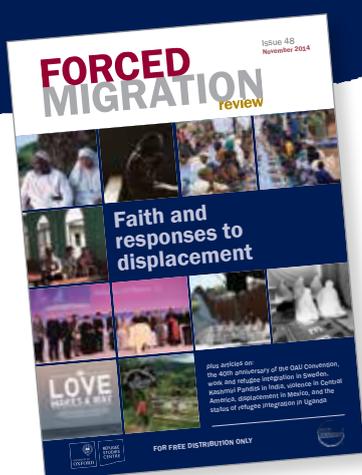




Faith and responses to displacement

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From the Editors

The role of faith in the humanitarian sector is not easy to measure. Faiths and religious texts generally advocate welcoming the stranger, and there are many organisations (and individuals) inspired by their faith or religion to assist people in need, and many faith leaders and communities who act locally to provide protection and aid. Perhaps the greatest contribution of faith communities lies in their networks and their capacity to allow people on the move to connect and find a welcome in an otherwise possibly hostile environment. Yet it is easier to measure the activities inspired by faith than to measure the difference that having that faith makes, and secularly inspired standards for such activities can appear to be in tension with the faith inspiration.

In addition, the work of faith-based humanitarian actors is not made any easier in a world where religion plays a part – or is used – in fomenting or sustaining many conflicts. Faith communities and their

leaders who are caught up in such conflicts face an even harder task. The first article in this issue, from the leaders of three faith communities in the Central African Republic, is a heartening example of courage and determination in such circumstances.

This issue also includes seven articles on other aspects of forced migration.

We are grateful to Elena Fiddian-Qasmiyeh of the Refugee Studies Centre/University College London and James Thomson of Act for Peace/ACT Alliance for their assistance and input as special advisors on this issue. We would also like to thank CAFOD, the Henry Luce Foundation, Islamic Relief Worldwide, the Swiss Federal Department of Foreign Affairs, the US Conference of Catholic Bishops and World Relief for their financial support for this issue, and to acknowledge the role of UNHCR, in particular José Riera, in bringing FMR into this debate.

www.fmreview.org/faith/editors

Faith and responses to displacement



Religious leaders unite to disarm hearts and minds

Monsignor Dieudonné Nzapalainga, Imam Omar Kobine Layama and Pastor Nicolas Guerekoyame Gbangou (Central African Inter-Religious Platform)

In the Central African Republic, where religion has been used as a tool to divide and manipulate the population, religious leaders have come together to promote tolerance and forgiveness as a basis for rebuilding peaceful cohabitation.

www.fmreview.org/faith/nzapalainga-layama-gbangou



Local faith actors and protection in complex and insecure environments

James Thomson (Act for Peace/ACT Alliance)

Faith leaders, faith-based organisations and local faith communities play a major role in the protection of people affected by conflict, disaster and displacement. Humanitarians, however, have only recently begun to fully appreciate the depth, scope and variety of protection work being done by faith actors and the complex interrelationships between faith and protection.

www.fmreview.org/faith/thomson



The value of accompaniment

Joe Hampson, Thomas M Crea, Rocio Calvo and Francisco Álvarez (Society of Jesus/Boston College School of Social Work)

Friendship and compassionate companionship with the most vulnerable provide a powerful type of humanitarian service giving priority to personal accompaniment.

www.fmreview.org/faith/hampson-crea-calvo-alvarez



How local faith communities can aid asylum seekers

Kelly Barneche and 'Joe' (social worker/asylum seeker)

Local faith communities are able to offer assistance to asylum seekers in ways that faith-based organisations, constrained by eligibility criteria, are not.

www.fmreview.org/faith/barneche-joe



The role of religion in the formation of cross-community relationships

Sadia Kidwai, Lucy V Moore and Atallah FitzGibbon (Islamic Relief Worldwide)

Spiritual life is a priority in many conflict-affected communities, perhaps especially in situations of displacement. It is rarely prioritised by aid agencies, yet may be central to the formation and maintaining of strong and effective cross-community relationships.

www.fmreview.org/faith/kidwai-moore-fitzgibbon



The contribution of FBOs working with the displaced

David Holdcroft (Jesuit Refugee Service)

