



What are the lived experiences and adaptive strategies of Muslim diaspora communities in navigating cultural and social integration, transnationalism, and the preservation of Islamic traditions in the West?

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Abstract

Despite Ireland's growing Muslim population, research on their thoughts, beliefs, emotions, and mental well-being remains limited. While research covers Islamophobia and Western integration, little qualitative studies explore how Ireland's Muslim diaspora navigate religious, cultural, and social integration. The aim of this study is to explore the socio-cultural dynamics of Muslim diaspora populations, the role of religion, integrating challenges and opportunities, and strategies for preserve cultural heritage. A focus group was conducted to explore the complexity of perspectives, and interactions, and shared understandings of daily life and social influences within a group setting. A total of 11 participants took part, representing various ethnic backgrounds, including Nigeria, Pakistan, Morocco, Libya, Egypt, New Guinea, and Eritrea. Their responses were analysed using reflexive thematic analysis (Braun & Clarke, 2006), to identify meaningful patterns and themes. Four main themes emerged: (1) Navigating Identity, Faith, and Self-Expression (2) Challenges in Daily Life (3) Community (4) Islamophobia, Misconceptions and Stereotypes. The findings focus on Muslims' lived experiences, outlining challenges in public areas, schools, and workplaces, as well as generational differences and community resilience. The study emphasises the linked role of culture and religion in shaping identity and stresses the need for inclusive social policies, education, and community initiatives. Furthermore, it reveals the widespread prevalence of Islamophobia and stresses the need for inclusive policies to support Muslim communities.

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Glossary

Alhamdulillah. An Arabic expression meaning “All thanks to God” used to express gratitude or appreciation for both significant and minor blessings.

Subhan Allah. An Arabic expression meaning “Praise be to God” or “Glory be to God” used to express wonder or reverence towards God (Allah), often in moments of reflection, acknowledgment of something remarkable or appreciation of beauty.

Allahumma barik. An Arabic expression meaning “O Allah, bless (it/him/her/them). It is a supplication asking God (Allah) to bestow blessings and protect someone or something from harm.

Salah. The Islamic term for prayer, one of the Five Pillars of Islam, which are the fundamental acts of worship and practice for Muslims.

Halal. An Arabic term that means “permissible” in Islam. In the context of food, halal refers to items that are prepared according to Islamic guidelines.

Eid. An Islamic religious celebration that marks either the end of the fasting month of Ramadan (Eid al-Fitr) or the completion of the Hajj pilgrimage (Eid al-Adha). It is a joyful time when Muslims gather with family and friends to celebrate, enjoy festive meals, and express gratitude.

Abaya. A long, loose robe commonly worn by Muslim women; it serves as a modest garment in accordance with Islamic teachings on covering the body. Often worn with a hijab (headscarf).

Introduction

This research examined the lived experiences of Muslim diaspora communities adapting in Ireland using a focus group of ten participants and thematic analysis of interview transcripts, to deepen our understanding of experiences shared by this community. Literature that has been published to date on this topic will be discussed in this section. In several European countries, Islam has become the second largest religion after Christianity due to the significant number of permanent migrants from Muslim-majority countries (Şirin & Fine, 2008). More than 300 million diasporas and ethnic minority Muslims today reside in countries where Islam is not the dominant religion. Currently, the term “diaspora” is commonly used across various academic disciplines, particularly in the social sciences and humanities, to discuss ethnic groups and migration. While these groups may have left their homeland, many of these groups still feel a deep connection to it (Cohen, 1999; Kläger & Stierstorfer, 2015). Diaspora communities can be defined as refugees, immigrants, expatriates, or organisations that share language, history, rituals, conventions, and cultural artefacts (Habti, 2014). These populations are highly diverse, shaped by internal factors like class, ethnicity, rural or urban origins, sectarian ties, as well as by national and cultural traits. Studies show that diasporas often adapt their religious practices to fit the norms and expectations of their host society while preserving the fundamental aspects of their faith (Abu-Lughod, 2014). For the Muslim diaspora residing in Ireland and the West, adaptation can take different forms, including shifts in worship practices, language barriers, and fostering community connections. These adjustments play a vital role in preserving their religious and cultural identity, enabling them to stay connected to their faith while managing the challenges of life in Western society (Supardi, 2022). Furthermore, religious organisations, community, along with efforts to promote religious inclusivity such as prayer

rooms and halal food establishments, play an important role in meeting the needs of the Irish Muslim diaspora. These institutions often serve as a link between heritage and adaptation, assisting diaspora in preserving their identity while integrating into Irish society.

During the “Celtic Tiger Years,” Ireland became a new destination for immigrants of diverse cultural and religious backgrounds, one of them being Muslims (Scharbrodt & Sakaranaho, 2011). Until recently, Ireland has been largely overlooked in studies mapping the growing Muslim population across Europe. Apart from a few contributions, there has been limited research on Muslims in Ireland (Scharbrodt et al., 2015). Considering these dynamics, it is essential to examine how Muslims in Ireland address these challenges and the strategies they use to preserve their religious and cultural identity. This study aims to amplify the voices of Muslims from diverse cultures and backgrounds, who are often overlooked, while also adding to the limited research on Muslims in predominantly non-Muslim Ireland.

Navigating Identity, Faith, and Cultural Integration

A key focus in literature is how Muslim immigrants in the West adapt their religious practices. Khan (2018) explores how Muslim communities adjust their religious observances to align with cultural expectations and social norms of their new surroundings. Likewise, Norris and Inglehart (2012) found that the core values of Muslims residing in Western societies tend to fall midway between those of their host countries and their countries of origin. This suggests that migrant communities in cities like Rotterdam, Bradford, and Berlin are gradually adapting to Western cultures while still retaining the values instilled through early socialisation in their home countries (Norris & Inglehart, 2012).

There are two contrasting theoretical and empirical perspectives found in the literature: one focuses on cultural integration, which posits that migrants gradually adopt the

values and lifestyles of their host countries, while the other emphasises multiculturalism, suggesting that many minority groups maintain their shared identities, long-standing traditions, and deeply rooted values for decades or even centuries (Holton, 2000). This adaptation often includes modifications in self-presentation, accessibility to prayer spaces and halal food establishments, adjustments to prayer schedules, and the observance of Islamic holidays.

Study by Stuart (2014). has examined the implications for the thoughts, beliefs, feelings, and mental wellbeing of the Muslim diaspora adjusting in a Western society considering the rising levels of public scrutiny, prejudice, and adaptation issues faced by Muslim people. Identity negotiation is crucial to understanding Muslim diaspora adaptation. The term “identity negotiation” refers to the process by which individuals seek acceptance and affirmation of their identities. It involves balancing various aspects of one’s identity to integrate into society while preserving a sense of self. For diasporas, this process may include constructing, expressing, and maintaining their identity across different cultural situational contexts (Banerjee et al., 2021). External factors such as societal beliefs, institutional regulations, and media depictions all have a significant impact on this negotiation.

The literature extensively highlights the importance of community and religious institutions in addressing the spiritual needs of the Muslim diaspora. Cesari (2005) found that in Europe, Islamic organisations in countries like Germany, France and the UK assist Muslims in managing the balance between their religious identity and integration into secular societies. These organisations offer a community space where individuals can uphold cultural practices and connect with others undergoing similar transitions. For the Irish Muslim

diaspora, these centres frequently organise cultural events, community gatherings, religious education, helping to uphold traditional practices while easing integration into Irish society.

Despite these efforts, the Muslim community in the West encounter considerable difficulties. Older Muslim diaspora may experience pressure to conform to the dominant culture, along with the diverse interpretations of Islam within the Muslim community, creating major challenges to maintaining traditional spiritual practices (Hoodfar & Minai, 2020). In their study across six countries, Alba and Foner (2015) found that second-generation Muslims generally experience less conflicts between cultural expectations and societal norms because they are more accustomed to Western society. Nonetheless they may still encounter family pressure to uphold cultural traditions, resulting in intergenerational negotiation (Alba & Foner, 2015).

Although the study focuses on mixed unions, it may not fully address other aspects of integration, such as economic, political, or educational integration, which could offer a more comprehensive understanding of diaspora experiences. In reality, it is possible that Muslim youth's religious identification is not gradually weakened or diluted as a result of living in a Western culture, but that it takes on new meanings and purposes (Beckford et al., 2006; Robinson, 2009). In a review of the limited research available, Balsano and Sirin (2007) found that many studies concentrate on gender issues, primarily involving Arab Americans, with a focus on religious or political topics. This focus has led to a lack of systematic and broadly applicable psychological studies on the experiences, both positive and negative, of Muslims living in the West.

Lived Experiences of Muslims

Muslims are often considered foreigners if they maintain their religious beliefs, thus implying that integration might come at the cost of “becoming less Muslim” (Smith, 2002). This is alarming given the crucial benefits that a religious identity may provide and the large degree to which the Muslim diaspora currently affiliates with their religious group. A qualitative study by Ahmad and Evergeti (2010) examined how British Muslim teenagers develop and navigate their identities in relation to British culture and their religious upbringing. Through in-depth interviews with 24 notable British Muslims from political, policy, and academic circles, the researchers employed a qualitative approach to gain deeper insights into personal experiences and the public representation of Muslim identity in Britain. They then applied thematic analysis to their data. The study found that participants discovered a sense of “dual consciousness” by trying to balance their Islamic values with the expectations of British society. Many felt that their Muslim identity overshadowed their professional and personal lives, shaping perceptions and social settings. Participants also discussed the pressures of expressing their Muslim identity, particularly during high profile events that attract media and public scrutiny. These moments require them to navigate expectations and stereotypes. Although there are perceived concerns about Muslim youth in Western contexts, international research indicates their adjustment levels are like other religious or non- religious groups. For instance, Oppedal and Røysamb's (2007) study of Muslim migrant children in Norway found that they reported fewer mental health issues than other diaspora groups and are not at an increased risk of psychiatric problems. The study surveyed 6,306 10th graders in Oslo, using quantitative data to assess diaspora youth mental health. Adaptation patterns varied according to national origin and gender. In general, Muslim youth demonstrated good adaptation. Among boys, self-efficacy played a crucial role

in moderating the relationship between acculturation-related challenges, resources, and mental health.

