

**A CHRISTIAN APPROACH TO THE REFUGEE PROBLEM IN THE
URBAN AREAS: A CASE STUDY OF JESUIT REFUGEE SERVICE
WITH EMPHASIS ON THE MIKONO PROJECT**

BY

MERCY WANJIRU MUCHAI

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DECLARATION

This is my original work and has not been presented for the award of a degree in any other university



Mercy W Muchai

Date

This project has been submitted for examination with our approval as university supervisors



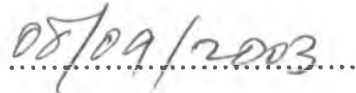
Prof. J.N.K Mugambi



Date



Dr. D.W Waruta



Date

DEDICATION

This work is dedicated to the memory of my dear cousin and friend Alice Wacheke Agondoa, 16th July 1964 - 8th January 2003. May God rest her soul in Eternal Peace.

ACKNOWLEDGEMENT

This work would not have been possible were it not for the assistance that I received from a number of people. First I am greatly indebted to Fr. John Guiney, the Regional Director of JRS Eastern Africa who made it possible for me to do my project at JRS. My deep gratitude go to Sr. Bernadette Mangan, who introduced me to the various people at JRS who were to be the greatest source of information for my project.

I thank the JRS Mikono project personnel for their unwavering assistance, and especially Anna Rutainurwa who tirelessly worked with me until I finished this project. I greatly appreciate the way the Mikono personnel made it possible for me to meet the various refugees whom I interviewed for the purposes of this project. At this point I would like to acknowledge the help that I received from the refugees who assisted me by giving me the information that I needed, this information forms a large part of this study. I thank them for trusting me and opening up to a total stranger.

♪

My deep appreciation goes to my two supervisors, that is, Prof. Mugambi and Dr. Waruta who tirelessly worked with me and offered me the relevant guidance in writing this project.

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ABSTRACT

This is a study on the plight of the refugees and how JRS is assisting them especially in the urban areas. The focus is on the JRS as a case study and more so on the Mikono project. The objectives of the study are, analysing the origin of JRS and that of the Mikono project, investigating the work of JRS and of the Mikono project, identifying the social, psychological and economic implications of the Mikono project on the refugees, identifying the theological implications as far as the plight of the refugees is concerned.

The study utilizes three main methods in the collection of primary data. That is, questionnaire method, the questionnaire interview method, and observation both participatory and non-participatory. For the secondary sources of data which forms the bibliography, various libraries were visited which include Jomo Kenyatta Memorial Library [JKML], Main Campus University of Nairobi, Hekima College library, All Africa Council of Churches[AACC] library, JRS Resource Centre, among others. These methods were expected to compliment and supplement each other.

The study is guided by two hypotheses, that is, refugees who earn a living lead a better and more fulfilled lives and that the Mikono project leads to the empowerment of the refugees economically.

The study utilizes the model of church-as-family as a theoretical framework as put forward by Orobator in his book, *The Church-As-Family: An African Ecclesiology in its Social*

Context. The model is divided into three categories, that is, church for life, church of solidarity and church of service.

The work has five chapters. The first chapter deals with the introduction of the subject of the plight of the refugees. The second chapter deals with the question of JRS, its origin and its work, with an introduction of the Jesuits since this is an important background for JRS. On the work of JRS the study concentrates on its mission of accompaniment, service and advocacy. This chapter also deals with the pastoral care that is offered to the refugees.

The third chapter is concerned with the mikono project which is one of the JRS' projects that endeavours to enable the refugees become self-reliant. This chapter also includes the whole question of integration. Here three main forms of integration are discussed, that is, social integration, economic integration and psychological integration. Various examples are included in this section as devices of better comprehension of the problem of integration.

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The fourth chapter deals with theological reflection. The study uses the teachings of the bible both OT and NT, the Roman Catholic traditions, that is the teachings of the various popes on the question of the refugees and the teaching of Vatican II more so the *Gaudium et spes*. This sources point as to why the Christian faith should be concerned with the plight of the refugees. On the question of how the Christians should address themselves to this problem, the model of church-as-family is discussed at length.

The fifth chapter is that of conclusion and recommendation. The study concludes that, although religion has been deemed in some quarters as irrelevant, it continues to be relevant especially while dealing with the plight of the refugees. That the plight of the refugees is the concern of each and every person and should not be seen as being the concern of only those people who are directly involved with the refugees. That there is a need for refugees to become self-reliant so as to be able to lead authentic lives.

That integration in to the host society in all its facets is necessary if the refugees are to become an asset and not a liability to the host society. That the major difference between religious oriented organizations and the secular organizations that assist the refugees is in the quality of services rendered. This is because they assist the refugees in holistic manner catering for both the material and the spiritual needs of the refugees.

The study has five recommendations. That the host governments should legislate laws that are refugee friendly. That the churches should go out of their way to make sure that there exists good relationships between the host community and the refugees. That the various brands of Christian churches should promote the spirit of ecumenism especially while dealing with the refugees. That the whole idea of advocacy for refugees should be explored further not only in JRS but also amongst other organizations that are concerned with advocacy. That it is necessary to solve the problem of the refugees before it occurs, this means that the organizations that are involved with the refugees and even the various governments should be well aware of the early warnings of an imminent socio-political disintegration and do all that they can to avert the same. Here experts such as peace

negotiators should be called in. This will go along way in reducing the number of the refugees.

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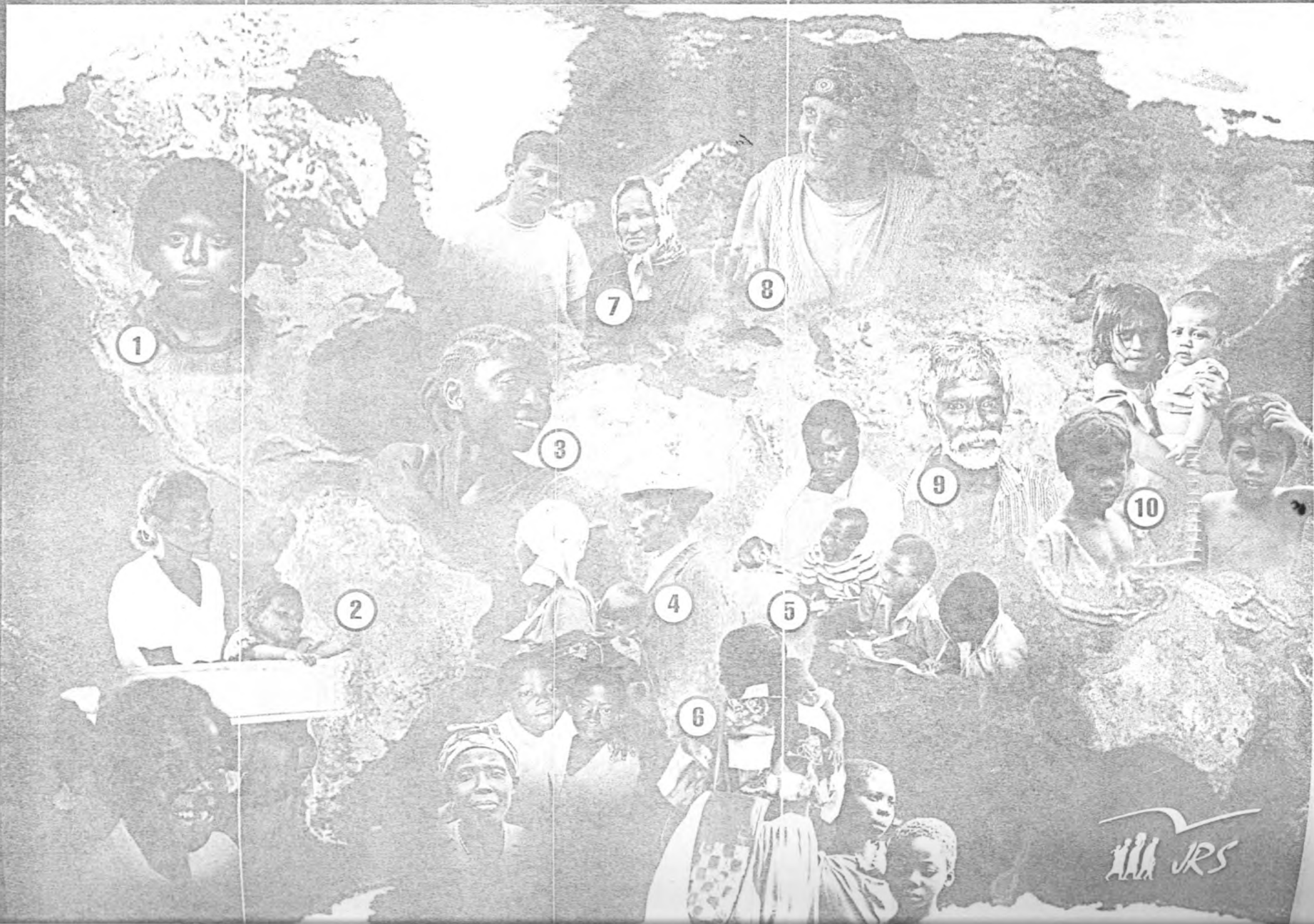
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ACRONYMS

AACC	All African Council of Churches
CUEA	Catholic University of Eastern Africa
DLTE	Distance Learning Tertiary Education
EU	European Union
ICVA	International Council of Voluntary Agencies
IGA	Income Generating Activity
JRS	Jesuit Refugee Services
LWF	Lutheran World Federation
OAU	Organization of African Unity
OT	Old Testament
POP	Parish Outreach Programme
NCCK	National Council of Churches of Kenya
NGO	Non-governmental Organizations
NT	New Testament
SCC	Small Christian Communities
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
UNISA	University of South Africa
WCC	World Council of Churches
WFP	World Food Programme

Where is JRS?

1-North America 2-Latin America and the Caribbean 3-West Africa 4-Grands Lacs 5-Eastern Africa
6-Southern Africa 7-Europe 8-Southeast Europe 9-South Asia 10-Asia Pacific



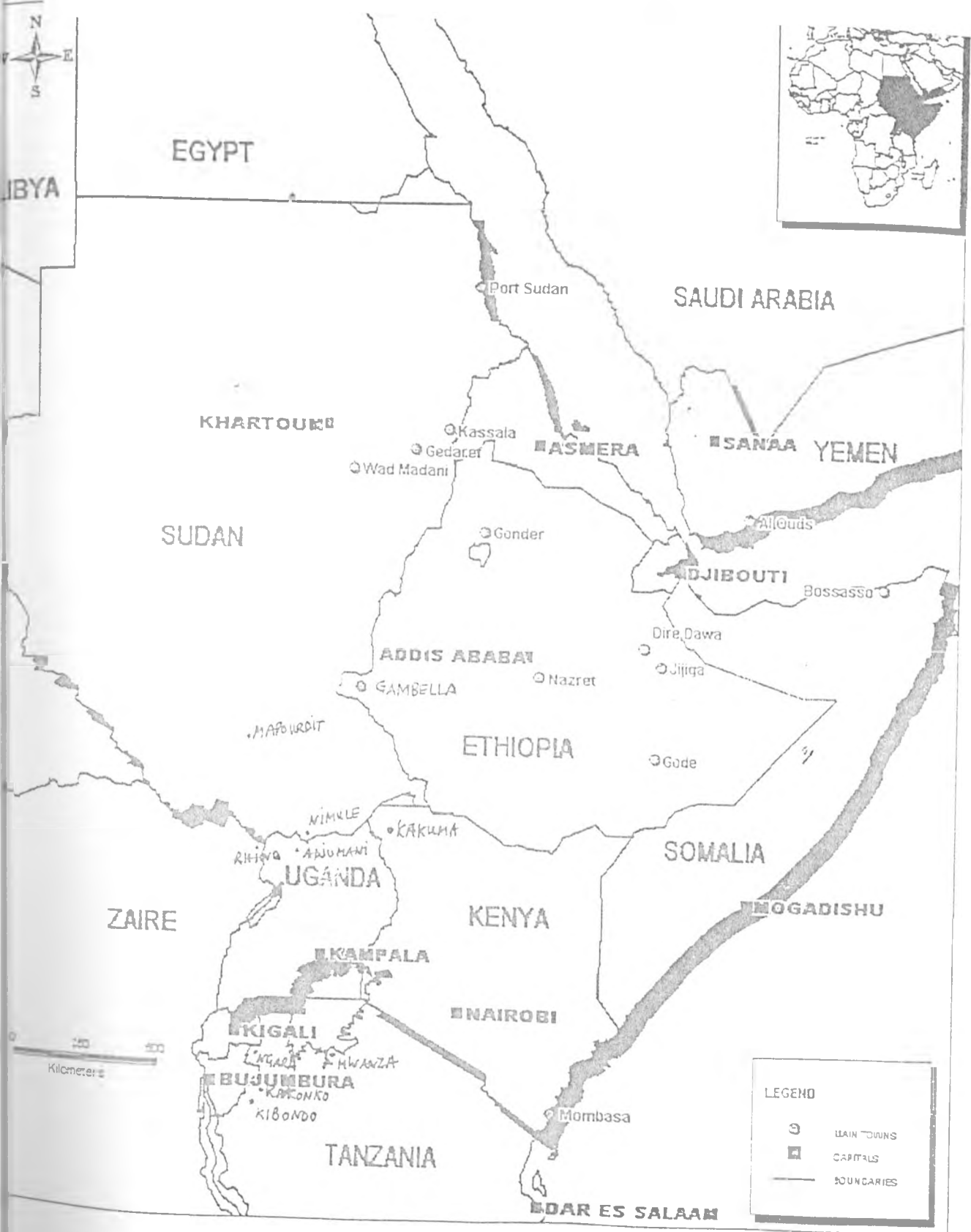
SERVICES

Southern Africa



1 ● JRS Projects in Southern Africa

JRS EASTERN AFRICA REGION



JRS GREAT LAKES REGION



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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE PROBLEM

Refugees are not a unique product of our times. In the course of history tensions between culturally diverse groups of people often led to war and persecution, expulsion and flight.

In the bible we have occasions when certain groups of people could be considered as refugees. Examples include Joseph's brothers who went to Egypt driven by a devastating famine [Gen 42:1-3], the people of Judah defeated in war were taken to exile out of their land [2kings 25:21], the infant Jesus and his parents had to flee from Herod's persecution [Mt 2:13-15] and the church in Jerusalem was faced with bitter persecution that all except the apostles were scattered throughout the countryside of Judea and Samaria [Acts 8:1]. It is important to acknowledge the plight of those in flight and seek ways in which they can be assisted.

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The 1951 UN Convention on Refugees states that, 'A refugees is any person who, owing to well founded fear of being persecuted for reasons of race, nationality, membership of a particular social group, or opinion, is outside the country of his nationality, and is unable, or owing to such fear or for reasons other than personal convenience is unwilling to avail himself of the protection, or who not having a

nationality and being outside the country of his former habitual residence as a result of such events, is unwilling to return to it¹.

There are very many people who have been displaced and they form the world's refugees. The table below shows the number of refugees all over the world. The figures are representatives of the refugee destination.

Table 1

The figures are in millions as at 1st January of each year²

Year	Africa	Asia	Europe	Latin America	North America	Oceania	Total
1985	3.0	5.1	0.7	0.4	1.4	0.1	10.7
1990	4.8	6.8	1.2	1.2	0.6	0.1	14.7
1995	11.85	7.92	6.52	0.2	0.92	0.05	27.4
1996	9.1	7.7	7.7	0.2	1.3	0.05	26.1
1997	8.09	7.9	5.7	0.1	0.7	0.07	22.7
1998	7.4	7.4	6.0	0.1	1.3	0.07	22.3
1999	6.3	7.5	6.2	0.1	1.3	0.07	21.5
2000	6.3	7.3	7.3	0.09	1.2	0.08	22.3
2001	6.1	8.4	5.6	0.6	1.0	0.08	21.8
2002	4.2	8.8	4.8	0.8	1.1	0.08	19.8

The table shows a trend of increase and decrease in the number of refugees in the various places with the passage of time.

There are other categories of persons living away from their homes for various reasons who are not included in the above definition. Such include, tourists, asylum seekers, exiles and internally displaced persons.

Internally displaced persons, are persons who have been forced to flee their homes suddenly or unexpectedly in large numbers, as a result of armed conflict, internal strife, systematic violation of human rights or natural or man-made disasters and who are within the territory of their own country³. There are also migrant workers who leave their countries in such of better working and living conditions in other countries.

