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INDEPENDENT COLLEGE DUBLIN

MASTER OF ARTS IN DISPUTE RESOLUTION

Combating violence against migrants through restorative justice: A study of barriers faced by
migrants in being able to access the justice system in Ireland

By

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Abstract

Restorative justice has been found an efficient alternative to repair the harm caused by hate crimes and help in the healing of societal divides such as those between migrants and non-migrants. This study investigates how the restorative justice approach can be an alternative way of preventing and resolving hate incidents due to the increased number of hate crimes in Ireland.

A survey was chosen as part of the methodology. It was conducted with hundred-ten migrants who shared their experiences and perspectives in an inductive approach method.

Given the migrants' communities and victims needs, such as the barriers migrants face to access the justice system, a victim-centred approach is needed and can be done through restorative justice. The literature suggests that in hate crime cases, restorative justice could improve the emotional well-being of hate crime victims and community empowerment. It also assists in addressing the prejudices that underpin various forms of crime and create an opportunity to heal and transform the relationship between the government/criminal justice system and the community. The study shows that most migrants who experienced violence in Dublin did not report the case to the local police. The literature and this study have identified that migrants lack trust in the local authority and highlight the urgency of changes in the criminal justice culture to respond to hate crime in Ireland. The importance of investments in minority communities' programs to combat prejudice and build confidence in the justice for a more just and cohesive society.

Key Words: Key words: migrants, hate crime, conflict resolution, restorative approach, restorative justice, Ireland

Introduction

Background and context

Globally, the COVID-19 epidemic and its after-effects have influenced countries, communities, and people facing unprecedented situations. This is the case particularly in relation to migrants, where high levels of inequality and vulnerability of excluded and marginalized groups are exposed to various risks at different stages of the migration circle. The perspective at the UN global level is that “Some will experience discrimination due, inter alia, to their age, gender, ethnicity, race, nationality, religion, language, sexual orientation, and gender identity or migration status” (UNHCR, 2020). Moreover, migrants and ethnic minorities suffer from pre-existing disadvantages, which contribute to various negative issues that emerged under Covid-19. Gilmore believes that the pandemic has magnified every existing inequality in our society: “It has painfully exposed weakness and divisions in societies, worsened existing problems and generated its own human rights challenges” (Gilmore, 2021).

Understanding that migrant groups have huge development needs is critical to bringing a global perspective into community development. On a local level, Ireland’s inward migration flow has increased over the past two decades and this has promoted the growth of a multicultural society. By 2016, according to the Central Statistics Office (CSO), non-Irish citizens came from 200 different countries, with many nationalities from non-English-speaking countries (Census, 2016). This broadening of diversity has significantly added to an emergence of policies to promote an inclusive and intercultural society. According to a 2020 study by the European Commission's Joint Research Centre, Ireland, alongside Canada and New Zealand, has become a more appealing global destination in the English-speaking world.

To achieve a more inclusive and multicultural society in Ireland, it is necessary to take steps in practice (1) to prevent racism, (2) make modifications to accept cultural diversity, and (3) take

proactive action to promote full equality for minorities and ethnic communities (National Action Plan Against Racism, 2020-2025).

The Irish government has devised tactics and initiatives to combat racism and promote social integration but a recent report of Irish Network Against Racism (INAR, 2021) revealed that in 2020 there was an increase in racially motivated assaults in Ireland. The total number of occurrences has surpassed 700. There have been 159 criminal occurrences, 51 racism assaults, and 334 hate speech incidents reported. The report also indicated a continuous rise in the total amount of occurrences compared to 2018 and 2019 reports as well as in their frequency.

Problem Statement

The European Commission against Racism and Intolerance (ECRI, 2019) notes that despite the recognition of migrant integration strategy in Ireland and the existence of different approaches to ensure the protection of minorities, much remains to be done to protect the rights of migrant victims of intolerance, racism and violence in Ireland. In recognition of the harms caused by hate crime and the need to tackle it, the purpose of this study is to go beyond the high level policy issues regarding the challenges of integrating migrants, and to go to the local level to explore and identify how migration issues impact on ordinary people. It is vital to devise new approaches to dealing with prejudice and social exclusion, and to find alternative ways for combating racism and xenophobia.

Local migrants live in a situation of continuing insecurity and daily experience vulnerability, fear of violent acts, racism and xenophobia towards minorities. Restorative Practices (RP) potentially offer an alternative approach to deal with these issues, to assist migrants in the integration process and provide a space where migrants and local communities can come together in order to deal with such conflicts. Because RP is an inclusive model, it can support group members to think about and interact with individual feelings, issues, and circumstances in a healthy atmosphere (Wachtel, 2013).

Unlike conventional ways of conflict resolution, a restorative approach encourages relationship development and seeks personal empowerment and social transformation through active dialogues, community-building circles, restorative conferences and victim/offender mediation. What makes restorative practice distinctive is that it works with both the victim and offender to analyse the dispute and abusive behaviour and then to understand the physical and emotional impact on both of them (Zehr, 1990; Watchel, 2013). It establishes the importance of designing alternatives to prevent conflict escalation and ways to repair the harm to the parties involved. Michael Lund (2002a) states that "conflict prevention applies to peaceful situations where substantial physical violence is possible, based on typical indicators of rising hostilities".

Research Aim and Objectives

Based on the understanding of the importance of human rights protection for migrants in vulnerable situations, the aim of this study is to investigate barriers to migrant integration and how restorative practices could proactively build relationships, prevent conflict, and contribute to social integration. The research focuses on the challenges that migrants have experienced in Dublin.

The objectives of the study are as follows:

- To identify experiences of migrants who have been victims of racist attacks, anti-social behaviour in Dublin.
- To identify the reasons why migrants do not feel comfortable in reporting incidents to authorities and the difficulties they face in accessing the justice system
- To explore how a community-based restorative approach can be developed at a community level to resolve hate incidents.

The first chapter will review the literature in terms of racial discrimination, racism and xenophobia faced by migrants, Irish patterns and its policies and restorative approaches in the variety of settings.

Here, it defines restorative practices and discusses how it is practiced in Ireland; also, it will investigate the barriers that currently influence migrant integration in Ireland.

In chapter two, the research methodology will outline the structure of the study and in chapter three; the primary data collected will be presented. The following chapter will analyse the data using the data analysis method. It will be accompanied by a discussion in chapter five, on different ways and roles in which restorative practices can be involved in the migration integration process, as well as suggestions and recommendations to enable better understanding between all parties involved in the integration process, followed by the conclusion.

Value of the Research

“Addressing the reality of increased diversity means finding political, legal, social and economic mechanisms to ensure mutual respect and mediate relations across differences” (Bales, K. et al, 2003). The research explores experiences faced by migrants and related issues in Dublin. A sample size through qualitative and quantitative analysis is needed to investigate why such barriers can affect migrants’ needs in their integration into Irish Society. Analysing how restorative approaches can be an effective way through dismantling barriers to their integration.

Chapter 1: Literature Review

1.1 Introduction

A social work approach with groups helps to establish community through shared experiences, which can be structured, consistent experiential chances to engage in individual and group problems and feel supported by others in meeting those challenges (Norton & Tucker, 2010).

In this regard, the literature review seeks to build knowledge of prior research and debates pertinent to this study. In addition, understanding the issues that migrant and local communities face help in ensuring that decisions will be consistent with the overall philosophy and goals of restorative practices.

There is a need to go through existing research and literature that focus on migrant issues, community, policing and social work through the lens of a restorative approach. This chapter review reports, professional and academic papers that underpin the data collection and analysis of this research, providing framework and contextual background.

1.2 Who are the migrants?

The International Organization for Migration (IOM) recognises that there is no universally accepted definition of migration because it has traditionally only been dealt with at the national level. Throughout the world, countries demarcate their national identities by defining what seem to be immutable migration-related concepts, such as "migrant," "immigrant," or "citizen," in distinct ways (Grieco, 2002). Thus, the terms are used varies from country to country, immigrants and migrants themselves (Glossary IOM, 2019). Therefore, the IOM uses a broader meaning to the term immigration:

"From the perspective of the country of arrival, the act of moving into a country other than one's country of nationality or usual residence, so that the country of destination effectively becomes his or her new country of usual residence" (United Nations Department of Economic and Social Affairs, Recommendations on Statistics of International Migration, Revision 1 (1998) p. 10, the definition of "long-term migrants").

The UN Department of Economic and Social Affairs (UN DESA) defines *"A person who relocates for at least a year (12 months) to a country other than his or her usual residence, so that the country of destination effectively becomes his or her new country of usual residence."* The person will be a long term emigrant from the perspective of the country of departure, and a long term immigrant from the perspective of the country of arrival" (UN DESA, Recommendations on Statistics of International Migration, Revision 1 (1998), p. 10).

The term migrant encompasses many legal categories of people. For example, migrant workers; individuals whose specific types of movements are legally defined, such as smuggled migrants; and those whose status or means of movement are not specifically defined by international law as international students. Therefore, when comparing the findings of different studies, it was crucial to consider the term used locally. For instance, in Ireland, Immigration Act 2004 (Visas) (Amendment) Order 2018 (SI No. 17 of 2018) defines it into two categories: regular and irregular migrants.

Regular migration occurs in line with national legislation and requisite paperwork, such as a valid passport, travel documentation, and the needed visa. In the case of irregular migration, it violates the regulatory rules of the sending, transit, and receiving nations. Legally, every refugee begins as an asylum seeker and then becomes a refugee after the refugee status is given to them. Because both asylum seekers and refugees are the outcomes of forced migration, they are irregular migrants but not illegal migrants.

The definitions used for the purposes of this research are taken from the United Nations Recommendations on Statistics of International Migration, the United Nations Recommendations for the Censuses of Population and Housing in the ECE Region or EC legislation and The European Parliament and The Council of The European Union.

One specific issue noted is that migration terminology is complex in both organisational and linguistic concepts. When there are no mutually accepted definitions, there is a risk of conflicting

interpretations, so it became clear that exploring these concepts in the research was worthwhile. As a result, mutual keyword awareness is a critical first step in implementing unified approaches to deal with conflicts and integrating migrants into the host society.

1.3 Migrants' experiences of racism, racial discrimination and xenophobia

1.3.1 Definitions of racial discrimination, racism and xenophobia

Without a clear understanding of race and racism, even the most well-meaning efforts are likely to fail (Coalition for Racial Equality and Rights, 2016). The term racism is defined by the Oxford Dictionary as, "Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior". Racism is a global reality. Therefore, we should start by understanding the dynamics of racism as a worldwide phenomenon, and how these phenomena manifest itself.

In 2003, The World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance (Durban Conference) was a watershed moment in the history of international anti-racism activities. Racism and racial discrimination were examined in specific situations, such as education, the workplace, health, migration, modern forms of slavery, the media, the criminal justice system, and the experience of double discrimination based on gender and race.

The Durban Conference highlights that migrants are foremost a victim group and its importance of a 'victim approach,' which means that anti-racism measures must better grasp the targets of racism and their special protection needs. According to Irish Network Against Racism (INAR) racism manifests itself differently depending on the group targeted, frequently utilizing specific vocabulary or imagery, and is molded by historical stereotypes, labels, myths, and misperceptions about specific communities.

The magnitude of racial prejudice and xenophobia is frequently minimized and, in some cases, denied by authorities (McDougall, 2021). The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) is the cornerstone of the international regime for the protection and enforcement of the right against racial discrimination. Through International law, racism is ethically unacceptable. ICERD defines racial discrimination as “*Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life*”. (ICERD, article 1)

The term xenophobia by dictionary definition is “the intense dislike or fear of strangers or people from other countries.” Racism and xenophobia, according to the United Nations, are distinct phenomena, albeit they frequently overlap. “While racism generally implies distinction based on difference in physical characteristics, such as skin colour, hair type, facial features etc., xenophobia denotes behavior specifically based on the perception that the other is foreign to or originates from outside the community or nation” (UN, 2021).

It might be difficult to tell the difference between racism and xenophobia when it comes to motivation for behavior, in many circumstances because physical characteristics are frequently considered to identify the 'other' from the shared identity. Xenophobia and racism, on the other hand, have emerged in certain communities that have received large numbers of migrants, either as workers or as asylum seekers. However, there are instances where people with the same physical attributes or even the same ancestry face xenophobic attacks when they visit, return or relocate to a country or region where the residents consider them outsiders (Bales, K. et al, 2003).

“Racism is as a system that is much more than something performed by racists in individual acts of bigotry” (INAR, 2020). According to INAR in its report *Responding to Racism Guide: How to report*

racism and where to find help, racism is a system that acts in conjunction with other oppressive systems with which it connects. It explain through (1) historical: domination and subordination of groups; (2) structural: excludes substantial numbers of people from ethnic minority backgrounds; (3) institutional: in the practice of racism through social and political institutions and (4) individual: manifested by all interactions or behaviour between individuals, including “microaggressions”, racist discrimination, and hate crimes.

1.4 The effects on individual and community

Migrants are a vulnerable population to the problem of violence worldwide. Women, children, and refugees are especially at risk of exploitation and abuse, including xenophobic hostility (IOM, 2020). Racism, discrimination, xenophobia, and related intolerance, have contributed to violence against migrants, migrant workers, refugees and their families. Racist acts can have a detrimental influence not only on the person who was directly affected, but also on the victims’ family and perhaps the entire community. Moreover, the International Organization for Migration (IOM) argues that persistent anti-migrant sentiments and discriminatory actions impede migrants' integration and equal access in host nations. Victims can suffer not only physically and psychologically, but also feel financially loss and in impacts on their social life. It can also result in various emotional consequences such as discomfort, PTSD, insomnia, sadness, fear, isolation, and a lack of confidence in people. Negative attitudes towards migrants have led them to isolation, exclusion, non-participation, rejection, illegitimacy and inequality (Jenson, 1998; Bernard, 1999; Lefko-Everett, 2016). These aspects of social exclusion, idleness and lack of control are likely to have been worsened by COVID-19 restrictions (Hennessy, 2021).