Additionally, Younis and Hassan (2018) conducted a study on how second-generation Muslim young adults in Western societies navigate and develop their religious and national identities. Through semi-structured interviews, with 20 Muslim young adults from diverse ethnic backgrounds in Montreal, Berlin, and Copenhagen, the researchers applied thematic analysis to explore identity narratives and evaluate the relevance of bicultural identity and acculturation theories in their experiences. The findings indicate that personal experiences were key in shaping their social identities, with identity development being fluid and influenced by individual life journeys. The study also revealed that religious, national, and cultural identities were closely interconnected, challenging the idea of rigidly separate identities.

Each study examines Muslim identity formation in Western societies through different lenses. Although Alba and Foner (2015) offer a strong theoretical foundation, Ahmad and Evergeti (2018) and Younis and Hassan (2018) enrich it with firsthand qualitative insights into identity negotiation. Meanwhile Oppedal and Røysamb (2007) provide a psychological perspective, emphasising the mental health effects of acculturation. Furthermore, the studies of Ahmad and Evergeti (2018) and Younis and Hassan (2018) provide deeper insight into Muslim youth's struggles, whereas Alba and Foner (2015) examine broad patterns of adaptation. By measuring the emotional impact of adaptation, Oppedal and Røysamb (2007) demonstrate that identity challenges can have significant psychological effects. Including qualitative evidence on adaptation, cultural integration, and

the preservation of Islamic tradition across a range of ages and background would contribute to a more comprehensive understanding of Muslim identity

Perspective in Ireland

In the study of Europe's expanding Muslim population, Ireland has largely remained unexamined until recently. Muslims began arriving in Ireland in significant numbers in the 1950s, but little is known about Islam in the country before that time (Colfer & Howlett, 2009). However, over the past two decades, the growth of the Muslim population has increased significantly. According to the 2022 census, Ireland is home to 83,300 Muslims. Ireland's Muslim population is highly diverse, with individuals coming from various regions worldwide, representing different cultural and religious traditions, speaking multiple languages, and belonging to a range of socio-economic backgrounds (Fanning, 2018). Muslims in Ireland have been encouraged to practice their faith freely, with government support for mosques, Islamic schools and charitable organizations. These institutions have made valuable contributions to Irish society as the Muslim community is predominantly young and well-educated (Scharbrodt et al., 2015).

Several studies in Ireland have highlighted the unique challenges Muslims face in balancing cultural traditions and societal norms. Second generation Muslims navigate complex identities as they reconcile their heritage with their Irish upbringing (Colfer & Howlett, 2009). Additionally, research on Irish attitudes toward the Muslim diaspora plays a significant role in shaping integration experiences with acceptance levels varying based on factors such as age and religious practices (Fahey et al., 2019). Although there is a lack of extensive research specifically examining the lived experiences and adaptive strategies of Muslim diaspora communities in Ireland, some studies have touched on these aspects with

broader research on integration and adaptation. In qualitative research by Colfer and Howlett (2009), in-depth interviews and participant observation were used to collect data. Colfer and Howlett (2009) interacted with a diverse group of Muslims from different ages, genders, and backgrounds to gain a comprehensive insight into their experiences. The study revealed that many individuals encountered challenges with integration, including discrimination and misconceptions about Islam. Although some studies exist, there has been a notable lack of quantitative research on the Muslim diaspora in Ireland, particularly regarding their personal experiences.

The Present Study

Existing research has explored how Muslims adapt while maintaining their faith across various European countries (Ahmad & Evergeti, 2010; Alba & Foner, 2015; Norris & Inglehart, 2012; Oppedal & Røysamb, 2007; Younis & Hassan, 2018). However, there remains a gap in qualitative research specifically investigating the lived experiences and adaptive strategies of Muslim diaspora communities in Ireland as they navigate cultural integration while preserving Islam. The relationship between religion and culture is closely intertwined in many Muslim communities, which makes studying one without considering the other challenging. Second-generation Muslims often struggle to reconcile values with Western norms. Focusing solely on culture can overlook the impacts of religious practices, like prayer and fasting, while studying only religion may overlook cultural adaptation challenges, like language barriers. In the Irish context, there is a lack of research on the lived experiences of Muslims, aside from a few previous studies, such as those by Colfer and Howlett (2009) and Fanning (2018). While these studies have explored the experiences of Muslims in Ireland, their focus has primarily been on religion rather than a comprehensive examination of both religious and cultural influences on adaptation. There is a clear gap in the literature, as Ireland may differ

from other Western countries in key aspects. Ireland stands out in a European context as Islam is largely absent from national political discourse, making it a unique and compelling setting for this type of study. Research conducted in other Western nations may not fully apply to the Irish context, particularly regarding the experiences of both first- and second-generation Muslims. Additionally, these studies are outdated and do not consider the growing Muslim population in Ireland (Fahey et al., 2019).

This study aims to examine how religion and ethnicity influence the experiences of Muslim diasporas, the challenges and opportunities they encounter in integrating into Irish society, and the strategies they employ to uphold their cultural heritage while adapting to new environments. To achieve this goal, the current study is qualitative and exploratory in nature, leveraging the capabilities of this methodology to uncover significant themes and concepts where no systematic theory has previously been found (Patton, 2002).

Methodology

The Research Design

Qualitative methods were used to explore lived experiences, offering insights into participants' environments and personal situations (Black, 1994). A focus group process was used to explore lived experiences, adaptive strategies, transnational connections, and the preservation of Islamic traditions and community resilience. This approach captures the depth and complexity of human behaviour, perspectives, and group dynamics (Gibbs, 1997). Thematic analysis of responses was evaluated using a reflexive thematic analysis, based on Braun and Clarke (2006), to discover meaningful patterns and themes.

Researcher's Position

The researcher, like many of the participants, is a second-generation Muslim living in Ireland. With a strong dedication to understanding the lived experiences of Muslim diaspora communities, particularly regarding their adaption in Ireland, the researcher approached the study. Having experienced cultural and religious identity in a Western context, the researcher recognizes that their perspectives may have shaped the findings. Aware of potential bias, the researchers aimed to minimize its impact by approaching the study neutrally, relying solely on existing literature and participants' responses.

Participants

Participants were selected with the aim of targeting Muslims in Ireland from diverse backgrounds. A combination of purposive and convenience sampling strategies was employed to recruit participants for the study. Purposive sampling ensures that the selected participants align with specific criteria relevant to the research objectives while convenience sampling enables researchers to efficiently recruit readily available participants (Etikan, 2016; Palinkas et al., 2013). The sampling process involved distributing posters and promoting the study through social media. Posters were displayed at the mosque to invite participants, while a detailed message outlining the study's purpose, objectives, duration, location, and inclusion criteria was shared in a WhatsApp group with over 50 Muslims in Ireland, aiming to recruit between 10 and 15 participants. The inclusion criteria required participants to identify as Muslim, be current residents of Ireland, and be at least 18 years old. Eligible individuals who expressed interest in participating were asked to contact the researcher via email and were provided with an Information Sheet and focus group protocol outlining the details of the study. A total of 13 participants were selected for the study, including two from the pilot study. On the day of the focus groups, 11 participants took

part— six in the first group and five in the second. The group consisted of three males and eight females, ranging in age from 21 to 54 ($M=31$). Younger participants were born and raised in Ireland, while most older participants had been living in Ireland for 15-20 years. This approach aimed at ensuring a variety of perspectives while maintaining manageable group dynamics within the 2 focus groups (Krueger & Casey, 2015). By selecting a small yet representative group, the researcher was able to meet ethical considerations, including obtaining informed consent, ensuring group confidentiality and anonymity. In the results section, participants were identified as X.1 for the first focus group and X.2 for the second focus group.

The participants came from diverse ethnic backgrounds, including Nigeria, Pakistan, Morocco, Libya, Egypt, New Guinea, and Eritrea. Prior to the study, the researcher had no personal or professional connections with the participants. As a Muslim from Ireland, the researcher recognised that their familiarity with the topic could have influenced how participants perceived and interacted with them. To minimise bias, the researcher focused on fostering open discussions while maintaining neutrality in both data collection and analysis and worked to build rapport. Ethical considerations, such as ensuring confidentiality and voluntary participation, were given priority. Informed consent was obtained from all participants, with explicit assurances that their participation would not impact on any previous relationships.

Materials

The study materials included a focus group protocol (See Appendix D), which served as a guide for conducting the discussions. Participants were asked various questions, such as: How do cultural and religious practices influence the adaptation of Muslim diaspora

communities? What support or help would you like to see made available for Muslims? See more in Appendix D. Moreover, materials used in the study consisted of an Information Sheet (See Appendix A), Consent Forms (See Appendix B), and a demographic questionnaire (See Appendix C). The questions were designed to investigate how cultural and religious identity influences adaptation (Berry, 1997), the intricate process of identity development (Phinney, 1990), first generational differences in access to education and social networks (Zhou, 1997), as well as experiences of discrimination and its impact on mental health (Williams & Mohammed, 2008). The interview guide was shaped by prior research on Muslim diaspora, particularly studies by Younis and Hassan (2018) on religious identity in secular societies, and Ahmad Evergeti (2010) on Muslim youth adapting to Western cultures.

The researcher's iPhone was used to record both focus group discussions via Microsoft Teams, with the transcripts later processed on a laptop. Focus groups provide an opportunity for participants to engage with one another, offering insights into community norms and values. This dynamic can bring out shared experiences and collective memories that may not surface in individual interviews. For instance, individuals from similar cultural backgrounds, such as Muslim diaspora communities, may reinforce or validate each other's experiences, enhancing the understanding of how these communities navigate and adapt to new cultural settings.

