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## **Opening remarks by Dr Bill Reid of the Methodist Church.**

This conference arose out of a Round Table of Churches meeting at 121 George Street in Edinburgh in 2007 recognising the issue of migration to Scotland, and that the Churches should be more involved in addressing the needs of individuals and communities.

One year on both the environment and the issues have already moved on and today's conference seeks to raise awareness and give direction to the Churches of the issues of modern migration.

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## Opening Prayer

Open our eyes that we may see the deepest needs of men and women:

**Move our hands that they may feed the hungry.**

Touch our hearts that it may bring warmth to the despairing;

**Teach us the generosity that welcomes strangers;**

Let us share our possessions to clothe the naked;

**Give us the care that strengthens the sick;**

Make us share in the quest to set the prisoners free;

**In sharing our anxiety and our love,**

**our poverty and our prosperity,**

**we partake of your divine presence. Amen**

Source: Canaan Banana, former President of Zimbabwe

## Celtic Blessing:

*I saw a stranger yestre'en,  
I put food in the eating place,  
drink in the drinking place,  
and in the scared name of the Triune.  
He blessed myself and my house,  
my cattle and my dear ones,  
and the lark said her song.  
Often, often, often  
goes the Christ in the stranger's guise.*

## Reading from Genesis 18 v 1-8

The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

He said, "If I have found favour in your eyes, my Lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way – now that you have come to your servant."

"Very well," they answered, "do as you say."

So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs of fine flour and knead it and make some bread."

Then he ran to the herd and selected a choice tender calf and gave it to his servant, who hurried to prepare it. He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.



**Welcome by Rev David Lunan,  
*Moderator of the Church of Scotland***

I want to welcome you all to this conference on migration, and congratulate ACTS for recognising and addressing the importance of this global issue. I heard somewhere there has been more migration in the last 20 years than there has been throughout human history. That may be an exaggeration, but the reasons behind these huge movements of population are part of what you will be looking at today.

From economic motivation to flight, from conflict to climate chaos with flood and famine, cheaper transport, and criminal trafficking, people have felt inspired or forced to give up their homeland to live, or sometimes just to live better. Much of this is driven by access to scarce resources.

The pivotal study of the Old Testament is we know the Exodus, and there are of course religious, political, cultural and economic aspects to the long march to the land flowing with milk and honey. The bitter slavery of Egypt finds a tragic counterpoint in the ethnic cleansing by stealth and sword of the inhabitants of Canaan.

The Christmas story too is one of dramas and journeys not of mass populations but significant nevertheless: Mary's impending birth, Mary and Joseph's journey, the Magi and the flight from Herod.

Scotland itself has probably more immigrants per capita of per population than any country in the world, and has had its fair share of immigrants from every country in the world. We've experienced our invasions and we've integrated language and culture with Celts and Gaels and Pakistanis and Romanians. So we are no strangers to population movements, to being made welcome, and to welcoming.

Because part of our Christian heritage is to be hospitable, "You'll not have had your tea." Highland hospitality is world renowned, but so is African and Asian and Middle Eastern. The story from Genesis reminds us of the obligation to welcome the stranger as often goes Christ in the stranger's guise: we welcome angels unaware.

We all know there are problems with planned absorption, and limits to numbers, and language culture shock, and shared values and expectations, and job opportunities and access to services; and we must hold our idealism and realism in creative tension, for God is both the reality and the idealism.

The Christian task is always to love tenderly, to act justly and walk humbly with our God. Always, we want to view the world with resurrection eyes. And as we find Christ in the stranger, perhaps they will find Christ in us, then we lose nothing, and gain all things; and we remember that the first thing our Lord did was establish a community, and his words at the last supper was to love one another.



## **Rev. Ian Galloway**

### ***Past Warden of the Iona community now based in Gorbals and responsible for an ecumenical project Bridging the Gap***

There may be just a hint of irony in focussing on migration on a day when it is a struggle to get from Glasgow to Edinburgh (rail signal workers strike). However, when we think of obstacles that many people have overcome to move from one part of the world to another, it is also a reminder of how much we take mobility for granted in this part of the world.

In the context of my work in recent years I am very pleased to be here. I am privileged to serve the parish of Gorbals in Glasgow, which as anyone who has been there in recent years will know is a hugely changing place. But that is nothing new.

The first reference to what is now Gorbals historically is to a leper colony outside the developing township of Glasgow, and Gorbals means, most likely "town lands". It became a centre of migration from the rural parts of Scotland with the urbanisation that marked the advent of the industrial revolution, and famously, or infamously, grew into a teeming mass of tenemental dwellings for the laboured classes.

Gorbals became a centre of Irish Catholic immigrants, with Irish being spoken widely and large Catholic parishes eventually becoming established. Disquiet about immigrants is nothing new, and there was a great deal of inherent suspicion from the protestant establishment, as well as the importing of antagonism through the other set of Irish immigrants, the Ulster Scots. While much of the antagonism has gone Gorbals is still thought of as a Catholic area and buses still provide a direct service from Gorbals to Donegal.

Gorbals also became home to the Jewish community, immigrants largely from Eastern Europe, and there was a sizable Lithuanian community also. Gorbals sits just next door to the areas of Govanhill and Pollockshields, where the bulk of the cities Asian population live. Despite recent concern about the radicalisation of some, young Glasgow Asians are overwhelmingly as Scottish as any of us, and their community has played a significant part in the life and economy of Glasgow, and continues to do so.

In July I visited the Middle East with a group that included young Jewish, Moslem and Christian people from Scotland, and the ease with which they mixed, and the delight they took in their common popular culture was transparent. Recent arrivals in Govanhill has included a number of Roma people who have presented new challenges and who have not been universally welcomed.

Eventually, in Gorbals, the Jewish population moved further south, and the tenements were pulled down in favour of large blocks of municipal housing rising high on the skyline but not in the estimation of many who had to live in them. Further clearances followed, with the local community dispersed in numbers to peripheral schemes, and in recent years the building has taken on a pace once more, typified by a return to a tenemental style of living, and celebrated in the urban village model around Crown Street.

In the year 2000, the asylum dispersal programme brought Gorbals another inward movement of hundreds of people from around the world. Somalis, Sri Lankans, Kurds, Iranians, people from Iraq and Albania ....

As our welcome programme became established we discovered we were dealing with more than twenty languages at one time. In the wake of the initial difficulties that greeted the arrival of more than 2000 asylum seekers in the north of the city in Sighthill, there was considerable anxiety in Gorbals and a desire to ensure that there was no repeat of elements of hostility. A meeting took place in advance of the arrival of the first families, where representatives of more than thirty community groups discussed what to do, and the question was asked whether the Christian community in the area would take the lead, through our local ecumenical organisation, Bridging the Gap, in enabling the community's welcome?

It was a defining moment for our work, and this time reformed and catholic congregations were united in welcoming the stranger, our own difficulties from an earlier age well and truly behind us. From these initial encounters with what seemed like a very large number of weary and very troubled people. Eventually communication became easier, and friendships began to form in which we found of course that people had brought with them not only large needs, but also a wide range of gifts.

Over these past eight years we have journeyed with people to the point where now many families are established, people are in study, in work and our own Board of Directors has a significant number of refugee members. Now, of course, the work has extended to include building relationships with Eastern European migrant workers who have also arrived to shape the face of our city.

For us in Gorbals, then, migration is part of everyday life; it is in our past, our present, and undoubtedly our future. And our experience is shaped by people in a great many places in Scotland.

As a nation we are in any case made up of influences including Celts, Vikings and Romans. And in the other direction the Scottish diaspora is renowned particularly in the United States of America, and in Canada, in Australia and New Zealand. The Church of Scotland has a Presbytery of England no less, and a Presbytery of Europe.

Even today, when headline figures scream out the figures for migration inwards – the figure was around 580,000 in 2004, there is seldom mention that some 360,000 have moved in the opposite direction.

So we have, perhaps literally, these issues in our blood, and we certainly have them on our doorsteps. Indeed it was the sharing of many of these experiences under the auspices of Action of Churches Together in Scotland (ACTS) that led to this conference being conceived, so that we can look at how best to support migrants and the local communities in which they live and work. We might also want to look at how to engage those parts of the church that do not choose to have to do with these issues and these people, for whatever reason.

So why are we here today? And why in particular are we here looking at migration from a faith perspective?

In part, as I have outlined, because it is increasingly hard to relate to our society without taking some account of the influences which have shaped it in the past and do so now and into the future.

