

Surviving Migration:

Migration Between Identity (In)congruent Places and its Effects on the Wellbeing of a Northern Irish Sample.

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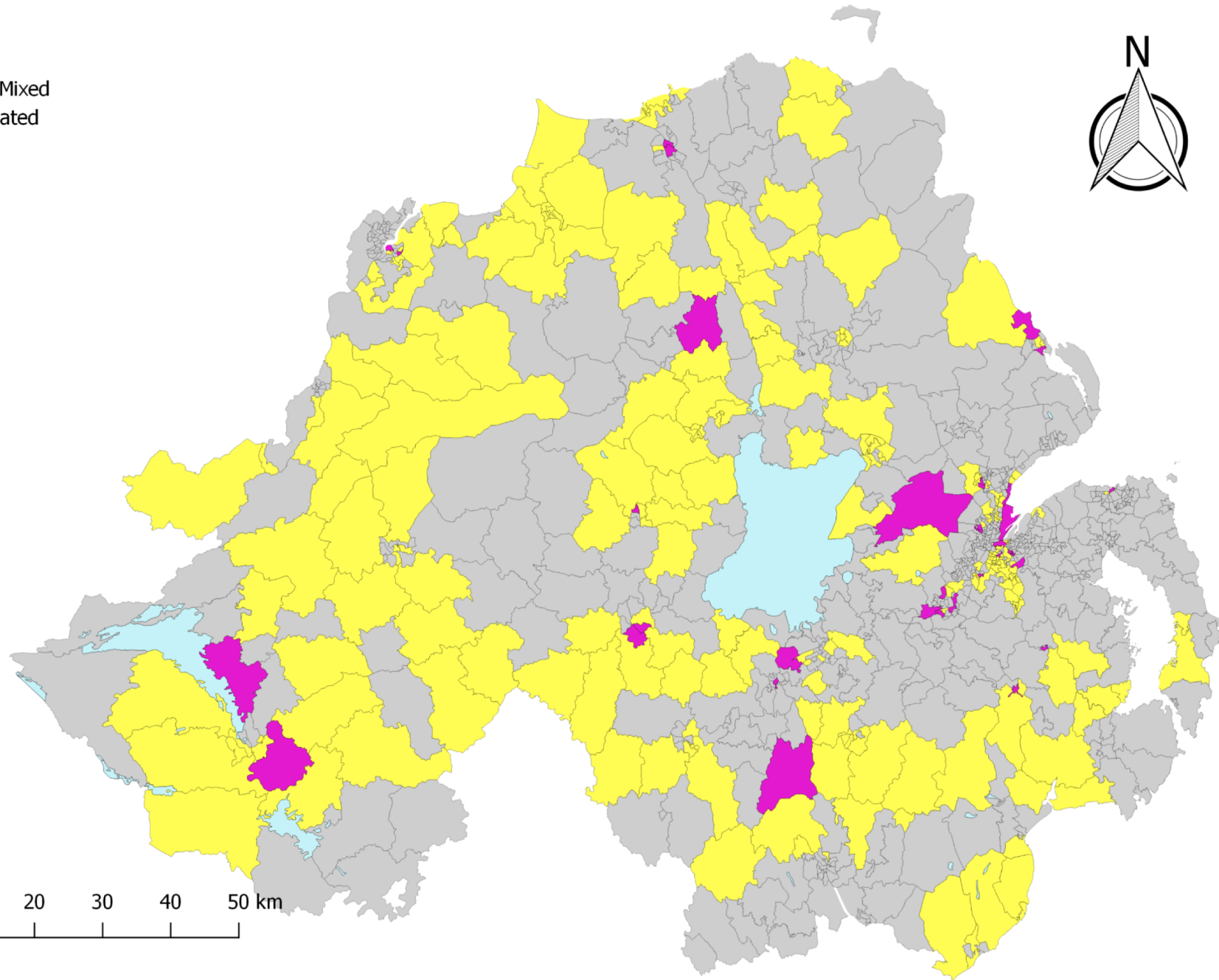
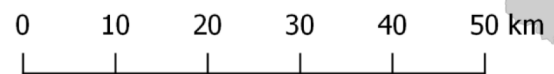


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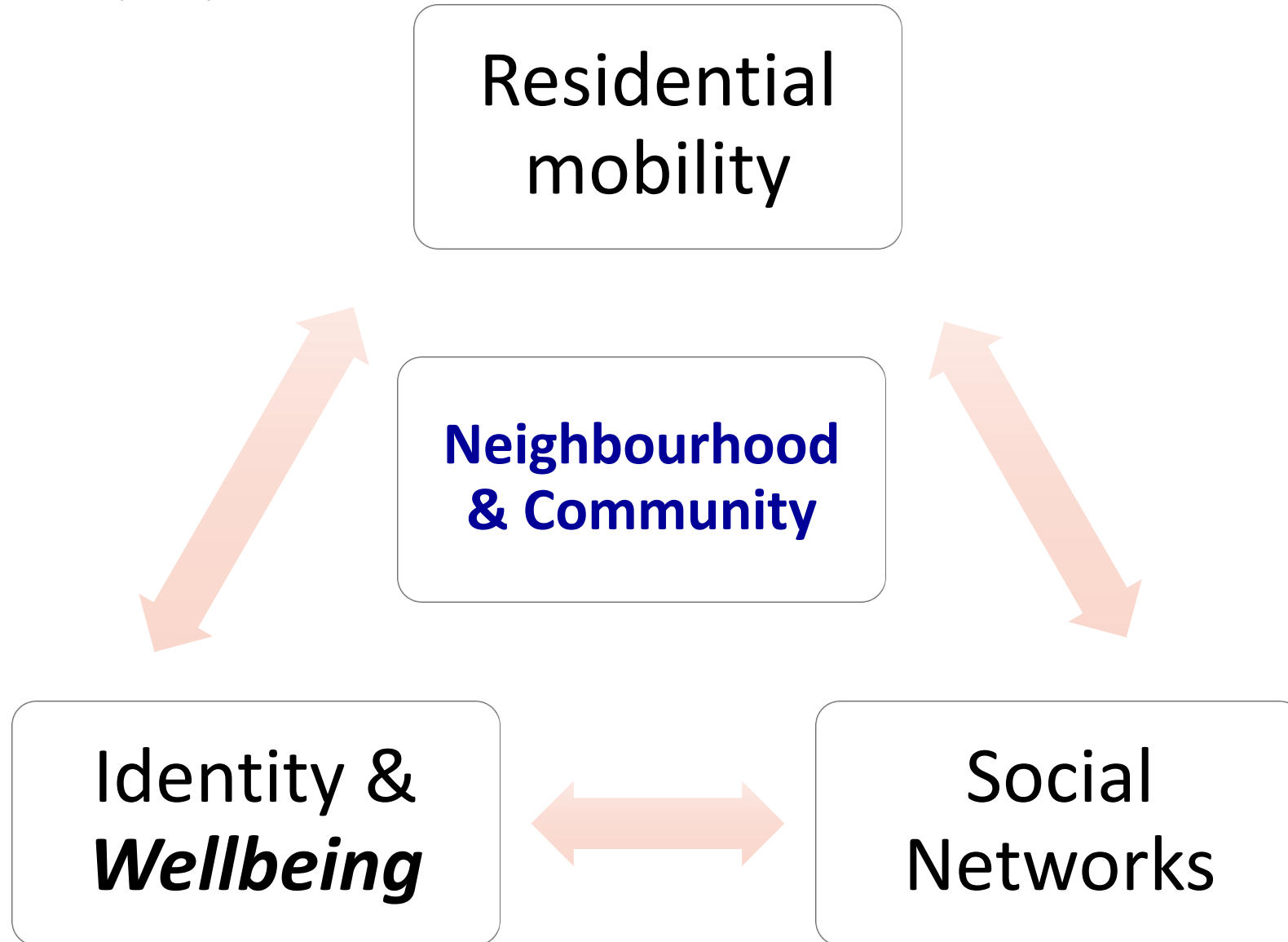
Outline

- Introduction
- Research questions
- Methods
- Results
- Conclusions & future work





After Oishi (2010)



~Deloitte (2007)

Research Question

- Does wellbeing depend on a correspondence between social identity and place identity?