Pilot Study

A pilot study was carried out with two participants who were not part of the focus group. They were informed beforehand and agreed to take part. A practice interview was carried out to confirm that the open-ended questions were appropriate for the study, well-

structured and aligned with its aims and objectives. It also ensured that the recording device functioned properly. Conducting a pilot study enables researchers to gain confidence, especially when utilising the focus group method (Ismail et al., 2017). It allows them to make necessary adjustments to questions and assess interview timing (Ismail et al., 2017). The data collected from the pilot study was included in the main analysis since no modifications to the procedure were necessary.

Study Procedure

Once potential participants expressed interest in taking part, they were emailed details regarding the setting, date, and time, along with a comprehensive Information Sheet (See Appendix A) and a Consent Form (See Appendix B). Two focus groups were held at different times on December 1, 2024. Each focus group lasted about an hour and was held in a seminar room within a nearby mosque. This location was selected because it is both familiar and comfortable for Muslims to share their stories, as well as a place of worship and community activity (Dewiyanti & Kusuma, 2012; Prawirasasra & Mubarak, 2017). Prior to the focus group commencing participants were introduced to the researcher and each other through a fun icebreaker game. They received a printed copy of the Information Sheet, Consent Form, and Demographic Form to complete. Once consent was given, a verbal debrief explained the session schedule, the right to withdraw, confidentiality, and the use of a recording device. Open-ended questions were asked to allow participants to express their thoughts and experiences (See Appendix D). The focus group was guided by the protocol questions, with discussions primarily driven by participants' responses. After the focus group concluded, participants were thanked for their involvement in the study and given debriefing sheets containing relevant support resources (See Appendix E).

Data Analysis Procedure

After transcribing the audio data into text, an inductive thematic analysis (TA) was performed to identify, analyse, and report patterns or themes. The contextualist approach integrates elements of both essentialism and constructionism while considering personal interpretation, social influence, and the real-world constraints (Braun & Clarke, 2006; Willig, 1999). This data-driven inductive approach enabled analysis based on the data itself, with themes identified at a semantic level. Given the religious teachings and social influences in the research, thematic analysis was a suitable method for adopting a contextualist perspective.

The analysis was carried out using Braun and Clarke's (2006) six-phase approach to thematic analysis. An inductive, data driven method was employed, where themes emerged organically from the data rather than being guided by a pre-existing framework or theory. The responses were first read multiple times to enhance familiarity and identify emerging patterns within the data. Codes were manually created by noting and highlighting patterns in printed transcripts, grouping them meaningfully. These groups were then organised into themes and sub-themes. The groups were refined to ensure clear distinctions, with themes adjusted as needed. A manual thematic map was then created, defining each theme's essence and significance.

Ethics

The present study followed the ethical guidelines established by the Psychological Society of Ireland and the National College of Ireland. The National College of Ireland granted ethical approval for this study before it commenced (See Appendix F). Participants provided informed consent by signing a form agreeing to all aspects of the research outlined in the Information Sheet. Given the nature of the study, it was recognised that participants

might feel distress during or after the focus group, particularly when discussing their experiences such as Islamophobia, making it essential to address this concern (Ahmad, 2019). This possibility was clearly outlined in the Information Sheet and contact details for voluntary organisations were provided for those who required further support. Participants were informed of their right to withdraw consent and access their data under Freedom of Information legislation. This was outlined in the Information Sheet, Consent Form, and Debriefing Sheet and communicated verbally at the start and during the focus group. To ensure confidentiality, identifiable data was removed from the transcription, audio recordings were deleted immediately afterward, and transcripts were securely stored on a personal computer. These files were password-protected and labelled with a unique participant number to safeguard identities.

Results

Figure 1. *Thematic Map of Themes and Associated Subthemes*

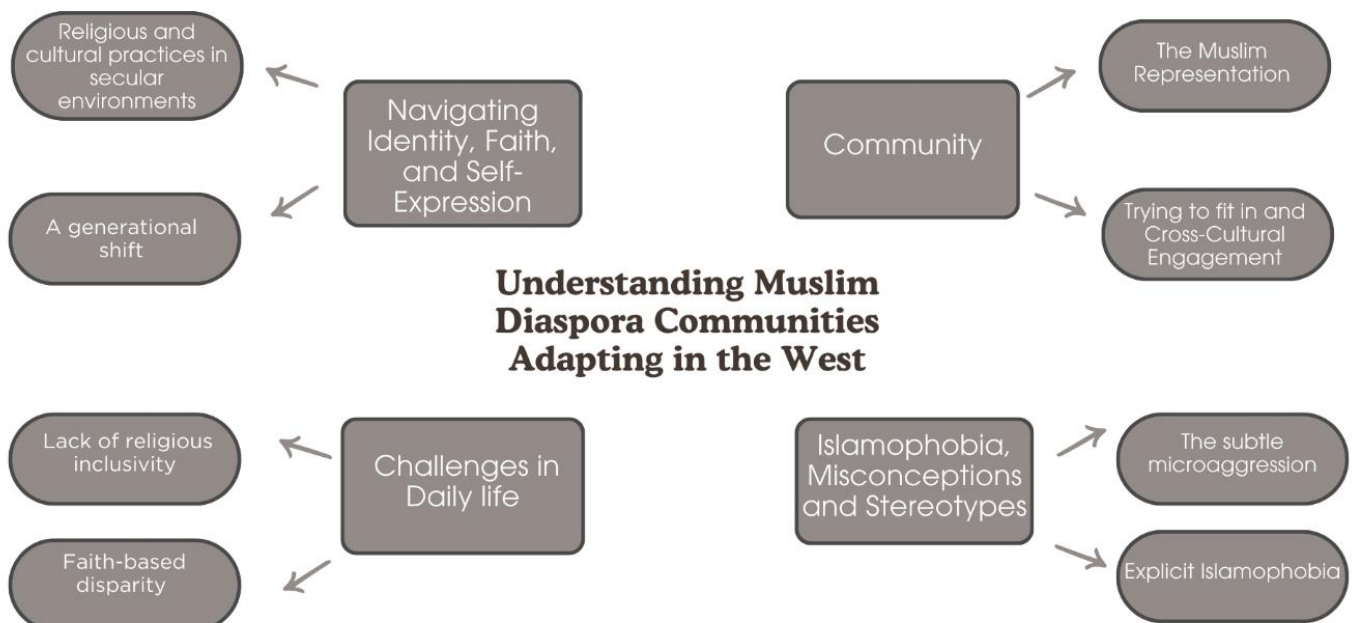


Table 1.

Focus Group participants

Country of Origin	Age	Gender
New Guinea	43	F
Libya	22	F
Libya	21	F
Morocco/Libya	22	M
Eritrea	38	F
Nigeria	24	M
Nigeria	54	F
Libya	50	F
Morocco	22	F
Egypt	25	M
Pakistan	21	F

Applying Braun and Clarke’s (2006) framework, a thematic analysis of participants’ responses identified four significant themes, each with corresponding subthemes. These themes include: (1) Navigating Identity, Faith, and Self-Expression (2) Challenges in Daily Life (3) Community (4) Islamophobia, Misconceptions and Stereotypes. Together, they offer insight into the lived experiences, perceptions, and emotions of the Muslim diaspora as they navigate cultural and religious integration in Ireland. Each theme is illustrated with direct participant quotations. A selection of quotes, codes, and themes is provided in Appendix G

1. Navigating Identity, Faith, and Self-Expression

1.1 Religious and cultural practices in secular environments

The theme “Navigating Identity, Faith, and self- Expression” explores how individuals in multicultural or secular settings balance, culture and identity. The subthemes examine how

communities adapt, highlighting the evolving nature of religious and cultural identity across generations.

Participants emphasised the difficulties of preserving their religious and cultural traditions while adjusting to the secular Western setting, particularly in Ireland. For many Muslims, prayer is a fundamental part of religious expression, woven into their daily routine.

Participant 1.1 stated “Praying is like our lifestyle, like we do it five times a day”. Agreeing with this, Participant 1.2 expressed “I think prayer is the basic pillar of the Muslim it’s like what forms our identity”, emphasising how central religious prayer and practice is to their identity. However, practicing prayer in a largely secular society often demands self-advocacy. Participant 2.2 also shared, “I let them know that I need to pray. Some people hide this, and they struggle”, highlighting the internal and external challenges of reining in religious obligations in workplaces or social environments.

“When you’re living in the West and if you don’t understand the importance of it. It’s easy for that to erode over time because either you’ll say oh, I’ll pray when I get home and then you do that for 45 years, and then all of a sudden salah is just praying at home.” (Participant 2.3)

Cultural differences significantly influenced how participants navigated religious expression. Some noted the contrast between their home countries, where religion is deeply integrated into public and social life, and the Western context, where it is often limited to private spaces. Participant 2.3 reflected, “Nigerian culture—religion is a big part of who you

are as well. Whereas here, that's—you keep to your home, you keep to yourself." Participants recognised that this shift in religious expression and visibility in public spaces led to feelings of isolation and the need to adapt, often in ways that felt restrictive. Participant 2.4 expressed "it's quite difficult to really practice your culture and religion in a new culture like the Irish one".

"Keeping your values as a Muslim— in the Muslim society is quite challenging..."
(Participant 2.4)

For Muslim women, especially for women who wear the hijab, Participant 1.1 highlighted the struggle of being visibly religious in a largely secular environment, stating, "It's very challenging to be the only person that wears hijab...". She also reinforced this sentiment, pointing out, "Men don't have issues because there's no way to tell...". Despite these obstacles, participants also emphasised the significance of self-expression and resilience. Participant 1.1 reaffirmed their dedication to their faith, declaring "I'm going to wear my hijab!", while Participant 1.3 encouraged confidence in religious identity, stating, "This hijab is not a restriction...you should be proud of it...". These statements convey a strong sense of empowerment and a commitment to maintaining religious identity in secular spaces.

