



IOM International Organization for Migration



# JAMAICA

MAPPING EXERCISE  
LONDON, JULY 2007

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The aim of this Mapping Report is to guide IOM's outreach activities and communications strategies. The report does not purport to be exhaustive. The mapping consultant who conducted the exercise and wrote the report on behalf of IOM has taken every effort to ensure accuracy in his/her reporting and the views expressed in this report are his/hers. IOM cannot be held responsible for any omissions or inaccuracies.



# INTRODUCTION

## AIM OF THE MAPPING EXERCISE, TARGET GROUP, AND METHODOLOGY

The aim of the mapping exercise carried out by the International Organisation for Migration (IOM) was to identify the location of potential beneficiaries of IOM's voluntary return programmes, which are open to asylum seekers (VARRP) and irregular migrants (AVRIM), as well as identify the main channels of information used by them. The ultimate goal of the mapping exercise is to help IOM improve its communications with foreign language communities in the United Kingdom through media articles, advertisements and presentations to community groups.

The Jamaica mapping exercise was part of a second round of exercises carried out by IOM from 2005. It follows the success of the previous cycle, which has so far covered twenty countries. The aim of this exercise was to establish:

- a) the approximate size and geographical spread of the Jamaican diaspora in the United Kingdom;
- b) the preferred media of Jamaicans in the UK: which TV stations they watch; radio stations they listen to; newspapers and magazines they read;
- c) the community leaders, organisations and Jamaican businesses that members of the diaspora turn to for advice, help and support; and
- d) the institutions (community centres, churches, business establishments, libraries, etc.) to which IOM information literature should be distributed in order that Jamaicans who may want the information can access it.

IOM employed a British national of Jamaican origin as a mapping consultant to interact directly with the Jamaican community in order to gather the necessary information. The mapping consultant's inside knowledge of the community, and established contacts with its members in the UK, proved to be an essential resource for this exercise.

The exercise was undertaken between April and June 2007, and involved an extensive process of meetings with community organisations, community members, community leaders and business leaders from the community. The exercise also benefited from the invaluable input of the Jamaica High Commission in the United Kingdom and the Jamaica Diaspora UK organisation, both of which were keen to engage with IOM's mapping exercise and any future outreach activities. Data collection deployed multiple approaches, which included literature reviews and in-depth interviews with potential "multipliers". The latter were people who are well established in the UK and to whom Jamaicans turn when seeking advice or support.

IOM designed a questionnaire for collecting data. It was designed for the wider Jamaican community and was completed anonymously. It was divided into two sections, with a total of twenty questions. The first section asked about media channels and other sources of information used by Jamaicans in the UK. It asked, for example, about local services, community organisations, places of worship, and the most common ways of exchanging information and participating in social events. The second section of the questionnaire gathered specific demographic data about each respondent's gender,

age and length of residence in the UK. The collection of this information was facilitated by community group organisations, church leaders and members, and personal interaction within the community. An aid to structured discussions with community leaders in their area or region was also designed and used. This included: preferred sources of information; places available for help, advice and support; names of Jamaican community organisations; events they attended; and demographic information, which were common to the first questionnaire. It proved to be a useful tool for facilitating a focused interview, with a conversational style of engagement. It allowed for more specific and qualitative data to be collected, which was then cross-indexed with data collated from the anonymous questionnaires. This technique was particularly beneficial since it invariably resulted in the mapping exercise obtaining additional information it might not have otherwise received, such as advice on outreach activity and offers of assistance in their role as multipliers. In many cases, these interviewees actively assisted either in providing contact details for other organisations, or actually making contact with others on behalf of the mapping consultant.

The Jamaican community in the UK is widely dispersed but by far the largest population is in London. A process of networking allowed interviews and questionnaires to be completed across London, concentrated in the boroughs in which Jamaicans are usually predominant. Questionnaires were also specifically distributed in the borough of Wandsworth, which has a smaller but longstanding population of approximately 12,000 Jamaicans.<sup>1</sup> For London, a total of 200 questionnaires were distributed.

Three field visits were made to Birmingham; two to Leicester; and one each to Liverpool, Sheffield, Leeds, Manchester, Preston, Gloucester and Bristol. In each place, interviews with community leaders were conducted and anonymous questionnaires completed. During nearly all the field visits, prior arrangements had been made by the initial link person to convene a meeting in which the consultant gave a presentation to prominent community leaders and advisers. The consultant was thereby given access to further potential multipliers. They completed the questionnaires and discussions were held with each individual, although without in-depth interviews.

Telephone and email communication with a community leader in Nottingham also elicited background information on the East Midlands, specifically Nottingham, Derby and Northampton. 100 questionnaires were distributed for these areas.

In total, IOM distributed 300 questionnaires for anonymous completion by Jamaicans from a wide range of backgrounds, living across the country. The Jamaica mapping exercise collected back 219 completed questionnaires. However, seven of them did not contain sufficient information to be useful, so only 212 have been incorporated in the analysis. Twenty-five of the questionnaires were completed during interviews with members of the Jamaican community, many of whom were quite candid in revealing their irregular migrant status. Additionally, 53 questionnaires were completed during in-depth interviews, presentations, and discussions conducted with community leaders, or representatives of organisations. The results for this report are therefore primarily based on quantitative data collected from a total of 265 questionnaires: 147 representing the views of Londoners; and 118 for the other regions combined.

Additionally, the report benefits from information obtained through two substantive outreach activities conducted during the mapping exercise. These were the placement of advertisements, during May 2007, in the only Jamaican national newspaper and IOM's active participation in the bi-annual Jamaican Diaspora UK conference, held in the West Midlands in June 2007.

<sup>1</sup> Census 2001 figures

The data has been analysed and is presented in the form of tables and charts in the following sections of this report. It was impossible for the mapping exercise to cover the entire community, given the size and widely dispersed location of the Jamaican community in the UK. However, this report is an attempt to map both the diversity of the anonymous respondents and the consensus views of the various groups and communities, as far as possible. As a result of the mapping exercise, A list of contacts has been created<sup>2</sup> which merges data from completed questionnaires with information provided by multipliers during interviews and the results of independent research. This list will be used by the Information team at IOM to disseminate information on IOM's voluntary return programmes to the Jamaican community across the country.

<sup>2</sup>This document is confidential, and does not form part of this report

# 1 JAMAICANS IN THE UK

## 1.1 OVERVIEW OF THE JAMAICAN COMMUNITY IN THE UK

As a former British colony, Jamaica's official language is English. It is the largest English-speaking island state in the Caribbean. However, Jamaicans use a distinct dialect (patois) which is used widely within the community. It includes English words but many of them will have completely different connotations and definitions compared to the standard English vernacular.

The Jamaican community is well established in the United Kingdom. Many Jamaicans fought for Great Britain in the First World War and subsequent first settlers fought in the Second World War. A hurricane in 1944 "tore Jamaica apart...Every parish was hit and thousands made homeless". It "destroyed [the] crops of small farmers, completely flattening the economy of Jamaica".<sup>3</sup> Responding to the British post-war labour shortage, the first large-scale migration of Caribbeans – 492 of whom were Jamaicans – arrived in the UK on the *SS Empire Windrush* on 23 June 1948, at the invitation of the British government of the day. During the 1950s, as labour shortages continued, migrants from Jamaica continued to arrive at a steady rate. Between 1955 and 1968, a total of 191,330 Jamaicans were to arrive and settle in the UK.<sup>4</sup>

Many of these first generation settlers were subsequently to have children and spouses join them in the UK under family re-unification provisions. However, it is also noteworthy that many of those arriving during these early years met and married their partners in the UK. Their children — a UK-born second generation — will now be between 40 and 50 years old, with children, and in some cases grandchildren, of their own. Many first settlers have died in the UK, or have retired to Jamaica as returning residents. Those still remaining are held in reverence by their communities.<sup>5</sup>

Jamaicans continued to arrive in the UK, although in reduced numbers, during the 1970s and 1980s. Many young people from affluent Jamaican families still come to the UK to study. Although Jamaica is classified as a middle-income country, there is an uneven distribution of household wealth. With the worsening of economic conditions of the 1990s, many of the poorest Jamaicans went to extreme lengths, or borrowed money, to come to the UK. This has continued to the present time. Many Jamaicans have lived here for more than 10 years whilst having no legal status, having arrived when the criteria for gaining entry to the UK were less stringent. Some migrants coming to the UK have claimed asylum on grounds of membership of a particular social group, under the 1951 UN Convention on the Status of Refugees. These cases were considered on their individual merit until 2003. However, Jamaica was placed on the Non-Suspensive Appeal list in that year and visa restrictions to the UK came into force, making it now very difficult for many Jamaicans to travel to the UK.

It would also appear that many of these later arrivals came from Jamaica's capital city, Kingston, where the socio-economic divide is more profound than in other parts of the island. Many Jamaicans, especially young women aged between 20 and 30 years, migrated to the UK in the hope of a better standard of living. Others have come to the UK to escape violence-related issues. Once in the UK, as industrious individuals, they will accept a variety of low-paid employment in order to sustain their independence. This is consistent with other irregular migrants in the UK, who '...are thought to work in sectors that pay low wages and have a high demand for labour [and are] ... characterised as dirty, difficult and dangerous'.<sup>6</sup>

<sup>3</sup> Black History Month information – Jamaica Society, Manchester.

<sup>4</sup> Doraine Luton, "Is Britain for Blacks?", *Weekly Gleaner*, June 18-24 2007, p.10 (quoting a study by Heather A.Horst, University of South Carolina).

<sup>5</sup> In 1948, the British Nationality Act reaffirmed the right of Commonwealth citizens to enter Britain freely. However, this was not to remain the case. A series of Nationality Acts, passed during the 1960s, sought to restrict the numbers of regular migrants entering the UK (Schuster, 1999:136-138).

<sup>6</sup> *Irregular Migration in the UK: an IPPR FactFile*, Institute of Public Policy Research, April 2006

It should be noted, however, that many Jamaicans who have recently arrived in the UK are here entirely legitimately on a student visa. Indeed, they may be studying at some of the most prestigious educational institutions in the UK, such as Oxford and Cambridge Universities or at schools such as Marlborough College. Others work as diplomats, nurses, teachers, or are members of the business community.

## Community Divisions

During the early years of Jamaicans settling in the UK, when life for them was by no means easy, there was a real sense of community spirit (primarily borne out of need) that helped to sustain them through their difficulties. Jamaicans are known for their hardworking and hospitable, but also feisty and proud, attitude both to life and to those who take “liberties”. For that reason, the Jamaican community in the UK has been at the forefront of the most profound changes in the UK, such as legislation dealing with race and equality issues.<sup>7</sup> In the past, the UK Jamaican diaspora was renowned for the hospitable way in which it greeted subsequent settlers. However, attitudes have changed in recent years and the same warm welcome seems no longer to be available to the more recently arrived economic migrants who overstay their visas. In a recent survey conducted amongst Jamaicans, one longstanding UK resident is quoted as saying that, “If people are having problems...it’s because of the “hurry-come-up, fly-by-night ones who have come here to mash up what we have worked so hard to build”.<sup>8</sup> It is clear that the circumstances in which the first generation came to the UK no longer exist. Any potential outreach work IOM embarks on within the Jamaican community must therefore bear in mind that respondents will be predominantly those for its AVRIM (irregular migrants) programme.

## 1.2 GEOGRAPHICAL LOCATION AND SPREAD OF THE JAMAICAN COMMUNITY IN THE UK

The Jamaican community is widely dispersed across the UK, and can be found as far afield as Truro and Liskeard in the west, and as far east as Norfolk. Initial research conducted by the consultant into the geographical spread and size of the community was guided by the 2001 Census returns. They show 146,404 Jamaican-born nationals living in the UK.<sup>9</sup> No more specific information relating to Jamaicans was available through the 2001 Census. Jamaicans are ethnically categorised as Black Caribbean, which includes some 13 other island states in the region, as well as Guyana. Furthermore, anecdotal evidence suggests that their suspicious natures, and wariness of the ultimate purposes of collected information, make Jamaicans notorious for their aversion to form-filling.

Very few of the community leaders and prominent persons who were interviewed could give specific population sizes for the Jamaicans in their area or region. But, all were agreed that any statistics held by government agencies would be inaccurate and an underestimate: even those with legal status in the UK avoid completing forms. However, the mapping exercise benefited immensely from those who were willing to complete the questionnaire. In a more recent study, it was estimated that over 340,000 people born in Jamaica currently live in the UK,<sup>10</sup> more than double the Census figure.

All are agreed that by far the largest numbers of Jamaicans live in London. It is recorded that “...61% of Black Caribbeans live in London”.<sup>11</sup> 2001 Census figures for the Black Caribbean community in London are 343,567. Within this community, Jamaicans are usually the predominant group. In London, the mapping exercise concentrated on the boroughs where the 2001 Census showed that the Caribbean population exceeded 20,000 (although not exclusively). These boroughs are shown in the table below. Questionnaires were also distributed in the borough of Wandsworth, which has a longstanding population; particularly, in the Battersea, Balham and Tooting areas.<sup>12</sup>

<sup>7</sup> See for example, Bernard E. Westcarr *Memoirs of a Jamaican Peasant Boy* (2006), Bernard E. Westcarr and Melody Walker *A Journey Through Our History: The Story of the Jamaican People in Leeds and the Jamaica Society (Leeds)*, (2003), Jamaica Society (Leeds)

<sup>8</sup> Doraine Luton, “Is Britain for Blacks?”, *Weekly Gleaner* News Feature, June 18-24, 2007, p.10

<sup>9</sup> *Focus on Ethnicity & Identity*, ONS, 2004, p1

<sup>10</sup> Bill Johnson Survey, 17 – 27 March 2007, commissioned by the *Weekly Gleaner* and reported in Doraine Luton “Is Britain for Blacks?”, p10, cited above.

**Figure 1: Significant Caribbean Communities in London**

BOROUGH	2001 CENSUS FIGURES OF POPULATION OF BLACK CARIBBEANS
Brent	27,574
Croydon	26,065
Hackney	20,879
Lambeth	20,570
Lewisham	32,139
Southwark	19,555
Waltham Forest	17,797
<b>LONDON TOTAL</b>	<b>343,567</b>
<b>Born in Jamaica living in London</b>	<b>80,319</b>

Source: ONS Neighbourhood Statistics, Census 2001

Other London boroughs in which the 2001 Census records the Caribbean population exceeding 10,000 are: Ealing; Enfield; Newham and Wandsworth. After London, the second largest population of Jamaicans is in the West Midlands, in line with 2001 Census figures,<sup>13</sup> and Birmingham is recognised as having the largest Jamaican community in that region. Unlike London, where Jamaicans reside in all boroughs, Jamaicans apparently live mainly in the north of the city. Other areas in the West Midlands region with significant Jamaican communities include: West Bromwich; Smethwick; Walsall; Dudley; Coventry; Stafford; Burton-on-Trent; and Wolverhampton. In the chart below, the regional numbers for Black Caribbeans in the UK, as given in the 2001 Census, are shown.