The Data



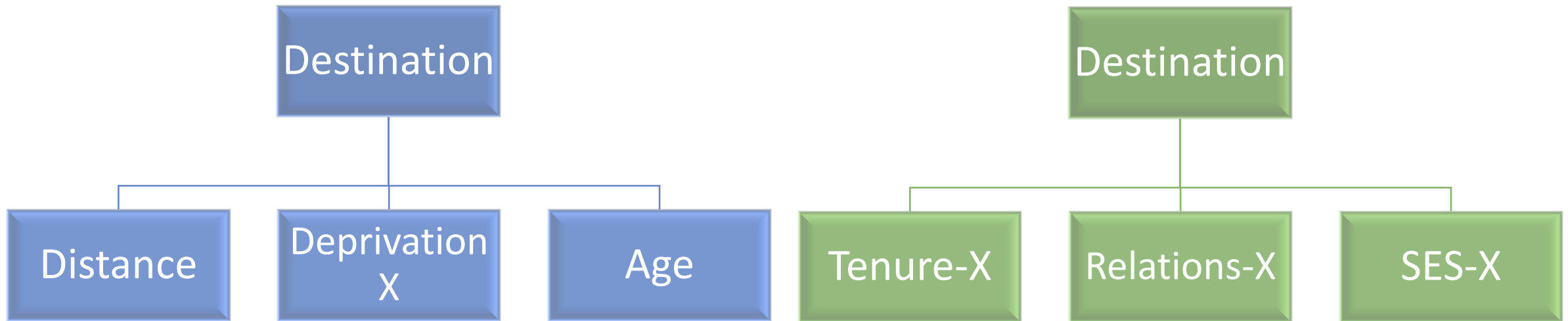
- Representative sample of 28% NI population
- Census information
- Migration data based on information from health card registration (2001 – 2015)
- Distinct Linkage Project
- Prescription data from BSO – Psychotropic medications issued (2010 – 2015)

Multi-method

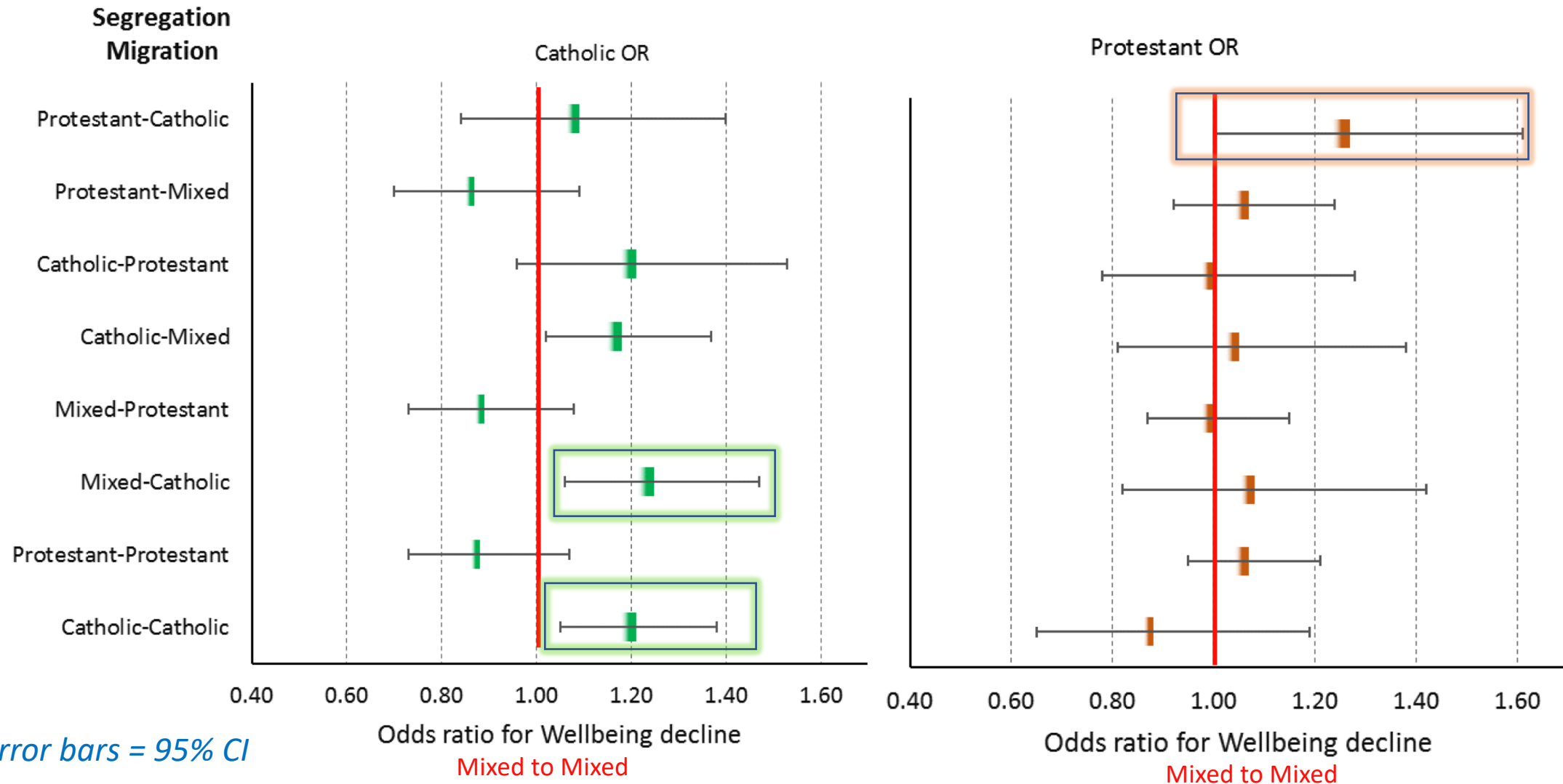
- Geographic Information Systems (GIS)
 - Mapping migration, segregation and deprivation
- **Multilevel Modelling**
 - **Contextual factors associated with wellbeing decline**
- **Survival Analysis**
 - **Discrete Time Survival analysis (DTSA)**
- In-depth Interviews
 - Photo-elicitation and participatory GIS