"The freedom for just- to wear the Islamic outfit.... like the hijab or the abaya in general" (Participant 2.4)

1.2 A generational shift

A distinct difference emerged between the older and younger participants. All older participants experienced challenges in adjusting to western cultural norms reporting differences in language, community dynamics and cultural norms. “For us, it’s different because we came when we were already around 20 or so- so it’s not the same for us. It’s really hard for us,” Participant 1.3 expressed. Echoing the feelings of isolation and longing for familiar cultural settings, Participant 2.4 agreed “The older ones...they’re not accepting the change...they grew up on certain values...unlikely for them to accept any change...”. Participant 2.2 highlighted the contrast, stating that while “it’s very challenging for parents,” the younger generation finds it much easier “to blend with society”. Many older participants recalled experiencing loneliness upon their arrival. Participant 1.3 shared “it’s so hard to adapt because you find yourself alone in a house...back home you have your parents, cousins, neighbours—it’s like one big family but as we had our own children, that loneliness faded because there was someone else in the house.”

“I definitely think it is harder for the older generation to kind of adapt to the West...even like keeping the language alive...I don’t think a lot of the older generation when they do come here, they’ll try to learn the language...” (Participant 2.1)

In contrast, younger participants found integration easier due to their familiarity with the language but often struggled with identity and cultural preservation. Participant 2.4 stated, “We had the chance to learn the language...it was easier for us to accept change. But trying to keep in line with the culture and belief is a challenge.” Similarly, they observed that cultural and religious values would “fade away with the upcoming generation” (Participant 2.4) as younger individuals are “more influential” (Participant 2.5). Additionally, some participants acknowledged the impact of external influences, such as social media, on religious and cultural expression. Participant 2.5 remarked, “Online influence...can change a kid.”

“The younger generation they struggle with identity- they struggle and the only way to go as a Muslim is to be proud of who you are, the moment you struggle with identity they find it difficult to present themselves as a Muslim” (Participant 2.2)

2. Challenges in daily life

2.1 Lack of religious inclusivity

The theme “Challenges in Daily Life” examines the difficulties individuals face in their daily lives due to their religious identity. The subthemes reveal obstacles to full participation while upholding faith. Overcoming these issues requires awareness and policy reforms.

Limited prayer spaces and dietary inclusiveness remain a significant challenge in participants' daily lives. Several participants emphasised the difficulty of finding suitable

places to pray in both public and educational settings. Participant 1.1 compared the availability of prayer spaces in the UK to the limited options locally, stating “In the UK, they have prayer spaces in shopping centers and even corner shops and streets...but here, we don’t have that.” The lack of designated prayer areas in educational institutions was a common concern, with many participants highlighting the absence of proper facilities for religious observance in schools and universities. Participant 2.1 noted, “Most secondary schools don’t have prayer rooms,” making it challenging for students to practice their faith comfortably. For workers and students managing prayer times with fixed schedules was a major difficulty. Participant 2.2 conveyed “It’s difficult to manage your break time and observe salah, so sometimes it’s too late...”.

“Yeah, I was thinking about prayer because now I have 2 children, it’s very hard for them to pray... especially now to wintertime so sometimes they do their best to pray in the school though like in the-you know interfaith yeah- or reflection, so they go there and pray for like 5 minutes.” (Participant 1.3)

Some participants acknowledged that while efforts are made to accommodate religious practices, significant challenges persist. There were cases where students got into “trouble just for praying” (Participant 1.2) and encountered difficulties obtaining permission to pray disrupting their religious observance. Participant 1.4 expressed frustration, stating, “It’s so hard and so difficult. They ask the teacher, ‘Can I pray?’ She says later because she doesn’t understand what it means to pray on time.” However, some participants noted gradual improvements in certain institutions.

“Now thank god, like most of the schools- most of them have rooms.” (Participant 1.4)

Beyond prayer spaces, the limited availability of halal food was another major concern affecting daily life. Many participants struggled to find halal options in schools and public places “we do not have halal food options” (Participant 1.2) and “they don’t have halal food in schools” (Participant 1.3). Additionally, concerns were also raised about the reliability of halal food certification in public establishments. Participant 1.4 expressed uncertainty, saying, “if you go up to them, if they don’t have the certification for the halal, they’ll just tell you it’s halal, but you don’t know if they’re just saying that cause they want customers or if they actually mean that it’s halal”.

“Getting used to what they eat you know the food itself is a struggle you can’t find what you want to eat, so you have to get used to buying what is available...traditional food...even when you have it, it’s very expensive...” (Participant 2.2)

2.2 Faith-based disparity

Participants discussed their experiences navigating daily life in a predominantly non-Muslim society, barriers arising from differing values, social integration struggles, and systemic barriers to religious practices and boundaries. A recurring issue is the contrast in the

cultural and value systems between Western societies and Muslim countries. Participant 2.3 noted that “All values in the West are not shared”, Western values prioritise individualism, Muslim communities focus on “building strong communities and strong roots.”

“I think just forgetting the importance of certain Islamic aspects is a big problem as well because over time those things can be eroded the way you know.” (Participant 2.3)

Participants expressed concerns about how religious practices, such as prayer, are often met with scepticism or disapproval. Participant 1.1 shared “In university, when you say you need to pray, they look at you in a demeaning manner...it’s so difficult to navigate that-to set boundaries, knowing I can have fun, just not the same way as you.” Some participants struggled with the choice between openly practicing their beliefs or conforming to societal norms. “Do I practise my beliefs and like proudly or do I kind of just go into a kind of compliance mode,” Participant 1.1 conveyed.

"Having to constantly remind people that you can't do stuff that they do, like let's say you're at work and they have like they have like a day off or something yeah ...'let's go to the bar or pub', you're not going to go obviously" (Participant 2.5)

To overcome these differences, participants emphasised the importance of clear communication and setting boundaries. Participant 2.3 noted, “You can’t expect them to assume or just figure it out, so you have to tell them...you have to set your lines and boundaries.” Similarly, Participant 1.1 highlighted that the best approach when explaining religious restrictions to non-Muslims is to “communicate effectively.”

"Letting them know from the beginning this is my values, and I have to stick to it"
(Participant 2.4)

3. Community

3.1 The Muslim Representation

The theme “Community” focuses on individuals’ sense of belonging and connection. The subthemes bring attention to how Muslims navigate societal representation, integration into mainstream culture, and opportunities for positive cultural exchange.

Muslim representation in everyday life plays a crucial role in promoting inclusivity and addressing community needs. Participants emphasised the significance of Muslim organisations and broader societal awareness. The role of Muslim students and community groups in fostering representation was a recurring point. Institutions like the Federation of Student Islamic Societies (FOSIS) and Islamic Societies (ISOCs) provide a sense of belonging and a platform for Muslim voices in universities. Participant 1.1 mentioned, “at the University of Student Unions, we have FOSIS, we have ISOCs where they can represent our values.” These organisations help foster a strong sense of unity, particularly for Muslim

students navigating academic environments. Participant 1.1 reinforced this, highlighting the “strong sisterhood and Muslim community” found when “you go into college.”

"It would be good to have like ISOCs or like Muslim youth associations within the secondary schools...So they don't look at like pursuing events or like Catholic events and feel the need to join them" (Participant 1.2)

Participant 1.1 stated the importance of increasing Muslim representation across various fields, “like having Muslims in the public sector, the finance sector, the healthcare sector.” Seeing familiar faces in these industries helps foster a sense of inclusion. Agreeing with this, Participant 1.3 pointed out “we have a huge lack of representation in the health sector...we need psychologists, we need politicians, so yeah like that’s why we’re trying to really help our children be out there”.

“They grow up seeing this as a normal thing- like I've been a Muslim and been a teacher so when you have a Muslim teacher...I hope when you are let's say- 13 you will not go out there and be surprised by someone wearing hijab.” (Participant 1.3)

When discussing their hopes for the future regarding Muslim representation, participants revisited the topics of halal food availability. Participant 1.5 suggested, “If we can get a halal food label. So, without having to like to read through the ingredients you

could just look for that certification...yeah, you'll feel satisfied." Similarly, Participant 2.5 expressed the need for clearer labelling, stating, "Halal food needs to be more visible outside restaurants...sometimes you wouldn't even know if it's halal or not."

"I think the Jews do this in America or they have a lot of Jewish people working in the government policies and they managed to get a kosher food label, and I think that would be really beneficial if we can get a halal food label." (Participant 1.5)

3.2 Trying to fit in and Cross-Cultural Engagement

Many participants discussed the difficulties of trying to fit into Irish society, a struggle particularly evident among younger individuals shaping their identity in a predominantly non-Muslim setting. Participant 2.3 observed, "with the adaptation comes in sort of fitting the Western view and really then removing who you were initially," illustrating how adapting to Western norms can sometimes dilute one's cultural heritage, creating an internal struggle. Participant 1.5 described the challenge of growing up in a society where Islamic celebrations are less visible, stating, "it's hard because you live in the West so there's nothing really that is like- you don't see Eid around you because they don't celebrate it". Additionally, Participant 1.2 shared her struggles with identity, explaining that growing up in a non- Muslim environment made her "just want to fit in with the crowd."

"it's hard to avoid their celebrations especially if you're studying in like under their system...we have like a whole week dedicated to like each of their celebrations to Halloween Easter Christmas...then they give you gifts so when you're younger you're like you have this idea that like oh Christmas is more fun than Eid" (Participant 1.5)

While there were struggles faced with fitting in, many participants also shared their experiences of cross-cultural engagement and the role of communication in bridging cultural gaps. Navigating educational and professional spaces often requires setting boundaries and asserting their cultural identity. One participant emphasised the importance of making values clear from the staff, stating, "Letting them know from the beginning this is my values, and I have to stick to it...those are my prayer times, and I have to go...like what 2 minutes or 5 minutes every like now and then just to go pray" (Participant 2.4). Also, navigating workplace expectations, such as social drinking, required Muslims to assert boundaries, Participant 1.1 shared "especially in work life like they have their drinking on Fridays...It's really difficult to draw the boundaries especially in work..."

