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# Dissertation Submission

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Notes:



Managing stress and conflict in a foreign culture

A possible role for religious practice among Brazilian Catholic Students in  
Dublin

By

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A dissertation presented to the

FACULTY OF LAW

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## **Table of Contents**

<b>List of Figures</b>	<b>7</b>
<b>Acronyms</b>	<b>8</b>
<b>Acknowledgements</b>	<b>9</b>
<b>Abstract</b>	<b>10</b>
<b>Chapter 1. Introduction</b>	<b>11</b>
Aims and Objectives	14
<b>Chapter 2. Review of the Literature</b>	<b>15</b>
2.1 Introduction	15
2.2 Living in a Foreign Culture	15
2.2.1 Introduction	15
2.2.2 The negative impact of living abroad	16
2.3 Managing conflicts: Stress and coping strategies	17
2.4 The role of Religious practice on Mental health to deal with conflicts	19
2.4.1 Introduction	19
2.4.2 What correlation does religious practice have with mental health?	19
2.4.3 Religious practice as an obstacle to coping	21
2.4.4 Religious practice as a coping strategy	22
2.5 Acculturation process	24
2.5.1 Introduction	24
2.5.2 Getting adjustment to a new culture	25
2.6 Conclusion	27
<b>Chapter 3 – Methodology</b>	<b>29</b>
3.1 Introduction	29

3.2	Research Questions	29
3.3	Research Methods	29
3.4	Research Philosophy	30
3.5	Research Methodology	31
3.6	Research Design	32
3.6.1	Researcher	32
3.6.2	Participants	32
3.7	Data Collection	33
3.8	Data Analysis	34
3.9	Trustworthiness	36
3.10	Ethical Implications	37
3.11	Conclusion	38
	<b>Chapter 4. Presentation of the Data</b>	<b>39</b>
4.1	Introduction	39
4.2	Presentation of the data in Dispute Resolution	39
4.3	Sample	40
4.4	Data Presentation	41
4.5	Conclusion	46
	<b>Chapter 5 - Data Analysis and Findings</b>	<b>47</b>
5.1	Introduction	47
5.2	Negative impacts in a foreign context	47
5.2.1	Cultural Impact	47
5.2.2	Personal Impact	48
5.2.3	Psychological Impact	49
5.2.4	Social Impact	50

5.3 Own ability to deal with conflict	51
5.3.1 Unrecognised in the beginning	52
5.3.2 Recognised as from past experiences	52
5.3.3 Recognised in the present	53
5.3.4 Recognised in the beginning	53
5.4 The function of coping strategies to manage stress and conflict	54
5.4.1 Emotional support	54
5.4.2 Behavioural guidance support	55
5.5 The correlation between Religious Practice and Mental Health	56
5.6 Religious practice as a coping strategy: the way as it works	57
5.6.1 Behavioural Support	57
5.6.2 Psychological Support	58
5.7 Religious practice as a barrier to conflict and stress management	59
5.7.1 Fanaticism	59
5.7.2 Poor management between church attendance and personal life	60
5.7.3 Misunderstanding towards religion	60
5.8 Recommendations to new BCS coming to Dublin: adaptation and mental health	61
5.8.1 Openness to new people and culture	61
5.8.2 Support	62
5.8.2.1 From people	62
5.8.2.2 From religious practice	63
5.8.2.3 From professional	63
5.8.3 Advices	64
5.8.3.1 Personal advice	64
5.8.3.2 Behavioural advice	65

5.8.3.3 Advice to awareness	65
5.9 Conclusion	65
<b>Chapter 6 – Discussion</b>	<b>68</b>
6.1 Introduction	68
6.2 Negative impacts of living in Dublin	68
6.3 Ability to manage stress and conflict	69
6.4 The correlation between religious practice and mental health	70
6.5 Religious practice as a coping strategy	70
6.6 Religious practice as a barrier to manage stress and conflict	71
6.7 Recommendations for BCS aiming to study in Dublin: adaptation and mental health	72
6.8 Conclusion	73
<b>Conclusion</b>	<b>74</b>
<b>Reflection</b>	<b>76</b>
<b>Bibliography</b>	<b>77</b>
<b>Appendix A</b>	<b>85</b>
<b>Appendix B</b>	<b>87</b>
<b>Appendix C</b>	<b>88</b>
<b>Appendix D</b>	<b>89</b>

## **List of Figures**

**Figure 1** The process of Acculturation

**Figure 2** Participants' age and years living in Dublin

**Figure 3** Participants gender

**Figure 4** Coding process: Axial coding - First Question

**Figure 5** Axial coding - Sixth Question

**Figure 6** Selective Coding – First Question

**Figure 7** Selective Coding – Sixth Question



## **Acronyms**

**BCS** Brazilian Catholic Students

**BCC** Brazilian Catholic Community

**GNIB** Garda National Immigration Bureau

**PPS** Personal Public Service

## **Acknowledgements**

To God, creator of all things.

To Our Lady of Aparecida, the Patron of Brazil.

To St Anthony, the Patron of Students.

To my family, my lovely ones.

To my community, my friends by faith, who have supported me in prayers.

To my friend, Diego Albuck, who has been a 'right arm' to me through these months.

## **Abstract**

Exploring the conflict management strategy into Dispute Resolution, the present study aims to understand the negative impacts of BCS living in Dublin, a foreign culture, and whether their religious practice could work as a coping strategy to manage stress and conflict in that new context. The objectives are to evaluate the correlation between religious practice and mental health, assess when the religious practice may become an obstacle to deal with stress and conflict, understand how religious practice could work as a coping resource, and provide recommendations to new BCS in Dublin concerning adaptation and maintain mental health. Through a grounded theory methodology, in a qualitative approach, this research concludes that BCS in Dublin undergo four nature of negative impacts, which are cultural, personal, psychological, and social. Further, religious practice is highly considered a coping strategy to cope with stressful and conflictual circumstances and significantly correlate to students' mental health. However, this research presents that, to some degree, a religion's practice may become a barrier to manage stress and conflict when there is misunderstanding towards the faith. Notwithstanding, religious practice has been found to work as behavioural and psychological support to BCS, where BCC's presence in Dublin is crucial for them. Therefore, this study can afford relevant recommendations to BCS in Dublin intending to adapt to the new culture and continue mentally healthful.

## **Chapter 1. Introduction**

The adventure of studying abroad is always stimulating and exciting; however, while initially exciting, immersion in a foreign culture frequently creates a condition of emotional distress (Kracke, W. 2001). Every country has its culture and particularities, as well as its norms and rules to citizens. Though, when those facts are unknown to international students, which probably is different of the home country, the adaptation may become a hazardous process, thus, stress and conflict encounters are even more inevitable. On the other hand, the acknowledgement of pros and cons aspects of a culture does not prevent ones of facing negative impacts, which will vary depending on the destination of transition. Indeed, international students in Dublin face different experiences than in another city. Therefore, a sort of support to cope with stressful and conflictual situations may become extremely necessary.

Many students who has a religious practice, where they go to, they usually attempt to remain active in their faith. Some intensify their practice when distant of home to maintain the connection to their country similarities. Thus, many students seek in their faith a consolation to troubles they may undergo when abroad. Hence, it is noticeable the link between mental health and religious practice, to which studies have been more developed recently. Research and scholarly discussions about the relationship between religion, spirituality and mental health seem to be raising rapidly (Koenig, H., 2007). Therefore, even though many sectors of professional still deny their correlation, wellness and religion practice interaction has become notorious, and in a foreign context where few resources are accessible to students, this interaction is incredibly useful.

Following that, this research intends to identify the negative impacts of Brazilian Catholic students in Dublin and whether their religious practice could work as a coping mechanism to manage stress and conflict.

Chapter two will examine the review of the literature to subjects concerning the hazardous experience of students in a foreign culture, factor to generating stress and conflict, as well as theories to cope with stress. Also, it will analyse the correlation between religious practice and mental health, criticise the occasional relevance of religious practice to become a negative coping toward stress and conflict, and to examine the significance of religious practice as a coping strategy to conflictual and stressful circumstances. Nevertheless, the discussion of acculturation process theories will also be present in this chapter.

Chapter Three will present the methodology and methods applied in this study. The qualitative approach will be shown as the chosen one to this research, as well as the applicability of the grounded theory methodology in a constructivist approach. This chapter will also explore key elements as the research plan, the researcher, participants of the study, procedures, method of analysis, and ethical implications.

Chapter four will present the data collected aiming to respond the research questions. The presentation of the data in Dispute Resolution where this research was conducted, the explanation of the three stages of coding process applied to achieve themes and emerged theory, also will be present in this chapter, as well as will display Figures used to feature participants information, and the themes from main question in coding process.

Chapter five will perform the analysis of most relevant questions to this study through the data, the approach to develop the analysis, the structuration of paragraphs to each section, as well as relevant contribution from participants.

Chapter six will explore the discussion of the results in relation to the correlated literature on main findings of the study to set the conclusions. Each key resulting theme will be presented and discussed referring to the experience of BCS in Dublin,

This research presents some dimensions of negative impacts that BCS undergo in Dublin, which may vary from psychological to cultural; however, also it is presented that they find

substantial support by the BCC through their religious practice to cope with stress and conflict. Indeed, the contribution to BCS aiming to study in Dublin in the future is noticeable, once the study displays students' experiences, as well as recommendations to raise awareness. Nevertheless, further research is necessary to understand and clarify variables.

## **Aims and objectives**

This research aims to acknowledge the negative impacts of BCS living in Dublin and whether their religious practice could have a function of coping strategy to deal with stress and conflict in the new context. This dissertation will attempt to answer the questions:

- 1) What are the negative experiences of BCS living in Dublin?
- 2) Could religious practice work as a coping approach to BCS deal with stress and conflict?

The experience of living abroad as a student might be challenging and stressful, but also rewarding and rich of positive experience, whether it is used all accessible resources towards the conflicts resulted from the transition. BCS, by their resource of faith, may contribute to others CBS aiming to live the experience of a student in Dublin, or even to current ones still struggling. Thus, the background of BCS will be examined under the following objectives:

- Evaluate the correlation between religious practice and mental health
- Assess when the religious practice may become an obstacle to deal with stress and conflict
- Understand how religious practice could work as a coping mechanism
- Provide recommendations to new BCS in Dublin concerning adaptation and maintain mental health.

## **Chapter 2 – Review of Literature**

### **2.1 Introduction**

The main intent of the present literature review is to implement research concerning religious practice as a coping approach related to stress and conflict management to BCS in Dublin. Also, to acknowledge the detrimental effects of living in a foreign country and the strategies to deal with stress caused by loads of unknown and unexpected circumstances, still to criticise the religious practice as an obstacle to coping, to examine the function of religious practice on mental health to manage conflict, as well as to analyse the implementation of religious practice as a coping strategy regarding stress and conflict administration. Finally, this literature will assimilate the process of acculturation and adjustment to a new culture, which is not an aim at all, yet it is part of acknowledging the whole process of engagement in a foreign culture context.

### **2.2 Living in a Foreign Culture**

#### **2.2.1 Introduction**

Some researchers have focused their attention to the rise of international education and the difficulties confronting foreign students (see Andrade, M. S. 2006) and (see Yi, J. K., Lin, J. G., & Kishimoto, Y. 2003). Change can evoke stress and lack of familiarity impact their own psychological transition and engagement in a cultural setting as individuals meet a foreign culture and undergo culture shock (Eschbach, D.M., Parker, G.E., & Stoeberl, P.A. 2001). The researcher also asserts that typically, this psychological distress and emotional pain creates a great degree of mental stress. Thus, this sub chapter will analyse the negative outcomes of living in a foreign culture, most common to students in a different culture context, and to discuss the correlation of religious practice in mental health, as well as the functions of religious practice concerning coping mechanism to stress and conflict management.



### **2.2.2 The negative impact of living abroad**

International students face many challenges and problems when living in a foreign country, such as discrimination, financial difficulties, cultural confusion (Lin, J.G., & Yin, J.K. 1997), language obstacles, accommodation issues, misunderstandings, and feelings of loneliness (Furnham, A., & Bochner, S. 1986). Those factors are intrinsically related to one of the objectives of this paper, which look to identify issues capable of generating loads of conflicts to students in that context. The researcher Furnham, A., & Bochner, S. (1986) also brought that students when abroad are unable to learn the social norms of society and unsure of the laws of social conduct that illustrate interpersonal conduct, which inevitably contribute to culture clash. Those views are in fact considerable when someone is engaging in a new culture.

Scholar stated that without any sort of social identity it is extremely unlikely that a person who uses a second language can make a cultural change successfully (Saylag, R. 2014). It is hard to agree with that at all, once it seems acceptable that cultural change might achieve success at any moment without any social identity, even though it occurs slowly. On the other hand, the same researcher stated that many psychological improvements take place when people associate with a specific group; the individual's mental health status progresses and there is a development in the aspect of individual competence (Saylag, R. 2014). That is plausible and likely to hit as the individual leans to feel comfortable when in a well-known environment. Thus, adjusting to a context that is similar one's own can minimize stress caused by psychological instability created by a new learning situation (Black, J.S., Mendenhall, M., & Oddou, G.R. (1991). The researcher's observation makes appreciable the context where the individual can express themselves in a familiar manner, which can work as instrument to overcoming stressful circumstances.

Therefore, as the focus of this study, adhering to a transnational religious community often means that members belong to a group that, in the domestic and international context, can

theoretically defend and serve them (Levitt, P. 2002). Thus, regarding researchers' statements, BCS in Dublin when complying to a community of their religion, as a similar context, they might achieve psychological developments.

### **2.3 Managing conflicts: Stress and coping strategies**

Stress is frequently known as a significant aspect in assessing health and wellness (Morris, M.A. 2006). The adverse effects of introduction towards another culture were illustrated by several analyses in migration literature and this was propagated across much of the student sojourner - *a sojourn is a short stay, thus, a momentary resident is a sojourner (see Ward, C. Bochner, S. Furnham, A. 2001)*- research (Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008). Those researchers' assertion is plausible considering the high extent of students abroad. The same researchers also argued that the percentage of students in many English-speaking countries is growing, which in fact occurs. Variations in mental health may be a result of experiences of relocation, such stressful events, loss of social connections, and the result of disparities in value (Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008), which is in accordance with the aim of this study.

Researchers as Lazarus, R. S., & Folkman, S. (1984), Pargament, K. I. (1997), Folkman, S., & Moskowitz, J. T. (2004) presented the theories of 'stress and coping', which are the focus of this study, as one of the objectives is to identify ways to deal with stress and conflict by BCS for their experience of living in Dublin. Concerning stress and coping, Folkman, S., & Moskowitz, J.T. (2004) brought that 'stressors', defined as 'daily hassles', are possibly accepted as a source of stress because of the corresponding demands on the person (see Baldacchino & Draper, 2001, p. 834). That statement enhances the effect of stress on an individual and the need for resources for dealing with daily troubles. The coping strategy works as continuous behavioural and cognitive attempts to handle precise requirements assessed as taxing a person's abilities (Strang and Strang 2001), and as the mechanism by which a person intends to handle

external or internal claims that are evaluated as exceeding one's available resources through cognitive and behavioural measures (Utsey and Ponterotto 2000). Those assessments consider the fact that the individual may have their own resources of coping at the first stage. It is a valuable collocation which was not enhanced in the objectives of this study. Coping is a shifting process whereby a person must rely heavily on one mode of coping during certain moments, say defensive strategies, and at other occasions on problem-solving strategies, as the individual-environment relationship status changes (Lazarus, R. S., & Folkman, S. 1984, p.86). Thus, by these researchers' statements, there are different approaches of coping, which will depend on the encounter. Those researchers conceptualized two main forms of coping: emotion-focused coping and problem-focused coping.

Emotion-focused coping controls stressed feelings, which some researchers explained as cognitive mechanisms aimed at minimizing emotional distress and involve techniques such as avoidance, minimization, distancing, selective focus, optimistic associations, and wresting positive meaning from stressful events (Lazarus, R. S., & Folkman, S. 1984). On the other hand, problem-focused coping modifies the disrupted relationship with the environment that triggers the distress, where the concept of problem-focused coping approaches depends to some degree on the sorts of issues that are discussed (Lazarus, R. S., & Folkman, S. 1984). From that assessment it is reasonable to consider that problem-focused meaning is not noticeably clear, thus, in need of some more research.

Two methods are described as potential mediators of stressful person-environment relationships within research on stress and coping: cognitive appraisal and coping (Morris, M. A., 2006). The researcher indicated that the person first assesses the problem, a real experience with the environment, in primary cognitive evaluation. The person then decides whether it is dangerous or difficult if there is something at risk in this confrontation (Morris, M. A., 2006). The researcher continued that in secondary evaluation, the individual decides what can

be done to resolve, avoid, or enhance the prospects of gain. The person considers various coping strategies following this understanding, such as modifying the circumstance or tolerating it, as Morris, M. A., (2006) concluded. Concerning those statements, one of the aims of this study is to evaluate the role of religious practice as a resource of coping strategy towards conflicts to BCS living in Dublin.