Research Question

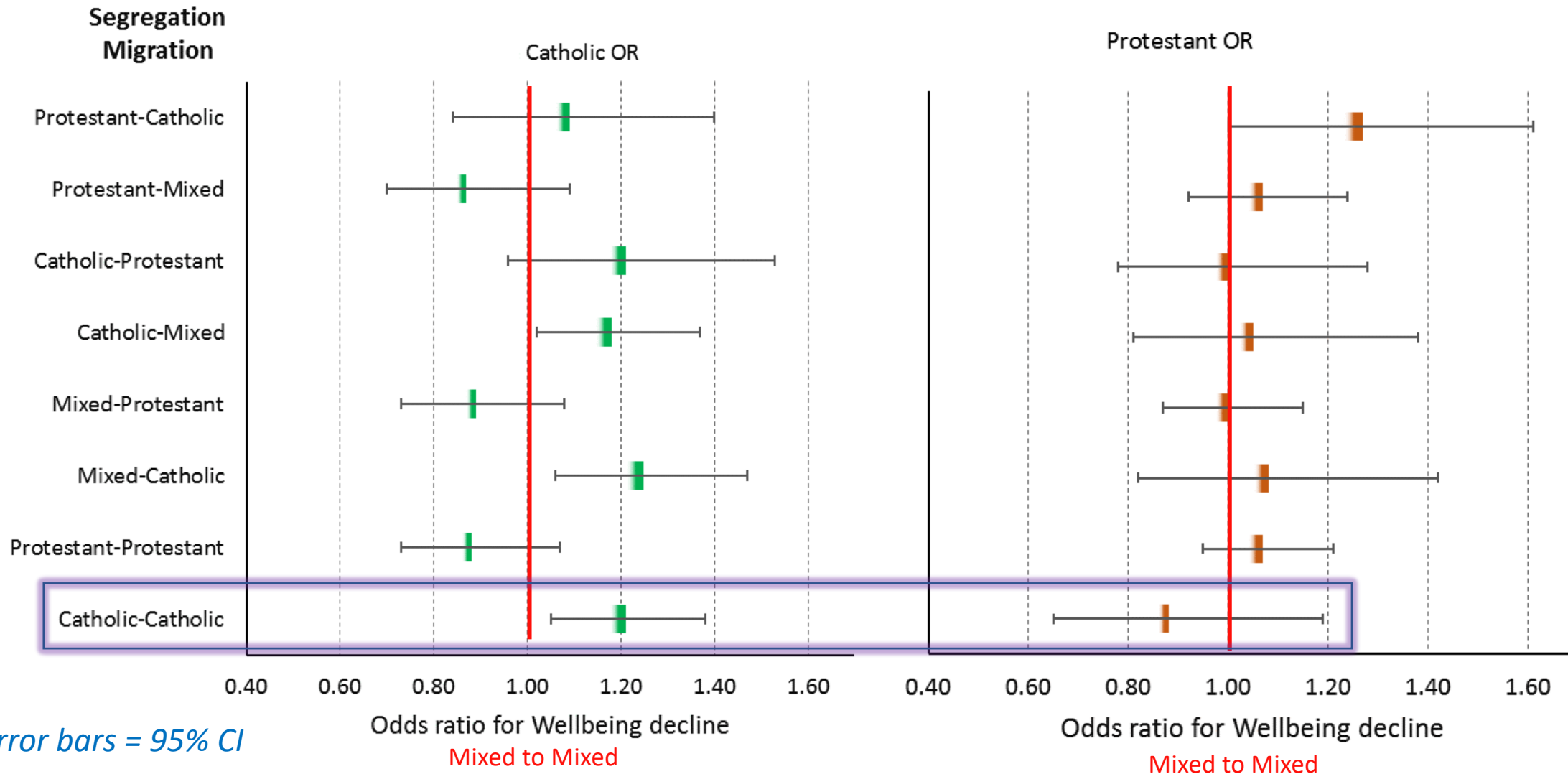
- Does wellbeing depend on a correspondence between social identity and place identity?