It is also the case that our faith story cannot itself be understood with reference to the movement of people and peoples. From pre history, when Adam and Eve are sent out from the Garden of Eden, through the roots of Christianity, Judaism and Islam in Abraham whose significance at the outset is that he responded to the urging of God to move from Ur to Canaan. The carving out of a developing understanding of God by a homeless people in the desert of Sinai was later tested in Babylonian exile. And the birth narrative of Jesus has the family fleeing persecution, to seek refuge in a strange land, beyond the reach of local political persecution.

The development of the Hebrew code gave a protected place to the widow and the foreigner, those who would be most at risk if provision were not made, and the teaching of Jesus both demanded the inclusion of society's outcasts and broke down the walls of separation between Jew and Gentile.

It is impossible to read the gospels without recognising the central place that hospitality and welcome hold in our tradition. As the saying from the Celtic tradition has it, "We saw a stranger yestere'en. We put food in the eating place, music in the listening place, and in the sacred name of the triune God he blessed is and our dear ones. As the lark sing in her song, "Often, often, often goes the Christ in the stranger's guise." "

"In as much as you do this for the least of these little ones, you do it for me." Love of God and love of neighbour are inextricably bound up in any Christian understanding, and as the Church of Scotland's General Assembly has consistently affirmed in recent years, "a response to the plight of the poorest and most marginalised is the gospel imperative facing the whole church."

Also, while for Christians there is a tension between what Jesus called the Kingdom of God and any earthly kingdom, Christians know ourselves to be called to work toward helping in any way that we can to promote the values of the gospel in shaping our society and indeed our world. In other words this conference is about our core business as the church of Jesus Christ.

The church itself is a community composed of people from all nations, states and societies through the world. We know how much the life of the church here is already enriched by international relationships, and can testify to how much can be learned by having in our midst people who bring a different experience of being Christian, or indeed being Moslem, to our own understanding.

At the Third European Ecumenical Assembly meeting in Sibiu, Romania last September, I attended the forum on Migration and heard stories from across our continent of churches being transformed by the presence of migrants, in some cases congregations that were dying becoming revitalised.

While we would not at all claim that in Gorbals, we do have a second congregation that meets on Sunday afternoons and Friday evenings, whose members are Ghanaian in origin, many of whom work in the National Health Service. Their worship is Pentecostal in style and uses local language – local to them that is rather than to Gorbals) so in our own way we have been able to welcome out sisters and brothers and become friends even if our worship styles are not really compatible. There has been controversy recently about the size of the Polish congregation in the Catholic Church in Partick being so large that it has been necessary to move Mass to a larger building, to the displeasure of those who have been there a long time.

Increasingly then when we talk of churches about migrants we are talking about people we know, and often people we know well. We know not just their names and faces but we know their stories, and we know their character – the values and aspirations that shape and have shaped their response to what life has brought them and their families.

And while we can speak, in a liberal democracy, about freedom and dignity, we are aware that aspects of the laws under which people come here as migrants or seeking asylum have included significant elements of injustice and inequity. At the same time, media, popular and political debate has often stimulated public anxiety and has meant that these issues have become framed in ways that have reflected and contributed to xenophobia, racism and religious discrimination.

So churches, as well as offering a welcome, have found themselves campaigning, alongside others, on behalf of vulnerable people, as in for example, protesting the detention of children and criminalisation of people who have sought only the well-being of themselves and their families. This is also our core business, standing alongside people suffering injustice and oppression in our society to compound the difficulty that brought them here in the first place.

So today is an important opportunity to learn more about how migration is shaping Scotland today.

It is also a real opportunity to listen – to hear something of the experience of being a migrant in this country.

There is a chance to look at the range of imaginative ways that churches and other groups support local communities in welcoming migrants.

And – this is very important – to begin to work out new ways to work together, and new developments in work in this area that build on what we have learned.

In closing, can I say that much of the work that has been done by churches in this area of welcome and hospitality to people from other parts of the world has inspired me. It has renewed my own faith in the capacity of the church to do what it is made for, and it has demonstrated that people still respond where a clear need is identified. I think it's great that this day has been planned and that you are all here to take part in it. I can feel the creative energy in here and I look forward to the conference as it develops. Thank you.

# Home Office UK Borders Agency – Lynn McIntosh

## Senior Sponsor Visiting Officer

### The Points System: An overview

#### Managing Migration

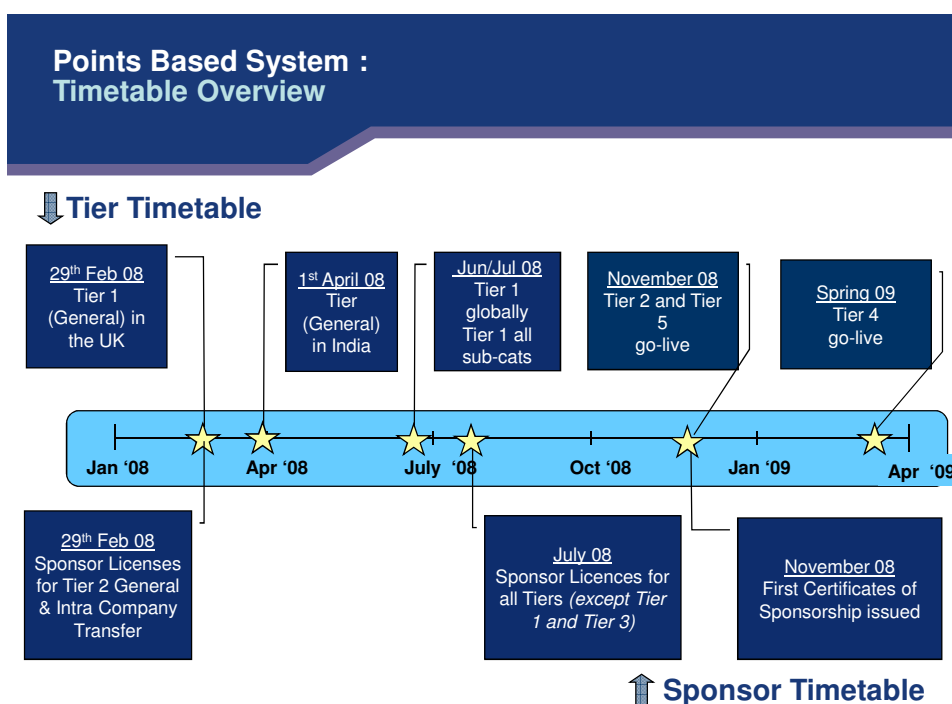
The Points Based System is part of the biggest change to immigration in 40 years.

PBS aims to:

- Better identify and attract migrants who have the most to contribute, including international students;
- Provide a more efficient, transparent and objective application process;
- Improve compliance and reduce the scope for abuse.

#### Points based system – 5 tiers

- 1: Highly skilled individuals – post study to work - if they graduate above HND level students can apply for 2 year work permit through which they can earn points in order to remain working in the UK
- 2: Skilled workers with a job offer – SVQ3 and above with a job offer in specific work areas can remain for a specified period of time
- 3: Limited low-skilled schemes to fill temporary shortages – industries can put forward a case. Examples include: fish filliters; sports professional/international players' football or cricket sponsor e.g. SFA: Ministers of Religion (faith based endorsement will be the sponsor); Inter-company transfer, if the person has worked for the company for more than 6 months; and children to attend a private school.
- 4: Students – checks are made to ensure they do study and take exams. They will require to have funds approx. £80 per month for accommodation and food, plus tuition fees – they will have a right to work too.
- 5: Temporary workers and Youth Mobility Scheme – a non economic category this is for 18 – 30 year olds; numbers as agreed between countries. This may include charity workers; working holidays; Ministers of religion – preaching and pastoral care or other religious worker.



## How the system affects the applicant

- Points are awarded based on criteria for each Tier. For example, applicants in Tier 1 do not have a sponsor but can gain points for qualifications, UK experience, earnings and age and have to gain required points for English language and maintenance. For Tier 2, there is a similar criterion but points are also awarded for having a Certificate of Sponsorship (COS). For Tier 4 a Confirmation of Acceptance to Study (CAS) is issued.
  - We have introduced self assessment which allows migrants to see whether they are likely to be successful before submitting an application and paying the fee.
  - Points are based on specific criteria and someone who has qualified in the UK will receive more points.
  - Self assessment is been introduced to allow intending student migrants see whether they are likely to be successful in obtaining a work permit – they don't pay a fee before they know if they have enough points.
  - Licence applications – employers have to show they are operating legally if they want to be sponsors. Education establishments will be inspected by relevant body for tiers 2 – 5 and all licensees will have to indicate pay levels and holiday entitlement.
  - There will be a check on the number of certificates that are applied for as they need to match the reality of the company size. Reference number of the certificate will have to match up to a migrant and will cost £170 each.