## **2.4 The role of Religious practice on Mental health to deal with conflicts**

### **2.4.1 Introduction**

Discovery of multicultural research has reported correlations between mental health, subjective well-being, and religious belief (Abdel-Khalek, A. 2013). In many nations across the world, religious beliefs and traditions are widespread and valuable to people (Koenig, H.G. & Larson, D.B., 2001). The present sub chapter intends to evaluate the function of religious attendance on mental health to manage conflict. In addition, to discuss the proceeding of religious practice when as a negative, yet also as a positive coping strategy towards stress and conflict.

### **2.4.2 What correlation does religious practice have with mental health?**

The field of religious belief, spirituality and mental health is a very potential research and clinical field (Koenig, H., 2007). The researcher viewed this area of study very optimistically as religion and mental health interact themselves and has become more notorious in studies. Religiosity is often related to enhanced physical health and subjective wellness (Whitley, R. 2017). This researcher makes correlations also between religiosity and augmented physical health, notwithstanding to wellbeing.

Recent investigations have shown that religiosity is an important step to avoid ill health, grievances, fitness promotion, and healthy adaptation to life's ever-changing circumstances (Pargament, K. I., Magyar-Russell, G. M., & Murray-Swank, N. A. 2005). Those assessments encourage the acceptance by health services of religious practice function on wellness and more motivation to the rise in investigation in the field. Studies indicated that faith and religious

values make life fulfilling (Aflakseir, A. 2012). Notwithstanding, religion is also closely related to increasing and evolving values and practices, stimulating and attenuating guilt and anxiety, and establishing intellectual processes and encouragement (Verma, O. P., & Upadhya, S. N. 1984). Those statements embrace another objective of this paper, which aims to consider the effects of a religious practice on individuals wellness and behaviour.

For many people, religion is important not only in their lives but also the main element of coping with life stress, and additionally, studies suggest that those who are more religious are significantly greater in terms of mental health in general (Dein S. 2018). The researcher also brought that elements regard daily coping, as life stress, are well linked to mental health subjects. Those uncovering comprise an objective of this study concerning motivations from religious practice on dealing with conflicts. Additionally, study indicates that higher religiosity levels are correlated with lower rates of depression, anxiety, substance dependence and suicidal thoughts, (Whitley, R. 2017). The researcher raised important points to be considered when talking about mental health, these factors which are extremely recurrent when the attention is out of a good mental quality of life. Like the primary caregiver of an infant, 'God' can serve as a secure base for believers and as a safe haven of security and comfort (Kirkpatrick, L.A., & Shaver, P. R. 1992). From that sense, it is understandable that faith (God personally to BCS in Dublin) seems to give the faithful a safe base in life troubles and makes them stronger to cope with problems and conflicts.

Research showed that religion and spirituality, through effective religious coping, community and assistance, and positive values, can improve mental health (Weber, S. and Pargament, K. 2014). That statement empowers the relevance of religious congregations, where the faith can be practiced.

Investigation from Whitley, R. (2017) suggested that religiosity is rarely recognized by the mental health system as a vehicle for treatment. Also, there is an ongoing conflict between

psychiatry and religion, displayed in high rates of atheism among mental health practitioners, as well as scepticism towards religion among leading psychological historical figures like Freud, Skinner, and Ellis (Whitley, R. 2017). For that reason, this study is also an attempt to raise findings to strengthen the possibility of dismissing the rejection from professionals towards this topic, which is still motivated by those sceptic figures. Nevertheless, this study is important as well as to the relevance of religious practice among BCS living in Dublin.

### **2.4.3 Religious practice as an obstacle to coping**

Studies from McConnell, K. M., Pargament, K. I., Ellison, C. G., and Flannelly, K. J. (2006) indicated that mental wellness can be harmed by faith and spirituality by negative religious coping, confusion and misinterpretation, and negative beliefs. - *Negative religious coping - i.e., feeling abandoned by or angry at 'God' - see Hebert, R., Zdaniuk, B., Schulz, R. & Scheier, M. (2009) -*. The researchers described negative religious coping as well as expressions of disagreement, question, and doubt on matters of faith, of 'God', and of religious relations. Thus, bad religious coping was closely related to different types of psychopathology, including fear, phobic anxiety, depression, paranoid ideation, obsessive-compulsive, and somatization (McConnell, K. M., Pargament, K. I., Ellison, C. G., and Flannelly, K. J. 2006). These researchers' assertion expresses that bad religious coping seems to be extremely worse to mental health than being religious or just not being a follower of religion, which may be a boldness from the researcher but still plausible.

Researchers raised that when, given religious efforts to cope, bad things happen, people can move away from faith, become discouraged, and sometimes completely lose their belief (Blazer D.G., Cohen H.J., George L.K., Koenig H.G., Verhey A. 2011). The researchers also added that this might happen not only for people, but for whole religious communities as well. That illustrate a reality that might occur to one who sees the faith as a 'shield' to difficulties. Other researcher added that therefore in the nonexistence of severe life stress, failure to adhere

to strong moral and ethical religious expectations as ‘love your neighbour, forgive others that harm you, do not lie or cheat, etc.’ will lead to religious strains (Exline J.J., Yali A.M., Sanderson W.C. 2000). That statement seems to be concerning guilt feeling in failing on those religious expectations. Another researcher, (Koenig, H.G., 2018), brought that although helping to encourage people to act in a positive social way, religious strains can often increase stress levels in those who are vulnerable, and such strains can also disrupt with the ability of an individual to receive religious support. Related to that, it is plausible to consider that a person in ‘psychological’ vulnerability would not be able to engage successfully in a coping strategy. As the researcher followed, seeing ‘God’ as the primary figure of attachment, thus, increases the risk that one can view oneself as frustrating ‘God’, and this can generate remorse, shame, and anxiety (Koenig, H.G., 2018). That assertion is closely related to the vulnerability mentioned before.

Nevertheless, a researcher, who developed studies with African American women in effectiveness of prayer in coping, stated that findings have also shown that it was not religiosity that helped coping, but rather a personal bond with a divine being ‘God’ that was sustained through prayer, and dependence on it (Smith P.L. 2003). In addition, the researcher stated that the post studies conducted to challenge the mediation outcomes revealed that the major mediating elements were negative spiritual coping and religious practices, and not positive spiritual coping or church participation. These assertions were based on private prayer with association of the interviewees’ practice to church attendance or congregation in the past. Those findings are also relevant to BCS living in Ireland when analysing factors to consider regarding their religious practice to coping with daily stress and conflict.

#### **2.4.4 Religious practice as a coping strategy**

About human abilities and resources, faith has plenty to say. When they are experiencing stressful times, people bring with them a reserve of religious tools (Pargament, K. I. 1997). The

researcher continued assuring that for many, this reserve depth and existence remain uncertain, and, that the religious reservoir is frequently accessed and exposed for whatever it does or does not contain when individuals are anxious. Thus, as an interesting assertion, it is plausible to consider that people might unconsciously dispose of this religious resource in hard circumstances.

A research from Taylor, R. J., Chatters, L. M., & Levin, J. (2004) found that for African American people, religious and moral issues are significant and have a major and significantly large impact on health and social attitudes and behaviours. The researchers saw their role not only to acknowledge how religious belief acts to impact health and social habits, but to assess how these results could be used to advance the practice of health and social services and have a positive effect on related conclusions (Taylor, R. J., Chatters, L. M., & Levin, J. 2004). Those findings might not be opposite related to BCS living in Dublin, who also may be able to apply those practices into life to cope with harmful encounters.

Studies brought that the degree whereby a damaging or hazardous interaction between the individual and the environment is traumatic depends on the sense or importance of that experience, which in turn depends on the individual's personal objectives and coping mechanisms (Gruen, R. J., Folkman, S., & Lazarus, R. S. 1988). For that, it is acceptable to understand that religious coping mechanisms are favourable to a less traumatic degree of a damaging interaction between the person and the environment. Other researchers found that a person uses his or her own beliefs, priorities, and aspirations when coping to determine the imminent outcome of the communication between the person and the situation (Folkman, S., Lazarus, R.S., Dunkel-Schetter, C., DeLongis, A., & Gruen, R.J. 1986). Those researchers also argued that occasionally, the issue causing distress may not be resolved; however, the result may be assessed adequately if the person believes that the requirements of the experience have been addressed to the best of their capacity. Even while the issue might be resolved, if the



resolution is inconsistent with other principles and priorities, less than what the individual intended, or causes additional issues in the social background of the person, the result may be assessed as unpleasant (Folkman, S., Lazarus, R.S., Dunkel-Schetter, C., DeLongis, A., & Gruen, R.J. 1986). To that extent, it is relevant to consider not only the resolution of the conflict, but also the health of the relationship of involved parties or situations afterwards.

Studies indicated that prayer is a central practice of faith in all religious traditions that is connected with, among other factors, attempts to cope with troubles in life (Taylor, R. J., Chatters, L. M., & Levin, J. 2004) and that religious practices, especially prayer, are generally considered to be beneficial coping devices aimed at both problem solving and self-improvement facilitation (Spilka, B., Hood, R. W. Jr., Hunsberger, B., & Gorsuch, R. 2003). Notwithstanding high rejection from many sectors and professions, as researchers presented in the beginning of this section, those findings encourage the continuation in research concerning the effectiveness of religious practice as a coping strategy to deal with daily stress and conflicts to BCS living in Dublin.

## **2.5 Acculturation process**

### **2.5.1 Introduction**

When the traveller is aware of cultural distinction in advance it is difficult enough, but much harder when the immigrant is unaware and mistakenly believes that the new culture works like their native country (Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008). The researchers also asserted that in translation, foreigners quickly become 'lost'. Those statements reinforce the existence of circumstances which generate conflicts among BCS living in Ireland, which raised the question related to how they can adapt themselves to a new context to avoid those sorts of matters. Thus, this sub chapter will discuss theories and findings related to adjustment to new culture and the acculturation process.

### 2.5.2 Getting adjustment to a new culture

It is followed that the training and introduction and the development of skills related to the new culture would be an effective beneficial step (see Bochner, S. 1982, and Klineberg, O. 1982). The researchers presented some practical aspects in terms of preventing some hardship in a foreign context, which would work very positively for travellers (in this study case for CBS in Dublin) if considered previously before the departure. However, a process of acculturation followed by adjustment to the new culture seems to be a path that all foreigners should take at any moment in a different context if they are willing to stay for a long-term abroad.

While many opposing views on the definition of acculturation are now present, acculturation is also understood as the combined process of cultural and psychological transition that occurs due to interaction between two or more cultural groups and their individual citizens (Berry, J.W. 2005) and adjustment is known to be an active mechanism of stress management at various structural levels, both individual and situational (Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008). Acculturation seems to rely on the continuous contact with other culture which may take as long as that contact lasts, though it tends to be a spontaneous proceeding, while adjustment require self-efforts to take place in each situation of encounter, tending even to rejection of certain behaviours in order to adhere to the new culture context. However, as researcher asserted, it can work as a mechanism of stress management.

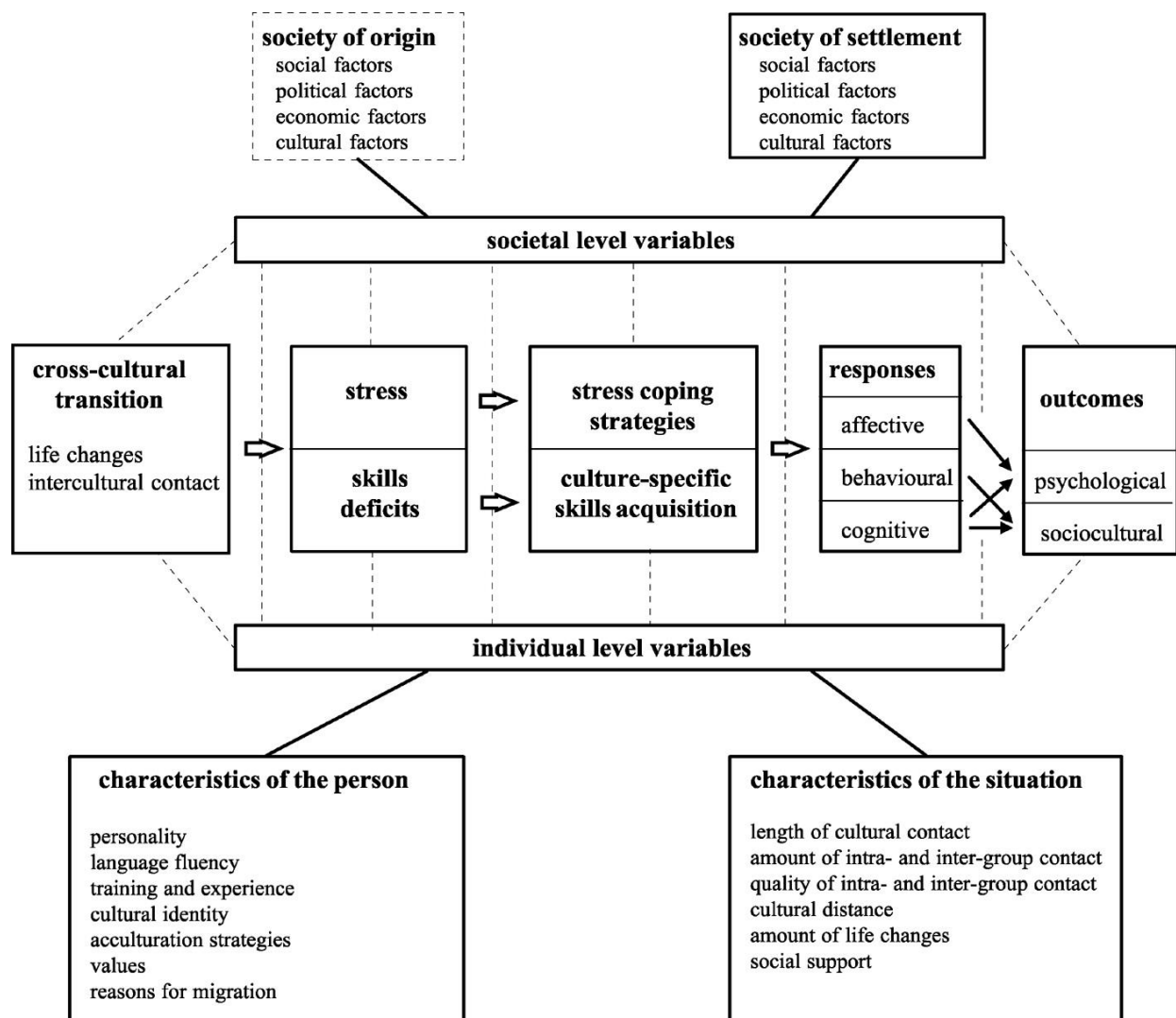


Figure 1. The process of acculturation (adapted from Ward, Bochner and Furnham 2001 by Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008).

The researchers Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. (2008) in the readaptation above (Figure 1) from Ward, Bochner and Furnham (2001) enhanced that cross-cultural transformation is seen by this collaborative and dynamic model as an essential life process that requires change management, that considering the need for adaptation for a new culture setting. Also, the researchers continued that the development of stress-coping techniques and culturally appropriate social skills is the key challenge facing people in a culture transition. Those statement is plausible to the required answer to one of the questions of this study related to which are the main challenges faced by BCS in Dublin. The researchers

explained that for both stress management and social ability acquisition, this will require responses in affect, behaviour, and cognition, and should lead to sociocultural adaptation and psychological adjustment. Features from the researchers of both individuals and conditions can be relevant at the micro-level. All individual elements such as personality, language ability and cultural identity, and situational factors such as cultural interaction length, cultural differences, and social support are crucial as seen above (Ward, Bochner and Furnham 2001). Noticeable, society of origin and society of settlement are both significant at the macro level, and social, political, economic, and cultural variables are considered. In describing the acculturation process, this template is successful and can give a great overview of how this process may work. The connection between psychological adjustment and sociocultural adaptation, however, is still in need of more clarification once they might occur separately. Just as the researchers also assert affective element (Fig. 1), as a response to stress and coping, that is concentrated more on psychological well-being, it is reasonable to correlate this study aims (religious coping strategy to BCS in Ireland) at the affective element, which is impacted by social support (Zhou, Y., Jindal-Snape, D., Topping, K. & Todman, J. 2008), in the process of acculturation. Researchers highlighted that both host and co-national social support will make a significant contribution to improving student psychological well-being (Tanaka, T. Takai, J. Kohyama, T. Fujihara, T. Minami, H. 1997). That assertion augment the positive evaluation of the subsidy from religious practice, which also seem to works as a social support in coping strategy to BCS in Dublin; consequently, by this support the BCS might be addressed to an adjustment to the new culture environment.

## **2.6 Conclusion**

The discussions agreed in almost all aspects of the hard impact faced by, specially, students related to entering in a new culture and the need for a mechanism to support them in dealing

with the amount of stress generated. Thus, the papers analysed conducted conclusions to the fact that intellectual and psychological efforts to acquire resources to manage stress and avoid conflict are essential. However, the discussions also agree that the individual has their own behavioural and cognitive resources, which will require attempts to new abilities when those own ones are exceeded. Furthermore, strategies to cope with stress are acknowledged as fundamental mechanisms to develop abilities to deal with stress and manage conflict properly. Hence, as part of the topic of this study, the interaction of religion and mental health was evaluated and researchers presented great studies in the area explaining the intrinsic correlation among those aspects, even though more research to that need to take place, as still there huge scepticism from professionals to the work of religion on mental health. Therefore, religious practice also was discussed as a strategy to stress and conflict management, where studies showed the negative aspect of religious practice to coping, yet the positive contribution as well, especially as a support to students living abroad. Researchers did not deny the possibility of adaptation of a person to a new culture, yet it is clear how they comply to the fact that the acculturation is not an easy process and requires efforts and disposition. All in all, it is plausible to consider the efficacy of religious practice as a resource of coping strategy to Brazilian Catholic students living in Dublin to manage stress and conflict. Nevertheless, a proper sample will address a reliable conclusion.

