Exploring police relations with Nigerian immigrant community in the context of racism and discrimination in Dublin Ireland.

Coker Oloruntobiloba

21252052

A dissertation submitted in partial fulfilment of the requirements for the degree of

M.A Comparative Criminology and Criminal Justice

Maynooth University

Department of Law

Maynooth University Department of Law

Declaration on Plagiarism

I hereby certify that this material, which I now submit for assessment on the programme of study leading to the award of MA Comparative Criminology and Criminal Justice is entirely my own work and has not been taken from the work of others save and to the extent that such work has been cited and acknowledged within the text of my work.

Student Name: Coker Oloruntobiloba

Student Number: 21252052

Date: 26th of August 2022

Student Signature:

Abstract

Public perception of the police can help to foster a better relationship between the police and the public therefore, understanding immigrants' perception of the police goes a long way in fostering the relationship. This study explored the perception of the Nigerian Immigrant community towards the Irish police in the context of racism and discrimination, it sought to know what the perception was and if experience with the Nigeria police force affected this relationship. A semi structured interview was done with 10 participants who are resident in Dublin for more than 6 months and not more than ten years. The themes discovered during the thematic analysis of the interview include professionalism, cultural differences, little/no representation, mistrust and difference in experience. The findings of this research reveal that the Nigerian Immigrant community in Dublin do not perceive the police as racist and discriminatory but rather as lacking in cultural understanding of the Nigerian people. Also, their previous experience with the Nigeria police which is largely negative does not affect their perception but rather their interaction with the Irish police. The results of this study are examined in light of previous research and recommendations are discussed.

Acknowledgement

Special thanks go to my family and friends for their support throughout the conduction of this research.

Worthy mention is my fiancé, Oyefeso Oluwapelumi, thank you for staying up during the late nights and encouraging me, I doubt I could have done this without you. To my amazing mum, your love, and encouragement was needed. To my darling little sister, thank you for the phone calls and constant check-ups.

I also acknowledge my lecturers during this master's program, your teachings were impactful. Special thanks to my supervisor Cian O Concubhair, your supervision was excellent.

And to God, the giver of life and my eternal friend, thank you.

Table of Contents

Word Count (Excluding Biblography): 18,546

List of other relevant tables

Chapter One - Introduction

Across the globe, thousands of people emigrate both legally and illegally to different countries for different purposes which include studying, working, or starting new lives. Consequently, these immigrants are expected to become familiar with and adapt to new laws in their new country, but this is not often the case because many of these new immigrants do not understand or are not well acquainted with the legal system and law enforcement coupled with their different culture and value system which tend to lead to misunderstanding in many immigrants' encounters with the police (Egharevba, 2009). Correia, (2010), argued that immigrants are particularly challenged with the language and cultural barriers, the continuous threat of deportation, a lack of familiarity with the justice system, the acculturation process, and the negative experiences immigrants have had with law enforcement in their home countries which portends substantial barriers in interactions between the police and immigrant groups.

Police interactions with immigrants or ethnic minorities are inevitable and studies across different Western countries have indicated that police officers effectively obtain relatively high racial prejudice scores compared to the general population (Dhont et al., 2010). For instance, in the United States, there is evidence that blacks are more likely to worry about police brutality five times more than whites (Graham et al., 2020). Braga et al., (2019) argued that it is a paradox that impoverished communities of colour feel simultaneously over-and-under policed and are likely to be the victims of the most aggressive and harmful policing strategies while also having the least confidence in the police, they are also the most dependent on their services. The same scenario plays among Latino immigrant communities whose perception, attitude, and relations with the police are particularly shaped by their immigrant status (Barrick, 2014; Correia, 2010; Theodore & Habans, 2016). In Canada where racial tension is less (Cao, 2011) and is one of the world's most active immigrant-receiving nations (Wortley & Owusu-bempah, 2011), evidence showed that members of visible minorities including Aboriginal communities had lower levels of confidence in the police than non–members of visible minorities while racial differences in police stop and search practices remain a worrying trend (Cao, 2011, 2014; Wortley & Owusu-bempah, 2011). Urban policing in France is characterized by institutionalized racism targeted at visible minorities (North Africans and Africans) (Body-gendrot, 2010). Similarly, in Belgium, Dhont et al., (2010) observed that interracial public–police contact is associated with police officers' racial and work-related attitudes. Egharevba & Hannikainen, (2005) in their empirical reviews opined that in the UK, distrust was prevalent among groups such as the young and ethnic minorities, especially African/Caribbean men. Further evidence indicated that one-third of the group had experienced police harassment or

knew a close friend who had been a victim, as well as verbal abuse from police officers indicating that blacks were inferior. Like the UK the demographics vulnerable to police abuse and discrimination remain the same in Finland and are mostly members of the African immigrant community (Egharevba, 2006, 2009).

According to Braga et al., (2019), fragile police–minority community relationships are rooted in a long history of biased practices and present-day practical policing strategies that are too aggressive and associated with racial disparities. Discriminatory practices in policing in all its dimensions could be consequential and should be given special attention because racial differential confidence in the police undermines the social integration of a community by creating several, parallel social differences based on ethnic groups. If left unchecked, it creates a situation characterized by social disorganization and latent ethnic animosities Cao, (2011). Thus, the police require public support and cooperation to be effective in controlling crime and holding offenders accountable because effective policing requires communication, trust with residents, and a delicate balance. After all, the police benefit from the general willingness of community members to cooperate in: crime reporting, offender identification, assisting in open investigations, and addressing lingering social conditions that might facilitate crime. (Barrick, 2014).

Against this background, it is important to understand that immigrants' views have important implications for policing and in particular for police–community relations (Wu, 2010). Even though the discourse on police-immigrant community relations has largely been limited to western nations as seen in the studies by (Barrick, 2014; Braga et al., 2019; Cao, 2011, 2014; Dhont et al., 2010; Egharevba, 2009; Egharevba & Hannikainen, 2005) just to mention a few. Ireland has never been a focal concern until it witnessed an extraordinary increase in immigration from the mid-1990s which necessitated the debate about policing and race (McInerney, 2020) alongside the fact that other studies in the space have not been particular about the sub-African community of concern in this study, previous studies have tended towards attaching a single label of "African." In this way this study will mitigate some of the challenges associated with Police-Immigrant studies as highlighted by Egharevba, (2006):

> *"Research on immigrants' perceptions of police in the criminal justice*
> *system is a complex area, especially when it comes to African*
> *immigrants, most of whom come from countries with the most*
> *draconian regimes of police oppression. This is in addition to their*

circumstances, which are somewhat exacerbated by their heterogeneity as well as their social, and demographic profile."

Thus, the current study aims to fill the gap in the literature by exploring police relations with the Nigerian immigrant community in the context of racism and discrimination in Dublin, Ireland. Drawing on qualitative tenets, it will be guided by the following question:

1. How do Nigerian immigrants perceive the police in Ireland?
2. How have their experiences been with the police in Ireland?
3. How does the minimal representation of the immigrant community in the police force affect this perception?
4. How do they perceive the police in Nigeria and how their experiences with the police in Ireland and Nigeria differ?

The following chapter will examine existing literature on police relations with immigrant communities from a global perspective to a more local perspective, it will also explore previous studies that has been conducted on police relations sin the context of racism and discrimination as well as give a historical background of Nigerians migrating to Ireland. In Chapter 3, the methodology of this research will be explained, describing what approaches were used for the research and the reasons why they were employed for this study. Chapter 4 will present the findings of this study based on the data collected from the interviews, followed by a chapter discussing the findings in the context of existing literature and the current situation in Ireland. Chapter 6 will present the conclusions of this research.

Chapter Two - Literature Review

This chapter reviews relevant literature on police relations with the immigrant community in the context of racism and discrimination. It will thematically discuss some issues on police

immigrant community relations in line with the research questions. Lastly, it will discuss relevant theories and their applicability to the study.

Nigerian Immigrants in Ireland as Focal Concern

According to Iroh (2010), the 1980s and 1990s in Nigeria were a period of harsh economic and political conditions which brought about different kinds and high emigration rates among Nigerians. It was believed to be a response of Nigerians to state failure, especially in effectively providing stable conditions for her citizens. Thus, the period witnessed a surge in the rates of emigrants from Nigeria to different parts of the world, mainly in European countries, such as Italy, Spain, the United Kingdom, Ireland, and Germany, as well as other countries, such as Canada, United States of America, China, India, Malaysia, and a host of others. Specifically, starting from the late 1990s, Ireland witnessed a phenomenal growth in the number of immigrants arriving in the country, including people of Nigerian origin (Iroh, 2010). This was due to Ireland's economic success in the 1990s and 2000s, which made it increasingly attractive to Nigerians and other immigrants, and, as a result, Ireland became the foremost per capita beneficiary of inward migration in Europe (48,900 in 1999 and 70,000 in 2004). (Brandon & O'Connell, 2018).

The Central Statistics Office (CSO) reported that there had been an 80% increase in the number of Nigerians in Ireland, that is, from 8969 in 2002 to 16,300 in 2006 (CSO 2007). In 2017 the CSO reported that Nigerians are the largest group of African Migrants in Ireland at approximately 28% of all African nationals and 1% of all foreign nationals (Gusciute, 2021). A large population of Nigerians is found in the greater Dublin region of Ireland Komolafe, (2003) cited in (Komolafe, 2008). However, it is noteworthy that despite the evolution of Ireland's immigration policies since the late 1990s, it has failed to check the migration of Nigerians to Ireland particularly asylum-seeking migrants from Nigeria (Komolafe, 2008).

Adepoju (1995), cited in (Iroh, 2010), seeing this as a continuum, opined that the increase in the presence of Nigerian immigrants can be explained as a part of a constant process of international migration from Nigeria that started in the colonial and early postcolonial periods when Nigerians emigrated explicitly to study. However, in recent times, there have been different and more complex reasons and push and pull factors necessitating the emigration of people away from Nigeria than simply to study (Campo et al., 2018). Nigerians have always migrated to seek what they cannot acquire in their country.

In essence, the migration of people from Nigeria and Africa into Ireland and other countries in Europe and elsewhere is accompanied by several social and economic factors, which represent the push and pull factors (De Paola & Brunello, 2016). Firstly, it is essential to explain what push and pull factors are. On the one hand, push factors are predominantly present in one's country of residence or location, leading to a solid feeling to leave for another country. Also, they are factors necessitating the need to leave one's present country of residence for another. In this light, there are so m push factors capable of making people migrate away from Nigeria to other countries, such as insecurity, terrorism and religious intolerance, lack of job opportunities, lack of quality healthcare sector, persecution, and witch-hunting, particularly among the politicians.

One significant impact of persisting insecurity, terrorism, and religious intolerance, particularly in the Northern part of Nigeria, has driven so many people out of the country. Many Nigerians have all it takes to secure good jobs and have better lives, such as the skills, certificates, networks, and people abroad will prefer to do so considering the high rate of insecurity, terrorism, and religious intolerance. Also, some people left the country because of the diverse economic issues Nigeria is facing currently, which has made many people not secure good and befitting jobs (Agarwal & Winkler, 2017).

Some Nigerians, particularly those in the upper economic and political class, are also being "pushed" to go abroad because of the sub-standard health sector operated in the country. Many people move out of the country temporarily and permanently solely because of their health and the need to seek better health attention abroad because of the bad condition of the health sector in Nigeria. Also, among the political class, persecution and witch-hunting have driven so many politicians out of the country into Ireland and many other places. The fear of being persecuted by security operatives and EFCC and ICPC operatives in the name of politics has made many people travel abroad.

On the other hand, some pull factors often lead to a high inflow of Nigerians into Ireland. These factors are majorly positive reasons, such as better opportunities available in one's destination country, which is not present in an individual's country of origin. These could be job opportunities, educational purposes as well as marriage, amongst others. For instance, many Nigerians often choose to migrate to Ireland searching for greener pastures, such as better job opportunities, better education, and skills etc. This is common among young Nigerians, who

often travel out of the country searching for better job opportunities and lives (Agarwal & Winkler, 2017; De Paola & Brunello, 2016).

This explains the surge in the migration of people into Ireland and the change in the population structure and sociocultural landscape in Ireland, particularly from the late 1990s. Before these periods, Ireland was known to be a country which often experienced a high rate of emigration of people into the United States of America, United Kingdom, Canada, Spain, and Italy, amongst others. However, the economic growth and resuscitation the country experienced in the late 1990s made Ireland attract so many people, including Nigerians into the country (Brandon & O'Connell, 2018). Despite the recent economic recession, which slightly reduced the inflow of people into the land, the recent population survey showed that it still has up to 12% of non-Irish people of its population, which includes Brazilians, the British, Polish, Romanians and Nigerians etc. (Brandon & O'Connell, 2018).

Police-Immigrant Relations in Ireland

> "All immigrants come into contact with members of An Garda Síochána at points of entry into the state, and this is a crucial site where opinions are formed and/or reinforced between ethnic minorities and the police." (McInerney, 2020)

The quote above describes the starting point of relations between immigrants and law enforcement agencies in Ireland. This fingers the National Immigration Bureau as a major factor in influencing the perception of immigrants and shaping the perception of the police on immigrants.

