



**THE PASTORAL CARE NEEDS OF
NEW MIGRANTS IN
THE NORTH EAST OF ENGLAND**

**Final report of a research survey into the needs of migrants
in the North East's Catholic Community**

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www.rcdhn.org.uk

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2. EXECUTIVE SUMMARY

2.1. Main migrant findings

- Migrants tend to be married, bring over their dependants and live in the UK with their families; 92% of Indian migrants over 16 years old are married and all live in the UK with their families; 85% of Filipinos over 16 years old are married and of these 2% live in the UK alone; 58% of Poles over 16 years old are married and of these 8% live in the UK alone
- There is almost the same number of migrant men and women
- The majority of migrants are aged between 31-45 years old; this includes 72% of Filipinos, 60% of Indians, 43% of Poles
- Less than 2% of migrants are disabled
- Asian migrants (over 16 years old) have very high level of educational attainment; 93% Filipinos and 88% Indians have higher education compared to 35% of Polish migrants
- 88% of Polish migrants have been in the UK less than 3 years, compared to 32% of Indians and 11% of Filipinos. Interestingly 47% of Filipinos have been here between 5-10 years, compared to 25% of Indians and 1% of Poles
- For migrants of all nationalities, the main reason for coming to the UK was to work or to join other family members. Other reasons for coming included: to study, to learn English language, to join English partner, for a change in life and for a life experience
- Most Asian migrants are planning to stay in the UK permanently; 51% of Indians and 37% of Filipinos said they are planning to stay permanently compared to 20% of Poles. Interestingly a high number of Polish migrants (27%) have not yet decided how long they will stay in the UK
- Asian migrants tend to have their own properties. 70% of Filipinos and 63% of Indians own their properties compared to only 10% of Polish migrants
- Half (51%) of all migrants live in a three bedroom flat or house (either rented or owned). In 74% of them there are no more than 4 tenants

- Asian migrants are confident with their English language skills. 88% of Filipinos and 86% of Indians stated that they can speak good or fluent English compared to only 28% of Poles. Interestingly 44% of Poles admitted to have no or little command of English
- All Indian and Filipino migrants are registered with a GP, compared to 75% of Polish migrants
- Migrants tend to be employed full time: this included 83% of Indians, 76% of Filipinos, and 52% of Poles
- A large number of Asian migrants work as nurses: 56% of Filipinos, 46% of Indians. Poles frequently (43%) did manual or skilled jobs in construction or factories
- Every third migrant has experienced some sort of discrimination or racial abuse in the UK
- 8 out of 10 migrants would approach family or friends of the same nationality when they need help
- 56% of migrants do not receive any kind of benefits
- Polish migrants are more diverse than Indian and Filipino in terms of age, educational background, or occupation in the UK because there are no immigration restrictions for EU citizens

2.2. Main problems and worries expressed by migrants

- Finding employment commensurate with their qualifications (in particular Asian migrants on dependent visas who are not nurses and Polish migrants who are not fluent in English)
- Lack of affordable and flexible evening or weekend ESOL courses
- Insecurity due to changing visa and immigration regulations (migrants on Work Permits and visas)
- Feeling they are not fully aware of their rights
- Local people trying to exploit migrants' unawareness of the British system, laws and regulations (migrants being cheated by employers, insurance companies, agencies, and when buying properties or cars)
- Being treated sometimes like illegal migrants

- Being racially abused (smashed windows, scratched cars)
- Lack of affordable childcare provision which forces couples to work on shifts and sometimes problems with adjusting those shifts (in particular Asian migrants)
- Couples working on shift patterns having little time to spend together with the whole family
- Children not learning and/or forgetting the mother tongue of their parents
- Concerns about bringing up children in a secular and liberal country (children not having enough of catechism)
- Worries about safety of kids (children hit on the streets)
- Lack of career guidance for children
- Difficulties understanding the GP appointment system and why they are given Paracetamol for every illness!
- Not knowing who to approach for information, guidance and help
- High and constantly rising cost of living (bills, mortgages, taxes, etc) especially for those who are on Work Permits and are not eligible for any support, but having dependants
- Lack of community centre or regular place to meet
- Not enough social activities
- Being homesick, missing their families, relatives and friends, missing the culture, language, food, landscapes, and nature
- Hard to adapt to the British climate

2.3. Main findings from the clergy perspective

- Only few priests have been approached by migrants with a non spiritual enquiry
- Key issues with which priests were approached by migrants included employment, accommodation, dept, visas (immigration), racial abuse, food, enrolment to catholic schools
- In many cases priests had difficulties with helping in those issues

- Almost half of the priests from parishes where there were migrants would welcome extra support for themselves in order to cope with their pastoral work with migrants.
- More than half of the priests see a need for clergy training on the cultural differences and needs of migrants
- Many priests feel that migrants are not integrating and not engaging in the mainstream activities of parish life
- There is a dilemma of how to balance migrants maintaining their cultural identity and enabling them to integrate with a wider community

3. INTRODUCTION

3.1. Origins of the research

As a result of the recent migration flows to the UK, the Roman Catholic Church in Britain has witnessed a great change in the social structure of its congregations. This has included the Diocese of Hexham and Newcastle whose numbers of newcomers grew considerably in the first years of the XXI century. Given this the late Bishop of Hexham and Newcastle, the Rt Rev Kevin J. Dunn¹, initiated a Working Group in order to determine ways of supporting migrant communities. The group has met regularly since 2006 and successfully identified funding to carry out a research survey on migrant pastoral needs. In April 2008 a researcher was appointed by the Diocese to confirm and clarify the needs of migrant communities. The Working Group have also continued to explore the possibilities for the funding and recruiting of a Community Development Worker.

3.2. Aims and objectives

The central research aims and objectives were to:

- Clarify and confirm the pastoral care needs of migrants within the Roman Catholic Diocese of Hexham and Newcastle, with a particular focus on migrants from Poland, the Philippines, and India;
- identify the key relationships of these groups to local parishes and other church agencies within the diocese;
- identify the roles of other specific bodies and individuals dealing with the needs of migrant peoples (e.g. trade unions, employers, local and regional development agencies, accommodation providers, health and social care services, schools/colleges and education authorities, etc);
- identify key contacts within migrants, local parishes/church agencies, and amongst specific bodies and individuals dealing with the needs of migrant communities;
- propose an action agenda which will allow an effective and efficient response to the needs of migrants within the diocese.

¹ † 1st March 2008.

3.3. Time scale

The research survey was conducted over a three month period (April-July 2008) which included:

- designing the structure of the research;
- conducting the field work;
- analysing the collected data;
- desk-based research;
- writing the final report.

3.4. Methodology

The research has used a quantitative questionnaire, and qualitative interview and focus group approach. With data obtained from all five areas of the diocese². Migrant questionnaires were distributed via gatherings such as masses, praying groups or catechism meetings. In total there was an excellent response by migrants with 236 questionnaires returned. These questionnaires included 115 Polish, 59 Indian, 57 Filipino, two Bengali, and one each Slovakian, Sri Lankan and Zimbabwean. Questionnaires for parish priests were sent via email. 16 priests responded and two other reported having no migrant groups. The ratio of questionnaire returns and number of ethnic interviews was as a result of the rate of migrant masses in the diocese. There are over 11 Polish masses a month in 10 cities in the North East, plus four Polish masses a week in Newcastle. This compares to only four Indian and two Filipino masses each month.

All migrant questionnaires were researcher supported meaning that any issues with the questionnaire could be fully explained and elaborated on if required. This was felt to be more appropriate than a simple respondent self-administered approach, as English is not the first language for targeted groups. The main language issues were encountered at an early stage of the research when it was identified that new Polish migrants have a significantly greater language barrier than other groups. Given this, questionnaires were translated into Polish whilst Filipinos, Indians and other respondents filled in the English questionnaires.

Migrant semi structured interviews and focus group discussions were undertaken either in English or Polish. There were also 12 priests interviewed, of which six were

² These areas are: Cleveland and South Durham, Newcastle and North Tyneside, Northumberland, South Tyneside and Gateshead, Sunderland and East Durham.

either of Polish, Indian or Filipino decent. Six interviews were also conducted with organisations, bodies or individuals dealing with migrants.

Finally the study was further supported by desktop research which analysed existing research and literature relevant to the problem.

THE SURVEY FINDINGS

4. Church in the life of migrants and migrants in the life of church

When people migrate they usually and automatically look for familiarities that would remind them of home in the new country of residence. Apart from food, and language, the religion is one of the main things that give people a sense of home. So sooner or later, they start to look for a church expecting what they were used to back at home. However, the “cultural shock” they might experience when they come to a local church, can be sometimes just as big as other adjustments they have to make in the new country. It is believed that the Catholic Church is “one, holy, universal and Apostolic”. Its unity and uniformity however is particularly expressed in faith, beliefs and teachings but in terms of types of rites, worship and traditions, the Church is full of richness and diversity. Those differences result from different cultures and identities of particular countries and regions in the world.

Therefore it is not surprising that the surveyed migrants observed many differences between the Roman Catholic Church in the UK and in their country of origin. Sometimes migrants enjoyed those differences, but sometimes it may be hard for them to accept and get used to the new ways. Those differences can have positive, negative or sometimes no impact at all on migrants’ attendance in church and their integration. However, it is important to present some of those differences, because they help to identify the needs of migrants and the awareness of these differences can help clergy in their pastoral care of migrants.