## **CHAPTER 3 – Methodology**

### **3.1 Introduction**

The purpose of this chapter is to introduce the methodological approach implemented in this study. A qualitative approach was chosen to understand the management of conflict in a foreign culture. The applicability of the Grounded theory was used to deepen comprehension of BCS' experience in Dublin and thus to consider the possible role of their religious practice in the management of stress and conflict.

This chapter explores in detail the relevance of grounded theory in a constructivist approach to this study. The key elements of this section are the research plan, including the methodology, participants of the study, procedures, method of analysis as well as ethical implications.

### **3.2 Research Questions**

This study attempts to construct a theory in response to the following research questions:

- 1) What are the negative experiences of BCS living in Dublin?
- 2) Could religious practice work as a coping approach to BCS deal with stress and conflict?

Based on the gap in studies related to the experience of BCS in Dublin and also how this group or "community" have grown in terms of number, the research questions attempt to understand this experience and how useful their faith might be to manage stress and conflict from their adventure in a foreign culture.

### **3.3 Research Methods**

The suitability of the *qualitative* approach is associated with knowledge quality as it tries to gain a comprehension of the underpinning causes and motives for action (Allibang, S.D. 2016).

The *quantitative* approach requires the production of data in a quantitative form that can be submitted to systematic quantitative analysis. (Dadhe, A. 2016). Thus, this methodological approach is relevant in terms of the number of phenomena that are measurable such that they can be expressed, and qualitative research is particularly important in

behavioural sciences, where the goal is to uncover the implicit motivations of human behaviour (Cangan, I. 2015). Hence, this study aims to examine the experience of BCS in Dublin concerning stress and conflict by data collection from interviews, the *qualitative* methodology was the most applicable alternative.

### **3.4 Research Philosophy**

The philosophy of the researcher is her or his personal understanding of what constitutes appropriate knowledge and the method by which this is produced (Ahamed, S. 2015). The scholar adds that the researcher dealing with observable phenomena, such as the resources required in a production process is likely to have somewhat a different view of how research should be carried out from one dealing with understanding the subjective meanings of the workers' emotions and attitudes in the same production process. Therefore, Williamson, K., Johanson, G. (2018) assert that *positivism* and *interpretivism* have been the major philosophical paradigms in research in the social sciences until recently. The researcher adds that positivist analysts tend to prefer quantitative and experimental analysis, whereas qualitative strategies are more likely to be used by interpretivists. In the positivist philosophy, Ahamed (2015) states that the researcher adopts what is referred to as a 'scientific methodology' to formulate and test data hypotheses that are extremely organized and typically measurable. In addition, the study is not compromised by the values of the researcher and typically includes massive quantitative data collections and testing of statistical hypotheses. On the other hand, the analysis of human phenomena in their natural context refers to this interpretive philosophy. This philosophy is focused on conducting a study through people rather than objects, taking an empathic position to understand their social environment and the sense from their point of view that they provide to it. By adopting interpretive philosophy, this study aims to understand the experience from the point of view of BCS living in Dublin related to the possible role of religious practice to them to deal with stress and conflict.

### 3.5 Research Methodology

Grounded theory is a systematic method developed for inductive research where the theory is constructed basically from the ground up, that is, from participant data (Williamson & Johanson 2018). This theory was introduced by Glaser B.G., Strauss A.L.,(1967), where the researchers presented grounded theory as the development of theory from evidence, which is assessed and examined systematically in social research.

There is a broad view of grounded theory (Williamson & Johanson, 2018). The researcher analyses the development of two views of grounded theory, *objectivist*, and *constructivist*. Some researchers as Pidgeon & Henwood (2004) and Charmaz (2014) state that Glaser & Strauss (1967) had an objectivist view of grounded theory. For example, Bryant (2002) claims that in the objectivist view, researchers are seen as completely impartial, that is, they suggest that they evaluate collected data free of any biases, such as prior research experience or literature information. On the other hand, constructivism, one of the interpretive paradigms, is concerned with the ways in which people construct their worlds (Williamson & Johanson 2018). The researcher adds that constructivist scholars examine the definitions or interpretations of broad ideas, such as cultural traditions, or more particular topics or concepts. Charmaz (2014) argues that neither data nor theories are uncovered. For instance, the researcher is part of the study of the environment and his/her data. Because of this, via our past and present engagements and interactions with individuals, viewpoints, and research methods, the researcher constructs his/her grounded theories. Thus, through abstract ways, formulating theoretical statements, accepting subjectivity in theorizing, giving an inventive explanation, and conceptualizing the studied phenomenon, this study aims to establish a theory based on the perception of shared experiences, of BCS in Dublin dealing with conflict, in following a constructive grounded theory seeking an interpretive approach.



One of the main aspects of this theory consists of that the researcher is not obliged to prove a clear hypothesis (Williamson & Johanson 2018). Although the researcher may define important areas to be researched, a grounded theory approach means that as the study progresses, certain aspects of the study might change. Thus, during the research work, focusing on the emerging theory was critical in driving changes in interview questions to reveal more aspects of the theories that were developed. Charmaz (2006) asserts the extracted theory is the analysis of the data by the researcher, compatible with the grounded constructivist theory.

### **3.6 Research Design**

#### **3.6.1 Researcher**

The researcher has worked as a Portuguese and English teacher for seven years in Brazil, her original country, and has been involved in religious practice for more than twenty years. In Dublin, the researcher has been living as a student for three years and seven months, as well as involved in the BCC in Dublin. Thus, she has been working as a home care assistant to the elderly people.

The motivations for choosing this study is related to her experience as a BCS in Dublin. By dealing with stress and conflicts as well as living and studying in a foreign culture allowed her to question if others have been affected by the same experience as hers. All the participants have a direct relationship with the researcher that might facilitate in sharing their challenges of living in a different culture and living their religious practice at the same time.

#### **3.6.2 Participants**

The sample was collected from a community (BCC) of BCS. One of the criteria is the participants must live and study in Dublin for at least one year and have been immersed and active in religious practice. There is no limitation on age. All the participants must be students and Catholics of any gender, however, the researcher sought to have a balance between males and females.

All the participants were selected based on their current religious practice networks. The selection and contact of the participants were done via WhatsApp to achieve the potential candidates who fit the criteria.

In total ten BCS was asked to take part in the interview. However, seven were selected following the criteria. Previously, a consent form was presented to the participants informing all the instructions about the research. The sample of the consent form is in Appendix A. All the participants agreed the consent forms (they could not sign it due to the lockdown concerning the pandemic). They are aware of total anonymity and confidentiality to the interview. Due to the pandemic of the coronavirus occurring in the year 2020, measures of protection have been done to keep the participants and the research safe. Thus, all the interviews were done online and recorded by the researcher.

### **3.7 Data Collection**

The present study adopted an interviewing mechanism, and the technique used was both the interviewer and the interview questions, as in Appendix C. The type of interview adopted was the semi-structured ones. The interviews are typically conducted flexibly in semi-structured interviews to capture participants' experiences while guaranteeing the interviewees reflect on topics related to the research (Williamson & Johanson 2018). Thus, it was possible to introduce extra questions to have a better understanding of the participants' experience.

During and after every interview, memo writings were used to document any research reflections. Although the researcher's memos frequently show instant responses and might not form the basis of substantive interpretation, they enable the researcher to examine codes and categories from various perspectives and can be very useful in the creation of theoretical elements in grounded theory study (Williamson & Johanson, 2018). Memo writing and continuous comparative observation also help to reduce bias, since both practices are reflective, which in the research helps objectivity (Birks & Mills, 2011). Therefore, memos work as

extremely helpful mechanisms because they assist in maintaining thoughts, interpretations, codes, reflections to the study to raise theory.

The participants received the questions previously. The interviews were captured electronically by means of a computer camera recorder. The interview started with open-ended questions about the harmful impacts of living in a foreign culture on the participants. Other questions were followed with the purpose of collecting more in-depth data from the acknowledgment of the interviewees concerning the correlation between religious faith and mental health. The discussion reached the conclusion with more open-ended questions, structured to enable greater depth into the role of religious practice in stress and conflict management.

The interviews were managed only by WhatsApp video call and were captured electronically by means of a computer camera recorder. Every interview with the participants was conducted in a single interview schedule. None interviewing has been performed without the participants' verbal informed consent being confirmed. As the participants were Brazilian, the whole process of the interview was in Portuguese. All interviews were transcribed and translated into English by the researcher. No one respondent had access to interviews of others; thus, respondents were not part of the drafting or editing of the research and findings.

### **3.8 Data Analysis**

A transcript coding that was performed in two groups, one of four and another of three at a time, in the order of the interview sessions, enabled the researcher to evaluate and modify the questions of the interview as theories began to rise from the records. Coding is a profound reflection and, therefore, a deep study and interpretation of the nature of the data (Miles, Huberman, & Saldaña 2014). A coding mechanism was used in this study to allow the researcher to understand the participants' viewpoints and to evaluate their collective perceptions.

Grounded theory approach requires coding the work to a selected unit of themes and principles, such as phrases collected from the transcript of the interview (Lawrence & Tar, 2013). The definitions are grouped into similar categories; connections are defined and checked against the data between categories, and selective coding efforts to incorporate the categories into a theory that accounts for the investigated phenomenon. Lawrence & Tar's coding concept was applied in this study that the analysis process in grounded theory adopted is explored by coding data, which involves open, axial, and selective.

*Open coding* is the analytical method by which concepts are defined and data discovers their properties and dimensions, and it is the part of the study that, by close inspection of the data directly relates to the identification and categorization of phenomena (Lawrence & Tar 2013). The information is broken down into separate sections during open coding, carefully analysed and compared for similarities and differences, and questions are asked about the findings as expressed in the data (Corbin & Strauss, A. 1990). This approach was extremely helpful as it encouraged the researcher to concentrate on each part of the interview in detail as the data is separated into different parts.

*Axial coding:* Creating relationships between categories and their subcategories, axial coding includes re-building the data, which was fragmented by open coding, in new formats (Lawrence & Tar, 2013). Thus, axial coding is the act of comparing categories along the lines of their properties and dimensions to subcategories (Strauss & Corbin, 1998). The fragments of the data 'puzzle' during axial coding which were broken during open coding, and in the explanatory scheme, each piece has its position (Lawrence & Tar, 2013). Thus, the researcher could pick up a piece while designing a puzzle and ask where it goes. Hence, the axis in the coding process, by intense comparison, structured the categories to establish new elements. The constancy in applying that enabled the researcher to become familiar with the process and not get it as a hard procedure.

*Selective coding:* In selective coding, the researcher restricts data from several instances into definitions and collections of relational statements that can be used to describe what is happening in a broad sense (Strauss & Corbin 1998). The purpose of selective coding is to incorporate and improve the categories into a theory that corresponds to the investigated phenomenon (Darke, Shanks, & Broadbent, 1998). The statements of associations among definitions are checked and validated and fill in whatever categories that need further clarification. (Lawrence & Tar, 2013). It is a more precise and detailed instance of analysis, as the theory or phenomenon derives from these interactions.

The research analysis was conducted by the researcher only, with no assistance from software or assistants.

### **3.9 Trustworthiness**

The trustworthiness of qualitative analysis relies on how the researcher performs the study (Lincoln, & Guba, 1985). Establishing trustworthiness, credibility, transferability, dependability, and confirmability are particularly important. By ensuring that those interviewed know addressing the phenomenon to be investigated by the researcher is one way to guarantee credibility and transferability. To highlight the main themes for this research, storylines from the interviews were used, which also acted as support for the study findings (Leedy & Ormrod 2013). The avoidance of any bias is an important way to settle confirmability, once the interpretation should not be a researcher's inclination. Thus, loyalty to the data message ensures the dependability of the findings. It was noticeable that coding the whole interview manually and transcribing them enabled the researcher to ensure a deep comprehension of the scope of the interview and the purpose of the interviewer.

By implementing continuous comparative analysis was possible to confirm that systematic comparisons were made and that the connections between the analysis and subsequent hypotheses are seen in this report (Charmaz, 2006). Assigning credibility to the hypotheses that

arise from the results, a continuous comparative analysis was also important as the researcher would be able to highlight certain codes and categories that had the analytical strength to be used in building the theory.

A probable limitation for the study was the impossibility of the interviews was done personally due to the pandemic. However, even though a WhatsApp video call promotes seeing each other, the advantage of being in person would help the researcher not to miss any non-verbal expressions to the answers.

The researcher put effort to reduce as much as possible the addition of bias in the findings. Establishing specific guidelines and following them helps to reduce study bias (Yin, 2011). Thus, specific guidelines were adopted, and the researcher made efforts to ensure the following of the guidelines. Concerning minimizing possible biases, the adoption of WhatsApp video call, and computer camera recorder to record the interviews, it was helpful to maintain the authenticity of the data, where no information was missed or added different ones. By applying grounded theory methodology, the use of memos and manual coding to the interview content helped to reduce bias, ensuring impartial analysis of the results to the developed theory.

### **3.10 Ethical Implications**

It is not possible to evade ethics (MacIntyre, A.C. 1998). Ethics was a key concern in this research and the researcher sought to follow all protocols and methods informed in this chapter to maintain it, before, during, and after the entire study, and, thus, assure the validity of this research. Within recognized moral systems, ethical research is put into practice and is focused on diverse human duties (Johanson, G., 2002) The informed consent, as presented in Appendix A, it was read to each interviewer previously. Participants were aware of the whole procedure of the interview, such as anonymity, confidentiality, as well as the right to withdraw from the interview at any time or to reject to answer any of the questions. There were minimal or no risks to participants in this study. All the interviewers were over eighteen years old and

demonstrated perfect mental capacity to take part in this research. Also, the participants followed all requirements and abilities to execute the interview. To avoid any risks to the confidentiality of the participants, all material recorded will be excluded by the time of the validation of this study.

### **3.11 Conclusion**

The purpose of this chapter was to describe the method of study used to address the research questions. The details of how the research was performed and who was involved in the research were illustrated in a description of the process, research participants, data collection, and interview questions. To build a theory on the negative experiences of BCS living in Dublin and whether religious practice could work as a coping approach to BCS deal with stress and conflict, a constructivist grounded theory approach was used, driving to a model for the role of this practice to BCS living in Dublin. By sharing their experiences of living in Ireland, their religious practice, and their insights on dealing with stress and conflict, all participants in the study added toward this theory. The purpose of the next chapter is to present the results of the analysis and show that the approach outlined in this present chapter has been implemented.

## **Chapter 4. Presentation of the Data**

### **4.1 Introduction**

The present chapter will present the data collected from this grounded theory methodological research, aiming to respond the following questions:

- 1) What are the negative experiences of BCS living in Dublin?
- 2) Could religious practice work as a coping approach to BCS deal with stress and conflict?

The presentation of the data in Dispute Resolution where this research was conducted is shown in this chapter. The presentation of the data dependable of grounded theory methodology, by the explanation of coding process applied to achieve themes and emerged theory, also are included in this section.

This chapter explains in depth the procedure used to examine transcripts from the seven individual interviews performed to reveal codes. Three stages of analysis have been carried out: open coding, axial coding, and selective coding. Constant comparison was used at each stage of research to synthesize the data far enough before concepts appeared from the data. Figures used to display comprehensive participants information, as well as the themes from main question in coding process, to first and sixth interview questions, from the individual interviews used to emphasize major categories and the resulting theory, are included in the chapter.

### **4.2 Presentation of the data in Dispute Resolution**

This study was conducted focusing on Mediation area of Alternative Dispute Resolution, where the main topic is related to conflict management and resolution.

Looking at the reality of students in a foreign context, as to BCS in Dublin, the researcher was motivated by her own experience of dealing with various aspects of conflicts related to the contact with a different culture, and consequently, different people and situations concerning religious practice support. Conflict management, and resolution has an important role in this



study, as the most important approach towards conflict to students living abroad, for several reasons, is the prevention, and whether necessary, the resolution. Related to that, this study tried to explore conflict and stress management in a very initial stage of the issue. Reflecting of how arduous the reality of students living distant of their home context might be, which includes the cultural clash, struggles related to adaptation, coping strategies became the main target in relation to conflict management. Coping strategies may vary depending on the issue encountered, thus, this research attempts to explore the function of behavioural and psychological coping strategies, which enhance the possible role of religious practice as a coping mechanism to deal with stress and conflict, and as desirable, prevent them. Prevention is more efficient and less costly than managing of a crisis after a violent conflict has emerged (Ho-Won Jeong, 2010). The scholar asserts that the initial focus of prevention focuses on the control of behavioural dynamics in a sharply divided society created by a motivator for violence. Thus, this study attempts to examine the possible role of religious practice to BCS living in Dublin in a preventive, efficient and less costly mechanism to deal with stress and conflict, by the experience of students, as presented by the data collected.

