

INTRODUCTION

Challenging the way we think and speak about refugees.

According to Filippo Grandi, the United Nations High Commissioner for Refugees (UNHCR), the world is currently facing the highest levels of displacement ever in history, with 65.3 million people (a 2017 estimate) forced from their homes by war, internal conflicts, drought or poor economies. Of these, two thirds are economic migrants and internally displaced persons. About a third (21.3 million) are refugees according to the United Nations definition. Over half of these refugees are under the age of 18.

The United Nations 1951 Convention Relating to the Status of Refugees and its 1967 Protocol defines a refugee as a person who:

“owing to well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.”

What is a teacher’s responsibility with regards to the topic of refugees?

There are few issues that confront us with as many questions about what it means to be human ... together. Thinking clearly about refugees takes courage, compassion, critical thinking and a willingness to be open to creative possibilities.

This resource is all about how we create the “other” and place them, in our minds, on the margins of society. This “other” confronts us with differences that seem to be so dangerous that we reduce them to a superficial stereotype – based not on any accurate perceptions or lived-experience, but on our own fear, insecurities, defensiveness and guilt. Our sentimental responses are often as bad, especially when they are grown out of a patronising attitude and belief that we do understand, even when we have not really listened enough. The word “refugee” becomes a placeholder for all our irrational assumptions.

So many of the gains that we seem to have made with regards to human rights in the last few decades are being challenged all over the world by the responses of various communities to the current refugee crisis.

According to the United Nations, it is developing countries, mostly in Africa, that are taking in a disproportionate number of refugees – currently 80% of the world's refugee population. Refugees hosted in developing countries put enormous pressure on the resources of those countries, and yet some of them, like Ethiopia and Uganda, continue to show generosity recognising refugees as human beings and fellow Africans in need.

This resource is an attempt to add to the tools that are available to teachers for teaching about human rights in general and migrants in particular. While this resource does provide ideas for lesson plans, this is not its primary aim. Its primary aim is to equip teachers with insights that can change the way we all think, speak and act with regards to refugees.

Our own Constitution and its Bill of Rights promotes the values of dignity, equality and freedom of all humans, but this is far from a done deal. Violations of human rights on the basis of a person's perceived race, gender, sexual orientation,

age, disability, belief or place of origin continue, and, in some cases, have increased.

How can we enable our learners to engage the world with a genuine curiosity and a willingness to understand the diversity around them? How can we help them to increase the richness of their own lives by encouraging them to be a little more vulnerable and a little more generous in their interactions with people who are different from them? As William Lacy Swing, Director-General of the International Organization for Migration (IOM), put it:

“To do so will require changing the toxic migration narrative and learning to manage cultural, ethnic and religious diversity.”

If you are reading this resource as a teacher you are encouraged not just to look at the lesson ideas for your phase, but also to explore all the lesson ideas as an activity of personal reflection.

