

Case Study on Intercultural Policies and Intergroup Relations

Dublin, Ireland

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Content

Foreword

1 Introduction

2 Background information on the country

2.1 History of migration and composition of the migrant populations

2.2 National policy context

3 Background information on the city

3.1 Brief description of the city

3.2 The city's migrant population and its characteristics/main groups

3.3 The city's Muslim population and its characteristics

4 Local intercultural policies in general

4.1 General approach and responsibility for relations to ethnic and religious organisations in the
city

4.2 Issues, demands and interests

4.3 Forms of relations and dialogue

4.4 Relationship between different ethnic groups in the city

4.5 Public communication

4.6 Summary and lessons learnt

5 Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

5.2 General approaches and policies improving the relations with Muslim groups

5.3 Good practice examples of concrete activities and measures improving the relations with

Muslim groups

5.4 Public communication

5.5 Summary and lessons learnt

6 Intergroup relations and radicalisation

6.1 Radicalisation within the majority population

6.1.1 Radicalisation tendencies: who and what

6.1.2 General approach, policies and measures towards these groups

- 6.1.3 Relations between groups
- 6.2 Radicalisation within the migrant and/or minority population
 - 6.2.1 Radicalisation tendencies: who and what
 - 6.2.2 General approach, policies and measures towards these groups
 - 6.2.3 Relations between groups
- 6.3 Communication strategy concerning radicalisation
- 6.4 Radicalisation: Summary and lessons learnt
- 7 Conclusion: Key challenges, lessons and learning for CLIP**
- 8 References**
- 9 Interview Partners**

Foreword

This report is part of the Eurofound project *Cities for Local Integration Policy (CLIP)*, which began in 2006. Dublin is one of the 30 European cities that cooperate in exchanging information on their policies for integration.

The project aims at collecting and analysing innovative policies and their successful implementation at the local level, supporting the exchange of experience between cities and encouraging a learning process within the network of cities. It aims to address the role of social partners, NGOs, companies and voluntary associations in supporting successful integration policies in providing objective assessment of current practice and initiatives, discussing their transferability, communicating good practices to other cities in Europe and developing guidelines to help cities to cope more effectively with the challenge of integrating migrants. It further aims at supporting the development of a European integration policy by communicating the policy relevant experiences and outputs of the network to European organisations of cities and local regional authorities, the European and national organisations of social partners, the Council of Europe and the various institutions of the European Union.

The CLIP network requires cooperation between cities and research institutes. Five research institutes in Bamberg, Amsterdam, Vienna, Torino and Swansea are responsible for the outputs of CLIP. The researchers of the Centre for Migration Policy Research (CMPR) of Swansea University are responsible for this report on Dublin. Together with the contact persons of the city's Office for Integration (OFI), a significant effort has been made to find all necessary and relevant data on Dublin for this report.

Between 2nd and the 6th March 2009 the researchers met with officials of the city council, public sector organisations including the Health Service Executive and the Police, various representatives from city departments, including the Department of Education and Science, Community Development Department, Social Inclusion Unit and city library services and representatives from a range of non-governmental and voluntary organisations including the recently disbanded NCCRI, ENAR and a number of faith-based groups. A full list of research participants is included at the end of this report. Numerous reports, statistics and comments on the concept version of this report have been provided from the various organisations listed.

We would like to offer our sincere thanks to everyone who cooperated in providing information for this report and particularly to Gerry Folan, Cormac O'Connell and Declan Hayden for coordinating the search of data and for providing a wide range of contacts for the field visit, and more generally for their support and hospitality throughout this research.

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1 Introduction

The third module of the CLIP project focuses on intercultural policies and intergroup relations.

These include minority cultures, ethnic heritage and intercultural dialogue on the local level, faith based communities with a specific focus on Muslim communities and related local policies and finally; intergroup relationships, radicalisation and local policy responses.

Generally, the aim of the study is to provide a shared learning process between the participating cities. This shared learning process is also extended between the cities and the researchers, and between both the representatives on the local and European level. Additionally, this module also aims to improve inter-group relationships by providing a systematic overview of areas of local policy intervention on intergroup relations and intercultural dialogue, and presenting findings on relationships with Muslim communities at the local level, as well as related policy initiatives.

Initially, this process is carried out by city council's completion of a Common Report Scheme (CRS) document which is returned to the research team. On receipt of the CRS document, the research team organises a four day field visit, consisting of meetings, interviews, focus groups and presentations with city officials, academics, media representatives, NGOs and other community and faith organisations and welfare associations. The purpose of the field visit is to attempt to corroborate and elaborate on the responses provided by the city council on the CRS document.

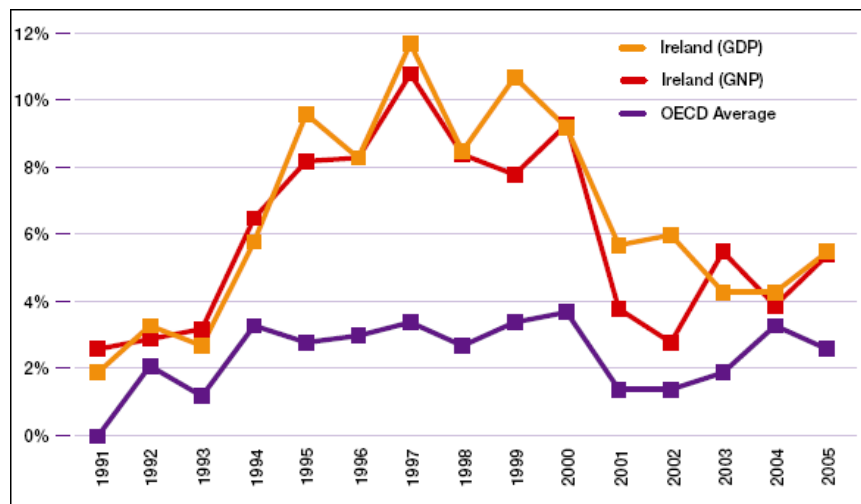
Finally, using the research evidence provided through the CRS document and the field visit, the research team produce their report on the city in question. From these case studies, the CLIP research team in cooperation with the participating cities produce an overview report which advises future policy development at the local, national and European level.

2 Background information on the country

2.1 History of migration and composition of the migrant populations

In the period between 1995 and 2005, the Irish economy grew at unprecedented rates. Between 1997 and 2005, GDP grew at an average of 6.7% per year. As a result of this major growth, Ireland transformed itself from being one of the poorest countries in the EU to one of the richest.

Figure 1: Ireland GDP growth (1991 – 2005)



Source: CSO 2007a

More recently however, growth rates have slowed significantly, and in September 2008, Ireland became the first Euro zone country to officially enter recession. The recession was confirmed by figures from the Central Statistics Office showing the bursting of the property bubble and a collapse in consumer spending terminated the boom that Ireland had previously experienced (Daily Telegraph 25/09/08).

The figures show the gross domestic product (GDP), which measures the value of all the goods and services produced in the State, fell 0.8% in the second three months of 2008 compared with the same quarter of 2007. That was the second successive quarter of negative economic growth, which is the definition of a recession. This was the first time since 1983, that the Irish economy was hit by falling growth, or recession, with some economists predicting that 2009 would also see the economy in a deepening recession as weakening internal demand and slowing exports undermined growth further (Irish Independent 24/06/08)

By January 2009 Ireland's government debt had become the riskiest in the Euro zone, surpassing Greece's sovereign bonds, according to credit-default swap prices. In mid-April 2009, the International Monetary Fund forecasted a very poor outlook for Ireland. It projected that the Irish economy would contract by 8% in 2009 and by 3% in 2010 (Irish Times 22/04/09)

A major factor underlying the period of rapid economic growth prior to the current economic downturn was the rapidly growing population, which can largely be attributed to an influx of migrant workers. Until recently, Ireland was seen as an attractive destination for migrants and as a result, net migration grew considerably

from the early 1990s. Between 2002 and 2006 migration accounted for almost 60% of the population increase (CSO 2007c).

Ireland has a well-documented history as a country of emigration. Between 1871 and 1961, net emigration consistently exceeded the birth rate, leading to a population decline of more than 1.6 million people. As is demonstrated in Figure 2, Ireland has experienced negative net migration for all but four of its intercensal periods since 1926. The country moved to positive net migration in the period 1991-1996. Ireland was the last EU-15 member state to achieve net immigration, reaching that level at the beginning of the 1990s (National Economic and Social Council 2006). Ireland's history of net migration is a recent one, gathering pace since 2002. Return migration has accounted for a large proportion of this increase in particular, the period 1987-2002 where the numbers peaked.

The number of people seeking asylum in Ireland increased from 362 applications in 1994 to 11,634 in 2002, before decreasing to 4,766 in 2004. In 2008 there were 3,866 applications. The top five countries of origin of asylum seekers were Nigeria (26%), Pakistan (6.0%), Iraq (5.0%), China (5.0%) and Georgia (5.0%). From 2002 of all applications received, 58% were given a negative recommendation following interview and 6% a positive recommendation following interview (Reception and Integration Agency 2009).

The Greater Dublin Area (GDA) contains almost 40% of the national population with over 1.6 million residents recorded in 2006. Since 1996, the population of the GDA has increased by over 18% making it one of the fastest growing regions in the EU. The population of the Greater Dublin Area is predicted to reach 2 million by 2021 according to research undertaken by the national statistics office in 2005 (CSO 2007b).

Figure 2: Ireland, Estimated Net Migration 1926 – 2006 intercensal periods

Source:
CSO 2007c

The latest census completed by the Central Statistics Office indicates that in 2006 the population of Ireland was 4.23 million (CSO 2007b). The population of the Greater Dublin Area is estimated at 1.66 million of which 506,211 persons live in the core

area of Dublin City (the area administrated by Dublin City Council (DCC)). Just over 10% (420,000) of the population were classified as foreign nationals with UK (112,000), Poland (63,000) and Lithuania (25,000) comprising the three largest groups. Geographical proximity and historical links have long resulted in UK-born nationals being the most numerous foreign-born residents in Dublin. The number of resident foreign nationals has increased from 5.8% of the total population to over 10% in the space of 4 years This amounts to a national increase of almost 196,000 in that period (and a 93,000 increase in the Greater Dublin Area) (CSO 2007d) (Table 2).

