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Module Name:

Dissertation

Assignment Title:

Restorative Circles a Safe Space for Refugees and Asylum-Seekers

Due Date:

21/05/2021

Date of Submission:

21/05/2021

Requested Word Length:

20,000

Actual Word Length
(excluding list of references):

24,000

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RESTORATIVE CIRCLES A SAFE SPACE FOR REFUGEES AND ASYLUM-SEEKERS

INDEPENDENT COLLEGE DUBLIN

MASTER OF ARTS IN DISPUTE RESOLUTION

By

MAÍRA REIS SILVA SEIPPEL

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RESTORATIVE CIRCLES A SAFE SPACE FOR REFUGEES AND ASYLUM-SEEKERS

DUBLIN, IRELAND

2021

CONTENTS

Acknowledgements

My dissertation is the culmination of my one-and-a-half-year Dispute Resolution education at Independent College Dublin.

I would like to thank God first and foremost for allowing me to achieve another dream and for helping me to never give up. I would like to thank my supervisor, Liz Gardner, for always bringing words of comfort and solutions to difficulties.

To all the lecturers whom I've had the honour to have on my journey, my sincere thanks for having conducted a master's degree in the middle of a pandemic.

To my beloved husband, Anderson Seippel, for understanding the moments when I was absent, for always believing in my potential and for his devotion to me.

To my family, who even from afar, I feel your love and support, my father, Jurandir Silva, my mother, Edna Silva, my sister, Sibele Silva, my nephews, Breno and Leonardo Silva, my brother-in-law, Valdinei Souza, and my parents-in-law Mrs. Telma and Mr. George. Thank you all for supporting me, loving me and for being my family. Love you all so much. Saudades!

My friends in Brazil, who, even though distance, keep giving me strength ,love and support.

The colleagues from the Masters, which I had the honour of sharing this course with. My special thanks to the girls from Girl's Masters group and my friend Raissa Santos for the support, love and understanding.

My thanks to everyone who I have crossed paths with and have in some way contributed to my achieving this dream, especially my friends in Co. Kerry. Gratitude!

My heartfelt thanks go to the five volunteers who assisted with this project. Thank you for taking the time to share your thoughts, experiences, and wishes with me. Thank you for contributing to this project and teaching me to be persistent, resilient, and optimistic. I dedicate this work to the five of you, as you have so magnificently and respectfully represented your community.

Abstract

This dissertation was completed as part of the Independent College Dublin's MA in Dispute Resolution program (ICD). One of the primary goals of restorative practices is to build a healthy community that is powerful and strong in conflict resolution practices in a peaceful and integrated way . Restorative Circles stand out among restorative practices for their versatility and ability to provide a safe space for speech, where the communication process is facilitated and where the people involved can build or rebuild a new social reality together. They have been used in modern society to assist vulnerable communities affected by violence to peacefully resolve conflict. Refugees and asylum-seekers are among the world's most vulnerable groups, owing to violations of human rights and the factors that force them to flee their homelands. Given the vulnerability of this population and the flexibility of restorative circles, this research aims to assess the use of restorative circles to assist refugees in coping with conflict and trauma, and with social integration in their new community. This research was based on voluntary interviews with two asylum-seekers and three refugees in Ireland. The interview covered topics such as the Direct Provision experience, social integration in Ireland, and the challenges and tensions this community faces. In addition, restorative circles are evaluated to see if they can provide a secure place for this group to talk and settle disputes. The findings revealed that this community would value having a safe space such as a restorative circle to express themselves, and more safe spaces for cultural exchange and social integration. It is therefore, believed that developing and combining the use of restorative methods, such as restorative circles, within this population and the wider community is critical.

Key Words: Asylum-Seekers, Conflicts, Direct Provision, Ireland, Refugees , Restorative-Circles, Restorative Practices, Trauma, Social Integration.

List of Abbreviation

Direct Provision: DPs

EC: European Commission

FGM: Female Genital Mutilation

GBV: Gender Based Violence

IDP: Internal Displaced Person

IDPs: Internal Displaced People

IIPR: International Institute for Restorative Practices

IOM: International Organization for Migration

IRS: Indian Residential Schools

MASI: Movement of Asylum Seekers in Ireland

NGOs: Non-Governmental Organization

PTSD: Post-Traumatic Disorder

RIA: Reception and Integration Agency

RP: Restorative Practices

SAMSHA: Substance Abuse and Mental Health Services Administration

UN: United Nations

UNHCR: United Nations High Commissioner for Refugees

WHO: World Health Organization

Introduction

Moving, changing, leaving one place for another, seeking new opportunities, new horizons, and cultures seem to be intrinsic to human nature. Boghean (2016) observes that migrating should not be considered a new event because it has been happening throughout human history began, human beings it has become a stable of societal norms. This report defines the migration process as a " movement of persons away from their place of usual residence, either across an international border or within a state"(IOM 2021). Migration can be consider a global process because it happens in almost all societies, and not only because it occurs in different parts of the globe, but also because it is an interconnected, diverse process which arises in different places, with different people, and at different levels of society (O'Reilly 2018). The types of migration processes are as varied as the reasons and motivations. Some people migrate voluntarily, which is most often motivated by economic reasons, or they can migrate forcibly, which is most often motivated by natural disasters, wars, political or religious persecutions ,road construction, hotels and luxury housing construction, racial or gender issues (Wickramasinghe 2016). The term forced migration" refers to when people are forced to migrate for reasons other than their own choice. This paper will define forced migration as:

"… movement in which an element of coercion exists, including   threats to life and livelihood, whether arising from natural or man-made causes e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine or development projects"(E.C. 2011).

Forced migration has led to the development of one of the world's most vulnerable populations, known as displaced people. WHO (2021) defines displaced people as "people who have been forced to leave their home due to a natural, historical, or deliberate event." This cohort of people are classified as Internally Displaced Persons (IDPs), refugees, and asylum-

seekers are among these groups. The UN Refugee Agency UNCHR (2017) say that more than eighty million people worldwide have been forced to flee their homes. Whereas fifty-one million are considered IDPs, twenty-six million are refugees, and four million are asylum seekers. Understanding and conceptualising the meaning of these three concepts is essential for researchers in order to grasp the realities and needs of each group.

The differences between these three groups stem from the reasons for their forced migration and their final settlement. IDPs are people who have been forced to leave their homes due to war, persecution, natural disasters, road construction, or for any other reason, but they do not cross international borders, instead, they stay within national borders (Erdal 2020). Unlike IDPs, refugees and asylum seekers cross national borders and they have to flee for specifics reasons. The UN established a definition of refugees:

"… as a person who is outside his/her country of nationality or habitual residence; has a well-founded fear of persecution because of his/her race, religion, nationality, membership in a particular social group or political opinion; and is unable or unwilling to avail himself/herself of the protection of that country, or to return there, for fear of persecution."

The UN definition is important because it discusses the ethical and legal concerns that this population faces while seeking refuge. This guarantees foreign assistance and security, preventing risks and more human rights abuses and thus ensuring that these individuals are not returned to a location where they face persecution (Hathaway 2007 ; Gibney 2018). The convention also assists those who arrive in international territory without receiving refugee status, known as asylum-seekers (Wickramasinghe 2016). Regarding asylum-seekers, who are also protected under international refugee protection law, the UNCHR (2017) points out that, a person does not become a refugee due to a favourable decision on a security application, but the legal refugee status confirms that the individual is, in fact, a refugee. This is why asylum

seekers cannot be deported to their home countries until their claims have been thoroughly investigated.

Looking at Ireland, the State has a program with the UNHCR named 'The Irish Refugee Resettlement', in which the country recognizes individuals who have been granted UNHCR refugee status (Irish Refugee Council 2020). However, according to the UNHCR (2020), the overwhelming majority of refugees arriving in Ireland are asylum seekers who do not receive UNHCR assistance. They are only given refugee status if the Irish asylum authorities agree that their fear of persecution is well-founded. This is done via the refugee determination system. Understanding the legal concepts of refugees and asylum seekers is fundamental in order to ensure that the affected population's human rights will be re-established and for society to fulfil its social and civic responsibilities towards this population.

Refugees are the primary victims of failed, frequently corrupt, poor, and decaying regimes, as well as victims of persecution and terror (Gibney 2018). They face a reality marked by human rights abuses and violations, as stated in Article two ,of the Universal Declaration of Human Rights, 1948. Everyone is entitled to all of the rights and freedoms outlined in this declaration, regardless of race, colour, sex, language, religion, political or other beliefs, national or social origin, property, birth, or other status. According to Article one of the Declaration when an individual is persecuted due to any of the stated reasons, the persecutor, whether it be by the state or a specific party, violates the fundamental principle of freedom of thought and choice enshrined in Article one. This loss of freedom, combined with the fear of death, drives refugees to abandon their community, families, homes, businesses, and children and embark on a journey fraught with trauma and conflict.

People who interact with refugees must try to understand the individuals experiences. Crowther (2019) recommends that people who work with refugees should be very mindful of conflicts, brutality, as well as horrific journeys across continents that refugees go through. They

cannot, however, forget that most people's memories are older and start with less dramatic events that influence the psychosocial situation more subtly. However, even though they face cruelty and painful journeys , Yousafzai (2019), stresses that they are still ordinary citizens, the difference being they must flee their homes, their families, their roots in order to survive. To protect these individuals and assist them in restoring their lives, are aims for all of society. It would be the same for those who work in dispute resolution and can see restorative practices as a powerful tool for healing relationships, people, and communities, as well as giving those who do not have one, a voice (van Wormer, 2009).

One of the main goals of restorative practices is to build, rebuild and strengthen communities and individuals (Wachtel 2005). Restorative practices are used by different sectors of society such as school, justice system and community fields. Among these practices, restorative circles, can be used to help refugees recover from conflict and trauma and help them to socially integrate within their host country (Rundell et al. 2018). Restorative Circles are inspired by indigenous practices, which originate in Canada, where indigenous people use circles to strengthen community, heal trauma and resolve conflict (Goessling, 2019). In the 1990s, Dominic Barter, an international specialist in non-violate communication and restorative practices, started to use restorative circles in the favelas of Rio de Janeiro (Lyubansky 2017). A place marked by urban warfare, militia dominance and drug smuggling. It was widely regarded as a state-abandoned urban war zone. Those who lived there were seen as the most vulnerable people in Brazil at that time. Dominic Barter recognized that circles could be used as a strategy to provide people with a secure space to talk, a place where they could share their pain and trauma, a place where, under the aforementioned circumstances, they could respectfully settle difficulties and be helped to walk new paths with the favela's community (Barter 2012).

By understanding that circles have been used since ancient times as a form of conflict resolution, and by looking at the practice of circles with people in vulnerable situations, such as in the favelas, this work aims to explore the possibility of using restorative circles with Refugees and Asylum-Seekers. It seeks to analyse an alternative approach to mitigate the consequences of conflict, with a gender-based study of how women may or may not be more affected in the situations mentioned.

To achieve this goal, the research will begin with an analysis and theorization of what restorative circles are from there, this will be followed by an analysis of the major conflict encountered by refugees during the migration process, beginning with the reasons that cause them to flee their home country, continuing through to the migration journey and ending with their experiences in the host country. The research will be carried out in order to present methods of dealing with conflict and highlighting how restorative circles can be used to reduce same.

This will be followed by a deeper understanding of what trauma is, and this research will denote the correlation of conflict with the possible trauma faced by refugees and asylum-seekers. It will seek to elucidate the existing paths used in the healing of those who face trauma and propose the use of restorative circles as a tool in this process.

Subsequently, social integration theory and how social integration occurs in host countries will be examined. The significance of this process, its difficulties and limitations, and how society and the state can help refugees integrate into society will be looked at. The exploration of the use of restorative circles as a possible means of assisting this population's social integration will be investigated.

Based on what has been outlined above on the realities faced by refugees the significance of this study lies in the fact that the dilemmas that refugees face should not be viewed as a problem that only refugees face, but as a problem that all spheres of society must

face together. This is why it is critical to research this population's journey and the resources that can be used, especially in host countries, to ensure the re-establishment of human rights and social reconstruction for this vulnerable group. This study is significant because it will show how alternative and non-traditional approaches, such as restorative circles, can be used in the re-integration of refugees, as well as a means to inspire other sectors of society to develop practices, studies, and resources that benefit this community. The researcher undertakes to address the issue while respecting the history, culture, and journey of the people involved.

1. Literature review

   1.1. Using Restorative Circles as a way to help Refugees and Asylum-Seekers deal with Conflict

      1.1.1. Understanding Restorative Circles

      Human life and culture are filled with conflict. Conflict, in the words of Adegbonmire (2016) is a natural part of society and can arise for various reasons, including ethical problems, social, political, gender, or resource concerns. People pursue alternatives to overcome or even prevent them, even though they are a part of human life. Dominic (2012), on the other hand, proposes that people walk together in the process of dispute resolution because this reduces the likelihood of families and culture collapsing. According to the same logic, believing that disputes should be resolved by communication and through the group, restorative circles originated as a traditional practice among indigenous peoples, especially among the indigenous peoples of the Americas.

      According to Cournoyer (2019), indigenous peoples' use of circles shows that, for our ancestors, resolving disputes is rooted in the use of culture and democratic involvement of individuals within the group. The format of circles used by ancestral people was a way of establishing a space where all persons were seen equally and were encouraged to talk and to listen in order to resolve the dispute in question (Brown and Di Lallo 2020). The tradition of using circles to resolve conflicts did not end with our ancestors; it was adopted by non-indigenous peoples and is now found in countries such as Brazil, The United States of America, the United Kingdom, and Canada, to name but a few (Cameron 2006). Modern western societies are now utilizing an ancient tradition of meeting in circles as a way for communities to settle disputes, form relations, and help one another, while also incorporating ideas of contemporaneity, such as the value of multicultural and democratic environments for problem-solving (Pranis 2015).

The use of circles in society was re-introduced by Restorative Practices (RPs). The IIRP (2015) defines restorative practices as a social science that focuses on developing practices that assist individuals in developing interpersonal relationships, discipline, crime and violence reduction, and social integration. RPs seeks to provide the community with tools that empower individuals and implement decisions in response to conflict and acts of transgression (Wachtel 2005). Despite their frequent association in the literature, RP and restorative justice are not synonymous. Restorative practices is a variation of restorative justice based on a paradigm and framework rooted in relationships and damage reparation (Wachtel 2016; Pentón et al. 2020). RPs are concerned with improving interpersonal relationships and community interactions within societies (Bailie 2019). According to Wachtel (2005) circles are a restorative activity that seeks to incorporate acts, based on indigenous culture, to accomplish one of its key goals, that of bringing the community together to address critical problems.

As stated by Cournoyer (2019) and Brown and Di Lallo (2020), the roots of this practice can be seen because restorative circle meetings are held in a circle style, with an opening ceremony that may include music, prayers, or something symbolic for the group. Some circles can also include a symbology reflecting the group in the centre of the circle and a facilitator or circle protector, not to establish a hierarchy but to support the process and dialogue (Wachtel 2016). However, Ammar (2014) highlights that, symbology or the introduction of cultural traditions can be a challenge for circle implementers, especially in multicultural settings where the symbology can cause discomfort for some participants. In such instances, Ammar recommends that attempts should be taken to make all participants feel comfortable by employing symbology's that are not prevalent in the cultures of the individuals involved. Restorative circles, on the other hand, according to Pranis (2015), use these activities to generate opportunities for participants' independence and security. To provide a healthy environment for people to speak, express, and share their most profound truths. Brown and Di

Lallo (2020) go on to say that these activities help participants interact spiritually, mentally, and emotionally by removing barriers between them.

Corresponding to authors such as Clifford (2016) and Follestad and Wroldsen (2018) restorative circles are flexible methods that can be used in various environments, including classrooms, employment and community facilities and can be adapted to any social reality. They can also be used for various reasons, such as healing, dialogues, community building, assistance, and dispute resolution. Restorative circles can be used to not only share negative experiences but also to celebrate group victories (Ammar 2014). Although circles have been used to strengthen individuals and group for the past thirty years, Cameron (2006) stresses that restorative circles cannot be viewed as a magical process that can eliminate social issues such as racism, sexism, or prejudice.

Restorative circles, according to Wang and Lee (2018), can also address issues that will help develop a more robust and more integrated community. Clifford (2016) claims that the results of restorative circles can cause individuals to feel uneasy because they recognize that preserving a safe environment should be a mutual obligation rather than one centred on those in control. The use of restorative circles among refugees and asylum seekers may be possible due to the ancestral origins of restorative circles, which promote dialogue, group empowerment in resolving conflicts, curing wounds, and celebrating achievements. Circles can be used in the host country to assist refugees on their journey because their trajectories are marked by human rights abuses, failure to meet human needs, and violence that can trigger trauma (UNCHR 2020).

One of the most pressing needs of refugees is a secure place to talk and restore their human rights. According to Bailie (2019), restorative practices can reduce the need for voice and agency by providing civil society advocates with a foundation for articulating human dignity through social science and multiculturalism. Brown and Di Lallo (2020) add that circles

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can provide participants with physical and mental unity and opportunities for expression and self-awareness for marginalized people. This paper aims to examine refugees' journey and how restorative circles can be incorporated within host country society, based on what has been discussed and demonstrated about the practice.

1.1.2.   Understanding the reality of Refugees and Asylum-Seekers

According to the 1951 UN definition a refugee is :

" a person who is outside his/her country of nationality or habitual residence; has a well-founded fear of persecution because of his/her race, religion, nationality, membership in a particular social group or political opinion; and is unable or unwilling to avail himself/herself of the protection of that country, or to return there, for fear of persecution."

Recognising the UN concept is critical for protecting refugees' right to international security and to better understand why refugees flee and seek political asylum. These factors are also precursors to refugee conflict. Experts attempt to comprehend these potential conflicts by analysing the migration journey to understand better the challenges that the population in question faces at each point. In their work on the process of refugees arriving in the United States, authors such as Pumariega et al. (2005) use two factors as parameters: pre-migration and post-migration. According to Pumariega et al. (2005), pre-migration factors include experiences in the homeland, such as war, famine, and persecution, as well as detention in refugee camps before arriving in the United States. They analyse the difficulties that refugees face in the adaptation process as well as factors such as housing, access to employment, and language barriers in the post-migration process(Pumariega et al., 2005)

Differently Hanson and Vogel (2012) analysis the journey and conflicts that refugees face in three phases, which they call pre-flight, which is the phase before the refugees flee, flight, which is leaving the country to seek refuge without knowing whether or not they will

survive, and life in the refugee camp. The final stage would be the settlement in the host country and the daily challenges that this population faces when adapting, integrating, and living with the idea of having abandoned their homes. However, in a recent paper by Corte and Jalonen (2017) the authors argue that in order to comprehend the refugee journey, four phases must be examined: the process of anticipating violence, the violence they encounter, the moment of flight, and integration in the host country. In Papadopoulos' work, these phases are also defined and evaluated (2018).

For this study, the analysis of conflict will follow Hanson and Vogel's (2012) because their concept can provide a more multidisciplinary perspective on the reality of refugees. Line of reasoning, mainly focusing on the third step, which is the existence of refugees in the host country, in order to determine whether or not to use restorative circles among refugees and asylum-seekers in the future. Human rights abuses, war, and persecution are the main conflicts that men and women refugees face during the pre-migration process. People in Syria, for instance, are subjected to bombings, violence, and chemical attacks (Amnesty International, 2020). According to UNHCR (2021), the Nigerian refugee crisis, fuelled by the Islamist group Boko Haram's violent actions, has exacerbated hunger, insecurity, and social injustice not only in Nigeria, as well as in neighbouring countries like Cameroon and Niger. As explained by Lister (2012), these issues are rooted in the system's structure, and humanitarian measures are insufficient to resolve these issues.

Conforming to James (2010), both men and women face the same issues in their respective countries. However, women are more likely to be victims of conflicts where sexual violence or Gender-Based Violence (GBV), such as forced marriage, rape, assaults, female genital mutilation (FGM), are used as a bargaining chip in war camps (Memela and Maharaj 2016; UNCHR 2020). Conflict from the pre-migratory process continue to pervade the refugee journey. One of the main conflicts faced by refugees at the start of their journey is the fear of

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losing their home, culture, and family (Corte and Jalonen 2017). When refugees make the journey by boat or over land, they are left to chance and unprotected from any action that could ease the process of leaving their homes. Some authors, such as Achilli (2018) and Ayalew-Mengiste (2018) emphasise how the United States' and Europe's immigration policies make it difficult for refugees to enter, fostering smugglers' economy safely.

When studying conflict in the third step of the migration process, one can see that these conflicts pervade economic, social, and cultural problems (Hanson and Vogel 2012). The language barrier, which affects the labour market, culture shock, and the social integration process, is a significant conflict. Men and women face similar conflicts at this point of migration but on different scales. Women have more difficulty with integration and language learning. In addition they have more difficulty accessing the labour market due to childcare and by being vulnerable to domestic and sexual violence in unsuitable housing (James 2010; Memela and Maharaj 2016).

Whether in refugee camps or accommodation centres, accommodation is said by some authors to be one of the most challenging aspects of refugees' lives (Platts-Fowler and Robisson, 2015; Mouzourakis et al. 2019). Adam et al. (2019) and AkiDwa (2020) agree that inappropriate housing can cause social exclusion, marginalisation, foster a sense of alienation, and lead to difficulty accessing the labour market all of which has an impact on mental health. O'Reilly (2018) in his study of Direct Provision (DPs) accommodation centres for refugees and asylum seekers in Ireland has found that DP centres are systems of social exclusion that impede social reintegration and the process of social reconstruction for this population. Appleby (2017) on the other hand, emphasises the importance of international commitment in advancing actions that promote socioeconomic empowerment and social integration in host countries.

Chimni (2008) also emphasises the importance of providing opportunities for refugees' voices to be heard and the importance of host countries adopting measures to meet the needs of refugees, particularly women and children. In addition to acknowledging that conflict such as language barriers, housing, labour market access, culture shock, and feelings of loss can significantly impact the social and mental lives of refugees, leaving family and homeland behind can have a significant impact on their social and mental lives. Restorative circles can be an essential strategy to help this population by providing a space for refugees to speak up the host country and by enabling empowerment. As claimed by Follestad and Wroldsen (2018) restorative circles stimulate communication, provide opportunities for participants to listen and speak, and improve social health and conflict resolution in the community. Based on Hanson and Vogel's (2012) analysis of the phases of the refugee migration process and Follestad and Wroldsen (2018) theory about the circles and the main conflicts faced in the country of reception, this paper will examine how restorative circles can contribute to the process of alleviating refugee conflicts, as well as other strategies.

1.1.3. Restorative Circles as an alternative way to deal with conflict for Refugees and Asylum-Seekers

As seen in the preceding lines, refugees' critical post-migration conflicts are related to accommodation, language barriers, access to jobs, domestic violence, and culture shock. The 1951 convention, according to internationally accepted law standards, seeks to ensure the restoration of human rights and the lives of refugees and the quest for lasting solutions to refugees' suffering (UNCHR,2017). Writers such as Lister (2012) and Funk (2016) stress the role of host countries in formulating public strategies that propose to reduce the impact of refugees as a result of the burden imposed by international law. UNCHR (2020) report that eighty-six per cent of refugees are in developing countries where public strategies are still

evolving, dealing with a variety of social issues and a lack of infrastructure. Gibney (2018) emphasise that, the least secure people on the planet are hosted by communities with fewer resources. In the face of this, authors like Funk (2016) and Moinolnolki and Han (2017) argue that developing accessible solutions to meet the needs of this population is critical. However, Rundell et al. (2018) argue that rather than requiring refugees to participate in processes that teach them to view themselves as vulnerable, refugee programs should be encourage to engage them in mechanisms of commitment, cooperation, and encouragement in assisting displaced refugees and restoring their integrity and self-esteem.