### **4.3 Sample**

The sample gathered it was collected by qualitative approach, through interviews to BCS living in Dublin. Seven participants took part in the interviews. All participants were catholic students living in Dublin, and their age varied between twenty to forty-five years old, where three between the age of 20-29 represented 42,85%, three between the age of 30-39 meant 42,85%, and one between the age of 40-50 performed 14,30% of the participants, as presented in figures 2 and 3. All seven students had been living and studying in Dublin for more than one year, where three of them had been living in Dublin above one year and a half, three ones for two years and one for above three years and a half (see Figures 2 ). Concerning their participation,

three of them (42,85%) were male and four (57,15%) were female, as summarised in figure 3.

Questions as race and ethnicity were disregarded as they are not relevant for this study.

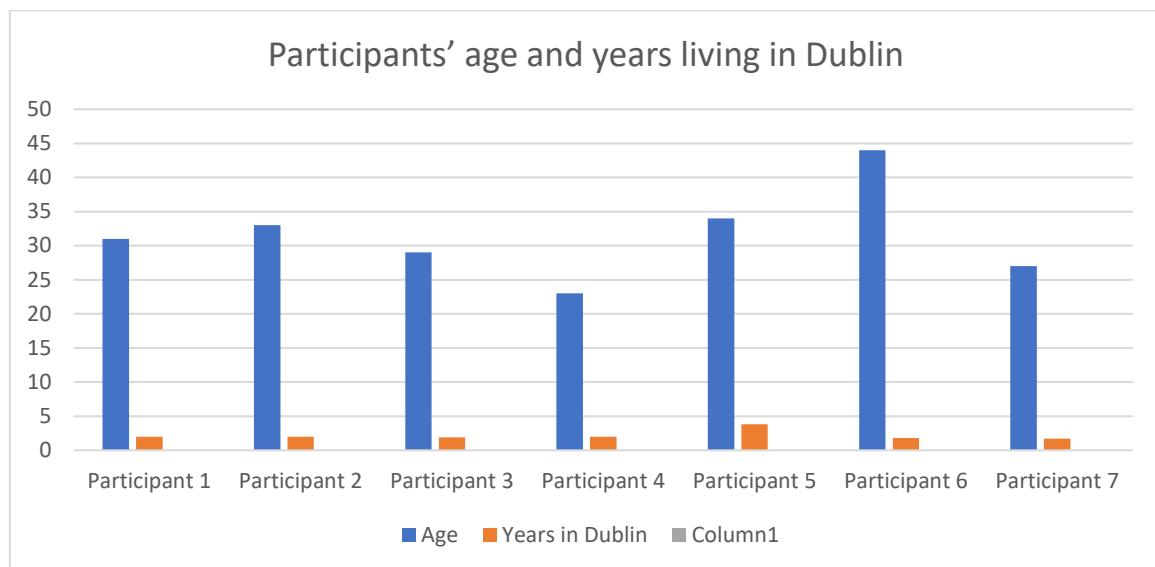


Figure 2: Participants' age and years living in Dublin

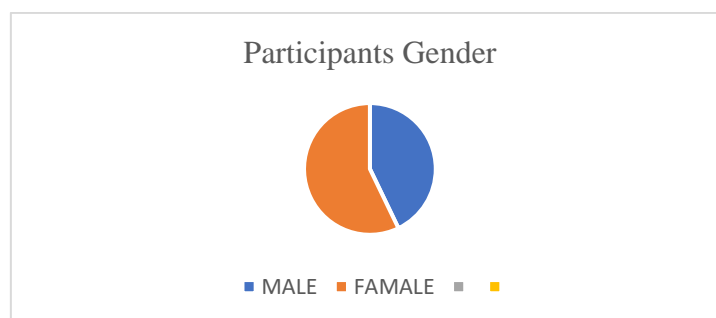


Figure 3: Participants gender. (42,85%) Male and (57,15%) Female.

#### 4.4 Data Presentation

The primary source of research data has been the seven research interviews with BCS living in Dublin. For emerging topics, a group of four and three interviews was coded manually and checked. Having followed this process, grounded theory methodology was integrated into the data analysis process. The information form and consent sheet are found in Appendix A, and interview questions are provided in Appendix C.

During the entire coding process, all interviews were coded manually. In groups of four and three participants, the interviews were examined, giving review time before having to move on

from the first group to the last subsequent group of participants. Each group was coded by the researcher and examined for their meanings.

The first process was to transcribe the interviews from audio-video recorded into writing. Secondly, the answers were translated from Portuguese into English. Hence, the researcher started the coding process. The coding process was made to each question and each answer was examined separately, as the substantial themes would emerge from different aspects of the interview into vignettes. It was applied constant comparative techniques essential to grounded theory methodology. This procedure helped the researcher to maintain unbiased in highlighting important elements through coding. Open coding process resulted in 14 axial codes for the first question, and 10 for the sixth, the main questions of the interview, as figures 4 and 5. The coding procedure to remaining questions is presented in Appendix D.

Coding Process: Axial coding		
Interviewer	Open coding. <i>First Question: Negative Impacts</i>	Axial coding
1. Participant	support to students at schools: high cost and low support bureaucracies: in departments that issue documents. Easy to get depressed. Accommodations: Rent, Expensive accommodations.	1. Homesick. (P2, P3, P4, P5, P6) 2. Accommodation (P1, P5, P6, P7) 3. Cultural difference: (P2, P4, P5, P7) 4. Weather: (P3, P4, P6) 5. Language: (P3, P4, P6) 6. Support to students at schools: (P1, P7) 7. Bureaucracies: (P1, P7) 8. Easy to get depressed: (P1, P7) 9. Underemployment: (P2, P5) 10. Prejudice: (P2, P5) 11. Responsibilities with everything: (P3) 12. Uncertainties to the future because of limited time to stay as student. (P4) 13. Rebuild friendship. (P4) 14. Health Service (P5)
2. Participant	Homesick. Underemployment to foreign student. Cultural difference. Prejudice: Inequality of treatment at some jobs for being foreign.	
3. Participant	Weather. Homesick. Language. Responsibilities with everything	
4. Participant	Uncertainties to the future because of limited time to stay as student. Homesick. Cultural difference (Adaptation to a different culture in short time.) Language. Rebuild friendship. Weather (Intense cold).	
5. Participant	Underemployment. Prejudice: to Brazilian woman Cultural difference; Hard adaptation Health service Homesick Accommodation: Share accommodation with strangers.	
6. Participant	Language. Homesick. Weather. Accommodation: Share accommodation with strangers.	
7. Participant	Easy to get depressed ('Psychologic: Loneliness.' Affective need.) Cultural difference. support to students at schools: Lack of support to students. Bureaucracies: Hard process to employment. Accommodation: Rent, Bad accommodations.	

Figure 4: Coding Process: Axial coding *First Question: Negative Impacts*

Coding Process: Sixth Question: Would you consider religious practice as a coping strategy to manage stress and conflict? How?

Interviewer	Open coding	Axial coding
1. Participant	Totally. It leads you to find spiritual answers to deal with these things.	1. Totally. (P1) 2. A lot. (P2) 3. I am sure I would. (P3) 4. Yes. (P4) 5. Yes. (P5) 6. Yes. (P6) 7. Yes. (P7)
2. Participant	A lot, here mostly. The faith helps us overcome any problem, overcome the challenges in a lighter, easier way.	
3. Participant	I am sure I would. Having faith that things will improve, in times of stress, loneliness, you believe that you are not alone, because there is a bigger being looking at you and guiding you but also the sense of community.	1. Leading you to find answers. (P1) 2. Helping you to overcome problems, challenges in an easier way. (P2) 3. Conducting you to believe things will improve, that you are not alone. (P3) 4. Supporting you by the community. (P3) 5. Helping you to calm down. (P4) 6. Helping you to keep your focus, your way. (P4) 7. Acknowledging you the proper time to speak and to stay silent. (P5) 8. Helping as an alternative to psychological service. (P6) 9. Giving the soul peace. (P7) 10. Balancing everything. (P7)
4. Participant	Yes. The religious practice can help you calm down, keep your focus, your way.	
5. Participant	Yes, Knowing the proper time to speak and to shut up.	
6. Participant	Yes, if people had more this religious practice they would go less to the psychologists.	
7. Participant	Yes, religion will help the soul, will give the soul peace, will balance everything.	

Figure 5. Axial coding

Sixth Question: Considering religious practice as a coping strategy to manage stress and conflict.

As presented in figures above, the answers were transcribed into codes (figure 4) or vignettes (figure 5) in open coding. Thus, transcribed in small themes in axial coding.

Following the next procedure of coding, axial coding process was approached with intense analysis and comparison, where open codes could be grouped into thematic topics, emerging the themes. This second coding process was essential to establish the proper interpretation of the open codes.

#### Coding Process

<b>Axial coding. First Question: Negative Impacts</b>	<b>Selective Coding:</b>
<ol style="list-style-type: none"> <li>1. Homesick. (P2, P3, P4, P5, P6)</li> <li>2. Accommodation (P1, P5, P6, P7)</li> <li>3. Cultural difference: (P2, P4, P5, P7)</li> <li>4. Weather: (P3, P4, P6)</li> <li>5. Language: (P3, P4, P6)</li> <li>6. Support to students at schools: (P1, P7)</li> <li>7. Bureaucracies: (P1, P7)</li> <li>8. Easy to get depressed: (P1, P7)</li> <li>9. Underemployment: (P2, P5)</li> <li>10. Prejudice: (P2, P5)</li> <li>11. Responsibilities with everything: (P3)</li> <li>12. Uncertainties to the future because of limited time to stay as student. (P4)</li> <li>13. Rebuild friendship. (P4)</li> <li>14. Health service. (P5)</li> </ol>	<p><b>Cultural Impact:</b></p> <ol style="list-style-type: none"> <li>1. Accommodation (P1, P5, P6, P7)</li> <li>2. Cultural difference: (P2, P4, P5, P7)</li> </ol> <p><b>Personal Impact:</b></p> <ol style="list-style-type: none"> <li>1. Weather: (P3, P4, P6)</li> <li>2. Language: (P3, P4, P6)</li> <li>3. Responsibilities with everything: (P3)</li> <li>4. Uncertainties to the future because of limited time to stay as student. (P4)</li> <li>5. Rebuild friendship. (P4)</li> </ol> <p><b>Psychological Impact:</b></p> <ol style="list-style-type: none"> <li>1. Homesick. (P2, P3, P4, P5, P6)</li> <li>2. Easy to get depressed: (P1, P7)</li> </ol> <p><b>Social Impact:</b></p> <ol style="list-style-type: none"> <li>1. Support to students at schools: (P1, P7)</li> <li>2. Bureaucracies: (P1, P7)</li> <li>3. Underemployment: (P2, P5)</li> <li>4. Prejudice: (P2, P5)</li> <li>5. Health Service. (P5)</li> </ol>

Figure 6: Selective Coding

*First Question: What are the negative Impacts faced by CBS in Dublin?*

The last process it was the selective coding, which conducted to regrouping topics from axial coding into categories in selective coding. Those categories, understandable as macro different themes, resulted from the junction of micro similar themes, emerged from the axial coding.

<b>Axial coding.</b> Sixth Question: (Would you consider religious practice as a coping strategy?)	<b>Selective Coding:</b>
<ol style="list-style-type: none"> <li>1. Totally. (P1)</li> <li>2. A lot. (P2)</li> <li>3. I am sure I would. (P3)</li> <li>4. Yes. (P4)</li> <li>5. Yes. (P5)</li> <li>6. Yes. (P6)</li> <li>7. Yes. (P7)</li> </ol>	<p><i>Considering a coping strategy</i></p> <p>(P1), (P2), (P3), (P4), (P5), (P6), (P7).</p>
<b>Axial coding</b> (How would you consider religious practice as a coping strategy to deal with stress and conflict?)	<b>Selective Coding:</b>
<ol style="list-style-type: none"> <li>1. Leading you to find answers. (P1)</li> <li>2. Helping you to overcome problems, challenges in an easier way. (P2)</li> <li>3. Conducting you to believe things will improve, that you are not alone. (P3)</li> <li>4. Supporting you by the community. (P3)</li> <li>5. Helping you to calm down. (P4)</li> <li>5. Helping you to keep your focus, your way. (P4)</li> <li>7. Acknowledging you the proper time to speak and to stay silent. (P5)</li> <li>8. Helping as an alternative to psychological service. (P6)</li> <li>9. Giving the soul peace. (P7)</li> <li>10. Balancing everything. (P7)</li> </ol>	<p><i>Behavioural support</i></p> <ol style="list-style-type: none"> <li>1. Helping you to overcome problems, challenges in an easier way. (P2)</li> <li>2. Helping you to calm down. (P4)</li> <li>3. Acknowledging you the proper time to speak and to stay silent (P5)</li> <li>4. <b>Balancing everything. (P7)</b></li> </ol>
	<p><i>Psychological support</i></p> <ol style="list-style-type: none"> <li>1. Leading you to find answers. (P1)</li> <li>2. Conducting you to believe things will improve, that you are not alone. (P3)</li> <li>3. Supporting you by the community. (P3)</li> <li>4. Helping you to keep your focus, your way. (P4)</li> <li>5. Helping as an alternative to psychological service. (P6)</li> <li>6. Giving the soul peace. (P7)</li> <li>7. <b>Balancing everything. (P7)</b></li> </ol>

Figure 7. Selective Coding Sixth Question: (Religious practice as a coping strategy)

The remaining questions (two, three, four, five, seven, eight and nine, found in Appendix D) suffered the same proceeding to emerging themes and categories, as well as their answers comparison contributed to themes interpretation. This coding process to themes developed as

shown in Figures 6 and 7 are also for the first and sixth question of the interview, which present the two main questions of this study.

#### **4.5 Conclusion**

This chapter presented the data collected in this grounded theory research, collected from interviews in qualitative approach. The application of the data into Dispute Resolution, related to conflict management and resolution in a preventive approach, is found in this chapter as well. The sample, as information concerning age, years living in Dublin and gender were referred in figures in this chapter. The coding procedure was explained and highlighted to figures. Also, the whole procedure to interpretation of the data by open, axial, and selective coding proceeding to emerging themes and categories, shown in figures, were presented in this section.

## **Chapter 5 - Data Analysis and Findings**

### **5.1 Introduction**

This chapter will present the analysis of most relevant questions to this study, following the grounded theory methodology, which were asked of every BCS outlined for the interview. Some questions were engaged deeply to some participants and not to others. For example, all students were asked of which were the negative impacts of living in a different culture as student by that time, and to others were asked of these negative impacts but in the arrival. The students will be called as *participants* by number, following the order of the interview. The categories paragraph that follow show the selective codes which have arisen. They will be presented by the hypothetical questions, which conducted to answer questions of this study.

### **5.2 Negative impacts in a foreign context**

#### **What are the negative impacts of living in Dublin as a student?**

In the selective codes for the negative impacts faced by BCS living in Dublin, the first question which is one of the questions to be answered in this research, there were 14 axial codes. They were divided into four Categories: Cultural, Personal, Psychological and Social impacts.

#### **5.2.1 Cultural Impact:**

Cultural impact is a category adopted in this research to describe the impacts faced by BCS in Dublin related to differences of culture, accommodations, cultural clash, and struggles to adaptation. Around eight axial codes were referred to this category and over 85% of participants mentioned this impact in their experience.

Four participants shared the essence of what others have understood is impact related to this category. One det precisely in which they were struggling concerning this cultural impact:

*The change to adapt yourself, language, culture, food, customs, everything is different. You need to adapt to a lot of things in a short time.* (Participant 4)



Another two participants shared their answer related to accommodation. They commented this aspect is impactful a lot to BCS, because most of them usually do not used to share house with strangers, mostly with family, relatives. Thus, most stress and conflicts to BCS arise from sharing accommodation, as they face people with different likes, habits, as well as different and confronting behaviours. They see themselves sometimes forced to decide to live like that or give up of their dream of doing an exchange.

Participant 5 argued the challenges of share accommodation as great amount of BCS does concerning housing in Dublin.

*In the beginning I had ups and downs, the difficulty of adaptation in the first 8 months; the remembrance of everything I had in my country, house, car, I did not have to pay rent and here I have to share house with those I do not even know; then, for many times I cried, but under the shower because I did not even have where to cry, and wondered what I was doing here; Then I found the church. (Participant 5)*

Participant 6 shared what she said to be her hardest impact as she also had never to share house with strangers.

*The part about sharing a house; having to share a house with different people; as I have never lived it, so this has been one of the biggest impacts for me. (Participant 6)*

This another participant shared his frustration with accommodation conditions in Dublin, which in general it is not appreciable.

*There is also the issue of rents, accommodations; many are in awfully bad situation; people go renting to others, and no one has empathy. (Participant 7)*

### **5.2.2 Personal Impact:**

About nine axial codes were referred to this category, where participants expressed negative impacts concerning their engagement and reaction to aspects in the transition to this new

environment, by their own perspectives. The most recurrent aspects cited it was their approach to weather and language.

When asked of her negative impacts in Ireland, Participant 6 also shared her difficulties with language, which since the beginning it is a challenge to her. This aspect is quite common to great amount of BCS, as most of them come to Ireland with no English skills, which cause levels of stress and frustration, especially in the beginning.