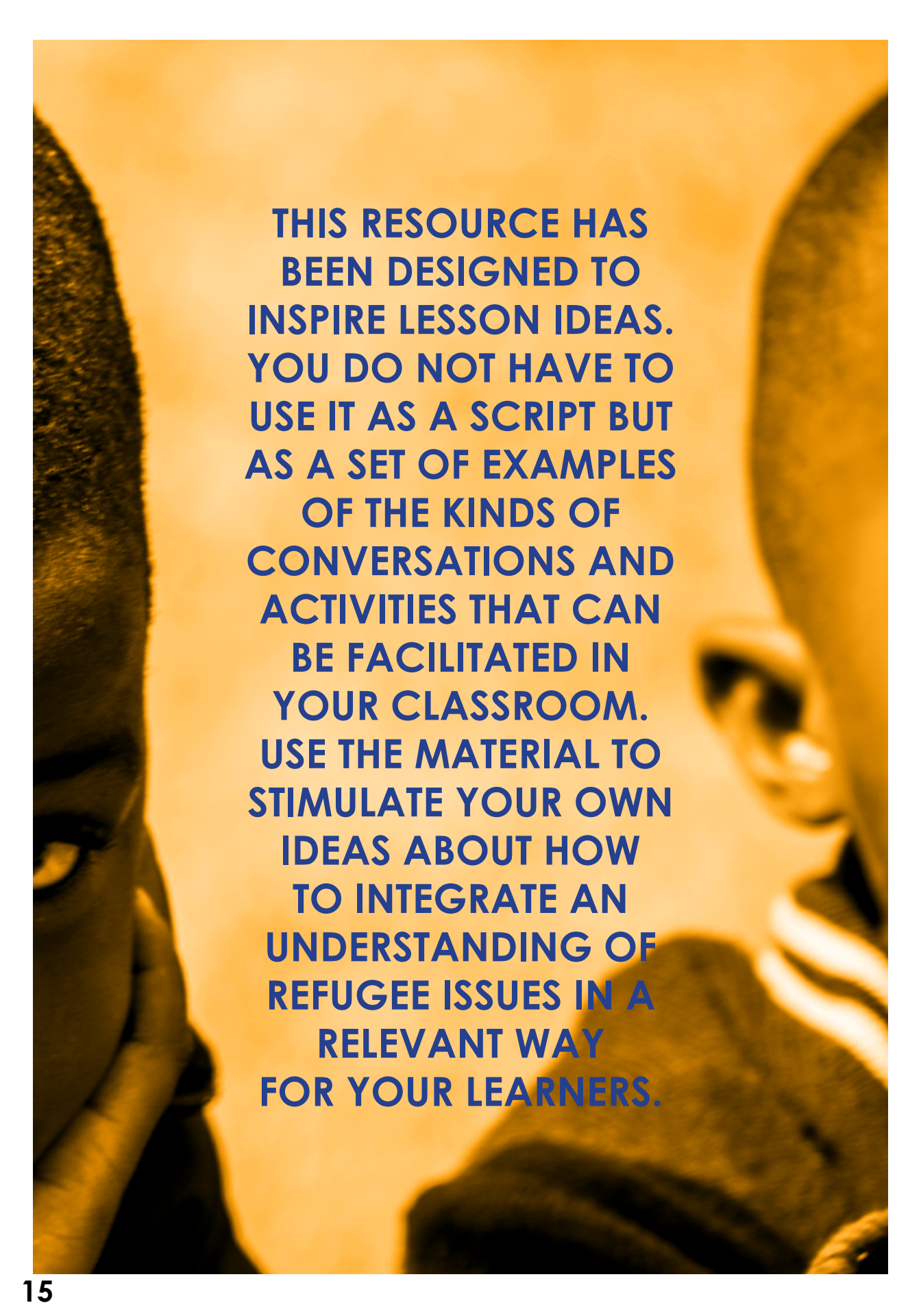


Aims


What is this for?

The aims of this resource are to:

- provide teachers with definitions, facts, insights and ideas that can help them help learners think and speak about refugees and migrants (challenging stereotypes, deconstructing myths, and preventing discrimination);
- help teachers and learners reflect on their own actions towards foreigners who have come to South Africa to seek a better life for themselves;
- support teachers who are committed to preventing xenophobia and the violation of the human rights of refugees and migrants;
- encourage all teachers to integrate the issues of refugees into all subjects by including refugees in examples, stories and activities, not only in lessons focused on refugees but throughout curricula.

The background of the page is a warm, golden-yellow photograph. It shows the profiles of two people, likely of African descent, facing each other in conversation. The person on the left is partially visible, with their hand near their face. The person on the right is more prominent, showing their ear and the side of their head. The lighting is soft and directional, creating a sense of intimacy and connection.

**THIS RESOURCE HAS
BEEN DESIGNED TO
INSPIRE LESSON IDEAS.
YOU DO NOT HAVE TO
USE IT AS A SCRIPT BUT
AS A SET OF EXAMPLES
OF THE KINDS OF
CONVERSATIONS AND
ACTIVITIES THAT CAN
BE FACILITATED IN
YOUR CLASSROOM.
USE THE MATERIAL TO
STIMULATE YOUR OWN
IDEAS ABOUT HOW
TO INTEGRATE AN
UNDERSTANDING OF
REFUGEE ISSUES IN A
RELEVANT WAY
FOR YOUR LEARNERS.**



The Three2Six Education Project

This resource has been inspired by the experience and work of the Three2Six Education Project.