Restorative circles can cover a wide range of concerns and problems during the practice and inspire participants (Gaarder 2015). In the words of James (2010) the restorative circles, known as Cultural Circles in an Australia's refugee camps, were able to discuss problems such as lack of human rights, trouble accessing the labour market, and domestic violence through a mechanism of communication between women and men. According to James, the cultural circles' communication mechanism was able to meet the needs of that community and minimize the number of cases of domestic abuse. As stated by Finnis (2021), this finding occurs because people sit in circles, encouraging them to participate in the contact process holistically, deeply, and honestly. Without hierarchies, everybody can be seen and heard, and they feel more comfortable verbalizing their needs and are willing to make connections and find solutions to their problems together as a result of this method. As previously stated, one of the most significant obstacles that refugees face is finding suitable accommodation. Weidinger and Kordel (2020) and Ziersch et al. (2017), all report that refugees and asylum-seekers are part of a community that can be disadvantaged and face significant risks of poverty. The lack of an appropriate housing scheme that meets their needs is a source of social instability for them. As a result, housing is a critical factor in gaining access to health, education, jobs, and social integration. Culture shock, religious differences, a lack of privacy, a feeling of not belonging,

and adaptation to a new lifestyle that demands time and efficient procedures can affect life in refugee camps and accommodation centres (O'Reilly 2018).

Rundell et al. (2018) propose using talking circles to support this adaptation process, as participants can articulate their desires, and the facilitator, with the help of restorative questions, allows everyone to engage in the dialogue and suggest ways to solve problems. As a result, the use of talking circles in refugee camps and accommodation centres allows residents to share their perspectives and learn how to cope with cultural differences and the importance of living in a community and belonging to a group, even if it is multicultural. According to Brown and Di Lallo (2020), conversation circles can be an alternative practice for an environment where culture is an acute problem, but the environment must introduce steps to ensure that all members of the group's voices are heard. However, Kline (2016) proposes that for circles to achieve their goals, they must adhere to the practice's fundamental values, including an opening ceremony that allows members to get to know one another. A closing ceremony should be held to honour the participants' and a facilitator to keep the individuals secure when engaging in the communication process.

Other challenges such a population faces include a language barrier, labour market entry, and social integration issues (Phillimore 2010; Platts-Fowler and Robinsion 2015). Watkins et al. (2012), state that knowing the needs of the community is critical for effective action. Eltaiba (2014) also stresses the importance of having a comprehensive understanding of culture for those who provide services to refugees since this community comprises of people from various cultures, languages, and religions. Ammar (2014), claims that restorative circles can be an alternative space to alleviate the impact of these difficulties since voluntary practice can restore a sense of identity, fairness by equality, empowerment through communion, and communication for this population. According to Morrison and Vaandering (2012), circles can be a rich and influential process for enhancing culture and individuals.

On the other hand Blunt (2011) says that the individuals involved must be engaged so that positive results can be achieved in the use of circles among refugees. Besides that, Couture and St-Pierre (2015) emphasize that for the outcomes of the circles to be more successful and enduring, the process requires persistence, voluntariness, shared awareness, self-responsibility, and accepted action particularly in multicultural environments. Additionally , the technique can be used in a variety of circumstances and situations, making it flexible and accessible. However, Lyubansky (2019) emphasises that, circles can involve emotional engagement, which, in addition to the time commitment, can cause wear - and - tear on the participants. As a result, qualified facilitators must lead the circles. Despite the shortcomings of the activity, the literature shows that it can be a safe space in which refugees can cope with significant disputes and find solutions by joint efforts and a space capable of coping with other situations such as journey traumas.

1.2   Restorative Circles as a way to heal trauma among Refugees and Asylum-Seekers

1.2.1 An overview about what trauma is

The term trauma comes from the Greek word for "wound" (Jones and Cureton 2014). According to Garland (2018), when psychoanalyst and doctor Freud metaphorically used the Greek word wound to refer to psychological trauma in 1920, he emphasised how human life events can also damage and bruise the human mind. Nonetheless, according to Goodman et al. (2017), while traumatic events are a part of daily life and human reality, scholars and researchers only began to study the after-effects of traumatic events in the middle of the last century. However, in their work on the understanding of trauma among refugees, Wells et al. (2015) point out that most of the tools used to measure and assess trauma were developed in western countries, which can sometimes result in a unilateral understanding that ignores cultural and social aspects of individuals.

Flannery (2014), states that psychological trauma is a reaction to encounters or testimonies of events that include the possibility of death, physical or psychological integrity, and events that trigger a sense of abandonment or extreme fear. According to Goodman et al. (2017) trauma should not be viewed as a disorder of human life but rather as a response to events that trigger wounds in the person. Psychoanalyst Perrotta (2019) emphasises that trauma is caused by reactions to an event or several events and that this reaction alters the psychic perception of the individual within their living environment. Garland (2018) claims that when people are subjected to disturbing episodes, it is as if their minds are overwhelmed by emotions, perceptions, and sensations that prevent them from filtering and analysing what happened, and this phase of non-assimilation, the loss of comfort and normalcy, leads to trauma.

Despite attempts to describe what trauma is, Bond and Craps (2019) point out that perceptions and understandings of trauma differ depending on the community, clinician, and historical background. As a result, it's essential to examine a traumatised individual from a historical, social, and cultural standpoint. Thus, it is critical to comprehend refugees' truth and social background to establish practical tools for treating or alleviating traumas. Traumatic events may come from a variety of sources. Rundell et al. (2018), trauma can be caused by various factors such as exposure to violence, hostile social conditions, a lack of essential survival resources, or any risk factor that compromises human dignity. In her research on trauma resulting from genocide events, Anne-Pearlman (2013) points out that violent conditions are significant drivers of harmful acts, both for individuals and communities, leading to trauma in both the person and the group.

Ruglass and Kendall-Tackett (2014), maintain that events that cause trauma and traumatic situations are widespread in people's lives, and it only takes situations outside of everyday life, such as a natural disaster, a loss, an assault, or a terminal illness diagnosis, for people to develop a trauma. As a result, this report emphasises that trauma is a common,

dangerous, and expensive public health problem (SAMHSA 2014). People who have been traumatised might be perpetrators or victims of harassment, neglect, or war. According to the institute SAMHSA, trauma knows no age, gender, socioeconomic status, race, ethnicity, geography, or sexual orientation. However, some scholars assume that not everyone subjected to stressors can experience trauma or trauma-related issues (Hardy and Mueser 2017; Perrotta 2019).

Individuals' psychological reactions to incidents, on the other hand, are linked to symptoms such as repeated memories of the episode, willingly or involuntarily, mood fluctuations, altered sensitivity to fear and threats, and altered interpersonal interactions (Altmaier 2016). Sar and Ozturk (2006), hold that trauma in human life can undermine and drain an individual's ability to overcome, making it much more challenging for people experiencing multiple stressors, such as refugees, to overcome the trauma and pain caused by events. Depression, post-traumatic stress disorder (PTSD), sleep disruption, hypervigilance, physical changes, anxiety, and apprehension are some of the other symptoms that may indicate the existence of trauma (Goodman 2013; Martin et al. 2013; Jović 2018; Rundell et al. 2018). Both men and women are vulnerable to developing trauma, according to the vast majority of scholars, but women are more prone to developing PTSD due to their increased exposure to sexual abuse (Martin et al. 2013 ; Ruglass and Kendall-Tackett 2014; Schlaudt 2020).

Flannery (2014), argues that failure to adequately treat symptoms and trauma will leave a person to live with this pain and these psychological and physical responses until death. According to Anne-Perlam (2013), trauma therapy may be performed collectively, using community-based methods such as restorative circles, but individualised and intense approaches are needed for certain people. Perrotta (2019) stresses that certain people seek relief from trauma by psychosomatic substances like alcohol and narcotics and that behavioural analysis treatment is the most appropriate method to use in these situations. When dealing with

refugees and asylum seekers, one of the most significant problems that society faces the issue of dealing their mental health. Goodman et al. (2017), state that trauma and its effects must be treated in a setting that requires various methods and different forms for this population. In this regard, it is critical to provide spaces for this particular demographic, such as restorative circles, where they can safely exchange ideas, feelings, and experiences without fear of prejudice or bigotry or even expulsion for disclosing information. Moreover that, it is critical to provide this community with resources for developing a sense of identity and the ability to overcome their fears and suffering due to the traumatic events and also to provide counselling if possible.

1.2.2 Trauma among Refugees and Asylum-Seekers

The mental health issues that refugees and asylum seekers face due to traumatic events and the migratory process are among the most difficult challenges they face (Lambert and Alhassoon, 2015). Previously the study of trauma in such populations was centralised when refugees were living in their homeland and had to face conflicts, such as war, genocide and persecution. Subsequent to the ongoing war in Syria and the resulting influx of refugees seeking asylum in America, Europe and Australia, the analysis of trauma among this population began to change (Frounfelker et al. 2020). Nowadays, it is widely acknowledged that refugees and asylum seekers may experience trauma at various stages of their lives, including while living in their home country, during the process of fleeing, and afterwards (Schlaudt et al. 2020). In each process, they are vulnerable to traumatic memories and events that violate human rights and undermine one's sense of security, and these memories and events can cause trauma and wounds in this population (Rundell et al. 2018). The College of Psychiatrists of Ireland (2017) says that refugees and asylum seekers are among the most vulnerable people in the world, and they are the most affected by post-traumatic stress disorder (PTSD).

Experts agree that refugees and asylum seekers are more likely than indigenous people to develop mental health problems and struggle to access healthcare services (Crumlish and O'Rourke 2010; Müller et al. 2018; Ellis et al. 2019). According to the psychoanalyst and psychiatrist Jović (2018), mental health professionals are constantly dealing with many people who need support. However, he believes refugees and asylum-seekers require extra care because, in order for this population to restore their mental health, they must also have access to other factors such as shelter, education, and employment.

Although it appears that refugees and asylum-seekers have similar journeys when it comes to examining the situation in the host country, asylum-seekers face more stressors (Müller et al. 2018; Carciotto and Ferraro 2020). In most countries, asylum-seekers, unlike refugees, face a lack of social security, such as access to housing and employment, in addition to the constant fear of deportation and insecurity about the future triggered by the lengthy asylum process (Akinsulure-Smith, 2012). Taking gender into account, both male and female refugees and asylum seekers are vulnerable populations at risk of developing trauma, but female refugees and asylum seekers are especially vulnerable because they are the primary victims of sexual GBV (AkiDwA 2020; Schlaudt et al., 2020). Given that this diverse population have unique needs, services and research should seek a systematic, holistic perspective capable of embracing a multidisciplinary approach and multiple factors on how stressors cause trauma in this population. Due to the extreme hazardous journey of refugees and the events they face, measuring what trauma and side effects they may develop and whether they will develop them becomes a difficult task. According to Crowther (2019), a multicultural analysis is required, as is historical and social knowledge of the refugee's roots, conflicts they have faced, and types of persecution they have experienced. In addition to being potential stressors for trauma, conflict met during the migration journey can be considered triggers or contribute to new traumatic memories.

This population can be subjected to torture, limited access to food and water, separation and loss of family members, and violence during the journey (Lindert et al. 2016). When it comes to women and girls, this segment of the population is more vulnerable, being used as bargaining chips for food or water by smugglers, making them the primary victims of sexual violence and rape (Goodman et al. 2017). These factors, along with adaptation processes in the host country, such as language barriers, inappropriate accommodation, separation from family members, climate adaptation, difficulty accessing health care, and cultural shock all contribute exponentially to traumatic symptoms (Herrman, 2019). However, Schock et al. (2015) highlight that this process in the host country can be more traumatic for asylum seekers than for those who already have the legal status of the refugee because interviews during the asylum procedure are associated with psychological stress and vulnerability of already traumatised applicants.

Goodman et al (2017) emphasise that the language barrier exacerbates their feelings of powerlessness, as the difficulty in communicating makes it harder for them to express their desires, integrate with local communities, and access the labour market and health system. In Ireland, authors such as Schweitzer and Steel (2008) highlight that D.P is linked with fewer employment opportunities and a higher risk of violence. AkiDwa, (2020) also highlights women's realities in D.P as an empty life devoid of opportunities and rife with fear, particularly for female asylum-seekers who face the constant fear of deportation and an unclear future. They also face a lack of privacy, poor nutritional quality of meals, difficulty accessing the health system and recurrent depression. This prompted the Health Service of Ireland (HSE) in 2019 to launch the HSE Second National Intercultural Health Strategy 2018-2023 to address the issues among the population who live in D.P. According to Henkelmann et al. (2020) and Jongedijk et al (2020), trauma can cause mental health problems such as PTSD, depression, panic disorder, schizophrenia, sleep deprivation and, in more severe cases, suicide.

However, Müller et al. (2018) state that one of the significant challenges that both the health system and the population face is the diagnosis and treatment of these disorders. The author notes though, that progress has been made. Recent research in Wylie et al. (2018) advises that to address the difficulties encountered in both diagnosis and treatment, healthcare institutions should provide cross-cultural services in which cultural and social issues are addressed concurrently. Ellis et al. (2019) also note that the lack of documentation of traumatic processes in the asylum process, particularly in developing countries, hinders the development of new theories and practices for healing trauma among the population in question.

Authors such as Altmaier (2016) and Yuval et al. (2020) believe that empowering refuges and asylum-seekers are efficient ways of healing and alleviating trauma for the population concerned. Rundell et al. (2018) highlight the importance of restorative practices among refugees as a form of empowerment, through the communication process, which assists the healing of trauma among this population. This research seeks to evaluate the use of restorative circles as an alternative and holistic way to assist in this healing process. Through the literature, it is possible to perceive the need to offer this population tools with humanitarian services, that can offer this population the opportunity to find ways to restore human rights, reconstruct life, and heal traumatic memories.

1.2.3 Restorative Circles healing trauma among Refugees and Asylum-Seekers

One of the primary functions of using circles for Indigenous and Aboriginal peoples was to aid in trauma healing and alleviate the consequences of traumatic events for individuals in the community. Trauma healing is a common feature in almost all aspects of Indigenous peoples' circles and the healing occurred through honouring spirituality, the communication process, and interpersonal interaction (Madrona 2014). According to Goessling (2019) indigenous peoples treated trauma and its afflictions through rituals and ceremonies that

celebrated interpersonal relationships in the community, making this practice sacred and something that could be passed down from generation to generation. Bird-Nytowhow et al. (2017) agree that indigenous peoples sought to respect orality and the generational transmission of traditions. Today, Indigenous peoples, particularly in Canada, use circles to address trauma, especially to combat drug abuse in schools and but also with victims of the colonization process, particularly those who attended Indian Residential Schools (IRS).

Trauma healing circles have also been incorporated into restorative practices in western culture and have been used in a variety of social contexts, especially with young people, victims of violence such as refugees, vulnerable people and the educational system (Harden 2014; Evanovich et al. 2019). However, in recent work by Davis (2019), points out that if the western world and restorative practices wish to use circles for the trauma healing process, practitioners must respect the roots of the practice and share them with the individuals who are part of this moment. In agreement with this, Rerucha (2021), in her recent work on restorative practices, emphasizes that trauma healing through circles must happen to respect indigenous principles through the connection of participants, the communication process, the exchange of experiences, emotions and feelings. Researchers Evanovich et al. (2019) indicated that the use of circles as a method of healing trauma among students and teachers occurred satisfactorily primarily through interaction between individuals in the group and the sharing of experiences and wounds generated by them. However, when considering the use of trauma healing circles with refugees and asylum seekers, adherence to the practice may face challenges and difficulties due to the unique characteristics of this population.

According to Hutchison and Bleiker (2008), people who are victims of traumatic events, particularly victims of violence, tend to have difficulty expressing emotions, feelings, or even communicating. This in turn can result in resistance by individuals, fostered by vulnerability, which can result in difficulty trusting people who are not part of their family

circle. In agreement, the authors Anne-Pearlman (2013) and Ni-Raghallaigh (2013) say that trauma victims such as refugees and asylum-seekers, especially those who have experienced or witnessed torture or persecution, tend to live in constant fear of persecutions and the risk of death. Such concerns can lead to difficulties for them in sharing their experiences with the group. Asylum-seekers are particularly open to these concerns, as their cases have not been concluded so they are still living with the fear of deportation, they may therefore, face more difficulties than others in sharing their experiences (Müller et al. 2018).

   In cases where barriers to the communication process and insecurity when talking about the events are evident, Bird-Nytowhow et al. (2017) emphasize that facilitators must offer participants an ethical and safe environment, where they feel protected to expose their thoughts to other people. Brown and Di Lallo (2020) point out that, while sitting in circles can cause feelings of vulnerability, the natural way the circle's process occurs allows people to understand their feelings of vulnerability. After a period of work, the "magic" of the circles occurs, and people manage to feel safe and free to trust, exposing and thus alleviating the effects of the trauma (Brown and Di Lallo 2020). This process should occur when the participants, including the facilitator, use the circle to encourage equality because there is no room for judgment in healing circles, only respect, support, and expression of experiences and thoughts (Lavallée 2009). For Harden et al. (2014) and High (2018), once exchanges occur and the communication process is established, healing can occur due to the support and respect generated by the processes of connection, sense of equality, and empowerment such communicating provides to individuals.

   According to New Home| Healing Circles (2021), healing through circles occurs through in-depth questions, reflections, and the metaphorical use of the circle's centre as a place where individuals release their emotions and feelings. Rundell et al. (2018) highlight that providing such safe spaces for refugees to express their traumas was one of the starting points

for healing, rebuilding the dignity of this population, and improving connectedness in a refugee camp in Belgium. Following this consensus Bird-Naytowhow (2017) and High (2018) stress that, re-signifying human dignity for individuals participating through narratives in such equality based activities as circles allows individuals to connect, thereby generating relief from memories or current situations which the refugees may face. In order to work with traumatized refugees, it is necessary to employ measures that foster empathy, where cultural and historical issues can be addressed, and measures that are not solely western (Bemak and Chung 2017). Beck al. (2015) say that , circles are essential tools because they use democratic principles, cultural elements, and that when individuals tell their stories, it generates a sense of security, empathy, and the sense that their history, culture, and roots are being heard and respected by the participants. As reported by Corte and Jalonen (2017), in their therapeutic guide for working with refugees and asylum seekers, safe groups where people can share memories and emotions are beneficial for trauma healing. However, authors such as Anne-Pearlman, (2013) and High 2018) point out that circles can have limitations, particularly for people who have experienced multiple traumas, torture, or genocide. In some cases, individuals require individualized care from a therapist, psychologist, or other professional.

In the opinion of George (2012), traditional western practices such as counselling may have limitations in meeting the needs of this population. Professionals who work with refugees, in his opinion, must constantly update their knowledge and align their practices with this population's cultural, political, and historical knowledge. Lustick et al. (2020) advise that circle facilitators require ongoing training so that practice can address more complex issues such as ethnicity, gender, and discrimination. Evanovich et al. (2019) recommend that facilitators also be well-trained to conduct check-ins with individuals and groups to assess how people respond to the practice, if it is necessary to reformulate the practice, and to check that no-one has abandoned the practice. Despite some limitations in the use of trauma healing circles with

refugees, Sotelo-Castro (2020) argues that victims of human rights violations must have their voices heard. Sotelo argues that this process contributes to the process of trauma relief and restores the human dignity of these individuals as well as demonstrating their resilience. Albrecht (2011) emphasizes that practitioners should not seek to change individuals' mindsets but rather they should provide spaces where people can share their pain safely and without discrimination.

Haydu et al. (2020) identified that the practice of restorative circles could be implemented by NGOs, religious groups, and community groups in their research on the healing of Somali refugees in the city of Sao Paulo, Brazil. For them, such actions were able to provide broader social and democratic support to this population. Madrona (2014), highlights how restorative circles can be a low-cost, innovative, empowering alternative to more costly traditional methods and are therefore a way to relieve the burden on health systems. Despite some limitations to the practice of using restorative circles as trauma healing for refugees and asylum seekers, the practice is essential because it provides such individuals with a safe space to express themselves. The literature review demonstrates the versatility of restorative circles, and its use for healing trauma through connections. Through using this method refugees and asylum seekers can be provided with the opportunity for social integration, which, in their host countries, is one of the most difficult challenges faced by this population.

1.3 The importance of Social Integration for Refugees and Asylum-Seekers

1.3.1 Conceptualising the process of Social Integration

Being socially integrated is a concept that pervades people's daily lives, cultures, and various social spheres. Appau et al., (2018) state that human beings are social and thinking beings, that sociability is an intrinsic characteristic of human beings, which awakens in them

the desire to feel integrated and to be incorporated into society. Adler- Zwahlen et al. (2018) agree being socially integrated is a human desire, but they believe that this process should occur without sacrificing each individual's cultural identity. Even though it is a social concept and a human trait, scientists have yet to agree about how to theorise social integration. Despite the lack of consensus, academics and researchers continue to investigate this social phenomenon and its occurrence within societies. Emile Durkheim, a 19th-century French sociologist, was one of the first to study this phenomenon.

The study of social integration is currently focused on the process of integration and socialisation of migrants within a new society particularly in Europe, Australia, Canada, and the United States of America (Wessendorf and Phillimore, 2018). The neoclassical Chicago School, in 1930, in the United States of America, began the study on the correlation of the process of social integration of migrants through the process of social assimilation (Cheung and Phillimore, 2013). However, John Berry, a Canadian psychologist, has broadened this debate and proposes to evaluate the process of social integration of migrants by four paths assimilation, integration, marginalization and separation (Ward , 2008 ; Berry's, 2011).

Berry (2011) asserts that assimilation happens when a minority culture is integrated into the dominant culture, potentially resulting in the loss of cultural traditions and inherited traits, and when migrants conform to the norms and social behaviour of the local culture. On the other hand, integration happens when a minority group can adapt to the dominant culture while retaining their cultural characteristics and behaviours. According to Berry (2011), this phase of integration, also known as bicultural integration, can only succeed when both parties are willing to carry it out. This mainly happens when the dominant party provides public policies that promote minorities' integration and an appreciation of multicultural society. Individuals who reject both their own hereditary culture and the local culture are said to be marginalised. Berry says that the mechanism of marginalisation is most common in people who have experienced

trauma during their migration process. According to Berry's model (2011), the separation strategy occurs when a minority rejects the dominant culture and retains only their ancestral culture. Several works, such as Adler-Zwahlen et al. 2018, are based on Berry's concepts. However, authors such as Cheung and Phillimore (2013) and Castles et al. (2002) believe that Berry's model can lead to a linear and unilateral view of the social integration process.

