First and foremost, the results of this research have highlighted how complicated a topic emigration is and how nuanced individuals’ experiences of emigration can be. There exists no ‘typical’ emigrant, and no single set of circumstances or experiences that can be prescribed as being typical of Irish emigrants today. In fact, there are a number of ‘types’ of emigrant, from the educated younger person often portrayed in the media, to less educated emigrants who felt forced to leave out of economic necessity, to older emigrants who have left mortgages and/or children at home in Ireland. This report aims to represent the variety of emigrants who are leaving Ireland today, their disparate motivations and experiences, and their concerns for the future. It is hoped that the findings outlined will stimulate a number of public, academic and policy level debates on emigration.


This paper investigates the potential rupture that the United Kingdom’s “Brexit” referendum of June 23, 2016, might bring about in intra-European Union youth mobilities, with a specific focus on the London region. In many respects, and counter-intuitively given the Brexit result, London has already become a “Eurocity”: a magnet for young people, both highly educated and less educated, from all over Europe who, especially since the turn of the millennium, have flocked to the city and its wider region to work, study, and play. Now, these erstwhile open-ended migration trajectories have been potentially disrupted by a referendum result that few anticipated, and whose consequential results are still unclear. The main theoretical props for our analysis are the notions of “liquid migration,” “tactics of belonging,” “whiteness,” “privilege,” and “affect.” Data are drawn from 60 in-depth interviews with Irish, Italian, and Romanian young-adult students and higher and lower skilled workers, carried out in late 2015 and early 2016, plus 27 reinterviews carried out in late 2016, post-Brexit. Results indicate participants’ profound and generally negative reaction to Brexit and, as a consequence, a diversity of uncertainties and of plans over their future mobility: either to stay put using “tactics of belonging,” or to return home earlier than planned, or to move on to another country. Finally, we find
evidence that new hierarchies and boundaries are drawn between intra-European Union migrants as a result of Brexit.

A Lulle, L Coakley, P McEinri (2019): **Overcoming “Crisis”: Mobility Capabilities and “stretching” a Migrant Identity among Young Irish in London and Return Migrants.** *International Migration Special Issue March 2019.*
We bring into dialogue the migrant identities of young Irish immigrants in the UK and young returnees in Ireland. We draw on 38 in-depth interviews (20 in the UK and 18 in Ireland), aged 20–37 at the time of interview, carried out in 2015–16. We argue that “stretching” identities – critical and reflective capabilities to interpret long histories of emigration and the neglected economic dimension – need to be incorporated into conceptualizing “crisis” migrants. Participants draw on networks globally, they choose migration as a temporary “stop-over” abroad, but they also rework historical Irish migrant identities in a novel way. Becoming an Irish migrant or a returnee today is enacted as a historically grounded capability of mobility. However, structural economic constraints in the Irish labour market need to be seriously considered in understanding return aspirations and realities. These findings generate relevant policy ideas in terms of relations between “crisis” migrants and the state.

J Redmond (2018) **Moving Histories: Irish Women’s Emigration to Britain from Independence to Republic.** Liverpool University Press.
https://www.liverpooluniversitypress.co.uk/books/isbn/9781786941671/
Moving Histories is an original and enlightening book which details the lives of women who left Ireland after independence. Drawing on a wide range of archival material, this book traces new narratives to bring original insights into the migration of thousands of Irish women in the twentieth century. Despite having a strong tendency to leave Ireland like men, women’s migration to Britain has been less well studied. Yet Irish women could be found in all walks of life in Britain, from the more familiar fields of nursing and domestic service to teaching, factory work and more. This fascinating study also considers the public commentary made about Irish women from the pulpit, press and politicians, who thought the women to be flighty, in need of guidance and prone to moral failures away from home. The repeated coverage of the ‘emigrant girl’ in government memos and journals gave the impression Irish women were leaving for reasons other than employment. Moving Histories argues that the continued focus on Irish unmarried mothers in Britain was based on genuine concerns and a real problem, but such women were not representative. They were, rather, an indictment of the conservative socio-cultural environment of an Ireland that suppressed open discourse of sexuality and forced women to ‘hide their shame’ in institutions at home and abroad.