The Three2Six Education Project for Refugee Children started in 2008 in response to a horrific outbreak of xenophobic violence in South Africa. Methodist minister Paul Verryn, who was doing extensive work among the inner city refugee

community, challenged Sacred Heart College to do something meaningful about the fact that so many refugee children were not in school, and living in constant fear of xenophobic attacks. And so the Three2Six project was born.



Sacred Heart College is a Catholic Marist school. The Three2Six Project is inspired by the mission of its founding saint, St Marcellin Champagnat, who believed that, **“to teach children, you must first love them, and love them all equally.”** St Marcellin also taught his disciples to give special attention to the poor and neglected.

Three2Six is an afternoon bridging school for migrant children between the ages of 6 and 13. The project is named Three2Six because the children make use of the high school's classrooms from 3 o'clock to 6 o'clock every afternoon. When the Sacred Heart learners are finished with their school day and the classrooms are empty, the Three2Six children can start their lessons. The project focuses on three main areas: English, Maths and Life Skills. The idea is that the children need to be prepared to enter the state schooling system as soon as they are ready, but no later than Grade 7. The children are also given uniforms and a daily meal.

During the school holidays, the Three2Six learners participate in a holiday

programme where they explore art, science, computing, sports and other activities that they don't have time for during their usual hours. The holiday programme was first started in 2010 when it was feared that many of the children might be at an extra risk of child trafficking during the Soccer World Cup. The holiday programme was such a success that it has been repeated every year since.

Three2Six is about more than education. It is about allowing children to regain their childhoods, to play, to belong, to dream. It is a story of hope. It is also a story of community – for as much as the Three2Six children and their families gain from the project, so too do the communities where they have found a home: Sacred Heart College, Observatory Girls, and Holy Family Parktown. These schools actively embrace the idea that all human beings are connected to one another and that local communities need to work together to create a better life for all.

They are enriched by the presence of the Three2Six children, and the project is a daily reminder that they are privileged to be part of a wider African community.

The three schools engage with the Three2Six children in different ways. At Sacred Heart College, for instance, there are various occasions, such as special Masses, Heritage Day and at some sporting events, when learners from Three2Six and Sacred Heart College come together to share in activities and learn from each other. Access to education for migrant



children is extremely problematic. Even though all children in South Africa are constitutionally entitled to a basic education, this is not being practiced. Migrant children face a multitude of barriers when attempting to access schooling: lack of information on legal requirements, a lack of documentation (like report cards and birth certificates from their home country that are inaccessible), financial constraints, structural xenophobia, and discrimination are just a few of the barriers they encounter. Many schools dismiss migrant applicants by withholding information from them. Information sharing among migrant communities thus becomes essential. Studies indicate that high numbers of school-age migrant children remain outside of the school system.



At the time of the writing of this resource, the Three2Six Project is making a difference to 250 migrant children, with about 400 children on the waiting list. The need is far greater than that. Much more needs to be done in terms of changing attitudes, increasing access, and holding the state to account, so that education for all becomes a reality for all children in this country.





HELP UPROOTED CHILDREN TO STAY IN SCHOOL AND STAY HEALTHY

Many refugee and migrant children miss out on an education – and many lack access to health care and other essential services. UNICEF calls for increased collective effort by governments, communities and the private sector to provide uprooted children with access to an education and health services, and to shelter, nutrition, water and sanitation. A child's migration status should never be a barrier to accessing basic services.

taken from, A child is a child: Protecting children on the move from violence, abuse and exploitation. New York: United Nations Children's Fund (UNICEF). Viewed on 5 January: https://www.unicef.org/publications/index_95956.html

According to a report by UNHCR, only 50 per cent of refugee children worldwide are enrolled in primary school, 22 per cent in secondary, and one per cent in tertiary education.

To learn more go to: '**Starting Out** – Why education for refugees matters' (<http://www.unhcr.org/afr/starting-out.html>).

Also see: '**Missing Out**: Refugee education in crisis' (<http://www.unhcr.org/missing-out-state-of-education-for-the-worlds-refugees.html>) and explore a number of UNHCR articles and videos.

MindBurst Workshop

A person is shown from the chest up, wearing a dark shirt, working on a sculpture. The sculpture appears to be a head or bust with long, thin, vertical elements hanging from it. The person's hands are visible, and they are using a tool to work on the sculpture. The background is a workshop with various tools and materials scattered around. The entire image has a warm, yellowish-orange tint.