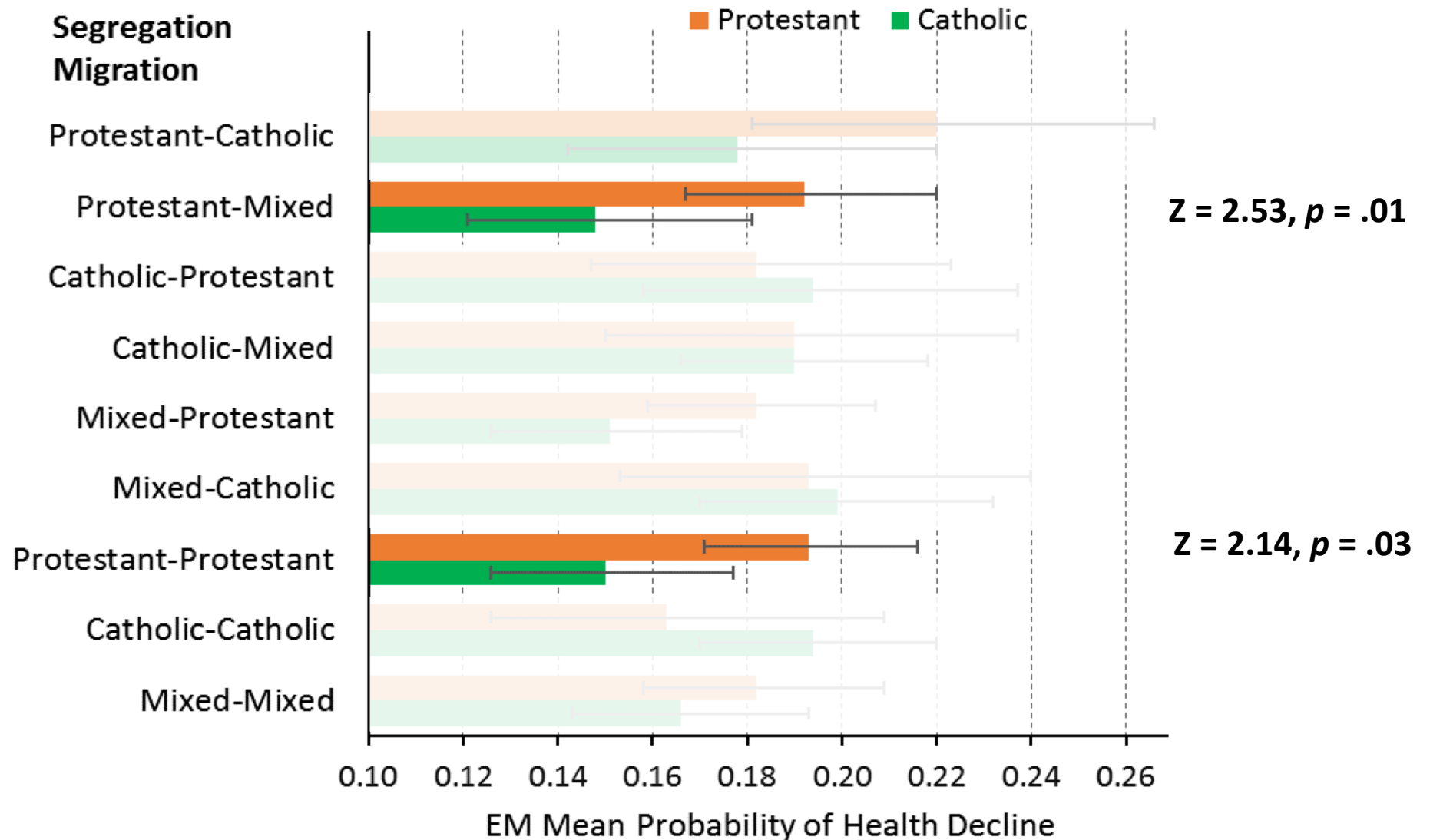
Wellbeing Decline: 2001 -2011



Wellbeing Decline: 2001 -2011

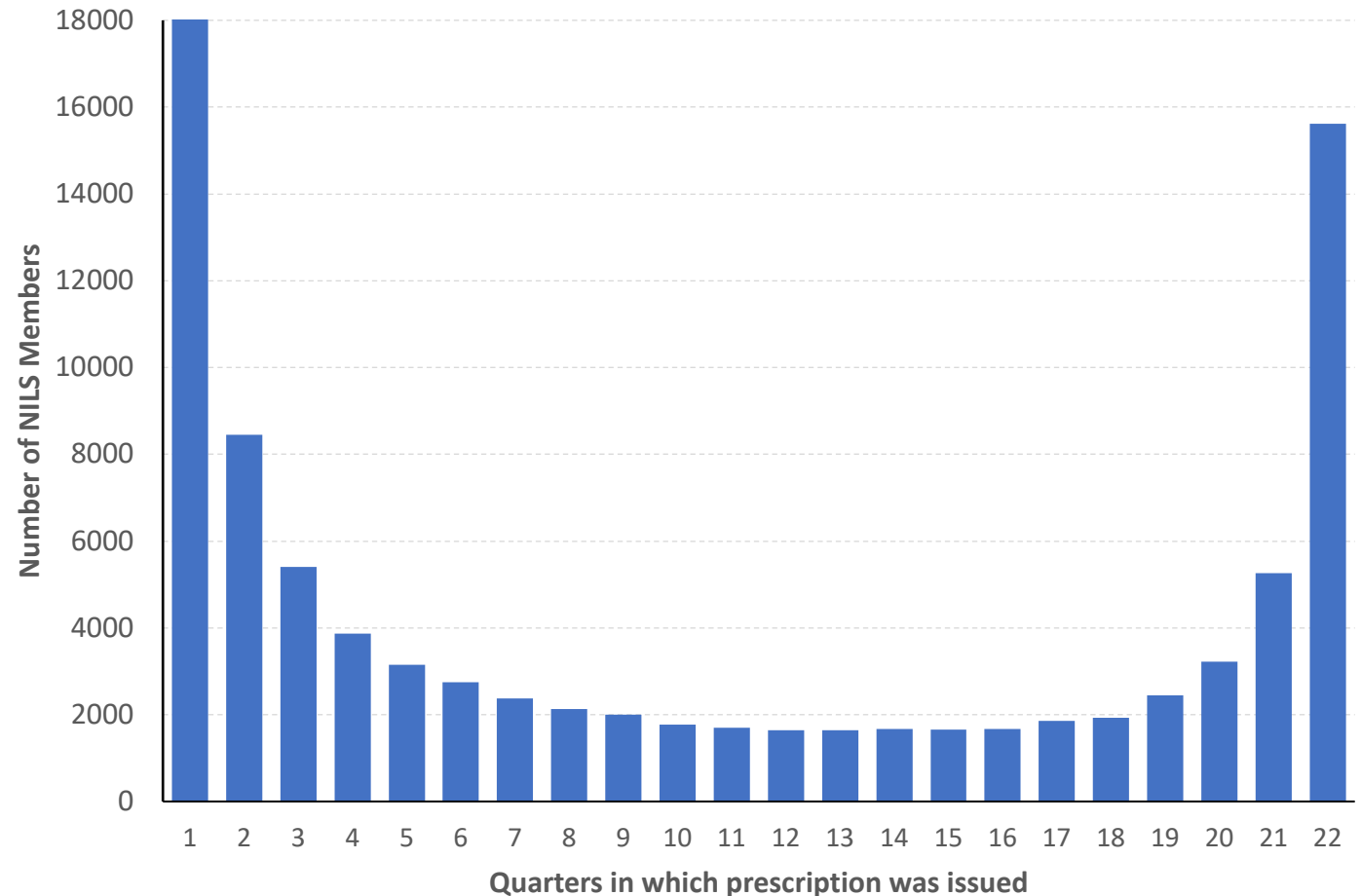


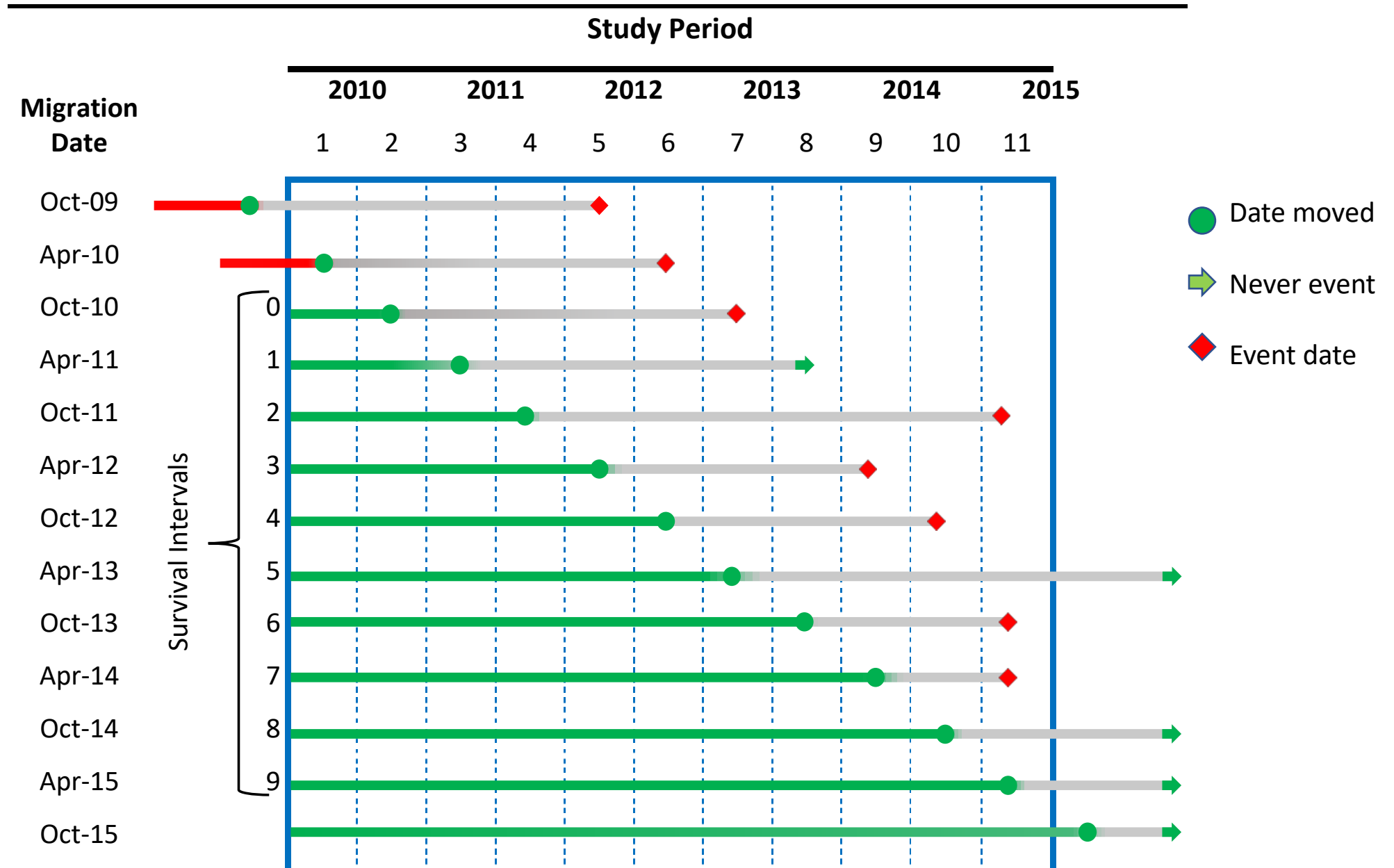
