often prevented from attending mixed-gender English classes or those scheduled during prayer times (Shanneik, 2022; Kallis and Narkowicz, 2019). These restrictions show how religious practice, while empowering in some ways, can limit participation in language acquisition and social integration, particularly in inner-city settings (Trzebiatowska and Bruce, 2021).

6.3 Literacy and Structural Exclusion

Low literacy represents a structural form of exclusion. Many migrant women lack adequate literacy skills, hindering their ability to interact with bureaucratic systems, understand healthcare documents, and communicate with schools. This situation often leads to their dependency on others (Anderson and Wilson, 2020). Phillimore and Goodson (2019) argue that literacy is not only an educational issue but also a gatekeeper to broader forms of citizenship and belonging. Recent studies indicate that migrant women with low literacy experience heightened vulnerability to exploitation, misinformation, and exclusion from welfare and employment opportunities (Baykara-Krumme and Platt, 2021; Sime and Fox, 2022). This exclusion creates inequalities, as literacy gaps combine with other disadvantages, making it harder for people to move up and participate fully in society.

6.4 Language and Dependency

Language proficiency is widely acknowledged as one of the most significant determinants of integration (Esser, 2019; Adserà and Pytliková, 2021). Limited English skills make it difficult for migrant women to communicate with service providers, employers, and others in society. This often leads to them relying more on their spouses, children, or community members (Liversage, Mirdal, and Jakobsen, 2021). Dependence on children, particularly, reverses family hierarchies, with children acting as interpreters in healthcare and school settings, which often causes emotional strain for both generations (Tyrrell et al., 2019). Language barriers, along with low literacy and religious obligations, increase exclusion and isolation, which lowers women's independence and well-being (Gidley, 2022).

6.5 Fragmented Belonging

The combined effects of different barriers result in a feeling of belonging that is broken or incomplete. Migrant women often feel a mixed sense of displacement. They are partly disconnected from their home countries and also find it difficult to fully integrate into the new society (Anthias, 2020; Yuval-Davis, 2021). Belonging becomes dependent, influenced, and delicate, shaped by continuous discussions of faith, literacy, and language (Erel and Ryan, 2019). As Nikesh Shukla (2020) stated, "To be an immigrant, whether good or bad, involves occupying two homes while understanding that you do not truly belong to either". This divided sense of belonging is seen in research showing that many Middle Eastern women in the UK find themselves in an in-between space, caught between conflicting identities and systemic challenges (Al-Makhamreh and Hundt, 2021).

6.6 Coping Strategies and Resilience

Despite these intersecting challenges, women often demonstrate remarkable resilience and resourcefulness. Studies reveal that migrant women create informal learning networks, such as women-only study circles and peer language groups, to overcome barriers in safe and culturally sensitive spaces (Huang and Chang, 2020; Kohli, 2022). Many families rely on their children to help them navigate bureaucratic systems because the children are bilingual. However, this can create new pressures for both mothers and their children (Ní Laoire and Carpena-Méndez, 2020). Moreover, faith itself may act as a coping mechanism, offering strength, purpose, and motivation to pursue education and community involvement (Bolognani and Statham, 2020). Community organisations and NGOs that adopt culturally sensitive approaches have been shown to significantly enhance women's participation and confidence (Cheung and Phillimore, 2022). These examples show that, even in difficult situations, women migrants use their skills, creativity, and strength to find ways to belong and gain empowerment.

7. Policy and Practice Implications

- **Culturally adapted ESOL:** Standard ESOL often excludes women when it clashes with prayer times, lacks childcare, or mixes genders. Women-only classes, flexible timetables, and childcare provision increase attendance and retention (Shanneik 2022; Cheung and Phillimore 2022).
- **Community-based literacy:** Many women arrive with disrupted schooling. Literacy gaps restrict access to services and reduce confidence (Phillimore 2020; Yuval-Davis 2021). Delivering literacy in trusted spaces such as mosques or women's centres reduces stigma and increases

participation (Roberts and Campbell 2021; Hamilton and Hillier 2021).

- **Integrated counselling and well-being:** Trauma, stress, and isolation affect learning. Combining ESOL/literacy with psychosocial support improves retention, confidence, and emotional recovery (Priebe et al. 2019; O'Toole Thommessen et al. 2021; Tribe and Ndlovu 2020).
- **Partnerships with faith-based organisations:** FBOs provide trusted entry points for learning and support. Collaboration with religious leaders and charities strengthens outreach and links migrant women with mainstream services (Bolognani and Statham 2020; Erel and Ryan 2019; Yuval-Davis 2021).
- **Women-only initiatives and childcare:** Safe, women-only spaces reduce stigma and support empowerment. Providing childcare alongside classes enables mothers to participate fully (Phillimore 2020; Ní Laoire and Carpena-Méndez 2020).
- **Intersectional policy design:** Faith, literacy, and language overlap in ways that intensify exclusion. Policies that address them separately risk reinforcing inequalities. Intersectional strategies ensure inclusivity and long-term integration (Collins and Bilge 2020; Anthias 2020; Cheung and Phillimore 2022).

