

GUIDE TO ACTION ON MOBILIZING  
FAITH COMMUNITIES TO

# Welcome Migrants & Refugees



## Religions for Peace

*Religions for Peace* is the largest international coalition bringing together representatives of the world's religious communities who are dedicated to achieving peace. It is a non-sectarian, non-political international organization that is accredited to the United Nations. *Religions for Peace* has national and regional affiliates in 90 countries and Women of Faith and Interfaith Youth Networks at the global, regional, and national levels. It takes an inter-religious approach to mobilizing the tremendous potential of religious communities, emphasizing how collaboration and coordination among faith groups enhances their overall impact and ability to contribute to peace and development.

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# Foreword

*Religions for Peace* and UNHCR have a long-standing partnership, working together to promote the protection and well-being of those uprooted from their homes around the world. Faith communities play a key role in welcoming refugees and migrants and helping them rebuild their lives, and advocating with political leaders in favor of inclusion and solidarity.

Their voices, and acts of welcome, are more critical than ever, as the number of people forcibly displaced by conflict and persecution globally reaches record levels, at 68.5 million.

Eight out of ten refugees are hosted in countries neighbouring their own, in developing regions. These countries almost invariably keep their borders open to those fleeing, offering hospitality and support despite many challenges. In granting asylum, they are engaging in one of the most ancient and shared gestures of solidarity in the history of humankind – one which has helped save lives, build and rebuild nations, and preserve our sense of humanity.

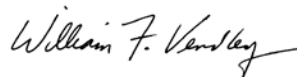
And yet, in countries further afield, divisive political rhetoric around refugees and migrants has often contributed to growing hostility and xenophobia. But this is not the only story. In these countries too, countless acts of compassion and solidarity towards refugees and migrants are taking place every day, often steered by faith communities. But these efforts need to be intensified, and brought to bear in influencing policy and shaping local and national debates around refugee and migration issues.

In response to this need, *Religions for Peace* and UNHCR joined together in the #WithRefugees campaign to encourage faith communities and interfaith organizations to bring their moral voice to the issue of refugee protection. Together, we can harness our collective resources to mobilize governments, religious communities, and all people of good will to take action in support of refugees and migrants and help them become part of new communities.

It is our hope that this guide will serve as an important advocacy tool. Refugees, if given the opportunity, can be catalysts of humanity, solidarity, and a sense of shared purpose in society – in other words, of all that binds us together and makes us stronger in facing common challenges.



**Filippo Grandi**  
United Nations High Commissioner  
for Refugees



**Dr. William F. Vendley**  
Secretary General  
*Religions for Peace*



**Religions for Peace** 

# 1 Executive Summary

*Religions for Peace* has worked with the Joint Learning Initiative on Faith and Local Communities to devise a guide to action for religious leaders and faith communities that includes introductory information on global responses to refugees and migrants, reflections on religious imperatives to welcome the stranger, and a set of guidelines to help religious leaders and communities respond to refugees and migrants as well as coordinate with other actors.

An estimated 3.5% of the world's population is on the move, whether migrating voluntarily or because they are forced to. Migration can expose people, especially women and children, to dangers and/or to the loss of fundamental rights, as in the case of stateless people. To enhance protection for people on the move, the international community has committed to two Global Compacts – one on Migration and one on Refugees. Current efforts to improve responses to people on the move include preventing conflict and fostering peaceful societies, increasing preparedness, focusing on long-term solutions to displacement, localizing assistance to migrants and refugees, addressing xenophobia, and fostering an inclusive and plural approach. Faith actors, encompassing a variety of individuals, groups, and organizations – including but not limited to local faith communities, religious leaders, and local, national, and international faith-based organizations – are key contributors to these efforts.

Religious leaders and faith communities play a multitude of roles in responses to refugees and migrants around the world. They provide material and spiritual support, including shelter in religious buildings; safe spaces for people with specific needs; access to healthcare and education; and help in integration processes. They can also advocate for migrants' and refugees' rights and the expansion of protection, effectively help combat xenophobia and prevent conflict, and promote reconciliation and peacebuilding so that people can safely return home.

The guidelines presented here encourage engagement from faith actors, such as providing services for refugees and migrants, representing their faith communities and teachings to foster safe spaces, and facilitating pastoral support for refugees and migrants within their own faith communities. They also help faith actors understand how to partner with other actors, for example by working with the principles of unconditional assistance and non-discrimination, as well as navigating complex partnership procedures. Finally, the guidelines outline the role of faith actors in providing durable solutions for refugees and migrants, including peacebuilding, addressing xenophobia and fear within their own communities, providing leadership and modelling love for strangers both within faith communities and for the wider public, building interfaith collaboration, protecting those who are persecuted – including those of other faiths and values – and creating safe and welcoming environments for those integrating into new homes.

## 2 Overview of the Issue

### PEOPLE ARE ON THE MOVE GLOBALLY

Migration is understood as the process through which people voluntarily or involuntarily leave their habitual place of residence, whether within the same state or across an international border. The latest data published by the International Organization for Migration (IOM), an intergovernmental body related to the United Nations (UN), show that around 258 million people – almost 3.5% of the world’s population – were on the move in 2017.<sup>1</sup> However, IOM data do not include unregistered people on the move, and many countries are unable to provide the UN with consistent migration and demographic data,<sup>2</sup> meaning actual numbers are likely even higher.

### FORCED MIGRATION

“Refugees” are a specific designation of migrants who are forced to leave and are protected by international law. The legal framework for the international protection of forcibly displaced people is based on the Convention Relating to the Status of Refugees,<sup>3</sup> approved in Geneva in 1951 and ratified by 145 State parties. The Convention and its 1967 Protocol<sup>4</sup> define what it means to be a “refugee,” clarify refugees’ rights and obligations in the host country, and states’ obligations in applying the Convention. Regional complementary agreements have followed the 1951 Convention and 1967 Protocol.<sup>5</sup>

The United Nations High Commissioner for Refugees (UNHCR) is a UN agency that supervises the application of the Geneva Convention and the protection of refugees, internally displaced persons (IDPs), returnees, and stateless people. According to the latest data published by the UNHCR, 16.2 million people were forcibly displaced – an unprecedented 44,400 per day – in 2017,<sup>6</sup> raising the number of persons of concern to the UNHCR to more than 71.4 million (see box on the next page).<sup>7</sup> Of these persons of concern, only a portion – 25 million – were registered refugees in 2017.<sup>8</sup>

### GLOBAL TRENDS IN DISPLACEMENT

Available data reveal that in 2017, the population of concern to the UNHCR was almost equally distributed between men and women, and 52% of refugees were under the age of 18 – many of whom were unaccompanied.<sup>9,10</sup> Around 2.6 million refugees worldwide – more than half of whom are women and children – live in camps, some of the most populated being Cox’s Bazaar in Bangladesh, northwestern Uganda, Dadaab refugee complex in Kenya, and the Gaza Strip. However, only around a quarter of all refugees are in camps. Most others are seeking work in towns and cities, living with family members in diaspora communities, and finding alternative arrangements to those in camps.<sup>11</sup>

## Forcibly displaced people under the UNHCR mandate

### REFUGEES:

As defined by the 1951 Convention, a refugee is someone who:

- Has a well-founded fear of being persecuted because of their race, religion, nationality, membership in a particular social group or political opinion
- Is outside their country of origin or habitual residence
- Is unable or unwilling to access protection in their country of origin or residence, or to return there, because of fear of persecution
- Is not explicitly excluded from refugee protection or whose refugee status has not ceased because of a change of circumstances.

