

**Diaspora Communities in the Republic of Ireland:
A Part of the Community, or Apart from the Community?**

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A dissertation presented to
the Faculty of Arts in the University of Malta for the degree of
Master in Contemporary Diplomacy

November 2014

Declaration

I hereby declare that this dissertation is my own original work.



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14 October 2014, Dublin, Ireland

Acknowledgements

I would never have been able to finish my dissertation without the help and support from the wonderful people mentioned hereunder.

I would like to express my deepest gratitude to my supervisor, Ambassador Paramjit Sahai, for his excellent guidance every step of the way and his care and patience. I would like to thank Patrick Borg for his great support and reassurance, and Tanja Nikolic for her kind cooperation and unfailing guidance since the start of my journey with Diplo.

I will not be able to express in words how grateful I am to my beloved mother for her blessings and love. Thanks to my two brothers and their families, and special heartfelt thanks to my two daughters who are my incentive and who have always supported and encouraged me when I most needed it.

Very special thanks to my best friend Joseph McGrath who - though not always so patient- corrected my writing, gave his best suggestions, immensely supported my work and was always there cheering me up and standing by me through the good times and bad. Had it not been for him I wouldn't be submitting this work now. Go raibh mile maith agat, Joe!

Many thanks to the embassies of India, Lithuania and Nigeria, to all the diplomatic staff who have participated in my interviews and questionnaires, and to the kind efforts of all the Lithuanians, Indians and Nigerians who gave their honest opinions and their time for my interviews.

I am grateful to you all.

Dedication

For my dad, whose memory always lives strong to guide me through.

Abstract

This thesis examines whether support efforts are made for the communities that comprise some of the largest diasporas in Ireland, namely Indian, Lithuanian, and Nigerian communities, by their respective Embassies. The aim of this research is to show that efforts made by embassies and network associations help immensely in the positive integration and acculturation of immigrants into Irish society. On the other hand, it is considered that the lack of positive integrative efforts leads to marginalisation and negative experiences for immigrants. The premise for embassies getting involved in supporting immigrant communities is based on the work of Rana (2011) who proposes that consular activities should include taking responsibility for diaspora communities in host countries. While acknowledging that this is a relatively new concept with minimal research, the knowledge gained throughout this research will result in ideas and recommendations, which will hopefully be useful for embassies and host governments, and consequently add to the experience and literature on consular involvement with diasporas.

Chapter 1 is an academic literature review, which identifies and explores the key terms of acculturation, integration and assimilation, which will be used to inform the analysis of immigrant and embassy research in chapter 4.

Chapter 2 gives an overview of Ireland, its demography and immigration regulations. It explores the challenges Ireland faces and its development of laws and policies to deal with its recent influx of immigrants from all over the world. Ireland as a relatively late entrant into hosting diasporas has had the opportunities to avoid the mistakes made in immigration policy of its larger neighbours in Europe and could act as an exemplar for other small countries.

Chapter 3 studies the situation of the three communities, Indian, Nigerian and Lithuanian in Ireland.

Chapter 4 presents the research methodology adopted. Qualitative research, enabling an in-depth study of the actual experience of first and second-generation immigrants to Ireland was chosen. The

embassies representing these communities were researched and interviewed to establish the policies on serving their immigrant communities in Ireland. Indian, Nigerian and Lithuanian respondents were interviewed.

Chapter 5 presents the findings and analysis of the situation of Indian, Nigerian and Lithuanian immigrants in Ireland and their respective embassies.

Chapter 6 presents conclusions and recommendations based on this data and analysis.

Contents

Figures & Tables	ix
Introduction	1
1. Acculturation, integration and assimilation	2
Acculturation	2
Assimilation	7
2. An overview of Ireland	13
The immigrant population in Ireland	14
The Irish immigration system	15
The Poles: A Case Study	16
3. Three Immigrant Communities in Ireland	22
Indians	22
Nigerians	26
Lithuanians	32
4. Research Methodology	35
Research philosophy	37
Research chosen and rationale	40
Questionnaire I	47
Questionnaire II	48
5. Research Findings and data Analysis	50
Embassy Research	67
Indian Embassy response	67
Lithuanian Embassy response	70
Nigerian Embassy response	71
Conclusions and Recommendations	72
Conclusions	72

Recommendations	74
Limitations of this research and recommendations for further academic research	75
References	76
Appendix 1. The population increase in Ireland by nationality from 2002 to 2011	82
Appendix 2. Non-Irish citizens living in Ireland	83
Appendix 3. Nigerian Embassy response	84

Figures & Tables

Figure 1. Unidimensional model of acculturation (Alden, Paulhus & Ryder, 2000).....	4
Figure 2. Acculturation strategies (Berry, 1997).....	5
Figure 3. The role of the larger society (Berry and Sam, 2006).....	6
Table 1. Quantitative and Qualitative Research (Bell and Byrman, 2011).....	41

Introduction

Tensions between Russia and Ukraine, flowing from the Crimea crisis, and ISIS aggression in Iraq and Syria, leave Europe and the USA in a weak spot with an ineffective stance and indecision about the way forward. It is unclear whether Europe is on a trajectory towards a new Cold War or the nightmare of a 'hot' war. This current situation may well be consigned to history as a victory for rationality, diplomacy and conflict avoidance. In contrast, over the past months I have been researching something that seems insignificant, the experience of diaspora communities who have settled in a small country on Europe's periphery. Yet, I think that diasporas will be a long-term issue that affects all countries, millions of individuals, and will increasingly shape and influence our present and future world.

Diasporas are people who have relocated for any of five different reasons; "victim, labor, trade, imperial, and culture" Clarke (2003). Bauman's Theory of Groups (1990) will be adopted in this research along with other significant authors on acculturation and assimilation to identify the individual and collective pressures, behaviors, norms and actions that lead to their positive or negative socialization. A discussion will follow of the formation of policy by both the Irish government and by foreign embassies of the origin states to deal with immigrant communities in Ireland. Primary, qualitative research on relevant embassies and different members of the diaspora communities will be carried out in order to measure the success or failure of immigrant policies.

What is the role of these resident embassies, in relation to the growing diaspora in Ireland? In order that the growing diaspora in Ireland does not lead to social exclusion, embassies and the Irish Government need to work collaboratively with immigrants and their sending states to develop positive policies and practices.

1. Acculturation, Integration and Assimilation

The Irish pride themselves on having a strong national identity underpinned by great literary and musical traditions, native sports of Gaelic football, camogie (women's hurling) and hurling, an ability to charm their way with strangers and given that Ireland has never invaded neighbouring nations, a popularity with most other nations of the world. However, it is interesting to question the formation of national identity in a country which has seen invasions from the Celts, Saxons, Vikings, Normans, French and British over many centuries. The Irish see themselves as white, identifying most closely with the English and 'white' Americans, and least with 'Africans', 'Asians' and 'Black' Americans (MacGreil, 1996). Do the Irish see themselves as descendents of Celts, Saxons, Vikings, Normans, French and British? Absolutely not! They see themselves as Irish.

Acculturation

The definitions of acculturation most frequently drawn upon have their roots in the following definition originally offered by anthropologists Redfield, Linton and Herskovits (1936): "Acculturation comprehends those phenomena, which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups" (cited in Wang and Yu, 2011, p. 191).

Acculturation affects *both* groups in contact, that is, the direction of the changes can go both ways. The Irish are impacted by the presence of immigrants and vice versa. This is underlined by Sam (2006) who stated 'acculturation involves intercultural contact, both groups can influence each other, and change follows the intercultural interactions'. The

Irish, in common with most western peoples, enjoy pizza which of course is Italian, curries and samosas which are brought by Indian immigrants, and hamburgers courtesy of America. But it is not just material culture that enjoys intercultural exchange.

In psychology, definitions of culture incorporate learned beliefs and behaviours that are shared among groups and include thoughts, communication styles, ways of interacting, views of roles and relationships, values, practices, and customs (Vaughan, 2010). Kruglanski (2004) proposed four types of acculturation strategies, with each strategy having two components, behaviours and attitudes.

1. *Assimilation involves relinquishing one's cultural identity and adopting a new one that embraces or is compatible with the members of the host country.*
2. *Separation is opting to hold strongly onto their own home country cultural identity at the expense of closing possibilities for interaction with the host society. This could be manifested in wearing traditional clothing, ignoring opportunities to learn the host country language, seeking out social contact only with fellow immigrants, and rejecting host country customs and mores.*
3. *Integration involves a parallel interest in keeping the original country identity while also engaging positively with the host culture e.g. speaking one's native language at home and speaking the host country language outside the home, celebrating home country national holidays, eating home country food. This is seen in what P.S. Sahai refers to as "hyphenated identities" in the United States, such as Indian- Americans, Irish- Americans, German-Americans, and Italian-Americans" Sahai (2007).*
4. *Marginalisation is where the individual chooses to cease maintaining or completely abandoning their original cultural identity but also fails to engage with the host society. This can lead to a sense of rootlessness and isolation with consequent raised levels of disharmony and stress.*

Historically, acculturation has been characterized as a linear process whereby behaviours derived from the heritage culture are replaced with behaviours from the host culture over time and where an existing ethnic identity is shed as new one is acquired (Gordon, 1964,). This would suggest an Indian

immigrant's cultural legacy must be abandoned to thrive in Ireland. One's ethnic identity would be shed over time to be replaced by a new host country identity. This model of acculturation can be considered to be assimilationist as greater acculturation is characterized by greater assimilation into the mainstream culture. Acculturation, according to this view, is a unidirectional and unidimensional construct as illustrated in Figure 1.

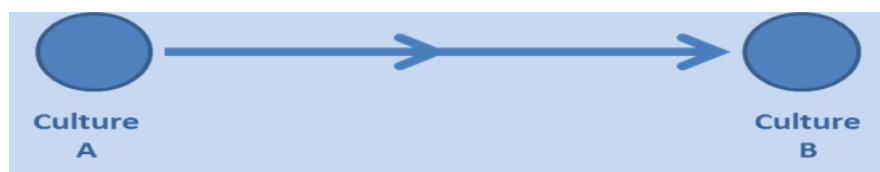


Figure 1 Unidimensional model of acculturation (Alden, Paulhus & Ryder, 2000)

It could be argued that the unidimensional approach to acculturation oversimplifies the process by ignoring the possibility of individuals identifying with both cultures and by not allowing for the possibility that an individual could identify more with their heritage culture, rather than the host culture, over time (Ryder, Alden & Paulhus, 2000). A unidimensional approach to acculturation implies that 'acculturation' is an outcome rather than an on-going process and being "more acculturated" means becoming more like members of the host-culture.

Alternatively acculturation can be conceptualized as a process whereby the acquisition of new behaviours derived from the host culture does not necessarily require the abandonment of behaviours derived from the heritage culture. This will be referred to here as a bidimensional model of acculturation (Berry, 1997, 2006, for example). This bi-dimensional model of acculturation assumes that individuals are capable of identifying with multiple cultures to varying degrees and that individuals differ in the extent to which culturally based values, attitudes, and behaviours impact on self-identity.

Heritage-culture maintenance and host-culture participation are cast as independent dimensions which intersect to give four acculturation strategies - assimilation (adopting the host culture and rejecting the heritage culture), integration (retaining both cultures), separation (retaining only the heritage culture) and marginalization (rejecting both cultures) (see Figure 2).

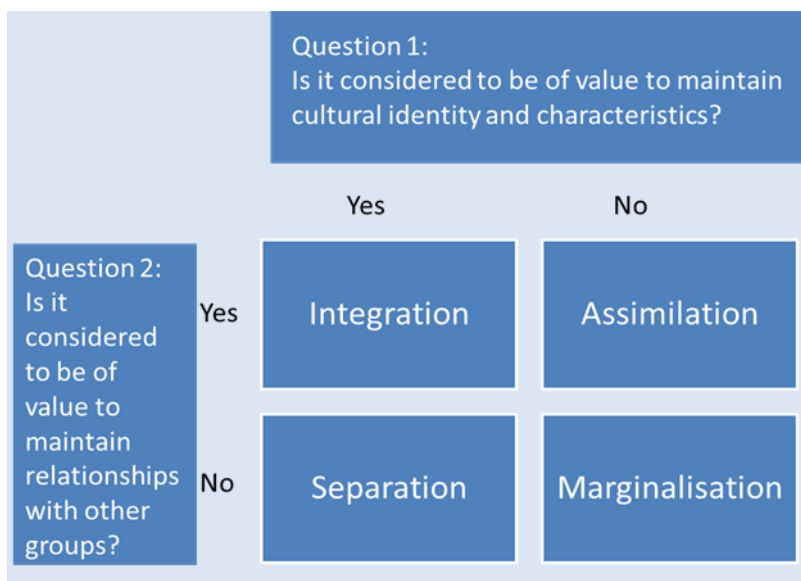


Figure 2. Acculturation strategies (Berry, 1997)

Immigrants are minority groups in Ireland. The majority group, Irish nationals are larger and have been present in the host country for centuries. It must be expected therefore that policies, are more reflective of and influenced by the majority culture than minority cultures. The acculturation strategy adopted is consequently influenced by the attitudes members of the larger society hold in relation to particular immigrant and the kinds of attitudes and policies the larger society has toward acculturating immigrant groups. Integration and assimilation can be assisted by benign, immigrant-oriented policies or equally can result in separation and marginalisation if policies are anti-immigrant.

The two groups are meant to be accommodating and accepting of every group's right to live, with its differences, amongst all others. For this to happen, the common values of society have to be adopted, and the accommodating society has to adapt its institutions (such as education and health) to better meet the needs of all the groups now living together in a plural society (Berry, 2005; illustrated in Figure 3). Does this happen in Ireland? The evidence suggests that it does, with multi-cultural schools, accommodation of religious faiths in all private and public enterprises, encouragement and funding from government for Immigrant National Associations and open participation by immigrants from all countries in Irish sporting, social and cultural life.

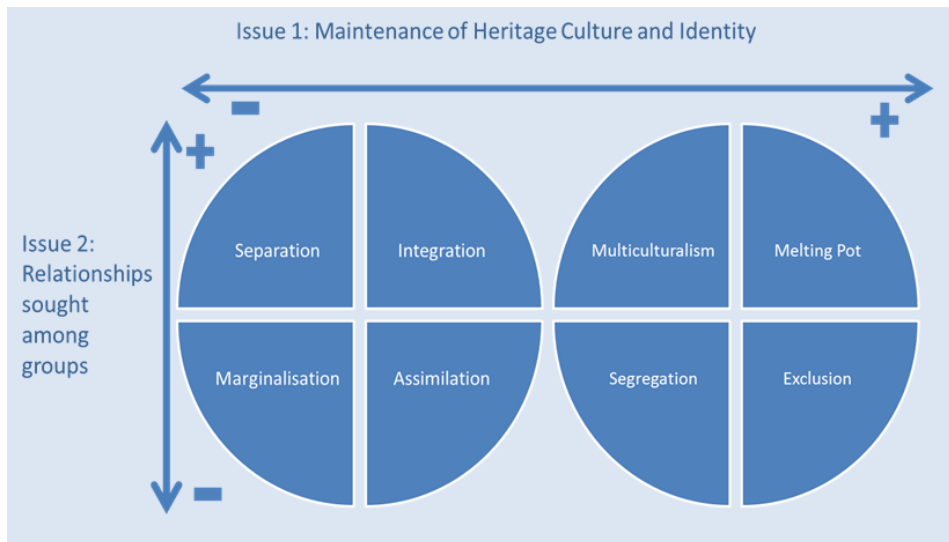


Figure 3 The role of the larger society (Berry and Sam, 2006)

The author's personal experience and her close following of the media suggests that Ireland has avoided marginalisation and separation of its immigrant communities and that its laws and its policies on Immigration seem to follow the wishes of the majority in seeking assimilation and/or acculturation. Ireland, as a recent host to large numbers of immigrants has learned from the experience of other countries and has managed to avoid ghettos, racial segregation, discrimination and the many mistakes of its neighbour the United Kingdom. Instead, there is much discourse in the print and mass media on the way forward, most of it balanced and fair.