There are many and varied causes of the refugee problem which include:

1. Those fleeing as a result of the arbitrary way in which the African continent was carved up among the colonial powers.
2. There are those who have been forced to flee as a result of conflicts arising from territorial claims for example Eritrea and Ethiopia.
3. Others have fled from civil wars and internal disorders for example Hutu and Tutsi in Rwanda and Burundi.
4. There are those fleeing from gross violations of their human rights.⁴

The multi-cultural nature of African countries has meant that conflicts at times have been inevitable. This coupled with the surmounting problems of poverty, overpopulation, disease, famine and drought make it difficult for African nations to

cope with the refugee problem. To become a refugee is to be stateless, poor regardless of former social status, dependent, afraid and to a certain extent hopeless.

These people are therefore very needy and that is why various agencies both religious and secular offer humanitarian aid to them. Such include UNHCR, Caritas International, Catholic Relief Services, National Council of Churches of Kenya [NCCK], World Council of Churches [WCC], Jesuit Refugee Services [JRS], Oxfam GB, Lutheran World Federation, World Vision among others. The study will look into one of these agencies, that is the JRS.

JRS operates as an international body of the Society of Jesus [Jesuits]. It is concerned with the plight of the refugees. It was established in 1980⁵. The concern of the study is on the how JRS assists the refugees, particularly the urban refugees in Nairobi. Although the JRS assists refugees in a variety of ways, the ‘Mikono’ project will be the point of focus. The overall goal of the ‘mikono’ project is to assist those refugees talented in making handicrafts or any other activity involving the use of their hands.

1.2 STATEMENT OF THE PROBLEM

A common image of a refugee in Africa is that of a wholly dependent individual living in abject poverty and at the margin of subsistence in a rural camp. Yet there

are among refugees individuals who can be valuable manpower resources that can and should be tapped for their own benefit and also for the benefit of others.

One of the core problems facing those involved with refugees is how best to transform refugees from being in a state of dependency to one of self-reliance and productivity. Many agencies engaged in refugee work tend to focus more on immediate relief related problems and less on long term projects.

This is however changing with agencies such as JRS looking in to projects that could assist the refugees in the medium or even long-term basis. Even the UNHCR is beginning to reorientate some of its strategies in this regard and no longer adheres rigidly to its traditional priority function of emergency relief. It encourages voluntary repatriation by providing transportation, financial incentives and practical help such as seeds, farming equipment and building materials⁶.

By 2001 Kenya was host to 203,121 refugees living in four camps in the country, presently the camps have been reduced to only two, that is Kakuma and Dadaab. In addition over 12000 refugees lived in urban centers throughout the country⁷. This number makes the question as to what extent these refugees constitute a potential manpower to become more pertinent.

The need to assist urban refugees to realize their potential is significant. This is in view of the strained host country's budget, the dwindling UNHCR funds and the

fact that the urban refugees are not entitled to assistance by the UNHCR as those in the camps unless this is very necessary.

This is because the government of Kenya encourages the encampment of the refugees. This has made it very difficult for urban refugees to survive. It is imperative that self-employment becomes a starting point. This study therefore will investigate how the JRS with the application of the christian values, teachings and principles is assisting the urban refugees to become economically self-reliant especially in its 'mikono' project.

1.3 OBJECTIVES

The aim of the study is to:

1. Analyze the origin of:
 - a) The Jesuit Refugee Services.
 - b) The 'Mikono' project.
2. Investigate:
 - a) Generally the work of JRS.
 - b) Specifically the work of the 'Mikono' project.
3. Identify the social, psychological and economic implications of the mikono project on the refugees.
4. Identify JRS' theological basis.

1.4 RATIONALE FOR THE STUDY

The persistence of the refugee question calls for drastic measures to not only find solutions to the issues that cause the problem, but also to tackle the problem of refugees in the host countries. The following reasons shows why this study is necessary.

Firstly, since the refugee problem is a complex one, the solution is multi-disciplinary. However disciplines such as Economics, Sociology, Environmental Studies and Gender Studies among others tend to concentrate on the physical dimension of the problem. A theological reflection on this problem is important in that it takes an integrated approach. This means that it takes the individual refugee as a whole being with physical, psychological and spiritual needs that should not be separated.

Secondly, the migration of refugees from the rural camps to the urban areas has resulted in a need to tackle the question of the plight of urban refugees and how they can be assisted in leading authentic lives. They require assistance in tackling the unique problems that they are faced with.

Such include, finding a place to live, learning a new language, understanding a new culture and building up contact with the local people. In this endeavour they need the assistance of people they can trust and also people who can offer them hope. The mere presence of religious personnel becomes a source of comfort and assurance.

Thirdly, the international support for refugees is declining. This is because most UN agencies and charitable organizations providing aid to refugees have cut back on their support because of global recession and restructuring programmes. Also the ensuing competition for aid between African countries and the former communist countries in Eastern Europe has tilted in favour of Eastern Europe⁸. In Kenya for example ideally, the food ration should consist of a minimum of 2100Kcal per person per day.

However, due to insurmountable problems in the food pipeline, refugees have over the past years had to make do with significantly less than that. The average calorific value of the distributed rations in 2002 was only 1779.3Kcal. This food is distributed by United Nations World Food Programme [WFP]⁹

For 2003, this situation is anticipated to deteriorate. It is feared that UNHCR and its partners will have to look for alternative sources of food, or else face having no food to provide for refugees as of March 2003, as a result of lack of funding for WFP's operations.

Food rations for able refugees will have to be cut by as much as 75% in order to maintain at least some level of food provision¹⁰. This move may increase the influx of refugees in to the urban areas, whereas those in the urban areas will not accept to go back to the camps. This therefore calls for projects that can help the refugees maintain their livelihoods either in the urban areas or the rural areas.

Fourthly, meeting the needs of world's displaced people is much complex than simply providing short-term security assistance. It is about addressing the persecution, violence and conflict, which bring about displacement in the first place. It is about recognizing the human rights of all men, women and children to enjoy peace, security and dignity without having to flee their homes.

However in situations of displacement it becomes necessary to address the issue of economic self-sufficiency of the refugees. This becomes even more important if the solutions to the problems causing the flight take too long to be sorted out and repatriation is not an immediate option.

Fifthly, for refugees the importance of working for a living cannot be overstated. It is often the factor, which gives them back dignity, and self-respect, which they have lost in leaving their own country. It enables them to avoid dependency and to become active members of their new society.

Lastly, by studying JRS we are able to understand and thus appreciate what certain agencies are doing to assist urban refugees especially in economic matters. It could act as a source of information not only to JRS as its endeavours to strengthen their weaknesses, but also for other agencies or even individuals who may venture in to this kind of work. Researchers who may be interested in refugees can also use it.

1.5 SCOPE AND LIMITATION

Jesuit Refugee Services[JRS] is an international Roman Catholic organization established and maintained by the Society of Jesus[Jesuits]. It came into being at the initiative of Pedro Arrupe the Superior General of the Jesuits in 1980 as a response to the refugee crisis in Asia and Africa. Its sole concern is the plight of the refugees. JRS serves refugees, asylum seekers, internally displaced persons, stateless persons, immigrants and asylum seekers in detention. It is a member of the International Council of Voluntary Agencies [ICVA]¹¹

There are many agencies involved in assisting the refugees, however JRS has been chosen because it has adopted a direct and personal service as its principal strategy. This is through being present among the refugees for accompaniment and pastoral service, provision of emergency aid, education and training, health care and legal assistance, counseling, assisting them gain economic self-sufficiency and advocacy for the refugees among others.

This integrated approach not only caters for the needs of individual refugees but also enables it to work in conjunction with other agencies such as UNHCR in tackling the more complicated problems especially the legal ones.

Its mission is to promote reign of God among refugees and displaced people by accompanying, serving and pleading for their cause ¹² In its mission of assisting

the refugees JRS comes up with various projects which are determined by the needs on the ground. One such project is the mikono project whose overall goal is to assist those refugees talented in making handicrafts or any other activity involving the use of their hands. The wares that are made are marketed locally at the Mikono Shop in Lavington, Nairobi and abroad. The idea behind this project is to assist the refugees in meeting their basic needs. It operates as a non-profit making entity.

The mikono project is unique in that the crafts that are made are as varied as the cultures from which the refugees that make them originate. This study concentrated on the Mikono project.

The study was limited to Nairobi because of the time factor. However every effort was made to cover the most important aspects associated with the research problem, it was not possible to cover each and every aspect in the field.

Since most refugees were not well conversant in English or Kiswahili, the study experienced a language barrier which the researcher endeavoured to overcome by using an interpreter.

1.6 DEFINITIONS OF TERMS

Mikono - a Kiswahili word for hands

Self – reliance - reaching a point economically when a refugees does not depend on handouts for survival.

JRS – Jesuit Refugee Services

UNHCR – united Nations High Commissioner for Refugees

UN – United Nations

NGOs – Non-governmental Organizations

Urban refugee- a refugee who resides in towns and cities of a given country

1.7 LITERATURE REVIEW

The literature that focuses on the problem of the refugees is diverse. There is however a body of material that emphasizes on how to assist the refugees to become self-reliant and also on those dealing with the theological basis of assisting the less fortunate. In this case the refugees. This study concentrated on this kind of literature since it relates to the problem under review.

According to the UN Convention of 1951 relating to the status of a refugee,

‘A refugee is any person who, owing to well-founded fear of being persecuted for reasons of race, nationality, membership of a particular social group or opinion, is outside the country of his nationality, and is unable, or owing to such fear or for reasons other than personal convenience is unwilling to avail himself of the protection, or who not having a nationality and being outside the country of his former habitual residence as a result of such events is unwilling to return to it’¹³.

This definition has undergone refinement because of the prevailing situations in various places, such as colonialism and apartheid. In Africa

for example, the Organization of African Unity [OAU] Convention that was adopted in 1969 states that the term refugee shall also apply to every person who owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality¹⁴.

There are significant differences in how different nations apply the relevant definitions of who deserves protection as a refugee. This is influenced among other things by the view of the causes of flight and which in turn form a legitimate basis for granting protection. In some cases the political interest of the host government may become a determining factor.

Due to the narrowness of the UN Convention, the UNHCR describes refugees and people of concern as, 'those who have been forced to flee their country as a result of persecution, massive human rights violations, generalized violence, armed conflicts, civil strife, or other circumstances that have seriously disturbed public order threatening their lives, safety or freedom'¹⁵. This will be the working definition of a refugee through out this study. This is because the status of refugee are attained not voluntarily but forcibly, either as an individual or as a group.

The described persons are protected as refugees while others are protected on humanitarian grounds as non-refugees. This is because they may be in danger if they returned to their country of origin.

Whichever way one defines the refugee, the recognition of the need to make them economically self-reliant poses a major concern to the UN and the hosting governments. How the UNHCR and other interested bodies have responded to this concern is a vital point to decipher. However, how religious agencies have responded to these issues and particularly that of urban refugees is thus a critical aspect of this study.

John R Rogge in the book, Too Many, Too Long,¹⁶ looks at the refugee problem in Sudan among both the rural and urban refugees. He views the policy of preventing refugees from flowing into the cities as short-sighted because it could in the long run be counter productive to the development of self-sufficiency. Rationalizing state policies on refugees would only be a beginning to finding solutions to the problem of urban refugees. A practical solution could be engaging NGOs and religious organizations and the state in this endeavour.

In the book, Rebuilding Communities in a Refugee Settlement: A Case Study From Uganda, Lina Payne notes that agencies working with displaced people are often keen to explore sustainable responses to the growing refugee problem in more durable forms of support than those offered by the traditional camp with focus on

care and maintenance ¹⁷. He looks at the Ikafe settlement in Northern Uganda, which was established by Oxfam GB, which had around 55000 people. The programme aimed at giving the refugees from Southern Sudan the opportunity to cultivate food for themselves.

This programme tried to implement activities, which addressed simultaneously the immediate needs, and the longer-term requirements of displaced communities ¹⁸.

The programme was faced with a number of problems which included, financial constraints, extreme insecurity, lack of time because of the challenge of creating the foundation for long-term structural change within an extremely short time frame.

This information helps the present study in that it shows how other agencies have tried to tackle the problem of dependency among the refugees. However it does not address the question of urban refugees who have to acquire food through other means other than cultivation. Also the idea of settling refugees on arable land in Kenya is a complicated one. This is because such land is scarce, thus alternative means of promoting self-sufficiency among the refugees must be sort,

Jacinta Goveas, in the article, 'Building on the Past, Rebuilding the Future: Older Refugees and the Challenge of Survival', notes that the loss of community, history and traditions leaves people without a context within which to exist.

It follows that in situations of uprootedness a community-based focus builds on their history and knowledge. It not only maintains well-being but also enables

refugees to draw on traditions in order to sustain their sense of self and hope for the future ¹⁹. Accordingly older refugees should play a role in this process, since they have the knowledge, skill and ability to hold communities together. According to Govcas to exclude them or minimize their contributions is a loss not just to the communities but also to agencies, which claim to be helping them ²⁰

This assists the present study in realizing that although in the urban areas there are very few old refugees if any, the unique past experiences of the refugees should be maintained in order to retain their culture and identity. JRS in its endeavour to assist the refugees should try and inculturate its services so that they can become more meaningful to the refugees.

John Eldridge in the article, 'Education and Training of Refugees and their Contribution to Development', observes that there are four elements essential to any comprehensive treatment of refugee manpower planning:

1. The refugees student
2. His/her education programme
3. The immediate job market in the country of asylum
4. The potential job market in his/her home country ²¹

To this end scholarships have been the principal form of educational assistance to refugees from the beginning. This has been made available by individual donors,

church organisations, student groups, international organizations such as World University Service and the International University Exchange Fund, United Nations and various governments ²². Refugee students study in various African countries, Europe, Asia, Middle East and North America.

The problem here is that scholarships have been awarded predominantly for academic study as opposed to technical training. Also too many students have been taken to schools outside Africa. Providing education for young refugees enables them to become self-sufficient in the long run, however the education offered fails to address the job market situation in Africa.

This is because they concentrate on training them for white collar jobs that are rather scarce in Africa, instead of emphasizing on technical training which can assist them in self-employment. Refugees, who study outside their countries may eventually return to their countries of origin, they should therefore be in a position to earn a living and contribute to nation building. ʘ

Susan Forbes Martin, in the book, Refugee Women, acknowledges that there are impediments to accomplishing the development goals of refugee assistance. This is because, firstly, many asylum countries are concerned that development-oriented refugee assistance projects will result in the defacto integration of refugees into the local society.

Secondly, refugees often settle in the poorest areas of their host countries where local inhabitants also struggle to survive. To complicate matters sufficient arable land, water, and work opportunities for both local population and the refugees may be in short supply. In such a situation it is not possible to assist refugees without providing similar opportunities for the local inhabitants²³. This makes the whole project very expensive. This problem can be reduced by working with smaller groups of people whom are easier to manage and to finance. This is especially possible with urban refugees.

In, Refugees Are People: An Action Report on Refugees in Africa, J.G Donders and S Smith, notes that no person can or should ignore the plight of the refugees. This is because 'refugees are blood of our blood and flesh of our flesh'; thus we are bound together. They insist that 'such was the heart of the message of Jesus Christ when he invited us to pray 'Our Father who art in heaven''²⁴.

All humanity has the same origin and the same destiny. Paul used another model to explain the same truth, that it was revealed in Jesus that we are all one body of humanity²⁵. This means that human beings are so close together and can therefore not ignore the sufferings of others. Human beings and especially christians should view their relationship with the refugees in this context.

'The Pastoral Consultation on Refugees', argues that the concern for uprooted people can be theologized in a variety of ways. The Old Testament [OT] is a rich source of accounts of situations similar to that of uprooted people in Africa today.

The Hebrew Scriptures are filled with a sense of wonder that God would choose to favour a people so weak and insignificant in worldly terms. The process of repatriation after Exile, represented in the later prophets and the Books of Wisdom, is full of parallels with peoples seeking repatriation today.

The development of apocalyptic literature in the later period of the OT allowed the Jews express a new hope in the goodness of Yahweh²⁶. Thus for refugees instead of applying all their expectations to this Age their loyalty to their religion could be grounded in confidence of vindication in the Age to come. This may give them a hope for the future.