There were 25 million registered refugees in 2017.<sup>12</sup>

### IDPS:

Internally Displaced People are forced to leave their region of origin but do not cross international borders. There were around 40 million IDPs in 2017.<sup>13</sup>

### RETURNEES:

Returnees are forcibly displaced people who go back to their country of origin and face readmission and reintegration processes. Around 660,000 people voluntarily returned in 2017.

### ASYLUM SEEKERS:

Around one million people apply for protection from persecution in another state each year. At the end of 2017, there were 3.1 million asylum seekers worldwide.<sup>14</sup>

### STATELESS PERSONS:

Stateless people are those who do not have a nationality in any country. People can be born or become stateless as a result of gaps in nationality laws, loss of nationality, or changes in borders. As of late 2018, there were more than 10 million stateless people.



## Principles included in the 1951 Convention and its Protocol

### The principle of *non-refoulement*

protects potential or recognized refugees from forced return. As Article 33(1) of the 1951 Convention states: "No Contracting State shall expel or return (*refouler*) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership in a particular social group or political opinion."

### Expulsion or forced return

(*refoulement*) refer to the measures adopted by a State to actively prevent a refugee from accessing or expelling them from its territory, putting their life or freedom at risk.<sup>15</sup>

Developing countries host approximately 85% of the world's refugees; Turkey, Pakistan, Uganda, Lebanon, the Islamic Republic of Iran, Germany, Bangladesh, Sudan, Ethiopia, and Jordan host the greatest numbers. The migration process poses significant threats to survival, with at least 28,000 people dying while migrating to an international destination since 2014 alone.<sup>16</sup> In the period between January 2014 and July 2017, the Central Mediterranean route proved to be the deadliest.<sup>17</sup> Regarding IDPs, Colombia, Syria, and the Democratic Republic of the Congo<sup>18</sup> had the highest rates of internal displacement at the end of 2017, while 2018 midyear data show additional internal displacements in the Horn of Africa, Afghanistan, India, and Yemen.<sup>19</sup>



## **SPECIFIC PROTECTION CONCERNS**

Gender roles can affect both decisions to migrate and migration experiences. In contexts of forced displacement, women and girls are especially exposed to sexual and gender-based violence (SGBV), both in refugee camps and in urban displacement. However, many cases of SGBV are never reported, as fear of further violence and lack of access to services prevents many survivors from coming forward. Lesbian, gay, bisexual, transgender, and intersex (LGBTI) persons are also vulnerable, facing discrimination and prosecution – including the death penalty – in many countries that force them to flee and seek protection abroad. Older refugees also have specific needs as they are often excluded from integration programs and experience loneliness and even destitution.

Many children around the world face barriers to education that vary across different contexts, including lack of infrastructure, materials, and teaching staff; linguistic and cultural differences; difficulties with registration and transfer of credits; child marriage; and the need of many displaced children to prioritize work. Moreover, children and youth on the move – unaccompanied or separated children in particular – also face a variety of risks and vulnerabilities, from violence to sexual exploitation, smuggling, and human trafficking, which can occur in migration and especially forced displacement. The plight of exploited children demands a strong response to ensure their identification and protection, including the use of guidelines to determine the best interests of the child.<sup>20</sup>

Migration processes can also contribute to statelessness. Second-generation refugees and migrants can become stateless in countries with restrictive policies that prevent children of refugees and migrants from gaining citizenship in their place of birth or their parents' place of birth.<sup>21</sup> Ensuring that stateless persons have access to the regularization of their status, when the possession of a nationality is preferable to recognition and protection as a stateless person, needs to be a greater priority for states.

## **THE NEW YORK DECLARATION AND THE GLOBAL COMPACTS**

The UN General Assembly unanimously adopted the New York Declaration for Refugees and Migrants<sup>22</sup> in 2016, marking an unprecedented commitment by member states to improve refugee and migrant protection through more inclusive burden-sharing and a multi-stakeholder approach. Two non-binding agreements – the Global Compact for Safe, Orderly and Regular Migration (Compact on Migration), and the Global Compact on Refugees (Compact on Refugees) – provide the frameworks for this approach.

The Compact on Migration<sup>23</sup> outlines objectives around: 1) collecting more accurate data; 2) combating smuggling, trafficking, and statelessness; 3) migrants' access to safe and regular pathways, information, and basic services; 4) facilitating decent and fair living conditions for migrants; 5) enhancing international cooperation; and 6) mitigating structural factors that drive people to leave their countries.

The Compact on Refugees<sup>24</sup> outlines a detailed Program of Action designed to facilitate implementation of a comprehensive response to forced displacement. In addition to a set of Arrangements for Burden- and Responsibility-sharing, the Compact includes a description of the Areas in Need of Support, which highlights the ways in which the international community can contribute to a more effective and comprehensive response to forced displacement.

### 3 Analysis of Global Responses to Refugees and Migrants

#### TRENDS IN RESPONSES TO DISPLACEMENT

Current trends in responding to displacement have informed – and are promoted by – the Global Compacts on Migration and on Refugees. It should be noted that these trends do not necessarily represent the full range of ideas that can be incorporated into response for refugees and migrants.