4.1. Differences between the Roman Catholic Church in the UK and in the countries of origin of migrants

One of the differences commonly quoted by migrants of all three nationalities was the structure of the local congregations. Migrants were surprised to notice a low level of practice in the UK because they are used to the fact that going to church in their countries is a norm for Catholics so churches have a high attendance and church-goers are more diverse in terms of age. It can have an impact in particular on young migrant people whose friends from catholic schools do not go to church. Some people from countries like the Philippines where Catholicism is a dominant religion,

were surprised to find out that here they are in minority. Polish people in turn were surprised that some Catholic holidays are not celebrated on weekdays (for example Corpus Christi).

However, migrants also saw advantages of small parishes. They appreciated that British congregations form real communities and have better relations, that there is more a sense of community and there is more genuine cordiality among parishioners.

Generally, the Catholic Church in the UK was perceived by migrants as more open and liberal.

Migrants saw that the church attendance in the UK is more conscious, liberated and out of choice rather than of social expectation. So some migrants who back in their country of origin used to go to church under social pressure start now to discover and grow in their faith.

Migrants felt that in their countries of origin apart from Sunday Mass there are more religious activities such as prayer groups, catechism, devotions and litanies. Migrant communities from Indian and the Philippines seemed to be very well organised in terms of structuring prayer groups but some would prefer those groups to be on a parish rather than an ethnic level. The Polish community do not have any groups of that kind but individuals throughout the whole diocese would be eager to take part. There are some people who long for daily litanies typical for especially the months of May, June and October.

Music in church is another differentiating factor. Migrants are used to the masses in which music plays a vital role. Indian and Filipino masses are accompanied by lively and cheerful bands and choirs. For them English masses seem to be quiet and solemn. Polish people, on the other, hand are used to the fact that every church has its organist who plays and sings; that masses are ceremonial, full of ritual frame and solemnity, but before and after the mass silence in the church is observed.

It is interesting to notice that although the Polish Church is geographically closer to the Catholic Church in the UK (than Indian and Filipino), it is not culturally and Polish migrants would name many, although sometimes very small differences. It is important to say though that churches within may differ considerably and below mentioned differences may not apply to all churches. Highlighted below are a number of the examples that Polish migrants gave of the differences evident in the English Catholic Church:

- girls are allowed to serve to mass and women give communion
- communion is received without the need of prior confession
- communion is taken to hands
- communion is given under both forms
- lay people get actively and voluntarily involved during the mass and in church life
- it is accepted to dress informally (shorts, low cuts)
- churches are locked apart from certain hours for masses and arranged meetings
- there are songbooks in every church
- priests go out to talk to people after mass
- priests are more at ease, informal and less exacting
- children are allowed to play in the church
- it is accepted to talk aloud in church
- celebrations such as First Communion are modest
- pews and kneelers are nicer and more comfortable
- church is more relaxed, and people are more at ease, and there is less standing and kneeling in church
- there are few nuns in habits.

In India there are three Catholic rites: Syro-Malabar which is the most popular rite in the southern India (in particular in the state of Kerala), Syro-Malankara, and Latin rite. In the survey, Syro-Malabar Catholic Indians usually attended masses in the Latin rite when no masses of their own rite were available. Some Indians were already familiar with masses in English, as anecdotally, in metropolitan cities in India English masses are very popular.

4.2. Migrants' expectations of the local Church in the UK

The survey indicates that migrants' cultural differences and their experiences of the Church in their countries of origin may impact upon migrants' expectations of the local Church in the UK. Interestingly, in many cases migrants of all nationalities found the question about these expectations very confusing and astonishing. Frequently given comments were:

„None, I have no expectations” (individuals of all 3 nationalities)

“I do not know what to say, really” (Polish man)

“Expect? That they do not throw us out of the Church” (Polish woman)

“I am quite ok with what they are giving at the moment” (Indian man)

“We are supposed to help church, not the church us” (Filipino man)

Migrants appreciated that they are welcome in local churches, and respected everything they are getting but felt they should not ask for anything. It can partly result from the experiences of their church at home. They used to support the Church in many ways, also financially by donations and they believe to “have” the Church because of faith and not other reasons. In their countries the Church offers spiritual assistance and not practical help, so they often may not expect it here of the English Church.

“We need lawyer, but we should not expect it from the church, we should rather do something by ourselves. We rather expect from our community organisation”, “There are no lawyers in church in Poland, so it is not that we should expect it here” (Polish women)

They usually associated church strictly with religion, faith and spirituality, and did not think of church as a source of practical .

“Spiritual support yes, but nothing more” (Polish man)

“I expect the Church to assist me in walking the way of Christ. That’s it. I do not expect any paternal care, only the spiritual help, just support, right guidance” (Polish woman)

“I think such small initiatives like prayer groups and things like that, it should help the church to go further; because it needs young people to sustain, to live on.” (Indian man)

Interestingly, this attitude was confirmed by some ethnic priests, who said that the church is only for spiritual assistance so migrants should not expect anything other than that. They also felt that they can not help their community in other ways because they do not know themselves the system and how things work here. Also sometimes they thought that migrants are anyway better off than they were back at home.

But, although migrants would rarely ask for anything by themselves they eagerly accepted help when it was offered by a priest or local parishioners. One Polish lady who was helped with accommodation said:

“But I don’t have expectations that they should do anything, absolutely. It is their good will and I respect it and I am very grateful for it”

However, when asked whether there is anything the Church could do to make their life easier in the UK, migrants would mention both religious and non-religious suggestions:

- at least once a month a liturgy in other languages for separate communities

“So 3 to 1 is ok I think. For 3 weeks we go to a normal mass and then at least once in a month we should have the chance to meet our own people and we should have a mass of our own language. Get to know our people. So that we also at the same time we are rooted to our own culture back home.” (Indian man)

Some migrants from Poland though in particular those with language barrier (but not only them) wished there were more Polish masses than there are now.

“On the English mass I pray as I could at home by myself. Although I start understanding now a little bit but the beginnings were difficult because I like actively participating in the mass and here I have no chance. I wish there was a Polish mass every week.” (Polish man)

- an opportunity for migrants to confess in their mother tongue

- prayer groups in the parishes

“It should promote going to people’s houses. You meet someone at the church, you see them there and you go back. But if you come to somebody’s house you come to know how they live, how they go about, what are their difficulties, you have a chance to pray for them. And no matter how deep I pray for myself if you pray for me, God will listen to you, it will be heard more than what I pray for myself. This is what I believe. So it is only for good, if you know you have a certain group of people whom you could relate to, whom you could ease out with, share your burdens with. That is what the fellowship and the bible, and the church and the parish and the community is all about.” (Indian man)

- priests going and visiting migrants in their houses, not only meeting in church

- weekly catechism in church for all children from the parish

“Catechism for children, they have at school but they need to know more. So church could organise on Saturday or Sunday not only for us but for all the children. Because we have our own but that is only once a month, and when you are working at that time and can’t come or it might be too far for some people.” (Indian woman)

- help with childcare and English classes

“There are so many older ladies in the church, who do not work, but I have no right to ask them”

- advice on any matters *"It is better to talk to your church than to CAB"* (Filipino man)
- cultural and sport activities in church for children and adults
- migrants' involvement in charity and voluntary activities
- more social meetings. However migrants were aware about the challenges: *"But I do not know if people would come. Currently there are only few people and always the same faces, maybe 2-3 new from time to time"* (Polish man)
- church hall for community groups free of charge
- church assistance in organising events
- Christmas and Easter meals for lonely migrants
- career guidance for children and adults

It was noticed that although migrants had many ideas they rarely approached anyone in the church, they rather waited to be approached. In many cases, the language barrier was an issue, but also it seems that a feeling of being "guests here and not wanting to impose anything on their hosts" is the case.

4.3. Reason for which migrants come to church

So why do migrants come to church? What do they look for? For most the aspect of cultural identity plays an important role. Religion is part of their tradition, culture inherited from their parents and grandparents, this is how they have been brought up. They want to maintain their traditions and the style of life from back at home. This can be more the case of older people (*"Being in the second half of my life, if I may say so, and I am not going to change my beliefs"*). For some it became almost a habit, a kind of routine, they go because they used to go back in their country, and they do not want to change anything. Going to church is also treated by some Catholics as an obligation, they go because they believe they "have to" go. It may be a religious duty or a result of social pressure ("neighbours would see that you did not go") and parents supervision (*"I can't imagine you would say to your mother 'I don't feel like going'"*). For others it is a spiritual aspect, they go because they believe deeply, they go to pray (*"to pray at home is one thing but in church it is another, it is kind of different"*), to have contact with God, because the church gives them strength for life (*"life is hard and difficult. Personally, I recharge my batteries in church"*). Many people also appreciate the contact with a priest and hearing sermons (*"sometimes the priest will say things that we don't think about in the rush of life, it is good when someone makes you realise, reminds you of the things you know but which eluded"*

in a daily life”). Migrants from this group would often not go at all to English masses if they have language barrier. They feel uncomfortable not understanding what the priest is saying or why other people are laughing sometimes. Some migrants just “like going to church” and some enjoy having a freedom of choice (*“I have a choice, nobody forces me to go but I want to go, so I go”*).