Racism and discrimination are pervasive in Ireland (Gusciute, 2021). In explaining the root cause of this, McInerney (2020) argued that there is a connection between ethnic diversity and immigration in Ireland, particularly concerning immigration and the growing multiculturalism that is being experienced. He added that because immigration occurred over a comparatively short period of time, ethnic diversification was viewed in the same way as non-Irishness and specific immigration status, and the two issues were frequently mixed up in public discourse. Thus, in just 20 years, Ireland has transformed into a plural, racially diverse, and multicultural country, with 12% of the population identifying as an ethnic minority (Central Statistics Office 1995-2011).

McInerney further opined that the An Garda Siochana, which is tasked with protecting the sovereignty of Ireland's borders, was a racialized policy that had a negative impact on the minds of police officers and led to the development of stereotypes that could be detrimental to the provision of an anti-discriminatory policing service. McInerney's viewpoint was predicated on the notion that An Garda Siochana was responsible for protecting the public. According to McInerney's account, An Garda Siochana duty was responsible for the onset of strained relationships with immigrants. This may influence the garda's perceptions of ethnic minorities, which will have been further exacerbated by "Operation Hyphen," a high-profile government policy and initiative to remove illegal immigrants from the state. In 2001, the Department of Justice, Equality, and Law Reform transitioned this initiative into a garda-mounted operation under its supervision. This course of action made immigrants more vulnerable during that period because the majority of the population held negative views of them. During this specific period, 200 Gardai were tasked with conducting a "sweep" of suspected illegal immigrant housing establishments. This resulted in people associating immigration in general with "illegal immigration," and it may have also contributed to the formation of police attitudes toward members of ethnic minority groups.

However, Lucy Michael, (2021) in her recent article written in the context of young people and the Black Lives Matter protests opined that:

> "For many young people, their first encounter with Gardaí is not in public spaces, or even in school talks. For ethnic minorities in Ireland, first encounters often start with the reporting of racial harassment and racist crimes. Young people appear to develop some knowledge about policing which is rooted in the treatment of their parents by Gardaí in response to such incidents."

Thus, she expressed concern that the experiences of parents and other family members are more likely to shape the knowledge and behaviours of young people, especially from minority groups on policing which are often unpalatable experiences.

Policing Immigrant Communities

Around the world, there is a huge bias problem, in policing black or minority communities, and often time these biases are ignored while police institutions have also been complacent in investigating them (Michael, 2021). The literature on policing immigrant communities is abundant but a lot is focused on Black, Latino and Asian minorities in the USA and Canada (Barrick, 2014; Braga et al., 2019; Cao, 2011; Graham et al., 2020) very few have focused on European societies (Body-gendrot, 2010; Dhont et al., 2010; Egharevba, 2009). However, the key issues that have been pointed out in the policing of immigrant communities are the racialization of crime in Ireland (McInerney, 2020) or as in the case of Canada "Democratic racism" Which is an ideology that allows two seemingly contradictory sets of values to coexist: on one hand, there is a public commitment to racial justice and equality, but on the other hand, there is a refusal to investigate and address racial inequalities and potential racial bias when problems arise Henry and Tator (2005), cited in (Wortley & Owusu-bempah, 2011).

McInerney, (2020) also noted that Ireland's Gardai faces the daily challenges of having to come to terms with the rapidly changing demographics, as the population of immigrants increases rapidly, which has proven to be extremely challenging as many officers have reported their inability to effectively communicate, with black Africans, various Muslim communities, and the Roma community, with whom they were now having to come into daily contact with in modern Ireland.

Immigrant Enrolment in Police

Ewijk (2011), opined that the countries that makeup Europe have become more diverse, and the discourse surrounding this diversity is becoming increasingly important. There are now a lot of professionals in both the business world and academic circles who are aware of how important it is for organizations to adapt to the various environments in which they operate. Both public and private organizations have begun to implement policies that make it possible for employees to come from a variety of different backgrounds. The adoption of diversity as a central political priority by the European Union in Europe is one factor that contributes to the reinforcement of this organizational tendency.

According to Bjrkelo et al. (2014), one of the most interesting and challenging organizations to study diversity in is the police force. This is due to the police force's emblematic meaning, conspicuous role in society, formal authority, and contact with all citizens. Thus, there have been relatively few studies that have investigated recruitment, retention, and promotion of diversity in the police profession across countries from the perspective of policy. This is even

though there have been a large number of studies that have focused on the police institution Ewijk (2012), cited in (Bjrkelo et al.2014). However, an extension of this discourse is to include the effect that minimal representation of immigrants in the police has on the perception of the police held by immigrants themselves.

Empirical studies carried out by Ewijk, (2011) in countries such as the United States of America, New Zealand, the United Kingdom, and Germany show that the level of diversity within police organizations in practice is low in comparison to the average level of diversity found in society and that the level of diversity is low in general and decreases as police officers' rank increases, particularly in Ireland. Ewijk noted that research on diversity in police recruiting is difficult to conduct for several reasons, one of which is the paucity of data about police personnel who come from immigrant families. For example, in France, official population statistics are not kept because the country's law prohibits discrimination in the registration process based on factors such as a person's race, ethnicity, or religion. According to Ebun (2021), in a review of the experiences of migrant workers in Ireland, he observed that migrants make up 15 percent of the workforce with members of the black community having limited options and experiencing difficulty navigating the job market.

Police Treatment of Immigrants

Interactions between the police and members of immigrant communities or ethnic minorities are inevitable; nonetheless, research undertaken in a number of Western nations reveals that police officers score much higher than the general population on indicators of racial prejudice (Dhont et al., 2010). There is proof that black people in the United States are five times as likely than white people to fear police violence. This is the situation in America. (Graham et al., 2020). Braga et al. (2019) argued that it is a paradox that poor communities of color feel concurrently over-and-under policed and are likely to be the victims of the most violent and harmful policing strategies while also having the lowest level of trust in the police. That is, not only are they the most reliant on the services that the police provide, but they also have the lowest level of trust in the police. The same can be said about the Latino immigrant populations, whose opinions, attitudes, and relationships with the police are disproportionately influenced by their immigration status (Barrick, 2014; Correia, 2010; Theodore & Habans, 2016). In Canada, where racial tension is lower (Cao, 2011) and as one of the most active immigrant-receiving nations (Wortley & Owusu-bempah, 2011), evidence indicated that members of visible minorities, including Aboriginal communities, had lower levels of confidence in the

police than non-members of visible minorities, while racial disparities in police stop and search practices remain a worrying trend (Cao, 2011, 2014; Wortley & Owusu-bempah, 2011).

Institutionalized racism directed at visible minorities (North Africans and Africans) is a defining characteristic of France's urban policing, which bears the country's name (Body-gendrot, 2010). In a similar vein, Dhont et al. (2010) conducted research in Belgium and found that interracial public–police contact is correlated with police officers' racial attitudes as well as work-related attitudes. According to the findings of Egharevba and Hannikainen's (2005) empirical reviews, mistrust is widespread in the United Kingdom among demographics such as young people and members of ethnic minorities, particularly African and Caribbean men. Additional evidence suggested that one-third of the group either had personal experience with police harassment or knew a close friend who had been a victim. These individuals also reported receiving verbal abuse from police officers who implied that blacks were of lower social standing. In Finland, the demographic groups that are vulnerable to abuse and prejudice at the hands of the police are the same as they are in the UK (Egharevba, 2006, 2009).

In the past decade, there has been a steady stream of reports on the racist treatment of minorities, particularly people of African descent in Ireland, by the Garda in all three capacities: as victims of crime, as subjects of profiling, and as suspects. In particular, the reports have focused on the Garda's treatment of people of African descent in Ireland. A recent study conducted by the Garda and conducted by the Irish Times and published in August found that there is a problem with racism within the organization. When George Nkencho was fatally shot by armed Garda in front of his home in Dublin on the 30th of December in the year 2020, the issues surrounding racist police reached its zenith. This event triggered a protest that lasted for two weeks and raised questions about the nature of the police involvement that resulted in his death, implication on immigrant communities, and trust, particularly among younger demographics (Michael, 2021).

Immigrants' Perception of Police (Ireland and Nigeria)

Immigrants' perceptions of the police are an important subject in the understanding of the causes of poor police-community relations in countries of the world. A study by Wu, (2010) on "Immigrants' Perceptions of the Police" stated how important it is to understand peoples' perceptions of the police, particularly the socially segregated groups, such as the immigrant groups. He further stated several corresponding issues attached to immigrants' perceptions of the police, which revolve around their relations with the people of the public in general.

Specifically, Wu, (2010) noted that immigrants' perceptions of the police can directly or indirectly affect how the immigrants or the public at large respond to police requests, commands or advice, as well as obey the dictates of the law as enforced by the police force. Also, the perceptions of the public, particularly the immigrants can also affect their willingness to collaboratively work with the police in preventing and curbing crimes in the community, by reporting crimes and assisting the police in other ways (Wu, 2010).

In simple terms, negative perceptions of the police will adversely affect their ability in crime prevention and law enforcement (Wu, 2014). This is simply because of the possible reduction in the confidence and trust the public will have in the police, thereby limiting the cooperation required for effective delivery of their services. The quote below provides insights into the level of trust immigrants in Ireland have for law enforcement.

> "Migrants' confidence to report crime or confidence that An Garda Síochána will keep them safe has been described as "low", a report from the Policing Authority says. In its latest report, the authority said the use of a threat of deportation by gardaí in interactions with migrants "both as a serious threat but also in terms of 'joking'" had been referenced by organizations working with migrants." (Burns, 2021)

There are several possible causes of negative immigrants' perception of the police. For instance, the findings of Correia (2010), explained how factors, such as linguistic and cultural barriers, the ongoing threat of deportation, a lack of knowledge of the justice system, the acculturation process, and the negative experiences immigrants have had with law enforcement in their home countries, all of which foretell substantial barriers in contacts between the police and immigrant populations as well as capable of causing negative immigrants' perceptions of the police in their country of residence.

Similarly, in a study of African immigrants in Finland, Egharevba, (2009) concluded that immigrants' prior experiences with the police in their home countries have, in the majority of cases, made them afraid to come forward as witnesses to crimes or to report a crime to the local police. This may be a contributing factor to their lack of interest in joining the police force or pursuing a career in that industry. Immigrants' prior encounters with crime and their perspective of the police, as well as their adjustment to their new country and lack of contacts and social networks within the country, all contribute to their exaggerated perceptions of

crime-related issues. Davis and Miller (2002) did a study that was quite similar to this one, and their findings revealed that immigrants' and minority groups' impressions of the police in a new country are negatively impacted by their interactions with the police.

In many of the African immigrants' home countries, there is a great suspicion of governmental officials, notably the police. According to Barley (1992), cited in Egharevba (2009), research findings from two different countries suggest that the police saw themselves as reflecting the government's interests rather than the public. This is among the several explanations. Examples of this include the policing in apartheid South Africa, the policing in Nigeria's multiple military dictatorships, and the policing in the Congo Democratic Republic during the dictatorship of the late Mobutu Sesseko, which lasted until 1991. Therefore, while police in every country across the world are responsible for upholding the law and keeping public order, thereby safeguarding residents and their property and apprehending criminals, this is not the case in many of the African immigrants' home countries. Many of these nations lack sufficient law enforcement to safeguard individuals and property (Egharevba, 2009).

However, Wu (2014) presented a more comprehensive list of the factors causing negative immigrants' perceptions of the police, which include the universal factors, experiential factors, and immigrant-specific factors. According to him, the universal factors are commonly studied demographic characteristics, which are race, class, age, and gender. For instance, Wu (2014) claimed the issue of race has often been widely discussed in the literature as a major cause of negative perception of the police and many other sociocultural crisis in the society. Those people who fall under the categories of racial minorities, which often include the immigrant's communities, refugees as well as the black, have higher tendencies to perceive the police more negatively than those who fall under the categories of the race majorities (Wu, 2014). Also, other demographic characteristics, such as age, class, and gender, are also commonly studied causes of negative or less favourable perceptions of the police (Wu, 2010). For instance, it has been discovered from the literature that the young, poor, and females have higher tendencies of having negative or less favourable perceptions of the police than the old, rich and males. This is because of the perceived vulnerability of the mentioned groups.

Also, two other causes of less-favourable perceptions of the police include the experiential factors, and immigrant-specific factors. According to Wu (2010), the number of encounters an individual has, particularly an immigrant, with the police as well as his/her victimization

level or experience with crimes will significantly determine the nature of the perception about them, whether negative or positive. People who have more encounters with the police have higher tendencies to undermine the police or develop negative or less-favourable about them than those who have less encounters or contact with them (Wu, 2010). Also, the rate of victimization or experiences of crime have also been significantly linked with lower positive perception of the police (Wu, 2010; Wu et al., 2017).

