

## Research Article

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## Author for correspondence:

Samih Mahmoud Al Karasneh

 [skarasneh@sharjah.ac.ae](mailto:skarasneh@sharjah.ac.ae)






 University of Sharjah, UAE\Yarmouk University, Jordan



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## Social Alienation and Academic Challenges: Exploring Lives of European Muslim Immigrant Students

Souad Merah , Samih Mahmoud Al Karasneh ,  
Ramdane Tahraoui , Ali M. Jubran , Afkar Said Attia 

### Abstract

**Background/purpose.** Social alienation is an individual feeling or being isolated or disengaged from others and society. It has been a well-identified element in the lives of Muslim immigrants in Europe who face significant challenges in social, economic, civic, and political participation. These challenges may have adverse impacts on the academic performance of the young immigrant learners. This paper is an attempt to find out the impacts of social alienation on the academic achievement of Muslim immigrant children in Europe.

**Materials/Methods.** A semi-systematic literature review of the studies and literature relevant to understanding the relationship between social alienation and the academic performance of the children of Muslim immigrants.

**Results.** Such a review has pointed out several interdependent reasons for social alienation, such as socioeconomic status, parental choices between formal-public and community-based education systems, availability of resources to exercise choices regarding education, and the influence of ethnic neighborhoods. These factors combine and hinder academic achievement among Muslim immigrant learners.

**Conclusion.** The findings provide useful insights into some critical issues confronting the Muslim immigrant communities in Europe, which can definitely address the challenge of improving educational provisions by policymakers and educators. This will help in better integration and equal academic opportunities for the immigrant learners.

## 1. Introduction

Social alienation refers to feelings of severe dislocation from the larger social systems and meaningful sets of relations, and it has gradually appeared as part of current issues within Europe's multicultural societies. Such trends are even more pressing in the case of the life conditions of Muslim immigrant communities, who cope with historical, cultural, and socio-political dynamics that adopt exclusion and stigma. Alienation reduces individuals' identification and belonging feelings, which, in turn, reflects in every field of life, including education, as identified (Musto, 2013; Schacht, 2015). Even though conventionally, it has been associated with theological theories of separation from God, modern sociologists have extended the definition to include structural and psychological dimensions, relating the concept better to understand various marginalized groups.

Theoretical perspectives shed light on the complexities of alienation. Karl Marx (1844) framed alienation as a byproduct of exploitative societal systems that strip individuals of control and agency, leading to isolation and powerlessness (Mendoza, 2005). In his *Economic and Political Manuscripts*, 1844, Marx explained how alienation is rooted in labor exploitation and estranged social relationships. Alternatively, Emile Durkheim's (1976) concept of anomie emphasizes the breakdown of societal norms and values, resulting in despair and a lack of purpose (Sarfraz, 1997). Robert Merton (1957) expanded these ideas by linking alienation to systemic inequalities that perpetuate exclusion (Sarfraz, 1997).

Furthering these foundational theories, Melvin Seeman (1959) identified five distinct dimensions of alienation: powerlessness, meaninglessness, normlessness, isolation, and self-estrangement. These dimensions provide a structured framework for analyzing how individuals, particularly marginalized groups, experience alienation within societal and institutional contexts. Erich Fromm's (1955) work in *The Sane Society* also explores the psychological and sociological aspects of alienation, arguing that industrialized societies create conditions that lead to profound social disconnection. Fromm's insights help illustrate how systemic structures reinforce alienation, making it not only a social issue but also a deeply psychological one.

Alienation among Muslim immigrants in Europe is more precisely reflected as systemic stigmatization, fed by political rhetoric, media portrayals, and public perception that brands Muslims as the "Other" (Said, 1978). Edward Said's theory of "Otherness" exposed how sociocultural boundaries marginalize minority groups, creating stereotypes and exclusion processes (Armstrong, 2003; Miller, 2008). Michel Foucault described "Othering" in 1977 as a way of constructing cultural discourses that are used to reinforce power hierarchies (Jouhki, 2005). Similarly, Jacques Derrida's discussion of alterity argues against the naming of individuals as essentially Other, because this naming removes agency and perpetuates marginalization (Reynolds, 2001).