Faith-based organisations take from their religious traditions both strong motivations and access to a long history of thinking concerning social and political issues. This can make them ideally placed to fill the gaps in the implementation of human rights.

www.fmreview.org/faith/holdcroft



Faith and the secular: tensions in realising humanitarian principles

Alastair Ager (Columbia University)

There is good reason to engage faith-based organisations and local faith communities in humanitarian response but doing so raises challenging issues for the interpretation of humanitarian principles in what some see as a post-secular age.

www.fmreview.org/faith/ager



Faith motivation and effectiveness: a Catholic experience

Robert Cruickshank and Cat Cowley (CAFOD)

CAFOD's ability to partner with other faith-based organisations and communities brings significant advantages for its work with displaced people and other conflict-affected communities. However, modern-day humanitarianism does not always sit comfortably alongside some of the practices and approaches of the major religions.

www.fmreview.org/faith/cruickshank-cowley

The dignity of the human person

Nathalie Lummert (US Conference of Catholic Bishops)

Catholic Social Teaching's emphasis on the dignity of the human person is a lens that Catholic institutions use to evaluate how we as a global society enhance or threaten the dignity of the human person, especially the most vulnerable of people – including those on the move.

www.fmreview.org/faith/lummert

Journeys of a secular organisation in south Lebanon

Jason Squire and Kristen Hope (Terre des hommes Foundation)

A secular NGO's experiences in south Lebanon demonstrate that it is possible for non-faith-based organisations to develop productive relationships with faith-based actors without compromising their secular identities.

www.fmreview.org/faith/squire-hope

Reflections from the field

Simon Russell (ProCap)

Working with religious leaders is an essential element of serving local communities, as is an understanding of the religious life of local communities and how belief influences their decision making.

www.fmreview.org/faith/russell

The asylum seeker: a faith perspective

Flor Maria Rigoni (Casa del Migrante-Albergue Belen, Mexico)

An organisation based on faith will listen and try to understand when unjust laws, traditions, cultures or ideologies cause refugees to flee.

www.fmreview.org/faith/rigoni

Christian civil disobedience and mandatory, indefinite immigration detention in Australia

Marcus Campbell (University of Sydney)

A new movement of Christian activists in Australia is using radical direct action to challenge their country's policy of mandatory detention of asylum-seeker children.

www.fmreview.org/faith/campbell

Guided by humanitarian principles

Andreas Vogt and Sophie Colsell (Caritas Luxembourg)

Caritas Luxembourg's work with refugees, IDPs and migrants in Colombia, Lebanon and Luxembourg offers some examples of the ways in which a faith-based organisation may be advantaged or disadvantaged by its faith basis and how it needs to adhere to humanitarian standards.

www.fmreview.org/faith/vogt-colsell

A Luxembourg government perspective on faith in partnership

Max Lamesch (Luxembourg Ministry of Foreign and European Affairs)

While flexible in partnering with agencies best placed to assist affected populations, Luxembourg requires its partners to adhere to humanitarian principles.

www.fmreview.org/faith/lamesch

Not in our remit

Maurice Herson (Refugee Studies Centre, University of Oxford)

When secular organisations are responding to the needs of displaced people, the religious practices and needs of the communities may not be high on the list of things to be thought about. Indeed secular organisations may struggle to recognise the importance of religion, in life and in death.

www.fmreview.org/faith/herson

Faith, relief and development: the UMCOR-Muslim Aid model seven years on

Amjad Saleem and Guy Hovey (independent)

Seven years ago, a strategic partnership between the United Methodist Committee on Relief and Muslim Aid in Sri Lanka was formalised into a worldwide partnership agreement. The partnership offered a model for community-based, culturally appropriate and sustainable assistance provision – so why did the partnership not reach these goals?

www.fmreview.org/faith/saleem-hovey



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Church asylum

Birgit Neufert (German Ecumenical Committee on Church Asylum)

Church asylum, or sanctuary, is a practice to support, counsel and give shelter to refugees who are threatened with deportation to inhumane living conditions, torture or even death. This practice can be located at the interface of benevolence and politics.

www.fmreview.org/faith/neufert



Offering sanctuary to failed refugee claimants in Canada

Kristin Marshall (Canadian Sanctuary Network)