Table 2: Number and proportions of non-Irish nationals, comparison between 2002 and 2006

			Greater Dublin	State
2002	Total	Non	100 239	221 921
	Irish Nationals			
	Total %		6.6%	5.8%
2006	Total	Non	193 493	417 375
	Irish Nationals			
	Total %		11.8%	10.0%

Source: CSO 2007d

The Minister of State for Integration, Conor Lenihan TD, has publicly acknowledged that the census gives a 'serious underestimate' of the number of foreign nationals living in Ireland. The Minister went on to say that the level of immigration was higher than that set out in official figures, and speculated that non-Irish nationals could account for 13 to 15% of the population. For example, he considered the number of Polish nationals reported in the census (62,495) was a 'huge underestimate' and suggested the true figure is likely to be 160,000-200,000 (Irish Times 11/11/07). Just over 86% of the population in Ireland was classified as Catholic while 7% stated another religion. The population of Ireland by religion and nationality as of April 2006 is provided in Table 3.

Table 3: Population of Ireland classified by religion and nationality, 2006

Nationality	Irish	Non-Irish	UK	Rest of EU	Rest of Europe	Africa	Asia	America	Other Nationalities	Not Stated	T
Total	3,706,683	419,733	112,548	163,227	24,425	35,326	46,952	21,124	16,131	45,597	4,172,000
Catholic	3,409,381	213,412	54,214	112,806	4,002	8,530	12,443	13,229	8,188	22,172	3,644,000
Church of Ireland (incl. Protestant)	86,990	31,197	22,511	3,388	412	2,467	648	722	1,049	761	118,900
Other Christian Religion	16,327	11,484	1,667	1,551	1,082	4,553	1,482	738	411	217	28,020
Presbyterian	13,628	7,741	3,621	990	263	1,649	259	549	410	127	21,490
Muslim (Islamic)	9,761	21,613	620	777	1,924	6,909	10,649	128	606	405	31,770
Orthodox	2,881	16,845	117	3,666	11,776	196	731	64	295	268	19,990
Methodist	5,077	5,612	2,053	293	52	2,330	407	281	196	79	10,760
Other Stated Religions	22,497	31,118	4,167	7,284	1,824	6,337	8,792	1,866	848	418	54,030
No Religion	105,356	68,444	21,851	27,529	2,101	917	10,187	2,661	3,198	1,452	175,200
Not Stated	34,785	12,267	1,727	4,943	989	1,438	1,354	886	930	19,698	66,750

2.2 National policy context

Since 2001, the Reception and Integration Agency (RIA) within the Department of Justice, Equality and Law Reform has existed to coordinate the provision of services for refugees and asylum seekers and to implement integration policy for refugees. The RIA lists among its core integration principles the protection of rights, the creation of opportunities to participate in economic, social, and cultural aspects of Irish society, and the development of a tolerant and inclusive society.

A National Plan Against Racism (NPAR) for Ireland was launched in 2005, and was developed from the Irish Government's commitment given at the UN World Conference against Racism in September 2001. The emphasis was on 'reasonable and common-sense measures to accommodate cultural diversity'. The NPAR was about making adjustments and providing special treatment and facilities to secure inclusion for black and minority ethnic people. It supported a range of initiatives to support the emergence of an intercultural workplace, including 'practical steps to ensure equality' (Department of Justice, Equality and Law Reform 2005). The social partnership structure provided opportunities for workplace diversity initiatives, with public sector, trade union and business coming together to support an annual Anti-Racist Workplace Week. NPAR concluded at the end of 2008.

Subsequently, the Office for the Minister of Integration was established in June 2007 with Minister Conor Lenihan TD. The office was established to deal with issues arising from large-scale immigration into Ireland. However, to date, whilst the Minister for Integration published a policy statement in May, 2008 entitled *Migration Nation*, no strategic policy framework has been developed (Department of Justice, Equality and Law Reform 2009).

In 2007, the Houses of the Oireachtas Joint Committee on European Affairs (2007) proposed the establishment of a National Forum on Integration, chaired by Government, to provide for a permanent dialogue between central government, local authorities, migrants' representatives, NGOs and similar groups. The committee also recommended the setting up of one-stop shops in larger cities and towns so that immigrants can access information about employment opportunities as well as guidance to enable them to integrate fully in Irish society.

3 Background information on the city

3.1 Brief description of the city

The City of Dublin can trace its origins back more than 1,000 years. Dublin, Ireland's capital city and gateway centre for the eastern region is the economic, administrative and cultural centre for the island of Ireland. Dublin is renowned for its architectural significance from the earliest Viking settlements to Georgian squares and combined with the effects of its economic revival, the city is now a vibrant and cosmopolitan metropolis. Home to writers such as Joyce, Beckett, Synge and Wilde, and to musicians U2 and Enya, Dublin's cultural heritage remains world-known. Guinness is brewed at its home in St James's Gate in the heart of Dublin's Liberties area. The city lies around Dublin Bay and in turn is surrounded by the Dublin and Wicklow Hills (Ireland Development Agency 2008).

Ireland has a highly centralised system of Government, and this affects both the remit of local authorities and their freedom to operate. Most notably for the purpose of this

report, local authorities in Ireland undertake a more limited range of functions than is the case in many other European countries. Local authorities in Ireland do not have responsibility for health, education, policing or social services. Local authorities in Ireland do, however, have responsibility for a range of services at the local level including housing and building, road transportation and safety, water supply and sewerage, development incentives and controls, environmental protection, and recreation and amenities.

Table 4: Ethnicity in Ireland and Dublin, 2006

	White			Black or Black Irish	Asian or Asian Irish	Other including mixed background	Not Stated	Total
	Irish	Irish Traveller	Any other White background					
	%	%	%	%	%	%	%	%
Ireland	87.4	0.5	6.9	1.8	1.3	1.1	1.7	100
Dublin City	81.2	0.4	9.2	1.1	3.3	1.5	3.2	100
Greater Dublin Area	84.2	0.4	7.8	1.6	2.3	1.4	2.3	100

Source: CSO 2007d

Those ordinarily resident in Ireland at the time of a local election are eligible to vote and to contest that election. This includes migrants. There are currently 52 elected councillors representing Dublin city (none of which originate from an ethnic background). Individual councillors have signalled an interest in issues relating to diversity and integration in Dublin city. However, as a collective, to date there has been limited interest displayed by the elected representatives in relation to the issues of diversity policies.

Because of its leadership role within the city and the democratic mandate of elected members, the city has a primary role in supporting and promoting social inclusion, diversity and quality of life for all citizens and residents of the city. As noted above, unlike the model of local government seen elsewhere, the city has no authority in relation to other statutory service providers such as health, social welfare, education or policing, but uses its political mandate and strategic position to influence other agencies and develop a shared vision for the society of the future. There is a strong consensus that developing a response to the challenge of integration is a shared task for the national and local levels that requires a partnership approach between all relevant stakeholders.

3.2 The city's migrant population and its characteristics/main groups

Prior to the 2006 census, limited statistical information was available to analyse migrant populations in Dublin city. The census of 2006 was the first to ask detailed questions on nationality and ethnicity. The results reflect the growth in the migrant population in the period from the 1990s and again when the EU was enlarged in 2004. The proportion of migrant groups resident in Dublin city at the time of the 2006 census are provided in the Table 5. There were almost 74,000 non-Irish nationals

living in the Dublin city administrative area in 2006. This represents about 15% of the total population of the city (CSO 2007d).

Table 5: Population resident by nationality

Area	Irish %	UK %	Polish %	Lithuanian %	Other EU 25 %	Rest World %	Not State	Non-Irish nationals %
Greater Dublin	86.7	2	1.6	0.7	2.4	5.2	1.4	11.9
Dublin City	82.7	1.69	2.18	0.54	3.6	7.1	2.2	15
State	88.8	2.7	1.5	0.6	1.8	3.5	1.1	10.1

Source: CSO 2007d

These five areas include the north west area, north central area, central area, south central area and the south east area (Figure 5).

Figure 5: DCC administrative Areas



Source: Dublin City Council 2009

The 2006 census results show significant wide variation in the population of non Irish nationals living in different areas of the city. Within the areas of Dublin central and

Dublin south east, the proportion of non Irish nationals is over 20% of the total population (Table 6).

Table 6: Migrant groups resident in DCC administrative areas

DCC Admin Area	Non-Irish (%)	Total	Non-Irish Nationals
Dublin Central	24.1	24 609	
Dublin Southeast	22.7	20 777	
Dublin South Central	13.9	14 744	
Dublin North Central	7.7	10 056	
Dublin North West	6.1	3,803	
Total DCC	15.0	73 989	

Source: CSO 2007d

An analysis of the census data also shows that almost 34,000 or 46% of non-Irish nationals were in fact living within Dublin's inner city area i.e. Dublin central. This represents a high proportion of migrant inner city dwellers, as the same inner city area accounts for only 24% of the total population of the city. This can be more clearly seen when the figures are broken down to the smaller census electoral district areas. There are three inner city electoral districts (EDs) where Irish nationals are in the minority grouping. There are high concentrations of non-Irish nationals living in the inner city areas as well as the western and northern suburbs of the Dublin region.

3.3 The city's Muslim population and its characteristics

Muslims started to arrive in Ireland in the early 1950s. Initially, they came for education, especially to study medicine at the famous Royal College of Surgeons in Dublin. Muslim students from the Republic of South Africa were the first to arrive in Ireland for this purpose. Students then followed from India, Malaysia and the Gulf states. In the 1970s a number of trainees in aircraft engineering came to Ireland from Algeria, Libya, Saudi Arabia and Malaysia.