Assimilation is what the Irish have experienced over centuries, absorbing cultures, languages, foods and customs of many invaders and peaceful immigrants. Acculturation is a more benign phenomenon whereby two or more cultures exchange and influence each other, through contact, usually benefitting both.

Assimilation

Kalter and Granato (2002) identified three types of assimilation:

1. Economic assimilation, money, status privilege and prestige which equate to well-being and social acceptance
2. Assimilation influencing family behaviour with impacts which values are passed on to the next generation
3. Spatial Assimilation concerns itself with where the individual chooses to live and be educated and to socialise.

Park (1928) writes pessimistically about the migrant's status, believing him to be living in two worlds neither of which he ever quite belongs to. Park was writing long before the terms "globalisation" or "global village" became common currency in describing ever-increasing migration of peoples and matching increases in global exposure to different cultures. However, we can ask how much has really changed for the migrant nearly a century later. The migrant responses to the challenges of living and functioning in an alien society are surely timeless. The growing body of research and political debate on issues of assimilation, identity and acculturation may provide directions on how governments and migrants can improve the lives of so many who leave their homeland for another life elsewhere.

Kruglanski (2004) makes the interesting point that it is presumed that immigrants prefer the company of their own countrymen in their new environment, but many studies indicate that while some derive comfort and support from fellow nationals, an equal amount do not. Those who seek closeness to their co-nationals are less likely to assimilate. Easily the most assimilated group in Ireland are the Poles, who are also the most highly regarded for their work ethic, honesty and willingness to engage in social mixing with the Irish. A tendency to seek out the company of fellow migrants likely impacts on ghettoisation, and failure to learn the host country language and adapt host-country values, mores and cultural norms. This will be tested in the authors research by establishing if Kruglanski's "separation" option outlined above is particularly favoured by any of the nationalities being investigated, Lithuanians, Indians and Nigerians.

The theoretical underpinning of assimilation is enhanced by Baumant (1990) in his Theory of Groups. He describes four group types:

1. *Normative*

2. *Comparative*

3. *Consociate*

Normative Groups

A normative group establishes an individual's norms and behaviour. It does so through a system of rewards and punishments and through affirming and correcting behaviour. Important normative groups are the family, close friends, fellow workers, teachers and neighbours. An individual behaves according to the social patterns that they choose and are taught. The people that are in the normative group give the individual feedback for appropriate and inappropriate behaviour. The different categories of people or individuals in the normative group only have as much importance as the individual attributes to them.

Comparative Groups

Comparative groups are reference groups that the individual does not belong to and has limited direct contact with. This group cannot influence or pressurise the individual to conform to their ways, however the individual chooses to do so. An example of a comparative group is the popular press.

Consociates

Human interactions can be characterised by closeness and distance. Those we are closest to are regarded as consociates who make up a small but most significant part of our lives and with whom

we share direct contact e.g. family, close friends and relatives. Others outside this immediate consociate relationship are people we know but with whom we have no direct contact e.g. the bus driver, TV newsreader etc. Often we choose the level of closeness or distance between others and ourselves and of course we can change at any time the degree of intimacy or distance in social relationships. The word “compassion” is used by Bauman to indicate recognition of the feelings of individuals. This obviously requires a sense of the humanity of the other person; they are just like “us”. The closer the distance between people or peoples, the stronger the sense of compassion and caring. The opposite is also true.

Alba (2005) proposes a positive outlook on assimilation by examining how “an immigrant minority group can achieve parity of life chances with their peers in the ethnic majority”. Some of Sahai’s hyphenated identities, notably German-Americans, Irish-Americans and Italian-Americans enjoy such parity of life chances, however perhaps the passage of time (and with it, distancing from home-country cultural attachments) is needed for Spanish-speaking migrants and other migrant communities to achieve the same level of life chances enjoyed by those of German, Irish and Italian extraction.

Language and Assimilation

The success of hyphenated identity migrants in the USA in achieving ‘parity of life chances’ has surely been in their ability to adapt to the cultural mores of America. As language occupies a central position in culture, the over-riding need to learn the local language is pivotal to successful assimilation. For the early Irish, German and Italian migrants who landed in the USA in the late 19th and early 20th centuries this meant learning to speak English. Language proficiency is a vital component of a migrant’s integrative repertoire. It facilitates mobility and helps develop social capital and social networks (Pfeffer and Parra 2009). This point is reinforced by McAreavy (2009), stating that the “acquisition of a new language ensures access to the cultural capital of the host country”. Facility in the host country language is empowering. It enables the migrant to negotiate their journey through visa requirements, job applications, medical consultations, getting children into

schools, joining social circles and the mundane necessities of getting to work on a bus, buying groceries, opening a bank account. Lack of fluency is alienating and isolating and perhaps leads to what Kruglanski (2004) describes as the 'separation' option – a withdrawal from the host society and the migrant's home society, becoming an island in an ocean of strangers.

McAreavy (2009) states that "host societies have a role to play, through bilingual provision for access to public services in non-state languages". In the context of embassies supporting their migrant nationals, one of the focuses of this author's research, it would seem that embassy officials could lobby the Irish government to provide such bilingual facilities for essential public services. This provision of language support by governments may well be self-serving as migrants who attain language fluency in the host society are less likely to be marginalised, more likely to accelerate their acculturation process and lean less on the state's welfare supports. Language proficiency for migrants is hitting the assimilation bull's eye. It is empowering, confidence building and enabling.

Does Faith Inhibit Assimilation?

Ireland is an overwhelmingly Roman Catholic country and while religious practice is in decline, the country still retains a Catholic identity through specific references in its Constitution to the Catholic Church, through the number of social service organisations with church sponsorship and support and through the church's influence on conservative-leaning politicians. This author has already referred to the total acceptance of Poles (mainly Catholic) into mainstream Irish life and the shared religious beliefs of the Irish and Poles may aid this situation. However, this poses the question about the status of Muslims, Jews, Hindus and migrants of minority faiths in Ireland. The conflict in Nth. Ireland from the 1960's to the 1990's suggests religious tolerance is alien to at least one part of the island. The author suspects that Nigerian Muslim migrants may encounter two barriers to integration, colour and religious belief, something that will be developed in her research.

In the Muslim world, ideological thought patterns represent the West as selfish, materialistic and dominating. In the West, the equivalent thought patterns perceive Islam as irrational, fanatical and

expansionist. (Mitri, 2007). Many commentators argue that the West presents Islam in a very negative light and Ireland is no exception with Islamophobia linked to media representations and meta-narratives. Chyrsides (1994) states that there are three possible choices available to Muslims in non-Muslim countries:

- *Apostasy – where the faith is completely abandoned*
- *Adaption/Accommodation – where the faithful retain what are considered the essentials of the religious belief system while jettisoning that, which is considered peripheral. The essentials of the prevailing culture are adopted.*
- *Renewed Vigour – where the faithful keep the full identity of the faith and may even exaggerate it. This phenomenon is currently experienced in the U.K. and elsewhere and is seen in the number of young Muslim men who go off to fight in Afghanistan, Syria and Iraq with their “Muslim brothers”.*

Kruglanski’s (2004) degrees of assimilation are echoed by Wolfe (1993) who identifies four different kinds of relationship between Muslims and society in the United Kingdom as:

Assimilation – a decline in the practice of Islam and growing degrees of behavioural similarities with the majority community

Integration – adaption of the structures of British society to facilitate the practice of Islam e.g. Muslim schools, restaurants owned by Muslims which serve Halal food, prayer rooms in universities and public buildings.

Redefinition – assessment of the Islamic faith to assess the core and peripheral aspects of the faith in terms of its practice in the host nation

Isolation – separation of the faithful from their surrounding society e.g. avoiding friendships or close ties with non-Muslims

Adaption to Irish society is a two-way street. Muslims require places of worship in the community, access to acceptable Halal foodstuffs, tolerance of what is regarded as appropriate dress, headscarves, beards, Islamic banking facilities, prayer breaks in public schools. Muslims to a greater or lesser extent may require Irish society to cooperate in provision of medical treatment, social services, security, education, time out of work for prayer and important religious days. Heckmann (2005) identifies different degrees of integration:

- *Structural integration, which involves acquisition of rights and access to core institutional, services e.g. hospitals, clinics, schools, universities, libraries, housing, citizen status, free movement.*
- *Cultural integration acknowledges the cognitive, attitudinal and behavioural changes in the host society.*
- *Identificational integration refers to a subjective sense of belonging and identification particularly along ethnic or national dimensions e.g. celebration of national holidays such as St. Patrick's Day on March 17th in Ireland which is regarded as a cross-community, trans-religious festival throughout Ireland and in Irish communities throughout the world.*
- *Social Integration refers to private and group relationships.*

The 2004 Common Basic Principles for Integration adopted by the European Union in 2004 states that 'integration is a two-way process of mutual accommodation by all immigrants and residents of Member States' (Commission of the European Communities, 2005). These principles stipulate responsibilities for migrants e.g. learning the language of the host society and reciprocally, the onus of providing language education to migrants rests with the host society. Legrain (2007) underpins the importance of reciprocity, stating that integration will not work if both sides are not committed to the process because 'if the host society is racist or even indifferent', immigrants will not be able to integrate even if they are prepared to adapt to local ways. Heckmann (2005) states that integration can be blocked from either direction – immigrants can isolate themselves or can be the victims of isolation.

2. An Overview of Ireland

The island of Ireland is situated in Western Europe and made up of 32 counties. 26 counties constitute The Republic of Ireland and 6 are under British rule. The Irish Sea borders Ireland from the east and the Atlantic Ocean from the west. Its total area is 70,280 square kilometres (27,135 square miles) and its coastline measures 1,448 kilometres (900 miles). Dublin, the capital city of Ireland, is located on the east coast (Encyclopaedia of the Nations).

Historical Trends in Migration and Demography

Due to the industrial and agricultural revolution from the 18th to the beginning of the 19th C Ireland experienced a major population increase in the context of rapid economic growth. Notwithstanding that, Ireland has been known over the years for its declining population size and high rates of emigration in comparison to other areas in Europe.

Ireland's population was over 6.5 million in 1841. Despite having one of the lowest population densities in Europe, Ireland's population density reached the highest sustained level since the foundation of the Republic in 1922. (Wikipedia) In the 1930s, when the Great Depression set in, these numbers decreased significantly. From then on, particularly during and after WWII, most Irish immigrants left for the UK in large masses as men looked for work in war effort and in the reconstruction that followed. As for those who left in the 19th and early 20th centuries, a huge number of them headed for North America.

There was a drastic drop with the 19th C Great Famine and the consequent mass emigration that affected the population and made Ireland one of the least inhabited European countries. Between the years 1946 and 1951, it is estimated that 83% of the Irish emigrants sought the UK.

Population decline continued in the 1950s, though at a slower pace, and in 1961 the population level reached its lowest recorded level ever: 2 818 000. During the 1960s the economy started to recover in Ireland, which controlled the wave of emigration and contributed to a rise in population until net immigration in the 1970's was remarkably noted. However, the 1980's brought about poor economic conditions globally, which didn't help the immigration situation. This resulted in a recession which hit the Irish economy and lasted until the end of the 80's. By 1986 unemployment reached over 17%, resulting in huge waves of emigration. By 1988/89 net emigration was 45 000, or 13.0 per thousand of the population.

It was during the 20th Century that population numbers started to recover. That was attributed to the economic boom. In Ireland this became known as the "Celtic Tiger". As a result many immigrants swarmed into the country and many Irish returned to it, boosting growth in the economy and controlling the decline in previous high levels of emigration. The beginning of the 1990's marked a historic turn-about in demographic trends, until the population was estimated at 3,797,257 in 2000. That marked a new era in the history of Irish migration. Inward and outward flows became more balanced and from 1996 immigration increased significantly due to the great economic growth which Ireland experienced.

The Immigrant Population in Ireland

Census 2011 (Appendix 2) provides information on non-Irish nationals resident in Ireland. Most of the existing Irish migration policy has been developed in the last two decades. The recent immigration increase seen in Ireland has been mainly driven by workers moving to Ireland to fill labour shortages, and many of the policy developments relate to labour migration.

Between the years 1996 and 2001 labour shortages emerged and employment rates increased by about 30%. This attracted a huge number of immigrants. At first the incomers were mostly Irish

emigrants returning to their homeland, but then non-EU nationals started arriving in huge numbers at the beginning of the 2000s. Some were asylum seekers and others job seekers. This new dynamic placed immigration controllers under pressure, who then treated immigrants on a case-by-case basis. Asylum rules were developed but until today a lot of Ireland's immigration regulations remain administrative instead of statutory. Despite the attempts to enhance Ireland's asylum and immigration policy, there have been much frustrated delays in doing so. (Focus Migration)

The Irish Immigration System

For non-EEA citizens to enter Ireland, they need a visa for which they have to apply at the consular section or visa section of the Irish embassy, which the DOFA then processes. The overall policy of immigration matters is generally set by the Minister for Justice and Law Reform. Some cases are dealt with by the Embassies while others by the Department of Justice, Equality and Law Reform.

Non-EEA nationals arriving from within as well as from outside the Common Travel Area between the UK and Ireland have to pass through immigration control upon arriving in Ireland. They have to produce the following in order to be granted a permission of 90 days to stay:

- proof that they are visitors (an invitation or a booking confirmation)
- sufficient funds to support themselves during the stay
- a valid entry visa
- declaration to abide by the laws and regulations of the country

As for job seekers, those need a work permit to do so, the application of which is processed by the Department of Enterprise, Trade and Innovation. They will be refused entry if they fail to obtain a work permit.

Those wishing to stay in the country for more than three months must register at the GNIB (Garda National Immigration Bureau) and their application to extend their stay should be submitted before their initial leave to enter expires. They can only apply for permission to stay to work, to study, to invest or if they are dependent upon an Irish or EEA national living in Ireland. Other permissions to

stay include humanitarian leave to remain, granted by the Minister after meeting certain criteria, along with other categories. Visas are not generally extended for people who enter the country based on a short visit category (INIS).

The Poles: A Case Study

Among all nationalities the Polish was the one with the largest number of immigrants, increasing by 59,309 over a period of five years, between 2006 and 2011. Other large increases in immigrant population were those of the Lithuanians, followed by the Indian, Latvian and Hungarian populations. (Appendix 1)

The escalation of migration of the Poles has been significant, particularly in 2004 when the Irish Government granted access to its labour market upon EU enlargement. The main reason behind the mass migration was, on the Polish part, the difference between Irish and Polish economic conditions. On the Irish part it was the desire to fill the low-skill labour shortages that were prevalent at the time in Ireland. Annex 1 shows the great increase in the numbers of incoming Poles especially between the years 2006-2011. Ireland's high-wage economy compared to that of Poland, its good living conditions, its exemption from work permits and facilitation of taxation rules were all encouraging factors for increasing the numbers of Polish migrants in the country. The increasing number of Polish immigrants in Ireland served as a factor in itself in attracting even more Polish immigrants to join the growing welcoming community and its strong social networks. All of this improved the spread of information about the friendliness and welcoming nature of the Irish people and encouraged migration by other communities.