Theoretical framework

The lack of a guiding theoretical framework in data analysis is a significant drawback shared by many of the previously conducted studies on immigrants' perceptions of the police. Wu et al (2017). Despite this, the Conflict perspective and its structuralist approach have remained popular, particularly in the field of engaging studies on immigrant-police relations by arguing for power differentials as a defining factor. There have been other theories developed, such as the Group Position Theory, which is one of the adaptations of the conflict approach that appears to be more suitable to this discourse. On the other hand, other issues concerning the influence of country of origin on the police perception in the destination country present a challenge that necessitates the adoption of the Imported Socialization Theory. As a result, the Group Position Theory and the Imported Socialization Theory will serve as the guiding theoretical framework for this study.

Theory of Group Position

When it comes to guiding research on public attitudes toward the police, the group position theory, which uses guiding principles such as ethnicity and race as strong indicators, is likely the most adopted theoretical perspective (Wu et al.,2017). However, Blumer, in his group-position theory of racial prejudice published in 1958, was the first person to advocate for this theory. He stated that group "orientations toward social institutions come from a sense of group position that involves group identity, out-group stereotyping, preferred group status, and perceived threat." This is, following Blalock's racial threat thesis (1967), which suggests that members of the dominant group in a society tend to express a sense of superiority and perceive members of the subordinate group as both threats and competitors for limited resources (Bobo and Tuan, 2006).

In application, immigrants may be seen as a risk to society, whereas natural citizens (in this case, the people of Ireland) may have a more favourable view of the police because they see

this institution as a crucial resource to possess, and more importantly, as a key protector of their interests and superiority. This could lead to unfair policing practices as well as stereotyping. Yakushko (2009) observed that stereotyping could lead to subsequent nativistic arguments that promote limiting the rights of "foreigners." Because of this, individuals of certain immigrant groups may have a more pessimistic view of the police than the citizens do, as they may believe that the police are a representation of the majority white society and are intended to dominate immigrant minorities (Wu et al.,2017). In this way, the group position theory provides explanations for police treatment, police-immigrant community relations, and perception; however, it does not explain how the perception of the police is transferred from the immigrants' country of origin to the new country, or how it is abandoned.

Imported Socialization Theory

Egharevba, (2009), explains why African immigrants have a deep-seated mistrust of the policing system in their nation of origin. These include a lack of devotion to the obligation of protecting lives and property, corruption, and regime representation, all of which culminate in oppression and repression. He went on to explain that these earlier experiences in their home nation affect the way in which they interact with the police in their new country.

In this way, the imported socialization theory argues that immigrants bring their primary socialization which occurred during their stay in their home society to the host society. Such imported socialization affects immigrants' political behaviour and probably their expectations and assessments of social institutions in the host country as well Wals, (2011) cited in (Wu et al.,2017). Thus, immigrants take along with them their understanding of the social institutions and processes of their home country and use that understanding as a reference point to interpret the events that occur to them in the host nation Suarez-Orozco (1990). Evidence from studies conducted in the United States has revealed that positive assessments of home country police, for example, were connected with higher ratings of the U.S. police among Chinese and Korean immigrants (Wu et al., 2011). This means that people's opinions and feelings can be "transferred" from one nation to another.

Conclusion

Various studies have been done on the relationship between immigrant communities and the police in different contexts. Previous studies have shown that the relationship between the police and members of minority ethnic groups might be strained due to several factors, while

these studies have focused on the larger groupings of ethnic minorities such as Blacks, African American, Asians among others, very few have narrowed the focus on immigrants from a specific country which is what this study does. From previous studies, it is seen that more often than not, members of a minority ethnic group have considered themselves as "Other" due to the treatment they have received from the police force which represents the larger population group. Some of the reasons for this is because of their perception of the police force from their country of origin which in turn influences how they perceive and interact with the police in their new country of residence.

The findings of these studies are not standardized across all Nigerian immigrants in Ireland as the focus is on those in Dublin. The relationship between the police force in other counties of Ireland may differ due to various factors. However, the factors that have contributed to the perception of the police force among the Nigerian community are their perception and interaction with the Nigeria police force, their attitude towards crime and crime reporting, their thoughts on the diversity within the police force among others. This research is appropriate because while many studies have lumped Africans together, none has looked at an individual African country such as Nigeria. It will help in understanding the police relations between Nigerians and the Irish Police in the context of racism and discrimination by looking at their perceptions and experience with the Irish police, what the minimal representation in the Irish police implies and it will also look at how the interaction and experience with the Nigerian police has affected their relationship with the Irish police and finally the difference between their experience and interaction with the police in Nigeria and that in Ireland. The following chapter will give further details on the method used in carrying out this study.

Chapter Three – Methodology

The objective of this study is to explore police relations with the Nigerian immigrant community in the context of racism and discrimination in Dublin Ireland. This chapter will provide a comprehensive description of the different methods that were utilized to achieve this. This will be done by examining the research design and research methods that were used. It will also examine the population of interest, sampling techniques, method of data collection and data analysis. Finally, it will review the ethical issues and the strength and limitations of the method that was used.

Research Design

An exploratory-qualitative research design was used in the study. Kalu, (2017) defines qualitative exploratory research as one that is carried out to enhance the understanding of participants' values, beliefs, culture, experiences, and situations. It also ultimately aims to formulate theories that fit the experiences. Exploratory qualitative research design focuses on trying to get an in-depth knowledge of a subject matter by looking at perceptions and realities of those affected. Thus, it focuses on human behaviour and their reaction to certain societal phenomenon. It works best with data that is primarily verbal and has meaning from the participant's perspective seeing as its focus is on human behaviour and perception. Merriam (1998) discussed how qualitative methods are particularly effective in determining the significance that people give to incidents that they experience.

The reason for the use of this design is because the goal of the study is to get more useful and in-depth information of the immigrant community on their perception of their relationship with the police in the context of racism and discrimination. Furthermore, the explorative qualitative method allows for the researcher to get first-hand experience of the participant in such a way that there is no room for ambiguity. The need for the respondents to answer questions in their own words will give clarity into how they feel and what they think. The exploratory qualitative research is appropriate for this study since the data collected and used affords the researcher a better perspective, on participants' individual experiences and viewpoints on their relationship with the police force in the context of racism and discrimination, as they are free to express their thoughts without the limiting constraints of a questionnaire.

Research Method

An in-depth interview was applied in collecting data to analyse and explore police relations with Nigerian immigrant community in the context of racism and discrimination. The interview was a semi structured interview (Appendix B) with defined questions set down for the participants to answer, however, there were additional follow-up questions based on the answers given by the participants. The semi structured interview format has been posited as a highly advantageous approach due to its reach, it involves unstructured and direct technique in obtaining insights by having a single participant probed in order to uncover underlying motivations, attitudes, feelings and perception on a topic of enquiry. It affords the researcher

the opportunity to collect open-ended data, to explore the thoughts of the participant and delve deeply into personal and sometimes sensitive issues (Adams, 2015; Kakilla, 2021; DeJonckheere and Vaughn, 2019). This technique allows the researcher to collect behavioural and attitudinal data from the past present and future. With the use of probing and follow up questions, semi structured interviews allow the researcher to get a more detailed answer to questions that were not thought of by the researcher.

According to Adams, (2015), there are three in-depth interviewing techniques (a) laddering, (b) hidden test questioning and (c) symbolic analysis. Laddering involves asking questions around and about the topic and them moving to the participant's thoughts about the subject matter. This technique gives the researcher access to the participant's network of meaning and offers an effective approach to delve into the participants' complex psychological and emotional state that informs their perception of the subject matter. It is useful in creating a "mind map" of the participants perception and thoughts towards the topic. When several of these participants' mind maps are integrated, they can offer thorough insights into the underlying motivations and behaviour of a group of people and assist in better understanding the topic at hand.

The second method, known as hidden test questioning, concentrates on a participant's individual beliefs and 'not only socially shared beliefs. Instead, of focusing on general attitudes and perceptions, it reveals deeply felt beliefs and values. Symbolic analysis aims to analyse the symbolic association participants have with the subject matter, with this technique, deductive reasoning is used to comprehend the participant's understanding by comparing the topic matter with a seemingly opposite one, in this case, the Irish police and the Nigerian Police.

The interview was conducted in a manner that was suitable for most of the participants, while some participants felt comfortable meetings in person, others opted for an online interview via Zoom video call or telephone call. The reason why these methods were employed was to give each participant an opportunity to be comfortable with whatever form they deemed necessary to answer the questions as best as they could. Online interviews are used for primary Internet-mediated research (IMR), which is the collection of original data online with the goal of analysing it to produce fresh evidence in response to a particular research question (Salmons, 2010). This contrasts with secondary Internet research, which involves the utilization of already-existing papers or online information sources (Salmons, 2010). With the online interviews, participants could answer the interview questions from the comfort of their homes

without being in the same space as the interviewer. Furthermore, the online interview saved cost and time for both participants and researcher because there was no need to move from place to place which can be time consuming. With the use of online interview, more participants were reached in a day and more interviews carried out as opposed to the face-to-face interviews.

While some participants opted for online interviews, some were more comfortable with the face-to-face interviews. The use of face-to-face interview allowed for the researcher and participants to be in the same space. This form of interview made it possible to pick up on body language and verbal and non-verbal cues that were not entirely possible with the online interviews. It also allowed for the interviewer to observe the reaction of a participant to certain questions and gauge if they are comfortable or not.

Target Population

The primary target population for this study were Nigerian immigrants who live in the Dublin region of Ireland. The Dublin region is said to be the host of a large Nigerian community Komolafe, (2003) cited in (Komolafe, 2008) which are about 1,001 to 10,000 as at the 2016 census (Central Statistics Office, 2018a) with over half of the Nigerians in Dublin living in Fingal and a third were in South Dublin with 18 per cent in Dublin City (Central Statistics Office, 2018b), this is important as it will guarantee the availability of sufficient informative data about police-immigrant community relations in Ireland. With Dublin being home to four out of ten Nigerians resident in Ireland, it made a good location to access participants of the study.

Inclusion Criteria: This include being an adult (i.e., >18) that can give consent, Nigerian immigrant, and a resident of Dublin for more than 6 months but not up to 10 years. *Exclusion Criteria:* This include not being an adult (i.e., <18), non-Nigerian immigrant and Nigerian who is a non-resident of Dublin.

Sample and Sampling Technique

The study used a non-probability convenience sampling method and purposive sampling. There are a number of ways to define convenience sampling according to Etikan (2016), including: "a type of non-probability or non-random sampling where members of the target population that fit particular practical requirements are included in the study." This could be because of

easy accessibility, geographical proximity, willingness to participate and availability at the given time (Etikan, 2016). Convenience sampling is often considered the easiest method of sampling because participants are chosen based on their availability and eagerness to take part in the research (Ben-Shlomo, 2012).

This sampling method relies heavily on the researcher's judgement to choose those who participate because of the limited availability of the sample population. Given the limits of this study, such as the lack of human resources and a tight timeline, the convenience sampling that was used was also purposive sampling as it is considered the best approach. Trost, (1986) defines purposive sampling as choosing participants based on the purpose of the study, only those who meet the criteria and best suit the study will be selected from the population (Singh, 2018). It is also known as selective or subjective sampling, and it relies heavily on the judgement of the researcher as the researcher specifically approach individuals with certain characteristics.

An advert was put out on various social media platforms such as WhatsApp, Instagram, and Facebook, to recruit participants who were interested in the research and met the inclusion criteria. According to Benfield and Szlemko (2006) internet-based data collection "promises increased sample size, greater sample diversity, easier access and convenience, lower costs and time investment". The sample consisted of 10 participants in total. It was made up of 6 males and 4 females. Half of the participants (50 per cent) were between the ages of 25 to 30, 30 per cent were between 20 to 25 years and only 20 per cent were between the ages of 30 to 35. Of the 10 participants, 5 lived in Dublin City Centre, 3 people lived in Dublin 20, 1 person was resident in Tallaght and another 1 in Balbriggan. All the participants had lived in Dublin, Ireland for more than a year.

Data Collection Procedure

Prior to calling for participants, a pilot study was done, this involved sharing the questions for the interview with friends, family, and academic consultant to help identify potential problems and inadequacies that might arise. A pilot study according to Hassan et al., (2006), is defined as a critical stage during ongoing research as it helps the researcher identify possible problems that might arise, and inadequacies of the method chosen. It is also defined as a pre-test for a particular research instrument (Janghorban, Latifnejad Roudsari, Robab and Taghipour, 2014). It is useful to carry out a pilot study because it helps to find the problems related to participant recruitment, and in assessing the acceptability of interview protocol.

The interview was piloted among 5 individuals which were made up of family members, friends, and academic consultants. It allowed for the questions of the interview to be refined in such a way that it made more sense and was clearer. During the pilot study it was observed that the interview took approximately 22 to 30 minutes to complete. Following the feedback from the pilot study, certain follow up questions were determined, and questions were arranged in such a way that it flowed into each other in a smooth conversation like manner, the pilot study removed any haphazard manner from the interview. The answers from the pilot study were not used in data analysis and the people who participated in the study were not among the final participants for the study.

