

Find A Solution 2010



In association with



Created by

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Contents

Our Remit	...	Page 2
Initial Research	...	Page 3
Demographic Findings	...	Page 4
Services for BME Communities	...	Page 11
Disabilities	...	Page 14
Home Working	...	Page 16
Appendix	...	Page 18
Acknowledgements	...	Page 22

Our Remit

Citizens Advice Direct (CAD) has worked since 2004 to supplement the Citizens Advice Bureau (CAB) service. However, further research is required in order for the service to serve a more diverse client base and recruit a more diverse team of volunteers. Our task, therefore, has been to research the provision of information and advice to minority groups across Scotland.

We have focused firstly on BME communities, researching Glasgow's demographics and investigating the services on offer to new migrants, asylum seekers and refugees. We have then looked into where CAD can fit into these services. This work also led to research into accessibility for speakers of other languages.

We then looked into accessibility for those living with disabilities, particularly those with hearing impairments as they will encounter most difficulty with a telephone service like CAD. We also looked briefly at issues regarding disability more generally, which led to a look into the experience of disability among the BME communities, particularly among asylum seekers and refugees.

The final section of our work involved an investigation of the possibility of CAD volunteers working from home. We met with organisations who already employ home working to discuss the benefits and pitfalls of this approach. This provided us with a list of the challenges involved, but also potential solutions.

Initial Research

The initial part of the project proposed by Citizens Advice Direct in essence was a mapping exercise of Scottish charities that offered a phone based service similar to that offered by CAD. Upon finding these helpline based charities in Scotland we were tasked with seeking out information as to whom these services are tailored to and how these services are communicated.

With this brief we took two approaches. One would directly work on already established lists and directories of phone lines in existence and the other would try various workaround methods to see if there were any phone lines which had not been picked up by the various directories or if there were any other way to quicken the process.

Our initial thinking and primary work around method was to recognise that any helpline organisation would be primarily recognised as a charity. With this as a starting point two full registers of all recognised charities stood out. OSCR (office of Scottish registered charities) and SCVO (Scottish Council for Voluntary Organisations). A formal application was made to the OSCR requesting for permission to access their comprehensive list of all registered charities in Scotland so that we could apply our own specific searched to the register to determine all phone-line based organisations in one fell swoop. The request was unfortunately denied on various grounds, mainly ambiguity on our part. With regards to the SCVO any access to their database was not allowed. However both organisations were extremely helpful and advised us on other avenues to take.

With these routes no longer available to us we saw that another binding link between all charities and organisations that offered aid was funding. All these organisation applied for funding to various organisations and government bodies. Our second workaround method would be to try and gain access to the various council bodies who approved funding to the various charities. With this plan we talked to the ten highest populated councils and spoke to the charitable funding bodies within each of the councils. This path provided us with mixed results as the timing of our enquires coincided with annual leave and the officers children's summer holidays. In response to this we gained access to a small grouping of the councils community grant schemes and access to Glasgow city councils recently restructured central grant scheme which by our estimates attributed over 6 million pounds to various charities and organisations. With this information we were able to find a few services and charities but these did not specifically relate to our primary brief. All in all we generally tend to find that all councils and organisations contacted were more then happy to help our research but they often found it difficult to understand what we were doing.

Overall from the first stage 99% of the information on existing charities that operated a phone based services were gleamed from the Helpline Directory from the first proposed method of simply working through already established directories of pone line based charities. Our workaround methods were not a complete failure but they were not far from that outcome.

A list of all organisations found is listed in the appendix.

Demographic findings

A key finding from our research into the placement and distribution of BME communities throughout Glasgow is that previously communities had acted semi-autonomously. These groups were often separated from the wider communities and were concentrated in particular pockets of the city. This is still prevalent, as can be seen by the data on demographics we will provide later, but there is a sense of change as these communities are increasing in size and variation. Along with this increase in numbers and diversity the communities are starting to integrate more with the larger surrounding communities. They are also spreading out across other the city.

We believe that Glasgow - which is home to around 99% of all Scottish refugees and asylum seekers - is moving towards the more distinct demographics of the City of Edinburgh. From our assessment of data available to us we see that Edinburgh is much more diversified in terms of BME community locality. What we tend to find is that there is often a multi BME community presences in many of the wards of Edinburgh without a one of these communities holding a much large presence. We see trends in the Glasgow Demographics that hint towards this movement and this Edinburgh styled demographic settlement. However BME communities in Glasgow have had their bases in specific areas for a long time and the size of the communities we are talking about is far greater in Glasgow then it is in Edinburgh added to this as mentioned before Edinburgh sees less than 1% of refugee and asylum location.

Stage one of our project culminated with a list and details of what other services were available in Glasgow. Stage two involved who really accessed these services, were there possibly any services that were needed but were not available and how could CAD fit in with these services all with focus on BME communities. With this brief we decided to start from scratch as we realised from stage one there were services on offer to BME communities but only a handful of very specialised organisations.