Wellbeing Decline: 2001 -2011



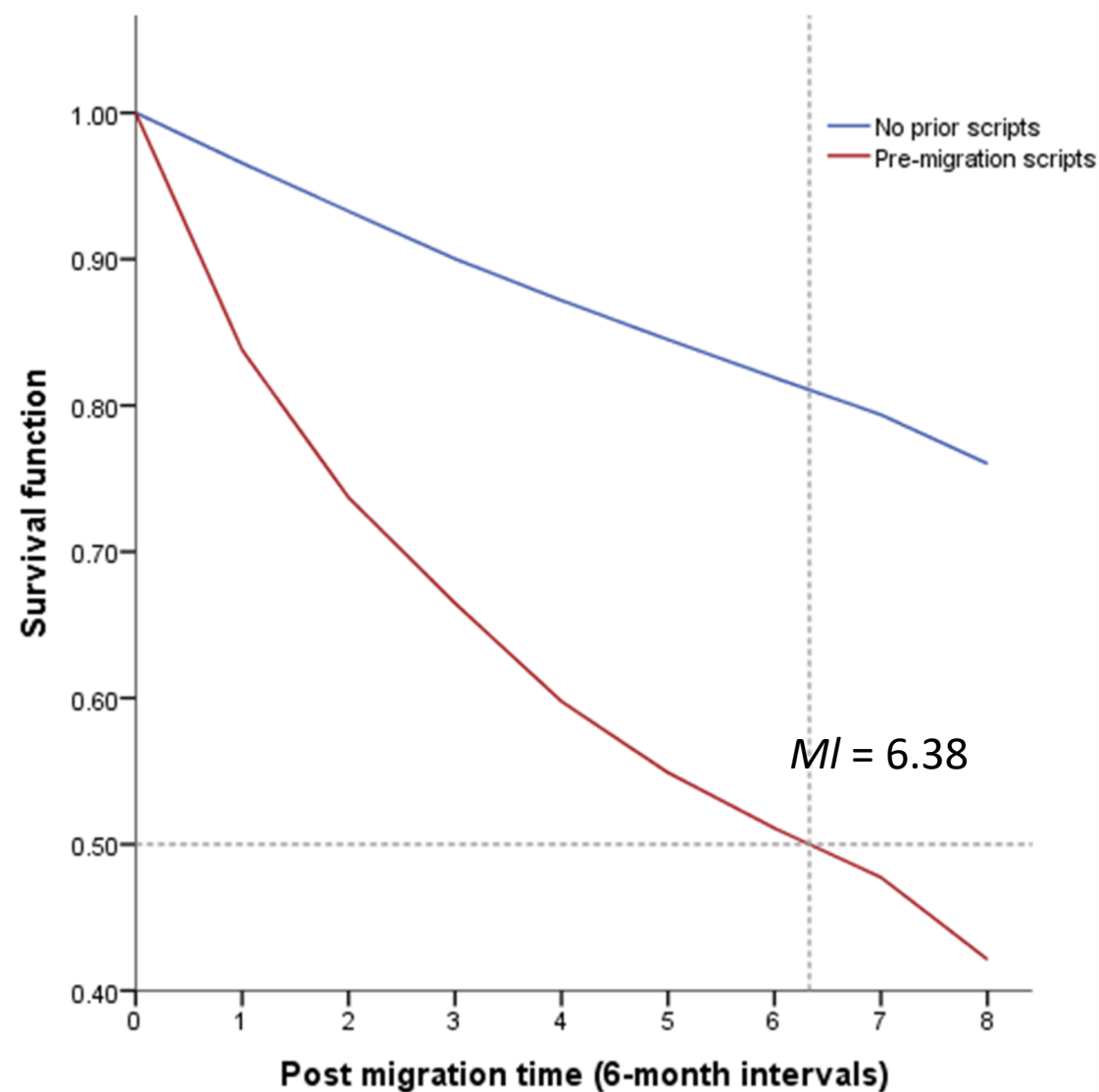
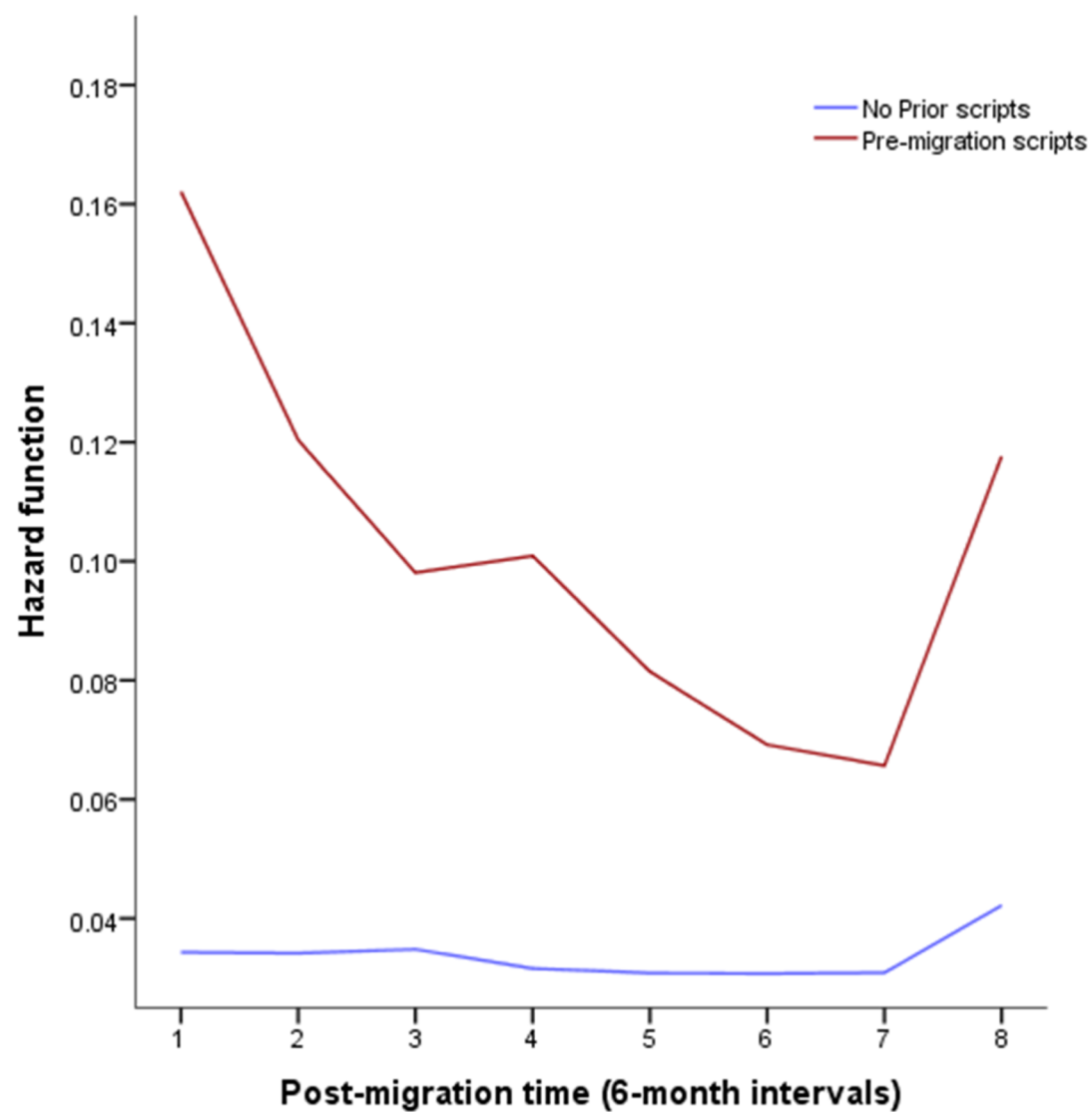
Prescription data (January 2010 – June 2015)