This article describes a community-based participatory action research (CBPAR) project that examined the postmigration living difficulties (PMLD), help-seeking and community resilience of recent Irish migrants to London (n = 176). The majority of respondents were young adults, in managerial or professional occupations and in good or very good health. Mixed methods indicate inadequate planning for relocation and poor social support as the main difficulties in the initial stages of migration. Community factors promoting resilience included employment opportunities, local and transnational supports, and cultural familiarity and acceptance. Community participation in the action orientated phase of this CBPAR is discussed. (pay to view)

RETURN MIGRATION

The primary aim of this report is to update and develop the understanding and knowledge base of the situation of Irish emigrants moving back to Ireland from abroad. It was undertaken in response to increased national interest in the experiences of returning Irish emigrants arising from Central Statistics Office figures released in August 2016 which revealed a dramatic 74% increase in net inward migration to Ireland by Irish citizens. It also follows Crosscare Migrant Project’s 2016 report entitled ‘Irish emigrants’ perspectives of the emigration experience’ which, in association with GAA clubs around the world, examined Irish emigrant views on emigration and return migration. Subsequent to these findings and the CSO statistics, certain questions were being asked by the media, politicians and general public about the profile of recent returnees – why were they returning and how were they adjusting to life back in Ireland?

In line with our remit under the Emigrant Support Programme, we have focused this submission on three key barriers which we continue to encounter in our work with Irish emigrants returning to Ireland in marginalised situations. These barriers are:
1. The Habitual Residence Condition
2. Immigration and residency permission for family members
3. Access to homeless service

A Hundred Thousand Welcomes? analyses and critiques the experiences of returning Irish emigrants who have been denied access to social welfare support.
based on the Habitual Residence Condition (HRC) assessment under the Department of Employment Affairs and Social Protection (DEASP) over the past three years. The report outlines evidence of inconsistencies and misapplication of the assessment process that results in the adverse impact on returned Irish emigrants. The context of recent return migration and the barriers to accessing social welfare assistance are detailed in the Introduction, along with a brief outline of the work of Crosscare Migrant Project, the HRC assessment, and Ireland’s Diaspora Policy and the impact of HRC on returning emigrants.

**IRISH ETHNICITY & IDENTITY**

**DISCRIMINATION & SECTARIANISM**


On 15 June 1996 the Provisional IRA exploded a 3000 lb bomb in the city of Manchester, home to a large Irish community. This article uses oral history to explore the distinct ways in which two male Irish migrants, both of whom settled in the Manchester area during the post-war period, recall and negotiate their experiences of the bomb and its aftermath. Focusing on how memory production is shaped though interactions between different cultural forms and interior psychic processes, the article uses memories of the bomb to explore how the culture of suspicion generated around Irishness in Britain during “The Troubles” could be productive of distinct forms of Irish migrant subjectivity. (Pay to view)


This article explores the Irish migrant experience in Birmingham during and in the wake of terrorist campaigns carried out in Britain between 1969 and 1975 and attributed to the Irish Republican Army (IRA). Beginning with a discussion of the competencies with which Irishness was associated at the close of the 1960s in England, many of which were hinged on a notion of the Irish predisposition towards violence, the article continues on to take the political, cultural and religious “temperature” of the Irish community in Birmingham between 1969 and 1975, and follows on with a discussion of the specific strategies sought out by Irish immigrants to come to terms with the effect of events such as the “Birmingham Bombings” on their daily lives. Principle findings that emerge from the study indicate that IRA terrorism forced the Irish in Birmingham to engage with and adopt a number of distinct linguistic and cultural strategies in the post-1974 period, the cultivation of which indefinitely altered their relationship with Ireland as “home”, their visibility in the public British sphere and their associational patterns and practices within the migrant enclave. (Pay to view)