Following the pilot study, the call for interview participants was promoted on various social media platforms using personal accounts. The call for interview participants included the inclusion and exclusion criteria as well as the choice for either online or physical interview each participant would like to use. Participants who meet the inclusion criteria were recruited for the interview which was conducted privately in the place of their choice while the interviews are recorded with the aid of a recording application on a phone. A total of 10 interviews were conducted among members of the Nigerian community for this study.

Data Analysis

Data were analysed thematically in line with the objectives of the study. All data collected were analysed using thematic and narrative techniques. A thematic analysis is a commonly used method of qualitative analysis as it identifies, analyses and report's themes within data. Themes which were related to the research questions were identified and analysed. Thematic analysis differs from other analytic methods that seek to describe patterns across qualitative data. It minimally organizes and describes your data set in (rich) detail (Braun and Clarke, 2006). This is an important aspect of case study, as it helps the researcher gain the understanding of the context.

Prior to the commencement of analysis, the recorded interviews were transcribed, and each transcript was thoroughly read and re read to observe and highlight the responses that address the research question. Based on the pattern of responses and the words used, codes were generated through inductive coding. These codes were first colour coded and then grouped into sub themes and themes which are in line with the objective of the study. Finally, the themes were grouped into different sections and interpreted accordingly.

Data Management and Quality Assurance

Collected data were kept confidential by transferring recorded interviews from the phone to the computer system. The computer was locked with a password to ensure that privacy is protected. Participants were given pseudo names/labels when transcribing and analysing the interview to ensure the protection of their identity.

Quality transcription was achieved by ensuring that the recorded interviews are stored in a computer system. Transcription was done in a quiet room with aid of an earpiece so that the recordings will be very audible. All the verbal and non-verbal responses were adequately transcribed including words like 'uhm', 'ehm', and 'ha' exclamations and other grounds. Data was edited and ellipses were used when irrelevant responses were omitted.

The validity and reliability of the analysis process were ensured through inter-coder reliability. An experienced supervisor helped in assessing some of the data to ensure that the researcher had analysed the data correctly while a detailed transcription, a systematic analytical procedure with the use of codes, was employed to ensure the trustworthiness and quality of the research process.

Trustworthiness of the Data
According to Leung (2015) it can be quite difficult to precisely measure the trustworthiness of qualitative data, however, certain criteria such as confirmability, credibility, dependability, and transferability are some of the ways to determine the trustworthiness of a qualitative data.

Confirmability
With confirmability, the intention is to detail the degree to which data and subsequent results are void of the researcher's bias. It also ensures that the researcher took several steps to ensure that personal bias, values, prejudice, and beliefs did not influence the research (Fusch et al., 2017). To ensure this, the researcher followed Braun et al.'s (2015) 15- point checklist for the steps in thematic analysis, this meant that all the answers were from the participants and not from the researcher's bias.

Credibility
To achieve credibility, this research had a sample population that represented a variety of ages, genders, residential locations, and years of residence in Dublin. To ensure that credibility was

maintained, participants were offered the opportunity to review the data to ensure that nothing was changed, also, a thorough confirmation was done to ensure that they all meet the inclusion criteria.

Dependability

To make sure that the findings are dependable, participants were purposively recruited as the inclusion criteria was important to take part in the research. Participants were recruited through social media platforms and upon meeting the inclusion criteria, they were presented with a consent letter which they read and understood before the interview. Also, the researcher reiterated the main points in the consent letter and were reminded of their right to withdraw if they felt uncomfortable at any time as stated in the ethics forms. In all, all dues process was carried out to make sure that the research findings could be dependable.

Transferability

All stages of the research were carried out with transparency. All tools and procedures that were employed were discussed in Chapter 3 and to ensure transferability, the researcher adhered strictly to the inclusion criteria making sure that those who partook in the research were truly a part of the sample population that was being needed. Also, all transcription were done verbatim including the pauses and inflexions, this is to ensure that nothing was lost in analysing the data.

Ethical Issues

Kang and Hwang, (2021) opine that "the conduct of researchers is always under scrutiny due to the probability of mistreatment of the subject under study in order to realize high quality and detailed findings". As such, researchers are obligated to have clear accountability to certify that they know and are willing to safeguard the rights and well-being of their research participants irrespective of what type of research is being done. There is an obligation to abide by ethical behaviours and duties such as honesty, fairness, accountability, and application of professional standards. Therefore, to ensure that this research upheld these values, an ethics approval was gotten from the appropriate body and an information sheet was given the participants which informed them of their rights and fully advised them about the questions they were to answer as well as the data the research was analysing (Appendix A). The information sheet was clear and devoid of any ambiguity, also the information was repeated at the start of the interview, this is because according to Miles and Huberman (1994), if the information sheet and consent

form are not clear in their purpose, the consent agreement will be weakened which in turn has the ability to compromise the validity of the accumulated data resulting from a lack of trust.

The informed consent procedure "may be considered as the contract between researcher and participants," according to Fleming (2018: 210) In case they had any questions about the research or the interview, the participants were also given the researcher's email address. Participants were informed of the purpose of the interview before responding as this research is of a sensitive nature. The cover sheet made clear that participation in the interview was completely voluntary and that there will be no consequences if participants chose to leave early. This was done to emphasize the point that the participants were free to select whether or not they wanted to take part. Participants had to meet the inclusion requirements because of the dynamics of the study. The significance of preserving participant confidentiality and anonymity was discussed by Fleming (2018) as such, the participants must be protected from potential harm that might result if their identities are revealed, therefore anonymity and confidentiality are crucial safeguards (Sanjari et al., 2014). As a result, the researcher took into account the potential harm that could come from participant identification and put safety precautions in place. The participants were informed on the information sheet that there was a small possibility their confidentiality will be compromised. To prevent unauthorized access, all information was kept in an encrypted file on the researcher's PC that was password locked. According to the information sheet, when the thesis has been reviewed, the researcher will be in charge of the data and will be responsible for destroying any non-archived material. In accordance with Maynooth ethical standards, the participants were also informed that the data will be stored securely for 48 months once the research was finished.

Strengths and Limitations

Specifically, the convenience sampling method which has its advantages in that it makes data collection easier for the researcher in the way it saves time and resources. However, unlike the random sampling method with requires a more objective approach, the researcher may have some bias which may affect the data collected in many ways. For instance, the participants recruited may be limited to the researcher's friends or social circle, and data may not be representative enough as there may be an over-representation of one gender or age group, this may be the same for other socio-demographic characteristics which may affect the outcomes of the study.

The study draws only from the qualitative tradition which is reflected in its methods. The use of the qualitative method has its strengths and limitations. One of the major strengths of this approach for the topic is that is allowed for specificity as it was more targeted towards the Nigerian immigrant community in Dublin, this ensured that the researcher was able to capture data that was specific to the research study. Also, it allowed for the capture of new beliefs, the results and findings of this study showed that what was in the books was different from what was practiced and the perception that is thought to exist might not necessarily be what is perceived among the Nigerian immigrant community. Another strength of this research is that most of the participants were able to effectively communicate how the felt and their perception of the Irish police while relating the experience with that of the Nigeria police. A limitation to this is that most of the participants were within a certain age range mostly between 20 to 35 and they lived in various parts of Dublin. It does not capture the entirety of the Nigerian immigrant community living in Dublin as only 10 participants were used, and the findings cannot be generalized to the larger population.

As mentioned above, convenience purposive sampling was used which was highly beneficial because it was easy, cheap, affordable and there was ready availability of participants. With purposive sampling being used, this was the most appropriate due to the time limitation and cost limitation of the study. The convenience purposive sampling allowed the researcher reach out and recruit participants through the researcher's close circle. While this method is convenient, it is limited. Most of the participants were limited to those close to the researcher and as such, it means the sample was not randomly selected hence it does not represent the entirety of the population. Furthermore, the sample consisted of mostly male participants which was not evenly representative of the female population, this method of sampling is likely to be biased as it is not representative of the population.

Conclusion

In summary, this research is qualitative in nature. The data collection method employed was the use of semi structured interview, that was done both physically and online, as it was the most appropriate due to the nature of the research which was keen on capturing the perception of the participants. The semi structured interview was ideal for this research as it was effective, fast, and not expensive. The downside to it was the time it took to transcribe the data and its findings cannot be generalized to the entire population. In the next chapter, I will discuss the findings from the interview.

Chapter Four – Findings

The objective of this research was to explore police relations with Dublin's Nigerian Immigrant community in the context of racism and discrimination. It sought to answer what the perception of immigrant Nigerians were towards the police in Ireland, their lived experiences, how the minimal representation of the immigrant community affected their perception. It also sought to understand their perception of the Nigerian police, their experiences with the Nigerian Police and how these have affected the way they interact with the police in Ireland. This chapter will present the findings from the interview under themes that were reoccurring in the answers from the interview. As highlighted in Chapter 3, interview was conducted with 10 participants in

total and was made up of 6 males and 4 females who live in different parts of Dublin. 5 people live in Dublin City Center, 3 in Dublin 20, 1 person each in Balbriggan and Tallaght. All participants had lived in Dublin for more than a year and met the inclusion criteria for this research.

This chapter begins with analysis of the interviews followed by the themes identified from the interview that lend credence to further research about the relationship between the Nigerian immigrant community in Dublin with the police force in the context of racism and discrimination. Thematic analysis was used to interpret data from answers to question, the themes identified from the interview data will be highlighted and the answers to the research questions will be discussed by highlighting the relevant themes under each question. The chapter concludes by linking the results from the interview with previous research.

Analysis of the Interviews

The target population of this research consisted of 10 people. 60 per cent were male and 40 per cent being female. Of the 10, 30 percent were between 20 to 24, 50 percent were aged 25 to 30, and 20 per cent were between the ages of 30 to 35. Half of the participants lived in Dublin City Center, 3 of the participants lived in Dublin 20 and 1 person stayed in Balbriggan and Tallaght each. Thematic analysis was conducted with the qualitative analytic tool NVivo and by hand. All transcripts were imported into the program, stripped of identifying information, assigned numbers, and coded. Basic codes that aligned with each interview question were established and this was done by colour coding words that were codes, the transcript was read several times and a word cloud was generated to help develop potential themes. These codes were then grouped into subthemes, and these subthemes in turn made up the main themes for this research. From the word cloud (Figure 1), the most popular words were: difference, community, culture, cultural differences, personal encounter, assault among others. For the purpose of the discussion of findings in this chapter, participants were given pseudonyms, the names given to the participants were neutral and bore no resemblance to the actual names of the participants.

Below are the tables containing the statistical information of the participants

		Male	Female
Total	10	6	4

Table 1: Population

Age	Frequency
20-24	3
25-30	5
31-35	2

Table 2: Age Distribution

Location	Frequency
Dublin City Centre	5
Dublin 20	3
Balbriggan	1
Tallaght	1

Table 3: Location

Pseudonym	Sex	Age	Living Location
Don	Male	28	Dublin 20
Lax	Male	26	Tallaght
Kinder	Male	28	Dublin City Center
Veni	Male	23	Dublin City Center
Una	Male	25	Dublin City Center
Ohm	Male	24	Dublin City Center
Ad	Female	34	Dublin 20
Ava	Female	32	Dublin City Center
Suna	Female	27	Balbriggan
Tipo	Female	22	Dublin 20

Table 4: Participant Data

Figure 1: Word Cloud

Higher Order Theme	Subtheme	Codes
Professionalism	Well trained Functional Not Corrupt Proper presentation	• Satisfactory discharge of duty • Less/No use of force • Proper De escalation • Nonviolent • Dialogue Approach • Lots of Courtesy • Proactive • Pretty Safe

		- No crime/issues in my area - Friendly - Strict - He was doing his job - Not racist - Better Dialogue - Not Corrupt - Neatly Dressed
Cultural Difference	Poor Cultural Understanding Lack of skill in handling racist comments and incidents	- Odd looking - Poor Understanding of culture - Not a priority to them to understand the Nigerian Culture - No relationship - They don't know how to handle racist comments - Clueless when racist crimes are reported
Little/No Representation	For a specific set of people of the population Lack of diversity Closed Group	- Segregated occupation - Representation is low - Feels like it is for only white people - Represent the dominant population - No diverse population in the police.

		• Low representation
		• White/Irish people dominated
Mistrust	Lack of Trust Incompetent Prior Shooting Incident	• They are not completely honest
		• No police are honest
		• People were upset about it the shooting that killed a Nigerian man
		• Some of them are corrupt
		• Dislike for police
		• Lawless
		• Indecent
		• Money loving
		• Poor attitude
		• Liars
		• Poor presentation
		• Aggressive
		• Untrained
Difference in Experience	Clear difference in operation Extremely different mode of operation Difference in mannerism and approach.	• There is a difference in operation
		• Shocking experience to see a more organized unit
		• Both police force handle things differently
		• Hard to adjust at first

		• Slowly learning to trust the police • Crime reporting

Table 5: List of Themes

The table above highlights five themes that occurred throughout the interview, while some more themes were noted, these five are of particular interest and importance because they align with the research questions of the research. These themes would be further explained and discussed alongside the research question in the following chapter.

