



Image: European Commission

## Beyond the Stereotypes: The realities of Migration in Europe today

There is no such person as a 'typical' migrant in Europe. The experiences of the trafficked girl from Eastern Europe, the African family living just down the road or an Asian working in a multinational company will be worlds apart. Even so, the stereotypes of non-Europeans flooding our borders, asylum seekers fleeing war and persecution, economic migrants taking national's jobs or religious fanatics (read: Muslim extremists) are common and have become useful rallying points for political figures and the media who are pursuing their own agendas.

Recent reports from Eurostat and the Pew Research Centre give a helpful overview of the latest figures in migration, and go some way towards banishing these stereotypes.

### The non-European migrant

There are just over 47 million foreign-born people living in EU27 countries, accounting for 9.4% of the population. Two-thirds of these are third-country nationals, but the

numbers of people arriving from outside the EU are falling proportionately.

In 2008 EU-27 and EFTA countries received 1.8 million third-country nationals – less than 50% of the total population movement for that year. Arrivals in any particular country often reflect former colonial ties, such as Indians coming to the UK, or Indonesians to the Netherlands. Overall, the highest numbers of third-country nationals came from Turkey, Morocco, Albania and China. Figure 1 (overleaf) gives details of the top countries of origin of migrants to the EU27/EFTA countries.

In 2008 almost 2 million migrants arrived from other EU27/EFTA countries. In most cases, European citizens are able to travel freely within this area, although following the enlargement of the EU, temporary restrictions were placed on people from newer member states by some EU15 countries. The greatest numbers of these migrants came from Romania, followed by Albania, Portugal, the UK and Germany.

...CONTINUED INSIDE

## EDITORIAL

### God on the move in Europe

*"Migrants, for the most part, do not care what I know but want to know that I care. God migrated to humanity so all of us in turn could migrate back to God."*

Daniel Groody

The very first edition of *Vista* dealt with the topic of migration. In this tenth issue, for the first time we revisit a subject which we have treated before, a fact which reflects just how crucial the issue of migration is for mission in Europe.

In her lead article, Jo Appleton seeks to break through the rhetoric and the stereotypes which surround the subject of migration and to present the reality—that there are many different types of migrant and each of these presents a different challenge for Christian mission. She also provides a table of the preferred countries of destination for migrants of a given origin and some fascinating charts of the religious affiliation of migrants.

Darrell Jackson has two brief articles: an analysis of the historical importance of migration in the history of Christian mission in Europe, and an investigation of efforts towards integration in Europe and the crucial part that churches are playing in this.

Human trafficking is unquestionably one of the ugliest realities of today's Europe and our guest writer, Jennifer Roemhildt Tunebag pulls no punches in her article yet leaves space for hope as she introduces the work of the European Freedom Network.

It is a privilege to edit *Vista* and to teach the MA in European Mission and Intercultural Christianity at Redcliffe College. In many ways *Vista* is the product of our years of reflection on the crucial issues of mission in Europe today. If you want to think deeper about such issues then my final piece will be of interest.