- *Preventing conflict and fostering peaceful societies:* Conflict prevention is a complex task and requires engaging a range of actors. Its potential outcomes include not only saving lives, but also reducing social and economic losses, humanitarian assistance needs, and even mass migration. Fostering peaceful and inclusive societies reduces the risk of conflict development or relapse. The two Compacts envisage several actions and programs to fight discrimination, xenophobia, and intolerance, including working with young people and recognizing the role of civil society, faith actors, and the media.
- *Focus on durable solutions to displacement:* Durable solutions are key to a more sustainable and human-centered response to displacement. There are three main solutions: return/reintegration processes in the country of origin, resettlement to a third country, and integration in the host country. The Global Compacts' main objectives include expanding access to third-country solutions, including private sponsorship programs, and ensuring the possibility of safe and dignified return.
- *Localization:* Recent discussions and commitments around displacement have emphasized the need to localize assistance to migrants and refugees, i.e., to engage local actors more effectively, including by shifting resources from the international to the national, regional, and community levels.
- *Burden- and responsibility-sharing:* The Preamble of the 1951 Convention relating to the Status of Refugees acknowledges that the burden and responsibility of responding to forced displacement might inflict excessive pressure on certain countries. States and other stakeholders are therefore called upon to contribute to more equitable solutions. In its Compact on Refugees, the UNHCR recommends several arrangements to enhance international cooperation on this matter, including periodic Global Refugee Forums for all UN Member States and other relevant stakeholders to discuss ways to better share responsibility. As the IOM highlights,<sup>25</sup> resettlement of refugees to a safe third country is one of the most effective signs of and instruments for international solidarity and burden-sharing.
- *A multi-stakeholder approach:* Both Global Compacts call for collaborative approaches including partnerships with people on the move (especially women, youth, and persons with disabilities), humanitarian actors, the private sector, host communities, faith actors, diasporas, academics, and governments, among others.



## FAITH ACTORS AND THE GLOBAL COMPACTS

The inclusion of faith actors in the Compacts is the result of a series of consultations and negotiations. The 2012 High Commissioner’s Dialogue on Protection Challenges focused on faith and protection, with the UN’s High Commissioner for Refugees, António Guterres (now UN Secretary-General), highlighting that religious traditions share values of mutual care, respect, and protection for those in need. He also called for stronger inter-religious dialogue and more effective partnerships between faith actors and the UNHCR.

In 2013, the UNHCR, together with academic institutions and a coalition of faith-based organizations representing religions including Buddhism, Christianity, Hinduism, Islam, and Judaism, presented the landmark document “Welcoming the Stranger: Affirmations for Faith Leaders,”<sup>26</sup> which addresses principles of mutual respect, hospitality, and understanding among different faiths. In 2014, the UNHCR also released the *Partnership Note on Faith-Based Organizations, Local Faith Communities and Faith Leaders*,<sup>27</sup> which provided staff with guidelines for engaging with faith actors. Faith actors have also participated in thematic discussions and formal consultations around the Global Compacts<sup>28</sup> and have issued numerous statements and written contributions during the Global Compact processes.<sup>29</sup>

## 4 Religious Perspectives on Welcoming Migrants and Refugees

The global community needs a clear compass regarding human beings' treatment of one another, particularly as people are increasingly on the move. Those religious traditions that contribute to moral and practical integrity are proving themselves necessary and timely.

### THE SCANDAL OF CURRENT VIOLENCE

Every region of our world is steeped in spirals of violence and war – both overt and by proxy – which inflict incalculable suffering on innocent people and ultimately force them to move. This pervasive violence is centered on the abuse and exploitation of fellow human beings – human trafficking, organ trafficking, extra-judicial killings, wars, conquests, violations, and violence of all kinds – which dehumanizes both perpetrators and victims, depleting the dignity of the human family. It crosses the boundaries of our sense of morality when the most vulnerable among us are violated in their integrity and dignity, trafficked, treated as disposable objects, and killed.


The solidarity we owe one another as members of the whole human family is expressed through respect for the physical, emotional, mental, and social integrity of all human beings. Violence disrupts the integrity of this multi-faceted human wholeness. Social violence paired with social hostility – which can be directed at others because they are strangers, foreigners, migrants, and needy persons – is inhumane. It reaches its worst expressions when directed against the most vulnerable in the human family.

Discrimination against and criminalization of migrants and foreigners because of their status as displaced persons should never be a norm—or even an exception. Welcoming the stranger is a moral imperative. It is the right thing to do. It is justice. Our faiths demand that we remember we are all migrants on this Earth, journeying together in hope. The tens of millions of refugees and IDPs in the world are no exception.


### THE VALUE OF THE GOLDEN RULE


One of the foundational principles common to several religious and philosophical traditions is to treat others as one wishes to be treated. It holds true across religious traditions that we should specifically treat strangers, such as refugees and migrants, with this principle, known as the “Golden Rule,” in mind.


The principal faith communities were convened by the UNHCR in 2013 to express their commitments to migrants in “Welcoming the Stranger: Affirmations for Faith Leaders.” The document highlights the concept of the Golden Rule, stating:


 In the **Upanishads**, the mantra *atithi devo bhava* or “*the guest is as God*” expresses the fundamental importance of hospitality in Hindu culture. Central to the Hindu Dharma, or Law, are the values of *karuna* or compassion, *ahimsa* or non-violence towards all, and *seva* or the willingness to serve the stranger and the unknown guest. Providing food and shelter to a needy stranger was a traditional duty

of the householder and is practiced by many still. More broadly, the concept of Dharma embodies the task to do one's duty, including an obligation to the community, which should be carried out respecting values such as non-violence and selfless service for the greater good.

 The **Tripitaka** highlights the importance of cultivating four states of mind: metta (loving kindness), muditha (sympathetic joy), upekkha (equanimity), and karuna (compassion). There are many different traditions of Buddhism, but the concept of karuna is a fundamental tenet in all of them. It embodies the qualities of tolerance, non-discrimination, inclusion and empathy for the suffering of others, mirroring the central role which compassion plays in other religions.

 The **Torah** makes thirty-six references to honoring the “stranger.” The book of Leviticus contains one of the most prominent tenets of the Jewish faith: *“The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt.”* (Leviticus 19:33-34) Further, the Torah provides that *“You shall not oppress the stranger, for you know the soul of the stranger, having yourselves been strangers in the land of Egypt.”* (Exodus 33:1)

 In **Matthew's Gospel** (25:35) we hear the call: *“I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me...”* And in the **Letter to the Hebrews** (13:1-3) we read, *“Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.”*

 When the Prophet Muhammad fled persecution in Mecca, he sought refuge in Medina, where he was hospitably welcomed. The Prophet's hijrah, or migration, symbolizes the movement from lands of oppression, and his hospitable treatment embodies the Islamic model of refugee protection. The **Holy Qur'an** calls for the protection of the asylum seeker, or al-mustamin, whether Muslim or non-Muslim, whose safety is irrevocably guaranteed under the institution of Aman (the provision of security and protection). As noted in the Surat Al-Anfal: *“Those who give asylum and aid are in very truth the believers: for them is the forgiveness of sins and a provision most generous.”* (8:43)