For many migrants it makes no difference whichever church or mass they go to. They just chose the parish church where they live, and they regularly attend masses in English because they believe that the format a Catholic mass is the same everywhere and they should not look at language differences. Sometimes they would only go to another church, if in their parish church, there is no evening mass and they are working on Sunday (as majority of migrants work on shift patterns). The irregularity in coming to church, is one of the reasons why parish priests have difficulties counting their church attendants. One priest when asked about the number of migrants in his parish said:

“this is difficult because being where we are we have a fluid population, you rarely see the same people week after week”.

Often migrants would also attend other than their parish church, if somewhere else there was a mass in their language. For some local priests it is hard to accept, especially if a child serves normally to the English mass.

“if there is an X mass on, the X families do not come to the (English) Sunday mass, they come to the X mass instead. So I see it as a difficulty” (local priest)

But for migrants the chance to have a mass in their language is very important. Community mass is not only a meeting with God, it is a community gathering, opportunity to see their compatriots.

“Because life is so fast and it’s so busy out here so you don’t get quite often a chance to go and see them at home basically” (Indian man)

They need (for themselves but also for their children) the contact with the language of their ancestors. Community masses give them a sense of home *“For this one hour a month I feel as if I was back at home”* (Polish man). And it is not only the case of newcomers but also people who have lived in the UK for more than 10 years now but still they are homesick.

In some cases migrants actually come to church only when there is a mass in their language. It was also confirmed in the clergy questionnaires where the numbers of mass attendance were higher when there was a mass in a community language.

Some people would even travel around to different places to attend a mass in their language. For them usually the language barrier is too strong to attend masses in English. And it is not only the case of people who have no command of English at all but also of those who can communicate but don't feel confident with English, have more of a psychological barrier.

4.4. How changing the country of residence influenced migrants' church attendance

The fact of moving to the UK has had an impact on many migrants in terms of coming to church. Some migrants who used to go regularly to church back at home, now sometimes "don't feel like going" or they do not go at all. It is partly because of the lack of social pressure (*I used to go to church in Poland, but in Poland everybody goes*) but also because of exhaustion from work. Sunday might be their only day off, so they stay all day at home to regenerate. Also because many migrants work on shift patterns they have little time to spend together. One priest was called on a Friday by a migrant family who asked whether they would be excused if they did not come to church the following Sunday as it had been their first Sunday off together for a long time and they wanted to go for a family weekend trip.

The other factor is the weather; some migrants mentioned that they would not come to mass if the weather was bad. That was usually the case of people who did not have their own transport. Some people also went more often back in their home country because there were more Holidays (special services) on weekdays. There are also migrants (in particular Indian and Filipino) who used to go to church every day back at home but now because of shifts, long hours, family commitments cannot do the same. Also one of the barriers for people to come to a mass (particularly community mass) was transportation issues and location of a particular church. Finally some migrants become disheartened and stop coming to church when financial issues are mentioned during the mass (suggested donation).

Some migrants mentioned that when they first came they did not go to church because the beginnings (finding work, accommodation, etc) were so difficult that completely absorbed their minds, but once they have settled down and their families joined them, they start to miss something and look for a church.

On the other hand, on some migrants moving to the UK had quite an opposite effect. They go more often to church because they either feel lonely or come out of curiosity

because a mass (in particular a community mass) is an opportunity to meet other people, hear some news, talk to others, see what or who is new in the community.

4.5. Relations between migrants and local parishes

The relations between migrants and priests differ considerably from parish to parish and between individuals. Generally, English priests were perceived by all migrants (and also ethnic priests) as very kind, welcoming, friendly and well wishing even though it seemed that in many parishes there was little interaction between migrants and a local priest. It was observed that the relations were closer and more intimate in cases where the priests were 'out going' and with initiative. Migrants were rarely first to approach a priest. Also those priests, who actually visited migrants at home, had closer relations and more understanding of migrants' situation. Migrants were more likely to open themselves and start talking about their burdens when they are in their own place.

"The other priest (that was in the parish before) came to our place for a coffee, he even knew where the cups are and would take out one by himself; he was so great." (Polish family)

Those migrants who knew their parish priest and other parishioners well were more likely to approach them with different issues and effectively were successfully helped. Some migrants even admitted that they preferred to approach their local priest rather than the ethnic priest who comes only once a month so they do not know him so well. Also there were cases when local parishioners approached migrants and offered that the migrants can let them know when they would need anything. In those cases, migrants actually gained confidence and started coming with different issues (letters or documents they could not understand, employment and accommodation) and eventually established closer links and integrated well into a parish. In some cases it is migrants who would like to contribute to their local parish but again they wait until they are approached. For example some migrants noticed that there was a parish trip to Poland and they felt sad that nobody asked them for advice.

Some migrants when asked about their participation in church life and parish activities complained about lack of information *"nobody informs us, nobody offers us anything"*. It was found that migrants usually do not read information boards in the church and they wait to be approached individually.

Furthermore, migrants admitted that the main reason for not participating in any activities is lack of time, irregular work, child care issues, and language barrier. Interestingly even people with good knowledge of English (for work purposes) did not feel at ease and confident expressing themselves in English in other places than work, so only when it was absolutely necessary. In their free time they preferred to use their mother tongue and socialise with their friends of the same nationality.

4.6. Activities and services provided to migrants throughout the diocese

Each parish in the diocese have great autonomy in terms of activities and services offered other than masses and sacraments (confessions). Below is a list of some activities and services provided to migrants in the parishes throughout the diocese:

- providing facilities in the parish hall for prayer groups, social gatherings and community meetings
- welcoming migrants in catholic schools
- employing ethnic chaplains
- monthly masses in other languages
- socials after masses
- observing other rites and traditions (ex. Food Blessing and masses in Syro-Malabar rite)
- Sunday readings translated into other languages
- information leaflets (on services, schools etc) translated into different languages
- English language courses
- mother and toddler groups (in Spanish)
- sport groups (badminton)
- meetings with Police or other agencies to establish links and good relations between migrants and local service providers

In the diocese there are special masses for 4 communities

- Indian community have monthly masses in Newcastle, Sunderland, Darlington, and Berwick upon Tweed
- Filipino community have monthly masses in Newcastle and Sunderland
- Polish community has monthly masses in Berwick, Alnwick, Blyth, Stockton on Tees, Newton Aycliffe, Hartlepool, Horden, Darlington, Durham, Sunderland³. Other

³ An up to date list can be found on <http://www.rcdhn.org.pl/msze.html>

Polish Masses are in Consett, Prudhoe (twice a year) and in the Polish Chaplaincy in Newcastle.

4.7. Priests' perception of their migrant congregations

How do the priests perceive their migrant congregations, do they realise what migrants needs are? There are priests who feel that there is in the church an awareness of the immigration issues, and an understanding of different cultures based on the experiences with Irish migrants. However, many priests admitted that they do not know well their migrant congregations, migrants' expectations from the church and they would like to learn more. Interestingly, ethnic priests believed that if a local priest would have any questions he would know how to approach them.

The interviews with local priests proved that many of them have knowledge of the main needs of migrants and reasons why they come to church. However, there is still some kind of barrier in cultural communication as many priests expressed their worries about the integration of migrants.

"Integration into the already existing catholic community and I just don't think that's happening at all. You know they're each having their own sort of ethnic thing but I do not have any sense of the integration, in the parish we have special evenings, and it is only the local people who've lived all their lives here who come." (local priest)

The question of integration is in the heart of the dispute even on a national level. It is the most challenging and controversial issue not only for the Church but also the government bodies.

In the survey, it was observed that migrants were better integrated in those local parishes where they were involved in parish council, ministering, readings and other parish activities.

However, the issue of integration is also very much linked with the idea of providing community priests and defining their role.

On the one hand, community priests are here to minister to their own people in the language and in the way that people would expect. But they are also to try to integrate these communities into the already existing catholic community. Local priests worry sometimes that the ethnic priests instead of trying to integrate migrants into the local community, try to keep them in their own separate communities.

“I just wonder if there were no community priests; when they are not around they (migrants) just get on and fit in normally. Maybe we get them more than we need.” (local priest)

However, some ethnic priests expressed concerns about the migrants who are in the UK temporarily and should maintain their identity and ways of worship so they do not have problems of reintegrating into the society when they go back home.

Because “sense of home” may play a great role in integration with the wider society, in the next chapter we discuss migrants’ perception of home and some factors that might influence it.

5. So where is the home?

One's "home" does not necessarily mean a geographical location. "A sense of home" is a very vague and broad term which can mean something different to each person. It is not the aim of this report to define the meaning of "home", but we will try to present and analyse some factors that can have an impact on migrants' feeling "at home" in the UK. It is important to remember, however, that none of those factors separately define one's sense of home, they can only be treated as kind of indicators. These factors are as follows:

- length of stay and length of planned stay in the new country
- ties with the family, relatives and friends left in the country of origin
- social and family networks in the new country of residence
- feeling of safety and security in the new country of residence
- cultural ties with the country of origin
- cultural, political, and social identification with the country of current residence
- personal satisfaction with current housing, employment and financial situation
- command of language spoken in the new country of residence

The questionnaire for migrants included a question: "Do you feel at home in the UK?"