## Sponsorship under the Points Based System

- Any organisation/education institution wishing to sponsor a migrant from outside the European Economic Area in Tiers 2 -5 will need a licence from the UK Border Agency.
- Licence will be valid for 4 years
- Licensing applications for Tiers 2 have been accepted since 29<sup>th</sup> February 2008.

Licensing applications for other Tiers will be accepted by the end of the summer

## Sponsor application

- When they apply for a licence, Sponsors will be required to give an indication of the number of certificates required.
- The certificate will be identified by a unique reference number – there is no physical "Certificate".
- Sponsors will issue a Certificate of Sponsorship to migrants they choose to sponsor.
- Although certificate levels are set by the Sponsor Licensing Unit, if all of the certificates are used, the Sponsor can speak with their Account Manager to arrange a further allocation if required.

## Sponsor responsibilities

- Sponsor will need to abide by a number of obligations including:
  - reporting if a sponsored employee fails to arrive for work
  - informing the UKBA if an employee is absent for more than 10 working days without authorisation as the Reference number could allow them into the UK but they then become an illegal worker.
  - University and colleges will be responsible for monitoring the action of students e.g. that they are attending lectures.

## **A & B Ratings**

- All sponsors will be rated A or B.
- The B rating is transitional. Organisations will need to comply with a time limited action plan to gain an A rating

## **In response to questions:**

- Asylum/refugees - remains the same route of entry
- The Government is seeking migrant at both ends of the scale
- If someone needs to be deported the existing policy continues to apply

## **Web Links**

### **Main Points Based System website**

<http://www.ukba.homeoffice.gov.uk/managingborders/managingmigration/apointsbasedsystem/>

### **Statements of Intent:**

<http://www.ukba.homeoffice.gov.uk/sitecontent/documents/managingourborders/pbsdocs/>

### **Guidance on applying for a sponsor licence**

<http://www.ukba.homeoffice.gov.uk/employers/points/applying/>



# COSLA Strategic Migration Partnership – Dr. Lorraine Cook

*Policy Officer*

## Overview

- Role of COSLA Strategic Migration Partnership (CSMP)
- Positive impacts of in-migration –
- The challenge of responding to in-migration

## COSLA Strategic Migration Partnership

### Key Priorities

- Supporting asylum seekers – refugees and Asylum seekers are mainly settled in Glasgow
- Integration of refugees – 2007 remit expanded to manage migration and now covers the remit of 32 local authorities
- Corporate communications - particularly media and the need to communicate a positive message working across the migration agenda
- Working across the migration agenda A8 and A2 migration
  - International migration
  - Citizenship – the need to welcome, encourage and retain people by creating active citizenship and stable communities
  - Human Trafficking – work with the Government to set guidelines for people who have been trafficked

## Cosla Strategic Migration Partnership – how we work/structures?



CSMP Board includes Police, Health and Voluntary Organisations and is part of the Scottish Governments resourcing team. The studies made by this Board feed back into policy.

## Positive impacts of in-migration

- Counters declining and ageing population trends
- Plays an important role for economic prosperity
- Adds to cultural diversity of Scotland – “We asked for labour and we got people.”
- Role of migrants to social care is vital to the NHS – without them services would topple

## Responding to the challenge of in-migration

- Measuring and predicting – we don't have a sophisticated data collection system to fully evaluate the impact of migration and we don't survey de-registration. Many migrants don't register or they move across local authorities; the system doesn't allow for accurate prediction and forecasting.
- Population 'churn' – numbers may stay the same but people move around the UK which raises issues about support services.
- Housing and homelessness – strategic planning for migration is not embedded in housing planning.

## Responding to the challenge of in-migration

- Language issues – language is a consistent issue requiring interpreting and translation services. Language classes need to be targeted for those working
- English as an additional language (EAL) services and 'churn' in schools – language issues were once a problem schools in the main cities but is becoming one for rural communities too.
- Integration & community cohesion – there is a crucial role here for churches. Faith groups are able to promote integration and cohesion being able to meet people at the point of greatest need such as destitute refugees.

## Future Steps

- Incorporating migration in the National Performance Framework
- COSLA conference *Managing Migration: A public sector dialogue on migration to Scotland*.
- Part of the work is to embed issues in policy and identify best practice and innovation across Scotland

## Contacts

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## **Central Scotland Racial Equality Council – Richard Pitt**

ACTS is in a position to be a major force in promoting integration in Scotland and I welcome the opportunity to speak at this conference on behalf of the Central Scotland Racial equality Council.

The council operates in the old Central Region now three counties of Stirling, Falkirk and Clackmannanshire. Much of the area is semi rural with fast growing issues integration migrant workers and their families.

Statistics show that in 2001 ethnic minority groups formed 1% of the population and had grown to between 4-6% in 2006,- prior to more recent migrant workers settling in this area.

The majority of migrant workers are poles, Slovaks, Romanian, Bulgarian, Lithuanian and as sizable number of Africans and Afghans. There is currently 4000 migrant workers in Falkirk alone. Seasonal workers tend to be in rural Stirling around Tyndrum following agricultural work.

The three counties of Stirling, Falkirk and Clackmannanshire have a history of polish migrant settlers and the increased number of Poles is accessible through the Catholic Church and settles Polish communities. However, this could leave the needs of other groups of migrant workers being overlooked.

Perth and Kinross have the highest number of migrant workers outside Edinburgh and Glasgow reflected by the prominent agriculture industry throughout Perthshire.

### **Casework issues**

- risks in seasonal agricultural work of being a disposable employee means they have no rights
- need to convince migrant workers that 'rights' are not 'charity'
- raising current poor awareness of rights and of housing conditions
- Gangmasters who bend the rules are a concern
- under employment is significant – Polish doctors doing gardening in Clackmannanshire
- harassment – a fear for migrant workers
- reluctance to report racist incidents
- vulnerability to crime

### **Key work**

- raising awareness
- encourage reporting
- outreach and surgeries
- policy recommendation
- 'myth busting' – through public education
- bring people together – football is a good example



# Scottish Churches and Contemporary Migration - Ian Kernohan

Head of Fresh Talent Initiative

## Scottish Governments Policy – migration and population growth

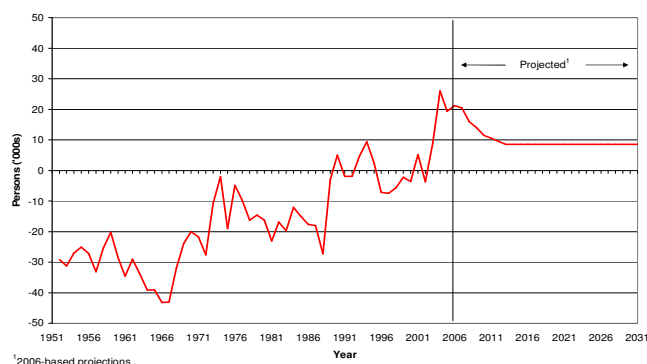
### An Overview

- 191 million - the number of international migrants in 2005
- 75 million - the number of international migrants in 1960  
(UN Department of Economic and social affairs)
- Migration has always been with us, and always will be.
- Migration has never been easier – transport, communications

### Population born overseas in key countries

- UK 10%
  - Netherlands 11%
  - Sweden 12%
  - Germany 13%
  - USA 13%
  - Australia 24%
- Populations are always changing and some nations attract large numbers of people from overseas for example, Canada has a waiting list of between 600-800 thousand people
  - There are many reasons for this - there is global competition for skills – and Scotland is competing with other growing economies:
  - The estimated population of Scotland was 5,144,200 in mid-2007. This was a rise of 27,300 on the previous year.
  - Population projections are a real issue – demographic challenge is to collect data in a way that can help forecasting:
  - The population in Scotland was projected to fall below 5M in 2031
  - However current trends suggests the population will begin to fall from 2031 and projected to fall below 5M in 2076

