The Church’s concern for Displaced People

Concern for displaced people and refugees runs deep in the history of the Church. The story of the Holy Family fleeing Egypt is an account of refugees fleeing persecution (Mt 2:13-15). Jesus himself was a refugee as a child and experienced both the fear of flight into Egypt and the sanctuary offered by a neighbouring country, which did not close its doors to him. As an exile and a refugee He preached, ‘I was a stranger and you welcomed me...Whatever you did for the least of my brothers, you did it for me’ (Mt 25:35-40).

We are challenged by the Gospel to respond to all displaced people, extend hospitality and work for justice, peace and reconciliation (cf Mt 13:31; Mk 4:30-32; Lk 13:18). In affirming the rights of immigrants, refugees and migrants, the Church is upholding biblical teaching and the fundamental belief that all ‘human beings are made in the image and likeness of God’ (Gen 1:27). As Christians we continue to see the face of Jesus in the millions of forcibly displaced people in the world today and it is our duty to ensure that they are treated with due respect and attention.

Over the past 100 years the Church has spoken out strongly on a number of issues related to displacement. The Church has campaigned for fair and just international laws and standards in dealing with refugees and migrants. The theme of welcoming the stranger, as integral to Christian practice, has been developed extensively in the World Migration Day messages from the Vatican each year. The Church believes that while humanitarian assistance is commendable and imperative, it is insufficient in itself. We must address root causes of the displacement of people, especially wars between or within countries. In November 1990, Cardinal Basil Hume, Archbishop of Westminster, reiterated the Church’s views on displacement and stated that ‘protection for those fleeing persecution is a benchmark of a civilised society’.

Syllabus link:
- NI – KS3 & KS4
  - Learning Objective 1: The Revelation of God
  - Learning Objective 2: The Christian Church
  - Learning Objective 3: Morality
- Fully Alive Programme:
  - Materials can be adapted and used for the Alive O Religious Education Programme, Alive O 5 to Alive O 8 inclusive.
  - ROI – Junior Cert
    - Section A: Communities of Faith
    - Section F: The Moral Challenge

Trócaire’s Work

Inspired by Catholic Social Teaching, Trócaire works for a just and sustainable world for all. Trócaire works to ensure that the fundamental rights of displaced populations are upheld by:
- Assisting displaced communities after they have fled to access their basic rights in their new settlements for example: adequate shelter, education and health care.
- Demanding justice from the international community by campaigning for Governments to responsibly protect all civilians within its country.

Quotation for Catholic Social Teaching:
‘Every human being must also have the right to freedom of movement within the confines of his own country and when there are just reasons for it, the right to emigrate to other countries and take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership of the human family, nor from his citizenship in the world community and his common tie with all men.’

Pope John XXIII, Pacem in Terris (1963)
Human beings have been forced to leave their homes throughout history. From earliest biblical times many were forced to flee their homes as a result of conflict and attempted to settle in an unknown land. For example, six hundred years before the birth of Jesus, the city of Jerusalem was destroyed and many of its people were taken to Babylon, “By the rivers of foreign countries we sat down as refugees; there we wept when we remembered the land of our birth. We stopped singing our beloved songs of liberation’ (Psalm 137). In the New Testament, Matthew in his Gospel explains how Joseph was forced to flee the persecution of King Herod, “After they had left, suddenly the angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother with you and escape into Egypt” (Mt 2:13-15). By examining the persecution of the Early Church and especially the Holy Family, we as Christians catch a glimpse of the painful condition in which all migrants live, especially refugees, exiles, evacuees and internally displaced people.

For the 26 million people in today’s world who are displaced internally as a result of conflict the hardships they face are immense. They face extreme weather conditions with no blankets and no adequate shelter. There is a severe lack of food, water and sanitation. Photo 8 illustrates the difficulty of this journey, especially as many are forced to flee on foot.

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**Student Activity 1**

**No Place like Home**

**Photo 2**

**Aim** – to explore how people who are exiled must feel about leaving their homes and their treasured possessions behind.

**Time** – 40 Minutes.

**Process** – Divide the class into groups of four and give each group a piece of flipchart paper.

a. Ask them to identify 12 of their most treasured possessions and then draw these on the paper provided.

b. If they had to move house and could only take 8 things, what would they take from the items identified?

c. Tell them their situation is getting worse – they have been on the road now for several days and their belongings are too heavy to carry. They must select four they will drop. Why did they choose these items?

d. Ask the group to nominate someone to explain to the rest of class the items they have saved. Why did they choose these items?

**FOLLOW UP:** Class discussion - Look back at what the pupils most valued about their home. Would they lose that if they had to move quickly, or could they take all their important possessions with them? Talk about photo 2 and examine the family’s meagre belongings that they have in their IDP settlement. Extend discussion to brainstorm, what makes a home – possessions, family members, memories etc. How would they feel if they could never go back?

