



West Sussex ChangeUp

Additional Support Programme
for developing engagement of
refugees/asylum seekers, Travellers, faith and
Black and minority ethnic community groups

FINDINGS FROM LOCAL RESEARCH

**Lead Organisation:
Crawley Ethnic Minority Partnership (CEMP)
and ASP Steering Group**

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Introduction

1. Government is working with the voluntary and community sector and other stakeholders to find ways of improving the infrastructure support which is offered to frontline voluntary and community organisations. Frontline organisations help to deliver public services in unique ways and also provide the bedrock of community engagement, and this is of particular importance to the most socially excluded groups. The best possible infrastructure services are needed to help make sure these organisations are able to do the best they can, hence Government's wish to see all stakeholders taking an active part in this programme. Based on a ten year vision the programme lasted until the end of March 2006.

2. In the South East, the Government Office for the South East (GOSE) and a Regional Consortium of stakeholders from the statutory and voluntary and community sectors developed a regional plan based on an early mapping programme. A basic element of this plan is the development and implantation of local infrastructure development plans by County and Unitary based local stakeholder consortia led by the voluntary and community sector. These consortia were resourced to determine what services are needed for frontline organisations and what changes need to happen to modernise the existing infrastructure. A wide range of stakeholders were involved including frontline organisations and the statutory sector.

3. The Regional Consortium is committed to ensuring that Black and minority ethnic voluntary and community organisations (BME VCO's) and other small frontline organisations are able to benefit from this programme. Work carried out in the early part of this programme¹ demonstrated the continuing lack of consistent and widespread support for the BME VCO sector in the South East. Accordingly the local consortium in each county and unitary area were charged with demonstrating how they were already engaging with the BME sector and how the BME VCO's take part in the consortia and the decision making. The Additional Support Programme facilitated this.

4. The additional support was intended to contribute towards the achievement of the following:

1. An effective partnership between local consortia and black and minority ethnic, faith, refugee, asylum seeker and Traveller groups.
2. A local infrastructure development plan referring clearly to these parts of the VCS and demonstrating relevance to the targeted groups, possibly involving cross boundary as well as neighbourhood focussed work.
3. A strong perspective from the relevant groups appropriate to the area which demonstrates ownership of the outcomes.
4. Clear evidence of the sorts of infrastructure services the groups identified believe they need.*

5. It was clearly stated that the support programme should not be open to criticism as 'yet another research programme' and that 'engagement and action' should be key.

A lead organisation for this work had to be nominated. In West Sussex this was the Crawley Ethnic Minority Partnership

Executive Summary

Research was commissioned from four different sources to gain effective access and better quality data from the four groups identified: asylum seekers and refugees, Travellers, faith groups, Black and minority ethnic people. A recent study focusing upon the Arun District was also integrated into this overall study.

While it is common knowledge that the numbers and diversity of all four groups are increasing, official data to support policy development is scarce and where it exists not well coordinated.

The word 'community' is usually avoided in this report, since it assumes a level of contact, commonality and action that is not always present. There *are* distinct communities that are identified; there are also large numbers of individuals not currently engaged with others with whom they may share some common interest.

There is some overlap between the four groups surveyed in this report; indeed it is possible for one person to be a member of all four categories. However, the means of reaching them, their levels of community cohesion, and range of needs vary very widely.

Recommendations are listed under the headings of:

Information: an integrated approach to collating relevant population data would provide many voluntary and statutory agencies with a sound and informed basis for outreach and provision. A continuing cycle of researching qualitative information should be maintained.

Networking, sharing information and integrating provision: there needs to be more networking and information sharing about potentially vulnerable and marginalised groups, and the available provision in different parts of the county, to avoid duplication and prevent confusion in those seeking services

Use and development of existing services: Where groups may not be accessing specific services, potential barriers to access should be investigated. The provision of language support emerged as an issue in several elements of the research.

Training and awareness: There is some evidence in this report of insensitive treatment by particular services and some indications of good practice. Diversity is clearly here to stay in the county and staff in a huge range of organisations and agencies would benefit from accessible and affordable awareness-raising training and development

Advice and support: There is very mixed picture of where people from the identified groups go for advice and support; this could be audited and made more coherent and visible to those who need it.

Capacity building: There is a very mixed picture as regards capacity to work with the identified groups around the county and different levels of need. There are some existing organisations with a clear community base that could develop this; there are others serving a range of other needs that are well placed to develop their capacity in this regard; and there are potentially groups addressing the needs of particular groups.

Public information and education: there are common negative attitudes towards asylum seekers and refugees, Travellers, Black and minority ethnic people, and religious minorities (especially Muslims). Voluntary and community organisations, as well as the people focussed upon in this study, will have a very much harder time without a clear lead from local statutory agencies, politicians, and media.

One specific measure (involving Travellers): All the other measures are effectively diminished for them as long as Travellers have no legal place to stop.

Methodology

The four elements of the research were researched by four different agencies/ organisations. While the overall goals were the same, different approaches were used because of the different circumstances and accessibility of the different groups involved. This results in an inevitable variation in the data.

To varying extents the groups being researched are hard to reach in research terms: some become invisible to monitoring and counting processes (e.g. refugees after their right to remain is established); some very consciously do not declare themselves to 'authorities' (e.g. some people with a Traveller heritage); some are protected by various quite appropriate protective institutional barriers (e.g. unaccompanied minors seeking asylum), some may not belong to a faith or community group and seek to live their lives anonymously or privately (e.g. Black individuals living in a rural area).

The data presented here derives from the following methods and sources:

- face-to-face interviews with members of the identified groups
- face-to-face questionnaires (structured interviews) completed with Traveller adults, mostly by a female Romany Gypsy (which greatly increased the response rate) and some by a male non-Traveller. Some of these were on sites, others were housed. (See Appendix)
- face-to-face interviews with professionals and volunteers who work with and support them
- telephone interviews with organisations
- questionnaires completed by members of the identified groups
- questionnaires directed at individuals and organisations involved with the identified groups, both voluntary and statutory, such as district and borough councils, voluntary community groups, smaller groups of individuals across the county, faith groups.
- analysis of available official statistics and records to identify numbers and locations (school records, National Insurance applications, GP registrations, Census data)
- mapping of organisations
- networking and inquiring of a range of involved professionals, agencies and voluntary groups relevant to the overall inquiry
- reviewing existing research that identifies the needs of the identified groups

Asylum seekers and refugees were researched by the **Asphaleia Boost** organisation, which works with asylum seekers and refugees.

Travellers were researched by the **Sussex Traveller Action Group** (STAG) who describe themselves as 'the only support organisation for Gypsies and Travellers in the county'.

Faith groups were researched by **Churches Together in Sussex** with some information from the **Crawley Ethnic Minority Partnership**.

Black and minority ethnic people were researched by **Crawley Ethnic Minority Partnership** and **Arun CVS**.

The data and analyses were then edited and integrated by **Professor Chris Gaine** of the University of Chichester, an academic specialist in the field. As a result the original separate sections are merged together and not readily identifiable.

Research problems and gaps in the data

- Identifying and hence contacting adult refugees was difficult
- Having contacted some refugees, none agreed to be interviewed
- With regard to Travellers, it had been hoped to cover the whole of West Sussex. However the short time frame for the research and limitations in the capacity of STAG, restricted the extent of the survey which in the end focussed largely on the east of the county (Crawley and Horsham, East Grinstead, Haywards Heath and Burgess Hill) but also included sites in Adur, Worthing and Arun
- Due to the timing of the work, the seasonal Travellers and Gypsies that reside in the county during the summer months were not captured in the survey
- Both researchers in the Traveller element of the study found the questionnaire too long, and some respondents were offended by some of the questions as too simplistic. With hindsight unstructured interviews would have enabled the interviewers to record significant qualitative information
- Although the 2001 Census registered ethnicity and religion, there have been significant population changes in the subsequent five years, most obviously in the migration of workers from Eastern Europe. There are parts of this study for which the Census is now seriously out of date
- Other official sources of data, such as ethnicity returns for school children and GP registration data, either have significant non-completion rates, or in the case of applications for National Insurance numbers, give no guarantees that the individuals have stayed in the area
- The Arun study was limited by time and funding in identifying a hard to reach, very diverse, and often very new minority population. Information from health, education and employment, therefore, forms the major part of this element of the report but some information from other agencies is also included. The limitations of each data set are given in the section in which they are discussed
- Though numbers are cited in the Arun study it should be understood that they are not Census style statistics. With the available data it is impossible to say how many people of different nationalities or ethnicities are living in Arun. The figures from the different sources cannot be added together as they could represent the same people and so be counted twice.

Key research questions

The separate studies and this overview were partially informed by existing work in the field (see references) which set the scene for likely issues to focus upon. It is known, for instance that to varying degrees all the minorities being researched experience marginalisation and possible exclusion from voluntary and statutory services. It seems highly likely that agencies would vary in their sensitivity to the range of needs involved, that voluntary groups would be involved in varying ways to fill such gaps and that there would be obstacles and difficulties facing organisations delivering services.

With asylum seekers and refugees there was particular interest in

- mapping the organisations providing services to them in relation to housing, education, health, the legal system and employment, and
- monitoring take up of provision, and identifying whether the range of services provided match the range of services needed
- identification of delivery partners working in the field
- identifying and plugging gaps in provision
- providing useful evidence to support fundraising applications and service development
- informing the way in which funds are distributed for provision to this group.

In the case of Travellers the structured interviews similarly sought to

- determine their use of services provided to the community, particularly in the areas of gaining advice and information, health care, and education
- explore their awareness and use of services offered by the voluntary sector
- cast some light upon how they feel about the service they receive
- there was also specific focus upon racism and crime, and upon discrimination.

The faith groups work sought to

- map the range of faith groups across the county
- note where possible their overlap with ethnic and language groupings
- describe the range of community and voluntary provision they attempt to offer
- identify gaps and weaknesses in provision
- provide evidence to support capacity building
- clarify structural ways in which faith groups might be disadvantaged in gaining funding.

The research into Black and minority ethnic groups set out

- partly to confirm what is known about the relative concentration of south Asian people in Crawley and their absence elsewhere in the county
- explore the presence of 'visible' minorities elsewhere in the county
- but in particular to identify and map the growth of 'new' immigrants and their potential impact upon provision.

Demography and Geography

REFUGEES AND ASYLUM SEEKERS

Definitions

Asylum Seeker: someone who is fleeing persecution in their homeland, has arrived in another country, made themselves known to the authorities and exercised the legal right to apply for asylum. (Refugee Council, 2005)

Refugee: someone whose asylum application has been successful and who is allowed to stay in another country having proved they would face persecution back home. (Refugee Council, 2005)

Unaccompanied Asylum Seeking Children (UASC): young people aged under 18 who are not accompanied by a parent or guardian, and who claim asylum. They either receive assistance from the local social services department or are accommodated under Section 20 of the Children's Act. (Home Office, 2004)

The number and location of refugees and asylum seekers in West Sussex at the current time is unknown. There are no accurate sources of information that could furnish us with the information required.

The overall impression gained would suggest that the majority of identified asylum seekers in West Sussex are based in Crawley.

Accessing accurate statistics on asylum seekers is difficult, but accessing statistics on refugees is even more of a challenge. When a person achieves refugee status, they simply become part of the mainstream population. In addition, the Census does not collect any data on immigration status, so it is very difficult to separate the refugee population from the migrant and ethnic minority population. This is recognised as an issue in mapping need nationally (Stewart, 2004).

Internet research identified that while there is some information available on the number of asylum seekers in the UK as a whole, only a very limited amount of information is available on the numbers in particular areas. In many cases, where local information is available, it has often been commissioned by the local authority in order to inform services.

The most recent Home Office reports (*Asylum Statistics: 2nd Quarter 2005* and the same report for the 3rd Quarter 2005), identify that the number of asylum applications dropped in second quarter of 2005 by 11%, increased by 2% in the 3rd quarter and that the largest proportion of applications came from Iran, Somalia and Iraq. 7525 asylum seekers were removed from the UK during that period. However, numbers of removals have dropped significantly since the accession of the ten new EU countries in May 2004.

The number of applications for asylum also dropped by the middle of June 2005 by 7%, although again this could be due to the fact that EU nationals from the additional 10 accession countries no longer have to apply for asylum or refugee status. The figure fell by a further 1% by the end of September. By the end of September 2005 a total of 53,855 asylum seekers were in the UK seeking National Asylum Support Service (NASS) support (less than at the end of 2004, when this figure stood at 77,490). This would imply a decreasing trend in applications. The NASS is the organisation with the most accurate data on asylum seekers.

Those in receipt of NASS support are dispersed by NASS throughout the UK within local authority areas. The highest densities of asylum seekers are in the north of the UK. The report states that of the 53,855 individuals supported, 45 of the 17,380 individuals who

receive subsistence-only support from NASS are based in Crawley. Of the 36,325 who are supported in NASS accommodation, although 110 are based in Hastings, 350 in Portsmouth and 35 in Brighton and Hove, it would appear that none are accommodated by NASS in West Sussex. These figures do not include NASS's March 2005 estimate of 6000 unaccompanied asylum-seeking children (UASC), who are in the care of local authorities in England.