This article focuses on the history of Irish migrants in Birmingham in an attempt to enhance historical understanding of race, ethnicity and ‘whiteness’ in post-war Britain. To do so, it will look at two Birmingham histories: the Young Christian Workers’ Association’s report on the Welfare of Irish migrants in 1951, and anti-Irish violence in the aftermath of the Birmingham Pub Bombings of 1974. It will consider the extent to which Irish immigrants were victims of racism, what this meant in terms of discrimination and identity, and, in particular, how Irish experiences corresponded to that of black and Asian migrants. (pay to view)

**IRISH STUDIES**

https://www.researchgate.net/publication/332642982_The_famished_soul_resonance_and_relevance_of_the_Irish_famine_to_Irish_men%27s_accounts_of_hunger_following_immigration_to_England_during_the_1950s_and_1960s

This paper uses a hermeneutically informed analysis to reveal how Irish men’s accounts of acute hunger on arrival in England during the 1950s and 1960s resonate with archival oral accounts of the Great Hunger in Ireland during the 1840s. The paper makes the case for a new continuum of memory which foregrounds the corporeal and spiritual dimensions of acute food deprivation and its significance over space, place and time. I argue that a corporeal-spiritual medium of memory represents a two-sided reality, a pivotal yet nebulous point of contact which exemplifies our understanding of how discourses of hunger recounted over the course of a century help shape reconstructions of Irish sociocultural identity. The symbolic potency of hunger and particular foods to expose a distinct moral and social order during both time periods is examined. I also show how this more burnished and fluid medium of corporeal and spiritual memory highlights the importance of intracultural diglossia in respect of Irish sociocultural identity and with it, the interface between individual, collective and folk memory.

**ETHNIC MINORITY STUDIES**

**SECTION 2: IRISH LIFE IN BRITAIN**

Including communities of place and experience

**COMMUNITY**

http://www.tandfonline.com/doi/full/10.1080/01425692.2015.1081054
This article is based on a comparative study of working-class students’ experiences in English and Irish higher education. It highlights the lack of comparative studies on this topic based on qualitative research and why filling this gap is important in understanding access and widening participation. Drawing on biographical interviews with 139 people in a range of elite and non-elite institutions, the article discusses similarities as well as some differences between the data from the two countries in terms of class, identity and how working-class students view and value higher education. It maps out how the research relates to recent debates over social class and outlines the theoretical implications of these findings. (Pay to view)

This paper explores the experiences of recent Irish highly qualified migrants who, having left post-Celtic Tiger Ireland, arrive in post-‘Peace Agreement’ Britain. Our paper contributes to understanding the enduring salience of place and how expressions of identities are framed by specific place-based factors as well as by temporality. We explore how these migrants’ narratives, as ‘successful’ professionals, are framed by complex intersections of historical legacies and changing socio-economic and intra-EU migration patterns. We consider the extent to which residual anti-Irish stereotypes remain, or indeed have re-emerged since the economic recession, and how these negative perceptions may impact on expressions of Irishness. Focusing on accents and other markers of identity, we discuss how Irishness may be constructed through a spectrum of visibilities at different times and in different places. This spatial-temporal perspective may help to go beyond a simplistic, one dimensional ethnic lens by highlighting the contextualities of identities. (Pay to view)

Current British law does not ensure the rights for Irish citizens living in a post-Brexit UK. Despite increasing concern, British Ministers and officials have neither shown how current law will continue after Brexit nor set out a road-map to delivering its promises to Irish citizens. The Irish Government has failed to give the priority required for citizens’ rights. Both Governments should now consult widely on the contents of reciprocal legal guarantees they must put in place to prepare for Brexit