Firstly we decided to map the Demographics of Scotland by BME communities. We decided that Scotland's four largest cities would be the best place to start as these cities and the surrounding areas comprised the largest urban populace. We were also aware that BME communities are generally more likely to settle in urban areas. However as our research progressed we decided not to pursue any more research on Aberdeen and Dundee as the researched we had amounted to little and further investigation would have diverted our resources away from the large and more distinct cities of Glasgow and Edinburgh which hold for more BME communities by number.

With the scope now set and with a little previous common knowledge about the rough demographics and locations of BME communities in Glasgow and Edinburgh, we set to collecting and collating various reports from various organisations but mainly from city councils, central government offices and varying charities who deal with BME communities. With these reports stacked and surmised we took the essence of these reports and searched for project and outreach programmes within each of the areas that had constantly arisen and peaked our interest from the stack of reports. We then devised a list of

organisations that acted within these areas and with these communities and met with them on face to face terms to gain a better understanding of the services they offered, this is mentioned in the next section.

With the collection of reports we amassed, we distilled the information that was relevant to us and have placed the findings here. Much of the data in the various reports over laps as they all appear to take their statistical rough data from the Government's 2001 Census. However a few reports have gone and collected fresh data from varying years after the 2001 Census.

To make the information far more accessible and easier for us to view and understand it we have tried to visualise the information into maps of the Glasgow areas highlighting our findings within the maps.

We realised that the BME community locations often share two similarities these being, one – the country of origin/ethnicity of the community and two – a shared religious belief.

The findings below are a mixture of information gleaned from a range of meetings held with different authorities on communities and reports using data from the 2001 Census.

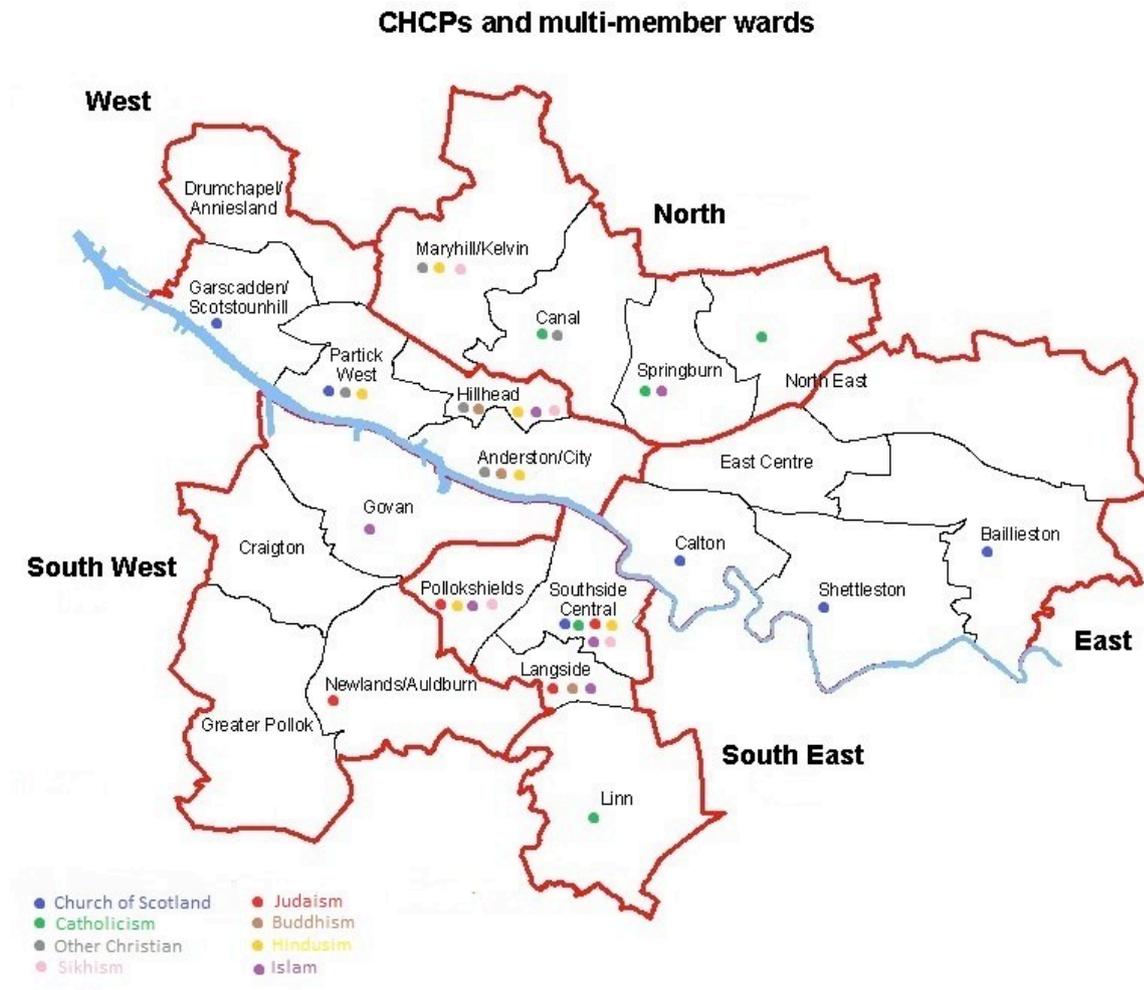
BME Communities by Religion

Religious centres often establish outreach initiatives, as certain religious buildings are often the centre of a small or specific community. This came to our notice as we found that there are now 3 specifically polish churches which operate various programmes such as Sunday schools and mass in the polish language. Also a previously unheard of Malayalam (southern Indian) community has established itself. This community has been seen to be based around Roman Catholic churches to which the community associates its self with religiously.