Theme 1: Professionalism

This is the most pronounced theme gotten from the interview. The subthemes identified under this theme includes "Well trained," "Functional," "Not Corrupt." Many of the participants expressed that professionalism was one of the things that defined their perception of the Irish Police force. This professionalism was seen in the discharge of their duties and how they respond to issues in the society with effectiveness and timeliness. Don expressed:

> *"I would say it's satisfactory; I see them come to attend to issues and situations that may occur. It could be ... Uhm…minors or adults. I would say they are as proactive as they should be, and they try to ensure that the community is safe as possible."*

Similarly, Tipo pointed out that the manner in which the police in Ireland attend to issues in the society was proof that they were professional in the discharge of their duty.

> *"They try to not use force as much as possible. I have encountered the police force or the "An Garda" so to say…Uhm… Deescalating issues in public, and I see the approaches to ensure that it should be with minimal force as possible, and I will say they are active in it. I see patrol quite a number of times and just move around. They are also able to move around freely in public without…I don't notice that I would say a sense of fear for the police… I would say they are quite integrated into the community…and they work with minimal force…that I can say for now."*

Tipo's opinions links in closely with Ad's thoughts about the manner in which the police handle and respond to situations:

> *"I feel their services is kind of more professional. For instance, when you put a call through to the "An Garda" they'll the ask for your details like background check and make sure they come to the location in question to survey and see for themselves what is going on and ask further questions in details about whatever situation is happening there it is that is going on there, so talking about professional they ask smart questions and make inquiries about your complains, so the services is pretty good most of the time."*

Another aspect of professionalism that was highlighted was the police in Ireland were well trained and had a high level of education before being recruited and this influenced their professionalism. Ava said:

> *"I was checking the requirements for joining the police force here in Ireland and realized that you need to have some form of higher-level education before you could be recruited… Erm … I think it was more than just a secondary school certificate."*

Ohm shared similar sentiments with Ava by pointing out that the manner of approach and the way the officers speak was indicative of their professionalism.

> *"The level of education for the police officers in Dublin is high. They speak properly and have a better way of dialogue that shows they know their job"*

Suna pointed out that appearance and proper presentation was a key factor in police professionalism in Ireland.

> *"Another thing I would say is that those in Ireland look more professional and they dialogue better, and they are better trained."*

The above quotes indicate that most of the participants looked at mannerism, approach, presentation, education, and training as indicators of what professionalism is when it comes to gauging police officers.

Also, it was mentioned that there has been no inkling of racism towards the participants from the police force on an individual basis but that the police sometimes enable racism as discussed under theme 2. Ad posited that:

> *"I do not think the police are racist but that might just be me because I have never encountered anyone being racist to me."*

This motion was supported by Don when he said:

> *"The police here wont single you out except it is necessary or you are a key player. However, they also ignore you sometimes and talk to other white people before they ask for your opinion, I don't know if it is racist per say but then it can cause others to see you as less important."*

Theme 2: Cultural Difference

Another theme that resonated throughout most of the interview was cultural difference. According to the participants, there is a significant distinction in culture of the Irish Police and the Nigerian immigrant community, this was seen in the subthemes "Poor Cultural Understanding," "Prior Shooting Incident," "Lack of skill in handling racist comments and incidents." It was indicated that these cultural differences stem from there was no priority to understand the Nigerian culture, also, there are no significant points or avenues that allow for police to effectively come in contact with and understand the immigrant community. As Kinder put it:

> *"it's not a priority for them to understand the culture since the people that owns the culture itself are not taking it so well then why should strangers take up?"*

He alludes that the Nigerian immigrant community themselves are not taking their culture well and as such there is no motivation for it to be taken seriously. This assertion links in closely with Una who opined:

> *"I think many Nigerians are not even proud to share their culture, I might be wrong, but I think many Nigerians might be a bit hostile in sharing their culture and because of this, the police might not have an interest in learning culture."*

Lax however stated that:

> *"The Irish police do not understand the culture of we Nigerians. It might be because we are not a large group like the British who are closely linked to them. Moreover, the Nigerian culture is too broad with the Yoruba, Ibo and Hausa having different ways of doing things. Even me, I don't know all the culture, how much more an Irish Person."*

Reference was constantly made to the fact that the police did not know how to handle racist issues. Most of the participant's agreed that most of the Irish police were not racist as discussed under the first theme but it was opined that their actions or inactions may enable racism.

Ohm shared his experience saying:

> *"I remember someone had insulted me calling me a black monkey and was being aggressive towards me. A police officer was there, and he just kept apologizing to me and facing me instead of him to put the other guy in their place and tell them to leave me alone. He tried removing me from the scene. I felt like the other guy should have been the one he faced and not me."*

Another experience shared by Kinder indicated this

> *"This happened during covid, I was carrying my gym bag and walking among some white people, some random person asked me what was in my bag, and I did not answer as I did not know him… I reported to a police officer that was there and he just apologized to me and said the guy was a bum and I should ignore him. I just let it go but the officer could have disciplined the person harassing me."*

Kinder further stated that in general, he felt the people in Ireland were not racist when compared to other countries in the Western world but that there are few exceptions, but this does not mean the entirety of the people are racist.

> *"I don't think a lot of people in Ireland are racist cause if they were I would have had a lot of "An Garda" encounters so I don't think as a whole they will be racist but obviously there will be some bad eggs among the people and among the police"*

6 out of 10 participants highlighted the fact that not being able to handle racist comments and crime towards Nigerian was because many Nigerians might not want to report the crime as the culture believes that once no bodily harm is done, then it is fine to carry on and develop a "tough skin" to the words being said. The culture of not complaining makes it hard to deal racist comments and crimes, also, the police not being able to do anything about racist comments makes it even harder to report the crime.

Theme 3: Little/No Representation

The subthemes that made the higher theme Little/No representation include the police being "For a specific set of people of the population**," "**Lack of diversity in the police force" and the police force being a "close group." All the participants said that there was a lack of diversity in the Irish police force. Most of the participants agreed that there had not seen any black person in the police force much more a person of Nigerian descent while some said they had heard there were a few Black officers but had not seen in person. It was added that although there might be, it was rare to come across them and it was only during "photo-ops" that they were seen. When asked about the minimal representation Don stated that:

> *"Personally, I have done a finding on that, and perhaps I can base it on the general representation in the population as well. I don't know the demographics of these countries, but from what I can say, the majority of the population of this country is still Irish and you would not expect a diverse population in the police force as well. Because I also did a personal look-up to see what the diversity in the police force is like, so, it is quite low, but based on the general demographics, I would say I am not surprised."*

Ohm gave a different perspective by stating that the police service in any country was a segregated occupation that caters to the dominant population in the country. He opined:

> *"For me, the police service anywhere is a segregated occupation. It is not like say nursing or medicine or banking where anyone can function. Policing and law are usually country specific so it is expected that there would not be representation since they appeal to the dominant population in the country."*

While some of the participants felt that the police force was mainly for the dominant population, there was room for inclusion as there is a young population that are first generation Nigerian Irish entering the work force. This was pointed out by Ad when she said:

"I think the police should begin to see diversity because there are many young people who are Nigerian Irish that are working and entering the work force, but they rarely join the police. There must be a reason why and the police can look for a way to include them."

For most of the participants, this little representation also affects how they treat and report crime to the police service and the relationship between the Nigerian immigrant community and the police service. Ava intimated that:

"The fact that there is no representation sometimes makes it hard to report some crimes because it feels like they might not understand"

Veni shared similar sentiments when it comes to representation and relationship

"... Not seeing someone that looks like me makes it hard for me to connect with the police service. It feels like they are a separate group that I do not want to be associated with, this is not a bad thing but just my personal opinion."

The theme of "little/no representation" ties closely with the next theme "mistrust." As both of them are closely linked when it comes to the interpretation of human interaction.

Theme 4: Mistrust
"Lack of trust," "Incompetence," and "prior shooting incident" are the main subthemes of this higher order theme "Mistrust." Many of the participants described their relationship with the Nigerian police as one of mistrust and this in turn affects their relationship with the Irish police service. Sharing his thoughts on the Nigerian police, Lax expressed

"I don't like them, they are rude, corrupt, dishonest, and wicked. All they are concerned about is how to get money from you."

When asked what he thought about the Nigerian Police force, Una shared Lax's sentiments by saying:

"What I think of them, to be honest, I would say they are largely untrained and unprofessional, and I would say they are quite an aggressive group. Oftentimes, they could be aggressive in a bid to try to have their way. Interactions with them are usually aggressive. They are not trained, and they

are quite an aggressive bunch. And I believe personally that they are a corrupt bunch as well."

Tipo also echoed these thoughts:

"The Nigeria police force is full of vile people. While not all of them are bad, most of them are bad. Out of ten, 8 of them are wicked and dishonest. This is why I do not like the police generally, because the Nigeria police made me scared."

Ad however had a contrary opinion, to her,

"I had to relearn a lot of things when I got here especially police relations because it is easy to transfer the hate for the Nigerian police to the Irish ones without even giving them a chance."

Asides from the mistrust for the Nigeria police when asked about their mistrust for the Irish police most of the participants said they were apprehensive of the police in general especially following the shooting that happened in Blanchardstown. Ohm shared:

"Ever since the shooting in Blanchardstown, I have been a bit weary of the police here. This is not to say they are bad, but it just showed me that they might look at my skin first when push comes to shove."

Kinder also shared:

"You know that guy that was shot in Blanch… I believe his name was George, which is the first time the Irish police would shoot a black man that I know of, and I don't know what the situation was, but I don't want to find myself in such a situation because who says they might not shoot me. I don't like police trouble."

From all the participants, it was clear that there was apprehension and mistrust when it comes to dealing with the police some of which stems from their knowledge of the Nigerian police and the partly because of the shooting incident. It was also evident that most of the participants would rather not engage with the police in order to steer clear of any issues.

Theme 5: Difference in Experience

The last theme that was prominent in the response of the participants is "difference in experience." The subthemes identified showed that there was a clear difference in the way both police services operated and also difference in mannerism and approach. All participants acknowledged that there was a difference in how the Nigerian and Irish police service operated. Some also expressed that they were shocked to see a more organized and functional unit like the Irish police with quite a number admitting that it was hard to adjust at first and even report crime or criminal activities. One of the participants, Una shared:

> *"Now it is a completely different experience. The way the police in Nigeria behave is way different from the way the Irish police behave and the way they act is also different."*

Lax shared the same sentiment but added that

> *"While I don't think any police force is hundred per cent honest, I feel more comfortable reporting issues to the Irish police than I will, reporting to the Nigerian Police, those ones [Nigeria Police] don't know what they are doing. It is always about money to them."*

Some of the participants also explained that it was hard to adjust when they first moved to Ireland when it came to police issues. Tipo expressed that:

> *"In Nigeria, if I see the police on the side of the road I am walking on, I always cross or move to the other side, sometimes I even change my route, but here, I don't. sometimes you walk past the police, and they can even nod and greet you."*

While some of the participants were comfortable around the Irish police, a few expressed that their perception of the Nigeria police has made it quite hard for them to be free around any police service whatsoever. Kinder said:

> *"I know that the police in most western countries might be different but my experience with the police in Nigeria has made it hard for me to ever trust any police officer. Here in Ireland, they might be nice, but I already associate anything police with trouble."*

Conclusion

This chapter examined the findings on this study gotten from the interview done. Five major themes relating to the questions of this research were identified and these themes include: professionalism, cultural differences, little/no representation, mistrust, and difference in experience. Professionalism showed that the participants believed that the Irish police were professional in the discharge of their duties and did not have any biases towards carrying out their duties. Cultural differences explain how it was not easy for the police to deal with the Nigerian immigrant community because of the differences that marred the interactions between both groups. With little/no representation, members of the Nigerian immigrant community saw this as a reason for why there is little to no relationship. The theme of mistrust highlights how the negative experience with the Nigeria police force has made it impossible for participants to fully trust the Irish police and a crossover of experiences affects the relationship and perception with the police in Ireland. Lastly, the difference in experience highlights the way all these other themes come together in how Nigerian immigrants in Dublin perceive and relate with the Irish police. The following chapter would delve further into these findings by answering each of the research questions, in line with previous literature and the theoretical framework.

Chapter Five - Discussion of Findings and Recommendations

The aim of this research is to explore police relations with the Nigerian immigrant community in the context of racism and discrimination in Dublin, Ireland. This research will help in looking at Nigerian immigrants' perception of the police and how this perception in turn affects how they relate with the police. It would give answers to how the police service are perceived in Ireland, what their experiences have been, how the minimal representation affects their perception and how their experiences with the Nigeria police differs and affects their perception of the Irish police. The previous chapter looked at the findings from the interviews, this chapter would discuss those findings in relations to the research questions and give recommendations for further research.

Nigerian Immigrants Perception of the Police in Ireland

The first two research questions of this study seek to look at how Nigerian immigrants perceive the police in Ireland and how their experiences with the police also influence this perception. The findings of the research show that participants perceive the Irish police to have a high level of professionalism. The responses gotten show that most of the participants viewed the Irish police as a well-educated, highly functional, and not corrupt with proper presentation and mannerism. According to Akinropo (2018), most Nigerian and African immigrant community members in the US have a higher degree of trust on the US police and American law enforcement, this is also evident in this research. Most of the participants express that because of the professionalism of the police, they trust them to do a better job in the discharge of their duties when compared to the police back in Nigeria.