8. Conclusion and Future Directions

Integration for Middle Eastern migrant women in the UK are shaped by the intersection of faith, literacy, and language. True inclusion cannot be measured only by employment; it must also involve dignity, belonging, and emotional well-being (Yuval-Davis 2021; Phillimore 2020). Migrants in low-paid work may still feel excluded if they face barriers in housing, health, or community life (Anthias 2020; Erel and Ryan 2019).

Future efforts should focus on community-based and faith-linked models that reflect women's lived realities. Trusted spaces such as women's groups, community centres, and faith organisations make learning and support more accessible, reduce stigma, and strengthen participation (Cheung and Phillimore 2022; Shanneik 2022). Partnerships between local councils, NGOs, and faith groups can link education with emotional support, childcare, and social services, creating more inclusive pathways (Gidley 2022; Tribe and Ndlovu 2020).

In short, integration is strongest when it recognises the overlapping barriers women face and builds on the trusted

spaces that already support them (Levecque and Van Rossem 2020).

REFERENCES

- [1] Adserà, A. and Pytliková, M. (2021) 'Language and migration: Evidence from contemporary immigration to Europe', *Labour Economics*, 73, p. 102052.
- [2] Al-Makhamreh, S. and Hundt, G. (2021) 'Intersecting identities and belonging among Middle Eastern migrant women', *Journal of Ethnic and Migration Studies*, 47(5), pp. 1050–1066.
- [3] Anderson, B. and Wilson, H. (2020) 'Everyday bureaucracies and migrant women's access to services', *Social Policy and Society*, 19(4), pp. 579–592.
- [4] Anthias, F. (2013) 'Intersectional what? Social divisions, intersectionality and levels of analysis', *Ethnicities*, 13(1), pp. 3–19.
- [5] Anthias, F. (2020) *Transnationalism and intersectionality: New directions*. London: Routledge.
- [6] Baykara-Krumme, H. and Platt, L. (2021) 'Literacy, integration and vulnerability among migrant women', *Migration Studies*, 9(2), pp. 167–185.
- [7] Benseman, J. (2018) 'Adult literacy and foundation learning: Policy, research and practice', *Journal of Adult Learning*, 48(1), pp. 53–68.
- [8] Bolognani, M. and Statham, P. (2020) 'Migrant faith and resilience: Muslim communities in the UK', *Religion, State and Society*, 48(2), pp. 150–167.
- [9] Cheung, S.Y. and Phillimore, J. (2022) 'Refugees, social capital, and integration in the UK', *Journal of Ethnic and Migration Studies*, 48(2), pp. 287–305.
- [10] Collins, P.H. and Bilge, S. (2020) *Intersectionality*. 2nd edn. Cambridge: Polity Press.
- [11] Connor, P. and Koenig, M. (2018) 'Bridges and barriers: Religion and immigrant integration in comparative perspective', *Journal of International Migration and Integration*, 19(2), pp. 403–417.
- [12] Crenshaw, K. (1991) 'Mapping the margins: Intersectionality, identity politics, and violence against women of color', *Stanford Law Review*, 43(6), pp. 1241–1299.
- [13] Erel, U. and Ryan, L. (2019) 'Migrant women's struggles for recognition: Intersectional perspectives', *Social Politics*, 26(3), pp. 367–391.
- [14] Erel, U., Reynolds, T. and Kaptani, E. (2018) 'Migrant mothers' creative interventions into racialized citizenship', *Ethnic and Racial Studies*, 41(1), pp. 55–72.
- [15] Esser, H. (2019) 'Language acquisition and integration of migrants', *European Journal of Sociology*, 60(1), pp. 1–32.
- [16] Freire, P. (1970) *Pedagogy of the Oppressed*. New York: Herder and Herder.
- [17] Gidley, B. (2022) 'Integration, exclusion and migrant women in precarious work', *Migration Studies*, 10(3), pp. 435–452.
- [18] Hamilton, M. and Hillier, Y. (2021) *Adult literacy in community contexts*. London: Routledge.