Alienation bears special significance in the field of education. Immigrant Muslim students usually have a dual struggle to maintain their cultural and religious identity along with adjustment to the dominant way of life. Panikkar (1972) and Al-Attas (2005) further exacerbate the challenge of surmounting barriers such as problems in language, unavailability of resources, and low expectations by teachers. For instance, in France, the policy of *laïcité*, or secularism, which bans religious symbols from public spaces, disproportionately affects Muslim students. Such policies, such as the ban on hijab in schools, undermine students' sense of belonging and make them feel worse about themselves and achieve less academically (Feikes, 2016; Mohiuddin, 2019).

Historical legacies of colonization amplify this alienation. The colonial relationship between France and Algeria was marked by violence and systemic discrimination, which continues to shape modern policies and societal attitudes. Students of Algerian origin in French schools very often face social and economic marginalization emanating from a history of systemic exclusion, as noted by Feikes (2016).

According to post-colonial scholars, the colonial powers used narratives of domination to define the non-Europeans as "inferior Others," a framework that still influences contemporary policies and attitudes (Gallagher et al., 2009).

Modern socio-biology also sheds some light and suggests that humans are biologically inclined to like individuals who resemble them and to keep their distance from those who are different from them (Archer, 1991, as cited in Brewer & Miller, 1996). The same inclination has been exploited by political and religious leaders since times immemorial to justify exclusion and discrimination. For example, the media often portray Muslims as a homogenous group connected with extremism, which completely deletes the presence of diversity within Muslim communities and sustains negative stereotypes (Ellison & George, 1994). While much scholarship has been done on alienation, Othering, and systemic exclusion, gaps in knowledge persist on how these dynamics specifically play out in the academic experiences of Muslim immigrant students in Europe. Although theoretical frameworks do give insight into the origins and manifestations of alienation, they usually fall short of tackling its practical implications in multicultural educational settings.

These are historical legacies, cultural stigmatization, and socio-political pressures set against the European context. These complications among students call for a critical examination of those aspects that determine social alienation and their effects on the student academic performance. There is, therefore, a great need for focused research in this context, as articulated in the following statement of the problem.

### **1.1. Problem Statement**

The problem of academic problems among European Muslim students in the last couple of decades has been particularly disquieting in relation to their social alienation. Due to the mass influx of Muslim immigrants and refugees, schools and classrooms have gradually taken up the aspect of multiculturalism. Therefore, it requires a student to negotiate their complex multidimensional identities within these contexts, often being exposed to processes of prejudice, stereotyping, and exclusion processes (Goudenhoofd, 2023).

These social difficulties cause feelings of loneliness, low self-esteem, and lowered motivation that adversely affect their performance. Although diversity continues to increase within European classrooms, there is surprisingly little research to date on the ways in which social alienation influences Muslim students' performances (Mohiuddin, 2019)..Understanding these dynamics is essential for creating interventions that promote inclusivity and support students in overcoming these challenges.

### **1.2. Research Questions**

1. What specific social, cultural, and institutional factors foster the social alienation of Muslim students within European educational settings?
2. How does social alienation impact the performance of Muslim learners in Europe?
3. What strategies or coping mechanisms have been utilized by the Muslim learner to avoid or mitigate adverse impacts on his or her academic performance due to social alienation?

### **1.3. Rationale**

This research addresses a very critical gap in existing literature as it focuses on the linkage between social alienation and academic performance among Muslim immigrant students in Europe. Very often, Muslim students experience systemic barriers and have historical legacies, cultural stigmatization, and socio-political dynamics, which ultimately hinder their academic progress. These disruptions do not only hamper individual academic trajectories, but they also disrupt greater

attempts toward integration within European societies. This paper will examine the facilitators of social alienation to identify the real causes of education inequalities and provide pragmatic recommendations on how to make educational settings more inclusive.