There were reported instances of disadvantages to the immigration of Poles. Cases of exploitation were reported where employers made workers work long hours with very little pay. Polish people sometimes struggled with the language and couldn't get on well within the Irish milieu or maintain a job for the lack of language. Moreover, a huge number of Polish work illegally and engage in black,

illegal and 'cash-in-hand' economy. They do so because their income from the illegal job they get would earn them twice the amount they would sometimes get from a registered, taxed job. Some unregistered workers even earn social welfare and unemployment benefits. This is of course harmful to the economy; it brings forth imbalance in the economy, higher taxation in legally earned jobs and so forth. Bielinski et al. (2006)

Since there is extensive research on the Polish communities and their settlement in Ireland, this thesis will move on from this brief summary to discuss (in the next chapter) diasporas in other nations from other countries and continents, namely India, Lithuania and Nigeria.

Diversity and Irish Integration Policies

Ireland's changing demography over the years clearly shows a more socially and culturally diverse society. The numbers have spoken for this, so it is important for such society to celebrate and harness this diversity and ensure the inclusiveness of its communities.

There is a remarkable diversity of 544,357 non-Irish citizens living in Ireland, coming from every part of the world (Annex 2)

The approach of integration in Ireland is based on an intercultural policy with rights and responsibilities for the receiving society as well as for the migrants. Individuals, groups, organisations, businesses, government and NGOs all have certain roles to play. Throughout this study, the terms inclusiveness, assimilation and integration are used to refer to processes of migrant adaptation to new society and adoption by it. Assimilation is often negatively interpreted by associating it with the rigid linguistic terms 'becoming similar'. Assimilation used here, in contrast, is meant to be considered as a two way process of migrants accepting the new milieu and interacting with the new society, as well as being accepted and homogeneously welcomed into it, thus resembling integration. Integration also refers to an immigrant's full and equal participation in the receiving society without disadvantages or inequalities.

Integration Issues

Ireland's population has changed significantly in the past 15 years, but its integration policy is still at its early development stages. Until 2007, the only integration acknowledged was that of refugees, and the expectation was still that migrants were here to work and then eventually go home. Integration policies only started developing in 2007, and migrants and their permission to remain was something that was beginning to be considered.

There has not yet been any serious tension between the immigrant society and the Irish, in spite of the absence of proper integration policies. However, if not properly addressed, the problem could grow and the situation could worsen. The immigrants in Ireland form a highly educated group of people in comparison with the Irish nationals. Not all of those immigrants are working in jobs which suit their high-level of education. One reason could be that those newly arrived immigrants don't know enough about the local labour market in Ireland, and thus they settle for jobs below their standard of education or training until they find a better suitable job. The gap in employment disadvantages may be due to language, because most UK and US immigrants aren't disadvantaged at their jobs. More than half of the work permit holders are in jobs not suitably matching their high qualifications.

Ireland is strict about its anti discrimination policy and doesn't tolerate any form of discrimination whether marital, familial, sexual, religious, age or disability related, etc.. Despite that, it is still evident from research that immigrants still suffer from discrimination. Almost a third of black, Asian or other immigrant population has suffered some sort of discrimination. Immigrants are three times more likely to have been subjected to a form of discrimination during their search for work than the Irish, and are two times more likely to have suffered discrimination in the workplace. Black immigrants faced more difficulties during their job search than other immigrants from different ethnic groups. About a third of immigrants reported being harassed in the work place or in public. Recent studies showed that employers are twice more likely to accept job applicants bearing an Irish name than those with a non-Irish name.

Ireland, unlike its other European counterparts, is very encouraging of inviting multi-nationality participation to local political practice and local elections; all non-Irish residents are encouraged to take part and to vote in Irish local elections on condition that they were present in the country in September of the year before which the elections are held, no matter what their immigration status is (work permit, asylum seeker, visa, etc..). The local elections in Ireland are held every five years. In the 2009 elections most of the local parties (excluding one: Sinn Fein) chose some candidates amongst the immigration population to be their representatives. In the area of Dublin City Council, 4 percent of voters were non-Irish nationals, and is excluding the UK citizens. Resident citizens from the EU can also vote in the European elections. (Quinn, 2010)

Current Issues and Emerging Issues

Between the beginning of 2008 and the beginning of 2009, Ireland experienced economic crisis as its unemployment rate doubled. In 2009 and 2010 unemployment was at 12.5%. Non-Irish nationals were impacted severely by that. By the end of 2009 unemployment for non-Irish was 17.2% compared to 11.9% for the Irish. The sectors with the majority of migrant workers experienced the most job losses such as construction, retail and wholesale trade.

Unemployed people who are entitled to receive social welfare continue to grow in number. This places a burden on the country. Although many of the immigrants aren't entitled to social welfare due to lacking "habitual residency", a huge number of the non-Irish workers who are unemployed remain entitled to support.

This change in economic conditions marked the beginning of a new era in the history of Irish migration. Some migrants will possibly consider returning to their countries of and, if the economic situation improves internationally, mass Irish emigration is likely to resume. There is some proof that this has started, but net migration is still positive. Some migrants are likely to remain in Ireland in order establish their permanent home, and in this case there should be a more advanced integration policy.

Economic downturn directly affects immigrants' life experiences in Ireland. Lessons ought to be learned from global experience, and Ireland should be capable of handling the likelihood of increased discrimination due to the growing competition for jobs. For example, budget cuts within state agencies that handle human rights, anti-discrimination and equality are frowned upon. (Focus Migration)

Immigration is about more than just 'mere movement'. While migrants on one hand live in two worlds, neither of which they quite belong to, on the other hand they are afforded new possibilities through new associations and new ventures. Economic opportunities are a central aspect of the European Commission's migration policy; it needs 20 million economically active migrants between 2010 and 2030 to compensate for its ageing population (McAreevey 2009). This would enhance increased mobility and it is inevitably crucial that receiving countries be better equipped to deal with the accompanying social and cultural transitions, and to handle processes of integration in relation to family, community and society.

It is inevitably a difficult process for migrants to navigate between two, and sometimes more, cultural realities in relation to the various domains of their lives especially when taking into consideration family roles, parenting responsibilities, work ethic and authority. Society, culture, religion and lack of proficiency in the new language can result in family tensions, poor assimilation, failure to naturalise and restriction to integrate. Other factors could come in too, affecting boundaries and the immigrants' cultural identity and ability to exist between different groups. State migration policies can make a country or region attractive to immigrants through appealing benefits such as welfare schemes and equality legislation. All of this impacts negatively on the chance for migrants to access services and to become included within the structures of the recipient country. Locality and community is also important for proper integration of migrants: civil society and strong local support greatly facilitate positive integration. On the other hand, sudden changes within a community's demography, while increasing diversity, can create tension, in particular in rural communities with a homogeneous ethnic and religious background and history. Ethnic boundaries surely differ depending on social and geographic contexts. So the integration process is not an easy

and smooth one to maintain. Sometimes and despite the great influx of immigrant communities there still is evidence of strict and unyielding boundaries. The question is how to shift those boundaries without breaking them, thus creating a porous surface on both sides from which both can benefit.

3. Three Immigrant Communities in Ireland

Indians

Immigration may seem like a 'saviour' step in the beginning, a move towards a better future, but sometimes the reality of the whole situation gets hard to face; Immigrants find themselves having to face different modes of behaviour and lifestyles in order to fit in. They may be very well able to adapt, but not to integrate. Amb. Sahai P. in his study *Patterns of Migration from Punjab to Italy* gives a clear picture of how the Indian communities have no problem adapting, and are equally well accepted into new environments given their good-natured character and ability to adjust to new country frameworks and follow new government regulations. Integration however is another issue. Are those people well able to blend and merge within other societies as comfortably as they would with their own? Amb. Sahai doubts that. Let's see if the same applies to Indians in Ireland.

Walking through St. Stephen's Green in Dublin one day a statue of Rabindranath Tagore, the famous Bengali poet, caught my attention. It was the first time I notice it there. I thought St. Stephen's Green, Ireland's best-known 22-acre Victorian public park, had statues of only Irish people. When I went back home and researched it I learnt that amongst the many statues and memorials there, it was indeed the only statue belonging to a non-Irish figure. It was unveiled on October 17th 2011 in celebration of his 150th birth anniversary by Eamon Gilmore, Minister of Foreign Affairs in Ireland and Mrs. Preneet Kaur, Minister of State for External Affairs, India. After that Mr. Gilmore also held a bilateral meeting with Minister Kaur.

During her visit, Minister Kaur also met a number of Irish ministers and discussed future potential plans for improving trade and interaction between India and Ireland. She attended functions set up by the Ireland India Business Association and the Embassy of India. (Merrion Street News, 2011)

This shows the strength Indo-Irish relations. As far back as being possessions of the British Empire and struggling for freedom, the countries shared a similar fight against a common adversary. A lot of the Indian constitution provisions were drawn from that of Ireland. In 1916 Annie Basant adopted the Indian Example when she launched the Home Rule League during the Irish struggle. Bilateral relations started taking place upon Indian Independence in 1947, and in 1951 an Indian embassy was established in Ireland and in 1964 Ireland did the same in India.

Between 2009-2010 the Irish-Indian bilateral trade reached USD 525 million. By the end of 2011 exports grew and bilateral trade improved even more. Indian companies opened in Ireland and Irish companies in India, and science and technology cooperation agreements were signed in 2006.

The Ireland India Council fosters business, cultural and economic ties between the two countries and their people. Educational ties are very strong between the two countries, with Irish missionaries running schools in India and vice versa (Wikipedia).

During the first half of the 20th C not a lot of Indian students came to study in Ireland, and those who did come always returned to India to work. Between the years 1970 and 1990, more than a hundred doctors came from India to work in Ireland. However, due to the difficult laws of family reunification, and the scanty job opportunities, doctors did not stay. Most of these early settlers came from the northern Indian states of Punjab and Gujarat. It was not until the 1990's, with the growth of the Irish economy and the emerging career opportunities, that Indians started coming into Ireland and they belonged to different sects and spoke various dialects. Almost every world religion is practised, and many languages – most of which are English and Hindi- are spoken by the different Indian communities in Ireland.

The Indians in Ireland top the employment profile in terms of diversity. They formed the most ethnic minority in the 2000's. 4068 Indians received work permits in 2007, making them the most ethnic minority to get work permits. The latest census (2011) shows a total of 16,986 Indian immigrants living in Ireland by 2011 (appendix 1). They operate small businesses and retail, and work in IT firms, import/export, services, real estate, construction and manufacturing sectors. They have also become esteemed in Ireland for health and medical care, education and research. Universities, colleges, the Irish-India Council and Irish Education all help in developing support programmes for immigrant students of Indian origin in Ireland. It does this through internships, information sessions and workshops to familiarize Indian students with the Irish system.

For the past decade there has been a significant increase in the catering business due to the Indian involvement. Numerous Indian restaurants were opened due to the increasing demand for authentic Indian food.

Community Support

The NGO's such as integrate Ireland, The Immigrant Council of Ireland and other ethnic organizations work in collaboration with the Ireland-India Council and government agencies to supply information services and help with practical solutions for the Indians who are resident in Ireland with respect to immigration and integration.

The IIC also provides intercultural familiarization with Indian literature, culture, history and various areas of interest to the native Irish community and to the educational institutions.

Project "Integrating Indians"

Ms. Liz O'Donnell, Deputy Leader of the Progressive Democrats and TD, launched project 'Integrating Indians' on January 30th 2007. This is a project designed in order to help the Irish-Indian community integrate and come together through wide-range and continuous efforts, and to further assist in integrating the Indian people in Ireland, not only with Irish communities but also with other

multicultural groups in the country. In addition to that, project 'integrating Indians' works on integrating the Indian community in Ireland with its bigger diaspora, thus making active use of the Indian Diaspora in the Republic of Ireland, as well as other societies in general. This is done through the network's entrepreneurship, and its professional and investment and skills. This without any doubt helps strengthen and spread the professional capacities of Indians to participate in and develop their structures and networks and structures in the workplace and in local communities (ILC). Through this important channel Indians gain knowledge, markets and resources to develop their own country. This network deems successful depending on the Diaspora as well as its home country. The diaspora must have the ability to nurture and maintain a positive, strong and authentic identity, and the home country must be capable of providing the conditions and institutions for sustainable, mutually interdependent and rewarding engagement. The dynamic and the development of diaspora engagement must be realised by home country as equally importantly as it must be maintained by its host counterpart.

India has the second largest Diaspora in the world, with the overseas Indian community estimated at over 25 million, spread across the world. The Indian diaspora comprises non-resident Indians and people of Indian Origin. Today they are among the most successful and best-educated in the world. The Indian community is respected and renowned for its perseverance, discipline and neutrality, and this diaspora community has greatly contributed to the Irish economy and considerably added to its innovation and knowledge.

The Indian diaspora communities nurture a strong relationship with their home country. This is apparent in their culture, language and traditions which have always been maintained, celebrated and practised. This also manifests itself greatly through the great popularity of Indian music, films, dance, arts and culture. This is as well a bonus for remittances sent back home. A great number even go back to work and live in India, by that increasing the engagement in the development of their country of origin. As a result of that, the relationship between the diaspora community and

India grows, new partnerships emerge and new opportunities arise (India and its Diaspora. The Ministry of Overseas Indian Affairs, 2009).

This dynamic between India the home and India the diaspora is essential for creating a rich, strong bond. Engaging with the Diaspora creates a strong support for the countries involved, namely Ireland and India, and it is mutually rewarding on the economic, social and cultural fronts. The government's efforts are crucial and needed for providing the right conditions, creating the suitable partnerships and building the sustainable associations that will mostly help India connect with its Diaspora on all levels. This is an essential recipe for success, significance and strength.

Nigerians

The early migration of Nigerians to Ireland started after the independence of Nigeria from the UK in 1960, and slightly increased towards the civil war in Nigeria in the 1960's. The Nigerians who migrated to Ireland initially comprised of business people and students until the 1980s when migration became more noticeable (Wikipedia). Changing global relationships and trends, and economic, social and political pressure in Africa created a big wave of African migrations. The language factor is also an incentive for many English-speaking Africans to come to Ireland, English being Ireland's most spoken language. Migration scholars argue that people are most likely to immigrate to countries where their language is spoken. Moreover, Ireland's attainable citizenship and immigration policy and its attractive welfare scheme attract big masses of immigrants. Nevertheless, many of these immigrants were often known as 'bogus asylum seekers' or 'citizenship shoppers'.

Increased Numbers

From 1996 onwards and with the famous "Celtic Tiger" period of Irish economic growth and expansion, more Nigerians came to Ireland to set up businesses, big and small, and as job seekers. Between 2002-2011 the population of Nigerian immigrants in Ireland more than doubled (Ejorh), to

reach 17,642 in 2011 according to the latest census (Appendix 1). World Bank figures revealed that 468 m Euros in remittances were sent to Nigeria from Ireland alone in 2011, an average of over 26,500 for each Nigerian in Ireland (Reilly, 2013).

Why Ireland?

Most of the Africans who immigrate to Ireland do so because of the political and economic security as well as the great opportunities provided by the country. A large number of the wealthy and middle class Africans who can afford it come to study. Nigerian immigrants also mention that they had contact with Irish missionaries and charitable institutions run by the Irish in Nigeria, and that enhanced the positive image the Nigerians had of Irish people prior to their migration.

Exclusion and Active Citizenship

African immigrants face difficulties integrating into Irish society. This is due to the general sense of unease within the immigrant community, which is caused by bad representation, stereotyping, racism and xenophobia in parts of the Irish milieu (Ejorh). Moreover, a 2008 survey revealed that 40% of Nigerians had no friends or family at all upon arriving into Ireland, double the rate of their Lithuanian and Indian counterparts (Wikipedia). Nigerians in Ireland often speak of the prejudice they face because of their nationality. Nigerians form the largest African group in Ireland. Some have applied for residency in Ireland on the grounds of having an Irish born child, and for the reasons of improving their and their children's quality of life. However, the majority of Nigerians seek asylum in Ireland because of the political unrest, inter-ethnic conflicts and the prosecution that they genuinely face in Nigeria.