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**Student Activity 2**

**Case Study of Khalid & his Family**

**Photo 3**

**Aim** – to compare and contrast Khalid’s living conditions in his temporary IDP home with his previous standard of living back home.

**Time** – 30 Minutes.

**Process** – Read and discuss the story of Khalid and his family on the back of photo 3. Using the information provided pupils should complete the grid provided. Students can add to this list if other points of comparison are identified.

<table>
<thead>
<tr>
<th>Points of comparison</th>
<th>Mogadishu (Previous Home)</th>
<th>Gedo (IDP Settlement)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structure of house</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living conditions</td>
<td></td>
<td></td>
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<tr>
<td>Family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Possessions</td>
<td></td>
<td></td>
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<tr>
<td>Food &amp; Water</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income (money)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Safety</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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**Student Activity 3**

**On the Move**

**Photo 8 & Photo 4**

**Aim** – to help students empathise with the difficulty experienced by displaced people on the move.

**Time** – 45 Minutes.

**Process**

a. As a class read the information provided on the back of photos 4 and 8. After examining the images discuss the importance of mobile phones for displaced people and the difficulties experienced on their journey to safety.

b. Divide the class into pairs and inform the pupils that they have to devise a role-play. One person will adopt the role of an IDP and imagine that they have arrived safely at a settlement after having to flee their home in Mogadishu as a result of conflict. They will use their family mobile phone to contact their friend who is still in Mogadishu to describe their journey into exile. The other person will adopt the role of the friend who has remained at home. The person who is playing the role of an IDP should describe the reality of the journey: how they travelled; experiencing different languages; lack of money/food/sleep; fear of attack (especially the women and girls who were more vulnerable on the journey), having to leave possessions behind and possible loss of loved ones. The person who is playing the role of the friend could report on the escalating violence in the city and what their family intends to do next.

c. A selection of pupils could be chosen to perform their role-play for the rest of the class.

**FOLLOW UP:** Read and discuss the information provided on the back of photos 1, 3 and 11. Students could carry out research on different types of refugee settlements throughout the world and the conflicts that have given rise to the need for displacement. This information could be presented in the form of a newspaper report for their school magazine.
Welcoming the Stranger

Hospitality is one of the most highly praised virtues in history and among nomadic societies, such as Abraham’s, it was an unwritten law. In Gen 18, Abraham extends hospitality to three strangers and is blessed. In the New Testament, the word for hospitality is the Greek word philoxenos, which means to love the stranger and numerous passages stress the importance of welcoming the stranger. Jesus is not always greeted warmly as we see when he is not welcomed in the first Samaritan village he tries to visit (Luke 9:52-56). Jesus shocked the Pharisees by welcoming people whom they excluded from their meals: Romans, tax collectors and prostitutes. Love of strangers is an important part of Jesus’ teaching. In the story of the Good Samaritan (Luke 10:25-37) love for the stranger is seen as a form of love of neighbour. The hospitality Jesus taught is not a decorative add on to our beliefs, but a central tenet. As Christians we must seek to respond to the Gospel imperatives of hospitality, solidarity and assistance towards those who are displaced.

At the global level the right to seek asylum is enshrined in Article 14 of the Universal Declaration of Human Rights. In 1951 the UN Refugee Convention sets out refugees’ basic rights, which go beyond protection to include access to education, employment and health care and freedom of thought and movement. While much has been done to assist refugees, asylum seekers and displaced persons since the establishment of the Office of the United Nations High Commissioner for Refugees, new flows of forcibly displaced persons have continued to be created and international efforts have not always been able to provide adequate solutions. Tighter controls have meant that some refugees are either returned to unsafe countries, or forced into dangerous ways to reach a safe refuge.

Student Activity 4

‘Whatever you did for the least of my brothers you did it for me’

(Mt 25:35-40)

Aim – to explore the importance of extending hospitality to strangers as outlined in both the Old and New Testaments and develop an understanding of issues that affect refugees in exile.

Time – 45 Minutes.

Process – A modern day example of hospitality to the stranger can be witnessed in the small town of Bullahawo, just inside the Somali border. The District Commissioner (DC) of the town plays the role of mediator in any disputes and plays a central role in trying to support the internally displaced people that arrive into his town seeking sanctuary. People arrive daily in Bullahawo and they are deemed the ‘lucky ones’, those that had just enough resources to get themselves out of Mogadishu and to a relatively safe place for themselves and their families. Almost every local home in the area is now hosting at least one IDP family. This activity will allow students to consider the role of the DC and to assess how difficult it is for him to accommodate the influx of refugees that are entering his village.

a. In groups of four or five, pupils should brainstorm the needs of the IDPs who are entering Bullahawo e.g. shelter, food, education, essential items etc.

b. Following on from this discussion, distribute the following role cards with your class. Select five students to play the role of each of the characters. The group has to imagine that the DC has called a public meeting in the town to discuss how they are going to support the recent influx of IDPs into Bullahawo. Encourage the selected students to get into character and act out their roles accordingly! Ask the rest of the class to observe. They should discuss who will supply the IDPs with the necessary items they require and how the townsmen can work to reduce the refugees dependency on aid? They should also consider how a poor family might cope with welcoming another family in need. Remember Somalia has no government and therefore no children’s allowance, dole etc.