EMPLOYMENT

Birmingham Irish Association (2017): We Built This City - In Our Own Words – Birmingham. https://www.youtube.com/watch?v=SBSnJs53HpE
A documentary about the Irish workers who moved to Birmingham UK after the war.
HOUSING

https://www.researchgate.net/publication/325115475_Strangers_in_the_Shadows_An_Exploration_of_the_'Irish_Boarding_Houses'_In_1950s_Leicester_As_Heterotopic_Spaces
Existing research regarding the Irish immigration experience in England tends to focus on the push and pull factors which promoted the search for a better life ‘across the water’ (Garrett, 2000; Ryan, 2008) or the specific mental and physical health experienced by the Irish resident in England (Aspinall, 2002; Raftery et al., 1990). This paper adopts a different stance. Using Foucault’s concept of heterotopias (Foucault, 1986; 1994;) as a heuristic, the paper focuses on the ‘boarding houses’ of Leicester, England in the 1950s and 1960s in which many Irish men lived upon their arrival in England. Drawing on Irish men’s oral histories, I consider how these quintessential properties may be construed as worlds within worlds, placeless places and non-homes. The spatial and other strategies deployed by the landlords/ladies as a means of disciplining and controlling the lodgers are exposed. The paper also explores how the distinctive vernacular landscapes of the boarding houses were laden with multiple juxtapositions, including the interface between materialism and maternalism and productive/non-productive labour. The distinctive existentialist form of temporality evoked by men’s stories of boarding house life suggests that the passage of time was accumulated but never recorded.

GENDER

TRAVELLERS

https://www.journalslibrary.nihr.ac.uk/phr/phr02030/#/scientific-summary
The term ‘Traveller Communities’ refers to a complex population group encompassing Romani Gypsies, Irish Travellers, Welsh Travellers, Scottish Travellers, Roma, New Travellers, Travelling Showpeople, Circus People and Boat Dwellers. A lack of reliable demographic data combined with nomadic lifestyles leads to potential invisibility in health service planning and results in unmet needs. Outreach has been utilised as a key strategy to engage Traveller Communities in health improvement interventions.
In recent years there have been increasing demands to acknowledge the heterogeneity of Gypsy/Romani/Traveller communities (e.g., Levinson, 2014; Tong, 2015; Tremlett, 2013). There have also been suggestions of a need for more gendered analyses. A growing number of sources (Kóczé, 2009, 2011, 2015; Magyari-Vincze, 2006, 2007; Oprea, 2005a, 2005b) have focused on Gypsy/Romani/Traveller women's identities, studies that are all outside of the UK and Ireland. This article addresses that gap, highlighting the differences within Irish Traveller communities, showing the ways in which identities fluctuate as participants criss-cross over the Irish Sea between Ireland and England. It shows ways in which participants use identities of “Irishness” while in England, so as to distinguish themselves from other Travellers, while back in Ireland, they revert to Traveller identities, or use strategies such as “Polishing” to distance themselves from those (disadvantaged) identities. Using data gathered from an ethnographic study of Irish Traveller women in the fictional townland of Baile Lucht Siúil in the Republic of Ireland, the authors consider the implications for participants and their communities through such transitions.


https://researchbriefings.parliament.uk/ResearchBriefing/Summary/CBP-8083#fullreport

This House of Commons Library briefing paper focuses primarily, though not exclusively, on issues and policies relating to Gypsies and Travellers in England. The devolved administrations have their own policies in areas where responsibility is devolved.

S Gould (2017): Promoting the social inclusion and academic progress of Gypsy, Roma and Traveller children: a secondary school case study. Educational Psychology in Practice: theory, research and practice in educational psychology

Volume 33, 2017 - Issue 2.

https://www.journalslibrary.nihr.ac.uk/hta/hta20720/#/abstract

Gypsies, Travellers and Roma (referred to as Travellers) are less likely to access health services, including immunisation. To improve immunisation rates, we need to understand what helps and hinders individuals in these communities in taking up immunisations.