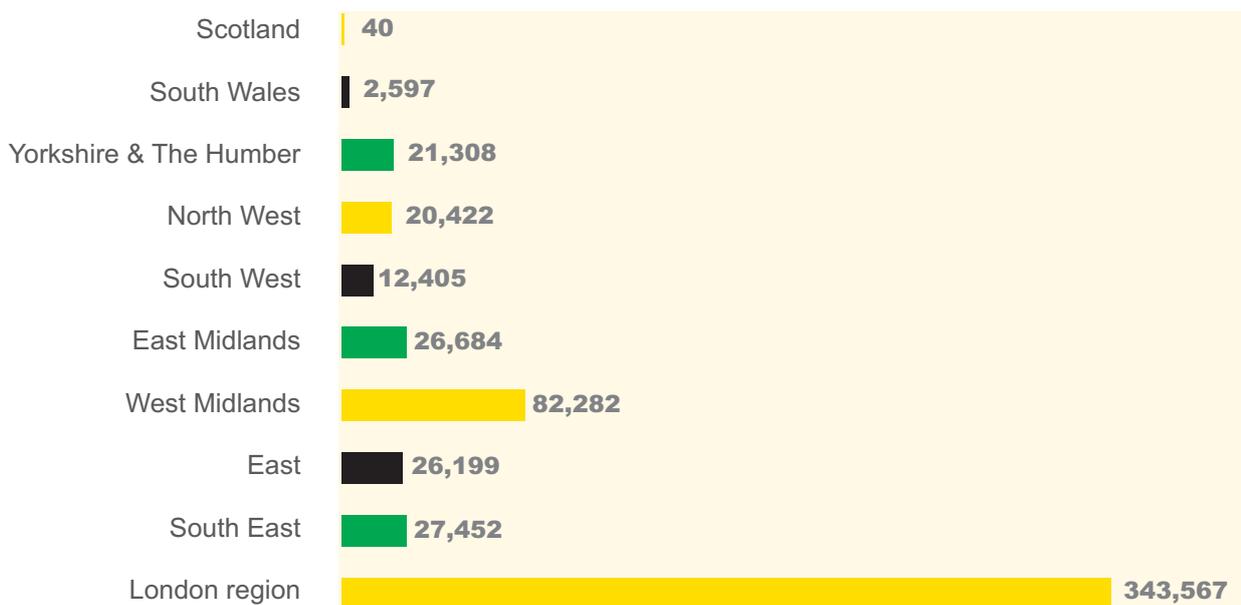
<sup>11</sup> *Focus on Ethnicity and Identity*, ONS, 2004, p3

<sup>12</sup> Population figures referred to here are those taken from the 2001 Census. They offer some guidance. Personal observation and community leader interviews suggest that, whilst numbers may not be accurate – and in some cases there has been an increase – the boroughs and areas within them that have historically been home to numbers of Jamaicans, remain so.

*Neighbourhood Statistics, Census 2001*, ONS, <http://neighbourhood.statistics.gov.uk/dissemination...> Downloaded 12/04/07

<sup>13</sup> *Ibid.*

**Figure 2: Regional Statistics for the Geographical Spread of Black Caribbeans in the UK**



Source: ONS Neighbourhood Statistics, 2001 <http://neighbourhood.statistics.gov.uk/dissemination>.

The regional figures in the chart above are part of a total national figure for all Black and Black-British Caribbeans in the UK of 565,876. However, the Jamaica High Commission gives an authoritative total for those born in Jamaica, or those of Jamaican descent currently living in the UK, of 800,000. Discussions with religious leaders have also highlighted a distinct increase in recent years in Jamaican nationals amongst their congregations. Additionally, prominent community members and leaders have also said that, more recently, many Jamaicans suspected of being without legal status in the UK have moved away from London to the regions, thereby increasing population numbers there. It has, therefore, been extremely difficult for this exercise to report accurately on the exact number of Jamaicans in any given area.

Information on the spread of the Jamaican community in the UK is based on information obtained whilst conducting field visits. The rough estimates were given by those interviewed and are their perception of the number of Jamaicans in their town or city. Field visits were conducted in Birmingham (on three occasions), Leicester (on two occasions); and there was a single visit to Liverpool, Sheffield, Leeds, Manchester, Preston, Gloucester and Bristol. Additionally, information on numbers in neighbouring towns, where Jamaicans are known to live, was also obtained. All interviewees were clear that irregular migrants are to be found within these communities. The following table gives all the cities where field visits were made, the areas considered most populated by Jamaicans, and the estimates by community leaders for most of the Jamaican population.

**Figure 3: Areas of residence of Jamaicans in cities visited**

CITY	HIGHLY POPULATED AREAS	ESTIMATED FIGURES
Birmingham	Handsworth	30,000 +
	Winson Green	
	Aston	
	Ladywood	
	Newtown	
	Lozells	
Bristol and surrounds	St. Paul's	20,000 +
	Redfield	
Gloucester	Barton	4,000
	Tredworth	
	Tuffly	
Leeds	Chapelton	4-5,000
	Harefields	
Leicester	Highfields	3-4,000
	St Matthews	
Liverpool	Granby	1-2,000
	Toxteth	
Manchester	Trafford	approx 10,000
	Moss Side	
	Cheetham Hill	
	Chorlton	
	Didsbury	
	Wythanshawe	
Preston	Urmston	800 +
	Sale	
Sheffield		2,000 +

In Scotland, there are only 40 known Jamaicans "...between Glasgow and Edinburgh".<sup>14</sup> In Wales, there are known to be Jamaican communities in Glamorgan, Cardiff and Swansea. Other areas in the UK, where information was received that significant numbers of Jamaicans live, are shown in the table below. However, no current population estimates are available.

**Figure 4: Other Areas With Jamaican Communities in the UK**

REGION	AREAS
South East	Bedford, Luton, Milton Keynes
East	Ipswich
South West	Truro, Liskeard, Bath, Swindon
West Midlands	Wolverhampton, Coventry, Staffordshire
East Midlands	Derby, Nottingham, Northampton
Yorkshire & Humberside	Huddersfield, Doncaster, Bradford, Sheffield
North East	Middlesborough

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<sup>14</sup> Conversation with community representative from Scotland, 15/06/07

## Geographical Spread of the Jamaican Community in the UK, 2007



The above figures (all approximates) are based on estimates supplied by Community Leaders.

### 1.3 JAMAICANS IN DETENTION

Community leaders frequently raised concerns about the number of Jamaicans in detention centres. The majority of potential beneficiaries of IOM voluntary assisted return programmes will be AVRIMs (irregular migrants) but it is also clear that there are a number, albeit relatively small, who are eligible for the VARRP (asylum seekers' programme). For this reason, many community leaders requested specific information on IOM's work in detention centres. This was sought and provided.

Home Office statistics are shown in the table below.

**Figure 5: Home Office statistics of Jamaicans in Detention**

	JANUARY 2007	FEBRUARY 2007	MARCH 2007
APPLICATIONS RECEIVED FOR ASYLUM IN THE UK	25	20	15
PERSONS RECORDED AS BEING IN DETENTION SOLELY UNDER IMMIGRATION ACT POWER AS AT 31ST MARCH 2007			<b>180</b>

Source: Asylum Statistics: 1st Quarter 2007, United Kingdom  
<http://www.homeoffice.gov.uk/rds/pdfs07/asylum107.pdf>

75 of the 180 people in detention were asylum seekers. Jamaicans rank 4th in the “top 10 asylum/immigration detained nationalities as at 31st March 2007”.<sup>15</sup> Given that claims for asylum from Jamaicans will be rejected as manifestly unfounded, it is thought within the community that most potential VARRP beneficiaries are likely to have been detained on arrival. A concerted effort is required to ensure they have the necessary information available to them in a format with which they are comfortable. It has been suggested that IOM disseminate information in these cases in a way that is meaningful to Jamaican detainees. It may be useful, for example, to design a poster which includes the Jamaican patois dialect. Many of those who have claimed asylum at a port of entry will have been detained immediately and will be in reception centres. They will, therefore, not be used to reading formal English and will respond better to patois.

<sup>15</sup> including dependents of those detained. Home Office Asylum Statistics: 1st Quarter 2007, *United Kingdom, Immigration Research and Statistics*, p.10.



## 2 MAPPING EXERCISE OUTCOME

### INFORMATION CHANNELS

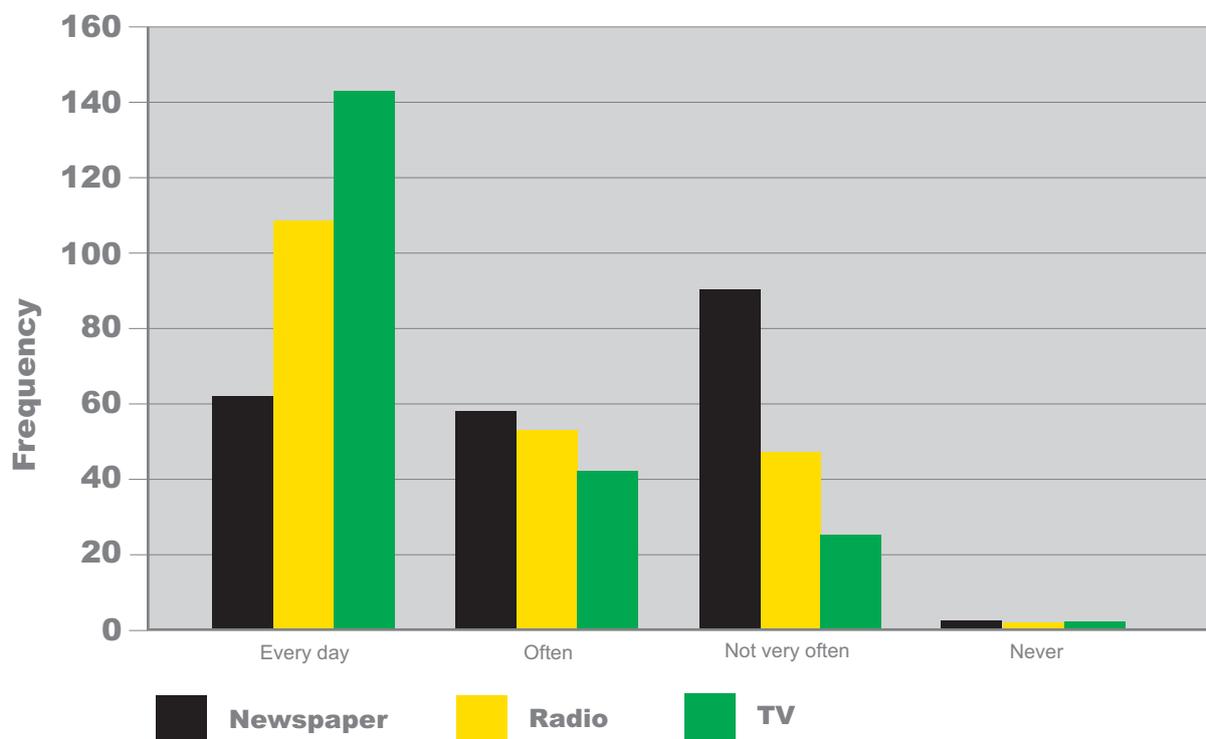
#### 2.1 MEDIA

In this section, the data that is presented has been collated and analysed from the questionnaire, which was completed anonymously by 212 respondents. The section explores the most common media sources used by the Jamaican community, and the frequency with which Jamaicans use different media sources. All information sources were accessed in English, since this is the first language of Jamaicans.

##### 2.1.1 Frequency of Media Consultation

In these sets of questions, respondents were asked how often they read national daily newspapers, listened to the radio or watched television. The data below shows that the vast majority (a total of 185 or 87%) watched television either every day or often, with only 12% saying that they rarely watched and two respondents (1%) saying that they never watched the television. Those who listened to the radio every day, or often, represented just over 75% of respondents, whilst those who rarely listened amount to 25%.

**Figure 6: Frequency of Media Consultation**



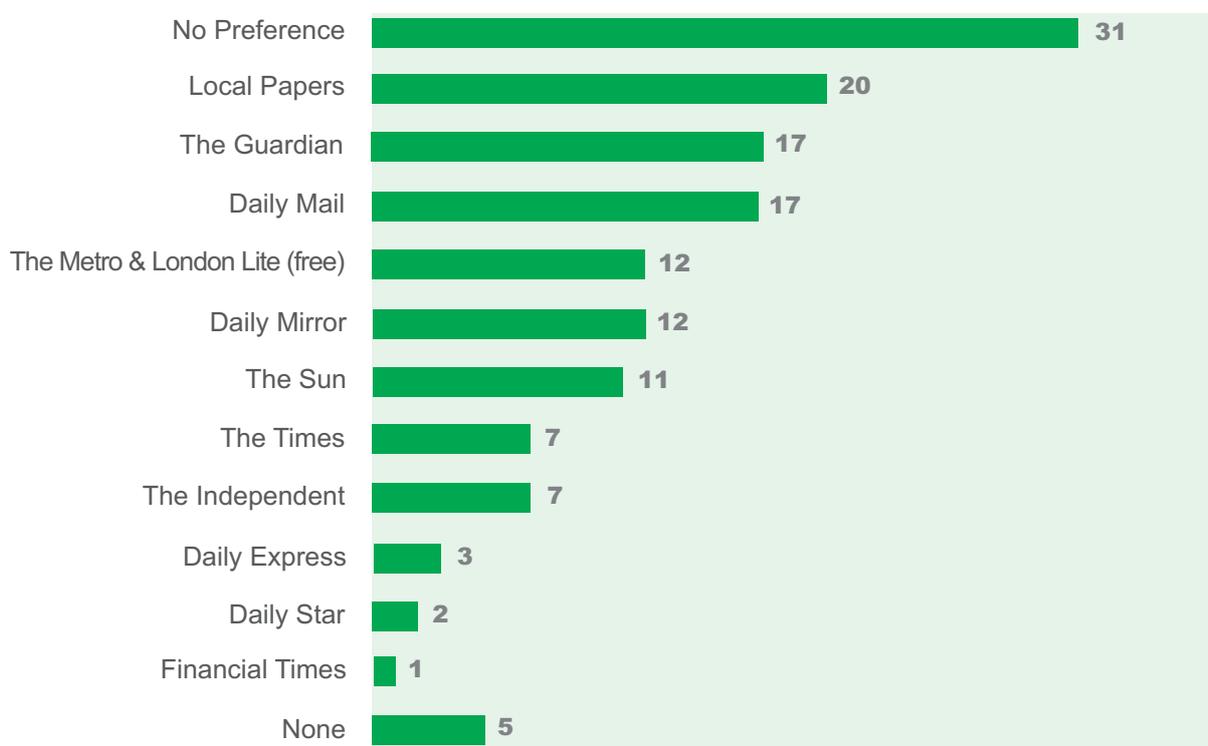
The chart also demonstrates that reading national daily newspapers does not feature highly in the list of media sources accessed by the Jamaican community. Only 57% of respondents read a daily national newspaper every day or often. The other 43% either read one rarely or not at all.

## 2.1.2 Newspaper Readership

Respondents were asked to identify their daily national newspaper of choice. Only 145 respondents answered this question. The majority of those responding had no preference (21%). The data also shows that 14% read local papers. Another 8% preferred free papers (*Metro* and *London Lite*), amounting to a total of 22%.

However, 22% of respondents buy and read the broadsheets and 31% of respondents read the tabloid press, as the chart shows. It is therefore not clear that placing IOM information in any of these publications would be cost effective.

**Figure 7: National and Local Newspaper**



A different picture emerged when respondents were asked which Jamaican, Black or Minority Ethnic newspapers they read. 20% of respondents did not read any but a clearer picture emerges for those that do buy and read these publications. The question allowed for multiple responses and so the data represents the frequency with which the boxes were ticked for each newspaper. As the chart shows, 103 respondents said they read the (Jamaica) *Weekly Gleaner*. This is a weekly publication, distributed nationally in the UK on Mondays. It is a digest of news from Jamaica taken from the *Jamaica Daily Gleaner*. This newspaper is the only newspaper specifically for Jamaicans that is available in the UK and it is recommended that IOM treat this publication as a vital means of communicating its programmes to the wider Jamaican audience.

The readership of *The Voice* is close behind. It is owned by the same media company as the *Weekly Gleaner* and is mostly read by the well-established and more affluent Jamaican community in the UK. *The Voice* also has a wider ethnically-based audience and, as such, has a greater appeal to other Caribbeans. Nevertheless, the data shows that 97 respondents do read *The Voice*.

IOM placed information in both of these publications during the mapping exercise in May. This was done over a period of three weeks and the response was overwhelming. There are no specific figures for the number of calls IOM received as a direct result of the advertisements but, in the three month period from mid-April to mid-June, Jamaican applications for IOM voluntary assisted programmes were almost double that of the previous three month period. This is shown in the table below.