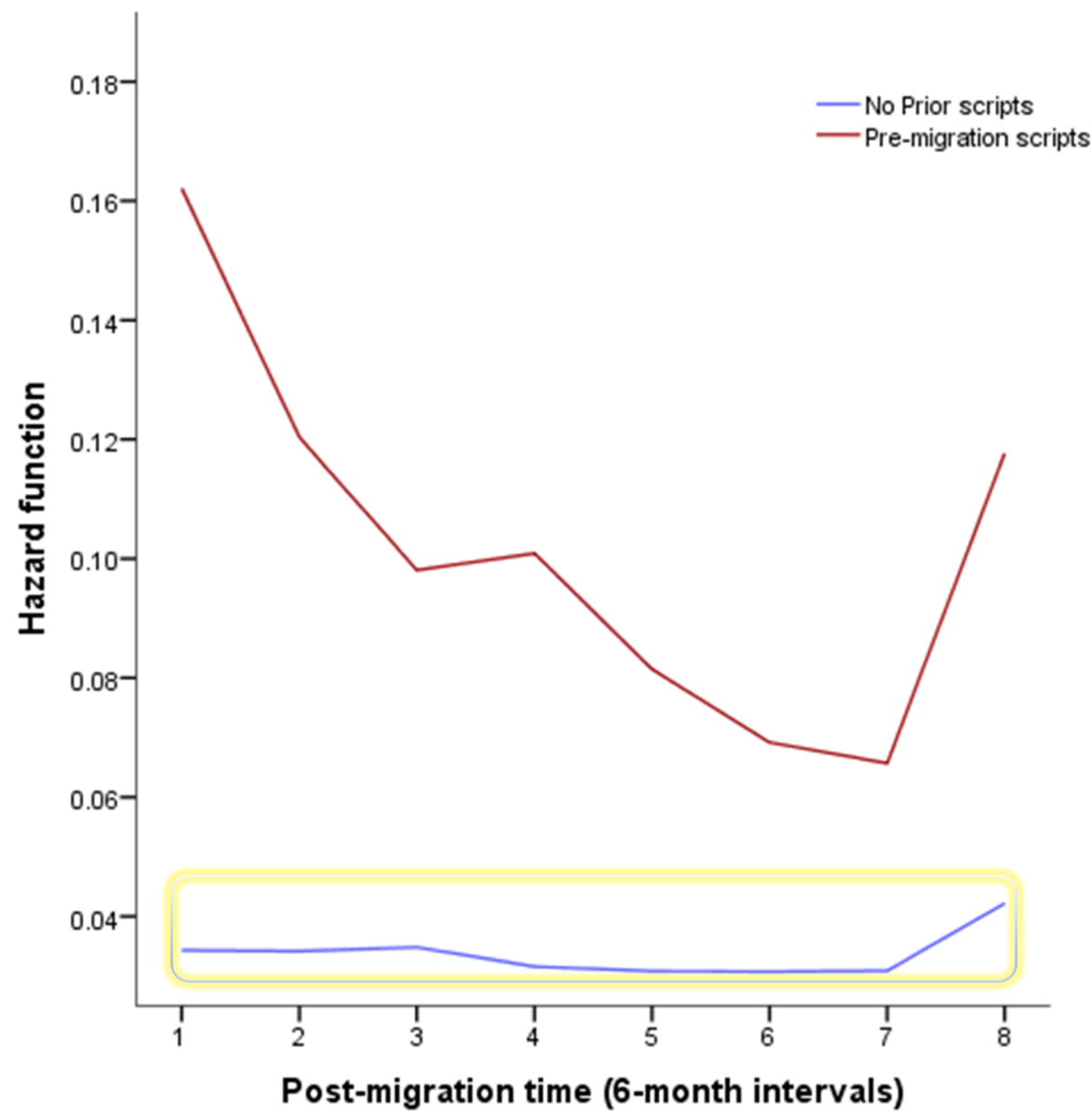
- Anxiolytics
- Hypnotics
- Antidepressants
- Stimulants
- Antipsychotics
- Aggregated to give a binary outcome (script/no script) for each prescribing period





“Past behavior is the best
predictor of future behavior”
(Ajzen, 2011)





Predictors

Segregation Migration *

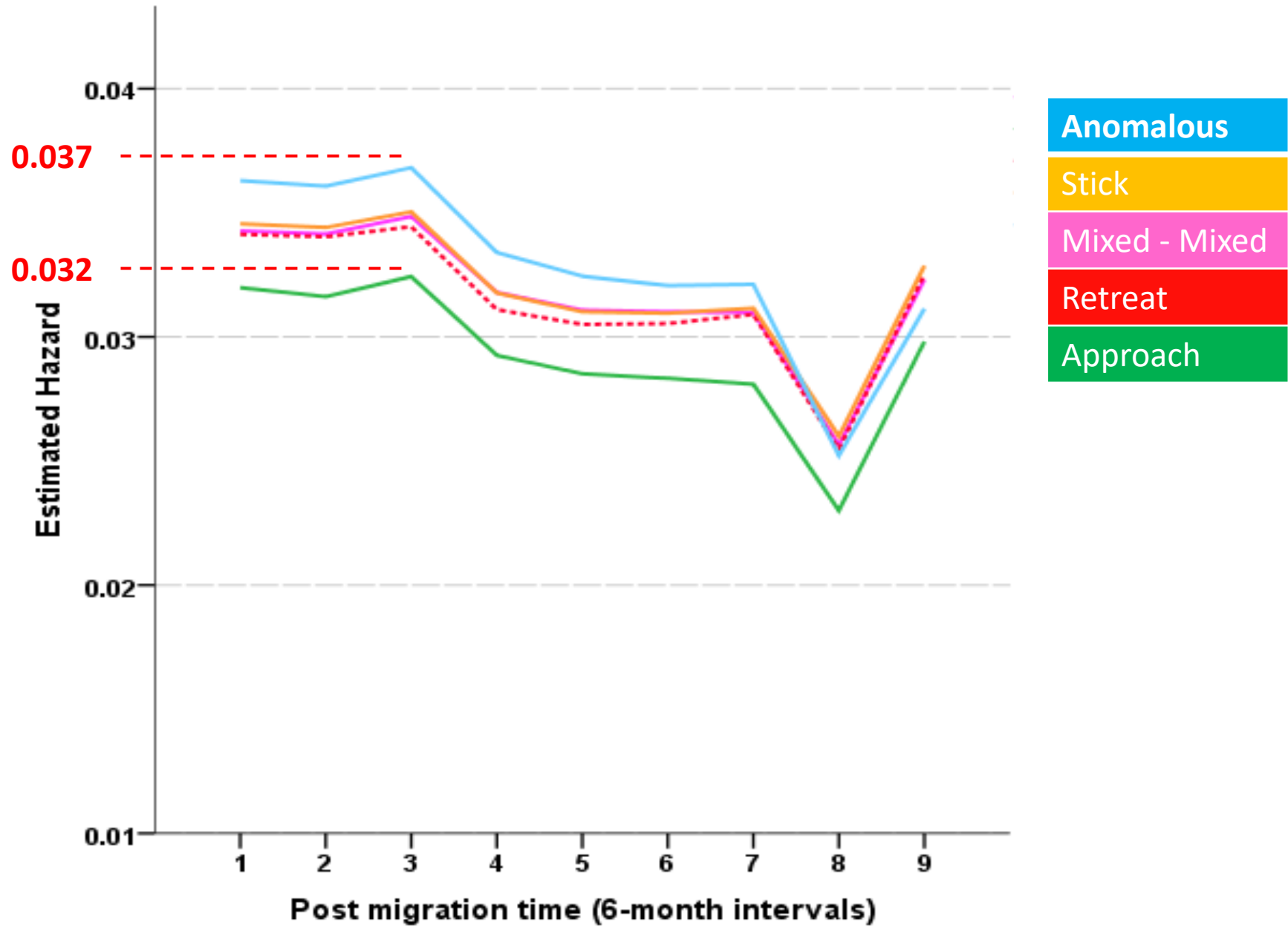
Community Background	Origin	Destination			Key
		Mixed	Catholic	Protestant	
Catholic	Mixed				Mixed to Mixed
	Catholic				
	Protestant				
Protestant	Mixed				Retreat
	Catholic				
	Protestant				
					Stick
					Anomalous

Covariates (2011)

- Age
- Sex
- Relationship type
- Socioeconomic status
- Number of previous moves
- Distance moved
- Deprivation migration