Jim Memory

Destination Country	Top countries of origin of migrants (if >10,000)
BE	France, Morocco, Italy, Netherlands, Turkey, Germany
BG	Russia (others <10,000 include Syria, Lebanon, Iraq, Macedonia, Moldova)
CZ	Ukraine, Slovakia, Vietnam, Russia, Germany
DK	Bosnia-Herzegovina, Germany, Turkey, Sweden, Poland, Iraq
DE	Turkey, Poland, Russia, Kazakhstan, Italy, Romania
EE	Russia, Ukraine, Belarus
IE	United Kingdom, Poland, Lithuania, Germany, Latvia, Nigeria
EL	Albania, Bulgaria, Romania, Pakistan, Ukraine, Egypt
ES	Romania, Morocco, Ecuador, United Kingdom, Columbia
FR	Algeria, Morocco, Portugal, Tunisia, Italy, Turkey
IT	Romania, Albania, Morocco, China, Ukraine, Philippines,
CY	United Kingdom, Greece, Russia
LV	Russia, Ukraine, Belarus, Lithuania,
LT	Russia, Belarus, Ukraine
LU	Portugal, France, Germany, Belgium, Italy
HU	Romania, Germany
MT	All countries <10,000 - most from Eritrea, Somalia, Australia, UK
NL	Turkey, Suriname, Morocco, Indonesia, Germany, Netherlands Antilles
AT	Germany, Serbia, Turkey, Bosnia-Herzegovina, Romania, Poland
PL	Ukraine, Germany, Lithuania, Belarus, France, UK
PT	Brazil, Angola, France, Mozambique, Cape Verde, Ukraine
RO	Moldova, Bulgaria, Ukraine
SI	Bosnia-Herzegovina, Croatia, Serbia
SK	Czech Republic, Romania, Ukraine, Poland
FI	Estonia, Sweden, Russia
SE	Finland, Bosnia-Herzegovina, Iraq, Poland, Iran, Norway
UK	India, Poland, Pakistan, Ireland, Germany, S. Africa
IS	Poland (others <10,000 include Lithuania, Germany, Denmark, Thailand)
NO	Sweden, United States, Denmark, Germany, Spain
CH	Italy, Portugal, Germany, Turkey, France, Spain

**Figure 1— Top countries of origin of migrants to the EU27/EFTA countries**  
Source: [www.pewforum.org/faith-on-the-move.aspx](http://www.pewforum.org/faith-on-the-move.aspx)

### The asylum seeker

In 2011, there were 301,000 asylum applications registered in the EU27, up just over 40,000 from 2010. Around 10% were from repeat applicants and 9% of applications were from Afghanistan, 6% from Russia with 5% each from Pakistan and Iraq and Serbia. The same year, 75% of applications were rejected, although some of these will have been registered in previous years.

Many of these people, along with victims of trafficking or people smuggling, will have arrived in Europe without documentation or through 'irregular means'. It is much harder to measure the extent of irregular migration – a recent EU research project called *Clandestino* estimated between 1.9 and 3.8 million irregular migrants across the EU, which amounts to 7-13% of all migrants.

### The economic migrant

Many more people migrate for economic or family reasons. In 2008, almost 50% of male migrants gave employment as the reason, although 34% were looking for work rather than moving to a job they already had. A similar number (50%) of women migrated due to family reasons – although this figure is decreasing as more move for employment.

Economic migrants are also changing the age demographic in Europe. In 2005, Eurostat forecast that from 2010, deaths would outnumber births and so any population growth between 2010 and 2025 would be from immigration to the EU from elsewhere. Given that the overall population of Europe is aging, the actual number of people of working age is already declining, leading to labour and skills shortages. So while some protest about jobs being filled by non-nationals, the reality is that they are needed.

### The religious fanatic

56% of migrants identify themselves as Christian – more than twice the number who say they are Muslim (27%). If third-country nationals alone are counted, the numbers converge, with Christians making up 42% of migrants and Muslims comprising 39%. Unaffiliated migrants, who tend to come from China, Russia, Kazakhstan, UK or Germany count for 10% of all migrants and 8% of non-affiliated migrants (figures 2a and 2b).

Figure 3 gives a country by country breakdown of the relative religious affiliation of migrants, France is the only country to receive more Muslim immigrants than Christian (46% and 41% respectively) with the Netherlands receiving 39% Muslims and 44% Christians.



Image: Jim Memory

### Who is a migrant?

The United Nations Population Division defines a migrant as *someone who has been living for one year or longer in a country other than the one in which he or she was born.*

Eurostat calls these people **foreign-born migrants** and they may – or may not – have acquired citizenship of their country of residence at some point in their life.

**Foreign nationals** are those who are not citizens of the country where they currently reside – even though they may have been born there.

Migrants from outside the EU are known as **third-country nationals**.

