By gathering 39 local scholars, experts, and civil society activists specialized in racism and human rights, the fourth edition of the European Islamophobia Report addresses a still timely and politically important issue. All 34 country reports included in this book follow a unique structure that is convenient, first, for comparing country reports and, second, for selected readings on a particular topic such as politics, employment, or education with regards to Islamophobia across Europe.

The present report investigates in detail the underlying dynamics that directly or indirectly support the rise of anti-Muslim racism in Europe. This extends from Islamophobic statements spread in national media to laws and policies that restrain the fundamental rights of European Muslim citizens. As a result, the European Islamophobia Report 2018 discusses the impact of anti-Muslim discourse on human rights, multiculturalism, and the state of law in Europe.

This fourth edition of our report highlights how European societies are challenged by the rise of violent far-right groups that do not only preach hatred of Muslims but also participate in the organization of bloody terror attacks. The rise of far-right terrorist groups such as AFO (Action of Operational Forces) in France or the network Hannibal in Germany, Austria, and Switzerland confirms the EUROPOL’s alarming surveys on the growing danger of right-wing terrorism.

This year, SETA worked in cooperation with the Leopold Weiss Institute, an Austrian NGO based in Vienna dedicated to the research of Muslims in Europe. In addition, the European Union has funded the European Islamophobia Report 2018 through the program “Civil Society Dialogue Between EU and Turkey (CSD-V)”.

About SETA
Foundation for Political, Economic and Social Research (SETA) is a non-profit research institute based in Turkey dedicated to innovative studies on national, regional and international issues. SETA is the leading think tank in Turkey and has offices in Ankara, Istanbul, Washington D.C. and Cairo. The objective of SETA is to produce up-to-date and accurate knowledge and analyses in the fields of politics, economy, and society, and inform policy makers and the public on changing political, economic, social, and cultural conditions. Through research reports, publications, brainstorming sessions, conferences and policy recommendations, SETA seeks to guide leaders in government, civil society, and business, and contributes to informed decision making mechanisms.
EUROPEAN ISLAMOPHOBIA REPORT
2018

ENES BAYRAKLI • FARID HAFEZ (Eds)

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ISLAMOPHOBIA IN IRELAND
NATIONAL REPORT 2018
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**Disclaimer:** Statements of fact and opinion in the national reports of the *European Islamophobia Report* are those of the respective authors. They are not the expression of the editors or the funding institutions and do not necessarily reflect the views of the European Union and Ministry of Foreign Affairs-Directororate for EU Affairs.

Executive Summary

Muslims in Ireland continue to experience anti-Muslim hostility and discrimination as the evidence here bears out. Although official data on Islamophobia are incredibly problematic, reports in media and otherwise evidence the manner in which anti-Muslim hostility manifests in Ireland, underscoring the need for hate crime legislation in Ireland. These experiences of hostility are by no means limited to the ‘offline’ context as research in the online sphere by Siapera et al. further demonstrates. Experiences of anti-Muslim discrimination in the occupational, accommodation, and institutional contexts are also evidenced below. Ireland continues to see local and international fringe political actors undertake anti-Muslim activities. These range from publicity campaigns to opposing the construction of a mosque. Media reportage vis-à-vis Muslims/Islam in Ireland demonstrates an unfortunate consistency when compared with the previous European Islamophobia Reports (EIR) on Ireland. The use of language continues to be problematic with Muslim/Islam co-located with terms such as ‘extremists’ or ‘radical.’ Furthermore, the tendency for sensationalist reporting in relation to Muslims/Islam maintains. As with previous submissions, there is some evidence of nuanced media reporting, something to be welcomed. Encouragingly, initiatives have been undertaken/are ongoing by civil society actors designed to directly challenge anti-Muslim racism in Ireland. Positive steps have also been taken at the level of the state to prevent discrimination accessing education by members of minority/no religions in Ireland. While small, these initiatives are welcome in a national and international context wherein anti-Muslim hostility and discrimination is all too common. The evidence presented here of anti-Muslim racism in Ireland demonstrates the urgent need for much more to be done to challenge this phenomenon.
Country Profile