Another researcher who examines the process of social integration through dimensions is Beresnevièiûtë, V (2003), who examines how social participation, social capital, and social exclusion can all interfere with social integration, especially when it comes to minorities. Beresnevièiûtë, also emphasises that social integration is a continuous process that should not be analysed solely through a single ethnic or cultural community lens, emphasising the importance of broadening the discussion. Rosca (2019) used the three dimensions introduced by Beresnevièiûtë, V (2003) in her empirical analysis of the social integration of Muslims in Madrid. It concluded that social integration is directly related to social well-being but that the lack of public policies that enable such populations to express their culture has caused a feeling of social exclusion. Appau et al. (2018) also discuss how social integration and social capital impact people's well-being and how a lack of social integration can lead to mental health issues as it is linked to fulfilling human needs, such as a sense of belonging to a group. Even though the sense of belonging and what it means to be socially integrated differs from culture to culture, its development does not.

Because of the differences in understanding surrounding a sense of belonging and the cultural diversity in which we live, Castle et al. (2002) propose that social integration occurs and should be studied in a multidisciplinary, multidimensional, multicultural, and democratic ways. Such a process should occur under each culture and environment while respecting each nation's cultural and social peculiarities. In the words of Castle the process should include various societal actors such as civil society, business, the press and (NGOs). However, these

actors must preserve the characteristics of each individual and culture in order to address the needs of each group characteristics. The concept that social integration should be driven by multifaceted public policies and practices is widespread within the research field (Sigona, 2005; Ager and Strang 2008). The vast majority of these scholars consider that for integration policies to reach their fulfilment, individuals should be connected to their own culture and the culture of the host country (Ager and Strang, 2008 ; Phillimore 2010) .

Upon the theories presented in the introduction of this section and the hypotheses and criticisms about what social integration is. Henceforth, this dissertation will turn to the study of social integration of refugees and asylum seekers from a multicultural, multidimensional and public policy analysis perspective as presented by Castle et al. 2002.

1.3.2 The social integration of Refugees and Asylum-Seekers

When considering the multidimensional and multidisciplinary study of Social Integration in the lives of refugees and asylum-seekers, the research which addresses this topic must be examined in various ways. According to Castle et al. (2002), the integration of refugees can be a short or long operation, and how it occurs will be the determining factor. Ager and Strang (2008) present a theoretical structure with critical steps to promote this method in light of this variation. The framework identified ten key areas that form the method, dubbed "Markers and Means". Housing, education, health care, citizenship and rights, employment, social relations processes within and between groups in a society, and barriers to the successful integration of refugees in the host country are just a few examples. This framework examines the integration process of refugees and tries to understand the gender differences in this process, based on the multidimensional overview provided by Castle and Ager and Strang's "Markers and Means."

To conduct a multidisciplinary review, Platts-Fowler and Robinson (2015) recommend that the analysis begins with the assumption that the experiences of refugees during the

migration process, whether pre, during, or after, impact their integration process. Accordingly, the combination of the conflicts that refugees face and the individual characteristics of each person and the characteristics of the location where they are housed in the host country can directly impact the social integration process. The literature calls this set of factors as 'synergy', thus demonstrating that the social integration of refugees and asylum seekers depends on the interaction of several factors (Phillimore2010; Bakker et al. 2013 and Bansak et al. 2018). According to Bakker et al. (2013), traumatic events may affect refugees' mental health, preventing them from integrating socially in their new country of residence. When the analysis is made based on gender, female refugees and asylum seekers may face even more difficulties and resistance in the integration process.

Sexual and gender-based abuse may further alienate this group from society, leading to stigma and social exclusion due to the trauma they have endured (Cheung and Phillimore, 2016). While Doidge et al. (2020) believe that the social integration of refugees does not have to be a forced process on their part. Bansak et al. (2018) note that refugee integration is a two-way process that requires both the refugees' involvement and the engagement of the new community in which they are immersed. The UNHCR (2014), on the other hand, reiterates that social integration of refugees is an acquired right and that states should seek strategies to prevent this demographic from becoming marginalised, as well as implement gender-based policies to ensure that the needs of women are met and that they can fully integrate into the new context.

The impact of accommodation on the integration process of refugees is one of the issues raised in the literature. Accommodation may aid integration for some writers, but it may exacerbate the marginalisation of this population for others. According to Bakker et al. (2013) the residence in which refugees are assigned is one of the critical points in the integration process. Since housing is considered a basic human need, the authors of a recent study on the

access of refugees to the housing market in Germany, Adam et al. (2019), claim that because housing is considered a basic human need, the adopted accommodation policies, which include large accommodation centres, temporary facilities, and stigmatised areas, marginalise this population, in addition to condemning them to stigma and discrimination. Following Adam, authors such Arnold et al. (2019) say that the in the Irish context, the fact that Direct Provisions are shared facilities, primarily located in hotels or large houses and do not provide integration services, results in stigmatisation, poverty, difficulty accessing the labour market, and social marginalisation.

On the other hand, Platts-Fowler and Robinson (2015) suggest that when refugees are in cosmopolitan urban centres with intense cultural, urban, and creative experiences, they integrate more readily. However, (Bakker et al., 2013) conclude that even though the accommodation can provide opportunities for integration, if the stay is longer than five years, people are likely to be psychologically impaired, in addition to their integration process and lack of access to the labour market. When it comes to gender, Cheung and Phillimore (2016) argue that the effects of accommodation have no preference for one gender over the other. Women can, however, be disadvantaged if shelters are not built to integrate and demystify refugees and this is directly linked to access to the labour market. Many of them do not have a support network at their accommodation particularly in regards to childcare, which directly impacts on their ability to enter the labour market (Cheung and Phillimore 2016; Adam et al., 2019). For many researchers, the refugees and asylum seekers lack of access to the labour market and economy, remains a significant barrier and a prime reason for social exclusion and marginalisation.

The language barrier is one of the most critical obstacles to refugees and asylum seekers accessing the industry market, which is a factor that restricts access to the labour market and limits the process of contact with the wider community (Phillimore, 2010). Conforming to

Bansak et al. 2018 French-speaking refugees in French-speaking Switzerland had a greater chance of receiving better wages and integrating more fully into the culture. Concerning gender, women encounter more barriers in accessing the labour market. These barriers are related to childcare, difficulty in accessing foreign language classes. In addition, the language barrier leads to increased levels of frustration in this population, generating degrees of social isolation. (Phillimore, 2010; Cheung and Phillimore, 2016).

Participating in the labour market of the host country does not imply social integration. Due to the stigmatisation of this population and the lack of knowledge about why they are in the host country, they may face discrimination in the labour market. There is a stigma in some societies that refugees and asylum-seekers can take away employment opportunities from the local population, and that work permits can be a reason for other citizens to seek asylum in a particular country (Valenta and Thorshaug, 2013; Hangarter et al. 2018). However, achieving one of Ager and Strang's (2008) main stages, which is, to be considered an integral part of society and having the same rights and responsibilities as a citizen, should still be a significant and necessary step for the population in question.

Being regarded as citizens and not stigmatised or labelled as refugees and asylum-seekers is one step for this population to be integrated in a holistic and multidisciplinary way. Sigona (2005) suggests that before starting the social integration of refugees, questions should be asked by integration agents. In order to formulate effective policies in an individualised way according to the reality of each person and society, questions involving the purpose of integration, the agents involved and the society in question should be asked (Castle et al. 2002; Platts-Fowler and Robinson, 2015). In many cases, policies are unable to analyse the individual experiences of each citizen and society. Arnold et al. 2019 suggest that integration policies need to be pushed to be developed in a way that facilitates the integration process of refugees and asylum-seekers, respecting individual aspects, culture and including gender and their needs.

Nevertheless, in Schmidt et al. (2021), it was possible to observe that the integration of refugees has improved and that society and refugees are growing together. However, women still have more barriers to integrating with the local community. It was possible to understand that by analysing the integration of refugees and asylum seekers using a systemic and multidisciplinary approach, social integration will have a better chance of succeeding and addressing the needs of this community. It was also possible to comprehend that this procedure must be carried out humanely, with each group's cultural uniqueness respected. In reality, this can be a challenge for integration policymakers. As a result, this study will look at different approaches to achieving this integration and how restorative circles can help along the way.

1.3.3 Building Community with Asylum-Seekers and Refugees: A restorative approach

The sociologist Bauman (2013) points that human connections in liquid modernity tends to be easily broken. For Bauman, the fragility of relationships leads people to choose a solitary daily routine driven by the fear of suffering, neglect, and rejection, which causes a willingness to social isolation and a weakening of sensitivity regarding the other person's suffering. On the other hand, the theorist Maslow (1943), on human needs, says that the need to belong is one of the necessities that the individual requires to have a sense of life towards plenitude and for conflict to be prevented and mitigated. In order to mitigate the former and provide the latter the integration of refugees and asylum-seekers should seek to fill this need for belonging. However, it should also seek to strengthen relationships to socially integrate such individuals and help toward societal awareness of the reality of the population in question. Almohamed and Vyas (2019) say that building social capital is one of the critical points for the social integration of refugees and asylum-seekers. Social capital and belonging lead people to what psychologists call a sense of community (Fader et al. 2019).

Based on such principles, restorative practices have established relationships, communities, and the restoration of places and people. Restorative practices are defined by Wachtel (2016:1) as "a social science that studies how to build social capital and achieve social discipline through participatory learning and decision-making." Based on this concept, restorative circles seek to integrate people and build social capital by strengthening relationships, informal communication, and education. However, Chimni (2008) emphasizes that when it comes to the integration of refugees, the process should be multidisciplinary and holistic to give this population a voice through measures that can restore their rights.

For Follestad and Wroldsen (2018), restorative circles can provide the community with opportunities for individuals to express themselves, exchange experiences, and expose their opinions, thereby providing opportunities for individuals to speak and, as a result, integrating them into the community through empathy and connection. Albrecht (2011), on the other hand, points out that restorative practices for integration may face challenges because the definition of a community is subjective and unique to each culture and country. According to Almohamed and Vyas (2019), these limitations may be exacerbated primarily by cultural barriers, which they consider to be one of the most critical barriers to social integration programs for refugees. However, Barter (2012) clarifies that   , restorative circles, particularly in vulnerable communities, can establish and re-establish communication, resulting in the integration and empowerment of these individuals.

Although the principles of restorative practices and circles bring versatility, community, and relationship building, The Childhood Development Initiative (2016) states that the use of these practices as a function of integrating refugees and asylum-seekers is still underdeveloped and should be encouraged by policymakers, particularly in Europe. The Glencree Centre for Peace and Reconciliation (2019) has shown the implementation of practices with restorative principles in Ireland, where refugees, especially Muslims, and the local community promote

dialogue, cultural events, and experiences to integrate and dissipate discrimination and prejudice. Sigona (2005) suggests that for the integration of refugees to happen, other sectors of society, such as NGOs, religious groups and community services, must also develop actions. In agreement, Haydu et al. (2020) emphasize that the engagement of different sectors of society in promoting the social integration of refugees and asylum-seekers makes the process more democratic and efficient.

In Mahoney and Siyambalapitiya 's (2017) study, it is evident how refugees and asylum-seekers can be integrated into the community through voluntary work. In the study, refugees were included in the community through Community food Garden jobs. In their findings, the scholars could see that the programme helped the local community and refugees to create new connections and build social capital. Recent work by Haydu et al. (2020) shows how engaging with religious services can be alternative ways of integrating asylum-seekers and refugees to integrate, thus managing to create community ties and a sense of belonging. According to Almohamed and Vyas (2019), one of the barriers faced by refugees is a sense of shame, and as a result of this feeling, this population is less likely to seek assistance. This makes them feel even more socially excluded as they feel they are unworthy of rebuilding their lives in the local community. Koh et al. (2018) showed that access to a mobile phone connection program helped refugee women keep in touch with family and the local community and access health services over the phone. The authors were able to show that community action can help minimize feelings of loneliness and empower this population.

Ager & Strang (2008) emphasize that the participation of refugees and asylum-seekers in community programs is of extreme importance so that this population can create connections and feel part of society. Recent work by Dieterich-Hartwell et al. (2020) shows how programmes with dance can help refugees establish connections within the local community and offer space for body expression, another way of providing voice and empowerment. Works

such as those of Stone (2017) and Doidge et al. (2020) show how projects involving sports can develop a sense of belonging and community. Moreover being able to encourage the appreciation of the local community.

Through a literature review, it is possible to see that social integration and a sense of belonging can occur outside traditional policies relating to employment, housing, and education. According to Castle et al. (2002) and Mohammadi (2019), asylum seekers and refugees should be integrated into all sectors of society. Understanding the reasons that lead to the forced displacement of refugees is critical for those seeking to develop social inclusion actions or programs. If human bonds are fragile in modernity, as Bauman (2013) asserts, this fragility is increased in vulnerable populations facing discrimination, prejudice, and social exclusion, such as minority groups. In this sense, the researchers Chouliaraki and Stolic (2017) call on the media, particularly in Europe, to take responsibility for spreading the reality of refugees and asylum seekers, which is often stigmatized. The article proposes re-signifying the media message and report on the reality of refugees in order to foster empathy and solidarity in the local community.

Yousafazi (2019) suggests that the local community should understand that refugees before they became refugees were ordinary citizens. Understanding Yousafazi's point may make it helpful for local communities to integrate refugees into the daily life of the local community. Even though the literature demonstrates limitations in the use of circles as a form of social integration, the principles they bring are critical to providing what refugees and asylum seekers require, not only to be socially integrated but also to alleviate trauma and resolve conflicts, in a safe space. Asylum seekers and refugees can express themselves freely, without fear of discrimination or judgment, and hear about other people's ideas and experiences. Restorative circles, in this sense, have been shown in the literature to be a way to build empowered, safe and strengthened communities.

2. Research Methodology and Methods

2.1. Introduction

Methodology is a branch of knowledge that provides researchers, theoreticians, and academics with instruments, ideas, processes, and frameworks for defining and directing research or analysis. The methodology can be thought of as the project's outline or design. With reasonable limits and well-directed and consistent directions, research is more likely to achieve its primary goal, which is to contribute to the field of information and science. Understanding and restricting methodological approaches is crucial for any study. However, when dealing with vulnerable populations who have experienced trauma and face persecution, delimiting methodology is critical if the community in question is to preserve their human rights and identity (Schweitzer and Steel, 2008). This is particularly true in the case of asylum seekers and refugees. This chapter will address the significant theorists in methodology, evaluate the available methods, and explain the methods chosen.

In general, a methodology is an approach for defining how studies should be performed, and it is made up of philosophies and ideas that support the researcher on their journey. The onion method, created by Saunders, has been chosen as the research method for this study (Saunders et al.2019). The author describes the approach as a road map, the author can define the layers of the process by using the metaphor of an onion (Saunders and Lewis 2017). Melnikovas (2018) points out that the research onion analysis provides a detailed description of the main layers or phases that must be completed to formulate an adequate methodology. The onion is used to remind the researcher that knowing and comprehending each choice can improve the chances of success and validation.

This chapter will cover the philosophical branch of methodology on how dates are analysed, based on Saunders' onion method. Each phase assists in determining the best strategy for conducting research and achieving the goal. According to Saunders et at. (2019), research

with consistent conclusions, relevant methodology, and literature-based justifications are essential resources for supporting and crediting research. When dealing with vulnerable populations, however, the researcher must bear in mind the value of upholding ethics and protecting the population, in addition to using well-founded methods. According to Block et al. (2012), promoting the ethical practice and methodological validity are mutually strengthening priorities when engaging with vulnerable populations. The value of ethical reflexivity processes promotes research participants' autonomy and provides the capacity to increase the probability of robust and beneficial outcomes.

Given the above, the importance of the role of selecting appropriate research methods is recognised. In addition to the selection of a good methodology and well-defined framework, the value of ethics and accountability when researching vulnerable people must be recognised. As a result, this chapter will be devoted to laying out the study, meeting the research objectives, and allowing the researcher to explain the methods used and the research's ostensible limitations. This study will include a population of adults over the age of eighteen who are refugees and asylum seekers in Ireland, regardless of gender or country.

2.2. Philosophy

The choice of philosophy is critical when conducting primary research because philosophy will guide and direct how the researcher should conduct the study proposal. When discussing philosophy in scientific and academic research, researchers are confronted with two major philosophical lines; ontology and epistemology. These two lines provide a philosophical foundation on how the researcher can perform the study. The study or formulation of new theories may have their acceptance validated in the academic and science worlds with the proper examination and selection of the philosophical line to be followed. As a result, the

researcher needs to understand the distinctions between the two conceptual lines to choose the one that better suits the proposal.

Ontology is the study of being, and it is the key concept behind this philosophical thinking. According to Hashil (2014), ontology is studying the real essence of being, the nature of truth, and the relationships between being and reality. Ontologic investigation begins with a question about what the subject is, which leads the researcher to investigate the essence of being, life, reality, and the relationships between being and reality. Epistemology, on the other hand, is the philosophy of knowledge creation. According to Holden and Lynch (2004), epistemology is the study of knowledge, how it can be created and acquired, and whether it is possible to obtain it. The two philosophies suggest different ways of perceiving or formulating ideas, research, and perceptions (Goertz and Mahoney, 2012). Ontology is concerned with the relationship between a person's nature and truth, whereas epistemology is concerned with the essence of knowledge, it's creation and retention.

Philosophical lines have different strands within the philosophical field and bring different perspectives on the research process. Realism and relativism are the two strands of ontology (Bryman, 2014). However, interpretivism and realism are the two key strands of reasoning in epistemology (Holden and Lynch 2004). The essence of truth, according to realistic ontology, is distinct and separate. There are no other realities, and it is unique and distinct because it assumes that the essence of reality occurs regardless of who observes or analyses it and that this fact has no connections to external reality. According to realist ontology, Realities are "world realities" that occur independently of the efforts of researchers. (Hathcoat et al.2019). The observed reality is unaffected by external factors, and the unique truth and reality will emerge regardless of who is watching.

On the other hand, relativism ontology proposes that fact and truth are relative to individuals. Furthermore, relativistic ontology differs from realist ontology in that the observer

can affect fact and truth. According to Scotland (2012), a relativist ontology believes that meaning varies from person to person and is subjective. Our senses mediate our impressions of reality. On the other hand, epistemology proposes studying knowledge and how it can be learned and elaborated as its metaphysical proposal. How will knowledge be constructed in epistemology, what will be the observer's role in the creation of knowledge, and what will this knowledge be? (Hathcoat et al. 2019). Realistic epistemology is the belief that truth exists and can be objectively known. Truth and the creation of knowledge occur independently of personal interpretations in realist epistemology. Truth is not multiple but singular, even though there are several ways to view it.

Moreover, since it is exceptional, it can be researched, investigated, and discovered in its entirety. When the human bias is eliminated, realist epistemology assumes that information is created. The observer has no impact on the observed, and the observed has no impact on the observer (Levers 2013). On the other hand, interpretivism recognises that truth is a subjective matter of point of view and that this perception constructed from the interaction of subjects with reality, and that knowledge will be constructed from this interaction (Crowther 2020). Interpretivist epistemology accepts that human intelligence and information have values while not denying the existence of an external reality (Levers 2013). There is no way to have unchanged and universal knowledge of an external reality outside individual thoughts and experiences. The researcher has an effect on the observed, and the observed has an impact on the researcher. Each person's life experiences influence how they perceive and create knowledge and truth.

This explanation informs the study by various realities and perspectives, including the researcher's. This analysis is a contribution to the study and a subjective view of data interpretation of the question posed, it is not a definitive statement. Since this study includes vulnerable individuals, different social realities, and social construction processes,

interpretivism epistemology will be used as the methodological philosophy—believing in the value of individual experiences in the creation of information and social panorama, in addition to the analysis of established literature.

2.3. Approach

Following the methodology step, the next step was to recognise the significance of selecting the appropriate approach. There are two approaches in the field of methodology science: inductive and deductive. The distinction between inductive and deductive approaches is in how the two theories conduct research and how the theory is constructed (Gabriel 2013). Both approaches aim to provide a direction for the research and explain the relationship between theory and research. The approaches are also a guide for the researchers' thoughts and arguments in their research and how the data will be analysed. The former begins with macro thoughts and progresses to micro thoughts, while the latter occurs in reverse.

The inductive approach to research aims to generate a new theory. Whereas the deductive approach starts with a research question which is based on a hypothesis and focuses the research on disproving/proving said hypothesis. According to Ghalehkhondabi (2020) deductive research involves creating a conceptual and theoretical framework before putting it to the test through empirical observation. As a result, a deductive analysis usually starts with a review of the literature or analysing existing works in the field to provide context for the research and then identifies and states a single selected topic, which leads to the isolation of the critical research question. On the other hand, inductive researchers collect data and analyse it to reach conclusions while using the current body of knowledge to direct their data analysis when necessary; in other words, the researcher examines and collects data first, then develops a hypothesis (Sutrisna 2009).

The researcher uses the inductive approach to view data in a generalised way. In the inductive approach, an inference is made from something specific to reach a broad conclusion. In using the deductive method however, the researcher individualises the object from a universal truth (Sutrisna 2009). As opposed to the deductive approach, the inductive approach aims to perform a methodological analysis with less structure to understand the phenomenon under study better. Based on the explanations provided and the belief that inductive analysis offers the research study with more paths to truth and thought formation, the inductive method will be used in this study.

2.4. Strategies

The choice of strategy to achieve the response provided by the research proposal is the next step in the methodology design. Numerous methods and techniques are available in the science of methodology to help the researcher achieve the goal. The most critical point to recognise is to choose the right approach whilst also respecting ethical concerns and individuality. Case studies, focus groups, surveys, literature reviews, ethnography, and other strategies are examples. This section will go through the various methods and explain which one was chosen to carry out this study and why.

Grounded Theory aims to build theories from data collection and analysis, which may include interviews and questionnaires. In general, this technique needs to be employed over a long period of time (Saunders and Lewis 2017). The study of individuals, also known as ethnography, employs qualitative approaches to examine human behaviour, communities, and societies. Data is collected in an unstructured manner in ethnography, this can be achieved through documentaries, group experience, and social observation (Hammersley 2015).

Narrative inquiry and case studies are two further techniques which Sanders uses and recommends. A case study is commonly used when a researcher wants to answer questions like

why and how without influencing the subjects(Baxter and Jack 2015). According to Saunders and Lewis (2017), a case study is similar to an investigation that includes a particular community and occurs in the real world. In narrative inquiry, the main goal is to investigate institutions and cultures by analysing each individual's experience using narration and storytelling to delve deeper into each individual's experiences (Saunders and Lewis 2017). However, the narrative strategy also requires access to as many people as possible and a longer time-frame than was feasible for this study.

The survey method, which was chosen for this research, can be used for both qualitative (interviews) and quantitative (questionaries) research (Crowther, 2020). As this is a qualitative study, a survey is the best option for involving a diverse population with diverse cultural backgrounds. It allows for the collection of valuable information from a specific sample of the population through interviews aimed at answering the work proposal. Bloch (2004), on the other hand, points out that surveys with refugees produce positive results because the researcher can provide an opportunity for them to talk through interviews. She also notes, that difficulties in connecting with the required population can be problematic. Owing to the smaller sample size this study's survey is qualitative and as such interviews were conducted rather than the dispersal of questionnaires.

2.5. Choice

Following Saunders' methodology approach, the researcher must then choose methods to delimit the study design. Saunders' logic divides methods into three categories: mono-method, multi-method, and mixed-method. This section of the research methodology design is concerned with the researcher's approach. The procedure to be used will be determined by the technique chosen. The selection of research methods can also be linked to achieving clear research goals in a particular topic or study (Melnikovas 2018).