Although considerable attention has been given to issues impacting on the educational experiences of Gypsy/Traveller learners in the UK, most of the literature is oriented towards ethnicity rather than gender. This paper illuminates the experiences of young Gypsy/Traveller women who are engaging with secondary education, and functioning in a dual cultural framework, in a time of increased gender equality. The intersectionality of culture, class and religion frequently conflicts with the notions of gender equality and education, requiring young women to make difficult choices. It is suggested there is an urgent need to problematise and deconstruct stereotypes typically held about Gypsy/Traveller girls, as not all young women feel disengaged, restricted, excluded and in conflict. While some young women, as is their right, wish to conform to cultural-gendered norms, this study has revealed some strong, resilient women who critically challenge values and norms within their community, which negate their right to a full education, to bring about positive change.(pay to view)


Despite decades of research and policy, we are still some way in the U.K. from ameliorating barriers for Gypsy and Traveller pupils. A complex set of factors exist which influence young people’s engagement with secondary education. This interpretive-deductive study, which draws upon ‘tensions and dilemmas of difference’, presents Gypsy/Traveller learners’ perceptions and those of their parents and teachers about the barriers encountered. Findings around ‘intra-cultural conflict’ demonstrate significant tensions between and within cultures that are profound for young people during this stage of education. Resilient, supportive mothers and strong bonds with teachers and children from the mainstream community, appeared essential in helping young people to manage criticism and resist pressure to conform to cultural norms. However, a fundamental shift in societal attitude is required and
critical thought paid to inclusive education, or young learners who remain in education may end up on the periphery of both societies. (pay to view)

For the past few centuries, anti-nomadic legislation has attempted to settle nomads who traveled throughout England and elsewhere in Europe, as their mobilities challenged the sedentarist goals of modern nation states. As recently as 1994, the nomadic way of life was effectively criminalized in England and Wales, revealing the unbalanced power relations between Gypsies and Travelers and the state. This article will examine and highlight the agency and spatialities of resistance of nomadic Gypsy and Traveler groups in England who are struggling for the recognition of their right to legally inhabit caravan sites in areas such as Green Belt land. The selection of places in the Green Belt for their homes offers another contested landscape that runs counter to the typical understanding of Gypsies and Travelers residing in marginalized places due to discrimination or wanting to remain unnoticed. By drawing from Gypsies and Travelers’ own narratives, this article documents how they navigate through policies designed to constrain them. (pay to view)

The Traveller Movement (2017): The last acceptable form of racism? The pervasive discrimination and prejudice experienced by Gypsy, Roma and Traveller communities.
This report explores Gypsy, Roma, Traveller (GRT) people’s experience of prejudice and discrimination based on an online survey of 214 community members from across the UK. The Commission for Racial Equality previously described discrimination against GRT people as “the last respectable form of racism”, while a more recent report by the Equality and Human Rights Commission highlighted that GRT people continue to face bias and hostility in society. This survey sheds new light on the extent of that experience of discrimination and prejudice in areas such as education, employment, healthcare and access to services. It also reveals the full extent to which hate crime impacts on community members everyday lives, the coping mechanisms they use, and how likely they are to seek help.

https://www.tandfonline.com/doi/full/10.1080/13504630.2016.1271738
This article discusses meanings of people-place relationships, relating to ethnicity–class–gender intersections. The case examined concerns the ‘contested place-making’ of Irish Travellers at Dale Farm (UK), where the Travellers were eventually evicted from a place they owned. The material consists mainly of online slideshows in the Guardian. Visuals and place share the role of concretizing news, situating them and underlining their truth claims. Hence, news visuals are well suited for discussions of relationships between places and peoples. The study comprises theories of media,
place and identity, relating to mobility, minorities and globalization. Methodologically, compositional analysis, discourse-theoretical method and an intersectional approach are combined. The place conflict is rarely understood in terms of justice. Instead, ethnicity–class–gender intersections appear as significant in the imagery, countering certain old stereotypes, but also connecting to discourses of ‘threatening minorities’, and ‘bad mobility’. Manifested through excessive imagery of barricades/fences/walls/gates, ‘identity management’ meets ‘place management’, detaching some identities from some places. The Travellers thus appear as anomalies, separated from others. This is partly connected to the slideshow format, where linguistic elaboration on motifs is very limited, partly to the selection of certain themes and motifs in the slideshows, and partly to the societal politics surrounding the issue. (pay to view)