With a number of students deciding to reside in Ireland for work, and with the arrival of a number of Muslim businessmen and traders from the UK, the first resident Muslim community in Ireland was established. For many years the community was relatively small. According to the Irish census for 1991 the number of Muslims was 3,873 (Islam in Ireland 2009). Since 1991 the number of Muslims increased has considerably following the arrival of Muslim refugees from Bosnia, Somalia and Kosovo, as well as professionals and workers from various Islamic countries.

Muslim students continue to arrive mainly from Malaysia, the Gulf States and Pakistan. Currently, there are an estimated 2,000 medical doctors. The rest are businessmen, professionals, workers, asylum seekers, children, housewives and others. There are a number of Irish Muslims converts and also some European Muslims. According to the Irish census for 2002, the number of Muslims was 19,147. This number rose to 32,500 by 2006. There are currently over 40 different nationalities of Muslim belief living in Ireland (Islam in Ireland 2009).

Within Dublin regional authority area there are approximately 17,000 Muslims (CSO 2007e). Unfortunately no exact figures are available specifically for Dublin city, but members of the OFI believe the Muslim population in Dublin city to be approximately 12,000. Dublin's first mosque was established in 1976.

According to the city, the most prominent Muslim organisations in Dublin are the Islamic Foundation of Ireland (IFI) operating from the mosque at South Circular Road in the city and the Islamic Cultural Centre of Ireland and mosque which is based in Clonskeagh outside the city boundary and within the administrative area of Dun Laoighaire (Rathdown County Council).

The Islamic Foundation of Ireland (IFI) was established in 1983. It has developed a strong open working relationship with various agencies of the city and forms part of a strong Muslim community that encourages participation of their community in the life of the city including reaching out to the local majority community. The Islamic Foundation is relatively centrally located in Dublin 8.

The Islamic Cultural Centre of Ireland (ICCI) was established in 1996. It is based at the Clonskeagh mosque which is just outside the city boundary and within a different local authority area in Dublin 14. Contact with the city is relatively embryonic. Representatives at the mosque are receptive to the development of further relations with the city, but consider the onus for contact initiation to be with city representatives. Although the ICCI is based in another local authority area, the city considers that relations are important because of the influence and catchment area of the mosque. The city is therefore receptive towards the further development of relations, whilst being mindful that this can only be undertaken within the limitations of the existing remit.

Both mosques are attended by Sunni Muslims of a variety of nationalities. There have been some tensions between the mosques in the past which relate to territorial rights of the IFI Imam to the ICCI mosque. However, these issues seem to have now been resolved and the ICCI are currently part-funding an extension to the South Circular mosque. The city believes that both the ICCI and the IFI consider themselves representative of their communities. It is thought that approximately 10 to 20% of local Muslim residents attend the mosque at IFI, rising to 40% on Fridays. According to representatives at IFI, between 800-1000 people attend prayer at the South Circular mosque on Fridays.

According to the ICCI, there are six other mosques and prayer rooms operating within Dublin city. One of these mosques is based in Capel Street, where prayers are offered in Urdu and which is primarily used by Pakistani Muslims.

4 Local intercultural policies in general

4.1 General approach and responsibility for relations to ethnic and religious organisations in the city

As is noted above, the development of policies for the integration of migrants to Ireland are relatively new, reflecting the country's recent history of inward migration. The city has traditionally had a strong community development policy and commitment to the broad indigenous community across Dublin, particularly in areas of disadvantage and where there is a high concentration of social housing. This commitment is delivered through the Community and Enterprise Department, which

has corporate responsibility for social and community policy within the city council including community development, social inclusion and integration.

The city is committed to both strategic policy and grassroots initiatives to improve integration through the Office for Integration (OFI) which was established within the city council in 2006. The establishment of the OFI, together with the city's leadership role on integration and engagement with its immigrant community at city level, is considered by the city council as a progressive step, not least because this role has developed in advance of any defined policy guidelines from central government. The OFI aims to facilitate and encourage mutual understanding through dialogue, education, creation of and assistance for cultural events and celebrations by assisting migrant and cultural groups with community based projects. It assists in the development of policies on integration and inter-culturalism with relevant bodies within the city and works to see these policies implemented at ground level. A number of key projects involve equality and diversity training, language and education projects, celebration of cultural festivals, and more recently a migrant's voting scheme.

In addition, the city has a Social Inclusion Unit which is dedicated to working towards the inclusion of all members of society both within the structures and departments of the city itself and within community groups and projects throughout Dublin. A strong focus of both offices is to challenge all forms of discrimination and disadvantage and work towards an integrated, inclusive, and diverse city.

The development of policies for integration is undertaken through Dublin City Council (DCC) in partnership with the Dublin City Development Board (DCDB). The DCDB brings together representatives of local government, statutory agencies, local development and social partners. As an independent board that works under and is supported by the local authority, its aim is to establish a strategy for social, cultural and economic development and to oversee its implementation. In 2008 the DCDB, with the DCC as lead agency, published an integration strategy entitled *Towards Integration: A City Framework* which develops a strategic anti-racism, diversity and integration framework plan for the city. The framework also maps the policy development, strategic direction and actions of public service agencies and other stakeholders, including the local development sector, and captures the input of the social partners of business, trade unions and community interest groups (including migrant and ethnic minority communities) in addressing these issues.

The city's framework includes the *Dublin City Council Charter* which identifies the following objectives for the city council:

- To act as a focal point for Integration in the city through strong civic and political leadership and build a strong knowledge base through active participation in local/national/ international networks;
- To establish an Annual Integration Dialogue and facilitate and support Integration Forums at area level;
- To establish a Migrant Forum as a channel of communication on migrant issues at city level;
- To promote and support the development of a City Intercultural Centre as centre of culture, learning and exchange, and training resource;

- To continue to build supports for, and the capacity of, ethnic-led organisations to ensure full participation in economic social cultural and political life of the city;
- To establish integration as a core element of business processes and strategic planning in the organization; and
- To monitor and review activities, progress and outcomes and report on them publicly. (Dublin City Council 2008).

Through the integration framework, the city council aims to encourage partner organisations of the Dublin City Development Board to establish an integration perspective within each organisation, and to devise an organisational action plan, thus capturing a range of strategic objectives for social inclusion and cohesion and promoting a whole city approach to integration.

The city is responsible for intercultural relations through the OFI. According to the city, the OFI aims to develop and strengthen the position of the city council as the key driver on integration through a ten point commitment in the Charter for Integration, as well as promoting, supporting and facilitating the implementation of the framework strategy *Towards Integration* through partnership with all stakeholders in the city. It also aims to build relationships and a strong knowledge base through active participation of local, national and international networks and is the lead partner agency on city projects.

The integration strategy has been adopted by the elected members of the city council as council policy on integration. Additionally, the Lord Mayor of Dublin city, Councillor Eibhlin Byrne (2008-2009), whilst not having a specific remit for relations towards these organisations, supports and promotes social inclusion, diversity and quality of life generally for all citizens of the city.

There are a wide range of ethnic and religious organisations and groups that the city regards as important in the context of integration and intergroup relations in Dublin. This is primarily due their good reputation amongst their target communities, awareness of grass root issues and willingness to participate in collaborative work with other organisations to fulfil a broader city integration agenda. These organisations promote and support numerous activities that the city considers relevant for the welfare and benefit of local migrant communities. These include providing information, advice, opportunities for networking, community development and specific cultural events.

The main organisations and groups regarded by the city as important in the context of integration and intergroup relations in Dublin city are:

- **The Forum Polonia (Polish Network)**, a cooperative platform that brings together representatives of various Polish community organisations, the media, and individuals involved in projects relating to the Polish minority and its links to Irish society as a whole;
- **The Islamic Foundation of Ireland**, which considers itself to be the official representative of Muslims in Ireland since its inception in 1959, and aims to look after the religious, educational and social needs of Muslims in Ireland;
- **The New Communities Partnership**, a national network of over 70 ethnic minority-led organisations, whose mission is to be an effective network,

representing and empowering minority ethnic-led groups, at all levels, in order to influence positive change in policies that impact on their lives;

- **Integrating Ireland**, an independent network of community and voluntary groups working in mutual solidarity to promote and realise the human rights, equality and full integration in Irish society of asylum seekers, refugees and immigrants;
- **The Immigrant Council of Ireland**, a national, independent non-governmental organisation that promotes the rights of migrants through information, legal advice, advocacy, lobbying, research and training work;
- **The Migrants Rights Centre**, a national organisation concerned with the rights of migrant workers and their families to bridge a gap in support structures and information provision for migrant workers and their families;
- **The Africa Centre**, an organisation that aims to advance attitudes, policies and actions that promote tolerance, justice and social inclusion for African communities and to encourage a more positive Africa-Ireland exchange;
- **The AkiDwa** (Swahili for sisterhood), which is an authoritative, minority ethnic-led national network of migrant women living in Ireland; and
- **The Chinese Information Centre**, which provides a range of information and support to Chinese migrants and acts as an important link for other Chinese affiliations within the city.

The city's policy objectives towards these organisations are to support a city-wide integration infrastructure, to implement the city's integration framework, and to run city-led integration initiatives. The council's general attitude towards the ethnic and religious organisations contributing to integration is that they should be supported by whatever means appropriate through advising, networking, and logistical and financial support available.

It should be noted that, until recently, a key contributor to the development and promotion of intercultural dialogue and intergroup relations in the city of Dublin was the National Consultative Committee on Racism and Interculturalism (NCCRI). The NCCRI was established in 1998 as an independent expert body funded by the Department of Justice, Equality and Law Reform. It was a partnership body, which brought together Government and NGOs to:

- Develop an inclusive and strategic approach to combat racism by focusing on its prevention and promoting an intercultural society;
- Contribute to policy and legislative developments and seek to encourage dialogue and progress in all areas relating to racism and interculturalism;
- Encourage integrated actions towards acknowledging, celebrating and accommodating cultural diversity; and
- Establish and maintain links with organisations or individuals involved in addressing racism and promoting interculturalism at national, European and international level.