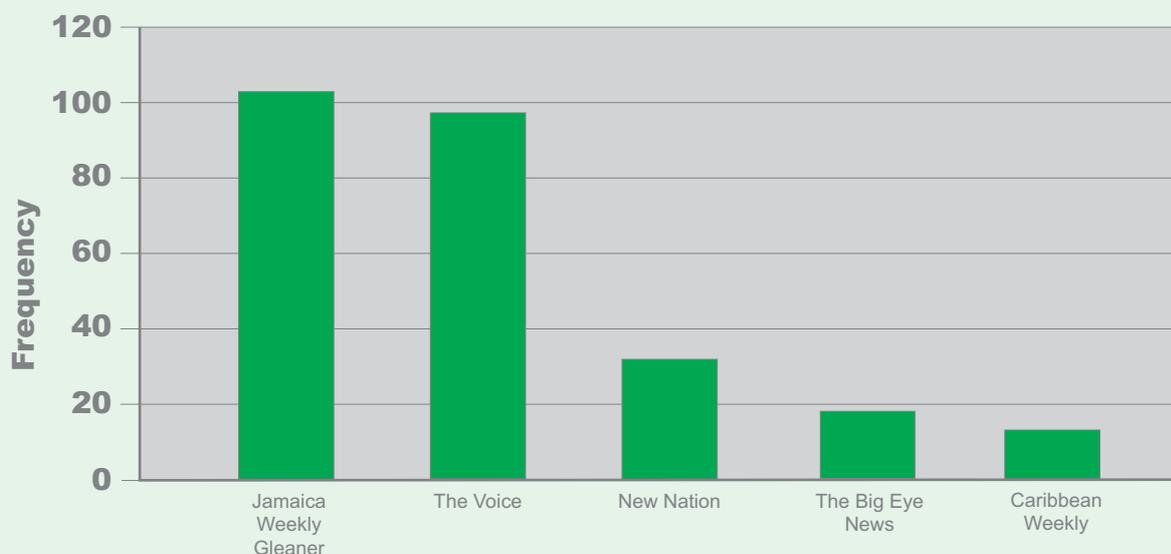
**Figure 8: AVR Returns of Jamaicans, 2003-2007**

	VARRP	AVRIM	BOTH
2003	5	0	5
2004	5	1	6
2005	11	24	35
2006	33	59	92
2007	1	9	10
<b>TOTAL</b>	<b>56</b>	<b>93</b>	<b>149</b>
Note: 2007 covers Jan-Mar			
2007 APRIL - JUNE 19TH			
	25	48	73

IOM Mapping Exercise Jamaica began 10th April 2007

It should be noted that the vast majority of enquiries and subsequent applications were from people who said they had seen the advertisements in the *Weekly Gleaner*. It is also known that Jamaicans in detention do not have access to this newspaper at present. Steps are being taken within the community to rectify this anomaly. It is therefore highly recommended that IOM continues to advertise with the *Weekly Gleaner* as part of any future outreach activity.

**Figure 9: Jamaican and other Black and Minority Ethnic Newspapers**

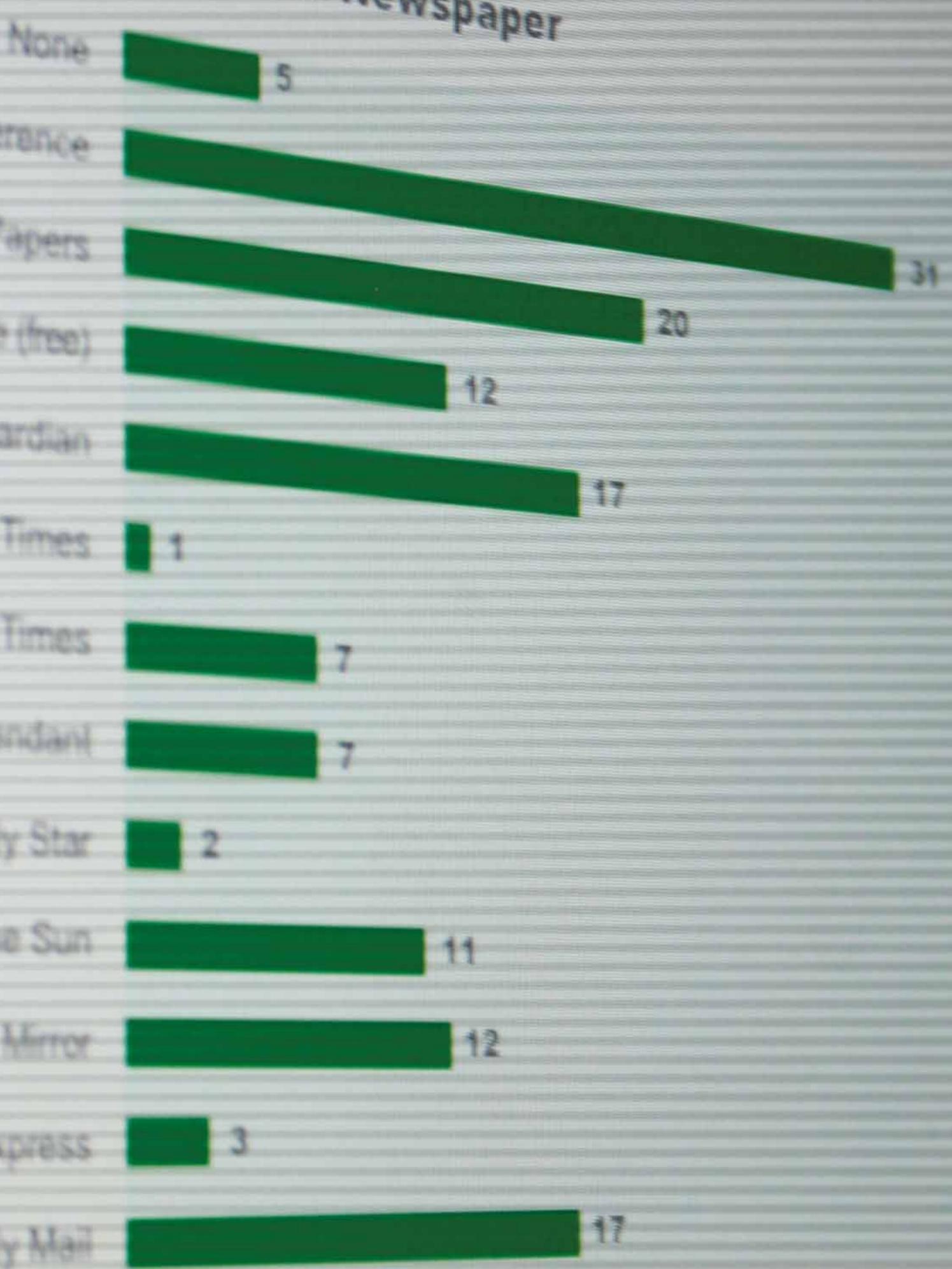


Respondents also said they read other newspapers but they did so in smaller numbers. *New Nation*, which 32 respondents read, has a far more diverse readership. It is taken by a variety of people from different countries within the African-Caribbean and Asian diasporas of the UK. IOM may wish to consider placing information in this publication as a means of reaching more diaspora audiences than just Jamaicans. The *Caribbean Weekly* is the newspaper mostly read by people from the other Caribbean islands. Should IOM undertake any mapping or outreach for other Caribbean islands, this would be a useful means of communication with them. Only 13 Jamaicans reported that they read this newspaper so it is not recommended that IOM place advertisements aimed at Jamaicans here.

*The Big Eye News* is a recently established free newspaper, targeted at the wider Caribbean audience. Of the 18 respondents who said they regularly read this publication, only three were from London. The *Big Eye News* is reputed to be very effective in rivalling *The Voice* in the regions and it is recommended that adverts be placed here for the purpose of reaching Jamaicans outside London – particularly since the publication is free.

## Other Printed Publications

When asked about other publications, the Sunday newspapers were indicated amongst a wide variety of materials. Most frequently cited were: *The Sunday Times*; the *Observer*; and the *News of the World*, amongst national newspapers. Approximately 25% of respondents said they read history books. A variety of magazines were also read, including *Closer*, *OK* magazine, *Take-Over*, and *Glamour*. A preference for *Woman's Own* and *Woman's Weekly* was specific to the North West and were read by women between 55 and 64 years old. Publications targeted at the Black community were, however, most frequently cited. These are: *Young Voices*; *Ebony* (a US publication); *Essence*; *Street Cred*; *The Vine* (a community publication in the West Midlands); and *Carib News*. Nonetheless, none of these publications were read sufficiently often to be recommended as an opportunity for advertising.



The most popular publication with the highest frequency of readership was *Black Beauty and Hair* magazine. This magazine is a long-standing publication (it was launched in 1982). Editorially, its main focus is on hair and beauty issues of specific interest to its main readership of predominantly young, black women. Its promotional material suggests that it attracts readers from a broad range of backgrounds, age, and social and economic status; and that Black women spend between three to four times more on hair, beauty and fashion goods than their White counterparts. The split of readership is provided in the following table.

**Figure 10: Black Beauty & Hair Readership statistics**

AGE GROUPS		OCCUPATION	
16-25 YEARS	48%	FULL/PART TIME EMPLOYMENT	61%
26-35 YEARS	25%	STUDENTS	35%
36-45 YEARS	24%		

Source: Black Beauty & Hair promotional literature received by email

*Black Beauty & Hair* also has a high “pass-on” readership because it is apparently the first choice magazine for salons, which are very frequently used by Jamaican women, and where it is used as a style guide. The literature notes that “upwards of 10 people see each copy of *Black Beauty & Hair*”.<sup>16</sup> It is therefore highly recommended that IOM seek to place advertisements in this publication, which is certainly read by Jamaican women who are irregular migrants.

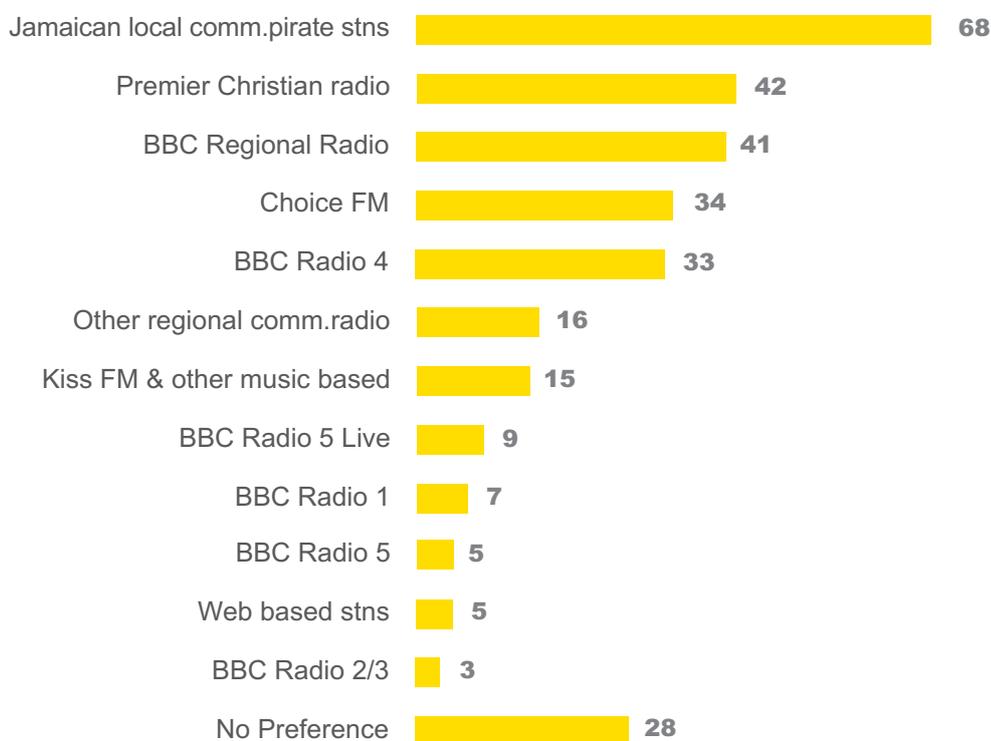
<sup>16</sup> All data and specific information about the magazine are taken from literature supplied by the publisher, when its popularity became apparent from the questionnaires, and personal experience.

## 2.1.3 Radio

The data displayed below shows the frequency with which respondents said they listened to radio stations. Radio is a popular choice of media for the Jamaican community, regardless of their legal status in the UK. 75% of Jamaican respondents listened to the radio often or every day.

Given the Jamaican love of music, most radio stations are music-based with very few formal or political discussions. There were many stations for which only one response was recorded so the data is grouped in some instances by category. Those with a fairly high frequency have been detailed.

**Figure 11: Radio Stations**



By far the most popular radio stations for Jamaicans are “pirate stations” that have no formal license to broadcast. These are largely community-based, although some do have a wider transmission reach. They will usually be on air for about 12 hours each weekday, during the evening and night, and for 24 hours over the weekends. They are found on a wide range of FM frequencies and their DJs are usually Jamaican or of Jamaican descent. The four stations most frequently listened to are: *Vibes FM*; *Powerjam*; *Irie FM* and *Roots FM*. Each of these stations is available locally across the country. Whilst primarily music-based, they have “community commercial breaks” every half hour in which advertisements are placed for social events, businesses, etc.

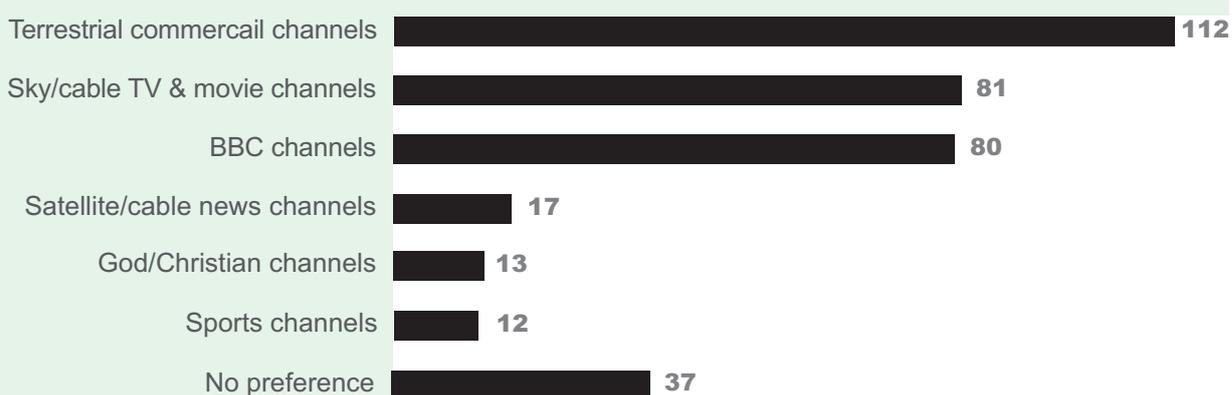
In the licensed radio station category, *Premier Christian Radio* was often singled out but it should be noted that the respondents were all frequent church attendees. In London, *Choice FM* is a popular radio station, although anecdotal evidence suggests that it lost a lot of listeners when it was bought by Capital Radio about two years ago. Other commercial music-based stations highlighted, and available nationally, include *Kiss FM*, *Jazz FM*, *Galaxy*, *Smooth FM*, *Heart FM*, and *Classic FM*. Other legitimate community-based regional radio stations identified in the questionnaires are *Radio Gloucester*, *New Style Radio* in Birmingham, *Rock FM* in Preston, *Radio City* in Liverpool, *Radio Hallum* in Sheffield, *Kemit FM* in Nottingham, and *Passion Radio* in Bristol. Web-based stations, although receiving less support, included *BBC 1Xtra*, local community-based stations such as *Colourful Radio* in Battersea, London, and *Life FM* in Brent, London. The Jamaican-based radio station, *RJR*, was also cited. It is recommended that IOM place advertisements with *Choice FM* and *Premier Christian Radio*.

The BBC has a relatively large Jamaican listening audience – probably from the regular migrant community. 33 respondents selected *BBC Radio 4*. This is a discussion-based radio station carrying a variety of subjects that include consumer watchdog programmes, political discussions, afternoon plays, quiz shows, comedy articles and hourly news bulletins.

In the regions, BBC radio was also identified as a listening option. In all regions, community leaders informed the mapping consultant that BBC regional radio has Caribbean sections – usually broadcast at the weekends on Friday or Sunday evenings. These include *BBC Radio Northampton*, *BBC Radio Leicester*, *BBC Radio Sheffield*, *BBC Radio Leeds*, *BBC Radio West Midlands*, *BBC Radio Merseyside*, *BBC Radio Gloucestershire*, *BBC Radio Bristol* and *BBC Radio Lancashire*. The BBC is not a commercial broadcaster, and advertisements cannot be placed with them, but it would be feasible to arrange interviews with IOM to discuss its voluntary return programmes during the Caribbean sections. An invitation from *BBC Northampton* has already been received and it is recommended that IOM pursue this opportunity for disseminating information. The audience may primarily be settled immigrants but they may be in contact with irregular migrants and would pass on the information.

## 2.1.4 Television

**Figure 12: Most Frequently Watched Television Channels**



67% of Jamaican respondents watch television every day. Respondents were asked to indicate the television channels they most frequently watched. Whilst many indicated only a single channel, a high proportion gave a list of channels or indicated they had no preference.