FOLLOW UP: Using the information provided on the back of photo 6 students could examine projects that Trócaire and our partners are involved in that support the resettlement of IDPs and refugees. Further information on the work of Trócaire can be obtained from our website at www.trocaire.org
**Short Reflection** – use quiet background music.

Read aloud Psalm 107 that expresses God’s love and concern for the displaced.

“Let them say whom Yahweh redeemed, Whom he redeemed from the power of their enemies, Bringing them back from foreign lands, From east and west, north and south.

They were wandering in the desert, in the wastelands, Could find no way to an inhabited city; They were hungry and thirsty, Their life was ebbing away.

They cried out to Yahweh in their distress, He rescued them from their plight, He set them on the road, Straight to an inhabited city.”

Throughout the Gospel, we read about Jesus walking: walking with his disciples, walking with the crowd. He listened carefully to the plight of his people and offered them a sympathetic ear. Students should sit quietly and close their eyes. Let us imagine for a few moments that we as disciples of Jesus are accompanying the Sudanese people as they flee Mogadishu in search of safety elsewhere.

- Let us focus firstly on the sights and sounds on the road. Children are crying and the sound of mortar bombs can be heard in the distance. People are carrying what they can but many have nothing. They had to leave in a hurry. Many have battered and scarred feet but they walk on in the hope of finding shelter from danger.

- You notice a woman with a small child walking along the road. The mother is crying and you ask why she is so disheartened. As you continue to walk she tells you her story, a terrible story of loss and hardship. Like Jesus, you listen for a few minutes to what she has to say (pause for 2 minutes). While disappointed by recent events, she feels comforts by your presence. She feels like you understand and have shared in her suffering.

- You inform her that you have to leave now but encourage her to remember the good times she experienced before the conflict. If we put our trust in God He will respond to our cry for help and bring us comfort. Jesus continues to walk with these displaced people today along the road. He is waiting for them in the eyes and arms of many men and women who they will encounter along the road and at their journey’s end. Let us, ‘Continue to love each other like brothers, and remember always to welcome strangers, for by doing this, some people have entertained angels without knowing it.’ (Hebrews 13:1-2)

**Petitions**

**Leader:** Loving God, be with us as we gather together, one in heart and spirit. We pray for those in need of your mercy. Loving God, hear our prayer.

**All:** Loving God, hear our prayer.

**Leader:** Let us pray for refugees and exiles throughout the world. Let us pray in particular for those who have had to flee their homes as a result of conflict in Sudan and Somalia. Grant that they may have access to the basic necessities of life, shelter and food and that they may have access to health services, educational facilities and pastoral care. Lord, hear our prayer.

**All:** Loving God, hear our prayer.

**Leader:** Lord, we ask pardon for the way in which our country has contributed to the wars in other countries that have produced many refugees. We ask that all world leaders may be moved to work for peace and justice and extend hospitality to those who seek sanctuary within their borders.

Lord, hear our prayer.

**All:** Loving God, hear our prayer.

**Leader:** Lord, we thank you for your love expressed through all those agencies, organisations and individual people who help refugees and exiles. May you grant them the strength and courage to act as God’s loving presence to the stranger in their greatest moment of need.

Lord, hear our prayer.

**All:** Loving God, hear our prayer.

**Leader:** Lord Jesus, as a child you lived in Egypt, dwelling among strangers, among unfamiliar customs and hearing foreign tongues. You understand the exile, the refugee. Help us, Lord, to understand as you do, to bring into our homes and our hearts those who flee to our country, fearing for their lives. Protect them from lukewarm welcomes and hold them safely in the palm of your hand. Amen.

**Let us pray:**

Compassionate God, make your loving presence felt to refugees, torn from home, family and everything familiar. Help them know that you accompany them as you accompanied Jesus, Mary and Joseph in their exile to Egypt. Lead refugees to a new home, as you led the Holy Family to their new home in Nazareth. Open our hearts to receive them as our sisters and brothers in whose face we see your son, Jesus.