The only other information pertaining to numbers of asylum seekers in West Sussex that the research could identify was from the Mid-2003 population estimates 'components of change' data produced by the Office of National Statistics labour market statistics (known as NOMIS). This estimated the number of asylum seekers coming into West Sussex in 2003 as 210 and the number leaving the County at 50 (i.e. a net estimated increase in numbers of 160). However, this is only estimated population *change* data. It does not give any indication of baselines (i.e. of actual numbers of asylum seekers in the county) and neither does it give us any idea of their specific locations.

Inquiries at the local level encounter further problems:

- West Sussex is not a NASS dispersal area. Asylum seekers in the county are therefore not registered on NASS data or recognised by NASS statistics. These people may be staying with family or friends rather than seeking NASS housing or other benefits.
- UASC in the care of the local authority can be identified. However, there may be other UASC looked after by other agencies who cannot be identified.
- Data protection inhibits the sharing of data between different organisations, all of which may have information about refugees and asylum numbers. For example, WSCC Adult Services, the Ethnic Minority Achievement Team, Children and Young Peoples Services and WSCC schools all hold different sorts of information relating to these groups. However, it is only recently that these different parts of WSCC have begun to work more closely in order to identify the needs of the groups.
- Schools could provide an insight into the number of refugee and asylum seekers in the County as they can identify children who are non-English speakers. However, unless they explore the possibility that these children are refugee children or asylum seeking children at the point of admission, they may not easily be identified later. By identifying these children, schools would also flag up families (i.e. adults who may need advice and support, or UASC who are not in local authority care, who may need additional support and advice and could be particularly vulnerable). However, there is currently no motivation for schools to do this, and the parents of non-English speaking children have no obligation to provide this information.

In order to access some local information about refugees and asylum seekers, we contacted the Children and Young People's Services Asylum Team and the schools' Ethnic Minority Achievement Team who were able to provide information about current numbers of under 18's (UASC). They identified from their records that there are 62 UASC in local authority care and a further 10 young people attending local colleges.

In summary, statistics acquired for the purpose of this research suggest that there are currently more than 160 refugees and asylum seekers in West Sussex. As 72 are UASC, this would imply that at least a further 88 are adult refugees and possibly asylum seekers (but asylum seekers who are not receiving NASS support). Statistics would also appear to show that the majority of these people are based in the Crawley area. However, it is unlikely that these statistics provide an accurate figure.

The opinion of those interviewed would suggest that real numbers are substantially higher, with additional individuals or communities of refugees and asylum seekers who opt out of NASS support, dispersed in small numbers throughout the County. For example a number

of Kurdish refugees have been identified by the Ethnic Minority Achievement Team in Haywards Heath; a community of Zimbabweans dispersed along the south coast and a Tamil population around Crawley. Yet there is no firm evidence to support these assertions or to identify if these populations form part of the NASS figures or are additional to them.

Demography and Geography: TRAVELLERS

Definitions

Gypsies (also referred to as Romany Travellers) and Irish Travellers are defined as an ethnic minority, having a shared culture, language and beliefs and are therefore covered by the Race Relations Act and the Human Rights Act. They are not defined by or living in caravans but by their ethnicity which is ascribed at birth.

Some people with a travelling family heritage but now house-dwelling would describe themselves as Travellers or Gypsies, but only when confident they would not be stigmatised.

'New' travellers are not covered by the provisions of the Race Relations Act, neither are all fairground or circus people.

This research focused more upon the experiences and reported needs of Travellers than trying to establish numbers, which would arguably be a less useful exercise. Indeed it could be argued that until services are more responsive, accurate numerical data will not be forthcoming because people will be unwilling to self-identify and informed professionals will keep some people's heritage confidential because they have been asked to. This process may manifest itself amongst house dwelling people of Romany descent, who being aware of the stigma of being 'Gypsies', keep their family history a secret.

Counting the number of places on legal sites gives a rough and ready measure, but it discounts house dwellers, those on private sites, those illegally camped, and those who move in and out of the county at different times of year.

Having said this, ODPM estimates around 3000 Gypsies and Travellers live in the UK, today, less than 1% of the population. West Sussex was part of the traditional seasonal route from Kent to Hampshire for fruit and vegetable and hop picking. In July 2005 it was estimated that there were 16,000 Gypsy and Traveller caravans in England of which 72% were on authorised sites. Traditionally Gypsies and Travellers travelled for economic purposes and many still do; others have settled permanently on sites or in houses.

Despite the decline in agricultural employment many Gypsies still travel. In 2003 it was estimated that at any time there were around 141 families resident in, or travelling through West Sussex. 76 (84%) were on authorised sites, which had a turnover of around 10%. A third those interviewed for this survey travelled throughout the year.

An accessible official record of Traveller numbers may be gleaned from the Traveller Education Service, though their numbers need to be hedged about by the caveats above: they record only a snapshot in time because of the nomadic lifestyle, and they tend to record only those who wish to be known as Travellers. One such snapshot of Traveller children known to the service taken in the summer of 2005 showed 399 Gypsies, 54 Irish Travellers, 56 from fairground families, two from circuses, and 11 'new' Travellers.

Of the 98 Travellers involved in the questionnaire survey:

- 43% of respondents did not have a permanent address, while 80% of those did not have a mailing address either.
- 32% travelled throughout the year, therefore maintaining their cultural lifestyle either for economic or social reasons. Another 14.25% travelled for 6 months or more.
- Over half were English Romanies (54%), 28% Irish Travellers. 10% showmen and 4% were New Travellers. All the 33 respondents living on unauthorised sites were either Irish Traveller or Romany Gypsy.
- Over half had a permanent address, even though many travelled throughout the year. The relationship between travelling and having a permanent address was not correlated.
- 80% did not have a permanent mailing address.
- A third lived on either local authority or private permanent sites and 15% lived on transit sites. Only 7% owned their own land. 18% lived in houses, though it is not stated whether local authority housing or owner occupation. Over a third lived in a caravan on an unauthorised site. 10 % lived in vans.

Demography and Geography: FAITH GROUPS

Definitions

In principle the term 'faith group' simply refers to people sharing a faith. In practice, however, all faiths have internal doctrinal and practice divisions such as Methodism and Roman Catholicism, and migration can add further linguistic and cultural divisions. Some of this diversity *within* faiths emerges in the following tables, signalling how sometimes 'faith group' becomes synonymous with nationality or regional origin. Faith, in other words, when combined with minority ethnic status, can become part of a multi-layered sense of identity.

It should also be noted that Jews and Sikhs are identified by the Race Relations Acts as 'races' or 'ethnic groups' as well as religious groups.

Public Data from the 2001 Census

In 2001 for the first time in 150 years (since the 1851 census) the census as a public record of contemporary society was used to record aspects of religious life. However unlike the 1851 census which was used in part to record church attendance (or religious behaviour), the 2001 census attempted to produce a measure of religious *belief*.

Religion	Numbers	Proportions	Sussex wide	E&W Av.
Christian	561,087	74.45%	71.6%	71.7%
No religion	117,551	15.6%	17.8%	14.8%
Religion not stated	55,400	7.4%	7.8%	7.7%
Muslim	7,603	1%	0.9%	3%
Hindu	4,623	0.6%	0.45%	1.1%
Other	3,113	0.4%	0.5%	0.3%
Buddhist	1,753	0.2%	0.32%	0.3%
Jewish	1,423	0.2%	0.39%	0.5%
Sikh	1,061	0.14%	0.09%	0.6%

Source: 2001 census

There do not appear to be any publicly published, community provided statistics for non Christian religions across West Sussex and so for those religions listed on the Census, the data provided above is probably as good a source of data as can be found. There are, however, at least 17 faith communities represented in Sussex in a number of discrete

worshipping communities of relatively small numbers of people. There are also anecdotal indications that some of the smaller faith communities were under-recorded in the Census, for the same reasons that these communities are often hard to reach with other responses to statutory consultations.

The population of West Sussex reflects certain aspects of the national profile as far as religion is concerned, but apart from the Buddhists, all of the 'minority' faiths identified in the census are significantly underrepresented when compared to the average across the country as a whole. (Were total national numbers for England and Wales spread evenly local faith communities would be larger by the inclusion of an additional 15,000 Muslims, 4,000 Hindus, 3,500 Sikhs 2,350 Jews and 900 more Buddhists.)

Local statistics

Christianity

The surprise results in 2001 were the number of responses made by those claiming a Christian belief as they far exceeded the only current measure of behaviour (attendance) which is still recorded on an annual basis, by the Christian churches.

The statistics for Christians must be treated with care. It is not appropriate to challenge the stated beliefs of 75% of the population of West Sussex who declared themselves to be Christians, (a higher proportion than the country as a whole), however, regular church attendance would suggest that there are around 10 people who declared themselves as Christians during the Census process, for every person in the county who regularly attends a Christian church in the area. This ratio is consistent with similar figures nationally.

The data produced by the churches themselves are not entirely consistent from one church to another. Some record only adult attendance whilst others declare the number of individuals, irrespective of age. All of this data is produced primarily for (different) in-house purposes and some of the data is likely to be conservative in nature and other data indicates a more optimistic outlook. Finally there are churches which do not produce statistics at all and for these, the only number available is an estimate.

West Sussex Church Statistics

Denomination or Description	congregations	members
Church of England	250	26,300
Roman Catholic	51	10,855
Methodist	28	3,222
Baptist	25	3,027
United Reformed	20	2,045
Salvation Army	5	600
Quaker	8	213
Local Ecumenical Partnerships	9	585
Miscellaneous churches with a tradition of more than 50 years	50	3500
New/House/Community Churches	44	5500
Estimated Totals	490	55847

It is worth stating here that there are significant numbers of people from minority ethnic groups who are part of the mainstream churches in the county as well as a number of churches with a predominantly strong minority ethnic make up. There are no figures currently available which reliably quantify either of these situations for the churches in West Sussex, but some specific examples are known:

Group/ Organisations	Town	Faith Based Services	Ethnic Origin	No of People
Nigerian Church	Crawley and Surrounding Area	Sunday Religious Worship	West African	45+
Marantha Association of God International	Crawley and surrounding area	Sunday Religious Worship	African	80
Mount Moriah Christian Ministry	Crawley and surrounding area	Sunday Religious Worship	African Zimbabwean	65
Littlehampton Churches Together	Littlehampton	Religious	East African	Not known
The Sudanese Coptic Association	Southwick	Not known	Sudanese	Not known

The three in Crawley are functioning from Borough Council community centres, a youth centre and some meetings are held in other churches. These are fast growing religious groups.

Islam

Though we have some figures from the Census, it is worth signalling that the non-Christian faith groups are not necessarily homogenous. Apart from the different Sunni and Shia traditions within Islam, for instance, there are also discrete groups of Muslims who speak different languages from others. Being less evenly spread around the county than Christians, provision is also more concentrated. An indication of this diversity is given in this table:

Group/ Organisations	Town	Ethnic Origin	No of People
Quwat-UI-Islam Masjid (Sunni)	Crawley & Surrounding Area (actually in Broadfield)	Multi Ethnic	2700+
Crawley Islamic Cultural Centre & Mosque (Sunni)	Crawley & Surrounding Area (actually in Langley Green)	Multi Ethnic	1500+
Milliat-E-Jaffrya (Shia)	Crawley & Surrounding Area	Pakistani	300+
Sri Lankan Association	Crawley & Surrounding Area	Sri Lankan	500+
Ahmedi Community Association	Crawley & Surrounding Area	Not known Ahmydia	150
Madina Mosque	Horsham	Multi Ethnic	300+
West Sussex Bangladeshi Association (Sunni)	Worthing	Bangladeshi	Not known
Worthing Islamic Society	Worthing	Multi Ethnic	Not known
Worthing Mosque	Worthing	Multi Ethnic	500+ & growing
Mid-Sussex Islamic Society (Sunni)	Burgess Hill and Mid-Sussex area	Mainly Bangladeshi	Not known
Bangladeshi Association (Sunni)	East Grinstead	Bangladeshi	Not known

Hinduism

Gurjar Hindu Union (Mandir)	Crawley & surrounding area, also used by Hindus from other parts of county	Indian (Gujarati)	4000
SIVA Trust Sri Lankan	Crawley & Surrounding Area	Sri Lankan (Tamil)	350+
Swaminarayan Hindu Mission Linked to North London Temple	Crawley & Surrounding Area	Indian	700

Sikhism

Siri Sai Guru (Gurudwara - Sikh Temple)	Crawley & Surrounding Area. also used by Sikhs from other parts of county	Indian (Punjabi)	500 - 1000
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Buddhism

Buddhist Meditation Group	East Grinstead	Multi-ethnic, possibly mainly white British	Not known
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Demography and Geography: BLACK AND MINORITY ETHNIC PEOPLE

Definitions

This is controversial territory and this report is not the place for a detailed exploration of it. In practice there is a good deal of confusion and blurring of the terms: Black, ethnic, minority ethnic, 'race', and nationality and we want firmly to state that while there is overlap between them they do not mean the same thing. Being English is also an ethnicity; although visible difference in terms of skin colour is known to affect people's life chances, some minority ethnic groups in Sussex are white and European; some Black people in Sussex have British nationality and have done since birth, others do not. One of the researchers engaged in this project described some of the difficulties involved both with 'common sense' ideas and the way groups are recorded:

...nearly all official statistics are gathered according to ethnicity and not nationality. There are good reasons for this and ethnic categories are useful when conducting research on topics such as racism which is so often linked to colour. [But.. ...] a catch-all 'White Non-British' category is distinctly unhelpful when trying to distinguish between the many different East and West Europeans living in the area. However, it has to be said that recording nationality instead of ethnicity also has its problems. For instance, what is important to know about the well integrated perfect English spoken school child of Bangladeshi parents: their nationality (which could equally be British or Bangladeshi) or their ethnicity? [...] cultural identity as opposed to what is written in people's passports and what language they speak can be very different things.