## THE IMPERATIVE OF SOCIAL HARMONY AND JUSTICE

The issue of social harmony within diverse societies has developed in religious traditions over time. Islam was revealed to a society composed of Jewish, Christian, and polytheistic communities. This religious diversity enabled legal and cultural traditions to emerge amid a context of religious freedom and rights. Buddhist teaching on interconnectedness manifests profound truth about ourselves in relation to the natural order and the whole of society, encouraging reflections on our social order, a re-evaluation of the role of women, and the gradual emergence of global Buddhist humanitarian aid.<sup>30</sup>

One of the lessons emerging from successful pluralist societies is the value in bridging different cultures and beliefs and not just celebrating a diversity of belief systems. Religion often eases ethnic and social division among groups, and such bonding should be encouraged but should not come at the cost of wider groups' rights. Religious leaders must emphasize and celebrate their teachings that bridge divisions and nurture their communities to be inclusive of all groups.

Justice and peaceful coexistence between social groups are vital for a healthy society. From a religious perspective, justice is driven by righteousness, giving each person his due worth and value. For Judaism:

“Righteousness implies benevolence, kindness, generosity. Justice is a form, a state of equilibrium; righteousness has a substantive associated meaning. Justice may be legal; righteousness is associated with a burning compassion for the oppressed.”<sup>31</sup>

The Qur’an is explicit in this regard:

“[T]ruly righteous persons are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of God.” (Q. 2:177)<sup>32</sup>

Within Islamic teaching, justice is both a personal and social virtue as well as one of the standards of moral excellence: “...*Be just, for it is closest to God-consciousness...*” (Qur’an 5:8) Being moved by compassion and showing humanity towards the oppressed, the poor, the foreigner, the migrant, the forced-displaced person, and the refugee are a test, not only of justice but also of righteousness.

## THE NEED FOR COMPASSION AND HOSPITALITY

Compassion and hospitality are fundamental to our humanity and signify what it means to be human and humane. Buddhism, which at its core is a path to alleviate suffering, upholds important values centered on wisdom, compassion, and harmlessness. Its ethical cornerstone is the religious imperative of compassion.<sup>33</sup> This core virtue of compassion as an expression of what it means to be religious and to be human is also central to the Islamic faith, as evidenced by the fact that all but one chapter of Muslim holy scriptures begin with the mention of God’s compassion. Humans, as vice-regents of God, are called to mirror God’s attributes.

“Our shared response may be articulated by four verbs: *to welcome, to protect, to promote* and *to integrate...* I believe that conjugating these four verbs, in the first person singular and in the first person plural, is today a responsibility, a duty we have towards our brothers and sisters who, for various reasons, have been forced to leave their homeland: a *duty of justice, of civility* and of *solidarity*.”

Pope Francis at the 6<sup>th</sup> International Forum on Migration and Peace (2017)<sup>34</sup>



## THE FOUNDATION FOR ALL RELIGIOUS IMPERATIVES: HUMAN DIGNITY

More fundamentally, the reason for treating all others in a most humane way is grounded in human dignity. It becomes imperative to work to reverse the suffering of forced migrants and refugees. This is justice – a moral imperative centered on the foundation of human worth and human dignity.



“Forced migrants, in the Islamic traditions, are not perceived as helpless victims of circumstance or charity, but rather people who have taken an active choice to obey the command of God – to preserve their life and dignity.

“In exchange for following this command of God to escape oppression, God promises that *‘anyone who migrates for God’s cause will find many a refuge and a great plenty in the earth’* (Q4:97-99).

“This is a clear reminder that obtaining refuge is a right conferred onto migrants by God Himself, and one that Muslims have a duty to fulfill. This protection should extend to both Muslims and non-Muslims, with God commanding that if a non-Muslim seeks protection, a Muslim should *‘grant it to him...then take him to a place safe for him’* (Q9:6).”

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**Islamic Relief:** *Justice and Protection for Refugees: Building on the UN’s Global Compact*<sup>35</sup>

Beneath the justification for the need for peace and security, the need for justice and development, and the acknowledgment, advocacy, promotion, and protection of human rights, there is a dimension of freedom of conscience and belief that is worth underlining. Human dignity – a concept that is given unique emphases in various religious traditions – is the foundation of freedom, of solidarity and protection among all the people of the human race, and of caring responsibly for the environment entrusted to us with a view of preserving its resources for all to share.

In the context of this reflection, it is also fitting to highlight a kind of freedom that undergirds all fundamental freedoms. It is designated as freedom of religion and belief. The integrity of the human person – whether physical, mental, emotional, social, or spiritual – should not be violated or abused. People on the move have the right to have protected freedom of conscience and belief. There are incontrovertible aspects of freedom of religion and belief, such as freedom from persecution and freedom from intimidation or hurt because of one’s beliefs or convictions.<sup>36</sup> As an extension of this, the holy sites that are central to so many religions must be respected and protected, as by the Universal Code of Conduct on Holy Sites, which promotes both the protection of sites and inter-religious reconciliation.

Peace – and the right to peace – requires that adherents of all religions and life philosophies live according to their deepest values, as reflected in oral and written faith traditions: respect for and creative promotion of life; compassion and forgiveness; welcoming and hospitality towards the migrant, displaced person, and refugee; nonviolence and harmlessness; faith; solidarity in our common humanity; respect for every person; freedom of conscience; and love.

## 5 Roles of Religious Leaders

Faith actors have always engaged in assisting displaced people according to their religious imperatives and traditions. There is a growing body of evidence around the different roles that religious leaders can play at different stages and in different contexts of migration. Additionally, multi-religious initiatives and partnerships with secular actors are on the rise<sup>37</sup> as they allow for more agile and tailored responses to the varying needs of migrants and refugees.

### 5.1 Responding to migrants' material and spiritual needs in displacement

#### **RESPONDING TO DISPLACEMENT AND COORDINATING WITH OTHER ACTORS**

As key actors in the humanitarian response to displacement, religious leaders, communities, and organizations mobilize their own resources to assist migrants and refugees. In many parts of the world, sanctuary in buildings owned by religious communities is still practiced, and sometimes in challenging conditions due to political pressure and/or insufficient means. In some cases, religious leaders offering shelter have themselves experienced displacement. Multi-religious networks have developed a wide spectrum of activities through the sanctuary tradition, including hosting migrants, distributing food, and providing education in partnership with local schools. These multifaceted, collaborative, and inclusive initiatives serve as strong evidence that it is possible to mobilize local community resources and coordinate efforts at national or international levels, transcending religious differences and religious/secular divides. For those refugees and migrants with specific needs (e.g., women, children, people with disabilities), faith actors are especially well placed to refer them to the relevant agencies/authorities, and their transnational networks can prove a valuable resource for people who are moving between regions.