*The language, because for me it is exceedingly difficult, and the fact that I like to communicate myself, the foreign language is an obstacle. Until today I still have difficulty in communicating.*

(Participant 6)

Participants 3 and 4 shared the impact they faced related to the weather. For many BCS it is a shocking transition, as most of regions in Brazil has a hot weather. It is an extreme change for them.

*I think the main thing at first was the weather.”* (Participant 3)

*“The cold is intense; for example, I arrived in the winter, then in the beginning it was extremely hard.* (Participant 4)

### **5.2.3 Psychological Impact:**

Related to this category, nine themes were referred to it. In psychological impact, participants pondered the harming of homesickness and the feeling of getting a depression. They asserted that being distant from home is highly challenging, and for some participants, in most of cases, the grouping of all stress and conflicts faced may drive them to depression.

Participant 1 shared her concern related to those who may come not psychologically prepared, as they face many challenges, and the feeling of ‘freedom’ may push them into trouble.

*A person who arrives here and it is not very structured psychologically in their life, they can go into crisis or get lost, because you arrive here as a student and have no link to anybody, also you feel you can do whatever you want, but it is complicated for those who arrive and do*

*not have a psychological structure. So, I think it is a negative point for those who come here without a good emotional and psychological structure. (Participant 1)*

Participant 2 shared her struggle for the distance of family. This is another feature that in general is quite hard to BCS. Participants adaptation, as they shared, tends to be much more challenging when students see themselves in a situation where they must face many stress and conflict, and they do not have their family around.

*Not only since when I arrived but until today, which hurts me the most it is to be far from the family, home, friends, comfort, but the lack of family weighs a lot. (Participant 2)*

Participant 7 shared related to the reality of many students who come to Ireland. The lack of their family, or even a friend, pushes them to internal conflicts.

*I see this type of impact, the psychological: the loneliness, the affective need by being here alone, in a new environment, because most people come alone without a family or friend. (Participant 7)*

#### **5.2.4 Social Impact:**

Over three students invoked this category, which indicated the impacts faced by BCS towards others, from people to system. Participants cited aspects as lack of support to students at English schools, system bureaucracies concerning documentation that they need to start doing something as citizen, especially an employment; the situation of underemployment, where their formation from Brazil is not considered at all to get a formal work in Ireland, prejudice suffered for some students, which they relate to the fact of being immigrants, and participants also mentioned the health service, which they consider very inaccessible, even being payed.

Participant 1 shared her experience of bureaucracies in the arrival. As they shared, this feature is recurrent to every foreign student in Ireland. However, participants asserted it is particularly challenging, as they spend lots of time to acquire essential documents to get started their life routine because departments do not facilitate the process of getting those documents, which is

allowed by government to them. They argued those features cause levels of stress and conducts them to anxiety because of uncertainty.

*Bureaucracies on arrival to establish themselves, especially as a student. We need 'GNIB', 'PPS', bank account to find a job, so many who come here go through a lot of difficulty because of this bureaucracy, as everything needs to be interconnected, but Departments do not communicate themselves, however, they charge for everything to be interconnected.*

(Participant 1)

Some participants shared the prejudice experience, especially at work. Participants expressed this aspect as a huge cause to conflict, which in many of cases they must report. Participant 5 asserted the fact of being a Brazilian woman has conducted her to some conflictual situations, as she considers there is a stereotype of Brazilian women as 'easy women' to be approached by men.

*I think that underemployment and the prejudice because I am an immigrant, being Brazilian. We are considered hardworking, but many see women as 'easy women'. It is extremely hard.*

(Participant 5)

Participant 1 sharing is related to support from schools. She stated that she sees the support from schools significant to students, as it is their first connection in the country.

*We invest a lot of money and when we get here, we do not have much support at schools. The lack of support at school in the beginning, middle and at the end.* (Participant 1)

### **5.3 Own ability to deal with conflict**

**Researchers said people have the ability on their own to deal with stress and conflict for some time. How do you think you can prevent stress and conflict or even solve them?**

As scholars say, people can deal with conflict for some time by themselves; another essential question was how is their psychological ability to avoid conflict or even solve them by themselves, from when they get in Dublin until now. Constant comparison was applied to

achieve coherent interpretation. From this question arose seven vignettes, which were transcribed into four categories to describe their themes. The categories to answers concerning their own ability to deal with conflict are: Unrecognised in the beginning, recognised as from past experiences, recognised in the present, recognised in the beginning.

### **5.3.1 Unrecognised in the beginning:**

This category is exceptionally relevant to acknowledging how participants see their ability to deal with conflict and stress without claiming any supportive source. Three participants considered to unrecognize this ability in the beginning of transition.

Participant 1 shared that she did not feel she had this strength of herself, and she pondered what has given her this ability.

*I did not feel I had this strength of myself. The faith, just the faith that made me resist, that helped me to be resilient.* (Participant 1)

Another participant, participant 5, stated that this is unknown to her and refer to where comes her ability.

*It is unknown to me. I do not know that I have this ability. I cannot answer; it has always been the help from the high.* (Participant 5)

And the third participant, participant 7, asserted that for him it does not make sense. He seemed to be convinced that.

*Everyone has a history; each has luggage of life; there is no way to say that everyone will have this ability. Even if you are preparing yourself, it is a highly big challenge. I think it is impossible to prepare for all life; we are improving and learning how to cope. But to be ready, I do not think so.* (Participant 7)

### **5.3.2 Recognised as from past experiences**

One code was mentioned to this category, referred from two participants. They considered to have this ability, which helped them to cope with conflict and stress in the foreign context.

However, they referred them to experiences of their past, which strengthen them to the transition encounters. Those participants asserted they faced hard circumstances in their lifetime, and as they could overcome past matters, they overcome challenges in Dublin much easier.

The participant 2 related that to her experience of overcoming a depression.

*Past experiences strengthened me. It was not too hard because overcome depression experiences in the past strengthened me.* (Participant 2)

On the other hand, participant 5 related that to her life matters.

*My strength came from my hard childhood and hard teenage; because I have not had an easy life, so I think it has already prepared me to be here.* (Participant 6)

### **5.3.3 Recognised in the present**

This category had one reference, where the participant 3 recognised that he has this ability to avoid conflict, but just nowadays. He asserted that in the arrival, even some time later, it was particularly challenging and that he still struggled to have any support to deal with stress and conflict.

*I am not too bad. Today, I have an individual facility to face this, a lucidity to deal with the problems that arise daily.* (Participant 3)

### **5.3.4 Recognised in the beginning**

For this category one code were referred as well. In this case the participant 4 recognised he had this ability in the beginning. He shared it was bearable for the first months, but it arrived a time where he felt he could not deal with stress and conflict without any sort of support anymore.

*I did my best in the first eight months. In the beginning, I could hold for the first eight months by myself; After that, I could not anymore.* (Participant 4)

## **5.4 The function of coping strategies to manage stress and conflict**

### **How do you think coping strategies could help you manage stress and conflict?**

The following essential question asked it was how they think coping strategies would help them manage stress and conflict. From that question, which is one of main questioning, focused on this grounded theory methodological approach, the researcher sought to understand the participants view regarding the functioning of coping strategy, a possible role to religious practice.

Nine axial codes arose from the answers and two categories emerged from the selective coding process to that question. They are emotional support and behavioural guidance support.

#### **5.4.1 Emotional support**

Seven themes were referred to this category, which helped to interpretate the participants understanding towards coping strategy concerning emotional support. This sort of support is related to every assistance that may help students to have an emotional balance to manage stress and conflict. Five participants mentioned this category, which the function was interpreted as ‘minimizing the suffering, making us feel good, decreasing anxiety, generating hormone of joy, giving us more resilience, calming us down and giving us calmness.’

Participant 1 emphasised the importance she saw to coping strategies followed by professional help, especially in the case the situation is turning serious, to manage stress and conflict, and lamented she did not have this support when she was in more need.

*I think these strategies would be a fundamental basis. I see that I might have suffered less. I even had constipation, I ended up in hospital; I think professional help and these strategies would be fundamental.* (Participant 1)

Another participant, participant 4, expressed the feeling that most participants considered how coping strategy would work to them, which may be described as ‘emotive controlling’.

*To advise, also help calm you down and know that everything will be fine, you do not have to despair. (Participant 4)*

On the other hand, participant 7 stated he sees the effect of coping strategy as a kind of remedy to emotional reactions to stress.

*I believe that these means decrease the level of anxiety within us, will generate the hormone of joy and give us more resilience. (Participant 7)*

#### **5.4.2 Behavioural guidance support**

This category gathered two themes and two participants referred to it. This theme arose from the interpretation of participants mentioning to the function of coping strategy as a sort of behavioural guidance and controlling towards stress and conflict. Behavioural guidance support has an important role to conflict management as it tends to work in a preventive approach, which is a key understanding of this study related to the possible role of religious practice to BCS deal with stress and conflict.

Participant 3 shared his understanding to coping strategy as description of a ‘behavioural controlling’.

*They come just to try to balance the two sides, so when we are in a bad time, they come to try to elucidate our ideas, they come to try to show the right way, more peaceful to solve some problem, but also to hold our ‘wave’ when our euphoria is too great. (Participant 3)*

On the other hand, participant 5 asserted she sees the coping strategy function related to a person act, which the participant related to a professional or someone who can listen and talk to ones in a conflictual situation, thus, it will help the person design their behaviour toward the conflict.

*I sometimes think it can help only with a word, or just hearing from us. I often wanted to talk, so today, I already aim to let the person speak; in many situations, I breathe, pray, and let the*



*person say whatever they want. I do not cling to small things; today, I pray things no longer disturb me. (Participant 5)*

## **5.5 The correlation between Religious Practice and Mental Health**

### **Do you see any correlation between religious practice and Mental health?**

When asked whether they see any correlation between religious practice and mental health, it was unanimous. All participants agreed there is correlations between both. Also, all interviewees shared their experiences of religious practice to keep their mental health in this foreign context. However, two participants expressed concisely which represents others view. Participant 1 made a correlation of religious practice activity among body, soul, and spirit and the importance of considering this connectivity to deal with stress and conflict.

*I believe we are body, soul, and spirit. That when we talk about mental health, this psychological capacity that we have to solve a conflict and go through stress, there is no way to separate what I am living from what my soul is going through; I think it is a whole. If my soul is connected to God through religious practice, I can find strengths where I would not see. (Participant 1)*

Participant 7, therefore, asserted his understanding of the correlation of religious practice with mental health through the support of a group in the church's context, by being part of it, where one helps the other, and everyone helps each other.

*I see a real relationship. Sometimes here, in loneliness, it generates us the selfish feeling of just thinking about us. In the Christian faith, religious practices and beliefs make us feel about each other and find and share the other's problem. Thus, when we go to church, we start to see the other, and this practice of being in the community will help to strengthen the individual and the group in their struggles. (Participant 7)*

## **5.6 Religious practice as a coping strategy: the way as it works**

### **Would you consider religious practice as a coping strategy to deal with stress and conflict? How?**

The next question is another vital one, from which data analysis aims to answer the second question of this study. This main question is whether they would consider religious practice as a coping strategy to deal with stress and conflict and how it would work for that. All participants were unanimous to consider religious practice as a coping strategy to manage stress and conflict. They also expressed their view of how it would work, which generated ten themes. From those themes, through deep grounded theory methodological analysis, two categories emerged. They are behavioural support and psychological support.

#### **5.6.1 Behavioural Support**

Four themes were referred to this category, mentioned by four different participants. The emergence of this category it was crucial for the researcher conduct the process of gathering findings. Those participants asserted religious practice importance as a behavioural support to help students control and conduct properly their behaviour reaction towards conflict in a preventive approach. Three participants' contributions synthetized properly which this category may mean.

Participant 2 shared her overview of religious practice role to broad encounters in a perspective of behavioural improvement,

*A lot, here mostly. The faith helps us overcome any problem, overcome the challenges in a lighter, easier way. How important it is to have a religious history that makes us understand why we are here today, that we have a purpose, which is to be better people. I see that religion helps us not forget our base, do good in the face of situations, think before judging people, try to be open to people's differences, and do our part as a human being to do good. (Participant 2)*

Participant 5 shared her experience of a conflict at work and how she reflected her approach, consolidated by the support of religious practice in her behaviour.

*Yes, Knowing the proper time to speak and to shut up. If it is not the grace of God in a situation of a conflict with someone as I had in my job here, I have no wisdom and would act equally or worse; if it were in the past and a person attacked me, I would attack at the same height.*

(Participant 5)

Participant 7, therefore, shared his understanding that the researcher interpreted as a behavioural as well as a psychological support view.

*Yes, religion will help the soul, will give the soul peace, will balance everything.* (Participant 7)

### **5.6.2 Psychological Support**

This category expresses the support of religious practice on psychological reaction towards conflict. There were seven themes referred to this category. It is a vital reflection, once it drives the study to evaluate the outcomes from the analysis in depth of the way as participants understand this support works for them. Three participant's sharing expresses the basis of this interpretation.

Participant 1 shared her understanding to the function of religious practice to conflict, precisely describing the relevance of identifying aspects in the context, which includes the conflict, and how the person is facing it. Thus, the religion experience operates the procedure to follow. This reflection summarizes a truly relevant process to consider in conflict management.

*In the sense of meeting yourself because religion (for Catholics) makes us have an encounter with God and consequently with ourselves. The first point to face stress and conflict is first identifying them and identifying how you are dealing with them. So, I see religion as a base. It leads you to find spiritual answers to deal wisely with these things.* (Participant 1)

Participant 3 shared an understanding of hope, positivity, and fellowship to religious practice in psychological support.

*I am sure I would. Having faith that things will improve. In times of stress, loneliness, you believe that you are not alone, because there is a bigger being looking at you and guiding you but also the sense of community. Sometimes you are not well but you have a friend of the church who can tell you a word, give you an advice and help you solve a problem. (Participant 3)*

Participant 6, hence, shared her viewpoint concerning the need to psychologist's service, which she understood to become less necessary once the student has a religious practice.

*I believe that if people had a more religious practice, they would go less to psychologists. For me, it helps a lot. So, even who is not Catholic, a follower of any religion, acts differently from those who do not have religion in the psychological issues' context. (Participant 6)*

## **5.7 Religious practice as a barrier to conflict and stress management**

### **When religious practice can become a barrier to manage stress and conflict?**

The analysis of following question concerning when religious practice might become a barrier to conflict and stress management, it was also considered relevant to this study, as the both sides of religious practice function to stress and conflict management might be examined. This question had eleven themes from where arose three categories. The categories are fanaticism, poor management between church attendance and personal life, misunderstanding towards religion.

#### **5.7.1 Fanaticism:**

This present category it was referred twice, and participants shared their acknowledgement to which fanaticism may represent to religious practice. This category represents one of the approaches which should be avoid regarding a conflictual context, when student may wish would justify any bad behaviour towards others by his or her religious practice. Participant 1 shared example that better explains their view.

*Perhaps when it is lived in the form of blind fanaticism, when it makes you justify any cruelty in the name of God, when you cross the line of what is correct to be living a fanaticism and ignorance, which does not let you see the limits. (Participant 1)*

### **5.7.2 Poor management between church attendance and personal life**

This category had two themes related and was referred by participants four times. It is also another aspect to be considered in terms of preventing conflict. One Participant shared an experience where conflict arose because a person, overload with church tasks, left obligations behind at home. Participant 2 sharing synthesized others view.

*I see that always what is excessive is not good. I always try to keep the balance because there are other things in life for me to take care of, and God will not judge me for this because He knows everything we need to do and necessary things. If it is too much, it is not healthy, and there will come a moment that you also will not bear it. (Participant 2)*

### **5.7.3 Misunderstanding towards religion**

To this category, four themes were referred from mention of five participants. This category provided a view of how misunderstanding towards religion may occur and how harmful it may be to conflict management. Two participants shared their understanding in a precise summary. Participant 6 shared her approach towards people aiming to avoid being disturbing and disrespectful to others, which may cause conflict, especially in a foreign context.

*When you do not respect others religion, so it becomes a problem. I see that respect is fundamental. Here I lived with many flatmates of different religions, others without faith, and always sought to understand and respect everyone, and we lived very well. I always try to look at the person's intention; it is what matters to me. Because each one has its history, and if everyone respected the differences, it would not have so much conflict. (Participant 6)*

Participant 7 shared an example related to the approach of a mother pushing her son to church, but he is not faithful, which if occurs in the context of student with flatmates, it will probably generate conflict.

*I believe it will only harm when the person does not understand the practice, or it is not living it in a correct way. For example, a mother with her son: the mother is active in the church, but the son is not, then the mother pushes the son to church, then the son goes but only because of the mother, not because he wants or understood it, so this is a mistake.* (Participant 7)

## **5.8 Recommendations to new BCS coming to Dublin: for adaptation and mental health**

### **Which recommendations could you provide to BCS in Dublin to adapt to the new culture and maintain mental health?**

The last question analysed was related to what they would suggest to new BCS coming to Dublin willing to adapt to a new culture and maintain their mental health. Participants shared recommendations based on their own experiences. The researcher saw this sharing of participants' background as an essential source to new BCS planning to the adventure of studying and live abroad, in this case, in Ireland.

The constant comparison brought out three main categories followed by subcategories from over forty axial codes from the analysis of coding in this section. Participants were unanimous in suggesting advice and recommendations based on their daily face-to-face struggles in Dublin. The categories emerged were *openness to new people and culture, looking for support*: from people, from religious practice, from professionals, *following advices*; personal, behavioural, awareness.