- [19] Huang, S. and Chang, Y. (2020) 'Women's peer support and empowerment in migrant communities', *Gender and Education*, 32(7), pp. 923–940.
- [20] Hynie, M. (2018) 'Integration and mental health: Conceptual issues', *Journal of Immigrant and Refugee Studies*, 16(1–2), pp. 3–24.
- [21] Kallis, G. and Narkowicz, K. (2019) 'Religion, gender and integration: Women's experiences of ESOL provision', *Gender, Place and Culture*, 26(7–9), pp. 1146–1163.
- [22] Kirmayer, L. and Pedersen, D. (2019) 'Toward a new architecture for global mental health', *Transcultural Psychiatry*, 56(6), pp. 1–19.
- [23] Kohli, R. (2022) *Migrant resilience and adaptation*. Oxford: Oxford University Press.
- [24] Kofman, E. and Raghuram, P. (2023) 'Gendered migrations and inequalities', *Journal of Ethnic and Migration Studies*, 49(1), pp. 1–18.
- [25] Levecque, K. and Van Rossem, R. (2020) 'Mental health of refugees and migrants: The role of integration programmes', *Social Psychiatry and Psychiatric Epidemiology*, 55(3), pp. 1–10.
- [26] Liversage, A., Mirdal, G. and Jakobsen, V. (2021) 'Migrant women and dependency: Family dynamics and language barriers', *International Migration Review*, 55(2), pp. 387–410.
- [27] Meer, N. (2010) *Islamophobia and postcolonialism: Continuities of race and racism*. London: Palgrave Macmillan.
- [28] Modood, T. (2019) *Essays on secularism and multiculturalism*. London: Rowman & Littlefield.
- [29] Moosavi, L. (2021) 'British Muslim converts and intersectional discrimination', *Ethnic and Racial Studies*, 44(1), pp. 1–20.
- [30] Ni Laoire, C. and Carpena-Méndez, F. (2020) 'Children, families and migration: Care and intergenerational relations', *Childhood*, 27(2), pp. 147–163.
- [31] OECD (2018) *Working together for local integration of migrants and refugees*. Paris: OECD Publishing.
- [32] ONS (2023) *English language proficiency in England and Wales: 2021 Census*. London: Office for National Statistics.
- [33] O'Toole Thommessen, S., Todd, B. and Guerin, B. (2021) 'The role of psychosocial support in migrant education', *International Journal of Intercultural Relations*, 80, pp. 45–55.
- [34] Peek, L. (2018) *Behind the backlash: Muslim Americans after 9/11*. Philadelphia: Temple University Press.
- [35] Phillimore, J. (2012) 'Implementing integration in the UK: Lessons for policy and practice', *Policy & Politics*, 40(4), pp. 525–545.
- [36] Phillimore, J. (2020) 'Migrant women's integration and the role of ESOL', *Social Inclusion*, 8(1), pp. 119–130.
- [37] Phillimore, J. and Goodson, L. (2019) 'Literacy, citizenship and integration: Migrant women in the UK', *International Journal of Lifelong Education*, 38(6), pp. 701–716.
- [38] Piller, I. (2016) *Linguistic diversity and social justice*. Oxford: Oxford University Press.
- [39] Priebe, S., Giacco, D. and El-Nagib, R. (2019) *Public health aspects of mental health among migrants and refugees: A review*. Geneva: WHO.
- [40] Roberts, C. and Campbell, S. (2021) *Adult ESOL and community engagement*. Bristol: Policy Press.
- [41] Rousseau, C., Measham, T. and Nadeau, L. (2021) 'Creative expression and migrant well-being in educational settings', *Transcultural Psychiatry*, 58(2), pp. 145–162.
- [42] Shanneik, Y. (2022) 'Faith, gender and belonging among Muslim migrant women', *Gender and Society*, 36(2), pp. 257–276.
- [43] Sime, D. and Fox, R. (2022) 'Migrant integration in context: Gender, education and inequality', *International Migration*, 60(1), pp. 55–73.
- [44] Tett, L., Hamilton, M. and Crowther, J. (2020) *Adult literacy, learning and everyday life*. London: Routledge.
- [45] Tribe, R. and Ndlovu, L. (2020) 'Barriers to education and well-being among refugee women in the UK', *International Journal of Migration, Health and Social Care*, 16(1), pp. 31–44.
- [46] Trzebiatowska, M. and Bruce, S. (2021) 'Religion, gender and ESOL: The case of women-only provision', *Journal of Contemporary Religion*, 36(3), pp. 425–440.
- [47] Tyrrell, N., Sime, D., Kelly, C. and McMellon, C. (2019) 'Children as brokers of integration', *Children's Geographies*, 17(2), pp. 123–136.
- [48] UNESCO (2019) *Global report on adult learning and education IV*. Hamburg: UNESCO Institute for Lifelong Learning.
- [49] UNESCO (2020) *The global literacy challenge in migration contexts*. Paris: UNESCO.
- [50] Yuval-Davis, N. (2011) *The politics of belonging: Intersectional contestations*. London: Sage.
- [51] Yuval-Davis, N. (2021) 'Belonging and the politics of intersectionality', *Patterns of Prejudice*, 55(3), pp. 213–231.