In line with existing research, African immigrants in general believe in the capacity of the police to handle most crimes especially things like homicide, armed robbery, assault among others, this is because in their home country, there is a lot of bottle neck when it comes to solving criminal issues (Egharevba, 2009). This sentiment is reiterated in the findings of this research as most of the participants acknowledged that when reporting other crimes to the police here in Ireland, their responses are fast, and they are proactive. However, when reporting a crime in Nigeria, most were sceptical that they could be roped in or asked to bring large amounts of money before the police actually does their job.

Education was a major in the perception of the participants. The participants perceived the Irish police to be better educated which in turn influences their professionalism. The findings show that members of the Nigerian immigrant community saw the police as educated when compared to the ones in Nigeria, this contrasts to Chu et al (2005) and Davis and Hendricks (2007) study where education was negatively related to immigrants' evaluation of police effectiveness. Also, Correia (2010), found that there was no relationship between education and immigrants' perception of effectiveness these two findings however were looking at the education level of the immigrants and not that of the police. Since much emphasises is placed on the educational level of the immigrants, for a change, the findings of this study show that immigrants might consider the educational level of the police when interacting and building a relationship with them.

With the Nigerian immigrant community, their experience and interaction with the Irish police is not marked by racism and discrimination, however, when it comes to handling racist crimes and harassment, the police seem to be lacking in handling such issues which in itself can come

across as racist sometimes. This issue of not being able to handle racial crimes was also closely linked to the cultural differences between the Irish police and the Nigerian immigrant community. As a community made up with different cultural facets, the participants felt that this cultural difference might be why the police does not know how to handle or relate with the Nigerian Immigrant community.

As discussed in chapter two, this is similar to McInerny (2020), argument that there is a connection between ethnic and cultural diversity and immigration in Ireland especially with growing multiculturalism which is taking place all over the world and in Ireland. This proves that the adjustment and learning of a people's culture can influence their perception and thoughts about another group of people. Lucy Michael in her 2021 study also alluded to the fact that difference in culture can be a clashing point for young immigrants and the police. With most people, culture is ingrained and to better understand them, a peek must be taken into their culture, while it is not entirely possible to understand the entirety of the culture of a group of people, it helps in fostering a better relationship. Cultural differences affect almost every aspect of an immigrant's life, from workplace relations to legal relations (Scheffler, 2007) and as such, it is necessary that for a better relationship, each side needs to understand the culture of the other group. Worthy of note is the fact that the Irish police faces the daily challenges of coming to terms with the rapidly changing demographics of the population and as such, it might take a while for them to catch up when it comes to truly understanding and communicating with members of an immigrant minority community (McInerey, 2020).

Also, Corriea (2010) explained that cultural barriers greatly influence how immigrants communicate and interact with the police especially with the barrier of language. The language barrier is also a big factor, while most members of the Nigerian immigrant community speak English alongside other languages, because of tonal inflexions and speed with which words are being said, it might be hard to communicate with the police and as such, cause a sense of apprehension. While this is a possibility, participants of this research did not see language as a barrier or influence of their perception about the police in Ireland. But with language being a part of culture, this might also be an indirect influence.

The manner in which racial crimes and comments are addressed also influences the perception and relationship the Nigerian immigrant community have of the police. While they feel safer in the presence of the Irish police compared to the Nigeria police, when it comes to reporting racial crimes, comments or harassment linked to racial profiling, there is little or no motivation

to do this as the police is seen as clueless. Most immigrants tend to trust the police with other crimes except racial crimes because most times the crimes are brushed aside, and nothing is being done. (Akinropo, 2018). According to Balko (2020), it is almost hard to see anyone go to jail or pay a huge fine for racial insults gotten on a day-to-day basis, the only time it is taken up is when it happens in like an organization where such things are taken seriously, so for people to report everyday racial crimes, there is little to nothing that can be done outside an organization. Henry and Tator (2005) cited in (Wortley & Owusu-bempah, 2011) sum it up nicely by stating that although is a public commitment to racial justice and equality, there is a refusal to investigate and address racial inequalities when problems arise, and this might cause members of the affected minority group to have a negative perception of the police.

One of the theories of this research proves true, the theory of group positioning which posits that immigrants tend to view the police as a part of the dominant group and hence have a pessimistic view when it comes to relating and interacting with the police. Most of the participants believe that the police are a representation of the majority and as such, don't feel any form of relationship exists between themselves and the police but then, they view them as professionals who know how to carry out their duties.

The perception of the Nigerian immigrant community of the Irish police is positive in that they are professionals who are excellent in the discharge of their duties and this professionalism comes from the level of education of the police, their training and response to criminal activities make them professional, however, because of cultural differences and not knowing how to handle racial crimes and comments, Nigerian immigrants hold a negative perception.

Minimal Representation and Police Perception

When it comes to representation and police perception, the findings of this research show that the lack of representation in the police service in Ireland has a huge impact on the Nigerian immigrant community. Most of the participants expressed that they had not seem a black police officer talk more of a police officer of Nigerian descent, some added that the only time a black person has been seen in the Irish police was on a poster and they doubted if there are any. This finding alludes to Ewijk (2011) finding as mentioned in chapter 2, that while Nigerians and other Africans are being represented in other aspects of employment and the labour market, the representation in the police force in most European Union countries is almost non-existent.

According to Bjrkelo et al. (2014), one of the most interesting and challenging organizations to study diversity in is the police force. This is because of the emblematic meaning of the police force, their role in the society and the formal authority they possess. Getting to study the police service is a hard feat anywhere because of the countless bottlenecks, administrative red tapes, and the secrecy the police represent (Miller et al., 2004). This is also evident in Ireland where it is almost impossible to do a study on the police service.

This disconnect felt by members of the Nigerian immigrant community in Dublin, makes it impossible for them to have a positive perception of the police service. From the findings of the interview, most participants felt that it was almost impossible for the Irish police to truly understand what they felt and how they behaved because they do not have the same experiences of a Nigerian immigrant in Dublin. However, findings show that representation might not have a direct link with public perception as in the case of the United States where even Black police officers are rough towards fellow black members of society (Miller et al., 2004).

Perception of the Nigerian Police and Difference in Experience

The findings of this study shows that there is mistrust and great contempt for the Nigeria police force. This is evident with all the participants terming them as corrupt and money loving, also, there was a rational fear of the Nigeria police force by members of the Nigerian immigrant community in Dublin as most expressed that they would not want to have anything to do with the police service in Nigeria. This supports the findings of previous research, according to Akinropo (2018), in the home of many African immigrants, there is a great distrust and suspicion of governmental officials most especially the police. It is largely believed that the police in Nigeria work solely for the government and do not have the interest of the public at heart hence there is a great level of distrust for the police. Similarly, most Nigerians are weary of the police because the police have been used by the government to oppress and suppress the people which has resulted in the public viewing the police as a tool for the government (Egharevba, 2009). While the police in most western countries are charged with the responsibility of upholding the law and keeping public order, thereby protecting properties and residents this is not the case in Nigeria which has resulted in the public having a great mistrust for the police. This is evident in the recent End SARS movement where members of the public took to the street of various states in Nigeria to protest police brutality and oppression, with some police officers being beaten in the process (Uwazurike, 2021).

It does not help that the police force is riddled with officers who are not properly trained and need only a primary school certificate to be drafted into the force. This lack of education makes it hard for the public to trust the police because there is a disregard for those with minimal education (Uwazurike, 2021). Due to a lack of proper training and little education, the police force in Nigeria uses force excessively and are very controlling when it comes to handling issues (Akinropo, 2018). While not all police officers require some form of monetary compensation to do their jobs, majority of the public believe that the police in Nigeria would not do their jobs if there were no monetary reward to it, hence they are called "money loving" and corrupt going to the extent of threatening bodily harm or jail lock up to those who refuse to give them money. Human Rights Watch (2010) opined that many Nigerian police officers might conduct themselves in an exemplary manner however, corruption and abusive behaviour is endemic within the Nigeria Police Force it is known that this institutionalised social disease explains community distrust.

Comparing the experiences, members of the Nigerian Immigrant community in Dublin expressed that they have a better experience of the police here in Ireland than they do in Nigeria. This affirms Akinropo's study where he looked at how Nigerians in the United States felt more comfortable with the US police than they did with the Nigerian police. Those who have lived in Nigeria and experienced the police claim that corruption has eaten deep and even though the police in the western countries might not know certain things about relating with them, there was no need to pay a bribe to get a job done or there was no form of fear when interacting with the police.

Perception of Nigeria Police and its Influence on perception of Irish Police

According to Wu et al (2017), immigrants' perception of the police is shaped from the experience they have with the police in their home country. This study affirms this to a certain degree where most of the participants admitted that they would not interact with the police because of the experience they have had with the Nigeria police force. It is interesting to note that some of the participants did not feel that the perception of the Nigeria police influenced their perception of the Irish police because they are two separate entities with different modes and manner of operation.

Egharevba (2009) explained that the lack of devotion to the police in an immigrant's home country would reflect on the level of trust and commitment they give in their new country of residence. This informs how, when and if they report crimes or are willing to assist the police

in solving criminal issues. The earlier experiences generally affect the interaction with the police in their new county. This affirms the imported socialization theory which posits that immigrants bring their primary socialization which occurred during their stay in their home society to the host society as seen in police relations. Evidence from studies conducted in the United States has revealed that positive assessments of home country police, for example, were connected with higher ratings of the U.S. police among Chinese and Korean immigrants (Wu et al., 2011). This means that people's opinions and feelings can be "transferred" from one nation to another as affirmed in this study.

Recommendations for Future Research

The limitations of this research have been discussed in chapter 3, however future research can look to investigate how Nigerian immigrants interact with the Irish police, the difference in impression of police corruption between the police system in Nigeria and Ireland, I found that most participants did not find the Irish police corrupt and as such it would make for a good study to understand the reason behind that. Also, quantitative research can be done to reach a larger number of people and come up with some statistics that might help make generalizable conclusions. Finally, it is important to look at some factors that might influence these perceptions for example, does the media play a role in the perception of both the Irish and Nigeria police force.

Conclusion

As seen from the findings and discussions, members of the Nigerian Immigrant community do not perceive their relationship with the Irish police in the context of racism and discrimination, rather, they perceive the police in Ireland to be professionals who carry out their duties with the highest level of professionalism. Although they are professionals, the cultural difference and little to no representation in the police force makes it hard to completely open up and accept the police. The experience with the Nigeria police force which is marred with negative connotations also influences how they interact with the police but not their perception of the Irish police.

Chapter Six – Conclusion

This research was conducted on the need for a better understanding of immigrant communities and their perception of the police service in Ireland with special focus on the Nigerian Immigrant Community, due to the importance of understanding immigrants' views on policing and in particular police-community relations. In regard to Ireland, while many studies have focused on other immigrant communities, very few has been done on the Nigerian Immigrant community despite the community being one of the largest immigrant communities in the country. Also, other studies have lumped the Nigerian immigrant community with other African communities and lumped them as one despite each community having distinct and unique cultures that are diverse from one another.

This research sought to answer Nigerian immigrants perceive the police in Ireland, how their experiences have been with the police in Ireland. It also sought to look at how minimal representation of the immigrant community in the police force has affected their perception and finally, it looked to understand how the perception of the Nigeria police has influenced their perception of the Irish police due to difference in experience. As discussed in chapter 2, previous research has looked at how various immigrant communities perceive the police based of certain factors and experiences but most of the studies have been based in larger western countries. Also, most of the research has lumped Nigerians with other African communities. The theoretical framework was based on the theory of group position and imported socialization theory which states that the perception of an immigrant community is based off

the perception they have from their home country, meaning that people tend to react, relate and perceive the police based off what they have experienced with the police in their previous country and that immigrants look at the position of their group in the society and act based on that perceived position.

A semi-structured interview was conducted with 10 participants and five themes were evident in the thematic analysis of the interviews. These themes include professionalism, cultural differences, little/no representation, mistrust, and difference in experience. These themes affirmed the theoretical framework but also showed that Nigerian Immigrants in Dublin did not perceive the police in Ireland as racist or discriminatory but rather as lacking proper cultural education when it comes to relating with the community. Similarly, with little/no representation, it made it somewhat difficult to interact well with the police force. The findings also showed that most participants have had negative experiences with the Nigerian police and as such have a negative perception of the police, most of them did not base their perception of the Irish police on this but rather their interaction. Meaning that although their perception was not fully influenced, their interaction with the Irish police is affected by their previous experience interacting with the Nigeria police force.

In summary, the perception of the Nigerian immigrant community in Dublin of the police is not marked by racism and discrimination but rather on cultural differences and the interaction with the Irish police is influenced greatly by their previous interactions with the Nigeria police force.