From this it was noticed that where there are specific religious buildings there is often a specific community matched with these buildings as seen above. The point of this being that Glasgow has recently seen a diversification of religion. A point found was that recently from the increase of immigration of eastern Europeans and the increase in refugees and asylum seekers the dynamics of religious Scotland has changed. These groups have brought their own specific religions with them and these forms of religions have found strong bases within the locations of these communities. For instance eastern Europeans tend to associated themselves with Roman Catholicism, parts of the Indian communities associate themselves with the Hindu, Islamic, Sikh, Christian and Roman Catholic communities and as so are spread out amongst the areas where these religions are prevalent. However within this broad base of set religions inner differences appear. Those of African origin especially Sudanese associate themselves with a much more “hellfire and damnation” point of view of Catholicism and Christianity and thus have specific churches and services tailored to this view on religion. The point of this finding is that clustered communities associate themselves to religious groups and settle within these religious groupings based around a specific centre of worship. This is key to demographics as certain very small pockets of BME groups often slip the net and are unseen. When looking into demographics and services to

certain populations religious affiliations can be a very information yielding path as will be seen next.

Breakdown of Main Religious Demographic Findings



Please keep in mind that these dots on the map only represent the highest cluster of that said religion i.e. the highest percentage of Hindus are located in Maryhill/Kelvin, Partick West, Hillhead and so on, not that the majority of people within these wards are Hindu. Also not pointed out on the map are those who do not associate themselves with any religion, who number almost one in four. Added to this only the wards that have specific traits are shown and analysed here. In the majority of wards no religion is quite prevalent and even more so in the districts where there are vast amounts of diversity between religions.

From looking at the map the most obvious conclusion to make is that the Central West area holds a key proportion of those who describe themselves belonging to other Christian, Buddhist, Hindu and other religions where as the Muslim, Jewish and Sikh communities have established themselves south of the Clyde.

Church of Scotland- from the map and looking at the placement of the areas that have the highest percentage of this denomination there is no obvious pattern, and even with these

areas those of the Church of Scotland are not in the majority even though they have a heavy presence in those areas where they amass

Catholicism – The general Catholic trend is the same as that of the Church of Scotland apart from greater presence in different wards.

Other Christians – Christians are in the majority in all but two wards, these being the Kelvin-Woodlands area a key local as part of the Western Central area and the Southside. Still even in these areas the proportion of Christians are 49% and 36%.

The Church of Scotland, Catholic and Other Christian communities are a lot more dispersed throughout the city than the other religions. These denominations do not tend to cluster to specific areas as can be seen by the spread pattern of the densest areas from the map. As the report states there appears to be no wards that hold a distinct Catholic or Christian presence. Also by birth and ethnicity those ascribing to both of these creeds are in the majority of + 90% white. However the picture is different if the creeds are looked into by place of birth. 4.4% of those who are Roman Catholic state themselves as other European. A low percentage number but a high total number in complete contrast to the Asian religions where the percentages are high but the numbers are low. We believe this 4.4% to represent Eastern European migration. The same can be said of the 10% of Christians from other Europe. This would also fit in with our discussion before of pertaining to the new generation of Polish churches. Interestingly 2% of Christians note themselves as being from elsewhere, this meaning outside of Europe. We believe this 2% would consist of Christian refugees from predominantly African states and Indian Christians.

Buddhism – On the map we have noted the areas that have the highest concentration of Buddhists however the highest concentration was 1.2% numbering 81 people. Also within these wards there are a high population of ethnically white Buddhists especially in the Central Western areas ranging around the 25% margin. Also we find 26% of those who say they are Buddhist also note that their occupation is as a student. From the census we find that these ethnically white Buddhists were not brought up as Buddhists but have converted into Buddhism as only 54% of the community were brought up as Buddhists. Every other large religion holds proportions of 90+%. Yet this shows more people convert into Buddhism than any other religion and that Buddhism is far more diverse than any other religion yet it also holds a distinct base in 4 of the city wards. More so 25% of the converts have come from a Christianity background. Over shadowing all of this is the size. These may be large percentages but the total numbers of the Buddhist community is extremely small.

Hinduism – Once again like Buddhism the numbers for Hindus are very small, however unlike the Buddhists the ethnic makeup is around 95% Asian where as Buddhism was around the 50% mark. Also 60% of those who are Hindu were not born in Europe but Asia meaning 60% of the Hindu community are migrants. Once again the percentages are very large but the numbers are not.