Nigerian Asylum Seekers

Asylum seekers who have arrived in Ireland since 2000 are dispersed around the country shortly after arrival and accommodated in DP centres. They share rooms and cooked meals are provided for them, as there are no cooking facilities available to them. They are given an allowance and are not

allowed to work, study or claim social welfare benefits, regardless of their health condition. They were merely confined in a position of dependence and denied the right to work. This creates huge financial difficulties, which have drastic negative effects on the asylum seekers, such as excluding and marginalising them from the wider Irish community. Moreover, being excluded from the wider society and forced to live in DP accommodation centres, while depending on the accommodation centre personnel, takes away the dignity of asylum seekers and makes them less self-sufficient, minimalizing their ability to regain independence and autonomy over their lives while also hindering their ability to integrate into the wider Irish society. It is clear that lack of control over their lives is the aspect that most negatively affects asylum seekers. In a study conducted by the Irish Refugee Council in 2004, it was found that DP is a source of friction and it contributes to stress and frustration (IRC, 2004).

Immigration Policy

Lately the Irish state has shifted towards even stricter policies that limit immigrants' rights and opportunities for inclusion and participation in society; the Supreme Court ruling of 23 January 2003 stripped non-Irish parents the automatic right to reside in the state based on having Irish children. The Irish Constitution was amended as a recent clause was added into Article 9 (amended June 24th 2004). The clause states that if a person is born in Ireland they are entitled to have Irish citizenship only if one of the parents is Irish. The argument was that non-Irish nationals were taking up too many beds in Irish maternity hospitals, thus putting maternity hospital services under a huge amount of pressure. It was also argued that many non-Irish women in later stages of pregnancy and with no previous health or pregnancy history, arrived in the hospitals unannounced, putting themselves, their own children and the hospitals in great danger. The authorities at Irish immigration admitted not being able to control the influx of migrants because most of them were asylum seekers under the Geneva Convention (1951). Consequently, the best way to address the issue was to address the motive behind them undertaking the journey in the first place and amend its citizenship and immigration policies. (Ejorh).

Asylum-Related Policy

The number of asylum applications made in Ireland was very low prior to the mid 1990s: just 39 applications were made in 1992. In 2000 the number of applicants was almost 11 000, having increased more than nine-fold from 1 200 in 1996. The flow peaked in 2002 at 11 600. The scale of these increases took Ireland by surprise and policy-makers struggled to cope with the flows, constructing an entire asylum system in the context of rapidly increasing demand. Over the years, asylum-related flows were mostly dominated by the Nigerians and the Romanians despite the decrease in number of the Romanian nationals since the country joined the European Union in 2006. Ireland's Immigrant Council states that two classes of children have been created in the country: those under the classification of citizens and others classified as non-citizens (*persona non grata*). This places parents of non-citizen children at huge difficulty with respect to access to opportunities and participation in Irish society. Africans in Ireland are targets threatened by structural and direct discrimination on grounds of race, nationality and ethnicity, despite the government's strict rules against such behaviour. The new security and Immigration measures are meant put in order to manage the flows of migration, to protect human rights as well as to enable the immigration authorities to investigate individuals suspected of being non-nationals. These measures can present a kind of danger for immigrant Africans. In cases like these, people of certain colour, and different minorities, are targeted the most, and they become victims of random arrests, deportations, raids, and several different kinds of abuse of human rights (Ejorh). They are often stereotyped as criminals. Racial tensions rose to such heights in 2011 that Nigerian embassy officials criticized attitudes towards West Africans and denounced the killing of a Nigerian-born taxi driver in Dublin in addition to other incidents of racial and physical abuse (Dervan).

Active Citizenship and Integration of African Immigrants

The attainment of inclusive citizenship for Africans is a key factor for positive integration. Inclusive citizenship is where there is no ethnic, racial or social class discrimination. With this kind of active

citizenship immigrants are integrated into Irish society regardless of their status, background or belief. It is based purely on equality, acknowledgement and justice.

Some obstacles to participation of African communities in Irish life include family and work commitments, absence of information about activities in the community, and racism.

Despite that, in comparison with other groups of immigrants, Nigerians have been renowned for their great involvement in local elections and politics. Under Irish law non-Irish citizens and asylum seekers have the right to register and to vote in the local government elections provided they have been resident in the country for six months, while only Irish citizens can take part in parliamentary elections that are national and European. Moreover, in the local governmental elections you do not have to be Irish to be elected as public representative. By the year '08, two Nigerians were elected in Ireland to positions in the city council, and half of the Nigerian immigrants registered for voting, topping all other migrant groups by double.

There is high involvement in civic and political activity amongst the asylumseekers while they are awaiting their asylum process, but the rate tends to drop when employment sets in, due to increased demands of work and lack of time. A number of other factors hinder Africans from becoming civically active, such as intolerance, racism, exclusion, language barrier, lack of civic education information, residency issues and heightened sense of insecurity. (Ejorh)

Community organizations established by Nigerians in Ireland include NIDO (Nigerians in Diaspora Organisation) Ireland, the Irish part of the NIDO body of Nigerian Diaspora worldwide. NIDO is an inter-dependent, non-partisan, non-religious, non-ethnic, non-governmental organisation working to promote unity, co-operation, understanding and patriotism amongst the Nigerian Diaspora Nigerians (NIDO Ireland). Both the IGBO Association of Ireland and the Nigerian Association of Ireland come under the Nigerian Association Network umbrella. Nigerians are also active in organizations and groups such as the pan-African beauty pageants of 'Miss Nigerians' in Ireland, the establishment of Nigerian churches in Ireland, and the various Nigerian shops, restaurants and cafes. They have also

published several magazines in Ireland such as Xclusive and Bold and Beautiful (Wikipedia, Nigerians in Ireland).

Conclusion

It is suggested that the government of Ireland increase efforts to fight racism and intolerance. It should promote active citizenship. The contributions of the immigrant communities and their relevance should be more strongly acknowledged in Irish society. There should also be a stronger positive attitude towards 21st Century multicultural sensibilities in Ireland. If this is successfully achieved the future framework of citizenship must look at redefining citizenship in more inclusive terms to encompass better opportunities for non-naturalized immigrants as well as non-holders of an Irish passport. By that both could equally contribute to and participate in civic society.

It is also suggested that more opportunities be provided for the participation of immigrant and minority groups in mainstream politics. Civic education programmes should be set up to stimulate much greater civic awareness amongst immigrant and ethnic minority groups. Language training should be enhanced. A board must be established and composed of a group of representatives of the ethnic and immigrant minority community, religious bodies and statutory agencies. This board should look after consultations on problems affecting ethnic minority and immigrant situations in Ireland.

Despite some legislative measures that limit immigrants' rights, some active diaspora members of the community are eager to actively participate in Irish society. They want to contribute to the development of Irish society. Immigrants and immigrant minorities would participate positively in Irish society (Ejorh) whenever proper policies for inclusion and active mechanisms are put into action.

Lithuanians

In the 2000's, when the economy in Ireland started booming, was when most of the Lithuanian immigrants arrived. Census 2011 reports that 0.8 % of Ireland's population (of 4,581,269 then) were Lithuanians. There were 36,683 Lithuanians residing in Ireland then.

History

Lithuanian Jews were living in Ireland by the thousands at the start of the 20th Century. Robert Briscoe, son of Jewish Lithuanian Jewish immigrants in Ireland, served as the lord mayor of the capital City Dublin from 1956 to 1957 and from 1961 to 1962. Currently the majority of Lithuanian immigrants are Catholic; Lithuania had fewer jews in 2000.

Organisations

Registered officially in January 2005, the Lithuanian Association, Ireland Limited, has been actively functioning since 1999. This association organises Lithuanian events and concerts in Cork, Dublin, Monaghan and Portlaoise. At weekends it runs about eight Lithuanian school in Dublin as well as in other areas in Ireland for the children of Lithuanians. It manages a mailing list of over 700 members and publishes information and news for Lithuanians living in Ireland via its web site. It organises monthly gatherings for Lithuanians around Ireland. It publishes 'Saloje', a newsletter of 5000 readers, and Lietuvis, a weekly newsletter of 5000 copies. These are the most known local papers amongst the Lithuanian community (Wikipedia). Ireland held the EU presidency for the first half of that year. From July Lithuania was the country to take over this honour of holding the presidency. This has fostered a strong connection between Lithuania and Ireland.

A number of charity projects were launched in Ireland by The Lithuanian Association in Ireland. This is in addition to other very positive projects all over Dublin, Monaghan, Castlebar and Cork.

Main goals of the Projects:

- *Strengthening the social connections between Lithuania and Ireland at a non-governmental level.*
- *Fundraising for Irish and Lithuanian charitable organizations.*
- *Promoting social activities and social responsibility among Lithuanians who are living in Ireland.*

The funds that are raised during all the events are given to such organizations in Ireland and Lithuania as: St. Paul's school for special education (Dublin), Downs Syndrome Association (Laois), Downs Syndrome Organization and DS Custodians Association (Lithuania) and the Association for Autistic Children (Lithuania).

The reason these organizations were selected was to create awareness on major issues affecting the people living with intellectual disabilities. It also raises awareness about issues related to problems which still exist such as social exclusion of the likes of those people in society (Charity Project-Lithuania/Ireland, 2013).

Problem for the sending state

The "brain drain" suffered by Lithuania as a result of continuing migration to countries like Ireland is of huge concern.

"We are a small nation, and we are losing the most active people between 25 and 40 years old after we have trained them and invested in their education. It is a huge loss," Lithuanian President Dalia Grybauskaite told The Irish Times (2010).

The impact of the global economic crisis on Lithuania has made the flow of migration from the country "more aggressive", according to Ms Grybauskaite. In contrast with other nations, the number of Lithuanian migrants choosing to return home as a result of the downturn is quite small.

"We are trying to look for the reasons for this - probably one reason is that social security is still more comfortable here than in our country" said Ms Grybauskaite to The Irish Times (2010)

Nowadays Irish people are getting to know Lithuanians better. The relationship is still developing because Ireland had diplomatic relations for a relatively short time in the scale of things, but this relationship is growing gradually and so is bilateral trade.

Lithuanians are hard-working people. They have settled in Ireland very well, because of similarities. In one of her interviews the Irish Ambassador to Lithuania applauded the Lithuanian presence in Ireland and encouraged Lithuanian students who come to study in Ireland to look into new specializations to study depending on the market study for the future. She encouraged life sciences, green technology and green economy (Lithuaniantribune.com, 2012).

4. Research Methodology

Introduction

The rationale behind this chapter is to outline the research methodology and processes involved in generating the data for the research and the procedures in analysing this data. Hudson and Ozanne (1988) define methodology as ways of seeking knowledge, through data-gathering techniques, research design, setting, subjects, analysis, reporting, and so on.

The Purpose Statement

As Creswell (1994) states, “the purpose statement establishes the direction for the research”.

In order that the growing immigrant community in Ireland does not lead to social exclusion, embassies and the Irish Government need to work collaboratively to create strong assimilation possibilities

The purpose of this study will be to explore the role of diplomatic initiatives and host country policies and actions in supporting assimilation of immigrants to Ireland.

Research Question:

Do diplomatic initiatives in support of immigrants exist and do they have positive outcomes for immigrants to Ireland?

The research question is the statement of the question being examined in its most general form (Creswell, 1994). Using this research question as an outline, four research objectives were created and will be used to gain a further insight into the research. The research objective will be examined by conducting interviews with the embassy officials from countries examined in the research and immigrants from those countries.

Sub-questions

1. Do second and subsequent generations of immigrants become increasingly assimilated or do they always carry the burden of “strangers” in society?

The literature research uncovered different degrees of assimilation, from total rejection of assimilation efforts to total assimilation. The research also indicates that second and subsequent generations of immigrants should “do better” as a gradual adaption to the host society takes place and “home country” memories, values and customs recede in importance

2. When do immigrants lose their “status” as immigrants and regard themselves and are so regarded by natives as fully integrated members of the host nation?

This objective is aimed at discovering the time periods in which immigrants become assimilated. The literature emphasises that assimilation is a “two-way” street; there must be movement by the immigrant and by the host community towards each other. If this is true in Ireland, we would expect to find immigrants able to share experiences of social networking within their host communities, accessing public services such as education, welfare, local politics and joining sports clubs and local organisations. We would expect immigrants to feel welcomed in these activities. Does this take place in Ireland and if so, how does it happen? The intention is to investigate the nature of any two-way flows, if such movements are instigated by immigrants themselves, the host community, the diplomatic/embassies representing immigrants or even if such a two-way phenomenon even exists.

3. Do recognisable contributions to the host society, whether in sport, politics, business, welfare or education assist integrative progress?

There is no academic literature that the author could locate on this area, however observation of Irish society and her participation as an immigrant in education as a member of a Parent/Teacher committee provoked the idea of investigating contributions to the host society as having a possible positive return in terms of integrative progress. Contributions to the host society “fit” with the integrative process of a two-way dialogue between the immigrant community and host country, so therefore the author expects to find immigrant contribution in any sphere and at any level to be rewarding in terms of assimilation, socialisation and adaption to the host country environment.

4. To what extent does education play in assimilation for first and subsequent generations of immigrants?

The academic research suggests a good education is a core advantage in facilitating assimilation. It helps overcome language barriers and other blocks to inter-action with people of the host country. The literature also stresses the advantages of arriving in the host country with a good education and a good parental attitude to education, particularly for the second generation. The research literature emphasises the centrality of education in the immigrants’ life chances and for the positive effects parental attainments and attitudes to education have on second and subsequent generations of immigrant families.

Research philosophy

Research philosophy relates to the development of knowledge and the nature of that knowledge, and contains important assumptions about the way in which you view the world (Saunders et al, 2007). The research philosophies discussed here are epistemology and ontology.

Epistemology: Epistemology is described as the theory of knowledge (Mason, 2002 and Saunders et al, 2007). Two of the main approaches to gaining knowledge in the social sciences are positivist and interpretive approaches (Hudson and Ozanne, 1988).

Bryman and Bell (2011) suggests that positivists are precise and accurate in the way that research is conducted and only information confirmed by the senses can genuinely be warranted as knowledge.

Hudson and Ozanne (1988) support the idea of positivists believing in a structured reality and believing that the world can be measured in precise and accurate measurements. Hudson and Ozanne (1988) also continue to define the positivist approach on proposing that observation is carried out in controlled settings such as a laboratory and it is assumed that this behaviour will carry over and be mirrored in the real world.

Interpretivism on the other hand is associated with qualitative study¹. The interpretivist outlook is much more complex as the interpretivist believes that 'multiple realities exist' (Hudson and Ozanne, 1988). Reality is socially constructed and people will create meanings to the information that people are provided with based on the context that the people find themselves in (Saunders et al, 2007 and Hudson and Ozanne, 1988). For example the sizing and dimensions of clothes may not be used as decision-making information within a retail store but it may be seen as quite important information when shopping online. For the interpretivists, the primary goal of research is understanding behaviour, not predicting it (Rubinstein, 1981 as cited in Hudson and Ozanne, 1988). Phenomenology is the heritage from which interpretivism comes (Saunders et al, 2009). Phenomenology is a philosophy that is concerned with the question of how individuals make sense of the world (Bryman and Bell, 2011). Phenomenology is most commonly associated with qualitative research (Mason, 2002, p. 2).

Ontology: the Social 'Reality'

Mason (2002) assumes that the ontological perspective is the researcher's ideas on the nature of things, or the theory behind social phenomena. According to Saunders et al (2007), ontology raises questions of the assumptions researchers have about the way in which the world operates. There are two different positions for ontology, objectivism and constructivism. Objectivism adopts standardised procedures for getting things done (Bryman and Bell, 2011). This standard is obeyed and followed throughout. An objective position suggests that factors are pre-determined. Saunders

et al (2007) suggest that social entities exist in reality external to social actors, in other words the people operating within a business are external or unconnected to the business.