Faith actors often coordinate and collaborate with other stakeholders such as local or national authorities, the UNHCR and other UN agencies, and secular NGOs. Thanks to their deeply rooted and respected presence within communities, they can play a crucial role in localization processes and in mediation between international humanitarian institutions and small-scale/grassroots organizations.<sup>38</sup> While collaborations between secular and faith actors can present challenges for compliance with “humanitarian standards” (for instance, in cases of proselytization activities or lack of gender-sensitive approaches), they also present a real opportunity to improve migration and refugee response. This is especially true if such collaborations are supported by training programs for humanitarian organizations around partnering with faith actors.<sup>39</sup>

#### **RESTORING THE DIGNITY OF DEAD MIGRANTS**

People of faith often perform burial and mourning rituals to restore the dignity of those who die while migrating. In their accounts, they pray for the deceased – even when they do not know what, if any, religious beliefs they had – and believe that the deceased will protect them and their loved ones in return.<sup>40</sup> In some



cases, it is migrants and refugees themselves or their relatives who perform such rituals.<sup>41</sup> Faith actors are well placed to encourage their faith communities and the public to reflect on the plight of those who die while trying to reach safety<sup>42</sup> and who are often unidentified and without a proper burial, largely remaining invisible.



#### **POPE FRANCIS IN LAMPEDUSA<sup>43</sup>**

On July 8, 2013, nine months after two shipwrecks claimed the lives of over 300 migrants off the coast of Lampedusa in the central Mediterranean, Pope Francis visited the island on his first pastoral visit outside Rome. He mourned the deceased migrants en route, throwing a wreath of flowers into the sea from a boat, and later celebrated Mass in a sports field converted into a reception center. A local carpenter recovered wood from migrant boats and made various objects for the Mass (e.g., the lectern, ferula, and chalice). In his homily, the pope denounced “the globalization of indifference” and urged all Christians to feel touched by the deaths of their migrant “brothers.”

The pope’s decision to visit Lampedusa and the nature of these rituals reflect his strong will to restore the dignity of those who have died – and are still dying – on the Central Mediterranean route (which, as previously mentioned, is one of the deadliest in the world). It also demonstrates how religious leaders can influence the public debate on these issues by increasing their visibility and by directly engaging their communities around the loss of life and the lack of dignity in migrant and refugee deaths.

### **MEETING THE NEEDS OF CHILDREN AND YOUTH ON THE MOVE**

Religious leaders are key players in the protection of children and youth on the move. They organize advocacy campaigns calling for the end of immigration detention of children,<sup>44</sup> as well as for birth registration and migrant children’s rights.<sup>45</sup> They also participate in community-based child protection efforts including child-friendly spaces, food and healthcare provision, psychosocial support, and access to education. Faith actors, who are often the main points of reference for displaced minors, can also help advocate for the rights of migrant children and youth, many of whom work in harsh conditions and/or are victims of trafficking and exploitation.<sup>46</sup>

### **COUNTERING GENDER IMBALANCE AND GENDER-BASED VIOLENCE**

Although faith actors have a perceived – and in some cases, real – tendency to perpetuate conservative patriarchal hierarchies, they can also help shift gender paradigms. Approaches include working with their communities and other stakeholders towards lifting stigmas, ending female genital mutilation, and combating discrimination and violence related to gender and sexual orientation.<sup>47</sup> Local actors can offer safe spaces in religious buildings for displaced people who experienced or are at risk for SGBV, and are often best placed to provide assistance and psychosocial support around sensitive or taboo issues.<sup>48</sup> Additionally, while LGBTI

rights can present difficulties for some faith actors, a study has found no substantial difference between the attitudes of faith- and non-faith-motivated people assisting LGBTI refugees and asylum seekers.<sup>49</sup> Faith actors can help deconstruct the more destructive male stereotypes<sup>50</sup> and support the engagement of refugee and migrant women and girls, which is often key to moving faith communities<sup>51</sup> towards more equal gender relationships.<sup>52</sup>

## **ENSURING ACCESS TO HEALTHCARE**

Refugees and migrants can experience health issues prior to migration, as a result of it, or while in displacement. People often migrate in order to access appropriate treatment for their diseases that they cannot get in the country of origin. Faith actors involved in healthcare provision have developed guidelines and tools for religious leaders to better support specific groups of migrants, e.g., disabled refugees and IDPs.<sup>53</sup> They can also, sometimes in partnership with secular organizations, engage in providing healthcare services to people on the move who do not have access to national public or private healthcare systems.<sup>54</sup> Faith actors can also function as mediators to establish a relationship of trust between refugees or migrants and healthcare providers, and help bridge different understandings of health conditions and healing processes.<sup>55</sup>

## **PROVIDING PSYCHOSOCIAL AND SPIRITUAL SUPPORT AT ALL STAGES OF MIGRATION**

Faith plays a pivotal role in the spiritual well-being of people on the move, and faith actors can contribute to ensuring an integrated and tailored response to displaced people's suffering.<sup>56</sup> Migrants' and refugees' religious beliefs often serve as a resource to make sense of their experiences of displacement and exile, find hope and comfort at difficult stages of migration, and develop coping and resilience strategies.<sup>57</sup> Psychosocial support is more powerful when provided by and in coordination with spiritual support from faith actors, particularly religious leaders.<sup>58</sup> Pastoral care is offered, for instance, in refugee camps, asylum seekers' reception facilities, and immigration detention centers.<sup>59</sup> A multi-religious approach to psychosocial support is advantageous as it enables response to migrants' spiritual needs according to their own beliefs, including counseling and referral to specific faith leaders and communities. For example, in 2015, ACT Alliance, an ecumenical worldwide coalition of churches, published *Community Based Psychosocial Support Guiding Principles*<sup>60</sup> and a *Training Manual*,<sup>61</sup> acknowledging and fostering the growing attention given to psychological support in humanitarian contexts.