"She was a volunteer to teach all the women...when she mixed with us every week, we meet her after the course and she told us thank you, thank you, thank you, as Muslim women you showed me a completely different idea from what I was thinking" (Participant 1.4)

Community engagement, especially in schools, was highlighted as essential for fostering cultural understanding from an early age. One participant shared her daughter's positive experiences, stating, "kids learn from that age," and noting that if her daughter's hair slipped out of her hijab, classmates would remind her (Participant 2.2). Participants also emphasised the need for stronger parental involvement in school programs to support integration while maintaining cultural respect. Participant 1.2 suggested, "if we can do more in primary schools, like workshops—parents can be involved because this is the foundation."

"When we go to school we learn, we are able to understand...you know, if they put effort to listen to you, they'll also understand what you're saying" (Participant 1.3)

4. Islamophobia, Misconceptions and Stereotypes

4.1 The subtle microaggression

The theme "Islamophobia, Misconceptions, and Stereotypes" investigates the prejudice and discrimination Muslims face due to their faith, commonly known as Islamophobia. The subthemes address various forms of Islamophobia, from minor remarks to severe acts of hate, and their impact on individuals' sense of belonging and safety.

Subtle microaggressions against Muslim migrants, particularly women who wear the hijab, occur in various social and professional settings. These often arise from stereotypes, implicit biases, and a lack of understanding of Islamic practices. Many participants described microaggressions as a frequent part of their daily lives, often disguised as casual remarks. Participant 1.1 noted, "a lot of the time, it's microaggressions, yeah, it's like the subtle things

that they would say...” While not always intentionally harmful, such interactions contribute to feelings of exclusion and alienation. Participant 2.5 suggested that these remarks often stem from ignorance rather than deliberate prejudice, stating, “I don’t know if it’s because people are more ignorant or just less educated.”

“It's not outward like straight to your face, it's never outward it's always like and it'll be like little hints and conversations... It's really difficult because it's always constant. I don't think a lot of times they even know themselves that they're saying it.”

(Participant 1.1)

Microaggressions also extend into the workplace, particularly during job interviews and professional interactions. Participants discussed discriminatory hiring biases, where religious expression is seen as a barrier to employment. One participant shared how colleagues and employers often question their professional qualifications or language proficiency, stating, “But still, they look at us in a way like, ‘Oh, do they even speak English?’ and When you go to work— as a Muslim, they sometimes look at you like, ‘Why is she here?’ even though you have the same qualifications” (Participant 1.3). Similarly, another participant highlighted the challenges of wearing a hijab in job interviews, explaining, “when you go for an interview it is very challenging because you are asked if it’s possible to remove it— that alone makes it difficult to get a job” (Participant 2.2).

“We see the influence of that with the impact of and Muslim appearance when it comes to interviews and stuff like that especially like in the world of certain like where I'm working in sales and stuff.... if they see you appear in the long beard— or would like practise Islam or whatever— that could be something that would turn them off or like making them just having their birds up or not ready to listen to you”

(Participant 2.4)

Microaggressions often stem from deep-rooted stereotypes and misconceptions, particularly the assumption that Muslim women are oppressed or forced to wear the hijab. Participant 1.6 shared how her neighbour, a teacher, repeatedly questioned her daughter's choice to wear the hijab, assuming it was imposed on her: “We have a neighbour, she's a teacher, and she keeps asking me, ‘Why is she wearing the hijab? Did you force her?’ I said no, it was her choice.”

Participants also shared experiences of having their national identity questioned based on their appearance. Participant 1.5 recalled an encounter on the Luas where a man was surprised by her Irish accent, assuming she wouldn't speak English: “He was like, ‘Oh, you don't look like you'd be born here’ and when she said yes, he replied, ‘You don't look like you'd be born here.’” She reflected on how such comments reinforce preconceived notions about identity, adding, “well am I meant to look Irish to have an Irish accent... people already have an idea of who you are before they even meet you and they just I guess they just kinda assume that everybody who looks foreign doesn't know anything.”

"Like you have gone to university, done other degrees you know even better than many people, but they always look at you like oh she's oppressed she's at home...they should just see you as a human being not as somebody lesser because you have your scarf..." (Participant 1.3)

4.2 Explicit Islamophobia

Many participants shared direct experiences of discrimination, often involving confrontations or physical threats. Participant 1.3 recounted a frightening attack in a parking lot: "...he threw a cone at the car window... my baby was inside, and though the glass shattered near him, it didn't hit his face...I was so scared for months, I didn't want to go out alone." Despite reporting the incident to authorities, no significant action was taken "we wrote the statement and everything, after a few weeks they just told us 'We did not find him, if you want to forward here's what you have to do'". Similarly, Participant 1.4 described an incident on public transport: "I had my baby in a buggy while leaving the Luas, and a drunk man came to me...he pushed me and the buggy shouted, 'Go home!' Although two Irish bystanders stepped in, the incident left the participant feeling anxious and "could not sleep", highlighting the emotional impact of such experiences.

"Especially with all the protests that happened... they're very targeted towards us."
(Participant 1.1)

Participant 1.5 recounted an incident where an Irish couple accused them and their friends of “taking over” public space, appearing surprised when they responded assertively. “She started stuttering and she was like ‘Oh well I don’t know- you guys should go back to your country!’” The participant further highlighted common stereotypes about Muslim immigrants, noting that many locals assume they do not contribute to society, rely on state resources, or resist integration.

"When we responded back, they were taken aback they were like ‘oh’—they're like I didn't know they could reply— I didn't know they could fight for themselves...show that you're a part of society, show that you integrate with them that you speak their language. They just assume you're here to take their money or you're here you don't do anything, you just sit at home, they just have this idea of you— this idea of immigrants that they're just wasting space." (Participant 1.5)

While some participants faced overt acts of Islamophobia, others noted more subtle discrimination. One participant reflected, “I have never personally experienced explicit Islamophobia or discrimination...it’s much more subtle.” (Participant 2.3). Participant 1.6 shared that she had not personally experienced discrimination, stating, “Alhamdulillah, I haven’t faced any discrimination...”. Education is a key tool in combating discrimination. Participant 2.1 emphasised the importance of clear and honest discussions about Islam: “I

think to approach it and combat it, we should educate people....as a Muslim, you need to be straightforward about your religion.”

“When they see something different, they might learn something new?... I think that it is good for us to show that Muslims are not like a big problem.” (Participant 1.2)

To conclude, the discussions underscore the difficulty of maintaining religious and cultural identity in a secular Western context. Despite these challenges, Muslim communities demonstrate resilience through faith and self-expression. Participants largely agreed on the need for greater societal awareness and institutional support to foster inclusivity and preserve Islamic practices. They advocated the importance of representation and active participation in public discourse to challenge misconceptions and solidify their role in Irish society.

Discussion

This study sought to expand on the recommendation to further explore the lived experiences of Muslims adapting to the Western world, and, more critically, to fill the gap in data on Muslims in Ireland. This was achieved by exploring the perceptions and experiences of the Muslim diaspora through two focus group interviews with eleven Muslim participants. Qualitative analysis showed that maintaining religious and cultural identity is challenging in a Western context. These findings emphasised the need for greater awareness, institutional support, and representation to promote inclusivity and counter misconceptions in Irish society. A thematic analysis of the focus group interviews identified four key themes: (1)

Navigating Identity, Faith, and Self-Expression, (2) Challenges in Daily Life, (3) Community, and (4) Islamophobia, Misconceptions and Stereotypes.

Regarding the theme of “Navigating Identity, Faith, and Self-Expression,” participants noted a generational divide between older and younger Muslims in Ireland. Older participants shared struggles with adjusting to Western cultural norms, often feeling isolated and facing language barriers. As suggested by Alba and Foner (2015), younger generations are typically more adaptable to the host culture, while older generations tend to hold stronger connections to their home culture. Younger participants, having grown up in Ireland found integration easier but faced difficulties in balancing cultural preservation with maintaining their religious identity. These findings are consistent with previous research on diaspora youth (Ahmad & Evergeti, 2010; Colfer & Howlett, 2009; Younis & Hassan, 2018). Participants shared that prayer is not only vital to Muslims but also a way of life. It is seen as a key aspect of Muslim identity, but in the Irish context, it necessitates self-advocacy and negotiation with the surrounding environment. The need to inform others about prayer requirements in the workplace highlights the challenge of balancing religious practices with the secular demands of society. The findings are consistent with research on the challenges Muslims face in Western societies, when religious and cultural practices are often confined to private spheres (Modood & Ahmad, 2007). The lack of prayer rooms in Irish schools and workplaces, along with the difficulty of managing prayer times within rigid schedules, highlights how institutional structures often do not accommodate the religious needs of Muslims. Despite these challenges, some participants observed gradual improvements, particularly in schools where designated prayer spaces have been introduced. This offers new perspectives on the literature in Ireland while also contributing to the existing literature that progress is possible when institutions acknowledge and respond to the needs of religious

minorities (Modood & Sealy, 2021). Although both male and female participants encounter challenges in adapting to their religious practices to a secular society, Muslim women, particularly those who observe the hijab, face greater difficulties. This supports literature of the unique struggles of Muslim women in Western societies, specifically regarding religious visibility and identity (Ahmed, 2011; Salih, 2013)

The theme of “Challenges in Daily Life” was analysed through the lens of religious disparities. Participants voiced concerns on the struggle of reconciling religious beliefs with societal norms, reflecting the broader struggle of maintaining identity in secular societies, a theme extensively explored in research on Muslim diaspora communities (Holton, 2000; Norris & Inglehart, 2012). The persistent tension between adhering to strong religious values and adjusting to a culture that prioritises individualism and secularism remains a significant issue for Muslims in the West (Smith, 2002). Additionally, the study highlights internal conflicts that emerge when attempting to conform to dominant cultural norms, a phenomenon observed in previous qualitative research by Ahmad and Evergeti (2010). Participants expressed difficulty in accessing halal food in public spaces and educational institutions. A major concern is the uncertainty around halal certification, which affects trust in food sources. In broader Western literature, this aligns with the research of Sofuoğlu-Kılıç and Gazneli (2022) which emphasises the role of food-related needs in the integration process and the importance of providing reliable halal options in public spaces to promote inclusivity. However, studies on this topic remain limited, indicating a need for further research.