1.5 Hate crimes

Prejudice and bias have an impact on migrant communities. Criminal acts motivated by bias or prejudice towards an individual or a particular group of people are defined as hate crimes by Organisation for Security and Cooperation in Europe (OSCE/ODIHR, 2009) where the crime is committed in a context that includes identity-based hostility.

Victims of hate crimes are targeted because of their group identity such as race, national origin, religion or another group characteristic (OSCE/ODIHR, 2014). Hate crimes commonly target those with a mental or physical disability and migrants as mentioned by OSCE's Office for Democratic Institutions and Human Rights in its guide "preventing and responding to hate crimes" (2009). Seven bias indicators show specificities that are linked to hate crimes targeting the following communities: disabled, Jewish, LGBT, migrants and refugees, Muslim, people of African descent and Roma (Perry, O'Curry, 2019).

Hate crimes frequently generate increased intensity among a more significant number of people sending "a message" to the target community (Perry and Alvi, 2012). As a result, the impact of hate crime extends beyond the victim by also generating fear and anxiety in the wider community. The symptoms displayed by victims of hate crimes have been compared to those displayed by those suffering from post-traumatic stress disorder. According to an American Psychological Association report, a study conducted in the United States, victims of hate crimes faces more severe consequences than victims of other sorts of crimes (McDevitt, etc. 2001, pp. 697-711) also hate crime victims more often feel traumatized by the incident (Levin 1999).

Hate crime is a distinct societal problem that requires its own definition of criminality and punishment. It creates a harmful cycle in which tense relationships between host societies and migrant populations aggravating hostility and discrimination. Moreover, it is possible to say that it may be

difficult for ethnic minorities to integrate into the community if explicit discrimination and anti-immigration attitudes persist.

1.6 Racism and hate crime in Irish context

According to INAR, there are six major dimensions of racism in Ireland, including anti-black, anti-traveller, anti-roma, anti-muslim, anti-jewish, anti-migrant, and gendered racism, as well as four major areas of concern in Irish society that need to be improved in order to combat racism. Concerns include direct provision for those seeking asylum in the state, structural racism, the need for criminal justice reform, and the need for leadership and action in the fight against racism. These are the critical dimensions and areas in which Irish society must work to mitigate or eliminate the rise in racist indices in Ireland.

Several surveys have revealed alarming levels of racism in Irish society. There has been an upsurge in racist incidents since the start of the economic crisis (ICI, 2011). In 2021, as part of INAR initiative (which coordinates a network of over 140 civil society organizations in Ireland) launched a report that revealed in 2020 there was an increase in racially motivated assaults in Ireland (appendix 1). According to recent data published by the Irish Human Rights and Equality Commission and conducted by Amárach research on 1200 persons in Dublin, over half of young people (48 percent) aged 18 to 24 have witnessed or experienced racism in 2020.

It is acknowledged that crimes against marginalized and minority communities at a national level are currently underreported in Ireland due to the lack of hate crime legislation (Perry, O'Curry, 2019). The inability or failure of law enforcement organizations to designate criminal conduct as a hate crime are related to the absence of local policies in investigating hate crimes (CERD, 2020). Hate crimes and incidents having a discriminatory motive are registered on the Garda PULSE system but they are no longer available to the public or published by the CSO (Fahey et al., 2019). The collecting and

dissemination of statistics on hate crimes is a crucial aspect of any attempt to combat discrimination and to improve identification and intervention. The victims can be twice victimized for these crimes in the absence of an adequate criminal justice response to hate crimes offenders (OSCE, 2020).

The implementation of the Criminal Justice Hate Crime Bill 2020 for hate crime was proposed to be implemented as a key process in the pursuit of equality and justice. An Act to make provision for hate crime; the imposition of a heavier penalty on an offender whose commission of a relevant offence, under the 1989 Prohibition of Incitement to Hatred Act, inciting hatred on the basis of race, religion, nationality, ethnic background, membership in the Traveller community, or sexual orientation.

Although there is no legislation to hate crime in Ireland, Garda defines hate crime as Any criminal offense which is perceived by the victim or any other person to, in whole or in part, is motivated by hostility or prejudice, based on actual or perceived age, disability, race, colour, nationality, ethnicity, religion, sexual orientation or gender. Whereas hate incidents that and when non-crime incident which is perceived by any person to, in whole or in part, is motivated by hostility or prejudice, based on actual or perceived age, disability, race, colour, nationality, ethnicity, religion , sexual orientation or gender. A hate crime online reporting tool was launched in July 2021 by Gardaí, Hate crimes are increased in comparison to hate incidents, in the six months between January and June 2021 (Brennan, 2021).

1.7 Addressing issues of reluctance to report

Reluctance on the part of a victim to report an incident to authorities can be explained by a number of factors. According to the European Union's Minorities and Discrimination Survey (2009), several factors contribute to hate crime underreporting, including fear of identification, lack of trust in authorities, secondary victimization, and security concerns. In Ireland, reporting a hate crime is difficult because there is no legislation that makes it easier for victims to report and for Garda to

record and address it as a hate crime. Between 2014 and 2016, according to the Lifecycle of a Hate Crime report, several civil society organizations such as TENI, GLEN, and ENAR Ireland documented 200 incidents, but only 44 were reported to An Garda Sochána. According to the data previously mentioned and the Lifecycle of a Hate Crime report, it is believed that hate crime in Ireland is underreported for a variety of reasons, the most common being a belief that the police could or would do nothing, that the police would not take the report seriously, and that the episode was too common or insignificant to be taken seriously. Mohammad Karim of England stated in an interview with the BBC that a report by itself will not make a difference and that he lacks trust in the report's authors. As with Mohammad, many people worldwide hold this belief and therefore refrain from reporting racist acts out of a lack of trust.

In Ireland, the non-governmental sector has made attempts to encourage victims of racist or xenophobic incidents to report in the first instance, with the goal of both recordings the incident and forwarding incidents to An Garda Sochána or other authorities for appropriate action (CERD, 2018). One example is the iReport reporting system, launched by the Irish Network Against Racism (INAR) to provide a method for people to document racist occurrences across the country.

However, another contributing factor has been identified as the notion among some immigrants that reported cases of abuse or hate crimes are not taken seriously. In addition, according to Policing Authority report in 19 April 2020 during the COVID-19 pandemic, An Garda Sochána patrols on the ground have intensified, and reports of stop-and-search events targeting members of ethnic minority communities. The ethnic profiling during stop-and-search operations, such as threats of deportation during interactions with migrants, is considered a significant reason of deteriorating relations between the Garda and ethnic minorities (Policing Authority, 2021). This in turn can assist law enforcement in better understanding the security needs of their communities and thus improve the criminal justice system's efficiency.

1.8 Envisioning restorative justice to preventing and responding to hate crimes

1.8.1 Defining restorative practices

Restorative practices is a social science that investigates how to improve social capital and decision-making, focusing on repairing harm, accountability for actions and reintegration. Restorative practice is defined by Wachtel (2005, p. 86) as "the science of restoring and developing social capital, social discipline, emotional well-being, and civic participation through participatory learning and decision-making". In addition to this definition Morrison & Vaandering (2012, p. 138) states that RP "uniquely emphasizes social engagement over social control".

RP is founded primarily on a set of core ideals and the intentional cultivation and strengthening of certain skills such as empathy and problem-solving abilities. Empowerment, cooperation, reparation, reconciliation, and the development of social competency through interactional dialogue and fair process are also restorative practice principles (IIRP, 2007). Restorative practices come in many forms and can be plotted on a continuum. At one end, there are informal relational processes that use non-directive facilitation based on a storytelling approach to restore relationships. At the other end are more structured mechanisms where the restorative justice practitioner uses a scripted approach that follows a set of sequential questions to arrive at a range of outcomes within a court context. Both can contribute to a sense of community between victim and offender that may prevent future conflict and further wrongdoing. It expanded to include stakeholders and members of communities of care participating in collaborative processes (Walgrave, 2008: 34).

One of the important topics in the restorative practices is how these disciplines are interconnected and how this interconnection is related to theory, research, and practice in a varied range of fields such as education, counselling, criminal justice, social work, and organizational management. In the field of education, restorative practices are an alternative to the call "zero-tolerance policies"

practising in schools. When it comes to restorative justice, authors argue that RJ is a type of restorative practices that are reactive, consisting of formal or informal responses to crime and other wrongdoing after it occurs. The term Restorative Practices is used differently by researchers and practitioners regarding their experiences (Wachtel, 2016). Terms as restorative justice (Zehr, 1990); “empowerment” (Simon, 1994); “positive discipline” (Nelsen, 1996) or “the responsive classroom” (Charney, 1992); and “horizontal management” (Denton, 1998) is referenced as under the realm of restorative practices by Watchel (2016).

1.9 Restorative Justice

Restorative justice seeks to restore the damage caused by crime and reconstruct the relationship between all parties involved by enabling people who committed a crime to accept responsibility for their actions and motivate victims to share their feelings on the impact of the offending. Restorative Justice shifts the emphasis in the judicial system from retribution to repairing the harm that has been done to the victim. Gavrielides (2007) states that the weaknesses of the criminal justice system are the theoretical strengths of RJ where RJ programmes may be used in addition to, rather than in place of, criminal prosecution. According to Restorative Justice Consortium (2004) when harm has been committed in the community, there are three key groups who must be responded to in a meaningful way: the direct victims, the wider, impacted community and the offender.

1.9.1 Outcome for victims

- Being given the opportunity to be acknowledged and heard
- Having input regarding resolution to the offence
- Having the harms done to be mean fully addressed
- Meaningful support services for healing and closure

1.9.2 Outcomes for the community

- Creating safe and healthy communities
- Active and extensive partnerships with the justice system that lead to the integration of victims and offenders into the community as positive, contributing members

1.9.3 Outcomes for offenders

- Being accountable for harms done
- Taking an active role in determining how to make amends to victims and the community
- Integration into the community as positive and productive citizens

Studies have shown that RJ lowers the risk of reoffending and improves public safety. According to Sherman et al. (2015) meta-analysis, relative to traditional justice methods, RJ may minimise victims' fear of re-victimisation and post-traumatic stress, as well as the frequency of reoffending after two years. Wong et al. (2016) found that RJ could minimise the risk of recidivism among adolescents who participate in a delinquent activity when participating in a restorative program.

Wilson et al. (2017) argues that RJ would minimise potential delinquency, increase youth understanding of the fairness of the outcome, and improve victim satisfaction as a result in their meta-analysis of RJ practices for youth who participated in delinquent behaviour. The method aims to heal both the community and the individuals involved, rather than address only punishment ("Multiculturalism", The Sustainable Nation, 2017, A Hoffman, M Filkins). RJ has (1) opportunities for humanization, learning, and putting emotions of victims and individuals who committed a crime at the center of conflict-solving, (2) support networks and mechanisms for communication, and (3) life-changing journey enshrined in healing (Suzuki, Yuan 2021).

An organization in England called Why me? in its report "Valuing victims: A review of police and crime commissioners' Delivery of Restorative Justice 2018/19" identified that victims who have

participated in restorative justice improved health and wellbeing; were better able to cope with aspects of life, increased feelings of safety; and also reported being better informed and empowered.

1.10 Restorative Ireland

As discussed previously, the goal of restorative justice is to compensate the victim for the harm caused by the criminal. Restorative justice has existed in Ireland, according to probation.ie (2019), since the 1990s, when restorative youth cautions and pre-sentence restorative justice for adults were piloted. However, the majority of victims and offenders are still not offered the opportunity to engage in facilitated dialogue with a trained professional who will analyze each case to determine whether restorative justice would be a good idea to repair the harm caused by the offender, and if all parties agree to participate in RJ, the mediator will mediate the conflict. The reality in Ireland continues to vary according on the nature of the offence, the offender's age, the stage of the procedure, and the victim's geographic location. Nonetheless, Ireland has been attempting to adopt RJ with the purpose of providing information and the opportunity to all victims and offenders to evaluate if restorative justice is appropriate for them or not.

1.11 Conceptualizing restorative justice for hate crimes

Restorative justice programmes are relatively new, modest in scale and methodologically diverse, and programmes often do not focus exclusively on hate crimes, but on a variety of different types of crimes. Despite these methodological challenges, research suggests that restorative justice can be beneficial. The use of RJ programs reduce judicial system costs, increases victim and offender satisfaction, and decreases recidivism rates (Walter, 2014). Restorative justice in hate crime cases has the potential to break down barriers between victims and offenders, with positive results for both sides. Restorative justice programs are intended to identify and heal the individual and community

harms caused by hate crimes while also demanding meaningful accountability from those who inflict the harm. Assuring that victims' needs are met and that they can participate actively throughout the criminal justice process benefits more than just victims. Andrew (2019) affirms, "Ensuring that people affected by hate crime receive access to Restorative Justice requires much more than a statement of intent. It requires a change in behaviour and mind-set throughout an organisation".

Shenk (2001) states that in dealing with incidents of hate crimes and bias-motivated incidents, the criminal justice system cannot rely solely on punitive measures; such as hate crime legislation, a restorative approach is also required. Moreover, restorative justice programs benefit victims by allowing them to describe the harm they experienced, by sharing their tale in a safe place and validates the gravity of the trauma. By participating in restorative justice programmes, victims "regain their personal power by expressing their own needs and determining the most effective way to meet those needs." (Umbreit, 1994).

In line with the potential of restorative justice programs, numerous victims benefit from telling their story in an atmosphere that reaffirms the magnitude of the harm, obtain an acknowledgement of the harm and a commitment from the person responsible to repair the harm (Armour, 2012). Moreover, O'Dwyer (2014) complements that stakeholders should be aided as much as possible by information provision, adequate time for reflection, explanation of the process and possible outcomes, flexibility in terms of arrangements, and support prior to, during, and after restorative programs.