**Be Inspired:** Many famous men and women throughout history have been displaced and experienced life as a refugee e.g. Albert Einstein, Madeleine Albright, Sigmund Freud, Anne Frank etc. Why not complete a class research project on famous refugees and be inspired by their stories. You could also find out more about the life of Fr. Scalabrini who was declared Blessed by John Paul II in 1998, and named the ‘Father of Migrants’.

Log on to the Trócaire Campaigns website at www.trocaire.org/takeaction and take part in this year’s campaigns.

www.trocaire.org
1. Displaced Communities in Darfur, Sudan and Somalia

Trócaire envisages a just and peaceful world where people’s dignity is ensured and rights are respected; where basic needs are met and resources are shared equitably and in a sustainable manner; where people have control over their own lives and those in power act for the common good.

The humanitarian mission of Trócaire is to contribute to the saving of lives, the alleviation of suffering, and the protection of human dignity. Trócaire actively speaks out on behalf of the vulnerable individuals and communities we seek to assist, bearing witness to the injustice and suffering.

Reflecting on the phases of displacement (flight, displacement – short or long-term – and return or secondary displacement), Trócaire works at community, national and international level. Trócaire focuses on conflict prevention and protection against displacement, humanitarian assistance and the search for solutions, development and rebuilding of conflict-affected countries.
Displacement and poverty are mutually reinforcing. IDPs tend to have less access to employment, education and other facilities. The majority are forced to live in great poverty. People are not only forced to leave behind their livelihoods and homes but practically all their material possessions too. They often can take only what they can carry and even then these are often stolen or confiscated on their journey to IDP settlements.

The photograph overleaf shows Khalid’s ‘temporary accommodation’ in Bullahawo town. The table in the foreground displays his family’s meagre belongings. They now live with two other families in a one-roomed house comprising 17 adults and children. Their home in Mogadishu (Somalia’s capital) was a four-bedroomed concrete house with a kitchen and bathroom.

Fires in IDP camps are a recurrent reminder of the suffering and vulnerability of the displaced throughout Somalia. Every year thousands of IDPs lose all their meagre belongings when fires break out in overcrowded settlements.
Khalid (aged 7) and his family were forced to flee Mogadishu 10 months ago because they could not continue living under the constant threat of violence. Soldiers regularly came to their neighbourhood intimidating families and stealing from homes. Khalid’s mother Falis (aged 30) gathered her five children, left all their possessions behind and fled without her husband Salat, who was teaching in a school in the city. Along their journey they encountered repeated attack both by soldiers and missiles. Falis only heard details about her husband when she arrived in Gedeo 500km away. Her husband had fled North to Somaliland and was lucky to survive having passed through an area of deep unrest and conflict. Until there is some semblance of peace they will not be reunited and only manage to make contact by phone every now and then.

Khalid and his family have to rely on relatives for support. His father does not have any work and so cannot send money to the family. No food aid is being made available to new Internally Displaced People and Falis, his mother, has been able to feed her family so far thanks to the goodwill of relatives. However, getting food stuffs has become very difficult because of the drought in many parts of Somalia so their relatives are not always in a position to help the family out themselves. When asked about her life now compared to Mogadishu before the conflict erupted she says, ‘Before I lived in a private house. I had food, water and money to care for my children – now I live here. I have nothing. My home is in Bullahawo’. IDP settlements in Somalia are like refugee camps situated outside towns or in disused government buildings.
4. Somali Militia

Less than two decades ago people in many developing countries often had to spend more than a day making a short phone call. Public phones were only available in post offices and telephone exchanges in the major cities and large towns. People who lived in the country would have to spend hours travelling before getting a brief connection to the number they wanted, and have a short chat on a bad line, before making the long return journey home.

Mobile phones have changed all this. They have given millions of people in developing countries the chance, for the first time, to stay in contact. Indeed Africa has become the world’s fastest-growing mobile phone market. Over the last 5 years the continent’s mobile phone use has increased at an annual rate of 65%, twice the global average. Only 2.8% of Africans have landlines at home largely due to the fact that in this generally sparsely-populated and extensive continent, where the vast majority of people live in poverty, the large cost of stringing up telephone wires has not been economically viable. Mobile phone networks on the other hand have proven much cheaper and faster to establish.

As illustrated in the photograph overleaf Somalia, for example, has not had any central government since the early 1990s, yet it has now a vibrant mobile phone industry.

Mobile usage varies between rich and poorer countries

- Use of text messaging in rural communities is much lower due to illiteracy and the many indigenous languages.
- Many people who cannot afford a mobile themselves can access one through informal sharing with family and friends.
- The value of mobile phones is much greater because other forms of communication e.g. postal service, roads and landlines are often poor.
- Pay-as-you-go mobile phones are being used to slash the cost of money transfers between family members, including remittances from overseas.