Team members from MindBurst Workshop have helped to author this resource in consultation with the Three2Six Education Project for Refugee Children and Sacred Heart College.

MindBurst Workshop has enjoyed the privilege of facilitating holiday programmes for the Three2Six children since

2010. These have included the production of books, stop-frame animations, a musical theatre production and art exhibitions. These holiday programmes teach creative thinking and expose children to rigorous problem solving and design processes. They also instil confidence and open up opportunities for young refugees to tell their stories.





Julie's story

By Bea Roberts

Every Friday afternoon Julie rushes from her school in Germiston to catch a bus into Johannesburg. At Gandhi Square she catches another bus that takes her eastwards through the city to a suburb called Yeoville. From her stop on the corner of Rockey Street and Bezuidenhout Avenue it is a short five-minute walk to her final destination – a school on the hill called Sacred Heart College.

Julie's heart always beats a little faster when she approaches the wrought-iron gates. She waves at Georges, the security guard, who waves back with a warm smile. "Bonjour, Mademoiselle. Comment allez-vous?"

It is exactly 2.30. The children have already arrived. They are spilling out of the bus into the school grounds, chattering like a flock of navy blue birds. Julie hurries over to them and is immediately bombarded with hugs and news and questions. She tries to get the children to line up properly, but it's a challenging exercise. As they walk down to the orchard to assemble for the beginning of the school day, Julie is fixing collars and straightening jackets. She loves her role of volunteer and 'big sister' to the children of the Three2Six Education Project. Not so long ago – two years, in fact – she was one of those children. She understands the difficulties they face, and shares their hopes for a better life.

Today Julie has to take the Grade 1s to their classroom. As they walk through the quad past the fishpond, they pass the tuck shop lady, who is

feeding the goldfish. "Hello, my darlings!" she calls out. "I have your favourite meal for you today!" Julie wonders if it is the spaghetti and mince, or the chicken and rice. She hasn't eaten anything since the little porridge she had at home this morning – there was no money for bread. Her stomach rumbles in anticipation.

After she has left the Grade 1s with their teacher she takes a quick walk up to the soccer field where the Sacred Heart boys' soccer team is playing a match against another school. There are a lot of Sacred Heart learners cheering on their team. Julie recognises some of the kids who volunteered for the Three2Six holiday programme and they exchange friendly greetings. When Sacred Heart scores Julie joins in the cheering. She loves the feeling of being part of the school. How she wishes she could play for the Sacred Heart girls' soccer team!

The three hours go by far too quickly. Julie gets a lift home on the Sacred Heart bus. As the bus leaves the school she feels a little sad. The weekend won't be much fun – she knows that there is no food at home and now that she goes to another school her family no longer gets the vegetable packs that Sacred Heart parents send home with the Three2Six children every month. And on Monday she has to make the long journey – two buses and a fifteen-minute walk – to her school in Germiston. She glances back at the red brick buildings of Sacred Heart, her heart filled with love and longing.

When Julie first arrived at Three2Six her English wasn't very good. Her experience as a learner at Three2Six ensured that her English and Math abilities would be of a standard that would get her accepted into a high school. Three2Six also ensured that all the legal documentation she needed to enter a government school in Grade 7 was in order. *The story above was inspired by the following quote and other experiences of young people who graduated from the Three2Six Education Project.*

"My name is Julie N. I have been at the Three2Six Project for four years before I left the Project to go to Grade 7. The school runs from 3pm to 6pm as always. What a privilege it was for me to meet and have such a caring, loving, courageous and best of all a family. That was what we were called, a family. The teachers and the project coordinator were what a child could never imagine having in their lives."





HOW THE STRANGER CONFRONTS US WITH OURSELVES

We avoid engaging and understanding the stranger by reducing them to a category of difference and a stereotype. These are default patterns, that don't take any effort. We have inherited these thinking habits from our culture, economic class,

peer groups, the media, etc. Maybe we have had a negative experience of someone from a different place, culture and beliefs from ours. We then tend to project that experience as an expectation onto all people of similar origins.