In the New Testament [NT] the figure of Christ is revealed as the ultimate meaning of human existence. Much like the refugees, Christ was misunderstood and rejected by the powers of the world. The Gospel of Luke offers a theology that emphasizes the role of the poor in God's plan of salvation. Similarly there is universalism in Luke that stresses that the Good News is destined to be enjoyed by all nations²⁷. This opposes the nationalistic and ethnocentric sentiments that are often the cause of refugees.

The ecclesiological theme of 'Church as Family' is rich in its applicability to the challenge of uprooted peoples. The Christian understanding of the human family is one that transcends limits of clans and ethnic identity. Thus the phenomenon of the refugees is understood by the church as a limb of the body that is wounded. The

resources of the body should naturally be turned to try to heal this wound²⁸. On the same note the resources of the world over should be directed towards assisting the refugees since they are a part of the human family.

The above theological reflection is vital to this study because it gives a reason as to why Christians are concerned about the welfare of the refugees. It shows that it is not enough to just nourish the soul and leave the body or vice versa. The human person is a complete whole and should be treated as such.

1.8 THEORETICAL FRAMEWORK

A.E Orobator has put forward the theory of the '*church-as-family at the service of society*'²⁹. The whole idea has been broken down in to three categories that is church for life, church of solidarity and church of service.

While reflecting on God's being as communion in the Holy Trinity and witnessing to the promises and values of God's realm, churches are constantly called to strive for communion and to struggle with the powers that threaten it³⁰. Hospitality to the alien and the stranger by the churches has always been inherent to the being and witness of the church.

Churches are challenged by the brokenness of communities and the social fabric of life as experienced by the uprooted people. The image of church-as-family is a meaningful symbol for a sustainable and inclusive community in the context of a

global system that undermines the values and finally destroys the social fabric of life and the environments.

Uprooted people cry for justice and peace which first of all requires a place where they can live in human dignity, a space for the basics of life, a place where they can share their memories, their stories, their hopes for change and an open future³¹.

This place is the church.

Proclaiming the Gospel of hope for all people and remembering the communion in Jesus Christ in his death and resurrection, churches live their vocation as viable and inclusive communities, accompanying uprooted people, actively developing relationships, sharing in their hope and suffering and providing space for them³².

The church as koinonia-caring community- is called to share not only in the suffering of its own community, but in the suffering of all by advocacy and care for the poor, the needy and marginalized by joining in all effort for justice and peace within human societies, by exercising and promoting responsible stewardship of creation and by keeping alive hope in the heart of humanity³³.

Diakonia is seen as a part of the global mission of the church. Koinonia, diakonia, kerygma and martyria (that is, fellowship, service, preaching and witness) belong together as the traditional tasks of the church³⁴. Diakonia is service to the whole of

the human being, to all humanity and to the whole of creation and means engagement for reconciliation, social justice and liberation³⁵.

While bearing in mind the traditional tasks of the church, this study will apply the model of the church-as-family as it has been put forward by Orobator.

A church for life: Jesus said that he came so that human beings could have life and have it abundantly (Jn10:10). Abundant life is what the church is expected to promote to all humanity. Since the church-as-family comprises of various categories of people, it is this diversity that is called upon to choose life for oneself and for the neighbour at all times and in whatever means. This implies that the church-as-family should also become that place of communion and solidarity where life, threatened as it is by a myriad forces, can find protection³⁶.

A church of solidarity: here the church is seen as one of relationships and not individualism. It is important to discover and accept the interconnectedness of the human family.

A church of service: the mission of the church in the world resembles that of a servant. This servant church announces the reign of God to the world. It also denounces the structures of injustice in the world and works toward its transformation in to a more just reality³⁷. The virtue of service, understood as *diakonia*, is important to the church-as-family especially within the social context in Africa.

JRS apart from assisting the refugees it also involved in education especially at the university level and with evangelization. As part of the larger church JRS chooses life when it comes to the refugees. This is seen in its projects of providing basic needs of food, clothing and shelter to the refugees. Also in assisting them become self-reliant and thus lead authentic lives as human beings.

In choosing life JRS also advocates on behalf of the refugees in order to ensure that their human rights and dignity are ensured and even observed. This shows that JRS considers the lives of the refugees as being important and worth preserving. JRS promotes both physical and spiritual life by making sure that the projects that they run are holistic in nature.

In solidarity JRS works as a community of religious men and women, lay people and the refugees. The personnel comprise of Asians, Africans, Europeans and Americans. Solidarity here is taken to mean a relationship of unity in diversity and that comes as a result of a decision made and not something that is imposed.

JRS promotes solidarity by collaborating with other agencies that are concerned with plight of the refugees and with the larger church. Most importantly the refugees experience solidarity because JRS urges them to become part and parcel of the church parishes in their areas of residence.

Besides being a part of the JRS community, the refugees are able to form relationships with people from the host population. In most cases the refugees usually have lost their families and so they need a place to feel at home.

In service JRS is concerned with material and spiritual services. The projects that are run by the JRS cater for these two needs. In material service the physical life is enhanced while in spiritual service, the physical life is enhanced. This is through pastoral care, which involves counseling, catechism, celebration of mass, conferring of sacraments among others. In this endeavour JRS is at the service of the refugees.

It is important to note that the three categories of church-as-family cannot supplement each other, they are complimentary. The church works to fulfill the needs of the needy in a holistic manner without emphasizing the importance of one aspect over the others.

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JRS promotes what it calls accompaniment, that is, being companions with the refugees. It endeavours to see and assist the refugees as individuals rather than as a group of people. It therefore tries to recognize the special and unique traits of each individual although this can prove quite difficult. Its ideal is to welcome and assist the refugees regardless of their religious, racial or cultural backgrounds and without imposing their opinions on them.

1.9 HYPOTHESES

1. Refugees who earn a living lead better and more fulfilling lives.
2. Mikono project leads to the empowerment of the refugees economically.

1.10 METHODOLOGY

The materials for this study was gathered from two main sources:

- The primary sources:

This involved a field research among the urban refugees in Nairobi who are directly involved in the *mikono* project. The subjects were selected randomly. Research was also carried out among the various JRS employees and more so those of the Mikono project.

- The secondary sources:

Data was collected from magazines, Journals, published books and theses.

STUDY SAMPLE AND TECHNIQUES

The study sample comprised of Jesuit Refugee Service employees and those refugees that reside in Nairobi and are directly assisted by JRS.

By using the sample random sampling method, out of 200 possible informants 50 informants were interviewed. These were mostly interviewed during their weekly or monthly visits to JRS offices. This is because it was easier to get in touch with them this way since they reside in different places and JRS acted as a meeting point.

Simple random sampling method was also used in cases where the writer accompanied the JRS personnel on their monitoring visits. Here the sample was

determined by the location that was to be visited at a particular time and also by how much time was available for carrying out the interview. Where possible group interviews were carried out.

DATA COLLECTION TECHNIQUES

1. **The Questionnaire Method:** Questionnaires were administered to the employees of JRS mostly those of the Mikono project.
2. **The Questionnaire-Interview Method:** The writer carried out interviews among the refugees by using a pre-prepared questionnaire. The writer anticipated that the refugees may not be in position to read and write in English. Again the refugees may not be willing to put anything in writing since they have learnt not to trust people.
3. **Observation Method:** The writer observed the refugees as they went about their daily life. This was both participatory and non-participatory. In participatory observation the writer assumed the position of an employee of the Mikono and was introduced as such to the refugee by the other employees. This was in order to make it easier for the writer to cultivate a rapport with the refugees. The writer participated in conversations between the refugees and the Mikono project personnel.

In non-participatory observation the writer spent time at the Mikono and simply listened as the refugees told the shop attendant concerning their experiences and the problems they have had to cope with over the past month or so. The writer also

made trips with the Mikono project personnel as they went to monitor the progress of the businesses that are run by the refugees. In this case the writer just listened and also observed the refugees as they went about their work without necessarily letting them know that a research was taking place.

Both the primary and the secondary sources of data are expected to provide the necessary data for the study.

DATA ANALYSIS AND PRESENTATION

The data that was gathered was divided into categories in terms of the place of origin of the refugees and also in terms of gender. This data was analyzed and presented by the use of tables. This is because tables were viewed as being an easier way of presenting the data collected.

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CHAPTER TWO

JESUIT REFUGEE SERVICE ITS ORIGIN AND WORK

2.1 JESUIT BACKGROUND

In order to understand JRS it is imperative that we look at its Jesuit background. The Jesuit is the popular name of the Society of Jesus (SJ), which was founded by Ignatius of Loyola and canonically established by Pope Paul III in 1540¹. Since Ignatius of Loyola was a soldier, he conceptualized an order of spiritual knights, governed by rules for prayer which he put into a short manual. This was a scheme of exercises of personal spiritual activity and meditation on the life of Christ which he called, 'The Spiritual Exercises'².

From their inception the Jesuits were everywhere and always at the center of controversy, political as well as religious. This controversial image of the society was not restricted to their critics from the Protestant countries, they had their powerful critics from within the Roman Catholic Church³.

To some they were too lax in their acceptance of the customs and religious practices of the lands into which they had brought christianity. This controversial nature led to their suppression in 1773 by Pope Clement XIII. They were however re-established by Pope Pius VII in 1814⁴.

Through out the nineteenth and twentieth centuries the Jesuits appeared principally to devote themselves to their great mission which is education. They instituted centers of learning and teaching across the world, which provided a high quality of education⁵. Later in the twentieth century their missionary activities diversified in response to the needs of a changing world.

Presently Jesuits are to be found in many countries of the world. There are approximately 23000 Jesuits worldwide, while in Africa there are about 300 Jesuits while in Kenya there are 30 Jesuits. There are no women Jesuits. In Africa Jesuits are to be found in countries such as Zimbabwe, Zambia, Mozambique, Democratic Republic of Congo [DRC], Madagascar, Ethiopia, Tanzania and Kenya among others. They 'work for the greater glory of God wherever the need is greatest'⁶.

They believe that in contemporary times the call of Jesus Christ demands that they face problems of the poor people in a world that is richer than ever before, promoting the faith in old Christian countries as well as lands with different traditions. It demands the struggle for justice. That means a struggle against what Pope Paul VI called 'the structural sin of unjust political and economic systems of our world'⁷.

To meet the challenge of the present world they take on many kinds of work including working in church parishes and schools. In Africa Jesuits work full time

for development with the poor in Institutes that offer training in agriculture, useful skills and co-operative organization.

The Jesuits believe that grinding poverty is not just an accident and it certainly is not the will of God. They must therefore combat the oppression of human beings by human beings and of people by the power of money and weapons. They are called to work, not just for the poor from outside or above them, but in solidarity with them⁸.

The Jesuits are unique from the other congregations because of the following reasons:

- They have a very extensive authority and lifelong tenure of the Superior General.
- The lengthy training and gradation on members, that is between ten to fifteen years.
- A distinct spirituality based on the vow of Spiritual Exercises of Ignatius of Loyola.
- Stress of the vow of religious obedience⁹.

It is subject to supreme authority of the Pope. They have an elective body, 'The General Congregation' which selects the Superior General and which alone has full legislative power. The day to day government is highly centralized under the

Superior General resident in Rome and who has complete authority over the entire order.

In practice however much of this authority is delegated to Superiors throughout the world and to others whom the Superior General appoints. Members consist of priests, scholastics and Brothers. They profess to four solemn vows:

Poverty

Chastity

Obedience

Special obedience to the pope

In their endeavour to help people find methods of helping themselves and better ways of organizing their lives, the Jesuits work with lay and religious people who share in their vision

2.2 THE ORIGIN OF JESUIT REFUGEE SERVICE

The history of JRS begins with the experience of refugees themselves. It was to experiences of this kind in Africa and Asia among the 'Vietnamese boat people' that Pedro Arrupe responded to in 1980¹⁰. According to Arrupe the Jesuits were particularly well fitted to meet the refugee challenge and to provide services in those areas that were not being catered for sufficiently by other organizations or groups.

This is because ideally they are available and universal. They also have a number of institutions under their care that they could use and that they enjoy an active collaboration of many lay people who work with them¹¹. He asserted that the help needed was not material. In a special way the Society was being called to render a service that was human, pedagogical and spiritual.

To this end he formulated the following aims and objectives of JRS:

- To set up a network of contacts within the Society so that existing work for refugees can be better planned and co-ordinated.
- To collect information that might lead to new opportunities for assistance to refugees
- To act as a switchboard between offers of help from Jesuit Provinces and the needs of international agencies and organizations.
- To conscientise the Society about the importance of this apostolate and the different forms it can take both within countries of first asylum and those of resettlement.
- To direct the attention of the Society towards those groups or areas that receive little publicity or help from elsewhere.
- To encourage the Jesuit Publications and Institutes of learning to undertake research into the root causes of the refugee problems so that preventive action can be taken¹².

From its modest beginnings the JRS has grown considerably. Since it bears a Jesuit background it is highly influenced by the Jesuit teachings. In its 'Formula Instituti' the Society spells out the meaning of 'helping the souls' with a list of apostolic activities, these include pastoral, intellectual and charitable works¹³. The care for spiritual growth implies for the intellectual development and physical well being of the human being and society. The Society carries out works of integral human promotion and so does JRS.

The Jesuit order has contributed the following to JRS:

- Key personnel, not necessarily the team leaders
- Team members
- A management structure
- Ignatian spirit of discernment, service and flexibility
- A supportive public ready to act for justice and to serve the uprooted
- An international network for gathering and spreading information, material support and recruitment of personnel
- Local community initiatives, persons well rooted in local cultures¹⁴.

JRS is an international organization with a mission to accompany, serve and defend the rights of refugees and forcibly displaced people. It facilitates involvement by individuals and communities and promotes regional and global cooperation and networking on behalf of refugees. It offers services at regional and national levels

supported by and international center in Rome¹⁵. JRS is one of the social apostolate works of the Society of Jesus.

2.3 THE ORGANISATIONAL STRUCTURE OF JRS



The International Director of JRS who must be a Jesuit is appointed by the Superior General and is accountable to him directly. They serve for an indefinite term, normally not more than eight[8] years. His responsibilities include:

- Promoting the Society's refugee ministry
- Providing the necessary leadership
- Representing JRS in relation to other Roman Catholic Church organization and international agencies both religious and secular.
- Determines the boundaries of JRS regions and must give approval before regional offices can be established¹⁶.

The International Director is advised by a Council of 3 to 4 Jesuits who are his consultants. They are appointed by Superior General and serve for unspecified term. Together with the International Director they serve as the administrative board of the JRS Foundation¹⁷. The International Director heads the International Office at the Curia of the Society in Rome. He appoints staff and consultants, assigning to each a clear role and function¹⁸.

Regional Directors' position may be filled by a Jesuit, a religious person from any other congregation in the Roman Catholic Church or a lay person. Regional Directors are appointed in one of two ways depending on the kind of programmes that they direct.

First, by the Superior General in consultation with the International Director and the relevant provincial or regional Superiors. Such a Regional Director is directly accountable to the International Director while also maintaining close relationships with the local Jesuit Provincial. In such a case the Regional Director is responsible for JRS activities in the region in the following ways:

- Setting up and closing down projects
- Recruitment of personnel
- Orientation of personnel
- Placement of personnel
- Support and termination of workers
- Preparation of funding applications

- Maintaining the profile of JRS personnel in the region
- Developing good relations with local Jesuit Province[s], also with the Roman Catholic church and civil authorities in the country of operations.
- Communications, research and public education concerning the needs of refugees in the region¹⁹.

The second mode of appointment applies when a Provincial or Conference of Provincials is responsible for a JRS regional program. Here the initiative in appointing a Regional Director lies with the Provincial or Conference, however the appointment must receive approval from the International Director²⁰. Depending on the terms of appointments, such Regional Directors are given responsibilities similar to those listed above.

Each regional Director whether appointed by the International Director or appointed regionally for autonomous JRS programmes, is to be supported and advised by a council. Regional Director's responsible to the International JRS are expected to propose a list of council members to the International Director for approval and appointment. Autonomous JRS regions are to have a comparable structure with a committee or governing board or group of consultants who meet regularly²¹.

In countries where JRS has major refugee projects, Regional Directors may appoint National Directors to assist them, after consulting with the International Director.

National Directors report to Regional Directors. These National Directors can either be Jesuit, religious or lay people. They oversee the implementation of country projects.

They are responsible for relations with the local Jesuit communities and other religious communities as well as for relations with national local Catholic church, civil authorities, local representatives of international organizations such as UNHCR, and other representatives of NGOs. They develop staff job descriptions and care for the working, living and safety conditions of JRS personnel. They explore new needs of refugees on the national level and promote research²².