Small Arms

Modern technology isn’t always beneficial – the growing availability of small arms has been a major factor in a number of conflicts and in hindering smoother rebuilding and development after a conflict has ended.

- Small arms cause 90% of civilian casualties.
- There are around half a billion military small arms around the world.
- Some 300,000 - 500,000 people are killed by them each year.
- They are relatively cheap and readily available.
Education is very important to those who are displaced. It creates a feeling of stability, normality and structure in the lives of refugees. Schools provide children with protection and cognitive development. The photo overleaf shows a school in Udici, Sudan. The school has separated boys from girls. There are a total of 520 boy students and 350 girls. In the boys’ section there are 17 teachers and in the girls’ school there are 5.

The original school building was opened in the 1960s but was completely destroyed during the war. It reopened in May 2007 but the building needs a lot of repairs and currently has no windows. The deputy head teacher of the boys’ section is only 24 years old and his staff of teachers, who are all men, are as young.

The school follows the new Sudanese curriculum and UNICEF provides some of the textbooks, copies, pens and chalk once a year. The school day begins at 8 am and finishes at 3.30 p.m. Some of the students have to walk between 2-3 hours a day just to get there. Among the challenges faced by displaced children is the fact that many of them are grown up and have missed out on an education. They may have been taught a different syllabus where they lived and are now getting used to different types of teaching. The age group ranges from 5 years to 30 years and some instances occur where a 30 year old and a 13 year old are in the same class.

There is a distinct difference between the boys’ section of the school and that of the girls’. There are even less materials available to the girls and far less teachers per number of students in the school. The attendance of the girls is significantly less; they are the most vulnerable to drop out of education due to other domestic demands, for example, early marriage and pregnancy and the threat of violence.
Abaniya’s family fled to Barrarut in 1998. They did so because they were very scared because the militia used to raid the villages, burn homes, kill and abduct the children. It was a very hard decision for them to take but as the violence increased and things became too hard they decided one night to flee at midnight taking nothing with them. The family returned last year. Their homestead had been completely destroyed and it was a challenge for them to rebuild their home.

Life in Barrarut was very difficult at first. Initially, they were put up with relatives. Now that they have returned to their home Majaga (Abaniya’s mother) is much happier as she can feel more self-reliant here. To support herself and her children she grows a little of her own food and works for other farmers. Her husband is living in Barrarut. He has two other wives. It is very common in the post-war situation in South Sudan for women to be the head of a household.

Abaniya gets up at 6 am every day and sweeps and fetches water. She then washes, takes some tea and comes to school which is very close by. Her favourite subjects are maths and English. She would like to be a nurse when she finishes school. In this picture Abaniya is shown collecting lulu in the bush near the village of Udici.

Lulu Works is a Trócaire assisted project that has been operating since 2000. Lulu Works uses the shea nut (lulu) to make body lotion, lulu cooking oil and soap. There are more than 20 places within South Sudan where these products are produced. The project aims to be an income generating and capacity-building scheme for local women. In the Mapel production centre they particularly work with IDPs who are regarded as especially vulnerable. The products produced by Lulu Works are sold in Nairobi, Juba, South Africa and Uganda. Shea is a fruit grown on a tree. It looks similar to a horse chestnut in terms of its outer green layer and the nut at the centre. People in the area eat the green outer layer, which is an avocado-like fruit, and they use the nut in their products.
A country spanning an area roughly the size of Western Europe, Sudan is home to some 40 million people, with great diversity in its physical and social environment. The signing of Comprehensive Peace Agreement (CPA) in January 2005 between the main protagonists in the North and South of Sudan signalled a formal end to a 21-year civil war that resulted in the deaths of at least two million people and the displacement of four million others. This agreement however has by no means brought an end to the extreme difficulties faced by millions of ordinary Sudanese people in their day-to-day lives, nor had any impact upon the brutal conflict in Darfur.

Despite the signing of peace agreements putting an official end to one of the continent’s most vicious conflicts, insecurity and violence still blight large swathes of the Sudan. Banditry and militia attacks in South Sudan pose a serious threat to the lives and livelihoods of its people, while in Darfur violent attacks on civilians continue in spite of several ceasefire agreements. In response to the humanitarian catastrophe in Darfur that exploded onto international headlines in 2004 following months of effort to expose what was happening, we are working with Caritas International and Action by Churches Together (ACT) to provide emergency assistance to some 500,000 people displaced by the conflict.