Bibliography

Adams, W.C. (2015). Conducting Semi-Structured Interviews. *Handbook of Practical Program Evaluation*, [online] 1(4), pp.492–505. doi:10.1002/9781119171386.ch19.

Agarwal, V. B., & Winkler, D. R. (2017). Migration of Foreign Students to the United States. *The Journal of Higher Education ISSN:*, *56*(5), 509–522. http://dx.doi.org/10.1080/00221546.1985.11778715

Akinropo, A.A. (2018). Perception of Nigerian Immigrants of Police and Policing in the United States. *undefined*. [online] Available at: https://www.semanticscholar.org/paper/Perception-of-Nigerian-Immigrants-of-Police-and-in-Akinropo/d02c9430b61e8e2446a4356ff55c6a8c09eb7a90#references [Accessed 2 Sep. 2022].

Balko, R. (2020). *There's overwhelming evidence that the criminal justice system is racist. Here's the proof.* [online] Washington Post. Available at: https://www.washingtonpost.com/graphics/2020/opinions/systemic-racism-police-evidence-criminal-justice-system/.

Barlow, D.E. and Barlow, M.H. (2002). Racial Profiling: A Survey of African American Police Officers. *Police Quarterly*, 5(3), pp.334–358. doi:10.1177/109861102129198183.

Barrick, K. (2014). Latino Confidence in the Police : The Role of Immigration Enforcement , Assimilation , and Immigration Status. *Journal OfEthnicity in Criminal Justice*, *12*, 289–307. https://doi.org/10.1080/15377938.2014.893218

Barrick, K. (2014). Latino Confidence in the Police : The Role of Immigration Enforcement , Assimilation , and Immigration Status. *Journal OfEthnicity in Criminal Justice*, *12*, 289–307. https://doi.org/10.1080/15377938.2014.893218

Ben-Shlomo, Y. (2012). Oxford Handbook of Epidemiology for Clinicians. *Journal of Public Health*, 34(4), pp.638–638. doi:10.1093/pubmed/fds064.

Blalock H (1967) Toward a Theory ofMinority-Group Relations. New York: Wiley.

Blumer H (1958) Race prejudice as a sense of group position. Pacific Sociological Review 1: 3–7.

Bobo L and Tuan M (2006) Prejudice in Politics: Group Position, Public Opinion, and the Wisconsin Treaty Rights Dispute. Cambridge, MA: Harvard University Press.

Body-gendrot, S. (2010). Ethnic and Racial Studies Police marginality , racial logics and discrimination in the banlieues of France Police marginality , racial logics and discrimination in the banlieues of France. *Ethnic and Racial Studies*, *33*(4), 656–674. https://doi.org/10.1080/01419870903348646

Bradford, B., Sargeant, E., Murphy, K., & Jackson, J. (2017). A Leap of Faith? Trust in the Police Among Immigrants in England and Wales. *The British Journal of Criminology*, *57*(2), 381–401. https://doi.org/10.1093/bjc/azv126

Braga, A. A., Brunson, R. K., & Drakulich, K. M. (2019). Race , Place , and Effective Policing. *Annual Review of Sociology*, *45*, 535–555. https://doi.org/10.1146/annurev-soc-073018-022541

Brandon, A. M., & O'Connell, M. (2018). Same crime: Different punishment? investigating sentencing disparities between irish and non-irish nationals in the irish criminal justice system. *British Journal of Criminology*, *58*(5), 1127–1146. https://doi.org/10.1093/bjc/azx080

Burns, S. (2021). *Migrants' confidence in An Garda Síochána to keep them safe is 'low', report says*. Irish Times. https://www.irishtimes.com/news/crime-and-law/migrants-confidence-in-an-garda-siochana-to-keep-them-safe-is-low-report-says-1.4542969

Byrne, D. (2021). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Quality & Quantity*, 56. doi:10.1007/s11135-021-01182-y.

Campo, F., Forte, G., & Portes, J. (2018). The Impact of Migration on Productivity and Native-born Workers' Training. *Report for the Migration Advisory Committee*, 1–44. http://www.markpack.org.uk/files/2017/05/Immigraiton-and-the-UK-economy-Jonathan-Wadsworth.pdf%0Ahttps://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/759376/The_Fiscal_Impact_of_Immigration_on_the_UK.pdf

Cao, L. (2011). Visible Minorities and Confidence. *Canadian Journal of Criminology and Criminal Justice*, *January*, 1–27. https://doi.org/10.3138/cjccj.53.1.1

Cao, L. (2011). Visible Minorities and Confidence. *Canadian Journal of Criminology and Criminal Justice*, *January*, 1–27. https://doi.org/10.3138/cjccj.53.1.1

Cao, L. (2014). Aboriginal People and Confidence in the Police. *Canadian Journal of Criminology and Criminal Justice*, *October*, 1–28. https://doi.org/10.3138/cjccj.2013.E05

Cao, L. (2014). Aboriginal People and Confidence in the Police. *Canadian Journal of Criminology and Criminal Justice*, *October*, 1–28. https://doi.org/10.3138/cjccj.2013.E05

Central Statistics Office (2018a). *2. Profiles of nationalities*. [online] Available at: https://www.cso.ie/en/media/csoie/census/documents/PROFILES_OF_NATIONALITIES_1-5.pdf.

Central Statistics Office (2018b). *All non-Irish nationals in Ireland - CSO - Central Statistics Office*. [online] Www.cso.ie. Available at: https://www.cso.ie/en/releasesandpublications/ep/p-cp7md/p7md/p7anii/.

Central Statistics Office (2018c). *All non-Irish nationals in Ireland - CSO - Central Statistics Office*. [online] Www.cso.ie. Available at: https://www.cso.ie/en/releasesandpublications/ep/p-cp7md/p7md/p7anii/.

Central Statistics Office (2018d). *Ethnicity - CSO - Central Statistics Office*. [online] Www.cso.ie. Available at: https://www.cso.ie/en/releasesandpublications/ep/p-cp8iter/p8iter/p8e/.

Correia, M. E. (2010). Journal of Criminal Justice Determinants of attitudes toward police of Latino immigrants and non-immigrants. *Journal of Criminal Justice*, *38*(1), 99–107. https://doi.org/10.1016/j.jcrimjus.2009.11.012

Correia, M. E. (2010). Journal of Criminal Justice Determinants of attitudes toward police of Latino immigrants and non-immigrants. *Journal of Criminal Justice*, *38*(1), 99–107. https://doi.org/10.1016/j.jcrimjus.2009.11.012

De Paola, M., & Brunello, G. (2016). Education as a Tool for the Economic Integration of Migrants. *SSRN Electronic Journal*, *9836*, 1–41. https://doi.org/10.2139/ssrn.2757926

DeFranzo, S.E. (2017). *Advantages and Disadvantages of Face-to-Face Data Collection*. [online] Snap Surveys Blog. Available at: https://www.snapsurveys.com/blog/advantages-disadvantages-facetoface-data-collection/.

DeJonckheere, M. and Vaughn, L.M. (2019). Semistructured Interviewing in Primary Care research: a Balance of Relationship and Rigour. *Family Medicine and Community Health*, [online] 7(2). Available at: https://fmch.bmj.com/content/7/2/e000057.

Dhont, K., Cornelis, I., & Hiel, A. Van. (2010). International Journal of Intercultural Relations Interracial public – police contact : Relationships with police officers' racial and work-related attitudes and behavior. *International Journal of Intercultural Relations*, *34*(6), 551–560. https://doi.org/10.1016/j.ijintrel.2010.07.004

Ebun, J. (2021). Disposable workers: Responses to #BLM and Covid 19 as temporary disruption to the status quo. *The Sociological Observer: Black Lives Matter*, *2*(1), 20–29.

Egharevba, S. (2006). African immigrants' perception of police in Finland : Is it based on the discourse of race or culture? *International Journal of the Sociology of Law*, *34*, 42–63. https://doi.org/10.1016/j.ijsl.2005.10.002

Egharevba, S. (2006). African immigrants' perception of police in Finland : Is it based on the discourse of race or culture? *International Journal of the Sociology of Law*, *34*, 42–63. https://doi.org/10.1016/j.ijsl.2005.10.002

Egharevba, S. (2009). Immigrants' interaction with the police in Finland : Is it distorted or inflammatory? *International Journal of Law, Crime and Justice*, *37*(1–2), 1–24. https://doi.org/10.1016/j.ijlcj.2008.09.001

Egharevba, S. (2009). Immigrants ' interaction with the police in Finland : Is it distorted or inflammatory ? *International Journal of Law, Crime and Justice*, *37*(1–2), 1–24. https://doi.org/10.1016/j.ijlcj.2008.09.001

Egharevba, S., & Hannikainen, L. (2005). EXPLORING POLICE RELATIONS WITH THE IMMIGRANT MINORITY IN THE CONTEXT OF RACISM AND DISCRIMINATION: A VIEW FROM TURKU, FINLAND. *AFRICAN JOURNAL OF CRIMINOLOGY & JUSTICE STUDIES*, *1*(2), 1–44.

Egharevba, S., & Hannikainen, L. (2005). Exploring Police Relations with the Immigrant Minority in the Context of Racism and Discrimination: A View from Turku, Finland. *African Journal of Criminology & Justice Studies*, *1*(2), 1–44.

Etikan, I. (2016). Comparison of Snowball Sampling and Sequential Sampling Technique. *Biometrics & Biostatistics International Journal*, 3(1). doi:10.15406/bbij.2016.03.00055.

Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of Convenience Sampling and Purposive Sampling. American Journal of Theoretical and Applied Statistics, 5, 1-4. https://doi.org/10.11648/j.ajtas.20160501.11

Fusch, P., Fusch, G. and Ness, L. (2017). How to Conduct a Mini-Ethnographic Case Study: A Guide for Novice Researchers. *The Qualitative Report*, 22(3). doi:10.46743/2160-3715/2017.2580.

Graham, A., Haner, M., Sloan, M. M., Cullen, F. T., Kulig, C., Jonson, C. L., Graham, A., Haner, M., Sloan, M. M., & Cullen, F. T. (2020). Race and Worrying About Police Brutality : The Hidden Injuries of Minority Status in America Race and Worrying About Police Brutality : The Hidden Injuries of Minority Status in America. *Victims & Offenders*, *00*(00), 1–25. https://doi.org/10.1080/15564886.2020.1767252

Gusciute, E. (2021). Míle fáilte? Discrimination in the Irish rental housing market towards Black applicants. *The Sociological Observer*, *2*(1), 30.

Haag, J.G. 2021, *A Qualitative Examination of the Impacts of Police Practices on Racialized and Marginalized Young People in Toronto*, University of Toronto (Canada).

Health Knowledge (2018). *Methods of sampling from a population*. [online] Health Knowledge. Available at: https://www.healthknowledge.org.uk/public-health-textbook/research-methods/1a-epidemiology/methods-of-sampling-population.

Holmes, A.B. and N. (2016). *Minority under-representation in city and suburban policing*. [online] Brookings. Available at: https://www.brookings.edu/blog/the-avenue/2016/07/14/minority-under-representation-in-city-and-suburban-policing/.

Human Rights Watch (2010). *'Everyone's in on the Game' | Corruption and Human Rights Abuses by the Nigeria Police Force*. [online] Human Rights Watch. Available at: https://www.hrw.org/report/2010/08/17/everyones-game/corruption-and-human-rights-abuses-nigeria-police-force.

Hunter, D.J. and Howes, D. (2020). Defining Exploratory-Descriptive Qualitative (EDQ) research and considering its application to healthcare. *GSTF Journal of Nursing and Health Care (JNHC)*, [online] 4(1). Available at: http://dl6.globalstf.org/index.php/jnhc/article/view/1975.

Janghorban, R., Latifnejad Roudsari, Robab and Taghipour, A. (2014). Pilot Study in Qualitative Research: The Roles and Values. *Journal of Hayat*, [online] 19(4), pp.1–5. Available at: https://hayat.tums.ac.ir/browse.php?a_id=666&sid=1&slc_lang=en.

Jennings, G.R. (2005). Business, Social Science Methods Used in. *Encyclopaedia of Social Measurement*, [online] pp.219–230. doi:10.1016/b0-12-369398-5/00270-x.

KAKILLA, C. (2021). Strengths and Weaknesses of Semi-Structured Interviews in Qualitative Research: A Critical Essay. *Strengths and Weaknesses of Semi-Structured Interviews in Qualitative Research: A Critical Essay*, 1(1). doi:10.20944/preprints202106. 0491.v1.

Kalu, F.A. (2017). What makes qualitative research good research? An exploratory analysis of critical elements. *International Journal of Social Science Research*, 5(2), p.43. doi:10.5296/ijssr. v5i2.10711.

Kang, E. and Hwang, H.-J. (2021). Ethical Conducts in Qualitative Research Methodology: Participant Observation and Interview Process. *Journal of Research and Publication Ethics*, [online] 2(2), pp.5–10. doi:10.15722/jrpe.2.2.202109.5.

Kempe Ronald Hope (2017). *Corruption and governance in Africa: Swaziland, Kenya, Nigeria*. Cham, Switzerland Palgrave Macmillan Published by Springer Nature.