SPORT & CLUBS

This article will look at the experiences and achievement levels of Irish-born post-war football migrants to England using player interviews and secondary sources. The problems of cultural adaption, ‘bullying’ and anti-Irish abuse will be examined. The majority of Irish footballing migrants between 1945 and 2010 have not played in English football’s top division or gained senior international honours. Increasing recruitment of foreign players means that the number of Republic of Ireland-born footballers featuring in top-flight English football, and gaining senior international caps, has declined significantly over the last two decades. In addition, there has also been a decrease in the number of Northern Ireland-born footballers playing at the highest level of English league football since the 1986–1995 period. Despite this, there are no plans in place at government level or within Irish football’s administrative bodies to create an alternative structure to English professional football strong enough to prevent Ireland’s aspiring players from migrating at an early age and without sufficient education to fall back on should they fail to make it in the game.

This article examines a number of Irish professional soccer players’ career trajectories subsequent to their return to Ireland from the United Kingdom. More specifically, we explore their experiences following termination of their careers there, their adjustments to life after their professional football careers as well as the options and challenges in relocating into alternative professions and migratory positions. Moreover, how players cope and deal with the considerable difficulties in adapting to post-professional football career transition and termination is highlighted. Prior experience of League of Ireland or Irish League football does not impact on career duration in English League football. The majority of players that return following a
career there stay in the game through participation as players with Irish professional clubs. This article also identifies the lack of structures, at many clubs in England and Ireland, for facilitating players’ adaptation to alternative careers following a career in professional football. (pay to view)


For many young talented Northern Irish (NI) football players, fulfilling the dream of becoming a professional lies in their ability to migrate to England or Scotland. However, for those who make this move, their migratory journey is often short-lived and the reality for most is involuntary immobility. This article is based on the experiences of a small sample of NI players (no. 8) who migrated ‘across the water’ to pursue a professional football career, only for their aspirations to be cut short either at the end of their youth training or in the early stages of their career. Semi-structured interviews with these players provides novel insights into their post-migration experiences, specifically around the nature of their release, readjustment to life back at ‘home’ and the ways in which the lack of career planning and limited educational qualifications and the psycho-social costs of their experiences exposed them to potentially precarious futures. (pay to view)