Both Hindus and Buddhists inhabit the same general West of Centre locals with Hindus in addition creating a small base just south of the river.

Judaism – The Jewish community like those of the Hindu and Buddhist communities represent very small number and the Jewish community within the city are almost entirely based within the South East. The larger Jewish community is based on the border of the City and East Renfrewshire and as such is not marked on the map.

Islam – The Islamic population of Glasgow is highly concentrated within certain areas of the city unlike come of the communities mentioned above. Mainly located within the South Eastern wards and Govan with Polokshields East representing a central base where 40% of the community defined themselves as Islamic. The only other religions that claim as high a proportion as this in any other wards are those of Western basis which have had centuries to grow and those of no religion. As seen on the map there is a presence north of the river mainly in the woodlands area representing 14% of the woodlands community. From country of birth 43% of the Islamic community were born in Asia and have such emigrated to the Glasgow. The Royston are stands out within the demographics of the Islamic community as the majority of Muslims in this area are not from a Pakistani and South Asian background. We believe this to represent asylum seekers and refugees from ethnic backgrounds of Islamic African countries as well as eastern European immigrants as 17% of the community in this district hold white ethnicity. We hold this idea as the data between movement between religions shows little to movement from any large religion into another large religion apart from movement from Western based religions into non religious beliefs and on a very small scale from Christianity into Buddhism.

Sikhism – Positional wise Sikhs are located in the south east of the city and the Western Central districts. Numbers wise the Sikh are a small community with the same relative numbers as those of the Hindu and Buddhist communities. Yet the Sikh Community is more centralised within the two main areas. Within the Sikh community 37% were born outside of Europe.

Where religion and Ethnicity do not coincide

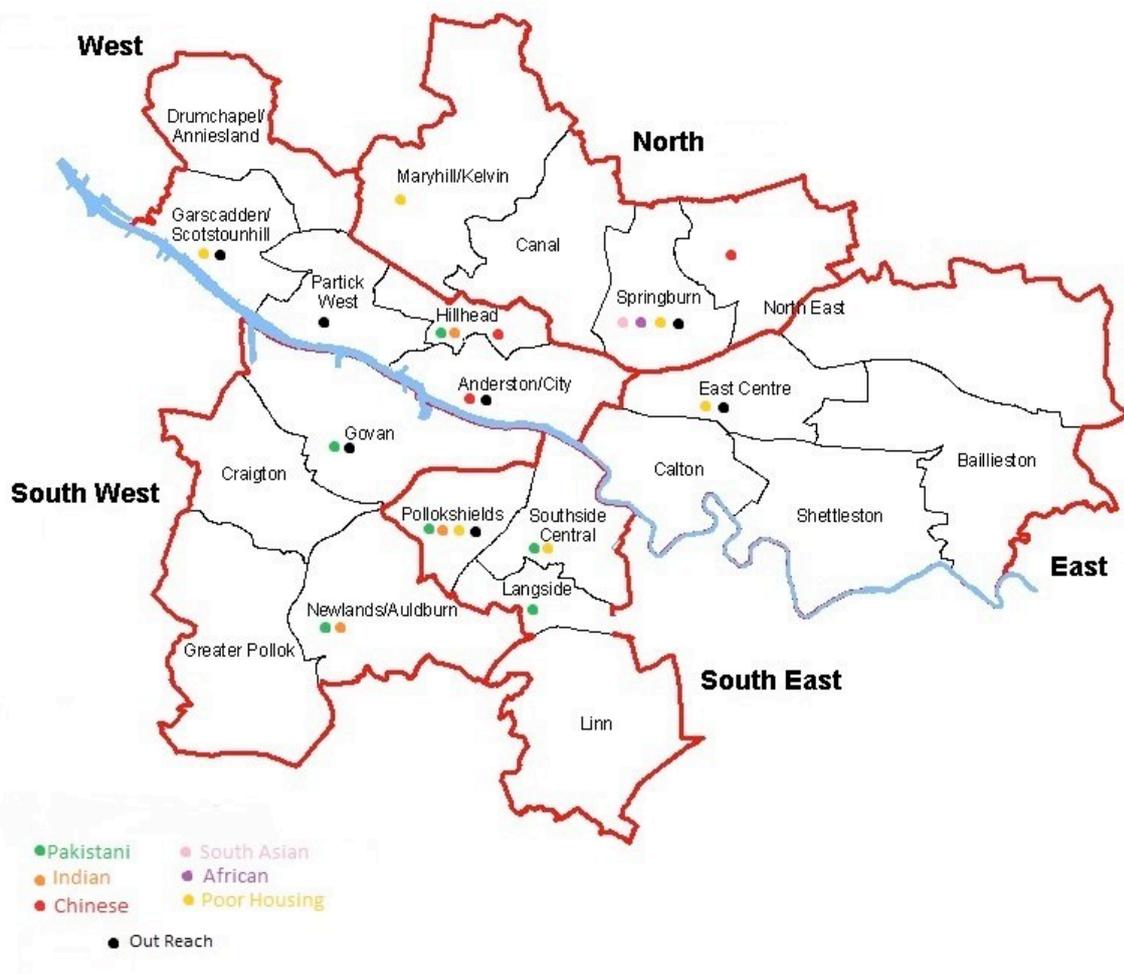
Ethnicity and religion do not always fit quite hand in hand. This is most visible with the Western based religions where large proportions of ethnically white are associated no religion rather than a traditionally white religion. This aspect is generally not seen within the Asian communities and the Asian faiths are very much aligned to those of Asian ethnicities. However this is not so with the Chinese Community as 65% of the Chinese community associated themselves as having no religion. The largest religion within the Chinese community is Buddhism but this only represents 12% of the community.