The Muslim diaspora community emerged as a key theme, with organisations like the Federation of Student Islamic Societies (FOSIS) and Islamic Societies (ISOCs) playing a crucial role in promoting a sense of belonging and unity among students. This supports

previous research suggesting that faith-based student organisations offer cultural and religious support (Duric, 2021). However, a significant gap remains in the representation of Muslims outside academic institutions, especially in professional fields such as healthcare and politics. Existing research confirms that representation helps validate identity and reduce marginalisation (Carter et al., 2023; Seng et al., 2012). The present study contributes to the discussion by identifying specific areas where Muslim representation is insufficient. Participants shared positive cross-cultural interactions, showing that education and engagement foster mutual understanding. They also emphasised the role of parental involvement in schools to support cultural integration. Previous research suggests that such involvement improves outcomes for students by strengthening cultural identity and bridging community gaps (Foulidi & Papakitsos, 2021). The findings offer practical insights on implementing these efforts through workshops and school programs while making a broader contribution to the literature in Ireland.

Lastly, Islamophobia was evident both implicitly as well as explicitly in participants' experiences. In a wider Western context, the harassment experiences in this study are backed by numerous studies that similarly report instances of verbal abuse and physical assaults (Acim, 2019; Ahmed et al., 2021; Shanaah, 2021; Sherazi & Zahid, 2023). Research, including Awan and Zempi (2015), consistently shows that visibly Muslim women are more likely to experience Islamophobic attacks. The participants' accounts support these findings, demonstrating how Islamophobia appears in both structural and individual forms. While verbal and physical harassment were common, participants noted that Islamophobia is often embedded in everyday interactions such as job interviews and social or professional encounters. Participants reported being questioned about their English skills or pressured to

remove their hijabs. These experiences of subtle microaggressions align with research on implicit bias, where assumptions, like Muslim women are being oppressed or forced to wear their hijab being, contribute to psychological distress and social exclusion (Edwards, 2010; Husain & Howard, 2017; Nadal et al., 2012). The findings add to the expanding research on Islamophobia by offering firsthand accounts of the challenges faced by Muslims in Ireland. While much existing literature focuses on larger Western countries like the UK and the US (Ahmed et al., 2021; Awan & Zempi, 2015; Sherazi & Zahid, 2023), this study offers valuable insights into the Irish context, where Islamophobia remains understudied.

This study contributes to existing literature by highlighting older participants' challenges in adapting to Western cultural norms, younger generations being more adaptable, internal conflicts when trying to conform to cultural norms, and experiences of subtle microaggressions and harassment (Acim, 2019; Ahmad & Evergeti, 2010; Colfer & Howlett, 2009; Husain & Howard, 2017; Younis & Hassan, 2018).

Clinical Implications, Policy Decisions, and Future Direction

The study's findings have significant implications for clinical practice, add to the existing body of literature, and future research on diaspora adaptation. Consistent with Zagloul et al. (2024), this study found that delivering patient-centred care for Muslim patients requires considering religious and cultural values through the frameworks of cultural humility and structural competency. Despite their ethnic diversity, Muslims share common healthcare challenges influenced by their beliefs. Mental health practitioners should recognise the stressors of religious and cultural adaptation, particularly in navigating faith practices in secular settings. Recognising the difficulties of maintaining religious obligations in public and workplace settings can help clinicians offer more culturally sensitive support to Muslims

facing anxiety, depression, or identity conflicts (Sirin & Fine, 2007). Training in cultural competence is essential for clinicians to assist clients in navigating these challenges while respecting their faith.

Policy changes are essential to accommodate the religious and cultural needs of Muslims in Ireland. To promote inclusion and respect, public institutions, schools, and workplaces should provide designated prayer spaces and halal food options. Implementing these inclusive policies can help reduce the isolation reported by participants. The study found that a lack of education is a key factor in fostering prejudice attitudes and behaviours, schools should implement multicultural education programs that embrace diverse cultural and religious traditions. Greater representation of Islamic celebrations and engagement initiatives can foster a more inclusive learning environment. This important finding, previously unexplored in Ireland, warrants further attention to promote a more inclusive society.

This study serves as a strong foundation for further research, particularly on the specific challenges faced by Muslims in Ireland, including the visibility of their religious practices across different cultural backgrounds and age groups for a deeper understanding. Expanding the sample size and incorporating both qualitative and quantitative methods would provide a more comprehensive and representative understanding of the population. Further studies could also examine generational differences in religious adaptation, shedding light on how younger and older generations navigate integration differently. Additionally, this research contributes to theories of religious adaptation and integration by emphasising the role of institutional and societal structures in either supporting or hindering progress.

Strengths and Limitations

A key strength of this study lies in its focus on an underrepresented population, addressing the gap pointed out by Fahey et al. (2019), as previous limited research is outdated and fails to account for Ireland's growing Muslim community. The research also filled a noticeable gap in the literature by exploring the lived experiences and adaptive strategies of the Muslim diaspora in navigating cultural integration and religion through a qualitative approach. Since qualitative studies focus on individual experiences, this research contributes to qualitative evidence, offering a perspective distinct from quantitative research. The qualitative methodology enabled an exploratory design, while thematic analysis provided a flexible approach to interpreting data. Additionally, focus groups proved to be a valuable tool for capturing collective experiences, community dynamics, and shared cultural-religious challenges, making them particularly useful for examining identity, adaptation, and integration in this study. A safe environment was ensured for participants in this study, as the topic was sensitive. It was possible to achieve this by conducting the study in a mosque, a familiar environment for Muslims, which contributed to their increased comfort sharing their experiences (Ali et al., 2022). Research conducted on minorities was shown to be more honest, cooperative, and engaging when recruiters and interviewers were perceived as members of the same minority group (Bains et al., 2023). By seeing the researcher as an equal, participants may have felt safer, fostering greater trust between them.

Despite this, some limitations of the study should be acknowledged. A purposeful sampling technique was used, which can lead to selection bias. However, the researcher's judgement was based on clear criteria, which were outlined in all pertinent research documentation. Due to time constraints and a limited number of male participants, data collection had to be concluded. The data provides useful insights into the lived experience of eleven participants, but the sample may not accurately reflect the diversity of culture, ethnicity, and generations

within the Muslim diaspora, and the findings may not be generalised to all Muslims in Ireland.

Conclusion

In conclusion, this research provides insight into the experiences, perceptions and challenges of the Muslim diaspora in Ireland. By documenting lived experiences, this research sheds light on barriers in public spaces, schools, and workplaces, as well as generational differences and the resilience of Muslim communities. It underscores the intertwined role of culture and religion in shaping Muslim identities, emphasising the need for inclusive social policies, education, and community initiatives. The study underscores the pervasive nature of Islamophobia, ranging from subtle microaggressions to explicit acts of discrimination. The data was encapsulated through four key themes: (1) Navigating Identity, Faith, and Self-Expression, (2) Challenges in Daily Life, (3) Community, and (4) Islamophobia. By contributing to the limited qualitative research on Muslims in Ireland, this study encourages further exploration of the intersection between culture and religion in shaping diaspora experiences.

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Appendices

Appendix A

Information Sheet

Contact for further information:

Oumaima Farij
Psychology student at NCI
x22411384@student.ncirl.ie

Supervisor

Dr. David Mothersill
David.mothersill@ncirl.ie



Information Sheet

Understanding Muslim Diaspora Communities Adapting in the West



- You are being invited to take part in a research study. Please read this material carefully before determining whether to participate, it describes the purpose of the study and what you would have to undertake.
- If you have any questions, please contact me using the information provided at the end of the sheet.

What is this study about?

- I am a final year student in the BA in Psychology programme at National College of Ireland. As part of our degree, we must carry out an independent research project.
- For my project, I aim to achieve an understanding of lived experiences and adaptive strategies of Muslim diaspora communities in navigating cultural and social integration, transnationalism, and the preservation of Islamic traditions in the West. The project is supervised by Dr. David Mothersill.

Why have you been invited to take part?

- As a Muslim diaspora, we invite you to participate in this study and share your perspectives on cultural and social integration, transnationalism, and preserving Islamic traditions. Please also share any other relevant contributions



What will happen if you decide to take part in this study?

- Depending on the availability of the participants, focus groups will be held. As it will be 40 minutes to an hour during the focus groups, they will not be offered a break.
- Since the mosque is thought to be a calm, familiar location where Muslims feel most at home, it will be held in one of its rooms. Participants will first get to know the researcher and one another before starting.
- After receiving a hard copy of the information sheet, the participants will also receive two copies of the consent form—one to be kept and the other to be returned to the researcher—as well as certain demographic forms that they were asked to complete.
- There will be a spoken debriefing of the focus group schedule, emergency procedures, participant withdrawal rights, maintaining participant confidentiality, and the presence of a recorder at all times.
- Signed Consent Forms will be stored in a locked cabinet in a locked room in National College of Ireland.

For general inquiries and
support for Muslims,
Islamic Cultural Centre of Ireland
(ICCI)
at 01 208 0000.



Information Sheet

Understanding Muslim Diaspora Communities Adapting in the West

What are the possible risks and benefits of taking part?