86% (49) of Filipino respondents answered: yes

83% (49) of Indian respondents answered: yes

32% (37) of Polish respondents answered: yes

5.1. Length of stay and "a sense of home"

A correlation between length of stay and "a sense of home" has been noticed.

68 % of Polish migrants have been in the UK between 1-3 years. It is a relatively fresh and the latest migration in the UK that has started on a larger scale after 2004. Among Indian migrants 42% have come to the UK between 3-5 years ago. Filipino group had the highest number of respondents (47%) who have come to the UK between 5-10 years ago. Obviously, the length of stay does not simply define the answer. For example among 11% (12) of Polish respondents who have been in the UK longer than 3 years, exactly half (6) 'felt at home' and half (6) did not.

It is worth mentioning that the migration flows have significantly diminished in the last year and there are very few new arrivals.

Only 3% of Indians and 3% of Filipinos have come here in the last year. The number of Poles who have come in the last year is higher (20%).

5.2. Plans for stay in the UK

The sense of home might influence people's decision whether or not they will stay in the UK and for how long.

Most Asian migrants are planning to stay in the UK permanently (51% of Indians, 37% of Filipinos). Interestingly, all Filipino respondents who did not feel at home, have not yet decided how long they will stay in the UK. In case of Indians however, half of those who did not feel at home are anyway planning to stay in the UK permanently.

Those Indians and Filipinos who are still on a Work Permit and do not have ILR, feel that it is not only their decision whether they will stay.

"If the government will let us yes, then we will stay, but then I heard rumors that they don't want us anymore. So when our permits are finished they won't extend them." (Indian woman)

"We don't know what will happen in 3 years." (Indian woman)

The majority of Polish migrants (27%) have not yet decided how long they will stay in the UK. In their case, it depends on the job availability, economic situation here and back in Poland, and family situation.

"My wife is coming now and it will depend how she likes it here. If she doesn't we will return earlier but if it is ok we will stay for 2-3 years. It also depends on our financial situation, we will see." (Polish man)

"I want to earn money for a flat in Poland, but unfortunately pound has dropped against zloty so I don't know how many more years I will have to stay. So I am unhappy about it because I would like to go back even now." (Polish woman)

But still 19% of Polish migrants are thinking of staying permanently and more than half of those people already feel at home in the UK. The family and children were usually the reason why they have decided to stay.

"It's not all about money. Here at least I have time for my family, I can play football with my sons. In Poland I had a job but I never had time because I had to work so many hours to make ends meet."

Sometimes a reason to stay is rather a reason why not to go back.

“The kids want to go back. But there is nothing to go back to; we have some land but no money to build a house. Here you can take a mortgage and it’s like investment. Instead of paying rent you pay the mortgage. Even if we were to stay for ever, we are not happy here.” (Polish couple)

“Because in our country we would have to start from scratch, at my age it is very difficult.” (Indian woman)

Staying permanently and feeling at home in the UK, does not mean that that people are not homesick.

“Will I go back? Who knows? For now this is my dream, this is how I feel.” (Filipino men)

“I feel at home here although I am homesick and I miss my hometown. I feel at home here but half of my heart, half of my longing soul is back there. I will always be homesick, my roots are over there.” (A Polish woman who has been here over 10 years and is planning to stay permanently)

“If I wasn’t married, if I didn’t have children, I would go back, no question about that. But I have children now. They grew up here. They know everyone here from school. They do not want to go back.” (Filipino man)

“We miss Philippines a lot [...] So we would very much would like to go home for retirement age.” (Filipino woman)

Also many Polish people mentioned that they are planning to go back when they retire.

Thus obviously not all migrants will stay in the UK. One priest observed a tendency among Indian people to go to Australia. Also some Filipino people are considering going to Australia.

“I told them (children) let’s move to Australia, but they do not want to.” (Filipino man)

In case of Asian migrants it is more often a choice between staying in the UK or going to yet another country. In case of Polish migrants it is rather a choice of either staying in the UK or going back to Poland. The tendency of returns among Poles has already been observed by British authorities, the media and migrants themselves. Polish migrants mentioned that in their workplace where there were around 40 Polish employees before, now only 5-6 are left.

“Many people go back now. We got to know (experienced) everything and we can go back now.” (Polish couple)

5.3. Registration with a GP

The decision on planning length of stay might influence people's registration with a GP. Indians and Filipinos in majority have decided to stay in the UK permanently or for more than 5 years. All of them are registered with a GP. It is also worth noticing that many of them work within the healthcare system so they may better understand how the British health system works. Last but not least many of them have children, which requires greater health care. Out of all Polish migrants only 75% are registered with a GP. Some of those who are have never been to see their doctor. Who has not registered yet? Half of not registered migrants have been here less than a year. Two thirds of them are men. And why have not they registered?

"I have a little pharmacy at home, I brought all possible medicaments with me from Poland" (Polish man)

"What for to register, if they will not give you anything more but Paracetamol. I can buy Paracetamol without going to a GP". (Polish man)

"Anyway if you need anything you can order from Poland" (Polish woman)

"I didn't need to register because so far thanks God I am in good health"

"We have registered but anyway if the kids get ill we have to go to A&E because if child has 39 temperature I am not going to wait a week for an appointment."

Migrants of all nationalities had difficulties adapting to an appointment system and doubted the quality of primary care.

"I also go to Poland to hospital for treatment. Although I work myself in health sector here in the UK I think this system has its strengths and weaknesses. There are many things I do not like. So, so far I have been twice in a hospital in Poland." (Polish woman)

5.4. Accommodation

Although 'home' does not mean a 'house', there is a correlation between feeling at home in the UK and living in your own property rather than in a rented and shared accommodation. For many migrants the first accommodation when they arrived was arranged by an employer but all migrants moved out from the employer's accommodation.

The majority of Asian migrants live in their own properties (63% of Indians and 70% of Filipinos). But there are only 10% of Polish migrants who own their properties.

Interestingly, many migrants of all 3 nationalities mentioned that they are planning to buy a property even if they don't stay permanently in the region.

5.5. Family situation

Another factor that may have influence on whether migrants feel at home or not is their family situation.

"Home is not a house. Home is my family, where my family is." (Filipino man)

In media or in surveys migrant workers usually appear to be young, single people without children. In our survey, however, it was found out that many migrants have families and the families live with them in the UK.

81% (48) of Indian respondents were married. The single people were under 24 years old. Interestingly, the Indian priests when asked about the Indian population in the North East, always provided numbers of families and not individuals, which again confirms very small proportion of single Indians. All of Indians stated that they were here in the UK with their families (children and/or partners). There were no Indians who would be here alone or only with friends.

The number of married people among Filipinos was almost the same and consisted of 85% respondents aged over 16 years old. Only 1 married person lived alone which indicated that the family (partner) might be back in the Philippines or other place.

Among Polish migrants (aged over 16) the number of married people was actually lower but still made 58% and 8% of married people were in the UK alone. Generally, the majority (79%) of respondents were here with their family or partners. Only 19% (23) of all Polish respondents were here in the UK alone or with friends. That included 17 single people, 5 married and 1 in a relationship.

Apart from family, it is important for migrants to have a network of friends, colleagues or neighbours.

"It was hard when I came. I didn't know anybody, just few colleagues from work. But than I started to meet other Filipinos, other nationalities and now we have an established community." (Filipino man)

5.6. Command of English

However, to make friends with local people (of British or other nationalities) some language skills are necessary. Asian migrants usually feel confident with their English. 88% of Filipinos and 86% of Indians stated they can speak good or fluent English. Some Indians went to an English school back in India. In the Philippines English is a second official language and it is used in education, media, and business. Although majority of Asian migrants in the survey spoke English, they found the accent in the North East difficult to understand. Also some Asians who speak with strong accent were subject of discrimination and racial abuse. Language for many migrants was a barrier to finding a suitable employment. All Indians who felt they can (only) communicate (14%) worked in jobs such as kitchen, hotel, domestic, or factory jobs although all had higher education. And sometimes even when Asian migrants have command of English for work purposes, English can be a barrier for expression in social or emotional situations so they would choose to socialise with the members of their community and speak their mother tongue at home.

"I think we can be inaccurate in what we say because we are shy [...] not confident enough to say it although we wanted to" (Filipino woman)

Among Filipinos who spoke good or fluent English more than half used (sometimes) English at home. But none of those whose English was 'only' communicative used English at home.

In case of Polish migrants almost half (45%) admitted to having no or little command of English. 22% have not mentioned any use of English, neither at work nor at home. For many migrants the government withdrawal of funding for free ESOL (since September 2007) meant that they had to stop their education. The other barrier for migrants is the fact that all courses (either free or paid) are offered only on weekdays.

If a class is between 1-3 pm, migrants who work on shifts (morning shift till 2pm, afternoon from 2pm) have no chance to attend.

"We used to go to a college in Y, but there is no teacher now who wants to teach evening classes. So now we can only study by ourselves at home, but it was better to study in a college." (Polish man)

In many cases, migrants found courses inefficient and they quickly became disheartened.