Religion by Age

As a percentage of the community those of Buddhism, Sikh, Hindu and Islam faiths have a particularly high presence of youths, or more so a lack of aged members especially the Islamic community where only 5% of that community were over the age 60. This may be because the community has not had time to age and the majority of the community who range of 25-59 years of age are migrants, the second most populace age group within these communities are the 0-15 years of age which would represent the children.

With all this in mind we have devised this map below pointing out the Ethnicity bases around the city. As can be seen and as thought where there are large bases of Asians, particularly the South East and Hillhead areas house the associated religions. This can also be seen from the locations of the Chinese communities matching with the Buddhist communities. To this map we have also added area of poor housing which are the key localities of asylum seekers and refugees and outreach initiatives where appear to be located in close proximity to areas of high demographic variation in those areas of poor housing. Noted that the Census does not collect data on Refugees and Asylum seekers so this data has been represented specifically so far. From grassing over some statistics we have found that asylum seekers have significant ethnic backgrounds from the Congolese - 146 people, Iran - 289, Iraqi - 250, Pakistan - 157, Somalia - 193 and Turkey - 264. This fits with the map below highlighting the poor housing districts and the BME community districts, where in can be seen that where there is poor housing there is an ethnic minority ascribing to one of the countries where asylum seekers have tended to come from. The total number of asylum seekers since 2000 being 11,115 representing a very large segment of the total immigrant population of Glasgow.

CHCPs and multi-member wards



Gender composition of religious groups – differences generally 5% - Tends to be a feminisation of western based religions i.e. Christian denominations and Catholicism. Yet a more masculine presence within Asian based religions i.e. Hinduism, Islam and Buddhism. Where as Jewish people and Sikhs lay close to 50-50.

Services for BME communities

In the first phase of our work, we mapped the range of telephone helpline services available to the Scottish BME community. In the second phase, we looked in greater depth at a broader range of services. We conducted interviews with service providers to gain an insight into their work.

New Migrants

We discussed services for new migrants with the West of Scotland Regional Equality Committee, specifically the Connecting to Communities and Roma Youth Projects. The work of these groups focuses on integration. They connect communities to public services and liaise with authorities to promote stronger links. They will also carry out research into why certain groups tend not to access certain services.

We also met with members of Glasgow City Council who specialise in equalities and discussed concerns over communities being concentrated in pockets of the city, which we shall turn to later in the report.

It appears that knowledge of CAD could expand further into new migrant communities and offer vital information to those not familiar with UK bureaucracy. Links with organisations such as WSREC who are trusted among these communities are the best way in which to increase use of the service.

Asylum seekers

Because asylum is such a specialised field in the UK, there are numerous organisations working solely in this area. The issues faced by asylum seekers are different than those faced by any other BME groups, focused on legal and housing issues. An asylum seeker's status is often very unstable and there are constant fears of deportation, detention and destitution. Training would have to be extremely complex and constantly in need of updating to keep up with ever-changing legislation. For these reasons, we feel CAD cannot be directly involved with the issue. However, we would argue that knowledge of the services available is essential so that any callers can be signposted, and hope that the work we have compiled can be of some use.

The Scottish Refugee Council (SRC) performs casework with asylum seekers from their offices in Glasgow and Edinburgh. They will help asylum seekers through the process of making their claim whilst giving advice and help on practical matters such as food and shelter. They also run more services such as supporting refugees into employment, improving clients' financial management and working to reunite families. One possible place for CAD's work is in picking up calls out of hours when caseworkers at the SRC are unavailable, which we shall discuss in more detail later.

The British Red Cross (BRC) operates a specific programme for refugees that shall be discussed in more depth later. In addition to this, they support destitute asylum seekers and conduct campaigning work to end destitution in the UK.

The Ethnic Minorities Law Centre (EMLC) is expert in asylum law, with a client caseload of 200.

The Equality and Human Rights Commission (EHRC) operates a telephone helpline specialising in discrimination issues. They also conduct research on a range of human rights concerns, including those affecting asylum seekers. This could perhaps be consulted in the event of a call regarding asylum claims.

Refugees

Refugees are more likely to find CAD's service useful. After having been granted status, they will encounter the same problems as any British citizen but will not be familiar with utility bills or benefit systems, for example. They may also need volunteering and work opportunities, and again the training provided by CAD would be invaluable.