While these kinds of generalisations and assumptions may serve to protect us in some way, they become dangerous when they generate irrational prejudice and unjust discrimination. This is especially true when a generalisation is formalised into a category that is used to administrate and legislate.

Whether we intend it or not, the existence of these generalisations in our thoughts and speech, and through our interaction with others, can contribute to acts of violence committed by others.

To really engage the stranger, with the intent of understanding, takes emotional vulnerability, intellectual effort and a degree of risk. We have to spend energy grappling with it! This sometimes confronts us with aspects of ourselves that we are not usually conscious of. If we are willing to be fully present in these interactions we can become aware of how our assumptions and biases filter and distort our experience. The way we think, speak and act with regards to strangers often reveals more about who we are than who they are.

A photograph of a group of African children, likely in a church or religious setting, with their hands clasped in prayer. The image is overlaid with a semi-transparent yellow and blue gradient. The text "THE BIRTH OF PREJUDICE" is centered in white, bold, sans-serif capital letters.

THE BIRTH OF PREJUDICE



we perceive a difference in
another human being

we make a leap from our
experience of that individual
to generalisations about all
individuals who share
that difference

we create a category for that
difference and give it a name

we allow that category to attract
anecdotes and we share narratives
that strengthen that category

the category produces and
reinforces cultural assumptions

we internalise those assumptions
so that they inform irrational
prejudices against an “other”

we act in ways that translate our
prejudices into unjust discrimination

we determine what differences will
matter to the children who trust us
and learn from us



HOW WE USE THE TERM 'REFUGEE'

In this resource we use the term refugee to refer to anyone who has left their country because of a well-founded fear of persecution or other threats to their lives (like war, persecution, natural disasters or the inability of their environment to support life).

The legal status of the label “refugee” is something different. Many migrants enter the country. Not all of them are recognised as legitimate asylum seekers. Not all asylum seekers succeed in being given the formal status of a refugee. When we use the word “refugee” we are not referring to the individual who has been granted that status by the state, but to anyone who had to flee their home or cross a border in order to reach safety – any form of forced migration. This could even include internally displaced persons.

The policies of many states distinguish between migrants who choose to leave (to seek out better economic opportunities, to join their families or to study) and migrants who are forced to leave their homes.

People who are forced to migrate take great risks and are often without protection.

Who bears responsibility for their safety and wellbeing?



A NEW DEAL FOR EVERY FORCIBLY DISPLACED CHILD

“Once they have been displaced for six months, a refugee is likely to remain displaced for at least three years, with the average length of displacement now estimated at 17 years – almost an entire childhood. Far too many displaced children face formidable barriers to accessing even the most basic services, including education, protection and healthcare, and in meeting

their day-to-day food or shelter needs. Inequalities based on gender, sexual orientation, disability and ethnicity further exacerbate these barriers. Education is critical for all children, but it is especially urgent for the millions of girls and boys forced to flee their homes in humanitarian crises. For the majority of displaced children, their right to education is a largely unfulfilled promise ...



Countries which host refugee children have a moral and legal obligation to ensure children and young people can access their right to an education while displaced. Children's right to education is guaranteed under the Convention on the Rights of the Child and in the case of refugees specifically under article 22 of the Convention relating to the Status of Refugees. SDG 4 on ensuring inclusive and equitable quality education applies to all children, including displaced children, as reflected in other legal rules and commitments ...

Education can provide children affected by humanitarian crises with skills and knowledge and can support them in accessing future learning opportunities. Education also has other benefits; when children have safe spaces to learn and play they are less vulnerable to the increased risks they face during displacement, including violence, sexual exploitation and abuse, child marriage, recruitment into armed groups and child labour. Schools can also provide children with the space they need to access psychological support and regain a sense of normality as well as heal from traumatic events.



“There is compelling evidence that putting education at the centre of humanitarian response can have a catalytic effect on strengthening humanitarian effectiveness, reducing children's vulnerabilities and managing risks to their protection and development during crises as well as ensuring their learning is disrupted as little as possible.”

- taken from **A new deal for every forcibly displaced child** (2016)
London: Save the Children Fund





**“EVERY CHILD
HAS THE
RIGHT TO...”**

Our Constitution protects the rights of children and young people. It goes further to clearly state that the needs of children should have priority. When the Bill of Rights lists the rights of children it says, "Every child has the right to ..." This can be read to mean that it applies to all children in South Africa irrespective of their parents' nationality and legal status.