“There was no structure at all; teachers changed all the time, once they printed lesson number 115, then 40, and then 60. There 27 students and when some came late the teacher would start everything from the beginning. And if someone had better English the teacher would speak with that person, and we were just sitting because we couldn’t understand anything.” (Polish man)

Interestingly there were also migrants who felt that their English skills have worsened during their stay in the UK

“I learned English in Poland and when I came and did not work at first I communicated only with English people, so I could even talk on the phone. But now I work and there are only Poles there, so now it’s a tragedy how I speak, I receded so much that now I am even afraid to make a phone call (in English) because I know nothing.” (Polish woman)

Talking on the phone and confession in church migrants found the most difficult. Some even admitted that they do not answer phone because they fear they will not be able to communicate.

5.7. Employment

As it was already mentioned, for many migrants of all nationalities language barrier causes that they are working jobs below their qualifications. Asian migrants (over 16 years old) have very high level of educational attainment; 93% Filipinos and 88% Indians have higher education but some of them can’t find appropriate employment, so there are nurses who work as carers, a migrant with BMA (Business Management Administration) working in Tesco, an engineer working as a packer and a teacher in a restaurant.

Among Polish migrants 36% have higher education. But even those with lower educational attainment still do the jobs below their level, so for example a plumber is working as a bricklayer.

Language is not the only barrier. Among others there is non-recognition of qualification and work experience from outside EU, and cultural differences in ways of job search. There are Filipino doctors who work as nurses, cares or do other jobs because they cannot work in their profession.

“Employment, it is hard to find. When I came in here it took me about 6 months to find a job, not the one that I would have liked to go into but you know you have got to survive so.” (Indian man)

Unsatisfactory work often causes stress and frustration. But there are cases of migrants who consistently and persistently aim at finding a job commensurate with their qualifications.

"I started as a cleaner in a nursing home because when I came to the UK I couldn't speak English because we I didn't learn English at high school. Then I worked as a kitchen assistant, then a carer assistant. Then I went to work in a factory with my husband because in the care home I worked for minimum wage on weekends, holidays, bank holidays and everything for £5.15 per hour. Sometimes in a month I had only one day off. So I had many overtime hours but they paid £5.15 for everything. So I went for a year and a half to a factory of car parts. Eventually, I went to an agency and got a job as nurse assistant in a hospital. And now 3 months ago I started to work as a nurse in a nursing home, in my profession." (A migrant woman aged over 46 who has been in the UK over 3 years.)

5.8. Links with wider community and network of source of help

Established links with same ethnic communities and wider community in the new country of residence, membership in organisations and associations can also increase sense of "belonging to a place" and treating this place as home.

Indeed, Filipino respondents had the highest percentage (80%) of people who belonged to either a trade union, some kind of organisation, association or other groups. In comparison, among Polish respondents there were only 9%.

Almost all migrants who belonged to a trade union were nurses. There was a very low rate of membership in other professions. Interestingly, many Polish migrants did not know exactly know what a trade union is and how it works. They were saying:

"there is no such thing at my workplace", "our workplace is too small to have a trade union", "nobody offered us anything". Those who knew anything about trade unions feared that they would lose the job if they signed up.

"There was one guy, who came to our factory, but they didn't even let him through the gate. He had leaflets in Polish, but they wouldn't even let him to distribute the leaflets". (Polish woman)

Some who earned the minimum wage said they lost interest when it turned out that they would have to pay a membership fee.

Among Filipino and Indian migrants many also belonged to their ethnic community organisation or religious groups (prayer groups). In particular, the Filipino

community had many religious groups. Indian community group had usually informal prayer cells who would meet weekly in each member's houses.

Polish community would have organisations and associations only in big cities such as Newcastle, Gateshead, and Sunderland. In other places, even in those where there were a couple of hundreds Polish residents, people did not stick together. They usually lived in small closed circles of a few friends or relatives of the same nationality.

Depending on the established networks with their own and wider community, people would look for information, advice or help in different sources.

Interestingly, among all three nationalities the Internet and 'family and/or friends of the same nationality' were the most popular source of help and information.

82% of Filipino, 80% of Indian and 75% of Polish migrants would approach their families or friends of the same nationality if they had any kind of problem.

'Friends of other nationality' was the second most popular choice. Interestingly, among Polish respondents those who mentioned only friends of other nationality and no other sources were all under 30 years old, usually women, with higher education, have been here 3-5 years, live in properties when there is only 1 or 2 tenants, speak fluent English, and work in jobs such as financial advisor, customer service, interior designer. Among Indians there were children under 16 who would approach their friends of other nationality rather than anybody else.

Surprisingly, very few people have chosen church as source of help (17% Indians, 21% of Filipinos and 8% of Poles). Among Indians those were people who had strong links with church as they went to church every Sunday or more than twice a week. There was also twice more men than women who possibly approach church. Interestingly among Filipino people who have mentioned church as a source of IAG there were some who never attend a Sunday mass, or attended occasionally.

We help each other among friends. The priest (the church) has his own problems.

We Poles, keep things in ourselves, we manage by ourselves. (Polish man)

The 8% of Poles included only people aged over 31 (a third was over 46), twice as more women as men, all have not been here more than 3 years, and went to church every Sunday or more than once a week.

CAB was not a popular choice, but slightly more Polish than Asian migrants would use CAB services.

Among other sources people mentioned police, library, workplace, or an English neighbour.

There were also a few Polish men who said that they would not approach anybody.

Generally migrants felt that they do not have enough sources to approach for advice and felt that they are not fully aware of their rights. Often they did not know what information to look for.

We don't know what we don't know (Polish man)

So as a result they are not prepared for potential 'problematic' situations.

"To be honest with you, the thing is if we do not come across a problem we do not go (to ask for information), that is the whole point. As far as things are going smoothly, it is ok. (Indian man)

But what if the things aren't going smoothly?

6. A challenge of being a migrant parent

When migrant issues are raised, it is usually employment, housing, language, education, health, and advice that are discussed. But rarely, anybody or any report mentions the issues of children and parenting. When our project was designed it was not expected either that it would be such a vital issue. However out of 20 identified main problems and concerns of migrants 7 refer to the issues of parenting. In the questionnaire there was no detailed information about the number of children, their age and country of residence, so we are unable to provide any numbers. We can only assume from other questions such as received benefits (Child Benefit or Child Tax Credit), or enrolment of children in catholic schools, and number of people living in a household. Anecdotal evidence shows that many migrants have one, two or rarely three children. Some of the children were born in the country of origin of their parents but some were already born in the UK. When we look at the young age of migrant population it can be assumed that more children of migrant parent(s) might be born in the next few years. This assumption is confirmed by data produced by the National Statistics. When we look at the National Statistic publications⁴, we can notice that the number of births by mothers who were born outside the UK is significantly growing. In the UK in 2006 there were over 146 thousands live births (21,9% of all live births in the UK) compared to 115 thousand (18,6%) in 2003 and 86 thousands (13,6%) in 1998.

The statistics do not show detailed information on the Philippines born mothers but the number of births by India born mothers grew from 6 thousands in 1998 to 11 thousands in 2008. And the number of births by mothers born in the EU (but not the UK) from 10 thousands in 1998 to over 25 thousands in 2006. The increasing number of birth by mothers born outside the UK has been also observed in North East England, from less than 2 thousands in 2003 (7% of all births in the UK) to over 2,5 thousands in 2006 (9% of all live births in the UK that year).

This data does not include migrant fathers who have children with the UK born mothers, so actual number of children from a mixed or migrant families might be even higher.

So how is it to be a migrant parent?

⁴ from <http://www.statistics.gov.uk/STATBASE/Product.asp?vlnk=5768> : Birth statistics 2006 series FM1 No 35 and Birth statistics 2003 Series FM1 No 32

6.1. Childcare provision

The first issue for migrant families is the child care problem. It is particularly the case of migrants on Work Permits and dependent visas who are not eligible for any free child care or benefits and whose maternity leave is usually not longer than 3 months. It is also worth mentioning that in the case of Indian and Filipino migrants it is usually women who have Work Permit visas and husbands are their dependants. In this case, mothers can not allow themselves to leave the employment. They can not afford either for husbands to stay at home and look after children (although sometimes it is the case) so usually they both work on adjusted shifts (days and nights) so there is always one at work and one at home. One Filipino man for example has worked only on night shifts for the last few years and anecdotal evidence shows that there are many more similar situations.

Sometimes Asian migrants bring over their parents to help them with the childcare but it is hard to get longer than 6 months visa for them. In many cases migrants look after each other's children in turns.

"Childcare? Is very expensive. You can not really pay for childcare. But we normally have friends who look after our kids. That's our culture." (Filipino man)

However that might be difficult if they live far away from each other.

"Back in my country I would leave my children with my sisters or someone. But here, I have a friend but she lives too far away." (Indian woman).

For many migrants childcare issue is a barrier to gaining better employment. One Indian man when asked about possibilities of career progression at his workplace said:

"Well, there are but then you know the thing is like if you where to go for that then the shift pattern would have a problem. If I wanted to progress to a next grade then I will have problem because I would have to stick to the schedule. So I stay at least for the moment till my kids grow and manage on their own. This is what it is."

Shift pattern causes that a family can rarely spend time together, socialize with friends or take part in the activities sometimes offered by parishes or elsewhere. One priest also noticed that some Asian women do not have driving licences and are dependent on their partner in terms of transport. It is worth noticing that driving licences from Asia are not recognized in the UK so migrants from those countries have to take a course and pass an exam again in the UK.