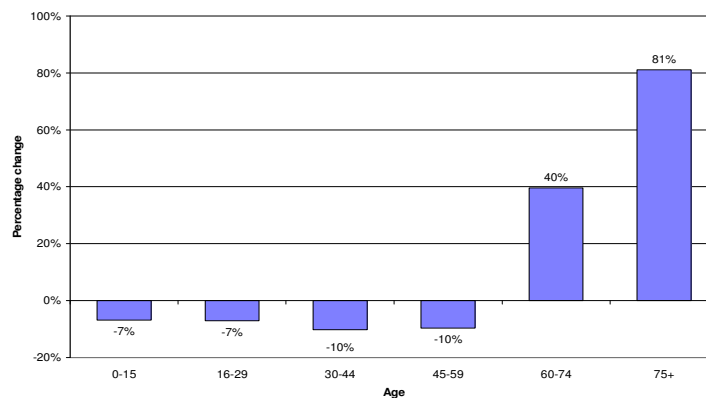
### Estimated and projected net migration, Scotland, 1951-2031



- Population growth is a key purpose target within GES The population will continue to age
- There are implications of growth toward those dependent on fathers working as this changes the profile of migration significantly.
- Population growth is due in the main to the opening up of the European Market and is a key policy for the Scottish Governments strategy.
- For most of the second half of the last century Scotland has been a net exporter of people
- We are now a net importer
- No one can predict accurately how long this will last as there are many variables
- Government can do more about the migration variable than it can about the births and deaths variable

### Scotland is getting older

- All the age groups will decline by 2031 except two - 60-74 year olds will grow by 40%
- 75+ will grow by 81% -
- From 380,000 in 2006 to 690,000 in 2031
- The dependency ratio is the ratio of persons aged under 16 or over pensionable age to those of working age
- This ratio is projected to rise from around 59 per 100 in 2006 to 67 per 100 working age population in 2031



### The Scottish Executive response in 2004 to the real demographic challenge Fresh Talent launched in 2004

When it was launched in 2004 this is how we defined Fresh Talent:

*A long term initiative to attract and retain bright, talented and motivated people to live and work in Scotland to contribute toward the growth of our economy and the diversity of our society.*

That has not changed.

### **Fresh Talent is a message:**

- Scotland welcomes migrant workers and wants people who can make a contribution.
- Active promotion of Scotland as a great place to live, work, study, invest, do business
- Context of high employment, high numbers of inactive, high international mobility

### **The main strands of Fresh Talent are:**

- Fresh Talent: Working in Scotland Scheme
- Challenge Fund; Scottish International Scholarship Programme
- Overseas promotion; Employers' Toolkit
- Set firmly in the context of the Scottish Government's Economic Strategy
- The population growth target and the short-term economic growth targets
- Immigration is of course very clearly reserved, but its impacts are often in devolved areas
- Flexibilities within managed migration has to be negotiated with Home Office/UKBA

### **Europe External Affairs and Culture Directorate**

- to manage Scotland's reputation;
- to bring a sharp economic growth focus to the promotion of Scotland abroad;
- to create the conditions for talented people to live, study, work and remain in Scotland
- to enhance the quality of life through maximising access to high quality cultural events and opportunities.

### **Relocation Advisory Service**

- The RAS exists to provide advice and help to anyone wanting to live and work in Scotland or to employ someone from overseas
- Set up in October 2004 provides access via web, phone or face to face
- 6 members of staff, including 1 immigration adviser and 2 business adviser
- Over 19,500 customers assisted in over 150 countries
- Over 884, 000 visitors to [www.scotlandistheplace.com](http://www.scotlandistheplace.com)

### **Established business unit to support and advice Scottish businesses:**

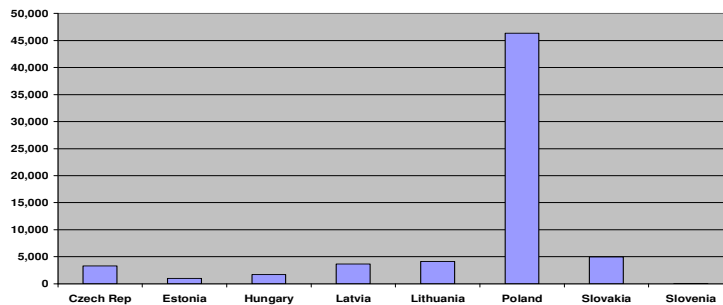
- Immigration information and advice
- Share best practice
- Promote Scottish industry sectors to international audience

### **National Insurance Number Registrations 2006-07**

Poland	23,160	Czech Republic	1,120
India	3,460	Lithuania	1,090
Slovakia	1,730	Spain	1,080
Australia	1,680	USA	1,050
China	1,580	Germany	1,020
Ireland	1,240	Nigeria	990
Pakistan	1,190	Latvia	980
France	1,170	South Africa	780

## A8 Worker Registration Scheme

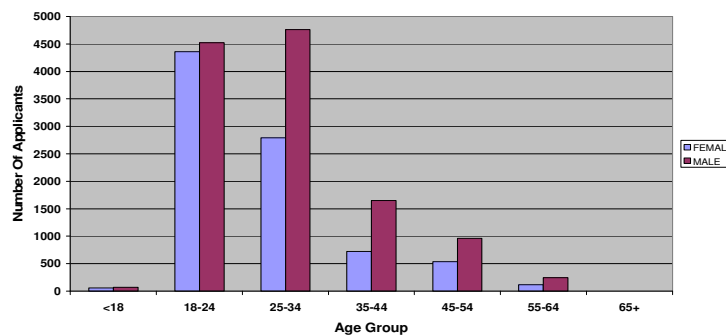
WRS scheme applicants to Scotland by Country of Origin from 1 May 2004 to 31 December 2007



“006-07 registrations hugely from Poland partly because Poland is a larger country than many others but also due to the nature of the type of jobs available.

## A8 Worker Registration Scheme

WRS scheme applicants to Scotland by Age Group applying between 01 January 2007 and 31 January 2007



### Raigmore Hospital, Inverness Births to mothers born in Poland

1998	1	2005	5
2000	2	2006	32
2003	1	2007	56
2004	1		

### What's next?

- Points based system
- Sponsorship
- More EU enlargement
- New Immigration Minister

Policy Team in Victoria Quay, Edinburgh (0131 244 0036)

Head of Relocation Advisory Service in Glasgow (0141 242 5971)

Migration Conference Report October 2008

## Panel Session

### Panel members:

**Chair - Graham Blount** - Scottish Parliamentary Officer,

**Mukami McCrum** - Chief Executive Central Scotland Racial Equality Council;

**Ian Kernahan** - Head of Fresh Talent Initiative;

**Dr Lorraine Cook** - COSLA;

**Ian Japp** - Head of Enforcement for Gangmasters' Licensing Authority

### **Q: What are the implications for countries of origin and their loss of highly skilled workers?**

I.K. The brain drain from other countries is a concern and we promote Scotland for students in countries such as China, India and USA and workers sought from Poland. We do not target countries which cannot afford to lose skilled workers such as Africa. We are careful how we and where we promote Scotland as a destination.

L.C. Feedback from the Education Directors have indicated that Polish schools are incorporated within our education system so that families who wish to return to Poland after a specific period in Scotland will slot back into the Polish Education System.

M.Mc. The brain drain is an issue for Africa. There are a significant number of migrant nurses from Africa, and a big issue for them is that they are a primary target of prejudice by auxiliary staff in hospitals.

I.J. The agricultural sector initially focussed on Polish migrants but that has now shifted to Latvians. I have an example of under employment of someone qualified in aeronautics is working in a slaughterhouse.

### **Q: Asylum and migrant workers sometimes fall through the net and become homeless, mainly because they don't know their rights. Is there a central place where they can find out the rights of different nationalities – some can work, some can't – and some are not allowed to work but are not being repatriated?**

M.Mc. The main source of information is the website and agencies such as UK Borders Agency.

I.J. The GLA is not able to do this but there does need to be a network or a one point of contact for advice.

L.C. There is a pilot scheme but it is right at the very start of being established hoping to be developed to become a one point of contact. Unfortunately it can't be done on a country to country basis as there is an issue of access to public funding for this.

I.K. There are 6 or 7 information points depending on what information you want. It is a complex issue but not an excuse for not addressing it. It requires discussions between COSLA and other bodies, and is a case for the Scottish Government and the UK Government to respond to.

**Q: It would seem that Churches and Faith Communities have a distinct contribution to make – what might this be?**

M.Mc. Yes churches do have a responsibility. I come from a Human Rights perspective and it seems to me that we find it easier to package people – churches can be more responsive to individual human tragedy i.e. “Who is my neighbour” as an individual not as a group. Churches should also have a role in influencing policy. Racism leads to conflict but it is difficult to have the issue addressed when agencies are focussed on migrants.