### **1.4. Significance of the Study**

The importance of the study is that it may enhance understanding of the effects of systemic exclusion on various groups and, at the same time, provide evidence-based solutions for addressing the challenges. This research, therefore, brings to the fore the call to create an enabling and inclusive environment that not only respects cultural diversity but also provides equal opportunity for access by focusing on the experiences of Muslim students. Its findings can form the basis of creating social cohesion and improving educational landscape in multicultural societies. Further, the present study will try to develop action plans and policies towards the empowerment of disadvantaged communities for improved academic success and social well-being.

## **2. Methodology**

This research study has used a semi-systematic literature review to understand how social alienation affects the academic achievement of Muslim immigrant students within European states. This is done so as to combine a wide range of qualitative and quantitative findings at both a historical and a contextual level.

### **2.1. Selection Criteria**

Inclusion criteria for this review will include: All published academic works, qualitative and quantitative, year of publication not considered to be able to show the historical evolution of the issue. Only studies that were originally written in English to ensure consistency in interpretation and analysis.

### **2.2. Literature Search and Data**

Sources An extensive literature search was carried out using databases such as Scopus, Google Scholar, and ResearchGate. Keywords and their synonyms included "social alienation," "academic performance," "Muslim immigrants," "school challenges," and "educational barriers." A record of the databases used, the search terms, and the results were kept for transparency and reproducibility.

### **2.3. Screening and Selection Process**

The study followed a two-tier screening process.

First Tier: An initial search yielded a total of [151] studies. Titles and abstracts were reviewed for relevance, and a total of [130] studies proceeded to the next stage.

Second Tier: Full-text reviews of the selected articles were undertaken after screening. All studies which do not relate to the social alienation and issues in education about Muslim immigrant students in Europe explicitly should be excluded from consideration. A total number of studies included in this review based on this procedure became.

### **2.4. Rationale for the Semi-Systematic Review**

The semi-systematic review method has been chosen because there is considerable diversity in the ways in which social alienation has been conceptualized within different studies. This design offers flexibility in synthesizing studies, including qualitative and quantitative; it is also efficient in identifying themes, theoretical standpoints, and gaps in research from diverse literature. This is most appropriate when summarizing and synthesizing research on complex issues, which gives an overview of how social, cultural, and institutional factors contribute to the alienation of Muslim students.

### **2.5. Research Design and Approach**

This semi-systematic review allows flexibility in reviewing the literature on historical, socio-political, and cultural dimensions of social alienation. The studies will be integrated from several disciplines, including migration studies, sociology, education, with a systematic but adaptive framework that synthesizes findings related to the research questions.

### **2.6. Data Analysis and Synthesis**

Thematic analysis was done to extract the findings and organize them in an ordered fashion.

1. Data Extraction: Extracted theoretical frameworks, contextual factors, and empirical findings of studies were systematically done.

2. Coding: Themes and patterns identified included identity distortion, systemic discrimination, language barriers, and socioeconomic challenges among others.

3. Theme Development: Recurring themes were aggregated and mapped to the research questions, with particular attention given to explorations of links between social alienation and educational outcomes.

### **2.7. Validation and Reliability**

Cross-referencing among studies helped ensure consistency and reliability. Wherever discrepancies appeared, these were critically reviewed, set against the wider literature, and integrated into the nuanced understanding of the topic.

### **2.8. Contribution and Implications**

The findings have been synthesized in an attempt to answer the research questions systematically:

- Section one discusses sociocultural and institutional factors causing social alienation.
- Section two investigates both the direct and indirect impacts of alienation on academic performance.
- The third identifies coping mechanisms and strategies employed by Muslim learners to mitigate these challenges.

The iterative nature of the review was necessary in that emerging studies and recent developments were accommodated to make the exploration dynamic and comprehensive.

### **2.9. Ethical Considerations**

Sources are cited and attributed to owners, which is important to respect intellectual property. Ethical guidelines relating to the literature review have been adhered to in ensuring that the collection and analysis of data are transparent and of integrity.