10% of respondents said they had no preference for a particular channel. But, 31% of the total responses singled out terrestrial commercial channels, like *ITV*, *Channel 4*, and *Five*; and 23% chose Sky Satellite or Cable TV, which include movie channels. The channels most often selected were: *MTV Base*; *Trouble*; *Hallmark*; and *UK Living*. *OBE* and *BEN TV*, both known to target the African-Caribbean market, were, in fact, only chosen by three respondents. It is therefore not recommended that IOM place advertisements targeting the Jamaican audience through them. It is possible that these TV channels are not favoured by Jamaicans because they have a high African content.

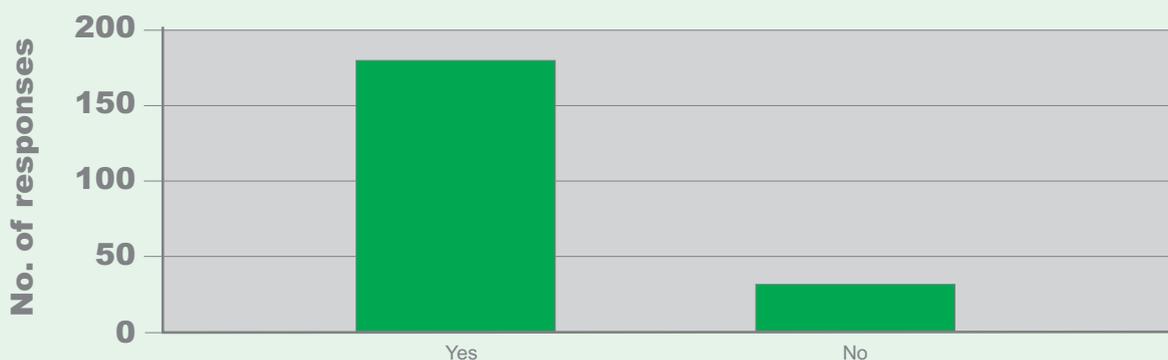
22.5% of the responses highlighted the BBC, across all its channels. However, the BBC is not a commercial broadcaster and it is not relevant to the present purposes. The data also shows that 4% of responses favoured satellite and cable news channels. Again, the most frequently cited was *BBC News 24*, which is not a commercial channel. The respondents who most frequently said that the *God Channel*, and other Christian-based channels, were their preferred viewing options were people who attend church regularly. But, they represented less than 4% of the frequency levels recorded, as were those that mainly watched sports channels.

Jamaicans clearly watch television regularly but it is not apparent which television channels would be best placed to carry IOM advertisements in terms of cost effectiveness in targeting Jamaicans. Therefore, this medium is not recommended for engaging the Jamaican diaspora.

## 2.1.5 The Internet

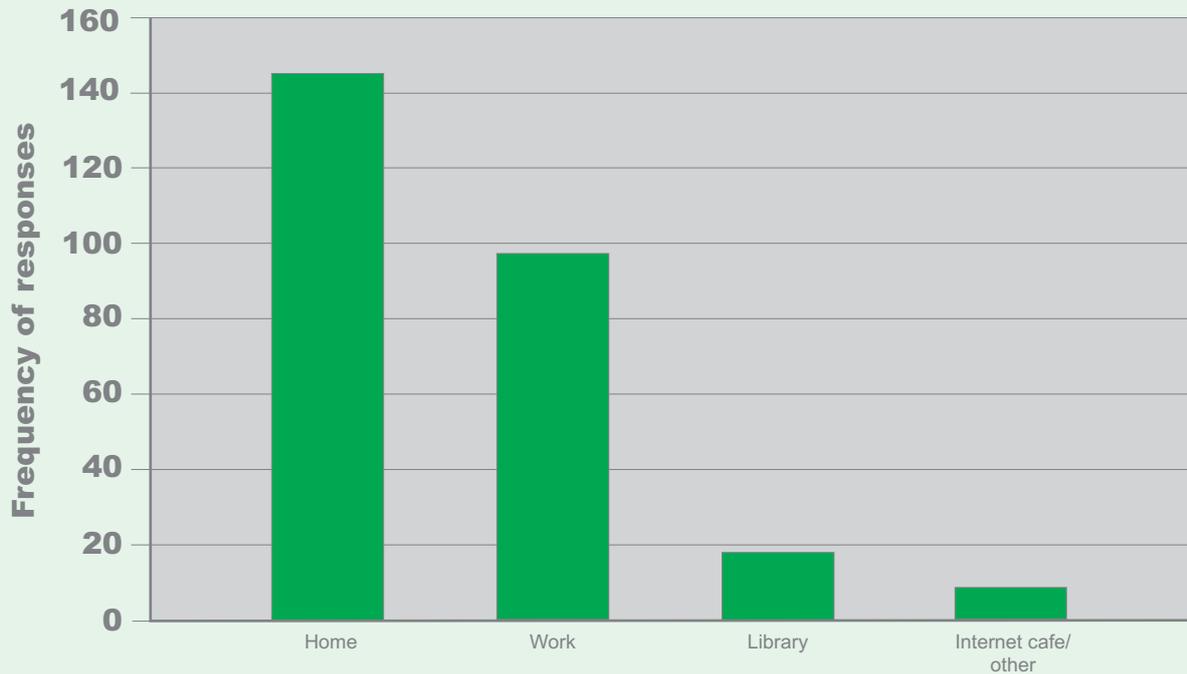
Respondents were asked whether they were able to use a computer to access information on the Internet. Figure 13 shows that 179 respondents (or more than 84%) are able to do so.

**Figure 13: Use of Computers**



The data also shows that Jamaicans most often use computers within their home. 78 respondents were also able to access computers at their place of work. Some, as the chart shows, use the library but very few appear to use Internet cafes.

**Figure 14: Internet Access**

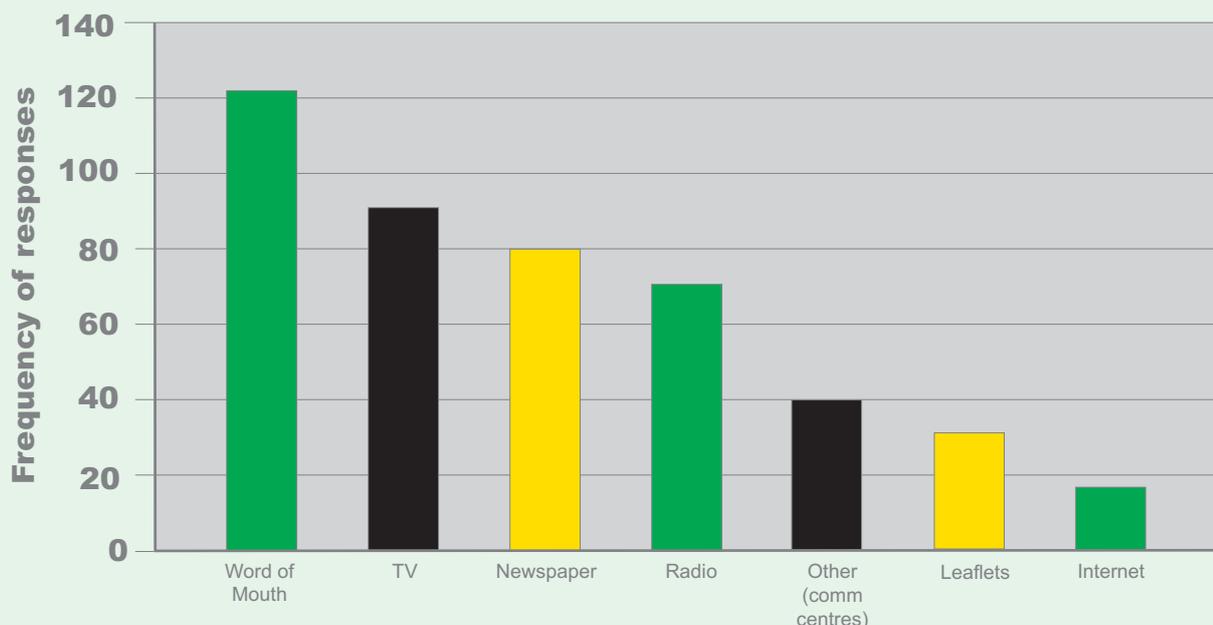


There is quite a large range of Black-led websites on which Jamaicans can access information but the website most commonly used is *Google*: approximately two-thirds of respondents gave this search engine as their first choice. Around 50% of responses cited *Yahoo*, as either first or second choice. Other sites which were used were: *Ask.com*; *MSN*; *Wikipedia*; *Firefox* and *Hotmail*. Other frequently used websites are: *Jamaica Gleaner* online; *Jamaica Observer* online; the BBC's website; *YouTube*; and *Amazon*. The only identifiable Black-led website cited was *Black Net*. Approximately half the respondents said that the website they used for information varied according to the information required.

## 2.1.6 Most Common Sources of Media

It is a long-established fact that Jamaicans are a people who rely on word of mouth. Jamaicans have always considered "...word of mouth...a very effective way of communicating...One person would tell six persons, those six persons...a further two or three".<sup>17</sup> This is a sentiment echoed by most of those interviewed for the mapping exercise and it is in keeping with Jamaican culture's strong tradition of oral history and story-telling. As can be seen in Figure 2.1.8, the data also bear this out.

**Figure 15: The Most Common Sources of Media for Jamaicans**



However, television, radio, and newspapers were also identified as common sources of media (as is apparent from the earlier discussion). These achieved 20%, 16% and 17%, respectively, of the total responses. Reported use of the Internet was very low, at only 3.76%. However, irregular migrants are known to use community centres regularly – especially those that provide immigration surgeries. 9% of responses indicated that local community-based organisations and centres were a source of information for Jamaicans. Community centres visited during the mapping exercise all had areas where information was accessible either as leaflets or as posters on the walls.

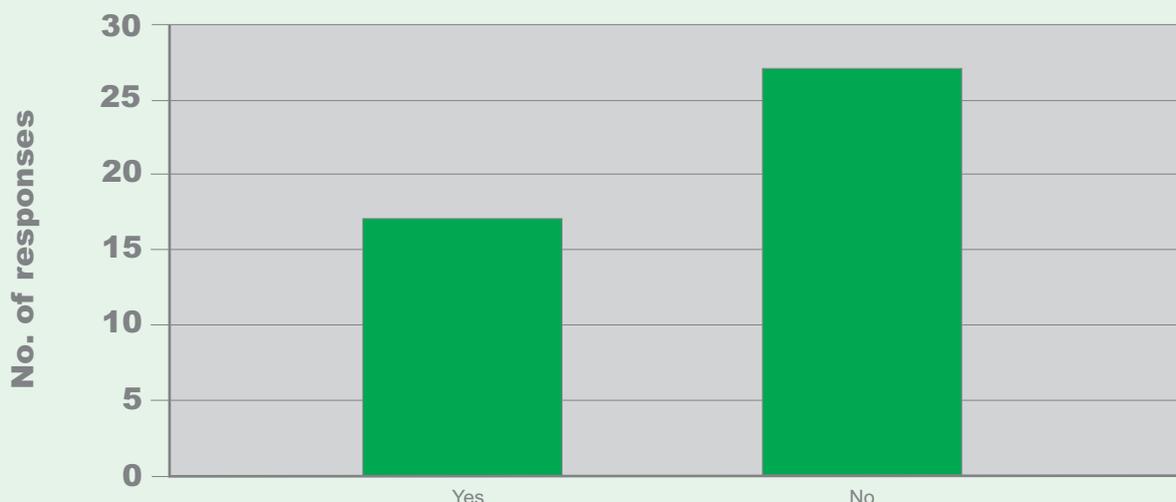
### Leaflets and Newsletters

The data in the above figure shows that 7% of responses singled out leaflets as sources of information. This is relatively low, but it is consistent with the use of community centres as a common source of media and the two categories should be taken together. Community leaders were asked if their organisation or community centre published newsletters. The figure below shows that seventeen interviewees said that their organisations published a newsletter. Four respondents said they only published annual reports and the other five disseminated information in other ways, such as radio and websites. The data is presented in Figure 16.

<sup>17</sup> Melody Walker, *A Journey Through Our History: The Story of the Jamaican People in Leeds and the Work of the Jamaica Society (Leeds)*, (2003), Jamaica Society (Leeds), p.74



**Figure 16: Organisations/Community Centres Interviewed that Publish Newsletters**



All seventeen of those who produce newsletters agreed that IOM could place information in them. Two of those who produce annual reports said that IOM could place information there; and one, whose organisation has its own radio show, said IOM could disseminate information in that way.

One of the interviewees was the Chief Executive of the principal co-ordinating body for approximately 1,600 community, volunteer and faith sector organisations in the borough of Southwark, London. The consultant was told that all boroughs in London, and city councils across the UK, have similar bodies. These principal bodies publish newsletters monthly or bi-monthly and are considered a particularly cost effective means of disseminating information to the various community organisations within each borough and city council. The consultant made repeated attempts to make contact with a further ten of these principal bodies in the boroughs most populated by Jamaicans but was unsuccessful. It is, however, highly recommended that IOM pursue this avenue for advertising, particularly because of its cost effectiveness and reach.

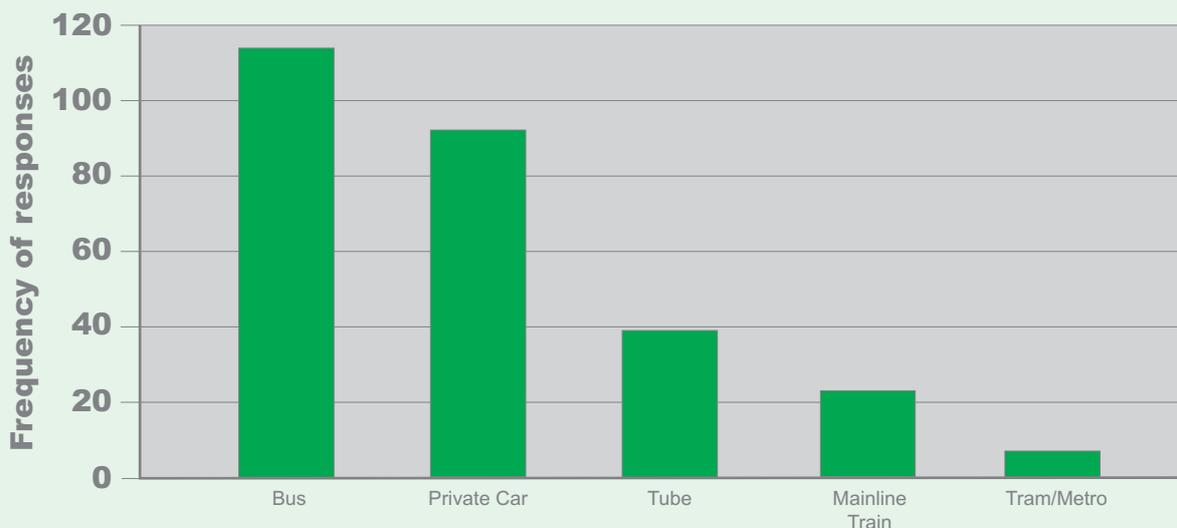
## 2.2 USE OF SERVICES

The data presented in this section is again from the 212 anonymous respondents. General questions were asked about: the most frequently used modes of transport; telephone communications with family and friends in Jamaica; about money remittance services used to send money to Jamaica; and about the use of local services.

### 2.2.1 Means of Transport

Respondents were asked to state their most frequently used mode of transport; many use more than one form of transportation. The results show that the most commonly used means of transport is the bus (42.5%). The second most common form of transport was the private car, although those that said that they either walked or rode a bike were also included in the 33% response. Respondents using mainline trains totalled only 8% and the Tube, (14% of responses) was, of course, used by Londoners only. 'Tram/metro' usage was 2.5%. This last set of responses came mainly from Jamaicans in the regions, although Croydon and Merton in London, where some respondents live, also have tram systems. It is recommended that IOM consider placing advertisements on buses in strategically selected areas such as Brent, Croydon, Hackney, Haringey, Lambeth, Lewisham, Southwark and Waltham Forest.