**Country:** Ireland

**Type of Regime:** Republic

**Form of Government:** Parliamentary Democracy

**Ruling Parties:** Fine Gael (Centre Right), supported by a number of Independents and in a Confidence and Supply Agreement with Fianna Fáil (Centrist)

**Opposition Parties:** Sinn Féin (Left), Labour Party (Centre Left), Green Party (Centre Left), Social Democrats (Centre Left).

**Last Elections:** 2018 Presidential (official head of state, limited political function/authority) Michael D. Higgins (Labour) won with 55.8% of the vote.

General Election 2016: Fine Gael won 25.5% of the national vote (55 seats); ahead of Fianna Fáil with 24.3% of the national vote (40 seats); Sinn Feinn 13.8% of the national vote (23 seats).

**Total Population:** 4.8 million in 2016 Census

**Major Languages:** Irish, English

**Official Religion:** No official religion (Secularism)

**Statistics on Islamophobia:** Irish police do have the facility to record anti-Muslim incidents/crimes. However, no official data on Islamophobia are publicly available at this time.

**Statistics on Racism and Discrimination:** There are limitations vis-à-vis data on racism in Ireland. The Irish police service recorded 323 hate crimes in 2017, 290 in 2016, and 162 in 2015; these data are not currently disaggregated by motivation. There is also a paucity of regular data collection and dissemination for Ireland. Nonetheless, there are some useful studies available. For example, in relation to accessing accommodation and the potential for discrimination, Grotti et al. demonstrate vis-à-vis homelessness that “Muslims are particularly over-represented, constituting almost six per cent of the homeless but only one per cent of total population.”1 Further research would be required to say for certain that being identified as Muslim was the central catalyst in these experiences over other characteristics/issues.

**Major Religions (% of Population):** Catholicism (78.3%), No religion (9.8%), Church of Ireland (2.8%).

**Muslim Population (% of Population):** 63,443 (1.3%) in 2016.

**Main Muslim Community Organizations:** In no specific order: Islamic Cultural Centre of Ireland; Islamic Centre of Ireland; Muslim Association of Ireland; Ahlul Bayt Islamic Centre; Irish Sufi Foundation.

**Main NGOs Combating Islamophobia:** European Network Against Racism Ireland, Glencree Peace and Reconciliation Centre, and Immigrant Council of Ireland.

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Far Right Parties: Fringe only, including Identity Ireland and National Party.
Far Right Movements: Generation Identity UK and Ireland.
Far Right Terrorist Organisations: N/A

Limitations to Islamic Practices
- Hijab Ban: Officially none. However, educational institutions are permitted to decide themselves whether students may/may not wear the hijab to school.
- Halal Slaughter Ban: No
- Minaret Ban: No (local planning decision)
- Circumcision Ban: No
- Burka Ban: No
- Prayer Ban: No
Introduction

As in previous reports, the following details experiences of anti-Muslim hostility in the on- and offline contexts. In addition, insights are also provided on experience of discrimination in a range of contexts. Despite changes in the Irish police recording practices, the lack of official data on experiences of anti-Muslim hate crime as discussed below is concerning.\(^2\) Politically, local and international fringe political actors continue to undertake anti-Muslim activities across the state. Conversely, the Irish Taoiseach stated in 2018 that a prohibition on the wearing of the burqa in Ireland is not planned, short- or long-term. This submission also engages with Irish media reportage noting the consistency across EIR submissions in the form of problematic use of language and sensationalist reporting practices vis-a-vis Muslims/Islam.

This report concludes by noting initiatives that are being undertaken by civil society actors in Ireland designed to challenge anti-Muslim racism; additionally, positive steps have also been taken at the level of the state to prevent discrimination accessing education. These initiatives are welcome in a national and international context wherein anti-Muslim hostility and discrimination are all too common. Nonetheless, the evidence presented here of anti-Muslim racism in Ireland demonstrates the urgent need for much more to be done to challenge this phenomenon.