### **2.10. Limitations**

The semi-systemical review gives an overview that is vast, though again blind to data never published or even studies in a language other than English. Moreover, thematic scope may well not let analysis focus deeply on contexts that are specifically localized.

## **3. Findings**

The given research investigates socio-educational problems faced by Muslim immigrant students in Europe, drawing on complex interplays between social alienation, systemic barriers, and academic outcomes. These findings have been thematized around six interrelated schemes: the dilemma of

immigration, the position of Muslim immigrants within society and institutions, educational provision and aspiration, social alienation in schooling, the role of minority neighborhoods, and the impact of alienation on academic performance. All themes are explicitly associated with at least one source each from the reviewed literature, reiterating this study's basis in theory and coherence.

### ***3.1. The Immigrant Dilemma: Tussle over Identity and Acceptance into Society***

Many Muslim immigrants in Europe face a constant tension between retaining their cultural or religious identities and striving for social acceptance within host societies (Abdelkader, 2017; Mohiuddin, 2019). Europe's political and economic stability attracts diverse groups, yet stigmatizing narratives frequently arise from mainstream media and certain political discourses (Kanji, 2018; Acim, 2019). These portrayals cast Muslims as the "Other," reinforcing social alienation and hampering full integration (Armstrong, 2003; Miller, 2008).

- Akhlaq (2017) observes that negative rhetoric around Islam heightens identity conflicts, intensifying the dilemma of whether to embrace Western norms or preserve one's cultural heritage.
- Mohiuddin (2019) further underscores how Islamophobia contributes to a fractured sense of self among younger immigrants, affecting both their emotional well-being and daily social interactions.

Key Insight: Policymaking must consider nuanced frameworks that balance cultural preservation with avenues for positive societal inclusion, thereby diminishing identity-based struggles (Alarcón, Parella, & Yiu, 2014).

### ***3.2. Status of Muslim Immigrants and Refugees in Europe***

Muslim immigrants are a heterogeneous population comprising refugees, asylum seekers, labor migrants, and second-generation citizens (Connor, 2014; Van Mol & De Valk, 2016). Despite varied backgrounds, these groups often share experiences of systemic discrimination and Islamophobia that frame Muslims as fundamentally mismatched with Western values (Allievi, 2005; Buijs & Rath, 2002). Public discourses not only amplify stereotypes but also inform exclusionary policies—for instance, hijab bans in France (Hauksson-Tresch, 2023) or limitations on religious practices in other European states (Bourget, 2019).

- Aydin and Kaya (2017) note how these legal and socio-political constraints weaken cultural identity, complicating any form of belonging.
- Ciftci, Jones, and Corrigan (2013) show that stigmatizing beliefs about Muslim communities can have a negative impact on mental health, reinforcing cycles of exclusion.

Key Insight: Reducing institutional bias is crucial for creating an inclusive environment that provides equal opportunities in social and educational spheres (Abdullah & Brown, 2011).

### ***3.3. Educational Provision and Aspirations: Obstacles and Opportunities***

Although education can act as a primary vehicle for social mobility and integration (Bransford, Brown, & Cocking, 2000), Muslim immigrant learners frequently face language barriers, socioeconomic strains, and discriminatory practices (Cassar & Tonna, 2018; De Feyter & Winsler, 2009). Some mainstream institutions adopt a "sink or swim" approach (Fill & Ottewill, 2006), providing minimal support to address the unique needs of these students (Friesen & Jardine, 2009).

- Alrasheedi and Almutawa (2020) report that a lack of culturally competent teachers and insufficiently inclusive curricula exacerbate feelings of alienation and hinder academic success.
- Merry and Driessen (2016) show how certain Muslim parents opt for faith-based schools, perceiving them as more accommodating of religious and cultural identities. Key Insight: Culturally



responsive educational reforms, including teacher training and inclusive curricula, are integral to unlocking academic aspirations and promoting broader integration (Heath, Rothon, & Kilpi, 2008).