**Irregular migrants** are those arriving in Europe by irregular means or without official documents

If patterns of belief within Europe are reflected by European migrants, then many of the Christians are nominal. However the 13 million plus Christians from the global south are more likely to be practicing Christians, and as a result the immigrant churches are seen by some as the hope for the re-evangelisation of Europe.

For more statistics relating to this article, see the Vista blog: [europeanmission.redcliffe.org](http://europeanmission.redcliffe.org)

Sources:

Pew Research Centre (2012) *Faith on the move* available from [www.pewforum.org/faith-on-the-move.aspx](http://www.pewforum.org/faith-on-the-move.aspx)

Eurostat (2011) *Migrants in Europe A statistical portrait of the first and second generation* available from [epp.eurostat.ec.europa.eu](http://epp.eurostat.ec.europa.eu)

Eurostat (2011) *Statistics in focus 34/2011* available from [epp.eurostat.ec.europa.eu](http://epp.eurostat.ec.europa.eu)

*Clandestino* (2009) Report from [research.icmpd.org/1244.html](http://research.icmpd.org/1244.html) for up to date information, go to [clandestino.eliamep.gr/](http://clandestino.eliamep.gr/)



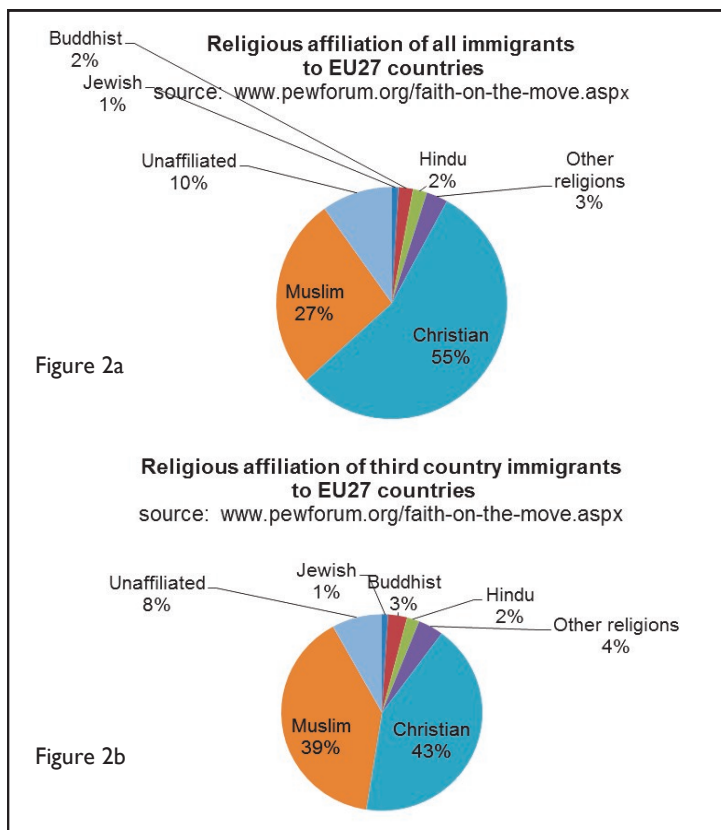
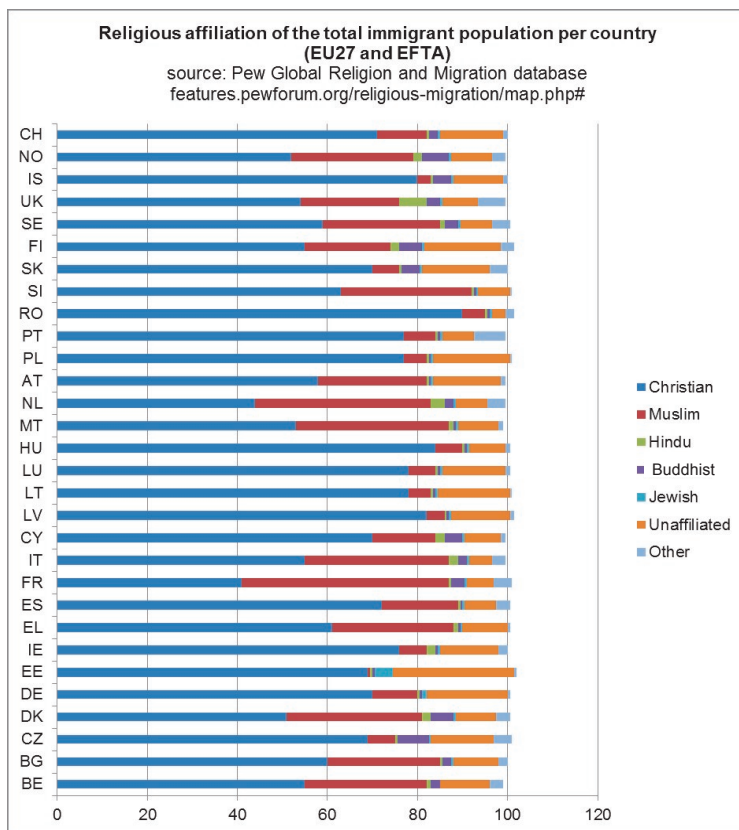