Constructivism suggests that the social actors i.e. the people in your research, may place different meanings or interpretations on the situations in which they find themselves in (Saunders et al,2007). As the name suggests, constructivism views that the social phenomenon are in constant state of review and do not possess pre-existing characteristics (Bryman and Bell, 2011 and Saunders et al, 2007).

Research Philosophy Chosen

This study adopts a phenomenological position of interpretivism. Phenomenology refers to the way in which we as humans make sense of the world around us (Saunders et al, 2007). Immigrants live in Irish towns and cities, see Irish TV, experience Irish people in everyday transactions, are exposed to Irish life and Irish ways of doing things. All of this maybe alien to them and challenging in ways that are very personal, and the researcher is interested in their experience as they perceive it rather than what the research literature suggests it should be.

Quantitative or Qualitative Research

Quantitative research is defined as entailing the collection of numerical data and conducting a linear series of steps moving from theory to conclusion (Bryman and Bell, 2011). Similarly Creswell (1994) defines quantitative research as an inquiry into a social or human problem based on testing a theory, measured with numbers and analysed with statistical procedures.

Qualitative research is defined by Gordan and Langmaid (1988) as a platform for the development of our understanding, for expanding knowledge and for identifying a range of behaviours and attitudes. These are the type of attributes that the researcher wishes to research within this study. Creswell (1994) also defines it as a process of understanding a social or human problem, based on building a complex picture, formed with words and conducted in a natural setting.

Research chosen and rationale

Qualitative research has been chosen to conduct this research. This form of research is fitting to the study of immigration, assimilation, and efforts by the host country and diplomatic supports to progress the welfare of immigrants to Ireland. The researcher wishes to research immigrants' personal experiences in Ireland; a qualitative approach will help to capture this. Qualitative research, unlike quantitative research will provide insights into immigrant experience and feelings, their subjective and unique life progress since arriving in Ireland. Creswell (1994) proposes that qualitative research, unlike quantitative focuses on participants' perceptions and experiences. Overall qualitative research supports an interpretivist approach, which is the philosophy followed in this research.

Research Approach: Deductive versus Inductive

The research approach is related to the research strategy and the use of theory within the project. There are two research approaches, deductive and inductive.

Deductive approaches suggest the testing of theory as a base of the research (Bryman and Bell, 2011). The deductive approach is more associated with the quantitative research strategy, and is conducted by testing a theory using a hypotheses or research question (Creswell, 1994). The deductive approach follows a positivist philosophy, in that it dictates that the researcher should be independent of what is being observed (Saunders et al, 2007)

The inductive approach proposes that the theory is generated as a result of the research (Bryman and Bell, 2011). According to Saunders et al (2007) this approach allows for an understanding of the way in which humans interpret their human world. This approach is also used for its adaptability and the way in which the research can develop a new theory (Creswell, 1994). The research is not restricted to the outlined theory it may progress and develop in accordance with the findings.

The qualitative nature of this study suggests an inductive approach to be used.

Quantitative and Qualitative Research

	Quantitative	Qualitative
Principal orientation to the role of theory in relation to research	Deductive: testing of theory	Inductive: generation of theory
Epistemological orientation	Natural science model, in particular positivism	Interpretivism
Ontological orientation	Objectivism	Constructionism

Source: Byrman and Bell (2011, p.27)

Research Strategy

At this point in the process the research objectives, the research philosophy and the research approach has been outlined. The research strategy will now be discussed along with the data collection methods to be used, with rationale given for each choice.

Choice of Strategies

The choice of research strategy will be guided by the research questions and objectives (Saunders et al, 2007). There are seven research strategies outlined by Saunders et al (2007). These strategies are:

Experiment: Is a classical form of research that studies that studies causal links such as whether the change in one independent variable produces a change in another dependent variable. They are often conducted in controlled environments such as laboratories.

Survey: A survey is mainly associated with quantitative data collection. It enables a large amount of data to be collected. A questionnaire is mostly associated with the survey strategy, however structured observation and structured interviews can also be used in the survey technique.

Case Study: Is a strategy for doing research that involves an empirical investigation of a particular contemporary phenomenon within its real life context.

Action Research: Is concerned with the resolution of organisational issues such as implications to change. The findings of action research result from the involvement with members of an organisation over a matter that is of genuine concern to them.

Grounded Theory: Is a theory building strategy and is often thought of as the best example of the inductive approach.

Ethnography: Describes and explains the social world that the research subjects inhabit in a way that they would describe and explain it.

Archival Research: Uses administrative records and documents as the principal source of data.

Combination of Research Strategy Types

A combination of ethnographic, case study and archival research strategies were chosen for this research. Saunders et al (2007) proposes the need for a clear research strategy. The archival research involved investigating the policy frameworks in which immigration experience happens in Ireland as documented in the previous chapter. However, good research required further investigation of the actual experience of immigrants, conducted through personal interviews. There was also a need to research the diplomatic representatives of the Indian, Nigerian and Lithuanian embassies to ascertain the attitude and actions taken in support of their immigrant brothers and sisters. The ethnographic nature of the research is highlighted in the author's desire to encourage immigrant respondents to tell their story, their experience.

Triangulation of Data Collection

In line with the qualitative approach chosen for this study, two methods of data collection will be used. The choice to use a combination of methodologies is supported by a number of reasons. Firstly it may be complimentary, in that together they will both cover the outline of the research questions. Secondly the use of triangulation in qualitative research is hoped to reduce any bias that may occur.

Finally mixed methods may add scope and breadth to the study (Greene et al, 1989, as cited by Creswell, 1994, p175).

Semi-structured interviews

This research will use semi-structured interviews as the primary data collection method. Semi-structured interviews have been described as a “conversation with a purpose” (Burgess, 1984, pp.102, as cited in, Mason, 2002, pp. 67). Kvale and Brinkmann (2009) describe the interview as an attempt to understand the world from the subjects’ point of view. Atkinson and Silverman (1997) further develop this view stating that the face-to-face interview is presented as enabling a special insight into lived experience (as cited in Seale et al, 2007; pp 15). As Bryman and Bell (2011) propose the qualitative interview tends to be flexible, responding to the direction in which the interviewees take.

Topic Guide

In the protocol for conducting an interview Creswell (1994) included topic guides and key questions as one of the tools to be included. Kvale and Brinkmann (2009) suggest that a topic guide include an outline of the topics to be covered and an easy to understand translation of the academic research questions. In terms of the design of the questions Mason (2002) proposes that the questions should be specific to the interviewee and should avoid being abstract, so as to generate detailed, personal and in-depth answers.

Sampling

For many research questions and objectives it is impossible to collect or analyse all of the data available, this is why sampling is used (Saunders et al, 2007). The sampling used within this research is non-probability sampling. Non-probability sampling is one of two types of sampling, the other being probability sampling. Non-probability sampling uses a sample that has not been selected using random sampling, implying that some units of the population are more likely to be selected than

others (Bryman and Bell, 2011). There are many different forms of non-probability sampling available to researchers, a selection of which is outlined below.

Convenience Sampling: is one that is simply available to the researcher by virtue of its accessibility (Bryman and Bell, 2011)

Quota Sampling: is based on the premises that your sample will represent the population as the variability in your sample for various quotas is the same as the population.

Purposive Sampling: enables the researcher to use their judgement to select cases that will best enable the research questions to be answered (Saunders et al, 2007).

Strategic Sampling: enables researchers to make generalisations about the population as a whole from a selected sample (Bloch, 2004).

Sampling Technique

The purpose of sampling in qualitative research is defined by Mason (2002) as a means of ensuring that the chosen sample will provide the data needed to address the research question. Bloch (2004) explains sampling theory

A strategic sampling purpose was applied to this research. Sampling strategically aims at involving a strong theoretical logic in the selection process (Mason, 2002). The method of sampling chosen for this paper was theoretical sampling, whereby participants were chosen due to their relevance to the research question. Participants who have had particular responses to experiences are purposely sought by researchers (Morse, 2007). In terms of this research the participants chosen were immigrants from India, Nigeria and Lithuania, who meet the criteria of being first or second generation migrants to Ireland.

Sampling Frame

A sampling frame is a resource from which you can select your smaller sample (Mason, 2002). The sampling frame chosen in this research was influenced by the research objectives of interviewing immigrants from the three countries being investigated and embassy officials from the same three countries.

Sampling Size

There are varying opinions to the amount of respondents to include in a study. With a qualitative study this number will be reduced to a handful of participants. When finalising the number of respondents the key is to ensure that the sample provides enough access to your data (Mason, 2002). Saldana (2011) advises that a small group of three to six people provides a broader spectrum for data analysis. It was decided that six immigrant participants would be chosen and three diplomatic representatives making a total of nine interviewees.

Ethical Issues

Creswell (1994), states that ethical issues are one of the main issues that may arise in relation to qualitative research. Creswell (1994) continues to outline the number of steps needed to complete in order to cover all ethical issues; gain approval from the gatekeeper, provide a brief proposal to inform respondents about the study and maintain confidentiality or anonymity (if applicable). In relation to this study the participants will be brought through an outline of the study and will sign a form of consent. This will ensure that the research is conducted in the most ethical way possible. Participants will also be informed that the research is being recorded both aurally and in writing.

In terms of the method of data collection, a semi-structured form of research enables the respondent to ask questions, or perhaps to state their objection to answering certain questions (Mason, 2002).

Limitations to the Research

There are several limitations outlined with the use of interviews. A limitation outlined by Creswell (1994) is that face-to-face interviews may provide 'indirect' information filtered through the views of the interviewee. Seeing the interviewee as the expert is an error that needs to be avoided in qualitative interviewing (Seale, 1998). Intensive data analysis and a strong knowledge of the theory will enable the researcher to avoid this occurring.

Kvale and Brinkmann (2009) point out that interviewers can sometimes be criticised as being leading and unbiased. However again with a depth study of the technique and some pilot practice runs, this should be avoided.

Another limitation to this particular study with the use of interviewing will be timing. There is only a short period of time in which to conduct the research so the interviews will be limited in numbers of interviews. This is with the understanding that further research may be carried out in the future.

Data Analysis

The data will be analysed and coded thoroughly.

Hussey and Hussey (1997; pp. 248) outline an overview of the main features of qualitative data analysis using the following headings:

- **Reducing the data** defines and focuses the data; it may be conducted through some form of coding.
- **Structuring the Data** may be conducted using the pre-existing theoretical framework which has been used to outline the data collection method.
- **Detextualising the data** most qualitative forms of data is collected in the form of extended texts, sometimes it may be suggested to present the data in the form of diagrams and illustrations for analysis and presentation.

Reading the data

In order to reduce the data it must first be read to gain an understanding of the overall picture of the data and to define what parts of the data are not applicable to the study. The way in which you read the data will result from the actual form of the data and also the outline of research questions (Mason, 2002). The interviews will be read interpretively, with the researcher generating an interpretation of what the data means and represents (Mason, 2002). Following the reading of the data, it will be reduced so as to make it more readily accessible and understandable (Berg, 2009). This reduction of data will continue throughout the whole analysis process so as to ensure the presentation of the most applicable data to the research questions.

Below is a set of questions used as key for my interviews:

Questionnaire I: for research on integration of immigrants into Irish life

1. Since you have arrived in Ireland have you made contact with your embassy for any reason?
2. Has the embassy made contact with you?
3. Have you made any contact with any (Indian/Nigerian/Lithuanian) association in Ireland?
4. Do you go to events organized by the (Indian/Nigerian/Lithuanian) immigrant society?
5. Do you interact with or have friends who are Irish?
6. Are you involved in any work that involves Irish people? (sports/charity work/voluntary or community work)
7. How do you view the Irish people?
8. Do you feel more (Indian/Nigerian/Lithuanian) or do you think of yourself as Irish?
9. Do your children think of themselves as (Indian/Nigerian/Lithuanian) or a mix of both?
10. Do you speak English at home?
11. Do you wear your country's national dress? Have you ever done so?
12. Do you practice your faith in Ireland?
13. Do you spend more time with (Indian/Nigerian/Lithuanian) or Irish nationals? Why?
14. Do you think you are accepted by Irish society? Why? Why not?
15. Are there any challenges you or your family are facing in Ireland?

Questionnaire II: for diplomats and embassy personnel at the embassies of the Republic of Lithuania, Nigeria and India to Ireland

1. Does your embassy have policies on assisting immigrants with assimilating into Irish society? If yes, what are those policies? If not, has this been considered by the Department of Foreign Affairs?
2. What do you think are the major challenges facing (Indian/Nigerian/Lithuanian) immigrants in Ireland?
3. (Indian/Nigerian/Lithuanian) migration to Ireland is a relatively recent phenomenon. In schools there are second generation Lithuanians. To what extent are the (Indian/Nigerian/Lithuanian) children more or less assimilated into Irish society than their parents?
4. Are you aware of particular success stories in terms of assimilation of your country's immigrants?
5. Viewing Ireland as a host country, how do you think it compares to other countries you have worked in, in terms of:
 - a) government policy on immigration
 - b) the reaction or response of Irish people to your country's immigrants (racism incidents, opportunities given, medical services, etc..)
6. What policy changes, if any, could be implemented by the Irish government in order to assist with (Indian/Nigerian/Lithuanian) assimilation into Irish society?
7. What changes could be made in Irish society to assist immigrants from your country?
8. Do you think that (Indian/Nigerian/Lithuanian) foreign policy needs to develop particular strategies to help (Indians/Nigerians/Lithuanians) assimilate into Irish society?
9. How much interaction do you and your colleagues have in a typical week with members of your country's immigrant community?
10. How much interaction do you have with Irish nationals?

Coding

Saldana (2011) defines coding as a method of discovery, which functions as a way of patterns; classifying and later reorganising each topic into categories for further analysis. The use of coding generates patterns within the data so that qualitative data can be structured into categories (Seale, 2004). The coding used within this research will be conducted from the main aspects of the theory

studied. The coding or categorising is repeated until the terms become more defined. The repetition of coding responds to the inductive view the researcher has taken with this study, and that a continual review of the data will generate new theories. In line with grounded theory Glaser and Strauss retained a method of constant comparison for their research (Seale et al, 2007; pp. 89). The formation of categories may be a long process, as the nature of qualitative data means that data relating to one particular topic are not found neatly bundled together at exactly the same spot in an interview (Coffey and Atkinson, 1996).

Conclusion

This chapter has outlined the research method to be applied to this research. The philosophies and research questions related to this research have been presented, displaying their compatibility to each other. Following this, the data collection methods of semi-structured interviews were discussed under rationale and use within this research.

5. Research Findings and Data Analysis

1. *Since you have arrived in Ireland have you made contact with your embassy for any reason?*

Very different views emerged from the three nationalities from outright annoyance with embassy contact “We were invited to Lithuanian Embassy to meet ambassador, I have forgotten his name and he made a boring speech and all of us, about 50 people from Lithuania were there will not be going back. Not even a cup of coffee. They wear suits and we came dressed normal and they make you feel like you are worth nothing. I will never go near them again”. A more moderate response came from a second generation Indian doctor . “I don’t think he (Father) ever troubled the Indian Embassy”. “I certainly have not (had contact with the Indian Embassy except for visas, stuff like that) – I can’t recall any reason I needed their assistance.” Fuad, from Nigeria stated “When we came here at first we needed some documents to make our application for citizenship. It is a long time before you make the application and we are waiting now for 4 years. I went to the Nigerian embassy to ask for their guidance. The first person I met could not help me, but a man who drives the embassy cars gave me all the information I wanted – you must go to the Garda Immigration Bureau to get a certificate, you must get a stamp with your employment permit and so on and so on. We are now friends we see each other at prayers every week”. Another Nigerian, Abraham stated “I have not contacted the Nigerian Embassy and I have not been contacted by them. Why? No particular reason. I have after a very long wait got Irish citizenship, since I was 21 when I came here and I have only bad memories of growing up in Nigeria. You have no idea how bad it was, poverty, hunger, no medicine for my grandparents when they were sick. I have family there but this is my home now- Ireland. I will go back there when my course is finished but I will be staying here. I have made this decision. I will not change this.”. An Indian interviewee, Gavika stated “No. My parents have a British Passport and I am therefore not in need of anything from the Indian Embassy”. Koshi from India was positive about the

Indian Embassy: “Yes, we normally go there for renewing our passports, consular purposes, immigration purposes and for the registration and documentation of our personal and contact details. The local registration service is called NRI- non resident Indians. They contact local embassies to register our contact details in India for the ones who go abroad, so in case of emergency they can use this contact to inform the hometown people.”