I.K. Churches can meet people on something in common and not because of their nationality. The Government needs to be more imaginative in how they can involve churches.

G.B. Churches have been engaging in welcoming people. In Glasgow 6 out of 7 migrants have been in churches.

I.J. Churches have an invaluable place as they are open and available out of work hours and are not associated with authority.

L.C. Churches are important in being a part of networks and delivery of services. They provide a public space where people are comfortable and that is non-judgmental.

**Q: There is a key issue for churches and faith group in providing interpreters. Authorities do not seem to take into account whether or not a Muslim interpreter is doing so for another Muslim or a Christian. I speak particularly for Christians from Pakistan and India. Muslim interpreters discriminate if a Christian has been persecuted in their homeland. It is difficult for a Christian to speak frankly through a Muslim interpreter – they fear their case will not be expressed positively to officials.**

M.Mc. This can happen with migrants from African countries where there has been internal conflict as it is also impossible to be aware of who is translating.

G.B. There is a known case where there was doubt by the Government that a Christian is truly a Christian. This is not a simple issue.

I.K. I don't know enough about this to comment but it is something that should be raised with the UK Borders Authority.

Thanks were expressed to the audience for their questions, and the Panel for their contributions.

# Migration Conference Workshops

## “The Well Project and The Church”

### **The Well - Glasgow**

History of The Well grew from 1960s work by Church of Scotland minister appointed to work with Asian families in Glasgow and established a reading room featuring Christian literature in Asian languages. This grew into a bookshop and possibly drifted away from the original vision of the reading room.

Sheem Gill a multi-cultural health officer used The Well for patients on anti-depressants and tranquilisers and many came of the drugs as a result as it of it being a small, local project. However, it provides a model that could be rolled out with satellite units.

After a Church of Scotland ‘needs survey’ the project was given one year to become self supporting. Kathleen Forbes was the key figure in achieving this. It was well established by 1994 and now has 2 paid core staff funded by the Glasgow Presbytery, and has approximately 25 volunteers.

Other organisations are better funded and yet have less work. The Well deal with 6000 people a year of whom roughly 80% are of Asian background. It is openly Christian and never knows what kind of problems will come in each day.

The problem with the Points System for visas is the impact on spouses by demanding a £700 fee and proof of speaking English before they arrive. People who use The Well have been here up to 40 years yet have no English and manage with Asian shops and community support.

- should the focus be on migrants or migration?
- migration raising the need to revalue the political and social infrastructure
- migrants highlighting the discrimination issues
- what’s happening in the economic crisis?
- social global opportunities
- Refugees and Asylum seekers not touched on yet
  - no rights
  - no access to public funds
  - stuck in the process system for years – people with gifts and skills not allowed to offer/work

Initially The Well was established to work with the Asian community but since 2001 their clientele has widened. A Wednesday afternoon was given for Roma people to attend as the Pakistani Muslim community will not attend at the same time; but the decision to focus on the original community has meant that others have taken up the work with the Roma (e.g. Govenhill Free Church). Govenhill is the most ethnically diverse part of Scotland.

Asylum seekers are people wasting opportunities waiting for permission to stay. This is leading to:

- mental health problems
- poor housing and high heating bills for inefficient systems

## **Rev. Willie Slavin – The Catholic Church, Glasgow**

Willie start of by telling something of his own history –

- he spent 5 years in Bangladesh where he learned Bengali.
- from Bangladesh he moved to Barlinnie where he encountered an interesting confusion – prisoners names were mainly Catholic Irish names from the south west but who were mainly Protestant. Warders were mainly Scots names from the North East but were mainly Catholic – reflecting migration patterns and distance from civilisation where North West Catholics ignored legislation against religion.
- he is currently involved with the Emmaus Group which runs a hostel with 24 residents – two asylum seekers places are always there – paid for by “fees” of other 22.
- Willie also works with Age Concern – and is aware of the shock experienced by older people who are allocated immigrant carers
- modern Polish immigrants are white; highly visible; highly literate; and good old fashioned workers - CBI afraid they will leave.
- war time Poles were badly treated in Scotland and there was little attempt to learn any of their language.
- Catholic Church – in England Poles set up their own Catholic Churches but this didn't happen in Scotland.
- former immigrants – Irish/Italian/Lithuanian who had bad experiences welcome newcomers – have heard it said “Why don't Poles learn English?”
- Poles in Glasgow have been allocated a large Church for their worship – a challenge to previous occupants!

## **Discussion Points**

Justice and Peace experience with supporters – causes of those from 3rd World –Yes!  
Causes of asylum seekers – Why?

Changes of ethnic mix in Govanhill – local Pakistanis resentful of incomers. Compounding already existing problems and not helped by media attitudes expressed in lines like “Why aren't they working?”

Noted all new immigrant groups over the years have had problems

Story of Scots Pakistani who racially abused a Pakistani woman – he didn't see himself as a Pakistani but as a Scot

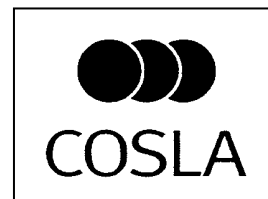
Research done in NE of England on pastoral needs of immigrants

St Rollox in Sighthill becoming known as a place to go for help – how do you get beyond that stage and integrate further

A multi-cultural Carol Service (held by Well?) for last 7 years.

Willie – one of main concerns failure to integrate black Africans into Church Our “fault” more than theirs?

## COSLA & POLICE



### Impact of migration on key local government services

#### Purpose

1. The purpose of this paper is to review the impact of in-migration from the enlarging European Union on key local government services. The paper will also update members on COSLA's future activities regarding migration.

#### Recommendations

2. Members are invited to consider the recommendations that all partners:
  - Promote the positive impact of migrant workers in terms of helping to meet the demographic challenges in Scotland.
  - Call for more reliable data collection systems which will enable local government to better understand, plan and evidence the composition of their populations, its needs and its dynamics.
  - Discuss and support COSLA Strategic Migration Partnership's and the Scottish Government's future work regarding impacts on local government services.

#### Background

3. On 1 May 2004 ten countries joined the EU, Cyprus and Malta already enjoyed the same rights of free movement as other EU nationals. The UK Government chose not to place restrictions on the remaining eight nations, the Czech Republic, Estonia, Hungary, Latvia, Lithuanian, Poland, Slovakia and Slovenia (the A8). The UK has put in place transitional measures to regulate access to the labour market (through the Worker Registration Scheme) and to restrict access to benefits; these measures end in 2009. On 1 January 2007 two more countries joined the EU, Bulgaria and Romania. The UK Government exercised the right to restrict access to the labour market for nationals of Bulgaria and Romania.
4. Inward migration from the EU is a crucial part of the solution to combat concerns around a depleting and ageing population in Scotland. In terms of helping to meet the demographic challenges in Scotland, young and economically motivated migrant workers are clearly welcome in Scotland. Much of the research in local authority areas regarding EU migrant workers demonstrate a number of positive impacts in terms of demographic composition. For example the research carried out on behalf of Glasgow City Council identified that the majority of A8 nationals in Glasgow are aged between 16 and 34 years (this demographic information is mirrored in the Grampian, Edinburgh, Highland and Fife research).
5. Inward migration also plays an important role for economic prosperity in Scotland. The need to attract young and talented workers to stay in Scotland has been endorsed through the Scottish Government's Fresh Talent Initiative (which is now subsumed within the UK Government's Points Based System which aims to control inward migration). Local and national studies have supported the premise that EU enlargement has attracted qualified and skilled young people to Scotland. For example, Fife's survey of over 900 accession state migrant workers identified that around one half of participants have a post-school qualification.

## Key issues for local government

6. Migration into Scotland through the expansion of the EU has brought positive benefits. However, EU migration also poses a number of challenges for local and central government. It is clear that service impacts and costs associated with migration are only beginning to be understood. There are large gaps in knowledge regarding actual population estimates (i.e. how many migrant workers live and work in Scotland) and how migration has impacted on key services. This is very much an evolving area and much work is being undertaken by individual local authorities to gauge the impact of migration on their area. However, significant work still needs to be undertaken to gauge the overall impact of migration on local government.