A study may be qualitative mono-method if interviews only are used, or quantitative mono-method if questionnaires only are used. When a study employs a combination of qualitative methods, such as interviews and focus groups, it is referred to as mix-method qualitative analysis. Alternatively, it is mono-method if one single method of information gathering is used (Saunders and Lewis, 2017; Crowther 2020). As the mixed method approach includes a variety of options from which to gather information this makes it a more flexible option for research in unstable situations. The constant flux of refugees can make research in this area hazardous. According to Ojebode et al. (2018), a mixed-method research approach combines the strengths of quantitative and qualitative research paradigms to find solutions to social problems, resulting in a more significant number and more reliable sources of evidence. The qualitative mono-method, on the other hand, may provide the researcher with a deeper understanding of the research performed, but in a restricted way (Crowther 2020)

Despite the relative shortcomings of the qualitative mono-method, this method has been chosen in the form of semi-structured interviews. Owing to the difficulty in reaching the population and the language barrier, questionnaires would have to be translated into multiple languages in order to meet the maximum number of people possible. Due to these limitations, the qualitative mono-method was chosen and carried out satisfactorily and comprehensively, allowing the study to achieve its goal.

2.6. Time Horizon

When it comes to conducting the study, in keeping with Sanders research methodology there are two options: cross-sectional or longitudinal. According to Saunders and Lewis (2017), the best timeline to choose is the one that best fits the researcher's truth, the period when the research will be performed and formulated. The deadlines often refer to how the data will be processed and analysed. According to Melnikovas (2018), the timeframe chosen will be

determined by the research goals, whether long, medium, or short term, and the location of the research in time and space.

The cross-sectional timeline collects data at a single point in time, which Saunders refers to as a 'snapshot'(Saunders et al. 2019). On the other hand, the longitudinal timeline investigates the research phenomenon at various points in the timeline (Saunders and Lewis 2017). When a researcher employs a longitudinal timeline, they attempt to determine how the phenomenon under study behaves at various points in the chronology. This approach can be applied to both social and natural sciences, but it requires a longer time line than was possible for this study. However, according to Levin (2006), the cross-sectional line, the 'snapshot', can be seen as a flaw in this timeline since Levin believes that data analysis can be biased and that causal inference is challenging to make. She believes that the data may produce different results if a longer timeline is selected. However, the longitudinal line requires a more expensive and time-consuming outlay then the use of the single snapshot of the cross-sectional timeline.

Based on the interpretation of the two timelines and the fact that this research has a clear deadline to meet, which is the timeframe from March to May 2011, the cross-sectional timeline is the best option for this study. Furthermore, the data collection, in this case, the interviews, has only been done once in the timeline.

2.7 Data Collection and Analysis

In science, data collection and analysis are critical measures. The final component of Saunders' model, the method of data collection and analysis which are chosen will directly affect the outcome of the study. The primary data for this study was gathered from volunteers. When information is obtained directly from the target audience, it is referred to as primary data. The data for this study was gathered through interviews.

Refugees and asylum seekers in Ireland are the subjects of this study. According to the UNHCR (2021), Ireland has 8,195 refugees, 7,466 asylum seekers, and 99 stateless citizens. This brings the total number of displaced people to 15,661. Because of the large size of the population and the difficulties in accessing it, this study chose non-probability sampling over probability. This decision was made because, unlike probability, non-probability allows the researcher to use only individuals from the available population. According to Etikan (2017), non-probability sampling is a sampling process in which there is no basis for estimating the probability, that elements from the universe will be included in the study sample. In contrast, probability uses random sampling and allows every person in the population to participate in research (Etikan, 2016)

There are many sampling strategies when using non-probability/non-random sampling, including quota, accidental, judgemental, purposeful, expert sampling, snowball sampling, and modal instant sampling. While the snowball technique is a standard sampling method when working with vulnerable populations it requires access to organisations or institutions who deal with the relevant populations. This was not feasible in the case of this particular research. For the purposes of this research individuals were encouraged to choose to engage in research on their own, the procedure used for this study was self-reflection, for which the main component is that research subjects volunteer to participate in the study rather than being approached directly by the researcher (Sharma 2017).

When it came to deciding how the data would be obtained, the five volunteers who took part in the study were interviewed in a semi-structured way, which allowed them to see what was being asked without interfering with the interview's natural flow. The interviews provided a deeper and broader understanding of the topic under investigation and the opportunity to link theoretical principles to the interviewees' statements. Due to covid restrictions, three interviews were conducted through Zoom, and the other two were conducted in person because all parties

resided within the same county. The data was analysed based on the interview transcripts parallels were found between the literature and the interviewees' statements.

2.8 Research Limitation

Access to the population, language barriers, gender issues, and the Covid-19 pandemic were all limitations of this study. The population of this research, refugees and asylum seekers, is considered a vulnerable population protected by the State. Thus, access must be officially made through state organizations, NGOs, or agents involved in working with this population. The vast majority of the population being researched live in Direct Provision Centres, and according to the Reception and Integration Agency (RIA) 2021, access to these accommodations is limited to a specific list of people; family members, legal advisers, UNCHR and NGOs. Journalists, relatives of residents, and anyone else not on the registry do not have access to these centres.

Aside from access to accommodation centres and, as a result, access to the population, another constraint identified for this study is the population's resistance and fear of speaking with people who are not members of NGOs about issues relevant to their journey. Since we are dealing with a marginalized group that has often been subjected to oppression, sexual harassment, and the threat of death, refugees often choose not to speak with individuals not affiliated with official organizations for fear of not understanding whom they are speaking to. As a result, accessing the population is challenging, and the outcome is limited as a result.

Factors such as religion, language and customs also restrict the study. Since many refugees come from countries where English is not the mother tongue, the language barrier is a challenge for them in communicating with people outside of their usual environment. Furthermore, due to religious issues and traditions, some members of this community, especially males, may be uncomfortable conversing with people of the opposite sex. Accessing

this demographic without being a member of the group or an agency that works with them is a difficult challenge and a limitation due to these factors.

In addition to the factors already listed, the Irish government's restrictions on reducing the COVID-19 virus in the country was a limiting factor. It was difficult to connect with organizations that work with refugees to gain access to them because of the restrictions on travelling within the country, meeting people outside of the family, and restricting the chances and opportunities to speak with and meet this population. Due to the extreme constraints mentioned above, it was not feasible to reach all population members, so a non-probabilistic sampling approach was used, which could contribute to inaccuracy in the research results. As a result, the survey, data obtained, and interpretation are limited to the five interviewees. Since the sample size is small compared to the total population, inductive data analysis can also result in the inaccuracy of the data. The findings and theories from the interviews concern only the five interviewees; the findings of this study may be limited and not generalized so the results may be challenged.

3. Presentation of Data

This chapter aims to present the data that was collected for this work. This study used a qualitative method, through semi-structured interview, which took place voluntarily, with five participants; three women and two men. Of the five interviews, three occurred on digital platforms, and two occurred in person. Each interview lasted approximately 30 minutes. The interviews were recorded through the Otter application, and the transcriptions were done automatically by this application. The presentation of the date will occur in summary form, but all scripts will be available in the appendix of this research.

INTERVIEWEE	NATIONALITY	GENDER	LIVING IN DIRECT PROVISION	LENGTH OF TIME IN IRELAND	REFUGEE STATUS
INTERVIEWEE 1	ZIMBABWE	FEMALE	YES	1 YEAR AND 6 MONTHS	NO
INTERVIEWEE 2	BANGLADESH	MALE	NO	5 YEARS	YES
INTERVIEWEE 3	NIGERIA	FEMALE	YES	6 YEARS	YES
INTERVIEWEE 4	BANGLADESH	MALE	NO	3 YEARS	YES
INTERVIEWEE 5	ZIMBABWE	FEMALE	YES	2 YEARS	NO

"It was mixed," says interviewee four, summarizing the thoughts and perspectives of the five interviewees concerning the life Ireland and Direct Provision. There were both good and bad encounters, but the majority of the comments were positive. The fact that interviewee

number five has found refuge in Ireland is a relief. Even with the difficulties of living in Direct Provision, it is still preferable to living DP than in Nigeria, says interviewee number three. Despite the feelings of relief and safety found in Ireland, life in Direct Provision can be a source of frustration, discontent, difficulties, and loneliness. The first and fifth interviewees reaffirm that the lifestyle in the centres makes them feel lonely, making life more difficult.

Moreover, for interviewee one who does not have any of her family nearby, memories of what she went through in Zimbabwe causes her stress, nightmares, and sleepless nights. The centres are a concern not just for those who do not have family members nearby but also for families who live together. The argument of interviewee number two emphasizes how unsuitable the centres are for families to live. When interviewee number five says that living in a house of over thirty different nationalities is not a typical experience to live in, it demonstrates the challenge of adjusting to the lifestyle proposed by the centres and the way they are operated—illustrating some of the difficulties that come with being in the Irish Direct Provision system. The interviewees' struggles and disputes in Ireland are linked to their lifestyle in the centres and other circumstances.

Although language is one of the most challenging obstacles for the overwhelming majority of refugees and asylum seekers, none of the five interviewees listed it as an issue. English is one of the official languages of one of the five interviewees' countries, interviewee number two emphasized that his challenges would be even more difficult if he did not have English. As a result, he demonstrated how the language barrier could be a significant obstacle for this population. Climate adaptation was mentioned as a challenge by the vast majority of interviewees. Even though this was not one of the most significant issues identified in the literature. Racism, was cited by interviewee number three as the most significant obstacle. *"I would tell the challenge is racism,"* she says. Racism was a challenge for interviewee number one as well. In addition to these challenges, interviewees four and five mention culture shock

as a challenge to overcome. The third interviewee emphasized how difficult it is to apply for asylum in Ireland and how the length of the process, combined with the interviews, makes the asylum-life seeker's full of difficulties and uncertainties. As a result of these disputes, asylum seekers' lives are characterized by feelings of vulnerability, anxiety, and uncertainty.

When asked about the use of restorative circles to resolve conflicts, the five interviewees appeared to be open to the idea and emphasized the importance of having a safe space to speak. However, some interviewees presented additional justifications for why a safe space would be necessary. The first and fifth interviewees stated that these spaces would be significant primarily for the freedom to express their concerns to people they trust. The fifth interviewee also mentions, *"I am always depressed, lost." They might be able to assist us."* She was highlighting the difficulty of living alone in DP in Ireland; a reality for both interviewees one and five. However, interviewee number five stressed the importance of these groups as a form of cultural exchange and the importance of circles in spreading culture. This demonstrated how influential culture is to this interviewee and how it may have made culture shock one of his most complex challenges. Interviewees two and three emphasize the importance of having groups like these in their lives, and both provide examples from their own lives of how being a part of similar groups had been essential to them, in the sense that such groups had assisted them in re-establishing a sense of stability in his\her lives, as well as a social place where problems could be solved collaboratively. These comments demonstrate the significance of providing restorative circles and how they can be seen in various social realities, demonstrating their versatility.

The data has indicated that the conflicts and difficulties faced by past and present life experiences have impacted this specific population's mental health and social life. It supports the findings in the literature of how, at different levels and with different representations, the events and the reasons that force refugees and asylum-seekers to leave their country, plus the

adjustment process in the host country, impact the lives of this population. Alongside this the data shows how events impact the lives of these individuals, the data also showed how delicate and complex these issues can be for these individuals to talk about. This can mean the fear of speaking publicly about events that occurred in the home country, or it can also mean trauma and wounds brought on by this process. When interviewee number two says that "Well, that is a very big area to discuss people who go through this system are greatly affected.", this might mean that the migration process, both pre-migration and post-migration, are issues that need to be addressed by society together with refugees.

Both interviewees one and five demonstrate that these events have impacted their mental health. Interviewee number one's speech is stressed when she associates the reasons that made her leave her country with the feeling of hope of one day returning to her country, how much it has impacted her mental health. This feeling is heightened by the discrimination that the interviewee feels in Ireland. The negative effect of the possible trauma that this population faces can be seen when participant number five reports that she is in therapy and takes medication to help her sleep and to control her anxiety. This could be symptomatic of Post Traumatic Disorder, a common condition among refugees and asylum-seekers. However, despite recognizing the impacts that the migration process can have on the lives of refugees, interviewee number four positively approaches this impact. For him, the migration process and life in DP helped him develop a more robust mental and social health and he developed a greater adaptive capacity, which can mean refugee resilience, which is the ability of this population to face the events of the migration process and not succumb to despair.

According to the data, the community should collaborate with the participants because the community plays an essential role in mitigating these events for refugees and asylum-seekers. According to the majority of the participants, the community performs a fundamental role in this process of healing, understanding and adaptation in Ireland. Interviewee number

one said: *"What the community can do for us like, we need love, we need to be appreciated, no racism"*. This line can signify two critical issues for refugees and asylum-seekers: the importance of civil society in addressing refugee issues as a problem for society and not just for refugees. Interviewees number four and five give a practical demonstration of how the community can contribute to this process. Both participants identify the importance of community interaction with asylum-seekers and refugees through volunteer work or some physical place where this exchange could occur.

When questioned about the possibility of inserting restorative circles into this process, the great majority of participants agreed that the experience could be valid. Participants number one, three, and five reinforced the importance of having a safe space where they can express their feelings, having deep conversations with people who can inspire each other and overcome their fear of exposing facts that happened in the past. Interviewee number two says: "I received help through different organizations; if not, I would be left alone, completely". This statement implies the importance of offering different assistance alternatives to this population, such as restorative circles, which can contribute to overcoming the trauma and conflicts faced by this population. However, participant number four, had never participated in practices such as circles, and this prevented him from offering an opinion. Nonetheless, the participant highlighted the importance of offering safe spaces for refugees and asylum-seekers in Ireland and emphasizes the scarcity of these spaces within the country, which can cause difficulties in the post-migration process. He stresses the importance of safety for asylum-seekers and refugees, especially as they are among the primary victims of human rights violations.

"I am not actually representing anyone; in this case, I have to be very specific, I am not representing anyone apart from myself. I felt very welcome in Ireland". Although interviewee number four emphasizes that his feeling of welcome in Ireland is a feeling that represents only himself, this feeling can be seen among the other volunteers, with some differences.

Interviewee one preferred not to agree that Irish society was welcoming but, in cases of non-acceptance, she preferred to justify that this happens because people and cultures are different. On the other hand, Interviewee number two believes that Irish society, in general, is welcoming but that the stigma about refugees and asylum-seekers prevents integration from satisfactorily taking place. Interviewees number three and five indicated that before the Covid pandemic, their social lives were more active, including participation in running groups, yoga, dance. This shows that social integration can occur in many ways, not only in traditional measures such as employment, shelter and education.

"I love to know different cultures" said interviewee number five when she expressed her thoughts about the possibility of using the circles as a form of social integration through cultural exchange. It was clear from the data that cultural exchange and the use of circles is an attractive idea and that participants see themselves as part of this practice. Interviewee number two emphasized that *"the words spread",* highlighting the importance of community groups to educate the population and achieve integration through the circles informally. On the other hand, interviewee number four points out that not all people are outgoing and that not all people could feel socially integrated. This is supported by theoreticians and researchers on the process of social integration being something voluntary. Interviewee number three said: *"When you talk about your food, culture and music. You feel at home, you are happy doing that"*. This statement demonstrates the importance of integration through the opportunity to talk about cultural roots, something that can be introduced through cultural circles or community spaces where people can feel safe and welcomed.

The data showed that for refugees and asylum-seekers, DPs and the lengthy asylum process in Ireland are some of the main problems faced by this population. The impact of DPs on their lives could be seen in the vast majority of the speeches. By offering the interview as a space in which they could talk about any subject, idea or feeling, interviewee number two said:

"I think the direct provision is a system that needs abolition". "The only thing that stressed me out is to live in Direct Provision and wait for decision", Interviewee number five highlighted how DPs and the lengthy process of asylum had impacted her life. Interviewees number three and four highlighted the importance of asylum-seekers having a safe space to speak, especially to report on the difficulties faced in the centres.

Interviewee four also took the opportunity to ask society for more integration spaces in Ireland for refugees and asylum-seekers. Interviewee one sought to encourage asylum-seekers to stay positive, even when facing deprivation; the interviewee stressed, *"When we get here, You will be thinking, okay if I go to my country, maybe they will kill me."* This speech symbolizes that societies face conflicts that make people flee their homeland with the sole objective of survival and that society in the host country needs to seek alternatives to mitigate the effects of forced migration on displaced people.

Restorative circles, despite not being a common restorative practice for refugees in Ireland, proved to be well accepted by the interviewees. Interviewee number five highlighted that she lives in fear, fear for not having refugee status yet, fear for what she has experienced, and that it prevents her from speaking in public, preventing her from sharing emotions with the constant fear of deportation and persecution. Because of this, she stresses that safe spaces to speak are vital for her so that she can speak to and hear from others about their life experiences. Through the data presented, it was possible to observe that refugees and asylum-seekers experience hardships and challenges. However, they desire to re-establish their lives and integrate into society as citizens without the labelling of being an asylum-seeker or refugee. The data also showed that Irish society, for the most part, accepts refugees and asylum-seekers but that alternative measures are still needed to address stigma and racism. Interviewees evaluated the use of circles as a possible tool; however, its applicability was challenging due to the lack of community spaces for refugees and asylum-seekers in Irish society.

4. Data Analysis and Findings

The main goal of this chapter is to analyse the data gathered from the five interviewees. The dates were analysed using thematic analysis, which aimed to examine and interpret each interviewee's responses. The primary goal of this study is to look at the use of restorative circles in helping refugees and asylum seekers to deal with the challenges and traumas they face and assisting this population's social integration. The interviews had the aim of gathering information on how Refugees and Asylum-Seekers live in Ireland, the main challenges they face and whether the hypotheses about restorative circles appealed to them. The main objective of this investigation is to evaluate the principal themes generated by the data collected, and to carry out an analysis in relation to relevant literature.

4.1 Living conditions as generators and potentiators of hardship

According to the data gathered, all of the five interviewees mentioned that living conditions generate and potentiate hardship in Ireland. The data related that living conditions are related to accommodation (DPs) and in particular how they are constructed which can lead to conflict. Cultural differences were also pointed out as an issue for the five participants as regards living conditions . The five participants emphasised the physical living conditions as an element in the difficulties of living in DP. "Living in Direct Provision is like a prison". That was the feeling in that system, for whatever time they have live, your rights were so limited, what you can do were so limited" (Interviewee, number two).

The feeling of confinement can refer to the fact that DP centres are run in facilities such as hotels, large houses or hostels that do not offer privacy, comfort, and a feeling of belonging (O'Reilly 2018). Furthermore, this feeling may happen due to the facilities being rule-driven, such as time rules of entry and departure, restrictions on areas of facilities such as the kitchen and visiting limitations (Citizens Information 2021). The feeling of prison caused by living in

DPs is described in Crosson, (2020) as living in detention. That feeling of detention lifestyle was also described by interviewee number five when she described the limitations on accessing utilities common to a home e.g. the kitchen:

"It was a little different with the food here, because in direct provision, where I am staying, we don't have facilities to cook for ourselves, they cook for us, so you know ,I'm not used to the food."

The analysis of the data shows that the limitations to cooking and preparing traditional foods are related to feelings of deprivation, loneliness and neglect. It also shows that the process of social integration within the system occurs through assimilation of the dominant culture. According to Tyndall, (2018) the main complaints about Direct Provision in Ireland are related to physical space and food. That fact can lead to stressors and making life in Direct Provision more difficulty. It can be said that the rules of the houses are a violation of the residents' rights. This thought is also present in the work of Breen (2008).

The conditions about the physical space and limitations were also mentioned by three volunteers.

"sharing a room with someone you don't know make everything difficult" (number one)

"You'll be in your room all day, like you don't know where to start" (number five)

The two last answers come from two female participants. This is important to highlight because, among the refugee and asylum-seekers population, women are the most vulnerable population. Crosson, (2020) , highlights that the DP system leads to an increased vulnerability in women. Almost all of whom have fled from persecution and gender based violence. AkiDwa's annual report (2020), describes how the DPs and their rules impact the mental health of their residents, increasing the risk of vulnerability and abandonment among this population. The reality of being in one room most of the time can lead asylum-seekers to believe that their

lives are empty of possibilities and opportunities, making them feel depressed and lonely (Lentin 2015).

While analysing the data it was possible to find that living space conditions in the Direct Provision system are a daunting experience for this community in general, and can lead to cultural shock. *C*ultural difference are also exacerbated by living conditions. Interviewees number four and five reported on how living with people from different backgrounds can lead to difficulties.

" When you think and living a house with thirty different nationalities it is actually a very, I don't know the right word but the beginning is a bit confusing to understand all of the people and the mentalities, cultures and the way they come from."(number four)
" I have a roommate but I don't know the roommate it is very difficult to talk to someone like you do not know."(number five).

The fact that people have to share the space in Direct Provision with many types of people can lead to cultural shock, a feeling of insecurity, confusion, and lack of belonging. For Adam et al. (2019), the housing conditions imposed on refugees and asylum-seekers can drain opportunities to improve their lives and restore human dignity. The feeling described by number four is also described in the literature as a loss of autonomy, especially for male asylum-seekers, the housing conditions of the system lead men to feel useless, unable to protect their families, to provide care and feeling they have lost control over the situation (Muireann et al. 2016). Rundell et al. (2018) say that cultural differences are challenging for asylum-seekers and refugees and, they suggest practices such as talking circles to cope with the challenges.

Bringing up children in DPs is the most challenging situation faced by families. Living in Direct Provision with children it is a tough reality, faced without any great expectation of improvement. This generates anguish and feelings of incapacity, especially among women, as

highlighted by (Herman 2019; Schlaudt et al. 2020). This was apparent from those interviewed who commented on how living conditions were challenging, draining and distressing when trying to raise a child/children in the direct provision system.

"We were sent to isolation, in the isolation they give us three bedroom for my family, but we have four of us in the room, if you complain, they will report you, we just keep quiet. My children said, no mum, we don't want to go back in that place. Why would this manager doing these to us?" (number three).

"In general ,direct provision is not suitable for families to live. If it was a short time living the house would be suitable. I wouldn't recommend that place for anybody to live more than one month. But ,yeah, we live there nearly three years, especially with the child. It was extremely difficult"(number two).

Both of these comment highlight the difficulties experienced by families who are living in DP. The first one is the lack of security caused by the constant change in residence. Interviewee number two also reported having had to move centres at least four times. The fact that families are relocated affects not only the parents, but also the physical and psychological well-being of the children, and their rights (Thornton 2015). Being a family in a direct provision is challenging, stressful and does not follow the standards that people believe families should live by. The data showed that the lives of these families are filled with uncertainty about the future, they experience frustration, indignation and rejection at life in Direct Provision. Moran et al. (2017) say that this feeling is a reflection of the state's neglect and of the powerlessness generated by the situation. The findings from the data demonstrates how children are affected and how parents find themselves vulnerable and powerless.

When the hypothesis of the use of restorative circles as a coping method was discussed they said:

"Yes, like everybody, I believe that everyone, when they are stressed the main thing that you have to do is to speak out, if there was a safe place that would help"(number one)

"If we have one like that . People can talk, it will really work" (number three)

"If you have a restorative circles, they will be more people into there, that people become from different areas and background. If you can speak about your own culture and learn from their cultures. I'm sure that will be helpful"(number four)

"I am living in Direct Provision and I do not have anyone to talk. So I think those groups they might help us a lot"(number five)

The findings say how important it is for asylum-seekers to have a place where they can share their conflicts in order to mitigate them. A place where they can talk about their feelings on their living conditions. Interviewee number four highlights the importance of having a place where people can exchange culture in order to mitigate conflicts generated by cultural difference. Number three highlight how important is for them to have a place where they can have communicate well in order to solve problems. Furthermore , the findings also show that they do not currently have a place where they should building a relationship with the wider community. These points related to what the literature says about the goal of restorative circles empowering people to speak, bringing people together in order to solve conflict and cultural difference and building a sense of belonging (Wachtel 2005).