The Crawley area

It is common knowledge that the largest minority ethnic groups in the county are of south Asian descent and centred upon Crawley. The section on religion reflects this and gives details which are not repeated here. The Crawley Ethnic Minority Partnership, by means of questionnaires and by visiting groups, identified 32 Black and minority ethnic groups in the town and nearby (mainly Horsham). The south Asian ones are as follows:

- There are over 3500 Pakistanis and Kashmiris, who have a number of established organisations representing their communities' needs.
- There is large Gujarati Indian Hindu population of approximately 4000 people. They are served by an established organisation (the Gurjar Hindu Union). However there are also other smaller Hindu groups operating separately.
- The Sikh population in Crawley is over 600, but there is also one community organisation serving over 1000 Sikhs members across West Sussex
- The Bangladeshi population is smaller, comprising some 400 people. There are three smaller representative organisations in Crawley and some address themselves to the whole of West Sussex.
- The Sri Lankan community is divided in two groups, Muslim Sri Lankans and Tamil Hindu Sri Lankans. Their number has increased to over 1000 people, and both have their own organisations.

However, the diversity of the area is increasing and CEMP also identified:

- A recent growth in African *and* Caribbean communities numbering approximately 1000 people. One of the largest communities is Gambian. There are over five groups who organise some social and cultural activities. Moroccan, Tunisian and other Arabs are a community of approximately 800 people. There is one established organisation, working mainly with the Moroccan community.
- Recently a large Diego-Garcian community has emerged and their number is approximately 400 plus. They have now established a representative organisation.
- A significant Portuguese population has grown in the south of the county, but there are no clear statistics, nor is there a formal group.
- There are now also Lithuanians, Latvians and people from different East European countries, but there are no clear statistics about them, nor any formal group.
- New groups are being discovered continually.

In the Horsham area specifically, although there is a smaller number of minority ethnic people, three distinct groups have been identified: south Asians (Bangladeshi, Pakistani and Indian); Iranian, and there is a considerable East European population, mainly migrant workers. The Muslims have one community building which they use for religious and community activities. The East Europeans do not have formal groups and are currently receiving information and some services from Horsham CAB.

On the basis of this work the minority ethnic population of Crawley and Horsham is estimated to be now over 12,500. Some of the groups have buildings where they provide a number of services to their communities. These are mainly religious based organisations as stated earlier, and they are providing educational, social and cultural empowerment activities.

Mid Sussex

WSCC's *Communicating with Black & Minority Ethnic Groups* (May 2005) states the Black and minority ethnic population in the area to be 3,375. A Bangladeshi informant indicates that there are a number of Bangladeshi people residing in East Grinstead, Haywards Heath and Burgess Hill, mainly in restaurant businesses.

Worthing & Shoreham

The WSCC report *Communicating with Black & Minority Ethnic Groups* (May 2005) reported a BME population of 2714 population in Worthing. The local CVS informed this survey group that number of West African people live in the area, but with no formal group.

The second largest minority population in Worthing may be distinguished by faith rather than ethnicity, namely about 1000 Muslims who have their own Mosque. It was reported by one of the interviewees that there are about 1000 Arabic people in the locality. An employment agency in Worthing dealing with nursing and care work said that they currently had 68 carers working for them of whom 32 were non-British and mostly Brazilian or African. In addition they had 28 nurses of whom 20 were non-British, mostly Filipino.

Arun (Bognor Regis, Littlehampton & Arundel)

This is probably the area of the county where Census figures are now the least accurate:

	Number	%
White British	135215	96.1
White Irish	1114	0.8
Other White	2286	1.6
Mixed White and Black Caribbean	190	0.1
Mixed White and Black African	92	0.1
Mixed White and Asian	264	0.2
Other Mixed	226	0.2
Indian	206	0.1
Pakistani	39	0.0
Bangladeshi	266	0.2
Other Asian	109	0.1
Black Caribbean	100	0.1
Black African	169	0.1
Other Black	34	0.0
Chinese	226	0.2
Other Ethnic Group	210	0.1
TOTAL	140746	100

Source: Census 2001 ONS

Put another way, the visible minority ethnic population was then 2131, the Irish numbered 1114, and all other white minority ethnic people numbered 2286. It is this last category that has shown the biggest change, often noted anecdotally by people commenting on the frequency with which they hear eastern European languages spoken in town centres and in supermarkets. It is reasonable to assume that the increase has been fuelled by the entry of several countries into the EU.

Some indication of increasing diversity in the area can be gleaned from the new registration records of one GP practice in central Bognor, which (unusually) is very effective at getting new patients to indicate their place of birth. Out of a total of 876:

UK & Republic of Ireland	641
African Countries excl South Africa	16
South Africa	26
South America	9
Australia, New Zealand, U.S.A.	8
India, Pakistan, Bangladesh	25
Japan, Hong Kong, China, Thailand, Vietnam, Malaysia, Philippines	37
Iraq, Kuwait, Greece, Cyprus, Turkey	6
Finland, Sweden, Germany, France, Netherlands, Spain, Italy	18
Portugal	21
Slovakia, Bulgaria, Estonia, Latvia, Lithuania, Ukraine, U.S.S.R.	27
Poland	42

Another way to try to establish more detail about the growth of foreign workers is through applications for National Insurance Numbers, since these are essential for working legally. Data was obtained for all applications in Arun since May 2004, and this could be matched to nationality after August 2004 when this information began to be recorded as a matter of course.

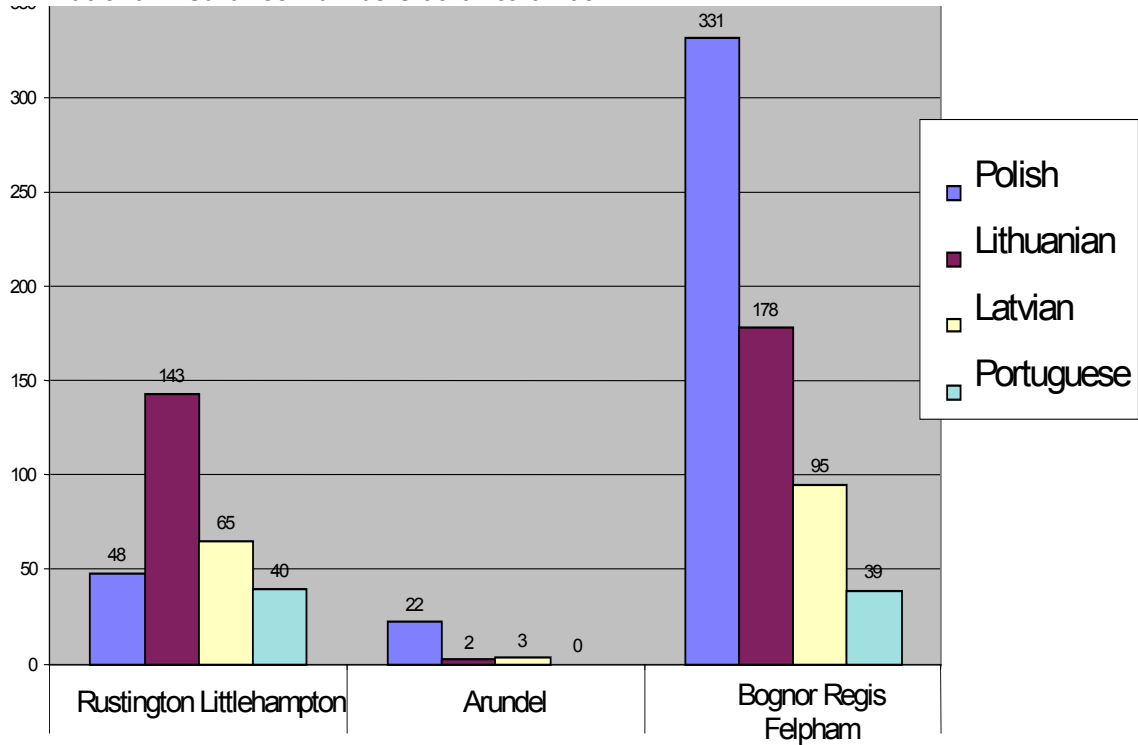
In all, 65 different nationalities were represented and the results are quite striking in terms of sheer number of applicants from Poland, Lithuania and Latvia. We have no way of knowing how many people subsequently move to other parts of the country, or who return to their own countries after six months or so, although we do know from talking to employers that many people come for a limited period and are then replaced by others.

Applications for National Insurance Numbers 06:04 to 07:05, top 12 nationalities

Nationality	Rustington & Littlehampton BN16 & BN17	Arundel BN18	Bognor Regis & Felpham PO21 & PO22	TOTAL
Polish	48	22	331	401
Lithuanian	143	2	178	323
Latvian	65	3	95	163
Portuguese	40	0	39	79
Slovakian	15	5	29	49
Indian	19	13	10	42
Czech	8	1	33	42
Bulgarian	14	2	18	34
South African	8	6	16	30
Estonian	16	1	6	23
Chinese	3	5	10	18
Filipino	8	1	8	17
Other	77	17	94	188
TOTAL	464	78	867	1409

Looking at the addresses of people at the point at which they apply for a National Insurance number shows a possible pattern emerging of where the different communities are developing.

Polish, Lithuanian, Latvian and Portuguese Nationals applying for National Insurance Numbers 06:04 to 07:05



Littlehampton

The minority ethnic population is reported to be over a thousand in number, but there are clear signs that the numbers of Portuguese and East European people are increasing.

The largest group are Portuguese, one estimate from interviews with Portuguese residents putting the numbers at about 500, though a Portuguese-speaking community worker puts the number at nearer 700 and it is clear that there continue to be new arrivals. The figures derived from NI applications under-represent the likely Portuguese numbers because it is a longer established group, some of whom will have acquired NI numbers in the past. This group can reasonably be called an 'established community', helped no doubt by the existence of a bi-lingual (English and Portuguese) worker who has been working with the Portuguese people in the area since August 2003.

In addition, there are Polish, Lithuanian, Latvian, Slovakian, Indian, Czech, Bulgarian, Russian, Sri Lankan, South African, Zambian, Estonian, Chinese, Pakistani and Filipino people residing in the Littlehampton area.

A new and still small employment agency in Littlehampton, with just 16 current workers, listed them as 4 Portuguese, 4 Polish, 3 Lithuanian, 2 Latvian and 3 Filipino and no British. Another, which dealt with care work, had only two non-British people on their books, the reason given being the importance of good English when working with vulnerable adults.

Bognor

Recent research undertaken under the auspices of Arun CVS indicates that there are over 2000 people with diverse ethnicities living in Bognor Regis alone. Eastern Europeans, mainly Polish, Latvian and Lithuanian make up the largest number, but there are also Portuguese (but less established than in Littlehampton), Indian, Bangladeshi, African, Black Caribbean and Chinese people. There appear to be no formal groups within these populations, though it is known from a different study that Bangladeshis meet for prayers.

In Bognor employment agencies were approached to try to quantify the scale and pace of change. There are seven in Bognor alone, from the languages written on their window displays clearly attracting an Eastern European clientele.

**Bognor Regis “Agency A”
Non-British Workers 18 May 2005**

Albanian	1
Brazilian	1
Bulgarian	3
Chinese	1
Dutch	1
Greek	1
Indian	2
Italian	1
Kenyan	1
Latvian	18
Lithuanian	10
Macedonian	1
Nambian	2
Polish	39
Portuguese	2
South African	2
Spanish	1
Zimbabwe	3
TOTAL	90
E European	72%

**Bognor Regis “Agency B”
Non-British Workers 3 June 2005**

Estonian	2
German	1
Greek	1
Indian	1
Latvian	21
Lithuanian	29
Polish	36
Portuguese	4
Slovakian	2
TOTAL	97
E European	90%

These figures only relate to foreign workers, but Agency B, probably not atypically, found that that when British workers were included in the count most of the people it placed were still Eastern European - 66%.

The workers are largely drawn from young people born since 1975. There did not seem any significant pattern according to nationality, but overall men outnumber women in each agency though the gap was wider in one, presumably reflecting the sector of the economy in which it specialised. The two agencies visited place people mostly in industry, hospitality and agriculture but not in nursing and care work. There is good anecdotal evidence to suggest that different nationalities tend to perform different kinds of work and that a similar exercise conducted in an agency for nursing and care work would show higher numbers of Brazilian, Filipino and African workers.

Returning to data from GP surgeries, and given that a significant number of patients do not record their pace of birth, for those who did so in 2004 in Bognor 124 were Polish, 78 Portuguese, 44 Indian, 40 Lithuanian and 25 Latvian. Despite all the limitations of the data, this table is interesting because it is possibly an indication of the number of people who are staying in the area rather than just coming for a few months on short term work contracts. The number of Indians and Portuguese is particularly interesting as they were not significant users of the two Employment Agencies surveyed but did appear in the top ten of nationalities applying for National Insurance Numbers – perhaps a more reliable indication that people from India and Portugal move into the area with an intention to stay and to seek permanent rather than temporary agency work.