There are also criticisms of the use of RJ programmes in cases of serious and hate crimes, where victims may be revictimized and traumatised in face-to-face mediation (Walters, 2014; Gavrielides, 2007). According to Walter (2014), careful preparation of hate crime victims and effective conference facilitation are critical to preventing revictimization. RJ rather than dismantling the barriers and prejudices brought to the table by the offender and victim, mediation practises are more likely to exacerbate pre-existing power and status disparities than formal judicial processes. Certain

individuals have expressed concern that survivors participating in mediation sessions may feel intimidated and retraumatized because of discussing the crime, particularly if the survivor is historically from a lower social status group than the offender (Menkel-Meadow, 2007).

Restorative justice appears to have little effect on prison populations and its structures of punishment and incarceration. Wood (2015) argues that restorative justice, as currently practised in Australia, New Zealand, the United Kingdom and the United States, offers little reason to believe that it will have a significant impact on incarceration. He argues that these countries have seen some of the highest increases in incarceration rates among Western industrialised countries, they also have the highest rate of restorative justice use.

According to Shenk (2001) the future of hate crime prevention depends on an integrated system that allows for both the application of hate crime legislation and the use of a victim-offender mediation process. Victim-offender mediation programs (also known as VOM) were among the first initiatives in restorative justice. According to Umbreit (1988), the criminal and juvenile justice systems tend to de-personalize victims and offenders, while victim-offender mediation allows a very active and personal conflict resolution process while addressing victims' needs and ensuring that perpetrators are held to account.

The VOM process allows victims and offenders to meet in a safe, controlled setting with the assistance of a professional mediator. After individually preparing for the meeting with each party, the mediator facilitates a dialogue between the victim and offender to address/repair the harm inflicted.

Before victim-offender mediation may be employed, three essential prerequisites must be met: (1) the perpetrator must recognise or not deny responsibility for the crime, (2) both the victim and the perpetrator must be willing to take part and (3) both the victim and the perpetrator must believe it is safe to participate in the procedure. According to the "Handbook on restorative justice programmes"

developed by the UN (2006), police, prosecutors, courts, and probation authorities may make referrals. The programs can function at the pre-charge, pre-trial, and post-charge phases and need the victim and offender's consenting involvement. In addition, the Court may require post-sentence victim-offender mediation, although participation by the service user is optional.

Government agencies and non-profit organizations can run the programs, typically limited to instances involving less serious offences. While many other types of mediation are predominantly "settlement-driven," victim-offender mediation is primarily "dialogue-driven," emphasising victim empowerment, offender accountability, and loss restitution (Umbreit, 1988, 1994).

According to Menkel-Meadow (2007), restorative justice encompasses a variety of methods that have been expanded and applied to a variety of areas of social and political interaction:

- Participation in a process of speaking and listening on a personal and direct level by both a wrongdoer (offender) and a victim of an act of wrongdoing
- A description of what constitutes an act of wrongdoing and the harm or injury inflicted to those impacted (both immediate victims and frequently others, such as bystanders and the greater community)
- The offender's explanation of what was done and why
- Acknowledgement and acceptance of guilt for the offender's wrongdoing, as well as recognition of the suffering inflicted (along by an apology, if not coerced)
- Possibility of appreciating or comprehending why something went wrong (root causes) and, in some situations, forgiving the individual without forgetting the deed
- Consideration of suitable results or reparation to people who have been mistreated by all participants, including the victim, the perpetrator, family members, and/or the greater community, frequently facilitated by an expert

- Reintegration of the perpetrator into the greater community via apology, restitution, and/or provision of assistance and social services (alone or in conjunction with official punishment)
- Reconciliation between the wronged and the wrongdoer, within the context of a fresh commitment to shared societal norms (which are frequently reconstructed during the restorative process)
- An attitude toward the wrongdoer that separates the deed from the person, allowing the person to be redeemed while the victim/community is restored
- A future-oriented approach, to the extent possible, to correct wrongs and rebuild new relationships and communities.

Another example is the Community Circle technique, in which people of the community are invited to reflect on a variety of hate incidents or other community-related issues. A community circle was conducted on January 14th, 2012, at the Austin Area Interreligious Ministries Office. According to Armour (2012), there were eleven participants who reflected a variety of hate events, and also members from the Austin Independent School District (AISD), the Austin Police Department (APD), and the Austin District Attorney's office. The Community Circle took slightly more than two hours to complete. The Circle was prepared over the phone with eight of the eleven members. The preparation process included describing the work of the Austin/Travis County Hate Crimes Task Force (hereinafter Task Force), the objective of the restoration work group, and the purpose of the Circle, which included information sharing with the Task Force. The Circle's format was explained, including the use of a talking piece, the format of inviting each individual in rotation to respond to questions posed by the facilitator, the absence of back and forth conversation, and ensuring that participants understood they would participate in the Circle as individuals outside of their public role, e.g. police officer, and would speak a different language. Participants were advised to prepare their tale in advance so that it could be conveyed succinctly (2-3 minutes) and their energy in the Circle could be devoted discussing the incident's impact on their life. Additionally, participants were invited

to bring an object that served as a reminder of the hate incident or of what they rely on for strength and resilience. Participants would not be asked to speak about the object; rather, it would be put in the Circle's centre as a way to anchor them while inside. Additionally, participants were notified that the Circle would be videotaped and transcribed in order to capture critical information for sharing with the Task Force and guiding the restoration work group in conducting future circles. There would be no identifying information on the tape, and participants were free to request that the recorder be turned off at any moment during their conversation. Within ten to two weeks of the Circle, the facilitator contacted all participants to solicit feedback on their experience. Each participant agreed that the Community Circle was really beneficial. The benefits stated included shared emotions, not feeling alone, the quality and quantity of sharing, greater awareness, and acknowledgement that others care. The most critical The Circle approach raised participants' awareness of hate acts and their ripple consequences.

Chapter 2: Research Methodology

2.1 Introduction

Defining the methodology helps in selecting the suitable strategy for research development. It provides guidelines that present the steps, approaches, choices and limitations of a research, making a study practical and accurate. According to the Saunders Research Onion (Saunders et al. 2019), the details and stages of research illustrate how it will be developed.

The aim of this study is to focus on a single element to answer the research question. Combining both quantitative and qualitative techniques, a mixed-method is employed. Due to academic nature, this

study concentrates in one specific aspect: how a restorative approach can be developed to meet the needs of migrants in a community level in Dublin.

Based on the Saunders method of conducting a methodology, this chapter presents in detailed justification the research methods chosen, including its procedures, suitable analysis method, ethical concerns and limitations.

2.2 Philosophies

It is necessary to understand what comes from the ideas, beliefs and assumptions surrounding the questions of research and in order to analyse them. The philosophies make a considerable difference to the research methods chosen and data-gathering techniques.

There are two types of assumptions, ontology and epistemology within the philosophies. “The systematic collection of information in methodology is determined by the ontological and epistemological perspectives of the researcher that will result in a valid and well-founded study” (Daniel and Harland, 2017). They provide different perspectives on a particular study (Saunders et al, 2019).

Following the ontology assumption, Crotty states that the ontology assumption (perspective) revolves around/is the nature or reality of existence (Crotty, 2003:10). It is also linked to the issue of whether knowledge should be considered objective or subjective. The ontological perspective evokes questions of reality and what can be questioned in knowledge (Daniel and Harland, 2017). There is no right or wrong answer. The different points of view in a related topic will be different depending on their role, values set or background (Dilts and DeLozier, 2000).

Epistemology is mostly used in scientific research to investigate a problem, including techniques, tools and processes. Thus, epistemology, is to discover the shared knowledge through empiricism or convey logical or philosophical research accordingly. Outcomes will come upon testing the facts

(Saunders et al, 2019). Positivism, Interpretivism and Critical Realism are the philosophical positions under epistemology worldview (Bryman, 2012).

According to the philosophical lines mentioned, it is necessary carefully select, which line the study will follow. The epistemological line was used for the purposes of this research, following the inductive line.

The choice was decided according to the issue, which involves different perspectives on the same theme and people experiences. This influenced the researcher to use an intuitive approach and it allowed the study to be free from bias. The social reality on which the research is based and the context in which” vulnerable people were chosen, different backgrounds and values which the researcher aims to interpret the feelings and thoughts of individuals from specific shared characteristics.

2.3 Approaches

The type of approach within a study is determined in order to collect and analyse the information. It is essential to choose the most appropriate approach to answer the research question of a study. The type of approach can be basic or complex and this will depend on one or several approaches to reach a conclusion. There are three types of approach which the researcher can follow, deductive, inductive and abductive. These are suitable to business theory development in which the factors of logic, generalizability, use of data and theory are differentiated (Saunders et al, 2012).

According to Bryman and Bell (2015) the key distinction between deductive and inductive techniques is the applicability of hypotheses to the study. The deductive technique assesses the validity of the theories or hypotheses considered in the research, by “developing a hypothesis (or hypotheses) based on existing theory, and then designing a research strategy to test the hypothesis” (Wilson, 2010: 7).

The inductive approach, on the other hand, leads to the development of new ideas and generalizations (Tomas, 2006).

In contrast, abductive research begins with "surprising facts" or "puzzles," and the research process is committed to explaining them (Bryman, 2015: 7). It is used to counteract the limitations that are associated with deductive and inductive techniques (Dudovskiy, 2018: 81).

This research was conducted using the inductive approach. The approach selected was suitable to enable an understanding through literature review, gathering data in primary research and evaluating patterns and concerns, leading to a substantial conclusion. The inductive approach creates a theory rather than adopting a pre-existing theory (deductive approach).

No hypotheses could be found during the first phases of this research, and the researcher was not confident about the specific types and characteristics of the research findings until the study was done. The application of the abductive approach was challenging due to the inexperience of the researcher. Moreover, the inductive approach begins with questions such as those sought by the researcher, which involves purposes and objectives that needed to be obtained during the academic research process.

2.4 Strategies

The key components of research design include research methodologies and techniques linked to data collecting and analysis. According to Saunders et al. (2019) the strategies include some different applications of this kind such as experimental or action research, grounded theory, surveys, a case study, interviews, narrative enquiry and a systematic literature review.

This study's research length was 12 weeks, including time for ethical approval and working time was considered in the chosen technique. The survey approach was chosen to perform this research based on the profile and selected demographic, and to take into consideration the national Covid19 restrictions at the time of the research.

Due to Covid-19, all other sorts of methods indicated above were excluded from this study. Moreover, the survey approach can be used in both quantitative and qualitative research, such an advantage permitted the researcher to have access to people's opinions in a short time. Some academics even contend that employing a web survey ensures a possibly higher response rate (Ilieva et al, 2002; Matz, 1999) as well as “speed of data collection, low or no cost requirements, and higher levels of objectivity compared to many alternative methods of primary data collection” (Dudovski, 2018).

2.5 Choice

The choice of method design is defined by discovering and critically analysing common patterns throughout responses to meet research aims and objectives (Saunders, 2019). According to Saunders, there are three different types of methods: quantitative, qualitative and mixed methods.

According to Bryman (2008, p22-23), qualitative and quantitative research techniques differ in their epistemological (means of knowing and inquiry into the nature of reality) and ontological (what is to be known and assumptions about the nature of reality) underpinnings. Quantitative research design is principally associated with experimental and survey strategy, used to examine relationships between variables, measuring the data numerically in a presentation of graphics. In contrast, qualitative research is associated with different types of strategies such as semi-structured interviews, case study or action research. The use of words and images are required for an in-depth analysis in qualitative design.

It is possible to use different techniques to collect quantitative or qualitative data but it remains the only method described as mono-method (Saunders, 2019). “Qualitative and quantitative research approaches and methods represent different research strategies and differ in their theoretical, epistemological and ontological issue” (Daniel, 2016). Thus, combining quantitative and qualitative data collection along with other techniques in the same research project is called a mixed method. For this study, an embedded mix-method was used as the two methodologies quantitative and

qualitative were used to support each other. The decision to develop mixed research questions also reflects the researcher's personal characteristics. To examine people's knowledge and views regarding linked themes via an online survey instrument that mixes qualitative (open-ended) and quantitative (closed-ended) questions (Creswell and Plano Clark, 2011).

Following the research philosophy (pragmatism) as a base for this research, both methods of data collection were combined and analysed to integrate different perspectives to interpret the data. The use of the mix-method complements the link of the quantitative and qualitative data to obtain results that help in the credibility of the study and more outstanding production of knowledge (Bryman, 2006; Greene et al, 1999, Saunders, 2019).

2.6 Time Horizon

In a study, the researcher must examine many research designs and adopt one. According to Bryman (2012), there are five types of methods: experimental design, cross-sectional design, longitudinal design, case study design, and comparative design. For Saunders (2019), two specific types of time horizon are recommended for business research studies. They are: cross-sectional or longitudinal.

The notable difference between the two is that the cross-sectional applies methods for a particular phenomenon (or phenomena) at a specific time. In contrast, the longitudinal involves its capacity for change and development. Due to the 12-week length of the master's degree required to submit this dissertation, the researcher developed a cross-sectional study based on the college's standards.

2.7 Data Collection and Analysis

For this study, the migrant population in Dublin was chosen in order to collect new data regarding previous studies. The survey consisted of open and closed questions with a non-probability sampling. The choice of this type of sampling was adopted because the population of migrants might not have

access to this research due to language barriers, lack of access to it, as well as the limited time to gather information.

The survey entitled "attitudes towards immigrants" consisted of twenty-three questions (seventeen closed questions and three open questions). It was intended explicitly for migrants who live in Dublin and who have already encountered a hostile attitude on the streets of Dublin. Respondents were asked, to provide their age, racial or ethnic identification, and gender identification. The questions were designed to address any problems or unpleasant experiences they may have had while living in Dublin.

The short link to the Google Forms questionnaire was sent by email which was shared as a public post through LinkedIn and Facebook. The target population was encouraged to take part in the survey voluntarily and anonymously, thus respecting ethical standards.