The photo here captures children in Labado, where about 5,000 of the 25,000 people who lived here have returned home with the presence of African Union troops. According to an AU report, the town was bombed in December 2004 by the Sudanese military, during a conflict involving government forces, militias, and rebel soldiers. Children’s well being and development depend very much on the security of family relationships and a predictable environment. War, especially civil war, destroys homes, splinters communities and breaks down trust among people – undermining the very foundation of children’s lives. In the last ten years two million children have been killed in conflict, one million have been orphaned and six million have been seriously wounded. The children in Labado returning home (see photo overleaf), while fortunate to have survived the conflict and displacement in Darfur, have experienced all kinds of distressing experiences e.g. fear when their homes were attacked, separation from parents, witnessing the death of one or more family members, etc. For these children, and those worldwide who return to their homes, this day marks the start of their psychological and emotional journey to rebuild their lives.

To access a very useful animation on some of the root cause of the conflict in Sudan log on to CAFOD’s website @ http://www.cafod.org.uk/youth-leaders/conflict/panels/resources-to-download/conflict-in-sudan
Where Will the Journey End? Border Control Role-Play

Life as a displaced person is a difficult and uncertain journey. The photo overleaf shows Civilians carrying their belongings on their heads as they return to Tam (Sudan) having earlier fled from the fighting. The civil war between the Muslim North and the Christian/animist South of the country is now in its twentieth year.

Start: Having experienced the devastating trauma of war the decision to flee their homes is only the beginning of the story for displaced people. They are now faced with an uncertain future commencing with a dangerous flight to an unknown or unwelcoming final destination.

Journey: The journey can be perilous. Those fleeing continue to be shot at and robbed by soldiers. Women are vulnerable to being attacked and raped. Children can get separated from their parents when missiles disperse them.

Border: While many decide to stay in their own country and hope that they will return to their original towns/villages others make the decision to cross the border. They encounter many difficulties e.g. the police will often use torture, extortion and imprisonment and the language barrier adds yet another layer of hardship.

Border Control Role-Play:
It is a dark and cold night on the border between South Sudan and Kenya. A large group of Refugees has arrived, fleeing the war in the North and they want to cross into Kenya. They are in a distressed state because they have not eaten or slept in several days. They have few possessions except for their passports. The immigration officials from Kenya are faced with a dilemma – some want to allow the refugees to cross but others don’t. The refugees are desperate and use several arguments to try to persuade the immigration officials.

- Ask one third of the group/class to imagine they are immigration officers from Kenya. Ask another third of the group to imagine that they are refugees from Sudan and the remaining third of the group can act as observers.
- Draw a line on the floor to symbolise the border and tell them that when the role-play begins, they have ten minutes to reach some sort of conclusion.
- Give the ‘refugees’ and the ‘immigration officers’ a few minutes before the role-play to plan their arguments and to decide on tactics (students can use the suggestion boxes below to start their discussion).

Immigration Officers
- Can they prove they are genuine refugees or are they just looking for a better standard of living?
- Our country is a military and business partner of North Sudan. We can’t be seen to be supporting them.
- They are desperate, we can’t send them back.
- If we let them in, others will demand entry.
- We have legal obligations to accept refugees.

Options:
- Will you let all refugees cross or will you split them up by age, profession, wealth etc?

Refugees
- We will be killed if we go back.
- Other refugees have been allowed into your country.
- We only want shelter until it is safe to return.
- It is our right to receive asylum.
- Our children are hungry, you have a moral responsibility to help us.
- I was a doctor in my home town.

Options:
- Will you split up if the immigration officers ask you to?
- Will you go home if they try to send you back?
Many Palestinians were driven from their land by Israeli forces in 1948. They remain refugees today – in the world’s largest and longest running refugee crisis. There are around 5 million Palestinian refugees living in camps in the Occupied Palestine Territories, Lebanon, Jordan and Syria. Israeli law forbids them from returning home. A further 260,000 are internally displaced inside Israel.

Palestinians who live inside the Occupied Palestinian Territory [the OPT includes the West Bank, East Jerusalem and Gaza Strip] have lived under Israeli military occupation since 1967.

Occupation is a network of barriers - physical and administrative - restricting the ability of Palestinians to move freely and exercise their human rights. Palestinians face over 700 physical barriers to movement, including checkpoints and the separation wall.

In the Gaza Strip 1.5 million live in an area half the size of county Wexford. 70% of them are refugees, waiting for three generations to return home. In Gaza 8 in 10 people rely on food aid just to survive. Inside the Palestinian West Bank, Israel is constructing a 680 km wall. The Israeli Government claims that the wall is to prevent Palestinian attacks on Israel. However, the wall annexes an eighth of the tiny West Bank to Israel. In 2004 the UN’s World Court declared the wall illegal and said Israel must dismantle it. Israel refuses. The wall is the most visible manifestation of the occupation.

But, in the midst of immense Palestinian suffering, there is hope. Young people with whom Trócaire work are resisting the occupation non-violently in their daily lives, dreaming some day of having their own country and their human rights respected.