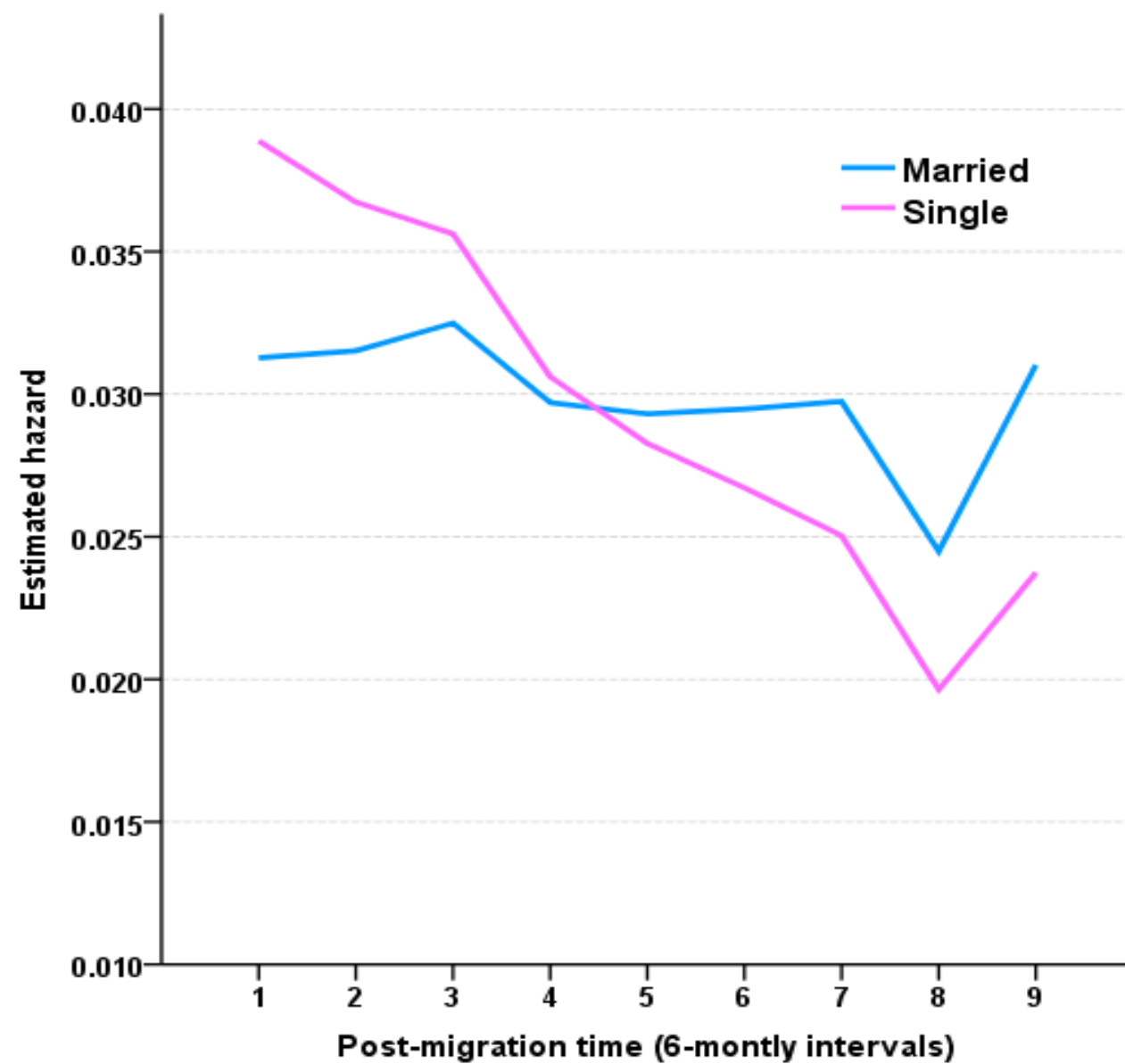
2011 Deprivation quintile

		2011 Deprivation quintile				
		Least deprived: Q1	Q2	Q3	Q4	Most deprived: Q5
2001 Deprivation quintile	Least deprived: Q1					
	Q2					
	Q3					
	Q4					
	Most Deprived: Q5					
Key		Persistent deprivation	Declining deprivation	Stable deprivation	Increasing deprivation	Persistently least deprived

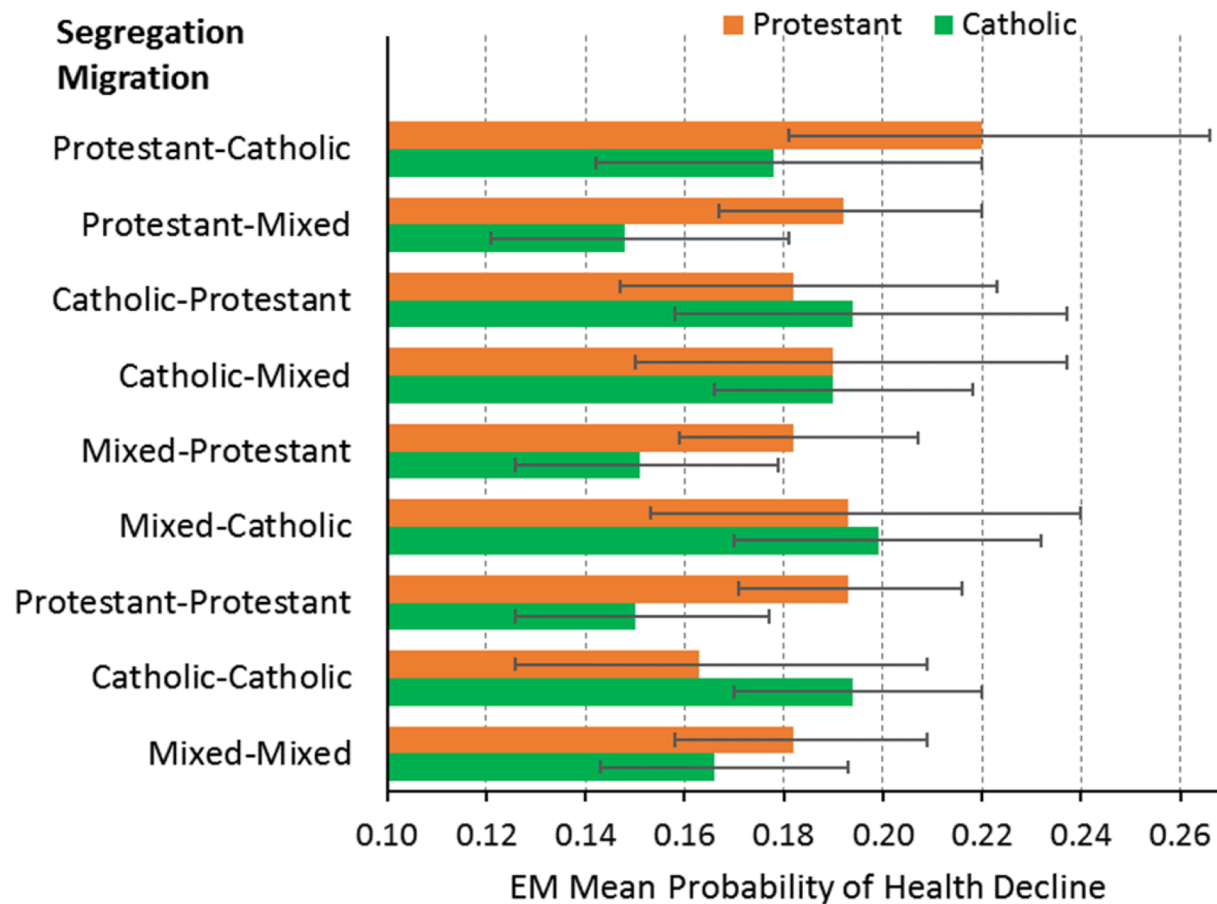


Segregation Migration	OR (95% CI)
Approach	0.87 (0.76,1.00)
Retreat	0.93 (0.80,1.08)
Stick	0.94 (0.86,1.02)
Anomalous	0.98 (0.85,1.13)
Mixed to Mixed	Ref