Analysis

Surprisingly, most respondents indicated a reluctance to contact their embassy. In the case of the Lithuanians, Jakubas and Dani, their attendance at an official welcoming evening, backfired and turned out to aggravate them. They were quite vehement about their experiences. Koshi from India spoke positively about his Embassy in Dublin and the assistance they provide. It appears to be the most organized of the embassies when it comes to caring for migrants and later we will see how they link well with the Indian association. There appears to be a considerable gap between what the Embassy officials want to achieve and what their country’s migrant community experience. Fouad’s positive experience with the Nigerian embassy was mixed, a poor response from an official and a very positive response from an embassy driver he met while he was leaving.

2. *Has the embassy made contact with you?*

Indirect contacts through migrant associations were the most used form of contacts encountered by most respondents. Gavika (India) stated “I don’t think they know we are here. Unless they get [our] family’s name or address from other people who know us.” In one case (Abraham from Nigeria) there was outright rejection of everything from his home country including pursuing contacts with the Nigerian Embassy: “ I have a very long wait for Irish citizenship. I have only bad memories of Nigeria. Fouad was pretty negative about his embassy stating “No, my friend who I told you about says that I can get good information from the embassy and when we got a computer and internet we checked the Nigerian Embassy site. There is nothing there for people like us”.

Koshi from India, has strong ties to his homeland and interacts with the embassy “Yes, if we register our email address to them, they will circulate their official announcements especially about any kind of official

visit from India. Once we register our details to them if our prime minister, president or any diplomat is coming from India, they'll announce it". Koshi is the only one of the respondents who spoke very positively about his embassy despite the fact that he is in Ireland for 13 years. The Nigerian Embassy has never contacted Abraham or Fouad, and while the Lithuanian respondents were invited to an official welcoming function once, they have not been contacted since then.

Analysis

There appears to be varying levels of pro-activity by Embassies in contacting their nationals. Some appear not to try very hard. The Nigerian website was checked by the author after her interviews. Fouad is correct. There is nothing that attempts to assist the Nigerian migrant community in Ireland. Many migrants to Ireland ignore their embassies for various reasons. It must be challenging for Embassy officials to serve people who avoid communicating with them, so perhaps new strategies are needed to foster communication.

3. *Have you made any contact with any national association (of your community) in Ireland?*

Dani from Lithuania stated ". Jakubas does not go to the Lithuanian Association but I have gone a few times. They organize things like Mass for Lithuanians in St. Andrews. It is nice at Christmas with Lithuanian carols, even he (points at Jakubas) comes to this. I met Lithuanian girls that are very nice and we had a good time in The VAT (a pub popular with Lithuanians). Gavika sees association in the context of her faith stating that "Yes, we have many friends and contacts, some very good ones through our temple." (The Hindu Temple seems to act as an adjunct association to the Indian diaspora in Ireland, fulfilling many of the formal association's roles.) Koshi "Last week we had our local festival celebrations. There are Hindi people from the Northern part of India who speak Hindi and normally contact each other. Sometimes all the Indian people have big festivals and holy festivals. I go as a guest but I'm not registered in any associations. Fouad "Yes, I have. I am at first contacting NANI – Nigerian Association Network Ireland and after that NCP which is New Communities Partnership. I have some contact with NANI but I spend a lot of my free time with NCP".

Analysis

Sahai P. states that Indian communities have no problem adapting and are equally well accepted in new environments given their good natured character and ability to adjust to new country frameworks.

The Indian Embassy appear to be the only one of the three which maintains close ties with their national association and therefore opens avenues of communication with their community in Ireland. The Nigerian Association, NANI seems not to be reaching its community in meaningful ways while the Lithuanian Association appeals to the social and faith needs of its community.

4. Do you go to events organized by (your country's) immigrant society?

There is evidence of contact with communities of migrants, whether they are formal association contacts or religious or social gatherings.

Gavika stated "I have gone with my brother to an Indian night during the summer organized by [the] temple. It was good and we knew a lot of people there. Everybody wore national dress and there was a lot of Indian music and dancing." Abraham shuns contact with Nigeria at all levels but said " I am a committed Christian and the best part of every week is the evangelical church. "So, you understand, in ways, this Sunday worship and sharing means I really never leave Nigeria". Koshi, despite not being an active member of the Indian Association does attend functions organised and promoted on its website " Last week we had our local festival celebrations. There are Hindi people from the Northern part of India who speak Hindi and normally contact each other. Sometimes all the Indian people have big festivals and holy festivals. I go as a guest but I'm not registered in any associations. I go to the activities." Fouad's experience is that the Nigerian society NANI is not so active and he prefers NCP (New Communities Partnership) stating "No. but my wife and I go to NCP meetings nearly every week and we work on two committees. This is for all immigrants to Ireland, not just Nigerians. Sometimes the events are just for the committee members and sometimes we have international events for all NCP people and volunteers.

Analysis

Faith (religious belief) communities seem to be responsible for the strongest links with the home country e.g. Abraham's attitude to Nigeria suggests he might meet the categorization of Marginalisation proposed by Kruglanski (2004), i.e. "where the individual chooses to cease maintaining or completely abandoning their original country identity but also fails to engage with the host society", however, his strong Christian Evangelism draws him back towards his Nigerian community and from that to civic engagement as a volunteer worker. Again, we see the role of religion playing a strong part in maintaining connectiveness with the migrants' home countries. Apart from meeting spiritual needs, the attendance at religious ceremonies, Holy Days and celebrations offer migrants the social possibilities of meeting each other and supporting each other. This latter phenomenon is not stressed in the literature and offers opportunities for further research. The value of migrants strong faith or religious belief is not overly stressed in the literature, however all respondents indicated that their faith opened channels in Ireland that are clearly highly valued and help them integrate with their home country community and the Irish. All nationalities, regardless of faith, highlighted religious events more than purely social events as occasions they attend regularly. No embassy respondent mentioned pursuing their objectives or even meeting migrants at religious events. It seems there is a dis-connection between embassies and migrant communities which could be closed if Embassy staff attended migrant religious events or association-organised events. Another activity that seems to bring immigrants in contact with their own and other communities is volunteering work. This is true in the case of Abraham and Fouad from Nigeria and Koshi from India.

5. Do you interact with or have friends who are Irish?

Jakubas from Lithuania stated. "Dani has lots of Irish friends and one is very special (girlfriend – Maureen). We both have friends who we work with or just meet, like John and Feona, they are a couple of married people beside our house. We build an extension for them a few years ago and they like our work so now, we go fishing with John in Howth (fishing village near Dublin) and also Skerries and other places. I do not like all Irish people. Some people get you to do work for them and then they don't pay on time or they say

something is wrong with work and want a discount.” Fouad from Nigeria had this to say “Yes. I must consider all my associations with Irish people. I am good friends with Tony who also drives a Luas. We go to soccer games and we help each other at our homes. I am good with electricity and he is a good carpenter and with laying floors. During the summer evenings we worked in each others houses. I also know many Irish people who are volunteers at NCP. I like all of them.

One Indian experience is even more positive from Sankar “I like the Irish, the hospitals are struggling with budget cuts and many services have been cut since austerity began here after the financial collapse, but they seem to me to be a tolerant people. They respect you if you work hard and are seen to contribute to society, whether as a volunteer with social or sporting organisations or even just as a neighbour who takes an interest in community affairs. They really value education, a lot more than the English or other nationalities. They are proud of their country and are a little amused to see my interest in Gaelic games .”

A very shy young Indian girl, Gavika, had this to say “Yes, I have one very close friend from work. Her name is Cathy. She is very friendly and always laughing. She says nice things about my hair and complexion. Cathy is always inviting me to the pictures (cinema) and out for pizza and at first I was too shy but when I did I was glad.”

Analysis

Overall, despite traits like shyness and occasional difficulties with language the Irish seem to be popular with migrant communities.

Sankar (second generation Indian) is typical of what Kalter and Granato (2002) identify as Economic Assimilation: money, status, privilege and prestige which equate to well-being and social acceptance. Gavika, also from the Indian community meets Kalter and Granato’s contention of “assimilation influencing family behavior which influence which values are passed on to the next generation”. With encouragement from her parents, Gavika is slowly making progress in Ireland. Sankar’s positivity is stronger than most respondents bringing to mind Alba’s (2005) positive understanding of assimilation by examining how “an immigrant minority group can achieve parity of life chances with their peers in the ethnic majority”. Sankar undoubtedly feels assimilated as a 2nd generation Indian in Ireland, with career and prospects on par with his Irish colleagues in the medical profession. Jakubas was the only respondent

who referred to having poor language skills, and in a little aside before our interview begun, he confessed to avoiding Irish people as he did not feel confident in expressing himself.

Pfeffer and Parra (2009) highlight that language proficiency is considered a vital component of any migrant's integrative repertoire, facilitating mobility and helping to develop social networks and social capital. Jakubas as a result of his perceived language difficulties avoids sources of embarrassment by avoiding contact with the Irish. McAreavy (2009) states that host societies have a role to play, through bilingual provision for access to public services in non-state languages. Interestingly, Jakubas has not made any efforts to improve his command of English since he arrived in Ireland despite the presence of a large number of language schools, many of whom run free classes for migrants. All other respondents, while having mixed levels of English, did not comment that language was a barrier to interaction with the Irish. Neither did difficulty with language or strong accents (Abraham has a particularly strong, melodic Nigerian accent), seem to act as a barrier to interaction.

6. *Are you involved in any work that involves Irish people? (sports/charity work/voluntary or community work)*

A straightforward negative from the Lithuanians "No, we do nothing that does not get paid." To Abraham from Nigeria "Yes, I work voluntary in my church. We visit old people and sick people in North Inner City – a poor part of Dublin. We bring some money and most important we bring companionship and stay and talk". Koshi from India gave a flat "no" to this question and disapprovingly added that he avoided the kind of Irish weekend parties that had alcohol availability. He did stress that he had Irish friends at work. He also is engaged with voluntary work on behalf of the school his kids attend.

Analysis

Volunteerism plays a big part in Irish life and it adds undoubtedly to the social capital of the Irish and migrant communities alike. Also it allows for possibilities for social engagement between migrants and the Irish. Both Koshi and Abraham benefit as individuals from their volunteer work as much as the people they help. They appeared to gain satisfaction from their interactions as volunteers.

7. How do you view the Irish people?

Gavika, had possibly the most unexpected positive response given her painful shyness “They are very, very friendly, so even though I am shy, it is easy to talk with them. Sometimes I cannot understand all they are saying because of their accents, but that is OK”. Dani from Lithuania had more mixed views “I like most Irish people like John and Feona and some guys I meet at work if we are working on a big site. Some I really hate, like the ones who don’t pay on time or ask for more (work) than you agreed at the beginning.” Sankar gave a precise analytical response “The Irish come from a small country and are used to the role of underdog, so maybe that affects how open they seem to other nationalities. They like to travel and that probably stops them being overly insular. I like the Irish sense of humour, very quick-witted – you learn this sense of humour at school and learn to keep up with it.” Koshi from India “ Good, polite, kind, helpful, accepting all kinds of religions”.

Analysis

Generally, all nationalities share mostly positive views of the Irish however the tolerance for religious faiths is somewhat surprising given the recent and bitter conflict in Nth. Ireland which was highly influenced by Catholic and Protestant inter-faith antagonism. Nth. Ireland judging from frequent news reports appears to have a poor record on racism and ethnic tolerance compared to the Rep. of Ireland. In the Republic, tolerance for immigrants may be linked to popular perception of the overall net contribution to society. Indians come out well. They are usually professionals in the medical, IT , bio-medical, education and research sectors. They are hardly ever involved in crime. Nigerians and to a lesser extent, Lithuanians are generally blue collar workers, frequently involved in criminal activity and are not typically seen to contribute to society in general as much as their Indian counterparts.

The freedom to practice one’s faith appears to have a powerful influence in making migrants feel settled in Ireland. This seemed to act as an important platform for what Heckman (2005) terms “Social Integration” which he describes as “ private and group relationships”.

8. Do you feel more (Nigerian, Lithuanian or Indian) or do you think of yourself as Irish?

This question got the most diverse responses:-. The Lithuanians were easily the most nationalistic “. We are very proud Lithuanian people, not Irish. We just live here and work here. I might stay here. But I will always be Lithuanian. Even if got married here to an Irish girl I would want to stay Lithuanian.” In contrast, second generation Sankar from India stated “. I think of myself as Irish and certainly my children will be just as Irish as any child with an Irish name. I have a fairly strong sense of my Indian roots, and pay attention to Indian politics, sport and its growing place in the world’s economy, and such things, but very definitely I think of myself as Irish-Indian not Indian-Irish, if that makes sense.” Koshi I have the Irish passport. As a family we are developing our family life in this country. Whatever the law in this country is, we will abide by it, but in origin we are Indian. Not only me, but every Indian citizen has strong feelings about their home country.”

Gavika, understandably is conflicted about identity “My parents want me to be Indian and Irish”. She has not yet begun any pathways towards resolving this. Fouad spoke of his Muslim faith and adapting in a significant way to Irish customs “I think I never forget that I am Nigerian – everytime I look in the mirror (laughs). I have adapted to many Irish ways, like going to soccer games, walking in the parks and Botanic Gardens which we both enjoy, renovating my house. At first, Friday prayers made me feel bad going to soccer afterwards, but Tony does not mind if I am late after the kick-off. I talked about it a lot with Fatimah and she said we must adapt our ways to meet non-muslim friends. I do not drink. I do not smoke as Tony does, but it is not a barrier between us. We joke about somethings like that. Tony is Catholic but he always is interested in my faith (Islam). He understands our faith because he asks questions. He came over to us for celebration of EID last year and we will invite him and his wife this year also. I am not sure that I think of myself as Irish, maybe in a few years more I will be more Irish but it is hard to say. I do not understand hurling and football the way the Irish do, so maybe I need to do this to become Irish (laughs).

Analysis

There is a rich mix of responses, but perhaps this reflects individual experiences and physical distance and time distance from the “home culture”. The Lithuanians travel “home” to Lithuania every 5 or 6 weeks.

This is not easily possible, for the Nigerian and Indian respondents. This ability to physically travel home often and its effects on assimilation and integration is not evident in the academic literature and suggests an avenue for future research. Fouad's spoke of his turmoil in adapting to the Irish fondness for Friday night football. He wanted to attend prayers in the Mosque on Friday and he wanted to cement his friendship with Tony, also an avid football supporter. He reconciled this after much soul searching and discussion with his wife. Gavika is conflicted, understandably, between her Indian origin, her parent's desire to retain this and also to become settled in Ireland.