Some employers were also approached seeking details of their workforces.

EMPLOYER 1

420 permanent staff, 30 temporary (latter all British). Day team with contact with customers mostly white British. Night team had little contact with public, 60 staff, 30 British and 30 non-British, majority Lithuanians or Czech.

EMPLOYER 2

Seasonal work. June 2005 monthly payroll of 47 people, only 7 non-British but weekly payroll of 118 all but 13 non British 'a mixture'. Some workers from outside EU on time-limited seasonal visas (Harvesting Opportunity Permit Scheme). Packing side of the business contracted out to gangers, with up to 100 packers working 12 hour shifts 24/7, no further information disclosed.

EMPLOYER 3

30 strong workforce, 16 non-British and nearly all Polish

EMPLOYER 4

70 permanent staff, including 1 Afghan and a mixture of 50 Poles and Lithuanians

EMPLOYER 5

150 employees, mostly Poles, with a few Lithuanians and a few Iraqis

EMPLOYER 6

Seasonal, about 60/70 permanent staff, mainly British. From February to June employs an additional 250 workers all of whom are non-British. At one time these were mainly Portuguese, now over 50% East European. Out of season numbers 25 or less

EMPLOYER 7

500 permanent staff (29 non-British – 15 Portuguese, 10 Poles, 2 Kurds, 2 Spanish). 120 temporary, latter all Polish on 6 month fixed term contracts, via an employment agency, though about 30 usually kept on for a second contract. One nationality used deliberately to ease communication

EMPLOYER 7 (Butlins)

Workforce of 981 of whom 699 (71.25%) 'from the UK'. . Remainder made up as follows:

- 1 each from France, Iceland, Slovenia and Germany
- 2 Denmark
- 4 South Africa
- 9 Spain
- 18 Lithuania
- 32 Czech Republic
- 40 Slovakia
- 46 Bulgaria
- 127 Poland

(Reported no real increase in foreign workers since EU enlargement)

Despite the clear evidence that there are significant numbers of Eastern European workers in particular, it is impossible to tell at this stage how many people are coming in temporarily and then leaving again after six months, and how many intend staying in the first place or then find themselves doing so, but all the evidence suggests that many are staying longer term.

Overall we may say that across Arun the Poles, Lithuanians and Latvians are the three biggest East European groups, but are probably closely followed by the Slovaks and the Czechs. Several sources suggested that there are probably more Russians in the area than the figures would suggest, as they are sometimes in this country on false other-East European passports. The same may be true of Portuguese-speaking Brazilians.

Chichester & Selsey

It is certain that some of the East Europeans identified through the sources above work outside of Arun, and clearly some will live in the Chichester district. This includes Selsey, a less expensive area for housing, and it is estimated that 500 Portuguese people are living and working in the Selsey area.

Chichester has no numerically significant BME communities aside from these 'new migrants', but there are individuals and families with south Asian and African backgrounds, and there are numbers of Filipinos recruited by the health service.

A note on age structure

The data from the employment agencies shows that the vast majority of the newly arrived eastern European are young, and given the seasonal and unsocial hours in a good deal of the work they do, they are unlikely to have children with them. This is confirmed, insofar as they are accurate, by official returns from schools, which show overall that most children identified as having a first language other than English are south Asian, often Bangladeshi. However, there is handful of schools in Bognor and Littlehampton with up to a dozen white pupils who are not British, and one in Littlehampton with 29 such children – given the other data about Littlehampton we know these are mainly Portuguese.

The local authority's Ethnic Minority Achievement Team handles referrals from schools that have new arrivals needing English language support. In 2004-5 the most common six languages spoken by such children were, for the entire county:

Filipino	18
Portuguese	10
Cantonese	9
Polish	9
Russian	8
Thai	8

The pattern is probably changing, however. In 2004/5 in one of the Bognor secondary schools there were nine new entrants in Year 10, of whom 6 are from East European countries, and the majority of home languages other than English are now Eastern European or Portuguese (though this still only amounts to 25 pupils).

Mapping agencies and organisations, and their scope of provision

ASYLUM SEEKERS AND REFUGEES

The research identified 19 organisations who are providing support to asylum seekers and refugees in West Sussex at the current time, 8 of whom deliver services to the target cohort as they would indigenous populations and 11 of whom are delivering services tailored meet the specific needs of asylum seekers and refugees.

Type of organisation

The legal status of the 25 organisations that responded positively to the questionnaire/interviews (i.e. deliver services to the target group) maps out as follows:

- Registered charity = 9
- Registered charity & Ltd company =3
- Local Authority = 5
- Housing Association = 2
- Ltd company = 3
- Unincorporated association=1
- Other = 1

Number of organisations by location & type of provision

Of the 25 organisations who responded to the questionnaire and telephone interviews the breakdown of their delivery by location is as follows:

Location & service	Housing	Education	Employ-ment	Health	Legal	Other	Total no of organisations by location
Whole County	1	2				4	7
Crawley	1	1		1		4	7
Worthing	2	1				2	5
Horsham						1	1
Chichester	1	1				2	4
Adur	1						1
Coastal strip	1						1
No of organisations	7	5	0	1	0	13	26*

NB some organisations provide more than one service in more than one area

Of those who identified that they provided an 'other' service, these services included:

- Counselling (1)
- Signposting (2)
- Advice & information (5)
- Participative life skills workshops (1)
- Befriending schemes (1)

However, of these 25 organisations only 19 identified themselves as providing services directly to the target cohort, with 11 of them providing tailored services to asylum seekers and refugees and eight organisations delivering services to this group only as part of a wider generic service.

Of the 11 delivering specially tailored support, two organisations provide housing tailored to the needs of UASC, four provide educational support to asylum seekers and refugees and six provide 'other' tailored services.

Numbers of asylum seekers and refugees supported

In terms of the numbers of the target cohort who were supported these were relatively vague as most organisations did not record statistics or data relating to those supported. Figures given were generally estimates.

In total the 19 organisations who confirmed that they had directly provided services to refugees and asylum seekers identified that they had worked with several hundred to date.

They identified that they are currently collectively providing about 247 support interventions at the current time to the target cohort. However, many of these interventions will be provided to the same individuals, therefore the number of interventions does not equate to the number of asylum seekers and refugees in the area. Were data kept and shared between providers, this would enable a better picture of which members of the target cohort are benefiting from which services – and thus of gaps and duplication.

The organisations all state that they have the capacity to provide services to additional people, depending on staffing and finances.

Staff and experience

Nine organisations employ staff specifically to deliver services to the target cohort, seven of whom stated that their staff had been provided with some training relevant to refugees and asylum seekers (mainly in house rather than external) and one additional organisation claimed that they had received training, 'aspects of which' could be applied to these groups. However, the majority of organisations delivering services to the cohort had no training in working with asylum seekers and refugees. Most groups cited their practical track record as the basis upon which they are delivering services.

In terms of support via networks the majority of respondents are members of networks where issues re refugee and asylum seekers are raised. However, none belong to a group or network that is dedicated to this purpose.

Mapping agencies, organisations and provision: TRAVELLERS

The research into Travellers in the county was undertaken by a support group and concentrated on speaking with Travellers themselves rather than agencies. Contacting 98 people face to face exceeds any similar work done in the locality and almost elsewhere in the country. Given this focus, the researchers did not contact agencies and the comments about services are derived entirely from the responses of those interviewed. These are recounted later.

Mapping agencies, organisations and provision: FAITH GROUP ORGANISATIONS AND COMMUNITIES

Existing faith based Infrastructure provision within the County

Faith based infrastructure typically follows one of two approaches, infrastructure based on belief or tradition and infrastructure which crosses boundaries and traditions.

Infrastructure based on belief or tradition: Christianity

Most of the 490 or so Christian churches in the county relate to one of a range of denominational structures or networks that have international, national and in most cases

regional expressions. Few of these structures are co-terminus with one another but most offer some form of support to enable the local congregations to work in their setting, offering advice and in some cases legal and charitable frameworks that enable workers to be employed and services to be delivered to the local community. The most developed of these are the services offered by the Church of England, and the Roman Catholic Church along with the Methodist, Salvation Army and United Reformed Churches.

It is beyond the scope of this research to attempt to record the infrastructure provision of even the largest of the Christian churches. These structures are also beyond the scope of any Government influence to change as some (especially within the Church of England) do require Acts of Parliament or else national or international committees to agree to any substantive changes. The main agency which seeks to 'join up' this infrastructure is the *Churches Together* network which operates at all of the levels that the churches themselves operate.

There are many services which are provided by faith communities which are beyond the scope of any one church, synagogue or mosque. Examples include the Worthing Churches Homeless Project, The Wire Project Littlehampton, St Richards Christian Care Association, Farm Crisis Network and services provided by Chichester Diocese (Church of England) and The Diocese of Arundel and Brighton (Roman Catholic) who each run substantial services including schools in West Sussex. These vary significantly in terms of where they obtain their funding from and how much help they need (or provide) in terms of employment law, funding advice, and specialist skills such as being a Registered Social Landlord.

Infrastructure based on belief or tradition: Judaism

The Jewish Representative Council is primarily focused on the Synagogues in Brighton & Hove, but has some influence and involvement in the Jewish community in Worthing.

Infrastructure based on belief or tradition: Islam

Group/ Organisations	Town	Faith Based Services	Ethnic Origin	No of People
Quwat-UI-Islam Masjid (Sunni)	Crawley & Surrounding Area	Daily worship Friday prayers Religious Education Children & Adults	Multi Ethnic	2700+
Crawley Islamic Cultural Centre & Mosque (Sunni)	Crawley & Surrounding Area	Daily worship Religious Education children & adults	Multi Ethnic	1500+
Together these Mosques serve over 5, 000 people of Muslim faith from diverse communities with some frontline services, with good attendance on weekly Friday prayer, Ramadhan and at Eid-ul-Fitr and Eid-ul Adha. At present there is no participation from women on the management committees.				
Milliat-E-Jaffrya (Shia)	Crawley & Surrounding Area	Religious Worship Religious Education Operating mainly from hired venues	Pakistani	300+
Sri Lankan Association	Crawley & Surrounding Area	Religious Worship Religious Education	Sri Lankan	500+

Ahmedi Community Association	Crawley & Surrounding Area	Functioning from hired venues like community centres for Friday prayer, residential house for daily prayers	Not known Ahmydia	150
Madina Mosque	Horsham	Daily worship Friday and Ramadhan prayers. Quranic education for children.	Multi Ethnic	300+
West Sussex Bangladeshi Association (Sunni)	Worthing		Bangladeshi	Not known
Worthing Islamic Society	Worthing		Multi Ethnic	Not known
Worthing Mosque	Worthing	Worship Religious Education	Multi Ethnic	500+ & growing
Mid-Sussex Islamic Society (Sunni)	Burgess Hill and Mid-Sussex area	Friday, Ramadhan and Eid prayers	Mainly Bangladeshi	Not known
Bangladeshi Association (Sunni)	East Grinstead	Organising religious activities	Bangladeshi	Not known

Infrastructure based on belief or tradition: Hinduism

Gurjar Hindu Union (Mandir)	Crawley & surrounding area, also used by Hindus from other parts of county	Religious Worship Religious Education	Indian (Gujarati)	4000
SIVA Trust Sri Lankan	Crawley & Surrounding Area	Religious Worship They have established premises	Sri Lankan (Tamil)	350+
Swaminarayan Hindu Mission Linked to North London Temple	Crawley & Surrounding Area	Religious Worship Religious Education uses a community centre for some religious activities.	Indian	700

Infrastructure based on belief or tradition: Sikhism

Siri Sai Guru (Gurudwara - Sikh Temple)	Crawley & Surrounding Area. also used by Sikhs from other parts of county	Religious Worship Religious Education children and adults Also a community centre	Indian (Punjabi)	500 - 1000
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Infrastructure based on belief or tradition: Buddhism

Buddhist Meditation	East	Operating from	Multi-ethnic,	Not
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Group	Grinstead	private houses	possibly mainly white British	known
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Infrastructure which crosses boundaries and traditions

The non Christian faiths are organised to varying degrees on an international and national basis, however there do not appear to be any which currently work with any form of regional structure. There are no agencies which attempt to ‘join up’ any of the structures across faith boundaries (in the belief that to do so would risk damaging the individual identity of these communities), but improving relationships between the various faith groups does enable the better resourced to be generous to those with less resources on issues such as responding to crisis or raising concerns on matters of public policy.

Faith communities in West Sussex provide many services that would otherwise need to be provided by statutory agencies or other voluntary sector bodies. These take many forms. The neighbourhood lunch clubs, pre-schools, or toddlers and carers groups that are provided by many faith communities are too numerous to count as are the many other neighbourhood based services. Some of these facilities are primarily available to those who are members of the faith group, but these are no less important as those who attend do so because they need such services. However the vast majority of these schemes (run either by the faith communities or by others) are provided to meet the needs of the wider community. Many of these services are resourced entirely by the communities or are subsidised by them (such as providing accommodation at no cost, or below market rates).