The findings of the data revealed that living conditions affect men, women and children. Feelings of frustration, loneliness, helplessness, and neglect are some of the consequences which they face. Furthermore, cultural differences can lead to challenges, but the idea of having a space to deal with conflict was well received. It was notable that this population desires to have tools to deal with the challenges presented by their circumstances. The language barrier was not highlighted as a challenge. However, racism was mentioned as a big challenge for number three.

4.2 Asylum-process leading to pain and frustration

One of the aims of the data collection was to analyse the effect of present and past events as generators of trauma, and how restorative circles could help them to heal their wounds. However, it was observed from the data that the participants did not respond to questions about past events. Interviewee number one, chose to skip the question. Respondent number two, said it was too broad an issue and preferred to focus on present events. And the other two, spoke directly about present events. These behaviours could mean, insecurity of revealing the past to strangers, shame or not knowing how to express their feelings. Findings which correspond with Bird-Nytowhow et al. (2017). When talking about present events the data on the asylum seeker process was that which led to trauma symptoms, which Lentin (2015) corroborates in her findings.

Four out of five interviewed reported that the asylum-seeker process in Ireland has impacted their lives and lead them to experience pain and frustration.

"About the asylum process, in general, the delay was the main cause of concern, because everything you have to wait for really long time. Like we have to wait for our interviews, nearly two years. And then going through" all of this time, you know, it just family, it was highly challenging." (interviewee number two)

This comment by interviewee number two shows that the asylum process is a bureaucratic system in which people must follow many steps until they are granted refugees status. The length of the process impacts daily life, especially for family, because they have to wait for the process while they are living in Direct Provision. The two factors together cause people frustration and distress. The length of the process was also reported as problematic by interviewee numbers three and five:

"The time is not good at all. When I just came, I met people here that have five years, and they did not go on to interviewees. So when I came, I said, God, I do not want to."

"The length is too long, I can say that, cause you are expecting to have a life. But you cannot have a life; you do not know whether you are going to be accepted, are going to be rejected, Like your life, I can say is stuck. You Know."

The asylum process is marked by uncertainty, fear of deportation, fear of having their status denied. These feelings are generated by the way the process is conducted. Moreover, the waiting time causes distress and uncertainty about plans in the denial of rights in the sense of life planning, ambitions for the future, and resignation of dignity. The expectation of rebuilding a life is something denied to those on the waiting list. The insecurity of legal status was also a finding in McMaster (2002) and Ryan et al. (2008). Both studies reported that asylum seekers live in constant fear due to the insecurity of the process. Here interviewee number five describes that fear:

"You are living in a fear, If I may be, If I so, I will be wrong, they will be say something, I am still waiting for my papers."

Nowadays, the asylum process in Ireland has been impacted by the Covid pandemic. Murphy (2021) says the pandemic shows how the Irish asylum-process system fails to protect this population, address their needs, and comprehend their difficulties. This could be seen via interviewee number one:

"They say it is because of the raise of Covid. So, I will say, it stressed me because I am looking forward to go to my interview, get my reply, get my kids, so it is stressful, but what can we do."

The covid pandemic has impacted asylum-seekers in many ways. Waiting for interviews or having them cancelled has impacted on their mental health and life expectations. Furthermore, the asylum seekers, who have left behind children and family, tend to suffer from homesickness and the uncertainty of when they will see their children again. It was possible

during the interview to observe that such uncertainty leads to feelings of sadness and stressful trauma for interviewee number two.

Time is not the only obstacle that asylum-seekers face regarding the asylum process. The way the process proceeds can also lead to stress and trauma. In Ireland, the process takes place through interviews, intending to check the asylum seeker's story and seeking to confirm that the reason they fled their country qualifies them for refugee status. However, the interviews are structured as an investigative process, and people must prove their eligibility. This often leads to feelings of guilt, tiredness and frustration. Schock et al. (2015) say that the way in which interviews are conducted is dehumanizing and forensic. This study's findings suggest that interviews can be trauma triggers. This was reflected by interviewee number three's response:

"Oh, that is the worst because they will ask you question about question, and maybe you will forget most of the questions. If you ask the question them, they will not call you. There is nothing you say that they believe. It has been a long five years, and still asking me the question now. They will be putting you under pressure. I remember I was there for like three good hours. They were asking me question. About every answer, for everything listed, they still refuse. So what is the essence. So it was tough, it was bad."

The interviewing process causes mental and physical exhaustion, which manifests as psychological distress and post-trauma symptoms.

"The woman was actually just looking at, and she said, why are you not talking? I said I am tired; I am having a headache; I can misspeak."

The effects of the interviews on mental health could be seen in interviewee two's response:

"go through that long process and waiting, knowing it because it really affects their self-esteem, and they become a kind of the speeding to that leaving and affects them in the long term."

The recent work of Schockaert et al. (2020) shows how the lengthy asylum process has impacted this population's self-esteem and mental health. It is regarded as one of the primary causes of psychological disorders and trauma. The asylum process has a significant impact on those who go through it. The waiting time, the fear of being rejected and having to return to their homeland all impact people's mental health. The feelings evoked by the asylum process can be translated by interviewee number two:

"To speed up the process, if it can be done, it will be helpful for a lot of people."

The idea of having restorative circles in order to alleviate their feelings, healing and building self-confidence was well received. However, interviewee number two said:

"Yes ,I think, it is the best way when people go through that really difficult period ,they need support from outsiders. Like, of course, there is legal barriers and confidentiality matters. So that as long that is ensured, then definitely."

It for this vulnerable population to have a space where they feel confident in exposing their experiences. In this sense, the circles appear to be a possible tool in providing this space, but as highlighted by the statement of interviewee number two, confidentiality needs to be preserved. This is also emphasised in the literature when circles are used with vulnerable people (Lustick, et all 2020).

"When somebody's walking into this system, their mind and their heart will be sticking that sort of support"(number two)

"It is very important to have a safe place. Cause it help me to say wherever I want. Because I know I will be in a safe place."(number five)

" When you have where to go, where some people to talk to you, it's very good"(number three)

" I feel lonely, I feel lost, I down sometimes. If there was a safe place that would help. I think a lot of people to go through" (number one)

The data shows that the asylum process is a source of stress, isolation and lack of hope. These feelings are stressors, which can be painful for people who have experienced previous or recent trauma. Long-term life expectancy and the ability to plan for the future are both affected by the process. Interviewee number five, revealed that she takes antidepressants because of everything she is going through. Restorative circles seemed to be accepted as a place where they can talk freely, without fear of deportation ,where they can know that they are safe to share their thoughts.

"When this happens, I said so let us talk to the man in MASI (Movement of Asylum Seekers in Ireland). So we used to be like on dread in that meeting every Tuesday. So you tell them, and they will tell you what to do, how to go about it".

It shows how important is for them to have a "safe place" ,and why restorative circles were well received. In many other many studies restorative circles have been accepted as a place to safely share events, without prejudice or discrimination (Morrison and Vaandering, 2012;Brown 2017). This shows how important it is for people to feel they are heard as a way to heal trauma and wounds.

4.3 The community and civil society as stakeholders

The data revealed how important the local community and civil society are in the interviewee's life experience. The five interviewees discussed how these two stakeholders had impacted their lives in some way. The data also demonstrated that restorative approaches can help them to feel socially integrated . Restorative circles were seen as a great place to exchanges cultures and build communities.

"I will love to know different cultures, like in life when you are human being" (number five)

"Yeah, when you see when you talk about your culture, your food, you feel at home" (number three)

" Yes, it' because we met meet different people, different culture, from different places"(number one)

Restorative circles were seen as a way to build relationships through exchange, as signalled by the participants. From this data it was possible to observe the versatility that the circles possess and how they can be used as a way of building relationships through cultural exchange. Furthermore, the importance for the population in question is to be able to talk about their cultural identities and how the exchange can help in the reconstruction of dignity and human rights.

The data reported that civil society is a substantial body to fill gaps, especially those where the government has not reached. Civil society can assist with bureaucratic issues during the asylum process and by providing a location where asylum seekers can meet, exchange experiences, and listen to advice from those who have been through the process for a more extended period (Lace, 2018; Fleischmann 2021). As it is said by interviewee two:

"We receive a lot of support from keys NGOs, like the Irish Refugee Council, especially, and a lot of places and NGOs were very supportive."

Civil society bodies are also essential to enable social integration. This was found in the words of interviewee number four:

"I was living in a small town, and those people came, they are volunteers, to include the local refugees and asylum-seekers within the community, they come up that was not supported by the government."

The local community is also vital to help them feel welcomed and alleviate their concerns and sadness. Social activities can be done, making a big difference in those people's lives (Pries 2018, Schmidt et al. 2021). However, the Covid pandemic has impacted people's lives to make them feel more vulnerable and solitary. Interviewee five says:

"I remember before the COVID thing, we used to run in the park. Like met Irish people, socialize, we did go for a coffee, around town. They were welcoming. But after COVID, we are in our rooms. You do not go anywhere. It affects my mental health again".

This addresses the importance of socialization within the community. Furthermore, it demonstrates that small actions can have a significant impact on the lives of this population. It also demonstrates how social exclusion affects mental health and can be regarded as a significant stressor or enhancer of trauma and mental illness. The importance of community and non-governmental organizations extends far beyond assisting with the integration process or providing assistance with the bureaucratic system. Aside from these advantages, these two social bodies are vital in providing relief for the population's afflictions and pains. Prices (2018) highlight the importance of the local community in developing activities, such as volunteering, for refugees and asylum-seekers to feel more welcome and socially integrated. This was observed by interviewee number one:

"What the community can do for us like now we need love, we need to be appreciated; we need to be, to feel at home, like we do not have a family, they can make us feel at home."

Interviewee number two also says: "I received help, through different organisms, if not, I would be completely alone. That would be disastrous."

According to the findings, civil society and the local community are civically committed to this population. This assistance must cover a variety of aspects of these people's lives. The data revealed that the interviewees recognized the importance of these connections. Furthermore, it was possible to perceive the importance of spaces where the population in

question can express thoughts, heal pains and connect with other people. Thus allowing, together with the local community, spaces in which communication prevails. As Barter (2012) recommends the use of cultural approaches, such as circles, to bring about non-violent communication as a way of resolving conflict.

5. Discussion

   5.1 Restorative Circles supporting refugees and asylum-seekers to deal with hardship

   Through the data collected and the literature review, it was possible to observe that refugees and asylum-seekers are affected socially and psychologically by the conflicts generated by the migration process. The literature suggests that the analysis of these conflicts and difficulties be made in three phases: pre-migration, migration and post-migration (Hanson and Vogel 2012). This research sought to analyse the conflicts faced by the chosen population, based on Vogel's research but with a greater emphasis on the problems generated in the post-migratory process. This was chosen because the research sought to analyse the reality of refugees in a multidisciplinary and holistic way, a proposal suggested by theorists (Castle et. 2002; Ager and Strang).

   The aforementioned have conducted research through a holistic lens with an emphasis on the human and diversified perspectives of refugees. This approach links three significant factors: conflict, trauma, and social integration. The multidisciplinary and holistic analysis also allowed this research to associate restorative circles with refugees and asylum-seekers perspectives. This research will assist in introducing a new view on the construction of relationships and communities, thus agreeing with the vision proposed by the authors already mentioned. In the literature review, it was possible to analyse in detail the three phases of migration. However, primary data could give more detailed data about the post-migratory period and more information on the pre-migratory period.

   Since the population did not know what restorative circles were, an explanation was required. Therefore, the research was based on hypotheses and ideas generated by the participants. The correlations and diversions between the data collected and the literature was identified thereafter. However, this did not restrict this research in capturing the importance of restorative circles for this population. The gathered data sought grounding in the leading

theorists about restorative circles such as (Wachtel 2005; Barter, 2012; Gaarder 2015). It was seeking to bring the main ideas of restorative circles, a safe space to speak where people can share experiences, build communities, and embrace multiple issues in one place via a holistic approach. The literature demonstrated that restorative circles are one of the most efficient ways of alleviating the consequences of the conflict generated by accommodation and culture difference, because they could offer a safe space where refugees and asylum-seekers could work together in order to find solutions as could be seen in: Rundell et al. (2018) and Brown and Di Lallo (2020).

The interviews indicated that these spaces could serve as a mechanism to build cultural bridges, find solutions to accommodation issues, and as a way to socialise. As said by interviewee number four:

"…if you have a community things, let's say, a common place where the refugees or asylum-seekers will come here, share their cultural ,and the locals will come. Locals will be invited. So ,that's how you mix it up. So you include this people with the community".

However, a shortage of assistance related to these spaces was perceived by the population. As observed in the primary data, it is crucial to empower the most vulnerable such as refugees to enable them to solve conflict. Thus, the literature suggests the importance of using restorative circles as an alternative to relieve and empower minorities (Ammar 2014).

5.2 Asylum-seekers Trauma and Restorative Circle as an approach

As with conflict, the literature suggests that the analysis of trauma in refugee populations should be considered at all three stages of the immigration process (Schlaudt et al. 2020; Rundell et al. 2018). The literature also suggests that people working with potentially traumatised refugees should have specialised training and specific skills (Lustick et al. 2020). By understanding these recommendations, the research sought to gather data on trauma in the three phases. However, by recognising the population's vulnerability and the lack of

specialisation of the researcher in subjects related to mental health, the research focused more on the signs of trauma than on the disorders generated. Even with these limitations, the study achieved its objective of identifying the main stressors of trauma and the possibility of using restorative circles.

According to the literature, authors seek to broadly assess trauma to meet both people's needs with legal refugee status and asylum-seekers (Müller et al. 2018; Carciotto and Ferraro 2020). The literature states that the main stressors that lead to the development of trauma in asylum-seekers are related to the asylum process, the insecurity caused, and the interviews during the process of asylum-seekers (Akinsulure-Smith 2012). When the asylum process was mentioned during the interview, the participant used words or expressions to describe the feelings caused by the process, such as stress, fear, fatigue, deportation, unfairness, difficulty sleeping, psychological support, pressure, and uncertainty. Some of them did not answer the question(interviewee one) or even using words to the effect that the subject was too complex to discuss (Interviewee number two). These words and expressions were also found in the literature when describing the impact of trauma on asylum-seekers. The analysis which provided an important input in order to understand the problem (AkiDwa 2020; Henkelmann et al. 2020; Jongedijk et al. 2020).

Since the conditions that trauma generates, such as PTSD and depression are medical diagnoses, the research sought to analyse if the restorative circles could possibly to alleviate these conditions. It was possible to perceive the importance of conversation to relieve pain, stress, the importance of deep conversations with the exchange of experiences. This implies that the discussions associated with restorative circles can be used as a mechanism to address loneliness which is a cause for the aforementioned conditions. This can be seen in the interviewee 'number five. This is in agreement with research by Harden et al. (2014) High (2018) and Rerucha (2021) when the use of circles for healing or trauma relief is advocated.

Possible barriers to people with vulnerabilities taking part in practices such as restorative circles have been highlighted in the literature. These barriers are linked to resistance to talking to unknown entities or people.(Anne Pearlman, 2013; Ni-Raghallaigh, 2013). A synthesis of primary research and perspectives within academia have suggested that restorative circles can be used as a mechanism to alleviate trauma in refugees in addition to the traditional health service, as opposed to in spite of it (Anne Pearlman, 2013; High 2018; Evanovich et al. 2019; Goesling 2019).

5.3 Building community through communication and civil society

This research's multidisciplinary and holistic view have introduced the difficulties faced by refugees and asylum-seekers in addition to the trauma generated by these problems. This enabled analysis of which social integration practices are the most appropriate for the population in question. Both literature and primary data have shown that the social integration of this population should be considered a duty not only of governments and policymakers but also of civil society and the local community (Sigona 2005). However, even though the government is one of the main actors responsible for developing integration policies, it fails to encompass multicultural and individual issues (Castle et al. 2002; Platts-Fowler and Robinson, 2015). As said by Interviewee number two:

" three good year they do not call you for interviewee, three years, they just walking and making money. After everything nothing will come up from it"

None of the interviewees mentioned government policies in relation to integration nor the multicultural and holistic approaches taken by public policy. NGOs and community-based activities are crucial for the social integration of this population. Volunteer work was also raised among the interviewees to relieve loneliness, meet new people and become beneficial to the society that shelters them, (interviewee numbers four and five.) The importance of these institutions has also been highlighted in the literature (Siyambalapitiya 2017 and Haydu et al.

2020). In the work of Dieterich-Hartwell et al. (2020), it is still possible to assess social integration associated with alternative measures such as dance. As in the literature, interviewee number three mentioned yoga and dance classes to participate in the community and relieve sadness. The proposal, when advanced, was well evaluated, proposing the use of restorative circles to share culture and experiences, thus building a strengthened community and it generated discussion around implementation of same (interviewee number four). As described by Stone (2017) and Doidge et al. (2020) social integration comes through empowerment, community participation and sharing of experiences.

The data showed that social integration also involves destigmatising refugees and asylum-seekers within the broader community. This idea is raised by interviewee two and agrees with Yousafzai (2019); refugees and asylum-seekers are ordinary people and deserve to find possible ways to restore dignity and human rights. There is no disagreement between the literature and the data that this population needs measures with a more humanised approach. Restorative circles could be a practical proposal to achieve this, because as the literature shows, the basis of this practice is to build empowered and just communities. What is present in the participants' discussions is the real need for them to be understood, loved and accepted by the local community. In this way, it is shown that the literature and the data collected were able to share the significance of measurement with a community approach, such as the restorative circles

Conclusion

This research has found that the effects of forced migration continue to linger in the lives of refugees and asylum seekers long after they have arrived in their host country. Additional consequences could be seen in a woman's fear of speaking in public and the possibility of deportation as a result or the testimony of a family of four sharing a room with three beds. Recognising that refugees and asylum seekers face challenges in reclaiming their dignity and human rights, this study sought to examine the use of a restorative practice based on ancestral and refugees asylum seekers.

Based on the current findings of this study, the practice of restorative circles in Ireland and worldwide is widespread in schools and throughout the legal system. It was evident in the research that the idea and concept of restorative circles is a possibility for the participants as a workable way to resolve conflicts, relieve pain and contribute to their social integration. Furthermore, it was realised through the literature that restorative circles are a versatile, simple, and low-cost practice that can be used in various social contexts to improve social connections and assist healthcare systems in coping with mental health issues.

The research noted that refugees and asylum-seekers in Ireland face the same issues as those described in the literature, problems around accommodation, the asylum-seekers process, and the difficulty of finding safe spaces in which to speak. The research found that DPs are one of the problematic issues in the lives of this population. Challenges related to the lifestyle demanded by living in DP centres; sharing a house with a large number of people and cultural differences can generate emotional instability. The research found that even though refugees and asylum-seekers face problems in the centres, the spaces to solve these problems are either scarce or non-existent. In this sense, the research suggests that community services or social

workers could introduce restorative circles, where people can raise their problems and potentially resolve their main interpersonal issues.

Beyond housing, the asylum-seeking process in Ireland is similar to what the literature has shown can cause painful triggers for new and old trauma. Research participants were frustrated and apprehensive when it came to the asylum process. The research showed that the asylum process is one of the leading causes of post-traumatic stress disorder, as shown both in the participants and literature. It was observed that civil society, NGOs, and other organisations are essential in helping this population cope with their challenges and integrate them. The research showed that this population has difficulty accessing health services, restrictions of access to services, or deficiency of the system in attending to this population. Due to this, it can be an efficient and simple practice that can assist in alleviating the trauma.

In this sense, it was perceived that civil society, NGOs and voluntary work play a fundamental role in the lives of this population. Consequently, through them, refugees and asylum-seekers find succour, help, and a space to speak. These institutions are fundamental in the process of social integration of this population. That is why these institutions must analyse the use of restorative practices with this population. Through the research, it was possible to evaluate whether a safe space to speak is an issue for this population. It was found that this population do indeed need safe spaces to share experiences and talk about their pain, traumas, joys and achievements. As a result, it is possible to say that restorative circles are a good proposal for use with this population and that institutions should consider this alternative method of conflict resolution.

In conclusion, this dissertation affirms the role of restorative circles in treating conflict among refugees and asylum seekers in Ireland. This can be seen through Barter (2012); Rundell et al. (2018) and O'Reilly (2018) and believing that the most vulnerable population of the planet deserves opportunities to have their human rights restored. This research becomes important in

offering alternative measures to contribute to their re-establishment. It is essential to say that the human rights of refugees are composed of numerous factors and that restorative practices are only one point in this universe of possibilities to assist in restoring the same. It is necessary to conduct new research in this area so that the practice within the refugee and asylum seeker population can be broadened, as it has been in other fields where restorative circles are used.

Reflection

     This dissertation was undertaken during the Coronavirus pandemic, which resulted in lockdown restrictions. Since I work in the hospitality industry, my workplace was closed during the dissertation, so I remained at home. Being at home during the dissertation seemed like a good idea at the time, but I soon realised that I was procrastinating because I figured being at home would give me enough time to finish it. Then I realized that staying at home necessitated a high level of concentration, dedication, and a restriction on the use of social media. The pandemic and lockdown affected not only me but the entire population. My husband was also working from home due to the lockdown, which was good because his words gave me hope that I would finish the dissertation.

     Despite my husband's and family's unwavering support, I knew that I would be the only one who had to finish the job and that I needed to concentrate on my goal of realizing my dream. Furthermore, it was vital for me to comprehend the significance of my work for society, which encouraged me to believe in myself and persevere in the face of adversity. My reason for working on a project about refugees and asylum seekers and analysing restorative circles as an alternative to alleviating the tensions, pains, and traumas that this community face was to give this population a voice.

     Fear was one of the primary allies when the work began. The fear of not being able to fully and respectfully portray the reality of this population. Even as a migrant black woman, my life is full of privileges, my work would need to provide a voice to those who struggle to find safe spaces to speak. The choice of refugees came about because of Malala Yousafzai's influence on my life and because of her work in offering a place for refugee girls to express themselves. Yousafzai's life and work served as excellent inspiration for this work, so thinking about her strength and significance helped me to keep going, keep moving forward, and to try to use this space as efficiently as possible. The choice of restorative circles came after

discovering the practice through Dominic Barter, who worked in the favelas of Rio de Janeiro, Brazil. Knowing that the favela population, a population without privileges, have space where they can resolve their conflicts and build a strong community convinced me that studying the use of restorative circles with refugees would be beneficial to them.

The difficulty in obtaining access to my core population and the ethical and vulnerability were complex, which increased the fear of not completing the dissertation. However, the five people interviewed had an impact on my life and work. It was empowering to hear first-hand what I was reading in the literature. Hearing the five people's stories, the pain, the choked voice, the tears when talking about their children, the pain of racism, the difficulty of living in Direct Provision, the maturity gained after residing in the DPs made me believe that my work would have value, regardless of the outcome.