9. Do your children think of themselves as (Nigerian, Lithuanian, Indian) or a mix of both?

Koshi is the only respondent with children. He said, "They know their nationality is Irish and origin is Indian". Sankar, who is about to be a father had a different view ". I don't know, and don't want to know if we will have a boy or girl, but this child will get the best possible education we can provide. We talk about this a lot. I think it will be a girl, I would like that...many little imaginations in my head about being a father, as good and as significant to her or him as my own is to me. S/he will be Irish of course." These two Indian men differ on the importance attached to Indian origin and preserving a sense of Indian identity in their children. It's greatly important to Koshi and not as strong with Sankar, however this might be that Sankar is a second generation in Ireland, brought up and educated here and has an Irish mother. Gavika's family clearly want her and her brother to maintain what is positive from their Indian origin, their faith and value system, while making a future for themselves in Ireland. Abraham is enthusiastically working to get his degree and make a career for himself in Ireland, with no thoughts of children just yet, but gives a strong sense of continuing his faith-based contact with his Nigerian community while integrating into Irish life.

Analysis

The literature suggests that there should be diminishing attachment to the "home" country between first and subsequent generations of migrants. The author drew attention to the assimilation of Celts, Vikings, Normans, English and others into the Irish gaelic society over many hundreds of years. Kruglanski (2004) points out that "while some [immigrants] derive comfort and support from fellow nationals, an equal amount do not". The respondents generally interacted with their fellow immigrants through faith-based

activities, in what Baumant (1990) terms “a consociate relationship” and certainly seemed to derive “comfort and support” through this, however most showed efforts to expand their network of friends and contacts to embrace fellow-workers, students, neighbours and volunteers in organizations they supported. Mostly they accepted that while retention of their home country origin is important to them, children would naturally think of themselves as Irish.

10. Do you speak English at home?

Gavika’s family speak English exclusively based on her parents’ desire to integrate well into Irish society. The two Lithuanians, Jakubas and Dani, speak Lithuanian and English but generally lapse into their native tongue due to Jakubas’s poor English. Koshi was eloquent and enthusiastic about passing on his language heritage “At home we normally try to speak in our own hometown language and they also try to hear and try to speak some words and in our community we teach the people. We do speak English but they know how to call words in our hometown language. The kids can understand but they cannot express. They are normally more fluent in English. Sometimes they use our language for few words, for example ‘water’ – ‘wellum’ or ‘milk’ – ‘baleh’ in our hometown language. Normally we try to speak to them using Indian but they answer in English. My dialect – hometown language-is Malayalam. In school they are talking to their friends in English all the time so they can easily get used to it. Both kids were born here. And another thing is, in our church, we always have our mass in Malayalam in our hometown language. So they’re listening to our church mass in our hometown language.”

Analysis

The more educated Indians Sankar and Koshi had no difficulties with language, with Koshi using language as a pillar for retaining his cultural identity. Koshi would belong in the multicultural quadrant of Berry and Sam (2006) Model.

While Abraham and Fouad are articulate, Abraham’s strong accent possibly mitigates against being understood and may curtail his communication with Irish nationals somewhat. However, Jakubas from Lithuania is negatively impacted by his lack of confidence in English. He avoids contact with Irish people and appears to make little effort to improve his ability to communicate in English, preferring the company

of his fellow countrymen. Kruglanski (2004) describes as the 'separation' option – a withdrawal from the host society and the migrant's home society, becoming an island in an ocean of strangers. Jakubas does not meet the second half of Kruglanski's definition, as he socializes within a Lithuanian circle, but clearly he feels inadequate in communicating with Irish nationals. Jakubas depends hugely on living and working with his brother Dani for day-to-day communication. Without Dani, Jakubas would certainly be an "island".

11. Do you wear your country's national dress? Have you ever done so?

None of the respondents wore national dress on a daily basis, however with the exception of the Lithuanians and Sankar, all seemed proud to wear national dress for festive or religious ceremonies e.g. Gavika – "Yes, on special occasions and especially at the Temple." Koshi - "Yes of course. Not daily but at special occasions." Abraham loves wearing national dress "I wear national dress sometimes for church". He also wore his national dress for the Irish citizenship ceremony when nationalities are encouraged to do so – he described the ceremony as "a glorious day" in his life. "That day I was proud and felt very welcomed to Ireland even though I had been here for eight years". Fouad, also from Nigeria said " Yes. Very much on special occasions – we both do. So, I was telling you we have a celebration for Eid and we will wear it then, but also other occasions."

Analysis

The wearing of national dress can be associated with identification and pride in one's origins, and acts as a good proxy for a desire to maintain contact with the origin country. Strangely, the most vocal and insistent respondents about retaining their national identity, Dani and Jakubas from Lithuania outrightly rejected wearing national dress, whereas, other respondents indicated real pleasure in wearing national dress for special occasions. There seemed to be a genuine encouragement by the Irish as expressed in admiration and curiosity for immigrants to wear national dress, suggesting the Irish have slipped from being monocultural to multiculturalism, seamlessly as it absorbed increasing numbers of immigrants from the 1980's onwards. (Berry and Sam (2006)

12. Do you practice your faith in Ireland?

Abraham from Nigeria is vocal and enthusiastic about his Christian faith – “I think of myself as a Christian man who belongs to mankind. I would like to preach this to the world that we are brothers and sisters. There is no need for the divisions that are called nations or race or faith.” Gavika, while more restrained, appears to derive great stability and peace from her Hindu faith - Yes, we are devout in our faith. Right, last week we celebrated Radha Ashtami the birthday of goddess Radha and we fast and take part in all the Hindu activities. Our temple is Vinayaka temple in Ballsbridge. Together we seek tranquility and peace in our lives together, and insight. I practice yoga every day and this helps me so much. The Lithuanians and Sankar seem to dip into their Christian heritage on special occasions, Easter, Christmas etc but certainly do not wear a path to the church. Koshi is an active Roman Catholic. “Yes. Our church is here. We hire Church of Ireland once a month, normally first Saturday of every month. If it’s not available or our priest is coming from UK, if he’s not available for the first week we will hire it for the second week. This local church community is something we organise. I am the secretary of our local church community. We also organise Sunday school classes. Same as Islamic classes, here we have our Christian classes for the kids in our own language.” Fouad spoke with passion about the central place of his faith in his life “Oh Yes – very much. My faith is the most important thing. I go to the Mosque on Sth. Circular, I pray everyday. My faith is everything.” At first, Friday prayers made me feel bad going to soccer afterwards, but Tony does not mind if I am late after the kick-off. I talked about it a lot with Fatimah and she said we must adapt our ways to meet non-Muslim friends. I do not drink. I do not smoke as Tony does, but it is not a barrier between us.

Analysis

There was no evidence whatsoever that immigrants chose what Chyrsides (1994) termed “Apostasy – where the faith is completely abandoned”. Quite the opposite appears to be the case, where immigrants bring their faith with them, seek out places of worship and indicate the centrality of faith to their life in Ireland. There is little evidence that immigrants need to adapt or accommodate their faith to meet Irish conditions. This freedom to practice what they believe in emerges as the most important single factor in most of the new immigrants’ lives. Only in the case of one Indian and the two Lithuanian respondents does

faith appear not to matter much. Interestingly, Fouad, a devout Muslim is the only respondent who indicated an adaption in his religious practice since he came to Ireland. He has what Baumant (1990) describes as a close “consociate” relationship with a co-worker Tony which he clearly values. Consociates make up a “small but most significant part of our lives with whom we share direct contact e.g. family, close friends and relatives”. Fouad is seen to “adopt basic values of the larger society” Berry (2005), Friday football in this case, but clearly maintains his Muslim faith – a supreme example of acculturation, challenging but accomplished by Fouad with some graceful effort.

13. Do you spend more time with (Indian, Lithuanian, Nigerian) or Irish nationals? Why?

Koshi “Normally with the family and our community people, Indian people. We will mix with them (The Irish) when we get a chance especially in school with the parents and when there are school activities. Last week there was a community bag packing for Dunnes stores. When we get those kinds of opportunities we will mix with them and I remember last year, we went to the school to help with controlling the traffic at the busy hours in the morning and that’s another chance when we interact with them as well. International day as well is a time when we interact in school.” Fouad, a very sociable person said this : “I have never thought of this. That must seem strange to you. I need to think about this. Well I spend 7 or 8 hours a day at work so there I am meeting mostly Irish men and women. My friend Tony and I meet usually one or more times every week, so I think I spend most time with Irish people, except of course my wife Laughs, that’s everyday.

14. Do you think you are accepted by Irish society? Why? Why not?

Koshi said “Of course. We are spending our good age and ability in this country and we don’t face distractions. They should accept us”.

Fouad, who works with his wife voluntarily in New Communities Partnership, a government funded organization which assists all immigrants to Ireland said “I have thought about this question a lot and we have discussed it, Fatimah and I. Yes, for the most part of time we do. We feel accepted. There are always differences. Differences of colour, of nationality of faith and what you eat and drink, but yes, we think we

are accepted. In the NCP, this is discussed a lot. Ways of integration, dealing with racism, bullying, helping people to settle in Ireland, find schools, churches, mosques. All of these things make life better.”

Gavika told a story about her Mum “Oh yes. I told you about camoige but I did not tell you yet about my neighbourhood. We live in Cabra near the city and the people there are very nice. My mum as a great friendship with next door neighbor Ileen and they are always talking and shopping together. Ileen invited her to her birthday and mum had a great time. All the ladies there invited her to make Indian food for a fund-raising event for the local boxing club and this made my Mum very happy. They wanted her recipes and laugh at how hot some dishes are. Yes, my mum is so happy here.

15. Are there any challenges you or your family are facing in Ireland?

Sankar “Challenges in Ireland are the same as anybody else’s I think. Being a good husband, professional challenges like keeping up with journal articles and the latest research in the medical field is a huge task that never lets up. ...but this is not different to any of my colleagues or friends I think.”

Koshi “Not much. The only problem in our case is the robbery, theft. It’s not only in Dublin but in all the country they are targeting indians for gold. They know we Indians have pure gold so our people are targeted. I didn’t have any incident of robbery but some of my friends got robbed. We have to be cautious.

Dani from Lithuania “D. We both think a lot about setting up a real company. We talk about this all the time but we have done nothing still. It is difficult to understand all you have to do, finance, accounting, paying VAT and such things. That is where you make real money, having your own business. We would like this very much but it is so difficult to start. Do you risk all the money you have saved and maybe lose it all? It is a big question. Jakubas and me could be millionaires some day. Laughs.

Jakubas Yes, we really need to start a proper business and have other people working for us. Its not a good time now but everybody say the economy is getting better. Maybe that is a good time to start.

Fouad started positively but became introspective “I love my life here, we, Fatimah and I are very contented. We have enough and a little more. We have good friends and feel blessed. We are healthy. We give our time and our minds generously to others. Yes, we have small things that worry us now and then, but we are most happy.

For me, I speak only personally of my experiences and feelings when I say this. There is freedom to practice faith in Ireland. No doubt. The Muslim population have mosques in all the main cities. But I think there is an anti-muslim feeling that is growing in Ireland. It is something you sense. It is not mentioned in conversation openly. Irish people sometimes say something like “why can you not stop the killing of innocent journalists?”, why does Assad murder his own people? Why do leaders in the Muslim world not denounce extremism? This is difficult to read and listen to. Not all Muslims are not blood-thirsty. Not all Muslims are fundamentalist. I have never, not once heard an Imam preach violence towards others. We are peace loving. Christians fight with each other like Protestant and Catholic sects, it is like Sunni and Shiite, Christians in Ukraine are killing and torturing each other. But why is the world of Islam always the bad people. This is a challenge. It hurts me and it hurts us as a community.

Abraham has experienced racism in Ireland, but carries it lightly telling this story :- “Sometimes, I experience some racism and I am aware that some people stare at me but this is understandable. One day, I was coming home from college on the bus and reading my notes. A small child and her mother were sitting opposite me. I hear the child say Mammy, why does the man have a black face and white hands? She says this very loud so I hear it and laugh and her mother was embarrassed and said sorry to me so sincerely.”

Gavika told this harrowing story ending in quiet hope:- “My father would someday like to open a restaurant of his own. Sankar said he might invest in it with some friends. It would be nice to own a business of our own and Indian food is very popular in Dublin. The biggest challenge we faced was the decision to come to Ireland. Where we lived in Bermingham was awful. My younger brother is 15 and he was attacked by a gang after school one day and was badly beaten up. He was in hospital for a long time. The police came but did nothing. He was only out of hospital a short time and he was attacked again along with another boy. The gang called them pakkies and bad names and kicked them. This time he was taken away in an ambulance and was three weeks in hospital. We cried when we saw him, even my father. My uncle said to come to Dublin and he would find jobs for us and a place to stay. He is a good man and he made all these things happen very very quickly. He even organized for Mum and my father to visit O’Connells School where my brother now goes. They met the head teacher and he was very nice to them.

He took them around the school, showed them the classrooms and the hall and the different things the boys do, sports, plays and all that stuff. He told them that there are over 35 nationalities in O'Connells and they have a strict policy on racism. Everybody gets on well I think and we do not have to worry so much. I am nervous about going to college but I want to learn more. Maybe someday I could be a manager in a restaurant or small hotel. I think I would like that. The college is in the city and I could study culinary arts, or tourism or hotel management. I have lots of choices. Cathy is in second year there and she says the craic is great. That's the Irish word for fun. Nearly all the students have part-time jobs and so I wouldn't be a burden on my parents."

Analysis and Reflection

The reasons people migrate to Ireland are different, purely economic for Jakubas and Dani from Lithuania, and also for Abraham and Fouad from Nigeria, escaping racial abuse for Gavika and her family, improving life chances for the articulate Koshi, and being born in Ireland for 2nd generation Indian Sankar. By any criteria one can use, all respondents are making progress in their lives. None expressed regrets about moving to Ireland. Some have received great kindness and friendship from the Irish while others have had to contend with overt or covert racism. We see different levels of assimilation and integration, but clearly no rejection of the new host country. Disappointingly, embassies do not feature prominently as points of contact or support with only the Indian embassy in Dublin getting positive feedback. Irish government initiatives for Immigrants are in place and mentioned by one respondent (Fouad) as extremely useful, but clearly, it is the efforts of the immigrants themselves, their work, the support of their faith, their persistence in meeting challenges and their fellow countrymen along with new formed friendships with Irish people they encounter that makes the difference.

Having examined the literature on Immigration, I expected to encounter respondents that were needy and helpless. Instead I met people who were positive and making life chances happen for themselves. The Lithuanians, Indians and Nigerians I interviewed earned my profound respect. In challenging times, they endured with fortitude and they worked hard to earn their progress. Many found great solace in their faith

but not in their diplomatic service. Most contributed to their home country's community through voluntary efforts while embracing the Irish host community.

Embassy Research

Indian Embassy Response

1) Does your embassy have policies on assisting Indian immigrants with assimilating into Irish society? If yes, what are those policies? If not, has this been considered by the DOFA?

Indians by nature do not find any problem in assimilating into any foreign society. There are established Indian associations in all foreign countries where India has a sizeable population. Very often, these associations act as a bridge between the new immigrants and the society.

Comments and Analysis

This is borne out by the Indian respondents. Indians immigrants to Ireland are excellent representatives of their country. The Indian Association acts as a conduit for social, religious and cultural pillar for the Indian community and enjoys the support of the Embassy officials. Sahai's statement in the literature is supported by the Embassy overview of their countrymen as immigrants.

2) What do you think are the major challenges facing Indian immigrants in Ireland?

Most Indian immigrants came to Ireland during last one and half decade following the economic boom in Ireland. They belong to various professional categories, i.e. IT, Engineering, Teaching, Medical and some other professions. Ireland is a democratic and liberal country. There are no challenges as such faced by Indian immigrants in their process of assimilation in this country.

Comment and Analysis

Interestingly and in contrast to the Lithuanian Embassy policy, the Indian Embassy supports assimilation efforts of their migrant community.

3) Indian migration to Ireland is a relatively recent phenomenon. In schools there are second generation Indians. To what extent are the Indian children more or less assimilated into Irish society than their parents?