- Your contributions to this study may help us better grasp the topic. You can share your personal experiences and learn about other Muslims' similar experiences.
- The information gathered will contribute to research that helps us to understand the experiences and viewpoints of Muslims in the west.



Will taking part be confidential and what will happen to my data?

- All data will be treated in the strictest confidence. The interviews will take place one-to-one in a location that is convenient to the participant and provides sufficient privacy. All interviews will be recorded using a Smartphone. Each participant will be assigned a unique ID code, and their data will be stored under this ID code, separate from their name or other identifying information.
- Paper records (e.g. signed consent forms, test sheets) will be stored securely in a locked filing cabinet. Only the researcher and their supervisor will have access to the data.
- Interview recordings will be stored on a password protected National College of Ireland OneDrive account that only the student and their supervisor will have access to. Interview recordings will be deleted immediately once they have been transcribed, and all potentially identifying information will be deleted from interview transcripts.
- Remaining anonymised interview transcripts will be stored on a password protected National College of Ireland OneDrive account that only the student and their Research Supervisor will have access to. Anonymised data will be stored on NCI's data retention policy. It is envisaged that anonymised data will also be uploaded to a secondary data repository to facilitate validation and replication, in line with Open Science best practice and conventions. Participants must give informed consent for this.



What will happen to the results of the study?

- The results of this study will be presented in my final dissertation, which will be submitted to National College of Ireland. The results of the project may be presented at conferences and/or submitted to an academic journal for publication.

Can you change your mind at any point and withdraw from the study?

- I understand that I may withdraw my data at any stage, up to the point that recordings of interviews are deleted and identifying information is removed from the transcripts of the interview recordings. At this point, I cannot withdraw my data as it may not be identifiable.

Appendix B
Consent Form



Consent Form

In agreeing to participate in this research I understand the following:

- The method proposed for this research project has been approved in principle by the Departmental Ethics Committee, which means that the Committee does not have concerns about the procedure itself as detailed by the student. It is, however, the above-named student's responsibility to adhere to ethical guidelines in their dealings with participants and the collection and handling of data.

- I understand that once my participation has ended, that I cannot withdraw my data as it will be fully anonymised.

- I have been informed as to the general nature of the study and agree voluntarily to participate.

- All data from the study will be treated confidentially. The data from all participants will be compiled, analysed, and submitted in a report to the Psychology Department in the School of Business.

- Interview recordings will be stored on a password protected National College of Ireland OneDrive account that only the student and their supervisor will have access to. Interview recordings will be deleted immediately once they have been transcribed, and all potentially identifying information will be deleted from interview transcripts. Remaining anonymised interview transcripts will be stored on a password protected National College of Ireland OneDrive account that only the student and their Research Supervisor will have access.

- I understand that my data will be retained and managed in accordance with the NCI data retention policy, and that my anonymised data may be archived on an online data repository and may be used for secondary data analysis. No participants data will be identifiable at any point.



Consent Form

In agreeing to participate in this research I understand the following:

- I confirm that I am an adult over the age of 18 years
- Signed Consent Forms will be stored in a locked cabinet in a locked room in National College of Ireland.
- I understand that I may withdraw my data at any stage, up to the point that recordings of interviews are deleted and identifying information is removed from the transcripts of the interview recordings. At this point, I cannot withdraw my data as it may not be identifiable.
- All data from the study will be treated confidentially. The data from all participants will be compiled, analysed, and submitted in a report to the Psychology Department in the School of Business.
- At the conclusion of my participation, any questions or concerns I have will be fully addressed.

On the basis of what is stated above, I agree to participate in this research project

Singature of participant:

Date:

Appendix C

Demographics Form



Demographics Form

Understanding Muslim Diaspora Communities
Adapting in the West

What is your gender?

☐ Woman

☐ Man

☐ Non-binary

☐ Prefer to self-describe _____.

What is your age?

•

What is your ethnicity?

•

Appendix D
Focus Group Protocol



Focus Group Protocol

Understanding Muslim Diaspora Communities Adapting in the West

- I will begin with a brief introduction of myself and the study.
- I will inform participants of housekeeping rules, including the duration of the focus group, the use of an audio recorder (which can be turned off short), and the option to leave at any time. Participants will be notified that all information shared during the focus group is secret and not to be repeated to others.

Questions:

- How do cultural and religious practices affect how Muslim diaspora individuals and families adapt to life in the West?
- What are the biggest problems that Muslim diaspora communities face when integrating into Western societies?
- How do Muslim diaspora populations understand and manage identity concerns in Western contexts?
- How do generational differences affect how Muslim diaspora adapt to life in the West?
- Have you experienced any discrimination or islamophobia? If so, what approaches do Muslim diaspora individuals and families use to combat discrimination and Islamophobia in Western society?
- What support or help would you like to see made available for Muslims?

Appendix E
Debrief Sheet



Debrief Sheet

Understanding Muslim Diaspora Communities Adapting in the West

Oumaima Farij
Psychology student at NCI
Email: x22411384@student.ncirl.ie

Supervisor
David Mothersill
Supervisors Email: David.mothersill@ncirl.ie

Thank you for participating!

This study aimed to investigate the social and cultural experiences of Muslim diaspora populations, focusing on their challenges and opportunities for integration, the role of religion, ethnicity, and globalisation in shaping their experiences, and the ways they preserve their cultural heritage while adapting to life in new countries.

In this study, your personal experiences and views will contribute to research that helps us to understand the experiences and viewpoints of Muslims in the west.

What will happen to the results of the study?

The results of this study will be presented in my final dissertation, which will be submitted to National College of Ireland. The results of the project may be presented at conferences and/or submitted to an academic journal for publication.

Can you change your mind at any point and withdraw from the study?

I understand that I may withdraw my data at any stage, up to the point that recordings of interviews are deleted and identifying information is removed from the transcripts of the interview recordings. At this point, I cannot withdraw my data as it may not be identifiable.

Do you have further questions or concerns?

If you have additional questions about this study, please feel free to reach out.

Thank you again for your participation!

For general inquiries and support for Muslims, call the Islamic Cultural Centre of Ireland (ICCI)
at 01 208 0000.

Web: www.islamireland.ie
Email: info@islamireland.ie

Appendix F

Ethics Approval



National College of Ireland
Mayor Street, IFSC, Dublin 1, Ireland
Coláiste Náisiúnta na hÉireann
Sráid an Mhéara, IFSC
Baile Átha Cliath 1, Éire

Tel: +353 1 449 8500
Fax: +353 1 497 2200
email: info@ncirl.ie
Website: www.ncirl.ie

Date: 6th of November 2024

Ref: Ethics Approval Number: 25102024x22411384

Proposal Title: *Understanding Muslim diaspora communities adapting in the west*

Applicant: Oumaima Farij

Dear Oumaima,

Thank you for your application to the NCI Psychology Ethics Filter Committee, and for responding to clarification requests related to the application. I am pleased to inform you that the ethics committee has approved your application for your research project. Ethical approval will remain in place until the completion of your dissertation in part fulfilment of your BA Honours Degree in Psychology at NCI.

Please note that:

- Students are responsible for ensuring that their research is carried out in accordance with the information provided in their application.
- Students must abide by PSI ethics guidelines in completing their research.
- All procedures and materials should be approved by the supervisor prior to recruitment.
- Should substantial modifications to the research protocol be required at a later stage, a further amendment submission should be made.

Sincerely,

A handwritten signature in black ink, appearing to read "Robert Fox".

Dr Robert Fox

Chairperson, Psychology Ethics Filter Committee

Ethics Committee members: *Dr Robert Fox (representative on the NCI Research Ethics*

Subcommittee), Dr Michelle Kelly, Dr Amanda Kracen, Dr Conor Nolan, Dr Lynn Farrell, Dr Fearghal O'Brien, Dr David Mothersill, Dr Michele Kehoe, Dr Barry Coughlan, Dr Conor Thornberry, Dr Brendan Cullen, Cassandra Murphy, Eden Bryan.

Appendix G

Sample of Themes, subthemes, and quotes

Themes	Subthemes	Quotes
Navigating Identity, Faith, and Self-Expression	Religious and cultural practices in secular environments	“Praying is like our lifestyle, like we do it five times a day” (Participant 1.1) “I think prayer is the basic pillar of the Muslim it’s like what forms our identity” (Participant 1.2) “I let them know that I need to pray. Some people hide this, and they struggle” (Participant 2.2) “When you’re living in the West and if you don’t understand the importance of it. It’s easy for that to erode over time because either you’ll say oh, I’ll pray when I get home and then you do that for 45 years, and then all of a sudden salah is just praying at home.” (Participant 2.3) “Nigerian culture—religion is a big part of who you are as well. Whereas here, that’s—you keep to your home, you keep to yourself.” (Participant 2.3) “it’s quite difficult to really practice your culture and religion in a new culture like the Irish one” (Participant 2.4) “Keeping your values as a Muslim— in the Muslim society is quite challenging...” (Participant 2.4) It’s very challenging to be the only person that wears hijab...” (Participant 1.1)