Our work has enabled us to set up links with organisations working in partnership with refugees. The Bridges Programme, for example, runs a range of training courses and work placements for refugees. They work closely with Career's Scotland's EPSOL project who perform similar work. Groups like these may be asked for help by clients on issues that are outwith their expertise. Again, the Scottish Refugee Council may well look to CAD for assistance. In such cases, CAD can provide reliable information either directly to the client or through one of the aforementioned groups.

For younger refugees, the Red Cross runs the Life Skills project to help clients become ready for work, as well as giving advice on general wellbeing. They do not specialise in issues such as benefits however, so again CAD may have a role to play with these young people.

Volunteering Opportunities

Our meeting with Careers Scotland who aid in the running of the EPSOL project stressed the importance of volunteering for asylum seekers and refugees. Because asylum seekers are denied the right to work, it is often difficult to find a job after receiving status because they have no work experience in the UK. Volunteering therefore allows asylum seekers and refugees to develop essential skills and build up their CV. The social rewards of volunteering are also considerable, particularly for asylum seekers who complain of being stuck at home all day, every day.

CAD training in particular would be very useful as it would develop IT skills and knowledge of British benefits systems etc. Links with EPSOL and the Bridges Programme, along with the Red Cross Life Skills project, will enable CAD to take on more refugees and asylum seekers. One particularly useful contact is the Maryhill Citizen's Advice Bureau, which specialises in asylum issues and is already helped by refugee and asylum seeker volunteers. These

volunteers, who speak 29 languages between them, could be very useful for the telephone service. A working relationship that refers volunteers to CAD is therefore a possibility.

Conclusions

From our research, it seems that refugees are the group most likely to employ CAD's services. They will encounter the kind of complex issues Citizens' Advice specialises in, but are unfamiliar with the various processes and systems to be negotiated. Cases like these, which may in fact be easy to resolve, seem perfectly suited for the telephone service. Moreover, Citizen's Advice training would suit asylum seekers and refugees looking to learn more about the British way of life. Some asylum seekers may employ CAD's help, but it is clear that their situation is too specialised for CAD to help as meaningfully as other organisations. It would be better for these callers to be signposted to these groups.

Disability

Hearing impairments

We also looked into service provision for those living with disability, particularly those who are hard of hearing. There are obvious difficulties involved with access to a telephone helpline service.

Our central finding was that there are specific organisations based in the larger urban areas directly tailored to the hearing issues of those areas. Within Glasgow this was Deaf Connections and in Edinburgh Deaf Action and the RNID representing Scotland as well as the wider UK. Each of these organisations offer different services and use different technologies to aid the communities they represent. Generally, however, it appears that TypeTalk is the best way of handling calls from clients who suffer from hearing difficulties.

Type talk service is managed by RNID and provided by BT, the service is available around the clock and every day of the year. The way the system works is the hard of hearing or deaf user would use a textphone and either type or speak their part of the conversation into the textphone. If the user is calling a standard phone BT will engage a typetalk relay assistant who will relay the conversation to the person the user is wishing to contact. The same happens in reverse, if a hearing person wishes to contact a deaf person via a textphone the user calls the textphone and a typetalk assistant joins the line to help with the call.

Another service which is a possibility has been recently developed by Deaf Connections who will be discussed below. Deaf Connections' new technology known as SOS (Sign On Screen) 'offers users the opportunity to use an on-line video interpreting service as a means of communicating more easily in BSL with a wide range of hearing people who are using an ordinary phone.' Added to this 'sign on screen will also enable deaf people to communicate in sign language with hearing people at short face to face meetings, for example with the doctor or to book a holiday or to buy a car'.

Disability in BME Communities

From our meetings with various organisations we realised that the proportion of those with disabilities within BME communities is much larger, significantly so among refugees and asylum seekers. It became clear that the biggest health issues affecting the community were psychological problems, followed by physical impairments such as amputations. Our interview with the Red Cross highlighted particular concern for destitute asylum seekers suffering from disabilities.

Turning focus back to hearing impairments, it was generally found that there were only a handful of refugees and asylum seekers affected with hearing issues. The proportion increases within the larger BME community.

Within Glasgow we found that the Indian/Pakistani Asian community was well served by Deaf Connections however we were unable to attain a meeting with the organisation to find

out more about their other services. What we were able to find out without a meeting was that the organisation offers specific programmes to the BME hard of hearing community ranging from use of translating services to training in BSL (British Sign Language). From a meeting with RNID it we recognised that BSL often takes a different from to the spoken and written English language in that there are differences in structure. It also became apparent that only 6% of the deaf community use BSL as there are other varieties of sign language yet BSL was the most widely used.

Within Edinburgh Deaf Connections also offer a range of services with various training courses in BSL and they offer specialist equipment for ranging from telecommunication equipment to doorbells and entry systems for corporate and personal use.