For second-generation immigrants, Ireland is their birth country. In a normal sociological process they get easily assimilated into Irish society. With the passage of time the immigrant community who are going to Irish schools and exposed to Irish culture from birth will certainly be better assimilated with the local society. This is despite home influences and parental cultures.

Comment and Analysis

Sankar, the second generation Indian doctor is a good example of the truth of this statement. The embassy is realistic and clearly understands the role/nature of assimilation. The embassy appears to genuinely understand the nature of assimilation and acculturation.

4) Are you aware of particular success stories in terms of assimilation of your country's immigrants?

The success stories of Indian immigrants are still not visible with some rare exception. This is due to the fact that the majority of immigration took place in recent years, as stated earlier. However, one such exception is the present Health Minister Leo Varadkar, who is second generation Indian immigrant.

Comment and Analysis

The embassy is being very modest. Indian immigrants, 1st and 2nd generation are thriving in Ireland. In the medical field they head up key hospital departments, in IT, they are much sought after for their skills, and Indian researchers provide a major asset in Biomedical research for many pharmaceutical firms.

5) Viewing Ireland as a host country, how do you think it compares to other countries you have worked in, in terms of:

a) government policy on immigration

b) the reaction or response of Irish people to your country's immigrants (racism incidents, opportunities given, medical services, etc..)

Ireland and India have excellent relation. Ireland also has similarities with India both politically and socially. Ireland is one of the countries where Indians feel at home. The response of Irish people towards Indian immigrants has so far been warm and positive. Irish people feel at home with Indian in any social gathering presumably because of their similar colonial background.

Comment and Analysis

Again, this is borne out by the immigrant responses. There is a mutual and warm respect and feeling between Indians and the Irish. The shared colonial background comment is perhaps overused and outdated. The Irish warmth towards Indians is based on their personalities, honest effort, decency and ability to blend into the Irish milieu.

6) What policy changes, if any, could be implemented by the Irish government in order to assist with Indian assimilation into Irish society?/ 7) What changes could be made in Irish society to assist immigrants from your country?

Irish visa restrictions may be eased. Apart from immigrant population, India has a sizeable student community in Ireland. A lenient visa regime can help easy movement of people and thus help in their process of assimilation.

Comment and Analysis

Ireland does indeed have a sizeable student population from India in medical, engineering and business faculties mainly.

8) Do you think that Indian foreign policy needs to develop particular strategies to help Indians assimilate into Irish society?

Indian Embassy keeps close relations with Indian immigrants and Indian origin people in Ireland through various fora.

Comment and Analysis

More than any other embassy in the immigrant research, the Indian embassy stands out as “looking after” its immigrant population and the feedback suggests they do it efficiently. The support the embassy gives the Indian Association was favourably commented on in the research of immigrants.

9) How much interaction do you and your colleagues have in a typical week with members of your country’s immigrant community?/ 10) How much interaction do you have with Irish nationals?

Indian Embassy is engaged with Irish officials and nationals in various fields to strengthen bilateral relations.

Lithuanian Embassy Response

From Audronė MARKEVIČIENE | Counsellor, Deputy Head of Mission

“In response to your queries I would like to inform you, that the main task of Lithuanian Government regarding the Lithuanian diaspora is strengthening the relationship between Lithuania and its diaspora and engagement of diaspora in the life of Lithuania, as well as maintaining their political, economic, civic and cultural ties with Lithuania”.

Comment and Analysis

This stance by the Lithuanian Embassy surprised me. The Foreign policy objectives of the Lithuanian Government is entirely focussed on bringing Lithuanians back to their homeland or at the least, getting them to invest in their country. As a result, there is no effort to support assimilation or acculturation of their nationals overseas. On reflection, this is understandable. Lithuania is a small country, a recent accession state to the EU, and experiencing economic turbulence and the threat of Russian aggression. They perceive immigration as a “brain drain” and want to plug the tap.

“The support of assimilation of Lithuanians in to the Irish community doesn’t coincide with the Embassy’s mission, we rather are working on implementation of the Global Lithuania strategy”.

Comment and Analysis

In the immigrant interviews Jakubas strongly criticised his embassy. Now we understand why – the Embassy does not want Lithuanians anywhere but in Lithuania. The Global Lithuania strategy is well thought out. “Global Lithuania” and its action plan aims to facilitate five main goals among the Lithuania diaspora:

1. Encourage the maintenance of Lithuanian identity.
2. Promote engagement in the life of Lithuania.
3. Support public diplomacy efforts.
4. Transform „brain drain“ into „brain circulation“.
5. Strengthen communication through innovative technologies.

“The Ministry of Foreign Affairs coordinates the “Global Lithuania” program, which is financed from the MFA budget”

Comment and Analysis

The Lithuanians are seriously concerned about their Diaspora, not about their welfare, just that they have a Diaspora! High unemployment and poor advancement opportunities have created a flight from Lithuania. Its rather unkind, but the quote “ the first rats to leave a sinking ship, are the ones that can swim”, is apposite. The Lithuanian embassy used the words “brain drain”, indicating that highly trained professionals are leaving the state which contributes to the economic woes. The Lithuanian MFA are working closely with other government departments to bring the Diaspora home, however, this may be difficult until their economic climate improves.

Nigerian Embassy Response

The lack of cooperation, despite repeated attempts and requests for an interview, resulted in a disappointing response to the author’s research questionnaire. The Response, reluctantly filled in by a diplomat at the embassy, is attached in Appendix 3.

6. Conclusions and Recommendations

Conclusions:

Immigration is not just a temporary phenomenon worldwide. It is here to stay and is expanding rapidly. Ireland experienced an 87% increase in immigration between 2002 and 2006. The research undertaken followed the stories of immigrants from India, Nigeria and Lithuania. They have left their homelands for a variety of reasons, economic advancement, racial abuse, career enhancement, love and marriage, better opportunities in Ireland. Ties to the homeland remain strong for first generation migrants and these bonds are strengthened through practice of one's faith and through social interactions with fellow countrymen and women. Second generation arrivals in Ireland mostly have weak ties with the country of origin of their parents and have developed roots here. Many think of themselves in hyphenated identities e.g. Indian-Irish which was highlighted in the literature review.

The importance of home country associations and the presence of places for worship (regardless of faith) were critically important as was the freedom to practice one's religion in Ireland. Home country associations were the primary means of finding and developing worthwhile social interactions and positive contact with one's migrant community. Both of these phenomena, while clearly expressed by the research respondents are not centrally featured in the academic literature on immigration.

An interesting phenomenon arose in the research and it was the impact of the ability to travel home often on the immigrant's perception of their identity. Both Lithuanian respondents are able to travel from Dublin

to Vilnius about every 5/6 weeks. As a result, they are the least rooted in Ireland and easily the most vocal in declaring themselves fully Lithuanian now, and remaining so, even if they stay in Ireland. Perhaps because they visit Lithuania so often, the Lithuanians have a very strong tie to their home country. It may be that they see Ireland as just a country that provides economic advancement, absent in their home country and do not regard themselves not should they be regarded as immigrants, merely as temporary “guest workers”. This phenomenon is not examined in the academic literature but is worth researching.

The Irish, with some isolated exceptions, were generally positively viewed by all immigrant communities. Higher levels of social interaction appear to break down whatever barriers there might be between immigrants and Irish nationals. Opportunities for social interaction can be created and enhanced by embassies by promulgating contact points.

The Irish government could accelerate the legislation aimed at immigrant settlement in Ireland taking into account the needs of immigrants and host communities. Particular emphasis should be given to family migration.

Embassy support for immigrants was disappointing in that most respondents did not experience positive experiences or indeed efforts at communicating with them. The Indian Embassy clearly outshone the embassies of Lithuania and Nigeria. There appears to be a large gap between what Sahai and others advocate for embassy supports and what actually happens.

The Lithuanian Embassy expressed a view that runs counter to the embassy support for immigrants’ argument of Rana (2011). “The support of assimilation of Lithuanians into the Irish community doesn’t coincide with the Embassy’s mission, “we rather are working on implementation of the Global Lithuania strategy.” The Lithuanian MFA’s policy is understandable but may not be the view of Lithuanian immigrants who wish to improve their situation rather than their homeland’s.

Migrants (1st and 2nd generation) need positive first contact with the embassy rather than formal welcome speeches or offers of assistance. Some migrants actively distrust officialdom from their home country and actively avoid contact with their embassy. Embassies have difficulty getting through or past distrust of officialdom from their home country and need to be proactive in finding opportunities to engage in social and less formal ways with the communities they represent.

Many of the respondents shun or avoid contact with the embassy or even national associations, but are brought together by their religious faith. All three nationalities claimed to enjoy and frequently meet their fellow country men/women at faith gatherings.

In a perverse way the engagement by migrants in their faith communities may have an assimilation effect in that most respondents strongly indicated their sense of belongingness with their own faith communities and this in turn appears to quell a longing to return to their home country.

A part of the community or apart from the community:

Categorical conclusions should never be made from the limited sampling involved in qualitative research. However, all respondents interviewed indicated that they are wholly involved and engaged as a part of the Irish community while maintaining links, sometimes strong and sometimes weak with their origin community. None indicated that they considered themselves apart from the community, instead indicating different degrees of assimilation, integration and acculturation.

Recommendations

Embassies to encourage volunteerism within migrant communities as a means of developing socialisation of immigrants and fostering a sense of empowering immigrant communities taking care of their fellow countrymen and women.

Embassies and the Irish government to jointly promote language classes for recent arrivals as a pivotal boost to immigrants' ability to settle in Ireland, find gainful employment and establish social linkages with the host nation communities.

Embassy websites should feature all contact point for their immigrants including associations, faith communities and their contact details, guidelines for accessing state services for immigrants and details of language, cultural and educational organisations responsible for immigrant welfare.

Embassies have a ready-made point of contact with faith communities as an alternative to traditional embassy desk contacts with their immigrants and should seek opportunities to use these faith community contacts in positive ways as they enjoy a centrality in immigrant lives that embassies simply cannot match.

The Irish government should consider a national "Welcome Week" aimed at the Irish population to encourage building on the warmth and general openness to immigrants identified in the research. It

should celebrate the achievements of immigrants in contributing to Irish society, identify and celebrate organisations, associations and embassies that foster immigrant welfare and progress. The “Welcome Day” could feature media coverage of how immigrants have contributed to Irish politics, sport, culture, business and community life. The Irish word “Fáilte”* is particularly emotive and resonant in Irish people’s consciousness and “Seachtain Failte”, welcome week has every possibility of becoming something special. The Irish MFA would invite active participation from embassies, associations and individuals to contribute to this event. A possible addition to this recommendation is to tackle racial discrimination in all its forms before it becomes a problem in Ireland.

*Fáilte means welcome and a common Irish greeting is “céad mile fáilte” – a hundred thousand welcomes.

Limitations of this research and recommendations for further academic research

While the questionnaires and interviews carried out have indicated how faith and community practices strengthen bonds between immigrants and their home country, and how social interaction breaks barriers between Irish nationals and foreign immigrants, it is worth mentioning that the sample chosen was of qualitative nature, of a limited number and carried out over a short span of time. It would be worthwhile carrying out a much larger survey and correlating the various responses to different government legislations, at different office terms, and different overseas postings. It would also be interesting to vary respondents on a wider scale, from families, first and second generation, to students, asylum seekers, independent job seekers, and so forth, and see how differently they respond. Another limitation to this report was the reluctance of embassies and diplomatic bodies to share any information, and I stress the lack of cooperation encountered by the Nigerian embassy in particular.

The Lithuanian immigrant research indicated that frequent travel to their homeland appeared to dilute any thoughts of committing to Ireland as a homeland. This is neither a good or bad phenomenon, however it is not “covered” in the literature on immigration and should provide a fruitful avenue of academic study.

The importance of faith communities emerged as pivotal to immigrants’ engagement and socialisation in Ireland. Religious affiliation is covered in the literature but is not given salience as a vehicle for enhancing the assimilation and acculturation of recent immigrants.

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Appendix 1

The population increase in Ireland by nationality from 2002 to 2011.

Nationality	2002	2006	2011	Change 2002-2011	% Change
Poland	2,124	63,276	122,585	120,461	5,671.4
UK	103,476	112,548	112,259	8,783	8.5
Lithuania	2,104	24,628	36,683	34,579	1,643.5
Latvia	1,797	13,319	20,593	18,796	1,046.0
Nigeria	8,969	16,300	17,642	8,673	96.7
Romania	4,978	7,696	17,304	12,326	247.6
India	2,534	8,460	16,986	14,452	570.3
Total non-Irish	224,261	419,733	544,357	320,096	142.7

Source: Central Statistics Office, 2012, p. 7.

Appendix 2

Non-Irish citizens living in Ireland

Number of Nationals					
1-10	11-50	51-200	201-1,000	1,001-10,000	Over 10,000
Andorra	Bahrain	Armenia	Afghanistan	Algeria	China
Anguilla	Benin	Azerbaijan	Albania	Australia	Germany
Antigua and Barbuda	Bhutan	Bolivia	Angola	Bangladesh	India
Aruba	Burkina Faso	Burundi	Argentina	Belgium	Latvia
Bahamas	Cambodia	Chechnya	Austria	Brazil	Lithuania
Barbados	Chad	Chile	Belarus	Bulgaria	Nigeria
Total Number of Non-Irish Nationals					
192	649	3,989	22,103	111,146	400,860

Source: Central Statistics Office, 2012, p. 8.

Appendix 3: Nigerian Embassy's response:

QUESTIONNAIRE FOR DIPLOMATS AND EMBASSY PERSONNEL AT THE EMBASSY OF NIGERIA TO IRELAND

- 1- Does your embassy have policies on assisting Nigerian immigrants with assimilating into Irish society? **NO**
If yes, what are those policies?
If not, has this been considered by the Department of Foreign Affairs? **NOT THAT I'M AWARE OF.**
- 2- What do you think are the major challenges facing Nigerian immigrants in Ireland? **UNEMPLOYMENT.**
- 3- Nigerian migration to Ireland is a relatively recent phenomenon. In schools there are second generation Nigerians. To what extent are the children of Nigerians more or less assimilated into Irish society than their parents? **SCHOOLS ARE OFTEN AVENUES FOR THE INDUCTION OF CHILDREN, THEIR PARENTS DON'T HAVE SUCH AVENUES**
- 4- Are you aware of particular success stories in terms of assimilation of your country's immigrants? **YES. THERE WAS A NIGERIAN BORN IRISH MAYOR ROTIMI ADEBARI.**
- 5- Viewing Ireland as a host country, how do you think it compares to other countries you have worked in, in terms of:
A- government policy on immigration **THIS IS MY FIRST**
B- the reaction or response of Irish people to your country's immigrants **DUTY.**
(racism incidents, opportunities given, medical services, etc..)
- 6- What policy changes, if any, could be implemented by the Irish government in order to assist with Nigerian assimilation into Irish society? **PERHAPS A MORE ROBUST FULL INTEGRATION POLICY**
- 7- What changes could be made in Irish society to assist immigrants from your country? **MORE SOCIAL / CULTURAL PLATFORMS FOR ENGAGEMENT.**
- 8- Do you think that Nigerian foreign policy needs to develop particular strategies to help Nigerians assimilate into Irish society? **NO**
- 9- How much interaction do you and your colleagues have in a typical week with members of your country's immigrant community? **80% INTERACTION NIGERIANS BY GROUPS PAY DAILY VISITS TO THE EMBASSY**
- 10- How much interaction do you have with Irish nationals? **50% - IN EMBASSY TOO. AND WEEKENDS ARE FILLED WITH SOCIAL ACTIVITIES**
PRIMARILY IRISH BUSINESS PEOPLE LOOKING FOR IN ROAD TO NIGERIA.