Despite the anti-refugee sentiment demonstrated by Canada's recent legislative changes and the government's hardening attitude towards those in sanctuary, the spirit of resistance and community engagement is alive and well in Canada.

www.fmreview.org/faith/marshall



Interfaith humanitarian cooperation: a Lutheran perspective

Elizabeth Gano (The Lutheran World Federation)

The Lutheran World Federation's experience is that closer cooperation between faith-based organisations of different faiths is both possible and beneficial.

www.fmreview.org/faith/gano



The clash and clout of faith: refugee aid in Ghana and Kenya

Elizabeth Wirtz and Jonas Ecke (Purdue University)

A case-study from Ghana assesses the importance of a faith-based response to displacement in West Africa, while an example from Kenya highlights problems that can arise in collaborations between secular and faith-based organisations.

www.fmreview.org/faith/wirtz-ecke



An inter-religious humanitarian response in the Central African Republic

Catherine Mahony (CAFOD)

Inter-religious action has played a key role in ensuring that social cohesion and inter-religious mediation remain on the international agenda in relation to response in the Central African Republic, where people's faith is an integral part of their identity but where it has been manipulated in a horrific way.

www.fmreview.org/faith/mahony



Respecting faiths, avoiding harm: psychosocial assistance in Jordan and the US

Maryam Zoma (Hunter College, City University of New York)

Both faith-based and secular organisations need to recognise the ways in which religion can provide healing and support but can also cause harm for refugees and asylum seekers.

www.fmreview.org/faith/zoma



Religious space, humanitarian space

May Ngo (Swinburne University of Technology)

The Protestant church in Morocco is struggling with tensions as it navigates between being a church organisation and being – in its work with refugees and migrants – something more like a non-governmental organisation.

www.fmreview.org/faith/ngo



Faith-based humanitarianism in northern Myanmar

Edward Benson and Carine Jaquet (UNHCR/Research Institute on Contemporary Southeast Asia)

The response of faith-based organisations to displacement in northern Myanmar has been remarkable but sustaining an open and collaborative relationship with the international community remains an ongoing challenge.

www.fmreview.org/faith/benson-jaquet

The costs of giving and receiving: dilemmas in Bangkok

Sabine Larribeau and Sharonne Broadhead (independent/Asylum Access Thailand)

Local faith-based organisations play a central role in meeting the basic needs of the increasing urban refugee population in Bangkok. This raises challenges for all involved.

www.fmreview.org/faith/larribeau-broadhead

Faith and the politics of resettlement

Shoshana Fine (CERI Sciences Po Paris)

Those working with asylum seekers and refugees in Turkey have noticed that a growing number of Iranian Shi'ite asylum seekers are converting to Christianity during their migratory passage through Turkey. With apostasy punishable by death in Iran, asylum claims and requests for resettlement can be based on or strengthened by such conversion.

www.fmreview.org/faith/fine

Principles and proselytising: good practice in Ethiopia

Zenebe Desta (Institute of Humanitarian Studies Center-MICHA)

Faith-based organisations need to ensure that in providing essential humanitarian assistance they do not exploit the vulnerability of people by proselytising, whether overtly or covertly.

www.fmreview.org/faith/desta

Jewish roots of humanitarian assistance

Ricardo Augman and Enrique Burbinski (HIAS)

The act of assistance is an act of respect for the humanity of others and is not the preserve of any one faith.

www.fmreview.org/faith/augman-burbinski

Chins in Mizoram state, India: a faith-based response

Jenny Yang (World Relief)

The faith community in Mizoram state in India has played an instrumental role in providing social services, changing public attitudes and perceptions towards refugees, and providing access and assistance, reaching the most vulnerable where there is no international presence.

www.fmreview.org/faith/yang

Engaging IDPs in Sri Lanka: a Buddhist approach

Emily Barry-Murphy and Max Stephenson (Virginia Polytechnic Institute and State University)

A Buddhist Sri Lankan NGO provides an example of how endogenous faith-based civil society organisations can help mobilise IDPs in owning and defining strategies for their own protection.