#### **5.8.1 Openness to new people and culture:**

This category arose from six themes and nine participants referred to it. All these participants suggested the importance of openness to get to know new cultures, to encounter different people from different places in the world, which requires empathy and good insight to

understand and bear differences. The themes are as follow: openness to the local culture, come with an open heart, be open to what they offer for this adaptation, be open to changes that will happen in their life, be open to get to know people from different places, do not isolate themselves. Three participants shared a summary of this category in few words.

Participant 1 enhanced the relevance of students not to be isolated.

*It would be precisely the openness to know the local culture, not isolate themselves, meet new people from the country for students. (Participant 1)*

Participant 2, therefore, recommended the various venues where it is possible to get in touch with local culture.

*Come with an open heart, seek to enter more into the local culture. There are so many free conversation classes, museums, cultures, and what else they offer for this adaptation. (Participant 2)*

*Participant 7 shared his optimistic view related to the opportunity of meeting people from different places.*

*Be willing and open to people because here, thanks are to God, we find many different people from different places. (Participant 7)*

### **5.8.2 Support**

This category emerged from nine themes, mentioned by all seven interviewees. It was subdivided into three sub-categories to better dispose them, which are Support from people, from religious practice and from professional. Considering the levels of stress and encounters of conflictual circumstances by students living in Dublin, participants shared recommendations regarding the relevance of looking for support in the whole period abroad. They shared it to be an option to prevent and manage stress and conflict.

**5.8.2.1 From people:** This sub-category emerged from three themes and mentioned by four participants. They are support from close people, friendships which you can count on, and be

in touch with people who will help you. Participants 2 and 4 shared the recommendations which synthesised this sub-category.

*Friendships which we can count on, talk, distract.* (Participant 2)

*Be in touch of people who will help you reach your goals.* (Participant 4)

**5.8.2.2 From religious practice:** Religious practice is a sub-category that arose from five themes and referred from all participants. The themes referred are support from the ‘catholic community’, and god, prayer, church that you like, faith in god, if you have spiritual life, focus on it, for Catholics: go to Irish masses and to the Brazilian ‘community’. Thus, below is shown some contribution of participants 1, 4, 6 and 7, to the relevance of this sort of support.

*Look for support from close people and the community (faith) because there we see ourselves as a family, and without God's presence, things become harder.* (Participant 1)

*Seek the Brazilian community, there will be enough people who can help you.* (Participant 4)

*If you have a spiritual life, focus on it, it is essential.* (Participant 6)

*For the Catholics, although the country is no longer so catholic, here it is a country that will remember a lot the religion. I would recommend participating in the Irish Masses and our community, which is practically a little piece of Brazil here.* (Participant 7)

**5.8.2.3 From professional:** This sub-category was referred once from one participant; however, it is a fact that need to be considered, especially if student achieve a high level of stress, and other sort of support is not enough anymore. As participant 1 shared below, the chances are the challenges be harder to different goals, therefore, to be attentive to one's needs, it is crucial.

*It is difficult because each person comes with a different goal. So, for each goal there are different challenges. Thus, about mental health, a professional follow-up might be helpful too.* (Participant 1)



### 5.8.3 Advices

The third category is related to advices. Over 85% of participants shared some sort of advice based on their own experiences. There were 25 themes to this category, which were divided into three sub-categories. They are personal advice, behavioural advice, and advice to awareness.

**5.8.3.1 Personal advice:** This subcategory was referred from 15 themes and mentioned for 80% of interviewees. The themes are: have moments of leisure for you, seek to do what you enjoy, believe in yourselves, have an 'escape valve', do voluntary job if you enjoy, a habit you enjoyed in your country, reflect on your goals, know what you really want to reach and run behind them, take on your responsibilities, get to know yourself, have 'the foot on the ground', know why you come, come ready to face life, always be in touch with your family, do not come here to get away from problems. Those themes reflected participants' experiences lived in Dublin which now may work as example to others, specially concerning preventing stress and conflict. Sharing from participants 2, 5, 6, and 7 described participants' recommendations concisely.

*Have moments of leisure, for you, seek to do what you enjoy doing. (Participant 2)*

*The first thing is that the person has to know themselves, has to have faith in God, have 'the foot on the ground,' understand why they came, know their focus, because with a lot of accessible things, like drugs and alcohol, the person loses their focus quickly. (Participant 5)*

*First step: come ready for a battle, because in Brazil you live in a comfort zone; you come to face life; because here it is a boomerang, one day you have money the next day no, one day you have a house, another no, and every student goes through this. (Participant 6)*

*I would suggest what I did, be free in the sense of not coming here to get away from problems because it will only worsen. (Participant 7)*

**5.8.3.2 Behavioural advice:** This sub-category emerged from four themes, mentioned also for four participants. They are ‘show the good things of our country in the opportunities of exchange, seek to do good; be a good person, be humble to ask for help, build network’. These themes refer to recommendations as how student may behave in some situations regarding to better manage stress and conflict. Participants 6 and 7 shared which they saw as highly relevant as behavioural advice towards others and related to one oneself.

*Trust and seek to do good. Even living with those who are not the right person, be you a good person, and you will reap the rewards.* (Participant 6)

*Understand that if you cannot stand by yourself, ask for help, have enough humility to extend your hand.* (Participant 7)

**5.8.3.3 Advice to awareness:** This last subcategory arose from six themes, and four participants referred to it. It is related to situations where students might be aware not to face disappointing circumstances, generating much stress. They are: be careful of malicious people, be aware of whom can take advantage of you, control your money, come prepared to share house, bedroom, bed, have a balance of how you spend your money, prepare yourself psychologically. Participant 5 shared which represent all participants’ recommendations to this advice.

*Beware of people who can take advantage of you. Please beware of the sparkle of buying everything, thinking everything is very cheap, and then, you spend all the money; They have to come with this in mind, prepared to share house, bedroom or even bed, because in the beginning it is more difficult, but then it improves.* (Participant 5)

## **5.9 Conclusion**

This chapter covers the study findings, ties the study directly to the research questions, and illustrates the accuracy of the analysis with the methods of grounded theory. Seven participants were interviewed for this grounded theory methodology research. Interview questions were

designed to understand the negative experiences of BCS living in Dublin and whether religious practice could work as a coping approach to BCS deal with stress and conflict. All participants were catholic Brazilian students and they had been living in Dublin for more than one year as the criteria defined.

There were three stages of study, open coding, axial coding, and selective coding, coherent with grounded theory methodology. There were 14 axial codes emerged from the first question, the first question also of this research. Constant comparison was applied, and they were divided into four categories. The four categories arising from this research outline the adverse experiences experienced by BCS in Dublin: Cultural, Personal, Psychological and Social impacts.

To discover also whether religious practice could serve as a coping mechanism for BCS to cope with stress and conflict, additional continuous comparison analysis was used. Both participants were unanimous in finding religious practice to manage stress and conflict as a coping mechanism. They also shared their vision of how it would work, which from analysis emerged ten themes. Via deep-grounded methodological theory examination, two categories arose from these themes. Those two categories summarised that religious practice, as a coping strategy, may work as a psychological and behavioural support.

There was a positive view regarding the correlation between religious practice and mental health. Situations where religious practice may become a barrier to manage conflict, which is fanaticism, poor management between church attendance and personal life, and misunderstanding towards religion are also present in this chapter. Also, in this chapter is provided recommendations to adaptation and mental health from the participants to new BCS willing to study in Dublin

Even though the catholic faith visible is not so strong in Ireland anymore, it is noticeable that BCS in Dublin still is willing to live their faith in that context and see in the religious practice support to manage their daily stress and conflicts.

## **Chapter 6 - Discussion**

### **6.1 Introduction**

The goal of this qualitative grounded theory study was to discover what the negative experiences of BCS living in Dublin are and whether religious practice could serve as a coping approach to the stress and conflict management of BCS. This chapter explores the discussion of the key results in relation to literature on negative experiences faced by BCS abroad, their ability to deal with stress and conflict, the correlation between religious practice and mental health, religious practice as a coping strategy, when religious practice become a barrier to stress and conflict management, and recommendations related to adaptation and mental health to future BCS coming to study in Dublin.

Although their negative experiences in Dublin, the capacity to manage stress and conflict, and the routine of religious practice can include variance for each person, the role of religious practice in managing stress and conflict was a significant factor in supporting the BCS interviewed for this study. The results have a nuanced dimension to them, as what is challenging for these students varies over time. In the following pages, each theme is explained in depth.

### **6.2 Negative impacts of living in Dublin**

This research concluded that the experience of living abroad, in Dublin to this study, may cause some negative experiences to students. This is in accordance of literature that asserted that international students face many challenges and problems when living in a foreign country, such as discrimination, financial difficulties, cultural confusion (Lin, J.G., & Yin, J.K. 1997), language obstacles, accommodation issues, misunderstandings, and feelings of loneliness (Furnham, A., & Bochner, S. 1986). Those changes may affect students in vary aspects, as the literature stated that change can evoke stress and lack of familiarity impact their own psychological transition and engagement in a cultural setting as individuals meet a foreign culture and undergo culture shock (Eschbach, D.M., Parker, G.E., & Stoeberl, P.A. 2001).

Those features may address students to a highly challenging adaptation process, as overcoming issues of transition is essential to adjust to a new context. Following findings in this study with BCS in Dublin, those impacts may be presented as cultural, personal, psychological, and social impacts, which answers the first question of this research.

Participants shared negative experiences in adapting to a new culture, especially related to accommodation settings as cultural impact, which is a highly impactful issue, as accommodation sharing is not common in Brazil, hence, many students face many conflicts related to this aspect. Related to personal impact, participants argued that they face many challenging circumstances as different weather, language, to build friendships again, the uncertainty of student's opportunities and all responsibilities of independent living. Considering that weather in some parts of Brazil is quite warm, the impact of facing Irish cold is really challenging. Language is in fact another defiance, as most of BCS come to Dublin with almost no English skills. Therefore, they shared the hazardous risk of depressing by the loneliness feeling and homesick, concerning psychological impact. Regarding social impact, participants shared about aspects of lack of support to students at English schools, system bureaucracies to acquire essential documents, the underemployment as the remaining option to students, prejudice suffered for some students, and the health service, which they consider very inaccessible, though is paid. Nevertheless, social impact is in accordance of literature, where Furnham, A., & Bochner, S. (1986) stated that students when abroad are unable to learn the social norms of society and unsure of the laws of social conduct that illustrate interpersonal conduct.

### **6.3 Ability to manage stress and conflict**

In this study, there were conclusions that one owes ability to deal with stress and conflict, as the literature asserted that the coping strategy works as continuous behavioural and cognitive attempts to handle precise requirements assessed as taxing a person's abilities (Strang and

Strang 2001). Hence, controversial views arose from this research as BCS criticised that statement or did not agreed with the fact that a person may have ability to cope with stress in some same stage, if not created by external sources. Most students agreed that a person does not have ability to cope with conflict by their own, which they say is constructed by life experiences

#### **6.4 The correlation between religious practice and mental health**

The findings in this research concerning the correlation between religious practice and mental health it was confirming the existence of that correlation. This is in consonance with literature that stated that discovery of multicultural research has reported correlations between mental health, subjective well-being, and religious belief (Abdel-Khalek, A. 2013). Thus, that correlation is also positive in a transitional context, as the literature asserted that religiosity is an important step to avoid ill health, grievances, fitness promotion, and healthy adaptation to life's ever-changing circumstances (Pargament, K. I., Magyar-Russell, G. M., & Murray-Swank, N. A. 2005). Participants shared that religious practice has worked as a fundamental resource to deal with stress and conflict. Their sharing is in consonance with the literature, which stated that for many people, religion is important not only in their lives but also the main element of coping with life stress (Dein S. 2018). Additionally, this researcher' studies suggested that those who are more religious are significantly greater in terms of mental health in general. Notably, professionals in various sectors still deny this real correlation between religious practice and Mental health.

#### **6.5 Religious practice as a coping strategy**

The conclusion of this research to religious practice as a coping strategy to cope with stress and conflict it was effective, answering, thus the second question of this study. This conclusion is in accordance with literature, which presented that a person uses his or her own beliefs, priorities, and aspirations when coping to determine the imminent outcome of the

communication between the person and the situation (Folkman, S., Lazarus, R.S., Dunkel-Schetter, C., DeLongis, A., & Gruen, R.J. 1986). Participants shared that religious practice support them even to maintain a life balance in other aspects where they need improvement. This assessment is also in conformity with literature in asserting that religious practices, especially prayer, are generally considered to be beneficial coping devices aimed at both problem solving and self-improvement facilitation (Spilka, B., Hood, R. W. Jr., Hunsberger, B., & Gorsuch, R. 2003). This study concluded religious practice is supportive to students to manage stress and conflict in two dimensions, behavioural and psychological. In behavioural, participants shared it support them by helping to overcome problems, and challenges in an easier way, helping them to calm down, acknowledging them the proper time to speak and to stay silent, and balancing everything. Those conclusions are in assonance to literature, which argued that religious and moral issues are significant and have a major and significantly large impact on health and social attitudes and behaviours (Taylor, R. J., Chatters, L. M., & Levin, J. 2004). Regarding psychological support of religious practice, students shared that they perceive themselves being leaded to find answers, conducted to believe things will improve, that they are not alone, supported by the community, helped to keep their focus and their way, helped by religious practice as an alternative to psychological service, given peace to the soul, and balanced in everything as well. Students shared the beneficial support they have been granted by taking part in the BCC in Dublin, which they asserted has been supportive to many BCS to deal with stress and conflict.

## **6.6 Religious practice as a barrier to manage stress and conflict**

This research also concluded that religious practice may become a barrier to manage stress and conflict in some circumstances. That conclusion is confirmed by the literature when it is asserted that although helping to encourage people to act in a positive social way, religious strains can often increase stress levels in those who are vulnerable, and such strains can also



disrupt with the ability of an individual to receive religious support (Koenig, H.G., 2018). Participants shared that there are conditions in which religious practice may work as a negative coping to stress and conflict. That is also in accordance with literature, which indicated that mental wellness can be harmed by faith and spirituality by negative religious coping, confusion and misinterpretation, and negative beliefs (McConnell, K. M., Pargament, K. I., Ellison, C. G., and Flannelly, K. J. 2006). Students also shared that conditions where religious practice difficult the coping process are when it becomes a fanaticism, there is poor management between church attendance and personal life, and when there is misunderstanding towards religion. Also, findings in this study outlined that metal health may be harmed by negative religious coping to vulnerable people.

#### **6.7 Recommendations for BCS aiming to study in Dublin: adaptation and mental health**

This research concluded that recommendations for future students aiming to live and study in Dublin may be useful. That conclusion is according to literature, which stated that when the traveller is aware of cultural distinction in advance it is difficult enough, but much harder when the immigrant is unaware and mistakenly believes that the new culture works like their native country (Zhou, Y., Jindal-Snape, Divya., Topping, K & Todman, J. 2008). Participants shared recommendations to future BCS willing to study in Dublin, which are openness to new people and culture, the search for support from close people, from religious practice by church and BCC, from professionals. Students also suggested some advices related to daily-issues as personal, behavioural towards others, and advice to awareness. Those recommendations regarding to the culture and the Brazilian community is confirmed by the literature, which highlighted that both host and co-national social support will make a significant contribution to improving student psychological well-being (Tanaka, T. Takai, J. Kohyama, T. Fujihara, T. Minami, H. 1997). Participants contributed so, to newer BCS in Dublin towards adaptation and mental health, by their experiences.

## **6.8 Conclusion**

This chapter presented the discussion of all essential findings to this research concerning the experience of BCS in Dublin, highlighting them to the proper literature, which endorsed their relevance. The negative impacts of living abroad faced by BCS in Dublin was presented by dimensions of cultural, personal, psychological, and social impacts. The ability to manage stress and conflict was not considered at all, whether not understood as a construction by life experiences. The correlation between religious practice and mental health was prompted confirmed and considered. Religious practice was accepted to work as a coping strategy and be an essential tool for BCS to deal with stress and conflict, which was found as a behavioural and psychological support. However, it was outlined that, if conducted by fanaticism, by a poor management between church attendance and personal life, or even by misunderstanding towards religion, religious practice may become a barrier to manage stress and conflict. Nevertheless, recommendations for BCS aiming to study in Dublin towards adaptation and mental health were suggested in this chapter.

## **Conclusion**

The purpose of this dissertation it was to answer the following questions: what are the negative experiences of BCS living in Dublin? And could religious practice work as a coping approach to BCS deal with stress and conflict? It was examined the nature of negative experiences of international students, and the possible role of religious practice as a coping strategy to manage stress and conflict, as well as their variables, through previous consonant research reviewed. Seven interviews were conducted to aid the data collection and the analysis. Subsequently the analysis, under a grounded theory methodology, and discussion of results, it was concluded that the negative experiences of BCS living in Dublin are identified in four categories: cultural, personal, psychological, and social impact. Notwithstanding, religious practice it was concluded to work as a coping approach to BCS manage stress and conflict in Dublin. Concerning the objectives of this dissertation among BCS, it was concluded as follows.