In developing the National Action Plan against Racism 2004-2008, the NCCRI played a key role in the policy formation and awareness on interculturalism and preparing for the challenge of integration.

The NCCRI ceased operations in December 2008 following government review within the context of changed economic circumstances with its remit subsumed within that of the Office of the Minister for Integration. This decision gave rise to considerable debate and opinion from NGO groups working in the area of immigration and integration who were concerned about the loss of expertise and capacity. A number of individuals and organisations who participated in the field visit consider the closure of the NCCRI to be a retrograde step and one more closely aligned to immigration control issues.

Finally, as noted above, there are currently no elected representatives in the city council who are from ethnic minority backgrounds. Although two ethnic minority candidates of Polish and South African origin stood in the 2009 elections, the votes they secured were low and they were not elected. During the field visit, a representative from one organisation commented on the lack of ethnic minority councillors and stated that one of the reasons why individuals from migrant and minority communities were not putting themselves forward for election was because of concerns about potential racial abuse and hostility.

4.2 Issues, demands and interests

According to the city council, socio-cultural issues are important to the migrant community, particularly the celebration of cultural festivals. Although these are celebrated with great enthusiasm, some of those who participated in the research expressed concern that there is an over-emphasis on these events. Whilst agreeing that festivals and cultural events are an important aspect of Dublin city life, these individuals consider such events to be well established and well attended. They feel that the emphasis should now be placed on moving forward to embrace new challenges on the intercultural agenda. In response the city council state that celebrations and festivals can represent an important opportunity to promote integration if they have an open and inclusive approach.

Both the city and a wide range of other organisations consider other major issues in Dublin to include the lack of available meeting space and facilities for existing and new organisations to develop independently. For example, the Dublin Chinese Information Centre, (an association that promotes the integration of Chinese people into Irish society) and AkiDwA, both have significant and legitimate demands concerning the lack of appropriate facilities. It is also felt that provision should be made for groups to develop shared interests.

The city state that the OFI has provided specific office accommodation in Cornmarket for one migrant NGO with the condition that they share meeting and training spaces with other groups within and without this network. They believe the concept of shared resources is one which should be looked at more closely by migrant groups. The city considers that through its network of community facilities across the city, opportunities and access for meetings are provided for all groups within the community.

It is widely considered by many Dublin-based organisations that there is a serious lack of regulated English language provision, which is accessible and affordable to all

migrant groups in the city. With the exception of refugees who have been granted permission to stay in Ireland (for whom special provision is made), there are currently no free state sponsored English language classes for adult migrants living in the city. The city of Dublin Vocational Education Committee does provide adult education in the city, including English language support to adults, but a fee is charged. The city has supported a community development project (VELT) in English language provision in two areas of the city. Representatives participating in the field visit also commented that a lack of English language provision is having a negative impact on children with limited language skills who are attending school.

It is important to note here that education is not a function of the city council but of the central government Department of Education and Science. At the time of writing this department is undertaking a strategic review of English language training which is considered to be a critical factor for successful integration. According to the city this review, when complete, will establish a framework for future developments in this area.

Additionally, the provision of adequate and accessible translated information, predominantly information and action on services, rights and entitlements is considered a key issue for migrant groups in the city. The Health Service Executive's consultation recent report, *National Intercultural Health Strategy* (HSE 2008) also highlights issues relating to the need for accessible information, language and communication. Work in these areas has since culminated in the publication of health access information being published in 12 languages, a translation service being made available for use in all Primary and Secondary Care Trusts, as well as a multi-lingual aid provided in twenty languages specifically designed for accident and emergency departments and death and birth information is now provided in six different languages. Additionally, the HSE are due to publish a report entitled *Responding to the Needs of Diverse Religious Communities and Cultures in the Irish Health Services* in May 2009 (HSE 2008).

Ethnic and religious organisations who participated in their field visit identified a number of other major issues and concerns. These included concerns about the provision of services for children and young people including inadequate and affordable childcare facilities across the city, a perceived lack of after school youth clubs to enable all children, particularly those from ethnic and religious minority backgrounds to integrate in out of school activities, and a lack of engagement with young people generally. In response the city states there is a range of well equipped community facilities provided by the council which are accessible by all communities. According to the city, there is no evidence to suggest migrant children do not have access to these facilities.

Concern was also expressed about the lack of ethnic representation within the civil and public services (a pre-requisite for a senior civil service role is native Irish origin) and the lack of cultural awareness with which this is associated. In response, the city state that this issue is being addressed by the public appointments service main channel of recruitment to the civil and public services.

Further concerns relate to a perception among some groups, particularly those who have lived in the city for some time and those who have arrived as refugees, that economic migrants, particularly those from Eastern Europe are being favoured by the city, and are receiving disproportionate financial support. It is generally felt that economic migrants are viewed more favourably although this perception has shifted

somewhat as a result of the economic downturn. Some African organisations in particular do not consider that they are receiving the level of support and representation as other ethnic and religious organisations in the city.

Other concerns relating to relations with the city include inadequate funding, the lack of an action plan following the publication of the integration framework document, concern that the Office for Integration is being used as a 'funding buffer' by central government, the lack of targeted actions by the city that are visible to not only groups but also individuals, and some concerns that the limited resources available are being distributed unfairly and according to the relationships established between the Office for Integration and specific migrant and religious groups and organisations.

In response to the comments raised above, the city state that they have a budget of E200,000 per annum directly for funding integration, intercultural measures and support. They state that in 2008 they were provided with additional funding of E250,000 per annum by the Office of the Minister for Integration which has consolidated the contribution to integration and acknowledged the leadership role the city council has taken in moving integration policy and action from the national to the local level. They believe this has been manifested by the development of an integration framework in consultation with city stakeholders and in particular with the migrant community of interest. The actions were highlighted in the framework document within the Charter of Commitment, previously referred to in this report.

The city accepts that the funding buffer point is a legitimate concern, but considers it preferable that funding is allocated at the city level where there is knowledge of local networks operating locally. According to the city, migrant groups and organisations were consulted on how best the city could maximise the funding input in the city and asked to submit proposals on that basis. Complaints about bias or perceived unfairness in the allocation of funding should be understood in this context. Finally, the city state that their priority has been to be open and work in co-operation with migrant interests on a common agenda.

There is also concern that the national integration agenda lacks direction and commitment. Many of those who participated in the research expressed their view that Irish politicians are contributing to the general feeling of resentment towards migrants particularly under the current economic conditions. Perceived negative comments about immigration have been made by politicians and reported in the national media alongside the recent closure of the NCCRI and significant funding cuts (approximately 30%) to the integration budget. Many respondents expressed concerns that in the context of Ireland's current economic downturn, this will compound and translate into increased prejudice and discrimination at a grass roots level from members of the majority population. This was reflected in requests from interviewees that the city should regulate inappropriate or incorrect rhetoric and should produce public statements when issues are incorrectly or unfairly reported. The city has recommendations to address some of these issues, as outlined in its integration strategy and discussed further below.

Concerns were expressed about the lack of political ethnic representation, poor service provision from the Irish police force, the Garda (excluding the Ethnic Relations Unit), increasing individual race hate incidents particularly in areas across Dublin 1 and 8 and worries about economic protectionism turning into racism. Additional concerns included discrimination when applying for jobs, increasing levels

of unemployment amongst migrants, difficulties engaging with migrant women and new groups generally, and a lack of multi-cultural community centres.

Because the Garda is one of the most visible agencies which perform a civic role, and because of its specific duty to maintain law and order, it has a crucial role to play where ethnic minorities and cultural diversity are concerned. Representatives from organisations who participated in the research provided contradictory evidence in relation to the police service in Dublin (all of which excluded the Ethnic Liaison Unit). There is a significant under-representation of those from an ethnic minority background in the police service. Although an ethnic minority recruitment drive took place around two years ago, of the 200 applications received from members of ethnic minorities, less than 10 of those applicants are now currently employed across Dublin's police service. The city has pointed out that they do not have any control over police recruitment policies, which takes place at the national level, and that selection and training allocation decisions are taken on operational grounds.

Several organisations consider that the police to be culturally sensitive. Others expressed concern about the services received by those from ethnic minority backgrounds. Responses to emergency calls, racist attacks and racial hate mail, from the mainstream police service (not the Ethnic Relations Unit) were said by some interviewees to be very poor. It was further claimed that this has led to a general mistrust of the police amongst ethnic and religious groups, eroding relations and impacting on the readiness of many migrants to participate in the recent Migrant Voters Campaign introduced by the city (discussed in detail below). Part of the campaign requires voters to visit their local police station to have cards stamped. Many migrants are not prepared to do this and therefore are unable to participate. Other reasons given for not wanting to visit police stations to participate in the Migrant Voters Campaign or to report race hate crimes include fear based on personal experiences from countries of origin and concerns that dealings with the police may affect citizenship status.

Finally, with regard to housing, some of the issues raised include poor living conditions, the potential ghettoisation or clustering of areas with cheap rents such as Purnell, Capel, and More Streets, limited access to social housing (social housing is allocated on a waiting list basis), overcrowding in central Dublin and the lack of a spatial strategy to avoid migrant and socio-economic clustering. In response, the city state that whilst there is a concentration in the central city areas for a variety of reasons such as access to transport, work and social engagement, the immigrant population is considered to be reasonably well distributed throughout the city. There are not considered to be any segregated areas.