Figure 2a

Figure 2b

**Figure 2— Religious affiliation of migrants**  
Source: [www.pewforum.org/faith-on-the-move.aspx](http://www.pewforum.org/faith-on-the-move.aspx)



**Figure 3— Relative religious affiliation of migrants**

## “THEY EAT STRANGE FOOD, DON’T THEY? A HISTORICAL PERSPECTIVE ON MIGRATION

In 1557 there were more refugees in Geneva than Genevan-born inhabitants, and all thirteen Calvinist pastors were non-Genevans. As a result, employment and housing shortages fuelled resentment towards these foreign migrants. They were not easily integrated into the community, frequently forming their own language-based church congregations, and were never reliable tenants (with limited financial means and liable to return to their homelands with little notice).

Europe’s own historical experience of divinely inspired migration is frequently overlooked in the current debates about Christian responses to migrants in Europe. Missiologist Andrew Walls was one of the first to write about the European missionary enterprise and make reference to it as a form of European emigration. He compares the history of missionary migration from Europe to the growing number of recently colonized lands with the present migration to Europe by non-western missionaries who have arrived there to evangelise its citizens. Walls has described this as a “great reversal”.

The Huguenots were French Protestants of the 17th century, who suffered terrible persecution under Louis XIV after he revoked the 1598 Edict of Nantes in 1685. Religious freedoms were removed with the result that an estimated 200,000 Huguenots

emigrated to countries in non-Catholic Europe, including the Netherlands, Germany, Switzerland, Scandinavia, and even Russia.

Approximately 50,000 settled in England, introducing the word ‘refugee’ to the English language. English pamphlet literature of the period warned of the threat the Huguenots posed to the employment market, public order and morality. They were felt to have poor standards of personal hygiene and of housing. Some pamphlet writers even pointed out that they ate strange food!

The Geneva Bible is a triumph of English biblical scholarship, achieved by migrant Protestants living in exile in Geneva. Led by Coverdale and John Knox and working under the influence of the migrant John Calvin, the Geneva Bible project contributed directly to the text of the later Authorised Version (1611). Its title page features a print of the Israelites about to cross the Red Sea, hinting at their self-understanding as a migrant community in Geneva (see above).

A historical perspective encourages us to ask why, as one recent commentator noted: ‘...there is little or no historical depth to the narrative: migration is presented as something new and unprecedented, even though history offers a plethora of previous cases....and regional and national perspectives predominate at the expense of what could be a European narrative.’ Sturm-Martin, [www.eurozine.com](http://www.eurozine.com), 2012



The contemporary idea of ‘Europe’ cannot be conceived without reference to its history of migration and migrants. Many generations later, the fair-haired descendants of the Vikings of Sweden do not consider themselves Swedish but self-identify as ‘English’, ‘Dutch’, or ‘German’. Despite many exceptions, the history of European migration can be told as a series of narratives of integration in which the Christian community has played a significant role.