Some structures such as the Sussex Faith Forum cross boundaries of faith and others remain within the confines of one faith but cross internal boundaries such as *Churches Together*. Typically these organisations operate as networks and have little or no resources with which to run buildings or employ people. However they enable the churches and other faith groups to work together more effectively. Some of these groups or networks are primarily intended to aid internal cohesion and communication whilst others have a more outward facing aspect. Most will engage with agencies and bodies beyond their members and are able to respond to the changing external agendas although some do so more willingly than others. Most have organisations rather than individuals as their core membership and few have received any external funding to date. However most seek to avoid duplication of effort or competition for resources and work to increase efficiency.

Some of the more limited cross boundary infrastructure is outlined below:

Sussex Faith Forum

In early 2003, at the request of Sussex Police Authority, a small number of statutory agencies met, along with *Churches Together in Sussex* to consider if a Sussex wide forum could be created into which faith communities could gather. The group planned and held an initial Sussex Faith Forum at Sussex University in March 2004 and the 60 people who attended expressed some willingness to meet again, but also said they wished to control their own destiny and that resources to hold such events would be beyond the individuals and organisations in attendance. There are indications that both East Sussex and West Sussex County Councils would be willing to assist in the development of such a forum (as would other agencies), but it is not certain who from the faith communities would be willing to drive the development of the forum. One of the benefits of a Sussex wide forum is that faith communities in East and West Sussex are not all centred in places such as Horsham and Crawley where interfaith bodies do exist.

Churches Together

The network is made up of groups in towns and villages across the County, each of which operates independently; usually under the name *Churches Together* (exceptions include *Crawley Christian Forum*). The groups were known as Councils of Churches until 1991 when the title *Churches Together* was adopted by most. Some have a more inclusive membership than others, in terms of the churches in their area; some are mostly urban, and others have a wider spread; most enable their members to plan events together which the individual churches could not achieve alone; a few extend to running services such as homelessness schemes and youth initiatives. At present the groups in West Sussex include:

Arundel Inter-Church Liaison Committee
Churches Together in Six Villages (Barnham)
Billingshurst Churches
Churches Together in Bognor Regis & District
Bosham Meeting Point
Churches Together in Burgess Hill
Churches Together in Chichester
Crawley Christian Forum
Worth, Pound Hill & Maidenbower Group
Churches Together in West Crawley
Council of Churches Together in East Grinstead
Churches Together in Hassocks
Churches Together in Haywards Heath and District
Henfield Churches
Horsham Churches Together
Christians Together in Horsted Keynes
Hurstpierpoint Ecumenical Group
Churches Together in Lancing and Sompting
Churches Together in Littlehampton
Rother Valley Churches Together
Petworth Area Churches Together (PACT)
Pulborough Churches Together
Arun Valley East Churches Together
Shoreham Churches Together
Churches Together in Southwick
Churches Together in Steyning and District
Christians in Storrington
High Weald Churches
West Grinstead and Partridge Green Churches
Churches Together in Worthing

Christian Action Network

The C.A.N. was formed in 1991 to provide primarily a web based directory of Christian based social action projects across Sussex and an e-mail group for members that provides information focused on Christian initiatives and also cascades information from national and regional voluntary sector bodies such as NCVO, RAISE and VOLG to groups that are not currently members of such organisations.

Other groups with diverse membership

Crawley has an Interfaith Forum, of which the Crawley Ethnic Minorities Project is a member, working with over 15 religious organisations' representatives. This forum will be holding quarterly meetings at the community religious based institutions. The next three meetings are planned to be held at the Sikh Gurudwara, Hindu Temple and Muslim Mosque. In Crawley there is also the Learning and Educational Advancement Programme (LEAP) serving the town and surrounding area, with a multi-ethnic membership of about 70.

There are *Interfaith Forums* in both Crawley and Horsham, but we do not have information on behalf of these groups.

Mapping agencies, organisations and provision: BLACK AND MINORITY ETHNIC GROUPS

There is inevitably some overlap between what follows and the preceding account of faith groups, since faith, ethnicity, nationality and language are aspects of people's lives and identities that overlap but do not coincide completely. Hence some of the groups below may be listed as serving, for instance, Indians, but in practice they may serve Indians with a particular first language. The sequence in the table attempts to group together geographic spread with religion and ethnicity, though it is impossible to do this completely.

Group/Organisation/ Community	Community Based Services	Town/ District	Ethnic Origin
Moroccan Community Association	Community affairs social & cultural & educational services	Crawley & surrounding area	Moroccan
West Sussex Bangladeshi Association	Supporting needs of Bangladeshis across county	Worthing	Bangladeshi

Worthing Mosque	Community social & cultural needs	Worthing	Multi Ethnic
Worthing Islamic Society	Supporting Muslims' religious, social and cultural needs	Worthing	Multi-Ethnic
Mid-Sussex Islamic Society	Friday prayer group	Burgess Hill	Bangladeshi?
Quwat-UI-Islam Masjid	Social & cultural & educational services	Crawley	Multi Ethnic
Crawley Islamic Cultural Centre & Mosque	Community affairs, social & cultural services	Crawley	Multi Ethnic
Crawley Muslim Council	Community affairs, social, cultural Services	Crawley & W. Sussex	Multi Ethnic
Milliat-E-Jaffrya	Community affairs social & cultural & educational services	Crawley & surrounding area	Pakistanis
Ahmedi Community Association	Community affairs social & cultural & educational services	Sussex wide	Not known
Kashmir Educational and Welfare Trust	Community affairs social & cultural & educational services	Crawley & surrounding area	Kashmiri / Pakistanis
Crawley Kashmiri Women Welfare Association	Community affairs social & cultural & educational services	Crawley & surrounding area	Kashmiri/ Pakistanis
Ikra	Educational support for women & children services	Crawley & surrounding area	Pakistanis/ Others
Malaika (Multi Cultural Women)		Crawley & surrounding area	Multi Ethnic
Asian Women's group	Providing social and welfare support to women	Worthing	South Asian
Youth Group	Youth activities	Horsham	Muslim youth
Iranian Group	Provides social support	Horsham	Iranian
Madina Mosque	Social & cultural needs	Horsham	Multi Ethnic
Dosti Club	Youth activities through sports and leisure	Crawley	Indian
MASTI	Social & cultural activities	Crawley	Indian
Sostar Juth Nayee Samaj	Social & cultural needs	Crawley	Indian
Gurjar Hindu Union	Community affairs social & cultural & educational services	Crawley & surrounding area	Indian
Siri Sai Guru (Sikh Temple)	Community affairs social & cultural & educational services	Crawley & surrounding area	Indian
Sikh Community Centre	Community affairs social & cultural & educational services	Crawley & surrounding area	Indian/East Africans
Sri Lankan Association	Community affairs social & cultural & educational services	Crawley & surrounding area	Sri Lankan
SIVA Trust	Community affairs social & cultural & educational	Crawley & surrounding	Sri Lankan (Tamil)

	services,	area	
Afro-Caribbean Association	Community affairs social & cultural & educational services	Crawley & surrounding area	Caribbean
Crawley Educational Institute	Educational Services for youth and adults	Crawley & surrounding area	Multi Ethnic
Health Through Sports	Health awareness and activities	Crawley & surrounding area	Multi Ethnic
Learning & Educational Advancement Programme (LEAP)	Developing & delivering educational Services attainment and empowerment	Crawley & surrounding area	Multi Ethnic
African Families Support Service	Serving West African people in Worthing	Worthing	
Nigerian Church	General community activities, Aiming to organise structured services	Crawley & surrounding area	African
Marantha Association of God International	General community activities. Now engaged in capacity building training	Crawley	African
Mount Moriah Christian Ministry	Developing social, cultural and educational skill development and leisure, emotional support and marriage counselling	Crawley	African (Zimbabwean)
Chagosdan Youth Welfare	Supporting Diego Garcian community needs in housing, employment & sports activities	Crawley	Diego-Garcian/ Mauritius
The Play Team	Provides self directed play and creative art work for . individual child/adult or large group	West Sussex	Multi- Ethnic
Churches Together Social Worker	Housing & Homeless Requesting information	Littlehampton Bognor Regis	East African?
The Sudanese Coptic Association	Social activities mainly in Brighton & Hove but also support other people in Sussex, especially in Worthing	Southwick	
Burgess Hill Multi Cultural Family Group		Burgess Hill	
Haywards Heath Families Meeting Together	Originally established to support Kurdish refugees. Now serves wider minority ethnic population	Haywards Heath	Multi Ethnic
Asphaleia	Supporting asylum seekers	Worthing	Multi Ethnic
Worthing CVS	Supporting Voluntary Sector	Worthing	

Relationships between users and public services

Feedback from communities/users: ASYLUM SEEKERS AND REFUGEES

The research team attempted to contact adults from the cohort but to no avail. Organisations who were identified as service providers to adult refugees and asylum seekers were unable to share contact information due to data protection purposes. An organisation on Crawley which deals first hand with many minority ethnic people, and hence at times refugees and asylum seekers, argued that they face particular housing issues, due to their lack of knowledge of procedures, their precarious situation and language difficulties.

A small number of structured interviews were conducted with unaccompanied asylum seeking children, using the format shown in the Appendix. Given the small numbers these cannot be considered robust findings that apply to all UASC in the county (though see findings from wider research literature below).

The UASC interviewed came from the Congo, Afghanistan, Nigeria and Iran. They were all under 18 and in the care of the local authority.

Some were housed by Asphaleia Care and others by Social Services in other parts of the County (Chichester, Worthing and Littlehampton). All participated in basic learning programmes run by Asphaleia Training and the Asphaleia Project. They were supported by Social Services who provided social support, information and signposting, legal advice and access to health care (doctors).

All of the young people felt that their needs were well met.

Given the difficulty of contacting refugees willing to be interviewed, ten previous research documents pertinent to this research were reviewed to determine their view of the key needs of asylum seekers and refugees. Although these research reports were not conducted in West Sussex, they do give us a well-grounded wider perspective on the general needs of this group.

The key findings were:

- Young people and women identified the need for assistance with their learning of English. Those with children need access to childcare provision in order to enable them to access language learning support.
- Young people identified the need for support in integrating into society.
- Refugee women identified feelings of insecurity. They felt threatened by their new environment, experienced racial abuse and have no finance to enable them to be independent and feel more secure (e.g. money for transport costs).
- Many women refugees and UASC feel stress and loneliness due to a lack of family links or close supportive friendships on arrival in the UK. This can have mental health implications.
- Young people identified the need for support with accessing learning.
- Young people identified the need for financial support. They felt inhibited by a lack of money to access learning or other opportunities – e.g. buying school uniforms or sports clothing.
- Asylum seekers are not always aware of provision available to them and therefore find it difficult to access key services. They therefore need more multi-agency information and support.

- Refugees find it particularly difficult to access their first job. They are largely under-employed in terms of their skills and abilities. Unemployment rates are thought to be about 60% for this group.
- Refugee and asylum communities do not necessarily access health care provision.

Feedback from communities/users: TRAVELLERS

This data comes from 98 structured interviews, carried out mainly by a Romany Traveller woman.

Getting advice and information

The majority, 71%, sought advice from friends or family. The most used organisation was the CAB, 53%, followed by the police at 46%, the council at 39% and an Unemployed Centre at 26%.

Doctors, health visitors and the social services were also used, though the social services was used by very few. Surprisingly only 16% sought advice from the specialist Traveller organisations, Friends, Family and Travellers (FFT), the Travellers Advice Centre or the Traveller Education Service.

The majority of people (78%) went in person to seek advice and information, though 68% used the phone and just over a third would get a family member to go. From the figures it is clear that people used more than one method when approaching organisations. This probably depended on the nature of the enquiry and their own circumstances at the time.

The majority (58%) felt their reception was 'okay'. 10 % said 'very friendly', but 18% said the organisation was cool, hostile or rude. Under a quarter of respondents thought the organisation knew anything of the circumstances of Gypsies and Travellers.

The level of help received from the organisations was reasonable with over 64% saying the organisation contacted had occasionally been able to help and another 17% saying they had usually been able to help.

Health

The health of Gypsies and Travellers has been shown to be very poor and the worst of any group in the United Kingdom. Where and from whom they seek advice is therefore an important issue.

The returns showed that respondents sought advice from different places, in particular the Accident and Emergency Service (69%) and the doctor (63%) 19% used *NHS Direct*. 40% turned to family and friends. CAB was used but less for health advice than advice in other areas and the Traveller organisations were hardly used.

The organisations were approached in different ways with 91% saying they went in person, 62% saying they phoned and 41% saying they get a family member to write of phone.

Only a quarter thought the organisation consulted knew anything about Gypsies or Travellers. However the percentage of 46% who felt that the organisation had "normally been able to help" was higher than for other areas. 39% felt that they had occasionally been able to help. Again the number who thought the organisation had been OK was higher at 65% than for other areas and only 7% thought the service had been poor or bad – lower than for other areas.

Schools

The results of the survey on where to turn to for advice on schools are surprising. A third of the respondents turned to family or friends for advice. 25% went to the CAB and nearly 40% to the local school, playgroup or pre-school playgroup association. Only 7% went to the Traveller Education Service.

44% of people went to the chosen organisation themselves, 32% phoned; very few wrote but a family member made the enquiry for 23%. Over half the respondents did not state how they were received, 25% said 'okay', but 12% said their reception was either cool, rude or hostile.