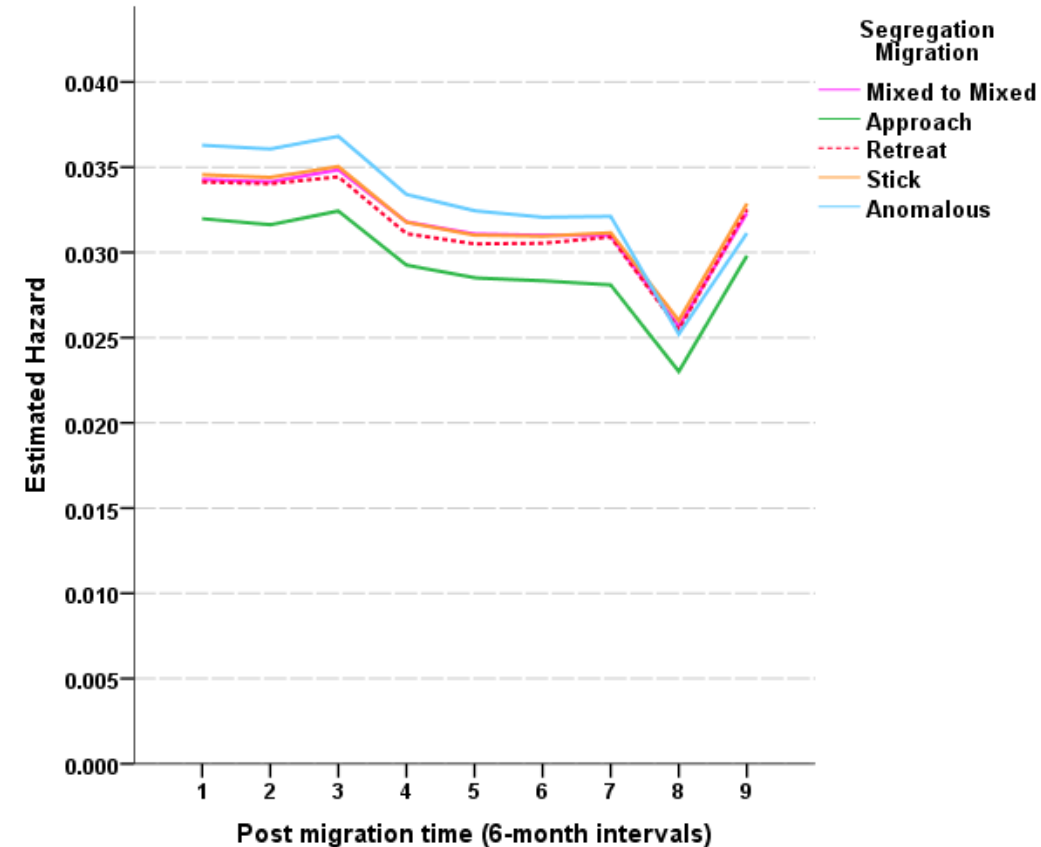
Deprivation Migration	OR (95% CI)
Persistent deprivation	1.24 (1.06,1.45)
Declining deprivation	1.22 (1.08,1.38)
Stable deprivation	1.13 (1.01,1.26)
Increasing deprivation	1.29 (1.13,1.46)
Persistently least deprived	Ref

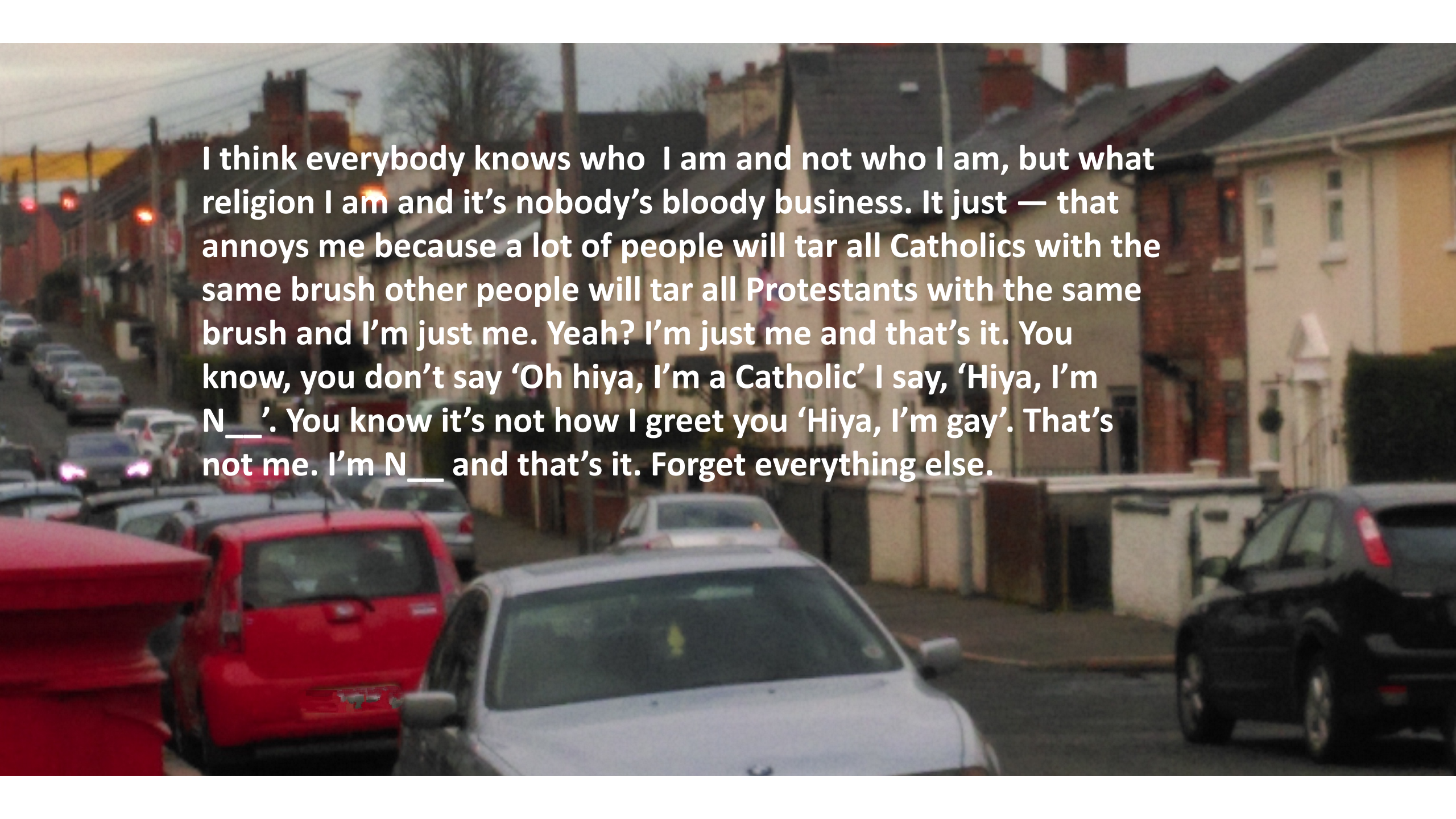


2001 – 2011



2010 – 2015



A photograph of a residential street. In the foreground, there are several cars parked along the side of the road, including a red car and a silver car. In the background, there are rows of houses with brick chimneys. The sky is overcast. The text is overlaid on the image in a white, bold, sans-serif font.

I think everybody knows who I am and not who I am, but what religion I am and it's nobody's bloody business. It just — that annoys me because a lot of people will tar all Catholics with the same brush other people will tar all Protestants with the same brush and I'm just me. Yeah? I'm just me and that's it. You know, you don't say 'Oh hiya, I'm a Catholic' I say, 'Hiya, I'm N__'. You know it's not how I greet you 'Hiya, I'm gay'. That's not me. I'm N__ and that's it. Forget everything else.

Thank you