When in 1984 the Council of Europe recognized the importance of European pilgrim routes, such as the medieval ‘Pilgrim’s Way’ to Santiago do Compostela, it was acknowledging that the cultural contacts resulting from historical Christian pilgrimage and migration represented one of the earliest approaches to interculturalism and cultural integration.

Darrell Jackson

## MEASURING INTEGRATION

What efforts are being made to measure and facilitate the integration of migrants to Europe?

EU policy efforts towards encouraging migrant integration rely upon four major areas of social policy. The European Council of Ministers meeting in Zaragoza, Spain, 14<sup>th</sup>-15<sup>th</sup> April 2010, declared: 'Employment is a vital part of the integration process, and efforts in education are essential in helping immigrants to become successful and more active participants in society. Not only access to the labour market is important but also entry into society more generally, which makes social inclusion an important area. The participation of immigrants in the democratic process as active citizens supports their integration and enhances their sense of belonging.'

Monitoring progress in the following four areas is seen as key to measuring the impact of efforts to promote integration:

- employment
- education
- social inclusion
- active citizenship

Eurostat, the statistical service of the European Union, has identified the need to collect information measuring integration in a coherent and consistent way across the EU. It has begun comparing measures in these four areas, comparing their rates among migrant and

host populations. Measures being monitored by Eurostat include employment and unemployment, levels of educational attainment, rates of early departure from education, net income, poverty levels, home ownership, health status, acquisition of citizenship and residency, and rates of civic participation in elected office. Eurostat released its pilot findings in these areas in mid 2011 and demonstrated that foreign-born European residents are more likely to be unemployed, slightly less likely to be self-employed, and more likely to be over-qualified for the jobs that they are doing. Despite this, there is a higher proportion of poorly educated individuals among migrant populations than there are among the indigenous populations.

NGOs had been pressing for the adoption of such measures prior to 2010 and gave a cautious welcome to the 2010 Zaragoza Declaration. The *Migrant Integration Policy Index* was developed by an NGO and used a six point measure of integration (Brussels, 2007). The highest scoring country in terms of labour market access was Sweden. Sweden also scored highly in terms of policies that facilitated family reunion. Countries with the strictest penalties for discrimination on grounds of ethnicity and nationality (among others) included the UK, Portugal, Finland, and Sweden. Citizenship to children of resident migrants was most readily extended by

Belgium, France, Ireland, Portugal and the UK. Generally, the least restrictions for migrants were found in the areas of access to employment, perhaps a reflection of the economic argument often presented by the more politically and economically liberal-minded individuals and organisations of Europe. Migrants generally have lower disposable incomes, live closer to the poverty level, and have lower levels of private home ownership, making them particularly vulnerable to unscrupulous private landlords.

The Christian churches of Europe offer an important laboratory for social participation, inclusion, and leadership. These occur at a number of levels, from the local congregation or parish, through denominational level, and including several national Alliances and Councils of Churches. The Evangelical Alliance in Ireland deliberately chose the name *EA Ireland* rather than *The Irish EA*, because they wanted the Alliance to include Africans, Romanians, and Ukrainians, for example. Exactly the same concerns shaped the naming of *EA Russia* and several other national Alliances. The EA Kazakhstan and EA Turkey were among those who argued most strongly and successfully that the European Evangelical Alliance's 'Measures of Health' for national Alliances should include strong commitments to ethnic diversity.