4.3 Forms of relations and dialogue

The city has informal regular and institutionalised contact with most ethnic and some religious organisations. This contact is in the form of both dialogue and co-operation depending on the nature of the work. For example, the implementation of the Migrant Voters Campaign (see box below) has required regular contact with all ethnic and some religious organisations. The contact is institutionalised through the city's commitment to its Charter of Commitments in its integration strategy and therefore supports and includes the relevant ethnic groups through collaboration and consultation in the integration processes of the city. Ethnic organisations are involved in formal consultation bodies such as the focus groups, referred to in the integration strategy, who advise on the current challenges to integration in Dublin,

access and participation relating to public services, social and political life of the city, and safety and security. Ethnic organisations are generally involved in migrant related issues and social inclusion and community development issues.

As noted above, the budget for 2009 of the city's Office for Integration is approximately €250,000. The city is hopeful that this will be supplemented, and possibly matched, by allocation from the Office of the Minister for Integration. This enables some funding to be provided to ethnic organisations and occasionally to specific religious organisations that are promoting and supporting social justice initiatives for immigrants, refugees and asylum seekers. According to the city, the Office for Integration seeks to link funding to projects that are consistent with the city's integration strategy and which can provide overall coherence to activities undertaken. For example, some funding was provided by the city to the Dublin Multicultural Resource Centre which provides desk and office space for use by all ethnic groups on an occasional basis as well as providing internet facilities for member groups, orientation and language training for new arrivals to Ireland, and multicultural training for community groups. Funding was also provided by the city to the Lantern Centre which provides space for intercultural and interfaith dialogue in the south of the city. The Canal Communities Intercultural centre receives some funding and provides a range of support and interventions in the south west city area, as does the Migrants Rights Centre for research and development programmes.

The city has part-funded other projects including the *Count Us In* project. This project is run by the Sports Against Racism In Ireland (SARI), which was established in July 1997 as a direct response to an increase in racist attacks from a small but vocal section of people in Ireland. As part of the *Count Us In* project, five out of 12 schools in South West Inner City Dublin 8 participated in an inter school sports day in February 2009. This was an attempt to build social capital and create intercultural dialogue out of the classroom and through the use of sport.

The city believes that there are numerous measures to prevent social exclusion in the life of the city. Ethnic groups are involved in many of these measures. It is part of the city's policy to encourage and include ethnic representatives in the development of policies and practices. The Migrant Voters Campaign (discussed further below) and the development of the integration strategy are good examples of a consultation process that included ethnic representation. Nonetheless several representatives from ethnic and religious organisations suggested that a greater degree of contact with the Office for Integration would be beneficial, particularly in an attempt to consolidate existing partnerships and encouraging work with more partners. In response the city states that it is open to such contact.

As previously stated, Dublin has an explicit integration strategy for all migrant issues in the city including intercultural relations. Explicitly within this strategy the city intends to establish an annual integration dialogue and facilitate and support integration forums at area level. It also plans to provide a platform or institutionalised structure for relations with ethnic or religious organisations by establishing a migrant forum as a channel of communication on migrant issues at city level. Future plans also include the development and support of a city intercultural centre which will become a centre of culture, learning and exchange.

Whilst there is no institutionalised dialogue at present between the city and ethnic and religious groups, there has been some organised dialogue between different groups which has occasionally been led by the city. For example, a consultation

process was established during the developmental stages of the integration strategy and groups such as the Migrant Right Centre Ireland, Immigrant Council of Ireland, New Communities Partnership, and Pavee Point (a partnership of Irish Travellers and settled people working together to improve the lives of Irish Travellers through working towards social justice, solidarity, socio-economic development and human rights) were contacted and invited to participate in this process. In the past, these groups have nominated a representative from their group who has then participated in organised dialogue. Depending on the topics to be discussed, all relevant groups are invited. Functions realised include consultative and advisory practice on policymaking, implementation and evaluation. No cultural or conflict mediation has been required in the city to date.

The city hosts and supports ethnic and religious heritage events such as Chinese New Year, Africa Day and St. Patricks Day. Additionally, in previous years the *Fusion Project* has been run in conjunction with St. Patricks Day events, in an attempt to engage migrant communities in the Irish national festival.

The city supports organisations that are composed of members of different ethnic backgrounds. For example, the New Communities Partnership (a national network of ethnic minority organisations), and the Africa Centre (an organisation dedicated to the empowerment of African immigrants integrating into Irish society) consist of members of different ethnic backgrounds who work towards including all migrants into the social fabric of society. The city recently secured accommodation for the New Partnership in Dublin 8.

The city does not have an explicit policy directed towards the majority population for improving relations to ethnic minority groups although through the proposed area forums previously discussed, opportunities for dialogue and co-operation between the majority and minority communities will be created. Furthermore, many of the NGOs and some religious organisations, such as the Islamic Foundation of Ireland, encourage participation and dialogue amongst different groups. This is achieved through participation in projects and roundtable discussions such as the various faith forums. Various projects may include open days at the mosques, festivals and cultural events within different communities. Whilst these projects are not labelled as attempts to explicitly improve intergroup relations, it seems likely that they have this effect.

The following case studies provide examples of co-operation which the city regards as particularly successful and good for intercultural and intergroup relations in the city.

Example 1: The **Islamic Foundation of Ireland** is based in one of the eight mosques in the city. The community profile surrounding the mosque has a sizeable muslim minority. The Foundation has a very open attitude to the agencies of the city and the local majority community. Ethnic liaison officers with the Irish Police force hold a clinic in the mosque every Friday after prayer for muslims who want to discuss relevant issues. The city meets with the Foundation on a regular basis and has developed a good working relationship. Members of the Foundation are very active in initiatives led by the city, such as the Migrant Voters Campaign. The women who are affiliated to the Foundation have been targeted by local social inclusion networks and they participate in these events. Open days are held in the mosque to invite members of the local majority community to attend and enjoy food and exhibitions. These events culminate to produce good community relations and support social and community cohesion

generally. The conditions for success are the open, respectful and committed attitude of all partners involved.

Example 2: The Migrant Voters Campaign, which is lead by the city's Office for Integration provides a good example of positive inter-group cooperation which leads to stronger relations and increased social capital amongst individuals and communities. The primary aim of the project is to raise awareness on the right to vote for migrants in the local elections 2009. There are a number of elements within the project that support its overall success. Firstly, the city has invited all migrant communities in the city to be represented at the table where decisions on project operation, policy and practice are agreed. This positive atmosphere of mutual cooperation and respect based on the principles of equality and social inclusion, underpins all of the work. A steering committee of 16 migrants from 12 countries representing community, religious, cultural and business interests has been established to drive this project forward. All decisions made are democratic and are based on discussion and consultation. The city understands that migrant representatives are the people best placed to navigate the language and cultural nuances that could be potential barriers. The response has been very powerful. 75 migrants have undergone instruction for trainer courses to deliver voter information sessions within their respective communities as well as other communities across the city. The posters advertising the project have been translated into 25 languages. This project is being used as a model for other councils throughout Ireland. The inter-group contact between representatives from different ethnic backgrounds has been a positive feature of the process particularly as it has provided an arena for intergroup dialogue to take place, which has not been 'staged'. Whilst disagreements have occurred from time to time, these were not the result of intergroup tension, but were based on disagreements concerning the best outcome for the project, relating to individual group needs. The city considers their leadership, principles for working together and the foundations laid for the project, has underpinned its success. They also believe that if migrant communities are engaged in a respectful and meaningful way, including providing the necessary resources to achieve respective aims and objectives, then they will become mobilised as they have through this campaign.

Example 3: Recognition of the achievements of migrants and ethnic groups are celebrated through high profile awards ceremonies held on international **World Refugee Day**. World Refugee Day is designated by a special UN General Assembly Resolution. On this day, countries around the world are encouraged to undertake activities to call attention to the situation of refugees and to highlight initiatives supporting them. To celebrate World Refugee Day in Ireland, significant national awards are organised. These awards take place in Dublin and highlight the positive contribution that asylum seekers / refugees and the local communities have made in the integration process. The World Refugee Day Awards are a way of reflecting the positive interaction between people across Ireland. Locally, the World Refugee Day Awards are organised by the Africa Centre in partnership with Dublin City Council, Integrating Ireland, Irish Refugee Council, the National Consultative Committee on Racism and Interculturalism (NCCRI), Refugee Information Service, SPIRASI, Sports Against Racism in Ireland (SARI), United Nations High Commissioner for Refugees (UNHCR). Other achievements are also recognised and reported through the largest ethnic newspaper in Dublin, Metro Eireann.

According to city representatives, to date, all of their attempts to engage with ethnic and religious organisations have been positive and they were unable to provide examples of less successful initiatives. It should be noted however, that some representatives from ethnic and religious organisations commented that they sometimes feel under pressure to respond in a way that is expected by the city. For example, two organisations said that they felt compelled to respond positively as a failure to do so could put support and any future funding received from the city in jeopardy.

Relations between ethnic and religious organisations and the police are also worthy of note here. The Garda Racial and Intercultural Office was established in 2000 and is responsible for advising, monitoring and co-ordinating police activity in Ireland around racial, ethnic, religious and cultural diversity. Approximately 500 Garda Ethnic Liaison Officers were appointed across Ireland in 2001 to deal with multicultural and racism issues. In March 2006, the Garda Commissioner established a group to examine the issues relating to integration of religious and ethnic minorities into An Garda Síochána and the development of appropriate supports (Limerick Leader 01/12/07).

According to the city, the Garda Racial and Intercultural Office team in Dublin consists of three Ethnic Liaison Officers who are well received and respected with the migrant and religious communities of the city. For example, for the past two years, the unit has run a police clinic at both the Clonskeagh and the South Circular mosques on alternate Fridays after prayer to provide advice or assist with concerns that arise from Muslims in the area. Additionally in 2006 the Store Street Police Station on the north side of Dublin established an ethnic minority forum, called the North Inner City New Communities Forum, across an area involving five police stations where issues concerning ethnic and religious minorities are discussed. Meetings are held every three months and include representatives from the police, DCC, the business community, public representatives and other interested parties (Department of Taoiseach 2006). A similar process has been initiated in the south inner city. Police cultural awareness training is also provided by Muslim representatives from both Clonskeagh and South Circular mosques.