Section 28 (2) of The Constitution of the Republic of South Africa stresses that: "A child's best interests are of paramount importance in every matter concerning the child". This means that choices and actions of adults must always be in the child's best interests. It is easy to put this on paper. It is far more challenging to make it an everyday reality.

The Children's Act of 2005, Chapter 2 (6) (2) states that: "All proceedings, actions or decisions in a matter concerning a child must: (a) respect, protect, promote and fulfil the child's rights set out in the Bill of Rights, the best interests of the child standard set out in section 7 and the rights and principles set out in this Act, subject to any lawful limitation; (b) respect the child's inherent dignity; (c) treat the child fairly and equitably; (d) protect the child from unfair discrimination on any ground; (e) recognise a child's need for development and to engage in play and other recreational activities appropriate to the child's age; and (f) recognise a child's disability and create an enabling environment to respond to the special needs that the child has."

A vital part of actualising these ideals is making all children aware of them. Equipping children with an awareness of their rights has been shown to reduce harm, even if it does not eliminate it. Being able to talk about your rights is an empowering step in the process of exploring and developing your potential. This may mean finding safe spaces in which to play and learn, as well as opportunities to talk about your feelings and thoughts without being judged and discriminated against.

Being able to talk about your rights is also an important step towards actively participating in the decisions that affect your life, imagining a future, making choices, learning from feedback and seeking justice when necessary. Being able to talk about your rights also puts you in a better position to access the information, knowledge and skills that satisfy your curiosity and develop your natural ability.





GUIDING PRINCIPLES FOR THINKING ABOUT AND SPEAKING ABOUT REFUGEES

What follows are the core messages we are trying to promote. They are the principles on which this resource has been based. They are relevant to all grades and phases.

We have identified six principles:

**BREAKING BOUNDARIES
BUILDING BRIDGES**

DIFFERENT IS MORE

**ONE STRUGGLE
MANY VOICES**

**THEIR TODAY
EVERYONE'S
TOMORROW**

**TALK ABOUT IT
WORK IT OUT**

WE ARE ALL MIGRANTS

BREAKING BOUNDARIES BUILDING BRIDGES



What differences do we give significance to?

We are all different in so many ways, and yet we tend to categorise people according to specific differences. We then make all sorts of assumptions based on those categories, treating the people who belong to them as stereotypes, justifying our irrational prejudice and unjust discrimination. In the short term it is easier to create divisions and boundaries than to build bridges, because bridges require us to spend energy working things out.

In the long term divisions and the exclusions they support hurt us all. Societies based on principles of inclusion thrive more than those that don't. We can begin by admitting that whether we perceive boundaries or commit to building bridges it is a choice, and not an accurate representation of some natural order. What will it take for us to use our critical, creative and collaborative skills to build bridges and create a society that is socially and economically inclusive? We cannot allow our country's borders to create the illusion that we can be kept separate from the challenges happening in the rest of Africa and the world. If we cannot perceive that everything is connected we will not be able to face global challenges together.

RECOGNITION OF THE REFUGEE OLYMPIC TEAM



The first-ever Refugee Olympic Team competed at the 2016 Summer Games in Rio de Janeiro. This illustrated the courage and perseverance of refugees but also showed the potential for change in the attitude of the international community. (See: <http://www.unhcr.org/afr/rio-2016-refugee-olympic-team.html>)

When Yiech Pur Biel fled South Sudan in 2005 he was separated from his family. He was nine years old. Through social media his mother found out that he was going to compete in the Rio Olympics as an athlete running the 800 metres. With the help of UNHCR she managed to re-establish contact. "It was a great thing to speak to my mother after twelve years," he said.



Yasuyoshi Chiba, AFP, Getty Images

Yiech also said, “I have another family too now, one of refugees, 65.3 million of them.” Since the Olympics he has continued to do work as an ambassador for refugees. He said. “I now have a chance to share my story and this has motivated many people. Travelling has given me room to share my story with the world.”

Yiech is training hard for Tokyo 2020, where he hopes to break the 800 metres world record held by Kenyan athlete David Rudisha, whom he regards as a role model. “When I met Rudisha in Rio, I told him I will break your record in Tokyo,” he said. “He encouraged me and told me to go ahead and break it.”