Central to this thesis is the Irish diasporic community in London and the ways in which Irish identities manifest and are (re)negotiated in this context. Using sport and more specifically Gaelic games as a study, this thesis examines the complexity of diasporic identities and provides an original dimension to our understanding of the experience of the Irish diaspora in London. This research considers the significance of the Gaelic Athletic Association and Gaelic games for London's Irish community and the extent to which the diaspora context complicates this. The significance of the GAA in London is influenced by the dynamics of the London Irish community and the context in which it is situated. The overarching Irish community in London is a multigenerational and heterogeneous collective encompassing varying interpretations of 'Irishness', contrasting experiences of living in London and different levels of engagement with the cultural forms, individuals and institutions associated with it. This study considers Irish identity as a process; a social construct continually being (re)negotiated and informed by the circumstances and diaspora context in which it is situated, and is thus in a state of flux. There is no one uniform interpretation of 'Irishness' in London and diasporic identities are essentially reflective of the roots of individuals, their life trajectories and different modalities of self. This thesis adds new insights into the role the GAA plays in facilitating the construction of different modes of 'Irishness' in London. The thesis also explores the changing profile of the GAA as it expands to encompass a wider constituency of members and supporters from migrant Irish, the second-generation Irish population and wider society. In doing so, it provides new insights into the role that the GAA
Sports are an integral component in the cultural landscape of a society or community, contributing towards a sense of collective identity and belonging. As a sporting and cultural organisation that holds a prominent position in Irish society, it seems obvious that the GAA would emerge in locations where Irish emigrants have established communities. Nevertheless, this aspect of the Irish experience abroad is often neglected in academic studies of the Irish diaspora. This study examines the role that the GAA and Gaelic games play in facilitating the construction of Irishness in London. The London Irish community is a multi-generational collective encompassing varying interpretations of Irishness, contrasting experiences of living in London and different levels of engagement with the Irish cultural forms and institutions associated with it. The recent arrival of large numbers of new Irish emigrants as well as the expanding London born second- and subsequent-generation Irish population is indicative of a continually shifting and evolving community. As the focus in diaspora studies increasingly turns towards the role of cultural institutions as markers of identity and community, this article uses the GAA as a lens to shed fresh light on what it means to be Irish abroad in the twenty-first century.

CULTURE: MUSIC, DANCE, FILM, ART & LITERATURE

The nineteenth-century artist, Erskine Nicol (1825–1904) is well known for his anecdotal and humorous paintings of Irish themes. This article analyses one of his larger oils to show that on occasion he attempted a more serious representation of the rural Irish figure which asks for empathy as opposed to ridicule. The focus is on An Irish Emigrant Landing in Liverpool (signed and dated 1871; Scottish National Gallery). A key part of the analysis is an exploration of the relationship between the painting and a published account of a visit to England by the Irish emigrant depicted.  
(Pay to view)

http://www.tandfonline.com/doi/full/10.1080/09670882.2016.1266733
This article explores the use of research-based theatre as an alternative mode of research representation and audience engagement in the field of Irish migration studies. Although theatre-based methods of research inquiry and presentation have attracted growing academic interest in recent decades, there are few examples of research-based projects
that originate in literary or historical research, and fewer still that have resulted in full-scale theatrical productions. My English Tongue, My Irish Heart is one such work, a play that purposefully seeks to expand the public reach of research outward from universities into the communities that were originally studied. The first part of the article outlines the play’s origins and development; the second explores the chief conceptual and artistic challenges that arose during its creation; and the third presents a critical evaluation of the play’s reception, drawing on audience feedback data collected during its month-long tour of Ireland and the UK in May 2015.

SECTION 3: HEALTH & WELFARE
Including health, wellbeing, and services

HEALTH

MENTAL HEALTH, DEMENTIA & SUICIDE


Terrorism and political violence exist fundamentally as communicative acts; inherently the acts themselves serve to inspire anxiety and fear. As the recipients of such a communicative act, victims of terrorism and political violence serve as the vehicle for the dissemination of these communications to both the intended and broader audiences. Their victimising experience is thus a complex interplay between a profound personal trauma and the political/communicative dimension of the attack. Given this complexity, this article addresses how victims’ needs are understood by victims of terrorism and political violence in both Northern Ireland (NI) and Great Britain (GB). Through engagement with practitioners, victims, survivors, and community activists, this article conceptualises the existing perceptions amongst these different groups regarding needs, the delivery of services to victims in NI and GB, and examines the origins of the different approaches. Results demonstrate that victims’ needs are highly context-dependent at a public level, but relate heavily to the experiences of other victims of terrorism and political violence at a private level. (Pay to view)

PHYSICAL HEALTH


The lay understanding of cancer among English Romany Gypsies and Irish Travellers, has not been studied in depth before. Lay understandings of cancer, and illness in general, varies between different ethnic groups suggesting that procedures that work for one community may not work for another. Therefore, the measures that are in place in the UK to educate and treat people with cancer may not work for the -
often hard to reach - Gypsy and Traveller communities. This study explores Gypsies and Travellers lay perceptions of cancer.