Discussion of Islamophobic Incidents and Discursive Events

Physical and Verbal Attacks

Statistics on incidents of hate crime in Ireland as reported in the Irish police service An Garda Síochána (AGS) Annual Report 2017 demonstrate considerable increases in reported hate crime in Ireland in the years 2013-2017. However, the report does not disaggregate across the various ‘discriminatory motivation’ bases and as such it is not possible to provide insights on officially recorded anti-Muslim hate crimes/incidents in Ireland.\(^3\) Nonetheless, a number of reports of anti-Muslim hostility came to the fore across 2018. In January, a local politician based in Dublin shared a message on Twitter that noted the abuse meted out to a young Muslim on local public transport:

"Muslim girl I know was abused by a drunk on the Dart from Connolly to Malahide last night. Followed her carriage to carriage. No one said or did anything which is shameful. Men sat looking out the window. Poor reflection on us folks."\(^4\)

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Media reports in July also detailed the manner in which a Muslim doctor referred to as ‘Amna’ has been subjected to repeated verbal abuse and harassment due to being identifiably Muslim. Writing online, Amna recalled abuse on public transport by another female passenger that she described as being intoxicated. She also noted that Muslim women who wear hijab are perceived as “refugees,” “someone who deserves an insult in the name of religion.” Moreover, Muslim women in Ireland face ongoing and consistent anti-Muslim abuse but are fearful of reporting it to the AGS, and instead “brush it off.”

Elaborating on experiences of anti-Muslim discrimination, Amna noted how, when looking for accommodation, one landlord told her that it would be better for her to “live with her own community”; another, refused her entry to a property as “she might have a gun in her handbag.” Grotti et al. provide insights into experiences of Muslim communities vis-à-vis discrimination in the housing sphere in Ireland. While the authors acknowledge that identity characteristics other than religion may inform experiences of discrimination in housing, they note that “Muslims are particularly over-represented, constituting almost six per cent of the homeless but only one per cent of total population.”

Student and activist Somaya Mahmud described her experiences of hostility while campaigning politically, noting that her “hijab made me a target. My brown skin made me a target.” Mahmud was told, despite being an Irish citizen, she had “no right to vote on the Constitution” and to “go home” and “visit her family and maybe make a holiday of it.” As Mahmud notes, such treatment makes young Muslims fearful to voice their opinions and has a chilling effect on political engagement.

The aftermath of a series of related attacks, one fatal, in the town of Dundalk witnessed a public demonstration of anti-Muslim hostility. According to Gallagher, international media outlets (discussed below) and far right organisations were quick to share content wherein the suspect was referred to as a “halal c**t.” A court hear-

6. Ibid.
7. Ibid.
9. Ibid.
11. Ibid.
ing attended by the accused witnessed scuffles and the shouting of racist epithets by a large crowd outside. Posters were also placed around the locality that referred to the incidents as “a direct attack upon Ireland” and Dundalk as “ground zero”; this despite Irish police stating that they could not establish a link to terrorist activity on the part of the assailant.14

Institutionally, questions must be asked of the practices and policies of the AGS vis-à-vis their Annual Report 2017. The report notes regular engagement with Muslim communities, imams and youth “in order to prevent any individual or group within this community posing a threat to the State.”15 The question of radicalisation among other groups seemingly is not an issue. The effects that this can have on popular and self-perceptions of Muslim communities in Ireland are negative and counterproductive to positive initiatives undertaken by the Irish police service in engaging Muslim communities.