4.4 Relationship between different ethnic groups in the city

Community Development staff of the city council provide the city with grass roots feedback concerning community issues generally and potential intergroup tensions. The city also monitors media coverage for community responses to particular issues. When issues do arise, the city tries to take a balanced view, communicating with all parties involved and examining any evidence available until a satisfactory conclusion can be reached. For example, use of a local sports surface which was suitable for several activities, recently created some tension because the majority community wanted to use it for football games and the Chinese community wanted to use it for basketball games. This issue was mediated locally through the city and local community representatives. As a result specific times were allocated for each activity.

Organisations of different ethnic or religious groups co-operate on certain issues. For example, the Parish Integration Project is a three year project which started two years ago and has been funded by the Irish Council of Churches. Its main focus is to work with local parishes and congregations and resource them with training, support and material relating to integration. This project was established as a result of the local clergy struggling to answer questions from both the majority and migrant communities within their parishes. Questions relating to citizenship status, worship and pastoral differences, and what services and support were available were increasingly becoming an issue for many parishes and clergy. Furthermore, as some worship styles are very different to Catholicism there was a need to bridge the gap between denominations and co-ordinate support. It is felt that this project has decreased old and new congregation conflict and increased cultural and religious understanding. Moreover, through mediation work some divided congregations have become united and where this has not been achieved, premises have been located for specific ethnic minority worship. A further aim is to encourage the Catholic Church to work in civil and social life and have an equal footing with other service providers.

It should be noted however that whilst the Irish Council of Churches consists of fifteen different churches, including the Methodist, Quakers, Polish Orthodox, Russian Orthodox, Romanian Orthodox, churches, these predominantly represent those from Eastern Europe. There is some concern that not all groups are represented in this Council. The Evangelical Church are not a member of this Council and whilst the religious landscape has changed dramatically over the past five years, sub-Saharan African and African churches generally are only just beginning to be included in intergroup/interfaith dialogue.

Similarly, whilst various migrant umbrella organisations such as Integration Ireland, attempt to bring migrant community groups together in an attempt to develop and harness their individual and collective potential, some representatives from organisations feel that the African groups, particularly the sub-Sahara African groups, are relatively poorly represented. A respondent from one such organisation suggested that this was due to African ethnic and religious groups being less organised and the respective group leaders being less prepared to engage in the collective agenda.

In an attempt to empower community organisations, the Dublin Inner City Partnership, an independent local development company operating to a brief of

responding to long-term unemployment and socioeconomic disadvantage in inner city Dublin, alongside other funding bodies, have recently part funded the North West Inner City Network based in Dublin 7 to publish an 'intercultural toolkit' for use by all community organisations in the North of the city. It is believed that this toolkit will become essential for all service providers in the North West Inner city region by providing a raft of information regarding the reporting of racism, community work, youth work, volunteering, cultural mediation, intercultural communication, terminology and translators and interpreters. Some interviewees suggested that many community groups are insufficiently established and developed in their working practice to be able to administer the toolkit in a constructive way and that more work is required to empower those groups to ensure they are ready to adequately utilise the toolkit within their communities. The city does not fund this project.

According to the city, there are no new tensions or lines of conflict that are regarded as problematic for social integration in Dublin between organisations of different ethnic and religious groups or within those city districts with a high concentration of immigrant residents. Although there are traditional tensions between the city and the NGOs representing the Irish Travellers, the city does not consider these issues problematic for social cohesion and integration in the city.

4.5 Public communication

Although the city does not have a specific strategy for public communication relating to ethnic and religious groups living in Dublin, issues, events and services are communicated to citizens through press comment, the city council website and city council newsletters. The city considers the practices of the local media in reporting on relevant issues to be generally balanced and confirm there are relations between ethnic and religious organisations and media networks. The city believes there are members of minority groups represented as journalists within mainstream media and are well represented in the ethnic media. The ethnic media include the local ethnic print media Metro-Eireann and the Polski Gazetta, ethnic shows on Dublin City FM, Phoenix FM, and a Polish television show on the City Channel. The city does not have any information on the proportion of ethnic minority staff in major local media organs, nor does it know whether local media organisations provide training to staff in cultural competence.

During the field visit, a journalist from RTE TV (one of Ireland's main television channels/national broadcaster) commented that there are very few journalists with ethnic backgrounds, other than those from the USA, Canada and Australia currently employed in the Irish media. Whilst this journalist was unable to comment on whether local media organisations provide training to staff in cultural competence, he was able to confirm that RTE TV do not. Additionally, it was also suggested that the media tone had become generally more negative towards ethnic minorities since the onset of the economic downturn in Ireland and that following recession concerns, migrants and integration had become a 'hot topic'. It was felt that this was particularly the case where perceived potential increases in the costs of social welfare were the result of economic migrants losing their jobs and claiming benefits. This view was also expressed by other representatives from migrant and religious groups who expressed fears that as the economic recession worsened, so too would media reports and public attitudes relating to migrants and the integration agenda generally.

As with television, comments regarding print media reporting were mixed although it was generally agreed that prior to the current National Union of Journalists protocol concerning the reporting of refugee and asylum issues, media coverage in the tabloids was particularly biased. Concern was again expressed about the framing of these specific groups in an unfavourable economic and social context. It was strongly felt across several organisations that prior to the economic downturn, economic migrants were seen as an asset to Irish society, whilst forced migrants are viewed as a burden or drain on the economy. The tabloid media is believed to both create and reflect that view.

Finally, on this point, one organisation feels there has been a shortage of positive immigrant portrayals in the media and referred to a collaborative project between SARI and Setanta Sports (an independent television sports channel) entitled *United through Sport*. This project has developed and released a fifteen minute film illustrating positive intergroup relations through the medium of sport. It is planned to be broadcast on Setanta Sports at regular intervals over the next 12 months. Additionally, reference was made to a fashion article that appeared in the Irish Times portraying the hijab in a positive light (Irish Times 07/02/09).

4.6 Summary and lessons learned

The city considers the overall state of affairs in relations between the city and ethnic and religious groups to be very positive. The city believes that it has demonstrated meaningful and informed leadership towards ethnic and religious minorities, with the principles of equality and social inclusion underpinning a relationship which is built on value and respect. It is further believed that the combination of adequately supported community, NGOs, business and cultural ethnic and religious groups and their interest and positive attitude towards the life of the city, provides a vital component to their own social inclusion, resulting in improved integration and more generally, developed and socially cohesive communities.

The expectation of the city for intercultural dialogue and co-operation is that this will take place on a regular basis through the area forums that are to be established and have previously been discussed. It is anticipated that these forums will provide opportunities for different groups to discuss and debate issues that affect them and will therefore promote intercultural understanding and awareness which will ultimately support social cohesion and integration.

5 Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

The city does not consider there to be any major issues for Dublin in relation to Muslim organisations or resulting from reactions of the local (majority) population. The comments of some representatives from the Muslim community suggest otherwise. For example, following the 9/11 and 7/7 terrorist attacks, there were reports from Muslim communities of threatening telephone calls, hate mail and individual physical attacks taking place outside of the South Circular mosque. Whilst interviewees generally accept that these threats and incidents have significantly decreased over the past five years and that much work has been done to counteract these actions and attitudes, there is serious concern that the current economic recession is fuelling resentment towards migrant communities. Concerns were expressed that Muslim communities might be particularly affected by an increase in negative attitudes towards migration.

In addition, there have been some specific issues affecting the Muslim community in Ireland. In August 2008 national controversy arose concerning a request by a family from Wrexford (in the south east of Ireland) that their daughter to be allowed to wear the hijab at one of Ireland's state funded schools. The Minister responsible sought consultation with all school boards management and came to a non-directive conclusion, as a result of which individual schools are able to take their own decisions in relation to the wearing of the hijab by pupils. There has been much debate concerning this issue, particularly as it appears that the hijab has been portrayed as a religious symbol rather than an integral part of the Muslim faith. According to two Muslim organisations that were interviewed, this has left many Muslim families concerned as to whether their daughters will be permitted to wear the hijab at their local schools. It has also resulted in some positive coverage, for example the publication of the Irish Times of a fashion article entitled 'Hijab chic on the catwalk' in February 2009.

There have also been some concerns from local residents relating to Muslims parking in the surrounding areas of the South Circular mosque. These concerns have been ongoing for the past seven years. Local residents have consistently complained concerning the high volume of parked cars in the area during prayer times and festivals. To date, this issue has not been resolved, although an interviewee suggested that a representative from the OFI has been investigating securing a parking facility to resolve this issue. In response the city state that this issue is one of local traffic management which the city council's Traffic Department are responsible for and should manage in the same way that they would address parking issues outside a Roman Catholic Church or any other centre of religious significance. Furthermore, the city state that they are not aware of any member of the OFI undertaking investigations into securing a parking facility to resolve this issue either on behalf of local residents or the Muslim communities.