The analysis of the data collected is discussed in the next chapter. Graphics by Google forms and secondary data will be presented. Comparing the literature review with the information collected, this study presented only the perceptions and opinions of the answers collected, the patterns and outcomes cannot be generalized and can be challenged.

2.8 Research Limitations

Whilst the news and media have recently highlighted immigration in Ireland particularly with regard to integration, there is less data available when it comes to the literature of restorative practices in the chosen field. Restorative practices can be used in different settings on an informal basis. Current assumptions are limited by the level of access to existing literature and data thereon.

The scope and depth of discussions in this research are compromised by the experience of the researcher when compared to the studies of experienced scholars. Ethical considerations were taken into account to design the choices made to conduct the data collection, with respect to individual

participant's consent. It was also considered the issue with sample and selection of the population.

Without the use of non-probability sampling methodology, the results would not reflect the views, attitudes, or behaviours of all the population targeted thus allowing the research to be challenged.

Limitations in contacting and finding volunteers to answer the surveys were also a concern, as the research was conducted over a short period of time and during the global Covid-19 pandemic thereby denying the opportunity to consider different methods of approach.

Chapter 3: Data Presentation

3.1 Charts Presentation

The research method and methodology employed will be presented in this chapter allowing for a comprehensive analysis. The data were gathered by applying an online survey using the Google forms platform during April and May 2021. The process of Ethical approval (Appendix 1) was required due to the sensibility nature of the topic chosen. Therefore, ethical considerations were applied, and the research was carried out based on respect for and adherence to regulatory guidelines and internationally accepted ethical norms (Declaration of Helsinki).

The design chosen for close questions will be shown by chart; for those open questions by word cloud, a brief explanation of each question will be presented below each question.

Survey entitled “Attitudes towards immigrants - Experiences faced by immigrants in Dublin Inner City / Dublin City Centre”. There were twenty-three questions in total, with three qualitative questions and twenty quantitative questions. Hundred-ten responses were collected overall.

The charts below show the demographic information of respondents, as follow:

Gender

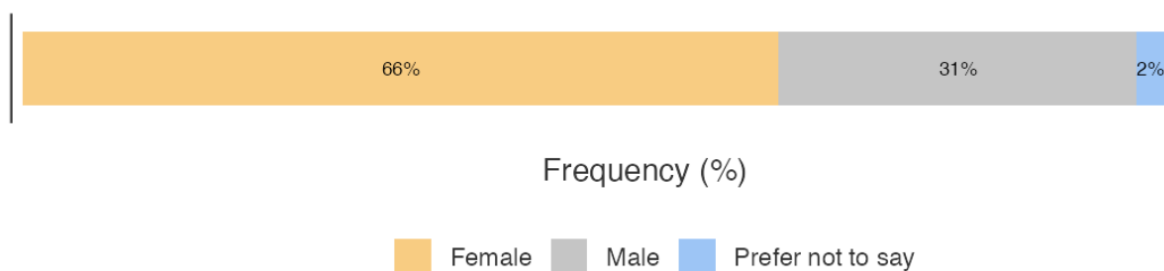


Figure 1 – Gender

According to the hundred-ten responses received, seventy-one (sixty-six per cent) described gender as female (including transgender women), thirty-six (thirty-one per cent) described the gender as male (including transgender men), while three (two per cent) preferred not to say.

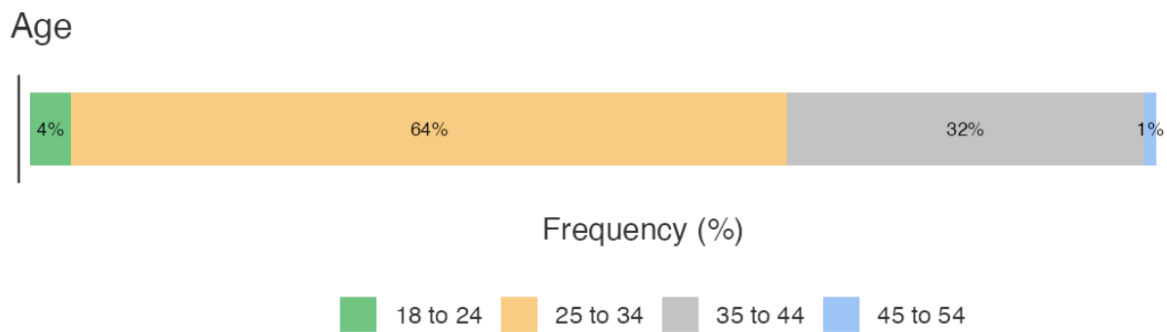


Figure 2 – Age

Four percent of respondents were between to eighteen to twenty-four, Sixty-four percent of respondents were between twenty-five to thirty-four, Thirty-two percent were between thirty-five to forty-four, and one percent of respondents were between to forty-five to fifty-four.

Ethnic or cultural background

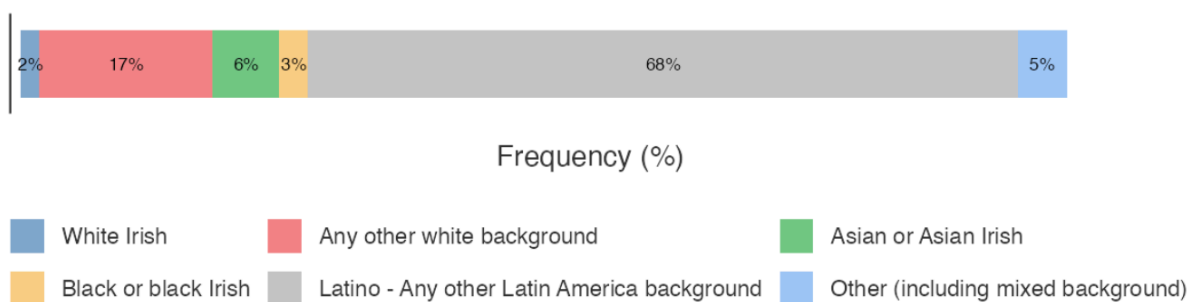


Figure 3 - Ethnic or cultural background

Two percent of respondents described themselves as a white Irish, seventeen percent of respondents with any other white background, six percent as Asian or Asian Irish, three percent as Black or Black

Irish, the majority of respondents as Latino (any other Latin America background) with sixty-eight percent and five percent as Other (including mixed background).

Where do you live?

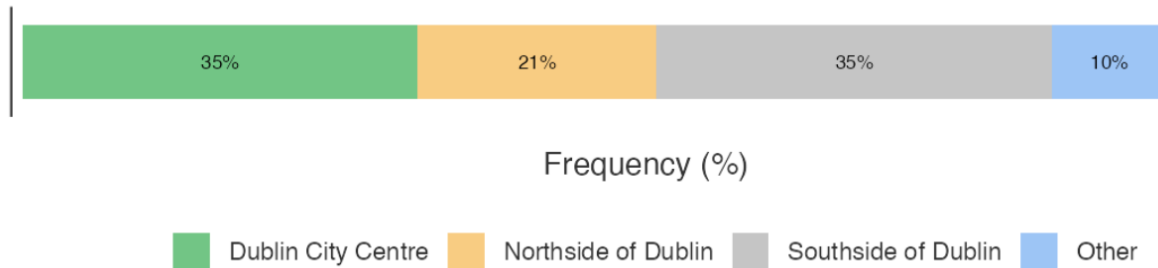


Figure 4 - Where do respondents live

Regarding where respondents live, thirty-five percent live in Dublin City Centre, followed by twenty-one percent of respondents in the Northside of Dublin, and thirty-five percent live in the Southside of Dublin and ten percent described as living in “Other”.

The following charts indicate whether respondents have personally experienced or know someone who has personally experienced violence in Dublin City Centre / Dublin Inner City.

Know someone or been a victim of violence in Dublin City Centre

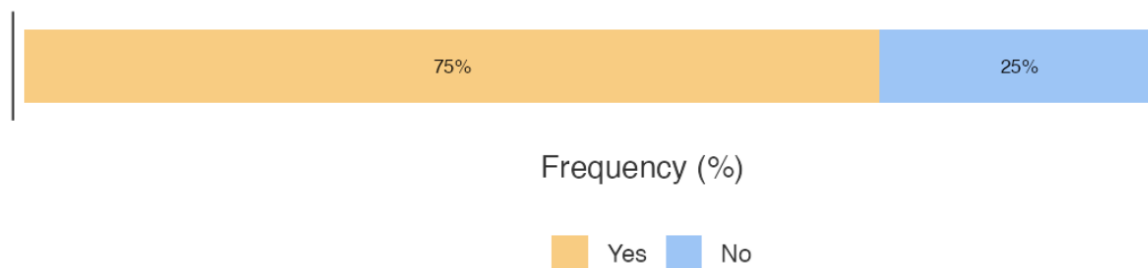


Figure 5 - Know someone of or been victim of violence

Of hundred-ten responses obtained, seventy-five percent of respondents have or know anyone that has been a victim of violence in Dublin City Centre / Dublin Inner City. In contrast, twenty-five percent responded that they never have or do not know anyone who has been a victim of violence in Dublin City Centre / Dublin Inner City.

The incident was discriminatory due to age, gender, race or ethnicity

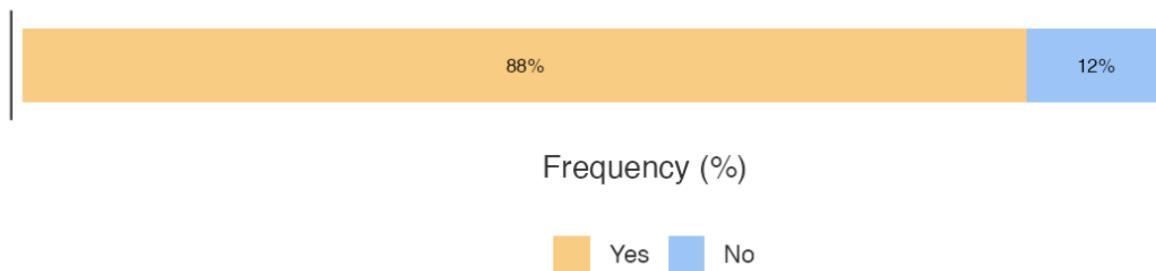


Figure 6 - Incident was due to age, gender, race or ethnicity

Among the seventy-five percent of respondents who answered Yes, eighty-eight percent think that the incident was discriminatory due to age, gender, race or ethnicity, while twelve percent do not think the incident was discriminatory due to age, gender, race or ethnicity.

The incident happened because of

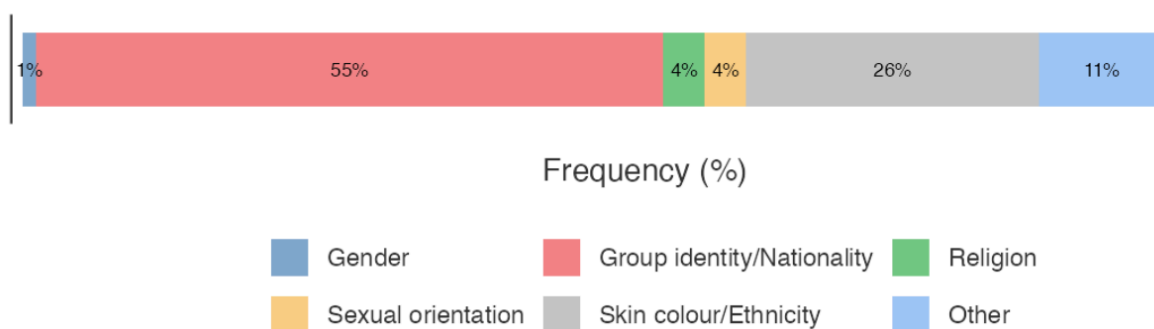


Figure 7 - Perceptions of people who experienced violence

Among the seventy-five percent of respondents who previously answered Yes, fifty-five percent described that the incident happened because of group identity/nationality, followed by twenty-six percent skin/colour/ethnicity, eleven percent Other described and four percent because of religion as well as sexual orientation.

Type of incident

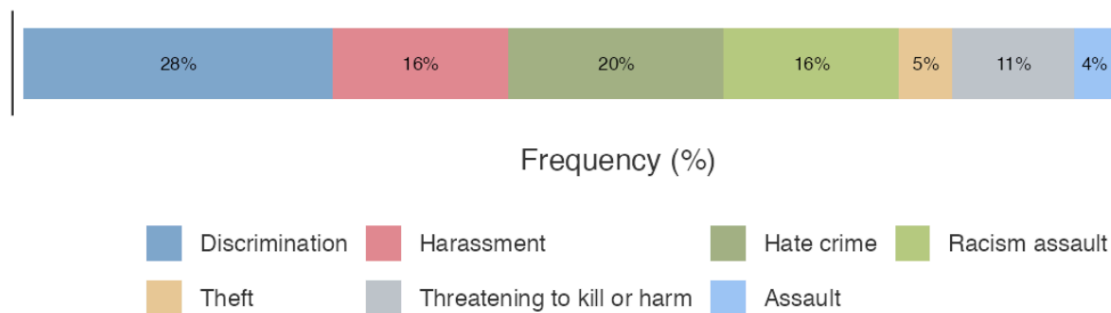


Figure 8 - Types of incidents

Among the seventy-five percent of respondents who answered Yes, twenty-eight percent described what happened as discrimination, sixteen percent as harassment, twenty percent described it as a hate crime, sixteen percent as racism assault, five percent as theft, eleven percent as threatening to kill or harm and four percent as assault.

How often have you/the victim experienced that/these incident(s)?