Over half did not respond to the question about knowledge of the circumstances of Gypsies, Travellers and Van Dwellers. Only 11% thought the organisations might know something. 42% said the organisation had been able to help to some extent, 18% normally and 24% occasionally and half those who responded said that their reception had been OK.

The positive aspect of these results is that the 'regular' services and council offices were approached for help and advice on schooling but it is unclear why very few respondents approached the designated Traveller Education Service.

It is also positive that 42.5% said the organisation had been able to help them, but disappointing to find that 8% had never been able to help and 10% said their reception had been bad or poor. Given the government policy to improve school attendance and achievement we had hoped that responses of the organisations regarding schools would generally be positive.

Post School/Adult Education

Of the 7 people accessing adult education, 4 were at a college, one was using *Learn Direct* and two an unemployed centre. No one who was on an unauthorised encampment was accessing adult education.

Given the low level of educational achievement and the increasing need for qualifications in skilled and semi skilled areas, the apparent lack of attendance at or enquiry about post school education opportunities needs further investigation, not least to examine what the possibilities are that the Gypsies and Travellers are not seeking to access.

Racism/Crime

There was a high response to this question and the number of responses indicated that people approached more than one organisation when they experienced threatening behaviour.

64% indicated they would go to the police. Though this has to be set against the fact that a couple of respondents stated they would not go to the police due to very bad past experiences. However the police scored over 20% more than the next organisation to which they would turn, the CAB was approached by 43%. Council offices by 25.51%. Only 4 respondents approached the Traveller Education Service and the Traveller Advice team.

25% of the respondents stated they would turn to 'other' organisations. Of these 29% turned to solicitors and 24% to family and friends. Another 22% said they would either ignore it or deal with it themselves; dealing with it themselves might involve some aggressive behaviour. When asked how did people know where to go 52% replied that they asked, without specifying whom they asked and another 14% stated they would ask friends or family.

The responses regarding how they were received by the organisations they contacted were disappointing. Only 5 stated they were very friendly, the predominant answer was 'okay', 32.65%. To really appreciate the importance of this, the figures would need to be compared with the perceptions of other minority groups. 13% said the organisation was hostile or rude. However a third of the respondents did not state how they were received and a similar number gave no indication of whether they felt the organisation knew anything of the circumstances of Gypsies, Travellers or Van Dwellers.

61% said the organisation had normally been able to assist them, but the predominant response was that the service had been 'oaky' though 19% said 'poor'.

Only 5 respondents stated they had not experienced harassment, 10 would deal with it themselves, 15 would move on. That means 25 would not use an official route to tackle this issue, and therefore this would not be recorded in any statistics.

The results of the survey showed that one of four courses of action were the preferred options, the main one was to approach the Police, followed by the CAB, followed by the council offices and a number of alternatives, primarily solicitors and family and friends, though a very few would deal with the issues themselves, ignore it or move on. The findings suggest an understanding among some respondents of what the police and the law could offer in relation to experiencing harassment or threatening behaviour.

Discrimination

A third of those interviewed did not answer the question 'If you feel you have experienced discrimination, what do you do about it?' Those who did respond gave a range of responses including 7 who said they would deal with it themselves and one 'paying some one to sort it' and another 'not telling you'.

12 (18%) of the 64 who responded to the question said they just moved on. Of these responses, most were respondents on unauthorised sites indicating that this group were less likely to pursue an official route to tackle discrimination.

Out of these 64 respondents (17%) would go the Police sometimes before or after having asked family and friends, 5 would go "the Authorities " and 3 would seek legal help. In general it appears that if help were required the police would be contacted.

Of the 5 of the 98 respondents stated that had not experienced any problems of this nature, 2 of lived on a private site, 2 in a house and 1 on a transit site.

Organisations and Communication

Over a third responded to this by suggesting organisations visited the sites in person. However over 50% thought information in the local newspaper or flyers would be useful and 30% said leaflets on coming into the area. Local radio, websites and e-mail were the least popular methods for organisation to promote their services to Travellers and Gypsies.

Examples of good services

Respondents were asked to give examples of good service they have received. 45% could not give an example. 16%, the most answers said that hospitals and/or their health service were an example of good service. 4 respondents used the example of getting planning permission to stay on their land. Only 1 respondent named a Traveller specific organisation, the Traveller Advice Team.

Examples of bad services

25% of respondents said they had received a bad service from the Police. The Council were the next most cited example, with 16%. Several respondents said they got a bad service so often that it wasn't worth recording.

Forming an Action Group and other services

67% of respondents felt that if they formed an action group, it would make no difference to their lives or communities. Only 3 respondents were positive about this. However respondents did have more to say about what help they would need to form a group. 13 said they either needed finance, council support and /or legal advice.

Summary

Most respondents when asked if they could think of any help or advice, which would be helpful to them, seemed to be clear about what they wanted. 10 wanted more sites, 8 wanted help and advice about their rights, 10 wanted advice about laws. 3 wanted help for Travellers and Gypsies to get on, 2 wanted general advice, 2 wanted general advice and 1 wanted a drop in health clinic.

67% of respondents were not able to find the help and advice they required. Only 34 respondents were willing to answer the follow up question asking what they were seeking. Of those, 19 wanted help and advice about sites and/or accommodation. 10 wanted help with laws and 2 with their rights.

When respondents were asked why they couldn't find the help and advice they required, their answers indicated they were resigned to a bad service. Answers such as 'not welcome', 'no-one was interested', 'people don't seem to be interested in Travellers needs', 'there isn't any', 'no-one cares about us' were typical.

Respondents were asked if there was any help they needed right now, and most said 'no'. 14 said they wanted either sites or housing. 3 said they wanted people to listen to them more, 1 wanted more understanding of the community and 1 felt the government should do more, but did not specify what.

Advice and information and advice on schooling came mainly from the Citizens Advice Bureaux or through friends and families. However a significant number of respondents did not want to answer questions about schools or were not using them at all.

Almost equal numbers of respondents contacted their doctor as contacted Accident and Emergency departments for health advice. NHS direct was also used.

If respondents were experiencing harassment, most would either approach the CAB, the council or the Police. However if they experienced discrimination, 36% would either move on or deal with it themselves. The implication of this is that if they would not necessarily go down an official route where racial discrimination would be recorded, there is an under reporting of incidents.

Good service was cited more in hospitals than anywhere else, though the service and the reception was generally rated as only 'okay', with some examples of unhelpful service.

The Police and the council received the most nominations for examples of bad service. This is likely to be partly due to their enforcement role regarding unauthorised encampments.

A third of respondents had been unable to get the advice they wanted. This usually pertained to site and to legal issues.

A small minority of respondents were positive about forming a Traveller community group.

Feedback from communities/users: FAITH GROUPS

The main data here is derived from the mapping exercise of faith groups' provision for their members and comments that were made during the mapping. They all relate to a wish for greater infrastructure support in terms of buildings and attendant costs. While this point was made specifically about both the Mosques in Crawley it is not known whether or not all the faith-based groups seek such outside support to the same extent. It is an established pattern in the UK as well as in the Indian sub-continent that members of religious communities finance the construction and maintenance of temples, Gurudwaras and Mosques, and it should not be assumed that communities are seeking to relinquish what many would see as a duty. On the other hand, where wider community services and support are being provided some made the case for financial aid. If the two Mosques in Crawley, serving between them perhaps 1000 Muslims, feel the need for some additional support, it becomes apparent how much voluntary and unseen effort must be involved in the large number of ethnic and faith-based organisations in the county.

Feedback from communities/users: BLACK AND MINORITY ETHNIC PEOPLE

As part of the project looking into the numbers and experiences of BME people in Arun, the researcher undertook a questionnaire survey of non-British library internet users. It was carried out by personal approach to users during a week in June 2005 in Bognor Regis and another week in June in Littlehampton, questionnaires being available in English, Cantonese, Lithuanian, Polish and Russian.

In Bognor 48 people from 16 different nationalities filled out a questionnaire, and in Littlehampton 40 people from 15 nationalities. In total 22 different nationalities were represented across the two towns. Since the response rate was dramatically higher upon personal approach, the numbers of questionnaires returned are probably far fewer than the total number of users in the course of one week.

From comments written on the questionnaires the internet provision is clearly a much valued service by these users, with several people writing appreciative comments about the library services generally. There were some requests for other services that can be broadly divided as follows:

Type of comment	Number of comments
books/newspapers in other languages	5
more books/tapes for learning English	4
more English lessons or courses	11
more library computers	6
technical suggestions for the computers	2
comments relating to help with translating letters; having a cultural/recreational/advice centre; provision of information on services/laws etc	9

(As a small balance to the above, two Lithuanians commented that there should not be provisions in other languages and that everything should be in English).

A survey in the Minority Ethnic Experience in the Chichester District outlines some serious concern of racism. Most people interviewed in the survey of 2002 have experienced form of racism in the district. The largest number of respondents from a single minority ethnic

group were Bangladeshi, the other main group being Chinese, Travellers, East Europeans, Turkish and South Americans.

Feedback from frontline VCOs

Definitions

Voluntary sector organisation: group whose activities are carried out other than for profit but which is not a public or local authority. Would normally be formally constituted and employ paid professional and administrative staff. May or may not use volunteer help.

(Community Development Foundation)

Community sector: The web of personal relationships, groups, networks, traditions and patterns of behaviour that exist amongst those who share physical neighbourhoods, socio-economic conditions or common understandings and interests. It is the community itself taking action to get things done. The community sector ranges from small informal community groups to large multi-purpose community organisations. The community sector covers the entire range of policy and services. Its activities can range from nurseries and playgroups to community centres and village halls, from tenants' associations to environmental groups, from arts and sports groups to credit unions, and from self help groups to scout groups.

(Compact Code of Good Practice on Community Groups, Home Office 2005)

ASYLUM SEEKERS AND REFUGEES

Obstacles to delivery

Many obstacles were cited repeatedly in the responses given by respondents to the questionnaires and interviews:

- Language. Those providing generic services to the wider public found that language and cultural issues proved a problem in terms of providing support to refugee and asylum seeking groups.
- Identification of user groups. Organisations explained that they didn't know the location, numbers or whereabouts of the target groups.
- Funding. Many explained that the ability to provide services was limited due to the specific additional needs of this group and thus the costs of delivering tailored services. Those who were funded through non-statutory means (e.g. own fundraising) were most likely to cite this obstacle.
- Awareness of service provision among the target group. Most organisations felt that migrant communities were generally unaware of the range of services that are available to them. They therefore were not likely to access the services.
- Systems. When working with this group it is imperative that the service provider is fully *au fait* with legal, social and immigration requirements including an understanding of how to recognise potential delays and problems. These can slow delivery and prove problematic and bureaucratic.

Additional observations and information

Identification of the target groups was frequently cited as a key obstacle to delivery, and the lack of data about the precise numbers and location of asylum seekers and refugees was evident. Reasons for this lack of data are explained above.

Feedback from frontline VCOs: TRAVELLERS

The research with Travellers was carried out by a support group, a VCO, so its feedback is in effect that of the Travellers surveyed. The Sussex Traveller Action Group was set up four years ago in response to the lack of coordinated lobbying of local councils and other organisations on issues affecting Gypsies and Travellers. There is a broad membership and many members are transient, as would be expected of a mobile community. STAG has been working across Sussex with varying degrees of success. Many Gypsies and Travellers culturally feel unable to represent anyone but themselves or their families and become active on specific issues affecting themselves or their families. Once these issues are resolved, they often stop being active on wider issues. In response to this STAG has adopted a creative, supportive and flexible approach to its organisational structure to facilitate members who may not be used to formality and who are involved in STAG for a variety of reasons. This project has promoted STAG's existence across West Sussex.

67% of respondents felt that if they formed an action group, it would make no difference to their lives or communities. Only 3 respondents were positive about this. However respondents did have more to say about what help they would need to form a group. 13 said they either needed finance, council support and /or legal advice.

Most respondents when asked if they could think of any help or advice, which would be helpful to them, seemed to be clear about what they wanted. 10 wanted more sites, 8 wanted help and advice about their rights, 10 wanted advice about laws. 3 wanted help for Travellers and Gypsies to get on, 2 wanted general advice, 2 wanted general advice and 1 wanted a drop in health clinic.

Respondents were asked if there was any help they needed right now, and most said 'no'. 14 said they wanted either sites or housing. 3 said they wanted people to listen to them more, 1 wanted more understanding of the community and 1 felt the government should do more, but did not specify what.

Although the surveyed Travellers indicated that they did not really relate to the established BME organisations, of these commented: 'Housing is obviously a prime area of concern for Traveller and Gypsy communities, few of whom have security of occupation of sites. The problem affects both urban and rural areas of West Sussex. Many Councils are struggling with the issues, which are made worse by the fact that communities are hard to reach and to communicate with. There are few infrastructure services available to them.

Members of Traveller and Gypsy groups also have below average health, due to their mobility and possible lack of continuity of treatment, as well as barriers to access.'

Feedback from frontline VCOs: FAITH GROUPS

It is impossible to fully determine the infrastructure needs of faith groups, without a detailed mapping exercise which would be too costly and time consuming than is possible for this survey. The groups range from a church made up of a handful of elderly people who work together to run a lunch club for their neighbours, to Horsham YMCA, to the management group for the Sure Start Centre in Littlehampton, to offering practical support and advice to minority faith members on housing and homelessness concerns, or the effects of them. In any case there are many infrastructure needs that will be met by the agencies established to help the wider voluntary and community sector. However, a good local example of the work that can be achieved when the resources of time and money are provided is the report *Being Here* produced by *Engage* in Brighton & Hove (The Brighton & Hove

Churches Community Development Association) or *Beyond Belief?* produced by the South East England Faith Forum.