With the agreement of Regional Director, the National Director may appoint Project Directors responsible for local projects and its staff. A Project Director is responsible for the JRS team's relations with the local refugee population and with local authorities²³. Each Jesuit Province is to have a JRS coordinator, or contact person appointed by the Provincial in consultation with the Regional Director, if there is not one with the International Director.

The JRS Provincial Coordinator maintains regular contact with the Regional and International Directors and is responsible for:

- Circulating JRS communications to the Province
- Recruiting new JRS workers
- Encouraging public concern for forcibly displaced persons

- Promoting services to them
- Soliciting financial contributions to JRS²⁴.

At the bottom are the team leaders and workers who are on the ground working directly with the refugees. Once a year the International Director meets formally with the Regional Directors. This assists the International Director in implementing the JRS' mission and to manage the international organization. This is made possible by the varying experiences of the various Regional Directors.

All JRS Regional Directors however appointed are expected to consult with the International Director when establishing priorities and programmes. For major projects a written plan is required which should be approved in advance by the International Director. Raising funds in the name of JRS is the prerogative of the International Director, however he has authority to delegate this task.

If a Regional Director wishes to raise funds he must seek permission to do so. Regional Directors are expected to send the International Director an annual narrative and financial report covering all activities in their region undertaken in the name of JRS²⁵. To this end JRS Eastern Africa makes sure that reputable audit firms audit their financial reports.

Since JRS is a very widespread organization, communication is very important. Thus, within JRS emphasis is laid on keeping the communication lines open.

Regional Directors are expected and in fact encouraged to publish regular bulletins, recording and analyzing the experiences of refugees and of the JRS workers who accompany them²⁶. In the Eastern Africa region there is the publication of the 'Jesuit Refugee Service Newsletter' which informs, educates and entertains the reader.

An example of such a Newsletter is the Issue No. 30 of April 2002. On page 5, the Newsletter addresses the question of the repatriation of Burundian refugees in Tanzania. JRS is concerned about the calls to refugees by Burundian and Tanzanian authorities to go back to 'safe zones' in Burundi. In this article JRS is concerned, that contrary to the International Law, refugees may be forced to repatriate.

JRS further believes that this pressure to return is premature because of many reasons one of which is that, they are aware that there are still large numbers of displaced people within Burundi. They believe that forced repatriation will only exacerbate displacement in Burundi and lead to further insecurity. 2

From the ongoing analysis it is apparent that JRS tries to deal with the problems that face the refugees in an effective and systematic way. The services are carried out concurrently in the various parts of the world that are faced with the refugee problem.

2.4 THE WORK OF JRS

JRS is still a modest venture, even by Society terms. It cannot and does not wish to compete with the big international agencies or other groups that have been in the field longer than us. However it does claim to bring a specific dimension to its work that is sometimes lacking elsewhere. While always ready to help refugees in their material and spiritual wants, and also in designing projects leading to a fuller and more independent life, we try to place special emphasis on being with rather than doing for. We want our presence among refugees to be one of sharing with them, of accompaniment, of walking together along the same path. In so far as possible, we want to feel what they have felt, suffer as they have, share the same hopes and aspirations, see the world through their eyes. We ourselves would like to become one with the refugees and displaced people so that all together we can begin the search for a new life²⁷.

This is the vision of JRS as stated in 1985 by regional coordinators of Central America, South Asia, USA, Asia Pacific and Africa together with the JRS secretary and Associate secretary at the Curia. The above quotation in a way summarizes the work of JRS. At this time JRS was a relatively small organization, however it has expanded due to the increased number of refugees and other persons of concern throughout the world .

JRS is and operates as an agency so as to give greater effectiveness to its activities. This enables it to enter in to different countries and to work in the camps under UN

coordination and to cooperate with other groups in serving the refugees. JRS presents itself as an NGO. However it is a faith organization and first of all an organization that offers services to refugees.

JRS is not the only Christian organization that presents itself as an NGO. Another example is that of World Vision International which is an American Evangelical Organization. It is the largest evangelical relief and development agency in the world. Although primarily perceived as an aid agency, evangelism lies at the heart of World Vision's work²⁹.

The basic criteria for JRS activities are taken from the Jesuit Constitution written by Ignatius. The principles guiding JRS activities are:

- Where there is a great need
- Where others are lacking for the service
- Where we can bring a special contribution³⁰

In response to these principles JRS personnel are found among the refugees who are the poorest of the poor, consequently in this situation there is a greater need for service. JRS accompanies, serves and advocates the cause of the refugees. Personnel presence among the refugees is one of the distinctive features of JRS.

JRS works in the following situations:

- Emergency and civil wars
- Situations of long term forced displacement

- Chronic emergencies, where displacement is likely to recur
- Initial recovery of a country after a crisis for example during repatriation
- Immigration Detention Centers where stateless persons or forced migrants are held because of inadequate documentation
- Major cities with urban refugees and asylum needs³¹.

JRS in its work amongst the refugees seeks for a more personal approach and a deeper understanding of the fact that the world refugee problem is the story of millions of individual lives, their suffering, their indomitable courage, resilience and determination to survive and to live³². Most agencies and individuals view the effort of assisting the refugees as a work of charity rather than an effort to explore the deeper reasons as to why people are compelled to leave their home countries.

Accordingly refugee work should include a dual strategy, that is to meet the immediate and medium-term needs of refugees and to take effective action on political and socio-economic levels to eliminate the causes of refugee movements³³.

This very important issue has been acknowledged by JRS and this is what it endeavours to do in collaboration with other interested parties. According to Sr. Bernadette Mangan³⁴, JRS not only endeavours to be a voice for the voiceless, but most importantly to enable the voiceless find their own voice no matter how faint to speak out for themselves.

2.5 JRS EASTERN AFRICA AND ITS PROJECTS

JRS Eastern Africa is to be found in Kenya, Uganda, Tanzania, Ethiopia, and Sudan. In this areas it has projects operating in the various camps and in the urban areas. As shown earlier JRS' mission is to promote the reign of God among refugees and displaced people by accompanying, serving and pleading their cause. Thus whatever project that is put in place is in some way dictated by this mission.

The following table shows the areas in which JRS is to be found assisting the refugees in Eastern Africa.

TABLE II

Refugees and Displaced people with whom JRS works in Eastern Africa

Country	Number	Nationality
Kenya		
Kakuma camp, Education, social services	55000	Sudanese, Ethiopians, Burundians, Rwandese
Nairobi; Parish Outreach, Scholarships, IGA projects	7000 official 90000+ unofficial	Sudanese, Somalis, Burundians, Rwandese Ethiopians
Ethiopia		
Gambella; Pinyado camp	12000	Sudanese
Debre Zeit; Social Assistance	2000	Displaced from Wau and Yirol

Sudan		
Nimule; Education	25000	Displaced
Mapourdit; Education, Health	21500	Displaced from Wau and Yirol
Khartoum, Port Sudan; Education, Shelter	1200000	Displaced from the South

Tanzania		
Ngara; Radio station, pastoral	91500	Burundians and some Rwandese
Kakonko; Pastoral, psycho-social	100000	Burundians

Uganda		
Adjumani; Education, pastoral	68000	Sudanese
Rhino camp; Pastoral, community development	28000	Sudanese
Kampala; Social services	3000 official + unofficial	Sudanese, Rwandese, Burundians

JRS is also found in other regions in Africa, these are:

Western Africa Region: Guinea

Southern Africa Region: Angola, South Africa, Namibia, Zimbabwe, Zambia,

Mozambique

Great Lakes Region: Burundi, Rwanda, Congo (DRC), Congo (Brazzaville)

In this section the discussion will dwell on how JRS Eastern Africa accompanies, advocates and serves the refugees.

2.5.1 ACCOMPANIMENT

To accompany means to be a companion. In accompanying the refugees JRS personnel are influenced by the story of the disciples who were walking from Jerusalem to Emmaus after Jesus' crucifixion[Lk 24:13-35]. These disciples were highly disillusioned by what had taken place. They felt the situation to be so hopeless.

Consequently when Jesus joined them on their journey they did not recognize him as he walked and conversed with them. However after he 'broke the bread' in their house, they did recognize him and were filled with zeal, happiness and hope. According to JRS in accompanying the refugees the most important thing is to find hope amongst the refugees rather than to bring hope to them³⁵. The aim is to enable the refugees to find reason for living within themselves and their encounter with the faith of others no matter how difficult the circumstances might be.

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Thus in accompanying the refugees JRS personnel ideally endeavours to find hope for themselves as they are faced with seemingly hopeless situation and at the same time assist the refugees to find hope within themselves³⁶. As they walk through the hostile path, this companionship continues to grow in both ways without any form of imposition. We must however acknowledge that other things must complement companionship. This is where the other two dimensions of service and advocacy come in.

2.5.2 SERVICE

Serving others is very important to JRS. This service is effected in a number of ways. Here we shall discuss only two, that is education and Parish Outreach Programme.

A. Education

The word education points to both individual and social development process which causes a person's intellectual, emotional, spiritual and physical abilities to mature, thus enabling him/her to fully participate in community affairs. The same word also refers to both the process of character and personality formation and institutional learning³⁷.

In its broadest sense education is an all-inclusive process, save for those aspects that are simply genetic, that contribute to the formation of an individual's mind, character and physical development³⁸.

In the great diversity of JRS' activities, education deserves to be emphasized as a growing component of JRS work. It is very important for camp life itself and for the future of refugee children. In Kenya JRS implements the UNHCR scholarship education programme. The scholarships are awarded to urban and camp refugees at the post primary, post secondary and a small number at the university level. JRS took over the programme from the Kenya Catholic Secretariat in 1991³⁹.

The training is administered at three levels:

1. The lower vocation level which caters for those refugees who may or may not have completed primary education or who have failed secondary school.
2. The higher vocation level for those who have not qualified for university or those who have qualified but choose to pursue other courses such as accounts, management in commercial Colleges.
3. The tertiary or university level, scholarships are awarded to eligible refugee students to pursue undergraduate programmes in local universities such as Daystar and Catholic University of Eastern Africa[CUEA]. This is provided for those students who have passed secondary school or those whose university education was disrupted by war⁴⁰.

This service is to be found in both rural and urban areas. At the Kakuma camp refugee students in 1997 sat for the Kenya Certificate of Primary Education[KCPE] and were called to Kenyan secondary school on the same terms as Kenyans⁴¹. JRS provided the scholarship to such students and continues to do so. This shows that this project seems to be succeeding. JRS also runs the Distance Learning Project.

This is because it became aware that there were many candidates for tertiary level education who qualified through their secondary performance or whose university education had been cut short by war. As the number increased the individual scholarships were few. Thus JRS set up a center for Distance Learning Tertiary

Education[DLTE] in Kakuma. This project is run in conjunction with the University of South Africa[UNISA]⁴²

In 2001 JRS became an implementing partner of UNHCR for Peace Education programmes in all the Uganda refugee camps. The programme is aimed at providing a durable solution by enabling refugees to develop skills, which will help them build a peaceful life. It also helps reduce violence and friction between the refugees and the host communities⁴³.

The Day Care Center at the JRS Refugee Community Center in Ethiopia was began in 1997 with the initial aim of supporting those mothers who could not benefit from the services of the Center because they had to stay home and look after their children. The parents are therefore able to attend their classes and the children get to learn new things at the Day Care Center⁴⁴.

In most cases than not the kind of education programme that is run by JRS is determined by the education system in the host country. This means that when the refugees finish their education they are faced with the same problems that face the local population such as unemployment. The refugees therefore have to look for other ways to survive just like the unemployed local population.

Since the African host countries are not able to provide employment opportunities, this labour force is, where possible, channeled to other places such as Europe and

North America. Although this is good for the refugees who are re-settled in such places as they are able to earn their living, it is not good in the long run for the African countries from which such people come from as it suffers from massive brain drain.

The importance of teaching theoretical issues to the refugees cannot be overstated, however for practical purposes it is important to teach them a practical skill which they can use to employ themselves. In so doing they are able to provide for themselves. Self-employment is good for refugees, this is because most host countries Kenya included, discourage the practice of employing refugees at the expense of local citizens.

Since not every refugee gets the opportunity to be re-settled in North Atlantic countries, they should therefore be equipped with a skill that will assist them in their present situation.

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B. Parish OutReach Programme

This is a project that has been instituted in the various countries where there are refugees in the urban areas. It works in conjunction with the local parishes. In Nairobi the programme was instituted in 1991. It responds to urgent needs not being met by others particularly those of new arrivals and asylum seekers and the most vulnerable refugees.

According to the Project Assistant Director such include:

- Orphans and unaccompanied children
- Women with children
- Single heads of households either men or women
- The traumatized that is those who have been victims of torture or those who have been victims of rape who are highly agitated.
- Survivors of torture and violence
- Unaccompanied elderly persons
- The very sick and those with HIV/AIDS⁴⁵

The goal of Parish Outreach Programme[POP] is ‘to restore the refugees’ sense of well being and dignity by providing support which reduces suffering, encourages hope and empowers them in their lives’⁴⁶.

POP has the following objectives:

1. To provide:

- Material and financial assistance for refugees to meet their basic needs of food, clothing and shelter.
- Medical and maternity care
- Food supplement for children under seven[7] years and adults with HIV/AIDS and other terminal diseases.

2. To respond to psychosocial and spiritual needs through pastoral care and counseling

3. To advocate for refugees' human rights
4. To promote peacemaking and reconciliation
5. To support parishes in their service to refugees⁴⁷.

The urban refugees benefit from this programme from church parishes that are near where they reside. Parish priests and social workers work in collaboration with JRS personnel. This makes the service quick and more effective.

JRS uses the parish outreach because it wishes to include the refugees' neighbours who form a community of believes and thus promotes peaceful coexistence between the refugees and the local population. This programme therefore involves a larger group of people in caring for the refugees. In Nairobi Parish Outreach Programme is to be found in churches such as, St. Teresa Eastleigh, St. John the Baptist Riruta, St. Joseph the Worker Kangemi, St. Michael the Arch Angel Langata, Sacred Heart Dagorretti, and Divine Word Kayole.

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2.5.3 ADVOCACY

The third mission of JRS is to advocate for the rights of the refugees. According to Lena Barrett,⁴⁸ advocacy means using our relationship with others to try to bring about change. The aim of advocacy is to persuade and not to antagonize. Advocacy also involves challenging the way things are currently been done. The most important task of advocacy is to make sure that the rights of the refugee are respected and observed.

Human rights are the rights which every human being is entitled to enjoy and to have protected. The underlying idea of such rights is that they exist in some form in all cultures and societies⁴⁹. The Universal Declaration of Human Rights covers two broad sets of rights, that is:

1. Civil and political rights, which covers the life, liberty and security of all human beings.
2. Economic, social and cultural rights which include, rights to adequate standard of living, housing, education, work, equal pay for equal work done and rights of minorities to enjoy their own culture, practice their own religion and to communicate in their own language⁵⁰.

The rights of refugees and the basic human rights are inextricably linked. The linkage between the refugee rights and basic human rights can be seen in the fundamental principle of non-refoulement. This safe-guard is the corner stone of refugee law. Non-refoulement is defined in Article 33(1) of the UN Refugee Convention as:

‘No contracting state shall expel or return [refouler] a refugee in any manner whatsoever to the frontier of territories where his/her life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion’⁵¹.

This principle applies to all refugees, including asylum seekers whose status has not yet been determined and those seeking entry to a country. Thus it is important that refugees are not forced to repatriate back to their countries of origin if they do not want to go back.

JRS' advocacy activities are undertaken on three different levels.

1. The Local Level

Here the JRS advocacy personnel may see a need for a change in what they consider harmful traditional practices among the refugees such as early or forced marriages for women. In such a case JRS educates the refugees on the disadvantages of such a practice and even goes a step further by encouraging young women to continue pursuing their educational goals and gives them incentives to make sure that they stay in schools.

JRS also at this level advocates to the UNHCR and other NGOs by bringing to their attention any problems arising from their operations, which may be affecting the refugees. Advocacy is also carried out within JRS. This is through urging it to better its services or even to make its services available to a neglected group of people.

2. The National Level

In this level JRS works in the capital cities of those countries that host the refugees. It campaigns for new legislation for refugees. In Kenya for example, there is no specific legislation relating to the refugees except that of Encampment. This means

that a refugee who is outside the camp is vulnerable to all sorts of abuses. This is because there is no law protecting them and they can only identify themselves by the UNHCR identity papers, which are difficult to acquire.