Having offered a speaking opportunity to people and analysing an economic practice on how restorative circles can be used in any setting was what I did best in this dissertation. The success of this project hinged on the co-operation of the five interviewees and my supervisor Liz Gardner's belief in the beauty of this project. The encouragement of my husband, family, and friends, as well as the inspiration of Malala Yousafzai and Dominic Barter.

The work was not carried out according to plan concerning the performance time. When conducting the Literature Review, my passion for the topic overpowered my impartiality. These elements were what nearly stymied the project's completion. My future projects, mainly the Literature Review, I will to be more objective, analytical, and organized and try to stick my projects. Furthermore, to divide my time and my plans with physical activity.

According to UNHCR (2020), a person is forced to leave their home every three seconds. Reading this, I am reminded of Nelson Mandela's thought, which was paraphrased as saying that when we care about the reality of others in our community, the first step is taken to address the world as a better place than migration is intrinsic to humanity, and the factors that

force people to leave their homes aren't going away anytime soon. Researchers and universities must encourage additional research to find alternative solutions to the problems that refugees and displaced people face.

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Form A: Application for Ethical Approval

Undergraduate/Taught Postgraduate Research

This form should be submitted to the module leader for the relevant initial proposal and/or the relevant supervisor is the proposal has already been accepted.
Please save this file as *STUDENT NUMBER_AEA_FormA.docx*

Title of Project	Restorative Circles a Safe Space for Refugges and Asylum-Seekers
Name of Learner	Maira Reis Silva Seippel
Student Number	510701669
Name of Supervisor/Tutor	Liz Gardner

Check the relevant boxes. All questions must be answered before submitting to the relevant lecturer / supervisor. Note: only one box per row should be selected.

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

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

If you have ticked any of the shaded boxes above, you should consult with your module leader / supervisor immediately. **You will need to fill in Form B Ethical Approval** and submit it to the Research & Ethics Committee **instead** of this form. There is an obligation on the researcher to bring to the attention of the Research & Ethics Committee any issues with ethical implications not clearly covered by the above checklist.	
I consider that this project has **no** significant ethical implications to be brought before the relevant Research & Ethics Committee. I have read and understood the specific guidelines for completion of Ethics Application Forms. I am familiar with the codes of professional ethics relevant to my discipline (and have discussed them with my supervisor).	☒

Name of Learner	Maira Resi Silva Seippel
Student Number	51701669
Date	13th of April 20201

I have discussed this project with the learner in question, and I agree that it has no significant ethical implications to be brought before the Research & Ethics Committee.	☐
Name of Supervisor/Lecturer	Click or tap here to enter text.
Date	Click or tap here to enter text.

Hello, my name is Maira Seippel. I am a Masters student in Dispute Resolution at Independent College. My dissertation is about The analysis of Restorative Circles among Refugees and Asylum Seekers in Ireland.

Today we are starting another interview. We want to stress that the interview is voluntary, confidential and that any participant can leave the interview at any time and feel entitled to answer questions. Furthermore, the researcher clarifies that no information such as name, address, or personal information is disclosed in the interview or in the project.

I want to ask if Interviewee A agrees and allows the interview to be audio recorded.

-Hello, how are you?

-Firstly, I'd like to thank you so much for being here; it will be a pleasure to have all conversation.

Question 01: If you don't mind to say, where are you from?

Question 02: How long have you been in Ireland?

Question 03: Do you live in the Direct Provision system, or you have your own house?

Question 04: Through my research into the migration process, I have found that some people can face more significant challenges before, during and after the journey. Whether it be language, climate, cultural differences or geographic issues. Thinking about you, What challenges do you face living in Ireland?

Question 05: If you had a safe space to talk, for example, a group where you know people. Where they meet in circles, once or twice a week, with a facilitator, you can listen and talk about conflicts, difficulties, good experiences, feelings, fear, and what we call restorative circles. Do you think this moment would be valuable for you and the group?

Question 06: Would you feel more comfortable in a group formed only by women, or could it be a mixed group?

Question 07: Do you believe that your life experiences, both past and present, impact your social and mental wellbeing?

Question 08: Is there anything that can be done, by you or the community, to improve your social and mental wellbeing?

Question 09: Do you think that safe places to talk, like talking circles, would be an alternative to help you in these times of difficulty?

Question 10: How has your experience been in Ireland? Do you think that people are receptive? Do you feel socially integrated?

Question 11: Do you think that if there were a space where people could exchange cultural experiences through lectures, events, cooking, dancing, you would participate?

Question 12: How has your experience been in Ireland? Do you think that people are receptive? Do you feel integrated socially?

Question 13: Do you think that if there were a space in Ireland where people could share their cultural experiences through lectures, events, cooking, dancing, you would participate?

Question 14: Based on what we have talked about, sharing difficulties, victories, your life in Ireland, your process until you get here. To finish our conversation, would you like to add something to the end, something for those who will read the work or those who are starting the process in Ireland?

Interviewee number 1:

Researcher:

Hello.

Interviewee:

Hi. Hello. Hey, how are you? , how

Researcher:

How are you?

Interviewee:

I'm good, thanks, how are you?

Researcher:

Good.

So my name is Mayra Seippel. I'm a master students in dispute resolution at the Independent college.

My dissertation is about the analysis of restorative circles, among refugees and asylum seekers the Ireland. The interview has been forwarded that the interview is voluntary and confidential, and that her or she has the right to withdraw from the interview, at any time. And to refuse to answer any questions.

Interviewee:

Okay.

Researcher:

And they also have agreed to allow the interview to be recorded. Okay?

Interviewee:

okay.

Researcher:

So,how are you today?

Interviewee:

I'm good, I'm good. I can't complain.

Researcher:

Good.

Thank you. First I'd like to say thank you so much for, for being here and for just accept to talk to me. I know how life is busy. So, thank you very much. First question, I'd like to ask, How long have you been here in Ireland?

And…

Also, where are you from?

Interviewee:

From Zimbabwe, and I've been in Ireland for one year six months now. Yeah. Oh, my name is Rich choice region.

Researcher:

Thank you. Thank you. So do you live in direct provision?

Interviewee:

Yes, I live in direct provision.

Researcher:

Okay, and how, how has been your experience living in Ireland?

Interviewee:

It's, it's okay, quite hard, of course, because it's not my country. I'm not used to it, but I can say, It's okay. I do like living here. I do. Beside, other things that I'm not, not having people that you know not having my family not hating. Yeah, that's all.

Researcher:

Yeah, and like, do you think that the fact that you don't have your family here. They experience can be has been more difficult?

Interviewee:

Yes, that's the most. That's the most difficult part in myself I have kids so sometimes I feel stressed out. The life that I'm coming from has been not easy for me so sometimes I flashbacks, and I get stressed, I sometimes I have sleepless nights. Yeah, a lot of things happen, and sometimes you wish like if I had my family closer, someone will come forward to me or something so it's not that much easier just focusing on the positive side to live that you are alive and this Corona thing has been like. It's not easy but just trying to focus on the positive side.

Researcher:

Yeah I know, so far for family is, is, yeah?

It's hard.

Interviewee:

It's not easy.

Researcher:

Yeah, and also the corona…

Interviewee:

 yes.

Researcher:

Have make everything's difficult

Interviewee:

Yeah and leaving inside was still sharing a room with someone you don't know from different country, different personality. Sometimes it's not easy like he will use sometimes you fight like not fight like physically but you know you don't always understand each other, like, you know, So.

Researcher:

Yeah.

And how many people do you share a room with?

Interviewee:

One, we share two relationship state who

Researcher:

Are you from the same country?

Interviewee:

Yeah, but me. I live with someone from my country, but it's not is by, like he or because they don't just, they don't really ask you where you from, we will have to put you here, they just pick you and you putting you together you and you we put you together, they don't really grade us.

Okay, I'm like, through my research about migration process, in all the asylum process. I have found that people that some people can face a lot of challenges eyes you have said like be far for family in all the flashbacks that you have. And also, like you, the language barrier, sometimes the climate, the culture, and think about you.

Researcher:

And… do you think, if you have like a safe place where you can talk to other people, where you can share your experience, and where you can listen to show the women's. Do you think that it maybe help you in some way?

Interviewee:

Yes, like everybody, I, I believe that everyone, when they are stressed, the main, the main thing that you have to do is to speak out, like to talk about whatever is stressing you to find someone who can trust, some, some way save something, you know, to take what is inside you out so that will be really a good thing like everyone needs that, like, Sometimes we feel lonely. We feel lost, we feel, I feel, no, let me say, I feel lonely I feel lost, I saw it down sometimes, I feel like, okay, Yeah, if there was a safe place and that would help. I think a lot of people to…

Researcher:

To go through. Yeah?

Interviewee:

That's yeah.

Researcher:

Would you be more comfortable if that group would have just women, or mixed group. Women in men?

Interviewee:

I would say just women, because they are things that we would like to share is women like the things that we go through as women, and make each other grow spiritually, you know. So yeah, I think I would say, women, I don't know but my. Sorry, my say my side, I will think maybe only women will do.

Researcher:

Okay.

Do you believe that your past experience in the present now has impact your social and your mental wellbeing?

Interviewee:

And I think so because I think so. No, but I think I will believe that. Yeah.

Researcher:

Why do you believe?

Interviewee:

I don't know really what to say like, no, maybe next question.

Researcher:

Okay, That's perfect. Um, do you believe that the community. Can, Can, do something that can help you go through that moment?

Interviewee:

Yes, like, what the community can do for us like now we need love, we need to be appreciated, we need to be, to feel at home, to feel, to feel like we don't have family like if, if they can make us feel at home, no race easy know wherever you go you feel comfortable. You know, everyone if everyone was nice. Unfortunately, not everyone is, is nice or not everyone can be the way you want them to be, Everyone, they have their own characteristics, but, yeah.

Researcher:

Okay. And do you, do you believe that, like, the safest place to talk. Would you be alternative to help you? If you have that, that safe space where you can talk to other people, to other women that case, would you be happier with some, some way?

Interviewee:

Yes, a tool to work because if I believe that if people meet, if we meet, And we become a group or we tags, or we have a group where we can chat in a deep conversations about our lives, teach each other, different things inspire each other in many ways and have maybe activities that we can do to get in and make our minds, focus on the present life and not worrying about the future or the past. Yeah.

Researcher:

Thank you. Thank you. I'm about the Ireland, the Irish society in terms of activities. Do you think that people are receptive?

And do you ask the meaning of research, like, do you feel that your social integrating there in the society here. Do you feel that you, you can say like, I'm part of that community, or you think that the society. don't allow you to be nice?

Interviewee:

I wouldn't chat. I wouldn't say they maybe not part, I don't feel part of the place. Oh, I wouldn't say, but I feel like people are different, I have met a negative people out there, but I can what I

can say is, the majority of people, I can say they are nice they are lovely they make you feel at home but they are negative people that I have with the woman they are not nice, they didn't Be nice to me they made me not feel good, they made me. Great to be here. They made me not feel comfortable, you know, yeah,

Researcher:

Yeah.

I'm like, if you if we have that place that is I call circles, where you can exchange culture, where you can show about your country, and also where other people can show about their country about the foods, or do you think that it would be a good idea to be more social integrate and also other people to understand what you're going through?

Interviewee:

Yes, it's, it's, It will help. Because we here we, we, we meet different people, different cultures, from different places so I feel like if we can have that, and we teach each other, each and every maybe not everything but most of the things day to day basis, that we do and teach each other to Swift from different countries we can get to bone to get to know each other, we, we have more friends, and that will be so helpful to everyone.

Researcher:

Yeah, I agree. So yeah, I sometimes I'm feel like I as immigrant as well. I feel like people don't know me.

Interviewee:

Yes, yes, and they don't know your food, you come into my house, I don't really know what I must make for her, maybe she's not able to eat my food from my country, so that will be a full no so I know she's from Brazil, when she came out cooked this type of food. I teach her how to cook my own food, and she likes it because she eats it before, you know, so yeah, yeah,

Researcher:

Be great. How live a direct provision in the centres plus. The process of an asylum seeker has been packed your journey as women. So, like the fact that you are living in a centre here and plus all the process. I don't know. Have you been done any interview for the, for the government?

Interviewee:

No.

Researcher:

 Not yet. Are you wait,Yeah? So, how that process is impacting your life?

Interviewee:

For now, because they say the raise it is because of COVID. So, I will say, it tells stressed me because I'm looking forward to go for my interview get my reply get my kids, so it's stressful but what can what can we do, yes.

Researcher:

Yeah.

So, how important for you to speak out about your, your, how, how important is for you to speak out, to to tell people about what you're going through?

Interviewee:

it's it is important, I find myself. I've been like I used to stay in. I was married when I was married, I used to stay in my marriage. And I was abused, and I didn't tell people for a long time when I was in my marriage, and then, until when I told people I was already hurt, and didn't want a marriage anymore so I feel like speaking out, is the only way to heal your heart to heal your soul. So, it is very important. Very.

Researcher:

Thank you. Thank you. I have just one last question. And basically, what, what we have talked about. Share difficulties Victories, your life in Ireland, your process until you get here. To

finish our conversation. Would you like to add something, and also for people who are going to read my, my work, and also for people who are starting the journey. As you.

Interviewee:

Don't, I can say is, is an Asylum Seeker because we just have to stay positive focus, what, what makes us, what can make us happy. Like, is every day, day to day life, with stresses we live our families, of course, in a bit. In a good way to hoping that we come here for a good, a good different situation of life you know so. But when we get here, our hearts, again, they go back into our families, you know, of course you'll be thinking okay if I go to my country, maybe they can kill me or something, but the live that you lived in I think is hurting us, you know, so, what I can say is, Everyone has to be positive, try to speak out, have people that you tell about your situations, maybe, I feel like myself, I feel like if I have a problem, I want to talk to someone who doesn't know me, Would someone who doesn't, maybe even live near me, someone from a different place. So I can say, I can say anything, and even if I don't get something pick like an advice or something but just that I said some. I, I spoke out what I want, I What was troubling me. It feels good for me. You know, so let's speak out, say out what we feel, how we feel. be confident, and I don't know. It think so, yeah, that's all I can say now.

Researcher:

Thank you. Thank you for your inspiring words thanks so much.

Interviewee number 2:

Researcher:

Hello, my name is Maira Seippel. I'm a master's students in dispute resolution, at Independent College in Dublin. My dissertation is about the analysis of restorative circles among refugees and asylum seekers, the Ireland. The interview has been formed that the interview is voluntary and confidential, and that her or she has the right to withdraw from the interview process at any time, and to refuse to answer any questions. They have agreed to allow the interview be recorded.

So hello, how are you?

Interviewee:

Good. Thank you. Thanks yourself?

Researcher:

Good. Thank you. Thank you for being here again, and take your time. And I'd like to say that's a pleasure to be here to talk to you, and to hear about what you have to say to us. And the first question that I'd like to ask you is how long have you been here in Ireland? And where are you from?

Interviewee:

I am from Bangladesh. So living here for five years in Ireland.

Researcher:

Okay. And at the moment, do you live in the direct provision, or you have your own house?

Interviewee:

Currently, I'm living in my own house with my combined with my wife and child. And I live in the direct provision from 2016 to June 2019. So it's close to three years. I spent in direct provision.

Researcher:

Did you live just in Dublin, or around the country?

Interviewee:

No, it was in Dublin. So the first place was in skeem reception center. I don't know if you know that. That's like the primary reception center. Then we are moved to a accommodations center Recreation Center in Dublin two. And I lived there just over a year. And then I was moved to another accommodation center in Dublin to, and I spent there like, again over a year. Yeah, that was the last place and then we finally moved out.

Researcher:

And would you mind to tell like, how was your experience in the directs provision? Did you live with your family or just yourself?

Interviewee:

Yeah, with my family, in general direct permission is was not suitable for families to leave neither single people for long term. If that was for a short time living the house that would be suitable for anybody. Like, I would, I wouldn't recommend that place for anybody to leave for more than a month or so. But yeah, we lived there nearly three years, especially with the child. Yeah, it was extremely difficult. And so I guess it's and the each individual right provision has their own areas arrangement. So there are different in depends on which provision you're living in. Yeah, so But in general, it's it's it's not like a like a natural, resident place for a family or neither very single. Yeah, but for short term you do i would i can only recommend that but not for long term.

Researcher:

And how how is your experience living in Ireland. About the weather and everything I know that Bangladesh is quite hot. Yeah?

Interviewee:

Yeah, it's it's very warm right now. I think we are over 32 degrees in general. We are having summer there. So it's just the beginning of summer but here in Ireland, the weather is a lot different. And like we we can see all weather in one day. No. Rain, sun and everything in one day in Ireland. Yeah, it's and it's for us it's a it's a winter country, you know? Yeah. Yeah. What do you call summer could be the winter in my country.

Researcher:

Like, through my research about migration in refugees and asylum seekers, I could see that people they go through a different situations and different kinds of conflict. Also culture difference geography issues, as you have said before, like whether food, everything Do you care about What challenges do you face the Ireland? And if you face any challenge, how do you deal with the challenge?

Interviewee:

Yeah. So for me, my I, I had a good, I would say like, you know what? My language fluency in English was just good enough for me to carry on a normal conversations. But that helped me otherwise I would face more difficulties. That's what I think. And the other thing in the if I talk about the asylum process, in general, the delay was the main cause of concern in there, because everything you have to wait for really, unusually long time. Like, we have to wait for our interviews, nearly 22 months is almost two years. And then having going through all of this time, like, you know, it just as a family, it was extremely challenging for us to give a good upbringing to our daughter, through that field was very challenging. So I would say yes, that was like, the main thing was like the delay, for example, we got our decision that we should be given the refugee status. And then we had to wait eight months, for this final official letter to say now we are officially declared as refugees, we have to wait like eight long months. That's nearly an year again. So the total process was like a lot of delays. Yes, and then I think that was the main key concern, but other than itself, we also receive a lot of support from the key

NGOs, likeIrish Refugee Council, and other organisms especially, and a lot of other places and NGOs. were very supportive. So in general, the people are also very supportive, draws the change of the and they want good change in the diversion system. Yeah, I will say it's, it's, it's gonna be more positive than negative, other than just the waiting and the delay in the process. Yeah.

Researcher:

Okay. Thank you. I don't know if you have, but if you have the space to talk, for example, a group where you know, people, where they meet in circles once or twice a week with a facilitator, where you can listen to and talk about conflict, difficult, good experience, feelings, fear, what you call restaurant circles, do you think this moment would be valuable for you?

Interviewee:

I think so. Of course, yes. I'm personally, until the COVID kind of stopped everything. Every Saturday, I used to go for running with the sanctuary, runners team, so they kind of stood by the asylum seekers and refugees in Ireland, and invited us to do go for running five kilometer every Saturday morning. And after the running, we would see and do that sort of like, like, you know, conversations, and everything is attending to **few others**. But since the COVID, kind of like, blow everything where like, you know, we're kind of very much this guy, other than on social media. But yeah, anytime soon, when things are a bit normal. Again, I would like to go back into any of these. And that really helps, I think, because just to bring out like a normal person, you know, like, Can we just carry on like, a normal conversation with somebody who would know, yourself? And then, like, you know, like, just carrying in like a friendly conversation with them that could help them know.

Researcher:

That group that you have mentioned he just men, or is a mixed group?

Interviewee:

It's a mixed group.

Researcher:

Yeah. Okay. Would you feel more comfortable just with men, or you don't you don't mind about it?

Interviewee:

I don't mind to be honest, you know, to whoever it is like.

Researcher:

And do you think that female asylum seekers, they feel more comfortable with just female group or what do you think about?

Interviewee:

So I think the first part I didn't hear what you just said?

Researcher:

Okay, sorry. Do you think that female refugees, they feel more comfortable with just female group or do you think that they don't mind as well?

Interviewee:

I think it's totally depends. And individually could be religious background or personal preference could be a reason by, you know? But in general, what are my personal experiences like people are pretty open to, and sometimes in general, people are a bit fearful or feeling anxiety, they have different traumas previously. So they're just afraid to open up not to anybody other than men or, like, you know, like, like, you know, instead of men or women, so, but yeah, it could be a like a barrier for few certain areas of the asylum seekers. But in general, I think pretty much everybody is a very open to anyone to talk to having conversations.

Researcher:

Thank you. Do you believe that your experience like both in the past and the present in Ireland, impact your social and your mental wellbeing?

Interviewee:

Well…

That's, that's a very big area to discuss. I think, yes, people who went through the system there, I wouldn't say that was like the by-product. But they got really affected. I shouldn't compare these to these. But it's like, when you leave in the prison, and you you're out of the prison, and you know, you, you serve the centre that is always there. I don't think I should compare the prohibition to prison, but some, for some, for many people. That was the feelings living in tax system, for whatever time they have lived, you know, because your rights were so limited, you know, what you can do were so limited. And so I think, yes, it would affect for very, if not for lifetime for a very long time, you know?

Researcher:

And do you think that, like, safe places like the circles would be alternative to help you in difficult times?

Interviewee:

So sorry, I missed that again. Sorry. Oh, sorry.

Researcher:

No, that's my connection, actually. Sorry. Do you think if you had safe places, like the restorative circles, would you be alternative to help you in difficulty times?

Interviewee:

Yes, I did. I think I received how, through different organisms, if not, I would be left alone, completely. That would be really disastrous. I think some of some way most of the various provisions called help from different bodies organizing organization and, and or even individuals who are just keen to help to open up conversations. Yes, so I like you know, I received help from different people's but I think it's, it's, it's the best way when people go

through that really difficult period in a provision, they need support from the outsiders. Like, of course, they there is legal barriers there and confidentiality matters. So that as long as that is ensured, then definitely that's like the vital part of the total process.

Researcher:

Thank you. Like, how has been your experience in Irish society? In terms of activities? Do you think that people are welcoming? Do you feel social integrated?

Interviewee:

Yes, I think if people IS very welcoming, in general, and yes. Still, there's a little bit of a stigma about the refugees and asylum seekers.

Can you hear me?

Researcher:

Yes, I can. Hello? Hello?

Hello.

Interviewee:

No, sorry. The line was cut off. Can you hear me now?

Researcher:

Yes, I can hear you.

Interviewee:

Oh, sorry.

Researcher:

Can you hear me?

Interviewee:

Shall I carry on? Because Shall I carry on?

Researcher:

Yeah, please do? Yeah.

Interviewee:

I think like, yeah, they're there…

Researcher:

Was gone.

Sorry…

Interviewee:

No, no, it's okay. It's okay.

Researcher:

I think my internet.

Interviewee:

No, it's okay.

Researcher:

Do you remember the last question or do you want I ask again?

Interviewee:

No, it's fine. I have with me. So yeah. So like in in general, people, I think needs to be educated a little bit more. I know there was a lot of campaigns are going on for the last few years to raise awareness among the general people and for them to become more acceptable towards refugees and asylum seekers. I think this is a key area. Not only in Ireland also in a lot of other countries needs to get looked after Because sometimes like, things like, you know, there is going misconception about the asylum seekers and refugees, they coming from different countries, they're they're relying on these, they're taking this away from us. You know, I think that's only because people a lot of people actually don't know what's going on there and people can have everything okay, in their own country, they still have a problem, which led them flee the country, you know. So as an issue, like, you know, so whenever you feel there doesn't have to

be relying on everybody in the government or the states, there can be like, a self-sufficient person, in general, but yeah, so I think this misconception is, like, you know, that it's okay. To do like, in a way that the more work can be done. So yeah, but other than that, as people I find very welcoming, in general, and a lot of luck as a small country, like, you know, a small population, there's a lot of organization, they're there to help draw the asylum seekers, refugees, you know, it's quite amazing experience. Yeah.