In case of Polish families women usually stay at home and look after the kids. Out of all 41 women aged over 16 who were married or in a relationship (but no information whether they had children or not) 30% (12) were full time housewives and did not work outside home. All were receiving some kind of support (CB and/or CTC) but only one was receiving SMP (Statutory Maternity Pay). Only few ever worked in the UK and only one of them longer than 1 year. 60% mentioned only one reason for coming to the UK “join family” (other mentioned also work or study). This group of women is the most vulnerable as usually they are not registered on WRS or even if they registered initially they have not worked for more than year, they are financially dependent on their partners and in case of a family breakdown they are left without any support.

6.2. Children at school

Once the children gain the school age, the vast majority of migrants prefer to send their children to catholic schools. Interestingly it is not only the case of those who are active Catholics. One man who mentioned never going to church for mass said that when he will have children he will want to send them to a catholic school as catholic schools have good reputation. A similar thing was observed by the clergy. One priest was even approached by a non catholic family who asked for help with enrolling their child(ren) to a catholic school. Usually the priests are very helpful with enrolling children to school. Some migrants even described a priest who would assist mothers to school for enrolment, as the secondary school was in another town, the mothers did not have their own transport and did not know the place. However there were also some priests who were resentful to provide references when the family was not coming regularly to that particular church.

Sometimes migrants fail to enrol their children because they are not aware of the system and the rules and do not know that they need to sign well in advance. In some schools there are also waiting lists which makes it even more complicated for migrants.

Those parents who had their children in catholic schools were very satisfied with the school. Although some parents found difficult understanding the education system in the UK and they worried that the education level was lower than in their country of origin and children rarely had any homework, or unexpected tests and quizzes.

“All they do here is play, play and play. Most of the time they have a week vacation and after how many weeks another vacation.” (Filipino man)

“Our son was an average student in maths back in Poland but here he is bored during maths classes. On the first day he did not have a calculator yet, so he did his calculation on paper. The teacher asked him what his was doing. He said I am dividing. She took a calculator, checked and couldn’t believe he could do his division on a paper.” (Polish man)

Only one Polish mother deliberately did not send her child to a catholic school because, as she said, all Polish children go to catholic schools and they speak all the time Polish and do not learn English.

6.3. Children’s language skills

The language skills of their children, is another big worry for the migrants. Some children in particular Indian and Filipino knew English before coming to the UK. And even those who did not speak English when they arrived, they seem to pick it up relatively quickly. Although the beginnings might be hard and stressful for them. One Polish family mentioned that during the first month of school their son cried every day and did not want to stay at school at all, but now he speaks so well that nobody would say that he is not English.

Children often become their parents personal interpreters. One Polish mother mentioned that she does not use Interpreting Service when she goes to see a doctor because she takes her son with her.

Children interpret for their parents in all sorts of situations including church, schools, GP, shops, etc. Although usually children do the interpreting eagerly, it is an extra load for them and sometimes might be stressful and frustrating. It also happens that the children tease their parents who have little command of English.

But the English language skills is not what the migrants worry about. Their concerns apply to children’s ability to speak the mother tongue of the parents.

“Our children start talking more in English than in Polish.” (Polish couple)

“Because of our children we have to speak in our language also, but still they answer us in English, because how many hours they spend in school. We try to speak our language to mix up with English.” (Filipino man)

“At home it’s a mixture of both. At times when my daughter is speaking English so we keep on talking English. Otherwise we speak our language.” (Indian man)

“I hope there will be a Polish School in Newcastle, so my children can go once a week. I try to speak Polish but not always.” (Polish woman)

6.4. Bringing up children in a strange culture

And it is not only about the language itself, it is also the culture, the knowledge about the country of origin of the parents. Migrant parents see that their children are different because they are growing in a different culture.

“Our children are very much westernised already, very far from what we had. They know more English culture, history than what we had back in the Philippines.” (Filipino woman)

“Polish history, Polish literature, Polish language without it we have no roots. Because we Polish people here we do not have roots here. Because we do not know history, literature, because you have to know it well or emigrate when very young. I feel assimilated but my roots are there. Even if I learn now the history of England it will not be deep roots and all roots.” (Polish woman)

Children and parents start to live in two different worlds sometimes, so it can cause conflicts and difficulties. It is very difficult for parents to bring up children when they are surrounded by a completely different culture.

“As a parent, the social life, the family life we expect our children to live is not the kind of one that we see here. For obvious reasons, we would like to have strong family ties. So the parents can be more involved in all the decisions they make. They have free choice but then the parents should be involved. So we would like our community to stay together so that they learn from what has been done.” (Indian man)

“In the Philippines old people stay with the family. Children look after them. It is a culture. When you are a child they look after you, so in return when they get old you have the same attitude. So it is the culture that we miss.” (Filipino woman)

“When it comes to spiritual aspect, I would prefer to live in Poland because it would be easier for me to bring up children. Much easier. My daughter has already asked me this question whether when she is 16 years old, when in England children gain independence, one can stop going to church because her classmates told her that. And that is just the beginning.” (Polish woman)

“We don’t want to bring up our children in a place where only entertainment, money, and holidays count.” (Polish couple)

“At least the community from where I am we don’t usually live like partners or that kind of thing it was always marriage and settle, that kind of. I would not be very happy to see my son staying with his partner without being married, these are the issues that would definitely shock parents.” (Indian man)

6.5. Children’s safety

Parents also worried about physical safety of their kids. Many migrants live in rundown neighbourhoods because the accommodation is more affordable there.

“So I, as a parent, do not feel very confident sending my children out even for a ride. My youngest son lost his bicycle when he was riding somebody told him to get down and got on the bicycle and went.” (Indian man)

“It is not a nice neighbourhood. Our neighbour is 80 years old and she is a drug dealer or something. The area is all bricks and concrete, no trees no green. I am worried about my kids contacting their peers here.” (Polish woman)

“My son was also hit in face for nothing, just at the back of our house.” (Filipino woman)

‘I don’t go out on the streets at all. I have no friends where I live. I only keep in touch with other Polish kids from school and I go to church to a youth group meeting. But other than that nothing. In the streets they only drink, smoke and laugh into policemen face.’ (A 13 year old Polish boy who was beaten on the first day when he arrived and later on he had his new bike stolen when he was on a ride)

And it is not only the migrant children who become victims of antisocial behaviour, racial abuse and discrimination. Every third migrant at least once felt being discriminated against in the UK. Therefore in the next chapter we describe migrants’ experiences with the wider society.

7. Hospitality or hostility

Discrimination: To treat one particular group of people less favourably than others because of their race, colour, nationality, or ethnic or national origin. The law in Britain recognises two kinds of racial discrimination: direct and indirect. (The Institute of Race Relations)⁵

Every third surveyed migrant felt being discriminated against in the UK. Many of them stated that they had only experienced indirect discrimination which is hard to prove.

“At work they say something and then they tell you it was just a joke. But you know it wasn’t a joke” (Filipino woman)

The most common places where the discrimination had place were: workplace, streets and public transport.

“For the first year we were abused from neighbours, they smashed our windows maybe 5 times. So we reported to the police, and then after that they stopped, maybe 2 years now. So it will be alright now. The rest is going good.” (a Filipino family who moved to a newly bought property)

“When we moved in to X road in X, it was very quiet first but the second year became a little bit more disturbing because some kids were smashing our windows, very little 5, 6, 7 year old kids. It was heartbreaking. And then another week again. [...] The police would be involved a couple of times, but obviously with kids at this age they could not do anything about it. I told them I want to talk to the parents, what are they doing?” (Filipino woman)

“Kids shout: It’s a place only for English! go back where you came from! Some kids scratched our car with gravel. I went to talk to their mother and she said that the kids were at home sleeping so it’s impossible it was her kids.” (Polish woman)

Most surveyed migrants reported that it was usually very young children who harass and abuse racially in the neighbourhoods.

“In the past year or so, I had quite a few issues with those gangsters going around, damaging the property, climbing the roof, writing racially provocative words, you know: Paki and that kind of things. Incidents were reported to the police and at the

⁵ <http://www.irr.org.uk/statistics/discrimination.html>

end of it they say well they let them out of arrest because they can't do anything for them on it. (Indian man)

Interestingly, when Asian migrants are verbally abused in the streets Filipinos are perceived as Chinese and called "Chino!" and Indians as Pakistani and called "Paki!" It was also noticed that there is a high tolerance for abuse among migrants; the only thing they can do is to avoid places where racism is more likely to happen.

"I do not travel on buses, on public transport anymore. But initially when I came, when you sit in a bus, people do not want to come and sit by your side, even when it is empty, things like that. And that hurts at times." (Indian man)

"They call us Chino! Bloody foreigners! Go back to your country! We do not like you! I never argue back." (Filipino woman)

However, it is not easy to 'avoid' work.