In this case JRS in conjunction with UNHCR is urging the government to change the law in order to enable the refugees to lead better lives hopefully outside the congested camps. This will also enable them to regain their freedom of movement within the host country.

3. The International Level

At this level JRS has representatives in the various 'centers' around the world. In Brussels for the European Union[EU], in Geneva for the UN, and in Washington D.C for the USA. These representatives work in conjunction with the various JRS Regional Advocacy Directors.

Since it is important to work with facts, JRS' field personnel gather and document the various problems that they encounter, for example human rights abuses, and make it available to the advocacy personnel. With such facts they are able to convince the relevant authorities to act and intervene in favour of the refugees.

Currently JRS is concerned at the international level with the plight of the large number of refugees who may starve to death at the Kakuma and Dadaab camps as World Food Programme[WFP] plans to reduce the ratio of the food offered to the

refugees. Thus the advocacy is urging the international community to provide food donations to the WFP to enable it to distribute food where it is needed.

At the national and international levels, more often than not JRS works with partners such as UNHCR, Amnesty International, Human Rights Organizations in the host countries among others. This is because JRS prefers to maintain a low profile in order to avoid jeopardizing its other activities of serving and accompaniment. JRS carries out research and provides the necessary information to the organizations that are concerned with human rights, at the same time it pressurizes such organizations to act on the information provided

JRS recognizes that it is very easy for the refugees' human rights to be abused. This is because the International Human Rights law is weak as it is based on the assumption that a state will protect her citizens.

If a state does not, there is little that other states or the UN can do to intervene, reason being that states do not like interference and it is states who draw up the international human rights laws. This is why refugee law is so vital as it provides a remedy for those people who manage to escape the gross human rights violations in their country and seek refuge in another country. This is the reason why JRS is at the center of advocacy for the refugees.

2.6 PASTORAL CARE

Pastoral care is a response to the need that everyone has for warmth, nurture, support and caring. This need is heightened during times of personal stress and social chaos. Pastoral care seeks to bring healing to those who are suffering from crisis, induced dysfunction and brokenness⁵².

Pastoral care as understood in New Testament is the task of the whole church functioning as a caring, healing, growth enabling community. This ministry of pastoral care should provide a warm, caring interpersonal environment that becomes crucial when people are going through losses and crises⁵³.

Pastoral service is at the heart of the JRS mission. This is because :

1. All members are called to be pastoral ministers.
2. There is a need for a spiritual pastoral response to the refugee problem
3. In accompanying JRS is invited to being and doing with the refugees, as it shares and works with them.
4. In serving JRS is reminded of its readiness to encounter new experiences and enhance its growth.
5. It is a source of God's love through companionship with the refugees.
6. It empowers and transforms both the refugees and those that work amongst them
7. Advocacy goes hand in hand with accompaniment. It calls for a greater faith and commitment⁵⁴.

The pastoral role of JRS is made up of services that are specifically pastoral and the pastoral dimension of all that is done. The conditions of flight and the place of asylum whether in camps, cities or detention centers influence the ways in which the christian teachings and values are witnessed to the refugees. At the same time accompaniment and service are always pastoral.

In the pastoral support to refugee certain principles apply:

1. The refugees fundamental right to freedom of worship
2. The right to worship in their own language and according to their own culture whenever possible⁵⁵ JRS has a pastoral and human obligation to defend and promote this basic human right to freedom of worship, whether the refugees are Muslims, Buddhists, Hindus or Christians. Thus no religious practice may be imposed on refugees either by force or through the 'blackmail' of assistance offered exclusively to those who attend religious services.

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This is because JRS believes that every individual has a spiritual dimension and religion is at the service of this spirituality. Thus if one is a devout muslim, christian or hindu the spirit is already being taken care of and there is therefore no need to impose any other religion , in this case Christianity, on the individual⁵⁶.

However JRS personnel are encouraged to lead exemplary lives, in so doing it is hoped that action will speak louder than words and the refugees will be convinced

to embrace the Christian faith. The initiative to convert must come from the refugees in order to make it more permanent and meaningful and not superficial. It should be as a result of inner conviction and not as a means of attaining favours from the JRS personnel.

The pastoral dimension of JRS is the criteria upon which priorities are laid. Pastoral reasons, for example, cause the JRS to go beyond the UN Convention definition which might limit the range of people who may be served. Pastorally speaking the 'great human need' in its mission refers to the needs of the whole person, spiritual and material.

JRS in its programmes hopes to nourish the spiritual life and at the same time offer opportunities for empowerment and for gaining skills. Pastoral care manifests itself in the following ways:

- Training in christian leadership
- Prayers and the celebration of mass at the camps
- Guiding and counseling both at the camps and in the urban areas.
- Catechisms and conferring of the various sacraments

In the Kakuma camp for example mass is celebrated regularly by the JRS clergy, while at the same time catechism classes are run by religious[sisters, brothers, priests] and lay persons to cater for those people who may want to join the faith and

also for those Roman Catholics who may not have received all the necessary sacraments and those who have been born in the camps.

In the urban areas JRS encourages the refugees to join the local church parishes near their residential areas and also the Small Christian Communities[SCC]. JRS makes the clergy at the parish level aware of the refugees' special needs and encourages them to make it possible for the refugees to feel comfortable in their churches. Apart from this, JRS makes weekly visits to the parishes that cater for the refugees in order to assess the situation and also through POP it assists the parishes in helping the refugees cater for their material needs.

The reason as to why JRS uses the parishes in the urban areas for pastoral care is because it hopes to encourage the wider church to come out and make a conscious option for the needy, in this case the refugees. Since the church is a social institution it makes it possible for the refugees to make friends and confidants and also get to know their neighbours through the SCC.

Through the SCC the refugees are able to get more spiritual nourishment as the members hold bible study sessions, enlighten each other on the teachings of the church, pray and worship together and share personal experiences with each other. These SCC have been in use at the family and community level in the dissemination of pastoral care in the Catholic Church. JRS hopes that the refugees also benefit from this form of community assistance.

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CHAPTER THREE

MIKONO PROJECT

The world has acquired a fairly stereotyped impression of refugees. Unfortunately these stereotypes also affect those who work with refugees and prevent participation by refugees in decisions that affect them and their future. Refugees are assumed to be completely helpless and crying out for any assistance that can be given to them. A condition such as this is seen to require direct action and intervention, independent of the participation of, or consultation with the refugees themselves.

Refugees are treated as numbers and statistics. The operation of working with them is regarded as a logical exercise. Refugees are recipients for objects and items. Successful progress in a refugee operation is measured in terms of X houses built, Y tons of food provided, Z patients treated¹. There is little consideration of social factors or refugees values because the whole basis of so many refugee relief efforts rests on objects not on people, on what is available not on what is needed².

Assisting agencies sometimes develop a highly specialized but rather inflexible approach to the provision of that assistance. Specialization and models developed in community healthcare, food distribution, camp layout, and services in one refugee assistance programme become the blueprint for the work of that agency and all other refugee settings.

It has been observed that health services, food, shelter and education can be described, as basic physical needs. But the basic human need of refugees is the restoration of dignity. Dignity is the vital ingredient missing when basic physical care is delivered in a mechanistic and impersonal way.

Respect for human dignity is too often the first casualty of emergency responses to assist refugees². It is vital therefore that anyone helping the refugees should seek to promote their human dignity. In seeking to assist the refugees become self-reliant JRS is in a way trying to restore dignity among the refugees.

The high level of unemployment in host countries especially in Africa make it rather difficult for refugees to secure jobs. However, in situations where this has been possible, underemployment is prevalent and they are subjected to long working hours. In such circumstances self-employment is viewed as a better alternative. This is usually in small-scale enterprises.

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3.1 SMALL SCALE ENTERPRISES

Efforts to promote small-scale enterprises have a relatively long history. Over time the success of small-scale enterprises has inspired the adoption of small-scale industry policies which range from efficient factor utilization, employment generation, innovative industrialization, poverty alleviation and entrepreneurial development³.

The small-scale enterprises or the 'Jua Kali' sector as it is called in Kenya is widespread and it provides income for many households. This sector involves the production of items such as cooking pans and pots, metal boxes, wheelbarrows, all sorts of furniture and tailoring products among others. It also offers services in areas such as hairdressing, running of small hotels and shops [kiosks] among others.

This sector is very important to the Kenyan population, as it is one of the means of curbing unemployment and underemployment. Those that are underemployed either run their businesses during their free time or employ others to run them at a small wage.

The small-scale enterprises are normally labour-intensive rather than capital intensive. They utilize locally available materials and skills. The enterprises therefore help in saving foreign exchange and create employment usually at relatively low costs. Promotion of these enterprises is recognized as key to dealing with the unemployment problem that is facing many countries. It is also a way of developing areas with shortage of capital, low skills, limited market and uneven distribution of incomes⁴.

However, despite the low amount of capital required to set up a small business, many of the small entrepreneurs due to their low incomes or the lack of any income, cannot provide sufficient capital for their businesses. The lack of adequate

assets to put up as security also make it difficult for them to raise funds from lending institutions. This is because most banks and other lending institutions require tangible securities for any lending.

A number of organizations have therefore come up to give support to the development of small and medium sized enterprises in Kenya. The organizations provide loans without the emphasis on tangible security. They lend to people in groups and using the group members' guarantee and peer pressure as security. These organizations charge a minimal rate on the loan given which is usually much lower compared with that charged by commercial banks.

Such organizations include the following to name a few:

- The Roman Catholic Church self help project
- Small and Micro Enterprise Programme [SMEP] run by NCCK
- K-REP
- Kenya Women Finance Trust [KWFT]

These organizations also offer support services towards assisting the citizens of Kenya become self-sufficient. This means that the non-Kenyans and more so the refugees cannot benefit from the services offered by such organizations. This is because one major eligibility factor is that one must be a Kenyan citizen.

JRS realized that although the refugees had skills that they could use to generate income, they were faced with the problem of securing finances from anywhere since they do not have any property to put as security and they are not Kenyan citizens. To this end JRS came up with Mikono Income Generating Activity [IGA] project. This project among other things offers loans to refugees to enable them start small enterprises in order to meet their basic needs.

3.2 MIKONO INCOME GENERATING ACTIVITY [IGA]

JRS not only provides for the refugees, it also makes it possible for them to be able to provide for themselves. The IGA office supports and fosters self-reliance through small business and craft making activities.

The projects aims at providing assistance in terms of finances, materials, skills, working tools and equipment to refugees. This is to enable them start income generating projects with the expectation that after six months most of them will be able to provide for their basic needs⁵. The project has been assisting refugees in Nairobi most of whom live in areas such as Kibera, Kangemi, Riruta and Jamhuri.

The IGA personnel uses the following criteria in selecting those refugees that are eligible for assistance:

- Those refugees with mandate and protection letters from UNHCR and or the Government of Kenya. This is because they are in a better place to live and work in the urban areas. Most refugees living in the urban areas usually escape from the rural camps. There are however those who are in the urban areas

legally such as students and those with letters from UNHCR. This letter is given to the refugees by the UNHCR personnel after undergoing intensive interviews to determine the credibility of the reasons given for wanting to live in the urban areas. The receipt of this letter is not a guarantee.

- Candidates should be well conversant with English and or Kiswahili languages to enable them communicate with host community and run their businesses.
- All other aspects considered, one must be above 20 years of age.
- Support is given to applicants who request for funding depending on the size and type of the project. The viability of the project is determined and certified by the IGA personnel after thorough feasibility studies and thereafter disbursement of funds is approved.
- Priority is given to women and vulnerable men, for example widowers who are heads of households.
- Applicants who are mentally or terminally ill are not considered, they are assisted in other ways. Mostly through the Parish Outreach Programme project.
- Priority is given to applicants with skills or experience in handicrafts. ✂
- Social economic status such as family size, needs and level of income are also considered⁶.

The loan that the IGA office offers the refugees ranges from Kshs 5,000 to Kshs 30,000 per individual, to Kshs 50,000 to Kshs 100,000 for a group of five or more. Beneficiaries are encouraged to start small enterprises and expand them in the future⁷.

The interest is at a zero rate, because the aim of the project is to assist and not a way of making profit from the money so loaned. Refugees are therefore encouraged to pay back the loan through the mutual friendship and trust that exists between them and the IGA personnel. Since there is no binding contract between the refugees and the IGA office, any non-payment of loans is not followed with a legal action.

If this were to be done it would not be possible because refugees offer no security for loans received. As noted earlier the aim of the project is to assist, thus if a beneficiary of a loan is not paying it back, the IGA personnel make a home visit in order to find out what the problem might be and see whether they can assist in any way.

The other assistance offered is emergency support in case of a misfortune such as fire, sickness or death. This is done in order to enable the beneficiary to continue running the enterprise with minimum difficulties. This kind of assistance ranges from Kshs 3,000 to Kshs 10,000 depending on the situation⁸.

The IGA office receives donations from organizations such as:

- BG Cordaid
- Caritas International
- Missionaries of Bethlehem

- Sophia Relief Service
- Other regions of JRS⁹

This means that the IGA office depends on donations to effect its activities. Since there is danger in this dependence the office has future plans of creating a revolving fund. In order to achieve this more effort will be required to persuade the refugees to repay the loans received so that others can benefit. Reliance on donations means that if they are not forthcoming then the project will be derailed.

The IGA project also offers basic training in skills upgrading in terms of seminars and short courses of up to four months to some of its beneficiaries. This is determined through monthly assessments and initial interviews. The training of refugees in new skills is carried out in conjunction with the office offering scholarships since some of them are taken to institutes that offer the skills required.

In the case of upgrading skills, refugees are trained by fellow refugees who are well conversant and have experience in the skills to be offered. The 'teacher' refugee is paid a small fee while the 'student' refugee is given a small allowance per month to sustain them during the course of the training period.

At the same time counseling and moral support is offered by the staff when the need arises. In seminars refugees are taught many things among them are simple accounting techniques to enable the refugees keep simple accounts of their businesses. This also helps the IGA personnel judge how the project is progressing.

The IGA office follows the following procedure in the selection of project beneficiaries:

- Partner organizations such as UNHCR, Caritas International among others and other JRS projects are notified of application dates for the refugees to collect the application forms from the IGA office.
- The IGA personnel do initial pre-screening of the applicants before issuing of the numbered application forms.
- The application forms must be attached with an application letter signed by the applicant and two passport size photographs.
- The application forms are expected to be returned in a week's time. Thereafter those who have been short-listed are invited for the interview.
- A panel of four people carries out the interview. The aim of the interview is to get to know them in terms of refugee status, their projects, skills and experience and also assess the need.
- After the interview home visits are made to all prospective beneficiaries to assesses the project location, need and viability.
- A one-day seminar is organized to equip the prospective beneficiary with basic accounting, project management and marketing skills. This is also an occasion for them to meet those refugees who are already running their businesses and get to hear testimonies from them. During this seminar the refugees are able to meet the IGA personnel on a personal basis since they are companions in their endeavour.

Field visit reports are written and made available to the project director. In case of any special need that requires special attention from the project director a visit to this end is arranged and carried out.

Monthly assessment reports are prepared to enable the IGA office monitor the performance of each of the beneficiaries.

3.3 THE MIKONO CRAFT SHOP

This shop was first established in the Kangemi area by Fr. James Martin SJ, and later moved to the Lavington area in Nairobi. It is a medium sized shop with a single attendant. In the same compound are the JRS Regional offices and the offices of the various projects undertaken by JRS.

It was created in 1993 as part of the Mikono Income Generating Activity [IGA] to provide an outlet for the refugee handicrafts¹¹. In any business enterprise marketing of products is both necessary and difficult. It is even more difficult for a sole entrepreneur who has to produce the products and then market them. ʘ

JRS realized that it was not enough to provide the refugees with a means of earning a living, they needed to sell their products to earn an income. Thus the shop aims at assisting refugees earn an income through the sales of their handicrafts to it. The shop provides an outlet for approximately 150 refugee families, 70% of them being women mostly single mothers¹².

The Mikono craft shop expects the refugees who sell them products to be able to identify themselves clearly as refugees and also to provide proof that they make the handicrafts themselves and not buying them from other people.

The shop has the following objectives:

- Identify, train and nurture handicraft skills in refugees that they could have carried from their countries of origin. The focus is on how these skills can be used to generate income for their families especially in the urban settings.
- To market refugee handicraft items by purchasing them at a small profit. The income made is utilized to cover administrative costs therefore assuring self-reliance for the project.
- To ensure the quick recovery of loans from refugees who have benefited from IGA loan schemes by close collaboration especially on payment days¹³.