Darrell Jackson

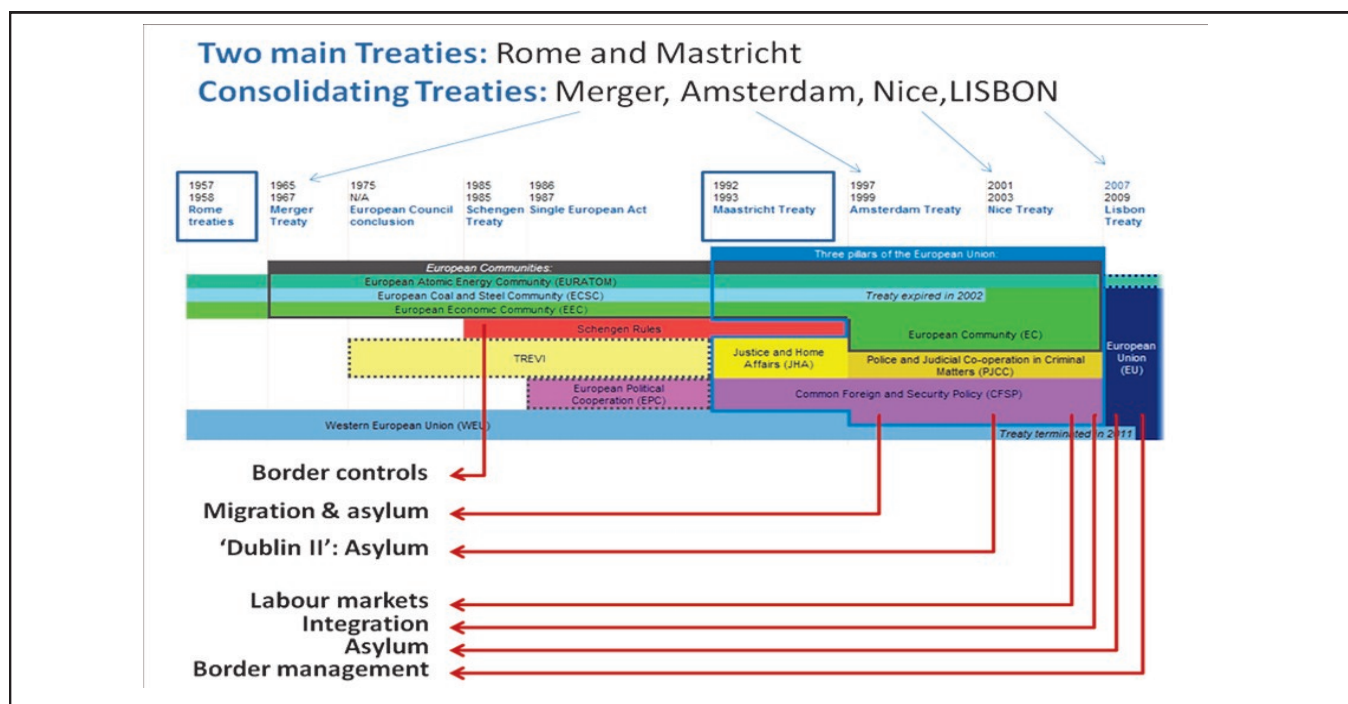


Figure 4 — European Union Treaties and Migration Issues  
 (Graphic adapted from Wikipedia)

## RESIDENT EVIL: MIGRATION AND HUMAN TRAFFICKING

Jennifer Roemhildt Tunehag throws the spotlight on one of the most pressing issues in contemporary Europe

**Despite the abolition of the slave trade centuries ago, people are still bought and sold in Europe. The European Commission estimates that 120,000 women and children are trafficked into Western Europe every year. Ninety percent will be sexually exploited. The problem of human trafficking in Europe is immediate, immense, and profoundly evil.**

In this darkness, the light of Christ is shining. Christians across the continent are working to bring hope and help to those vulnerable to and victimized by human trafficking.

Since Moldova's independence, nearly one in ten Moldovans has emigrated to find work in the West (some statistics indicate that one in four 'economically active' Moldovans is working abroad). As many as two thirds of households in Moldova fall below poverty level, and 500,000 people have been forced to leave their homes in the past ten years in hopes of finding a way to provide for their families.