## **FOSTERING LIVELIHOODS**

Displacement can result in a complete loss of social networks, especially when it coincides with separation from one's family and community. Religious leaders can take important steps to foster the inclusion and resocialization<sup>62</sup> of displaced people in their local faith communities and connect them with their networks. They can welcome refugees' and migrants' participation in religious rituals and informal meetings, contributing to their efforts to build "a home away from home" and creating space for exchange between different practices and experiences. They can also establish specific initiatives to encourage newcomers to share their stories, facilitate their access to the job market through networking and direct help,<sup>63</sup> and eliminate barriers against mixed marriages.<sup>64</sup>

## 5.2 Advocating and acting for migrants' and refugees' rights and protection

### **WORKING TOWARDS THE EXPANSION OF PROTECTION**

Religious leaders can use their visibility and their influence in the political realm to shape asylum policies, for instance by advocating for the expansion of resettlement,<sup>65</sup> private sponsorship, or other relocation programs<sup>66</sup> in countries where these are already in place and by advocating for their establishment where they are not. Within their faith communities, religious leaders can encourage individuals and families to sponsor refugees and support them throughout the process,<sup>67</sup> and can support the pursuit of long-term residence permits for refugees and undocumented migrants and their relatives through family-reunification schemes.<sup>68</sup> Thanks to their international networks and their strong presence along migration routes, religious leaders can raise awareness of the plight of refugees and migrants facing destitution and deportation where changes in immigration law have led to the withdrawal of refugees' and migrants' permits, and can advocate for their protection in neighboring countries.<sup>69</sup> Faith actors are also joining forces to provide legal assistance to asylum seekers experiencing complications in their asylum procedures. Around the world, interfaith projects are addressing various issues, from creating case law on grounds for persecution to defending asylum seekers who are victims of xenophobic attacks.<sup>70</sup>

### **UPHOLDING MIGRANTS' AND REFUGEES' RIGHTS**

As for protection, faith-based advocacy is key to attaining justice for people on the move. Religious leaders can build partnerships within their own international networks to highlight the violations of rights occurring at borders, such as family separation and child detention.<sup>71</sup> They can also partner with other faith-based or secular organizations around these issues,<sup>72</sup> issuing joint statements to national authorities<sup>73</sup> or establishing specific campaigns, e.g., against immigration detention through boycotting banks that profit from private prisons.<sup>74</sup> Faith actors can also support refugee and migrant workers, as well as host communities who may feel at odds with refugees and migrants, in their efforts for equality in labor-related rights, for instance against employment discrimination and high fees on remittances.<sup>75</sup> In addition, they can support refugees and migrants in overcoming difficulties relating to housing,<sup>76</sup> including land ownership and related concerns around natural resource management, as well as in accessing public benefits.<sup>77</sup>

## 5.3 Building peaceful communities

### **ENGAGING IN CONFLICT PREVENTION, RECONCILIATION, AND PEACEBUILDING**

While recognizing the lively debates around religious leadership, conflict, and peacebuilding, here we address the aspects that are directly relevant to migration processes. Religious leaders can use their influence to prevent violence that could in turn lead to conflict, in particular by engaging in and promoting inter- and intra-faith dialogue, education, and capacity-building activities, and by utilizing traditional and social media to convey messages of peace and mutual respect.<sup>78</sup> Reconciliation processes, often involving formerly displaced people (or “returnees”), can be fostered through educational initiatives and shared religious

celebrations.<sup>79</sup> Women of faith can more effectively engage in peacebuilding activities in contexts of forced displacement caused by conflict,<sup>80</sup> especially because they are often not in a position of leadership within faith communities and are considered “less threatening” than their male counterparts.

## COMBATING EXTREMISM, DISCRIMINATION, AND XENOPHOBIA THROUGH ACTIONS AND ADVOCACY

Initiatives aimed at preventing violent extremism and radicalization can be strengthened using peer-to-peer workshops including young, newly displaced people and members of the same faith community with a migration background.<sup>81</sup> Establishing a relationship of trust allows issues like religious prejudice, discrimination, and extremism to be addressed in a “protected” environment. Religious leaders’ public condemnation of xenophobic threats or attacks can have important effects on faith communities and contribute to stopping (or creating partnerships to counter) the violence.<sup>82</sup> Interfaith advocacy can also help build a shared culture of hospitality against xenophobic and anti-immigration narratives, as illustrated by the case study to the left.

In contexts of potential or actual discrimination and violence between different religious groups, initiatives encouraging interfaith dialogue and peaceful coexistence are especially important. Collaboration between different faith actors can positively affect social cohesion and integration processes as it creates spaces for mutual understanding beyond prejudice. Several community-level, multi-religious initiatives have been established in different countries to encourage exchange and shared activities among different faith groups,<sup>83</sup> and multi-faith actors are involved in refugee sponsorship programs, education, and other services to foster the integration of migrants and refugees in the host society.

#FAITHOVERFEAR

**FAITH OVER FEAR**

We are a movement of people whose faith has called us to open our hearts and our communities to refugees.

### RELIGIONS FOR PEACE AND UNICEF “FAITH OVER FEAR” CAMPAIGN<sup>84</sup>

Supported by a global coalition of religious leaders and faith communities, *Religions for Peace* and UNICEF launched the Faith Over Fear campaign in 2017 to foster the culture and practice of welcoming refugees through faith, and to combat misunderstanding and stereotypes around migration narratives.

Stories from families and congregations who have opened their hearts, homes, and communities to refugees in different parts of the world are presented in the form of short documentary films with the aim of inspiring others to join the campaign and welcome displaced people into their communities. Religious leaders’ and communities’ active participation in the campaign is facilitated by a social media toolkit, through which they can share their own stories and experiences.<sup>85</sup>

## 6 Guidelines on Developing and Implementing Initiatives and Programming

Faith actors' engagement in forced migration settings is vital to a larger and more impactful humanitarian response. However, it is also laden with challenges around ensuring that interventions are both sound and ethically acceptable to migrants, host communities, and the wider humanitarian community.

In 2016, two faith-inspired NGOs – Lutheran World Federation and Islamic Relief Worldwide – undertook research on their recent humanitarian responses. Results revealed that staff frequently avoided engagement with local faith actors, particularly those from religious groups with which they were not familiar. This avoidance stemmed from a perception that engagement was fraught with risks such as proselytization, lack of impartiality, and the possibility of harmful social practices. Staff did not sufficiently appreciate the opportunities afforded by engaging local faith actors, including increased reach and influence, psychosocial and spiritual benefits, community-based support for displaced people, and building local faith actors' capacity for long-term resilience and sustainable change.

As some local faith actors fear being taken advantage of by larger humanitarian organizations, and humanitarian organizations fear working with local faith actors, guidelines on establishing and maintaining relationships and cooperation between them are needed.