"We just do the job, go home and forget about it. It is part of the job, you just have to ignore it." (Filipino man)

"Most of these (British) people, they only complain. And they will go straight to the manager. And tell him. But us Filipinos, we just keep quiet. And do our thing, do our jobs. Because we don't want any problems. We just accept things." (Filipino man)

"At work it happens on a daily basis, it is very upsetting. When an English person talks it is ok, English is laughing it's ok. One was standing opposite me and he was laughing and doing nothing, the manager did nothing. When I started to talk to my friend, he came to me straight away. But when I was talking I didn't stopped working" (Polish woman working in a factory)

"At my workplace I have never experienced any racial issues at all from my colleagues but from patients yes, hundreds of times." (Indian man)

"We could not stop even for 5 minutes. I was fired because I could not make it. We carried 3 or 4 pallets of bricks to the second floor. It was exhausting so we stopped to rest. The boss came to me straight away. And of course it was me who was fired because I dared to say that I have right to take a rest." (Polish man)

"Some of them are ignorant about what migrants are doing here. We don't get anything so at least some respect." (Filipino woman)

"And the papers, TV show only bad things about us, only the aggressive football fans and things like that. At my work they say: you are ok but all other Poles are not." (Polish man)

Sometimes migrant workers feel that they are treated as illegal migrants.

“One incident happened with the police also when I informed some issues from home, they wanted to find out what is my status in UK. I don’t think it is really necessary. Any citizen or any resident so to say should be able to approach the police.” (Indian man)

Obviously, it does not mean that the surveyed migrants had only negative experiences. On the contrary almost every respondent could give an example of both a positive and a negative experience.

“Older people are very kind and friendly. One older man bought our kids some sweets when we were standing in a queue in a shop. But there not many young people who would be nice and kind.” (Polish woman)

“My manager is like a mother to me” (Filipino man)

„My neighbour offered us some furniture. When I had problems with something at home, he came and showed me how to fix it. We exchange Christmas cards.” (Polish man)

“Actually at the very beginning, it wasn’t other Poles who helped so much as the English. We owe a lot to English people.” (Polish woman)

8. CONCLUSIONS AND RECOMMENDATIONS

Recommendations for parish priests and the diocese

- To continue to build closer relations with migrant congregations by taking the initiative, approaching individuals, visiting them at home, and expressing a clear readiness to help
- To explore the service available in each town, city or parish; establishing contacts with statutory and voluntary sectors (police, social services, homeless units, youth organizations and community organisations)
- To integrate migrants and local parishioners through mentoring (befriending) projects, English 'conversation' classes, and joint events and activities which are not organised for migrants but with migrants
- To consult migrant parishioners on their needs and preferred type of activities as these needs might be different in each place (depending on locality and availability of other secular services)
- To assist migrant families with their parenting by providing child care, assistance with enrolment to schools, religious and 'moral' education, providing activities for young people (youth groups, sports and cultural activities), setting up volunteering projects for young people
- To involve migrants in church life (ministering, reading, and parish councils) to show that migrants are not only welcome but also needed
- To exchange good practice between parishes
- To set a structure of support for clergy and build closer relations between local and ethnic priests
- To organise a conference, seminar or consultations to explore cultural differences, raise awareness on migration issues and enable exchange of experiences from each parish
- To recruit a Community Support Worker for the diocese who could be a first contact point for clergy and migrants
- To provide the foreign language liturgical resources as a single English and foreign language combined resource. This would help migrants with language difficulties to learn the English version

9. Glossary of Useful Abbreviations and Acronyms⁶

A8	The eight Central and Eastern European countries that joined the European Union in May 2004: Lithuania, Latvia, Estonia, Poland, Czech Republic, Slovakia, Hungary, and Slovenia
A2	The two countries that joined the EU in January 2007: Bulgaria and Romania
A10	A8 and A2 countries combined
BME	Black and Minority Ethnic
CAB	Citizens Advice Bureau
ESOL	English for Speakers of Other Languages
EEA	European Economic Area, a free trade area of the 27 EU countries plus Iceland, Norway and Liechtenstein
EU	European Union
GP	General Practitioner
IAG	Information Advice and Guidance
ILR	Indefinite Leave to Remain
IELTS	International English Language Testing System
JCP	Jobcentre Plus
NHS	National Health Service
NI	National Insurance
NINo	National Insurance Number
NMW	National Minimum Wage
PCT	Primary Care Trust
PR	Permanent Residence
TUC	Trade Union Congress
UK	United Kingdom
WP	Work Permit
WRS	Worker Registration Scheme

⁶ Not all the terms are used in the report but it is helpful to know those terms for further reading on migration issue.

10. References for further reading

On Church and Migration Issues

Patton, J. (2005) *Pastoral Care. An essential Guide*, Abingdon Press

Gerkin, Ch. V. (1997) *An Introduction To Pastoral Care*, Abingdon press

Catholic Bishop's Conference of England and Wales (2008) *Mission of The Church to migrants in England and Wales*, The Catholic Truth Society

The Office for Refugee Policy of the Catholic Bishop's Conference of England and Wales (2004) *The Dispossessed. A brief guide to the Catholic Church's concern for refugees and migrants*, by Colloquium Ltd

Weller, P. (2007) *Migration Principles. Statement for Churches Working with Migrants and Engaging with Migration Issues*, Churches' Commission for Racial Justice, CTBI

Davis, F., Stankeviciute, J., Ebbutt D., Kaggwa R., *The Ground of Justice, The Report of a Pastoral Research Enquiry into the Needs of Migrants in London's Catholic Community*, Von Hugel Institute, St Edmund' College, Cambridge

The Churches Regional Commission for Yorkshire and the Humber (September 2007) *"The labourers who mowed your fields..." – Briefing paper on a church response to Migrant Workers*

Revd Davis, J. (August 2005) *Mapping Migrant Workers, Report to the SCADIM Executive*, Selby Communities And District Industrial Mission

de Verny, D. *Migrants Workers_A perspective*, Ecumenical Chaplain with New Arrival Communities in Southeast Lincolnshire

Strengthening Protection of Migrant Workers and their Families with International Human Rights Treaties, A Do-it-yourself Kit, International Catholic Migration Commission Geneva, Switzerland, March 2006

On the North East region

North East Regional Information Partnership, *Overview of existing research into migration in North East England: A Briefing Paper*, June 2007

Fitzgerald, I. (March 2007) *Working in the UK: Polish migrant routes into employment in the North East and North West construction and food processing*

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Destination North East? Harnessing the regional potential of migration, Rachel Pillai, July 2006, Institute for Public Policy Research

European Migration into the West End of Newcastle, by Knowledge Inclusion Project, February 2007

Migrant Health in North East England, Occasional Paper No. 29, North East Public Health Observatory, March 2008

<http://www.history.ac.uk/ihr/Focus/Migration/index.html>

Nationally

Crossing Borders, Responding to the local challenges of migrant workers, by Audit Commission 2007

Allocation of Social Housing to Recent Migrants, Report for the Local Government Association by the Chartered Institute of Housing

Greg Davies, David Rolls Msc., Migrant Workers, Scoping the Issues for Devon, April 2007,

The reception and integration of new migrant communities, ippr trading for the Institute for Public Policy Research, March 2007

Others

Ravi Srivastava, *An overview of migration in India, its impact and key issues*, by *Migration, Development and Pro-Poor Policy Choices in Asia* 2003

Tordillo Myrna Sr. *Migration Religiosity. The Filipino Seafarers Onboard Abroad*, reprinted in part from REHMU

Gill, J. and Johnson, Research Methods for Managers – P. (1991)

A Code of Practise for the Safety of Social Researchers, Social Research Association Ethical Guidelines, Social Research Association, December 2003

<http://www.statistics.gov.uk/pdfdir/emig1107.pdf>

<http://www.movinghere.org.uk/>

International Catholic Migration Commission (ICMC)

http://www.icmc.net/e/information/migration_statistic.htm

<http://www.migrationinformation.org/Resources/>

11. DIRECTORY – some useful links and contacts

HEALTH

Organisation name: Newcastle Primary Care Trust
Project name: **Health Improvement Service for Ethnic Minority (HISEM)**
Full address: Cruddas Park Clinic, Westmorland Road, Newcastle, NE4 7RX
Tel/fax: 0191-2195508/fax: 0191 2195228
Contact person: Barbara Markwell
Email: barbara.markwell@newcastle-pct.nhs.uk
Info: working with asylum seekers, migrant workers, oversees students and across all black and minority ethnic communities to provide them with healthy life style information (quitting smoking, healthy eating), and to help with accessing health services, and registering with GP.