With limited options for legal migration, the most motivated seek other 'opportunities' to travel west, including risky transactions with smugglers and traffickers. For those most desperate, the situation is different: they are the

hunted. Young women in difficult circumstances may be "referred" to a trafficker for a percentage of the sale. Hardship and lack of opportunity blinds others to the risks of a questionable job offer.

Moldovan Christians offer examples of divine creativity in their response to the issue in their country. In addition to their prevention work in schools across the country and safe house in the capital, Beginnings of Life (BoL), a faith-based NGO, recently sponsored a national day of mourning for Moldova's lost daughters.

The organization drew the attention of both government and the media to the plight of those trafficked from their country by setting up a "Wailing Wall" in the square in front of Parliament. Inviting parents, friends, and neighbors of the missing to the Wall, Beginnings of Life worked with the International Organization for Migration to register information about missing sisters, daughters, and friends. They also offered to pray with the grieving families.

The problem of human trafficking takes a different shape in Western Europe. It is here that women, children, and men are purchased for exploitation. The Evangelical Alliance of Spain has taken a lead in response to trafficking and commercial sexual exploitation (prostitution). Their work is yielding amazing results.

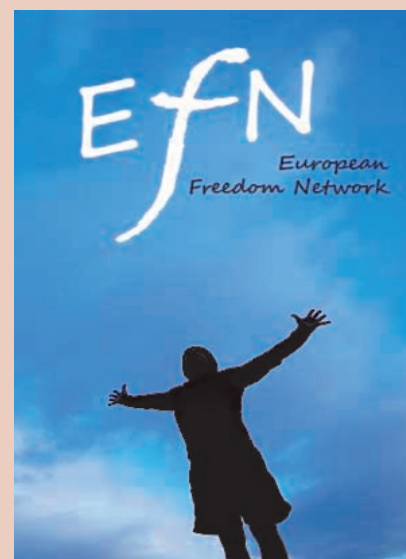
Aware that Spanish newspapers carry ads for sexual services, they engaged local Christians in a boycott. Two national newspapers have stopped publishing the ads; further, those papers now regularly contact the Alliance for comment on issues impacting the country. Spanish Christians have also campaigned against the use of slaves in chocolate production, in conjunction with Stop the Traffik, an international NGO. As a result, Nestlé has changed to free trade cacao for the Spanish market.

The European Freedom Network [www.europeanfreedomnetwork.org](http://www.europeanfreedomnetwork.org) exists to help the body of Christ in Europe – including partners like Beginning of Life and the Spanish Evangelical Alliance - work together effectively to prevent and combat human trafficking and sexual exploitation, and to seek the restoration of its victims.

EFN connects national Evangelical Alliances with active and emerging ministries and other stakeholders in their context, and



Jennifer Roemhildt Tunehag lives in Stockholm, Sweden, where she works as an independent missions consultant, catalysing the church in ministry among women and men in prostitution and victims of trafficking around the world.



serves those networks by providing the tools they need for effective cooperation and action. EFN works with Alliances to encourage and empower local churches and to build national and regional networks capable of addressing the issues of human trafficking and the needs of its victims.

The European Freedom Network currently consists of over 100 partners working together in 28 countries to build a bridge to freedom across Europe.

Jennifer Roemhildt Tunehag  
[www.preventrestore.wordpress.com](http://www.preventrestore.wordpress.com)

### Human Trafficking in Numbers

**90% of victims trafficked into EU member states end up in sexual exploitation.**

M. Varouhakis, Center for Research on Globalization

**A woman can be purchased in Albania for €500 and resold into the sex industry in Italy for €2,500.**  
Europol

**Of trafficking victims from Moldova, less than 20% were originally recruited to work in the sex industry.**  
International Labour Organisation

**In Europe, child victims account for about 10% of the victims detected.**  
UN Office on Drugs and Crime (UNODC)

**Most European countries record national conviction rates for human trafficking <1 convict per 100,000.**  
UNODC



Europe is perhaps the greatest challenge in mission today. Whilst the churches of the Global South continue to grow, Europe remains “the exceptional case” where secularity appears to reign triumphant.