**Employment**

Amna, noted earlier, also recalled her experiences of discrimination in the workplace. In one case she was asked at work where she was from. Upon answering, Amna was told that she should return there when she had finished her studies in Ireland.16

**Education**

Heretofore, schools in Ireland have had the facility to prioritise admission for children with the same faith ethos as the institution in question, if it was oversubscribed. This was particularly problematic for Muslims and other faith/non-faith communities in the Irish context given the predominance of Catholic-run primary, and to lesser extent, secondary schools.17 Research undertaken with Muslim communities in Ireland has documented experiences of discrimination when it comes to accessing schools on the basis of religious identity.18 As reported in Irish media in October, the ability for schools to discriminate at admission on the grounds of religious identity is to cease with enrolment for the 2019/20 school year.19

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13. Ibid.
ties are an exception and will be allowed to prioritise members of their faith to allow minority religious-run schools to maintain their ethos.  

**Politics**

The year 2018 again witnessed political anti-Muslim activity in Ireland. In May, reports emerged online of activity by identitarian group, Generation Identity United Kingdom and Ireland (GIUK&I), across Ireland. In June, further reports of activity by GIUK&I noted activity in Dublin and Belfast, Northern Ireland involving the draping of burqas over prominent landmarks accompanied by posters stating “The New Irish?” and “The Future of Northern Ireland?” Reports also emerged that Tore Rasmussen, originally from Norway and a leading figure in the GIUK&I, was now living in Ireland. Rasmussen was previously denied entry into the UK as he “pose[d] a present, genuine, and sufficiently serious threat to the fundamental interests of society, including to public policy or public security.” In October, an online publication listed additional activities undertaken by GIUK&I in Ireland. These included banner drops and a visit to the new Asylum Seeker Centre where a poster was placed on the door as an “Objection to the Great Replacement of Europeans…” In November, a video posted online included an interview undertaken by Rowan Croft with one of the leaders of GIUK&I, Damhnait McKenna from Belfast, and UK associate Caolan Robertson. Robertson stated he and others, including Canadian Lauren Southern, were going to visit locations in Ireland that have had an “influx of refugees” to film about immigration in Europe. Ms Southern is also alleged to have been previously denied access to the UK.

The fringe political party Identity Ireland (II) posted some of their activity online in October. II leader Peter O’Loughlin discussed his party’s opposition to the planned construction of a mosque in Kilkenny. O’Loughlin claimed that Islam was

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20. Ibid.


23. Ibid.


25. Ibid.


“destroying” cities in Europe and warned of the risk of “Sharia courts”, “rape gangs”, and “grooming gangs” should the mosque be built. In April, a public meeting was organised by Teachta Dála (TD) (Member of Parliament) John McGuinness and his son Local Councillor Andrew McGuinness on the topic of the construction of the proposed Kilkenny mosque and associated community centre; both are members of the mainstream Fianna Fáil political party. The purpose of the meeting, according to local imam Ibrahim Ndure, was to address the local community’s “questions and concerns.” According to media reports, “shouting and heckling dominated the two hour event.” Objections to the construction ostensibly centred on traffic and parking concerns as well as the proximity to a local burial ground. While some supported the construction, others were overt in their anti-Muslim sentiment.

We don’t want a mosque. This is not just for the Muslims of Kilkenny. They are going to come from all of Tipperary, Wexford. This is Kilkenny, not Mecca. Don’t be bringing people down here. Don’t build the mosque. We don’t want it. You have to respect our culture – for us to respect you, respect us first.

Media reports claimed the event “descended into chaos with some shouting racist comments at the imam and members of the Muslim community who were present.” Imam Ndure cited social media platforms as providing “misleading and false information” as playing a key role in the abuse experienced on the evening. Despite the collection of over one-thousand petition signatures (organised by Eugene McGuinness, brother of John McGuinness [TD] above) and the submission of forty formal planning objections, the mosque development was granted planning permission in September.