### *Accurate Statistics*

7. One of the key challenges is measuring and predicting inward migration. There is no comprehensive source for estimating migration and consequently it is the most difficult component of population change to estimate.
8. COSLA, informed by individual Scottish local authorities and partner organisations, has long been aware of the undercounting of migrants inherent in the UK Government's current data collection system. The Local Government Association in England report *Estimating the Scale and Impacts of Migration at the Local Level* has flagged up local authority concerns of inaccurate statistics and data collection systems which cannot keep pace with rapidly changing demographics.
9. The House of Commons Trade and Industry Committee report identifies serious concerns with the Workers' Registration Scheme (WRS) – the key statistical source used by the Department of Work and Pensions to gauge the impact of A8 migration to the UK. The WRS figure is a gross measure of the number of first applications made; individuals are not required to de-register if they leave the country and the figures exclude the self-employed, students, the economically inactive and others who chose not to register (for whatever reason). This represents a significant proportion of undercounting. For example, the findings from Fife Council's survey revealed that one in four migrant workers have not registered with the Workers Registration Scheme. In a survey carried by City of Edinburgh Council, 31 respondents out of a total of 64 had not registered with the Workers Registration Scheme.
10. There are also a number of issues with gauging estimates from National Insurance number (NINo) registrations data. First, NINo data does not account for those who have registered in another local authority area and then moved. Second, this data source does not account for when individuals leave the country. Third, the figures do not take account of dependents or of people working illegally. Four, there is evidence which suggests that significant numbers of accession nationals beyond these official figures have entered the country and are working here, but have not necessarily registered for a NINO. For example, the findings from Fife's survey revealed that 13% of respondents did not have a NINO.
11. The LGA report verifies that a key issue is the 'churn' effect of migration upon local communities and services (i.e. although total number of migrants may remain the same this does not reflect the movement of migrants within the population). Data collection systems are not sophisticated enough to pick up movement of migrants within the population. As more mobile migrant populations follows work opportunities, they are often replaced by newer migrants with less English and UK living skills. The transitory nature of some migrant populations could place additional pressure on resources and community cohesion in some areas.

12. A range of evidence from local and national studies suggests that gaps in statistics are extensive, particularly local estimates. Having accurate figures is obviously vital to enabling public services to meet needs, plan, manage and integrate the migrant population.

#### *Housing and homelessness*

13. The housing situation in Scotland, both public and private rented sector, is challenging. Demand outstrips supply and the Scottish government have ambitious plans to increase supply afford and eliminate homelessness over the next few years. Generally the long term planning has not included the future rights of migrant workers to access public sector housing. Once migrants assume full access rights the situation will become even more difficult and this has potential consequences for community cohesion and will require to be managed carefully.
14. It is difficult to gauge the extent of the accession nationals' homelessness problem, as until now there has been no formal data collection system that distinguishes between foreign EU nationals and other applications. However, we can establish from local studies and a national snapshot study that local authorities are experiencing an increase in applications from accession nationals who are homeless. The Scottish Council for Single Homelessness (SCSH) research reported that during 2004-05 Scotland received 833 homelessness applications from A8 nationals; this is 1.7% of all Scottish homelessness applications. City of Edinburgh research established that 627 A8 nationals were accessing the day/night service between May 2004 and December 2006. The Lanarkshire study reported that 1.1% of their homelessness applications were not UK residents. In the Glasgow study out of 262 interviews, 55% of migrants had experienced homelessness at some point.

#### *Language issues*

15. The 'language barrier' is the most consistently cited problem facing migrant workers and service providers. Much of the local research identifies that a significant proportion of migrant workers have only basic English language skills, which is a major barrier to accessing services. Local authorities should now be looking at translation and interpreting costs across all service areas. However, reports by services, such as the Glasgow Interpreting Services (GIS), identify a significant increase in demand. During 2006/07 the GIS reported that there have been 3344 requests for Polish interpreting services and 2305 requests for Slovak interpreting services alone.
16. The 'language barrier' is also a key reason behind the mismatch between educational attainment and low-skilled work. For example, the Fife research identifies that over 70% of migrants interviewed do not make use of their qualifications or skills in their current job. This has significant implications for the Scottish economy in terms of not utilizing people with essential qualifications, skills and/or expertise.
17. Developing English language skills through ESOL classes is identified as a priority. However, the Scottish Government report *English for Speakers of Other Languages' (ESOL) Strategy: Mapping Exercise and Scoping Study* concluded that there is insufficient provision of ESOL to meet the increasing demand. The research concludes that waiting lists are longer and more common in the central belt rather than in more rural areas, with city centre providers having much longer waiting lists than those in other areas. It also found that the majority of providers are concerned that their funding is insufficient to provide the volume of courses that they could put on.

## *English as an additional language (EAL) services and 'churn' in schools*

18. Schools, particularly English as an Additional Language (EAL) services, are becoming subject to a range of increasing pressures to which they have to develop a tailored response. The 2007 Pupils in Scotland census shows that there has been an increase in pupils who are classified as 'white-other' in 2007, and this could suggest an increased population from EU accession states (although it cannot be clearly confirmed from the data since nationality is not recorded). This can be further verified in the 'home language' category, in which Polish is now the third most common language spoken after English, Punjabi and Urdu. Polish is the most common language spoken after English in sixteen local authorities. This data emphasises the pressures of responding to the needs of pupils from EU accession states in areas that have no or little experience of BME communities. The data does not reflect pupil turnover or 'population churn'. Experience and research has shown that the 'churn' effect on schools, as well as other public services, is substantial.

*'White-other' is up from 8,926 pupils in 2005, 10,357 in 2006 to 12,566 in 2007 and is the largest group after 'White-UK'*

*In 2007 3,347 have Polish as a home language compared to 1,508 in 2006. In 2007 4,682 have Punjabi as their home language and 4,002 have Urdu.*

## *Community cohesion and Integration*

19. All the local research reviewed here has placed community cohesion and integration as a high priority. There are numerous factors that threaten community cohesion, such as economic inequalities, competition over scarce resources and perceptions that some groups get prefer. There are many examples of good practice across councils and other statutory and voluntary bodies. However, all of the research identified that a good command of the English language was crucial to the process of integration. Furthermore, much of the research, such as Highland and Fife Council's, identified little evidence of integration into the local community.

## **COSLA Strategic Migration Partnership (CSMP): future activities**

20. The Scottish Government wishes to commission an in-depth piece of research on the impact of migration into Scotland from recent EU accession states and beyond since 2004. The research aims to collate the evidence on the impact of migration into Scotland in one concise document. This is a crucial and much needed piece of work and COSLA has been invited to sit on the research advisory group.
21. CSMP is proposing to hold a seminar/conference in the late summer to focus on migration. This will primarily be a local authority event but colleagues from across the public sector as well as the Scottish Government will be invited. The impetus behind this event is the need for collective feedback from local authorities. The event will be an invitation for local authorities to come together and share information, identify common issues and solutions, and ascertain issues where intervention is needed.
22. CSMP is working in partnership with the Scottish English as an Additional Language (EAL) Coordinating Council Network to carry out a data collection exercise of EAL services in schools. The information will provide a centralised database that will enhance our understanding of the numbers of children from EU accession states coming to Scotland and issues affecting EAL services.

23. In the coming year, CSMP will work with local authorities to develop appropriate outcomes relating to migration issues and will encourage other local authorities to develop appropriate outcome measures which could be reflected in future Single Outcome Agreements. The objective is to ensure that local authorities develop a more strategic and outcome focused approach to migration issues

### **Conclusion**

24. Members of the Executive Group are invited to discuss the key issues for local government and consider CSMP's future activities regarding migration.

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### **Discussion Points**

- differences in languages cause difficulties
- differences in legislation covering different types of immigrant also brings problems
- can Churches give help in learning English? – with particular emphasis on services and on how to access them
- unique place of Churches – able to give food and shelter when others can't
- but tension between delivering appropriate and necessary pastoral care and observing legalities
- is there collaboration between churches and mosques on asylum issues?
- elements fostering social cohesion – football/dance/cooking/parties/shared festivals
- ACTS Rural Group aware of lack of ways to share information
- can Churches act as facilitators to bring other agencies together?
- church people as friends.

## MIGRANTS STORIES FROM EASTERN EUROPE

### **Rosa's Story**

*Mrs Rosa MacPherson, Senior Worker Adult Education, Alloa*

My name is Rosa. I am the child of Polish political refugees who came to Scotland after the Second World War. My parents felt very 'foreign' in the Alloa community. Growing up, I experienced a conflict of identity within myself: part Polish – at home; and part Scottish – in school, the local community and wider circles.