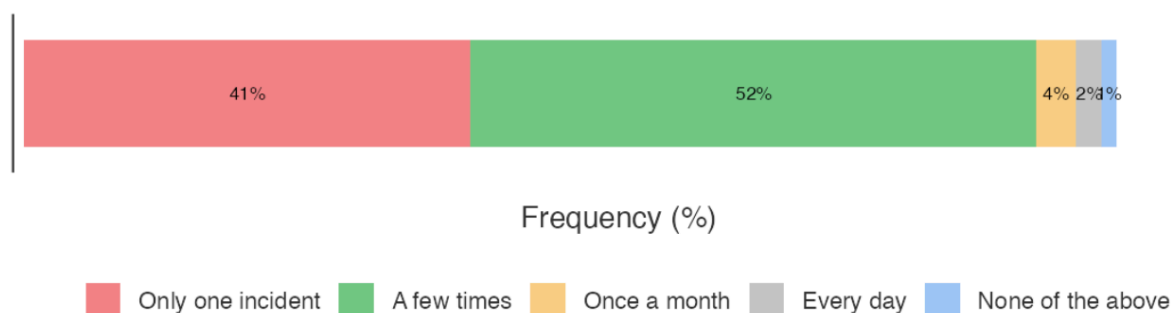


Figure 9 - Frequency

This question sought to discern how often have the victim or someone they know experienced that/these incident(s), fifty-two percent have experienced a few times, and forty-one percent have experienced only one incident.

Committed by

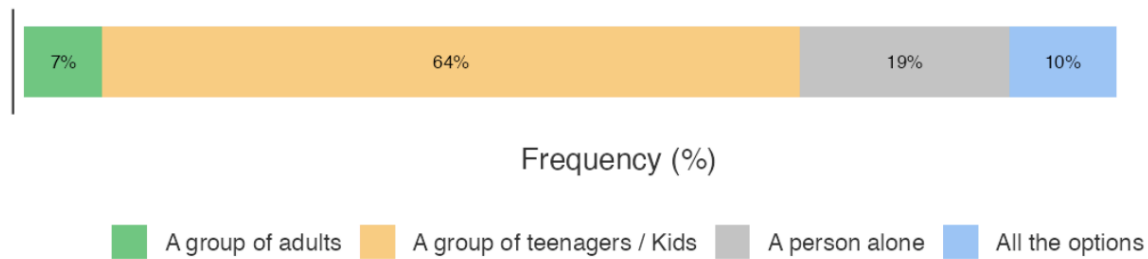


Figure 10 - Incident committed by

Concerning the question about the assaults committed by, seven percent by a group of adults, sixty-four percent reported that the assaults were committed by a group of teenagers/kids, nineteen percent by a person alone. In comparison, ten percent reported having all the options mentioned.

Reported the incident to the police (GARDA)

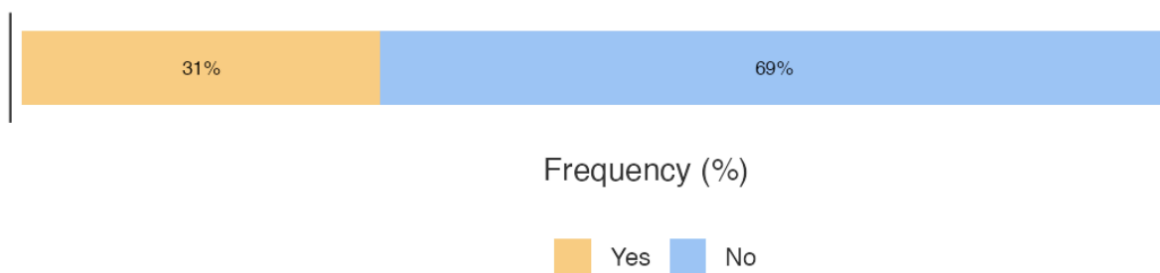


Figure 11 – Reported or not reported the incident(s) to the police

Sixty-nine percent answered that they did not report the incident to the police, in comparison thirty-one per cent answered that they did report to the police.

Contacted the Garda

to report suspicious activities or to report a crime on the streets

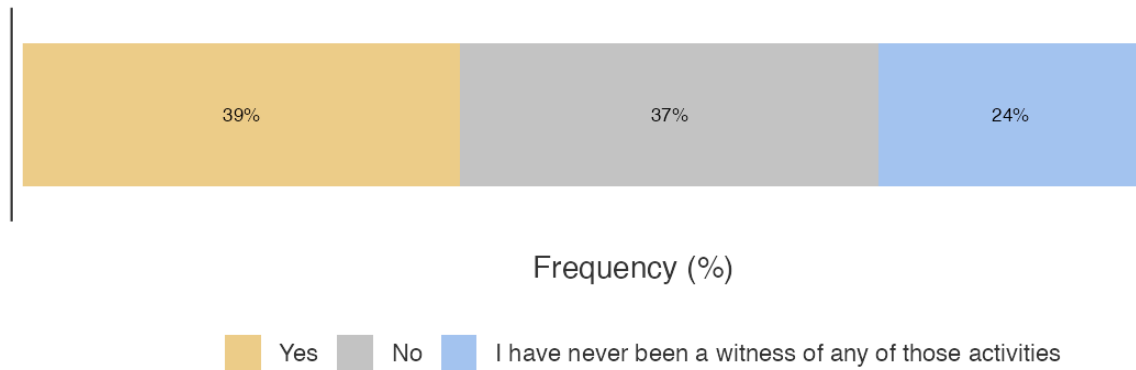


Figure 11 - Reported or not reported crime to the police

Regarding the question of reporting to the Garda thirty-nine percent said they have reported, thirty-seven percent said that they did not report, whereas twenty-four percent said that they have never been a witness of any activities.

Garda visibility in Dublin City Centre

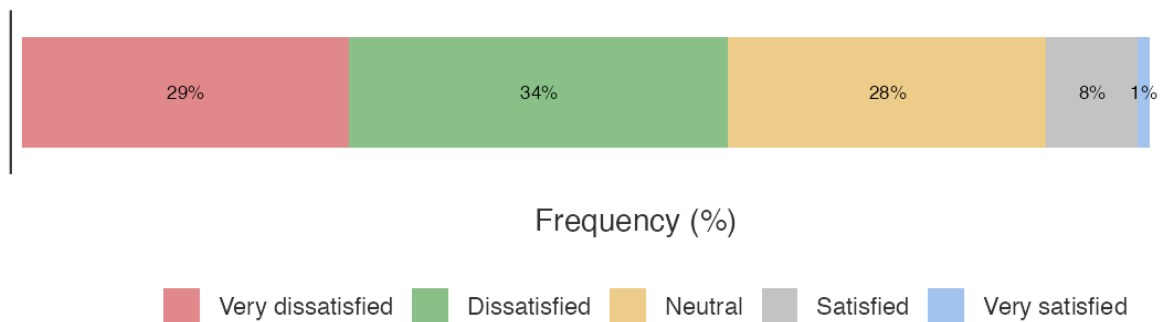


Figure 12 - Visibility of the police in Dublin City Centre

Regarding the visibility of the Garda in Dublin City Centre, twenty-nine percent very dissatisfied, thirty-four percent of the respondents demonstrated to be dissatisfied, twenty-eight percent were neutral and just eight percent satisfied.

Garda services need to be improved in Dublin City Centre

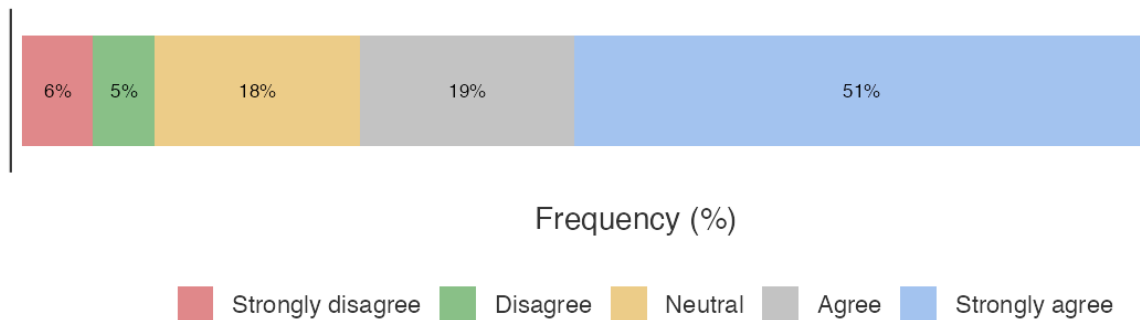


Figure 13 - Garda services need to be improved in Dublin City Centre

Fifty-one percent strongly agreed that the services given by garda need to be improved and nineteen percent agreed. However, eighteen percent were neutral, whereas six percent strongly disagreed and five percent disagreed.

The importance of community programs

to ensuring a sense of security amongst immigrants and the local community

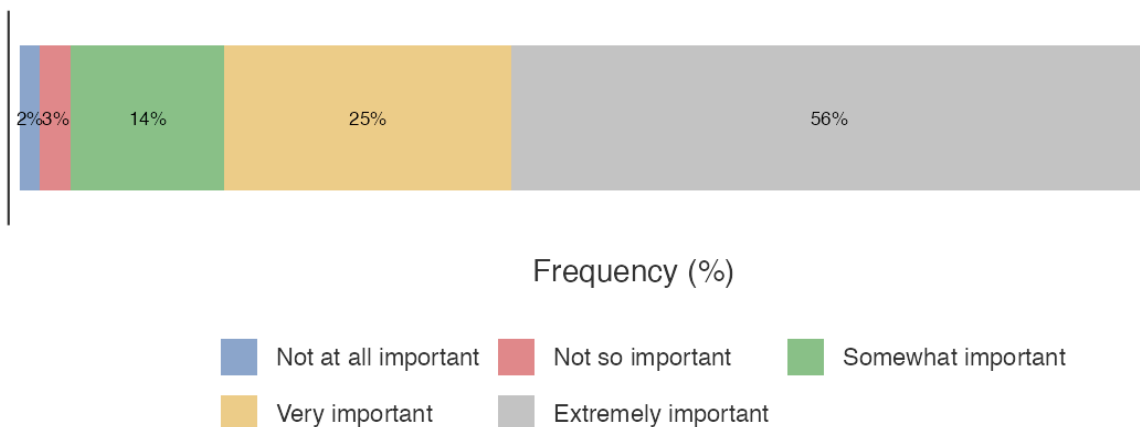


Figure 14 - The importance of community programs

When asked how important community programs are to ensuring a sense of security amongst immigrants and the local community, fifty-six percent said that they are extremely important, twenty-five percent said that they are very important, and fourteen percent said that they are somewhat important.

Community centre that provides services

to people who have been victims of emotional or physical incidents in Dublin

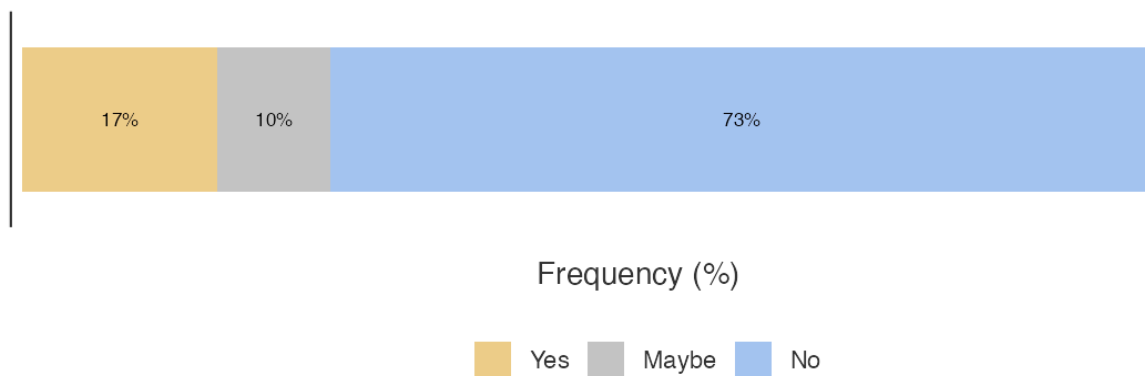


Figure 15 - Awareness of community centres that provide services to victims of violence

Seventy-three percent indicated that they were unaware of any organization or service that assists people who have been victims of emotional or physical abuse in Dublin, while seventeen percent indicated that they were aware of one and ten percent indicated that they may be aware of one community centre.

Which of the organizations below are you familiar with?

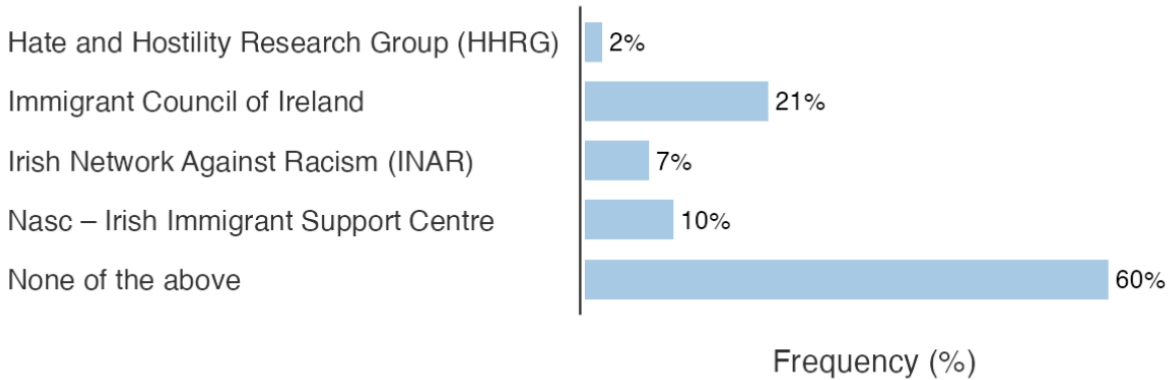


Figure 16 - Organizations that respondents were familiar with

Sixty percent of respondents were unfamiliar with any of the organizations, twenty-one percent were familiar with the Immigrant Council of Ireland, ten percent were familiar with the Irish Immigrant Support Centre (Nasc), seven percent were familiar with the Irish Network Against Racism (INAR), and only two percent were familiar with the Hate and Hostility Research Group.