Interestingly, in August, Irish Taoiseach Leo Varadkar, when asked if he would be in favour of placing a prohibition on the wearing of the burqa in public settings, responded by stating that “there were no plans to do that.” Varadkar continued,

29. Ibid.
31. Ibid.
32. Ibid.
33. Ibid.
35. Ibid.
My view on it… I don’t like it but I think people are entitled to wear what
they want to wear. I believe in the freedom of religion. I don’t agree with the doc-
trine of every religion or necessarily any religion, but I do believe in the freedom
of religion.37

Media
The following necessarily limited analysis of media in the Irish context centres on print
media reports made in 2018 vis-à-vis Muslims/Islam in Ireland. It is important to
underscore that the following analysis should not be taken as exhaustive of all media
coverage of Muslims/Islam in Ireland; such an analysis is beyond the scope of this re-
port. As per previous EIR submissions on Ireland, specific periods of time and selected
media coverage were chosen in order to delimit the focus of analysis for this report.38

As noted, 2018 commenced with news of a series of attacks (one fatal) under-
taken by a man believed to be of Egyptian nationality in the town of Dundalk.39
While accompanied by cautions of not “reading too much, too early in the Dundalk
attacks,” a piece in the Irish Times cited a source which stated that the event “fits the
wider European pattern by the look of it”;… ‘which would suggest terrorism - a
dis-enchanted young Muslim man, no sense of former issues with mental health or
crinality.”40 The speculation associating Muslims/Islam with the incident in the
absence of evidence is unhelpful, with potentially stigmatising effects on Muslims/Isl-
ams in Ireland. Greater reflexivity on the part of media producers would be welcome
in this area. Mohammed Morei, the man who committed the attacks, was charged
with the murder of Japanese national Yosuke Sasaki but the AGS stated that they
“found no established link to indicate the attacks… were terror-related.”41

critical events were chosen for the purpose of analysis, namely, media reports following a fatal attack in Dundalk
town; media coverage around the topic of FGM and the comments of a leading Irish Muslim; a documentary on the
presence of ‘jihadis’ in Ireland and associated media coverage; and finally, media reports following the terrorist attack
in the Strasbourg Christmas Market in December 2018. Media reports relating to Muslims and Islam on the day
that these events took place and in the seven subsequent days were sourced using the Nexis media database search
platform and subjected to analysis. The publications included in the search of Nexis media database were The Irish
Daily Mail, The Irish Examiner, The Irish Independent, The Irish Times, The Irish Mirror.ie, The Sunday Independent,
The Sunday Business Post, and archival coverage (as noted by Nexis). The search terms used on the Nexis database
were, for example, “Muslim! OR Islam! AND Dundalk” – only the location/core topic was changed in each search
but remaining terms were maintained. A limited number of critical case examples of media reports outside of those
listed in the analysis parameters above are also included.
to Knifeman After Killing,’ The Irish Independent, 4 January 2018; The Journal, “Dundalk Stabbing Accused Mo-
hamed Morei’s Nationality Still Unknown 92 Days After Murder”, https://www.thejournal.ie/dundalk-stabbing-
40. Peter Murtagh, ’Nature of Attack Raises Concerns over Terror,’ The Irish Times, 4 January 2018.
On a positive note, there was also evidence of nuance in reports relating to the Dundalk case. Gallagher noted the manner in which the reaction to the attacks went beyond Irish-based media and that “US, far-right news sites [that] seized on the stabbings as ‘Ireland’s first Islamic terrorist attack’.”\(^{42}\) The perspectives of Muslim individuals were featured by some media outlets, providing insights on their feelings of frustration at being viewed with suspicion in the aftermath of such events.\(^{43}\)

In February, comments made by a leading figure in Islam in Ireland, Dr Ali Selim, on television attracted critical media attention which was problematic at times. Speaking to RTÉ, Selim stated that “I’m not an advocate of female genital mutilation but I am an advocate of female circumcision.”\(^{44}\) Selim’s comments were subject to criticism from within Muslim communities and without; the presence of the former in the media again demonstrating the manner in which some outlets provided Muslim professionals with a platform to critically engage with the issue.\(^{45}\) However, there were also those reports that problematically described FGM as a “repulsive Muslim practice.”\(^{46}\) This latter report also praised the outspoken Sheikh Dr Umar al-Qadri “as the only one to take a stand against Selim.”\(^{47}\)