### **3.4. Social Alienation and Schooling Among Muslim Learners**

Social alienation features quite well in the accounts of several students of Muslim immigration. These features are seen through the feelings of isolation among this generation due to linguistic and cultural transitions; even second-generation students can encounter discrimination in the schools because of institution norms failing to recognize some forms of culture or religious practices (Safipour et al., 2011; Sarfraz, 1997; Van Bergen, Feddes, & De Ruyter, 2021).

- Bianchi et al. (2021) demonstrate how low self-esteem resulting from social ostracism can be linked to high dropout intentions.
- Gözpinar (2019) referenced bullying and stereotyping, noting that schools without cultural provisions unwittingly become complicit in the processes of marginalization.

Key Insight: Alienation can only be overcome through the development of an inclusive, culturally sensitive environment that affirms the student's identity (Howard, 2019).

### **3.5. Minority Quarters: Ghettos or Protective Zones?**

Due to socioeconomic constraints and cultural preferences, many Muslim immigrants reside in ethnically dense neighborhoods, sometimes depicted as "ghettos" (Phillips, 2007; Musterd & Ostendorf, 2009). Such communities can provide support networks (e.g., mosques and community centers), fostering a sense of safety and solidarity (Kuppinger, 2014). However, this segregation can reinforce negative stereotypes and limit cross-cultural engagement.

- Rokem and Vaughan (2019) feel that geographical clustering limits broader access to employment and educational opportunities.
- Viñuela (2022) proposes strategic urban planning and policy intervention that encourages mixing while not negating the importance of cultural continuity.

Key Insight: Policies have to balance preservation of cultural identity with real opportunities for greater integration and break down perceptions of "ghettos" as being conceptually problematic per se (Goudenhooff, 2023).

### **3.6. Alienation's Impact on Academic Success**

Alienation directly impacts academic success when students feel marginalized or unsupported, culminating in lower self-esteem, motivation, and increased dropout rates (Mendoza, 2005; Zhou, 1997). Language barriers also inhibit class participation and peer relationships, while teachers lacking cultural competencies often leave learners' needs unmet (Coleman, 1992; Creswell, 2012).

- Mier-Chairez et al. (2019) reveal that insufficient family-school collaboration further exacerbates academic struggles.
- Bourget (2019) shows how negative schooling experiences diminish Muslim students' sense of belonging, correlating with deteriorating academic performance over time.

Key Insight: Systemic educational reforms, including teacher training in cross-cultural competence and targeted interventions, can mitigate alienation, enabling Muslim immigrant students to fulfill their academic potential and contribute meaningfully to society (Brader, Valentino, & Suhay, 2008; Merry, 2005).