Interested in participating in a community centre program

in an informal meeting to be heard and provide help

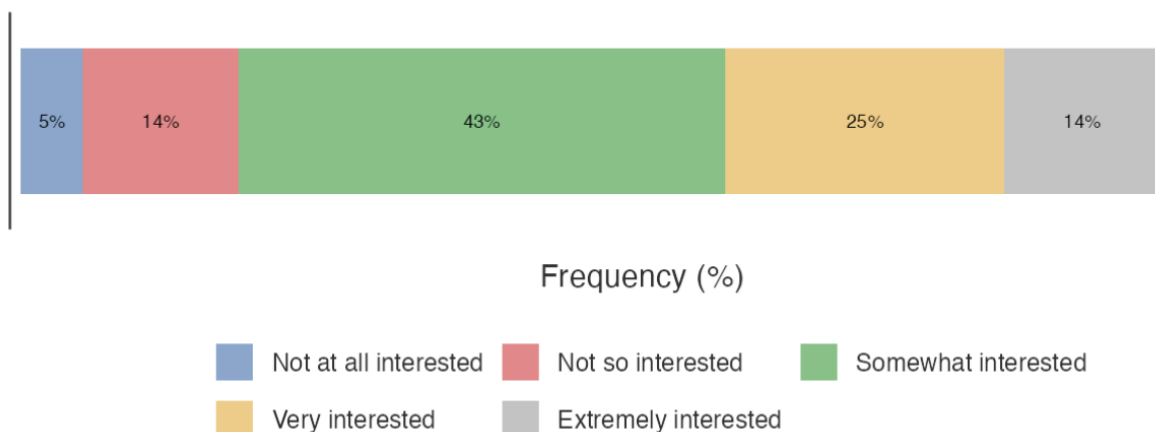


Figure 17 - Interested in participating in a community centre program

Forty-three percent indicated that they were somewhat interested in taking part in a community service program, twenty-five percent indicated that they were very interested, and fourteen percent said that they are extremely interested. However, fourteen percent said that they not so as interested, and five percent expressed no interest at all.

Interested in participating in a community outreach program

between immigrants and the Irish local community

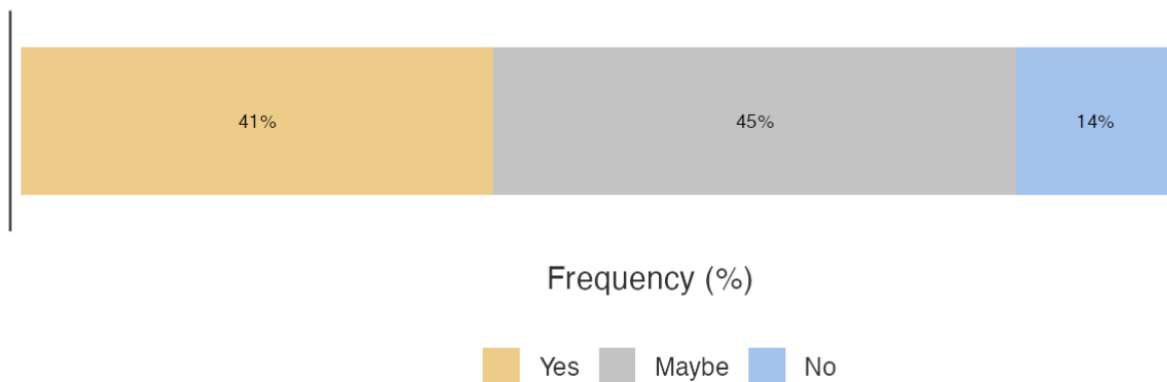


Figure 18 - Community program between immigrants and the local community

In terms of willingness to participate in programs with the local Irish community, forty-five percent indicated they might be interested, forty-one percent indicated they would participate, and fourteen percent indicated they would not participate.

Chapter 4: Data Analysis

4.1 Introduction

The findings of the data collected are presented in this chapter. The charts below illustrate whether or not individuals who witnessed violence in Dublin City Centre / Dublin Inner City reported the incidents to the police, subdivided by gender, ethnic background, age, and type of incident.

4.2 Chart Analyses

Reported the incident to the police (GARDA)

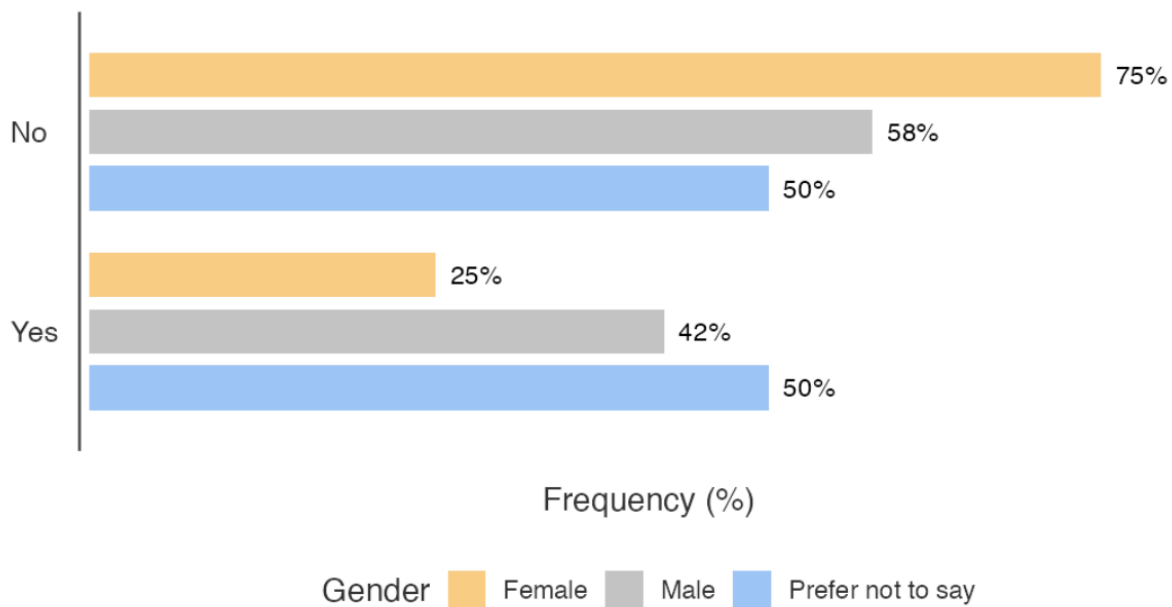


Figure 19 - Distribution of respondents according to gender

When gender was considered, only twenty-five percent of females and forty-two percent of males reported the incident to the Garda. None of them reported at least fifty percent of the incidents that occurred to the Garda.

Report the incident to the police (GARDA)

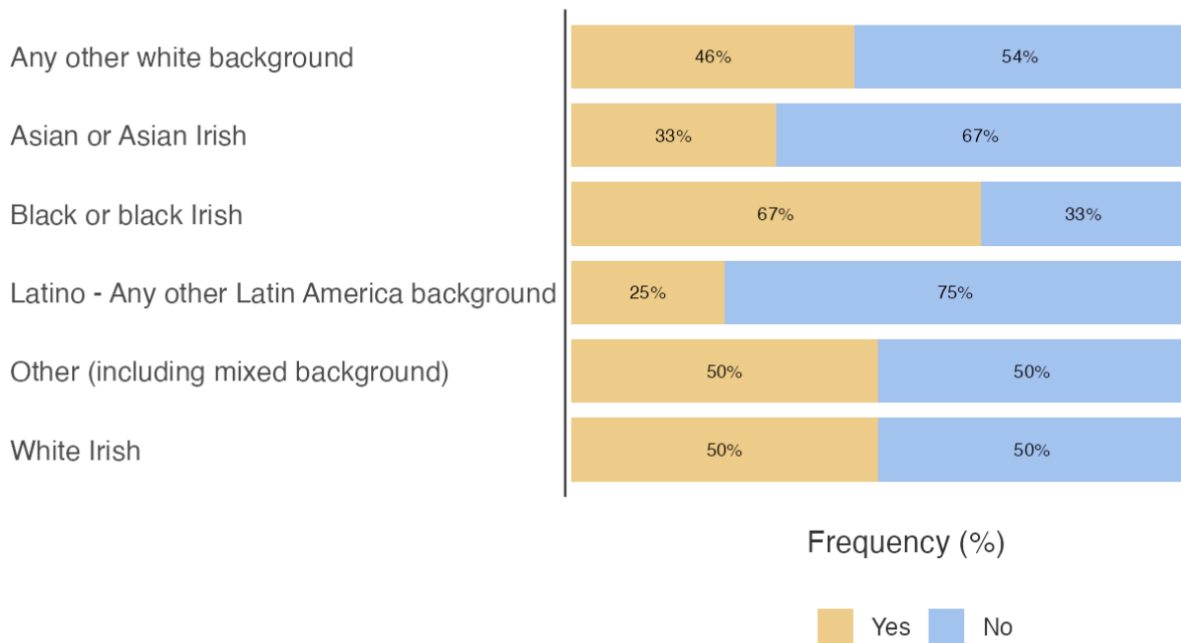


Figure 20 - Distribution of respondents according to ethnic or cultural background

When reports to the Garda were analysed by ethnic or cultural background, Black or Black Irish people had the highest percentage, with sixty-seven percent reporting the incident to the Garda. Latinos, on the other hand, reported the incident at a rate of only twenty-five percent, the lowest rate of any ethnic or cultural group examined.

Report the incident to the police (GARDA)

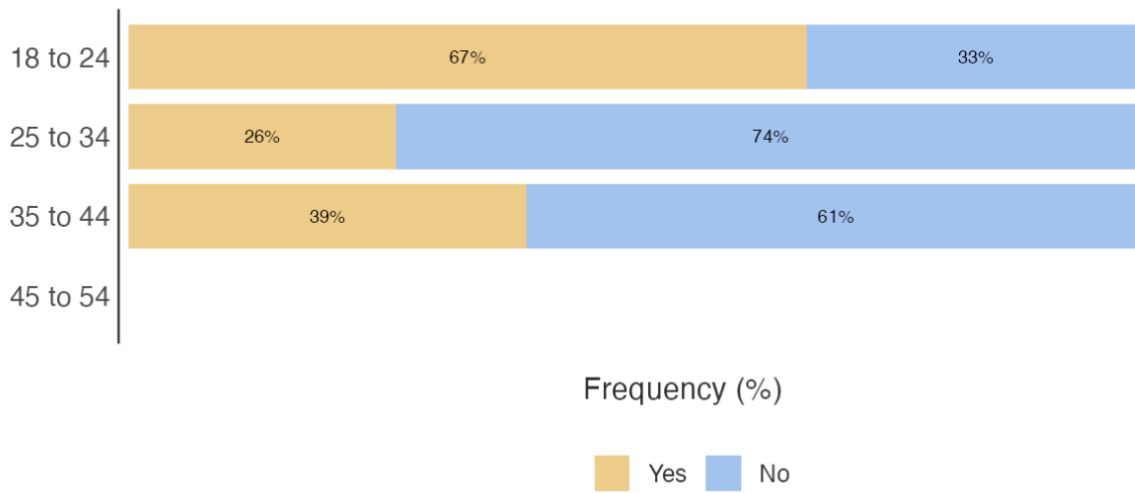


Figure 21 - Distribution of respondents according to age of respondents

Young adults reported the incident to the Garda at the highest rate (sixty-seven percent), followed by people aged thirty-five to forty-four (thirty-nine percent), and those aged twenty-five to thirty-four (twenty-six percent).

Reported the incident to the police (GARDA)

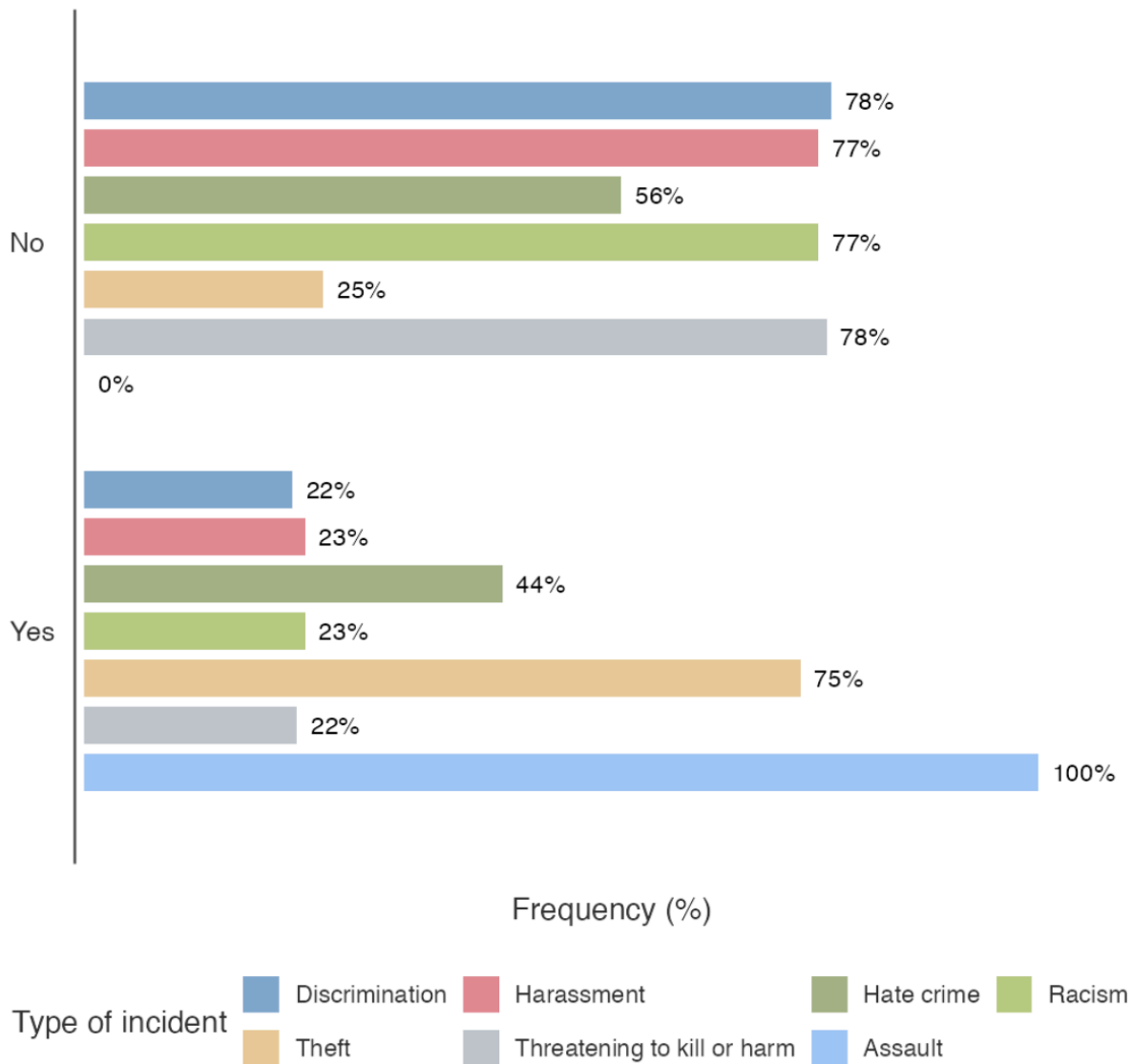


Figure 22 - Distribution of respondents according to types of incidents

According to analyses of the types of incidents that occurred and were reported to the Garda, hundred percent of those who described the incident as an assault reported it to the Garda, while only twenty-two percent of those who described it as discrimination reported it, followed by threatening to kill or harm at the same rate and harassment, hate crime, and racism at a rate of twenty-three percent.