Home working

We looked into the possibility of CAD volunteers working from home. This would allow CAD to expand its service without the overheads of running a second office. Our research consisted of interviews with telephone helplines who already operate on this basis.

The various challenges implementing home working soon became clear. One such challenge is training. Part of the objective of home working is to recruit volunteers from all over the country, so it may be difficult for training to reach all of these volunteers. However, one organisation we met explained that they provide four days of training with each day in a different city (Glasgow, Edinburgh, Dundee and Aberdeen). This means that no trainees have to go through a disproportionate amount of travelling. Training may however be more extensive for CAD's volunteers and therefore span more than four days. Separate full training courses in different cities may be a solution. It appears that attendance can be an issue, so persistence and an emphasis that the training cannot be skipped is needed.

A second difficulty is monitoring calls. Other helplines do not have facilities in place for monitoring all calls, but some have random test calls. This, or at least some form of monitoring, is essential for CAD when we consider accreditation. More may well be available for CAD as they have access to more recent technology than most other organisations.

With some other helplines, the only requirement on the volunteers' part is a landline phone. Some volunteers with internet access email call records to the central office. It will be essential for CAD to insist that volunteers have both internet access and a certain degree of I.T. skill. The nature of CAD's work necessitates use of the AdviserNet program and CASTLE system.

A further challenge seems to be security. Two interviewees reported home volunteers' log-in details being leaked, leading to a premium-rate bill for the helpline. Again, however, CAD's improved technology may provide an answer.

Support for volunteers is essential to home working. This can be difficult and of course the level of support available in an office can never be matched. One helpline we interviewed has 'team leader' (more experienced) volunteers online at all times to handle any difficulties. Beyond this, calls can be passed on to the main office and taken on by a member of staff. These members of staff can also give advice/support to volunteers. In the helplines we spoke to, issues are perhaps more likely to be emotional rather than practical in nature. However, the support structures needed are no different.

Our interviewee stressed the importance of selection and management of home-based volunteers. Management can be slightly problematic as commitment is based entirely on goodwill - the social rewards of the office environment do not exist. As a result, a different mindset for home-based workers is key. Regular contact with the helpline office seems to be crucial.

Volunteers are recruited through Volunteers' Scotland or online. In one organisation, advertisements were previously placed in newspapers but this proved not to be cost-effective. However, it may be possible for CAD to advertise in, for example, the Big Issue.

It should be noted that the organisations we contacted operate on a far smaller scale than CAD. They only deal with around a few thousand calls a year, compared to CAD's 40,000 (with a future target of 80,000). However, the methods of these groups still apply.

Refugees, asylum seekers and home working

Our research into asylum issues has highlighted the importance of volunteering for these groups. However, we feel that it would be best for asylum seekers and refugees to work in the office. Due to language issues, they may need more support than other volunteers. It may also be easier for them to attend training in one city centre location. Moreover, one of the most important elements of volunteering (for asylum seekers especially) is the social rewards. Our interviewees reported the need to go beyond 'the same four walls'. Therefore, it would make far more sense for these groups to work alongside their peers in the CAD office.

Conclusions

Undoubtedly, introducing remote working would have its difficulties. Those developing the project must consider the training and support needs of volunteers while keeping CAD's accreditation in mind. The technical issues of setting up, maintaining and paying for this approach, will also prove to be complex. However, our research has shown that home working is viable for CAD. It will allow for more calls to be handled each year, enabling CAD to meet their 80,000 calls target. They will also expand volunteering opportunities across Scotland without the substantial costs of running another office. These benefits clearly outweigh the challenges.

Appendix

Asylum Aid Advice Line- 0207 354 9264
(Monday: 2pm-4.40pm, Thursday: 10am-12.30pm)

- Part of a UK-wide, London-based agency which carries out face-to-face meetings.
- Specific to asylum seekers and refugees
- Founded in 1990.
- The service specializes in legal advice, information and representation. It is also a campaigning organization, working for an asylum process rooted in human rights.
- Language-line is not mentioned, but the helpline can provide interpreters. Type-talk is not mentioned.
- The website only features information in English
- Email enquiries can be taken at info@asylumaid.org.uk, but the site does not specify if this can be accessed in other languages.

Scottish Refugee Council- 0800 085 6087
(Mon, Tues, Thurs, Fri: 9.30am-1pm, 2pm-4pm)

- Part of a Scotland-wide, Glasgow-based agency that carries out face-to-face meetings.
- Specific to asylum seekers and refugees.
- Founded in 1985
- Provides advice on a broad range of issues. The website lists detention, housing, travel, female-specific issues,

legal affairs, education, employment, healthcare and money.

- Language-line and Type-talk are not mentioned.
- The website features extensive information in English, French, Farsi, Arabic, Kurdish, Somali, Swahili, Turkish and Urdu.
- The email address is info@scottishrefugeecouncil.org.uk, but it is unclear if specific enquiries are taken and if so in how many languages.