## 4. Discussion

The socio-educational challenges faced by Muslim immigrants in European schools are intertwined within the historical, cultural, and systemic dimensions that combine to prevent their integration and academic success. This discussion integrates these findings with the existing literature to explain the complexity and consider ways of improvement. This tension of keeping their cultural and religious identity versus integration into secular Europe is a common phenomenon among Muslim immigrants. This dichotomy becomes more troublesome when the pervasive Islamophobic stories in media and political discourse portray them as the "Other," leading to social alienation in society (Abdelkader, 2017; Mohiuddin, 2019). Such portrayals not only marginalize Muslim communities but also impede their sense of belonging, a critical factor for successful integration. The legal and socio-political frameworks in various European countries further complicate this landscape. Policies such as hijab bans in France (Hauksson-Tresch, 2023) and restrictions on religious practices in other nations (Bourget, 2019) signal institutional biases that undermine cultural expression. These measures, often justified under the guise of secularism, disproportionately target Muslim populations, reinforcing feelings of exclusion and societal rejection. Schools are meant to promote social mobility, yet they consistently fail their Muslim immigrant students. Language challenges, socioeconomic disadvantages, and discriminatory attitudes converge to make schools uninviting places in which to study and learn for many of these students. Most schools adopt a "sink or swim" approach whereby the unique needs of these learners are largely ignored, leading to disengagement and academic underachievement (Cassar & Tonna, 2018; De Feyter & Winsler, 2009; Fill & Ottewill, 2006). Social alienation within the school setting further exacerbates these challenges. Both first and second-generation Muslim students experience varying degrees of isolation stemming from cultural misunderstandings and institutional neglect of their religious practices (Van Bergen, Feddes, & De Ruyter, 2021). This alienation manifests in diminished self-esteem and increased dropout rates, as students feel unsupported and undervalued within the educational system (Bianchi et al., 2021). Residential segregation complicates this even further. While ethnically dense neighborhoods can be a source of support networks and community (Kuppinger, 2014), they risk reinforcing societal stereotypes and limit opportunities for broader social engagement. Such spatial separation leads to cycles of disadvantage, maintaining constraints on quality education and job opportunities. That is so according to Rokem & Vaughan, 2019. These factors have a cumulative effect that deeply impacts the academic performance of Muslim immigrant students. Feelings of alienation and systemic neglect lead to lower motivation and higher attrition rates (Mendoza, 2005; Zhou, 1997). Addressing these issues requires comprehensive educational reforms that prioritize cultural competence, inclusivity, and targeted support for marginalized student populations. In sum, the effective inclusion of Muslim immigrant students in European educational systems calls for a multi-pronged approach that pays attention to how the entangled issues of identity, systemic bias, and social exclusion feed into students' performances. Policymakers and educators are supposed to bring about an enabling environment that respects cultural diversity and makes available equal opportunities for all to succeed.

## 5. Conclusion

The study, entitled "Social Alienation and Academic Challenges: Exploring Lives of Muslim Immigrant Students in Europe", addresses deep-seated socio-educational problems of an already growing demographic. Clear evidence will emerge showing that systemic inequity, cultural stigma, and socio-political biases gravely impact the academic success of these immigrants, as well as their daily life experiences. Indeed, the challenges of integration juxtaposed with maintaining cultural and religious identity have indeed become rather overwhelming- a burden indeed, and one which equally calls for urgent concerted intervention. This could be one role that could hopefully be enacted and played by the Muslim immigrant student, bringing cultural and intellectual inclusiveness into



European space. However, there are significant barriers: systemic obstacles, exclusionist practices, and insensitive educational frameworks that prevent or impede this contribution from happening. The research underlines the urgent need for a restructuring of the educational system in the direction of inclusion, equity, and cultural sensitivity. Traditional models of education, normally bathed in homogeneity, struggle with the complexity brought on by the multicultural classroom. This calls for a new approach that policymakers, educators, and other stakeholders should take up in order to break systemic barriers while rejoicing over diversity. A comparative analysis into the practice of integration within European nations provides an avenue to adapt models of success to local contexts while retaining core principles related to inclusivity and equity.

It is education that acts like a strong transformer across cultural hiatus, forms social cohesion, and empowers the subaltern community.

Strategic investment in education, which nurtures a sense of belonging and resilience, is not only key to ensuring academic achievement for Muslim immigrant students but also for the greater social and economic welfare of European societies. Meeting these systemic challenges offers a special opportunity for Europe to take the lead in building inclusive, equitable, and cohesive societies globally. It is therefore envisaged that future studies will investigate the longer-term impacts of these interventions, scalability of programs, and adaptability within different global settings.

## **6. Recommendations**

In the backdrop of these findings, therefore, this report suggests the following strategies to respond to social alienation challenges and improve the school-going experiences of immigrant Muslim students".

### **6.1. Policy Level Interventions**

- Inclusive Education Policy: This report calls for international and regional standards embracing cultural, religious, and linguistic diversity in an addressing approach toward discrimination in educational systems.
- Anti-discrimination frameworks need to be adopted and/or expanded in order to help overcome the biases present within the schools and the fair treatment of students.

### **6.2. Curriculum and Pedagogical Reform**

- Introduction of culturally responsive curricula: develop education materials to combat stereotyping, valorize diversity, and create intercultural understanding.
- Empower teachers by training them on cultural competency, inclusive pedagogy, and supporting marginalized students.