		“Men don’t have issues because there’s no way to tell...”. (Participant 1.1) “I’m going to wear my hijab!”, (Participant 1.1) “This hijab is not a restriction...you should be proud of it...” (Participant 1.3) “The freedom for just- to wear the Islamic outfit.... like the hijab or the abaya in general” (Participant 2.4)
	A generational shift	“For us, it’s different because we came when we were already around 20 or so- so it’s not the same for us. It’s really hard for us,” (Participant 1.3) The older ones...they’re not accepting the change...they grew up on certain values...unlikely for them to accept any change...”. (Participant 2.4) “it’s very challenging for parents,” the younger generation finds it much easier “to blend with society”. (Participant 2.2) it’s so hard to adapt because you find yourself alone in a house...back home you have your parents, cousins, neighbours—it’s like one big family but as we had our own children, that loneliness faded because there was someone else in the house.” (Participant 1.3) “I definitely think it is harder for the older generation to kind of adapt

		to the West...even like keeping the language alive...I don't think a lot of the older generation when they do come here, they'll try to learn the language..." (Participant 2.1) "We had the chance to learn the language...it was easier for us to accept change. But trying to keep in line with the culture and belief is a challenge." (Participant 2.4) "Online influence...can change a kid." (Participant 2.5) "The younger generation they struggle with identity- they struggle and the only way to go as a Muslim is to be proud of who you are, the moment you struggle with identity they find it difficult to present themselves as a Muslim" (Participant 2.2)
Challenges in daily life	Lack of religious inclusivity	"In the UK, they have prayer spaces in shopping centers and even corner shops and streets...but here, we don't have that." (Participant 1.1) "Most secondary schools don't have prayer rooms," (Participant 2.1) "It's difficult to manage your break time and observe salah, so sometimes it's too late..." (Participant 2.2) "Yeah, I was thinking about prayer because now I have 2 children, it's very hard for them to pray... especially now to wintertime so

		sometimes they do their best to pray in the school though like in the-you know interfaith yeah- or reflection, so they go there and pray for like 5 minutes.” (Participant 1.3) It’s so hard and so difficult. They ask the teacher, ‘Can I pray?’ She says later because she doesn’t understand what it means to pray on time.” (Participant 1.4) “Now thank god, like most of the schools- most of them have rooms.” (Participant 1.4) we do not have halal food options” (Participant 1.2) “They don’t have halal food in schools” (Participant 1.3) “if you go up to them, if they don’t have the certification for the halal, they’ll just tell you it’s halal, but you don’t know if they’re just saying that cause they want customers or if they actually mean that it’s halal”. (Participant 1.4) “Getting used to what they eat you know the food itself is a struggle you can’t find what you want to eat, so you have to get used to buying what is available...traditional food...even when you have it, it’s very expensive...” (Participant 2.2)
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	Faith-based disparity “All values in the West are not shared” (Participant 2.3) “I think just forgetting the importance of certain Islamic aspects is a big problem as well because over time those things can be eroded the way you know.” (Participant 2.3) In university, when you say you need to pray, they look at you in a demeaning manner...it’s so difficult to navigate that- to set boundaries, knowing I can have fun, just not the same way as you.” (Participant 1.1) “Do I practise my beliefs and like proudly or do I kind of just go into a kind of compliance mode,” (Participant 1.1) "Having to constantly remind people that you can't do stuff that they do, like let's say you're at work and they have like they have like a day off or something yeah ... 'let's go to the bar or pub', you're not going to go obviously" (Participant 2.5) “You can’t expect them to assume or just figure it out, so you have to tell them...you have to set your lines and boundaries.” (Participant 2.3) "Letting them know from the beginning this is my values, and I have to stick to it" (Participant 2.4)
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Community	The Muslim Representation	“At the University of Student Unions, we have FOSIS, we have ISOCs where they can represent our values.” (Participant 1.1) “Strong sisterhood and Muslim community” found when “you go into college.” (Participant 1.1) "It would be good to have like ISOCs or like Muslim youth associations within the secondary schools...So they don't look at like pursuing events or like Catholic events and feel the need to join them" (Participant 1.2) “Like having Muslims in the public sector, the finance sector, the healthcare sector.” (Participant 1.1) “we have a huge lack of representation in the health sector...we need psychologists, we need politicians, so yeah like that’s why we’re trying to really help our children be out there”. (Participant 1.3) “They grow up seeing this as a normal thing- like I've been a Muslim and been a teacher so when you have a Muslim teacher...I hope when you are let's say- 13 you will not go out there and be surprised by someone wearing hijab.” (Participant 1.3) “If we can get a halal food label. So, without having to
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		like to read through the ingredients you could just look for that certification...yeah, you'll feel satisfied." (Participant 1.5) "Halal food needs to be more visible outside restaurants...sometimes you wouldn't even know if it's halal or not." (Participant 2.5) "I think the Jews do this in America or they have a lot of Jewish people working in the government policies and they managed to get a kosher food label, and I think that would be really beneficial if we can get a halal food label." (Participant 1.5)
	Trying to fit in and Cross-Cultural Engagement	"With the adaptation comes in sort of fitting the Western view and really then removing who you were initially," (Participant 2.3) it's hard because you live in the West so there's nothing really that is like- you don't see Eid around you because they don't celebrate it". (Participant 1.5) "it's hard to avoid their celebrations especially if you're studying in like under their system...we have like a whole week dedicated to like each of their celebrations to Halloween Easter Christmas...then they give you gifts so when you're younger you're like you have this idea that like

		oh Christmas is more fun than Eid" (Participant 1.5) Letting them know from the beginning this is my values, and I have to stick to it...those are my prayer times, and I have to go...like what 2 minutes or 5 minutes every like now and then just to go pray" (Participant 2.4) "Especially in work life like they have their drinking on Fridays...It's really difficult to draw the boundaries especially in work..." Participant 1.1 "She was a volunteer to teach all the women...when she mixed with us every week, we meet her after the course and she told us thank you, thank you, thank you, as Muslim women you showed me a completely different idea from what I was thinking" (Participant 1.4) "If we can do more in primary schools, like workshops—parents can be involved because this is the foundation." (Participant 1.2) "When we go to school we learn, we are able to understand...you know, if they put effort to listen to you, they'll also understand what you're saying" (Participant 1.3)
Islamophobia, Misconceptions and Stereotypes	The subtle microaggression	"a lot of the time, it's microaggressions, yeah, it's like the subtle things that

		they would say...” (Participant 1.1) “I don’t know if it’s because people are more ignorant or just less educated.” (Participant 2.5) “It’s not outward like straight to your face, it’s never outward it’s always like and it’ll be like little hints and conversations... It’s really difficult because it’s always constant. I don’t think a lot of times they even know themselves that they’re saying it.” (Participant 1.1) “But still, they look at us in a way like, ‘Oh, do they even speak English?’” and “When you go to work— as a Muslim, they sometimes look at you like, ‘Why is she here?’ even though you have the same qualifications” (Participant 1.3) “When you go for an interview, it is very challenging because you are asked if it’s possible to remove it— that alone makes it difficult to get a job” (Participant 2.2) “We see the influence of that with the impact of and Muslim appearance when it comes to interviews and stuff like that especially like in the world of certain like where I’m working in sales and stuff.... if they see you appear in the long beard— or would like practise Islam
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		or whatever— that could be something that would turn them off or like making them just having their birds up or not ready to listen to you” (Participant 2.4) “We have a neighbour, she’s a teacher, and she keeps asking me, ‘Why is she wearing the hijab? Did you force her?’ I said no, it was her choice.” (Participant 1.6) “He was like, ‘Oh, you don’t look like you’d be born here’ and when she said yes, he replied, ‘You don’t look like you’d be born here.’ “Well, am I meant to look Irish to have an Irish accent... people already have an idea of who you are before they even meet you and they just I guess they just kinda assume that everybody who looks foreign doesn’t know anything.” (Participant 1.5) "Like you have gone to university, done other degrees you know even better than many people, but they always look at you like oh she's oppressed she's at home...they should just see you as a human being not as somebody lesser because you have your scarf..." (Participant 1.3)
	Explicit Islamophobia	“...he threw a cone at the car window... my baby was inside, and though the glass shattered near him, it didn’t hit his face...I was so scared for months, I didn’t want to

		go out alone.” (Participant 1.3) “I had my baby in a buggy while leaving the Luas, and a drunk man came to me...he pushed me and the buggy shouted, ‘Go home!’ (Participant 1.4) "Especially with all the protests that happened... they're very targeted towards us." (Participant 1.1) “She started stuttering and she was like ‘Oh well I don’t know- you guys should go back to your country!’” (Participant 1.5) "When we responded back, they were taken aback they were like ‘oh’—they're like I didn't know they could reply— I didn't know they could fight for themselves...show that you're a part of society, show that you integrate with them that you speak their language. They just assume you're here to take their money or you're here you don't do anything, you just sit at home, they just have this idea of you— this idea of immigrants that they're just wasting space." (Participant 1.5) “I have never personally experienced explicit Islamophobia or discrimination...it’s much more subtle.” (Participant 2.3).
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		“Alhamdulillah, I haven’t faced any discrimination...” (Participant 1.6) “I think to approach it and combat it, we should educate people....as a Muslim, you need to be straightforward about your religion.” (Participant 2.1) “When they see something different, they might learn something new?... I think that it is good for us to show that Muslims are not like a big problem.” (Participant 1.2)
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Appendix H
Recruitment Poster



The poster features a cartoon character in the top left corner, a brown circle with a face, holding a black megaphone and shouting. Three light blue starburst shapes are in the top right. The title 'CALL FOR PARTICIPANTS' is centered, with 'CALL FOR' in light blue and 'PARTICIPANTS' in large, bold, black letters. Below the title is the subtitle 'UNDERSTANDING MUSLIM DIASPORA COMMUNITIES ADAPTING IN THE WEST' in black. A section titled 'WHO CAN PARTICIPATE?' in brown text is followed by a bulleted list of three points. At the bottom, contact information is provided, and a QR code is located in the bottom right corner. Three light blue starburst shapes are also in the bottom left corner.

CALL FOR PARTICIPANTS

UNDERSTANDING MUSLIM DIASPORA COMMUNITIES ADAPTING IN THE WEST

WHO CAN PARTICIPATE?

- MUSLIM ADULTS (18+) LIVING IN WESTERN COUNTRIES
- INVOLVES A 1-HOUR INTERVIEW, CONDUCTED IN-PERSON.
- SHARE YOUR PERSONAL LIVED EXPERIENCES OF ADAPTING TO LIFE IN NEW CULTURE.

QUESTIONS?
X22411384@STUDENT.NCIRL.IE