### 6.1 Sharing responsibility: Coordinating responses between local faith actors and other humanitarian actors for refugees and migrants

The following are guidelines for local and national faith actors in providing leadership in these situations.<sup>86</sup>

#### **A. REPRESENT FAITH COMMUNITY BY BUILDING BRIDGES WITH SECULAR, NATIONAL, AND INTERNATIONAL ACTORS**

Common barriers to collaboration during response include language, terminology, hostility, ethical concerns, and technical understanding.

» To address this, religious leaders should encourage two-way sharing around terminology, understanding of secular and religious concepts, and representation of faith principles and concerns. When appropriate, local faith actors should be encouraged to share their knowledge of the local community and should attend wider humanitarian coordination meetings where possible.

Other humanitarian actors have increasingly recognized local faith actors as critical to sustainable change, due in large part to the trust and influence they wield. This has led humanitarian actors to objectify or use local faith actors as a means of achieving their own ends.

- » Religious leaders should identify, understand, and be aware of these motivations and demand that aid actors treat them with respect and with genuine consideration for their input.

## **B. REPRESENT FAITH TEACHINGS TO OTHER HUMANITARIAN ACTORS AS APPROPRIATE**

Humanitarian crises often precipitate the initial encounter between local cultures, social norms, and religions with other cultures and values. While this can lead to tensions and distrust on both sides, it can also be an opportunity for both parties to reflect and understand themselves better as well as educate one another.

- » Religious leaders can help both sides navigate this complex process by providing ethical and religious guidance and leadership on these issues, particularly within their own communities.

## **C. LEAD REFLECTION ON HUMANITARIAN ETHICS**

The perceived risk of local faith actors' proselytization and lack of impartiality towards other religious and cultural groups is a primary reason that humanitarian workers do not trust or engage with local faith communities.

- » Proselytizing assistance (aid tied to forced participation in a religious belief or practice) is unjust and fails to recognize the full dignity of the person in need of assistance. Instead, religious leaders and lay members can bridge the gulf of understanding between the religious and secular, as well as between religious communities, by leading reflection on the deeper basis of other groups' faith teachings, including the rights of, and obligations to, help other people. These traditions help people understand that all humans deserve help, regardless of religion, ethnicity, class, or other categorizations.

- » The critical issues to be communicated are that love and care must be unconditional and non-discriminatory, that the vulnerability of migrants and refugees should not be exploited, that they must be allowed the means and freedom to practice their own faith (or none), and that, if possible, access to their own faith community should be facilitated. Unfortunately, this is not always the case.

#### **D. FACILITATE ACCESS FOR FAITH COMMUNITIES TO PROVIDE PASTORAL SUPPORT TO MIGRANTS AND REFUGEES FROM THE SAME RELIGIOUS TRADITION**

There have been several recent cases in which host governments and agencies have discouraged or even forbidden refugees' and migrants' access to pastoral support and other faith-related practices. For instance, it has sometimes been difficult for refugees and migrants to carry out proper burial rites and gain closure after a death because of barriers and insensitivity in host communities. Religious leaders must join in demanding these rights for refugees and migrants as a basic freedom. Inter-religious solidarity and cooperation can go a long way in building trust, both among faith groups and with aid actors, and in building confidence that risks around proselytization and lack of impartiality can be reduced.

» In partnership with the UNHCR, the International Federation of the Red Cross, and the Inter-Agency Standing Committee, international faith-based organizations have developed new guidelines on mental health and psychosocial support.<sup>87</sup> These recommend that faith actors' role in providing psychosocial and pastoral care be not only respected but included in agencies' humanitarian response. Again, this requires that faith actors and humanitarian agency staff both understand and pursue truly equitable partnerships.

#### **SPIRITUAL SUPPORT FOR DISPLACED PEOPLE IN NEPAL AFTER THE 2015 EARTHQUAKE**

After the 2015 earthquake in Nepal, many Tibetan refugees, including Buddhist nuns, were among those forced to flee their ruined homes and monasteries. These communities had been displaced from Tibet decades before and still held traumatic memories of those experiences. Some of the nuns had to abandon their monasteries during prayers, which – according to their religious beliefs – should never be interrupted. The compounded trauma that these events caused for the nuns was multifaceted and required tailored psychological and spiritual support. A secular psychological approach on its own was recognized as inadequate for the Buddhist refugee community, but Buddhist religious leaders and professional psychologists developed an integrated strategy that coupled spiritual counseling with mental health support and coping strategies, which helped the nuns recover.



#### **E. UNDERSTAND THE IMPLICATIONS OF PARTNERSHIPS AND SEEK EQUITABLE PARTNERSHIPS WITH OTHER HUMANITARIAN ACTORS**

Humanitarian actors are seeking greater partnership with local faith actors to include a broader section of society in response for migrants and refugees.

» Local faith actors must understand partnership as a spectrum of cooperation and not simply as the signing of official contracts. At one end of the spectrum, formal partnerships require local faith actors to adopt new standards and methods, including rigorous financial and management systems. In certain circumstances, such growth of a local faith-based organization is a necessary and natural development. However, there are other options, including working with an intermediary, such as an international faith-based organization, that can help navigate financial and managerial details.

## 6.2 Contributing to durable solutions

### **PEACEBUILDING AND DEVELOPMENT EFFORTS FOR RETURN TO COUNTRIES OF ORIGIN**

Faith communities, particularly those that participate in interfaith initiatives, can be instrumental in reconciliation and healing following conflict.

- » Local faith actors and interfaith councils can provide expertise within countries of origin to address root causes of conflict and displacement and remove obstacles to return.

### **LOCAL INTEGRATION**

Faith actors are critical in influencing local opinion and values related to the acceptance of refugees and (particularly forced) migrants. In numerous countries such as the Central African Republic, Iraq, Bosnia, and Myanmar, we have seen how religious differences can define social and political fault lines, and how quickly such situations can descend into violence and genocide.

#### **A. ADDRESS THE FEARS OF LAY MEMBERS OF THE COMMUNITY**

Most refugees do not live in camps; therefore host communities encounter refugees in urban areas, potentially as their neighbors. In these settings, encounters between host communities and refugees and migrants can lead to tensions.

- » Much of host communities' anxiety can be alleviated by communicating accurate information about the situation and facilitating social interaction with migrant groups to break down preconceptions and stereotyping. However, religious leaders should also relay their communities' concerns to other humanitarian actors, communicating issues and ways in which they can be addressed. For instance, a perceived imbalance in entitlement to aid in favor of migrants and adverse impacts of migration on host communities is a common problem. If left unanswered, these fears can result in tension, xenophobia, and violence. Additionally, some voices can exploit these fears in order to justify discriminatory and inhumane treatment of migrants.