I trained as a teacher and have taught art, drama, writing, adult education, literacy, English as a Second Language and community development. I now work for the same local authority where I grew up. I am a Senior Worker in Adult Education. Recently I have taken on responsibility for migrant integration.

I couple of years ago, I received a study grant to go and live in Poland for a year. There, living in Warsaw, I experienced firsthand what it feels like to be a migrant. Despite being bilingual and meeting many of my parents relatives, I found difficulties with the language and in living alone in a foreign country. I also experienced all the hassles of organising services: shopping, chemist, computer, bus pass etc. All in all it was a very fulfilling and productive experience.

In particular, the experience helped me understand my own parents better. In Alloa they were the odd Polish couple; in Warsaw they would have fitted in perfectly.

Two key insights:

- i) how important it is for people to BE KIND to you
- ii) how important it is to MAKE THE EFFORT TO INTEGRATE with locals.

### **Questions / Answers:**

**Q With your experience, what would make it easier for Scots to help new immigrants?**

A In an emergency, to be able to talk the person's own language. Nora cited the example of a young man, who spoke reasonable English, arriving at the local Citizen's Advice Bureau after having been abandoned by his employer at a hospital after an industrial accident.

**Q How might we provide services for people who may move on fairly quickly? How important is it to help people with language and culture?**

A It would help to employ native Poles (or others) within UK / Scottish structures.

**Q Is it easier for migrants to be in a group in an area, and therefore have some support, or to be the only people from their background in an area?**

A There is some advantage in being in a group. They can be supportive, even if they are not 'friends'. But, the older generation of Poles in Scotland are very different from the new Poles and there are some difficulties.

An established group, like the Catholic Church, and established clubs provide some support for Poles. But the new generation have different needs. Some established groups / organisations are experiencing 'support fatigue'.

## **Mihaela Codreanu Story**

My name is Mihaela Codreanu and I am from a Romanian city. I am married with a daughter. I have been in Scotland since 24th of September 2007, and with an exception of two weeks holiday in May this year, I spent all that time here. In Romania I was employed for over 20 years.

You may ask yourself how I got here. Having a qualification in a trade that it is well paid outside my country, I thought to myself that I should try my luck. The wages in Romania are lower than here, and with all the expenses adding up, I thought it would be better if I could get a little higher income. As a result I contacted a recruitment agency in Romania which in a short time told me about this place. I accepted their offer and as a result here I am in Scotland.

I am with a group of over 50 Romanians working for the same company, and it appears that soon there will be even more Romanian workers working for this company. I did not know how work would be here. I work in a meat processing factory. If one is qualified and likes his/her job, work does not seem too hard. The people that I meet at work are very nice, I mean only the Scots, very helpful and always with a smile on their faces, which I like very much.

Life here in Scotland is a little bit different than in Romania, not only because the weather is so different. Here people seem to spend a lot of their time indoors. We have very good living conditions where we stay, and the atmosphere in the society is very good. It appears to me that local authority services in some areas of life could be better here than in Romania, but honestly I find it difficult to make comparisons as I have not really used them here. This is due mainly to the fact that we don't speak much English, then as I said earlier, services here are organised differently than in Romania and it is hard to know where to go if you need something.

If we had information in Romanian it might have been easier. We are not aware if there is such information available in Romanian. For example we heard that it is good to be registered with the doctor here, but we don't know how you do it and where you need to go for this.

At work we are part of a multinational workforce. We have colleagues for many countries. In fact a high percentage of the workforce in this factory is made of immigrants. It is interesting to note that often immigrants coming from the same country help each other, and as a result some who work in managerial positions discriminate against other nationalities. That is why I would prefer to have Scottish bosses, as they are fair and are not racist. I noticed that the others take sides and favour their countrymen and women and make differences with people from other countries. But we hope that in time, when we will speak the language, we might be able to communicate better and things could improve.

Because of employment restrictions that are in place for Romanians and Bulgarians in Great Britain, we come here as self employed, at least that is what we were told when we arrived here. The Romanian recruitment agency placed us with another agency here, which in its turn contracts us to the factory we work for. We are not aware if this agency here has any responsibilities for us. Because we don't speak the language and don't understand the culture here it is very hard for us to understand the legislation and how things work here.

We are aware though that the legal anomaly with us workers from Romania and Bulgaria creates problems for many institutions and agencies that work with us. As I mentioned earlier we know that we arrived here as self employed, registered as such by the Scottish agency (so we were told), but it is very hard for us to understand what legal restrictions involves our status in this country and what procedures we need to follow.

For example we do not know if we need national insurance number (as the agency believes we don't need it) or if we need to pay or how to pay taxes.

Also, some of you might be shocked to hear that we still do not have an account with a bank here, even though some of us have been here longer than a year. Probably that the agency here could have done more to help, but we find that the legal restrictions, which I believe discriminates against us as Romanians, lead many agencies such as the banks, to be suspicious towards us Romanians. While in Romania it is very easy to live without a bank account I noticed that here it is very difficult to do so.

Some of us have received some forms from the Tax Office which need to be returned by the end of this month. To tell you the truth I don't think any of the Romanians here has sent them back. It is very hard for us to understand what it is in those forms. We would like to be honest, but if we are not helped and are not informed, we are sorry but how could we be? We have also not received a pay slip since we started work.

Here in Scotland we don't know where we could find information or help in doing everything within the law. We met someone from the church who tries to help us but even this person's time and knowledge of the system are limited. We hope though that somehow we might be heard and helped.

We are thousands of kilometres away from family, and we miss them, but we sacrifice ourselves to make their lives easier. It is not our own fault that we were born in a less developed country with more limited financial resources. In Romania we are lawful people, and we want to be the same here. But without someone to help and sustain us it is very hard. We don't want to get back to Romania and then to find out that we are in debt to the Scottish state and need to work some 5 years to pay back the debt. We believe that we contribute positively to the society here; therefore we want to be treated as any other European citizen.

As I said earlier we received these forms from the Tax Office, which need to be sent back by 31st October. But what can we do with them if we don't know? Is it our fault that we don't understand them (and can't fill them in as we don't have a record of our income)? We would like to be honest and pay our dues.

We would like to work directly with the factory but we know that because of restrictions, even though we work in a priority industry which has some allocations for migrants, the factory does not have the resources to directly employ us while the legal uncertainties are still around. Many of our colleagues have already gone home because of the treatment they found here. Some of us intend to stay here longer; some even see the possibility of integrating into this society and making their home here. But for this to happen we would like to be treated fairly.

As I close my speech could I ask you: Are we Romanians allowed to work here? I believe that both sides have something to gain from here: we fill in the vacancies in an area that is difficult to cover with workers from here, and as a result we gain a little higher income than in Romania.

Thank you for listening to me and I hope things will improve for us. I would also like to thank for the invitation to share these things with you.

#### **Comments / Questions / Answers:**

Comment: Your emotions are at the heart of what we are here today for.

**Q I work for a local authority who may be able to help you. Do you consider yourself as self-employed? Have you had a paid holiday? Do you work in a group?**

**A** I came here as 'self-employed'. I think of myself as a factory employee. I have had no holiday pay.

**Comment** If you have been her for more than a year I may be able to help you access UK services. May you and I talk further? And, talk about your 50 other Romanian workers.

**Q Is there a need for a local advocate for people in Michaela's situation?**

## **Migrant Stories from Africa and Asia**

### **Joshua from Kenya**

- came to Scotland in 2002 as a chef at the Roxburgh Hotel
- he had worked in Kenya after graduating in the hotel trade
- decided to move for economic reasons and his children's education
- he received a visa but must remain working at the Roxburgh Hotel

#### **It has been a challenging journey –**

- never told about Scottish weather
- came alone for 1 year then applied for a family visa and they settled here

#### **Advantages**

- training for job offers and visa
- learning English language means easier to communicate with the community
- being part of the community
- employer support
- church

#### **Main difficulty**

- the weather

### **Sheem Gill - from India**

- came to Scotland to do nursing in 1960's when there was a deliberate move to bring workers from the Commonwealth
- most hospital wards had at least one Commonwealth nurse
- he became the first Asian Charge Nurse at RSNH Carstairs
- there had been a lot of discrimination before the Racial Discrimination Act in 1976
- greater move toward equality since 1976
- job change within NHS to a Planning Department Co-ordinator in 1990's to provide Race Equality Policy (first in NHS Scotland) – "Fair for All."
  - but there has been inbuilt discrimination since 1976 well qualified managers have acted up temporarily but few went above G Grade.