And yet on closer inspection, religious faith survives and even thrives in what appear to be the most hostile of environments. Church buildings are closed and turned into carpet showrooms, offices or winebars, yet at the same time thousands of new churches are being planted. In many towns and cities across Europe, new forms of Christian community are emerging, some drawing on traditional forms, some engaging with contemporary culture in radical ways which bear no resemblance to what most of us call “church”.

Migration, as we have seen in this edition of *Vista*, presents real challenges for mission in Europe. And it would be foolish to ignore the millions of Muslims whose beliefs appear equally resistant to the forces of secularization as they are to the Christian gospel.

Christian mission in today's Europe requires reflection on all these issues if we are successfully engage the eternal truth of the gospel with the contextual realities of our continent. Redcliffe's unique MA in European Mission and Intercultural Christianity prepares you to do just that.

### Content

Whether you are already engaged in mission in Europe and want an opportunity to reflect on your current practice, or someone who wishes to prepare themselves better before engaging in European mission for the first time, this programme has something for you. It combines the study of current issues of mission in Europe, with an exploration of the way that past and current cultural influences shape contemporary European societies.

### Format

The MA is available in full-time, part-time or flexible learning modes to enable students to continue in ministry whilst they study if they so wish. Students complete four modules in total—two compulsory modules and up to two core modules or one core and one optional module. The MA concludes with a dissertation which will be expected to have a European focus or application.

### MA in European Mission and Intercultural Christianity



Shaping mission vision and leadership for contemporary Europe

### Dates and modules for 2012/13

#### Full/part time MA

17 September 2012 - 31 August 2013

#### MA Weekend intensives

MAE2—*The Practice of Mission in European Contexts*

5-8 October 2012 7-10 December 2012

MA10—*Crucial Issues for European Mission and Theology*

5-7 February 2013 19-21 March 2013

#### MA Summer School

MA10—*Crucial Issues for European Mission and Theology*

7-24 May 2013

Full course information is available at [www.redcliffe.org/ma-europe](http://www.redcliffe.org/ma-europe)

Jim Memory

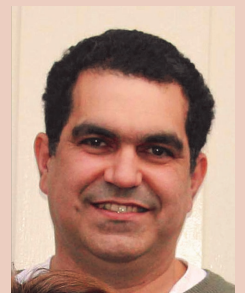
Course Leader and Lecturer in European Mission

[jmemory@redcliffe.org](mailto:jmemory@redcliffe.org)



A European MA seminar on the Redcliffe lawn

### A Student's View



I have been studying European Mission at Redcliffe College since September

2011. It has been a great privilege to meet people from different backgrounds but all with the same purpose of improving their understanding of mission in Europe.

I enjoyed analysing the concept of *Missio Dei* and its implications. It has given me a broader approach to mission in my daily pastoral work in UK. Another interesting part was to learn about the association of European culture and Christianity, and a variety of philosophical and religious expressions in postmodern and secular contexts.

When you start an MA you expect to find answers to questions that you had before. The fascinating thing about this course is that, once you realize that Europe has mixed cultural and historical foundations, it helps you to understand why there are no easy answers.

This course is a fantastic opportunity to open your eyes and explore new possibilities of God's mission in all of Europe's complexity and diversity.

Oseias da Silva  
Methodist Minister in Worcester (UK)



Editorial Team: Darrell Jackson, Jim Memory and Jo Appleton



Redcliffe College  
Horton Road  
Gloucester, GL1 3PT

Telephone: 01452 399939

[europeanmission.redcliffe.org](http://europeanmission.redcliffe.org)