Evaluate the correlation between religious practice and mental health: this correlation was confirmed. Assess when the religious practice may become an obstacle to deal with stress and conflict: conclusions indicated that when it is conducted by a fanaticism approach, by a poor management between church attendance and personal life, and by misunderstanding towards religion. Understand how religious practice could work as a coping mechanism: as behavioural and psychological support, as findings suggested. Provide recommendations to new BCS in Dublin concerning adaptation and maintain mental health: openness to new people and culture; looking for support: from people, from religious practice, from professionals; and follow advices; personal, behavioural, advice to awareness.

The opportunity of studying abroad is expected to be an amazing experience and may be. However, the fact that challenges exist may not be denied. Therefore, all support is necessary to keep mental health and be able to overcome troubles and conflicts. Thus, to BCS, this study suggestions are extremely significant, as through BCS background, religious practice holds a

crucial role to them regarding the support it can offer, specially by the presence of BCC in Dublin. Nevertheless, future research is still necessary.

## **Reflection**

Developing this dissertation was a massive challenge to me as it was my first depth experience of researching, which I learned doing it. Every day during this last three months has been an ultimatum to me. Understand how to search, how to organize the dissertation, has been overcoming. However, it was a pleasure to develop research regarding a relevant topic to me like that, linking conflict management to religious practice.

I have been living in Ireland for almost four years as a student and I fell in love with this country. Nevertheless, the love did not cover the challenges I had to face.

As Catholic, I decided to look for where could have Brazilian people meeting for prayer, and I found the BCC. It made such a difference to me when I started to attend it. I confess in the beginning, I was decided to go back to Brazil as soon as possible, because I came by my own and I had not made many friends yet by that time, also the impacts I was facing were really challenging. In the community, where I could have my religious practice, I could create a sense of belonging, of 'family' and it has become a source of support to me. So, the motivation to develop this research came from the questioning whether others BCS could undergo the same situation as did or it was different to them; I was wondering how would be the impacts to them, and whether the religious practice could work the same to them, as it has done to me. And, as the masters is in Dispute Resolution, conflict management appeared to be a proper topic.

After the conclusions, I would fell incredibly happy if other BCS could have this reference to at least minimize their struggles under this outstanding experience of living in a different culture as a student, but still having resources to cope with stress and conflict.

I think further research on this topic is still necessary, once the time, in my point of view, it was noticeably short to deepen the study. Also, a different analysis can strength the relevance of the topic. May God bless we all.

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## Appendix A

### INFORMATION FORM, AND CONSENT FORM FOR PARTICIPANTS

***Dissertation: Managing stress and conflict in a foreign culture.***  
**A possible role for religious practice among Catholic Brazilian Students in Dublin**

You are being asked to take part in a research study on a Dissertation.

This research has been developed in Dispute Resolution, focused on Conflict management and resolution, aiming to answer questions related to negative impacts faced by Catholic Brazilian Students living in Dublin, and also to understand whether religious practice may work as a coping strategy to CBS deal with stress and conflict in this context. I am Sheila Maria da Silva, student at Independent College Dublin, and who is supervising my research is John Lamont, affiliated to Independent College Dublin.

In this study, you will be asked to take part in one interview section.

Due to the fact we are facing a pandemic, the interview will not be possible to take place in person. Thus, you will be required to attend to a video call interview at a time, and date we will arrange. There will be questions to be asked and as soon as the questions are answered the interview is over. The interview will be recorded due to the need to do an accurate transcription. Therefore, the interview is totally confidential, no information will be shared, and by the time of the validation of the research, all material collected will be destroyed.

The data will be analysed applying proper methodological approach, aiming to achieve results to afford the dissertation. Participants contributions will be interpreted following constant comparison.

#### TIME COMMITMENT

The study typically takes twelve weeks; however, your participation is expected to be required only to one section for the interview, which may last around one-hour time.

#### PARTICIPANTS' RIGHTS

You may decide to stop being a part of the research study at any time without explanation required from you. You have the right to ask that any data you have supplied to that point be withdrawn / destroyed.

You have the right to omit or refuse to answer or respond to any question that is asked of you. You have the right to have your questions about the procedures answered (unless answering these questions would interfere with the study's outcome. A full de-briefing will be given after the study). If you have any questions as a result of reading this information sheet, you should ask the researcher before the study begins.

#### CONFIDENTIALITY/ANONYMITY

The data I collect does not contain any personal information about you except your age, gender, and year of living in Dublin due to requirement of the study. This data will be used only for academic purposes, as in my dissertation, as well as whether required, in presentation at conferences, publication, etc. Nevertheless, individual participants will not be identifiable.

#### FOR FURTHER INFORMATION

I or / and John Lamont will be glad to answer your questions about this study at any time. You may contact my supervisor at [john.lamont@independentcolleges.ie](mailto:john.lamont@independentcolleges.ie) or College at 1 877 3900.

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## INFORMED CONSENT FORM

PROJECT TITLE: **Managing stress and conflict in a foreign culture**  
**A possible role for religious practice among Brazilian Catholic**  
**Students in Dublin**

PROJECT SUMMARY:

By signing below, you are agreeing that: (1) you have read and understood the Participant Information Sheet, (2) questions about your participation in this study have been answered satisfactorily, (3) you are aware of the potential risks (if any), and (4) you are taking part in this research study voluntarily (without coercion).

Participant's signature

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Participant's Name (Printed)

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Learner Name (Printed)

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Learner Name signature

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Date 

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## **Appendix B : Security Clearance**

### **INDEPENDENT COLLEGES DUBLIN**

#### **Company Security Clearance**

Name: SHEILA MARIA DA SILVA

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Learner Number: 51689294

Dissertation Title: **Managing stress and conflict in a foreign culture.  
A possible role for religious practice among  
Brazilian Catholic Students in Dublin**

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#### **Company Security Clearance**

We agree that the learner(s) may undertake a dissertation of the nature indicated above and that he/she/they will be given access to appropriate information sources within our Organisation.

We agree that copies of the finished project will be made available for assessment by staff of Independent Colleges and/or relevant external examiners.

Company Name: \_\_\_\_\_

Signed: \_\_\_\_\_

Position: \_\_\_\_\_

Date: \_\_\_\_\_



## Appendix C

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### Managing stress and conflict in a foreign culture: A possible role for religious practice among Brazilian Catholic Students in Dublin

#### Interview questions

1. What are the negative impacts of living in Dublin as a student?
  2. Researchers said people have the ability on their own to deal with stress and conflict for some time. How do you think you can prevent stress and conflict or even solve them?
  3. How do you think coping strategies could help you manage stress and conflict?
  4. Do you see any correlation between religious practice and Mental health?
  5. How would you describe your routine of religious practice?
  6. Would you consider religious practice as a coping strategy to deal with stress and conflict? How?
  7. When religious practice can become a barrier to manage stress and conflict?
  8. Do you think, for the time you aim to live in Dublin, could you live in this new context without entering this new culture?
  9. Which recommendations could you provide to BCS in Dublin to adapt to the new culture and maintain mental health?
-

## Appendix D

### Coding Process: Axial coding

Second Question: Own psychological ability to avoid conflict or even solve them from.

Interviewer	Open coding	Axial coding
1. Participant	I did not feel I had this strength of myself. The faith, just the faith that made me resist, that helped me to be resilient.	I did not feel I had this strength of myself. (P1)  Past experiences strengthened me. (P2)
2. Participant	Past experiences strengthened me. It was not too hard because overcome depression experiences in the past strengthened me	Nowadays it is good. (P3)  I did my best in the first 8 months. (P4)
3. Participant	Nowadays it is good. Not 100 % but it is good	This is unknown to me. (P5) Past experiences strengthened me. (P6)
4. Participant	I did my best in the first 8 months. In the beginning I could hold for the first 8 months by myself after that I could not anymore.	For me it does not make sense. (P7)
5. Participant	This is unknown to me. I do not know that I have this ability, I cannot answer; it has always been this help from the high	
6. Participant	Past experiences strengthened me. My strength came from my hard childhood and hard teenage. because I haven't had an easy life, so I think it's already prepared me to be here;	
7. Participant	Everyone has a history; each has luggage of life; there is no way to say that everyone will have this ability. Even if you are preparing yourself, it is a highly big challenge. I think it is impossible to prepare for all life; we are improving and learning how to cope. But to be ready, I do not think so.	

### Selective Coding

Axial coding	Selective Coding:
1. I did not feel I had this strength of myself. (P1)	<b>Unrecognised in the beginning</b> 1. I did not feel I had this strength of myself. (P1) 2. This is unknown to me. (P5) 3. For me it does not make sense. (P7)
2. Past experiences strengthened me. (P2)	<b>Recognised as from past experiences</b> 1. Past experiences strengthened me. (P2), (P6)
3. Nowadays it is good. (P3)	<b>Recognised in the present</b> 1. Nowadays it is good. (P3)
4. I did my best in the first 8 months. (P4)	<b>Recognised in the beginning</b> 2. I did my best in the first 8 months. (P4)
5. This is unknown to me. (P5)	
6. Past experiences strengthened me. (P6)	
7. For me it does not make sense. (P7)	

**Coding Process: Axial coding**

Third Question: How coping strategies would help to manage stress and conflict?

Interviewer	Open coding	Axial coding
1. Participant	I think these strategies would be a fundamental basis. I see that I might have suffered less; I even had constipation, I ended up in hospital; I think professional help and these strategies would be fundamental;	Minimizing the suffering (P1)  Making us to feel good. (P2)
2. Participant	Identify what the person likes to do and do as a routine, to make us well. So, I really like physical activity, which helps my physical and mental too. Also, the life of prayer, something I like to do, enter a church, and make a pray, this changes my day.	Trying to show the right way, more peaceful to solve some problem. (P3)  Calming you down (P4)
3. Participant	They come just to try to balance the two sides, so when we are in a bad time, they come to try to elucidate our ideas, they come to try to show the right way, more peaceful to solve some problem, but also to hold our 'wave' when our euphoria is too great.	Telling something, hearing us; (P5)
4. Participant	To advise, also help calm you down and know that everything will be fine, you do not have to despair.	Giving me calmness. (P6)
5. Participant	I think sometimes only with a word, just hearing us. I often wanted to talk, so today, I already aim to let the person speak; in many situations, I breathe, pray, and let the person say whatever they want. I do not cling to small things; today, I pray things no longer disturb me.	Decreasing anxiety. Generating hormone of joy. Giving us more resilience. (P7)
6. Participant	There I see an answer and it gives me a calmness and I see that life has its purpose.	
7. Participant	I believe that these means decrease the level of anxiety within us, will generate the hormone of joy and give us more resilience.	

**Selective Coding**

Axial coding	Selective Coding:
1. Minimizing the suffering (P1)	<b>Emotional Support</b> 1. Minimizing the suffering (P1) 2. Making us to feel good. (P2) 3. Decreasing anxiety. (P7) 4. Generating hormone of joy. (P7) 5. Giving us more resilience. (P7) 6. Calming you down (P4) 7. Giving me calmness. (P6)
2. Making us to feel good. (P2)	
3. Trying to show the right way, more peaceful to solve some problem. (P3)	
4. Calming you down (P4)	
5. Telling something, hearing us; (P5)	
6. Giving me calmness. (P6)	<b>Behavioural guidance Support</b> 1. Trying to show the right way, more peaceful to solve some problem. (P3) 2. Telling something, hearing us; (P5)
7. Decreasing anxiety. Generating hormone of joy. Giving us more resilience. (P7)	

**Coding Process: Axial coding**

**Fourth Question: Do you see any correlation between religious practice and mental health?**

Interviewer	Open coding	Axial coding
1. Participant	I believe we are body, sou, and spinit. That when we talk about mental health, this psychological capacity that we have to solve a conflict and go through a stress, there is no way to separate what I am and I am living from what my soul is going through, I think it is a whole, and if my soul is connected to God, through religious practice I can find strengths where I would not find.	I see total relationship. (P1) Very Much (P2) I am sure (P3)
2. Participant	The prayer can make us have a healthy life, not letting a disease or any other problem bring us down, Faith helps us to be calmer people, to understand the time of things.	Total (P4)
3. Participant	I am sure it does. Religious practice also covers in my religious experience you have contact with other people, you live in community in fact, and this makes all the difference in our life.	Not only mental, as physical, and spiritual as well. (P5)
4. Participant	Total. I try to be well with my religion, because it keeps me on a good path, I think I would be lost if it were not for that.	100 % (P6) I see total relationship. (P7)
5. Participant	Not only mental, as physical, and spiritual as well. I think when we are good with us, peace of mind, everything flows.	
6. Participant	If it were not for religious practice, I would not be here anymore. I see if you do not have a religious practice here, you cannot take it. So, 90 percent of my balance comes from religious practice.	
7. Participant	I see a real relationship. Sometimes here, in loneliness, it generates us the selfish feeling of just thinking about us. In the Christian faith, religious practices and beliefs make us feel about each other and find and share the other's problem. Thus, when we go to church, we start to see the other, and this practice of being in the community will help to strengthen the individual and the group in their struggles.	

**Selective Coding**

Axial coding	Selective Coding:
1. I see total relationship. (P1) 2. Very Much (P2) 3. I am sure (P3) 4. Total (P4) 5. Not only mental, as physical, and spiritual as well. (P5) 6. 100 % (P6) 7. I see total relationship. (P7)	<b>See total correlation</b> 1. I see total relationship. (P1) 2. Total (P4) 3. 100 % (P6) 4. I see total relationship. (P7)
	<b>See a degree of correlation</b> 1. Very Much (P2)
	<b>It is convinced of the correlation</b> 1. I am sure (P3) 2. Not only mental, as physical, and spiritual as well. (P5)

**Coding Process: Axial coding**

**Fifth Question: How do you describe your religious practice routine?**

Interviewer	Open coding	Axial coding
1. Participant	Help in the Community, Daily Rosary, Readings, Personal prayer	<ol style="list-style-type: none"> <li>Help in the Community. (P1), (P2), (P4),</li> <li>Help in the church (P7)</li> <li>Playing the guitar in the Mass. (P3)</li> <li>Participating in the community. (P3),</li> <li>Personal prayer. (P1), (P2), (P3)</li> <li>Prayers during the day. (P4)</li> <li>Daily prayers. (P5), (P6)</li> <li>Daily Rosary (P1), (P3), (P5), (P6),</li> <li>Pray the Rosary. (P7)</li> <li>Readings. (P1)</li> <li>Read the daily gospel. (P7)</li> <li>Always go to a church to say a private prayer. (P2)</li> <li>Entering church to private prayer. (P4), (P6)</li> <li>Attending Mass.(P3). (P4), (P5), (P6)</li> <li>Novenas.</li> <li>Retreats.</li> <li>Pilgrimage to Knock. (P5)</li> <li>Listen to meditations, religious music, lectures. (P7)</li> </ol>
2. Participant	Help in the community, Personal prayers. Always go to a church to say a prayer.	
3. Participant	Attending Mass. Playing the guitar in the Mass. Participating in the community, Daily rosary. Personal prayers	
4. Participant	Help in the community, Going to Mass. Prayers during the day. Entering church to private prayer.	
5. Participant	Daily rosary, Daily Mass, Daily prayers. Novenas, Retreats, Pilgrimage to Knock.	
6. Participant	Daily prayers, Daily rosary, Entering church to private prayer, Daily Mass.	
7. Participant	Pray the Rosary, Read the daily gospel. Listen to meditations, religious music, lectures, Help in the church.	