- moved to work for Royal College of Nursing
  - Far East nurses prominent working in the private sector who experience exploitation, have repay loans, no security, some sleeping on dining tables
  - few highly qualified nurses in responsible posts
  - in the UK as carers in non qualified posts
  - up to 6 years without advancement - then considered out of touch and need to do more courses
  - SACF provide some backup but most don't have spare cash to fund a return home
  - RCN overseas nurses forum is demoralised and they fear being sent home
  - nurses as carers are detached from colleagues and other professionals
  - look for advice to SACF on how to get out of the situation rather than improving their situation.

### **George Gill – Pakistan**

- experienced extremist/fundamentalist power growing against ministers by Muslims – no hesitation invoking Law 29 (Insulting the Prophet/Kor'an).
- Muslim teachers jealousy led to a court case against a minister with stories made up against Christians
- false stories were spread to discredit the Christian administrators of the hospital.
- a corrupt lawyer presented false papers regarding a hospital building run by Missionaries but the land was wanted for a private housing development

### **Daniel**

- migrate for education and economic reasons
- 70% of African migrants to the UK give these reasons
- the church needs to acknowledge this problem and seek to address the issues
- 2 key categories of migrants from Africa – scholarship and personal sacrifice
- a student from Cameroon – his father had to sell a building to fund his son's travel with not much left for living expenses
- the student dreams of returning home to help his fellow countrymen
- students such as this want to acquire knowledge to serve their country
- many politicians are in this category but become corrupt – something missing – a Christian upbringing!
- migrant students need to work to fund living expenses leaving no time to attend church – then goes home, gets a political platform – makes sure of his own comfort which leads to corruption and then Aid is subject to corruption
- mission needs to be shifted to address this issue
- the number of African students is growing – need to nurture their Christianity to enable them to resist the trap of corruption
- mentors could have a positive influence and is work that can be done by the churches in the UK

## SUPPORT ORGANISATIONS

### **Ian Japp, Head of Enforcement, Gangmasters Licensing Authority**

Ian began by showing a short DVD recounting the plight of the Chinese cockle pickers who were drowned in Morecombe Bay. The Gangmasters Licensing Authority (GLA) was set up after this tragedy. GLA aims to make employment in the UK safer and more just; and make employers better.

Some Gangmasters trap foreign workers in debt and threaten the workers families in the UK or at home. The GLA license procedures and contracts and enforce compliance with the conditions of the license. The work of GLA includes inspections, penalties, workers rights, travel practices, housing practices, wages and holiday rights, and reports of abuse.

Lots of migrant workers do not know their rights. Resource materials are becoming available in lots of languages. GLA seeks to work with partner agencies, including the churches.

There is a great deal of fear about being sent home. But, people need to obey the laws of the UK. Gangmasters are moving into areas not covered by GLA legislation. GLA hopes that the legislation will extend to cover other areas.

We need to create safe spaces where migrants can get support.

### **Kathleen Bolt, Senior Solicitor, Ethnic Minorities Law Centre, Edinburgh**

The Ethnic Minorities Law Centre in Edinburgh seeks to provide culturally sensitive legal services for people such as:

- black and minority ethnic groups;
- the EU8 and Romanian and Bulgarian migrant workers;
- refugees and asylum seeker.

They follow a policy of mainstreaming clients, i.e.: as soon as possible linking clients with established or statutory agencies.

The EM Law Centre seeks to encourage the established and statutory agencies to provide a service for all and to provide staff from across the communities

#### **Comments / Questions / Answers:**

**Q**     **How can churches help: e.g. resources in different languages available through churches for people to pick up and therefore to connect with agencies?**

**A**     That would be helpful. Often people are referred to an agency via another agency / contact point e.g. the church, a club.

**Comment:**     Today offers an opportunity for churches to take this up and take the responsibility to offer materials.

**Q** Two current experiences in Aberdeen. 1) Fishermen living on a ship in the harbour are not paid minimum wages and have no other rights. 2) Changes in tax laws governing oil rig workers may lead to decline of UK workers on the rigs and increase in foreign workers.

**A** GLA legislation does not currently cover these situations.

**Comment:** Generally society is running on greed. Everyone wants their fruit and veg. as cheap as possible. Therefore workers are not well paid.

**Q** Does GLA have enough resources to enforce the law?

**A** It is only two years since the formation of GLA. They are trying to get people to comply. Later they may need to take people to court or whatever. Like all organisations, they could always use more resources.

**Comment:** Migrants can't come to a seminar like this at 10.00 – 4.00 on a Wednesday. If you want to engage with migrants you would need to meet on a Sunday about 2.00 pm.

## The Food Industry.

**Company Context:** Viam, formerly Grampian Foods has a processing plant at Broxburn employing 823 permanent staff of which 294 are non-UK nationals and 485 agency workers of whom 370 are non- UK nationals. There are 14 or 15 nationalities represented at the plant with the largest groups being UK, Poles and Romanians. The meat industry is not particularly fashionable and is quite seasonal especially around Christmas. Before the A8 expansion of the EU (2004) the company experienced problems in recruiting staff, however they have found the influx of Eastern Europeans has revolutionised the industry.

With a sizeable non-UK workforce problems were experienced with language issues especially where health and safety were concerned. The company now employs a Polish woman, Kasha, who undertakes an HR and welfare role within the company and works with the agencies who recruit staff in Europe. To meet the needs of the Polish workforce manuals, signs, training programmes have been translated and are delivered in Polish. The company also provides assistance to people in registering with doctors and settling in to the local community. This work is now also being undertaken for Romanian workers.

The company is now experiencing some down turn in the numbers of migrant workers coming to the factory and is increasing its local recruitment again. It is waiting for the next wave of migration.

### **During the question session the following points were raised.**

- What is the influx of migrant labour doing for the economies of the places people are leaving? It was noted that many workers send money home.
- The company could begin to see the adoption of UK work practises, which were often not such a high standard as their European workers.
- The Gangmasters' Licensing Authority regulates the recruitment agencies that the company uses.
- What differences do people find living in Scotland? Kasha felt that Scotland was a more closed community, where people didn't interact with their neighbours as much as in Poland. She felt the young people were not educated to such a high standard in Scotland and that young people drinking was a big issue. She personally has had a good experience of being here, but she knew of some families where children had been called names and have had stones thrown at them. Some people have put down permanent roots and have found romance within the company!
- What provisions are there within the wider community in Broxburn? There are shops selling Polish goods, a Polish Mass and priest is available locally. There are other Polish people in the community, not just within the factory.



## Concluding Thoughts – Ian Galloway

Thank you for staying with the issues throughout the day.

I have just a few thoughts about what has been achieved today:

- partnerships – modern migration is an issue where everyone needs to work together – there is no answer in only one set of hands
- do not define people by one set of criteria
- church communities need to address justice issue; have compassion; give dignity irrespective of who people are
- be aware of a wider view in our own places
- I hope the day has left people feeling they have new colleagues
- remember the employer who commented - “I asked for labour I got people.”

### **Thank you to all those responsible for organising and ensuring the smooth running of this conference:**

Those who have chaired sessions

The speakers

Workshop leaders

The venue – Scottish Storytelling Centre

ACTS staff

The Scribes

Nelu Balaj – ACTS Racial Justice Officer

## Closing Prayer – Brother Stephen Smyth, ACTS General Secretary

God of life and love, we welcome you into the hearts and our homes – **Lord, you are the gift and you are the giver.**

We welcome you in the person of the immigrant farm worker, whose labour brings the fruits of the earth to our tables – **Lord, you are the gift and you are the giver.**

We welcome you as the seafarer and as the lorry driver, whose long journeys bring all the things we use in our homes – **Lord, you are the gift and you are the giver.**

We welcome you as the asylum seeker, detained or destitute, and far from home, who teaches us to thirst for justice – **Lord, you are the gift and you are the giver.**

We welcome you in the immigrant teacher, scientist, artist, athlete, doctor, and so many others all of whom bring their gifts to enrich our land and our lives – **Lord, you are the gift and you are the giver.**

Lord Jesus, help us to recognise you in the face of the stranger and to welcome your presence among us. You have graced us with the gifts of many cultures and nations. Free us from any suspicion of those from other lands. Teach us to welcome what others bring to us, and to share our gifts with newcomers. Let us hear you say, “I was a stranger and you welcomed me. Come now into my Kingdom.” We ask this in your name, from the Father, through the power of the Holy Spirit. **Amen.**