IGA faces the following challenges in the cause of its work:

- There is the lack of funds as donor funds are at times not forthcoming.
- Diversion of project funds to other uses by the refugees. Such include the use of the funds to pay for rent or any other use.
- Difficulties in monitoring the refugees due to a high rate of movement from one place to the other because of insecurity and harassment by the police.
- Dependency syndrome, the refugees are unable to move out of the relief stage in to developing investment due to the high cost of living in Nairobi and lack of a National Legislation, unemployment among other things.

- Xenophobia, the host community is apprehensive about having foreigners who pose an economic threat. As a result in some cases all efforts made by the refugees to start similar projects are thwarted due to fear of competition.
- HIV/AIDS, very well performing projects turn into non-performing and the beneficiaries most of whom are women with children become helpless and dependent on handouts.
- Loan repayment, due to the harsh economic situation, which has attributed to the high cost of living, the refugees are finding it difficult to pay back their loans¹⁴.

3.4 THE PROCESS OF INTEGRATION AMONG THE REFUGEES

INTRODUCTION

When different ethnic and cultural groups come to live together their relationship passes through a cycle of contact, which is usually peaceful and exploratory at first, followed by competition for scarce resources and perhaps conflicts as the result of this competition. The outcome of contact, competition, and conflict in such a social milieu in the long-run results in one of three possible conditions: assimilation, integration or segregation¹⁵. Integration carries more clearly the notion of adjustment by both immigrant and non-immigrant.

Bernard, has conceptualized the process of integration as being achieved when migrants become a working part of their adopted society, taken on many of its attitudes and behaviour patterns and participate freely in its activities, but at the same time retain a measure of their original cultural identity and ethnicity¹⁶. In this

the emphasis is on participation in the host society where there is mutual accommodation of the different cultural traits of the immigrant and the host community.

Refugee's integration means building a new life with dignity, becoming an independent and productive member of society and being able to fend for oneself¹⁷.

It is a process by which refugees increasingly participate in all levels of society.

The varied groups of urban refugees experience diverse success in integrating socially, economically and psychologically into their place of asylum. Some become relatively well off within a short time and perhaps becoming even better established than they were in their own country. Others however have little or no chance of living better lives other than bear survival.

3.4.1 ECONOMIC INTEGRATION

Economic integration is defined as the process of securing work and becoming a part of the regularly employed labour force in a given society¹⁸. However the acquisition of a job may not mean economic self-reliance. For refugees to be considered economically integrated in their country of asylum they must have reached a level of material self-sufficiency.

According to Harrel-Bond, humanitarian organizations consider refugees as self-sufficient when they reach a condition, which permits withdrawal of aid¹⁹. The

ability to produce and satisfy ones own basic needs is to be self-sufficient. In contemporary society the withdrawal of aid does not necessarily mean that the refugee is self-sufficient. This is because various humanitarian organizations and even the UNHCR are withdrawing aid due to scarcity of donations.

Whether refugees are able to become productive members of their host countries is determined by two sets of factors related to the host society and the refugee themselves²⁰. In capitalist oriented economies like that of Kenya, the host-related factors hinge mainly upon the right to produce for one's own consumption or sale and the right to participate in the labour market without being discriminated against as alien²¹. This implies the absence of legal hindrance to employment, receiving wages comparable to those earned by the local people and the right to own and run business enterprises.

The study showed that when it comes to the setting up of businesses the refugees are faced with the problem of securing licenses from the City Council because among other reasons they are not Kenyan citizens.

They run their businesses from their homes, this means that they are not in a position to grow and expand. Some of them however are able to secure license and open shops especially in City Council markets such as Kibera. These are the ones who have lived in Kenya for a longer period of about 10-20 years.

For those who are able to secure paid employment mostly as casual labourers in local Export Processing Zone [EPZ] industries receive very low wages as they have no bargaining power through unions. This also applies to Kenyans, however the difference here is that the refugees are preferred since they are deemed to be more desperate and are therefore willing to work under any circumstances.

There are several refugee-related factors that have bearing on economic integration. Some of the important variables are their educational and occupational backgrounds, gender and age and the motivation to attain self-sufficiency²². In the case of running their own businesses the refugees are expected to have a high level of personal motivation. They should be ready to work very hard and to be disciplined since they are their own boss

TABLE III

The table below shows the kind of enterprises that are run by the refugee:

TYPE OF ENTERPRISE	PERCENTAGE
Hair dressing	8
Tailoring	30
Crafts: Basketry	25
Carvings	15
Hawking (mitumba)	10
Food kiosk	10
Retail shop	8
	100
	N 50

The study showed that 70% of those refugees that are assisted by IGA are women and are involved in all the above mentioned projects except carving. Although men are to be found running other businesses such as food kiosks they are to be found predominantly in the carving business.

Those refugees who make crafts and others in tailoring especially those who make bags, dolls and stuffed animals are the ones who are able to market their wares through the Mikono shop. Others such as those in hairdressing and kiosks are expected to market their goods and services. This may prove very difficult as one informant who runs a salon in Langata area indicated.

Although this informant has been provided for with all the necessary equipments and she has the skills, she still could not benefit from her business, as she was yet to get customers as the local people preferred to the services of fellow Kenyans. She thus had to look for an alternative source of income, this being cleaning houses and clothes for others for pay. In a month the two jobs combined, brought her approximately shs 2000 per month.

Although this informant may be engaged all month round she may not guarantee sufficient returns to meet her survival needs. However when economic integration is taken to imply a certain degree of success as productive members of that society and an attainment of a reasonable standard of living commensurate with that of the majority of the indigenous population²³, then this informant can be taken as

economically integrated. This is because the majority of the population that dwells in the urban areas and particularly in Nairobi live in the slum areas and their level of income is more or less that of the informant.

The Mikono shop as it tries to market the wares that are made by the refugees, is faced with the problem of lack of markets due to both local and international factors. Since most of its customers are tourists, the prices that are charged are too high for local customers. For example a necklace that would cost Shs 50 at the various curio shops is sold at Shs 200 at the Mikono shop. The reliance on tourists and on exports has meant that refugees have had to wait for long before they can receive their pay. In recent times especially late last year and early this year business at the Mikono shop has not been doing well.

The reason for this is that the political situation in Kenya seemed volatile while at the same time there was the speculation of war in Iraq and later the actual war in Iraq, consequently the flow of tourists has been quite minimal. Thus some refugees have not been paid for atleast 3-4 months.

This is not good for those refugees who rely solely on income from Mikono shop. There are however others who have been able to market their products elsewhere such as in curio shops and at the Maasai market that is held in Nairobi every Tuesday. These are mostly those refugees who have lived in Nairobi for a long time. Some refugees are able to receive regular monthly payments because they

make unique things, which are on high demand. The IGA office therefore encourages the refugees to make products that are of high quality and unique as opposed to those that are to be found in curio shops as a way of ensuring that their products sell and at good prices.

3.4.2 SOCIAL INTEGRATION

The refugee problem is more than the flight of a people from one country to another. It involves changes in the distribution of scarce resources and services of the host country. The richer section of the host society may drive down wages or demand higher rents mostly in the urban areas as a way of exploiting the conditions created by mass influxes²⁴.

Social integration refers to the way in which the refugee relates to the social environment in the country of asylum. According to Homans, the more frequently persons interact with one another, the stronger their sentiments of friendship for one another are apt to be²⁵. The social integration is often difficult due to cultural and language barriers.

The first thing that refugees should do on arrival to the urban areas is to learn the local language. In the camps JRS carries out language classes to enable the refugees learn not only English, but also Kiswahili. In the urban areas however there are no formal language classes, refugees are expected to make an effort to learn the language.

Refugees suffer from problems of personal identity and inadequacy, a refugee can easily lose awareness of himself or herself as a mature social being. People who were self-sufficient before the flight now have no source of livelihood, no income, no power and no control over their lives. The failure to maintain social status is felt as a humiliation, giving rise to lack of self-esteem and a sense of shame. In order to deal with this problem of desocialization the refugee need to be integrated socially.

The influx of refugees into the urban areas creates an abundance of cheap labour, which has negative consequences for poor locals who subsist by selling their labour. Refugees therefore create social upheaval, which can determine whether integration becomes a reality, or not.

In Nairobi for example, refugees in some estates have created hostility between the themselves and the host community. In Eastleigh Section I for example refugees of Somali origin have not only taken over the residential houses, but the businesses as well, especially the matatu business.

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Since they live in very large groups in a single house they are able to pay rent in advance for 6-12 months, this is because they share the rent. This means that the landlords prefer to have them in their houses and thus drive out the local residents. The same trend seems to be taking place in Zimmermann Estate where the refugees of sudanese origin are flocking.

The study showed that a refugee couple of Ethiopian origin living in Jamhuri pays Shs 8000 rent for a house that they share with three other couples and their children. All these people share the burden of paying all the expenses and thus live as one big family although they are hardly related. This couple also runs their hotel [food kiosk] from the house, here the dinning room has been converted into a hotel. Through this they are able to earn a living.

The study noted that it is easier for refugees who live individually or in small groups to integrate socially as opposed to those living in large groups. This is because the individual or the small groups are forced by circumstances to interact with the host population, while this may not been the case for those in large groups.

Social integration is not only determined by host social factor but also by the social and cultural backgrounds of the refugees. Refugees originating from culturally homogeneous societies may find it more difficult to integrate than those from a heterogeneous setting²⁶.

This point was noted by this study especially among the Somalis, the Ethiopians and Sudanese, as it was noted by Buhanga²⁷ in her research among the Rwandese. Another serious hindrance to social integration is orthodoxy and cultural orientation, which could block entrance into meaningful social contacts, interaction and relations with the hosts.

The church being an important social institution plays a very important role in assisting the refugees to integrate. As noted earlier JRS urges the refugees to join their local parishes in order to become part of the larger Catholic Church. Through these parishes assistance is also made available to the refugees in conjunction with the Parish Outreach Programme project. This facilitates and promotes social integration.

Churches generally are not just centers of worship but also that of social interaction amongst different people. By joining the churches the refugees benefit in that they not only meet large groups of people during worship, but they can also join various organizations that are in the church. Such include the Catholic Women Association [CWA], Catholic Men Association [CMA], Youth groups and Catholic Charismatic Renewal among others.

To add on to this they are able to join the Small Christian Communities [SCC] in their residential areas. SCC promotes the church as a community, not only of believers but also that of service. This means that the refugees are able to belong to a family that both prays together and serves each other.

Since refugees may have lost their families and friends during the flight, by joining the SCC they acquire a new 'nuclear family' and by becoming members of the parish they acquire a new 'extended family'. This means that the church is a primary area where refugees can form new ties with other refugees of different

origin and with the host population. Since not all the refugees that are assisted by JRS are Catholics, the ones who are not are encouraged to become active members of their churches, for example by joining Youth groups, praise and worship teams, prayer and bible study groups among others to enable them relate at close proximity with the host members.

There are those who are not christians and since JRS does not proselytize, in the spirit of Ecumenism, they are encouraged to practice their religion and culture and at the same time to be open to the local population. In reality however, this becomes rather difficult to implement.

One important indicator of refugee-host social integration is the rate at which marriage occurs across the ethnic and cultural boundaries that divide them. Inter-marriage is a sign of interaction, social proximity and of mutual acceptance between the two communities. Inter-marriage involves the contracting of persistent ties. Endogamy presupposes some degree of isolation²⁸.

A marriage contract between a refugee and a member of the host community signifies intention to become a more permanent inhabitant of the country of asylum. Inter-marriage is the only way in which a visible immigrant group can eventually merge into the host population and become totally assimilated

TABLE IV

The following table shows the level of intermarriage between refugees and the host community:

PLACE OF ORIGIN	GENDER	%	NUMBER INTERVIEWED
Rwandese	Female	20	20
	Male	80	
Somalis	Female	-	10
	Male	20	
Ethiopians	Female	2	10
	Male	30	
Sudanese	Female	10	20
	Male	60	
Ugandans	Female	40	10
	Male	60	

The table shows that more men than women have intermarried with the local population. This could be attributed to the notion that men are in a position to interact more with the hosts as they work with them as opposed to women who work in their homes most of the times. Also cultural reasons especially in the case of Somalis may have contributed to this trend.

Those refugees who have lived in Kenya for many years such as the Ugandans have had enough time to interact with the local population. Thus, their social interaction level is higher as shown by the percentage of intermarriage in the above table.

Among the Somalis interviewed there were no women who had intermarried. They claimed that the reason for this is because if a woman had a child with a man other

than a Somali, or even married one, they were completely denounced by their family members. They could not risk losing their family. This however does not mean that interaction between Somali women and Kenya men does not take place, it does happen in secret and that is the reason why those women who have children with Kenyan men have to keep them hidden. Social integration is therefore very important if the refugees are to become part and parcel of the host society.

3.4.3 PSYCHOLOGICAL INTEGRATION

It is vitally important for all who work with refugees to understand the mental health stress and strains of being a refugee and take appropriate action to address them. A refugee suffers from guilt nostalgia and 'living in the past'²⁹. A refugee is a survivor, however horrifying the preflight conditions and however traumatic the flight, by crossing a border and arriving in a camp, the refugee has survived.

After the initial period of euphoria on reaching the safe haven has passed, refugees are often overcome by a sense of guilt that they have survived while others died or guilt that they abandoned relatives and friends who were unwilling or unable to escape with them. This coupled with the pains that they experience as refugees bring about a sense of grieving³⁰.

This can lead to a nostalgia fixation and then nervous depression and a failure to adapt or a willful resistance to adapting to new surroundings. In its severest form it

can generate pronounced strong withdrawal behaviour, decreased working efficiency or refusal to work³¹.

Those who seek to help often unwittingly exacerbate adaptation difficulties and disorientation. Refugees are prevented from adapting adequately to new surroundings due to the expectation of others, which may condition their adaptation. If a refugee is perceived and expected by others to be poor, helpless, ignorant and dependent for long enough, then eventually the refugee will take on that role.

This may lead into problems later when the refugees are expected to be independent. As noted earlier dependency syndrome is one of the challenges that the IGA personnel are faced with among refugees with whom they work with.

Uprooting has widely been recognized as a phenomenon that entails psychological problems. It may involve disturbances in the inner balance of individuals. This is often a function of the inability to change to ways of living and outlooks as well as the inability to transplant and develop an inner relationship with the new environment³².

The study showed that refugees take a much longer time to adjust psychologically as compared to economic and social integration. This is aggravated by the problems

they are faced with in the urban areas some of which are general to urban dwellers especially those in the slum areas, while others are unique to the refugees.

An example is that of an informant from Uganda who has lived in Kenya for 20 years, married to a Kenyan and lives in Kariobangi South, still considers herself as a refugee and even looks forward to the time when she will repatriate back to Uganda. This is in spite of the fact that she is a Kenyan by marriage, this shows that psychologically she is yet to be integrated in to her new society although she has lived in Kenya for a very long time.

Another example is the of the women comprising 'The Kangemi Women Group' which was started in the early 1990s by the IGA office. Its original members were 10 women from different countries, they make tailoring products such as dolls, patchwork, pillowcases among others. These products are marketed through the Mikono shop.

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Although these women earn a relatively good amount of money, about shs 5000 per month, six of them have repatriated back to their countries of origin. Although it is a generally accepted principle that voluntary repatriation whenever possible is the most desirable solution to any given refugee situation³³, the point here is that such women have repatriated back to the unknown leaving behind perhaps better means of livelihood. This is a major sign of psychological maladjustment.

Cohon, has noted that generally psychological adjustment is perceived as a process of establishing and maintaining a relatively stable reciprocal relationship with the social environment ³⁴. This means that ideally with time a refugee is expected to adjust himself or herself and thus be integrated psychologically in the new society, this however does not seem to be the case.

At every stage and at every level of refugee assistance there has to be a more comprehensive understanding of the refugee experience. There is the need for a fuller understanding of the refugee experience in order to hope to answer the question: does what we are doing really meet the needs of the refugees? This is where participation comes in.

Needham, argues that the best way to help overcome the mental health stresses of being a refugee is for all in the refugee assistance business to pay more than cursory lip service to participation³⁵. This is because each refugee situation demands its own responses and raises its own challenges and opportunities for participation.