As noted in previous EIR submissions for the Irish context, media reporting in the past in Ireland on the topic of Muslims/Islam has held a sensationalist element. This in particular relates to the risk of a terrorist attack in the state.\(^{48}\) Of particular note was the television documentary entitled *Ireland’s Jihadis*.\(^{49}\) This documentary included interviews with a Muslim woman who claimed that she was previously radicalised and also acquainted with individuals involved in terrorist attacks in London; at least one of whom also spent some time in Ireland.\(^{50}\) The documentary also included an interview with Sheikh Dr Umar al-Qadri who has been outspoken vis-à-

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42. Gallagher, *Reaction to Dundalk Attacks: Ranges from Tributes and Sympathy to Racial Slurs*.
45. Ibid.
47. Ibid.
50. Power, *Ireland’s jihadis review*.
vis extremism in Ireland.\textsuperscript{51} As with 2017 media reports, the documentary, presented Ireland as a soft target for terrorism and a base for ‘Islamic extremists.’\textsuperscript{52}

Arguably as problematic as the documentary itself were the various print media reports surrounding its broadcast. The following provide some insight:

“Radicalised Irish woman claims there are 150 Islamic extremists living in Ireland; Aaliyah said that she had been influenced by the 9/11 attacks and she converted to Islam after she moved to the UK.”\textsuperscript{53}

“Ireland a ‘safe haven’ for jihadis targeting UK and Europe.”\textsuperscript{54}

“HIDING’ At least 150 Islamic extremists living in Ireland, claims friend of terrorist involved in last year’s London Bridge attack.”\textsuperscript{55}

The year 2018 concluded with the horrific attack at the Strasbourg Christmas Market. Resonating with the incidents discussed above, reporting that could serve to label and implicate all Muslims/Islam in terrorist attacks was evident where the attacker’s religion was specifically referred to. Apparently indicating a religious motivation to the attacks, one newspaper ran with the following:

Strasbourg Christmas market shooting: First picture of suspect Cherif Chekatt; Cherif Chekatt, 29, shouted ‘Allahu Akbar’ as he killed two people and injured 14 others in the gun attack, say prosecutors.\textsuperscript{56}

\textbf{Justice System}

At the time of writing Ireland remains devoid of hate crime legislation. As such, Muslim communities are without specific legal means to challenge experiences of hate crime in Ireland. Speaking publicly in July, Chief Commissioner of the Irish Human Rights and Equality Commission, Emily Logan, assessed Ireland as being deficient in this regard.\textsuperscript{57}

\textsuperscript{51} Ibid.

\textsuperscript{52} Fiona Dillon, “Up to 150 Islamic Extremists Living Here, Claims ‘Irish Jihadi”, The Herald, 24 September 2018.


Internet
In 2018, Siapera et al. published research findings on the topic of online hate speech.58 The authors argue that anti-Muslim racism online can be categorised under four headings: "terrorism; clash of civilisations; Muslim men as misogynist and sexually deviant; and a general unspecified antipathy."59 Siapera et al. provide evidence from both Facebook and Twitter, noting the role key ‘trigger events’ play in informing negative online discourses.60 Examples of online activity provided by Siapera et al. include:61

“Islam is an existential and real threat to the European way of life. I commend you for speaking out as you are entitled to” (Facebook post)

“whilst your average moohamiden has 3 or 4 wives and at least a dozen mini moohamiden’s” (Twitter post)

Central Figures in the Islamophobia Network
As noted in previous EIR submissions for Ireland and indeed above, central figures engaging in anti-Muslim/Islam discourses and activities in Ireland include Identity Ireland, the National Party, Generation Identity UK and Ireland, and associates. Relatedly, and as noted above, it could be alleged that key individuals in this area in Ireland include: Peter O’Loughlin, Justin Barrett, Tore Rasmussen, Dahmnait McKenna, and Rowan Croft. In the case of the latter, earlier in 2018, Croft interviewed Anne Marie Waters, a person outspoken against Muslims and Islam. During this interview various Islamophobic claims were made both by Croft and Waters.62 Importantly, this interview, and indeed the presence of Rasmussen and GI UK&I, again underscores the connectivity between those who espouse anti-Muslim, anti-Islam discourses in Ireland with those from the broader international context.