There was some feeling that all faith communities should be treated as potential serious partners in the delivery of public services, by statutory agencies and other voluntary and community sector groups.

It may be that there are some common issues which affect faith communities, primarily around the translation of faith values into language and structures that can be understood by those who are unused to the faith sector and vice versa.

It was argued that there are barriers that have developed over time which need to be dismantled. These include the tradition of putting faith groups in the same category as political parties when it comes to funding criteria. This has disadvantaged faith communities when applying for public funds, and yet ignores the indications that money invested in the social provision provided by faith communities can often go further because of the existing infrastructure of such communities and the high commitment to the volunteering ethos by such groups.

A commitment was sought from by public bodies to ensure that funding for the support of faith bodies is used to build internal capacity and not simply handed to generalist voluntary sector infrastructure bodies to work with faith groups. This means treating faith infrastructure provision in the same way as BME infrastructure (such as it is) provision.

Feedback from frontline VCOs: BLACK AND MINORITY ETHNIC GROUPS

It was felt that there are many unmet needs of existing communities and these should be addressed as a matter of priority. This was felt to be true for established communities and even more so for barely unidentified groups, especially in more rural locations. Capacity building was identified as need of all groups.

On Housing

In the crowded and expensive southeast, it is not surprising that housing and homelessness are issues affecting many people. Housing is a serious concern to some Black and minority ethnic people, with overcrowding more common than with the majority population because wages are on average lower and because of a lack of affordable rented accommodation, whether private or public. Communities that have been long established in the county are slightly less affected by this issue, but newly-arrived groups, such as the Portuguese, Diego Garcians and many Africans, face significant housing problems.

On Language

Difficulties with language face Black and minority ethnic people, and refugees and asylum seekers. There is a lack of translation and interpretation facilities throughout the county. This is experienced as much by statutory services (health and social services, local government) as it is by voluntary agencies. It is felt to be a significant barrier to accessing services by all non-English speaking people in West Sussex. The Portuguese group in Littlehampton and a number of other ethnic groups in Crawley have expressed needs for English language classes, a need also identified from the Chichester District survey of 2002 (Gough and Gaine, 2002).

On Education

To some extent, members of Black and minority ethnic groups who are not Travellers or asylum seekers are better served. Although statistically some groups (not all) are underachievers at schools, several BME groups fill gaps by running their own out of school classes in language, faith and culture. Groups interviewed expressed concern that they do not have suitable accommodation to deliver educational services, with some schools showing reluctance in making classrooms available in the evenings and weekends. These groups are also struggling to secure any funding to meet running costs.

On Health

Nationally there is evidence of different and sometimes worse patterns of health and ill-health amongst Black and minority ethnic populations. This is due partly to an above average incidence of diabetes and heart disease, mental health problems and HIV, but it is also due to barriers in accessing services often at primary care level. This may be due to cultural and religious reasons, or a lack of knowledge of 'the system'.

Citizens' Advice Bureaux

CABs record information on a programme that did not readily reveal the range of information we sought, so in the Bognor CAB an additional form was given to clients at reception which they were free to complete if they wanted to (See Appendix ?). Over April and May 2005 114 forms were returned, probably a 20% response rate (or less) with an obvious skew towards literate in English. By respondents' own attribution, 96 were white British and the others described themselves thus:

- British/Caribbean
- British/Filipino
- British/Indian
- 2 White Irish
- 2 Portuguese
- Dutch
- Brazilian
- White South African
- Swazi
- Polish
- Chinese
- Hungarian
- German

Although the numbers of non-British (12) are very small, it is still of interest that they form 10% of the total. It is also remarkable that 10 different nationalities are represented among the 12 non-British, again testifying to the huge diversity of nationality within Arun. Unfortunately this very diversity in this sample makes it impossible to make any kind of inference about the needs of any one nationality above those of another.

Using a different kind of data in the Littlehampton CAB it emerged that the percentages of both 'Other White' and 'All Other Ethnic Groups' among the CAB clients were noticeably greater than the percentages of these two groupings identified in the 2001 Census in the general population for the whole of Arun. We cannot say for certain how much this represents a greater need for and use of the CAB by these groups because we know the percentage of people who are not 'White British' has grown significantly in the area since 2001, but it is not unreasonable to speculate that people who are not 'White British' are more likely to require the services of the CAB.

Feedback from statutory services

Because of variations in the way the research was carried out in respect of the different groups, comment was not always obtained from all the statutory services.

EDUCATION

WSSC explained that schools can prove a useful indicator of numbers of unaccompanied asylum seeking children and that WSSC teams with a focus on service delivery to them in particular will be attempting to work with schools during the summer term of 2006 to identify asylum seeking and refugee children, as part of admissions practices and ongoing monitoring through an e-survey.

WSSC is exploring a way of encouraging schools to inform the Council of non-English speaking children, refugees and asylum seeking children who are currently in receipt of their learning provision. This will help identify the number of non-Looked After UASC for whom they do not have a statutory responsibility, and to co-ordinate services to them better. This is likely to be trialled in the summer of 2006 and should provide some useful data.

This is an interesting development, as children identified by schools as refugee children or child asylum seekers with asylum seeking families could also provide a route through which adult refugees and asylum seekers (parents and older siblings) could be identified.

The Council also commented that the 14-19 Inclusion Group had commissioned work to map provision of support services to marginalised young people including UASC, and that this information would be available later in Spring 2006.

The county's education service also enabled some clarification of migration patterns into the Arun district. This has already been referred to, though we might add at this point the breakdown of preferred languages the minority ethnic children at one primary school in Bognor:

Reception	5 Bangla (spoken by Bangladeshis) 1 Japanese
Year 1	1 Lithuanian *
Year 2	2 Bangla 1 Arabic (Egyptian connection) 1 Hebrew 1 Lithuanian 1 English (other languages Malay/Cantonese)
Year 3	2 Bangla 1 Turkish 1 Serbo-Croat 1 Russian
Year 4	2 Bangla 1 Lithuanian * 1 Portuguese * (from Brazil) 1 Cantonese
Year 5	1 Lithuanian *
Year 6	2 Bangla 1 Cantonese 1 Portuguese 1 English (other languages Malay/Cantonese) 1 English * (other languages Shona/Nbedele)

* new arrivals to country within last 18 months

Similar data for a nearby secondary school is as follows:

Year Group	Pre-Sept 2004 entrants	2004/5 entrants
Year 7		2 Lithuanian 1 Portuguese
Year 8	1 Bangla 1 English (other languages Bangla) 1 English (other languages Cantonese) 1 Punjabi 1 Russian (from Latvia) 1 Albanian (from Kosovo) 1 Portuguese	1 Polish (other languages Lithuanian and Russian) 1 Russian (from Latvia) 1 Portuguese 1 Turkish
Year 9	1 Bangla 1 Tagalog	1 Portuguese (from Brazil) 1 Bulgarian 1 Lithuanian
Year 10	1 Dutch/English 1 Russian 1 English (other languages Bangla)	1 Latvian/Russian 1 Russian (from Latvia) 1 Russian 1 Romanian (other languages Russian & Czech) 1 Lithuanian 1 Polish 1 Turkish 2 Portuguese
Year 11	1 Bangla 1 English (other languages Bangla) 2 English (other languages Cantonese) 1 Serbo Croat 1 Ukrainian 1 Gujerathi	1 Albanian (from Kosovo) 1 Thai
Year 12	2 English (other languages Bangla) 2 English (other languages Cantonese) 1 Thai (other languages English) 1 English/Afrikaans	
Year 13	1 Serbo Croat 1 Tagalog 1 Bangla	

We have some 'point in time' information on different nationalities learning English in adult (16+) ESOL classes (from the two Skills For Life Co-ordinators in Bognor Regis and Littlehampton). This is information that changes all the time as classes stop and restart at the beginning and end of terms and as new classes form in various work places, though we do know that demand exceeds supply and that some employers are actually asking for classes to be conducted in their work places. At the time of enquiry in June 2005 there were 34 learners in 4 classes in Littlehampton and 47 in 6 classes in Bognor Regis. The breakdown is therefore as follows:

Learners in ESOL classes in June 2005

Ethnic group or nationality	Bognor Regis	Littlehampton	Total
East European	35	14	49
Spanish	1		1
French	1		1
Portuguese	3	12	15
Brazilian	2	1	3
Turkish	1		1
Bangladeshi	2	1	3
Indian	1		1
Chinese	1		1
Sri Lankan		2	2
Indonesian		1	1
Egyptian		2	2
Zambian		1	1
Total	47	34	81

POLICE

In policy terms the police service is aware of the need for increased awareness and sensitivity about the increasing diversity in the area, for instance, they partially funded a study of minority experience in Chichester in 2002. There are officers who carry the lead responsibility for this issue, and Bognor's Diversity Liaison Officer was interviewed.

From his contacts with local Muslims he estimates their numbers at between 250 and 300 mostly in Bognor itself. He was also recently quoted in the press as suggesting local numbers of various nationalities as approximately 200 Poles, 100 Lithuanians and 100 Latvians.

The police service monitors arrests by nationality and ethnicity and their Information Services department was cooperative in trying to establish if there were any patterns. Given the uncertainty about true numbers in the local population there is an element of speculation here, but there is not a disproportionate number of arrests by ethnicity (or colour). The number of arrests of East Europeans has apparently risen since 2003, mainly for driving offences, but this may simply reflect their increase in numbers.

HEALTH

Health Services collect and store a good deal of data on patients but while ethnicity is asked for in all new registrations over 60% of patients do not complete this. It is too time-consuming for individual practices to retrieve this information, but GP receptionists and practice managers in Bognor did confirm the presence of eastern European patients. In one practice nearly all new registrations at the moment are East Europeans, mostly Polish, Latvian and Lithuanian. Another said they have a lot of seasonal farm workers registering with them in summer, mostly Polish and Lithuanian. (This practice also had a few Thai wives of English husbands and a few Chinese and Indian patients). A third practice thought that they had probably 20 – 30 non-British patients who were mostly East European but some Portuguese. The fourth that reported any change from the past said they had very few (less than 50) non-British patients; again many were Polish but here also some Portuguese. The additional comment was made that 'a number of the Portuguese women were expecting babies'. Many patients registered and were never seen again.

Littlehampton shows a slightly different pattern. One practice thought they had about 30 Portuguese patients and 15 Indians, but also 30 Macedonians. Initially they had just one Macedonian family and now they have 30 people, all from the same village in Macedonia. Another practice works closely with the Portuguese-speaking community worker and was able to say that they have 211 Portuguese patients, 3% of their total practice population. They are mostly new patients in the last three years. A third practice said they had 'lots' of Portuguese patients with Lithuanians being the next biggest grouping. After this they had Latvians and Russians in about equal numbers.

More than one practice felt it was a problem that patients registered and then never needed to visit a doctor, and more than one mentioned language as a potential or actual barrier – asking people when they register that if they need to see a doctor to bring someone with them to interpret.

Though some GP practices mentioned language as an issue, we also received data from the Arun, Adur and Worthing PCT about the use of the interpreting facility *LanguageLine*. The table below not only shows the range of languages accessed but also that GPs are using the service rather than relying on family members or friends.

Languages requested via *LanguageLine* 2002 (part) -2005 (part)

Language	2005	2004	2003	2002	Totals
Portuguese	16	15	7		38
Farsi	3	7	26		36
Russian	13	8	8	7	36
Mandarin	16	18	1		35
Turkish	14	13	2		29
Bengali	2	5	1	7	15
French	6	6			12
Chinese	2	1	1		4
Fulla	1	2			3
Kurdish		1	2		3
Spanish	1	2			3
Albanian				2	2
Amharic			2		2
Bulgarian		1		1	2
Mongolian	1	1			2
Thai		1	1		2
Badini	1				1
Cantonese			1		1
Czech				1	1
German				1	1
Japanese				1	1
Latvian	1				1
Lithuanian		1			1
Urdu			1		1
Vietnamese		1			1
Totals	77	83	53	20	233

Of the 38 Portuguese language calls made in this period 68% came from one Littlehampton practice where many Portuguese are known to be registered. The other Arun

practices made very few calls to Language Line and of the total of 233 calls for the three districts (68%) came from Worthing practices, a further 5% from Adur and 27% from Arun of which only just over 1 in 4 were from all the other Arun practices put together apart from the Littlehampton practice above.

Key Findings

ASYLUM SEEKERS AND REFUGEES

Reviewing existing research identified the following service needs:

- Childcare provision
- Financial support
- Support with integration into the local community
- Information about the services that are available to them
- Support with accessing these services
- Help with language learning
- Health care support including mental health
- Provision of role models and peer networks
- Housing
- Legal advice

There is a marked lack of information about the precise numbers of asylum seekers and refugees in the county. The majority of organisations interviewed did not keep monitoring information about the status of those that they support (e.g. asylum seeker/refugee). There is no central point to co-ordinate any data that is collected within the county. WSCC keeps some data in relation to the specific elements for which they are responsible (e.g. the Children and Young People's Services Team keep data on UASC). However, Adult Services and Children's Services do not currently compare or share data.