Researcher:

You said about misconception about the misconception, like I, I think like, education is one, one way to help people to understand. But I'd like to know, your view, like, if you if you have, in some communities in some place for like in Dublin, in the town center, like a meeting group, where people could show, like their culture, tell about the background? Like exchange culture exchange connection. Do you think that it might help in some way?

Interviewee:

Yeah, definitely. Anything like that would help because the word spreads, maybe somebody will be there, and then they can discuss that with their family or friends. You know, raising our needs is always the best way through coaching or education is obviously the most structured way to look at. I think so. Yeah. That will be very helpful.

Researcher:

Thank you, just for finish our conversation and based on what you have talked about share difficulties, Victories your life in Ireland, your process on to get to here? Would you like to add something to the end, something for those who will read the work, or those who are started the same process as yours, the island?

Interviewee:

I'd say like, you know, the, I think the, in general, the direct provision is a system that needs abolition, that's one of the my main, like, you know, inputs. As a previous live in that place, I

don't think it's a it's a new house, a new way, designed to accommodate families, especially with child. So that process needs to be looked after. And then the first thing, the process is also very important. So I think those are the key areas to like, you know, the better alternatives to direct provision should be introduced. And the sooner is better. You know, and, and, and to speed up the process can if can be it, if it can be done, it's it will be really helpful for a lot of people who's living there. So they don't have to go through that long process and waiting, knowing because it really affects their self-esteem, and the day to day life, and they become kind of they get used to that living and effects them in the long term. You know. So I think the the speeding up the process will definitely help and then the people who are in this system were new. Yeah, I would say like, you know, there are a lot of organizations and bodies who like to help. And I think people should take that opportunity to explore, go for more education to using that waiting time, for a good purpose. Rather than just breaking down or keep thinking what's going to happen, you know, I think that's more important to take the initiative. I know sometimes very difficult. But if again, it's it's like the best way to like, you know, just facing this challenge, and obviously, a lot more research and like, you know, to be done, how to educate the general people as well as the how to integrate the new refugee or asylum seekers into the society. So I think a lot of work has been already done. But yeah, there's a lot more to be done in this area. Yeah.

Researcher:

Do you think that restorative circles can be powerful to?

Interviewee:

Say which one?

Researcher:

Do you think that restorative circles can be used?

Interviewee:

Yes. It's definitely. As I said, like the two of the process when somebody's walking to the system, and this, .heir mind, their heart will be sick that sort of support, that some sort of acceptance before you even granted, or get rejected, that somebody would care somebody listen to them, somebody of the time have just been busy to listen to them without being judged. You know. I think it's definitely definitely very useful.

Researcher:

Okay. Thank you.

Interviewee:

No problem.

Researcher:

Thank you.

Researcher:

Thank you. Just stop here.

Interviewee number 3:

Researcher:

My, my name is Maira Seippel. I am a master's students in dispute resolution at Independent college. My dissertation is about the analysis of restorative circles, among refugees and asylum seekers. The interviewee has been formed that the interview is voluntary and confidential, and that he or she has the right to withdraw for the interview. Anytime and refuse to answer any question they have agreed to allow the interview to be recorded. And thank you for being here. So hello, how are you?

Interviewee:

I'm fine.

Researcher:

First, I would I like to say thank you very much. It's a pleasure to have our conversation. And I'd like to ask, Where are you from, and how long have you been here in Ireland?

Interviewee:

Yeah, I'm from. I'm from Nigeria. And I've been for six years now.

Researcher:

Okay. And do you live in direct provision?

Interviewee:

In that provision it's five years. We're in Ireland. Six years.

Researcher:

Six years. How has been your experience living in Ireland?

Interviewee:

Why is it good experience, is a good experience and is better than back home. Yes, but that is back home, what's the experience in the direct provision, it's because, as I said, it's, it can, and I say is half is still okay but in some in some areas, it's not really okay. But, thank God.

Researcher:

Okay. Like, through my research about migration process about refugees and asylum seekers. I have found that some people can't face child challenge before, during, and after the journey, such as language barrier. Climate, culture difference, or geographic issues. Think about you, what challenges do you face living Ireland. And if you face any challenge. How have you dealing with them?

Interviewee:

Yeah, the only challenge I face. I said language I don't think, I can't speak English very well, that's not, and the weather, when I first came, although I it was, it was very bad. Before I could fly to them. Before the weather could be my body hasn't to make me feel that we're supposed

to fit, took her life took a long time maybe like three months or four months before I could, I could them. Still with the .

weather and the weather. For me, the way it goes now is very different from back home. My home is very sunny and this way it's so cold and anything cold I don't really like to but later I I comply, everything went together, but the only thing I can say that's the challenge. It's, I can say racism, especially. I can see, I can say, Maybe racism. Yeah, like I said that was I remember. I remember there was there was a situation, something that happened one time and somebody was just talking, anyhow was, they were just passing, and the guy just said , " hey… you used to clean in Africa or something. Go back to your country somewhere I was… wow!, but I was just going on my own, why are we talking to me, that is why I just passed, so I got to my was telling me, I also went into justice as I can see anything will be, let's say your sense you want to say. So this happens everywhere. It happens everywhere, even, even in the author that we have, it's happened so that we that I can say, I don't. That's my challenge. Yeah, as one time that. Thank you.

Researcher:

You told like you have been here five years. In your view, do you think that challenge has been worse, or it has get better?

Interviewee:

Hmm, it's not better. Is getting worse because even then there is Avon and the asylum, even in the provision. Let me tell you some summary upon was not two months ago. Yeah, we were all there was COVID in the hostel. So we were sent to isolation and, in the isolation, you gave us three bedroom for my family, and normally in the hostel that we have the four of us are in the room, but we don't like complaint because if you complain, they will say you complain in What? They will not even answer your title they will report to you, so we just keep quiet, which what they want is not even convenient for us with me and my husband and two children, but

we just didn't want to deal with the isolation. It was like wow I love this piece. My children said no mum, we don't, we don't want to go back to that place. Some… somebody that hoarders that they give a man with a man and his wife with a kid of two years, two bedrooms, two rooms in that same asylum as in the same way that we have two kids, a grown up, kid. Why would this manager doing these tours. Why would she because the guy is, is not black, the guy is white. I think, I don't know where the guys are from boys now. He is not a black guy. So, either I've been there for years. This guy just came in to give the guy tools you use one as a city to use on as a problem. So that was our so our so annoyed that we have racism is this lobby here for years. I was I've been in a room for four years. And you didn't even give me a another room to change. So, out, down I was like, Oh, why. So we when we came back, I went to the guys for my soy to say, Wow, this is true. So, it's just getting worse, but I couldn't, I couldn't even tell the woman. We just kept quiet, but thank God. Well we came up with I was waiting for. So I just left everything I said no, since I'm packing away, I don't want to say anything, but let's say it was not was like, I would have got to her and let her know that what they did was very bad. Because I'm a black person. Maybe I didn't they just left us like that, but God this guy is some I don't know where the guy is from where it's not, he's not from Africa. Yeah, man, that was that woman has to keep the giver three rooms had to say hi. Is that my race is that as racism, because there are whites doesn't know what was done these days. That's what is that is baffling in this country is getting too much. Thank you.

Researcher:

Thank you, thank you for sharing, sharing it. Thank you. I like from from that point you, you are telling me. Do you think that you and the people who live in direct provision, if you, if you guys had a safe place where you can talk to each other. I like once or twice a week, that we call as restorative circles, if you if you could listen in talk to about conflict about races, and the

difficulties and the good experience. Do you think that it will be a valuable for you in some way?

Interviewee:

Yeah, it's so bad. It's so bad because it's just like, like this massive group. When this didn't happen. No, I just don't I was on less talk to the man in massive group, the master masterminds just said okay you know what to do, because people say men, they will ask you will prevent you have, so that we can know what to do. So we used to be like on dread in them in that meeting, every Tuesday, so you tell them, and they will, and they will tell you what to do, how to go about it even if you say you want to go to school and do not care about it, they will say what to do if it's like a restaurant or somebody is doing this to tell you too, you too, to send the letter to things like that. So while we told them management give us the one does give us some email to… I passed. So Marla does wants, email, he wrote. He taught them. And in no, he wrote into the Justice thing the email went to justice now, and then my Latina name. She was what I got the email, and she sent to us said she's working on us we were just enter what we don't want to come back, we want to give us another apartment maybe, for me, because I don't understand why I will be in a room in a row for four years, and somebody that just came. You give the person two rooms, and Three rooms. What is it because I'm black and I don't want talk? Because I'm afraid to talk. So, as we did that… the, it was prepared again, it wasn't wasted to transfer, but it was prepared I came away so happy, so like her, that kind of place, if something like this, we're talking about. We have another one like that. People can't talk, it will really walk. Yeah. Yeah, really.

Researcher:

That's great to hear. Would you feel more comfortable in a group for just with women, or for you does matter, it can be women or men together?

Interviewee:

Yeah. Mixed is Okay, anyone, anyone, we have is roommate, no man we say, we will. We've got some things that we don't want a man to hear maybe maybe wants to talk about marriage wants talk about when is mix you know what I want to talk about so is but it makes you go straight to the point to understand what I'm saying. Yeah.

Researcher:

Do you believe that your life experience, both from the past in the present, impact your social, and mental wellbeing?

Interviewee:

Yeah. on the past. I think on the past and back. We are free. We do what want to do with just that, think, I know, you know, everybody as the reason why the left home and come here. When you get here you believe you will come back, you will come. Yes, and believe that this will get better. And then you can do what to feel like doing you can help. Although at the monetary aspects, it's okay. Since we started working, everybody talks about, to, to, to come together with other people, variety, especially on them. People that have been here, it's very it's very difficult but they look down on you look down on you and it's, it makes you feel when you meet your mental, your mental, your mental wellbeing is so, so high as, wow, why would why would they do this and even when you and the asylum, you do and the room for years alone is even better because we are working people that were here before us, that wouldn't work for some eight years 10 years, it yes ten years. Some, some, some someone has the mental been so bad because they were so depressed, so depressed couldn't do anything. You kno why, you're going out and doing things, you can you can relate to people, talk to people you share your story, but when you cannot go, well you were you and Warren from one from the bottom to the third to 2022 Jerome. Oh no, no, no, no, no, depression of it so much, but around is still a little more good because when I'm tagging I go out, I go to work. Yeah, I go to run when I go to see

people that work together we'll talk together and come back home and sleep. So I think it affects a little, just a little. Yeah,

Researcher:

That's it. Do you think that you have more places to talk, would be alternative to help you in this time of difficulty?

Interviewee:

Yes, good to have a place to talk. Yeah, yeah, that place to talk and more people to talk to. Yeah, you'll be, you'll be okay. Once when you are alone, and love and want to talk to driving where to go. Wow. That's very bad. It's not okay. When you have where to where to go, where to do some people to talk to you, and where to meet to get up and you share ideas. Yeah, it's very good.

Researcher:

And how has been your experience in the Irish society in terms of activities. Do you think that people are welcoming? Do you feel social integrate?

Interviewee:

Yeah, it's all dogs, I don't really do any social activity because since I can have a baby so I couldn't. So when I really wanted to do that work permit came so after walking, while some some people that have the opportunity to do we used to go for this good dancing group. They used to go for a dance, everyone knows they then we use go for yoga, some people used to go for. As this group on forgotten pass to your home recording Cassie, you work for asylum seekers, you do volunteer in good day Duma as he has on a farm, so you can do farming plant fly plant manatees wants to do. So there are many activities, then now, there's nothing like that in the course of COVID. So people are just standing there sitting down at home before this COVID Yeah, there was a lot of activities, a lot. So, we will run been we have people that are

running every Sunday morning. If you want to join me join them to put on your boots you do your converse, you join, so we have a lot, a lot. And it was it was it was good. We'll make it makes everybody feel, feel at home and take away depression and thinking

Researcher:

Has COVID. The COVID pandemic impact a lot, your life?

Interviewee:

Yeah, it's it's it's even I can say for the first COVID. Oh, I was so depressed, I was so, so, depressed. couldn't go anywhere. No, no money, nothing, no. We were just in the room. And now, it's really, it really be, the impact was so bad, was so, so bad it was. Oil and endure in the author you are never allowed to go to each other's room. See how hard it was, because you couldn't you can't go to anybody less this is my room in my neighbour you can't go into our room, not to be in your room for morning and night and see how hard it was until now, but now, getting a little more to tell us. There's no wrong way to go, because we don't have more people in the hostel anymore because most of the people in the hostel are doing K and Susie are being carried out to live the most so most of the rooms are closed. You just have to be in your room, with your family. Okay, so the only thing is to your goals just go out sit down outside and receive pressure on back on, come back in. Yeah, really affect us, will affect us.

Researcher:

And

How is important is for your to, to share about your culture and to listen to other cultures. Do you think that exchange culture can help you to integrate more in the society, and also do you think people, we understand more, your situation?

Interviewee:

To talk about my future, what, I can't remember what we are talking about. Talking about my word.

Researcher:

Oh sorry, like if you, if you talk about your culture, about oh, yeah, sorry about like your food, your food, your music. Do you think it will be, it will help you to feel more at home. And also, people will understand more about its important to you to share about your background?

Interviewee:

Yeah, yeah, yeah, if you want to see a way you can talk about your culture, to talk about your food way or music. Yeah, you feel at home you feel appeal to them in terms of talking about you is happy doing that. Before we used to do. We used to do, um, culture, I don't know, we'll call it culture, as in, you bring in this hostel you, anyway or form used to cook the food that you cook you eat in your culture, as in your country, like your dish, understand. So, every, every country in the host, they will pick one person, as well as their representative, as I'm from Nigeria. I live them, we have like as three people for a Nigerian. In this step, so there will be is that the study, pick me, normally pick me though, to represent people from Congo would abstain pick somebody to represent from Tanzania perform Zimbabwe, like us, so go to the kitchen, everybody will cook dish from the country. So put it down, we'll not talk about the dish. These are the dishes that this How will make me understand so it was so lovely and I will be so happy. You know when you do that so once I see you are, you are all, you remember, oh, yeah, it's so, so good I know put music about you would as you put your own kind of music is how we dances in our country, so it's yeah, it's a very good thing and you make you so happy to make coffee at home and make you feel I think we are back where you are own again. That's true. Thank you.

Researcher:

Thank you. Um, I have just two more question for you. How is living in direct provision system plus the process of asylum, proceed has been impacting your Journey, as women?

Interviewee:

Provision process and I sit…

Researcher:

There asylum proceeds like all the interviews that you had to do an all the time. Yeah. Okay, yeah, how. Yeah.

Interviewee:

The time is the time is not good at all. For now, now is getting better than before, before you see people when I just came. I met people here that have used five years, and they didn't go on to when they've used another three years making 8 years. So when I came I said, God, I don't want to. I will not. An a time you just go for the when you go for the interview. Oh, that's the worst is the worst because they will ask you a question about question, know you that you went through, maybe tragedy back home. A home yeah and this kind of question and maybe you will forgotten most of the question, the most of what happened. And it used to be you said it this year. If you ask the question to them this will happen this will happen. They will not call you a given another year, which you've, you've, you've put your mind in something else when you start walking, you have children. You've forgotten most of the things they will get that they will ask the question again, Most of you forgotten. They were saying but you told us the last time ,so wow, I forgot ,I can not remember I will put down in my head, how many years a, I have things to do, I have children to take care of school to go. So, they will say okay that's you are a liar and they will not believe what you're saying that will region, there's nothing you say that they believe, and they will making you to start thinking it.

They will make the last time I went from my home. Oh god. The woman was actually, we did this as well, just looking at who said why are you not talking I said I'm tired, I'm having a headache I can I misspoke. I'm tired, and I was so tired. I went to work. I worked from 12 From 12 in the afternoon three level in the night. So the second day six o'clock we moved train to Dublin. So we have interview, we have interviewed 10 o'clock. So I was so tired, always ask

me the answer and ended because I was so tired, and the head. My head was banging with headache, because the question was just coming in and what he has asked before, and 100, remember what to say. He said what it is I said, I'm tired, I don't want to, I don't want to talk anymore push the limit was I was so, so those amenities like that, because they, they, they, the people that are interviewing you. They're supposed to know that this didn't appeal to you. It's been long, something happened to me five years ago and still asking me the question now, and management would have would have forgotten, although it's not that you forgot most but something vital we would have forgotten or forgotten this either how remember anymore or they will be they will be putting you, pressure, pressure. I remember when I was out I went for as long as I was there for like three good hours they were asking questions, I said court, I was asked, I was waiting, what are the three hours, about every answer for everything listed, they still refuse. So what's the essence. So it was it was taught and it was it was so bad. Those that aside the interview and assuming, and assuming this that for three Good year did not call them for interview three years to esteem teenagers, they were just working and making money. And some of us, they will be asking earlier for interview from from month to month from year to year, and after everything. Nothing will come up from it. So that one alone gives us edit and make you think what was the sky did that, call me showed up, stay back in my house at last take my bath in the country. So, it's not easy. It's not easy, and ten, ten years, by time, I know that things will change, as this new minister that came in now, and not things will change and maybe people will not be staying like 10 years ETS anymore. There's the woman that state 14 years that they're still acting. The jaunty government to justice to answer 14 would yes for what she used to do anymore. When they after they have given that up as a woman. Yeah, so that is it. It's not it's not good. No, Thank you.

Researcher:

Thank you. Thank you. And how important is for you to have to speak out and to have a space where you can talk, where you can say, your words and your victories. How important is for you?

Interviewee:

As possible for me. Yeah. Now, like I said,

Researcher:

I mean, how important is for you to speak?

Interviewee:

Okay. Yeah, it's very important to speak out, is very important to speak about, at times when you speak out. That's why I speak all the time did they take it the other way around. The Shining deal in the answer in the hostel in the asylums, the hostel, most money does when you speak out because I remember there was this guy from the Justice came one day, I was wondering for I ran into. The justice, there is a picture of your home. So the guy was telling me now we can speak now, tell them about our food, and the food they are giving is no good. I said oh, so good to God said, I just left, because I don't want trouble, I don't want, and it was this guy, I don't know when upon where we left as Amish it was this guy that did not give to homes, because he spoke, he spoke out. He did not, and he don't want to pay the day that he did not agree with them. Maybe that's why they gave him their own but the guy spoke out the guy does not want to get this lowball we, because we are from Africa who don't like speaking out, we will don't want something now okay, he will speak at him and say leave this place or they will report to you on this, and which is which is which is not true. We're supposed to speak out. Yeah, I'm supposed to have lengthy noun support to speakers and this is what we want is what we don't want. Yeah. That's why supposed to be.

Researcher:

And just to finish our conversation. Would you and everything that you have, we have talked until here about talking about your life experience, your difficulties, your victories, your life in Ireland, would you like to the end, something today and some tea for those who we will read that work, and also for those people who are starting the same process eyes you have started five years ago?

Interviewee:

Yeah. What I can say is that for those that does want to start I want to come for asylum. What I will say is that, speak up. Just speak up. See what do you, I noticed that when you speak of data, they're afraid. They're afraid Yeah, but when you don't speak they want to say, wow me on top of them. When you speak up, they're afraid. Yeah. Because way you don't see anything, they think it's okay, it's okay with them, it took him a while it said this is what I want is what's going to happen. We don't like this food. We don't this this what we want. Yeah, they comply with you comply with two. Yeah, what I will say is that it should speak up and just don't, don't sit, and once again I will say is that make sure you do something, laughs Don't sit down, is like go to school, or you walk, or you learn something in LEM, and walk, just if you sit down, you will be depressed, so that you won't be depressed, try to do something with yourself and make something that repeats. So that's what I was saying, Thank you.

Researcher:

Thank you. Thank you very much.

I'm so happy to hear about your, your words. They were expiring, and thank you very much for sharing in helped me out now.

Interviewee number 4:

Researcher:

Hello my name is Maíra Seippel. I'm a master's student in dispute resolution at Independent college. My dissertation is about the analysis of restorative circles, among refugees and asylum Seekers in Ireland. Today we are starting one more interview. We want to stress that the interview is voluntary, confidential, and any participants can leave the interview, at any time, and feel free to not answer any question. Furthermore, the research clarify that no information such as name, address, or Personnel Information will be disclosed the interview, and the interviewee, agreed to allow to record the process.

Researcher:

So,

Researcher:

First of all I'd like to say thank you very much for being here. And it's a pleasure to have that conversation. And I'd like to ask first. Where are you from?

Interviewee:

From Bangladesh.

Researcher:

Okay. And how long have you been here in Ireland?

Interviewee:

So almost three years.

Researcher:

Three years. Do you live in direct provision, or do you have own house?

Interviewee:

No, I lived when I was in the asylum process. I lived on the direct provision.

Researcher:

But now you have your home. Your home house. Yes?

Interviewee:

Yes.

Researcher:

How long did you live in a direct provision?

Interviewee:

Just over two years.

Researcher:

Two years.

Researcher:

How was your, like, your experience during the direct provision?

Interviewee:

Was mixed, was a very mixed experience. Because you know, places to live in there. We had about ten trying to destroy seven to 35 different nationalities over there. So, well actually, when you think and living in a house with roughly 30 different nationalities, people. It was, it wouldn't be the same type of experience you always have. He will always have a different enemy step experience because it's so complicated to understand the beginning to understand all of the people and the mentalities and the culture and the way they come from. So it's actually a very, I don't know. The right word but the beginning is a bit of confusing as well, because you don't know what to expect, you don't know what to say to know how to save because you know, you know that the people are coming from a different culture, different countries, and you don't know what would be the professor for some things is appropriate for me something's probably not appropriate for them to remain so. It is a very is a little confusing at the beginning,

there is a very mixed feeling and experience. Once you're getting alone, wanting to go day by day, the day goes by, and you actually start learning and understanding other people, creating a sort of friendship, creating a bit of understanding and knowing between each other's and things gets normal and after that you probably can understand the what to say how to say what to expect, what not to expect. Well, at the beginning, was a little confusing. they say it will be for everyone.

Researcher:

Yeah, that's the parcel of migration process. Yeah, like we, we have to challenge a like some teams for example, language climates and fears, and other stuff. And do you see, for example, from my research about migration process, I have found that some people can face more challenges before, during, and after the, the journey of migrating. It can be like language or climate or anything. Think about yourself. What challenges do you face, leaving Ireland?

Interviewee:

When being in Yes, climate was one, because, well as you as we meet we came from a tropical country and this is a very cold country, so this is one thing. The beginning was hard like wow it's very cold in here, all the all over the year. That's one thing. Yeah its culture is completely different culture, because two different countries, different cultures, there's nowhere there. We have the similarities between the cultures. The thing is, I think we the immigrants work as a bridge of cultures and countries. Because, see, I have brought my old culture into Ireland, and I have when I started living, and I became friends with my local Irish friends. So what I explained to them, they want you to know about my culture, my countries I explained to them that within my culture, bit of my culture, say you're from Brazil. All right. Coming to the present is not one of these Muslim popularities countries like. Right,

Researcher:

yeah.