The city accepts that it is not fully aware of all major demands and interests of Muslim organisations in the city. Muslim representatives have highlighted the following issues:

- Concern was expressed relating to the lack of availability of Muslim burial ground. Currently in Ireland there are two Muslim cemeteries, and one of these is situated in Dublin. It is felt that there need to be more Muslim cemeteries in Dublin, particularly as Dublin has the largest Muslim community than anywhere else in Ireland;
- Concerns were expressed about the treatment Muslims receive from the Garda (the Irish Police Service). Whilst the Ethnic Relations Unit was spoken of very highly by all organisations interviewed, several representatives commented that *all* police officers (and not just those in the Unit) should be provided with additional training in cultural awareness and made more aware of the issues many Muslims face;
- Two organisations expressed concern about a lack of support by the city for the establishment of a Muslim Youth Club which they wish to establish as part of efforts to prevent the isolation of young Muslims (particularly from the second generation) and their potential vulnerability to radicalisation. It is claimed that requests made to the city for a meeting place for this group have been refused on the basis that any youth club which is established in the city should be for all young people and not specifically for any religious or ethnic

group. In response to this point the OFI state that they are unaware of this request and that across the city there is a range of community facilities which could accommodate requests for meeting places and opportunities to integrate with other youth groups;

- One organisation has a clear mistrust of the media and will not deal with any media requests as a point of principle;
- One organisation expressed concern over the lack of housing schemes available to Muslims. An example of this is their cultural incompatibility to access the affordable housing scheme. It was stated that there is a lack of understanding and subsequent provision for Muslims who are not permitted to make interest payments, which are compulsory through the affordable housing scheme and in direct conflict with their religious beliefs;
- Several organisations expressed frustration and concern relating to the lack of cultural understanding within the health, police and education services generally;
- Several organisations expressed disappointment at the perceived lack of Muslim employees within local government, including within Dublin City Council;
- There have been numerous requests to the city over the past seven years for a pedestrian crossing to be created directly outside the South Circular mosque. Two years ago, a roundabout was constructed at the site in an attempt to slow traffic flow. Some members of the Muslim community are not satisfied with the roundabout; and
- As noted above, requests have been made from the Muslim community for the city to provide adequate parking facilities around the South Circular mosque area, as currently they are forced to park in residential areas leading to potential conflict with local residents over parking spaces.

It is not clear whether the city have a specific position regarding these issues, not least because it is not fully aware of these interests and demands. There are no attitude or opinion surveys available concerning the attitude of the majority population towards these demands. According to the city, the OFI has carried out some research concerning Muslim organisations in the city as part of its knowledge base, although it is not clear what kind of research this is. There have been no surveys carried out on the attitudes of local population towards Muslim groups by the city. The city states that this is because there is no clear need for a survey to be carried out specifically on the needs and interests of Muslims.

5.2 General approaches and policies improving the relations with Muslim groups

The city does not have an explicit policy aimed at improving intercultural relations with Muslim communities although the OFI states that as part of its integration strategy it is building intercultural relations in the city through dialogue, support, initiatives and engagement with Muslim organisations. As noted above, the lack of an explicit policy aimed at improving relations with Muslim groups is a reflection of the fact that relations are not considered to be problematic. As far as the city is

concerned, the Muslim community forms part of the wider ethnic fabric of the city and intercultural relations are developed in the same way as with other ethnic or religious groups.

According to the city, there is informal regular contact between some Muslim organisations and the city. However, the Mayor and other city representatives generally do not have regular contact with Muslim organisations. Informal meetings between the Office for Integration and some Muslim organisations are scheduled to discuss community issues generally and all collaborative ethnic orientated projects include Muslim representatives. It should be noted that representatives from the Clonskeagh mosque expressed dissatisfaction with the limited contact they currently have with the city and suggested that the city should instigate an increased level of contact with them, particularly concerning Muslim issues and experiences. In response the city comments that the Clonskeagh mosque is outside of the administration boundary. Nonetheless the OFI intends to develop a relationship with the mosque on Muslim issues.

According to the city, there are some Muslim organisations with which there is no contact. This is a reflection of the relatively recent history of inward migration to Ireland which means that the city is still at a relatively early stage in the development of its relations with groups and organisations in the city. Muslim organisations are not represented in any kind of local political institutions or consulting bodies and there are currently no Muslims as elected members in the city council.

The city provides financial support to Muslim organisations through their participation in programmes such as the Migrant Voters Campaign. It also provides financial support through various individual community initiatives, such as the mosque open days. During the field visit, it became apparent that the Islamic Cultural Centre of Ireland and the adjoining mosque at Clonskeagh is solely funded by a representative in Saudi Arabia who is said to have a special interest in Dublin due to his keen interest in horseracing events and ownership of race horses. The mosque does not receive any funding from the city. The city is aware of the financial support that the mosque receives from abroad.

Activities by Muslim groups to improve intergroup relations in the city include the open days that are held at the South Circular Mosque and also regular educational visits to the mosque. Muslim groups are also involved in joint events such as the *Global Village* event, an annual multi-cultural festival, and an annual week long football project called *Soccer Fest* developed by SARI where parents and children representing over 40 different nationalities come together for a football tournament. Plans to convert this project into a *Sports Fest* involving other sports such as basketball and swimming are underway.

The South Circular mosque are also involved in two interfaith forums entitled the Abrahamic Forum and the Religious Council of Ireland. The Abrahamic Forum consists of representatives from the Protestant Christian, Jewish and Muslim faiths and meet every three months. The Religious Council of Ireland consists of representatives from the Bukise, Jewish, Christian, Hindu, Sikh and Muslim faiths and meetings are held every two months at the Dolphins Bar close to the South Circular mosque. Additionally an Imam Council of Ireland has been established

where all Imams across Dublin and Ireland meet to discuss pertinent issues every two to three months.

As noted above, the city does not have any responsibility for the local police but does co-operate closely with them. The local police have a relationship with the Muslim community which the city views as relatively positive. As previously stated, the police also have a dedicated Ethnic Liaison Unit which works with all ethnic communities on a day-to-day basis. The Ethnic Liaison Unit hold a police clinic after prayers on a Friday evening at the South Circular mosque and according to representatives from both mosques, the officer in charge is responsive to issues arising from the Muslim community.

5.3 Good practice examples of concrete activities and measures improving the relations with Muslim groups.

Whilst there is not an explicit policy directed towards the majority population and/or directed towards Muslim groups for improving intergroup relations, support and opportunities for dialogue are encouraged by the city as part of the broad integration strategy.

Good examples of concrete measures by the city for improving relations between Muslims and other populations include involvement in *Africa Day* and *World Culture Day*. The city encourages all ethnic and religious groups to contribute to, and participate in, these events. The Lantern Intercultural Centre is part funded by the city. Numerous faiths are welcome at the Centre including Muslims, to participate in interfaith activities such as forums and individual projects such as International Women for Change as part of the International Women's Day 2009 event. Additionally the city also funds in varying degrees other organisations such as the Vincential Refugee Centre who provides support and services for asylum seekers and refugees, many of whom are Muslim. Premises have also been secured by the city for the New Communities Partnership.

Other activities by Muslim groups to improve intergroup relations in the city include involvement in the *World Culture Day* by the Islamic Cultural Centre of Ireland and the Clonskeagh mosque. This event requires collaborative working between ethnic and religious organisations and the DCC who help with the organisation of the day. Additionally, the Islamic Cultural Centre of Ireland also provides various adult education courses at the centre which are open to all, holds open days and educational visits and runs a restaurant and shop underneath the centre which is open to all and regularly attended at lunchtimes by a majority of non-Muslims.

The Migrant Voters Campaign (outlined above) provides a good example of Muslims coming together to work with other groups towards a common goal and ultimately provides concrete measures by the city for improving relations between Muslims and other populations.

5.4 Public communication

The city does not have a strategy for public communication on Islamic issues in the media. As noted previously, the city considers that reporting is generally balanced and informed. Some Muslim organisations have working relations with the media, although, as previously stated, there is one organisation that will not communicate with the media at all.

There are local Muslim media including the Muslim lobby website, Muslim Community Lobby Ireland, which was established in May 2007 and aims to raise the Muslim community's awareness of their rights and to promote tolerance and understanding of other existing groups. There are also two Pakistani newspapers.

5.5 Summary and lessons learnt

The city of Dublin considers the overall state of affairs in relations between the city and Muslim organisations to be positive and regards the conditions for positive relations between the city and Muslim organisations to be open communication based on trust and mutual respect. This view is not wholly shared by the Muslim community, some of whom consider that the city needs to respond more quickly to their issues and demands, such as the pedestrian crossing and parking requests noted above. There is a view, expressed by some of those who participated in the research, that intercultural relations should not be viewed as new phenomenon because Muslims have been living in Dublin for more than forty years. Responding to these concerns, the city points out that the inward migration to Ireland which has taken place over the past ten years is far more significant in both scale and visibility than that which was experienced previously. The city considers itself to be responding in a positive way, particularly given that local government has not traditionally dealt with matters relating to culture and interfaith dialogue.

6 Intergroup relations and radicalisation

6.1 Radicalisation within the majority population

According to the city there are no relevant forms of radicalisation in the local population that resent religious and/or ethnic minorities within Dublin. Neither does the city believe there are active anti-immigrant groups or anti-minority groups operating in the city. This evidence was however contradicted by some interviewees who suggested that the national Immigration Control Platform is such a group operating across Ireland, with a contact address listed in Dublin 2. Membership appears to be low, although some suggested that support within the majority population is hidden.

The evidence collected during the field visit suggests that radicalisation in the local population is mainly attitudinal and not formally organised. According to interviewees, there have been individual incidents of verbal and physical abuse against individual migrants. Examples include egg throwing, cans of coke being thrown from the tops of buses, and bus drivers refusing to let individuals off the bus at their stop, or refusing to allow parents on with buggies. Some of those who participated in the research suggested that this is general anti-social behaviour and not necessarily directed at, or specific to, migrants or minority groups. Others, by contrast, suggested that racism is present amongst the majority of the local population and is far more widespread than publicly acknowledged. Because Ireland is a country of emigration it is generally considered that Irish society is more empathetic towards the experiences and needs of immigrants. Several organisations suggested that this is not the case. It was also suggested that much of it is not being captured or reported for fear of further persecution and discrimination from either the perpetrators or the police, or both. There were claims that 999 calls made by individuals with foreign accents are sometimes ignored. It was suggested by several organisations that the general police service (not the Ethnic Liaison Unit) are discriminatory in their daily practices. It was also suggested that some areas of the

city are considered 'no-go' areas by migrants who are concerned about racism or physical attacks.