There were 73 organisations identified as potentially delivering services to asylum seekers and refugees. Of these, 25 responded to the questionnaire/interviews. Of this group the majority deliver services to the wider community and refugees/asylum seekers are one among other recipients. Only 11 organisations delivered services specifically tailored to the target group. Six did not provide services to asylum seekers and refugees at all. It is currently not known if the other 48 organisations deliver direct services. This warrants further investigation in order to build up a more concrete picture.

The services provided are predominantly education and advice/guidance based. It could be claimed that there is an overlap/duplication of efforts in terms of information and advisory services. Yet, the organisations who are providing advice and information stated that they were generally not part of any refugee/asylum related networks and only one was able to provide information about other groups who provide specific services to them in West Sussex.

Those providing education services were aware of each other's existence, provided slightly different learning provision and are in communication, sometimes even working in partnership. This would imply that in this area there is less duplication of provision. However, it is possible that the end beneficiaries of their service provision are the same.

The mapping of local provision identified that a lot of learning, information and advice is provided to asylum seekers and refugees. However, it did not identify a great deal of other

provision. This could simply be due to the fact that a lot of organisations did not respond to the questionnaire, or alternatively could suggest that this is not being provided.

There is no formal network for organisations providing services to this group in West Sussex.

There is no 'one stop shop' for refugees and asylum seekers in the County. It could be that the numbers do not warrant this.

Given the lack of data about the numbers of refugees and asylum seekers in West Sussex, it cannot be said that the level of provision is sufficient or insufficient in terms of meeting need.

From the responses received from organisations, the geographic coverage of provision seems to be fairly uneven and hence unequal. It can only be assumed that organisations are delivering in areas where there is greatest need, but already indicated there is no clear evidence to demonstrate the location of the target groups in the county.

The small sample of the target group interviewed were happy with service provision, all of which was organised and co-ordinated by WSCC. However, these were all UASC as adult refugees and asylum seekers were not readily accessible. UASC are the statutory responsibility of Social Service departments and therefore do not need to identify services themselves as this tends to be done for them. Their views are therefore not necessarily conclusive or reflective of the broader group (i.e. refugees and asylum seeking adults who may not be aware of, or able to access, provision).

Key Findings: TRAVELLERS

43% all respondents did not have a permanent address, while 80% of those did not have a mailing address either.

35% of respondents travelled through out the year, therefore maintaining their cultural lifestyle either for economic or social reasons.

60% of respondents had a mobile phone; most did not have access to a computer.

About one third of respondents were not in legal encampments, because of the persisting shortage of these.

Advice and information and advice on schooling came mainly from the Citizens Advice Bureaux or through friends and families.

The statutory services, the council and the police were used to access advice and information on a variety of issues

The CAB and to a much lesser extent, the Unemployed Centres were the only voluntary organisations to which Gypsies and Travellers appeared to turn

The Traveller specific services were turned to much less than expected. The Traveller Education Service was rarely approached even with regard to schooling. Respondents preferred to go to the CAB. A significant number of respondents did not want to answer questions about schools or were not using them at all.

Post school education was either hardly known about or seen as of little relevance

Only seven respondents were accessing adult education. All these were in settled accommodation.

The police were approached to a greater extent than one might have expected given their dual function as both protector and often evictor.

If respondents were experiencing harassment, most would either approach the CAB, the council or the police. However if they experienced discrimination, 35 would either move on or deal with it themselves, this means they would not necessarily go down an official route where racial discrimination would be recorded and hence indicates an under reporting of incidents.

Almost equal numbers of respondents contacted their doctor as contacted Accident and Emergency departments for health advice. *NHS Direct* was also used

Good service was cited more in hospitals than anywhere else, though the service and the reception was generally rated as 'okay', with some examples of unhelpful service.

The police and the council received the most nominations for examples of bad service. This is likely to be partly due to their enforcement role regarding unauthorised encampments.

A third of respondents had been unable to get the advice they wanted. This usually pertained to site and to legal issues.

A small minority of respondents were positive about forming a group.

Key Findings: FAITH GROUPS

There is a variety of faith groups in the county. Most are Christian.

Christian groups are, as one would expect, spread throughout the county.

Non-Christian faith groups are most concentrated in Crawley.

There is considerable overlap between faith groups and ethnic groups, so that a particular mosques will tend to serve Bangladeshis, another Sri Lankans, and another mainly Pakistanis. Most Christian congregations reflect the mainly white makeup of the county. There are identifiable churches with largely Black congregations.

There is no knowledge of any community religious activity amongst the increasing numbers of East Europeans in the south of the county. The largest group are Polish and may be attending Catholic churches.

The community engagement of all faith groups varies enormously, from gatherings where worship is the sole function, to volunteers providing advice on a range of issues, to extensive personal and family support, to organised youth, women and sports groups, to running a housing association.

There are barriers that have developed over time which need to be dismantled. These include the tradition of putting faith groups in the same category as political parties when it comes to funding criteria. This has disadvantaged faith communities when applying for public funds, and yet ignores the indications that money invested in the social provision

provided by faith communities can often go further because of the existing infrastructure of such communities and the high commitment to the volunteering ethos by such groups.

There are some networks aiming to connect different faith groups.

Key Findings: BLACK AND MINORITY ETHNIC PEOPLE

The Census findings of less than 3% visible minorities in the county still holds true, there having been no significant growth from internal or external migration.

This population is mainly centred around Crawley though there are increasing numbers in Horsham.

While a variety of infrastructures associated with specific minorities exist, these tend to be linked with religious communities and vary widely in their resources and ability to survive without support.

There is an ongoing growth in immigration into the coastal strip, mainly but not exclusively from Eastern Europe, to fill rising demand for labour. This basic fact is widely known but systematic tracking of the growth and its effects on and consequences for statutory and voluntary services is only just beginning.

Although some community provision exists in the form of shops dedicated to selling Eastern European foodstuffs, we believe any further community networking only exists at a very informal level.

Recommendations

Information

The difficulty of establishing factual information emerges often in the report in respect of all four groups. While maintaining respect for confidentiality and individuals' privacy, an integrated approach to collating relevant population data would provide many voluntary and statutory agencies with a sound and informed basis for outreach and provision. A continuing cycle of researching qualitative information should be maintained. This probably amounts to a full time employee, who could be located in the county council, a voluntary sector organisation, or the university.

Networking, sharing information and integrating provision

Recognising the constraints of the Data Protection Act, there needs to be more networking and information sharing about potentially vulnerable and marginalised groups, and the available provision in different parts of the county, to avoid duplication and prevent confusion in those seeking services. Again with due regard to data protection issues, this may prevent some individuals 'falling through the cracks' (for example, The county's schools are key to identifying the number of UASC and those asylum seekers who are not supported by NASS). This work might be coordinated by one lead agency.

Use and development of existing services

Where groups may not be accessing services, potential barriers to access should be investigated (for example, Travellers' interest in and knowledge of post-school education; the use made of police and other protective services against racial and religious harassment). The provision of help with learning English (and support for first languages, which linguists know helps second language development) emerged as an issue in several elements of the research.

Training and awareness

There is some evidence in this report of insensitive treatment by particular services and some indications of good practice. Diversity is clearly here to stay in the county and staff in a huge range of organisations and agencies would benefit from accessible and affordable awareness-raising training and development. This might sometimes entail shared experiences and peer learning.

Advice and support

There is very mixed picture of where people from these identified groups go for advice and support and this could be made more coherent. A systematic audit could be undertaken of community and voluntary organisations to establish their use by asylum seekers and refugees, Gypsies and Travellers, and Black and minority ethnic people and the specific actions they take to encourage service take. Community and voluntary organisations clearly play this role at present and could be supported more effectively after such an audit. Greater visibility to the target groups is essential in order to reach those who may need advice and support.

Capacity building

There is a very mixed picture as regards capacity to work with the identified groups around the county and different levels of need. There are some existing organisations with a clear community base that could develop this; there are others serving a range of other needs that are well placed to develop their capacity in this regard; and there are potentially groups addressing the needs of particular groups. It is invidious to give examples, but some (that are not intended to be exhaustive) might be some religious groups in Crawley, Councils for Voluntary Service, CABs and support and self-advocacy groups for Travellers or refugees. As far as faith groups are concerned, this entails taking them seriously as potential providers of services. Because many of the trusts and companies that help fund the voluntary sector are unwilling to fund the faith sector, along with the view amongst many faith groups that the lottery is an evil to be avoided, there is a greater need for public funding targeted at faith groups. There is thus a range of groups in need of support in capacity building, and their separate constituencies need recognising rather than carelessly conflating.

Public information and education

'Immigration' has always been a contentious political topic; there are common negative attitudes towards asylum seekers and refugees, Travellers, Black and minority ethnic people, and religious minorities (especially Muslims). The growth in the diversity of the West Sussex population is comparatively new and is unlikely to be welcomed by everyone. The potential exists for ill-informed hostility and explicit conflict. Voluntary and community organisations, as well as actual people we are concerned with here, will have a very much harder time without a clear lead from local statutory agencies politicians, and media.

One specific measure

All the other measures are effectively diminished as long as Travellers have no legal place to stop. The provision of sites and/or stopping places for those Travellers currently compelled to resort to unauthorised camping for lack of sufficient place on authorised sites is a priority for them. The research shows that while some Gypsies and Travellers have good communication systems, permanent or mailing addresses, mobile phones or computer access, many do not. Those on unauthorised sites had less access to communication systems. This has implications for organisations offering services. It should be noted that one third of the respondents to the survey were in that situation, effectively criminalising their lifestyle.

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Appendices

Partial list of non Christian groups in the County

Bahai Centre Rezvan, 48 Lucastes Avenue, Haywards Heath, West Sussex, RH16 1JY
Bahai Centre 1 Galsworthy Close, Goring, Worthing, West Sussex, BN12 6LP
Buddhist Meditation Group 82 Freshfield Bank, Forest Row, West Sussex, RH18 5HN
Christadelphians 15 Oak Hall Park, Burgess Hill, West Sussex, RH15 0DH
Christadelphians 20 School Road, Upper Beeding, Steyning, West Sussex, BN44 3HY
Crawley Hindu Centre 110 Spencers Road, Crawley, West Sussex, RH11 7DA
Gurjar Hindu Union 6 Gibbons Close, Crawley, West Sussex, RH10 7LH
Horsham Interfaith Forum 16 St Mary's Gardens, Horsham West Sussex RH12 1JP
Jehovah Witness 63 Windsor Road, Chichester, West Sussex, PO19 7XG
Jehovah Witness 57 Penhill Road, Lancing, West Sussex, BN15 8HB
Crawley Jewish Society 44 Brighton Road, Crawley, West Sussex, RH10 6AT
Mormon 5 Larch Way, Haywards Heath, West Sussex, RH16 1PW
Mormon 4 Sandwich Road, Worthing, West Sussex, BN11 5NT
Muslim Ahmadiyya Association 15 Monksfield, Three Bridges, Crawley, West Sussex, RH10 1PJ
Langley Green Mosque 157 London Road, Crawley, West Sussex
Quwat-ul-Islam Mosque Broadwood Rise, Crawley, West Sussex
Masjed Assalam, Islamic Cultural Centre Ivy Arch Road, Worthing, West Sussex, BN14 8BX
Sikh Temple 27-29 Spencers Road, West Green, Crawley, West Sussex, RH11 7DE
Spiritualist Church 27 Garden Close, Shoreham By Sea, West Sussex, BN43 6BR
Lancing Spiritualist Church 14 Greenways Crescent, Shoreham By Sea, West Sussex
Spiritualist Church 40 Booth Road, Bewbush, Crawley, West Sussex, RH11 6RH
Spiritualist Church 3 Blackman Way, Hunston, Chichester, West Sussex, PO20 6NZ



boost v.– to help and encourage

West Sussex questionnaire for refugees and asylum seekers receiving services

Age	
Gender	
Country of origin	
What did you do in your country of origin	
Language spoken	
Do you speak English?	
What skills/qualifications do you have?	
Where do you live now?	
What support do you receive in the following areas?	
Health Type of support- access to a doctor? Dentist? Health advice? Family support? Mental health?	
Do you know who provides you with this support?	
How would you rate this provision 1 good 5 poor	
Do you need any other support	
Education Type of support – college learning? Community group learning? Language? Skills or qualification? Basic living/integration support? Traditions/cultural awareness? Do you know who provides you with this support?	

<p>How would you rate this provision 1 good 5 poor Do you need any other support</p>	
<p>Housing</p> <p>Type of support – housing allowance? Housing provision? In care? In council provision? Advice about how to live in the UK – how to pay bills? how to shop? Do you know who provides you with this support? How many people live in your house? How would you rate this provision 1 good 5 poor Do you need any other support</p>	
<p>Employment</p> <p>Type of support – job seeking support? Vocational training? Work placements? Not allowed to work? Do you know who provides you with this support? How would you rate this provision 1 good 5 poor Do you need any other support</p>	
<p>Legal</p> <p>Type of support – support understanding legal situations, rights, applying for asylum status/refugee status, ongoing advice Do you know who provides you with this support? How would you rate this provision 1 good 5 poor Do you need any other support</p>	
<p>Do you have any other needs that are not being met?</p>	