Observed Civil Society and Political Assessment and Initiatives
The Glencree Centre for Peace and Reconciliation organised a series of events across 2018 in conjunction with a range of Muslim community groups.63 The aim of these events was for a range of governmental organisations and Muslim communities rep-

59. Ibid., p. 36.
60. Ibid.
61. Ibid.
representatives to “engage… in dialogue… on the issues of human rights and equality” with Islamophobia as a focal point.\textsuperscript{64}

Work continues on the development of a secondary/high-school level teaching resource designed to directly challenge anti-Muslim hostility and discrimination. This resource is being developed in partnership with professional consultants, the NGO Immigrant Council of Ireland, local Muslim communities, and the Organisation for Security and Cooperation in Europe’s Office for Democratic Institutions and Human Rights.\textsuperscript{65}

Broader initiatives in the civil society sector include that of the Coalition Against Hate Crime Ireland (CAHCI), the purpose of which is to “promote meaningful reform of the law, policy and practice as it relates to hate crime in Ireland.”\textsuperscript{66} In late 2018, members of CAHCI met with representatives of the AGS to discuss challenging hate crime in Ireland (Communication from CAHCI).\textsuperscript{67}

Conclusion and Policy Recommendations

This report details experiences of anti-Muslim hostility and discrimination in Ireland. Local and international fringe political actors continue to undertake anti-Muslim activities/campaigns. Irish media reportage evidences a consistency in the continued form of problematic language and sensationalist reporting vis-à-vis Muslims and Islam. Some encouraging civil society initiatives have been noted above which are designed to directly challenge anti-Muslim racism. While positive steps have also been taken at the level of the state to prevent discrimination accessing education, the evidence presented here underscores the urgent need for more to be done to challenge anti-Muslim racism in Ireland. The following policy recommendations, if addressed, would go some way towards challenging Islamophobia in Ireland.

- The Irish government must implement hate crime legislation.
- The official recording of anti-Muslim and broader forms of hate crime must be improved. Current practice is not fit for purpose.
- Efforts must continue to encourage greater reflexivity relating to reporting Muslims/Islam issues among media actors in Ireland.
- Official action must be taken against political groupings that target and incite hatred towards minority communities.
- Counter-radicalisation strategies in Ireland must not single out Muslim communities as being the only communities susceptible to ‘radicalisation.’

\textsuperscript{64} Ibid.


\textsuperscript{67} Work between the AGS and CAHCI is ongoing at the time of writing.
ISLAMOPHOBIA IN IRELAND

Chronology

- **03.01.2018**: Series of attacks in Dundalk involving man believed to be of Egyptian nationality, followed by Islamophobic media coverage.
- **08.02.2018**: Leading figure in Islam in Ireland makes comments regarding FGM on Irish television, followed by Islamophobic media coverage.
- **12.04.2018**: Public information session regarding mosque construction in Kilkenny.
- **21.05.2018**: *Grand Torino* interview between Rowan Croft and Anne Marie Waters.
- **May & June 2018**: Reports of on-street activity by Generation Identity UK and Ireland.
- **10.06.2018**: Reports in media of harassment towards activist Somaya Mahmud.
- **04.07.2018**: Reports in media of hostility and discrimination as experienced by ‘Amna.’
- **November 2018**: Generation Identity UK and Ireland, accompanied by associates, film at various locations around Ireland.