Interviewee:

But you still know about Ramada. So my friends, my friends might feel that I reference they know about Ramadan because I've explained to them what happened this month. One day, what do we do back in our homes so they knows now different Ramadan. Imagine that 10 years back, no one probably in Ireland would have known about Ramadan. Now, with a lot of people know about it because they immigration is spread everywhere else. And with the immigration spread everywhere else we'd aim against when we were getting along with a local age friends we explained to them how they generally do this with all these countries. Today, no, no, only we know that Irish cultures, now they knows about our culture as well.**Researcher:**

Yeah, that's that's very…

Interviewee:

So it's an exchange of culture, the immigrants are exchanging the culture, they're observing, they're getting the new culture into their life and they're sharing their own cultures within the community and society as well.

Researcher:

That's very great. Thank you.

Interviewee:

Very important, and it's it's worse as a bridge as a network, they will be another kind of abrasion network between the exchange cultures.

Researcher:

So you, you said about exchange cultures, and for example, if we had a space where you can talk for example, a group where you know people where they came, meet like once or twice a week, that we call it as restorative circles, where you can listen where you can talk about

conflicts about culture, difficulties and good experience. Do you think this moment would be valuable for you and for the society.

Interviewee:

Yes it is. Because, see, right now, I, when I speak to my, when I speak about my culture to my friends. I only speak to a certain amount of people. But imagine that we had situation like this, okay this, what can you repeat that the reservation,

Researcher:

Restorative circles.

Interviewee:

Okay restorative circles so if you have a restorative circles, they'll be more people into there, that people become from different areas and backgrounds and different, different types of. And if you can speak, obviously you will speak about your own culture. You know more about it, that you spread more revenue culture and you learn more about their cultures. So I'm sure that will be helpful, like when you want to one go with someone and explain your things and you learn their things. It's a one to one so that the audience, the recipients are limited. But when you go to this wizard sessions. Of course I say the audience will be bigger, and the recipients will be bigger, and you will hear more stories. The, the, the horizon, I say will be wider, broader.

Researcher:

Yeah, thank you. Um, do you believe that your experience from the past in the present, impact your social and your mental wellbeing?

Interviewee:

Yes I do, I do definitely believe that that my past experience and present experience have obviously helped my social experience and mental wellbeing as well because the guy have

lived with many different types of nationalities, my life so all this while I was passing the journey of this migration from one source into the analysis, it led and reprovision I've met with a lot of people with a lot of different backgrounds of people. And that 1000 types of mentalities over there. I've met roughly about over 30 different types of people.

Researcher:

How many?

Interviewee:

So 30 over 30 Different nations. I have actually met. And I was actually, I was when I was living in reprobation, I was very active, so within their own provision, I was trying I was working as a. How do I say, I don't want to say as a social worker. I work as, like, I work as one of the person that would come up, and he can talk to me.

Researcher:

Okay.

Interviewee:

I was open. I was welcoming everyone would come and talk to me. See, not everybody not the same. When you go through this immigration process. It's not easy. It's complicated. It is tough. And I love this person actually, I would offer my help to anyone, regardless where you coming from what's your types, nationalities, you know, race, colour, gender. No, I did actually helped a lot of people during the my living the reprobation, especially some of the people who came from a different nationalist were not very good at English, and when they have to know them fill out the forms and stuff so I offered my help and they always used to come to me, told me that if they wanted to do something, and they were about to explain to somebody and they came to me to translate on behalf of them, or like, they would have explained me. The whole situation that out of summarize the whole thing, and deliver it to someone. So I, in that case what happened is a quickly became kind of atmosphere, pretty much everyone not attached I say,

like a friendly. Friendly sense. So I, everybody knew that I opened and they can approach to. Regardless, whatever it is, so I will do whatever I can do within my power and my best limits you know. So yeah, so if that experience helps me a lot because I have dealt with 30 Different nationals of people. I have to what I was dealing with them, I have to make sure that I respecting their boundaries and respecting their cultures and respecting their mental barriers and boundaries and everything. And the way they told the way they receive the communication so I have to find which way they would receive the compensation the best for them. So, yes, it is actually it helped me to grow mentally as well. I did grow mentally. I became more mature than I was before. I must say, and I don't have any I don't hold back to say this, that place that journey made the better as well. So when I now meet the different types of people, I don't get a shock. I do see my previous experience kicked in, straightaway. That's, oh yeah, actually I might have to deal with these waves I mean, so I don't get to see a different kinds of people and different nationalities, different cultures anymore, like I do actually get it very easy now.

Researcher:

That that's lovely to hear, and like, through your experience about what you, you did your, your volunteer work. If you can say, like, do you think that if you had for example, if you if you were a facilitator in restorative circles, would you gather more people, or would you have done different stuff, like, what do you think about

interviewee:

I don't know what different way out of Danny, because I have never been into these programs, or these sessions so I don't know what way they do it First of all, I can't say out of money differently because I don't know why they're doing it. First of all, if they're doing it in a very, very perfect way. I don't want to change it. But yes, I will probably get about people and I say, I wouldn't do it in different layers I said before, because I don't know which way it's working and which way they're holding it, maybe the way they're doing it that's the best way to do this

because I haven't seen it yet, I've never been into this one. So, it is very hard to say. One different way out of it but yes I would have probably leather more people. Yeah, I will probably try to engage as many people as I possibly can.

Researcher:

Do you think that refugees in Ireland in Asylum seekers. They need a safe space to talk about their feelings about their fears, their necessities. Do you think that they not like the refugees they have enough space here to talk. Oh, not?

Interviewee:

I don't think we… they don't have it. At the moment, not enough, they might have, but not enough.

Researcher:

Okay.

Researcher:

And do you think that's important to have?

Interviewee:

When people come to the journey actually wherever I see migration is not easy, as you believe you from Brazil, so you have came to here, when you moved from Brazil to here in Ireland for a study are what the purpose you're doing here. See that was part of a migration.

Researcher:

Yes, sure.

Interviewee:

You migrated yourself from one country to another country, regardless of the refugees or asylum seekers, or any other purpose, it is a part of migration. So imagine that if you had a bowl of opportunities to speak about what do you feel how you feel. Would you be feeling better.

Interviewee:

You showed that there are places you can speak that how you feel, what do you think, what do you think how we think, but I think that's, we can do a lot better, actually, about it, this is an area of improvement we could say, we could do a lot of improvements of that as well.

Researcher:

And how, how has been your experience living Ireland like, do you think that people here, they are welcoming. Do you feel social integrated?

Interviewee:

I think I am going to give the grade. At this point, try. Yes, I felt, look I don't I'm not actually representing anyone in this case, I have to be very specific, I'm not representing anyone apart from myself only share my personal experience, whatever I'm saying about this time no it's about my it's my own experience. So, I think, I felt very welcome.

Researcher:

That's great to hear.

Interviewee:

I felt very welcoming. At the moment I went to the journey, and I, yes, at the beginning was, I wouldn't say that was not all I would say that was very easy. No, it wasn't very easy. It took me about a month about a few months to get allowed to again this and everything but after that, I felt straightaway that when I started discovered the driver social acceptance here. I would say yes.

Researcher:

What the last word you said, the social…?

Interviewee:

The social acceptance. Yes, because I felt when I start going out and start trying to socially engage myself within the community. They never pushed me back. They welcomed me. The

world can be the lead myself. When insiders community are the place to live well I was during probation. I was a very welcome. I was very known with the community, and I never had an issue to getting along with anyone. So what happened is I made my local friends very quick ways to go out once in a while. Sometimes, you know, I mean it once in a month, was to go out was to go for breaking, and here I think it is actually, it was actually a great experience because I felt very welcoming, and I found my types of brands very quick with local Irish friends. And, yeah, I don't think I've never felt in a bit of friend. what you call a push back, like all of the code community, whether Welcome to the community I never felt like this.

Researcher:

That that's very great to hear. I know that you, you have said in the, at the beginning of our conversation about the exchange, culture, and the, the importance of to exchange the cultures. But do you think for, to have more exchange cultures, and for people who, who doesn't you feel that easy as it should be social integrate is important for them to have a specific space where they can talk together, where they can share cultures, where they can show like their foods, their culture, their music A. Do you think that's important for them?

Interviewee:

I think it's very important because not like I have an outgoing personality. So for me it's easy to go out and find my friends, my friends in the community are getting along with people, but there are a lot of people probably not so outgoing, and another thing is, it's a fear, see when it comes a person come to a new country, the fear, to go out and getting along with people because they don't know that. They don't know what sort of approach, they're going to receive what sort of B were they going to receive. Are they going to be welcomed, are they already pushed back. So there's a fear, there's a fear of unknown exists there. So I don't think it is easy for everybody that whenever they come to new country they will go, go, they'll go out and they will have,

they'll make friends out there, they'll make friends with the community. And not everybody are as open and outgoing, as I am, so I don't think it is fair to judge the whole thing, based on my experience because I'm ongoing, I went out, I made friends, but not anybody is the same. In that case, if you have a common area where a pudding, when people living their provision, they must they obviously designate their provision every area right. So when they're by the direct provision if you have a community things, let's say, a common place where the refugees or asylum seekers will come here, share their cultural support, and the locals will come. Locals will be invited. So that's how you mix it up. So, you include this people, the migrants within the community because on that point. The migrants will see migrants will see the immigrants, there Islam seekers or refugees will wait and see the local people, they will get to know each other's. See, even I think the locals are sometimes a bit afraid of, as well. Afraid of in the sense that if they want approach they don't know what they're going to receive. They don't know what sort of background, they're coming from, they don't know is the communication is enough. Will they be able to communicate appropriately. So there is a fear on both sides the fear, or don't exist in both sides or both ends. So if you at the beginning if we have a situation, okay this is the place in every once in every month. There's local migrants, refugees as seekers, even the people who are actually, that they been living here for a very long time but they were migrated welcome them as well. They can share their experience, so they can share, and they can spread the confidence between the people among the people were newly migrated to means, at the same time if you invite the locals. See that, that's how you build a community that's how we will make a community, and then the community grows together, not, we live in one community, this is part of community is less at the side of the road is my bread that sort of road is a local communities. You can't grow two different way within the same community. So if you mix it up. And then you will grow all together, it's helped for everyone, it's benefited for everybody, it's a, regardless your immigrant regardless your job seeker refugees or my rich

person, or local community, you have a chance you have a better chance to know where your neighbours are both of them, Even the refugees, and even today's. locals, so you know where they were, you know, we're dealing with, you know, you're leaving crossroad. And you have a better chance session to integrate.

Researcher:

Yeah, thank you, that's lovely. Just to finish your lovely conversation. And based on what you have talked about sharing your experience, your victories your difficulties, your life in Ireland, your process until you get here. So, would you like. Would you like to add something to the end, something for those who, who we read the work, and also for those who are starting, they Journey that you use starts like three years ago.

Interviewee:

Didn't actually get the question.

Researcher:

Oh, sorry, sorry, no, no, just ask if you, if you'd like to add something to the end, and just say something for, for those who, who are going to read the dissertation, and also for, for those people who are starting their journey, as you did three years ago.

Interviewee:

Okay, if the, if two of the people who's going to read his dissertation. My recommendation would be finding better ways, and more ways to integrate migrated people. These immigrants, refugees and asylum seekers within the communities, because I know that some communities that do really well, I wouldn't mention any names, Because I don't have the permission to mention any names as well. But I am going to give an example. I was living in a small town, and those people of that town came, came out and came along, and they took the initiative at the beginning, to include the local refugees and asylum seekers, living the direct provision within the community, they come up that was not supported by the government, at the

beginning. I don't know what's the status right now. But those people pose a very personal initiative. Feel the people within the community, they said they thought that all well, we have to integrate these people and distribute news we have to welcome them. So they came out, and then they went to the direct provisions, they say, come over and come with us we in the community. Let's take you guys to a journey. They took us to a journey, and the boundaries is between a, this is an asylum seekers, and the local community was really great from the very beginning. That was one of the finest example I would say we, you can see, I'm sure that it was happening in many places, but I, I also believe that some of the places are not doing enough. So, if you had any specific things like this. It would be better. The people who came out in my town. They're volunteers. They had nine to five a day, day or night jobs. So, after the jobs they get together, they came out and they helped us to integrate within the community, but I'm sure there are many of the people who's missing these opportunities, I think everybody deserves a speciality is a fair opportunity and everyone deserves it. So, if we have something very specific, imagine that if those people who came out actually add helped us to do well with the community. If they would have decided not to do this. Wouldn't haven't read it.

Researcher:

would you know.

Interviewee:

Yeah, at the same time, probably we would have, it would probably integrate some of us would have been great, probably, some of us would have left behind, and maybe it will be long it will take longer, it will take longer, but it took really no time that we did go type, we integrate with the community because of those forces very specific people over there. But see, this was an individual or a batch of individuals, initiate initiate initiative, apples, okay, okay, I want. I think it's better if we have something in place, let's say, as a face, and something in place as in by the support of the local authorities, local communities, or local, local social welfare. Governor is

like, Okay, if anybody, anyone is coming to this journey, if you have a direct prohibition in the area. This is our designated place and this is a dental day that they will you go, you go and seek help, you go and try to integrate and they will help you to integrate with the community. I don't think there's something like this exists right now. But if we have something like this, if we had it or if we have in future will be better, so everybody will get some bit of a chance to integrate. And again, you can only give a chance, if someone doesn't want to degrade you can pose them 50 Great, but at least if somebody wants to integrate. I want them to have to know that there is a place I can go and seek help.

Researcher:

That's, that's great. That's very inspiring words. Thank you very much.

Interviewee:

Thank you.

Researcher:

Thank you.

Interviewee number 5:

Researcher:

Hello, my name is Maíra Seippel. I'm a Master's students in dispute resolution at independent college. My dissertation is about the analysis of restorative circles among refugees in the asylum seekers in Ireland. The interviewer has been formed that the interview is voluntary, and confidential, and that he or she has the right to withdraw for the interview, at any time, and he refused to answer any questions they have agreed to allow the interview to be recorded. So hello, how are you

Interviewee:

I'm good.

Interviewee:

Thanks and you?

Researcher:

I'm very good thank you.

And thank you for being here.

Interviewee:

Thank you.

Researcher:

It's a pleasure to have our conversation. And so before I start, I would like to say thank you very much. And I would like to ask you, where are you from, and how long have you been hearing Ireland?

Interviewee:

I'm from Zimbabwe, just two years in Ireland.

Researcher:

Two years.

Interviewee:

Yeah.

Researcher:

Do you live in direct provision, or you have your, your own house?

Interviewee:

I live in a direct provision.

Researcher:

Okay, for the two years, yeah?

Interviewee:

 yes for the past two years.

Researcher:

Okay.

And how has been your experience leaving Ireland?

Interviewee:

What can I say, I can say Ireland has been good for me. Compared to where I come from, like, I was running out of my countries so I did find a protection here in Ireland so far I can say I'm being protected anyway so I don't have any complaints about it.

Researcher:

Yeah, so that, that's great to hear, like, through my research about migration process. I have found that some people can face more significant challenge before, during, and after the journey, such as language barrier, climate , culture difference or geographic issues. Think about you. What challenges do you face you live in Ireland.? And if you face any challenges, how have you dealing with them?

Interviewee:

Challenges that have faced it in Ireland. It was the weather like as big home. I'm used to, very hot weather, here it was very cold, and it was really difficult for me. But as time goes on, I'm now used to the weather. And then with the, with the cultural differences, it was a little bit different with the food cause no in direct provision we were like wait, I'm staying. We don't have facilities to cook for ourselves, they cook for us so you know, with the food, I can say, I'm not used to the food but it was really difficult for the first days because we used to eat potatoes, potato for us but I'm now getting used to the potatoes anyway.

Researcher:

Yeah, I miss my food as well. So yeah, that's a challenging one. If you had a space, a safe space to talk. For example, I group where you know people where they meet in circles, once or twice a week with a facilitator, where you can listen in, talk about conflict difficulties. Good experience feelings fear. And what we call our restorative circles. Do you think this used to be valuable for you.

Interviewee:

Yes, yes, definitely. All things available for me. Like, as my site is I'm living the direct provision, I find it difficult for me because I don't have anyone to talk. Like, i can, I can say like, I'm always depressed each and every day. Like, you feel like you are lost. At the same time, you are lonely, So I think those groups they might help helps a lot. Because you know like, it's easy, like life is easy when you, you socialize, rather than to be in your own on on space, You don't have someone to talk, even if I have a roommate, but I don't know the roommates so it's sometimes very difficult to talk to someone like you know, I think those groups, they will help. They will help a lot.

Researcher:

Or your roommate for the same country?

Interviewee:

No. Is from different country, not from the same country from different country.

Researcher:

They do speak English?

Interviewee:

Yeah we communicate with English but for her. She said she didn't know English speak French, But, getting she's getting used to the English but it's very difficult at the same time to communicate, because sometimes I usually use signs. She also used signs, you know.

Researcher:

Yeah. Yeah,

If we had those groups. Would you would you feel more comfortable, yeah group form only by woman, or could it be a mixed group?

Interviewee:

I think on my site, it can feel more comfortable when they are a woman, because I want to say that much of my story. I'm afraid of men, that's me. So I think I'll feel comfortable when they, they are women. Yeah. because they are, they can understand, the…standard, they can understand the more they can, yeah, they can understand more, is really, you know.

Researcher:

Do you believe that your life experience, both past and the present, impact your social and your mental wellbeing?

Interviewee:

Yes. Yes, I can say yes, like my life experience for the past. It has affected me with the mental wellbeing, like, as I'm speaking for now. I'm taking antidepressant pills, of which it affected me a lot. That was my first time in life, to take the sleeping tablets so I think it affected me a lot, affected me a lot.

Researcher:

How long have you been taking the pills?

Interviewee:

I can say a year and a half.

Researcher:

But do you have a like, do you talk to the doctor, or…?

Interviewee:

Yes I talked I talked to the doctor, and also, I've got a therapist that I'm talking to today every week. It's kind of helping me. I think I'll get there. Yeah!

Researcher:

Yeah, definitely. And do you believe that anything can be done by the local community, in order to improve your social and your mental and be?

Interviewee:

Yes, yes, I think I like the local community. They can help us you know we like to keep ourselves busy, like maybe they if there is a maybe, like, this tiny community maybe there is a place where we can, you can do something help the community with the cleaning or doing the gardening things like to keep yourself busy like volunteer. Volunteering yes he has done like volunteering.

Researcher:

So keep life busy.

Interviewee:

Yeah, keep. your life busy. Yeah, yeah.

Researcher:

That's great. And do you think that safe place to talk like the circles, would you be alternative to help you, this difficult time?

Interviewee:

Yes, I think they'll help me. They will help me because I can be able to express what I'm feeling, I'll be able to express what I'm going through. It's going to help me. Yeah, yeah.

Researcher:

How has been your experience be your Irish society in terms of activities do you think that people are welcoming. Do you feel social integrated?

Interviewee:

And, like, as I can say yes, I feel like they are welcoming way I am they welcomed me a lot. I remember before the COVID thing, we used to do them. The running of the park. Like who made Irish people socialize we did go for a coffee with them around the town, you know. Yeah, they were all coming. But after the COVID before the COVID and then after the COVID DW are in our rooms you don't go anywhere. People don't socialize in. It is affecting again my mental, mental health, you know.

Researcher:

Do you, do you think that if you, if there were a space where people could exchange Culture, Culture experience through lectures, events, cooking, dancing… Oh, would you participate in, would you help you to feel more social integrate?

Interviewee:

I will definitely, and I will love to, like, I love to know, different cultures, like in life when you're a human being, we travel, you do what you have to know. You know, like you know like how some cultures they do like it will be.

Researcher:

Do you have any kind of these experiences the direct provision?

Interviewee:

Like where am no there is no such, but I hear that. In some centres, there are, so lightweight. I haven't seen that. So I don't know either.

Researcher:

So you don't share the cultures between…?

Interviewee:

No we don't, Don't in our Center but I hear some and some of the centers they are.

Researcher:

That's great.

How Live in direct provision system plus. The process of asylum proceeds, has been impacted your journey as women?

I mean, all day, interviews that you have to do all day, the process that you have to go through. Plus, leaving that direct provision, how those two factors has impact your life? or easily, they don't?

Interviewee:

Like, I can say, like, sometimes it's really stressful, To be honest, it is stressful, because you like you, you, you will never know whether you like. I used to, like, like, What can I say, it's really so stressful to go through all those things because you go to the interviews and you can't take, you know, with the life of direct provision, you will be in it. You'll be in your own room like you don't know where to start, you don't know when to start the oh I'm allowed to start or like you're not allowed to start like you'll be confused, like, you know.

Researcher:

Do you think the length is too long?

Interviewee:

The length is too long, I can say that, cause you're expecting to have a life. But you can't have a life. Wireless you don't know whether you're going to be accepted, are going to be rejected. Like your life, I can say like your life is stuck. You know.

Researcher:

Hum hum.

Thank you for, answer, and how we person, important, is to you to have a safe space where you can share your ideas, your fears, your victors, and also listening for other experiences?

Interviewee:

It is very important to have a safe place. Cause it helps me to say wherever I want. Because I know I'll be in a safe place, rather than to say something maybe, I don't know, I can say maybe in public or, like, you never know what's going to happen to you. Maybe I did the wrong thing, Or maybe like, you feel like you're living in a fear like if I may be if I say so, I'll be wrong, they'll say something, maybe, like, I'm still waiting for my papers if I wanted the papers me but like, no…so that the fact that you have the fear. What I mean, listen, like, you have the fear of to say something.

Researcher:

 Yes

Interviewee:

You have the fear to say something else because you don't know. Maybe it will affect your, your, your case or your to, like, you just have to stay in don't say anything because you never know what's going on. And do you think that the process of not say anything, or to be afraid to say anything to anyone. It's affect you?

Researcher:

Yes.

Interviewee:

It affects me because, like, it affects me because I'll every, like, if you have something in your, in your heart, and you don't say it every day, You will like you will feel like you need like on my side. Like, I feel like every day I can cry. I can cry I can cry and it affects my, my, my healthy because I need to say something but I can't say it because I'm in fear, you know, we understand but if I say something to someone, someone will advise me or comfort me. No, you know, you will be fine or was that, but if you don't say anything like

Researcher:

How you came. No, yeah?

Interviewee:

Yeah.

Researcher:

They, Oh, we have talked about sharing difficult Victor's your life he Ireland, your process into you get here to finish your conversation. Would you like to add something, to add the end, something for those who will read the work, or for those who are research the same process as you, as yours process, in Ireland?

Interviewee:

What can I say. I'll just say. And then, the good place. I feel safe. And I've where I'm where I'm staying I've welcomed will, and I'm loving it. The only thing that stresses me is to live in it direct provision that that's really stresse me a lot and wait for for the decision. Each and every day I'll be thinking, Oh, what's gonna happen to me. Oh, something like that but so far I can say, I love Ireland.

Researcher:

Do you have anything to add for someone for some woman who just arrived the Ireland, and we'll go through our same process as you. Any devise?

Interviewee:

Just say whatever the mean, I'll just say, with the to the person. Here it needs to be patient and to keep yourself busy, try to integrate with the society that will help you a lot, because you'll be going through a lot, wherever you're coming from. And then, and when you are in the system, when they, in the, in the centre as we're going through a loss again. So I think to keep yourself busy with community integrate with the society or do this, studying, keep yourself busy, so that you won't be affected in the in your mental health, you know, it'll help the wise, that can say that.

Researcher:

Okay, thank you, thank you so much for taking your time for be honest, and for your words here. Thank you very much.

Interviewee:

Thank you so much. Thank you.