**Figure 17: Most Frequently Used Modes of Transport**

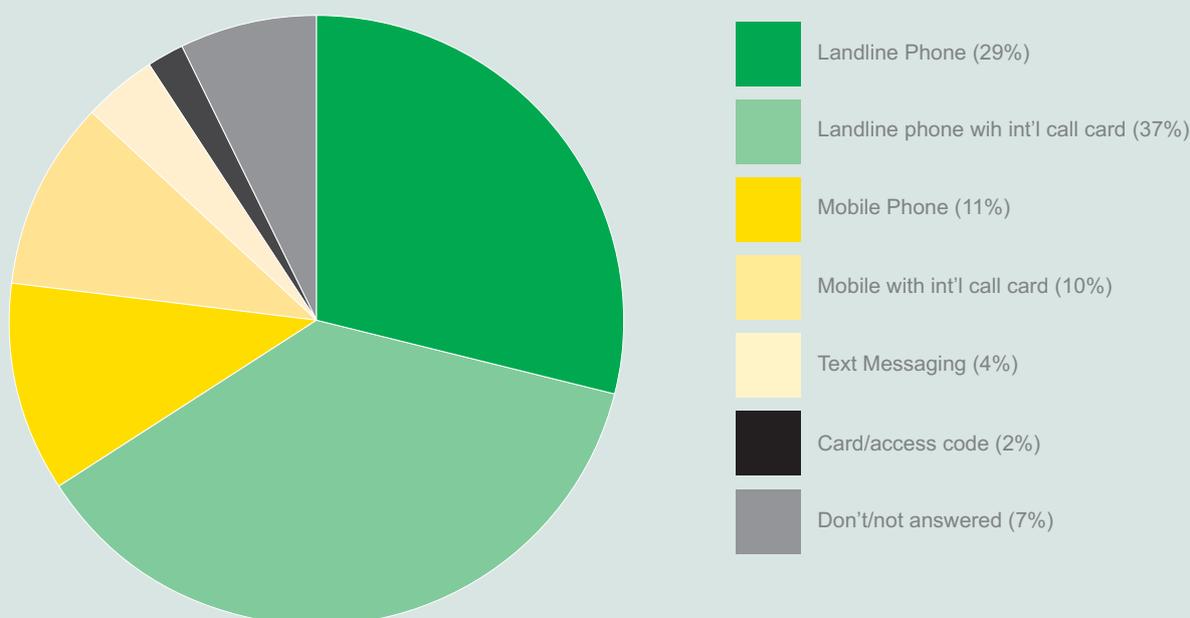


## 2.2.2 Telephone Calls

This question asked respondents about their most frequent means of making contact with friends and family in Jamaica. Some respondents used more than one method, and 7% either did not answer the question or said that they did not make calls to Jamaica. Figure 18 shows that, of those that did make telephone calls to Jamaica, the largest number – 37% — made calls using a landline with an international calling card. Another 29% of respondents used a landline with no calling card, whilst 2% used access codes to make calls from their landline phones.

The data also shows that 11% of respondents use mobile phones and 10% use mobile phones with international calling cards. 4% sent text messages and there was one respondent who sent and received e-mails. It is recommended that IOM should use the format, which is already available, of small information leaflets the size of a phone card. During the mapping exercise, these proved to be very popular with Jamaicans. Community leaders liked their size, which they felt could be handed to potential beneficiaries discreetly and can be carried in purses and wallets.

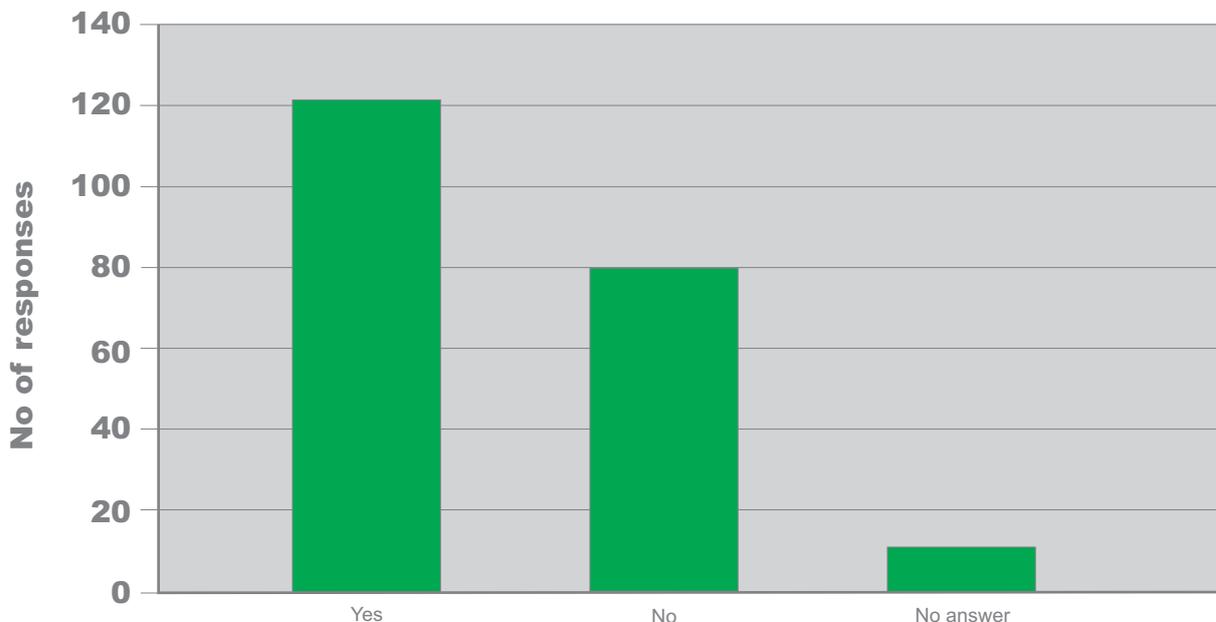
**Figure 18: Means of Telephone Communications to Jamaica**



## 2.2.3 Money Remittance Services

Respondents were also asked to provide information about whether they remit monies to Jamaica. 11 of the 212 respondents did not answer the question. Of those who did respond, 57% do send money to Jamaica, whilst 37% said that they do not. It has been reported that money remittances to Jamaica account for 17% of its GDP, totalling more than £1 billion for the financial year 2006.<sup>18</sup>

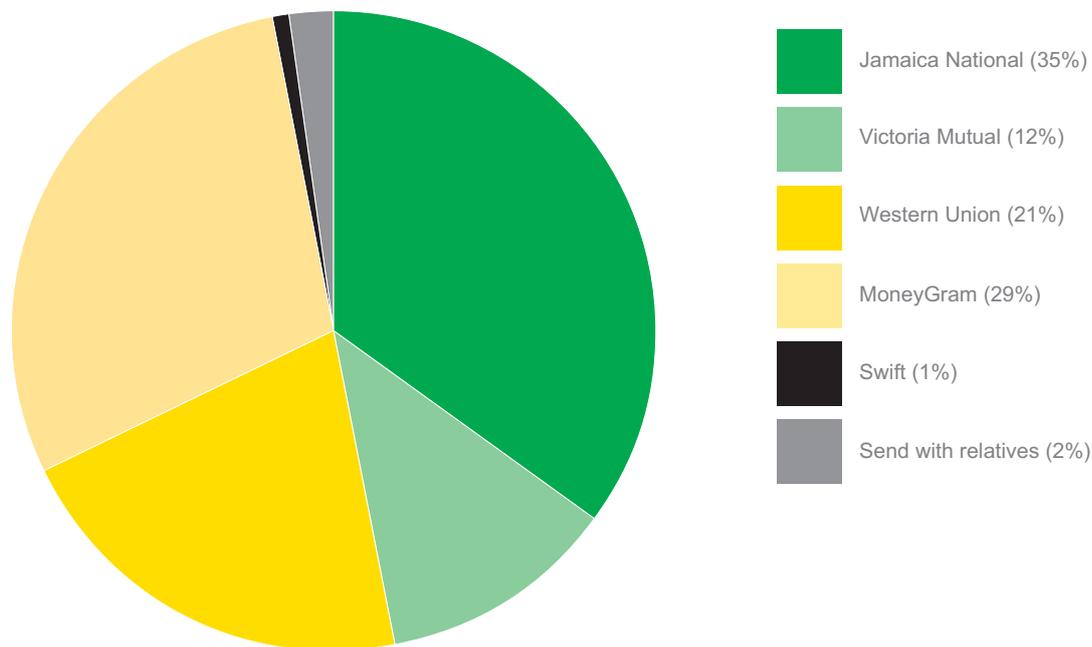
**Figure 19: Use of Money Remittance Services to Jamaica**



Respondents were also asked which remittance service they used when sending money to Jamaica. The results show that 35% used Jamaica National Building Society's money remittance service, 29% used MoneyGram®, 21% used Western Union and 12% used the Victoria Mutual Building Society. Only 1% are recorded as using Swift and 2% said they usually sent money to Jamaica with family members or friends.

<sup>18</sup> Reported by the General Manager of Jamaica National Building Society at the UK Annual Public Meeting, in London on 28 April 2007. It is unclear whether this remittance total (and percentage of Jamaica's GDP) is solely of monies remitted through the Jamaica National; or whether this is the total amount of UK remittances for the financial year 2006.

**Figure 20: Remittance Service Most Used by Jamaicans**



The Jamaica National and Victoria Mutual building societies are both Jamaican-owned financial institutions. Between them they account for 47% of remittance services used by Jamaicans for remitting monies back home. Jamaica National has its UK head office, and a branch, in South London, as well as five other branches across London and a large branch in Birmingham. It was noted that two-thirds of those that send money remittances live in London. Victoria Mutual's remittance service is more widely available nationally but has only its main office and one other branch in London, which may explain its relatively low levels of usage. It has branches in Birmingham, Manchester, and Bristol, and an agent at the Jamaica Society (Leeds). It is the most frequently used institution in Leeds, where there is no branch of the Jamaica National.

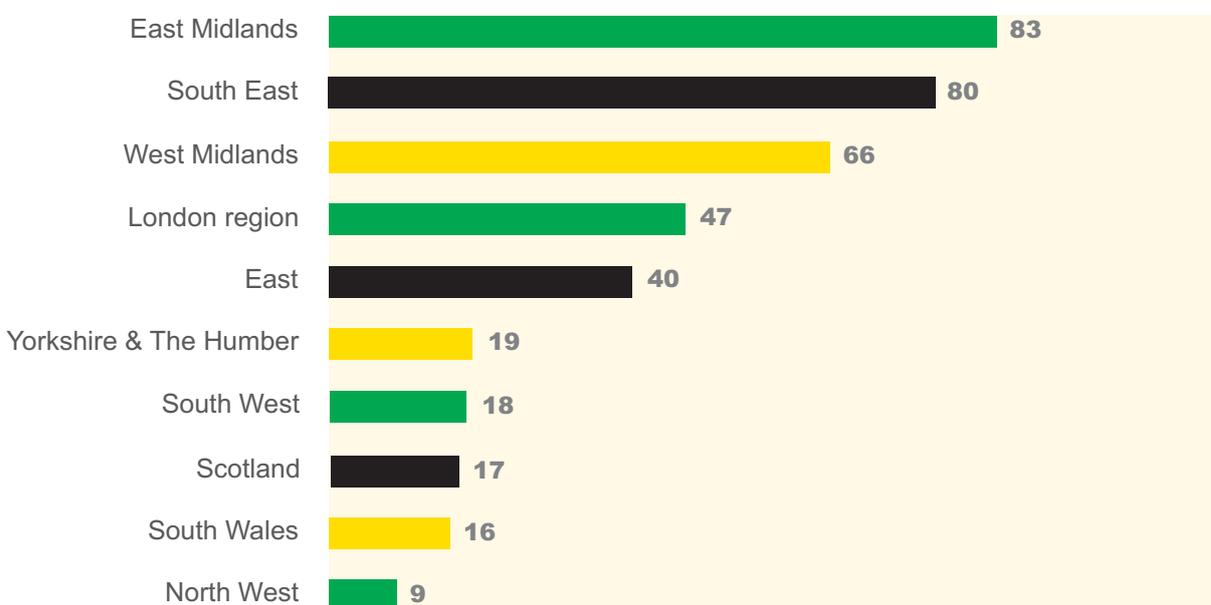
The Jamaica National now displays IOM information, as a result of the mapping exercise, and it is not recommended that IOM seek to publicise information with Victoria Mutual because of its low levels of use. However, it is strongly recommended that IOM should seek to place information at Jamaica National premises. Jamaica National also publishes the *JN UK Customer Newsletter* and it is recommended that IOM explore the possibilities of placing information in it.

## 2.2.4 Local Services

Respondents were asked which local services they used. Since each respondent was able to give multiple answers, the results in the figure below show the frequency of responses to the question. Not all respondents answered the question and just over 4% said they used no local services at all. It is believed that these are irregular migrants who are likely to avoid using services that may require personal information from them.

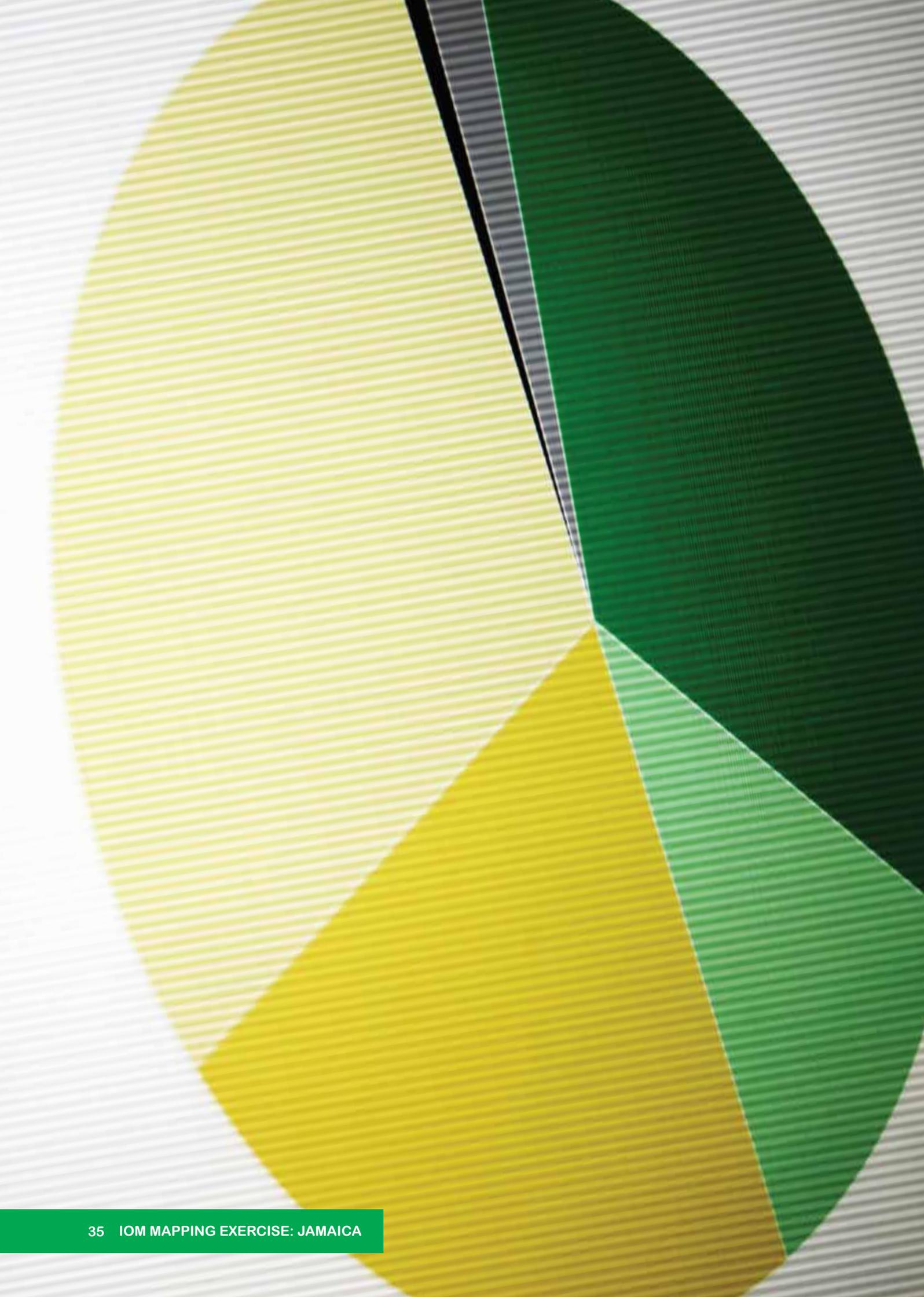
The library is the most used service with 21% of total responses. Medical centres had the next highest frequency levels with 20%. Leisure centres were singled out in 17% of the responses. Citizens Advice Bureaux had just under 12% of total responses and community centres had 10%. It is interesting that the services listed here are those that either do not require the giving of personal information, or are services where confidentiality is a priority. Those using community centres will generally feel safe with people of their own nationality or with community leaders whom they are able to trust with confidential information. All of these services are likely to be used by irregular migrants and it is recommended that IOM consider placing posters in these establishments.