### **6.3. Support Systems for Immigrant Students**

- Mentoring and peer-support programs for immigrant students, ensuring connectedness through mentors and peers while nurturing resilience.
- Invest in language and emotional support resources that have detailed programs in language acquisition, psychosocial support, and academic tracking tailored to the needs of immigrant learners.

### **6.4. Community and Family Engagement**

- Enhanced School-Community Partnerships
- Establish forums of family involvement in the learning process of their children and turn them into trusted and cooperating partners.
- Cross-Cultural Dialogue: Support events that will enable communication and mutual understanding between the immigration communities and the host society.

### **6.5. Research and Advocacy**

- Advocacy of Evidence-Based Research: Longitudinal and comparative studies on the effectiveness of integration approaches and educational reforms.
- Amplify Voices Through Advocacy: Team up with organizations at the local and international levels to lift the voices of immigrant students into calls for change.

### **6.6. Implementation Strategies**

The following shall be done to implement these recommendations:

#### **6.6.1. Policy Implementation**

- Allocate Resources for Equity Programs: Liaise with international bodies, such as UNESCO and the EU, to fund equity in education projects. Programs should be specifically targeted at the local context.
- Monitoring and Accountability Systems: Establish methods of monitoring the progress made by schools regarding anti-discrimination and inclusivity policies.

#### **6.6.2. Improvements to the Educational System**

- Pilot Programs in Multicultural Areas: Execute programs in highly concentrated immigrant areas to ensure best practices and scalability of successful models.
- Infuse courses of cultural competency into the training of teachers in international teaching certificates.

#### **6.6.3. Institutional Support**

- Establishment of Immigrant Support Networks: Building of local and international networks comprising educators, counselors, and community leaders trained to address issues concerning immigrants.
- Providing Multilingual Learning Resources: A creation for the diversification of linguistic backgrounds through the development of tools and resources, thereby increasing the circle of access and interaction.

#### **6.6.4. Community Involvement**

- Encourage Community Partnerships: Work with civic and religious groups to assist the adjustment of immigrant students and eliminate cultural barriers
- Anti-Xenophobia Campaigns: Advocate for campaigns that promote immigrants' contributions to society and stress the importance of diversity.

#### **6.6.5. Monitoring and Evaluation**

- Develop Consistent Monitoring Instruments: Contribute to international efforts to devise instruments for monitoring performance of educational interventions.
- Take stock of efforts: Based on the feedback, modify strategies to better adapt programs to the evolution of changing socio-political circumstances.
- With these strategies, efforts taken by educators, policymakers, and community leaders in the context of providing contexts for success can ensure that Muslim immigrant students excel academically and give meaning to the social and economic dynamics of the societies in which they live.

### **Declarations**

**Conflicts of Interest.** The authors declare no conflict of interest.

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### About the Contributor(s)

**Souad Merah** Faculty of Education and Arts, Sohar University, Oman  
E-mail: [SMerah@su.edu.om](mailto:SMerah@su.edu.om)

**Samih Mahmoud Al Karasneh** University of Sharjah, UAE\Yarmouk University, Jordan  
E-mail: [skarasneh@sharjah.ac.ae](mailto:skarasneh@sharjah.ac.ae)

**Ramdane Tahraoui** Faculty of Education and Arts, Sohar University, Oman  
E-mail: [rtahraoui@su.edu.om](mailto:rtahraoui@su.edu.om)

**Ali M. Jubran** Faculty of Education and Arts, Sohar University, Oman, and Faculty of Education, Yarmouk University, Jordan  
E-mail: [ajubran@su.edu.om](mailto:ajubran@su.edu.om)

**Afkar Said Attia** Faculty of Education and Arts, Sohar University, Oman/Faculty of Education, Alexandria University, Egypt  
E-mail: [amahmoud@su.edu.om](mailto:amahmoud@su.edu.om)

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