www.fmreview.org/faith/barrymurphy-stephenson

An ecumenical organisation for asylum seekers in Switzerland

Susy Mugnes, Felicina Proserpio and Luisa Deponti (OeSA/Centre for Migration Research, Basel)

An ecumenical organisation provides socio-pastoral assistance for asylum seekers while they go through the first crucial steps of the asylum proceedings.

www.fmreview.org/faith/mugnes-proserpio-deponti

Imam Moussa Bawa and Sister Maria Concetta in Zongo, Equateur Province, DRC, across the river from Bangui, the capital of the Central African Republic. The two religious leaders work together to heal the wounds that have divided the Christian and Muslim communities in CAR.





African refugees and the particular role of churches in the UK

Samuel Bekalo (freelance researcher/educationalist)

Many churches have the necessary physical and social assets to assist refugees in the community both individually and by bringing them together.

www.fmreview.org/faith/bekalo



Post-disaster recovery and support in Japan

Kimiaki Kawai (Soka Gakkai)

As a locally based faith-based organisation, there were several aspects that enabled Soka Gakkai to contribute effectively to the relief effort following the March 2011 earthquake and tsunami in Japan, responding to both physical and psychological needs.

www.fmreview.org/faith/kawai



'Welcoming the stranger' and UNHCR's cooperation with faith-based organisations

José Riera and Marie-Claude Poirier (UNHCR)

Since its creation in 1950, UNHCR has engaged with faith-based organisations, faith communities and faith leaders in carrying out its work. Recently, UNHCR has been more actively exploring the role of faith in humanitarian responses.

www.fmreview.org/faith/riera-poirier



What's faith got to do with it?

Tahir Zaman (SOAS)

The use of the faith-based label demands greater clarification lest it lose coherence and result in adverse policy implications, excluding religiously motivated actors from providing much-needed assistance to displaced communities, particularly inside Syria now.

www.fmreview.org/faith/zaman

GENERAL ARTICLES



Refugees' integration in Uganda will require renewed lobbying

Georgia Cole (University of Oxford)

A legal decision about whether refugees in Uganda can become citizens continues to be delayed.

www.fmreview.org/faith/cole



The 1969 OAU Convention and the continuing challenge for the African Union

J O Moses Okello (UNHCR)

Forty years after the OAU Convention on Refugees came into force, the dismal state in which refugees in Africa find themselves these days raises the question as to whether the Convention has lived up to expectations.

www.fmreview.org/faith/okello



From violence to more violence in Central America

Israel Medina (Médicos Sin Fronteras)

Many Central American migrants flee their home country as a result of violence and threats from the criminal gangs. A large number of them also encounter the same type of violence that they are fleeing when on the migratory routes through Mexico.

www.fmreview.org/faith/medina



Work and refugee integration in Sweden

Miguel Peromingo (World Association of Public Employment Services)

One of the main challenges facing refugees trying to integrate in their host country is finding a suitable job. Sweden recognises this issue and is investing in making inclusion in the labour market the driver of refugee integration.

www.fmreview.org/faith/peromingo



Frozen displacement: Kashmiri Pandits in India

Mahima Thussu (Manipal University)

In the 1990s nearly 250,000 people, mostly Kashmiri Pandits, were displaced by violence in Jammu and Kashmir state in India. More than 20 years later the question for them is whether the responses to their displacement so far can form the basis for long-term solutions for their protracted displacement.

www.fmreview.org/faith/thussu



Public policy to address displacement in Mexico

José Ramón Cossío Díaz (Supreme Court of Justice, Mexico)

At hearings of the Inter-American Commission on Human Rights in November 2013 on the human rights situation in Mexico, the issue of the internally displaced in particular caught my attention, both due to its current serious level and for its potential impact in the not too distant future.

www.fmreview.org/faith/cossio



Reflections from the encampment decision in the High Court of Kenya

Anna Wirth (Asylum Access)

Civil society groups are embracing a recent victory in the High Court of Kenya as a reminder of the important role that strategic litigation can play in the enforcement and promotion of refugee rights.

www.fmreview.org/faith/wirth

We hope you will find this Listing useful.
We would welcome any feedback – please email the Editors at fmr@qeh.ox.ac.uk

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