**Figure 21: Use of Local Services**



Just under 5% of the responses reflect use of adult education services. In an interview with an irregular migrant, who has applied to IOM's AVRIM programme, it emerged that she had initially come to the UK with the intention of going to college. This would seem to indicate that there are irregular migrants in the adult education system. Additionally, the IOM caseworker has received enquiries about the voluntary return programmes from Jamaicans who have identified themselves as students. It is therefore recommended that IOM consider placing information in selected institutions which irregular migrants are likely to be attending for study purposes. An early interview with one college was supportive and IOM posters were placed in its Student Support and Advice Centre.

There was a 5% frequency of Job Centre use, 4% for use of social services and about 3% for use of housing departments. It is not recommended that IOM place information at any of these since these services are more likely to be accessed by regular migrant Jamaicans.



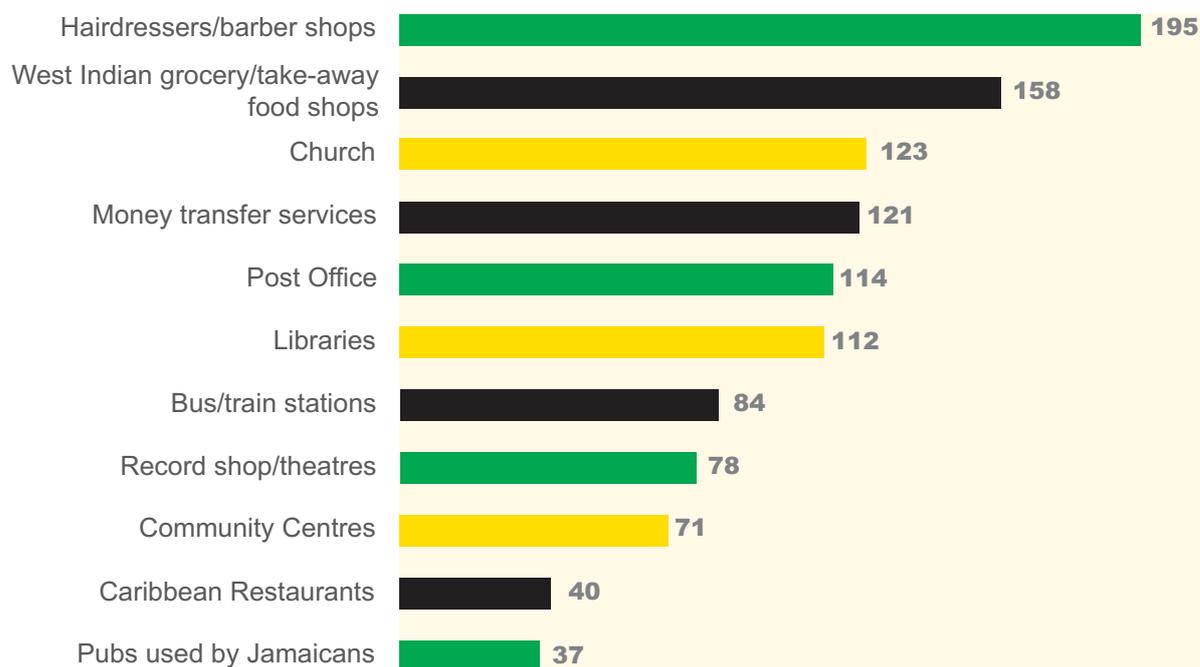
## 2.3 PREFERRED SOURCES OF INFORMATION

### 2.3.1 Preferred Locations for Obtaining Information

This section contains an analysis of the data given by all 265 respondents. The questionnaires had been adapted, on the basis of prior knowledge of the Jamaican community, to include places known to be used by Jamaicans. Many people included “community centre” in the “other” space and the consensus among community leaders was that information should be placed in community centres. The “*IOM can help you return home if...*” poster has already been placed in many of the community centres that were visited. Requests for additional posters for other community centres have also been received and dealt with. This activity is strongly recommended and should be sustained. However, it is also suggested that for the Jamaican community, where irregular migrants are the most likely potential beneficiaries of IOM programmes, the ordering on the poster be changed so that “*if...you have overstayed your visa*” is the first line of text.

Medical centres and doctors surgeries were other places which, though not listed, were identified for publicising IOM information. Although they were indicated with insufficient frequency to be included in the data set, it is recommended that IOM consider also placing information in these establishments. Many irregular migrants have lived in the UK for a considerable length of time and have access to medical care. Additionally, other Jamaicans who see the information and have contact with irregular migrants will pass information on to them.

**Figure 22: Most Preferred Locations for Obtaining Information**



As figure 22 demonstrates, the preferred locations for Jamaicans to access information are hairdressers/nail parlours and barber shops, which were cited in 17% of the total responses. Jamaicans are very particular about their appearance and will spend many hours having their hair and nails done. This is most true of the more recently arrived irregular migrant. Within the Jamaican community this is an additional identifier. Many irregular migrants are known to work in these establishments. It is, therefore, highly recommended that IOM seeks to disseminate information in these places. This is also consistent with the comments made in the promotional literature of *Black Beauty & Hair*, referred to earlier. A short list of hairdressers has been provided to IOM. This must not, however, be viewed as exhaustive; the number of Jamaican hairdressers just in London is immeasurable.

The second highest frequency (just under 14%) supports information being placed in Caribbean grocery shops and take-away food outlets. It should however be noted that Jamaican or Caribbean owners of Caribbean grocery stores are extremely rare. They are mostly owned or run by South Asians. In Brixton, London, which is renowned for Caribbean food shopping, grocery stores selling Caribbean foods have recently come to be owned or run by people from the Horn of Africa.

However, all Caribbean take-away food outlets – of which there are many across London and the regions – are owned by Jamaicans. These venues will have irregular migrants employed either to work as chefs or cooks, or as counter staff. They are also mainly visited by Jamaicans, who sometimes use them as social venues. Since take-away outlets are owned and patronised primarily by Jamaicans, it is recommended that IOM publicise its information in these are types of establishment.

Jamaicans are a church-going community, although this is not reflected in the 11% of total responses that identify the church as a place to obtain information. Other places and establishments that are preferred locations for information, with similar frequencies are: money transfer services (10.5%); Post Offices (10%); and libraries (9.5%). Choosing money transfer services and libraries is also consistent with Jamaicans' use of services generally, as discussed above.

Caribbean restaurants and pubs run or used frequently by Jamaicans also received sufficient levels of preference, though in smaller numbers (7%), to be included in the data set. However, posters placed in one local pub were mysteriously removed on both occasions they were put up and Caribbean restaurant owners may be reluctant to place IOM information in their establishments unless it is discreet. IOM should, therefore, explore the possibility of placing phone card sized leaflets at these places. The main supermarket chains, such as Tesco, Sainsbury's, Somerfields, Morrisons, and Lidl, were also mentioned by respondents. IOM should explore the cost effectiveness of placing information at these locations.

Jamaicans do gather at a variety of places and venues that would allow IOM considerable opportunities for disseminating information. These are explored later in this report.

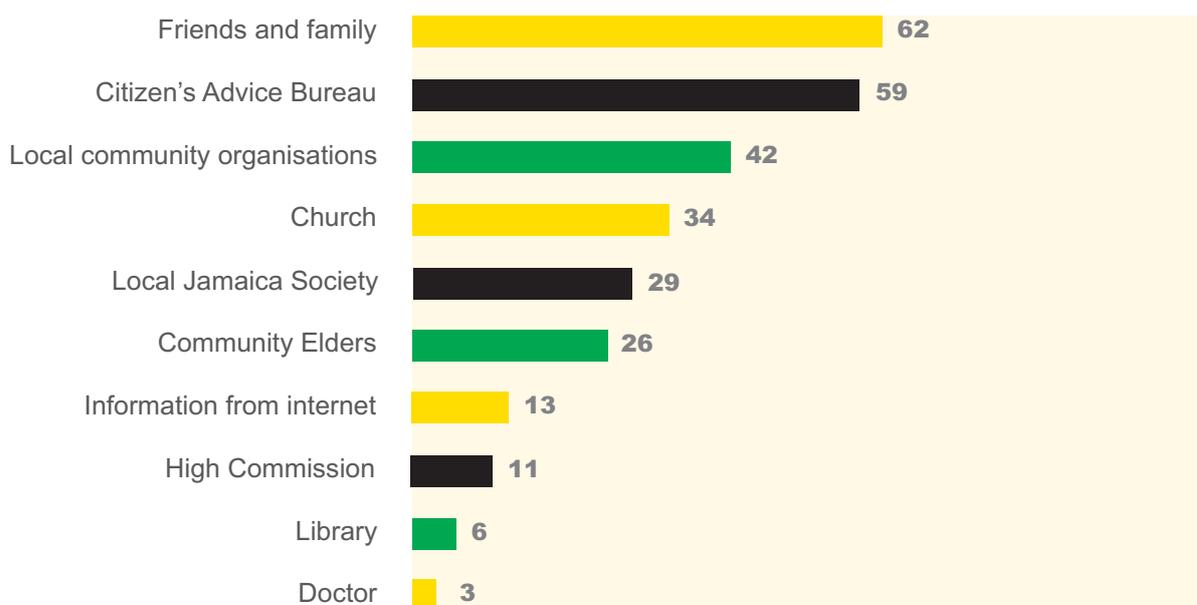
## 2.3.2 Places for Help, Advice and Support

The respondents were asked where they go for help, advice and support. 55 respondents (19%) did not respond to the question, or said that they did not know where they would go for assistance. Some respondents gave multiple answers, which suggested that they were settled migrants with an array of services available to them. These included their local MP, councillor, GP, and the police.

Figure 23 shows that, of the 157 respondents who gave answers to this question, the largest section (a frequency of 21%) go to friends and family for assistance. This also bears out the finding that the most common source of information within the Jamaican community is word of mouth. Use of Citizens Advice Bureaux received nearly as much support (20%), This organisation is known for protecting confidentiality and irregular migrants might therefore consider this a safe source of advice.

Local community organisations used by Jamaicans were also a favoured place to seek advice (15%). Additionally, 9% said they went to community elders for help. 12% go to their church and others would seek assistance from their local Jamaica Society or association (10%). Some respondents would choose to go to the Jamaica High Commission (Just under 4%), some use the Internet (4.5%) and others (2%) sought help and advice through the library service. There was a 1% frequency of those who sought help and advice from a doctor.

**Figure 23: Places for help, advice and support**



The contacts list contains details of some community organisations, Jamaica Societies and associations with whom it is recommended that IOM sustain the contacts already made. The list is by no means exhaustive. There are several potential leads to follow in identifying other community organisations, Jamaica Societies, and associations across the UK.

## 2.4 COMMUNITY GROUPS AND OTHER ORGANISATIONS

This section addresses the views of Jamaicans about their knowledge of, and involvement with, Jamaican community groups and organisations, religious worship and community gatherings. The 265 respondents were asked to name Jamaican community organisations that they are aware of, or within which they are active members. Community leaders were particularly useful in this exercise. They were able to identify their own organisation, in the first instance, as well as others they knew of. Their reports were borne out by the anonymous respondents that used them. Interestingly, respondents living in London were the most likely to be unaware of a Jamaican community organisation in their area. Many admitted that they had never thought about this before. This is consistent with the small number of organisations that the consultant was able to identify in the time available. In the regions, respondents were far more likely to know of associations and community organisations that were either used by, or run by, Jamaicans. However, not all respondents answered all the questions fully and the data had to be merged with contact details provided by multipliers and the results of independent research.

### 2.4.1 Religious Worship

Jamaican nationals and people of Jamaican descent are regular religious worshippers. They belong mostly to the Christian faith. They worship across a wide range of Black majority-led Christian denominations, as well as in the more mainstream Anglican and Roman Catholic churches. It seems that, as the indigenous White population of worshippers has dwindled in the Anglican Church, their numbers have been replaced by the Black African-Caribbean community, many of whom are Jamaican. In-depth interviews with church leaders and a representative from the Anglican Archbishop's Council revealed that the majority of Jamaicans in the UK now belong to the Anglican Church. However, this is not supported by the data received during the mapping exercise.

The question of religious worship was only put to the 212 anonymous respondents. Some of those who regularly visited a church named it, although not always with an address. The information is part of the contact list supplied to IOM. Again, this list is by no means exhaustive. Christian denominations identified by these respondents included, in addition to the Roman Catholic and Anglican churches referred to above: Pentecostal; Seventh Day Adventist; Kingdom Hall of Jehovah's Witness; Pilgrims Union Church of God of Prophecy; Evangelical denominations; New Testament Church; and Baptist and Methodist denominations. Each denomination holds either seminars or church conventions at various times of the year, usually between May and September, which the entire church community attend – including those from the irregular migrant community. It is recommended that IOM continue to participate in these events.

### 2.4.2 Community Gatherings

There are other social gatherings that are also well attended by Jamaicans. Their love of music ensures a regular attendance at parties, night clubs and family fun days and barbeques. They also love sporting events, such as cricket and football. A favourite sporting pastime among Jamaican men is dominoes. Domino tournaments are arranged through Jamaica societies and associations between domino clubs up and down the country. Although Jamaican theatre productions on tour in the UK are always well attended, only 3% of the responses singled them out. Alongside all this frivolity, 5% of responses also mentioned churches and church conventions as places where Jamaicans gather.

Figure 24 shows the variety of events that bring Jamaicans together in the UK. The responses merge both sets of questionnaires, totalling 265 respondents. Again, it should be noted that a significant number of respondents gave no response to this question; the data presented therefore shows the frequency levels from those who did provide an answer.

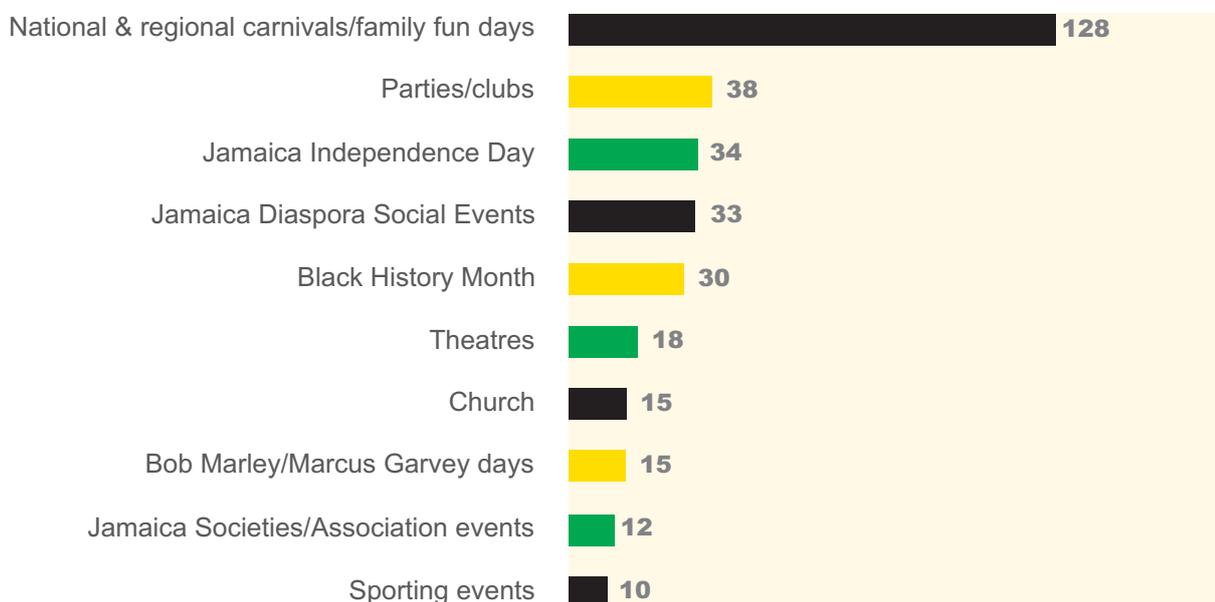


adult education service... interview with...  
...that she has...