**“I HAVE ANOTHER
FAMILY TOO NOW,
ONE OF REFUGEES,
65.3 MILLION OF THEM.”**

Yiech Pur Biel



DIFFERENCE IS MORE



A refugee is not just another mouth that needs to be fed, or another body competing for our country's resources. Most refugees bring with them a wealth of personal experiences, valuable cultural capital, diverse knowledge resources and vibrant creativity. Their presence, their languages and their entrepreneurial spirit infuse our culture with new possibilities. The way they rebuild their lives after such devastating experiences and losses provides a model of courageous determination that we can all learn from. These gifts, these migrant imaginations, make us all wealthier, adding to our collective intelligence. Taking their wellbeing seriously is an investment in our future.

“Refugees and migration cannot be disassociated from development, as migration is a source of cultural and social enrichment for hosting countries.”

Filipe Jacinto Nyusi, *President of Mozambique (at UN Summit for Refugees and Migrants, 19 September 2016)*

“Refugees are also often described as a burden for the countries hosting them. They are perceived as a drain on state budgets, a weight on the economy and an unfair competitor for national workers, bringing down wages. However, research looking at the long-term effects of refugees around the world has proved that this view is in many cases wrong. While a large influx

of refugees is likely to have a significant socio-economic impact in the short term, if given the opportunity, refugees, including young people, tend to make substantial contributions to their new country – expanding consumer markets for local goods, bringing in new skills, generating employment and filling labour market niches.”

A new deal for every forcibly displaced child (2016) London: The Save the Children Fund.

“Refugees have skills, ideas, hopes and dreams ... They are also tough, resilient and creative, with the energy and drive to shape their own destinies, given the chance.”

Filippo Grandi, UN High Commissioner for Refugees



ONE STRUGGLE MANY VOICES



Young South Africans who are struggling to survive may be offended by anyone who encourages spending the country's precious resources on refugees.

In their minds, not only is nothing gained, but also, their own future seems stolen from them in the process. If these young people can be convinced that the struggles they face are the product of the same power dynamics that create the struggles of refugees, they may begin to see that they are part of the same struggle

for dignity, equality, freedom and justice. The poverty, unemployment and disempowerment that young South Africans experience are not the result of refugees, but the result of a society that still perpetuates privilege and oppression. By understanding the plight of refugees, their dislocation and the discrimination they face, young South Africans can gain insights into their own struggle – not because it competes with that of refugees, but because it is based on the same dynamics.

**“FOR TO BE FREE
IS NOT MERELY
TO CAST OFF
ONE’S CHAINS,
BUT TO LIVE IN
A WAY THAT
RESPECTS AND
ENHANCES
THE FREEDOM
OF OTHERS.”**

Nelson Mandela

Anti-apartheid revolutionary and
first president of a democratic
South Africa





THEIR TODAY

EVERYONE'S TOMORROW



The real crisis facing us is not a refugee crisis but our unwillingness to be vulnerable to fellow Africans in their hour of need. This invulnerability does not make us strong. It makes us fragile in our rigidity, unable to learn and adapt to change. By responding with violent defensiveness to the idea of the refugee as an invader and usurper, we lose the very thing we are trying to protect – our own humanity and dignity. The real crisis that will affect us all is a critical lack of compassion and imagination.

Xenophobia is a symptom of our collective failure to show dignity to all human beings. Things cannot continue as they are. Whether we like it or not, the future will not be anything like the past. How we treat refugees today will determine the future we all share tomorrow.

“We are the people who have been denied the future, the rights and the dreams we used to imagine. Our dream has become a nightmare ... You want us to remit, but what we need is for you to commit — to justice, to development that does not tear families apart and to a future that relies on the strength of its people, not to the continued export and exploitation of labour ... Let's work for a world without vulnerability, insecurity or invisibility.”

**Eni Lestary Estari Andayani,
Chairperson, International Migrants
Alliance at UN Summit for Refugees
and Migrants, 19 September 2016**

“Support for displaced people is overwhelmingly stuck in the ‘humanitarian’ box, meaning that fulfilling the rights of refugees and other displaced populations such as IDPs are only rarely integrated into national development plans. The inappropriateness of relying on short-term humanitarian financing to support populations in protracted crises has been well documented; reliance on short-term humanitarian aid for these populations undermines their resilience, denies them long-term development opportunities and ultimately increases the likelihood of long-term dependence on humanitarian aid.”