It has been highlighted that the majority of respondents have been a victim of violence in Dublin or know someone who has. When respondents were asked to explain the occurrence, they stated that it

occurred as a result of their group identity/nationality, followed by their skin/color/ethnicity, as illustrated in Figure 7 – Perceptions of people who have experienced violence.

It can be seen when asked the respondents to describe what happened to them/to the victim, most of the respondents felt they were victims of discrimination and for some perceived what happened to them as a hate crime. In addition, half of respondents said that incidents occurred a few times. For most respondents, a group of teenagers committed the assaults.

4.3 Transcripts

When sixty respondents responded to the qualitative question on the events leading up to such treatment, it is clear that random attacks, insults, and threats of violence were frequently cited.

Thirty-three respondents were victimised as a result of their group identity/nationality, according to the qualitative questions and their responses.

“A group of teenagers threw some objects at my friend in the city center.”

Female – Latino - Age 25 – 34 – Hate crime. It happened a few times.

“A lady pushed in the Luas.”

Female – Latino - Age 35 – 44 – Racism. It happened a few times.

“One Irish man verbally insulted a non-irish person in the bus because the man ask him to put his face mask on. The irish man got furious and start calling names and constantly asked the guy to "go back to his f***ing country." ”

Female – Black or Black Irish – Age 25 – 34 – Racism – It happened once a month.

“Teenagers shouted at me saying that I'm a bitch, insulting myself for nothing”

Female – Latino - Age 25 – 34 – Hate crime. It happened only once.

“I was at Luas and some boys punched the glass from outside after they left had left the train. And I have a friend that works as deliver here and was kicked by some teenagers during the work, making him fall from his bicycle.”

Female – Latino - Age 35 – 44 – Discrimination. It happened only once.

“Some youngsters on luas threatened to beat me up for no apparent reason.”

Male – Any other white background – Age 35 – 44 - Threatening to kill or harm. It happened only once.

“Some of the Brazilians are working in a company called Deliveroo and them because of they are exposure, working for “their selfs”, the young Irish’s had the practices to stole their bikes through tomatoes, eggs or fighting with them”

Female – Latino - Age 25 – 34 – Hate crime. It happened every day.

“I work in Spar and every time there is some people around trying to steal something and they always keep aggressive after you confront them. Saying things like "come back to your country", coming back to fight and once one of our staffs were injured by a client coming back home.”

Female – Latino - Age 35 – 44 – Discrimination. It happened a few times.

“I was walking towards my work and someone threw eggs at me.”

Male – Latino - Age 25 – 34 – Discrimination. It happened only once.

“Brazilian guy walking, gets attacked by kids randomly.”

Male - Any other white background – Age 25 – 34 – Racism – It happened a few times.

“My flatmate was attacked in the bus with a slap on the head.”

Female – Latino - Age 25 – 34 – Hate crime. It happened only once.

“Attack to a Latin couple by scumbags because the couple was talking in their native language in Dublin 1.”

Female – Latino - Age 18 – 24 – Hate crime. It happened a few times.

“Some Irish thrown eggs at my friends and being threatened and told to go back to their country.”

Female – Latino - Age 25 – 34 – Hate crime. It happened a few times.

“When I lived in the city centre I used to call my parents while walking on the street. I had people scream at me to move away from them, I was punched on the shoulder once, and a man told me to "go back to my country". All these happened while I was on the phone, speaking Portuguese.”

Female – Latino - Age 25 – 34 – Harassment. It happened a few times.

“An old man hit me in the arm and told me that I should go back to my country.”

Female – Latino - Age 25 – 34 – Racism. It happened a few times.

“a friend who is delivery had his bike stolen and was beaten. In the end they told him to go back to his country and shouted: Brazilian shit.”

Female – Latino - Age 35 – 44 – Threatening to kill or harm. It happened only once.

“A group of friends were talking to each other in other language and they were attacked.”

Female – Latino - Age 25 – 34 – Racism. It happened a few times.

“Friend attacked and punched in the chest.”

Male – Latino - Age 35 – 44 – Threatening to kill or harm. It happened only once.

“An old lady punched me on the bus for no apparent reason.”

Female – Latino - Age 25 – 34 – Racism. It happened only once.

“Irish people asking me to leave the country, calling as a traitor etc.”

Female – Latino - Age 25 – 34 – Discrimination. It happened a few times.

“One guy was cursing a Deliveroo guy saying to come back to his country.”

Female – Latino - Age 35 – 44 – Discrimination. It happened a few times.

“It happened to my friend. She was walking in the center of Dublin, speaking Portuguese on the phone with her mother, when she said that she started to hear some insults coming from a woman (she does not know for sure the nationality of the girl, but by the accent of her English and characteristics, she believes to be Irish). She said that at that moment, she stopped talking on the phone because she was scared, but the girl continued to insult until a certain moment when she came and pushed her. My friend fell on the floor scared without understanding why she was beaten. The girl then continued to yell at her. She believes that maybe the girl expected her to get up and fight, but my friend did nothing because she was too scared by what had happened and also hurt. Then someone pulled the girl (maybe some friend) and she left.”

Female – Latino - Age 35 – 44 – Discrimination. It happened only once.

“On my way home from work, there was always a group of teens and youths screaming that they knew I wanted their passport and I should go back to my country.”

Female – Latino - Age 25 – 34 – Discrimination. It happened a few times.

“3 youngsters fought me alone when walking towards a centra in kingstreet at night. The garda appeared and spread them and me so I got my way back home, as the garda didnt do anything serious to contain the aggression when they left the place the 3 followed ne in the way back and started throwing things on me. One of this things was a black bag full of rubbish and unfortunately there was glass inside. So I got a wound on my head and started bleeding alot. I went to the middle of the street in order to stop the traffic and show there were 3 youngsters against 1 person which was going to shopping. A car stopped, other people helped me and the youngsters disappeared.

This occasion was really serious, but working with deliveries I experienced many other threats, some similar like the youngsters throwing eggs, bottles, stones and etc. Its really frequently, I'd say twice a week at least.”

Male - Any other white background – Age 25 – 34 – Discrimination – It happened a few times.

“They threw eggs one time, they threw snow balls another time, a old man said ,go back to your country, in the bus.”

Female – Latino - Age 25 – 34 – Discrimination. It happened a few times.

“A group of teenagers overheard me and a friend speaking Portuguese. They stated to imitate us and threw water and plastic bottle.”

Female – Latino - Age 25 – 34 – Discrimination. It happened only once.

“It happened a couple of times. Since I work with customers in my job and in a very homeless area, there are a lot of racism’s situations unfortunately. A few times at the restaurant some customers called us (there are more immigrants at the shop) “dumb” or other kind of insults. They use the argument that we don’t understand their language and that we don’t belong here. Also there was another time while me and my boyfriend were coming back from the supermarket and a guy at a bike

approached us and attacked us. I reported it at the Garda Station but unfortunately nothing was done about it.”

Male – Latino - Age 25 – 34 – Racism. It happened a few times.

“Some guys shouted at me insults.”

Male – Latino - Age 25 – 34 – Harassment. It happened a few times.

“My friend was going back home after work and a group of Irish kids just started calling him names and punched him in the face.”

Female – Latino - Age 35 – 44 – Hate crime. It happened a few times.

“A group of young people beat my friend.”

Female – Latino - Age 35 – 44 – Discrimination. It happened only once.

“In December 2013 I was walking home from Stephen's Green Park and I was assaulted across the road from Funbally Cafe. Around 10 children no older than 15 throw shaving cream on my face, hair and I just ran because the plan was to punch me while I was with my covered. Nobody helped me. People who was walking, saw and just turn the face to the other side.”

Female – Black or Black Irish - Age 35 – 44 – Racism. It happened only once.

“One man on the street started call bad words for me and my friend.”

Female – Other - Age 35 – 44 – Discrimination. It happened a few times.

“I was in a McDonald's talking to a friend, an older Irish guy sitting at a different table started shouting at us "mimimimimi will you not f****ng shut up?.”

Female – Any other white background - Age 25 – 34 – Harassment. It happened a few times.

When examining the qualitative questions and their responses, twelve respondents were identified as victims due to their skin color/ethnicity.

“Teenagers threw a ball on my black friend's head with no purpose.”

Female – Latino - Age 25 – 34 – Harassment. It happened only once.

“A drunk guy tried to fight with me after I almost bumped into him, but this was because he was heavily intoxicated and almost fell next to me.”

Male – Latino - Age 25 – 34 – Threatening to kill or harm. It happened a few times.

“Bouncer was very rude in a pub.”

Male – Latino - Age 25 – 34 – Discrimination. It happened every day.

“An elderly black man was attacked by teenagers on the streets of Dublin inner-city, he was called names and pushed around.”

Female – Latino - Age 25 – 34 – Racism. It happened a few times.

“We lost way and took turn into a neighbourhood and around 20 kids surrounded our van and started throwing eggs and swearing at us. In another incident an adult hit on Asian kid in bus.”

Male – Asian or Asian Irish - Age 25 – 34 – Racism. It happened a few times.

“Physical and verbal assault against a friend.”

Female – Latino - Age 35 – 44 – Hate crime. It happened a few times.

“The guys throw me a ball”

Female – Latino - Age 35 – 44 – Threatening to kill or harm. It happened only once.

“Called a racial slur”

Female – Latino - Age 35 – 44 – Harassment. It happened only once.

“A group of Irish’s teenagers assaulted a guy in the luas train because he was black. They laugh at him, slapped his face and said many things like black face, monkey.”

Female – Latino - Age 25 – 34 – Racism. It happened a few times.

“Incidents at workplace, slurs and threats on streets cause of the discrimination towards emigrants.”

Female – Any other white background - Age 25 – 34 – Discrimination. It happened a few times.

“I was asked to leave the train because "I am not from this country"”

Female – Latino - Age 35 – 44 – Discrimination. It happened only once.

“Teenagers attacked and killed a delivery guy, hitting him with a Car; girls attacked near trinity college.”

Male – Asian or Asian Irish - Age 25 – 34 – Racism. It happened once a month.

The majority of respondents did not report the incidents to the police. When respondents are asked why they did not contact the police, they answer because they believe the Garda are indifferent to migrants.

“Because I don't think they will do something to protect us or make them stop doing this kind of thing.”

Female – Latino - Age 35 – 44.

“GARDA thinks that discrimination of a teenagers, it's because are just TEENAGERS!”

Male – Latino - Age 25 – 34.

“Because they don't care about what happens with foreign people. They just care if a non-Irish person do something with someone Irish.”

Female – Black or Black Irish - Age 35 – 44.

Thus, the majority of respondents agreed on the need to strengthen the Garda service in Dublin. When asked if they were aware of any organisation or community centre that provides services to people who have been victims of emotional or physical abuse in Dublin, seventy-three percent of respondents stated that they were unaware of any organisation or community centre that provides services to people who have been victims of emotional or physical abuse in Dublin.

When asked if they were familiar with any of the organisations listed, sixty percent stated that they were not. Following that, forty-three percent of respondents are somewhat interested in an informal encounter to speak with and be heard. Thus, forty-one percent of respondents indicated an interest in participating in a community programme involving immigrants and the local community, and it has been noted that forty-five percent may be interested.

Chapter 5: Discussion

5.1 Introduction

This discussion chapter will present the analysis of the primary data and how they link back to the core study objectives. Comparing the answers supplied by respondents during primary data collection with literature review is intended to demonstrate how the results can clarify the main research issue. As a result, the research offered in previous chapters and the respondents' responses, this chapter sparked a discussion to answer the objectives of this study.

5.2 Conclusion one – Migrants have been victims of racist attacks, anti-social behaviour and harassment in Dublin City Centre

Based on the results achieved through primary research, it confirms that migrants are subjected to violence in Dublin City Centre. Therefore, it was possible to identify the correlations between the data and the literature obtained. Due to the lack of municipal regulations in investigating hate crimes and a lack of reporting, law enforcement agencies struggle to identify victims or perpetrators.

This study highlights the range of racist attacks on migrant victims and that incidents happened a number of times as summarised in chapter 4 (transcripts).

A large number of respondents did not know any organization or community centre that provides services to people who have been victims of emotional or physical incidents in Dublin. As previously stated, many migrant victims are hesitant to disclose occurrences to police, so organisations that support survivors outside of, or in addition to, the criminal justice system have emerged. As observed in the literature review, it is necessary to engage with victims, listen to their concerns, respond appropriately, and refer them to appropriate victim support agencies.