Following the Notting Hill riots of 1958, the Notting Hill Carnival was conceived as a way of engendering community ties in London between the newly-arrived Caribbean communities and the indigenous population. It was the first public event that was specifically provided for the Black community and its popularity over the years has seen it become the largest public event in Europe, attended by people from across the world.

Today, all major cities and towns stage their own Caribbean carnival and the data suggests that nearly 40% of Jamaicans attend them. As well as the floats and parade, exhibitors also take stalls and it is recommended that IOM participate in these carnival events as widely as possible to reach the Jamaican community. The Notting Hill Carnival in London is held at the end of August but other smaller festivals and carnival events are held in most boroughs across London – usually between June and the end of July. In the regions, city councils, in partnership with community organisations, stage their own carnivals. IOM should also explore the opportunities offered by regional events. The dates for these vary somewhat. For example, those for Liverpool and Preston are held in May. A list of some of these events has been provided to IOM.

**Figure 24: Community Gatherings**



Jamaica Independence Day on 4 August is an extremely important date in the calendar, although this is not evidenced by the questionnaire response of just 10%. Across the country, there are many events, usually in the form of dances, fundraising balls, and Prize Award ceremonies, which mark the anniversary. The Jamaica High Commission usually stages a family fun day in Battersea Park, London and it is always very well attended. It is recommended that IOM approach the High Commission with a view to participating.

As previously mentioned, parties, night clubs and Jamaican touring theatre productions are attended regularly and 11.5% of questionnaire responses highlighted them. Had the questionnaire specifically included these activities, the response would have been greater. These statistics underestimate the true extent of Jamaicans' attendance at parties, clubs, and the theatre.

Jamaica Diaspora UK and events and social gatherings organised through the Jamaica Societies and associations across the UK, together account for 14% of the responses received. During the mapping exercise, IOM was formally invited to participate in the Jamaica Diaspora UK's bi-annual conference. Due to some extreme weather conditions in some parts of the country on the day of the event (16 June), fewer people attended than were expected. However, the conference was still attended "...by over 600 Jamaicans".<sup>19</sup> It provided IOM with its second substantive exposure to the Jamaican community in the UK and an opportunity for disseminating information. Few, if any, irregular migrants were in attendance but IOM's message was well received and will be fed back to those in need of the information.

The next Jamaica Diaspora Conference will be held in Jamaica in June 2008 and UK delegates – in large numbers – will be in attendance. It is strongly recommended that IOM consider participation in this event through its office in Kingston, Jamaica. It is suggested that IOM use the opportunity to promote stories of re-integration and, if possible, stories of AVRIM (irregular migrant) returns at this event (which would be particularly useful to Jamaicans in the UK), as a means of reinforcing the positive outcomes of the IOM programmes. Diaspora attendees from the UK would have some positive images and personal testimonies for dissemination to the irregular migrants they make contact with on their return.

Another important month in the Jamaican calendar is October, which is designated Black History Month in the UK. During this month, a host of events is put on to explore this issue and it is recommended that IOM participation be considered. Other days on which events are held are 6 February, Bob Marley's birthday, and 19 August, Marcus Garvey Day. They attracted 4% of responses. Bob Marley's birthday was highlighted by respondents in Bristol but it is commemorated through a variety of events across the country. Events are usually staged through the Rastafarian movement but are well attended by Jamaicans generally. Marcus Garvey Day was identified by respondents in Birmingham and this event is held in Handsworth Park.

During in-depth interviews, community leaders were asked whether their organisation held events. Of the 53 interviewees, 45 said a variety of events were held within their organisation. Asked if IOM would be permitted to take part in these events, 31 respondents said they would accept IOM participation and 5 respondents said it depended on the type of event being held.

It is clear that Jamaicans gather together in a variety of places to celebrate special occasions in the social calendar, to visit the theatre, have their hair and nails done, take part in sporting activities, attend church, or simply to party the night away. The opportunities, within these activities, for disseminating information on IOM's programmes of voluntary return seem boundless.

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<sup>19</sup> 'Diaspora Feature', in *Weekly Gleaner*, June 25 – July 1, 2007, (10-11).

# 3 MAPPING EXERCISE OUTCOME

## DEMOGRAPHIC INFORMATION

The second section of the questionnaire was designed to obtain baseline data about gender, age, and length of residence in the UK.

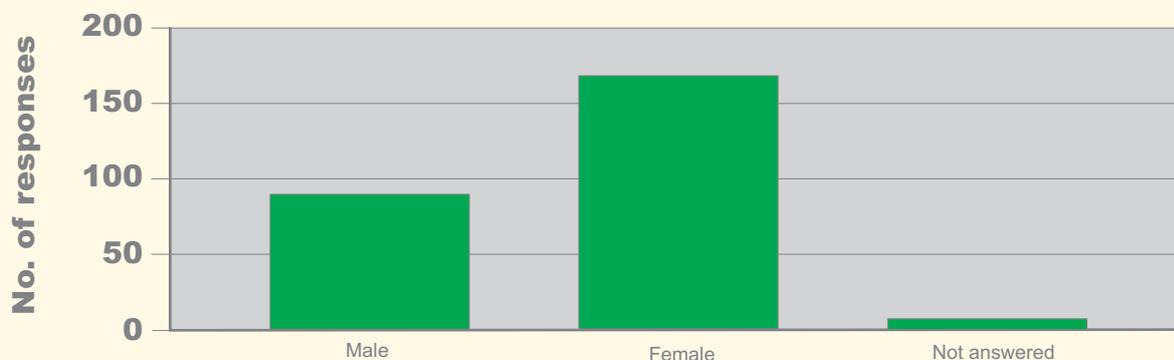
### 3.1 GENDER

As Figure 25 shows, 168 of the 265 respondents to the mapping exercise, were women and 90 were men. Seven people did not answer this question. This reveals an overall imbalance in the gender of respondents but also raises some important points.

Women are generally revered within the Jamaican community and recognised as the more proactive gender. The public sphere in Jamaica remains male-dominated, as a legacy of both slavery and colonialism, but women dominate the private space. Many Jamaican women are the sole providers of the family unit. There is more of a balance, however, when the results are disaggregated to show the gender division of the in-depth interviews with community leaders. Here, 29 respondents were women and 24 were men. Even so, there are still more women in this data set.

Jamaican women have more frequently been the beneficiaries of IOM programmes in the past and

**Figure 25: Gender of Respondents**



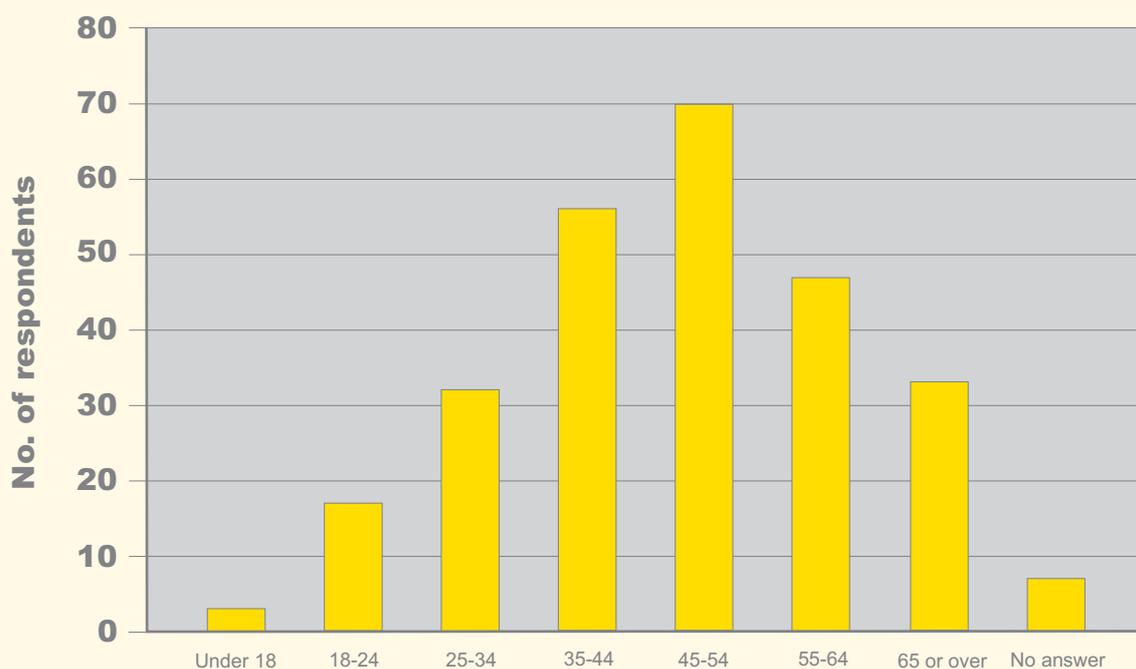
this is likely to remain the case for the future. Female Jamaican irregular migrants return to Jamaica for a variety of reasons, but concern for their children and their futures is usually given as the main one. An AVRIM (irregular migrant) returnee, interviewed before her return, said, “If it wasn’t for the kids I would try and struggle on...I can’t take it here anymore and I’ve got my two children to consider as well”. Speaking of a child she had left behind in Jamaica when she came to the UK, she went on, “I haven’t seen my daughter since she was almost four, and I’m missing her growing up...I need to go home.”

So, it was perhaps useful (although entirely coincidental) that there was such a disproportionate number of female respondents, since this is likely to be reflected also in the gender division of potential beneficiaries of IOM programmes. The information in this section should be used by IOM to improve information strategies for Jamaican irregular migrants with this in mind.

## 3.2 AGE

Seven respondents did not provide this information. The age of respondents shown here is a balanced representation of the Jamaican community in the UK,<sup>20</sup> including those who are likely to be irregular migrants. The latter are generally aged between 18-45 years.

**Figure 26: Age of Respondents**



<sup>20</sup> This is in line with data provided in the 2001 UK Census by age and sex, Table ES03

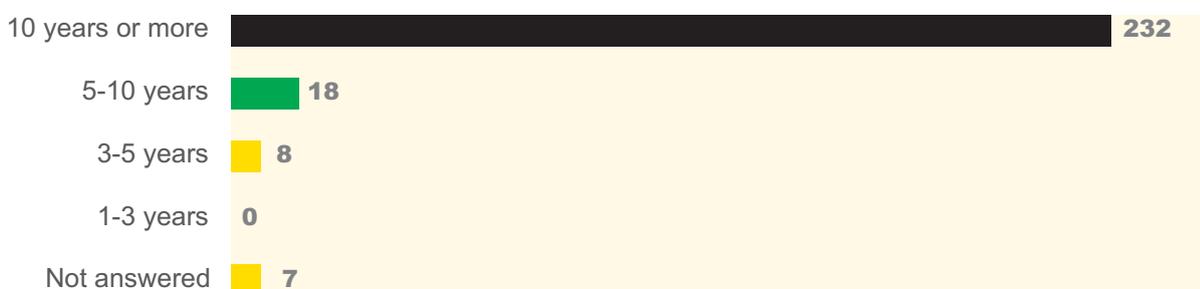
The data shows that 7% of respondents were aged 18-24 years and 13% were 25-34 years old. The 22% who were 35-44 years old included four community leaders. The largest group of respondents, 27%, were aged between 45 and 54 years. This age range includes the majority of the community leaders who were interviewed (21). The 18% of respondents aged 55-64 years included 17 community leaders. 13% came within the group of respondents who were aged 65 or over. There were also three respondents who were under the age of 18.

### 3.3 LENGTH OF RESIDENCE IN THE UNITED KINGDOM

There has been a longstanding popular myth within the Jamaican community that if you have lived in the UK ‘illegally’ for fourteen years or more, or have been here lawfully for 10 years, you are entitled to stay. However, there are many legal provisos that must be complied with in both categories before residency will be granted. By general consensus, most irregular Jamaican migrants would simply not meet them. Long residence used to be a concession outside the immigration rules but now “long residence” is part of the Immigration Rules.<sup>21</sup>

Notwithstanding this, numerous Jamaicans interviewed anonymously declared that they had lived irregularly in the UK for over ten years. In two cases (both unrelated and in different parts of the country) the mapping consultant was candidly told that the individuals had been living as irregular migrants in the UK for more than thirty years. Many of the twenty-five anonymous respondents, who had been personally interviewed for the questionnaire, said they were enrolled on electoral registers, enabling them to vote in UK elections. It was also repeatedly said that many illegal migrants are aware of, and active, in the *Strangers into Citizens*<sup>22</sup> campaign. They are adamant that the campaign will result in them being granted amnesty. Whilst seven of those who completed the questionnaires did not answer the question, the vast majority of respondents - 87.5% (including community leaders) - have been in the UK for more than 10 years. This figure also includes those born in the UK of Jamaican parentage.

**Figure 26: Length of residence in the UK**



There were no respondents who said they had lived in the UK for less than twelve months; or between one and three years. 3% said they had lived in the UK for 3 - 5 years and 7% have lived in the UK for 5-10 years. The remaining 3% gave no response.

<sup>21</sup> Taken from the National Coalition Against Deportation Campaign (NCADC) bulletin.

<sup>22</sup> This is a longstanding campaign demanding amnesty for irregular migrants, which has gained considerable momentum in recent months. It has been instigated by anti-deportation coalition groups and has the support of some Members of Parliament.



# 4 CONSTRAINTS

## 4.1 LIMITATIONS ON THE MAPPING EXERCISE

The Jamaican community cannot be described as closed but it is widely acknowledged within it that engaging with Jamaicans, who are prepared to give information to an “outsider” for any type of research, has always been difficult. Formal introductions from other Jamaicans with established reputations within the community are important. This applies to all levels of society. The mapping consultant’s knowledge of her community suggested the value of engaging the Jamaica High Commission. This was done successfully and proved to be invaluable.

However, it was still quite difficult to engage with community leaders or the general community. Many people were very suspicious of the exercise and some refused to participate unless they were given tangible evidence of the benefits of IOM’s work for Jamaicans. IOM had no Jamaicans in its “Stories of Return” when the mapping exercise began so the consultant was particularly grateful to IOM staff in Jamaica, who provided this information and facilitated the mapping. Even then, considerable time during the initial weeks was spent in informal discussions persuading members of the community of the value of participating. This often required return visits to some places.

Once a relationship of trust had been established, in-depth interviews with community leaders were possible. Further introductions, with their multiplier effect, allowed the sampling of information to “snowball”. The in-depth interviews and discussion of IOM’s programmes were enthusiastically welcomed but it led to community leaders insisting that information on the enhanced programme for asylum seekers be widely communicated to the Jamaican community immediately. Their concern was that, by waiting for the completion of the mapping exercise, Jamaicans would be disadvantaged because they would be unaware of this enhanced programme (which required applications by the end of May 2007 to secure the full benefits)

The mapping consultant agreed to this but the extent of the group presentations that were arranged somewhat limited the scope for mapping exercise activity. Fortunately, these presentations also provided opportunities for questionnaires to be filled in. But, they did restrict the time available for further research, especially in London where it was most needed. Conducting the mapping exercise in this way required extensive traveling for face-to-face discussions. Ultimately this was beneficial to the mapping exercise.

A major factor throughout the mapping exercise were the suspicions and general negativity voiced about IOM’s work, its funding and its perceived relationship with the Home Office. Many of the people who were interviewed expressed concerns about IOM publicising information about voluntary return programmes. There was a perception that the organisation’s role is to assist the Home Office in “getting rid of people from the UK”. It is interesting that although most Jamaicans know very little about the recent changes to immigration law in the UK, and how this affects them, they were still able to put forward a plethora of inaccurate facts heard on the grapevine. They had great difficulty separating IOM programmes from issues of immigration. Dealing with these misconceptions was a major challenge and something which IOM must find strategies to dispel.

A few grass roots community centres in London, which work with asylum seekers and irregular migrants, were quite hostile to the mapping exercise, although interviews were eventually held and questionnaires completed by representatives. Notably, an advice centre, which had been identified both by community leaders involved with Jamaican irregular migrants and by anonymous respondents in Birmingham, was particularly hostile and quite unpleasant. It is situated in Handsworth and mostly serves the Asian community. Because of its name, it would not otherwise have been approached. Three attempts at a telephone conversation and a visit were all rebuffed aggressively. An information pack was delivered but the organisation evaded further engagement by supplying what turned out to be an incorrect web address.