To learn about Trócaire’s work in the OPT please visit www.trocaire.org
When Somalia's government collapsed in 1991, Eastleigh, a neighbourhood in Kenya's capital city, Nairobi became home to tens of thousands of Somalis' fleeing the terror and destruction that accompanied years of anarchy and warlord rule in their homeland.

Eastleigh has become a microcosm, a ‘Little Mogadishu’ where urban refugees can continue living as they would at home in Somalia; albeit in cramped and often squalor conditions but the air is filled with the sounds of the Somali language and the familiar smell of Somali food and spices.

Rather than settling in overflowing IDP camps along the Somali-Kenyan border and getting by on aid agency hand outs, the Somalia residents of Eastleigh chose to live independently despite the harsh living and working conditions. As Kenya has strict refugee laws that do not allow refugees to work legally and with no official documentation or identity papers most Somalia's are forced to find meagre paid casual jobs. Despite this Eastleigh is one of Nairobi’s most thriving commercial centres.

Temba (her name has been changed for her safety) has been in Nairobi since January 2008. She travelled from Somali’s capital Mogadishu with the help of a truck driver as far as the Kenyan border. They were attacked before reaching Mandera and four people were killed. They crossed into Kenya on New Years night. Once in Kenya they boarded a goat-truck which took them to Nairobi. She was very tired and lonely during the journey and brought no possessions with her. She has no documentation either.

Temba lost her parents when she was only two years old and she was then looked after by a foster family; they told her this when she was nine. She travelled to Nairobi with this family but when they got the opportunity to go and live abroad she was excluded and abandoned in Eastleigh. Temba is now living with an old man and she works as his maid. She doesn't earn money but is provided with food and accommodation. When asked about her future she says that her future is blank. She has never been to school but has started to read some books.
Burma is situated in Southeast Asia, bordered by India, Bangladesh, China, Laos and Thailand. Burma’s population includes seven major ethnic nationalities but more than a hundred different ethnic groups. Although Burmese is the official language, dozens of local and regional languages are spoken throughout Burma. Burma gained independence from Britain in 1948 and remained a fragile democracy for the following 14 years, as ethnic groups sought independence from the central government. An army coup in 1962 led to military control of Burma until 1988.

Throughout this period, guerrilla wars with ethnic opposition organisations were ongoing as armed groups attempted to maintain autonomy for their people. In 1988, wide-scale public demonstrations led to multi-party elections in 1990 in which the main opposition party, the National League for Democracy (NLD), swept to victory. However, the military regime refused to accept the election result. To date, the election results have not been upheld. The military regime has sought to weaken the NLD and ethnic opposition groups through intimidation, imprisonment, propaganda, human rights abuses and military offensives.

In Burma, Trócaire has adopted a focus on meeting the basic needs of displaced populations, including shelter, food and education, whilst also working to document the plight of refugees and internally displaced persons.

How’s this for an intimidating experience? You’re about to address a 200-strong meeting of the U.N. Commission on Human Rights in Geneva. Your topic is the long-standing campaign of terror by Burma’s military regime against unarmed civilians in Shan state, the childhood home you fled. Your audience includes members of that same military regime. You’re 17 years old. “My voice was shaking,” says Charm Tong, already a seasoned and celebrated campaigner for Shan state’s embattled people. “But I thought, ‘You have to do this. You don’t get so many opportunities to tell the world.’” So she made an impassioned speech—the presence of Burmese officials only emboldening her. “They were forced to listen to what I had to say,” she says.
Colombia is located on the North Western coast of South America with coastlines facing the Caribbean Sea and the Pacific Ocean. Owing to its reserves of natural resources such as oil, emeralds and diamonds it is classed as a middle-income country. However, Colombia is the second most unequal country in Latin America and the poverty rate in Colombia is 77% and it is estimated that this figure can reach 82% in Afro-Colombian communities. For the last fifty years the country has been marred by armed conflict. Left wing guerrilla groups, re-grouped and emerging right wing paramilitaries and the army maintain a constant presence particularly in rural areas. Drug trafficking is an ongoing problem which helps to fuel the conflict. It is estimated that up to four million people have been internally displaced in Colombia during the course of the conflict and government efforts remain insufficient in meeting their basic needs. As families are forced off their land, communities are destroyed and IDPs are forced to congregate in shanty towns on the outskirts of major urban centres, where poverty is already prevalent and where they are more often than not subjected to further violations of their rights.

This photo portrays a woman and some children in the Soacha neighbourhood. This neighbourhood is part of an area that houses many internally displaced people who have settled here as a result of ongoing conflict in Colombia. What is striking about this photo is the fact that only 15 minutes away is downtown Bogota, the capital of Colombia. Bogota is a bustling capital city with all the frills associated with a busy city. Yet, Soacha, south of Bogota, is literally a world away where people have far less access to services such as health and education and live in precarious conditions.