**A new deal for every forcibly
displaced child (2016) London: The
Save the Children Fund.**





TALK ABOUT IT

WORK IT OUT



Just because you cannot see a solution immediately doesn't mean you should give up and resort to default patterns of thinking, speaking and acting. Working it out does take energy, time and attention. The solution may not exist in some ideal form just waiting to be discovered. We may have to grapple and persevere. The solution may be something we need to innovate for the very first time, after considering all the evidence, questioning our assumptions (categories and stereotypes), admitting our fear and ignorance, approaching the challenge from many different points of view, and listening to everyone who has been affected. To do this we don't need debates in which people are trying to win, but conversations in which people are trying to understand. We need find ways to maintain such productive conversations for as long as it is necessary to co-create the best solutions possible.

**“WE ALL
BELONG
TO SOUTH
AFRICA,
AND SOUTH
AFRICA
BELONGS
TO US”**

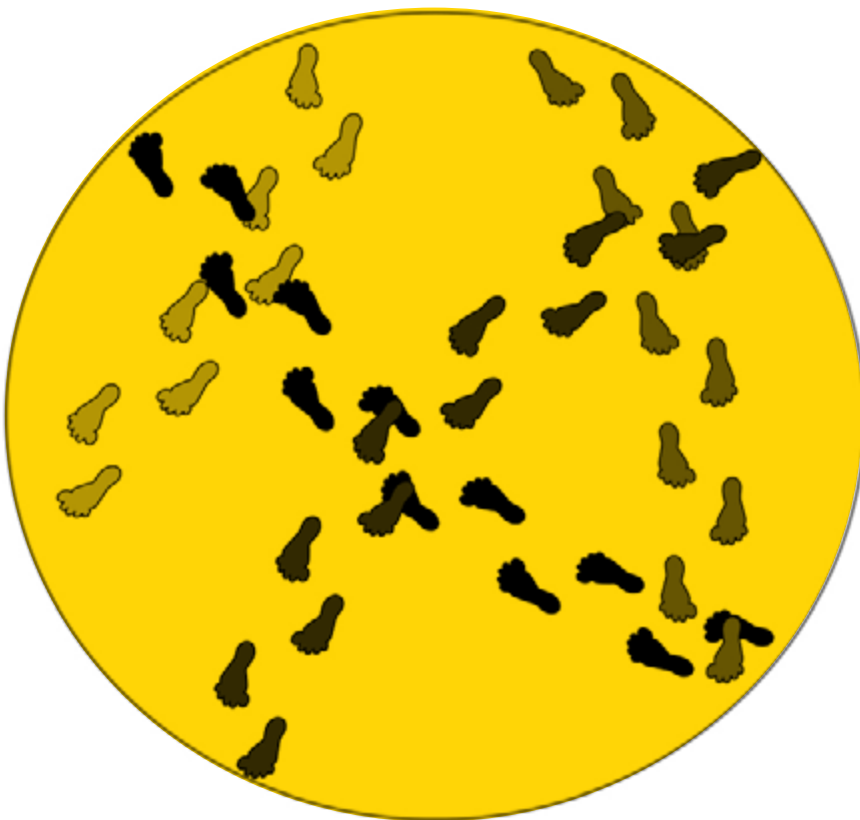
Oliver Tambo

South African anti-apartheid politician
and ANC President





WE ARE ALL MIGRANTS



National borders and immigration control are very recent developments in human history. The history of humans on Earth is a history of migration. Apart from a few very isolated communities, most human populations are made up of people whose ancestors came from elsewhere. It is human nature to dream of a better life and seek out new possibilities.

People are not born where they choose to be. What kind of moral intuition insists that people need to stay where they are? Can anyone expect them to stay in their country of origin when it has become for them a killing field or a prison of unimaginable tortures?

**“NO ONE
LEAVES
HOME
UNLESS
HOME IS
THE MOUTH
OF A
SHARK.”**

Warsan Shire

Teaching My Mother How to Give Birth