Organisation name: **Community Action on Health**
Full address: 26 Hawthorn Terrace, Newcastle, NE4 9AN
Tel/fax: Tel: 0191 226 3450 / Fax: 0191 273 1623
Contact person: Dan Duhryn – Network Officer
Email: dan@caoh.org.uk
Website: www.caoh.org.uk

LIBRARIES

Organisation name: **North Tyneside Libraries**
Project name: Access and Social Inclusion
Full address: Northumberland Square, North Shields, Tyne and Wear, NE30 1QU
Tel/fax: 0191 200 5424/fax: 0191 200 6118
Contact person: Nkosana Mpofo, Senior Librarian
Email: nkosana.mpofo@northtyneside.gov.uk

TARDE UNIONS

Organisation name: **Northern TUC** (Trade Union Congress)
Project name: Organising Vulnerable Workers Project
Full address: Commercial Union House, 39 Pilgrim Street, Newcastle, NE1 6QE
Tel/fax: 0191 227 5566/fax: 0191 232 3190
Contact person: Ben Sellers, Academy Organiser
Email: bsellers@tuc.org.uk
Website: www.tuc.org.uk/northern / www.learningservices.org.uk

POLICE

Organisation name: **Northumbria Police**
Project name: Newcastle Community Cohesion Unit
Full address: Westgate Road Police Station, Westgate Road, Newcastle, NE4 8RP
Tel/fax: 0191 2218315
Contact person: PC Mick Jewitt
Email: Michael.jewitt.717@northumbria.pnn.police.uk

EMPLOYMENT and EDUCATION

Organisation name: Jobcentre Plus
Project name: **EURES North East England**

Full address: Jobcentre Plus Regional Office, Broadacre House, Market Street East, Newcastle, NE1 6HQ
Tel/fax: 0191 211 4263 / fax: 0191 211 4445
Contact person: Joe Bennett, Eures Adviser
Email: joe.bennett@jobcentreplus.gsi.gov.uk
Website: www.jobcentreplus.gov.uk / <http://europa.eu.int/eures>

Project name: **Jobs Education Training (JET)**
Full address: Cruddas Park Shopping Centre, Westmorland Road, Newcastle, NE4 7RW
Tel/fax: 0191 2263 620
Contact person: Sara Scott - Admin Officer
Email: sara@jetnorth.org.uk
Website: www.jetnorth.org.uk

Organisation name: **Learning Links Europe**
Full address: Unit 28, Lynnwood Business Centre, Lynnwood Terrace, Newcastle upon Tyne, NE4 6UL
Tel/fax: 0191 273 6520 /fax: 0191 273 2603
Contact person: Ryszard Piecuch
Email: ryszard@learninglinkseurope.com
Website: www.learninglinkseurope.com
Info: Free IT courses, Literacy, Numeracy, Career Advice, Finding a Job

Organisation name: **Crisis Skylight**
Full address: City House, City Road, Newcastle, NE1 2AF
Tel/fax: 0191 2220622
Contact person: Andrew Greathead
Website: <http://www.crisis.org.uk/page.builder/skynewactivities.html>
Info: Free courses

Organisation name: **Newcastle ESOL Service**
Full address: 2 Bentinck Road, Newcastle upon Tyne, NE4 6UT
Tel/fax: 0191 226 7220

ADVICE (HOUSING and WELFARE and others)

Organisation name: **Shelter Multi-Lingual Project**
Full address: 41 Tamworth Road, Fenham, Newcastle upon Tyne, NE4 5AJ
Tel/fax: 0844 515 2252 / fax: 0844 515 2944
Contact person: Shayma Haque, Caseworker
Email: Shayma_Haque@shelter.org.uk
Website: www.shelter.org.uk
Info: Support and advice to people who are homeless or have housing problems

Organisation Name: **Shelter**
Project name: **North East Housing Aid Centre**
Full address: 1-2 Blackfriars Court, Dispensary Lane, Newcastle, NE1 4XB
Tel/fax: 0844 515 1601/ fax 0844 515 2914
Email: tyneside@shelter.org.uk
Website: www.shelter.org.uk

Info: Housing Team and Community Care Team

Organisation name: **The Rights Project**
Full address: 290/292 Wingrove Ave, Fenham, Newcastle upon Tyne, NE4 9AA
Tel/fax: 0191 273 1838 /Fax: 0191 272 1114
Contact person: Sarah Smart
Email: sarah_rightsp@yahoo.co.uk
Info: Welfare advice for asylum seekers, refugees and migrants

Organisation name: **Irwin Mitchell Solicitors**
Full address: Gainsborough House, 34-60 Grey Street, Newcastle, NE1 6AE
Tel/fax: free infoline 0800 0159028.
Contact person: Piotr Tkaczyk
Email: piotr.tkaczyk@irwinmitchell.com
Website: www.irwinmitchell.com

Organisation name: **Citizens Advice Bureau**
Find your nearest office on:
Website: <http://www.citizensadvice.org.uk/index/getadvice.htm#searchbox>

VOLUNTEERING

Organisation name: **North of England Refugee Service**
Project name: Volunteering Project
Full address: 2 Jesmond Road West
Tel/fax: 0191 245 7311/ fax: 0191 245 7320
Contact person: Roger Mundangehuphu, Volunteers Coordinator
Email: rogm@refugee.org.uk
Website: www.refugee.org.uk

Organisation name: **Volunteer Centre Newcastle**
Full address: Mea House, Ellison Place, Newcastle, Tyne And Wear, NE1 8XS
Tel/fax: 0191 232 6616
Contact person: Karen or Adam
Email: info@volunteercentrenewcastle.org.uk
Website: www.volunteercentrenewcastle.org.uk

Organisation name: **Volunteering Gateshead**
Full address: John Haswell House, 8/9 Gladstone Terrace, Gateshead, NE8 4DY
Tel/fax: 0191 4784103
Email: vg@gvoc.org.uk
Website: www.gvoc.org.uk

STRATEGIC BODIES

Organisation name: **North East Strategic Migration Partnership**
Full address: Room 313, Civic Centre, Newcastle upon Tyne, NE1 8PR
Tel/fax: 0191 211 6714 /Fax: 0191 211 6710
Contact person: Nadeem Ahmad, Regional Partnerships Manager
Email: nadeem.ahmad@newcastle.gov.uk

Website: www.nesmp.org.uk
Info: Partnership of all local authorities and a number of other statutory bodies, police and regional voluntary sector in the region to help Migrant Workers and Refugees integrate effectively and productively in their new home.

Organisation name: **Equality and Human Rights Commission**
Full address: Citygate, Gallowgate, Newcastle upon Tyne, NE1 4WH
Tel/fax: 0191 2022224 /Fax: 0191 2023987
Contact person: Macius Kurowski – Regional Advisor
Email: macius.kurowski@equalityhumanrights.com
Website: www.equalityhumanrights.com

COMMUNITY CONTACTS

POLISH

Organisation name: **The Polish Catholic Mission for England and Wales**
Project name: Newcastle-upon-Tyne, Middlesbrough, Morpeth area
Full address: 2 Maple Terrace, Newcastle, NE4 7SF
Tel/fax: 0191- 2733575
Contact person: Fr. Robert Mazurowski

Organisation name: **North East Polish Community Organisation (NEPCO)**
Full address: Newcastle upon Tyne
Tel/fax: 07856513023
Contact person: Anna Fraszczyk, The Chair
Email: anna.fraszczyk@nepco.org.uk
Website: www.nepco.org.uk

Organisation name: **Pegaz**
Address: Gateshead
Website: www.pegaz.org.uk

Organisation name: **The Association of British Poles (Zwiazek Brytyjscy Polacy)**
Full address: 33 Tankerville Street, TS26 8EY, Hartlepool
Tel/fax: 01429 263 699 or 07922283633
Contact person: Magdalena Adameczek
Email: zbphartlepool@hotmail.com

Organisation name: **Sunderland Polish Community Association**
Full address: St. Mary's Church Parish Centre, Sunderland
Tel/fax: 07810292587
Contact person: Sylwia Zalas
Email: zytno@yahoo.co.uk

Polish websites:

www.ncl.to.pl
www.polskachata.co.uk

INDIAN

Organisation name: **Newcastle Kerala Catholic Association (NKCA):**
Website: www.newcastlecatholics.com

Organisation name: **Newcastle Association of Malayalee (NAM)**

Organisation name: **Our Newcastle Association of Malayalee (ONAM)**

Organisation name: **Indian Cultural Association Sunderland (ICA)**
Website: www.icasunderland.com

Organisation name: **United Kingdom Knanaya Catholic Association (UKKCA):**
Contact person: www.ukkca.com/UKKCA%20Office%20Bearers.htm
Website: www.ukkca.com

Malayalam website: www.ukmalayalam.com

Organisation name: **the British Association of Physicians of Indian Origin (BAPIO)**
Project name: BAPIO's North East Divisional Forum in Sunderland

There are prayers groups in North Tyneside, Newcastle and Darlington

FILIPINO

Organisation name: **North Tyneside Filipino Community Association**
:Tel/fax: 0191 295 0372
Contact person: Alvic Alon
Email: comresalvs@yahoo.com

Organisation name: **Filipino Community Association Newcastle (FilCAN)**
Full address: 24 Kenilworth Road, Elswick, NE4 6RQ, Newcastle
Tel/fax: 0191 273 9940
Contact person: Celso Bangayan – Chairman
Email: filcan.2007@yahoo.co.uk

Organisation name: **North East Filipino Community Association**
Address: Blyth

There is also a Filipino association in Stockton on Tees

Websites:

<http://pnn.homestead.com/index.html>

Pinoy Nurses sa Newcastle

www.balitangnorte.co.uk

For and about the Filipinos in the UK

<http://www.pna-uk.com> The Philippine Nurses Association of United Kingdom (PNA-UK)

<http://www.pinoy.moonfruit.com>

Filipino directory

Organisation name: Sisters of Marie Reparatrice
Full address: 50 Turnberry, West Monkseaton, Whitley Bay, NE25 9NZ
Tel/fax: 0191 251 1783
Contact person: Sr. Perla Garanganao (Filipino)

Religious groups

EI Shaddai group in Newcastle and Sunderland

<http://www.elshaddaisunderland.com/events.html>

Couples of Christ, Newcastle