**Selective Coding**

Axial coding	Selective Coding:
<ol style="list-style-type: none"> <li>Help in the Community. (P1), (P2), (P4),</li> <li>Help in the church (P7)</li> <li>Playing the guitar in the Mass. (P3)</li> <li>Participating in the community. (P3),</li> <li>Personal prayer. (P1), (P2), (P3)</li> <li>Prayers during the day. (P4)</li> <li>Daily prayers. (P5), (P6)</li> <li>Daily Rosary (P1), (P3), (P5), (P6),</li> <li>Pray the Rosary. (P7)</li> <li>Readings. (P1)</li> <li>Read the daily gospel. (P7)</li> <li>Always go to a church to say a private prayer. (P2)</li> <li>Entering church to private prayer. (P4), (P6)</li> <li>Attending Mass.(P3). (P4), (P5), (P6)</li> <li>Novenas.</li> <li>Retreats.</li> <li>Pilgrimage to Knock. (P5)</li> <li>Listen to meditations, religious music, lectures. (P7)</li> </ol>	<p><b>Attending church:</b>            Always go to a church to say a private prayer. (P2)            Entering church to private prayer. (P4), (P6)            Attending Mass.(P3). (P4), (P5), (P6)</p> <hr/> <p><b>Personal Practice:</b>            Personal prayer. (P1), (P2), (P3)            Prayers during the day. (P4)            Daily prayers. (P5), (P6)            Daily Rosary (P1), (P3), (P5), (P6),            Pray the Rosary. (P7)            Readings. (P1)            Read the daily gospel. (P7)            Novenas. (P5)            Listen to meditations, religious music, lectures. (P7)</p> <hr/> <p><b>Mutual practice:</b>            Help in the Community. (P1), (P2), (P4),            Help in the church (P7)            Playing the guitar in the Mass. (P3)            Participating in the community. (P3),            Retreats. (P5)            Pilgrimage to Knock. (P5)</p>

**Coding Process: Axial coding**

**Seventh Question: When religious practice might be a barrier to deal with stress and conflict?**

Interviewer	Open coding	Axial coding
1.Participant	<i>Perhaps when it is lived in the form of blind fanaticism, when it makes you justify any cruelty in the name of God, when you cross the line of what is correct to be living a fanaticism and ignorance, which does not let you see the limits.</i>	1) When it is a fanaticism. (P1) 2) Lack of balance between attending church and personal life. (P2)
2.Participant	I see that always what is excessive is not good. I always try to keep the balance because there are other things in life for me to take care of, and God will not judge me for this because He knows everything we need to do and necessary things. If it is too much, it is not healthy, and there will come a moment that you also will not bear it.	3) When it is an obligation. (P3) 4) Lack of balance between attending church and personal life. (P3) 5) When you are overload with church tasks. (P4)
3.Participant	When you are having religious practice as an obligation, sometimes also the person ends up acquiring many commitments in the church for example and she ends up getting very busy and not having time to do the things of her personal life, and this can generate stress.	6) Lack of balance between attending church and personal life. (P4) 7) When the person is close headed and wants to convert everyone. (P5)
4.Participant	When you accept many tasks at church that deep down you know you will not be able to accomplish them. So, when you fill up with task and cannot do, you can get yourself frustrated and give up everything; you do not live for you too, with things you need to do, not have balance in what you need to do.	8) When you do not respect others religion. (P5) 9) When you do not respect others religion. (P6)
5.Participant	I think that when the person is remarkably close headed, when he wants to convert everyone, does not respect the opinion of others, other religions; we need to respect each other.	10) When it is a fanaticism. (P6) 11) When the person does not understand the practice and pushes other to church. (P7)
6.Participant	When you do not respect others religion, when it is a fanaticism, so it becomes a problem. I see that respect is fundamental. Here I lived with many flatmates of different religions, others without faith, and always sought to understand and respect everyone, and we lived very well. I always try to look at the person's intention; it is what matters to me. Because each one has its history, and if everyone respected the differences, it would not have so much conflict.	
7.Participant	I believe it will only harm when the person does not understand the practice, or it is not living it in a correct way. For example, a mother with her son: the mother is active in the church, but the son is not, then the mother pushes the son to church, then the son goes but only because of the mother, not because he wants or understood it, so this is a mistake.	

**Selective Coding**

Axial coding	Selective Coding:
1) When it is a fanaticism. (P1) 2) Lack of balance between attending church and personal life. (P2) 3) When it is an obligation. (P3) 4) Lack of balance between attending church and personal life. (P3) 5) When you are overload with church tasks. (P4) 6) Lack of balance between attending church and personal life. (P4) 7) When the person is close headed and wants to convert everyone. (P5) 8) When you do not respect others religion. (P5) 9) When you do not respect others religion. (P6) 10) When it is a fanaticism. (P6) 11) When the person does not understand the practice and pushes other to church. (P7)	<b>Fanatism:</b> 1) When it is a fanaticism. (P1), (P6)
	<b>Poor management between church attendance and personal life</b>  1) Lack of balance between attending church and personal life. (P2), (P3), (p4) 2) When you are overload with church tasks. (P4)
	<b>Misunderstanding towards religion</b>  1. When it is an obligation. (P3) 2. When the person is close headed and wants to convert everyone. (P5) 3. When you do not respect others religion. (P5), (p6) When the person does not understand the practice and pushes other to church. (P7)



### ***Coding Process: Axial coding***

**Eighth Question:** Do you think, for the time you aim to live in Dublin, could you live in this new context without enter in this new culture?

<b>Interviewer</b>	<b>Open coding</b>	<b>Axial coding</b>
1. Participant	I do not think so. I think only if the person will stay only for a while, just for holidays, but to live longer is inevitably. For example, if I want to live here and I want to enter the labour market I need to adapt to the rules of the labour market here. If I need to go to college, I need to fit the structure here.	1) I do not think so. (P1) 2) I do not think so. (P2)
2. Participant	I do not think so, I think it is practically impossible. I believe that from the moment you get here you need to be open. There are common things, and we come in whether you want or not; traffic for example, you need to get into this and when you least expect it has become accustomed.	3) It is possible. (P3) 4) Yes, it is. if you really want not to adapt yourself, you can. (P4)
3. Participant	It is possible because we see some people who live like this. 100 percent I do not believe it is possible, because wanting or not one thing or another you end up doing and the human being ends up becoming the fruit of the middle, some more others less. But it is possible to live, we have many cases of people who have been here for a long time and can live a relatively life as in Brazil without entering the culture.	5) It depends. (P5) 6) It depends. (P6) 7) I think it is impossible. (P7)
4. Participant	Yes, you can live here without being in the culture of the country. I have friends who have been here for a long time and have not learned English, do not have Irish friends, because the number of Brazilians here is large. I chose to come in. I know that if I'm here, if I want to learn the language, I need to get into the culture, and when you know the culture you understand more people, the country. But if you really want not to adapt yourself, you can	
5. Participant	It depends. I think certain things we do not need to do the same, such as drinking beer; at some other times we need to accept; at work I need to adapt to the scheme of the work from here;	
6. Participant	It depends. I think it is good to be with Brazilians, but you need to diversify, to have a balance, to know more about the culture of Ireland. English for example; I had little contact with Irish people and it was harder, now it is already easier because I'm more in touch with Irish, and I have to learn English to be in contact with them.	
7. Participant	I think it is impossible, that somehow, we end up coming in, even though we can be quite isolated and here there is a lot of Brazilian. But I still find it is difficult not to have this contact, that is, in one way or another we end up adapting ourselves to the culture.	

### ***Selective Coding***

<b>Axial coding</b>	<b>Selective Coding:</b>
1) I do not think so. (P1) 2) I do not think so. (P2) 3) It is possible. (P3) 4) Yes, it is. if you really want not to adapt yourself, you can. (P4) 5) It depends. (P5) 6) It depends. (P6) 7) I think it is impossible. (P7)	<b>No</b> 1)I do not think so. (P1), (P2) <b>Yes</b> 1)It is possible. (P3) 2)Yes, it is. if you really want not to adapt yourself, you can. (P4) 3)I think it is impossible. (P7) <b>Depends</b> 1)It depends. (P5), (P6)

**Coding Process: Axial coding**

**Ninth Question: Suggestions to new Brazilian students coming to Dublin**

Interviewer	Open coding	Axial coding
1. Participant	It is difficult because each person comes with a different goal. So, for each goal there are different challenges. It would be precisely the openness to know the local culture, not isolate themselves, meet new people from the country for students. About mental health, a professional follow-up might be helpful too, and Look for support from close people and the community (faith), because there we see ourselves as a family, and without God's presence, things become harder.	Openness to the local culture. (P1) Meet new people. (P1) Do not isolate themselves. (P1) Mental health: professional follow-up. Support from close people. (P1) Support from the 'Community'. (P1)
2. Participant	Come with an open heart, seek to enter more into the local culture. There are so many free conversation classes, museums, cultures, and what else they offer for this adaptation. Have moments of leisure, for you, seek to do what you enjoy doing. Do the exchange of experience, we also can show the good things of our country in the opportunities of exchange. And I always say also that God, prayer, church that you like, something else that makes you happy. Friendships which we can count on, talk, distract.	Come with an open heart. (P2) Seek to enter more in the local culture. (P2) Be open to what they offer for this adaptation. (P2) Have moments of leisure, for you. (P2) Seek to do what you enjoy doing. (P2) Show the good things of our country in the opportunities of exchange. (P2) And God, prayer, church that you like, Friendships which you can count on. (P2)
3. Participant	The first thing I always say to anyone who thinks about coming here, that they believe in themselves, but that they do have an 'escape valve', that they create some of these strategies to balance here. To those who are Catholic, there is the community that is an especially important tool that we have. So regardless of religion, sometimes a voluntary job, a habit you liked in Brazil. I know people who do not have religion but who does volunteer service in the charity shop, which has this as a balance; sometimes a sport and it is as a way out, The person from the moment they decide to come here, they need to understand that they will not be the same person, they will have to access everything, the food, the way of work, how people work here, they need to be open to changes that will happen in their life	Believes in themselves. (P3) Have an 'escape valve'. (P3) To Catholic there is the 'community'. (P3) Voluntary job. (P3) A habit you enjoyed in your country. (P3) to be open to changes that will happen in their life. (P3)
4. Participant	I believe that you reflect on your goals, know what you really want, what you want to reach, even write everything down, and run behind them and be in touch of people who will help you reach your goals, because here also has very malicious people; people who do not have the same goals and will divert you from your path. I think when you have goal and you keep it helps in your mental health, because you are doing what you predispose to do; seek the Brazilian community, there will be enough people who can help you, both get a job and advice; I think religion also helps you flow into the emotion. Take on your responsibilities and build network, it is always good, even in the church it is good. Open yourself to local culture so as not to bring a frustration later.	Reflect on your goals. (P4) Know what you really want to reach and run behind them. (P4) Be in touch with people who will help you. (P4) Be careful of malicious people. (P4) Seek the Brazilian 'community'. (P4) Take on your responsibilities. (P4) Build network. (P4) Open yourself to local culture. (P4)
5. Participant	The first thing is that the person has to know themselves, has to have faith in God, have 'the foot on the ground,' understand why they came, know their focus, because with a lot of accessible things, like drugs and alcohol, the person loses their focus quickly; Beware of people who can take advantage of you. Please beware of the sparkle of buying everything, thinking everything is very cheap, and then, you spend all the money; They have to come with this in mind, prepared to share house, bedroom or even bed, because in the beginning it is more difficult, but then it improves. Try to make friends, not to be alone. To whom enjoys church, look for the community, and who is not, you are invited, you will be welcomed as well.	To know yourself. (P5) Believe in God. (P5) Have 'the foot on the ground'. (P5) Know why you came. (P5) Beware of who can take advantage of you. (P5) Control your money. (P5) Come prepared to share house, bedroom, bed. (P5) Make friends. (P5) To whom is catholic look for the 'community'. (P5)
6. Participant	first step: come ready for a battle, because in Brazil you live in a comfort zone; you come to face life; if you have a spiritual life, focus on it, it is essential; here you have a lot of feelings of fear, because here it is a boomerang, one day you have money the next day no, one day you have a house, another no, and every student goes through this; Be careful with friendships, very important to make good friendships; take care of how you spend your money; have a balance this too.; always be in touch with your family, Trust and seek to do good. Even living with those who are not the right person, be you a good person, and you will reap the rewards.	Come ready to face life. (P6) If you have spiritual life, focus on it. (P6) Be careful with friendships. Make good ones. (P6) Have a balance of how you spend your money. (P6) Always be in touch with your family. (P6) Seek to do good; be a good person. (P6)
7. Participant	I would suggest what I did, first, prepare yourself psychologically (Me as a religious person it was with much prayer). I also sought a self-knowledge in this sense, and I was already thinking about following my religion, so I researched and found about the community. Be free in the sense of not coming here to get away from problems because it will only worsen; And to be willing and open to people because here, thanks are to God, we find many different people from different places; and also Understand that if you can't stand by yourself, ask for help, have enough humility to extend your hand. For the Catholics, although the country is no longer so catholic, here it is a country that will remember a lot the religion. I would recommend participating in the Irish Masses and our community, which is practically a little piece of Brazil here.	Prepare yourself psychologically. (P7) Do not come here to get away from problems. (P7) Be open to get to know people from different places. (P7) Be humble to ask help. (P7) For Catholics: Go to Irish Masses and to Brazilian 'Community'. (P7)



**Selective Coding. Ninth Question: Suggestions to new Brazilian students coming to Dublin**

Axial coding	Selective Coding:
<ol style="list-style-type: none"> <li>1. Openness to the local culture. (P1)</li> <li>2. Meet new people. (P1)</li> <li>3. Do no isolate themselves. (P1)</li> <li>4. Mental health: professional follow-up. (P1)</li> <li>5. Support from close people. (P1)</li> <li>6. Support from the 'Community'. (P1)</li> <li>7. Come with an open heart. (P2)</li> <li>8. Seek to enter more in the local culture. (P2)</li> <li>9. Be open to what they offer for this adaptation. (P2)</li> <li>10. Have moments of leisure, for you. (P2)</li> <li>11. Seek to do what you enjoy doing. (P2)</li> <li>12. Show the good things of our country in the opportunities of exchange. (P2)</li> <li>13. God, prayer, church that you like. (P2)</li> <li>14. Friendships which you can count on. (P2)</li> <li>15. Believes in themselves. (P3)</li> <li>16. Have an 'escape valve'. (P3)</li> <li>17. To Catholic there is the 'community'. (P3)</li> <li>18. Voluntary job. (P3)</li> <li>19. A habit you enjoyed in your country. (P3)</li> <li>20. to be open to changes that will happen in their life. (P3)</li> <li>21. Reflect on your goals. (P4)</li> <li>22. Know what you really want to reach and run behind them. (P4)</li> <li>23. Be in touch with people who will help you. (P4)</li> <li>24. Be careful of malicious people. (P4)</li> <li>25. Seek the Brazilian 'community'. (P4)</li> <li>26. Take on your responsibilities. (P4)</li> <li>27. Build network. (P4)</li> <li>28. Open yourself to local culture. (P4)</li> <li>29. To know yourself. (P5)</li> <li>30. Faith in God. (P5)</li> <li>31. Have 'the foot on the ground'. (P5)</li> <li>32. Know why you came. (P5)</li> <li>33. Beware of whom can take advantage of you. (P5)</li> <li>34. Control your money. (P5)</li> <li>35. Come prepared to share house, bedroom, bed. (P5)</li> <li>36. Make friends. (P5)</li> <li>37. To whom is catholic look for the 'community'. (P5)</li> <li>38. Come ready to face life. (P6)</li> <li>39. If you have spiritual life, focus on it. (P6)</li> <li>40. Be careful with friendships. Make good ones. (P6)</li> <li>41. Have a balance of how you spend your money. (P6)</li> <li>42. Always be in touch with your family. (P6)</li> <li>43. Seek to do good; be a good person. (P6)</li> <li>44. Prepare yourself psychologically. (P7)</li> <li>45. Do not come here to get away from problems. (P7)</li> <li>46. Be open to get to know people from different places. (P7)</li> <li>47. Be humble to ask for help. (P7)</li> <li>48. For Catholics: Go to Irish Masses and to Brazilian 'Community'. (P7)</li> </ol>	<p><b>Openness to new people and culture:</b></p> <ol style="list-style-type: none"> <li>1. Openness to the local culture. (P1), (P2), (P4)</li> <li>2. Come with an open heart. (P2)</li> <li>3. Be open to what they offer for this adaptation. (P2)</li> <li>4. to be open to changes that will happen in their life. (P3)</li> <li>5. Be open to get to know people from different places. (P1), (P7)</li> <li>6. Do no isolate themselves. (P1)</li> </ol> <p><b>Support:</b></p> <p><b>a) From People</b></p> <ol style="list-style-type: none"> <li>1. Support from close people. (P1)</li> <li>2. Friendships which you can count on. (P2), (P5)</li> <li>3. Be in touch with people who will help you. (P4)</li> </ol> <p><b>b) From religious practice</b></p> <ol style="list-style-type: none"> <li>1. Support from the 'Catholic Community'. (P1), (P3), (P4), (P5)</li> <li>2. And God, prayer, church that you like. (P2)</li> <li>3. Faith in God. (P5)</li> <li>4. If you have spiritual life, focus on it. (P6)</li> <li>5. For Catholics: Go to Irish Masses and to Brazilian 'Community'. (P7)</li> </ol> <p><b>c) From professionals.</b></p> <ol style="list-style-type: none"> <li>1. Mental health: professional follow-up. (P1)</li> </ol> <p><b>Advice:</b></p> <p><b>a) Personal:</b></p> <ol style="list-style-type: none"> <li>1) Have moments of leisure, for you. (P2)</li> <li>2) Seek to do what you enjoy doing. (P2)</li> <li>3) Believes in themselves. (P3)</li> <li>4) Have an 'escape valve'. (P3)</li> <li>5) Voluntary job. (P3)</li> <li>6) A habit you enjoyed in your country. (P3)</li> <li>7) Reflect on your goals. (P4)</li> <li>8) Know what you really want to reach and run behind them. (P4)</li> <li>9) Take on your responsibilities. (P4)</li> <li>10) To know yourself. (P5)</li> <li>11) Have 'the foot on the ground'. (P5)</li> <li>12) Know why you came. (P5)</li> <li>13) Come ready to face life. (P6)</li> <li>14) Always be in touch with your family. (P6)</li> <li>15) Do not come here to get away from problems. (P7)</li> </ol> <p><b>b) Behavioural towards others</b></p> <ol style="list-style-type: none"> <li>1. Show the good things of our country in the opportunities of exchange. (P2)</li> <li>2. Seek to do good; be a good person. (P6)</li> <li>3. Be humble to ask for help. (P7)</li> <li>4. Build network. (P4)</li> </ol> <p><b>c) Awareness</b></p> <ol style="list-style-type: none"> <li>1. Be careful of malicious people. (P4), (P6)</li> <li>2. Beware of whom can take advantage of you. (P5)</li> <li>3. Control your money. (P5)</li> <li>4. Come prepared to share house, bedroom, bed. (P5)</li> <li>5. Have a balance of how you spend your money. (P6)</li> <li>6. Prepare yourself psychologically. (P7)</li> </ol>