### **THE OLD MOSQUE IN KUMANOVO, MACEDONIA**

During the “refugee crisis” of 2015, large numbers of people walked through Europe, from Greece to Germany and Sweden, in search of safety and dignity. The so-called Balkan Route crossed Macedonia and the town of Kumanovo, close to the Serbian border. The old local mosque was converted into a makeshift refugee center to provide basic services to the refugees. The mosque sheltered around 600 people per day until a law was passed reducing the time migrants could spend in Macedonia en route to another country.<sup>88</sup>

These services to migrants were carried out by the local imam and faith community despite significant pressure and warnings from the most important national Islamic organization. In fact, various reports have highlighted the hostility of large parts of the Macedonian media, police, and authorities towards the refugees, who were viewed as a security threat to the state.<sup>89</sup> The reaction of the Islamic Religious Community of Macedonia (IRCM) and its leader Sulejman Rexhepi to the “crisis” was, if not hostile, at least very cautious, centered on fears that refugees would radicalize local Muslim communities,<sup>90</sup> thus reinforcing the dominant criminalizing narrative.

## **B. PROVIDE LEADERSHIP AND WITNESS FROM THEOLOGY, AND MODEL LOVE FOR THE STRANGER**

All the major religious traditions have powerful and moving teachings on welcoming strangers, the poor, and the oppressed.

- » Religious leaders around the world have been at the center of changing attitudes and behavior towards migrants and making faith communities safe havens, such as in the case of the Marrakesh Declaration on the protection of minority faiths within Islamic countries. It is essential to share these teachings and, where relevant, hold politicians accountable to their religious traditions.

## **C. BUILD EFFECTIVE INTERFAITH COLLABORATIONS AND RESPECT**

Interfaith engagement by local faith actors is vital in meeting various needs of migrants. On the other hand, inter-group psychology between and within faiths is complex and can often have disastrous consequences, particularly when it is exploited in order to dehumanize people for political reasons.

- » In migrant settings, relationships should be encouraged to engender protection for refugees and migrants as well as facilitate their access to space and the freedom to practice their religion. In addition, different faith groups should be encouraged to develop relations and undertake activities together. Some of the best examples are programs where schools of one predominant faith provide education to and social interaction with displaced children and people of other faiths.

## D. PROVIDE PROTECTION TO OTHER FAITH COMMUNITIES AND TO THOSE WHO SUFFER ALL KINDS OF PERSECUTION

There are powerful instances from around the world in which faith communities have provided protection to people of other faiths who are fleeing violence.

- » With their congregations, religious leaders can organize practical acts of solidarity and protection for minority faiths. Having known persecution, faith communities are also well-positioned to speak out to protect those who suffer political and social persecution, even challenging the social norms of others. Religious leaders can also advocate for solutions around community-based absorption of refugees as opposed to the increasingly common practice of concentrating them in isolated camps.

### LA 72: UN HOGAR-REFUGIO IN MEXICO<sup>91</sup>

La 72 is a shelter run by Franciscan friars in southeastern Mexico that lies near the border with Guatemala, along the migration route from Central America to other destinations in Mexico and the United States. It welcomes women, children, youth, and LGBTI people and offers them food and accommodation, healthcare, legal counseling, and psychosocial and spiritual support. The shelter has assisted more than 50,000 people since 2011.

La 72 is a safe space for migrants, not only because it protects them from the Mexican authorities, who are not allowed to enter it, but also in that it provides specific services and facilities from a gender- and age-sensitive perspective.









## 2.3 RESETTLEMENT AND ALTERNATIVE PATHWAYS

Local faith actors assist migrants and refugees who resettle in a third country in several ways, including supporting them as they settle into daily life through language classes, helping with administrative issues, and providing accommodation. Faith communities have also been responsible for sponsoring refugees themselves.<sup>92</sup>




- » Working with government and the relevant authorities, faith communities can collaborate to directly support resettled refugees. Faith communities can also help to advocate for the right to resettlement for refugees and rights for migrants, both of which are under threat in many countries around the world.


## 7 Annexes and Sources for Further Information

### LEGAL FRAMEWORK


-  Convention Relating to the Status of Refugees (1951)  
<http://www.unhcr.org/1951-refugee-convention.html>
-  Protocol Relating to the Status of Refugees (1967)  
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<https://www.unodc.org/unodc/en/organized-crime/intro/UNTOC.html>  
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<http://www.unhcr.org/about-us/background/4ae9bede9/african-union-convention-protection-assistance-internally-displaced-persons.html>


### THE NEW YORK DECLARATION AND THE GLOBAL COMPACTS


-  The New York Declaration for Refugees and Migrants  
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## GUIDELINES AND TOOLS


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- 11 <https://blogs.worldbank.org/opendata/chart-most-refugees-dont-live-camps>
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- 28 While the Global Compact on Refugees does include some information on faith actors, it does not comprehensively cover all the roles that they play. The Global Compact on Migration is even less descriptive, only including a few mentions of the role of faith actors.
- 29 Some of the main contributions are collected in this JLI web page: <https://refugee.jliflc.com/refugees-forced-migration-hub/fait-related-global-compact-resources/>
- 30 <https://www.jubileeaaustralia.org/page/about/Jubilee%20Buddhism%20and%20Social%20Justice.pdf>
- 31 Abraham Joshua Heschel. *The Prophets*. P. 256.
- 32 Qur'an 2:177. A New Translation by M. A. S. Abdel Haleem. Oxford World Classic. The word *Taqwa* is here translated as "righteousness."
- 33 Buddhism is wisdom about awakening the self to free itself from sufferings connected to conditioned human existence. This worldview is based on the premise of impermanence and the transient nature of perceived phenomena. The self is considered an intersection of aggregates that are impermanent. Hence the need for wisdom to not cling to that which one cannot control. In addition to compassion and harmlessness, the last two virtues are expressions of solidarity with the whole human family. See Marc Faessler. *Miettes Théologiques* (Le Mont-sur-Lausanne: Editions Ouvertes, 2017), 72.
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- 37 Interfaith Declaration on the Human Rights and Dignity of Migrants and Refugees from the Holy See Conference at UN Headquarters, 3 May 2018, signed by Sheikh Mohamad Abou Zeid, Metropolitan Emmanuel Adamakis, Reverend Rachel Carnegie, Rabbi David Rosen, Venerable Gijun Sugitani, Luis Antonio Cardinal Tagle, [https://www.caritas.org/wordpress/wp-content/uploads/2018/06/INTERFAITH\\_DECLARATION\\_ENG.pdf](https://www.caritas.org/wordpress/wp-content/uploads/2018/06/INTERFAITH_DECLARATION_ENG.pdf)
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**REFUGEES  
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