Many migrant organisations and individuals expressed the view that aspects of the national political rhetoric is currently particularly anti-immigrant, producing a vehicle for individual prejudice within the majority population. The disbandment of the NCCRI, and funding cuts made to the integration budget are seen as undermining interculturalism and as demonstrating a lack of commitment to the integration agenda more generally. Amongst all of the organisations that were interviewed concerns were expressed about the future in this regard, as well as fears that these issues will combine to affect the integration and the social climate of the city. The focus on the economy and on limiting further inward migration will, it is believed, result in rises in anti-immigrant attitudes at a national and local level.

Whilst there is no research available concerning these issues, some of those interviewed consider that this is already happening. One indication of tensions can be seen in the recent city taxi strike. The strike was to protest at the number of taxi licences being issued by the taxi regulator which is appointed by central government. It is felt that the number of taxi licences being issued is too high and has subsequently led to too many taxis operating in an area where there is insufficient work. Over 60% of taxi drivers are foreign born. Some interviewees suggest that immigrant taxi drivers are being blamed and resented for the lack of available fares, whilst others suggest this issue is not ethnically related and that migrants are being used as scapegoats to detract from the real issue, namely concerns about the taxi regulator's ability to organise its licences appropriately. There have been individual incidents of violence between taxi drivers and fights have broken out in taxi ranks.

6.1.2 General approach, policies and measures towards these groups

The Office for Integration is responsible for policies and measure devised to address these issues. As current and perceived future tensions appear to be economically driven and specifically related to the economic recession currently underway in Ireland, no policy has been devised to respond to these issues to date. The city is, however, intending to run an anti-racism awareness campaign with public transport providers in the city which will include taxis, dart, bus and city poster sites. It is not clear when this campaign will begin.

6.1.3 Relations between groups

There do not appear to be organisations and groups in the resident civil society that are active against anti-immigrant and/or anti-minority groups. Interviews with organisations within the city suggest that generally amongst minority groups, there is a commitment to be involved in integration work and that this, in a broader sense, attempts to challenge views held by the Immigrant Control Platform and individual attitudes more generally.

As the city is not aware of any anti-immigrant groups operating, and do not perceive individual attitudes or actions as problematic to the social climate of the city, it is difficult to comment on whether they co-operate with groups that may address issues raised by groups among the migrants and minorities that are active against xenophobic, Islamophobic or anti-Semitic tendencies. It should be reiterated that no organised groups adopting this specific agenda were identified during the field visit; groups were aware of particular individual attitudes and actions and endeavoured to incorporate their responses through their integration agenda generally.

With regards to the safety of migrant and minority groups, whilst the city has no responsibility for local police, the Ethnic Liaison Unit has stated that as soon as complaints or issues arise of this nature, they are immediately investigated and dealt with appropriately.

6.2 Radicalisation within the migrant and/or minority population

6.2.1 Radicalisation tendencies: who and what

As far as the city is concerned, there is limited evidence of relevant radical or extremist tendencies among migrant or minority populations. This view was shared by several organisations interviewed. However, two interviewees from two different organisations suggested views to the contrary. One respondent suggested that there had been religious radical groups operating within the Muslim population in Dublin for many years. The other commentator suggested that of the general Muslim population in Dublin, approximately 5% had radicalised beliefs. It was stated that this group, present in both the Clonskeagh and South Circular mosques, remove themselves socially from mainstream mosque and society. They continue to pray at both mosques, but separate themselves from others during and after prayers. Whilst they are always polite and are in no way confrontational to their fellow Muslims, they do not mix. They are mainly middle aged men and women. There is no research on radicalised minority groups within the city. As far as is known there are no formal networks and no intergroup conflict is present. There is no history of violence connected to this group. Therefore it could be concluded that the radicalisation is mainly attitudinal and arguably does not affect integration and the social climate of the city. The group does not appear to be influential in local elections, demonstrations and are not active within the media. They do not harass or intimidate others.

6.2.2 General approach, policies and measures towards these groups

According to the city, issues relating to radicalisation are more likely to be a specific concern of the Garda in that they may present a security issue rather than a political response from the city council. Consequently no policy has been established in this regard, nor have any methods and measures been devised to address issues these groups may raise.

6.2.3. Relations between groups

There appear to be no organisations and groups in local civil society that are active in combating any radicalisation tendencies that may exist. The majority of society is unaware of their existence and that the group does not appear to be presenting any issues that require further attention.

There are groups among the migrants and minority populations that actively attempt to promote projects that mobilise against radicalisation. For example, as previously mentioned, one organisation within the Muslim population has attempted to establish a Muslim Youth Club, away from the mosque, to try and encourage integration and communication with young people from other parts of Dublin society. The stated aims of this project are to try and prevent younger people becoming isolated and potentially radicalised. According to this organisation, the city was unable to provide funding for a meeting place for this group although the city says that it has no knowledge of this request.

6.3 Communication strategy concerning radicalisation

The city does not have a public relations strategy regarding the media reporting on either xenophobic, Islamophobic or anti Semitic groups, or radical groups among migrants or minorities. As a result there is no joint strategy between the media and the city for dealing with these groups.

6.4 Radicalisation: Summary and lessons learnt

According to the city there is little evidence of any form of radicalisation within either the majority population, or within migrant or minority groups. As a result there are no particular examples of good practice or failed approaches. The radical group said to be operating from the two main mosques in Dublin is small and does not appear to be creating tensions or conflict within intergroup relations or relations within the majority population and does not seem to be hindering or negatively affecting social cohesion or integration within the city generally. The radical anti-immigrant group is a national organisation and whilst there is some rhetoric that suggests that its level of support is higher than is nationally and locally recognised, there do not appear to be individual anti-immigrant groups operating in the city. There are individual incidents which are mainly attitudinal but in some instances physical. These are being monitored by the Police Ethnic Liaison Unit.

7 Conclusion: Key challenges, lessons and learning for CLIP

Significant migration to Ireland is a relatively new phenomenon having only started during the 1990s with many immigrants choosing to settle in central Dublin as a result of the city's rapid economic growth and increasing prosperity. As such Ireland and more particularly the city of Dublin has had a unique opportunity to learn from Western Europe's past mistakes concerning the process of social integration.

Despite some evidence of good practice in the city, the demise of the National Consultative Committee on Racism and Interculturalism (NCCRI), coinciding as it did with the end of the National Action Plan against Racism, is widely considered to have resulted in a significant vacuum in Irish integration and anti-racism policies. Currently there is no expert body to advise on anti-racism and integration and no dedicated plan and funding line focused on dealing with these issues. The Irish Government says the NCCRI's functions will be transferred to the Office for Integration. However, in the absence of staff or expertise being transferred, this commitment is widely considered to be hollow.

This national policy context, combined with the economic downturn taking place at a national level but with significant implications for the prosperity and economic growth of Dublin, is widely considered to have created significant new challenges for the social climate of the city. A number of those interviewed suggested that given the national rhetoric concerning immigration and the challenges of prejudice and discrimination facing many migrants amidst the economic downturn, the city will need to be pro-active in countering media and civil rhetoric, publicly rebalancing inappropriate or incorrect attitudes and statements.

The ability of the city of Dublin to rise to this challenge is unclear. Concerns were expressed by some organisations that funding for the Office for Integration has been recently cut and is now perceived inadequate. Many initiatives and projects are unable to develop and those that are developing feel unable to reach their true potential and produce the level of positive results required. The lack of funding is also perceived to limit the development and ultimate empowerment of NGOs, community and youth clubs with the lack of affordable meeting space proving to be the most serious obstacle.

Despite these concerns, the Office for Integration appears relatively well connected with the various migrant and minority communities, although there do appear to be gaps in relations with the Clonskeagh mosque and with the black African community generally and some representatives felt that significantly more grass root contact with the city is required. The city itself recognises that its relationships with some community relations are still at an embryonic stage.

Whilst many commentators have suggested that the level of cultural awareness has risen amongst Dublin's native population, there is a general feeling that the Office for Integration needs to move forward into tackling some of the more challenging issues facing communities such as accessing systems that are perceived to be based on who rather than what is known, high levels of unemployment and employment discrimination. With no ethnic representation within the city council, the establishment of a migrant observatory has been suggested, to monitor migrant skills and their relevant access to particular professions, such as the civil service. It has also been suggested that with high levels of migrants living in the inner city, Dublin is prone to migrant and socio-economic clustering which could be resolved by the

development of a new spatial strategy. The strategy would incorporate the establishment of more multi-cultural community centres reflecting the diversity of the residing communities.

Moreover, whilst the 2008 integration strategy, has been well received, there are suggestions that it is a plan of intent rather than a plan of action and more initiatives such as the Migrant Voters Campaign are badly needed to illustrate the transition from task to action, ensuring targeted actions and commitment are visible.

Finally, plans by the city to develop area integration forums and the development of an intercultural centre both represent steps forward in encouraging intercultural dialogue and if realised, will provide a positive commitment in the context of an increasingly hostile national rhetoric.

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9 Interview partners

- Arab Communities Forum
- Canal Communities Intercultural Centre
- Church of Scientology
- Congolese Community Ireland
- Dublin City statutory stakeholders, including officers from the Integration Department, Corporate Services, Community and Enterprise, Equality and Diversity, Planning and Development, Libraries, Sports and Recreation and Welfare Offices.
- Dublin Multi-Cultural Resource Centre
- Dublin Inner City Partnership
- Gardai Racial & Intercultural Office
- Health Service Executive
- Hindu Cultural Centre of Ireland
- Immigrant Council of Ireland
- Indian Punjabi Committee
- Intercultural Peace Centre
- Integration Ireland
- International Women's Association for Change
- Islamic Foundation of Ireland
- Islamic Cultural Centre
- Islam in Ireland
- Jesuit Refugee Service (JRS) Ireland
- Kurdish Society
- Lantern Intercultural Centre
- Migrants Rights Centre of Ireland
- New Communities Partnership
- Parish Integration Project
- Philip Watts, Independent Consultant, (previously Chair of NCCRI)
- Sports Against Racist Incidents (SARI)
- Travellers Ireland
- TV RTE
- Unitarian Church
- University College Dublin
- Vincentian Refugee Centre