The literature also suggests that victim assistance must be a priority, as should specialised assistance and particular protective measures. Clairmont (2010) suggested implementing a culturally tailored victim strategy and new outreach channels to boost participation rates. Local governments, community organisations, and resident groups must collaborate to assist victims of racism and to oppose racially motivated anti-social behaviour.

5.3 Conclusion two - Migrants do not feel comfortable in reporting incidents to the Gardaí and face difficulties in accessing the justice system

The primary analysis reveals the unwillingness of victims to report their experiences to the authorities and the low levels of trust in An Garda Sochána remain widespread.

The literature has already demonstrated this disturbing reality of a lack of trust between An Garda Sochána and minority populations in Ireland. Consequently, this decreases the reporting of incidents to authorities and obscures the true extent of the problem. This raises many big social questions because violence motivated by hatred jeopardises the values of a diverse society. Violence against migrants that are tolerated and not addressed, they might jeopardise community trust and confidence in public services.

As indicated in the literature review, a considerable body of data demonstrates that under-reporting is a barrier to efforts to reduce hate crime. Authorities may be ill equipped to recognise and conduct reports as a hate crime or hate incident. In addition, this study signifies that respondents consistently cited under-reporting as a reflection of minority populations' lack of faith in the work of An Garda Sochána and the Irish justice system. As noted in the review of literature, hate crime legislation can send a powerful message to marginalised communities that the State supports them. In Ireland, such currently broad legislation does not recognize racism as an aggravating condition when it comes to sentencing. An Garda Sochána should provide clear and readily available guidance to victims of racist violence, harassment, and anti-social behaviour.

It should advise victims on how the police will respond to and investigate racially motivated offences. Such advice should walk victims through determining the level of support they can expect and how to file a complaint if such support is not provided.

5.4 Conclusion three – The need to develop a community-based restorative approach at a community level to resolve hate incidents.

Violence against migrants has the potential to exacerbate adverse community relations. They have the potential to jeopardise both individual and community safety. To appropriately respond to the harms of violence such as hate crime and address the specific health needs of victims and affected community members, culturally sensitive and specialized mental health care is required. Support must be made available in a number of ways and through a range of organizations.

To raise public awareness of violence against migrants and create healing possibilities for victims and communities, government measures and assistance are essential by alleviating anxieties and fears about violence. For this reason, some communities may not be ready to take on the responsibilities of supporting victims and offenders and may require, as a first step, to engage in a broader programme of healing (Ellerby and Bedard, 1999). Restorative justice and social service initiatives can be developed to help impacted migrant's communities. RJ programs could be made available to individuals and communities affected by hate violence, restoring a sense of security, support, and well-being at the community level, bringing people together and connect them.

Conclusion

This research aimed to identify the obstacles faced by migrants in being able to access the justice system concerning racist attacks and anti-social behaviour and investigate the direct and indirect consequences of hate incidents in the migrant population in Dublin.

Based on qualitative and quantitative analysis, it has been found that migrants are experienced violence in Dublin, and it goes under-reported. Furthermore, the information presented through existing literature and primary data collected identified that barriers such as lack of trust in the police and lack of knowledge in organisations that provide help for victims make it difficult for migrants not to report these crimes. Moreover, making access to justice difficult for migrants creates negative feelings such as anxiety, fear, frustration, and lack of confidence in the justice system. As a result, these incidents go unrecognised by the Garda. Thus, it exacerbates the violence in Dublin and deteriorates relations between migrant communities and the police.

The literature suggests that the currently incapacity to cope with the complexity of hate incidents on the one hand, and its absence of a victim perspective on the other, have been the primary arguments for addressing hate crime through restorative justice.

A restorative justice practice could be implemented with a focus on targeted communities such as migrant victims of violence to heal the trauma generated by crime. Hate crime victims also need the information to help them decide whether they want to report a hate crime, and if they choose to report, they need help navigating the criminal justice system.

The deterioration of relations between minority communities and the police can generate serious consequences for policing and barriers to the integration of migrants. Measures and initiatives to mitigate the harm caused by hate-motivated crimes these perceptions can become a reality and with potentially severe consequences for policing.

The Irish government and also society must engage in measures and initiatives to mitigate these harms. Building bridges between the disparities between migrants and non-migrants is possible with

the values of restorative justice to create communities of care. Because hate crimes frequently cause communal harm, community-building initiatives can provide a more effective response to repair social cohesion after bias-motivated violence.

Finally, this study demonstrates the importance of investments in alternatives to the traditional justice approach and the need for other methods to respond to hate crimes locally. A restorative approach allows for a better understanding of the local community's issues and needs, offering migrant communities access to restorative justice that might effectively mitigate the harms they inflict in individuals and communities impacted by hate violence.

Reflection

Throughout the dissertation process, I suffered the consequences of living through a pandemic. Many had the opportunity to stay at home, but I continued working. I thought that even though I was working, three months would be sufficient to finish the work, but it didn't quite turn out that way. The language barrier was also a challenge, even with the support of my boyfriend and friends, I felt I could not express myself. I had anxiety attacks because of the pandemic, for not being able to see my family but also because of the pressure to deliver valid work and that I could contribute to society in some way.

The reason why I chose to work with migrants in restorative practices was, firstly, because I am a migrant and I have already lived experiences where I felt powerless, and secondly, because any form of intolerance and violence makes victims exclude themselves and the pain this causes affects not only the victim but also the whole society. The difficulty of leaving the role of victim for the role of researcher was one of the achievements of this work. Throughout the process, self-reflection was necessary so that my view of the world and my experiences were not addressed in the dissertation.

In the voluntary work that I do with Brazilians in Ireland for AMBI, the stories of violence against migrants are part of everyday life. This made me realize that many barriers need to be broken down for the integration of migrants. Restorative practices can serve as a way to resolve cultural conflicts and give voice to the victims and treat the traumas it generates, but also build bridges to eliminate prejudice and discrimination.

During the process of reviewing the literature, it was possible to identify best practices that can be used in everyday life, at work and in my personal life, and this I will take with me for life. The experiences reported by migrants in the research was vital to my understanding of how important restorative approaches are for conflict resolution practitioners and the wider community. It is in my opinion, paramount that all parts of society learn to work together and establish ways in integrating.

I believe that this begins with studying why social intolerances exist in the first place and using this knowledge to then build ways of eradicating this through social policies, police intervention & assistance and any other restorative approaches.

From my study I have learned that prejudice exists far more than what I had previously thought and I hope in some way that this research can be used as a platform to highlight these issues and provide some framework of understanding on how to deal with them and possibly minimise them through restorative justice practices.

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Appendix

Form B: Application for Ethical Approval	
Undergraduate/Taught Postgraduate Research	
This form should be submitted to the Research & Ethics Committee prior to beginning any research. Please save this file as STUDENT NUMBER_AEA_FormB.docx	
Title of Project	Would Restorative Practices be an effective way to prevent conflict in relation to the integration of immigrants into Irish society?
Name of Learner	Marta Vitoria Matos dos Santos
Student Number	51703696
Name of Supervisor/Tutor	Geoffrey Carry

Item	Question	Yes	No	NA
1	Will you describe the main research procedures to participants in advance, so that they are informed about what to expect?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
2	Will you tell participants that their participation is voluntary?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
3	Will you obtain written consent for participation (through a signed or 'ticked' consent form)?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
4	If the research is observational, will you ask participants for their consent to being observed.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	Will you tell participants that they may withdraw from the research at any time and for any reason?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
6	Will you give participants the option of not answering any question they do not want to answer?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	Will you ensure that participant data will be treated with full confidentiality and anonymity and, if published, will not be identifiable as any individual or group?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
8	Will you debrief participants at the end of their participation (i.e., give them a brief explanation of the study)?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
9	If your study involves people between 16 and 18 years, will you ensure that <u>passive</u> consent is obtained from parents/guardians, with active consent obtained from both the child and their school/organisation?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
10	If your study involves people less than 16 years, will you ensure that <u>active</u> consent is obtained from parents/guardians <u>and</u> that a parent/guardian or their nominee (such as a teacher) will be present throughout the data collection period?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
11	If your study requires evaluation by an ethics committee/board at an external agency, will you wait until you have approval from both the Independent College Dublin and the external ethics committee before starting data collection.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you have ticked **No** to any of questions 1 to 11, or **Yes** to any of questions 12 to 20 you should refer to the codes of ethics in your capstone handbook and consult with your supervisor immediately.

There is an obligation on the postgraduate researcher to bring to the attention of the Research & Ethics Committee any issues with ethical implications not clearly covered by the above checklist.

Please provide all the further information listed below, adhering closely to the suggested word counts.

1 *Purpose of project with very clear and specific justification for the study [its potential benefits], given the acknowledged sensitivity of the topic of study or the methods used (approximately 100 words)*

Many conflicts in terms of equality, employment, economic, and social shifts raised obstacles to the full integration of the immigrant community into Irish culture.

The pandemic situation has affected attitudes toward immigrants, especially in the capital Dublin, as a result of the Covid-19. Following the death of Brazilian Deliveroo rider Thiago Cortes (28), who was killed in a hit-and-run by Irish young offenders, Urantsetseg Tserendorj (48), an originally Mongolian, was stabbed in a street attack late at night after work in the same region by a young boy. Not to mention allegations of bigotry directed at Asians living in Ireland, which have been traced to the source of the Coronavirus in China. Aside from several accounts of immigrants who live or work near Dublin City Centre being fearful and apprehensive, there is a sense of vulnerability in Dublin City Centre due to the fear of violent acts, bigotry, and xenophobia towards immigrants.

The aim of this study is to examine the causes that led to or detracted from the violence between immigrants and Irish-born people, as well as to explore attitudes toward immigration and immigrants in Dublin's inner city, focusing on victims and community understanding. It is possible that the following offences will be identified by the target public (victims): bullying, harassment, physical aggression, assault, hate crime. This research study aims to understand immigrants' challenges and how a community centre can use restorative approach and practices to address such issues.

2 *Proposed methodology (approximately 300 words). This must include:*

- Participants: recruitment methods, number, age, gender, exclusion/inclusion criteria.*
- Brief description of methods and measurements.*

Comparing the literature review with the information collected, we will then be able to identify strategies and recommend a suitable restorative practice according to the outcomes. The inductive method would be used in our study. It will lead us to a substantial conclusion by guiding us through a literature review, data collection in primary research, and assessing trends and concerns.

As our study strategies, we have chosen two surveys (immigrants and community) and interviews (1 spokesperson Garda / 27 NGOs). We choose these applications because we would perform them over a small sample rather than a large number, allowing us to

Item	Question	Yes	No	NA
12	If you are in a position of authority over your participants (for example, if you are their instructor/tutor/manager/examiner etc.) will you inform participants in writing that their grades and/or evaluation will be in no way affected by their participation (or lack thereof) in your research?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
13	If you are in a position of authority over your participants (for example, if you are their instructor/tutor/manager/examiner etc.), does your study involve asking participants about their academic or professional achievements, motivations, abilities or philosophies? (please note that this does not apply to QA1 or QA3 forms, or questionnaires limited to market research, that do not require ethical approval from the IREC)	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
14	Will your project involve deliberately misleading participants in any way?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
15	Is there any realistic risk of any participants experiencing either physical or psychological distress or discomfort?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
16	Does your project involve work with animals?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
17	Do you plan to give individual feedback to participants regarding their scores on any task or scale?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
18	Does your study examine any sensitive topics (such as, but not limited to, religion, sexuality, alcohol, crime, drugs, mental health, physical health)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
19	Is your study designed to change the mental state of participants in any negative way (such as inducing aggression, frustration, etc)?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
20	Does your study involve an external agency (e.g. for recruitment)?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
21	Do your participants fall into any of the following special groups? (except where one or more individuals with such characteristics may naturally occur within a general population, such as a sample of students)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	
		<input type="checkbox"/>	<input checked="" type="checkbox"/>	
		<input type="checkbox"/>	<input checked="" type="checkbox"/>	
		<input type="checkbox"/>	<input checked="" type="checkbox"/>	

research them in depth.

To collect quantitative evidence for the study, we will review and analyze details using graphics and Google forms. To obtain qualitative results, the interviews will be transcribed.

3 *A clear but concise statement of the ethical considerations raised by the project and how you intend to deal with them (approximately 100 words).*

We will respect and take into account any social and cultural implications posed by the study. We are mindful that the victims may have been subjected to traumatic experiences such as abuse, stalking, physical violence, attack, or hate crime. The subject is delicate, but we plan to gather information to determine what types of problems a community center should handle and how Garda and NGOs could work with expertise and improve the community's dialogue.

4 *Copies of all materials to be used in your study should be attached to this form. This must include consent and participant information arrangements and debrief forms. It should also include copies of all standardized and/or non-standardized questionnaires and instruments, as well as any interventions and/or audio-visual materials, which will be used. Please note that these materials will not be returned to you, so you should ensure that you retain a copy for your own records. All loose materials (such as DVDs, handouts etc.) should be clearly labelled with your name. There is no word count limit on appendices, but no appendices should be included that will not be used as materials in your study. If any of the above information is missing, your application will not be considered at the Research & Ethics Committee meeting, and your research may be significantly delayed.*

Click or tap here to enter text.

I have read and understood the specific guidelines for completion of Ethics Application Forms. I am familiar with the codes of professional ethics relevant to my discipline.	<input checked="" type="checkbox"/>
Name of Learner	
Student Number	
Date	
I have discussed this project with my student, and I agree that it has ethical implications, which need to be brought before the Research & Ethics Committee. I confirm that the student will complete the research in the manner outlined by them above, using the materials attached to this form. At least one of the student's supervisors must sign this form. It is preferred if the form is signed by all of the student's supervisors.	<input checked="" type="checkbox"/>
Name of Supervisor/Lecturer	
Date	