David Drucker defined participation as 'fundamentally an act of partnership'³⁶. There is the need for refugees to be fully involved in matters that concern their welfare. They should not be treated as children who cannot make decisions. Although as noted participation is very important if the assistance is to meet the needs of the refugees, there is also the need for counselling if the refugees are to be

able to deal with the psychological traumas and be able to adjust and become a productive member of his/her new society.

JRS uses the POP project in assisting the refugees to adjust psychologically to the new environment especially in the urban areas. In this project refugees are assisted through pastoral counselling at the local parishes. Pastoral counselling is seen as the attempt by a pastor-or any other qualified person- to help people help themselves through the process of gaining understanding of their inner conflicts³⁷. Counselling is sometimes referred to as emotional re-education, this is because in addition to its attempt to help people with a problem immediately confronting them it should teach people how to help themselves with other problems³⁸.

In counselling there are different approaches, one of them is the reality or integrity therapy approach³⁹. In this the counsellor treats the client as an equal and establishes a rapport. Acceptance, support, mutual sharing, honest confession of sins and personal weaknesses, prayers, passive listening and direct giving of advice may all be part of counselling⁴⁰. In JRS this is best shown by accompaniment as shown in chapter two.

By accompanying the refugees the JRS personnel are able to cultivate a rapport with the refugees thereby enabling them to speak out their experiences and thus start the healing process. This accompaniment is necessary and encouraged among all JRS personnel. During times of monitoring the refugees' businesses, the IGA personnel not only offers the refugees advice on how to run their businesses, they

also take the time to listen to the refugee as they tell of their experiences and where possible share a meal with them. This helps in cultivating good working relations between the IGA personnel and the refugees. It also helps the refugees in realizing that someone cares enough to take the time to listen to them.

This is done at a personal level between the refugee and the IGA personnel. At the same time refugees are encouraged to share their experiences with each other when they meet during organized seminars or as they sit in waiting room, waiting to be served. This helps them realize that other people, refugee or otherwise have problems too. In this informal way of offering pastoral care the refugees become a source of psychological healing not only for themselves but also for others.

Counselling proceeds by understanding and not by agreement or disagreement. It is usually helping another person to help himself, not doing something for him⁴¹. This is especially necessary in the case of counselling disabled refugees. Before, during and after the flight refugees may acquire a certain form of disability, such as blindness, lameness, deafness or any other. The special kind of pastoral care for the disabled, should be first for the disabled person to enable him/her adjust accordingly and also for the family members and friends who live with this person.

Religion plays an important role in offering psychological satisfaction in situations of distress. Although people such as Karl Marx have termed it as 'the opium of the

poor,' it is one of the means through which individuals are able to make sense of experiences that are beyond comprehension.

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CHAPTER FOUR

THEOLOGICAL REFLECTION

The whole question of assisting the less fortunate is a natural human inclination. However from a Christian perspective it is supported and demanded of by the teachings in the Bible. In this part of the study we look at how both the Old Testament[OT] and New Testament[NT] have addressed this question. In the NT the concentration will be on the teachings of Jesus Christ, most specifically on compassion.

Another source to be at looked will be the teachings of the Roman Catholic Church. This is because JRS is part and parcel of this church and its actions are in some way influenced by the teachings of the church. Lastly we look at a theological note of the *Church-As –Family* and how this is related to the whole question of the problem of the refugees

4.1 THEOLOGY

According to Macquarrie, theology is the study which through participation in and reflection upon a religious faith, seeks to express the content of this faith in the clearest and most coherent language available¹. Theology speaks from the standpoint of faith and it implies participation in a community. In theology faith is subjected to thought.

Theology can be descriptive, normative or interpretive. It gives meaning to the faith in a given situation. It also explains the tenets of a faith to adherents of that faith

and also to non-adherents². Thus theology is indispensable to a given faith. In life we seek to make sense of our experiences and the process of bringing the contents of faith-experience to clear expression in words embarks on the business of theology.

The christian faith is highly dynamic. As it moves from one culture to another, from one situation to another it becomes necessary not only to make sense of the faith but also making sense of the situation. A situation such as the one under review, that is the refugees crisis, calls upon the Christian faith to point out the way forward not just for those who assist the refugees but also for the refugees. There is a need for the faith to be relevant in both situations.

4.2 BIBLE

4.2.1 THE OLD TESTAMENT

In the OT we see that God called Abraham and his family to leave their land and flocks. They became refugees [Gen.12] they lacked the protection of the family and birthplace and depended on the hospitality of others. Joseph and later the whole of the Israelite community became refugees in Egypt.

As a result of this experience the Hebrew Scriptures contain teachings on how to treat strangers and the less fortunate. For example in [Deut 24:17-19], there is the following teaching,

'Do not deprive the foreigners and the orphans of their rights and do not take the widow's garment as security for a loan. Remember that you were slaves in Egypt and that the Lord your God set you free that is why I have given you this command. When you gather your crops and fail to bring in some of the corn that you have cut do not go back for it, it is to be left for the foreigners, orphans and widows so that the Lord your God will bless you in everything you do'.

The refugee population includes a majority of widows and orphans and this is why the above quotation is relevant to the plight of the refugees. It shows how individuals are expected to treat the refugee by caring for them. This teaching shows that the Jews were expected not only to care for the strangers, but also to have them in mind at all times.

The Christian church is also expected to do likewise since this is a command from God. [Lev19:33-34], it teaches that, 'Do not ill-treat foreigners who are living in your land. Treat them as you would a fellow-Israelite and love them as you love yourselves. Remember that you were once foreigners in the land of Egypt. I am the Lord your God'

In the present situation the above teachings are important as they show that refugees who are foreigners to the host communities should not be treated with contempt but rather with love and compassion. They are our responsibility and we

should therefore do all that we can to make sure that they lead dignified lives inspite of the problems that they are faced with.

4.2.2 THE NEW TESTAMENT

The infant Jesus and his parents fled to Egypt from the persecution of Herod [Mt2: 13-23], thus Jesus can be identified very closely with refugees. Throughout his whole life, and in his teachings Jesus encouraged his listeners to do good to all people and to each other at all times.

Like Jesus, throughout history Christians have responded to the gospel message by welcoming the stranger and reaching out to those in need. Compassion is seen as the proper response in the face of a situation that is both threatening and hopeful, according to the *Pontifical council for the Pastoral Care of Migrants and Itinerant people*³.

Compassion allows people to be drawn to that suffering of others and to make the decision to transform what there is of death into life. It helps in seeing reality in all its suffering and to opt for a way of life, which reacts against this suffering in order to, eradicate it. In this sense it is a fundamental human attitude and the fundamental Christian attitude toward suffering.

Compassion dictates that the specific nature and type of service rendered to the refugees should be in response to a need in the light of the gospel and as a response

to the person and work of Jesus. Also in response to the special perspectives of the insight which address our situation today.

Jesus expressed compassion when he described 'the last judgement' when he asks, given all the suffering you saw did you react or not?[Mt25:1-46]. This is also well explained in the parable of the 'Good Samaritan' [Lk10:25-37]. In this story we see that in a person's life, more often than not one is confronted by the 'wounded person on the road'. The question is how do we respond? One possible response is to walk around them and the other is to react like the Good Samaritan with compassion.

In the gospel we find Jesus moved with compassion. This is why he cured the sick, the lame, the deaf and even raised the dead back to life. On the same note JRS was moved with compassion for the refugees who are a very good example of the 'wounded person on the road' who needs to be taken to the Inn for basic care in the short run. In the long run they need education, economic self-sufficiency and spiritual nourishment among others to lead authentic lives.

This compassion has driven the JRS not just to assist the refugees from afar but rather to walk with them in each and every step that they experience living in rural camps, in urban areas, when repatriated as they reconstruct their lives and as they adjust to new environments in a country of resettlement. JRS provides a whole

range of services to the refugees. Indeed it emphasizes on viewing the refugee as an individual human being and responding to their needs in a holistic fashion.

This way of looking at issues has been influenced by the gospel teachings. Theoretically JRS is influenced by the Gospel story of the 'Good Samaritan'. JRS views itself as the Good Samaritan while the refugees are the wounded persons on the road. This means that JRS has to go out of its way in order to assist those in need as Jesus taught in this particular story.

4.3 ROMAN CATHOLIC CHURCH TEACHING

4.3.1 THE POPES

The Roman Catholic Church has been concerned about the plight of the refugee for a long time. As far back as Pope Leo XIII in the 1890s, although then the number of refugees in the world was not so great, the popes were already speaking about the right of migration as a basic human right⁴.

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Since the end of World War II the number of refugees have increased due to the increase in civil wars especially in Africa, Asia and Eastern Europe, and so the popes have spoken out more strongly about the refugees and the world's responsibility towards them. One theme that has been taken up by many of them is that of the rights of the refugees. These rights are basic human rights and are grounded in human dignity and the fact that all humans are created in the image of God [Imago Dei]⁵.

According to Thomas Paine, the origin of human rights is creation. Human beings have never acquired them, nor has any government or other authority conferred them. Human beings have them from the beginning. They received them with their lives from the hand of the Maker. They are inherent in their creation; they have been bestowed on them by the Creator⁶. The duty of the authorities in whatever area is to make sure that these rights are protected and observed.

Refugees therefore have a right to basic needs, education, freedom of religion and all the other rights, which the rest of the population enjoys. Thus, our response to them follows not only from charity but also from justice. The foundation of human rights is human dignity. Dignity as it is used here indicates the worth of being human. Without human rights, human dignity cannot be realized in action. Christianity professes great faith in human dignity.

Pope Pius XII in 1942 stated that 'the human kind owes to these numberless exiles who the hurricane of war has torn from their native land and scattered in the land of the stranger to build a new and just social order'⁷. This was during the second world war when millions of people in Europe were displaced by war most of them being Jews. The church here realized it had a role to play in assisting the displaced.

Another example is that of Pope John Paul II, whose 1990 Lenten message focused entirely on refugees. He stated that,

'This year I wish to emphasize the problem of refugees and make it the subject of our common reflection. The enormous and increasing flow of refugees is a painful reality, which no longer touches only certain regions of the world but extends to every continent. Considering the extent and seriousness of the problem, all the church's members must be sensitive to this appeal. For this reason, I address you, the individual members and communities of the Catholic Church, this urgent Lenten exhortation: seek to help our brother and sister refugees in every way by providing a welcome that will lead to full participation in the everyday life of society, show them an open mind and a warm heart'⁸

4.3.2 VATICAN II COUNCIL

The Vatican II Council that was held in 1962-1965, formulated various documents that are seen as having ushered the church into a new era in regard to its stand on secular matters. One of those documents is the 'Pastoral Constitution on the Church in the Modern world'-*Gaudium et spes*⁹.

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In this document the church acknowledged the fact that it was necessary for it to get involved in matters that affected the people that were considered 'secular'. In this case the church is not just concerned with spiritual matters but rather with all those issues that affected the individual person.

According to it God did not create human beings as solitary for from the beginning, 'male and female he created them' [Gen1:27]. Their companionship produces the primary form interpersonal communion. For by his innermost nature man [woman]

is a social being and unless he relates himself to others he can neither live nor develop his potential¹⁰.

In modern world brotherly dialogue among men and women does not reach its perfection on the level of technical progress but on the deeper level of interpersonal relationships. These demands a mutual respect for the full spiritual dignity of the person¹¹.

Everyone must consider his or her every neighbour without exception as another self, taking in to account first of all his or her life and the means necessary to living it with dignity [Jas2:15-16] so as not to imitate the rich man who had no concern for the poor man Lazarus [Lk16: 18-31] ¹².

In our times a special obligation binds us to make ourselves the neighbour of every person without exception and of actively helping him or her when he or she comes our path whether he or she be an old person abandoned by all, a child born of unlawful union, a foreign labourer unjustly looked down upon, a refugee, a hungry person who disturbs our conscience by recalling the voice of Jesus as he said, 'As long as you did it for one of these the least of my brothers you did it for me [Mt25: 40] ¹³

4.4 CHURCH-AS-FAMILY

The metaphor of the church-as-family of God was adapted by African Catholic bishops and wishes to introduce in to the life of the church the caring and warmth

characteristics of the multiple channels or links of kin relationship grouped under the term 'family' in Africa¹⁴. The idea of church-as-family should however, not be construed to mean that the African cultural experience will set the terms for the construction of this 'new family', although it contributes a lot to it.

Here the contemporary Africa is compared to the man who went down from Jerusalem to Jericho, he fell among the robbers who stripped him, beat him and departed leaving him half dead (Lk 10:30-37). Africa is a continent where human beings are lying as it were at the edge of the road, sick, injured, disabled, marginalized and abandoned¹⁵. They are in dire need of Good Samaritans who will come to their aid. The church in this case is viewed as the Good Samaritan who patiently and tirelessly continues to work for the good of the human family. The theology of church-as-family is here looked at under three topics. These are church for life, church of solidarity and church of service.

4.4.1 CHURCH FOR LIFE

In the language of John (10:10), human wholeness is described as life...in all its fullness. The church's mission is to be an abundant life center, a place for liberating, nurturing and empowering life in all its fullness. In individuals, in intimate relationships, in society and in its institutions.

Churches are a place where uprooted people should experience that they are no longer aliens in a foreign land, but members of God's household-family. The resources of will and creativity that lie within victims of disaster, war and

oppression are something remarkable. They need to be valued and shared as a fundamental resource in the struggle for life and human dignity¹⁶.

Churches have indispensable roles to play in overcoming the culture of violence and exclusion; they should be ready to pay the price of inclusiveness. Churches must become open communities where uprooted people of different cultures, languages, faiths, ethnicity and race may share their gifts and where all people of good will may join together to struggle for justice, peace and creation-for life.

For Africans life signifies a concrete experience. Africans experience life as belonging, communion, sharing, hospitality, celebration and participation¹⁷. This means that to be alive is to be well in a holistic manner and is not just a state of being physically alive.

There are many forms of injustice and oppression that have caused the 'death' of the human beings that find themselves as refugees in foreign lands. The challenge confronting the church in Africa concerns the need to focus its attention on defending life against the disarray of forces that threaten to quench the fire of life.

The life, which the mission of the church-as-family strives to understand, promote and defend against many negative forces in society, symbolizes a more comprehensive reality¹⁸. This means that the church is not just concerned with the

spiritual life of human beings but also with the combating of all the structures and situations causing oppression, injustice, poverty and misery for human beings.

In the creation story [Gen1-2], God manifests care, concern and protection for human life. On occasions when socio-economic, political or natural forces threaten to destroy life, God intervenes in defense of life. The most perfect representation of this is the biblical example of the Exodus Event (Ex 3:7-8) in which God intervened in human history to safeguard the integrity of life and human dignity. This shows that God is well aware of the sufferings of the refugees.

The Exodus event teaches that just as Moses was used by God in delivering the Israelites out of bondage, God is also using particular individuals, groups of people and the church at large to make sure that the refugees are looked after.

4.4.2 CHURCH OF SOLIDARITY

Over the centuries Christian communities were ready to help people on the move. There are many examples in the history of the church of hospitality and sharing with the alien and the stranger. For example, remembering the flight of Jesus and his family to Egypt as a decisive mark on its history the Coptic Orthodox Church has always felt responsible for refugees¹⁹.

Recognizing that the common root causes of poverty, hunger, migration and the plight of refugees lie in unjust political, social and economic structures, the

engagement and struggles for social justice become a major task of the church in the ecumenical movement²⁰. This calls for a process of sharing in solidarity.

This solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. It is a form of persevering determination to commit oneself to the common good, that is to say, to the good of all and of each individual because we are all really responsible for all²¹.

This solidarity is made possible in *koinonia*-fellowship-, which describes what the church really is. It implies that the church is not merely an institution or organization, it is a fellowship of believers in Christ²². Interpreting the church as *koinonia* or community shifts attention from its features as a structural body to the relational character of its life. Interpreting its unity as *koinonia* opens up new possibilities to appreciate continuing diversities and differences within the community and to come to terms with the experience of plurality²³.

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J.S Mbiti in his book *African Religions and Philosophy*, asserted that Africans communal life can be summarized by the saying that, 'I am because we are, and since we are therefore I am'²⁴. This shows that individualism was secondary to communal living.

In such an arrangement no single person is of more importance than the other is. Although this is an important point in church-as-family, this family is not an

association of clans and ethnic groups, but a brotherhood and sisterhood beyond the frontiers of blood relationships, clan, ethnic group or race ²⁵.