Komolafe, J. (2008). Nigerian migration to Ireland: movements, motivations, and experiences. *Irish Geography*, 41(2), pp.225–241. doi:10.1080/00750770802077016.

Leung, L. (2015). Validity, Reliability, and Generalizability in Qualitative Research. *Journal of Family Medicine and Primary Care*, [online] 4(3), pp.324–327. doi:10.4103/2249-4863.161306.

McInerney, D. J. (2020). *The Realities of Policing Diverse Communities from Minority and Police Perspectives*. Cambridge Scholars Publishing.

McInerney, D. J. (2020). *The Realities of Policing Diverse Communities from Minority and Police Perspectives*. Cambridge Scholars Publishing.

Michael, L. (2021). Policing Black Lives. *The Sociological Observer*, *2*(1), 58–65.

Miller, J., Davis, R., Henderson, N., Markovic, J. and Ortiz, C. (2004). *Public Opinions of the Police: The Influence of Friends, Family, and News Media*. [online] Available at: https://www.ojp.gov/pdffiles1/nij/grants/205619.pdf.

Ochieng, P. (2009). *AN ANALYSIS OF THE STRENGTHS AND LIMITATION OF QUALITATIVE AND QUANTITATIVE RESEARCH PARADIGMS*. [online] Available at: https://scientiasocialis.lt/pec/files/pdf/Atieno_Vol.13.pdf.

Rendle, K.A., Abramson, C.M., Garrett, S.B., Halley, M.C. and Dohan, D. (2019). Beyond exploratory: a tailored framework for designing and assessing qualitative health research. *BMJ Open*, [online] 9(8), p.e030123. doi:10.1136/bmjopen-2019-030123.

Richards, K., Cross, C. and Dwyer, A. (2018). Police perceptions of young people: a qualitative analysis. *Police Practice and Research*, 20(4), pp.360–375. doi:10.1080/15614263.2018.1428899.

Salmons, J. (2010). *Online interviews in real time*. Los Angeles: Sage.

Sam, I., Cuny, S., Center, G. and Mazzola, J. (2013). *CUNY Academic Works CUNY Academic Works Strengths and Limitations of Qualitative Approaches to Research Strengths and Limitations of Qualitative Approaches to Research in Occupational Health Psychology in*

Occupational Health Psychology. [online] Available at: https://academicworks.cuny.edu/cgi/viewcontent.cgi?article=1555&context=gc_pubs.

Sanjari, M., Bahramnezhad, F., Fomani, F.K., Shoghi, M. and Cheraghi, M.A. (2014). Ethical challenges of researchers in qualitative studies: the necessity to develop a specific guideline. *Journal of medical ethics and history of medicine*, [online] 7(7), p.14. Available at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4263394/.

Scheffler, S. (2007). Immigration and the Significance of Culture. *Philosophy & Public Affairs*, [online] 35(2), pp.93–125. Available at: https://www.jstor.org/stable/4623784#metadata_info_tab_contents [Accessed 15 Aug. 2020].

Singh, S. (2018). *Sampling Techniques*. [online] Towards Data Science. Available at: https://towardsdatascience.com/sampling-techniques-a4e34111d808.

Suarez-Orozco M (1990) Migration and education: United State- s–Europe comparison. In: De Vos G and Suarez-Orozco M (eds) Status Inequality: The Self in Culture. Thousand Oaks, CA: Sage, 265–287.

Theodore, N., & Habans, R. (2016). Policing immigrant communities : Latino perceptions of police involvement in immigration enforcement Policing immigrant communities : Latino perceptions of police. *Journal of Ethnic and Migration Studies ISSN:*, *42*(6), 970–988. https://doi.org/10.1080/1369183X.2015.1126090

Theodore, N., & Habans, R. (2016). Policing immigrant communities : Latino perceptions of police involvement in immigration enforcement Policing immigrant communities : Latino perceptions of police. *Journal of Ethnic and Migration Studies ISSN:*, *42*(6), 970–988. https://doi.org/10.1080/1369183X.2015.1126090

Trost, J.E. (1986). Statistically nonrepresentative stratified sampling: A sampling technique for qualitative studies. *Qualitative Sociology*, 9(1), pp.54–57. doi:10.1007/bf00988249.

Tyler, T.R. (2001). Public trust and confidence in legal authorities: What do majority and minority group members want from the law and legal institutions? *Behavioral Sciences & the Law*, [online] 19(2), pp.215–235. doi:10.1002/bsl.438.

Uwazurike, A. (2021). *#EndSARS: An Evaluation of Successes and Failures One Year Later*. [online] Georgetown Journal of International Affairs. Available at:

https://gjia.georgetown.edu/2021/12/13/endsars-a-evaluation-of-successes-and-failures-one-year-later/.

Weitzer, R. (1999). Citizens' perceptions of police misconduct: Race and neighbourhood context. *Justice Quarterly*, 16(4), pp.819–846. doi:10.1080/07418829900094381.

Wentz, E.A. and Schlimgen, K.A. (2012). Citizens' perceptions of police service and police response to community concerns. *Journal of Crime and Justice*, 35(1), pp.114–133. doi:10.1080/0735648x.2011.631412.

Williams, L. (2010). Book Review: 'Online Interviews in Real Time,' by Janet Salmons. *eLearn*, 2010(8), p.5. doi:10.1145/1839557.1842418.

Wortley, S., & Owusu-bempah, A. (2011). Policing and Society : An International Journal of Research and Policy The usual suspects : police stop and search practices in Canada. *Policing & Society*, *21*(4), 395–407. https://doi.org/10.1080/10439463.2011.610198

Wu, Y. (2010). Immigrants ' Perceptions of the Police. *Sociology Compass*, *4*(11), 924–935. https://doi.org/10.1111/j.1751-9020.2010.00332.x

Wu, Y. (2010). Immigrants' Perceptions of the Police. *Sociology Compass*, *4*(11), 924–935. https://doi.org/10.1111/j.1751-9020.2010.00332.x

Wu, Y. (2010). Immigrants' Perceptions of the Police. *Sociology Compass*, 4(11), pp.924–935. doi:10.1111/j.1751-9020.2010.00332. x.

Wu, Y. (2014). Race/Ethnicity and Perceptions of the Police: A Comparison of White, Black, Asian and Hispanic Americans. *Policing and Society:An International Journal of Research and Policy*, *24*(2), 135–157. https://doi.org/10.1080/10439463.2013.784288

Wu, Y., Sun, I. Y., & Cao, L. (2017). Immigrant perceptions of the police : Theoretical explanations. *International Journal of Police & Science Management*, *19*(3), 171–186. https://doi.org/10.1177/1461355717714000

Yakushko O (2009) Xenophobia. Counseling Psychologist 37: 36–66

Appendix A: Consent Form

Information Sheet

I am Coker Oloruntobiloba, a master's student, in the Department of Law, Maynooth University. As part of the requirement for an M.A in Comparative Criminology and Criminal Justice, I am taking research under the supervision of Cian Concubhair. The study is concerned with exploring police relations with immigrant community in the context of racism and discrimination in Dublin Ireland.

The study will involve interview session that would last for about 30-35 minutes. It would also involve being asked a series of questions that seek to get your perspective on police relations with the Nigerian immigrant community in the context of racism and discrimination.

This study has been reviewed and received ethical approval from Maynooth University Department of Law research committee. You may have a copy of this approval if you request it. You have been asked because you are a member of the Nigerian Immigrant Community resident in Dublin

Do you have to take part?

No, you are under no obligation whatsoever to take part in this research. However, we hope that you will agree to take part and give us some of your time to a one-to-one interview. It is entirely up to you to decide whether you would like to take part. If you decide to do so, you will be asked to sign a consent form and given a copy and the information sheet for your own records. If you

decide to take part, you are still free to withdraw at any time without giving a reason and/or to withdraw your information up until such time as the research findings are analysed.

What information will be collected? The information to be collected includes the age, occupation, gender and answers to the interview questions which aims to explore your knowledge of the relations between police and members of the Nigerian immigrant community.

Will your participation in the study be kept confidential? Yes, all information that is collected about you during the research will be kept confidential. No names will be identified at any time. All hard copy information will be held in a locked cabinet at the researchers' place of work, electronic information will be encrypted and held securely on MU PC or servers and will be accessed only by myself and supervisor.

No information will be distributed to any other unauthorised individual or third party. If you so wish, the data that you provide can also be made available to you at your own discretion.

'It must be recognised that, in some circumstances, confidentiality of research data and records may be overridden by courts in the event of litigation or in the course of investigation by lawful authority. In such circumstances the University will take all reasonable steps within law to ensure that confidentiality is maintained to the greatest possible extent.'

What will happen to the information which you give? All the information you provide will be kept at Maynooth University in such a way that it will not be possible to identify you. On completion of the research, the data will be retained on the MU server. After 48 months, all data will be destroyed (by the PI). Manual data will be shredded confidentially, and electronic data will be reformatted or overwritten by the PI in Maynooth University.

What will happen to the results? [*For example:*] The research will be written up and presented as a summary report, discussed with a panel on the completion of my thesis and may be published online. A copy of the research findings will be made available to you upon request.

What are the possible disadvantages of taking part: I don't envisage any negative consequences for you in taking part, however, it may be that some of the questions might cause a distress if you have to recount an experience.

What if there is a problem? At the end of the interview, I will discuss with you how you found the experience and how you are feeling. If you experience any distress during the course

of the interview, you may contact my supervisor. If you feel the research has not been carried out as described above, you may also reach out to him via cian.oconcubhair@mu.ie.

Any further queries? If you need any further information, you can contact me: Coker Oloruntobiloba via mail at oloruntobiloba.coker.2022@mumail.ie

If you agree to take part in the study, please complete and sign the consent form overleaf.

Thank you for taking the time to read this

Consent Form

I………………………………………agree to participate in Coker Oloruntobiloba's research study titled Exploring police relations with immigrant community in the context of racism and discrimination in Dublin Ireland.

Please tick each statement below:

The purpose and nature of the study has been explained to me verbally & in writing. I've been able to ask questions, which were answered satisfactorily. ☐

I am participating voluntarily. ☐

I give permission for my interview with Coker to be audio recorded ☐

I understand that I can withdraw from the study, without repercussions, at any time, whether that is before it starts or while I am participating. ☐

I understand that I can withdraw permission to use the data right up to when it is being analyzed ☐

It has been explained to me how my data will be managed and that I may access it on request. ☐

I understand the limits of confidentiality as described in the information sheet ☐

I understand that my data, in an anonymous format, may be used in further research projects and any subsequent publications if I give permission below: ☐

[*Select as appropriate*]

I agree to quotation/publication of extracts from my interview ☐

I do not agree to quotation/publication of extracts from my interview ☐

I agree for my data to be used for further research projects ☐

I do not agree for my data to be used for further research projects ☐

Signed……………………………………. Date……………….

Participant Name in block capitals …………………………………………...

I the undersigned have taken the time to fully explain to the above participant the nature and purpose of this study in a manner that they could understand. I have explained the risks involved as well as the possible benefits. I have invited them to ask questions on any aspect of the study that concerned them.

Signed……………………………………. Date……………….

Researcher Name in block capitals …………………………………………...

If during your participation in this study you feel the information and guidelines that you were given have been neglected or disregarded in any way, or if you are unhappy about the process, please contact the Department of Law research committee at avril.brandon@mu.ie. Please be assured that your concerns will be dealt with in a sensitive manner.

Appendix B: Interview Questions

1. Have you had much contact with the police in Ireland – either An Garda Síochána (including Airport Police), or Police Service of Northern Ireland?
2. Do you know the police in your community?
3. **How** satisfied are you with the police who work in your community?
4. **How** would you describe the service you get from the police force in your community?
5. **If** you were experiencing crime (e.g., assault), would you call the police for help?
6. **Would** you contact the police to report a crime (e.g., a theft) after it happened?
7. **What** do you think of the police here in Ireland? How would you describe the police force?
8. Can you describe encounters you have had with police in Ireland?
9. **Have** you ever encountered a police officer in Ireland that is non-white?
10. Have you ever felt you were discriminated against by the police based on being a Nigerian?
11. **What** do you think about the minimal representation of other ethnic communities within the police force?
12. Do you think the police in Ireland understand and respect Nigerians and Nigerian-Irish in Ireland and their culture?
13. **What** is the relationship between the police in Ireland and Nigerians and Nigerian-Irish like? E.g., good relationship / bad relationship etc. Why do you think it is like this?
14. **Do** you think the police here in Ireland are honest?
15. **Do** you think the police in Ireland are competent?
16. **Do** you think the police in Ireland are racist? Individually or as a group?

17. Do you think racism plays a role in how the police in Ireland treat members of your community?

18. Have you or anyone you know ever had an encounter with the police service in Nigeria? Follow Up Question: If yes, can you please describe that encounter.

19. What is your opinion of the police force in Nigeria? How would you describe the police force?

20. Considering what we have discussed about police in Ireland, are there major differences between the police here in Ireland and in Nigeria? And what are those differences.