There were many complaints that the first anonymous questionnaire that respondents were asked to complete was too long. The questionnaires were also scrutinised by respondents for questions requiring personal information. Many had to be cajoled into completing them. In some cases, the questions were asked by the mapping consultant and the questionnaire was completed on their behalf by her. It is also an accepted fact within the community that Jamaicans do not like completing forms or giving information. However, many of the questionnaires that were completed in this way involved interviewing irregular migrants, and some of these occasions also raised issues of literacy.

Irregular migrants within the community will be especially reluctant to complete forms. A professional dealing with irregular migrants said to the mapping consultant that frequently, “They even refuse to accept receipts for cash they’ve paid for services rendered, for fear of these being traceable”. The peculiarity is that so many of these same people have completed the necessary forms to enroll on electoral registers. Nevertheless, having access to the community by no means guaranteed the co-operation of Jamaicans. Only with prior knowledge of etiquette within the community has this mapping exercise been successful. IOM will need to be mindful of these issues when devising communication strategies aimed at the Jamaican community.

## 4.2 DISPERSED COMMUNITIES

As a long and well-established community, Jamaicans are widely dispersed across the UK, making it impossible to map the community in its entirety. The mapping exercise was based in London, and Birmingham was visited– the two largest communities – but there was considerable difficulty in ascertaining complete and accurate geographical locations or estimated population sizes. Most community leaders were simply too vague about such matters and the responses in the anonymous questionnaires were sometimes wildly inaccurate. Although out of date, the 2001 Census might have provided guidance. However, Jamaicans are ethnically categorised as Black Caribbeans, and this includes peoples from the entire Caribbean region.

A distributor of Jamaican bakery products agreed to provide his national distribution list, with estimated population figures. But this contact was made on the last day of the mapping exercise and the information which was eventually received was not, in fact, helpful. The identification of geographical locations for Jamaicans for this report has, therefore, been disappointing.

## 4.3 COMMUNITY COHESION AND DIVISIONS

An observation of this exercise has been the difference in cohesion, and divisions within the Jamaican community, in those parts of the UK which were visited to facilitate this report.

The mapping exercise has benefited from a sufficient number of questionnaires being distributed in London but this was primarily facilitated through known contacts and churches. Independent research identified a website which listed a large number of Black-led community organisations on the Internet but many of organisations listed had ceased to exist or did not return repeated phone messages. This may partly be due to perceptions about IOM. However, many Londoners could not or did not answer the question relating to where they would go to seek help or advice. Additionally, when contact was made with community organisations, many of their administrative leaders or managers said that they did not engage with more than a few Jamaicans at any one time, and were not particularly helpful. In London, Jamaicans seem socially fragmented and less organised into homogeneous local communities. For example, there is no Jamaica Society, London. There was some similarity in Birmingham but nothing on the scale of that observed in London; and Birmingham does have its equivalent Jamaica Society.

On the other hand, respondents in the regions seemed to be engaged with their local community centres and knew of Jamaican organisations in their area. There was an aura of community-spiritedness amongst Jamaicans there. These groups and community organisations operate in an obviously strategic way for the benefit of the whole local Jamaican community. Societies and associations set up decades ago are still lively and active within the community, and respondents know of their existence.

# 5 CONCLUSIONS AND RECOMMENDATIONS

Although it had a difficult start, the Jamaica mapping exercise developed extremely well. With any form of survey, the risk is always of being unable to collect enough data to draw meaningful conclusions. However, the number of questionnaires received for this report was satisfactory. They have highlighted many potential opportunities for IOM to engage with the Jamaican community in making its voluntary return programmes known to those who might benefit from them.

## 5.1 ENGAGING WITH THE JAMAICAN COMMUNITY

The Jamaican community is well-established, very dispersed and, outside London, it is characterised by strong community bonds. It is advisable to have an introduction when approaching members of the Jamaican community to allow a meaningful engagement. There are no challenging gender issues but Jamaicans prefer to deal with “one of their own” on delicate matters, such as IOM’s voluntary return programmes.

## 5.2 RECEPTIVENESS TO IOM INFORMATION AND VOLUNTARY RETURN

Initially, positive receptiveness to IOM was minimal, with some people being openly hostile to the message. However, during the exercise, interest in IOM’s message grew to a considerable extent in general – especially among community leaders. All were aware of, or have contact with, irregular migrants in their own communities. The Jamaica High Commission was also keen to engage with IOM in publicising its voluntary return programmes. In fact they were invaluable in facilitating the mapping exercise.

As the report’s results have demonstrated, thirty-one community leaders were positive about IOM taking part in the events they organised. All have expressed a desire for IOM to continue giving presentations to wider audiences where possible, and to provide additional information about assisted voluntary return programmes.

## Return

Jamaicans come to the UK for a variety of reasons, but mostly on economic grounds. Whether they seek asylum or remain illegally, they will usually begin their stay, on entry, with family members or friends. But they will soon find the means to live independently. Many have lived in the UK for many years. Some are even enrolled on electoral registers. The majority of irregular migrants will have over-stayed their visa. They will generally see no benefit in applying to the AVRIM (irregular migrants) programme unless there is a more attractive financial incentive. Returning to Jamaica with nothing to show for their time abroad is considered a huge humiliation so, “People stay here and struggle rather than go back”.

Nevertheless, some – mostly women – have found life very difficult in the UK and the opportunity to return home with dignity becomes incentive enough. Concerns about their children and other family members become a major catalyst for return.



## 5.3 MEDIA SOURCES

- The data on readership of the host community's national, regional and free newspapers presents a mixed picture. The majority of respondents had no preference and those that did, read a broad range of these newspapers. It would not be economic to advertise in these papers.
- Promoting IOM's message through the *Weekly Gleaner* was very successful. This is a Jamaican-owned publication with a UK base. The *Weekly Gleaner* is published weekly and contains a digest of news from the Jamaica-based *Daily Gleaner*. It is the only newspaper available in the UK specifically for the Jamaican community, and is distributed nationally. It is therefore highly recommended that IOM continue to use this paper as a vital means of communication with its target group. *The Big Eye News*, which is a bi-monthly free publication, should also be considered for the regions.
- The magazine, *Black Beauty & Hair*, boasts that "upwards of 10 people see each copy". Its last audited figures showed bi-monthly sales of 19,691. This is the most popular magazine identified by respondents and it would be a mistake to overlook this advertising opportunity. It is definitely available at Black hairdressers, which are very well attended by female irregular migrants who either work there, or go there to have their hair done. It is very strongly recommended that IOM explore advertisements in this magazine, since such a potentially wide audience seems particularly cost effective.
- Radio stations hosted by Jamaicans or those of Jamaican descent are by far the most popular among the Jamaican community across the UK. The two most favoured are *Vibes FM* and *PowerJam*. However, these stations may have the widest reach within the community but they have no licence to broadcast and are, therefore, not avenues that IOM can pursue. On the other hand, *Choice FM* is a licensed commercial radio station that targets Black and Minority Ethnic (BME) groups. Its largest group of listeners are in London. Other cities and towns visited for the mapping exercise also have local commercial stations that target the BME community. IOM has received invitations to advertise, or give interviews, from the following: *Colourful Radio* (London); *CommunityLinks at Gloucester FM*; *NewStyle Radio* (Birmingham); *Kemit-Back-A-Yard* (Nottingham).
- Whilst there was a relatively high preference rating for *BBC Radio 4*, there are no identifiable programmes on this station that would be appropriate for IOM's message. It is also not a radio station readily identifiable with irregular migrants from Jamaica. However, *BBC Radio* does provide IOM with other excellent opportunities for information dissemination. In the regions, all field visits elicited some details of a local BBC radio station and the consultant was also informed that each has a Caribbean section – usually broadcasting at the weekends – on which IOM could give interviews. IOM has already received an invitation from *Radio Northampton* and should approach this and other BBC regional stations.

Jamaicans are a community of radio listeners and, considering the many options available, it is highly recommended that IOM explore these opportunities for information sharing further.

- In contrast to radio, television, whilst popular, has too wide a range of channels to be cost effective. IOM recently conducted a live interview with the Black-led channel BEN TV but this generated no responses from Jamaicans, and the data does not support any further contact. It is therefore not recommended that IOM advertise to the Jamaican audience through this medium.

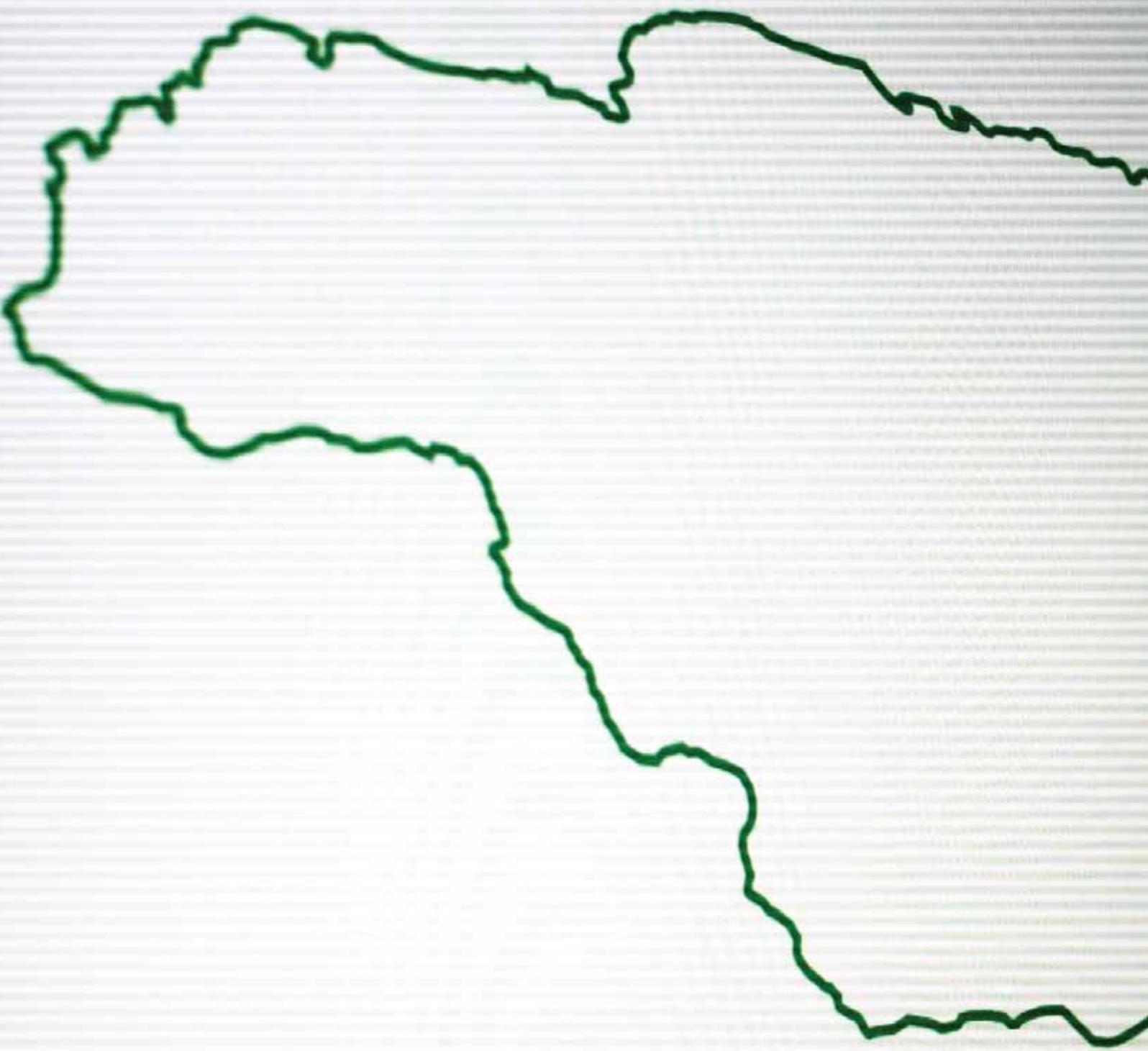
## 5.4 USE OF SERVICES

- The very wide dispersal of Jamaicans makes selecting specific bus routes difficult. However, as the bus is popular with most diaspora communities, any advertising conducted in English will be seen by Jamaicans. A few selected boroughs in London have been suggested.
- Most Jamaicans making calls back home use an international calling card. IOM information on phone cards would prove popular. The mapping exercise has established that Jamaicans are particularly receptive to menu style leaflets the size of a phone card. They include all essential information, are wallet or purse sized, and can be distributed discreetly.
- Jamaicans also send vast sums of monies home using money remittance services. Two-thirds of the respondents who make remittances live in London. Many of these will be irregular migrants. The money remittance service most frequently used is the Jamaican-owned Jamaica National Building Society. It has its main office and five branches in London, and a large branch in Birmingham's city centre. It is therefore, highly recommended that IOM display its posters and leaflets in Jamaica National establishments.
- Other service providers specific to the Jamaican community, which IOM should strongly consider for information dissemination, are hairdressers, barber shops and record shops.
- Community leaders have also suggested that irregular migrant students frequently used the Adult Education Centre. One in-depth interview revealed that daily contact was made with "a good few". It is recommended that IOM follow these suggestions and place information in student support centres. Medical centres and doctor's surgeries should also be considered.

## 5.5 COMMUNITY OUTREACH

To date, IOM has made contact with a wide range of community leaders across the UK, who have almost all expressed their interest in facilitating IOM group presentations. In many instances, posters and leaflets are already on display in community centres where field visits have been made. IOM should actively pursue these relationships to sustain interest in its programmes. Trust and consistency is of great importance to the Jamaican community and these should be vigorously maintained. It should also be recognised that the mapping exercise has by no means been able to identify all potential multipliers within the community within its limited time frame. Outreach in the regions has made a good start but more work is needed in London. Many community groups have ceased to exist and it proved difficult to engage with many of those that were encountered. It is therefore highly recommended that IOM continue its attempts to expand its Jamaican network.

- Community leaders, and other prominent figures within the community, are regular and well-established migrants but their role as multipliers cannot be underestimated, as results have already shown. Most community leaders will have a family member, a friend, or know of someone who has no legal status in the UK. Messages are very quickly passed on and will undoubtedly reach IOM's target group, such is the oral tradition amongst Jamaicans.
- A variety of events, meetings, festivals, carnivals, and gatherings of all kinds, have been identified as potential areas for outreach activities. August is a particularly busy month in the Jamaican social calendar because of Independence Day celebrations and Carnival. IOM has been invited to place advertisements in Independence Day promotional material and participate in carnival events. It should pursue these offers. October is Black History Month, offering many opportunities for information dissemination that should also be explored. The Jamaica Diaspora UK event, in which IOM participated, proved to be very successful and IOM was able to make eleven new contacts. IOM should ensure that these are followed through as part of any future outreach activity.



## 5.6 WIDER PUBLICITY OPPORTUNITIES

- The next Jamaica Diaspora Conference will be held in Jamaica in June 2008. UK delegates – in large numbers – will also be there. It is strongly recommended that IOM consider participation in this event through its office in Kingston, Jamaica. It is suggested that IOM use the opportunity to promote stories of re-integration as a means of reinforcing the positive outcomes of IOM's programmes. Stories of AVRIM (illegal migrant) returns would be particularly useful to Jamaicans in the UK. Diaspora attendees from the UK will be able to pass on these positive images and personal testimonies to irregular migrants with whom they make contact on their return.
- IOM should also consider more assertive work with Jamaicans in detention, some of whom will have been detained on arrival in, for example, Yarl's Wood Detention Centre, where women and children are detained.

## 5.7 RECOMMENDED FORMATS FOR PUBLICITY

- It is important to note that, whilst Jamaicans share a common English language, they have adapted and varied its use. Many words in the Jamaican vernacular have very different meanings from those generally understood within the host community. The irregular migrant community primarily communicates in the Jamaican patois dialect. Jamaicans taken into detention on arrival in the UK will usually have severe difficulties with some of the literature available to them.<sup>23</sup> IOM should consider producing leaflets and posters in which quotations in patois from returnees and community leaders are included.

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<sup>23</sup> The mapping consultant conducted in-depth interviews with two community leaders who work with detainees. The difficulties with language some detainees encountered in the UK were described. One of the individuals interviewed is a registered Patois interpreter with the Institute of Linguistics.

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