Trócaire supports an NGO called FEDES in Soacha which accompanies displaced families and offers psychosocial support, human rights and mediation capacity building and housing support. Support from FEDES better enables families to seek employment, to adjust to their new surroundings and to demand their rights from the government.
Activities for Photos

Instructions and Guidelines on using photos

These photographs have been specifically chosen to allow the teacher to introduce a range of issues and ideas relating both to global development and to the country in which they are situated.

The following activities aim to stimulate active discussion and critical thinking concerning the issues raised in the photographs. They can also be used in raising issues relating to images, prejudice and the media.

1. SELECTION
   Ask the students to select their favourite photograph and discuss with the group, the reasons for their choice. To direct the discussion, teachers could include certain conditions. For example, ask the students to nominate the photograph that they found most surprising or most shocking. Which photographs would be the most likely to appear in a newspaper or a magazine or a schoolbook? Why?

2. CAPTIONING THE PHOTOGRAPHS
   A caption can make a big difference to the way a photograph is interpreted. Distribute one photograph to each group and allow them to suggest captions, which will elicit a variety of responses e.g. hope, despair, charity, pity, shock. Ask them to suggest what caption would be used if the photograph were used in the following contexts: tabloid newspaper, charity advertisement, school textbook, and encyclopaedia. Discuss how photographs and captions are used in the media e.g., newspapers, advertising, billboards, etc.

3. DESCRIBING A PHOTOGRAPH
   Ask students to work in pairs. One of the students describes a photo in detail to his/her partner without their partner seeing it. The partner draws the photo from the description and then compares it to the original. How is it different? What was omitted? What was added?

4. QUESTIONING A PHOTOGRAPH
   Give one photograph to each group in the class. Mount the photograph in the middle of a large sheet of blank paper.
   Ask the group leader to note down the questions, which the members feel the photograph raises. Some of the questions may be directly related to the photograph, others only indirectly. The group, then reports on their work to the rest of the class.

5. RANKING
   Give a quantity of photographs to each group and ask them to rank them in order, according to agreed criteria, e.g., which they like/dislike most, which say most about an issue, etc.
   Ranking promotes the skills of discussing, arguing, criticising, defending, comparing and contrasting.

6. SPEECH BUBBLES
   Ask students to discuss and agree on three things that particular people in the photos might be thinking or feeling. These are written on slips of paper and placed beside the photograph. After class discussion, the most probable thoughts or feelings for each person can be written on speech balloons cut out on paper and fixed in the appropriate places.
7. ROLE PLAY

Role play is best undertaken when some of the background work, around the photographs is completed. It allows people to develop empathy with those in the photographs. Give a photograph to each group. Ask the students to develop a scene about the life of the people in the photograph, they will need to decide;

The names of everyone in the picture.
- Their relationship to each other.
- Whether any members of the household or community are not included in the photograph.
- How each person in the picture feels.
- What each person is doing.
- What they are saying.

The students decide which roles to take on. They can role play the scene in the photograph and/or extend it to include events that led up to this scene and events that followed it. Each group presents their scene. Allow comments and questions immediately afterwards.

8. ROLE PLAY INTERVIEWS

Distribute the photographs to the students. The students each choose a character from the photograph and take on the role of that person. The other students in the group or class ask them questions in role about their life in the selected country.

9. TELL A STORY

Ask each group to choose three photographs from the set. Use these photographs to tell a story, ordering them so that they correspond with the beginning, middle and end of the narrative. Allow plenty of time for discussion before the activity is presented to the class.

10. COMMUNITY MEETING

The group imagines they are living in the country of choice. They are working together to discuss how to improve their situation. Use the photographs to identify what the needs of their community are. Discuss these in role. The group then tries to agree on which needs should be prioritised and tries to suggest ways these needs could be met.

DO
- Use open-ended questions e.g. tell me about this person. What is happening in the picture?
- Extend the questions e.g. What do you think of the picture of the IDP camp? Are the houses as you expected? What thoughts come to you regarding the differences in the houses from the various countries portrayed in the photos? Why are they different?
- Encourage the students to look at details in the picture: What is the landscape like? What about the climate?
- Explore similarities and differences
- Explore feelings: How do you think Abaniya feels? How does Temba feel living in Kenya without her family?
- Extend the pack by including photographs of other people from different countries around the world. Include people from a variety of social, economic and cultural backgrounds.
- Respond to questions and comments from the students in a positive way. Extend their knowledge by giving additional information where appropriate and where accurate information is available to you.

DON’T
- Don’t over-read into the photo for the students.
- Don’t deny difference. If, for example, a student comments on difference in ethnicity, explore the comment further.

Log on to the Trocaire Campaigns website at www.trocaire.org/takeaction and take part in this year’s campaigns.