UK Lesbian & Gay Immigration Group- 0207 422 7811 (Monday: 10am-2pm. Tues, Thurs, Fri: 10am-4pm)

- Part of a UK-wide, London-based organization that holds monthly meetings which provide information on asylum support.
- The service is specific to LGBT asylum seekers, refugees and new migrants.
- The site does not say when the organization was started, but it seems that it is at least partially funded through individual donations.
- The service gives broad information and advice on asylum and immigration, specializing in LGBT concerns.
- Language-line, type-talk and interpretation services are not mentioned.
- The website offers information, but only in English.
- No email address is provided.

Equality and Human Rights Commission (EHRC) Scotland- 0845 604 5510, 0845 604 5520- textphone, 0845 604 5530- fax (Monday- Friday: 8am-6pm)

- Glasgow-based Scottish branch of the UK-wide EHRC. This is a campaigning organization that works for equality, an end to discrimination and the promotion of human rights. It does not provide face-to-face meetings however.
- Not specific to any one group as the service addresses issues as diverse as age, gender, sexuality and race.
- The helpline provides information on all of these issues. They work closely with the Scottish Government and the newly-formed Scottish Commission on Human Rights.
- A textphone service is available, as well as fax.
- The website is only in English, but is accessible in large text and with differently coloured backgrounds.
- No email address for enquiries is provided, but a postal address is:

Equality and Human Rights Commission
Helpline Scotland
Freepost RSAB-YJEJ-EXUJ
Equality and Human Rights Commission
PO Box 26961
Glasgow, G2 9DU.

It is unclear if this correspondence can be undertaken in languages other than English.

- This is not a freephone service – calls are charged at local rate tariff from a BT line, and mobile rates vary.

Benefit Enquiry Line- 0800 882 200, 0800 243 355 (textphone). Open Monday-Friday 8.30am – 6.30pm and Saturday 9.00am- 1.00pm.

- Part of the UK Department of Work and Pensions.
- Specific to people living with disability and their carers.
- Provides information and advice on benefits and how to access them. Also sends out information packs to callers.
- Unclear when the service started, but it is entirely government-funded.
- The service provides detailed information to people with any kind of disability on the benefits they are entitled to.
- The service is also accessible via textphone.
- The website provides a great deal of information over the range of benefits that are available. This information is available in large print and can be accessed in English and Welsh, but not in other languages.
- Email enquiries are taken at BEL- Customer-Services@dwp.gsi.gov.uk

Advice Service Capability Scotland (ASCS) - 0131 313 5510, 0131 346 2529 (textphone).

- Part of Capability Scotland.
- Specific to people who suffer from any kind of disability as well as their families/carers.
- ASCS is funded by Capability Scotland's budget, which comes from individual donations and sponsored events. Charity shops also contribute to income.
- ASCS provides free, confidential advice on any issues surrounding disability.
- The website's information can be accessed in large-text or using ROK Talk, which reads aloud selected text.
- Email enquiries are taken at ascscapability-scotland.org.uk. Alternatively, enquiries can be entered into a form on the Capability Scotland website.

RNID Information Line- 0808 808 0123 (telephone), 0808 808 9000 (textphone), 020 7296 8199 (fax), 07800 000360 (SMS).

- Part of the UK-wide Royal National Institute for Deaf People.
- Specific to hearing-impaired people and their families/carers.
- The Information Line is part of the wider RNID budget. RNID is funded through donations.
- The helpline gives information on a variety of subjects affecting deaf people from access to hearing aids to employment and benefits.

- The helpline can be accessed by textphone, fax and SMS.
- The website is accessible to all, and instructional video clips in British Sign Language (BSL) are provided.
- Email enquiries are taken at informationline@rnid.org.uk.

Speakability- 0808 808 9572 (Monday-Friday, 10am-4pm)

- Part of a wider charity that operates in Scotland, England and Wales.
- Specific to people suffering from the speech disorder aphasia.
- The charity was founded in 1979 and is funded through donations.
- The helpline provides information for those living with aphasia.
- The helpline uses Language-Line, allowing them to provide information in over 100 languages.
- The website has a number of accessibility viewing options, i.e. black on white, white on black and so on.

Email enquiries can be taken at speakability@speakability.org.uk

Borderline Mental Health Helpline And support Services

Carnoustie Community Helpline

Scottish Domestic Abuse Helpline

Epilepsy Action Scotland.

Contacts and Information Streams:

UNISON – Scotlands Largest Public Sector Union

CoSLA – Convention of Scottish Local Authorities

SWIA – Social Work Inspection Agency

Migrant Advice Service – Migrant Helpline

Pay & Workers Rights Helpline

UK Borderforce Agency

KLARS – Advice & Information for Migrant Workers

Gang Master Licensing Authority

Health & Safety Executive

UK Lesbian & Gay Authority

TUC – Trade Union Congress

OSCR – Office of Scottish Charity Regulator

SCVO – Scottish Council for Voluntary Organisations

Glasgow University Night Line

Edinburgh University Night Line

CVS – Council for Voluntary Service

Volunteer Scotland

Ethnic Minority Forum Aberdeen

GCVS – Glasgow Council Voluntary Service

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