Koinonia means fellowship with someone or participation in something. In the early church this was best seen in the sharing of the agape meal [Acts2: 43-47]. In Paul we see a broadened vision of *koinonia* to economic sharing among the people of God. He devoted a great deal of time to raising money for Jewish christians among Gentile congregations²⁶

In so doing he promoted and developed intra-church assistance in to inter-church sharing among all the scattered congregations of believers. Paul's collection demonstrated that the oneness of the new body of believers [the church] entails also economic sharing across ethnic and geographic lines.

Likewise in the idea of church-as-family, every member regardless of race, social status, political affiliation, or ethnicity should strive to work for the welfare of this family. The needy such as the refugees in the family should be assisted by all. This is because it is both a duty and an obligation for members of a family to assist each other in order to maintain the harmony of the family.

4.4.3 CHURCH OF SERVICE

The mission of the church in the world resembles that of a servant. This servant church announces the reign of God to the world. It also denounces the structures of

injustice in the world and works toward its transformation in to a more just reality²⁷. There exists from the ecumenical perspective, a clear challenge to the churches to reclaim an understanding of service, not only for the church, but also for the world.

Diakonia –service- is comprehensive. For too long it has been identified with the charitable service of the church only. Being an expression of faith *diakonia* is holistic as it appeals to and involves the whole church, with all its charisma²⁸. Service can be holistic because it accepts and serves everyone irrespective of his or her differences.

In fulfilling this mission the church is expected to work not from a position of power, but rather with an attitude of humility. This is to enable it enter in to solidarity with the poor, the oppressed and marginalized people that it hopes to assist.

As shown earlier the *Gaudium et spes* is one of the ways in which the Catholic church signaled an unmistakable departure from hitherto uncompromising, authoritarian and isolationist mentality that saw itself as a perfect and therefore closed society. This document also shows that the Catholic Church is ready and willing to work with other churches in an ecumenical spirit for the good of all.

In *diakonia* there is also the physical service. To this end JRS provides emergency relief to the refugees and also provides means and ways of enabling them to become self-reliant as shown by the discussion on the Mikono Income Generating Activity [IGA]. In serving the physical, spiritual and psychological dimensions, JRS serves the whole person enabling them to live life to the fullest.

The service which the christian church is called to render to each other and to those outside the church who are in need of assistance is a fundamental aspect of the total mission of the christian church because it reflects the ministry of Christ himself.

The interrelation of *diakonia*, *martyria* and *koinonia* (service, witness and fellowship), must be recognized and observed for the sake of the health and integrity of each of them. Thus *diakonia*, unless it is related to *martyria* can become merely a humanitarian service without anything distinctively christian about it and unless it is related to *koinonia* it can become an impersonal charity more concerned with the discharge of the giver's conscience than with real love for the recipient³⁰

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CHAPTER FIVE

CONCLUSION

The twentieth century has been the most industrious of all periods in human history. Positively there is reason for human beings to celebrate their achievements in all branches of knowledge and industry. Negatively, however, the advances in science and technology have often led to genocides through the use of weapons of mass destruction, while industrialization has resulted in wanton destruction of the environment at unprecedented levels¹.

This same century due to reasons political, social, cultural, historical and economic the world is experiencing a refugees crisis that is unprecedented and which has spilled over into the twenty first century. This study which is an attempt at showing a theological perspective to the plight of the refugees arrived at several conclusions and recommendations.

The study set out to find out how the refugees and more so the urban refugees are assisted in becoming self-reliant. This is because wherever refugees are to be found they are viewed as a liability to the host country rather than as an asset. The study has shown that refugees are capable of taking care of themselves given the right means and a conducive environment for carrying out their activities. The study has shown that it is important to view the refugees in positive ways rather than in a negative way. This is mostly done when they are seen as contributing to the

problems of the host country in areas such as a rise in the crime rate, over loading of social amenities, increase in environmental degradation among others.

The study observed that the refugee problem goes back in time, even in biblical times. It is therefore not a new phenomenon, the difference between then and now is the sheer magnitude of the people who have been displaced.

The study showed that JRS is organized hierarchically from the International Director who resides in Rome to the Team Leaders at the local levels. This kind of organization makes it possible for easy control and communication from the highest level to the lowest.

The study showed that in assisting the refugees, JRS accompanies, advocates and serves the refugees. Advocacy is carried out at three levels, that is, local level, national level and international level. The study observed that pastoral care is very important and that pastoral care is a part of every service that is offered to the refugees. However it is also carried out in specific ways.

The study observed that self-employment especially in small-scale enterprises is a good starting point in assisting the refugees become self-reliant. The study noted that JRS not only assists refugees by giving them capital to start their own businesses, it also offers training in business related skills, it also monitors the progress of the business through field visits.

The study observed that refugees are able to market their products through the Mikono Craft Shop. The study noted that the shop assists about 150 families, 70% of whom are women.

The study has established that, although with the advent of science and technology there have been attempts to explain away religion, it still remains relevant. Such explanations have been put forward by scholars such as Sigmund Freud who approaches the religious phenomenon from the point of view of psycho-analysis².

According to him all aspects of adult life can be traced back all the way to the initial situation in the history of mankind. Thus accordingly religion itself can be traced back to the infantile experiences of man and woman.

Another scholar is Karl Marx who argues that the conditions, which necessitate the phenomenon of religion, are no other than the socio-historical conditions of life³. According to him religion is a symptom of a disease. The economic life of man/woman and the distortions caused by his/her economic conditions are the cause of this disease. Religion is not the disease, but only the outward symptom of a fatal infirmity⁴. There are many other scholars who have also contributed to this topic.

The chapter on theological reflection has observed that religion has something to offer as far as the plight of refugees is concerned. The teachings from the bible both OT and NT, the church traditions in the form of popes' teachings and the Vatican II

especially *Gaudium et spes*, offer important guidelines on how to deal with the problem at hand. The theological model of church-as-family observes that religion offers a setting in which the solution to the plight of the refugees can be sort.

The study has shown that the plight of the refugees should be the concern of each and every person. This is because no single organization, government or individual can be able to handle problem single handedly. This is the reason why JRS works with other agencies in making sure that the refugees receive the necessary assistance.

There is therefore the need for people to come together in whatever capacity and work in a manner that will complement the services that will be offered to the refugees. Even the common person especially in the host countries who may become a neighbour to a refugee is expected to act as a Good Samaritan in order to enable the refugee to integrate more easily.

3

The study has established that integration is necessary if the refugees are to lead authentic lives. The theme of integration was discussed under three main headings, that is economic, social and psychological.

The study has shown that integration in all its facets enables the refugee to become a part of the wider community. Minimal integration or lack of integration at all creates a lot of problems especially between the refugees and the local population.

On the other hand full integration creates a conducive atmosphere for interaction and assistance between the refugees and the local population. This shows that there is a correlation between integration and acceptance and leads to a better life for the refugee who is accepted.

There is the need for refugees to become self-reliant. The study observed that self-reliance goes hand in hand with integration. This is because when a refugee is well integrated, one is also in a position to run ones business better and with more confidence.

Social integration allows one to gain friends who in turn become customers or source of advice, which is good for business. The study showed that self-reliance enables the refugee to regain his/her human dignity and self-confidence, which are lost with everything else during the flight.

The study observed that there is a great difference between organizations dealing with refugees that are religious oriented and the secular ones. This difference is in the quality of services that are offered to the refugees. This is because religious oriented organizations apply a holistic approach in its services. The study showed that such organizations seek to provide for both the spiritual and the material needs of the refugees.

The study noted that the Small Christian Communities [SCC] are one of the ways in which the local Catholic Church parish enables the refugees to integrate socially. The study observed that refugees need to become partners with the agencies that assist them. Such participation coupled with counselling goes a long way in ensuring that the refugees adjust accordingly to their new environment.

The study has the following recommendations:

The host governments should legislate laws relating that are refugee friendly. The study observed that a country such as Kenya does not have laws relating to the refugees except for the Encampment Act. Laws that are refugee friendly will go a long way in enabling the refugee to integrate more easily without the fear of harassment or intimidation.

Churches should go out of their way to make sure that the refugees and the host community live in harmony. This may be in the form of seminars, workshops, counselling and in any other form. The churches should be at the forefront because these are the places where the refugees and others in distress seek for assistance and refuge.

Various governments and other interested parties should act accordingly when early warning signs that may lead to social disintegration become apparent. There should be procedures to monitor the symptoms of unrest and mechanisms should be put in place that can effectively alleviate the problem to avoid an all out war.

The early warning signs are those factors that may contribute to the polarisation of ethnic and cultural difference. They include, social, economic and political dislocation resulting from imbalanced development, the legacy of colonial boundaries, illegitimate or weak state institutions, the forced assimilation of minorities and aspirations for increased autonomy by territorially concentrated ethnic groups⁵.

The various religions should promote the ecumenism spirit especially while dealing with grave social problems such as the refugee crisis. This is because this is the only way of ensuring that the refugee benefits appropriately from all that the various religions have to offer.

Since this study did not find an all out proselytization of the refugees by the JRS personnel going on it is my recommendation that a research should be carried out to this end. Assuming that JRS as a Christian organization must evangelize, then there has to be a way in which this is done among the refugees. It may not be so open in order not to alienate those refugees that are not Christians and also to avoid problems while working in non-Christian countries, however as good Christians this must taken place. How then does it take place.

The whole question of advocacy should be explored a little bit further. Advocating for the refugees is a rather intriguing topic; thus a more detailed study of the same

should be carried out not only among the Jesuit Refugee Service but also among other organizations that deal with the refugees.

This topic should be studied in depth in order to find out how exactly the refugees are advocated for. It is also important to find out what category of refugees are assisted in this way. By category here we mean the refugees in the country of first asylum or those in countries of re-settlement, it also means the rural or urban refugees or both.

It is important to find out who advocates for these refugees and to whom this advocacy is directed. How this advocacy is done and whether or not the refugees are directly involved in this advocacy.

2

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QUOTATIONS FROM THE BIBLE

All scripture quotations have been taken from the Revised Standard Version

APPENDICES

APPENDIX I

LIST OF INFORMANTS

Arisia, refugee from Rwanda, interviewed on 28/2/2003 at JRS offices, Lavington.

Barrett Lena, JRS Policy and Advocacy Director, interviewed on, 5/3/2003 at the JRS offices, Lavington.

Guiney John, JRS Eastern Africa Region Director, interviewed on 20/1/2003 at JRS offices, Lavington.

Habarugila Micheline, refugee from Burundi, interviewed on 1/3/2003, at the JRS offices, Lavington.

Hajat, refugee from Uganda, interviewed on 12/3/2003, at her shop in Kibera City Council Market.

Higirot, Jeon Bosco, refugee from Rwanda, interviewed on 2/3/2003, at JRS offices, Lavington.

Innocent, refugee from Rwanda, interviewed on 28/2/2003, at JRS offices, Lavington.

Irungu, Mary, social worker at St. Teresa Catholic Church Eastleigh, interviewed on 23/4/2003, at Eastleigh.

Jua, Lucy, refugee from Rwanda, interviewed on 1/3/2003, at JRS offices, Lavington.

Kabiito, Mary, refugee from Uganda, interviewed on 2/3/2003, at JRS offices, Lavington.

Kabwe, Charles, refugee from Uganda, interviewed on 1/3/2003, at JRS offices, Lavington.

Kazinguvu, Mingwikwi Saleh, refugee from Democratic Republic of Congo [DRC], interviewed on 2/3/2003, at JRS offices, Lavington.

Madina Abdillahi, refugee from Somalia, interviewed on 20/3/2003, at Garissa Lodge, Eastleigh, Nairobi.

Mangan, Bernadette, JRS Eastern Africa Region Human Resources Director, interviewed on 14/2/2003, at JRS offices, Lavington.

Mohammed Twaha, refugee from Somalia, interviewed on 20/3/2003, at Eastleigh Nairobi.

Mugambo, Sarah, refugee from Rwanda, interviewed on 12/3/2003, at her salon in Langata.

Mugumyabanga, Adoysic, refugee from Rwanda, interviewed on 2/3/2003, at JRS offices, Lavington.

Mukasa, Irine, refugee from Rwanda, interviewed on 28/2/2003, at JRS offices, Lavington.

Munyakayanza, Mary, refugee, Kangemi Women's Group leader, interviewed on 12/3/2003, at the workshop in Kangemi.

Ndaisenga, Andrew, refugee from Rwanda, interviewed on 1/3/2003, at JRS offices, Lavington.

Ngina, Francisca, Mikono Shop Attendant, interviewed on 3/3/2003, at the Mikono Shop, JRS offices, Lavington.

Nakya, Betty, refugee from Uganda, interviewed on 28/2/2003, at JRS offices, Lavington.

Namakura, Anna, Mikono project Assistant Director, interviewed on 3/4/2003, at JRS offices, Lavington.

Nyabera Emmanuel, Public Relations Officer UNHCR, interviewed on 5/2/2003, at UNHCR offices Westlands Nairobi.

Rutainurwa, Anna, Mikono project Director, interviewed on 28/2/2003, at JRS offices, Lavington.

Sang, Beatrice, JRS Resource Center Assistant, interviewed on 20/3/2003, at JRS offices, Lavington.

Tefara, Jemnesh, refugee from Ethiopia, interviewed on 12/3/2003, at his home in Jamhuri Estate, Nairobi.

Tusiime, Jane, refugee from Uganda, interviewed on 28/2/2003, at JRS offices, Lavington.

Viveranda, refugee from Rwanda, interviewed on 1/3/2003, at JRS offices, Lavington.

Waweru, Irine, POP Assistant project Director, interviewed on 13/2/2003, at JRS offices, Lavington.

APPENDIX II

THE QUESTIONNAIRE

QUESTIONNAIRE FOR THE REFUGEES

PERSONAL INFORMATION

NAME..... AGE.....

NATIONALITY..... SEX.....

MARITAL STATUS.....

RESIDENTIAL AREA.....

1. Do you speak Kiswahili?

Yes..... No.....

2. If yes how much?

Some Kiswahili..... Quite good..... Fluent.....

3. Can you read and write Kiswahili.....

4. When did you learn Kiswahili.....

5. Where.....

6. If no are you trying to learn?.....

7. If no why.....

8. Do members of your household speak Kiswahili

A. Yes all of them..... B. Only one..... C. Some of them..... D. None.....

9. Is there anything that is making your adjustment in Kenya still difficult.....

10. Do you consider yourself as:

A. Temporary refugees [gradually will and can return home.....]

B. Permanent refugee [no hope of going back home].....

11. Would you become a Kenyan citizen given the chance.....
12. Do you ever fear or think that something very bad would happen to you because you are a refugee.....
13. If yes what.....
14. What experiences have you had since you became a refugee.....
15. How do you cope with them
16. Do you have informal contact with the local population.....
17. If yes when and where do your contacts take place.....
18. Do you or someone from your family have marriage relations with a local family or families.....
19. Is intermarriage common between refugees and Kenyans in your locality.....
20. What items do you sell to the Mikono shop.....
21. Where do you make them.....
22. How did you get to know about JRS and the Mikono project.....
23. What is your household income (approximately) take last month for example.....
24. What is the approximate total monthly income of your household including yours.....
25. How many members of your household are working and earning income currently.....
26. Is your income sufficient to cover the cost of subsistence of you and your family

Yes..... No.....

27. If no how do you manage to make ends meet.....

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QUESTIONNAIRE FOR JRS MIKONO PROJECT STAFF

PERSONAL INFORMATION

NAME.....

POSITION AT JRS.....

DATE AND PLACE OF INTERVIEW.....

1. What is the Mikono project.....

2. When was it started.....

3. What is the aim of this project?

a)

b)

c)

d)

4. What is the criteria of choosing those refugee that supply the Mikono shop with crafts?

(a)

(b)

(c)

(d)

5. What is the market target of the crafts made by the refugees.....

6. In what ways do you assist the refugees who are eligible for the project and who do not have the capital to start their business.....

7. If you give them loan, what is the minimum and maximum loan that is given to them.....
8. How do you rate the debt recovery.....
25%..... 50%..... 75%..... 100%.....
9. what happens to those who do not honour their debts.....
10. What kinds of businesses do the refugees run.....
11. Where do they run them.....
12. If at home, why.....
13. How do your monitor the progress of the businesses that are run by the refugees.....

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The writer and the Mikono project personnel in one of the refugee's home sharing a meal.

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The write with some of the Women who form Kangemi Women's Group at their workshop in Kangemi.



The writer with Hajat a Ugandan refugee at her shop in Kibera City Council market.

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The writer at the Mikono Craft Shop with the shop attendant Francisca Ndunge.

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