HEALTH & LIFESTYLE
MORTALITY
ELDER CARE

S. Tuppeny (2017): The Irish Chaplaincy Seniors Project: A Review. 
A review of the Irish Chaplaincy Seniors Project was initiated to consider the future for the organisation with a specific number of questions outlined within the project brief. The conducting of this review and the production of this report has included stakeholder visits and interviews with service users, volunteers, Irish Chaplaincy staff, and other organisations in the charitable and voluntary sector. It has also included the analysis of relevant data and information from other sources.

SOCIAL SERVICES

Despite research demonstrating the health promoting effects of social support, few studies have examined the moderating effect of functional social support on everyday unfair treatment for migrant communities. This study investigates whether functional social support moderates the association between unfair treatment and poor self-rated health for Irish migrants to the UK. Analysis of a purposive sample of Irish migrants in London was conducted \((n = 790)\). Interaction was analyzed via hierarchical logistic regression. Irish migrants who perceived unfair treatment were over three times more likely to report fair/poor health \((\text{odds ratio} = 3.47, 95\% \text{ confidence interval} = 2.0–6.02)\). Higher levels of support in times of crisis were associated with reduced poor health. Higher levels of instrumental or practical support from neighbors moderated against the negative effect of unfair treatment on self-rated health \((\text{odds ratio} = 0.29, 95\% \text{ confidence interval} = 0.08–0.96)\) and had a protective stabilizing effect. Instrumental support may have a protective-enhancing effect for female migrants. Results support other studies which indicate that instrumental support is most influential in the context of adversity. Interventions that promote neighborhood social capital may build resilience to unfair treatment for migrant communities in large cities. (Pay to View)
INSTITUTIONAL CHILD ABUSE


Understanding how survivors of complex trauma navigate towards resources can inform the design of interventions and health promotion strategies. However, there are little data on the resilience and help-seeking experiences of this group or others who have experienced institutional abuse in childhood. This empirical study sets out to illustrate the help-seeking experiences of Irish emigrant survivors of institutional childhood abuse (ICA). Twenty-two survivors of ICA were purposefully recruited from community organisations in the UK and data were collected via semi-structured interviews. As a result of negative initial help-seeking experiences in Ireland, most participants engaged in long periods of self-management and disclosed information about their childhood as part of a redress scheme in later life. Outside of this scheme, turning points, such as illness or family problems, and the needs of children were influential in seeking help. Peer support networks played an important role as a trusted signposting pathway towards formal interventions. Participants identified interpersonal barriers to formal help-seeking as helping professionals' failure to share control, insensitivity to identity loss and literacy issues, and the lack of explicit boundaries. The paper concludes with a discussion about the implications for research and future practice.


Survivors of clerical institutional childhood abuse (ICA) experience poor mental health outcomes in adulthood. Resilience research with this group has focused on psychological adjustment and we know less about the factors across the social ecology that support positive adaptation, including the impact of migration. This study explores the influence of resilience-enhancing factors across the social ecology on the mental wellbeing (MWB) of Irish emigrant survivors of ICA and how this compares with non-migrant survivors. Fifty-six survivors based in the UK and 46 based in Ireland completed a quantitative survey that assessed resilience-potentiating resources and associations with MWB. A further nine participants, resident in the UK, engaged in a structured interview which aimed to further explain these quantitative data. Results indicate more resilience-enhancing resources across the ecology of emigrant survivors of ICA. Personal skills and competencies, such as problem-focused coping, altruism and defiance, and social inclusion were associated with MWB regardless of country of residence. For the migrant group, social identity not defined by institutional care facilitated social inclusion. Migration to the UK and informal instrumental support in the aftermath of institutional care were identified as key turning points towards resilience.